

# ALABAMA BAPTIST

Frank Willis Barnett, Editor

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## Paragraphs

Rev. Wallace Wear, of Alabama, has become pastor in Inka and is pleased with his reception and prospects of usefulness.—The Baptist.

Please correct mistake in my article printed in July 13th issue. The mistake is that I "baptized thirteen" when it should have been "three."—J. H. Pope Talladega.

A. C. Cree will supply the Baptist Tabernacle, Atlanta, Ga., during August. He resigned the pastorate of the Twenty-second and Walnut Street church, Louisville, Ky., July 2.

After Dr. B. D. Gray had started for Europe, word came from Cuba that the lawsuit which had been carried on by Rev. A. J. Diaz against the Home Mission Board for possession of the latter's property in Havana, had been settled in favor of the board.—Christian Index.

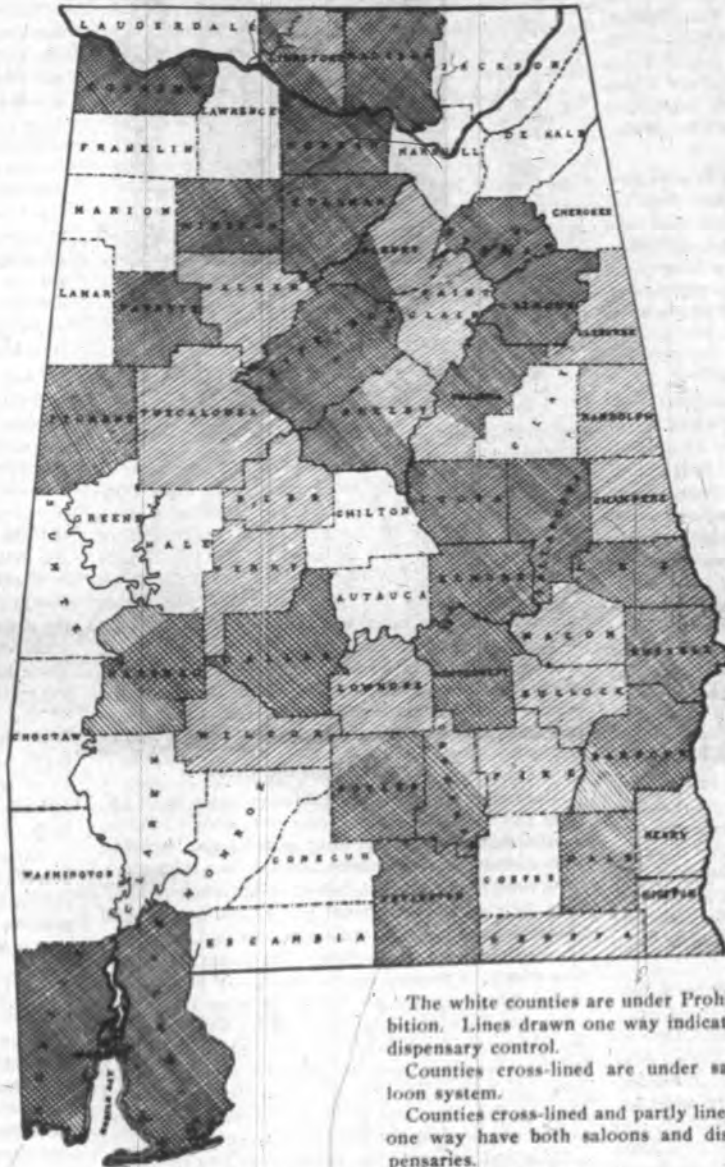
At the home of Mr. Birmingham, near Notasulga, Ala., on July 20th, Miss Kate Birmingham was married to Mr. John R. Thomason, of Notasulga, by Rev. Geo. E. Brewer, in the presence of numerous friends and relatives, of whom hope for a happy and useful life for this excellent young couple. Their home will be about Notasulga.

Dr. C. C. Brown, Sumter, S. C., does not believe in a divine call to the ministry. He says: "The whole thing is a piece of ecclesiastical humbuggery, borrowed from a corrupt Romanism." It would seem that brother Brown could not safely and modestly go further than to say that to the best of his knowledge God has never called him to preach.—Word and Way.

The Selma Association will meet with the church at Pleasant Hill on Tuesday after the second Sunday in August. Those who expect to come by rail will please send their names at once to J. W. Bailey or J. P. Maxwell, Pleasant Hill. It is important that this matter be attended to at once as the station is five miles from the village. A full delegation is expected.—J. L. Thompson.

I have just closed one of the best meetings at Lebanon, Pike County, that church and community has witnessed for some time. The church and community both have had a general uplift. Indeed it was a helpful meeting to all. Seven were added to the fellowship of the church. Lebanon is in the heart of a prosperous people with fine crops. I don't think I ever visited a more generous hearted people. I will be at Mount Zion, Bullock County, next week. I anticipate a good time there. More anon.—C. L. Matthews.

"The mother of Dr. J. A. Diaz has severed her connection with the Landmark Gospel Mission Baptist church, of which her son is pastor, and joined the Congregational church of this city. Quite a number of Dr. Diaz's members have joined other denominations, and others will follow. They know nothing of Baptist principles, hence can change their denominational connection as easily as a man does his coat. It has been my experience that when Baptists are so sound that they are nothing but sound, they easily change their sound."—C. D. Daniel, in Baptist Standard.



"WET AND DRY" MAP OF ALABAMA.

### Conditions by Counties.

Prohibition	Dispensary	Dispensary and Saloon	Saloon
Autauga	Bibb	Barbour	Baldwin
Cherokee	Bullock	Blount	Coosa
Chilton	Chambers	Butler	Covington
Choctaw	Cleburne	Crenshaw	Cullman
Clarke	Geneva	Limestone	Colbert
Clay	Henry	Lowndes	Calhoun
Conecuh	Houston	Marengo	Dale
De Kalb	Macon	Shelby	Dallas
Escambia	Perry	Talladega	Elmore
Franklin	Pike		Etowah
Green	Randolph		Fayette
Hale	St. Clair		Jefferson
Jackson	Tuscaloosa		Lee
Lamar	Walker		Madison
Lauderdale	Wilcox		Morgan
Lawrence			Mobile
Marion			Montgomery
Marshall			Pickens
Monroe			Russell
St. Clair			Tallapoosa
Sumpter			Winston.
Washington			

## Paragraphs

The First Baptist church, Houston, Tex., has overwhelmingly rejected the resignation of Rev. Dr. B. F. Riley.—Religious Herald.

I am now located at Farnham, Va. Inclosed find one dollar (\$1.00) for which send me the Alabama Baptist. I want it. The Lord bless you and His work.—Frank Barnard. We hope Bro. Barnard will like his new home, but we will miss him in Alabama.

Mrs. M. Prescott, of Verbena, Ala., announces to her friends the marriage of her daughter, Gertrude Edna, to Mr. Guy Rubush, of Indianapolis, Ind., at home, 38 Eastern avenue. Miss Maude Prescott has returned home after a year's study in the Indianapolis Conservatory.

I have just closed a meeting at Samson. We had an excellent meeting; twenty-two accessions to the church. Samson is a promising town and two-thirds of the people are Baptists. We will begin work at once on a neat modern house of worship. Rev. A. V. Reese, of Crawfordville, Fla., aided in the meetings.—Your Bro. T. O. Reese.

Please publish the fact that our beloved brother, Rev. J. W. Dunaway, of Alabama City, gives Howard College one hundred dollars in cash, in the name of his oldest son, Howard Yates Dunaway. This is a noble gift, and may the boy in whose name it is given, as well as the honored father, be abundantly blessed.—A. P. Montague.

In many things we might profit by the proper consideration of the question of the old prophet, "Who hath despised the day of small things?" I don't know how many subscribers and readers have despised the Alabama Baptist, but I have seen the day when it was a small thing. How wonderful its growth! It is easily taking the place by the side of the best religious journals in the land. Brothers Barnett, Dawson, the contributors to its columns and the whole office force are to be congratulated.—F. C. David, Hartselle, Ala.

During the week preceding July the 18th Dr. W. D. Hubbard, of Troy, spent four days with us here preaching strong sermons and giving good service preparatory to the coming of Evangelist T. T. Martin. Bro. Martin came the 18th and continued twelve days. His sermons were so well adapted to the purpose we sought to accomplish and were clear as could be. There were ninety additions to our church during his stay. There have been fourteen more since the meeting. A great meeting. The end, I trust, is not reached yet.—J. J. Hagood, Andalusia.

The paper which you are now sending me at Ozark, Ala., you will please change and send to me at Clio, Ala. I will move up there next week and hope also that the Alabama Baptist will have a full circulation in that and all other sections. I feel that it is a great power for good wherever it goes. I am sorry to note that at present the Clio church is without a pastor but hope that we will soon be able to get some one to take hold with us there that while the town grows the Baptist cause may grow also. With best wishes for you and the Alabama Baptist.—Amos C. Dillard.

## The Grand Inquisitor

### PROCURATOR OF HOLY SYNOD.

The recent attempt to shoot Constaniten Petrovitch Pobiedonostzeff, chief procurator of the Holy Synod of Russia, at the Tsaoskoe-Selo station in St. Petersburg, brings before the public one of the most unique figures in Europe. In spite of his greatly advanced age and illness, M. Pobiedonostzeff's nerves were unshaken by the attempt on his life. He drove to the Holy Synod and presided at a meeting, telling none of his colleagues of the occurrence until after the session closed. The procurator then drove back to the station alone and unguarded returned to the Tsarskoe-Selo.

For some time I have been gathering data to base an article on this man who more nearly than the Czar rules the Russian Empire. He is the one man who maintains the balance of power it makes no difference what party is in the ascendancy at court, and without whose support no change of policy is possible. To some he all that is holy, to others he is a modern Torquemada.

### The Holy Synod of Russia.

The Holy Synod—one of the administrative bodies in the Russian governmental system—was established in 1720. It is composed mostly of ecclesiastics—the three Metropolitans of St. Petersburg, Moscow and Kiev, the Archbishops of Georgia and Poland, and several bishops—but its head, the procurator-general, is a lay member. Together with the council of the Empire, a purely consultative assembly, the Senate, which is the Court of Appeals in civil and criminal cases, and the Council of Ministers—all appointed by the Czar and responsible to him alone—the Holy Synod forms a part of the bureaucracy through which the Czar exercises his absolute legislative and administrative power.

### The Procurator-General.

Procurator-General Pobiedonosteff was born in Moscow in 1827, the son of a professor in the University. He studied law at the Imperial School of Jurisprudence in St. Petersburg, and was a member of many Russian universities. He knows English well, and in his young days translated Emerson into Russian, for the edification of the rising generation of the Czar's subjects. One wonders what he made of the sentence, "Who would be a man must be a non-conformist."

In 1846, he became referendar in the Moscow Senate, and in 1858 professor of civil law in Moscow University. Subsequently he was appointed instructor of jurisprudence to the hereditary grand duke Nicholas, and acted in the same capacity for many other grand dukes of Russia between 1866 and 1890. His association with the Russian ruling family led to his being made a member of the Council of State in 1872, and Procurator-General of the Holy Synod in 1880.

### His Personal Appearance.

The following is a pen picture of him drawn by a Russian artist: Many may imagine that the clericalist fanatic who bears Holy Russia and the Orthodox Church, like a second Atlas, on his shoulders, must also show some athletic traits in his physical appearance. Nothing could be more erroneous. He is a lean, ascetic person, like certain mediaeval monks—represented in pictures of the Renaissance. There is little of the statesman in his physiognomy; nothing whatever of the refined diplomatist. He rather looks like a scourge of heretics, with a countenance indicating relentless severity. His eyes, covered with black horn spectacles, fix the listener with a penetrating glance, while he himself speaks with ardent animosity. He talks fluently, and somewhat like a man accustomed to society, in French; and in German with some harshness of utterance and with a little difficulty. Occasionally he mixes French with a German word of scientific or literary import.

He gives the impression of being a scholar acquainted with the literatures of several nations, who knows the ideas discussed in the modern world, only to condemn them one and all. Parliamentary institutions, freedom of the press, trial by jury, even



Constaniten Petrovitch  
Pobiedonostzeff.

popular instruction, are to this learned inquisitor so many lies. He equally anathematizes all aspirations to shorter hours of work for the laboring classes, and will not hear of restrictions as regards labor even for children still at school. He has largely contributed to the forcible Russification of the Baltic Provinces, and to the persecution of the Poles, whom he hates on racial and religious grounds. That melancholy despot, Alexander III, was his pupil, and on Nicholas II he has exercised his fatal influence. Such is the man upon whose doctrines the present Czar has acted. Verily, Russia is being systematically driven into a catechism!

