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CONVENTION PARAGRAPHS--Frank Willis Barnett

The convention was not afflicted with the platform performers" as much as heretofore. Some were away, some were sight seeing, some were on committees, and let us hope some had seen the error of their ways and determined to do penance by remaining out of sight.

The brother who is declared out of order by the president but who fails to sit down is a convention nuisance and deserves to be thrown out, but unfortunately seems to think he is giving an exhibition of nerve in not being put down when he is only a standing warning that a fool is blinded by his folly.

Some brethren did not like the revolving black-board for announcements and some who sat on the platform complained they turned their heads around so often to read the notices that they got "cricks in their necks."

The wrangle Saturday afternoon about the arrangements on evangelism brought about much confusion and although President Stephens got in a jungle of parliamentary undergrowth he did not wait for some parliamentary guide to lead him into the open, but just cut a way out for himself.

It was a great pleasure to see Brother J. H. Kilpatrick, who has been pastor at White Plains church, Ga., since Dec. 1882 and who has attended forty sessions of the body beginning with 1855 at Montgomery. I hope to get him to write his memories of that occasion. Dr. Kilpatrick is truly a "Father in Israel." I greatly enjoyed his fellowship while I was preaching at Washington, Ga.

Rev. H. P. McCormack, for many years missionary to Mexico and Porto Rico, and until recently corresponding secretary of the Congo Reform Association of America, with headquarters at Boston, was present at the convention and shaking hands with his many friends from Alabama.

The auditorium is a great place for conventions. Red, white and blue bunting, artistically arranged in festoons and various designs, converted the hall into a place of beauty. Back of the stage there were various schedules showing the contributions to missionary work by the various states as well as maps representing the scope of the work being done in spreading the gospel to all parts of the world. Tables were arranged in front of the stage and on the stage itself for the accommodation of the representatives of the daily newspapers and the religious press. Tables were also provided for the various secretaries and their assistants and as well for those who were entitled to occupy seats upon the rostrum.

In the basement of the auditorium a postoffice and a telegraph office for the benefit of the visitors and delegates was established. All mail and telegrams addressed to individuals in care of the convention were distributed at that point. In the basement there were also exhibits of the various publishing houses issuing literature for the Baptists as well as stands for the various denominational periodicals. Writing rooms were provided and the delegates and visitors had every means for communication with their friends and relatives.



CHICKAMAUGA PARK.

I have known for years that there were many "Doctor Factories" operated in the south but I never knew how easy it was to be "doctored" until I ran up against the colored brother who operated the shoe-shining stand at the Read House. He wiped my shoes but I hardened my heart against giving him a "tip." He brushed my coat but still I was unyielding. He took off my hat and brushed it, yet I was still obdurate, but when he bowed low and said "Dr. is you alright?" he got he coin. I felt that to accept all that he had done and then permit him to make me a D. D., and go unrewarded would be base ingratitude.

A word in the report on woman's work caused Dr. Burrows to spring to his feet to protest at what he called an echo from the barbarism of the middle ages in which the wife was looked on as the property or relic of her husband. The offensive little word being "relict" and was applied to Mrs. Rust the widow of the lamented J. O. Rust of Nashville.

I told Brethren Glass and Hamner that I wanted them to enjoy the convention and to let the delegates and visitors from Alabama have a good time by not bothering them with the Alabama Baptist. P. S. I did give them permission to give a brother a receipt rather than to make him mad by refusing to receive his back dues. I didn't hear of any one going home angry.

Many of our Alabama pastors are well equipped, but none of them delight in pressing themselves upon the notice of the convention. Brother Crumpton, the peer of any of the great leaders, sets the younger brethren a good example by showing himself an interested listener, instead of a continuous speaker. He got so full, however during the talk about the dearth of preachers that he had to get a strong hold on himself to keep from telling the convention a few facts. I was sorry that he mastered his desire to speak for I wanted the convention to hear our great commoner whose speaking ability is of the highest order and whose great common sense has saved many critical situations in Alabama.

Monday afternoon as I was reporting the convention Dr. B. H. Carroll of Texas, came and sat by me and pulling out a pad wrote "I am deaf, will you kindly let me know when the special order in evangelism is called?" Never before did I realize under what a big disadvantage the great Texan was laboring. I touched him at the proper time and he got the floor and made a strong and discriminating address.

I was asked to report the great Sunday afternoon meeting on Evangelism for the Chattanooga News, but got so interested in the talks that I quit reporting and just got filled with a great desire to make the Alabama Baptist a great power for evangelism in Alabama.

The convention next year will meet at Richmond, Va., on Thursday night before the second Sunday in May at 8 o'clock and the convention sermon will be preached by Rev. A. J. Dickinson, D. D., of Birmingham, Dr. R. T. Vann of North Carolina, alternate. The convention is to be congratulated both on the place of meeting and the preacher.

Sunday was a great day for the Lord in Chattanooga as all the pulpits were filled by Baptist preachers.

The Chattanooga convention was great in many ways but will go down in Baptist history for inaugurating a movement to better evangelize the churches and those who had the privilege of being in the mass meeting on Sunday afternoon will never forget the speeches and spirit of the occasion. If southern Baptists will rise to the need, under God a great wave of New Testament evangelism will sweep over the country.

Some brethren as usual brought along their hobby horses but got only short rides for the convention unhorsed them before they had time to get comfortably seated in the saddle.

If there were few brilliant speeches it is equally true that there were few foolish ones. The brethren seemed more anxious to get things done than to indulge in flights of oratory.

Year by year the work of the convention is getting to be better understood by the people at large and the prejudice against it in certain quarters is wearing away.

I am glad to note that the circulation of the "Home Field" has gone forward steadily. January 1, 1906, it reached the 30,000 mark.

Despite Brother Bruner's request that Dr. Crumpton speak on the San Francisco resolution not even the earthquake could make him speak.

The convention speeches were, as a rule, timely and brief. The great old leaders gave evidence that they could put a great deal into a few minutes, and their speeches were remarkably pointed. With the venerable leaders making short talks, the younger brethren dared not air themselves at length.

Rev. M. W. Barcafer, pastor of William Jewell Baptist church Kansas City, with his charming wife, had direction of the music at Chattanooga. Many remembered them most pleasantly as they had delighted the convention at Kansas City last year with their sweet songs.

Mrs. J. O. Rust of Nashville, declined to become the secretary of the W. M. U., preferring rather to continue her college work as president of Boscobel. Mrs. Rust is a consecrated and gifted woman.

R. H. Edmonds, editor of the Manufacturers' Record, Baltimore, Md., was present as a delegate.

Dr. T. T. Eaton in a beautiful address at the memorial service told of the works and life of Dr. Samuel Howard Ford, of St. Louis, who died July 6th, 1905. Dr. Eaton gave a short biographical sketch of Dr. Ford's life, telling of his various charges, and then outlined his life in three parts. First as a man, next as a preacher and then as a writer.

About Men, Women and Things Seen at the Great

CONVENTION NOTES.

Alabama Baptists who were at the Convention had cause to be proud and thankful as they studied the large maps showing the receipts of the Foreign and the Home Mission Boards. In the list of states only Georgia and Virginia led Alabama in gifts to the Foreign Mission Board; while only Texas, Georgia, Kentucky and Virginia led Alabama in gifts to the Home Mission Board; while in subscriptions to the Home Field Alabama was led only by South Carolina.

Applause was out of order, but when Dr. J. B. Hawthorne came on the platform to nominate Dr. Pollard of Virginia for vice president, the great audience burst into applause at the sight of Alabama's grand old man.

In the report at Kansas City Alabama was the eighth in the column of states on the schedule showing gifts to the Foreign Mission Board, but at Chattanooga Alabama was third. Her increase in gifts going from \$18,302.20 to \$30,205.62, an increase of nearly \$13,000.00. In her increase over the previous year, Alabama led all the states. In her gifts to Home Mission Board Alabama exceeded last year by \$3,328.98, only South Carolina showing a greater increase. It is a cause for deep gratitude that Alabama Baptists are awakening to their duty. That she led all other states in her increase to Foreign Missions and came second to South Carolina in her increase in gifts to the Home Mission Board, under God, is largely due to the strenuous efforts of our "beloved Secretary," assisted by the "old regulars."

Dr. Eaton in his presentation of medals to Drs. Burrows and Gregory for twenty-five years of faithful service, gave an interesting history of medals. The more I hear the versatile pastor-editor the more I marvel at the wide range of his information.

Drs. Burrows and Gregory, the faithful secretaries of the convention, were greatly affected by the tender tribute of love evidenced by Dr. Eaton in his presentation and by the audience in their appreciation of his words, and the eyes of both were wet with tears. May God keep them and continue them as His servants as the convention from year to year shall call on them for further efficient service.

Dr. Gregory in voicing his thanks for the gift of the medal said that in his twenty-five years' service as secretary he had only twice spoken at any length to the convention. He counted the speech he was making one of the long ones. If the other was as brief in a quarter of a century he consumed about ten minutes of the body's time.

The brief resume of Dr. Burrows in acknowledging the gift of the medal, in which he spoke of the growth of the convention, gave one a desire to second the suggestion of the Christian Index that he be requested to write a brief history of the convention.

The map showing the eight years' growth of the Foreign Mission Board which was suspended in the Auditorium showed a large increase in workers, contributions and baptisms.

The following Alabamians were placed on the standing committees: Cities and Foreigners, W. J. E. Cox; Work Among Negroes, A. J. Dickinson; Cuba, Isle of Pines and Panama, C. A. Strakeley; Mountain Schools, J. A. Jenkins; Outlook of Home Board, Paul V. Bomar; Pagan Fields, A. C. Davidson; Panal Fields, J. M. Shelburne; Woman's Work, R. G. Patrick; Time and Place of Next Meeting, S. M. Provence; Items of Special Interest, W. B. Crumpton; Nominations, W. M. Blackwelder.

It was a source of pleasure that President Stephens refused to make or permit announcements from the platform. The local committee had provided a revolving blackboard on the platform upon which announcements were plainly written. I hope this feature will be continued at all further sessions.

A telegram was read from the general conference of the Methodist Episcopal Church, South, in session at Birmingham, Ala., expressing a prayerful hope that the efforts of the convention would be blessed. Dr. Lansing Burrows, secretary, was instructed to send a suitable reply.

Mayor Frierson, who introduced Dr. Freeman, the Methodist minister, who delivered the address of welcome, is a Presbyterian. In replying to the two speeches Rev. Alford Porter said after hearing Dr. Freeman's eloquent tribute to the Baptists: "I am not used to answering Presbyterians. I am accustomed to answering Methodists. I married one. The words of Dr. Freeman remind me of two Irishmen who saw a chicken decapitated. The severed head was gasping. Pat, pointing to it, said: 'Mike, look at the crayther's head; he's breathing; ain't he dead?' 'Yis, Pat,' said Mike, 'he's dead, but he's not acquainted with the fact.'"

"I am certain of the fact that Dr. Freeman was a Baptist, but he is not acquainted with the fact."

The daily papers had trouble in spelling Brother Crumpton's name. The Times in one issue in one place gave it W. B. Compton and in another W. B. Cumppton. The reporter must have asked Brother Crumpton to write it out for him. Those who have ever read his jerky writing will not wonder that the paper got it wrong.

Dr. C. M. Hill, president of the Theological Seminary at Oakland, Cal., spoke of conditions now existing in that calamity-stricken state. In part, Dr. Hill said, "I am present to respond for the Baptist convention of California. We people in California feel that we owe a great deal to the Baptists of the south and we agree with the president of the University of Virginia who in speaking with the president of the University of California, reminded him of the fact that the south had furnished the pioneers for that western Country. We also hold that the Southern Baptists have furnished the pioneers of the Baptist church in our Pacific coast region." He was granted permission to distribute pamphlets showing the great needs of the Baptists in Middle California.

The following missionaries were introduced: Rev. E. Z. Simmons, of Canton, China; W. H. Clark, of Atlanta, Ga., a missionary in Japan; Calder T. Willingham, a son of Dr. Willingham, also working in Japan; J. W. Lowe and Dr. T. W. Ayres, of China.

Dr. T. O. Conant, editor of the Examiner, New York, and Dr. J. S. Dickerson, editor of the Standard, Chicago, were on hand and no doubt will give to their readers good accounts of the convention.

Chattanooga's Confederate Memorial Day on Friday was a memorable one. Dr. Jno. E. White, of Atlanta, pastor of the Second Baptist church, an eloquent speaker, spoke feelingly and eloquently of the men who had fought for the Confederate cause and for the noble women who had instituted this beautiful ceremony of annually decorating the graves of heroes with beautiful flowers. "I am," he said, "proud of the fact that I am a Southerner and the son of a Confederate captain, and that I stand with those younger soldiers of the South for the perpetuation of the honor and glory our fathers wrought."—(This is the way loyal sons ought to speak.)