### A Strange Hold on the Czars.

Alexander II., the Czar-Liberator who freed the serfs and the Balkan Slavs, thought highly of Pobiedonosteff, and made him tutor of his sons, Nicholas, who died during his father's lifetime, and Alexander, who succeeded him, the father of the present Czar. Into his ears Pobiedonosteff poured his doctrines of absolutism, as a divine ordinance, and of Orthodoxy, as dependent on absolutism. Alexander III., who was greatly influenced by the theories of this strong-willed fanatic, passed his former tutor on to his own sons, and Nicholas II. grew up under the shadow of the old man's tyrannous mind and despotic will.

Of his influence over this emperor, Manfred Lillieffors, in the course of a discriminating analysis of the life and character of Pobiedonosteff which recently appeared in the Boston Transcript, says:

"His first advice to the young Czar was to tear to pieces the constitutional program which his father had left behind him as an evidence of his intentions; and the second was like unto it, to strengthen the foundations of the realm on the basis of autocracy, the nation and orthodoxy with all the powers at his command. Subsequent history shows that, although Alexander III. may have wavered at times, the policy dictated by Pobiedonosteff was carried out in all its details." The Czar has been and is the puppet of his priest.

### Master of the Present Czar.

It is affirmed by one who knows that all through his life, ever since boyhood, the strongest and steadiest influence exerted upon the present Czar, aside from that of his family, has been that of Constantine Pobiedonosteff, the dreaded procurator of the Holy Synod. He whispers dark fears and counsels of obscurantism into the mind of his former pupil, the Czar, and persuades him that liberty and Antichrist are synonyms. What wonder that he obtained a complete ascendancy over his weakling pupil, and that the latter, after ascending the throne, acquiesced in that brutal policy of Pobiedonosteff's which consisted in making Orthodox Russians of the Catholic Poles, the Protestant Germans of the Baltic Provinces, the Armenians of the Caucasus, and lastly, the Lutherans of Finland!

## Frank Willis Barnett

He is the living proof that, as yet, freedom of religion does not exist in Russia, though there is a tolerance of various recognized non-Orthodox rituals, as also of Moslem and Buddhist beliefs.

### His Address to the Czar.

"Gracious Ruler! Our Lord and God, Jesus Christ, has committed to thee the holy mission of establishing the orthodox cross in the Far East amid a people who worship idols and know not God, and who are therefore not like God's image, but filthy apes. It is indeed no easy task to bring the cross thither, still less to plant it among the enemies of faith. Severe trials have been endured not only by our Lord and God, Jesus Christ, but even by the Apostles and thy forefathers, the Czars. But the hour of victory is nigh. Through thy sovereign will hundreds of thousands of the sons of the Orthodox Church who are devotedly loyal to thee have been sent out to defend the Fatherland and the orthodox faith, and every day innumerable armies of these loyal subjects are hastening thither.

"And it is at such a time, Czar, that thy servants and thy noblemen dare to disturb thy holy and orthodox soul with their foolhardy machinations for the diminishing of thy absolute power and the establishment of a national convention! All these intrigues have arisen because thy enemies are envious of thee and because they feel that to thee is committed the glorious historical mission of introducing the orthodox faith in the Far East. Thou, as autocrat and the Lord's anointed, hast the right to do everything according to thine own judgment and the desire in thine own heart. Thou hast the right to sentence to death or to pardon thy faithful servants. Thou hast the right to show mercy or wrath according to thine own good pleasure. Thou rulest to honor the name of Russia and to slay thine enemies with fear. But thou, our Czar, hast not the right to break thy holy oath which thou gavest before the Lord thy God to keep the promises of thy forefathers to maintain the autocracy, and the orthodox faith, which is closely allied to it.

"Forget not, oh Czar, that thou art the Lord's anointed. Remember how thy noble countenance shown in the cathedral when thou utterst the holy promise to the Lord our God, when thou carriest thy crown, thy scepter, and the emblems of thy power, which have been given to thee first by thy forefathers, and then by the orthodox people. Fear not the counsels of those who are near thee, and break not thy oaths. For if thou, oh autocrat, breakest thine oath, all those who are near thee will begin to speak their oaths, and then the Church, the State and the Holy Synod will lose their prestige, and the Orthodox Faith will disappear, swallowed up in the victory of the other race."

### A Death-Breeding Genius.

It has been said that the night that broods over Russia and rightly places her without the bounds of enlightened civilization, the night of ignorance and superstition marked by savage injustice and contempt for the rights of man, the night of irresponsible autocracy whose savagery is equaled only by its cupidity and corruption, is primarily due to the presence of the powerful religious hierarchy, at heart wholly pagan, yet which masquerades under the name of Christian and whose malignant head is the cruel, light-hating, justice-scorning, reactionary, fanatic Constantine Perovitch Pobiedonosteff.

The brutal bureaucracy would long since have gone down before the spread of intelligence and the enlightening influences of Western civilization, had it not been for the ceaseless vigilance and pernicious activity of the Grecian hierarchy in stifling all the aspirations of the people for light and learning.

Without the baleful influence of this man there is little doubt but that Russia would long since have become a comparatively free power, with a constitutional form of government and with liberty of the press, liberty of association and liberty of organization enjoyed by the people.

# THE ALABAMA BAPTIST

## The Foe to Freedom.

Pobiedonotseff is a wholly honest fanatic. He has written a book, every page of which breathes conviction, to prove that all freedom is a delusion, and that the ideals of representative government are a snare, for he has put himself on record in that curious book of his, "Confessions of a Russian Statesman," in which he draws a comparison between autocratic Russia and liberally governed Europe and America, and in which he arrives at the conclusion that to touch a stone of the autocratic edifice would mean, not the ruin of the autocracy by any means, but the ruin of the country. He is thoroughly honest in all this, and in his uncompromising defense of unlimited autocracy and the perpetuation of the outworn forms of government in Russia.

"He is the same invincible foe of freedom and reform, the same fanatical bigot that he always has been. Emperors and ministers may be assassinated, the streets of St. Petersburg he covered with the blood of innocent citizens; commerce and industry may cease, but he will never give up as long as he lives. He is one of the most astonishing bigots on earth, an anachronism, of course, but a man of great power and force, and one of the strongest and most pernicious influences in Russia.

## A Bitter Reactionary.

A black fanatic, a ferocious champion of the Orthodox Church for which he fights with medieval weapons alone: bitter persecution, forcible conversion, denial of all rights of sectarians and unbelievers, this old man is a reactionary. His face has been backward, not forward. Massacred Jews, persecuted Stundists, exiled scholars and patriots have marked his administration. Let him pass. The world—even Russia—is now ready for better things.

## EXTRACTS FROM THE THIRTY-FOURTH ANNUAL REPORT

### Of the State Board of Missions, to the Baptist State Convention of Alabama.

(The report was an unusually strong one, but lack of space makes it necessary to leave out much that is interesting.)

*The value of the Alabama Baptist to our work cannot be estimated. In some of the States denominational ownership of the Press is being discussed. In Alabama, so long as the present generous policy toward all the enterprises of the denomination continues, there will be no need for such discussion.*

It is with peculiar pride that we greet you in the beautiful valley of the Tennessee and in the city of Sheffield. To the pastors and messengers of the churches, who have been giving money for State Missions through the years, we can point with pride to the triple cities on the banks of this great river as an object lesson. Our secretary's first visit to this section revealed a sad condition for the Baptist cause. He found Florence, a city of 2,000 people, a county seat, without a Baptist church; Sheffield, just being laid off, of course, without a church of any kind; Tusculmbia, another county seat, with a weak, discouraged organization, without a pastor, worshipping in an old brick building, its walls tied together with iron rods. For a number of years these towns were all helped by your board. We now have efficient churches, worshipping in good houses, at all these places. Besides, we have an active church at East Florence, and a brave little band, under a heroic leader, at Furnace Hill, Sheffield. The churches at Florence and Tusculmbia are not only self-sustaining, but are helping liberally along all lines of benevolence. We are still helping at East Florence and must continue to assist the First church at Sheffield until they are able to lighten their financial burden. Furnace Hill has never asked for aid.

It is well for the brethren from the rural districts and the quiet, commercial towns of the State to meet in a manufacturing town. They discover here some of the difficulties under which our missionaries labor. The forces of evil are far more active

for the destruction of men and the paralyzing of Christian effort in a place like this than in the quieter communities of our State.

Our Gospel is on trial as never before, everywhere. In the Agricultural South it had free course and was glorified. It was considered the proper thing for all classes to reverence the church and attend its services. In the new South things are rapidly changing. The multitudes do not crowd the Lord's house as in other days, but often spend their Sundays at places of amusement. Methods which were once considered the very best are discarded now. The secularized pastor, traveling many miles to fill his monthly appointment and then hurrying home to his plow handles or to the school room, never seeing the inside of a tithe of the homes of his members during the year, is now out of date. More and more the demand is for men in the ministry, giving themselves "wholly to these things." Better houses of worship, with all the modern appointments; preachers better equipped and more consecrated, real pastors for the churches; more room for the Sunday schools, with better teachers,—these are a few of the demands. If they are right, and who can say they are not? will we be able to meet them? The God-appointed leaders of Christ's churches must answer.

The supply of our preachers is insufficient. Some of our faithful men, in order to cover the destitution, created largely by the concentration of pastors, have as many as half a dozen appointments. This condition does not apply to the Baptists alone. Some of the preachers of other denominations have from ten to fifteen appointments monthly. There never was a time when there was greater need than now for prayers to the Lord of the harvest for an increase of laborers.

Finances of the Board.—We planned the work in the beginning of the year on the basis of \$15,000. The receipts for State Missions lacked only \$338.83 of that amount. This is the largest amount ever given in the history of the State. The total amount for all missions is \$44,358.

We wish to urge upon the brethren attending the meeting of the Associations the importance of good collection after the missionary sermons. Several thousand dollars can be easily put in the mission treasury in this way, without, in the least, interfering with the regular collections of the churches.

The conditions of the Birmingham district, we are glad to say, are greatly improved. We give the report of Missionary S. O. Y. Ray, covering a period of two years. "We have employed 38 men and supplied 33 stations and churches. We have constituted seven churches, baptized 275, received by letter 300, seven buildings erected at a cost, for lots, material and labor, about \$13,850. The work was almost wholly by those in the employ of the board, some of them ministerial students from Howard College." It will be observed that the figures fixed upon for Alabama for another year are considerably in advance of anything we have ever attempted. State Missions, \$20,000; Home Missions, \$20,000; Foreign Missions, \$27,000. In round numbers, \$67,000 for missions, besides \$1,000 each for the aged and infirm ministers and Bible and colportage, or \$69,000 for this board.

On the question of evangelism, we said last year: "We believe that pastor-evangelists can do the most effective and lasting work; but there is need in Alabama of several men who can devote their whole time to holding meetings." We are glad to see more pastors turning their attention to this kind of work. Wherever the tent meetings have been wisely managed in the manufacturing and mining towns, great results have followed. We are yet of the opinion that we must have one or more men to engage exclusively in this work.

The Bible and colportage fund, though the contributions for that purpose have been very small, the convention ought to have in mind a great increase in this fund, with a view of doing an exten-

sive colportage work. To do this, the board should not only have a larger fund, but a suitably located building, all its own. Money can be had for an enterprise like this which would never be given for Missions or any other purpose. The possession of such property would save rent and might be a source of revenue. If authorized to do so, the board might be able to make a start on this another year.

The question of medical and surgical infirmaries is being agitated among the Baptists of some of the States. Has not the time come in our State when the Baptists of Alabama should begin to discuss the question? With all the wealth God has put into the hands of the Baptists, it ought not to be hard to secure sufficient money to establish one or more such institutions for the relief of suffering humanity.

The Woman's Central Committee is more and more reaching the women and children in our churches. Their report to the convention will doubtless prove interesting reading. Wherever Mrs. Hamilton goes she awakes the keenest interest in Missions. She has wisely fallen on the plan of doing associational work, filling a series of appointments, always accompanied by the vice-president of the association. The work is slow and tedious, but the results are most satisfactory. If our pastors will encourage these good women, glorious results will follow their labors.

The church at Decatur deserves special mention. After receiving aid from the board for many years, suitable resolutions, thanking the board, and relieving us from further obligations, were passed. The contest has been long and often discouraging, but the Lord has given us the victory. The church, under the lead of its wide, laborious pastor, will become a generous helper to the cause of missions.