Hon. W. L. Frierson, Mayor of the City of Chattanooga, in a dignified speech, introduced Rev. Luther D. Freeman, a Methodist preacher, who in a most fraternal manner delivered the address of welcome in behalf of Chattanooga, which was responded to in a talk full of humor and genuine eloquence by Rev. Henry Alford Porter, of Oklahoma City.

Rev. J. A. LaFlamme, of Canada, a missionary to India, was presented and made a short address. Dr. LaFlamme said in part, "I am from Canada, a cold country, but I have a hot name, LaFlamme, which is French for flame, and I am burning up with the missionary fire. I have told some that they are not fit to make good pastors unless they have been rejected by the Foreign Mission Board."

Dr. J. J. Taylor introduced resolutions of regret over the absence, on account of sickness, of Dr. W. E. Hatcher and Dr. A. E. Dickinson, both of Richmond, Va. These resolutions were unanimously passed, as both of these men are greatly beloved by the brethren.

The Times said of the address of President E. W. Stephens: "One of the finest speeches heard in Chattanooga during the convention was that of President E. W. Stephens, at the afternoon session of yesterday. In purity and depth of thought, thoroughness in covering the subject, and excellence of language it stands as a monument to its author, and was greatly enjoyed by all who heard it."

Some interesting statistics from President Stephens' address: "There are six millions of Baptists in the world. Five millions are in the United States and Canada, four millions are in the Southern States, and nearly two millions are represented in this convention. The fourteen states here represented cover a million square miles of territory and contain a population of over 6,000,000 of people, four times what it was when this convention was organized and twice what it was at the close of the civil war. The white Baptists of the South own \$25,000,000 worth of church property, have \$10,000,000 invested in education and probably \$5,000,000 in other philanthropic institutions, making their total assets over \$40,000,000. When this convention was organized in 1845 they numbered about 250,000; at the close of the civil war probably 500,000." (Now there are nearly two millions.)

From the organization of the convention in 1845 the Home Mission Board has had the following receipts:

1845-1850	\$ 45,527.15
1850-1860	263,878.13
1860-1870	469,980.59
1870-1880	212,177.50
1880-1890	584,257.00
1890-1900	840,070.79
1900-1906	785,461.74
Total	\$3,207,352.90

The Foreign Mission Board was organized contemporaneously with this convention. Its income has been as follows:

1845-1850	\$ 84,391.89
1850-1860	285,412.25
1860-1870	218,144.25
1870-1880	366,216.21
1880-1890	760,079.76
1890-1900	1,189,494.49
1900-1906	1,394,429.49
Total for 61 years	\$4,298,169.91

Fully 5,000 people heard, or tried to hear the convention sermon by Dr. W. R. L. Smith, of Richmond, Va. The sermon by Dr. Smith was one of deep thought and careful preparation and he held the closest attention of his audience for over an hour. Dr. Smith's text was: "We have left all and followed thee; what shall we have therefore?"—Matt. 19:27.

The following prayer was offered by Rev. J. William Jones on Memorial Day at Chattanooga: "Great God, we thank thee for this scene today, and as we would do nothing without first asking thy divine approval, we ask thy blessing on us today as we come to honor our noble dead. We invoke thy presence with us that our hearts may do no harm nor our lips speak any unrighteousness. We thank thee, O God, for this country of ours and for the great men that from the beginning have consecrated their lives to preserving its greatness and honor. We thank thee for the great names that adorn the pages of our early history and for those who later have made our government great. And we bless thee for a Davis, a Lee, a Sydney Johnston, and a Stonewall Jackson and for the rank and file—great and brave men who gave their all to the cause they loved. And we bless thee, O God, that thou didst put it into the hearts of our good women to erect these monuments to their honored dead and to institute these honored occasions for decorating these graves with the sweetest flowers. Hear us as we pray for all our friends separated from us and comrades wherever they may be found and we pray thee comfort and guard the widows and orphans of our land. We ask it all for Christ's sake. Amen."

Dr. Jones is the beloved chaplain of the United Confederate Veterans' organization since its origin, the accepted historian of the Confederate cause. Dr. Jones still carries with him despite his age, the sprightliness of younger days, and his voice rang out clear to those who heard him.

The report of the Woman's Missionary Union will be in the next issue. I don't care to anticipate Mrs. Malone's report but wish to state that the society honored itself in making her the vice-president for Alabama.

J. A. Maples, the inimitable temperance lecturer, was on hand and delivered some telling addresses to the crowds that gathered around him on the vacant lot just opposite the auditorium.

The head-liner on the Times got in a good line in describing a paragraph in President Stephens' address, saying "Fraternity, not Fusion." This is the Baptist position.

A negro operated a "shoe-shining" chair at the entrance to one of the side doors to the Auditorium. A sign over the chair stated, "Shoes shined 5 and 10 cents." I suppose he shined one shoe for a nickel but charged a dime if he put a gloss on a pair.

I am afraid Hon. Joshua Levering of Baltimore did not know that Bro. Crumpton has ore-empte right to use the phrase "New conditions demand a readjustment of our forces." When he used it I saw a number of Alabamians look toward Bro. Crumpton, who smiled back as much as to say, "My tract and association speech is making its way over the country."

The general statistics of the Southern Baptist Convention, compiled by Dr. Lansing Burrows from the associational minutes of 1905, contain much valuable information and evidence the painstaking care of Dr. Burrows. They show in Alabama 70 associations, 1,891 churches, 7,600 baptisms, 150,945 members, 931 Sunday schools, with 62,554 scholars; value of church property \$1,718,147. The contributions were for home purposes \$303,469.14; missions \$56,256.08.

Dr. T. T. Eaton, editor of the Western Recorder, made an interesting statement in regard to the health of Panama.

Dr. J. S. Dickerson, editor of the Standard at Chicago, was called home by a telegram stating that his son had appendicitis.

Chattanooga Convention.--Frank Willis Barnett

I felt sorry for Dr. Gray when he arose to speak on Home Missions on Saturday afternoon. The people had not filled the building and many who were present seemed drowsy; no doubt good dinners and the glare were the cause, but he went bravely to work and soon had waked his hearers. Dr. Gray is a great platform speaker and understands how to present the work which is so near and dear to his heart.

One hundred and eighty-one accredited delegates from Alabama were present and thirty from the associations. For one time Alabamians were on hand at a Southern Baptist Convention. Bro. Crumpton said he thought Alabama had at least 500 delegates and visitors present.

On Saturday afternoon I was feeling lonesome, but turning my back on the audience I looked at those who were seated in the chairs back of the platform and I saw Brethren Brown, Glass, Shelburne, Dickinson, Thompson, Ray, Nichols, Parker, Hamner, Reeves, Lindsey, Bennett, Cook, George, Smith and Crumpton, and I felt almost like I was in an Alabama convention, but the thing which made me feel most at home was to see John Stewart sweetly sleeping, for I knew I was in Alabama atmosphere.

One of the striking maps on the wall of the Auditorium showed in the non-Christian world one ordained missionary to 183,675 people while in the United States there is one ordained minister to 546 people.

Rev. A. J. Barton is a clean, clear cut and forceful speaker, and when a man from Missouri "wants to know" is a good man to furnish the information even if he has to show "the nigger in the woodpile." If you doubt this, ask Brother Kemper, of Missouri.

Rev. J. Wm. Jones, of Virginia, said the idea that the preaching of the gospel to the negroes was imported across the Potomac after the war was a mistaken one and thrilled the convention by the simple story of the situation during slavery, and his incident about a negro pastor of a Presbyterian church putting in a memorial window to the memory of Stonewall Jackson because of the great soldier's kindness to his race was most effective.

Rev. A. E. Brown, superintendent of the mountain work, gave a graphic description of the needs of the boys and girls in the mountains to get into the current of modern educational life. The report on mountain work read by Dr. Jones of Norfolk and recommended the establishment of three new schools, one to be located in Alabama.

J. A. Burns, principal of Oneida School, Kentucky, caught the convention by telling of his work and the conditions in the mountains. "Old Man Hancely" and his family will not soon be forgotten by those who heard Brother Burns. He said we need men of faith who will trust the Lord before he puts up a forfeit. He said the best illustration of a Sunday school is a Sunday school.

Rev. Geo. W. McDaniel, of Richmond, spoke eloquently and effectively on Frontier Missions and Church Buildings.

Christian fellowship is a great thing. What a joy it is to meet the brethren. I deem it a precious privilege to shake hands with my friends from all parts of the country, but what must be the joy of the returned missionaries as they look into the faces of their loved ones. God bless not only the men and women on the firing line on Foreign Fields but also those on furlough at home.

I was glad to see Brother W. Y. Quisenberry. My heart went out to him for I knew he carried a great sorrow.

I read Jack London's "The Call of the wild" but it seemed overdrawn until I heard the brilliant young Texan, George W. Mc Daniel, who is at present an "exile" in Virginia, describe how when spring approached he longed to graze on Texas ranges. The Virginians had better watch out or the "call of the grass" will be too strong for their Texas thoroughbred.

It was good to hear so informing an address as was delivered by Richard H. Edwards, the brilliant editor of the Manufacturers' Record, at the South's great industrial future. Mr. Edmonds is a pleasant and instructive talks, and painted in glowing colors the prosperity of the South.

Dr. Paul V. Bomar read the report on the outlook of the Home Board, but despite the urgent request of Dr. Gray declined to make a speech. A lot of fellows want to talk and can't, a few know how to talk and won't. Brother Bomar's modesty robbed the convention of a good speech.

It is no joke for a fellow to treasure up a joke all the year and after springing it on the convention have it "fizzle." A number were touched off, but only a few caused the audience to explode. Brother Porter's "chicken story" had dynamite in it and shook the crowd.

Dr. Gray in speaking briefly on evangelism said later when he had time he would come to "visions and revelations." He "sees things" and he also brings things to pass.

Dr. Gray's talk on Methodism querying him about methods was strongly and humorously put.

Alabamians are justly proud of Dr. Gray, for it was in Alabama that he learned how to do things. His apprenticeship in the Howard College period of stress was fine disciplinary work.

The more I see and hear Dr. Mullins the more do I thank God that he is at the head of our seminary. He is safe and sure. He is cultured and consecrated. He is polished and progressive. No wonder that the young men who come under his influence are helped and that the older men gladly follow him as a leader.

In speaking about the negroes Dr. Gray called them "niggers" but explained that he was raised in Mississippi. He wants to help the "brother in black" but he proposes to do it in the southern white man's way.

Last year it was unanimously voted to have the alumni meeting in connection with the seminary commencement at Louisville and the annual banquet there. The alumni address will be delivered in the afternoon of Monday, May 28, and in the evening at 7:30 the annual banquet will be held at the Galt House, Louisville, under the direction of President W. W. Hamilton. For the first time this year ladies will be admitted to the banquet and it is expected that several hundred plates will be laid. Those desiring to attend will send their name and their dollar to the president of the alumni, W. W. Hamilton, 71 Fourth, Louisville, Ky.

M. J. Breaker offered resolutions which were passed requesting the president of the United States to send a communication to the Congo state in reference to the atrocities being committed there, the resolution also touching upon matters pertaining to Great Britain and France and Russia.

The reception tendered the visitors and delegates to the Southern Baptist W. M. U. was a brilliant affair. There were present representatives from fourteen southern states from Maryland to Texas.

The rest room was attractively decorated and the lecture room was festooned in ivy and honeysuckle, and the receiving party stood there. Fruit lemonade was dispensed throughout the afternoon. The bowls were presided over by Misses Cora Smartt, Sarah Blair, Hazel Kent, Kathleen Pounds, Panzy Sanders, Anne Dent Gillespie, Bessie Brown, Alberta Seagle.

In one of the rooms a dainty ice course was served. The lecture rooms of the First Baptist church were thronged with visitors, over 500 ladies calling. On leaving each lady received a souvenir of the delightful occasion—a small picture of some of the beautiful views to be seen around Chattanooga.

Dr. E. E. Folk, Tennessee, stated that since Professors Dement and Carver had delivered addresses on the Seminary and were so prominently before the eyes of the convention that he would take up a few moments of the time in relating some interesting facts concerning these two gentlemen. Dr. Folk said that they had both attended the same Sunday-school in their boyhood days, living in the same community, had both been baptized in the same church by the same pastor, and had both preached their first sermon from the same pulpit. He told of a prize that had been offered by the Sunday-school which they attended for the boy who could memorize the largest part of the Bible, and this prize was won by Professor Dement, who memorized the whole of the New Testament.

Miss Christine McConnell, daughter of Rev. F. C. McConnell of Kansas City, sang "Alone With God" by Abbott. Miss McConnell's voice was rich in those sympathetic qualities that touch the heart and the song was much enjoyed by all present.

President Stephens had to time and again call the attention of the people in audience that they were making too much noise, that the speakers could not be heard. He finally instructed the ushers to lock the doors if the people in the rear of the house and around the entrance did not cease making this noise.

A telegram was read from John G. Jordan, of Savannah, Ga., expressing his regrets at being unable to attend the convention. His many friends greatly missed him as he always adds to the pleasure of the convention by his bright speeches and pleasing personality.

Dr. J. B. Hawthorne, now of Richmond, Va., one of Alabama's grand old men preached at the auditorium on Sunday morning to a great throng. Alabama preachers were out in full force for many felt that it would be the last time they would ever hear him. His theme "As ye go, Preach," was handled in a way that stirred the hearts of the ministers and made them want to hold the Master's injunction to his disciples.

I doubt if the convention was ever before blessed with such perfect weather. The sun was bright, the air crisp during the day and the nights were cool.

During the sermon by Dr. Hawthorne on Sunday morning a swarm of English sparrows twittered so that it disturbed the service. It called to my mind the first time I ever heard Spurgeon in his tabernacle that his voice was almost drowned by the coughing of the audience, for his hearers seemed to have an epidemic of colds.

It was a study to watch the changing expression of Dr. Len G. Broughton as he sat and looked up into the face of Dr. Hawthorne as he preached on Sunday. Dr. Broughton and Dr. Hawthorne have always been great friends.

Dr. J. J. Taylor just before Dr. Hawthorne preached on Sunday asked the great throng to try and be as quiet as possible as Dr. Hawthorne was quite feeble and feared that his voice would not fill the building, but it did and rang our true and clear. There was absolute quiet save the noise made by the English sparrows.

The English sparrows thronged the auditorium and kept up such a twittering that I imagined that they were having a convention and that one of their number was being tried for heresy, and I longed for a good St. Francis to come along and preach them a quieting sermon.

The absence of Dr. Wm. E. Hatcher, of Virginia, was conspicuous, and many joined Hon. W. J. Northern, of Georgia in his opening prayer in which he tenderly spoke of Dr. Hatcher's serious illness.

I got so I hated to hear a brother get up and say, "I don't want to make a speech, I just want to say a word," for it was always the prelude to a "wordy" discourse and made me think of Hamlet's answer to Polonius, who, when asked what art thou reading? replied, "Words, words, words." I suppose the melancholy Dane must have been reading the report of some "one word" brother's speech of old.

Rev. Alex Bealer of Thomasville, gave one of his chalk talks at the First Baptist church on Sunday morning. He is a versatile brother, being one of the best reporters, best lecturers and best preachers in the convention. I have a fellow feeling for this lovable Georgian as we first touched elbows at the Hawes murder trial years ago when he was reporting it for the Journal and I was defending the accused, he eager for reputation as a journalist and I ambitious to be a shining light at the bar, but both of us now counting it the greatest joy of our lives to preach the unsearchable riches of Jesus Christ.

Baron and Baroness Uixkill, of Russia, arrived on Sunday morning and reported at the Read House. As the Baron came into the lobby he was recognized by Dr. R. J. Willingham, who made himself known and introduced the great Russian Baptist to a number of those present. After a bit the Baron said to our great secretary that the Baroness was waiting in a carriage at the door. I heard Dr. Willingham tell a friend that he felt no embarrassment in the presence of a Baron but felt that possibly a Baroness might overpower him, but on looking around he saw his brother Calder who wore a silk hat, white vest, Prince Albert coat, and striped trousers and concluded that possibly he might arise to the occasion and save him the burden of the interview and possibly impress the Baroness. To make a long story short, these two beloved and distinguished brothers were taken out and presented by the Baron to the Baroness and those who know Calder B. Willingham, the courtly deacon from Macon, will not be surprised to learn that he welcomed the Baroness to the homes and hearts of Southern Baptists in such a gracious way that one brother said: "I reckon the Baroness thought Calder Willingham was at least a count." The Willingham brothers are princely men and fitted to stand in the presence of the nobility of the country. The Baron and the Baroness were driven to Look-out Inn where a suite of rooms had been reserved for them.

A Peep at the Great Chattanooga Convention--Frank W. Barnett

I felt proud of Alabama's delegation at the convention. They measured up to the standard and were present in great numbers.

Dr. W. L. Pickard formerly of Alabama, but now of Virginia, made a strong impression on the convention on Monday morning by a speech filled with pathos in which he told of the death of his boy.

I wondered what must have been the feelings of our great foreign missionary secretary as his strong boy, Calder T. Willingham, a returned missionary from Japan, stood before the great audience on Monday and told of his work. A great father and a worthy son.

I was handed the following card which is reprinted verbatim:

Baron Woldemar Uxkull, Laitzper Liwa, Estoma, Russia, Treasurer of the Baptist Union of Russia, Editor of the "Hausfreund", Vice-President of the Baptist World Alliance.

At the memorial services at the great convention hall on Sunday afternoon, there were probably three or four thousand people, and the sound of all these voices singing praises to God was something never to be forgotten.

The great hearted Willingham knows how to present the cause of foreign missions for under God he is led by the Holy Spirit. In a ten minute speech he thrilled and electrified his hearers with the need of men and money.

It was a striking presentation that Dr. Willingham made of our own Dr. Ayres as he told of the scene of the home-parting as the consecrated physician said goodbye to his family. Dr. Ayres who is doing a noble work made a telling speech to the convention.

On Monday morning the returned missionaries sat on the front row just back of the platform and as I looked into their faces I had a vision of the fields in which they labored and prayed God to bless and strengthen them during their vacations and send them back to their work with a divine heart burn for souls.

On Monday morning as I looked at the returned missionaries as they sat on the platform I saw in their midst Dr. Providence and I knew his thoughts were about his boys in China and I wished that it had been possible for them to have come home to sit by his side. The way is long and the trip costly, but somehow I wish our missionaries could come home oftener.

At the mass meeting on Evangelism Dr. Broughton told of his experience with his younger brother and of his conversion, it was done, he believed, entirely through the agency of prayer on his part, and that if there was any one in the meeting who had anyone for whom they wished an appeal in prayer to be made for to stand up. Many responses were made to Dr. Broughton's earnest plea, and he led the convention in a prayer to the Almighty God for the salvation of all concerned.

Baron Uxkull belongs to the pure blonde German type as does the Baroness and as I sat by their sides I almost imagined I was a student again and back in Geramay. Elsewhere I have described the Baron's national costume and I would here attempt to give my women readers a description of the dress worn by the Baroness, but I know I would make a mess of it. Besides, as I looked into her sad, womanly face my mind was filled with pictures of a brave, self-sacrificing heroine who, in a distant land was standing firm for our Baptist faith although a czar had imprisoned her husband

I greatly enjoyed seeing the "Jones Boys," Carter Helm, Howard, Ashby and Pendleton, and had the pleasure of meeting not only Dr. Jno. William, their distinguished father, but also Mrs. Jones, their lovely mother. It is indeed beautiful to meet and know such a consecrated family. Howard, as chairman of the local committee, did all in his power to add to the comfort of the visitors and delegates. If he survives the convention I predict for him a life of service as he has had a training that will make him an expert.

In that second row of missionaries at the convention who were under appointment sat George Bouldin, and as I looked into his earnest face, it all came back to me how a short while ago I was being ferried across the Tennessee, and driven by him up the mountain side to reach an association. We talked of his desire to go to the seminary but he never touched upon the greater desire that was burning in his heart to go as a foreign missionary. God bless our North Alabama preacher boy who has given himself for work among the Japanese.

Dr. Willingham in introducing the missionaries under appointment forgot to state where George Bouldin hailed from, when a voice that is often heard in Alabama but seldom in the convention asked, "where did you say Brother Bouldin was from?" Dr. Willingham replied, "Alabama," when Brother Crumpton said, "That's what I wanted you to say." Our secretary does not propose to let Alabamians go unnoticed although he himself always takes a "back seat" metaphorically speaking, for as a matter of fact he is always close up at front in associations and elsewhere.

Dr. Willingham's introduction of John Lowe of China was affecting and dear old John sobbed like a child. I was proud of my old seminary friend as he stood and told of his love for "John Chinaman."

The "poodle dog" women were not in it at the convention. George Truett said in his great speech: "A good woman told me of an apartment house in which there were upward of 1,500 people living, but not a single child in the house, but there were 600 poodles. And these people are supposed to be Christians." And Dr. Willingham in introducing Sister Maddox, a lovely woman from Tennessee, stated that she and her husband were delayed in going to South America because God had sent a dear little baby girl into their home and added he thought more of one consecrated woman who trained an immortal soul for Christ than he did of 10,000 society women who preferred to fondle poodle dogs rather than babies. "The yellow dog" is on the run and I hope the dog catcher will get the poodles and give the stork a chance to work overtime. I am glad he left a boy at my home.

I sat by Baron Uxkull for several hours and took notice of his dress and wrote down my impressions without knowing the significance of his regalia. His cap was black astrakhan with a red crown. His great red-brown coat or cloak came below his knees. His vest was made of blue satin with white threaded stitches. Around his waist was a black silver trimmed belt, with a short silver hilted sword, while a gold watch chain that looked to me almost as big as a trace chain, was in evidence. His trouser legs were trimmed in braid and his shoe soles looked to be nearly an inch thick, but the most conspicuous thing about his most striking costume was what seemed to be a cartridge belt strapped around his breast in the holes of which were round silver tipped things which had the appearance of smelling salt bottles. I reckon I have failed to describe his dress accurately, but it's the way it looked to me.

The year has been the most successful of our history. Every department of the home board's work has advanced. The number of workers has been larger. Baptisms reported by our white missionaries are ten hundred and seventy-nine in excess of the previous year. Our missionaries among the negroes have reported a total of 2,806 baptisms.—B. D. Gray, Cor. Sec., Home Mission Board.

Southern Baptists should take for Christ our southern cities. The country is largely ours. It is moving by the thousands into the cities. These communities must be the right sort of places for the newcomers to live in. If they be churchless or afflicted with unevangelistic, unedifying churches, thousands will go to swell the ranks of indifference or immorality. Save the cities and we save the state and the nation. If we lose the cities we must sink into insignificance as an evangelizing power.—W. W. Landrum, Atlanta, Ga.

A meeting of missionaries, both returned and recently appointed, parents, relatives and pastors of missionaries and of every one interested specially in foreign missionary work, was held Sunday afternoon at the First Presbyterian church, conducted by Dr. R. J. Willingham, secretary of the foreign missionary board at which the following missionaries were present: Returned—E. Z. Simmons, T. W. Ayres, W. H. Clark and wife, J. W. Lowe and C. T. Willingham and wife. New missionaries—O. P. Maddox and wife, R. L. Parrack, Miss S. Priest, Miss Maud Burke, J. W. Shepard, J. H. Rowe, G. W. Bouldin and F. M. Sanders.

As I recall the first convention at which I was elected secretary and contrast it with the present gathering I am constrained with deep thanksgiving to say "What hath God wrought." That was at New Orleans in 1877; there were 165 delegates enrolled; last year (one of the smallest conventions for several years) there were 816. Then the total receipts for foreign missions were \$37,276.98; last year they were \$273,814.84. The receipts for home missions were \$16,816.84; last year \$169,088. Then we had three missionaries in Africa, now thirteen. In China we had nine, now ninety-seven; in Italy one, now three. This was all our foreign mission force. Today, besides the foregoing, we have in Brazil twenty-nine, in Mexico twenty-four, in Japan fourteen, in Argentine nine; a total present force of 189, being twenty-four more than the total of delegates present in 1877; and yet "there remaineth much land to be possessed for our Savior King.—Oliver Fuller Gregory, Sec. Convention.

The Baptist opportunity in the south today is inspiring beyond that of any previous period. The phenomenal material development of the south, our growth in population, and the prospects for rapid commercial expansion in every way in the near future constitute a call of the strongest kind. One of the greatest perils of the situation is that we shall be materialized in our ideals and conceptions by our material prosperity. Heroic giving to missions and to education is the only antidote to this danger. One of the most immediate and pressing needs today is a larger number of men for the ministry. The students for the ministry have not fallen off in the south as in some other parts of the country in actual numbers. But relatively to our growth and to the need there is a decided falling off. It is of very great importance that this matter be brought to the attention of our churches everywhere, and that renewed prayer for laborers for the harvest field shall go up to God.—E. Y. Mullins, Pres. S. B. T. S.

Rev. Lansing Burrows, D. D., in a tender and stirring address at the memorial service eulogized that princely layman John W. Thomas. Dr. Burrows outlined Maj. Thomas' home life and closed by saying that his end was typical of his life.