State Missions—Receipts.	
Balance on hand last report	\$ 88.11
Received from Foreign Mission Board on Secretary's Salary	700.00
Received from Home Mission Board on Secretary's Salary	466.62
Received from Home Mission Board, general work	300.00
Received from Home Mission Board, Scottsboro	300.00
Received from Home Mission Board, Healing Springs	200.00
Contributions to State Missions	\$14,639.67
	\$16,606.29
Home Missions—Receipts.	
Balance on hand last report	201.36
Balance on hand last report, Tichenor Memorial Fund	3.65
Contributions, Home Missions	\$10,218.07
Contributions Tichenor Memorial Fund	178.29
Contributions, Colored Education and mission	3.25
Contributions, amount sent direct by Churches	1,279.39
	\$11,884.01
Disbursements.	
By amount paid Home Missions	\$10,216.73
By amount paid Tichenor Memorial Fund	181.94
By amount paid amount sent direct by churches	1,279.39
	\$11,678.06
Balance on hand	\$ 205.95
Recapitulation.	
Contributions for all purposes for the year 1904-05:	
State Missions	\$14,639.67
Home Missions	11,679.00
Foreign Missions	18,030.51
Aged and infirm ministers	124.61
Bible and colportage	20.58
Orphanage	1,252.08
Ministerial education	460.29
Howard College	412.63
Merrimac Church building	145.40
East Tallassee Church building	404.62
Tract fund	90.76
Sunday School Board, Bible fund	33.99
Church building fund	458.50
Scottsboro School	207.50
Healing Springs School	295.08
Margaret Home	5.89
Special fund	25.00
	\$11,884.01

The Believer in Christ.

Convention Sermon, by Rev. C. C. Pugh.

I. Cor. i; 30: "But of Him are ye in Christ Jesus."

The words "in Christ" are of frequent occurrence in the New Testament, and especially in the writings of Paul. Though the mystery of these words is great, yet they are the key which unlocks all the mysteries of the redeemed life. The words always mean "in union with Christ," and this union is the central truth of all theology of all true religion. It precedes and lies at the basis of regeneration, justification, sanctification, and glorification, while it is a mystery which reason can neither discover nor explain, yet it is a fact which is the strength and stay of every Christian. It is a mystery rich in glory and glorious in riches. "But now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of the glory." Col. i; 27.

Paul, who has more to say about this union than any other of the New Testament writers, presents it under various and striking figures. In Romans vi; 12, he illustrates it by the union of Adam with the race. In I. Cor. vi; 15, 19; xii; 12, he illustrates it by the union of the head with the members of the body. In Eph. ii; 20-22, he represents it under the figure of a building and its foundation. In Eph. v; 31, he speaks of it as a union like unto that of husband and wife. But perhaps the most striking figures of this doctrine is found in the 15th chapter of John, the union of the vine and its branches, the illustration which Jesus himself used. In addition to these figurative illustrations of this great doctrine, we find it many times stated in the most direct and positive terms. The text for today is only one out many. "But of Him are ye in Christ Jesus."

We sometimes find this union spoken of as "Christ in the believer," and sometimes as the "believer in Christ," but the two statements present only the two sides of the same truth. The believer may be said to be in Christ, as the element or atmosphere which surrounds him, which constitutes his vital breath. Christ may be said to be in the believer as the controlling and energizing power of the believer's life, so that he can say, "Not I, but Christ that liveth in me."

I. The casual source of this union.

1. It is not in the believer himself. Man, by sin, destroyed his union with God. In doing this, he not only destroyed the only hope of his salvation and safety, but rendered himself unable to mend the breach between him and God. By his own wilful act, man erected a middle wall or partition between himself and God, and thus became an alien from the commonwealth of Israel and a stranger from the covenants of promise, without hope and without God in the world. This has ever been the dark and deadly work of sin, to separate, to disintegrate, to overthrow, to destroy. The very first work of sin when it entered into the human heart, was to separate man from God, and man from man. It caused Adam to hide from God, and made Cain kill his own brother. The only hope for man thus separated from God is in the renewal of this broken covenant. He must be reunited with God, or be eternally lost. How can this be done? How can a man get right with God? This great question man has been vainly trying to answer from the day he was driven from the garden to this present hour. He has invented and tried many schemes and methods, but all have failed. He has tried ritualism, and failed; he has tried culture and failed; he has tried the righteousness which is of the law and failed. Man can do many great things, but he stops short of the greatest thing, stopping short of that, all the great things he can do might as well not be done (Psalms 49:7-8). How then is this union to me brought about. The text tells us.

2. "Of Him," of God; as the origin, cause, source. How Paul delighted to dwell upon God's sovereign love, power, and wisdom! "Now he that establisheth us with you in Christ, and anointed us, is God." (II. Cor. i; 21.). That which Israel failed to obtain

by seeking, was obtained through election (Romans xi; 7). Christ said to his disciples: "Ye did not choose me, but I chose you." (John xv; 16). Again, he said: "No man can come to me except the Father who sent me draw him." "Herein is love, not that we loved God, but that he loved us, sent His Son to be the propitiation for our sins." The marks of every true disciple of Christ are these: He is God-given (John vi; 37); he is God-drawn (vi; 44); he is God-taught (vi; 45). Whatever privileges or blessings we enjoy as believers in Christ are due to the sovereign grace of God. That any of us can claim the promises of God, is due to the fact that God has left for himself a "remnant according to the election of grace." If we are partakers of the fatness of the olive tree, it is because God has grafted us in.

To show that this union is still further beyond the power or effort of man, the scripture tells that it extends back of time into past eternity. "Even as He (God) chose us in Him (Christ) before the foundation of the world." (Eph. i; 4). "Who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal" (II. Tim. i; 9). The cross of Christ touches all time, past, present and future, with equal closeness and power. It does not only send its streams of light and life down the ages to generations yet unborn, but casts them back into eternity past. Jesus is spoken of as "the Lamb that hath been slain from the foundation of the world." (Rev. xiii; 8). Standing, as it were, upon the brink of such profound truth, and looking into their unfathomable depths, we can but exclaim with the Apostle, "O, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out.... For of Him and through Him, and unto Him are all things. To Him be the glory forever. Amen."

II. Nature of this union.

It would be vain to attempt a scientific definition or description of this mystical relation between the believer and his Lord,—we may well be contented with the blessed fact. But, however, mysterious and inexplicable this union may be, there are some general statements which we may make and consider with profit. Like many other of the deep things of the divine life, about the most we know and can say about it, is what it is not.

1. It is not merely the imitation of Christ. It is true, Christ is our great Example in all things, and we ought to imitate Him, but the true Christian life is more than this. You may, follow a good man's example without being a good man yourself. You may, as to outward life, follow Christ's example so far as it is possible for man to do it, and yet have none of the Spirit of Christ. The true Christian life is more than a life running parallel to the life of Christ, for parallels can never meet. It is more than a mere "tangent to the circle of divine life." Many make a mistake just here, growing out of the fact that Christ is looked upon as a Saviour outside of and apart from the believer, rather than as a Saviour ever present and living within the believer. It is good to ask "What would Jesus do?" and try to do that thing, but it is better to ask as Paul did: "Lord, what wilt thou have me do?"

2. It is not simply a union of sympathy, or of moral influence, such as the union existing between friend to friend, between teacher and pupil. It is said that the soul of Jonathan was knit with the soul of David, that he loved David as his own soul. The early Christians at Jerusalem are said to have been of "one heart and soul." Such a union is very close and very near, but it stops short of the union between Christ and the believer. Jesus did call His disciples friends and a blessed friendship it is! He is a friend that sticketh closer than a brother, but he is more than a friend.

3. Nor is it simply a union with an organized church, adherence to any system or doctrine, or the observance of any external rites or ceremonies. It is held by some that this union is conditioned upon and mediated by participation of the sacraments. But this is a promiscuous misconception of the nature of this union, as well as a gross perversion of the purposes of the divine ordinances. Such a view

makes the believer's union with Christ material and physical, by making it conditioned upon outward and material observances. Neither baptism, the Lord's Supper, nor church membership is the cause or instrument of this union; they are not intended to make believers, but for those whom God has already made partakers of the divine nature. The proper and scriptural observance of the ordinances presupposes the existence of this union.

4. Once more; this union does not destroy the individuality, nullify any legitimate human relations, or make void any moral or human obligations of the believer. Though the life of every believer is "hid with Christ in God," though he is swallowed up, as it were, in the great ocean of divine life and love, yet his own individual identity is preserved. All his legitimate human relations remain the same, no moral or human obligation is made void. In short, union with Christ is not incompatible with any legitimate social, civic or business relationships, but all these are lifted into a higher and nobler sphere, and consecrated to the service and glory of Christ. Though all things continue as they were, yet they are clarified, renovated, consecrated, glorified by their readjustment to the implanted Christ life. The believer remains the same in his essence and individuality, yet he is a "new creature in Christ Jesus." He walks the same path, but with a new companion; he does the same old duties, but with a new spirit. Such a union puts the believer in complete possession of himself and of all his powers. No man is a real man until he is a Christ-man.

Thus far we have studied the great doctrine from a negative standpoint, and yet we may say in a positive way:

1. That it is a union of life. It is the blending and interblending of two personalities in such a way as to form one new personality. It is a union in which the Christ life becomes the controlling principle, working not upon but within the believer. Christ becomes the heart and centre of the believer's life and activity. He is the Christian's vital breath, the element in which he moves, the atmosphere which he breathes. Paul speaks of it in this language: "It is no longer I that live, but Christ that liveth in me." "For me to live is Christ." "Ye died, your life is hid with Christ in God. When Christ who is our life," etc. Paul means by such language that Christ was so completely the controlling principle of his life, that whatever he thought, felt, said, or did, was the expression of Christ in him.

2. It is a union in which there is giving and taking, a reciprocal relation. Christ and the believer become a living, spiritual organism, "one body in Christ." The human body is not simply an organization, but an organism, composed of parts or members having reciprocal relations. The limbs exist for the head and the head for the heart, the heart for all. Just so is every believer a member of Christ's body, the church. Every member lives for Christ who is the Head, and the Head lives in and for every member. Christ himself has given us the formula for this new and divine alloy. "Ye in me and I in you." Jesus stands at the door of our hearts and knocks, saying: "If any man hear my voice and open the door, I will come into him, and sup with him and he with me." He was the Son of God and became the son of man, that we might in him become the sons of God. He took our sinful nature, that we might in Him partake of the divine nature. He was rich, yet for our sakes he became poor, that we in Him might become rich. He took our sins that we might in Him possess the righteousness of God.

"Oh the height of Jesus' love,  
Deeper than the depth of sea,  
Lasting as eternity;  
Love that found me,—wondrous thought!  
Found me when I sought Him not!  
Chief of sinner though I be,  
Jesus shed His blood for me.  
As the branch is to the vine,  
I am His and He is mine."

3. It is an everlasting union. If it were one of external bonds or influences it might be broken. If my union with Christ were conditional upon anything physical or material, well might I live in con-

(Continued on Page 9.)



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Vice President—Mrs. J. W. Vesey, 911 50th St., Birmingham, Ala.  
State Organizer and Leader of Sunbeam Band—Mrs. T. A. Hamilton, 1127 South 12th St., Birmingham, Ala.  
Treasurer—Mrs. N. A. Barrett, East Lake, Ala.  
Secretary—Mrs. D. M. Malone, 736 South 29th St., Birmingham, Ala.  
Board of Directors—Mrs. A. J. Dickinson, Mrs. A. P. Montague, Mrs. J. W. McCalley, Miss Annie Williams, Mrs. A. J. Massey, Mrs. George M. Morrow.

This page belongs to the women of Alabama who are interested in the missionary enterprises of the denomination. Mrs. A. J. Dickinson, 57 2nd St., Birmingham, Ala., is in charge of it, and all communications for it must be sent to her.

**REPORT OF WOMAN'S MISSIONARY UNION.**

The Woman's Missionary Union Auxiliary to the State Baptist Convention held its thirteenth annual meeting in the Cumberland Presbyterian Church of Sheffield, July 20-21, and every session was well attended.

On Thursday morning devotional exercises were conducted by Mrs. Robt. Tandy, of Florence, then followed prayer led by Mrs. N. A. Barrett, for the presence and guidance of the Holy Spirit during our meeting. Mrs. Fanny Chitty, in appropriate words, welcomed the ladies of the State and extended to us the hospitality of the three towns, Sheffield, Florence and Tuscumbia. In response Mrs. Jennie M. Hardie expressed in beautiful terms the appreciation of all the ladies present for the kindness shown us.

Mrs. J. W. Vesey, First Vice President, presided and in her address, spoke in beautiful and loving terms of our absent President, Mrs. L. F. Stratton, who, on account of illness, could not be present. In a few well-chosen words, Mrs. Vesey gave to us our President's message, the key-note of which was "Go Forward."

The report of the Secretary, Mrs. D. M. Malone, was very encouraging, showing great progress. After the reading of this report we were more fully convinced of the truth, "I can do all things through Christ, who strengtheneth me."

The report of the Treasurer, Mrs. N. A. Barrett, was very gratifying, the contributions for all purposes, by the Ladies, Sunbeams and Young People, having amounted to \$31,289.85.

Our State Organizer, Mrs. T. A. Hamilton, told in her sweet, characteristic way, of the visits she had made to various parts of the State, of the helpfulness of these visits, and the joy of the work.

In the absence of Bro. Stewart, Bro. Moseley and Miss Stitts made short talks about the orphanage, in which they told incidents in the home life of the children, and spoke of their gratitude for the boxes and other contributions received.

A gratifying feature of our meeting this year was the number of young women who took part in the program. It was noticeable that the interest taken by the young ladies at this meeting was greater than ever before. The devotional service in the afternoon was led by Miss Alice Huey, of Bessemer. All present were deeply impressed as she in effective words portrayed the character of Ruth. Miss Huey has been attending the Training School at Louisville, and we have requested that she write us something of the home for the students there.

Miss Ada Wilson, of Russellville, told of the Ann Hazeltine Society at the Judson Institute, and her words were a revelation to many of us who did not know of the great good it is accomplishing. We hope to hear more of this society.

Dr. Crumpton was present and made a strong appeal for missions. Mrs. D. M. Malone spoke to us of the hospital at Yang Chow, China, as an object for special effort.

She dwelt upon the condition of the sick in China, the scarcity of hospitals, and the barbarous treatment given the patients by the native physicians. We need this hospital not only for the

people of China, but also for our missionaries, whose lives are so precious to us. We will gratefully remember Mrs. Minnie Levering Evans, who started this movement with a contribution of \$500.

Mrs. T. W. Hannon, of Montgomery, spoke of Miss Willie Kelley's noble life, the great good she is doing, and of her present work, that of instructing fifty young women of China. Mrs. Hannon also told us of the Margaret Home for Missionaries' children which has recently been established.

Mrs. N. A. Barrett spoke to us of Miss Hartwell, who is especially dear to the people of the Birmingham district, and of Mrs. Ray, formerly Miss Pettus. Then followed a talk about Miss Marie Buhlmaier, our missionary to the immigrants at the pier in Baltimore. How we love to hear of our missionaries!

The cause of our Mountain Schools was presented by Rev. E. A. Brown, who impressed upon us the responsibility of this work, and the opportunity which it affords us of extending to the people of the mountaneous sections, not only intellectual training, but religious education as well.

The symposium on Young People's work led by Mrs. Hamilton, was especially interesting. There were reports from three Sunbeam leaders, John Duckett, of East Florence; Joe Vesey, of East Birmingham, and Curry Moody. It was helpful and touching to hear these noble boys tell of their work, speak so fondly of our missionaries, and show so plainly their appreciation of the work Mrs. Hamilton is doing. We were glad to have with us a number of Sunbeam leaders, among them being Miss Johnson, of Hartsells, and Miss Frank Turner, of Selma.

The Vice Presidents' meeting and Conference of Workers on Friday morning was interesting and instructive. We had the pleasure of hearing a very eloquent address by Dr. A. P. Montague, of Howard College. The ladies showed their appreciation of his hearty words in a very substantial way, numerous contributions and pledges being taken for the great cause which he represents.

Mrs. D. H. Montgomery, of Woodlawn, spoke to us of "Our Literature," and the thoughts she presented were so helpful that we have requested their publication.

A resolution was passed pledging our co-operation and financial support for the establishment of a home for the young women of the Training School at the Seminary in Louisville. Resolutions were also passed in which we expressed our gratitude for the cordial hospitality extended us, and the delightful entertainment we had received from the people of Sheffield, Florence and Tuscumbia. We so much enjoyed the trolley ride on Friday afternoon, and other occasions arranged for our pleasure. Among other things, the Florence and Tuscumbia delegates will always remember the pleasant moments spent under the tent at noon.

We feel that our visit to Sheffield was both pleasant and profitable, and it was with reluctance that we brought to a close such an occasion. We left feeling that we had received fresh inspiration and better equipment for our work.

UNA GILBERT.

(Contained on Page 13.)

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# The Great Baptist World Congress Is at An End.

The opening session on July 11 was marked by large attendance and great enthusiasm. Representatives were said to be present from every country and nation in the world except Palestine and Java. There were 500 American delegates, and more than 1,000 additional American visitors. Judge Willis, president of the Baptist Union of Great Britain and Ireland, presided, and gave the address of welcome. Responses were made by Dr. L. A. Crandall, for the Baptists of the North; Dr. C. L. Laws, for the Southern Baptist Convention; E. C. Morris, for the National Baptist Convention (colored); and Rev. W. P. Gibbons and Rev. D. E. Thompson, of Canada; Rev. A. Trevino, of Mexico; and Rev. S. J. Washington, of the West Indies.

We give a fragment from the only address delivered which has fallen under our eye. It was delivered by Dr. J. T. M. Johnson, of St. Louis:

### Dr. Johnson's Address.

"It was in America the free spirit of man threw off its last fetters. American Baptists planted the seed of religious liberty and separation of church and state and nurtured and defended it with their lives and fortunes. This plant struggled in its growth, watered by the tears of persecuted Baptists, defended by their fidelity and devotion to truth a hundred and fifty years, when it bloomed in beauty and ripened into the fruit of civil and religious freedom.

"A century ago in America we had 900 churches, with less than 90,000 members. We now have 46,000 churches, with 5,000,000 members; and 27,000 Sunday schools with more than 2,000,000 scholars; 218 institutions of learning, with 47,000 students of which 2,760 are studying for the ministry; school property and endowment work, \$48,000,000, and \$102,000,000 in church property.

"We gave during the past year for missions, aside from the support of our churches and the immediate mission work connected with each, \$1,617,931. The increase of population in the United States the past century is without a parallel in history, yet the ratio of increase of Baptists was five times that of population.

"The world is largely indebted to English Baptists, who sustained the immortal Cary in the missionary field, and to America for the support of Judson. What a change in conditions since Cary and Judson wrought! The Bible is now translated into every language and almost every dialect. With the printed pages we can give every message of Christ a million tongues, and with rapid transit send missionaries to every family on earth."

### The Voyage Across.

We have read several humorous accounts of the sea-voyage sent back by delegates and truly the Baptist travellers must have been a jolly lot. One writes: "With most first-trippers the trans-Atlantic passage is a nightmare of necessity—Ah, that awful trip across the sea!" "How do you feel now?"—so kind the query in stormy weather!—they call down through the dismal abysses of stateroom and gangway on shipboard. It was Dr. Dickerson, of the Standard, who answered the question in disgust and despair, "I feel like throwing up the whole trip," and only one who has been sea sick can know just what he meant.

### Dr. Prestridge's Estimate.

The best estimate we can make as the ships sail is that 800 go from the United States and Canada to the Baptist World Congress; about 250 from the South; about 450 from the North, and a good delegation from Canada. This is beyond all estimates. The Baptist Argus has been saying that 500 would go and it felt sure it was on the safe side in saying so. We are glad to know that its estimate has been passed. On one Canadian ship 40 sailed under the direction of Mr. J. Howard Eager.

### Eat a Plenty.

Another writes: The rule aboard the craft is, that you must eat, and eat almost all the time. In order to put a good taste into the mouths of the dear folks at home—who grow dearer to me as the waters between grow wider—I will copy the bill of fare for dinner today, which said bill of fare soon becomes a

bill of lading. Luckily it contains but few French words, and even these few are harmless. But here it is:

Clam Chowder	Consomme Jardiniere
Fresh Lobster	Pickled Oysters
	Potted Shrimp.
	Hot.
	Roast Mutton with Onion Sauce
	Macaroni Italienne
Grilled Chicken	Beefsteak
French Fried and Baked Plain Potatoes	Cold.
	Braised Beef, a la Benoit
Roast Beef	Bologna Sausage
Veal	Ham
Boiled Ham, Corned Ox Tongue, Brown Galatine of Turkey	Pie
	Tomatoes
Lettuce	Baked Apples, Cake, etc.
Pudding, Custard,	

And so it goes on from day to day, but for riding and eating on the Celtic, the cheapest first cabin passenger pays about \$10 per-day.

And it is well to try and get one's money's worth and not live on crackers. I never missed a meal at sea in my life though I never kept all I ate, somehow, sometimes, they would not abide with me.

### Aboard the Celtic.

One writing to the Forum signing himself as "Wanderer," says: During our Fourth of July celebration, the roll of states was called, and at the call, those present from any given state arose to their feet. We were amazed to find that every state in the United States, with but six or eight exception, were represented, including Utah, even in the person of a pretty girl about fifteen years old. We had music and recitations, and wound up by getting two old veterans to shake hands and forgive each other, one of them coming from the South and the other from the North. They declared they had fired balls at each other, and a wag, in the rear, said in undertones, "Yes, high-balls."

With 200 Baptists aboard the Celtic must have been the center of much that was charming, for it does not take people long to get acquainted on shipboard.

### All Sorts Aboard.

Dr. Pitt, of the Herald, aboard the Teutonic: All sorts and conditions of men—and women, too—are found among the passengers. Here are some who have crossed the ocean thirty or forty times, and others, like me, who are crossing for the first time. Here is a cultivated schoolmaster from Massachusetts, taking his usual vacation, and here is an Englishman from Jamaica. Here is a young Englishman who has travelled alone all the way from India, via Japan, China, the Sandwich Islands and America, preferring this to the short route via the Suez Canal. Here is a bluff and hearty Welshman from Philadelphia, radiant, in the possession of a Virginia wife, going back to the "Principality" to visit his mother's grave and his old church. He is a successful iron-master now in Philadelphia.

### Sending Marconigrams.

The sea was to the ancients the symbol of separation, of uncertainty. "There shall be no more sea" was spoken of that new land whence those that reach its sunlit shores shall go out no more forever. But the sea is fast losing its symbolism. On Wednesday night at 11 o'clock, when we were 250 miles from the American shore, I was seated in the smoking room talking with Mr. J. Howard Eager, when one of the stewards came in and inquired for him, and handed him this telegram, just received across these 250 miles of open sea:

"Baltimore, Md., June 28th.

"J. Howard Eager, Jr., Teutonic:

"Six return tickets found. Special received. All right. FATHER."

This morning, when we were 800 miles out, we were in communication with the Umbria. We did

not see her, but, thanks to Marconi, we could talk to her. Drs. Tupper and Norman Fox and Mr. Eager sent telegraphic messages by her to their friends. Dr. Tupper's message went to Macon, Ga., and will reach that point before the Umbria reaches New York. When the Umbria is within 250 to 300 miles of New York she will set up communication with the Marconi station, and these telegrams will go on to their destination as fast as the lightning can bear them.

### The Meeting Places.

Exeter Hall, on the Strand, is the assembly room of the Congress. Here, at the heart of the great city, there is room to see and to hear. It is the place where Charles Spurgeon preached to immense crowds while the Metropolitan Tabernacle was building. This made it legally "a Baptist chapel." The Tabernacle itself becomes the place of meeting on Wednesday night, when Dr. A. H. Strong preaches the Congress sermon. Preliminary meetings are held in the various parts of the city, accessible to each and every community of the wide-spreading metropolis. A reception is given to Dr. Maclaren at Regent's Park College, while the closing session of the Congress is scheduled for the spacious and sumptuous Albert Memorial Hall, in the fashionable region of the West Side. Much seems to be expected locally from the Congress Sunday, when alien, or at least new, voices will be heard in almost every Baptist pulpit.