"On the Saturday evening before his death, I was in his office and not a paper was left on his desk that was necessary for the operation of his road, even though he was then in the shadow of death. Turning to me he said, 'Well, let's do our best, let's do our best, and leave results to God.'

"Before Monday's mail was laid on his desk he was dead, and his spirit on high, where it would blaze all the more brightly in the presence of Him who is the light of the world."

W. D. Turnley, of Florida, introduced the following resolution:

"We, the undersigned committee appointed by the last convention of the state of Florida to convey to the Southern Baptist convention its memorial upon the subject of a 'Numerical basis of Representation,' do hereby present to this body the almost, if not quite unanimous, request of the Florida Baptists that all trace of financial basis of representation be eliminated and that churches be represented wholly in proportion to the number of their members."

This memorial was referred to a committee consisting of E. Y. Mullins, M. J. Brearker, T. S. Potts, J. L. White and W. L. Pickard, who report adversely.

At the mass meeting on Evangelism Dr. J. B. Gambrell said: That he considered the present moment the most significant ever spent by him in the Southern Baptist convention. That never in his memory was anything given to that for which all preachers were called, and that was a general evangelical work. This convention, he said, would have great weight with about 2,000,000 southern Baptists, and that it should put its imprints upon this great work. That you could not expect single evangelists to do very much good unless the convention did its part in the general movement. He said that he had been accustomed to hear blighting remarks about the Salvation Army men and women, but that for his part, while he might not approve of some of the details of their methods, that he gloried in their work in going down into the gutters and getting drunkards, and feeding, and washing and taking care of them.

Dr. Gambrell told the following stories, at the mass meeting on Evangelism: "He said that most of the churches today were like the man who fell asleep. He slept so soundly that he could not be awakened. He was put in a fine coffin, and a lot of beautiful flowers put around him and a grand funeral gotten up for him. Just as he was being put into the ground he awoke and looked all around. He, of course, was surprised, but everything was so well fixed up, and the coffin so beautiful, that rather than disturb the arrangements he allowed things to go on as they were and the funeral proceeded. And that is the trouble with the churches, everything is so nice and arranged so beautifully that they hate to disturb things and let the church go on to its death, with the pastor trying to keep those comfortable that had no religion, instead of being out and saying souls." He said that he did not like the kind of religion that you could not preach doctrine, and had to pare down your sermon. That he was like the old lady to whom was handed a cup of tea. She took a sip of it, then got a small knife and commenced to chip up something and put in it. On being asked what she was doing, she said: "Oh, I'm just putting a little calamus in my tea. I always like for it to taste like something." And he said he was the same way about religion; he wanted it to taste like something."

THE TREND OF THE TIMES, OR BISHOP BECKWITH'S PLEA FOR PROSELYTES.

By J. V. Dickinson.

(Notes of a sermon delivered at Clayton, April 15th, 1906.)

On his recent visit to Clayton the Episcopal Bishop of Alabama made a specious plea for the members of the other churches to join his own, claiming that such is the tendency of the times, and basing his claim upon the observance of Easter and the introductions of ritual in some of the churches of other denominations. Christmas observance, I believe, was also added. With the claim as it relates to other denominations I have nothing to say but as Baptists were specifically mentioned, I feel it incumbent upon me to reply—especially as members of my own church were in effect, urged to desert to Episcopal ranks. While not in any way uneasy as to the effect of the bishop's talk, I consider that it opens the way for saying a few things, which might under other circumstances seem uncalled for and offensive. Let it be understood in the beginning that this is not intended to be in any wise an attack either upon the good bishop or his church for both of whom I have high regard. I understand he claimed also as a reason for our joining his church that all essential doctrinal tenets of all other churches may be found in the doctrines of the Episcopal church.

Now I desire to enter a most emphatic denial in behalf of Baptists as to both claims. Neither is it true that Baptists are tending towards Episcopacy nor is it true that all our essential doctrines are to be found within the articles of faith of the Episcopal church.

I wish to speak first as to the alleged tendency toward Episcopacy on our part. The bishop makes this claim upon the observance in some churches of Christmas and Easter. He has evidently taken the matter too seriously. The religious significance of Christmas and Easter services among Baptists who do hold such services is about on a par with the coming forth of the Easter bonnet, and both are the outcome of the same human vanity and taste for dress parade—scarcely a proper basis on which to judge religious tendencies in any direction. It might be proper to assume that "the beautiful service" has some attractions for the individuals who are guilty, but to say that Baptists are headed toward Episcopals because of the vanity of a few men is saying too much. The bishop has been guilty of some hasty and faulty generalization.

I am rather glad, however, that the bishop has shown up the preachers and churches who are guilty in their true light. I very much wish they could all have heard his address. It might have served as an eye opener and proven a bar to further aping of a church which has never, save from necessity, ceased to persecute all whom they regard as non-conformists. It does seem that the recent persecutions and imprisonments of Baptists, and other non-conformists in England would stop the aping business if these imitators of the Episcopals had an atom of denominational pride and self-respect.

But what are "the signs of the times" and to what do they point? Do they point to Episcopal rule or to congregational self-government? Since denominational defections among others, in the bishop's judgment, furnish sound premises for argument on this point, it may not be amiss to say that one of the leading Episcopal churches in Alabama, the church of the Advent in Birmingham and its career are in open revolt against and defiance of the bishop's authority, and have been for two years or more. The good bishop evidently overlooked this in seeking for defects in others more to his taste.

To introduce the question as to the finding of all our essential doctrines in accord with the bishop's creed is necessary to the settlement of denominational trend. The question is not to be settled on one, but on all, the issues which divide us as Christians.

The great mass of Baptists could never be drawn into the rigid ritualism of the Episcopal church. Baptists can no more believe that it is better for a person to read a petition written by some one unknown and centuries ago, when asking a favor of

his father, than that such a course is either a necessity or an advantage in addressing our Father in heaven. The whole performance will seem to a true Baptist unnatural and forcible. The only prayer worth the making is born of the heart which utters it, "Prayer is the heart's sincere desire unuttered or expressed."

Nor are Baptists any nearer surrendering their cherished doctrine of religious liberty than they have ever been. The right of every man to worship God according to the dictates of his own conscience and the consequent entire separation of church and state, are peculiarly a Baptist contribution to modern thought and practice. The memory of the struggles, sufferings, and martyrdom of our fathers for this doctrine is far too sacred for us to entertain for one moment the proposal to turn traitors and kiss the hand that smote them. (I speak of Episcopacy as a system.)

The bishop may have been serious in asking us to join his church. We will—when Bedford jail and Baptist John Bunyan are forgotten," and we cease to remember that as many as thirty Baptist preachers were confined in the various jails of Virginia—some of them as many as four times—for preaching the Gospel of the Son of God. Nor has the leopard in any wise changed his spots. In England today our Baptist brethren, including some of the greatest statesmen and preachers on earth are having their property sold and some of them being imprisoned because of their religious convictions. The bishop's invitation would have come with better grace if either he or his American brethren had ever uttered a single protest against this monstrous persecution of our brethren across the sea. And yet he asks us to take the yoke of the so-called historic Episcopate. Ah, no! The Episcopate is associated with too much Baptist suffering, and its hand is too red with Baptist blood.

Again Baptists are not ready to subscribe to the doctrine of baptismal regeneration as taught by Episcopacy in its ritual for infant baptism. Nor could Baptists consent to exalting the church above the Word of God as the Episcopacy assumes to do in that it claims that while admitting that New Testament baptism was immersion, the church had the right to change it and did so. So too in reference to infant baptism. The scholarship of the Episcopacy acknowledges as its only basis the decree of the church. Baptists join issue here and deny to Episcopacy her lordship over the Word of God. Nor is there any tendency among us toward admitting these claims. The tendency is rather in the other direction—from them to us. Episcopacy is drifting away from the doctrine of baptismal regeneration. Infant baptism, which was born of that doctrine, is fast falling into innocuous desuetude, and is now "more honored in the breach than in the observance." And more and more her scholars are speaking out in behalf of immersion. Hundreds of quotations could be made in support of my claim, and will be gladly furnished to any who will take the trouble and time to investigate them.

Nor are Baptists ready to yield to the Episcopate the usurpation of the functions of the Holy Spirit to which it lays claim. The modern bishop as Episcopacy construes the office assumes to direct God's ministers where and to whom they shall preach and to give authoritative direction to the churches as to who shall be their pastors. This right of control, the Holy Spirit, has never surrendered to any man nor to any set of men.

When these facts as Baptists hold them are set forth, does any one believe there is no essential difference between Baptist and Episcopal tenets, or that Baptists are likely to go out of business and join the Episcopals? When asked to do so, however sincerely and courteously, we answer in

the words of those eminent Baptist preachers, Peter and John, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

The fundamental Baptist idea is the absolute and universal lordship of Christ exercised on earth by His only vicegerent, the Holy Spirit—not mediately through some ecclesiastical official, but immediately as He works in each one "to will and to do of His good pleasure," for "as many as are led by the Spirit of God, they are the sons of God."

Nor is there any consistent middle ground between the Baptist idea and the doctrine of papal infallibility. No man can afford to surrender the direction of his life or work to any man or ecclesiastical power on earth unless he knows that man or power to be infallible. Papacy, or infallible Episcopacy, assuming to mediate between the soul and Christ, becomes naturally the object of the soul's faith and so "anti-Christ." Fallible Episcopacy assumes a work for which its very fallibility unfits it, and so becomes a failure if not a farce.

So it looks to Baptists at least, and however sanguine the good bishop may be, I assure him that Baptists have not the least notion of trying the experiment of submitting to Episcopacy, either fallible or infallible.

GREETINGS FROM CHINA.

Dear Bro.—I am greatly indebted to you for the continued visits of the dear old Alabama Baptist. All my life I have been a reader of its pages, and during the few intervals when I could not it has been a great deprivation. After the Civil War it was resuscitated greatly through the gifts and energy (so Dr. Winkler told me in 1882), of my cousin, Dr. Wm. W. Wilkerson, and since then it has had an unbroken career. In this far inland city it is sometimes a long while reaching me, but is always welcome when it comes. Today I see in it the death of one of the deacons of my old home church, Grant's Creek church, Tuscaloosa Co. For many years my dear father and two uncles were deacons of that church, another church clerk, and a cousin (I. C. Foster) pastor. Now, and then I get away from Chinese sights and sounds, in my own quiet chamber, and allow my mind to run back over the scenes of childhood. From these meditations I come out stronger, and better fitted to grapple with the stern problems that face my life in this heathen land.

China is in the throes of a great crisis and it is utterly impossible to foresee what is before us. We can only leave all these things in the hands of Him who rules all and go on with the work He has committed to our hands, of giving the everlasting gospel to these perishing multitudes. While riots and massacres of foreigners have been taking place in several parts of the Empire the people about us here seem unusually friendly, and are giving more heed to the gospel than in former years. There are a number of applicants for baptism, and much knowledge of Christianity exists among the people. It is now just fifty-five years since I left beloved Alabama for this dark land. Please accept my sincere thanks for the paper. It will come quicker, and more certainly if addressed.—Mrs. M. F. Crawford, Tai An Fu, Shantung, China. Yours sincerely M. F. Crawford.

"DETAILED" FOR BAPTISM.

It is said that on a certain occasion during the Civil War, an itinerant evangelist came into the camp of a certain Confederate regiment. Approaching the Colonel, the evangelist said: "I am an humble servant of the Lord, endeavoring to save the souls of the unfortunate. I am just from the Union Army, across the river, where I was instrumental in leading eight men from one regiment into the paths of righteousness."

The Colonel thought for a moment, and then he thundered: "Adjutant, detail ten men for baptism. No Union regiment on earth shall beat mine for piety."

Now, here is a question which ought to be up to somebody to answer: What is the difference, so far as the real design and meaning of the Ordinance of Baptism is concerned, between the baptism of the "detailed ten" and the baptism, so-called, of helpless infants?

R. S. GAVIN,
Yantley, Ala.

EXTRACTS FROM VARIOUS REPORTS

REPORT ON WORK AMONG NEGROES.

An especially interesting discussion of the Saturday afternoon's session was that of the work among the negroes. The committee on this work, through its chairman, E. M. Poteat, made its report, which was as follows:

Our commission reads, "Unto the uttermost parts of the earth."

From the point of view of Southern Baptists the uttermost part of the earth is not China, or Thibet or the heart of Africa, but the negro quarters, in your town, your village, your plantation. The negro here is a severe test of our loyalty to Christ more than the Chinaman in Canton, and we cannot maintain our Christian consistency while we glow with generous pity and yield to tears upon the recital of the blessing of God upon our work for negroes in Africa or Brazil and freeze to hardness on seeing with our own eyes the pitiful destitution of the negroes here at home. The love of all men is a thrilling sentiment but it often suffers a sudden blight by the finding of a particular individual on our doorstep. And we must remember that almost if not quite the severest indictment Jesus ever launched. He taunted against a man who despised a certain loathsome bundle of humanity laid at his gate, full of sores. Our Lord said of that man that he went to hell.