### The Personnel of the Congress.

Among the 3,000 expected delegates the president, Dr. Alexander Maclaren, stands far to the front in the universal esteem of his brethren, both at home and abroad. I hear among other denominations in London anxious inquiries as to where and when he is to speak. Dr. John Clifford, vice chairman, is a kind of a Gladstone among the Baptist forces of Great Britain, and as leader in the Passive Resistance measures is today one of the most conspicuous figures in the ecclesiastical arena. Rev. F. B. Meyer, of Westminster Chapel, is not named as one of the vice presidents, but he is known in England as a representative Baptist, and he is strongly urged in the Baptist Times and Freeman, of which Rev. J. H. Shakespeare is editor, as one whom the Baptist Union of Great Britain, which meets in connection with the Congress, might well elect to the presidential succession. Dr. J. N. Prestridge is highly honored by our English as well as American brethren as the originator of the Congress idea, at least in its later expression, while Rev. John Wilson, of Woolwich, ex-president of the Baptist Union; Alfred Henry Baynes, F. R. A. S., general secretary of the Baptist Missionary Society, Rev. Timothy Richard, D. D., of Shanghai, China, Chancellor of the University of Peking; Rev. Thomas Spurgeon, of Newington; Rev. Charles Williams, of Accrington; Signor Giovanni Allegu, of Tuscany; Rev. Charles Browne, of London; Rev. Richard Glover, D. D., of Bristol; Rev. K. O. Broady, D. D., of Stockholm; Rev. J. G. Rous, of Adelaide, Australia; Rev. J. D. Freeman, of Toronto; Professor W. H. Whitsitt, of Richmond; Principal Scudd, of Regent's Park College; Rev. Hugh D. Brown, of Dublin, not forgetting our own Dr. L. A. Crandall, Secretary of the American Committee, and Hubert Monohan, Treasurer of the Congress, bulk largely in the public eye. The president of the Baptist Union is his honor, Judge W. Willis, K. C., who gives the address of welcome upon Tuesday night at Exeter Hall, the roll-call of countries with responses following the opening address.

### The Monday Night Meetings.

These, held in widely separate places, are counted upon to initiate the exercises of the Congress. There are twelve of them, all following the English custom of chairman and speakers, an English brother taking the chair, and foreign brethren speaking. Dr. A. C. Dixon is heard at Fulham, along with Rev. A. J. Kirkman. Drs. Pitt and Woody, and Pastor Saillens at Hammersmith; Dr. A. A. Cameron at Hempstead; Dr. J. A. Gordon, of Montreal, and Rev. N. Capek, of Austria, at Harlesden; Dr. P. S. Henson at Woolwich Tabernacle, etc.

# The Great Sunday School Convention at Toronto.

The meeting of the eleventh International Sunday School Convention, held in Toronto, Canada, June 25-27, was one of the most earnest of all ever held by that great organization. On a test vote more than twelve hundred were counted. It was made up of men of highest standing as pastors, teachers and college and university men and women. High honor was paid to the memory of the late B. F. Jacobs, the father of the uniform lesson system, though there has arisen a great desire to try another method, separating the schools into three departments, a juvenile, an intermediate and a senior.

## Three Years' Progress.

Mr. Marion Lawrence summarized the progress of the three past years, since the meeting in Denver, as follows:

1. The great development of the Sunday school numerically and otherwise in all parts of the world.
2. The widespread interest shown everywhere by people of all classes.
3. The rounding out of one hundred years of service and magnificent achievement by the Sunday School Union of London.
4. The Sunday School crusade to the Orient, and the holding of the World's Fourth Sunday School Convention in the Holy City.
5. The establishment of organized Sunday school work in Palestine and Syria.
6. The beautiful opening fields of promise in Spanish-speaking North America.
7. The development of our work among the negroes of the South.

The unusual attention being given to Sunday school work by the theological seminaries and other Christian schools.

8. The intense interest now being shown in the matter of teacher-training, and our successful effort to advance it through the Committee on Education.
9. The proper recognition of childhood in the Sunday school curriculum.
10. The tremendous multiplication of helpful books and choice literature bearing upon the Sunday school and its work.
11. The improvement in Sunday school architecture.
12. The multitude of conventions, institutes and summer schools being held in all parts of our great field.
13. The large number of additions to the churches from the Sunday school.
14. The increased interest in the spread of the Kingdom throughout the whole world.

## Some Interesting Statistics.

In 1902 it was resolved to put one or more paid workers in the field, with the object of increasing the interest in the work, and improving it as far as possible. These workers now number six. Mr. Lawrence said: "Every State, Province and Territory has been visited from one to three times by one or more of these workers. The aggregate distance traveled is 304,030 miles. The aggregate number of addresses given is 5,132. The number of conversions reported during the past year is 13,811; the number of persons attending fully 2,500,000." He also gave the following general statistics:

"Sunday schools in North America, 155,007; teachers, 1,556,947; scholars, 12,076,232; total Sunday school membership, 14,127,541; number of home departments, 10,371; membership of home departments, 392,859; cradle roll membership, 198,223; scholars received into churches during past year, 217,163."

## Officers Elected.

The officers elected for the three years were the following: President, Hon. Justice Maclaren, of Toronto; Vice Presidents, A. B. McCrillis, of Rhode Island; Rev. H. H. Bell, California; Rev. J. W. Millard, Georgia; Rev. W. B. Jacobs, Illinois; Bishop E. E. Hoss, Texas; Principal R. A. Falconer, Nova Scotia, and Rev. I. H. Fulton, representing the Negro race; Treasurer, Dr. George W. Bailey, Philadelphia; Recording Secretary, Rev. Jos. Clark, Ohio; Assistant Secretary, Rev. E. F. Talmage, Connecticut. An Executive Committee consisting of one member from each international Sunday school dis-

trict, was chosen. Mr. W. N. Hartshorn, of Boston, was re-elected chairman of this committee.

"The question of greatest interest was connected with the report of the Lesson Committee. It was the question whether the committee should provide for an advanced course in lessons, or confine itself to a uniform lesson for all except the Juvenile Department. The report of the committee said:

## The Committee Report.

"If we might be allowed to make a recommendation, it would be to the effect that the Lesson Committee be authorized to prepare and issue as 'optional' such an advanced course as in their most mature judgment would meet the needs of schools desiring such lessons for their Senior Departments. Should this be done, the International Convention will then stand for a course of three grades. First, a beginners' course for those under six years of age. (Here we might state as the result of some thought, that the beginners' course now adopted would serve well for scholars up to eight years of age.) Second, the regular uniform course for all scholars above beginners and below the Senior Department, and third, an advanced or Senior course. The adoption of these three courses, it must be remembered, does not make it obligatory that any school abandon a uniform lesson for all classes. It leaves it optional. Those desiring a uniform lesson will then take the regular course issued by the committee, while those who favor gradation in lesson material, will take the three-fold course."

## A North Carolinian's Views.

We take the following interesting account from the article in the Biblical Recorder written by N. B. Broughton, one of the South's greatest Sunday school workers:

There were 2,000 delegates present, representing every State in the American Union and every Province in the Dominion of Canada. No calculation was made of the visitors. Massey Music Hall where the meetings were held with seating capacity of 5,000, was crowded at nearly every session.

The entertainment of delegates was on the "Harvard Plan," which means lodging and breakfast, and to this extent was very gracious and kind. No other system could well be observed in so large a city, because delegates could not undertake to get back to the homes assigned them for dinner and supper without losing much of the convention.

Rev. B. B. Tyler, of Denver, Col., President, called the convention to order, and continued to preside until the new officers were chosen, when Judge J. J. Maclaren, of Canada, took the chair. Both these gentlemen are very able presiding officers, and although it was such a large body, and would now and then get to a high pitch, neither of them allowed disorder or unparliamentary conduct from anybody. All delegates were treated alike.

Of course it is understood that the International Sunday School Convention includes Christian men and women from all the Evangelical denominations, and is thoroughly democratic in its conduct. As a rule delegates come from the State and Provincial organizations, but if a state province is without organization then volunteer representatives are recognized.

The Executive Committee of the body, composed of one person from each State or Province, maps out practically all the work of the Convention, and executes its will. The head of this committee, since the death of B. F. Jacobs, in 1902, has been Mr. W. N. Hartshorn, a member of Dr. A. C. Dixon's church in Boston, and the General Secretary is Mr. Marion Lawrence, a Congregationalist, of Toledo, Ohio. They are unusual men in their great abilities. The Chairman receives no salary, but gives the work almost his exclusive time. Brother Hartshorn is a man of means, and his wife, who is the daughter of the late Mr. Ford, one of the proprietors of the Youth's Companion, has wealth. Both are consecrated, Godly people.

Mr. Lawrence, the General Secretary, is a great master of assemblies, and a man of extraordinary

tact and ability, and exceedingly popular as a speaker and manager.

In the Convention were a number of distinguished and wealthy laymen and many prominent preachers, representing all the denominations. Among the Baptists were Dr. C. R. Blackall, of Philadelphia, who had charge of the "Sunday School Supply Exposition," which was well worth the trip to Toronto to see and examine. And from the South Dr. I. J. VanNess, of the Sunday School Board at Nashville, Tenn., and Dr. J. R. Sampey, of the Seminary at Louisville.

Among the many salient features and transactions of this great convention we recall the following:

- Emphatic approval of graded system.
- Approval of "advanced" lessons as an optional course.
- Extension of the organization—deciding to incorporate, to double income and largely increase secretarial force.

Proposed Sunday school building for use of organization as headquarters.

Missionary effort in Mexico, Cuba, Syria, Japan and among the negroes.

Publication of a Sunday school history—100,000 copies at 50 cents each.

Louisville, Ky., was selected as the place of meeting in 1908. When the vote on place was called the delegates from Kentucky, numbering about 100, stood and sang "My Old Kentucky Home." But San Francisco gave them a tight pull in the race.

The music of the convention was led by Rev. Mr. Jacobs, a Baptist preacher and singer. He was assisted by a choir of three hundred well trained voices, and it was readily the grandest singing I have ever heard.

Massey Hall, a gift to the city by one of its wealthiest citizens, whose name it bears, is the finest auditorium I have ever seen, and Toronto is the most beautiful and best governed city I have ever visited.

Lord Roberts, in a speech before the British House of Lords, claims that the British army is poorly organized and unprepared for war. This has been the view of Kitchener and of other great military leaders.

Dr. Tupper, with his family, has sailed for Europe during the week. He expects to return and open full services in the Madison Avenue church in September. In the meantime Rev. George F. Pentecost, D. D., will continue to preach every Sunday morning and evening.—Examiner.

Southside Baptist Church Montgomery.—An article in last week's Alabama Baptist makes me say, "The people," of Southside, "are preparing for the salvation of the host about us." My words were: "The people are praying for the salvation of the lost about us." I believe in the original, but the printer made the same general mistake many others seem to be guilty of. The true preparation was made before the foundation of the world.—Eldred M. Stewart.

Rev. J. Jeter Dickinson, a nephew of our senior, and pastor of the First Baptist church of Gadsden, Ala., is supplying the Calvary church, of this city, during the absence of Dr. Knight in Europe. Bro. Dickinson preached his first sermon yesterday and greatly pleased the people. At the close of the service a large number of people crowded around him and they had a regular old-fashioned hand-shaking. At night, notwithstanding the heavy rain, another fine congregation greeted him. Bro. Dickinson is an alumnus of Richmond College and the Southern Baptist Theological Seminary. While in Richmond College he used to teach in the Sunday schools in the penitentiary and almshouse. He says he does not know how much good he accomplished to others, but that he feels that there and then he laid the foundation for whatever of good he may have accomplished in his life-work.—J. W. M. in Religious Herald.

FRANK WILLIS BARNETT, - - - Editor  
L. O. DAWSON, - - - Associate Editor

## EDITORIAL

J. W. HAMNER, - - - - - Cor. Editor  
A. D. GLASS, - - - - - Field Editor

### PUSHING FROM THE SHORE.

We remarked to a brother bishop en route to Sheffield what a blessed thing it was to be in a state where every pastor was sincerely and heartily anxious for the success of every other pastor, and in which there were so few bickerings and heart-burnings of any kind. "It is indeed a joyful situation to be in," he answered, "but somehow Alabama Baptists impress me as a people clinging to the shore, afraid to launch out into deep water."

Both remarks are true. We all have or may have the joy of a whole state's fellowship and sympathy, but as a whole we have never really undertaken any enterprise worthy of us. We are a vast host and have in our hands tremendous forces. We have culture, wealth, and best of all, simple-hearted religion. But we need to trust God and venture from the shore. The meeting at Sheffield was full of significance in this very particular. The work mapped out for next year is really great and will test our mettle. \$87,000.00 for regular beneficence and \$100,000.00 for Howard College looks as if we are in earnest. If we reach these marks we must all work, beginning right now. It means ceaseless activity for all, and heavy sacrifice for some. We are in the deep water and cannot afford to fail. Failure in the \$87,000.00 would be a shame—in the \$100,000.00 it would be a disaster.

God is calling us to great things and we will not falter. If all should march together what a glorious sight it would be, but if some sulk in their tents we will press the battle anyhow and conquer without them. Here is a place where the rich and the poor are needed alike. The blessedness of the burden is shared by all. If any will shirk—why let them. If self still sits supreme on the throne of any one's soul let that one bear his or her own ignominy. There will still be enough left to carry the Cross to victory.

"He hath sounded forth His trumpet that shall never call retreat;

He is sifting out the souls of men before the Judgment seat!

Be swift our souls to answer Him—be jubilant our feet,

Our God is marching on!"

The year just before us will indeed be a time of sifting. God be with us! We have pushed out from the shore!

### A TWICE TOLD TALE.

"We are going to Gadsden!" We will not try. We will go, God helping us.

Some years ago when the hosts of the Lord were going to the convention at Gadsden, we took electric cars from Attalla to the place of meeting. Ringling's circus "convened" in the same city on the same day, and the whole country side was on its way, either to the convention or to the show. Cars were crowded to the limit, and we had difficulty in finding a place large enough even on a rear platform for our grip, while we clung desperately to the rail at the risk of our life. "We can take no more," shouted the conductor, as his car whizzed by waving, shouting groups of waiters, and a brief glance showed the keen disappointment on the faces of men, women and children who were so anxious to get to the convention(?)—that waiting for another car seemed but little short of calamity.

We passed presently two mountain boys who did not choose to wait for the next car, and gave us chase. It was a great race, and we watched both fellows with intense interest. One ran to see if he could possibly catch the flying car. He was doing his best to overtake us, and deserved success, but out of breath, he stopped, by and by, to try his luck on the next car.

The other boy did not run to see if he could catch do in case of failure. Failure had not entered his car. He ran to catch it. He had made up his

mind to go to Gadsden and to go on that particular car. He made no calculations as to what he would head—or heels. His journey to Gadsden was begun, and would be completed on that car, so spoke his whole being. It was written on his brow. It flamed from both eyes. His set teeth and clenched fists agreed thereto. His flying feet said to the conductor, "Stop or not—I'm going to Gadsden on that car," and his very coat tails waved in the breeze behind him, celebrating a victory that was as good as won. "You blooming idiot," quoth we under our breath as we "zoooned" around a corner, "even if you overtake us there is not room here for you to plant one of those big feet!" But on he came, head back, chest out, chin advanced, arms sawing the air. Electricity had no chance against a will like that. He was going to Gadsden on that car. His fingers for a time were within a yard of the back rail, within a foot, within an inch, then they finally gripped and grew to it. Nor was it in the power of the chained lightning which drove that car down its track to tear him loose. It did, indeed, snatch him off the earth and slam him around from side to side for a while, but he could not be lost. He was going to Gadsden on that car. At last he got his feet under him and landed one of them on the rear coupler, and so rode in triumph to the end of his journey! When we reached Gadsden he was the first passenger to alight and go on his way rejoicing.

This writer weighed down with a great enterprise whose fate then hung in doubtful balance, said to his soul: "Let us thank that boy, oh, soul, for his lesson. We will not try to accomplish our task. We will simply do it. We, too, will go to Gadsden and go on this car."

The brethren say that when we told this story at Brewton we left out the "coupling pin" between it and the endowment of Howard College, about which we then were speaking. But as he said at the time, the hour for that work had not arrived. That it would come no one doubted, and now it is here. With what spirit are we to enter the race? Shall we try to do it, or shall we do it? Are we running to see if we can catch that car or are we running to catch it? Men and women, of Alabama, let's go to Gadsden!

### A SPLENDID REPORT.

The thirty-fourth annual report of the State Board of Missions was an unusually strong one and should be careful read and studied in connection with the tables showing the contribution for the different mission boards for ten years, also how Alabama stands with the reference to home and foreign missions as compared to other States. Lack of space forbids our publishing it in full and in making extracts, which are published elsewhere, we feel that much is left out that ought to be read. There are informing paragraphs concerning the question of the boards and Howard and Judson bearing their pro rata share of the expense of printing the minutes; the need of the church adopting the "apportionment plan"; the need of carrying on the work among the colored people along the plans already begun in Alabama; the need of establishing additional mission schools, wherever it may be deemed wise, for well located school property acquired by the convention now, may prove a treasure later on; the laborious work of brother M. M. Wood, the Statistical Secretary; the need of co-operative work in every association; a campaign during November of Baptist rallies; and others equally as important. We congratulate President G. G. Miles and Corresponding Secretary W. B. Crumpton on the report, which closes with these words:

Grateful to God for His great goodness through the year and hopeful for the future, we pray for new supplies of His rich grace to be upon the convention in all its work.

### Paragraphs

Rev. W. J. E. Cox, D. D., is assisting Rev. E. P. Smith in a meeting at Carrollton.

Dr. J. M. Shelburne, pastor of the East Lake Baptist church, delivered an address on the "Value of the Human Soul" at the Southside Baptist church Sunday night which was greatly enjoyed by all who heard him.

Dr. J. Whitcomb Brouger, Portland, Oregon, preached a sermon on choosing between good and evil. President Roosevelt was in the congregation. In a conversation with Dr. Brouger afterwards, kindly reference was made to the sermon, when the President courteously and wisely remarked: "It is easy to distinguish plain black and clear white; the difficulty is to choose among the shades of gray."

In speaking of Rev. R. S. Gavin, of Bessemer, who recently assisted Brother Gholston Yates in a series of meetings, the Thomasville Echo said: Brother Gavin is not a fire and brimstone revivalist but a plain, cool, quiet, forceful and eloquent speaker who appeals to the sober judgment of his hearers instead of attempting to scare sinners into the church, and is doing much good, not only by his forceful sermons but also by his quiet social talks between services to those with whom he comes in contact on the streets and in the homes.

Messrs Pittman and Sons have sold the South Carolina Baptist to Rev. V. I. Masters, of Greenville, and Rev. Louis J. Bristow, of Marion, and the price of the paper will be changed from \$1.00 to \$1.50 to justify them in making improvements. If Masters and Bristow fail to make a readable, helpful paper no other young men in the South need attempt religious journalism, for they are both consecrated, cultivated preachers, with decided gifts for newspaper work. We will watch the South Carolina Baptist with renewed interest.

At a meeting of over one hundred members of the Baptist Young People's Union held last night at the Southside Baptist church, a district union was organized and Gwyllen Herbert, of Bessemer, was elected president. Bro. Herbert has long been interested in the B. Y. P. U. work and under his leadership we predict that the union will grow rapidly. Let's give him our support. T. H. Johnson, of the Southside Baptist church, was elected to the vice presidency. Charles Weaver, of the First Baptist church, was chosen secretary. All of the officers were elected by acclamation. Upon motion of the Rev. W. S. Brown, of the Fountain Heights Baptist church, the presidents of the several local organizations of the Baptist Young People's Union were appointed an executive committee of the district union.

Mobile, Ala., July 29, 1905.

Dear Brother Barnett:—In a paragraph in this week's Alabama Baptist you represent me as saying of the trustees of Howard College: "It is almost impossible to get a quorum of seven out of twenty-six members at any meeting of the trustees." This is an error. What I did say was that I had been present at a meeting of the trustees when in order to have a quorum it was necessary to telephone for some of the members who lived in the Birmingham district. This you will observe is a very different statement. The incident referred to occurred several years ago. Please make this correction as I think it is important. I do not desire to do any of the brethren an injustice. Very cordially yours.—W. J. E. Cox.



DR. POLLOCK'S DEATH.

Dr. P. D. Pollock, one of Georgia's beloved laymen, died on Monday, July the 25th. He was a strong man and did valiant service in leading the Baptist Educational forces in Georgia. The Christian Index says:

"As one recalls the conditions prevailing at Mercer University and, indeed, in the educational work of the denomination in the state and then considers the results that followed his eight years of service as president of Mercer University and, for a part of the time, chairman of the Educational Commission, he can but feel that Dr. Pollock was a man especially raised up of God to do the work that was then needing to be done—even as he brought Esther to the kingdom for such a time as that in which she lived and acted."

We extend our sympathy to his family.

OUR ENTERTAINMENT AT SHEFFIELD.

Too much cannot be said about the delightful entertainment given the Alabama Baptist State Convention by the people of Sheffield, Florence and Tusculumbia. The brethren who had charge of the work of entertaining the visitors discharged their duty like skilled and experienced workmen. Every one seemed to think that he had the best home. I was impressed with the zeal manifested by the brethren of other denominations in entertaining the visitors. Many of them filled their homes with messengers and in addition to that entertained others at the hotel. It was my privilege to be entertained in the home of Mr. W. J. Galloway, a successful druggist, of Sheffield. The family are all Methodists but they seemed to be Baptists for the time being. I have never been more charminly entertained than I was in this good Methodist home. Nothing was too good for the Baptist visitor. Mr. and Mrs. Galloway, and their three lovely children did everything they could for the comfort of their guests. There were four of us who were entertained in this home, Brethren Railey, Foster, Comer and myself. I was glad of the opportunity of being associated more closely than ever before with Bro. Comer, the president of the convention. He is a brother beloved and a most delightful companion, that is, during the day. I slept with him at night and found him to be a professional snorer. He can snore in basso, tenor, soprano or alto. In other words, he can carry any part known in the snoring line. But I love him, notwithstanding his disposition to entertain me all night as well as during the day. I am sure he will endorse what I have said about the entertainment we received in the Galloway home.—W. J. E. Cox.

SOME NOTES FROM BROTHER CRUMPTON.

What a convention we did have! And it was at Sheffield! For years Huntsville was the only point in North Alabama where we could hold a convention. Now things are changing. They say the convention was an eye-opener to a lot of folks who had been entertaining the idea that Baptists were a sorry sort. Wonder where they got the notion—from preachers no doubt who thought that the way to boost their own crowd was to cry down others. Well, the people know better now. No finer set of men and women ever met in any state than met in Sheffield.

Barring one or two little episodes, everything was pleasant.

If Boards of Trustees of the Baptist persuasion in Alabama think to sail along on flowery beds of ease they are going to be badly mistaken. Some very plain things were said about the way some trustees were wont to do and the brethren were glad it was said.

It was unfortunate that the report of Howard College was not presented in good shape. Some were inclined to blame Dr. Montague, but he was not to blame. He did everything a college president could be expected to do.

The collection were too numerous at Sheffield. Because some good brethren were successful in get-

ting the claims of their churches before the convention at Anniston, the word has gone out that it is a good place for a strong pull for churches in distress. There were not less than a dozen men on hand to make special appeals for their particular fields. We will have to quit the business of allowing special appeals. Now that Denominational Education has been scheduled it should take its chances with all the regular work of the convention. We can afford to "chip in" on a hundred dollar collection for the orphanage at each session and that ought to be all, unless a special emergency arises.

The next year we have laid off a great work. More than \$20,000 for missions alone beyond the contributions of this year, and this year we went beyond anything we ever did before. Don't let anybody say it can't be done. Let all say it must be done.

I am back in the office for two weeks getting ready for the Association. We want the campaign to be a regular hummer. Brother, won't you help to make it so. W. B. C. Montgomery, Ala.

(Continued from Page 4.)

stant dread of being torn from Him by the storms of sin and temptation that rage about me. But will Christ, the great Head, permit His own body to be dismembered? "No man ever hated his own flesh; but nourisheth it and cherisheth it, even as Christ also the church, because we are members of his body." The omnipresence of Christ makes it possible for Him to be as completely and fully present in me, as if I were the only believer in the world. Every individual believer may possess the whole Christ as much as if he were the only one to claim His fullness. How then can there be the smallest element of uncertainty or instability about such a union? The most searching and penetrating acids that a world of sin can devise will not dissolve it. To every believer Jesus gives this blessed assurance: "Lo I am with you always, even unto the end of the days."

As the great Shepherd of His sheep, He says: "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father which hath given them to me, is greater than all; and no one is able to snatch them out of my Father's hand." Praises be unto God, the anchor holds! My eternal salvation does not depend upon my ability to hold on, or to hold out, but upon Christ's power to hold me. He does the holding, and I do the trusting. He will not let the believer fall out of his hands, "for the believer is His hands." "Ye died, and your life is hid with Christ in God," who then, is able to wrench us from the omnipotence of such a position? Neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creation shall be able to separate us from the love of God which is in Christ Jesus our Lord.

As Christians, we may, and often do, by our unbelief and disobedience, fall very far below our privileges. Sin may so crowd into our lives, that Christ is crowded, as it were, into the cellar or garret, or some remote corner of His temple, but He will not allow himself to be wholly excluded. I cannot believe that when Jesus has once taken possession of the citadel of my heart, He will ever surrender it to the enemy. We may be unfaithful, and often are, alas! but He abideth faithful.