Which is to say that we must interpret our Christianity in term of helpfulness toward the man next us or we run the risk of forfeiting the favor of God upon our work in the ends of the earth.

We note with satisfaction the growing unification of our negro brethren in their national work and the hearty approval of their recent national convention of the plan of co-operation between their home mission board and ours.

And we endorse the cautious yet steady aggression of our home board in approaching and compassing the task of helping the black man in the south.

The statistics of this work, as printed in the report of the board, are full of encouragement and give us faith to believe that at last we Southern Baptists are coming to a clear and definite sense of our obligations here and to a method of meeting this obligation which will more and more command our support and receive the blessing of God.

Respectfully submitted,
EDWIN M. POTEAT.

THE REPORT ON THE SEMINARY.

An extract of the report is as follows:

We desire to call the especial attention of the board to the very critical condition which has arisen in the south and in the seminary in the matter of ministerial supply for our churches. Briefly stated, we confront this situation:

There is so rapid an increase in the number of important churches, and relatively so small an increase in the number of students for the ministry, that the outlook for an adequate number of trained men is far from reassuring. Recent extensive correspondence with our various state secretaries has elicited the fact that everywhere a condition of acute need of men exists, and in the view of the secretaries, there is no adequate source of supply. The causes for the increasing demand for well trained ministers are not far to seek. The material prosperity of our country, especially the south, has added greatly to our population, and has wrought important changes in our social conditions. From being in large measure a rural, our southern people are rapidly becoming in an increasing ratio an urban population. The hamlet is growing into the village, and the village is growing into the town, and the town is rapidly becoming the city. A corresponding growth is keeping pace with the tendency in the condi-

tions of denominational life. The once-a-month church is asking for preaching twice, and the twice-a-month is rapidly becoming an all time preaching service. The strong town and city churches find it almost impossible to secure an adequate supply of well qualified pastors. Churches as a rule are no longer content with the uneducated, or half educated, pastors. The pressure of the rising educational standing is being felt on all hands. The result is that many men just out of college are pressed into service before coming to the seminary, and many who are in the seminary are led to abandon their course unfinished. This pressure for men resulting in premature entrance into the pastorate by many young ministers is fostered and increased by the financial problem. As the board well knows, we are unable to provide adequately out of our meager funds for the actual needs of men who wish to come to us. Time and again men return before they have completed their course of study owing to debts contracted in college or to lack of funds to meet expenses while in the seminary. Over against this general situation, what are the facts as to the ministerial supply? We find that in our colleges there is, as a rule, little or no increase in the number of students for the ministry. There are exceptions to this, but they are few. The total number of students for the ministry in all our Southern Baptist colleges during the past session was 750.

Apparently, therefore, there is no adequate spiritual response to the new situation and the new need created by our material progress in the form of an increasing supply of preachers of the gospel.

One secretary goes so far as to say he could use every graduate the seminary may turn out during the next five years in his state alone. This letter was one of many responses received in answer to a letter of inquiry sent out by the president of the seminary as to the value of men trained in the seminary for the work and as to the prospects for an adequate supply of men.

FOREIGNERS AND CITIES.

The report on cities and foreigners was read by Dr. R. W. Weavers, of Maryland.

The report stated that three movements characterized the nineteenth century; first, the spread of education; second, the extension of democratic government, and third, the growth of great cities. It stated that the first two of these movements contributed to the spread of Christianity as interpreted by the Baptist church, but that the last movement had created for Baptists a most perplexing and baffling problem. It said a crisis had come in our great American cities. The harbors were crowded with vessels bearing reinforcements to the enemies of the evangelical church and faith, who were taking possession of the cities. It stated that the nations to whom foreign missionaries had been sent had now arrived at our very doors. It asked: "Shall we take a deeper interest in the condition of the lost men and women in China than in the condition of those who had come from every foreign land and are now our neighbors?" It stated further that the home mission board had aided to its utmost in the erection of new edifices and in helping support weak churches and in employing competent and consecrated missionaries. In concluding, it says: "It is suggested that the home board consider the advisability of placing in each of these great cities a social representative who shall study the religious conditions and then advise the board as to the wisest means and methods for successfully solving the mission problem of each great city."

OUR SAN FRANCISCO BAY BAPTIST CHURCHES.

In view of the appalling need that faces our denomination in San Francisco and vicinity, we, the undersigned committees, representing the Baptist churches of the Pacific Coast, outside of the stricken district, would mingle our earnest appeal with that of the committee of seven from Central California, in co-operation with the American Baptist Home Mission Society, to all the churches of our beloved denomination, for immediate assistance in re-establishing our churches which have been smitten by earthquake and fire. We pledge ourselves to lead the way in raising the two hundred thousand dollars asked for.

The Board of the Southern California Baptist Convention in session May 3rd, decided to recommend to the churches in their territory, that Sunday, May 27th, be observed as San Francisco day, and urge that generous offerings be taken on that day. We respectfully request that our Baptist churches, north and south, throughout the whole land, join in the observance of some Lord's day in the near future, and thus give a practical demonstration of Baptist brotherhood and unity.

Remittances may be sent to the Rev. C. H. Hobart, payable to the treasurer, First National Bank, Oakland, Cal.

WELCOME TO THE BAPTIST CONVENTION.

Chattanooga welcomes the representative hosts of Southern Baptists as they meet in the fifty-first session of their great annual convention. Our welcome is confined to no one sect or cult. All dwellers in this highly favored plucky "Mountain City" rejoice in the presence of those who come with the benediction, "Peace be within thy walls and prosperity within thy palaces." Our republic owes an eternal debt to Baptists which all must cheerfully recognize. The democracy of Baptists expressed in two great principles, personal responsibility to God and Individual Liberty, commands the respect and admiration of all true Americans. The fidelity of this denomination is linked with the best traditions of our national history.

They are among those who:
"Did not wait till Freedom had become the popular shibboleth of courtiers' lips,
But smote for her when God himself seemed dumb,
And all their arching skies were in eclipse."

Chattanooga is a worthy trysting place for the Southern Baptist Brotherhood. Her battlefields suggest the heroism of a past which should inspire courage for present conflicts. Energy, enterprise and integrity is the story told by the whirling wheels and buzzing bands of her varied manufactories, and the quickstep of her commercial activities.

The priceless endowments of nature in surrounding fields and forests, or the treasures of the rock-ribbed hills are reminders of the rich resources with which the south is equipped to meet a most responsible destiny. Our mountain heights will force the prayer from fervent lips:

"Thou who has given me eyes to see
And love a sight so fair,
Give me a heart to find out Thee
And read Thee everywhere."

For Chattanooga, the pluckiest, proudest city of the greatest country in the world, The Chattanooga Times bids royal welcome to the Baptist hosts within our gates. May your visit be pleasurable, your deliberations blessed by Divine approval and your results find favor with your people.—Chattanooga Times.

THE CATHOLIC MISSION.

In waiting for a friend who came in on a delayed train I got to the B. Y. P. U. meeting on Thursday evening late and found that it was impossible to get where I could either see or hear the speakers. I then went to the Educational Conference and found it even more crowded. I then started for the Read House and in passing the Catholic church I heard a voice and went in and found the great cathedral crowded. The report in the Times says:

"The largest attendance of non-Catholics seen yet, was present at last night's service.

The lecture of the evening by Father Healy was on the doctrine of purgatory. The main object of the discourse was to explain the nature of this particular doctrine, showing how it was only one aspect of the doctrine of the communion of saints as interpreted by the Catholic church, and that the Catholic custom of praying for the dead was the logical outgrowth of the doctrine.

"There are only two things," said Father Healy, "defined as articles of faith by the church in this matter: First, that there is a middle state (which we call 'purgatory') where the souls who depart from this life not absolutely perfect nor yet at enmity, with God are temporarily detained until they are made fit for final entrance into the blessed vision of God's holy presence; and second, that these souls may be helped by the prayers and good works of the faithful on earth. When properly understood it will be seen that this doctrine and this practice are in full accord with reason, are justified by the scriptures, and have a historical witness which shows conclusively that they come down to us from the earliest days of Christianity."

Speaking of the reasonableness of the Catholic doctrine Father Healy quoted from Mallock as follows: "It is fast becoming recognized on all sides that it is the only doctrine that can bring a belief in future rewards and punishments into anything like accordance with our notions of what is just and reasonable. So far from being a superstition it seems to be just what is demanded by reason and morality." (Is Life Worth Living? Ch. xi, p. 290.)

The missionary then showed the scriptural foundation and gave the historical evidence for the doctrine of purgatory and the practice of praying for the dead.

In conclusion Father Healy pointed out the fact that this teaching of the Catholic church is comforting and consoling to the human heart and helped, he said, "to rob death of its sting and the grave of its victory."

The above only goes to show that the Catholics are doing all in their power to proselyte non-Catholics and that the able series of sermons by Dr. W. J. E. Cox are most timely.

TRANSFORMATIONS.
Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whisky or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum Food Coffee without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum Food Coffee used, for the reason that the poison to the nerves has been discontinued and in its place is taken a liquid that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum Food Coffee. "There's a reason."

THE ALABAMA BAPTIST

B. Y. P. U. MEETING.

With an attendance of 600 delegates and with unbounded enthusiasm and deep earnestness evinced the annual convention of the Baptist Young Peoples' Union of the south opened Thursday at Centenary church.

The following officers were elected: President, W. W. Hamilton, of Louisville, Ky.

First vice-president, Rev. H. W. Virgin, of Missouri.

Second vice-president, Rev. R. Van Deventer, of Savannah, Ga.

Secretary, W. W. Gaines, of Atlanta, Ga.

J. W. Vesey was elected one of the board of managers.

One of the most interesting features of the session was the report from the various states. These reports consisted of five-minute speeches from a representative from each state. Those making the reports were: J. M. Cammack, of Virginia; C. J. Thompson, of North Carolina; S. M. Roper, of South Carolina; S. A. Cowan, of Georgia; S. E. Tuggle, of Mississippi; J. W. Vesey, of Alabama; S. A. Smith, of Louisiana; M. H. Wolf, of Texas; T. B. Ray, of Tennessee; J. T. Watts, of Kentucky, and Milfred Riggs, of Missouri.

The Times said: An action of especial importance taken at the afternoon session was the passing of a motion to remove the headquarters of the Union from Birmingham, Ala., to Louisville, Ky. This was effected after considerable discussion. The following were elected as a local board of managers for the Louisville headquarters: W. W. Hamilton, J. T. Watts, M. P. Hunt, J. R. Sampey, J. G. Bow, J. H. Chandler, B. B. Bailey, W. L. Dargan.

W. W. Gaines, the secretary of the B. Y. P. U., is a well known attorney of Atlanta. He has been secretary of the southern union since its organization in 1895. He is the only one of the original officers now officially connected with the organization.

The absence of Rev. J. M. Shelburne at the B. Y. P. U. meeting was commented upon and many expressions of sympathy were heard when it was learned that he was detained at the bedside of his dear baby boy who lay critically ill.

Report of Executive Committee.

A gentleman of thorough cultivation and of wide observation, and also given to much reflection, said recently in an address to a young man's Baraca Bible class, "Nothing, young gentlemen, is clearer than the fact that the character of the young men of any community determines exactly what the future of that community shall be." That gentleman was not far wrong. Had he said "young people" instead of "young men," he would have been entirely correct.

The simple proposition that young people may be changed and improved; that they may be converted, educated, trained, is one of the most significant facts the human mind is called upon to consider. Unless your committee is mistaken, it is precisely this fact which is the explanation of this organization. Whatever may be said of our organization, no sane mind will depreciate its purpose. If we have done no more than to direct the attention of the constituency of the Southern Baptist convention for twenty-four hours annually to this primal fact in human endeavor, we are far from deserving to be sneered at.

During the lifetime of our organization several highly interesting and exceedingly promising institutions have come into view. Organizations of young people in focal churches, state conventions, annual encampments and institutes. Before we pronounce upon the merits of our organization these need to be explained and reckoned with. The local union has reacted upon the organized work of the church, particularly upon the Sunday-school. The state convention in its turn has mightily influenced the organized work of the denomination, leading almost to annual encampments and institutes, which are doing as much for an intelligent grasp of the genius of our work and the de-

velopment of specialists as any other one thing.

This is not the place to point out the connection of the southern union with all these items of development. It at least has stood as the visible indorsement of the Baptists of the south of organized work among our young people.