III. Fruits of this union.

1. Freedom from the condemnation of the law. Out of Christ the sinner is exposed to the avenging wrath of God,—he is still under the law, but in Christ he is free from the condemnation of the law. "There is therefore now no condemnation to them that are in Christ Jesus." The wrath of God spent itself on Jesus; the viols of divine vengeance were poured out upon His head. There is no more the law can do,—its claim has been fully met in Jesus. In Him, therefore, is the only place of safety; He is a shelter where no bolt of divine wrath can fall upon our guilty heads. In Jesus we may pray this prayer of the Psalmist: "Behold, O God, our shield and look upon the face of thine anointed."

"What more can he say than to you He hath said,— To you who for refuge to Jesus have fled?"

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes; That soul, though all hell should endeavor to shake; I'll never, no never, no never forsake."

2. A faithful life.

While union with Christ fixes our security against the condemnation of the law, let us not forget that it also fixes our walk. "In Christ" means "no condemnation," but it also means a "walk in newness of life." Our election and salvation are not alone that we may escape the penalties of the law; not alone that we may enjoy the privileges of divine sonship, but that we may perform the duties of sonship, that we may bear fruit to the glory of God. Believers are not only his workmanship (Eph. ii; 10) but workers together with Him (II. Cor. vi; 1). God did not only create us in Christ Jesus, but he created us unto good works. Fruitfulness is the great object of this divine grafting into Christ, just as the fruitfulness of the branch is conditioned upon its abiding in the vine, so does the believer's fruitfulness depend upon his abiding in Christ. He himself said: "Apart from me ye can do nothing." He also said: "He that abideth in me, and I in him, the same beareth much fruit." Herein is the Father glorified that we bear much fruit.

3. Prevalence in prayer.

Prayer in Christ is one of the most precious privileges of the believer's union with Christ. It is one of the three highest attainments of the Christian life and is conditioned upon abiding in Christ. Thrice did Jesus make this promise to His disciples: "Whatsoever ye shall ask the Father in my name, I will give it you." The name of Jesus carries with it His power, and wealth, and influence and every petition bearing His signature is honored by the Father. The only condition of prevailing prayer is abiding in Christ, and if this condition is fulfilled we can not ask amiss. To be in Christ is to be the master of prayer, it is to pray as He prayed. Being in Christ we may say as He said to the Father, "I know that thou hearest me always."

4. Likeness to Christ in the resurrection.

If we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection. "Ye died, and your life is hid with Christ in God." When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory. Knowledge of such a truth has robbed death of its sting, driven away the gloomy spectres that hover about the grave, and crowned death itself with a beauty: "Blessed are the dead which die in the Lord."

It does not yet appear what we shall be, for here we see as through a glass dimly, but then face to face. We know that we shall be like Him, for we shall see Him as he is. O, to be like Him! Blessed hope! I thank God that I am not to be always as I am now, but I shall be like Him. For this end was I fore-known and fore-ordained. Though I have not yet obtained, or am already made perfect, but I see Jesus, the renewed heart's ideal fully realized, and therefore press on if it be that I may apprehend that for which also I was apprehended by Christ.

Thus it ever is, no matter what route we take, or what method we pursue, if we follow the gospel road, we reach the same end—Jesus Christ. He is our all and in all. He is the procuring cause, the efficient motive, and the sufficient end, of our Christian life.

"If Jesus Christ is a man,  
And only a man, I say,  
That of all mankind I will cleave to Him,  
And to Him will cleave always.  
If Jesus Christ is a God,  
And the only God, I swear,  
I will follow him through heaven and hell,  
The earth, the sea and the air."

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As I lie quiet in my bed  
Do I just think while I'm asleep?  
Or does a fairy creep,  
So soft and still, up to my ear  
And whisper dreams for me to hear?  
I dream the very nicest things!  
I dream my tricycle has wings!  
I dream my doll can laugh and talk;  
I dream my woolly lamb can walk.  
How do the dreams get in my head?  
—Cassell's Little Folks.

**The True Tale of Jack and Jill.**  
Jack and Jill were kittens small,  
Dearly loved by one and all.  
Jack was gray, both dark and light,  
Jill was marked with black and white.

In youthful days these kittens wee  
Were just as cute as they could be;  
They'd run and jump and scratch and bite  
From early morn till late at night.

And of these kits one thing was true,  
What Jackie did Jill, too, would do:

Let Jackie run and catch a fall,  
Jill would roll after like a ball.  
One day when Jack was looking round  
He thought he'd climb up off the ground

And take a look, if he were able,  
Into the pail upon the table.

He jumped up quick, but, O, dear me  
How sad that such a thing should be!  
The pail was full of water bright,  
And Jackie went away out of sight.  
Now Jill had always followed Jack,  
So had no thought of turning back,  
But in the pail went with a bound,  
And there next morning they both were found.

—Mrs. George Grey, in Good House-keeping.

**The Bat—A Fable.**

A mouse, one time, rendered a service of some importance to one of the eagles of Jupiter. "Ask," said the grateful bird, "anything that you desire, and in the name of my master, Jove, I promise to grant it to you." "Oh, sir," said the mouse, eagerly, "I have long felt the mortification of living among such vulgar creatures as the beasts, and have ardently desired to associate with the more refined society of the birds. If you could but grant me wings, my happiness would be complete."

"Consider well what you ask," said the eagle, gravely. "Nature has placed you in a certain grade of society, and you need not hope that wings alone will make you a bird."

"I have considered the matter thoroughly," said the mouse, "and feel certain that if I had but wings I could at least associate with those I have so long envied and admired."

"Very well," said the eagle, "be it so!" and, instantly, wings springing from the mouse's shoulders, the first bat was created.

His ambitious desires, however, were not realized, for the birds, perceiving that he still had ears and a tail and was, besides, covered with hair, would not associate with him, while, upon the other hand, his own pride had withdrawn him from his old companions.

"Alas," said the poor, lonely animal, "why was I not contented with the humble sphere that nature intended me to fill? My very wings, that I hoped would be my pride, now prevent me from walking upon the ground, where I belong."

So mortified and disappointed was he that thenceforth he ventured out into the world no longer by daylight, but only at night, when all other creatures had retired.—St. Nicholas.

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**Mortgage Sale.**  
Under and by virtue of a power of sale contained in a mortgage executed by John F. Knight and his wife on the 28th day of May, 1904, to the undersigned, recorded in Vol. 175, page 103, in the office of the Judge of Probate for Jefferson county, Alabama, I will proceed to sell for public outcry, for cash, in front of the court house door at Birmingham in said county on Saturday, August 12th, 1905, the following described real estate, to wit: The southwest quarter (SW 1/4) of the southeast quarter (SE 1/4) of section 13, township 18, south, range 3, west, in Jefferson county, Alabama. Default having been made in the payment of the debt secured by said mortgage, said land is sold for the purpose of paying same, as well as the costs and expenses of sale. This the 8th day of June, 1905.  
**J. T. Sellers, Mortgagee.**  
A. C. and H. R. Howes, Attys. 7-12-05

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Parents Read This Letter.  
R. F. D. No. 2, Vincent, Ala.  
June 25, 1905.

Dear Editor:—I have a little story I am going to tell you and that is how I became a subscriber of that paper, "The Alabama Baptist." I went to my uncle's on a visit and I gathered up some papers and began reading them and I noticed the names of some of them "The Alabama Baptist," and I thought to myself surely that is a good paper, and I read two or three of them and I noticed that it told me of the works of God that was going on throughout our own State, there were letters from the far away shores of China and Japan. I fell in love with the paper and I was afraid to ask papa to subscribe for it. I thought it was most too costly for him, but that night I came home and fell upon my knees by my bed-side and in an earnest prayer asked my Heavenly Father to give me that good paper and my prayer was answered, for on the third of January, 1905, the paper came in my name. It was a surprise to me for I didn't know that papa had subscribed for it. My subscription was out the third of July and the paper is still coming, and that is all right. I will send you the money for it by Bro. Swindall when he gets through with our good meeting he is carrying on now.

God bless you again and again in your good and noble work for I can't do without the paper. Yours in Christ—Lilla S. Clinkscales.

LINDEN:—We have just closed a meeting here which resulted in forty-four additions to the church; twenty-four by baptism and statement. Rev. P. M. Jones, of Pineapple, did the preaching, and I have never heard any man preach with more earnestness and power. He condemns sin in the strongest terms, yet in a loving spirit pleads with sinners to turn from their evil ways and seek Christ. It was the greatest revival in the history of Linden, the people were seized with conviction as they came into the church and went away rejoicing in the love of a Saviour. It was wonderful to see the power of the Spirit upon God's servant as he delivered the messages and men and women wept and trembled and gave their hearts to God. It had been frequently said that Linden could not have a revival, for it was such a wicked place, but God showed the people that He still lived and had power to convict sinners.

It was a beautiful sight to see the new converts as they assembled at the large basin on the square near the depot and were led down into the water and buried with Christ in baptism. The pastor's heart was made to rejoice as the members came and gave him their hands and said we are going to forget the past, and we are going to work and stand by you in every undertaking.—W. W. Howard.

THE STATE OF ALABAMA,  
Jefferson County,  
Andrew Tedescki vs. Katie Tedescki.  
In Chancery at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

In this cause it being made to appear to the Register by affidavit of Andrew Tedescki, complainant, that the defendant, Katie Tedescki, conceals herself so that process cannot be served on her, and that complainant does not know her present whereabouts, and further that, in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Katie Tedescki to answer or demur to the bill of complaint in this cause within 30 days after the 22d day of August, 1905, or a decree pro confesso may be taken against her the said Katie Tedescki.

Done at office, in Birmingham, this 18th day of July, 1905.  
J. W. ALTMAN, Register.  
7-25-05.

### Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed on the 14th day of January, 1905, by C. H. Moseley to the Halle-Randolph Manufacturing Company, the undersigned will proceed to sell to the highest bidder for cash, in front of the Court House door of Jefferson County, Alabama, on Saturday, the 26th day of August, 1905, during the legal hours of sale, the following described real estate, to wit: Lot N. in Block No. 17, according to Vann, Reed & Copeland's survey of Woodlawn, Alabama. Said sale will be made for the purpose of paying the debt secured by said mortgage, and the cost and expense of foreclosing same.

Halle-Randolph Manufacturing Company,  
Kerr & Haley, Attorneys. 7-19-05

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THE STATE OF ALABAMA,  
Jefferson County,  
May Wiggs vs. Charles E. Wiggs,  
In Chancery. At Birmingham, Alabama,  
Fifth District, Northwestern Chancery Division  
of Alabama.

In this cause it being made to appear to the Register by affidavit of J. M. Russell, Attorney and agent of Complainant, that the defendant, Charles E. Wiggs, is a non-resident of Alabama and his residence unknown, and further that, in the belief of said Affiant, the Defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring him, the said Charles E. Wiggs, to answer or demur to the bill of complaint in this cause within thirty days after the 26th day of August, 1905, or a decree pro confesso may be taken against him, the said Charles E. Wiggs.

Done at office, in Birmingham, Alabama, this 25th day of July, 1905.  
J. W. Altman, Register.

THE STATE OF ALABAMA,  
Jefferson County,  
City Court of Birmingham, in Chancery, At Rules Before the Clerk and Register, in Vacation.  
Lulu B. Harton, Complainant, vs. Louise C. Weible, et als, Defendant.

In this cause, it being made to appear to the Clerk and Register of this Court, in Vacation, by the affidavit of Lulu B. Harton, Complainant, that the defendant, Louise C. Weible, non-resident of the State of Alabama, and resides in Baltimore, Md., and further, that, in belief of said Affiant, the Defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Louise C. Weible, to answer, plead or demur to the Bill of Complaint in this cause by the 25th day of August, 1905, or after thirty days therefrom a Decree Pro Confesso may be taken against her.

Granted this 17th day of July, 1905.  
John S. Gillespy, Clerk and Register.

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**Literature.**  
 (Mrs. D. H. Montgomery.)

The question of the wise use of literature in the "Aid" and "Mission Societies" of our churches is as important as the use of literature in our Sunday schools. As in the latter institution the earnest study of Bible truths leads to a development of Christian character and to a reshaping of the individual life along lines of altruistic activity, so a knowledge of the triumphs of missionary effort in home and foreign lands will infuse new life into our religious bodies making of them an irresistible agency in the harvesting of souls.

The very existence of such organizations as "Mission" or "Aid" societies embodies the theory of the presence of life; a law of life is growth; a means of growth is a study of appropriate literature.

This literature can be obtained from our headquarters in Baltimore for the asking, costing only a trifle. It affords a variety of rare material for helpful programs, containing as graphic pen sketches as were ever written. Take, for instance, the career of Dr. Judson in Burma. Read the thrilling story of his wife's devotion, who, when her husband was loaded with chains and cast into a cruel prison, carried on the work as best she could and by her woman's wit preserved his translation of the New Testament into the Burmese language. When we recall the sacrifices of this noble spirit we feel that we touch holy ground and recognize in Miss Ann Haseltine Judson an affinity with those of whom Paul said, "Help wise women also who labored with me in the Gospel."

In this literature intended to stimulate interest in the work are tracts and leaflets that read like added chapters to the "Acts of the Apostles," as, for instance, the experiences of Dr. Patton, the Scotchman, who went to the South Sea Islands to tell the story of redemption to painted savages—cannibals. He lived to see the inhabitants of all those islands civilized and worshipers of Jehovah.

Others will direct our attention to the varying needs of our home fields, notably to the mountaineers, that wonderful people, of pure Anglo-Saxon stock, hidden away behind the grand mountains; stalwart men richly endowed by heredity and environment, only needing the school master and the evangelist to bring them into their own.

We, as members of the different missionary societies, of course, know all these facts in a vague, indefinite way, but we need to come into close, human touch with them.

This can be accomplished by an earnest resolve to study systematically, with a prepared program, making the "mission day" of our meetings the core of our endeavor. Then it might come to pass that a second Paul would say of the women of the Woman's Missionary Union as was said to the Phillippians, "I pray that your love may abound yet more and more in knowledge." "That ye may approve things that are excellent; that ye may be sincere and without offense." "Being filled with the fruits of righteousness."

THE STATE OF ALABAMA, Probate Court, Jefferson County, July 10 1905.  
 This day came J.C. Kyle, administrator of the estate of Edmund G. Taylor, deceased, and filed his application in writing and under oath, praying for the sale of certain real estate therein described, belonging to the estate of said deceased, for the purpose of paying the debts due thereby, on the ground that there is no personal property of said estate, and alleging further that the following heirs of said estate are non-resident of the State of Alabama, to wit: Fannie Taylor, a sister; John Myers, brother-in-law; Taylor Myers, nephew; Belle Myers, niece; Katherine T. Brady, niece; Fannie Hunter, niece; James I. O'Connell, nephew-in-law; all residing in Baltimore, Md.; Mary Taylor, sister-in-law, residing in Pittsburg, Pa.; Olivia T. Myers, a wife, Brookline, Mass.; Florence Travers, niece, Brookline, Mass.; Fannie Darrsh, a grand-niece, Brookline, Mass. All of above named heirs being over twenty-one years of age and of sound mind, so far as your petitioner has been able to ascertain.  
 It is therefore ordered that the 24th day of September, 1905, be set as a day for hearing said application and the testimony to be submitted in support of same. It is further ordered that notice of the filing of said application and of the day set for hearing the same, be given by publication in the Alabama Baptist, a newspaper published in this county, once a week for three successive weeks.  
 7-10-05 Samuel E. Greene, Judge of Probate

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Dayton, Marengo Co., Ala.  
 Rev. Frank W. Barnett, Editor the Southern and Alabama Baptist.  
 Dear Bro.—At request of many, I send you a piece of poetry, suggested by the foreclosure of mortgage, and written for the consolation of an unfortunate one. Please publish if you think worthy, and leave out any stanza you think best. It was written by a Judson graduate.

Mrs. R. H. Lockhart.

### BEAR UP!

He shall strengthen thy heart, wait, I say, on the Lord.—Psalms xxvii; 14.

I.  
 Ah! hopeless heart, cease shedding tears—

O'er the work of by-gone years,  
 'Tis har, I know, but murmur not,  
 For God can sanctify thy lot.  
 Oh! bravely wait, and trusting know  
 That He can cheer the darkest woe—  
 Wait patiently, sad heart, bear up,  
 And calmly drink of sorrow's cup.

II.  
 Bear up, dear one, oh! now, control  
 The burning passions of thy soul,  
 And think not of the threat'ning woe  
 That clouds thy pathway, here, below;  
 But trust that God will now befriend  
 And help and comfort to thee send,  
 For all the trials of this hour  
 Are overruled by His wise power.

III.  
 Oh! God can break the darkest cloud  
 That like a pall, our hearts enshroud,  
 Age, let this thought thy spirit cheer,  
 And drive away the linking tear.  
 Oh! look above, there is a power  
 To lift us up, and make us strong;  
 To soothe the heart, in such an hour,  
 And help us bear our cross along.

IV.  
 Oh! grieving heart, cease to deplore  
 The loss of all thy earthly store;  
 For there is One, who sees our cares  
 And all thy grief, and daily fears,  
 Bear up, beneath Fate's stern decree,  
 There is a hand, that leadeth thee  
 Adown the dreary path of years—  
 Across this gloomy vale of tears.

V.  
 Bear up, then, if thou wouldst attain  
 A little of earth's sordid gain;  
 And trust that God will help to bend  
 Thy thoughts to gain life's happy end.  
 Tho' fortune frowns, and debts depress,  
 And griefs thy lonely bosom fill,  
 Forget thy loss, thy deep distress,  
 And strive to do thy Master's will.

VI.  
 Cheer up, though strangers claim thy land,  
 To thee belongs, yet, an estate,  
 Fair nature's gifts are at command  
 To crown with beauty thy sad fate.  
 The gleams of thought burst to illumine  
 Thy life, and Poesy sweet bloom  
 Around it shines, in bright array,  
 And none can take such wealth away.

VII.  
 Bear up, beneath thy weight of grief  
 And sweetly sing, 'twill give relief,  
 Ay, to thy mourning, breaking heart,  
 So loath from its old home to part.  
 Oh! still that anguished cry for home,  
 Dear home—so sweet, so sad its doom—  
 So full of tender mem'ries dear,  
 That, now, so holy doth appear.

VIII.  
 Bear up, tho' not a friend in sight,  
 To flash a light upon the gloom;  
 And cheer the lonely, stormy night—  
 But wait, for soon, a change may come—  
 Be brave, look up, and calmly rest,  
 Thy life may yet, be sweetly blest.  
 Bear up, and on thy strength rely,  
 And trust in God, for He is nigh.

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IX.  
Let faith's strong arm, now, lead thee on,  
To where life's duties wait for thee;  
'Twill cheer thy grieving heart, forlorn,  
To do the work Fate gives to thee.  
Bear up, oh! look ahead and see,  
There is bright Hope, to show the way  
Wherein thy feet must patiently  
Tread now, the path, tho' dark the day.

X.  
Cheer up! life holds for thee, some joy,  
That failures can not e'er destroy,  
And better times, again, will come,  
And bring to thee, life's sweetest bloom.  
Misfortunes, ah! all will regret,  
The sorrow great, that doth befall,  
But look beyond, for there is yet,  
A triumph sweet, to gain o'er all.

XI.  
We can not see through mystery  
That veils the path of destiny,  
But know, there is a pleasant spot,  
A glad, bright scene, to cheer our lot;  
Where we may rest from burdens borne,  
Oh! then, cheer up! no longer moan,  
Forget thy heart's deep throbbing pain,  
And Time will bring thee rest again.

XII.  
Bear up, oh! sorely stricken one,  
'Till life's great work below is done;  
For-ah! alas! it may be well  
That dire affliction on thee fell.  
It may be all, just for your good,  
Altho' 'tis not, now understood—  
For God can bless all earthly cares  
And consecrate life's burning tears.

XIII.  
Oh! cease thy sad fate to bemoan,  
Let Faith and Hope thy comfort be;  
'Till on the darkness breaks the morn  
And God reveals Himself to thee.  
He rules, unseen, thy destiny—  
So grieve no more, at what must be,  
But look to Him, for guidance now,  
And to His will, oh! meekly bow.  
—S. R. L.

**"I CANNOT FIND A WAY NOR MAKE IT."**

There is a way, the wise ones say,  
To make our lives more greatly blest;  
But I have failed, to find the way,  
That leads to joy, and peaceful rest.

I cannot find a way, nor make it;  
For closed, and locked is every gate;  
In vain, I shake, and try to break it;  
But strong fetters, forged by Fate.

How long, I've toiled far up the mountain,  
My weary feet doth plainly show;  
I've sought to quaff the crystal fountain  
From whence the purest blessings flow.

Ambition sleeps, ah! yes, 'tis well;  
For she can ne'er get to the goal,  
And far from it must ever dwell,  
And quench the longings of the soul.

The goal—beyond the darksome way,  
No dazzling hopes illumine it now,  
Go light the torch, the wise ones say,  
And bear it to the summit's brow.

What can I do? I often wonder,  
I've reached the stream, and cannot swim.  
To make a boat, I daily ponder,  
And dream, to sail it with a vim.

But I'm alas! too weak to row it,  
The treacherous waves would bear it under.  
I cannot stem the tide, I know it,  
And so, I stand and only wonder.

The way is dark, I cannot make it,  
Across the bog of deep despair,  
The way around, I dare not take it,  
For trouble great, would be my share.

I look back through the wreck of years,  
And plead, dear Lord, lead me a-right,  
A-down the darksome path of tears,  
To perfect day of "Peace and Light."  
—S. R. L.

**Alabama Banking Law  
Says a Savings Bank  
For Savings Deposits.**

Of course, the law does not say, "Thou shalt no deposit savings funds in a bank doing a general banking business." But does say explicitly, that if you do so, and the bank should become insolvent, the non-interest receiving or commercial depositors in the bank must be paid before you get a cent. It amounts to a penalty for depositing your savings in a commercial bank. Massachusetts and several other of the older states with enormous savings deposits go so far as to even prohibit an officer of a savings bank being connected with a commercial bank.

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### MORTGAGE FORECLOSURE SALE NOTICE.

DEFAULT having been made in the payment of one note for \$684.00, which said note is a part of the debt secured by a mortgage, which mortgage was executed to Colby J. Phillips, on the 21st day of July, 1904, by W. F. Neal and his wife, Carrie Neal, and recorded in the probate office of Jefferson county, Alabama, in vol. 374, on page 148, of the record of mortgages therein, and which said mortgage, together with all the notes and the debts secured thereby, and the real estate described therein, was on the 21st day of January, 1905, duly transferred and assigned by the said C. J. Phillips to the Jefferson County Savings Bank, a corporation, the Jefferson County Savings Bank will sell under the power in said mortgage, on Saturday, the 2d day of September, 1905, in front of the court house door in the city of Birmingham, state of Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real estate situated in Jefferson county, state of Alabama, to-wit: Southeast quarter of northwest quarter and northeast quarter of southwest quarter, and that certain tract of land described as follows: Begin at the northwest corner of the quarter section known as the southwest quarter of northeast quarter of section nineteen (19), township eighteen (18), south range two (2) west; thence run east about seven hundred and eighteen (718) feet along the line which divides the north half of northeast quarter of said section from the south half of northeast quarter of said section to a point where a line running north and south and passing through the center of the spring situated in the east half of the southwest quarter of northeast quarter of said section nineteen (19) intersects said line which divides the north and south halves of the northeast quarter of said section nineteen (19), thence south and passing through the center of said spring to the line which divides the north half of southeast quarter of said section nineteen (19) from the south half of said southeast quarter of said section nineteen (19); thence west to the line running north and south which divides the east half of said section nineteen (19) from the west half thereof about seven hundred and eighteen (718) feet; thence north along said line to point of beginning, all situated in section nineteen (19), township eighteen (18) south, range two (2) west, in Jefferson county, Alabama, and containing one hundred twenty-three and five-tenths (123.5) acres more or less, saving and excepting therefrom the mineral and mining rights and privileges as set forth and reserved in that certain deed executed by the Alabama State Land Company to C. J. Phillips, the grantee herein, and dated October 16, 1901, and recorded January 3, 1902, in volume 220, page 544, of the record of deeds in the probate office of Jefferson county, Alabama.

Default having been made in the payment of the note which was secured by said mortgage, for the sum of \$684.00, which said note was due on or before May 20, 1905, with interest from date. Said sale will be made for the purpose of paying said note, together with interest, costs and attorney's fee, for foreclosing said mortgage, and also for the purpose of paying the other two notes for \$684.00 each, one being due on or before November 20, 1905, and one due on or before May 20, 1906, all three of which notes are secured by this mortgage.

JEFFERSON COUNTY SAVINGS BANK, Assignee and transferee of said Mortgage and Debt.  
By W. T. HILL, Its Attorney.

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