Believing that the time had come for a more definite and direct touch with the workers in our local unions and state gatherings. The committee last year invited the Sunday-school board, through its field secretaries, to do the work for us. Dr. Frost very cheerfully accepted our invitation, and for the past twelve months his field force has reached hundreds of local unions and almost all of our state conventions. The result has been most gratifying. All over our southland there is a renewed interest, not alone in B. Y. P. U. work, but also in the plans and purposes of this organization. The committee has had more inquiries and more suggestions during the past twelve months than during the five years preceding.

We respectfully recommend the following:

First—That a committee be appointed to confer with Drs. Frost and VanNess with a view of a yet closer relation to the Sunday-school board.

Second—That at this time there shall be a full and free discussion of all matters pertaining to the continuance and the future plans of the southern union.

Committee Appointed.

Many topics of great interest and of vital importance were considered, chief of which was the question of securing a greater unity of work with the Sunday-school board of the Baptist church. This question was one of the chief ones recommended to the convention by the executive committee for discussion.

It seemed to be the sense of the convention that definite steps be taken towards obtaining a closer union with the Sunday-school board and of placing a large part of the work of the union in the hands of the board. In accordance with a recommendation of the executive committee to this effect a committee was appointed consisting of the following gentlemen to confer with the board and find out what arrangements can be made: B. A. Dawes, Kentucky; J. M. Shelburne, Alabama; T. B. Ray, Tennessee; George Miller, Missouri; H. W. Virgin, Missouri, and W. M. Vines, Virginia. It is thought that by getting the cooperation of the Sunday-school board in the work of the union that the board will furnish the literature and study courses for the union and also provide a number of field secretaries and that in this way the efficiency of the work will be greatly increased.

Dr. L. O. Dawson of Tuscaloosa, was elected president of the Southern B. Y. P. U., when it was organized at Atlanta in 1891 and served continually until Thursday, when he was succeeded by Dr. W. W. Hamilton. He is pastor of the McFerran Memorial church, Louisville, Kentucky. He is greatly interested in young people's work. Dr. Dawson was not present, being engaged in a great meeting at home.

Rev. George T. Webb, the field secretary of the International B. Y. P. U., and who was so happy in his address, is a Canadian by birth and recently resigned the pastorate of one of the leading churches in Toronto to accept the prominent B. Y. P. U. office he now holds.

Rev. R. VanDeventer, of Savannah, who made a telling speech, is perhaps the leading B. Y. P. U. pastor in all the land. The union of the Duffy street, church, Savannah, of which he is pastor has four times been officially declared to be the finest union in America.

At Centenary church two especially strong addresses were delivered, one on "The Bible and the Conscience," by Rev. B. G. Lowrey, of Blue Mountain, Miss., and the other by Dr. W. J. Williamson on "The Message of Jesus to the Young People of the Twentieth Century."

WORK OF THE YEAR.

The churches in the fifteen southern states and territories constitute the Southern Baptist convention. Maryland, Kentucky and Missouri form the northern boundary, and Oklahoma contains churches which contribute to both the convention and the Northern Baptist societies for missions. Within the boundaries of the convention there were reported in 1905, 21,802 separate churches of baptized believers, with a membership of 1,889,427. This constitutes the largest association of Baptists in the world. In the remaining states of the American Union the membership reported in their latest year-book is 1,090,176. The large Baptist states, that is, where Baptists predominate to a large degree, are Georgia with 224,921 members; Texas with 224,623; Kentucky with 206,224; North Carolina, with 190,799; Missouri, with 165,993; Alabama with 150,945; Tennessee, with 147,167; Virginia, with 131,874; and Mississippi with 113,811. The remaining states report: Arkansas, 84,642; Louisiana, 46,733; Florida, 30,714; and Maryland, 10,797.

Into the Southern Baptist churches there came in 1905, 105,905 persons by profession of faith; by letters of dismission 76,149; by statement, 2,998; and by restoration, 8,196. The diminutions were by dismissory letters, 74,120; by exclusion, 21,203; by erasure from the rolls, 5,683; by death, 17,307. The largest number of reported baptisms, or professions of faith, came from Georgia, 13,721; Texas, 12,893; Missouri, 10,781; and North Carolina, 10,343.

The Sunday-school work in these churches is flourishing, but for want of proper returns the totals do not appear as they should. The only means for gathering the statistics of this department are the Associational minutes. In very many cases the statistics are either omitted entirely or vaguely given. In some regions the Sunday-school work is not considered of prime importance or sufficiently so to warrant the trouble of compiling the statistics. Sometimes the only allusion is to the fact that there are such schools with an encouragement to persevere in the good work. In North Carolina, Missouri, Virginia, Alabama and South Carolina pains are taken to provide information and tables are usually well filled. It is safe to estimate as far as the partial information goes that there are 15,000 Sunday-schools with an enrollment of a million persons.

The contributions have been larger this year than at any period known to the religious statistician. For all purposes, so far as reported, and much has not been reported, \$6,683,860.13 has been given to the cause of religion. Of this, \$4,607,530.07 has been devoted to the maintenance of worship, including the erection of buildings; \$900,779.30 has been devoted to missions of all kinds, foreign, home, state and local; and \$575,550.76 has been given to other benevolence, principally education and the care of orphans and aged ministers. The value of church property, used for worship and homes of pastors, is reported to be \$25,771,209; and in this item it has been impossible to get complete returns, from the fact that many associations do not provide for the gathering of the information. Missouri leads in the value of its property, exceeding three millions; Virginia, Texas, Georgia and Kentucky follow in order with property in excess of two millions; and Tennessee, Alabama, North Carolina, South Carolina and Mississippi report an excess of one million.

In the United States there are 4,753,598 members of Baptist churches. This includes the large number of colored Baptists who in faith are in union with the great Baptist brotherhood. It is very difficult to obtain reliable figures from them, however. The art of the statistician does not seem to be appreciated and sometimes the figures given are estimates that must be far from the facts. In other lands there were reported through the various handbooks of the nations, 890,886 communicants of

Baptist churches; so that as far as a careful scrutiny shows, there are in the world 5,643,955 persons in active membership in Baptist churches, united in a common faith and holding to the same view of the doctrines and ordinances of the New Testament. Baptists in England, Sweden, Germany and even Russia are active and evangelical, while the heathen countries present a continually growing membership, notable for zeal and attachment to their faith. In China the number of martyrs during the disturbances of recent years has been large, many willingly dying instead of renouncing their faith in Christ.

The problems that confront this vast number of Christians are many. A work of development is needed in many directions, but they are increasing in zeal and devotion as the large gifts upon the altar may be taken to indicate. The half-million mark for foreign and home missions has almost been reached by southern Baptists; it was hoped that this might have been reached this year. But it will come and the kingdom of Christ be hastened in its ultimate triumph. LANSING BURROWS.

THE EDUCATIONAL CONFERENCE.

Three sessions of the Southern Baptist Educational Conference were held on Thursday. The sessions were well attended; the speeches were of a high order. The following officers were re-elected:

President J. P. Greene, president of William Jewell College, Missouri; First Vice President, J. J. Taylor, president of Georgetown College, Georgetown, Ky.; Second Vice President, J. W. Conyer, president of Ouachita College, Arkansas; Secretary, William H. Harrison, president of Bethel College, Russellville, Ky.; Board of Directors: Secretary W. H. Harrison, Charles Lee Smith, president of Mercer College, Georgia, and W. L. Potat, president of Wake Forest College, North Carolina.

After the election of officers reports were received from each state represented by the conference relative to educational conditions in the respective states.

The papers were limited to ten minutes each and were presented by men who are prominent among the Baptist educators of the South. Papers from the following States were presented by men whose names are appended:

Virginia, President F. W. Boatwright; North Carolina, Dr. J. W. Bailey; South Carolina, President Lee Davis Lodge; Georgia, W. Landman; Alabama, President A. P. Montague; Mississippi, President B. G. Lowrey; Louisiana, Dr. H. A. Sumrell; Texas, President S. P. Brooks; Arkansas, President W. W. Rivers; Kentucky, President T. T. Eaton.

A FINE MENU.

One That Can Be Used In "Food Cure."

A man may try all sorts of drugs to help him to get well, but, after all, the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts food, enough good, rich cream to go with it, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drunk hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meal, potato, and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists, and the above suggestions are given by a specialist in food values, dietetics and hygiene.

FRANK WILLIS BARNETT
Editor and Proprietor



J. W. HAMNER
Corresponding Editor
A. D. GLASS
Field Editor

REPORT FOREIGN MISSION BOARD

Dr. Willingham prefaces his glorious report in these words:

"With praise and thanksgiving to our God for His mercies and blessings, we present to our brethren this sixty-first annual report of our Foreign Mission work. The year has been one of continued prosperity and advancement. In the home land the churches have contributed more than ever before, the aggregate of our gifts being \$315,248.48 against \$283,415.88 last year, and \$247,629.69 the year before.

In regard to expenses the report shows that any one, by turning to the Treasurer's account, can calculate just what have been the home expenses of the work during the past year. He will see that about ninety cents in the dollar of all received was sent to the missionaries. Ten cents was used for expenses in this country. This includes interest and expenses of Woman's Missionary Union located in Baltimore. A business without expenses is dying or dead.

Under items of special interest, the report says: Hon. J. C. Bush, of Mobile, Ala., has contributed \$10,000 for buying land and putting up buildings for the Theological Seminary in Hwanghien, China. Brother Bush makes this gift in memory of his father and mother, and the Institute will hereafter be known as the "Bush Theological Seminary."

The picture of Dr. Graves appears on the front page of the report and the report states: "Ten

April 19, 1906, marked the fiftieth anniversary of Dr. R. H. Graves' going to China. The missionaries who have been laboring with him in Canton, made a suggestion to the Board that we celebrate this occasion by naming the Theological Training School in Canton the Graves' Theological Seminary, and the Board has gladly taken this action, and also has decided to put \$5,000 in the Seminary building. We hope that some brother who loves the work, and who while living here in the home land, has been blessed, will weave his life-work in with that of Dr. Graves' by giving the \$5,000 for this Seminary building.

Our people at the convention will be glad to see with us Dr. E. Z. Simmons, who went out to China thirty-six years ago. Dr. Simmons had to return home on account of trouble with his eyes. We rejoice to know that he has been successfully operated on, his eyesight being restored. In due course of time he expects to return to his work in China.

In spite of the fact that the Board came to the convention with a small debt, all realized that Dr. Willingham had completed a wonderful year of service.

REPORT OF HOME MISSION BOARD.

The report shows:

The number of our workers has largely increased during the year. Last year, all told, we had 718 missionaries; this year we have had 880. Last year we had 16,551 baptisms; this year, 15,436.

The cash contributions have surpassed those of the previous year by more than \$30,000.

The receipts from all the states last year were \$127,578.37, and from legacies and other miscellaneous receipts, \$8,126.94, making a total of \$145,705.31. This year from the various states, \$167,899.88, and from miscellaneous sources, \$8,511.35, a total of \$176,411.23, making a total gain over last year of \$30,705.92.

In concluding a splendid report, Dr. Gray says:

We are thankful that we have no debt, though this is due to the fact that some \$20,000 of our appropriations were conditional, and not binding in case the funds were not received.

The Spirit has been given in large measure. His converting and saving power has wrought miracles of grace in all parts of our great field.

In the mountain school work gratifying progress has been made, in large gifts from the people in the communities where the schools are located, in better work done in the schools because of improved facilities, in a deepening of the spiritual life of the teachers and student body, and in the wholesome influence of the school work upon the people in the various school communities. The work among the negroes has been signalized by greater harmony among their forces, the hearty and unanimous adoption of our co-operative plan by their National Convention, and the increased efficiency of the laborers employed. In the great West and Southwest the work has been made glorious in the salvation of many souls, the rapid self-support of dependent churches and great progress in church building. In Cuba the spirit of evangelism is the striking feature of the year's work. In the various states and in Cuba we have spent nearly \$38,000 for lots and church buildings, and have some \$18,000 or \$20,000 projected already for the next year.

Mrs. Montague, wife of Dr. A. P. Montague, after a serious illness of more than a month died early Monday morning and was buried at East Lake Tuesday afternoon. Mrs. Montague was a woman of rare sweetness of spirit, who made and held friends by the score. Consecrated and cultured, she was an inspiration to her honored husband, manly son and womanly daughter. Our tenderest sympathy goes out to them, and as the lonely husband sits in the shadow may he find comfort in the words of Alabama's gifted daughter, Leila May Wilson, who so beautifully writes:

"I am tired, Father, tired!
All my way is full of care;
Heart and lips are mute with sorrow
While they fain would breathe a prayer,
Just an earnest prayer, my Father,
For Thy guidance day by day;
Just that I may walk beside Thee
On the lonely pilgrim way,
Just that faith may grasp Thy promise
Looking thro' a smile or tear;
Just that I may in the shadow
Feel and know that Thou art near."

We are thankful also for the growing spirit of unity and fraternity everywhere observable among our Baptist people. We have been led by the divine hand into a large place. We have come to where the horizon is broader, where the perspective is grander. We have become delocalized. Our vision now comprehends the whole field.

A better conception of the functions of our Board has come to our people. The Board is not a mere almoner of missionary beneficence. Its highest function is that of sympathetic, helpful, inspirational leadership in the efforts of Southern Baptists to bring our Southland under the sway of Christ, our King.

We crave the prayers, sympathy, and support of the convention and its constituency as we gird ourselves afresh for this holy task.

THE REPORT OF THE SUNDAY SCHOOL BOARD.

The fifteenth annual report of the Sunday School Board shows the largest year's work in the Board's history.

The fiscal year ending April 30, 1906, has been remarkable in the finances of the Board. The receipts exceed the receipts of last year by \$26,379.91, and give a total of \$146,468.31. This advance, though so large, has been a steady growth in business.

The Board has made distinct enlargement of its policy in field work—giving assistance to State Boards which have their own Sunday school Secretaries.

The Sunday School Board, in the providence of God, has come into co-operative relation with the Southern Baptist Theological Seminary. These two institutions, the one training the membership in the churches, the other preparing men called of God to serve as pastors, have a common point of much importance. Working each in its sphere, they act and react on each other in a powerful way. From the churches where the Sunday School is in training come the men commissioned of God to preach the glorious gospel of his grace; from the Seminary come the men equipped for the exalted position of serving as pastors.

The founding of this Chair of Sunday School Pedagogy puts the Baptists of the South at the very front in masterful endeavor for Sunday school advancement. It places our own Seminary in the lead of seminaries, and gives the Sunday School Board a field man at one of the most powerful nerve centers in the denominational life. As early as 1863, Dr. Basil Manly, Jr., while he was teaching as professor in the Seminary, led in a great movement for Sunday school advancement. He and his associates wrought as best they could under the awful stress

of those times. Under their leadership the former Sunday School Board was appointed and wrought for several years.

In accordance with the wishes of the B. Y. P. U. of the South, the Field Secretaries of the Sunday School Board have attended State B. Y. P. U. Conventions and have rendered valuable service.

There is certainly a common point between the Sunday school and the B. Y. P. U.—viz.: the work of teaching and training, and in both it is teaching and training for service. The B. Y. P. U. has its Study Course, and the Sunday School Board has its Convention Normal Courses, and "culture for service" is the high end at which all are aiming—to make our Baptist people the greatest people in all the world in the noblest sense, the best doctrine, in character, in conduct, and in Christian activities.

Ten years ago the Convention met in Chattanooga. The Sunday School Board had just made a change of secretaries. Dr. T. P. Bell, after three years of efficient service, had retired from the secretaryship, leaving the Board in excellent shape. The present secretary, on the call of the Board, had come a second time into the position only a few weeks before the Convention.

There was, moreover, something of a crisis in the affairs, and even in the very life, of the Board. It had received, as announced in its report at that session, a proposition from the American Baptist Publication Society at Philadelphia, "looking to the unification of the publishing interest and greater harmony in the publication of Sunday school literature." The Board's answer, in declining, was fraternal, but decisive. Some honored men among us thought the proposition should receive more consideration; some that it should be accepted. The Convention approved the action of the Board. The incident was closed, and there was peace and harmony in our Southern Zion. A review of these ten intervening years, contrasting the Board's condition then and now, shows the wisdom of its decision. We congratulate Dr. Frost on his excellent showing.

THE WOMAN'S MISSIONARY UNION.

The Woman's Missionary Union has just closed its most successful year. During the past year the Woman's Missionary Union has contributed \$152,772.80 to Home and Foreign Missions and Margaret Home for Missionaries' Children. This is a gain of \$14,374.74. It is peculiarly gratifying that the increase this year is so large, for the Woman's Missionary Union has received no large contributions during the present Conventional Year, while last year the amount reported, \$138,398.65, included the gift of \$10,500 from "A Christian Mother" for the purchase of the Margaret Home for Missionaries' Children in charge of the Woman's Missionary Union at Greenville, South Carolina.

The amount contributed by the Woman's Missionary Union in eighteen years is \$1,286,370.49. During eighteen years the Woman's Missionary Union has placed in the hands of its workers 4,234,573 leaflets and pamphlets.

It might be well to call attention to the fact that while the contributions increased this year \$14,374.74, the expenses only increased \$495.98—total expenses for the year, not including the expenses of the Christmas Offering and Week of Special Effort for Home Missions which are paid by the Foreign and Home Boards, were \$4,158.65. The small per cent of expenses to receipts is due to no salaries being paid officers. Miss Annie W. Armstrong who has occupied the position of corresponding secretary since the general organization of Southern Baptist women was formed at Richmond, May 1888, may well look back on her work with pleasure and pride. Our Alabama women have wrought nobly this year. Mrs. L. F. Stratton, of Birmingham, president of the State Central Committee, in reporting the work could well say: "Profoundly grateful for the record of the year, with glad hearts we come before you. We have redeemed every pledge and have reached our apportionments. The Christmas Offering and the Thank Offering are the largest in the history of our work. Our record for the year bears testimony to the efficiency of the apportionment system."

But she was too modest to add and to the offering of the Central Committee. May God bless our woman's work.

MONEY NEEDED BY BOARD OF MINISTERIAL EDUCATION.

We have had a glorious year. We have had more men and more money than for many years. But we need some further assistance from the brethren and the sisters and the churches. Won't everyone help a little by the first of June? We are ambitious to report no debt. If the executive committees of the associations which have promised assistance to some of our ministerial students will do a little work just now to redeem their pledges, they can help us greatly. Then if the churches which have made no offering to our board will do so at once we will put them upon the roll of honor and thank them heartily. Wont you help us brethren? We have bills due both Howard College and the Seminary. Who will speak out for our preacher boys and bring our board out of debt? Very sincerely yours,

J. M. SHELburnE, Pres. of Board.

A BAPTIST SCHOOL SYSTEM.

If Christian education is good for the few, why is it not good for the many? Why can't the Baptists of Alabama create a School Board for the Baptist schools of our state and let this Board grade the courses of study and have the Common School work, High School work, and College work each assigned where it ought to be in a system? Again, why not have this Board receive all moneys for Baptist schools and disburse same where the needs are greatest and where the greatest good can be accomplished? Why not make Dr. Montague president of the Baptist School Board of Alabama? Why not merge all the schools into one grand system and create half a dozen more preparatories and raise a hundred thousand dollars each year to erect and equip buildings?

Let each Baptist school in Alabama send in to our paper a sketch of the work, enrollment, etc. Let us view it square in the face and then stagger with surprise at the "poor show" we make.

Let us go to work and in the next ten years do as much as we have in the past fifty. A. W. TATE.

HOWARD COLLEGE SUBSCRIPTIONS.

I have been surprised to hear that many of the churches that made subscriptions at Sheffield for the current support of Howard College have failed to pay the same until the deficit now amounts to \$2400.00. This is a terrible omission, and a fearful example to set while holding forth the doctrine that we "should owe no man anything but to love one another." Worse still I have been told that several of these delinquent churches are the largest in the state, "leading churches" in a wrong direction here surely. Still worse it is said some of these leading churches have not paid their pledges made at conventions for Howard for two years! Worst of all it is reported that some of these churches are located in large cities, have wealthy memberships, and some in the very city where the college is located, with their pastors holding the positions of trustees of Howard College. Now if all this be not true let the report pass for nothing, but if it be true will not these churches and pastors who are in arrears act at once, and never be caught napping again. I love all these churches and pastors but surely they while holding the positions of leaders, with speaker's places at all conventions, will not wish to "muzzle the ox that treadeth out the corn." I have been told that the money is sorely needed at the college and I think it becomes us trustees if possible to see when pledges are made that they are paid. Excuses that all well to do churches may make are vain, the fact that we have suffered losses, or are engaged in building churches and pastoriums or have contributed so much to other causes has nothing to do with it. The only question is did we pledge that amount? If so we must pay it, or great will be our responsibility.

When we think of the great grand work our indefatigable president has been doing, and is doing, and then think that there are "leading churches" which have not paid their subscriptions for two years, patience becomes fatigued, and hopeless. Churches that do not pay their pledges are not leading, but misleading churches. Let no Baptist church be found in that column!

Eufaula, Ala.

M. B. WHARTON,

We have a number of news notes and articles on hand which were left out to make room for the Convention report. They will appear later. Kindly wait.

UNPAID SUBSCRIPTIONS.

I asked A. D. Peck, secretary of the Anti-Saloon League, "How are the subscriptions made at Sheffield at the Baptist convention being paid?" I was greatly mortified at his reply.

I want to beg the brethren who read this to look up at once the letters Mr. Peck has sent you each quarter and pay up at once. The last quarter is due now. I will be ashamed for the word to go out to the world that subscriptions at a Baptist convention are not reliable.

Dr. Montague and Christian Education.

Another subscription was taken at Sheffield by Dr. Montague for Christian education. I am sure it has not all been paid. Our beloved president is now at the bedside of his devoted wife. Her life hangs in the balances. He cannot make appeals to the brethren, except to beg their prayers. I know they will not forget him in this sad hour. It would cheer his heart if all who subscribed to Christian education would forward the money right now, so that at the close of the session, May 30th, he could announce every cent paid.

Numbers of pastors made no pledge. Could they not help in this good cause? While our president's heart bleeds over the alarming condition of the woman who has been so much to him, let us not allow the cause he represents to suffer. Let everybody pay up his subscription at once.

W. B. CRUMPTON.

CARNEGIE'S GIFTS TO TEACHERS.

Of all the benefactions that have come from wealth and kindness in the history of public gifts in our country not one surpasses in purpose, as not one will surpass in results, the \$10,000,000 donated by Mr. Andrew Carnegie for the relief of aged and worn teachers.

As a rule, the salaries of teachers are small; few of them have opportunity to add to their limited incomes; they approach old age poor, unprepared for "the rainy day," often with health impaired, with minds oppressed by apprehension as to the future. Today many an old teacher, whose work will live for ages in the character which he has helped to fashion, who in training men for service in the state, in every vocation of life, has wrought nobly and successfully for his country, is spending his last years in poverty, in want, in loneliness, in dread of hunger even for loved ones and for himself.

Such men, having given labors abundant, almost life itself, to the mental and spiritual development of the growth of our land, and time and again for small pecuniary reward, have now for the days of their Eld a better hope; and their cheer and confidence came from this act of Mr. Carnegie.

That famous steel magnate won a great name in the world of business; he has done a notable work in giving libraries to towns and cities and thus aiding in making education general; but the noblest service of all his life, a service which, in its splendid altruism and broad philanthropy, will cause his name to be loved and honored most, is the provision for the old age and helplessness of faithful teachers. For this act alone he deserves to be ranked among the philanthropists of the world; for this act hundreds and thousands will call his name blessed.

A. P. MONTAGUE.

THE BIBLE IN THE DENOMINATIONAL SCHOOL.

The criminal sport of boys from respectable families such as stealing fruit and at the same time wantonly destroying the trees, and on halloween parties going in fun to litter and bespatter porches and entrances of dwellings with dirty and decayed vegetable matter. Students of various grades think it a lark to carry off and sometimes destroy front gates; to burn down fences or old buildings that do not please them; to smash windows and doors of a schoolhouse, academy or college buildings, or to deface offensively such buildings, or even private residences, with paint; to mutilate statues or other

art treasures; or in any one of a thousand similar ways demonstrate their superior culture by ruining or injuring property which does not belong to them. It is in these ways that the education of our boys and young men is extended to include facetious crimes of various kinds, such as theft, malicious mischief, and arson. The seeds are planted and the sprouts watered, by toleration, from which in later days comes a goodly crop of those crimes by which men of education, good family, and business or political prominence surprise the public.

Aggressions upon persons, also, are frequently carried to a criminal point in the name of sport. In hazing, for example, when, without any agreed contest or consent of the party attacked, a gang of fellows lie in ambush or otherwise secretly catch their victim at a disadvantage and maltreat him, sometimes seriously, they are guilty of a criminal assault as well as of contemptible cowardice and meanness. They have a pleasant theory that it is done because the freshman needs it. But even if that were true, and if he were benefited by it, it is more than offset by the cultivation in themselves of an insolent disregard of the personal rights of a fellowman as well as of a spirit of lawlessness and a tendency to take a mean and cowardly advantage of an opponent. In the view of the law, the attack not only constitutes a criminal assault, but in those extreme cases in which the death of the victim results, the offenders are guilty of homicide ranging from manslaughter to murder in the first degree, according to the circumstances of the killing. A far more infamous crime is committed in the course of games, such as football, when one or more players secretly, but deliberately, disable an opposing player. The mere suggestion of such a thing as this could be done in a game among the gentlemen who constituted the opposing college teams seems incredible, and yet that it has been done repeatedly, until it has become almost customary, with some teams at least, is well-nigh universally admitted. The toleration of all these criminal sports by the public is an evil great enough to require serious consideration. It is not simply the petty annoyance which is suffered by peaceful citizens in the robbing of their fruit trees, and other petty thefts, or injuries to other property, nor the more serious mutilations and injuries that sometimes result to private and public property; not the nuisance and demoralizing influence of lawless gangs of students who engage in riots and brutal public fights; nor even the very serious and grave personal injuries that may be caused by criminal aggression in the name of sport. But the most serious side of it all is in the widely diffused education of the youth, and even of the public at large, to disregard justice, and condone criminal acts committed by the higher classes, when the same acts would be rigidly punished if committed by an ordinary criminal. Aside from the vicious element of class favoritism there is the far-reaching evil of criminal training. What standard of business honesty or professional honor can be expected of those who, through boyhood and early manhood, have indulged in crime for sport, have learned disrespect for the rights of others either in property or person, and have come to think of the restraints of law as intended chiefly for the lower classes? If, in a game among gentlemen, and merely for the honors of victory, young men learn not only to cheat at the game by secret violation of the rules, but also to use foul and criminal means by stealth to disable an opponent, what restraint of honor, of fairness, or even of law may they be expected to observe when all their fortunes are at stake in the supreme struggles of professional, business, and political life?

The greatest deterrent and counter effect is the denominational school where the open Bible is constantly in the hands of a president and faculty whose hearts are on fire and burning with love for God and man and whose walk and acts are patterned after the precepts of the teachings of Christ, and who continually strive to impart and teach the Bible to our youths and young men, so that they shall not only be perfectly familiar with its teachings but that they shall be living epistles of Christ, and thereby remove forever from us the stigma of crime in the name of sport, and enthroned King Emmanuel.

Gadsden, Alabama.


GEO. D. MOTLEY.

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FIELD NOTES.

LaFayette.—In rounding up the first year's labors of our pastor, Rev. I. G. Murray, among this people, a roll-call service was held at LaFayette Baptist church yesterday morning at eleven o'clock. After a short address by the pastor, the roll was called, a thank offering was received amounting to \$33.39 for missions, after which the church covenant was read. In a recapitulatory statement it is shown that during the year May 1st, '05, to May 1st, '06, the total funds raised by LaFayette Baptist church amount to \$2,116.28, of which \$707.71 was missions. It will be remembered that our church was pastorless eight months before Bro. Murray and his wife (a true helpmeet and Godly woman) came to us, and as a natural result the work had begun to decline. However, the Lord has blessed the labors of this servant in our midst, and soon we hope to see still richer showers of blessings crowning his efforts.—Fraternally, R. L. Gaines.

Huntsville.—The officers and members of the Young People's Union of the First Baptist church sincerely regret that Rev. W. M. Murray has left their ranks by reason of his new work in other fields, and keenly feeling the loss that will be visited upon this Union, for which he zealously and faithfully labored, and appreciating his noble services to us during his three and a half years work here.

Therefore, Be it Resolved, That we congratulate the Rose Hill Baptist church and its auxiliaries at Columbus, Ga., in securing such a Godly man as Bro. Murray to serve them. He is an aggressive worker on the side of God and those who follow his teachings will grow strong in the faith and will be worth much to their fellowman.

Resolved Further, That Bro. Murray has our earnest prayers for the success he so richly deserves and when we can serve him he has but to command us. As a further evidence of our love and devotion for Bro. Murray,

Be it Resolved, That a copy of these resolutions be sent to Bro. Murray and that same be printed in the Alabama Baptist.—J. E. Pierce, Mrs. C. G. Dillard, Committee. The above resolutions were unanimously adopted at the Sunday afternoon devotional services of the above Union.

State Evangelist at Florida.—I have just closed a meeting of eleven days with Bro. S. A. Bennett at Florida, one of the most rapidly growing towns in the State. The Lord blessed us with forty-three additions, of which number thirty-two came by experience and baptism. Bro. Bennett has the work well in hand as pastor, and is universally beloved. I have seen in no field of my acquaintance better evidence of excellent pastoral work than was manifest in Florida. Their Sunday school has outgrown their present house of worship and they are talking of building a new one of stone, and they will do it at an early date. The hospitality of Pastor Bennett and his noble Birmingham "better half" and of Bro. and Sister Hughes was restful and refreshing. I shall always congratulate any man who is so fortunate as to be entertained in those two delightful homes.—J. V. Dickinson, Clayton, Ala.

Huntsville.—Dear Brother Barnett, I want to have a heart to heart talk with the brethren and sisters of the State in regard to the earnest appeal made to our Sunday schools by our Secretary, Dr. Crumpton, in behalf of the band of consecrated workers at West Huntsville. I challenge any field in Alabama to show as much zeal, earnestness and progress as they have made since the coming as pastor of Rev. C. T. Culpepper, whose first year expired the last of April. The West Huntsville chapel was built several years ago by the Dallas Avenue church, itself under the fostering care of the State Board of Missions, which seemed to be ample for the worshippers until the present warm-hearted

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pastor came. When Brother Culpepper accepted this work he found the church had a Sunday school of forty on the roll, now there are one hundred and fifty or more; he has received into the church eighty-one members. Last year they paid for pastor's salary \$35. For next year they have subscribed \$275; last year they paid for missions 75 cents, this year \$73. Now, friends, compare the work of this noble-hearted Christian people of a manufacturing town, not a member of whom owns a home, with what your church is doing and see if they are not worthy of assistance. Yes, help in the name of God, and give these brethren a place in which to worship. The Baptists have the vantage ground—enable us to hold it. To be more centrally located, we have recently exchanged the little old chapel and lot for a vacant lot. This leaves them homeless. See the cut of the congregation and old house. If another picture were taken now it would show an increased congregation. Bro. Culpepper said to me just a while ago, "Oh, if I had a place to seat the people who are hungering for the gospel, how eagerly they would listen!" The millionaire McCormicks have recently presented the Presbyterian with a church and industrial school building in West Huntsville. Baptists of Alabama, churches, Sunday schools, individuals, let us do a noble deed by building of lumber and bricks an abiding monument—a house for our God.—R. E. Pettus.

Poplar Bluff, Mo.—By agreement of the several pastors simultaneous meetings were begun in their respective churches on April 8th. The meeting at the First Baptist church closed April 20th with an immediate visible result of twelve additions to the membership. Some have said that the meeting did not close then but will continue to bear fruit in the future.

Rev. J. F. Black, of Dallas, Texas, was with us during the last half of the meeting. We feel that he is a safe man for difficult fields with peculiar situations. He is neither harsh nor sensational but Scriptural all the way through. He does not call himself an evangelist but is giving himself to God to bring about the deepening of the spiritual life in the members of the church where he preaches. He does not advocate the "second blessing" theory nor does he teach the modern idea of sanctification. He does not lay stress on the immediate ingathering of members but endeavors to leave the church in a state of revival that will lead to conversions after the evangelist is gone. His sermons on the Holy Spirit are Scriptural and stimulating. He is tender and pathetic, often melting the audience to tears by his singing. He will be a blessing to any church or pastor that can secure his services.—J. F. Savell.

From the Kingdom Church.—We had a good time at the Kingdom Sunday had large congregation; fine singing had Bro. Dire with us and he led the music. Received eight good members into the church which will add much strength to the church. Took collection for missions and received \$27.00. The church is 4 miles from Columbiana in a fine fertile valley having a fine everflowing stream running through the center of the valley and on each side of this stream reside some of the very best people. This church is waking up on the subject of missions. She had never paid for missions over \$10.00 until last year she paid \$20.00. This year we proposed to raise \$50.00 and we have already raised \$44.31. We ask the brethren to pray for us that we may continue to go on with the good work and the good Lord bless our churches everywhere that we may do more for our Lord's cause.—He has done so much for us.—From her humble pastor, S. Smitherman.

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NOTICE OF MORTGAGE SALE

Under and by virtue of a mortgage, executed to the undersigned by Ruthe L. Poe, and recorded in Vol. 250, Record of Mortgages, on Page 38a, in the office of the Judge of Probate of Jefferson County, Alabama, default having been made in the payment of the indebtedness secured by said mortgage, I will proceed so sell on the

14th DAY OF JUNE, 1906 in front of the Courthouse door of Jefferson County, Alabama, within the hours of legal sale, to the highest bidder for cash, the following property to-wit:

The Surface right in and to the following described real estate: The Southwest quarter (SW 1/4) of Southwest quarter (SW 1/4) of Section Twenty-eight (28), Township Seventeen (17) Range One (1) West

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WE WISH TO ENLIST, AS FAR AS POSSIBLE, EVERY SUBSCRIBER, OLD AND NEW, IN THIS SPECIAL OFFER CAMPAIGN. ANY SUBSCRIBER WHO READS THIS—PREACHER, DEACON, MAN, WOMAN—WHO FEELS INCLINED TO HELP US, IS KINDLY REQUESTED TO GET BUSY.

ITEMS FROM TIMES.

Rev. J. Renfro Curry, of Atmore, Alabama, is one of the youngest pastors in the convention.

Rev. T. M. Calloway has just resigned the pastorate of the First church of Talladega, Alabama.

Rev. S. M. Provence, of Tuskegee, Alabama, is one of the keenest literary critics of the Baptist ministry of the south.

Dr. J. H. Foster, of Anniston, Ala., is one of the most popular pastors of his native state.

Dr. W. G. Curry, of Decatur, Alabama, is one of the most influential men in the state.

Dr. W. M. Blackwelder, of Alabama, is a young pastor of great vigor in his native state.

Dr. W. J. E. Cox, pastor of the St. Francis Street Baptist church, Mobile, Alabama, is one of the most aggressive pastors in that state. His independence and fearlessness are marked.

Hon. G. L. Comer, of Eufaula, Alabama, is one of the leading citizens of that state, and the president of the Alabama Baptist State convention.

Rev. George E. Brewer, of Alabama, is a man of great versatility and while he serves as pastor also teaches in Judson institute.

Rev. George E. Brewr, of Alabama, is the venerable chaplain of the convicts of his state.

President B. F. Giles, of the Central College for women, Tuscaloosa, Alabama, is one of the successful educators of the south.

Dr. A. C. Davidson, of Birmingham, Ala., is one of the most popular men of the convention.—Times.

A distinguished and liberal layman is Deacon B. F. Ellis, of Alabama.—Times.

Dr. R. G. Patrick, of Alabama, is a most handsome gentleman, and is the president of the Judson Institute for young women in Alabama.—Times.

Dr. A. J. Dickinson, of Alabama, is classed the most piquant writer in the convention.—Times.

Mr. Will Davis, of Anniston, Ala., was for many years the secretary of the State convention of Alabama. He is a most successful business man.—Times.

Rev. W. D. Hubbard, of Alabama, is one of the leading preachers of his native state.—Times.

Dr. W. B. Crumpton is one of the most successful state secretaries in the convention.—Times.

The Chattanooga Times says: Mrs. Barrett, of Alabama, spoke in behalf of Italian missions, picturing very graphically the needs of the Italians and the efforts put forth by Baptists in their behalf. A collection taken for this cause netted in pledges and cash \$1,506.45.

Complete Cure

Can chills be completely cured? Yes! "No prescription ever effected more than a temporary suppression of the chills. I was told to try your Hughes' Tonic; one bottle made a complete cure." Sold by Druggists—50c and \$1.00 bottles.

Prepared by ROBINSON-PETTET CO., (Inc.) Louisville.

Dr. C. A. Stakeley, of Montgomery, Ala., is building a marble church in the capital of Alabama. He is a renowned preacher.—Times.

George Bancroft, the eminent historian, at the age of 87, standing near the spot where Lookout Inn now stands, said: "This is the grandest view I ever saw. In all my travels I have never seen any scene to excel it in grandeur."

Prince Henry, of the German Empire, standing on Point Lookout, and overlooking the valley of the Tennessee, exclaimed: "This is magnificent! There is nothing in Europe that is finer."

Henry M. Stanley, the great African explorer and traveler: "The view from Lookout Mountain is one of the most magnificent to be seen in the world."

President Roosevelt, September 8, 1902: "It is a wonderful thing to be able to get such a view of these battlefields. This place is bound to become one of the great resorts of this country."

The Chattanooga Times says: At the Second Baptist church last night fully 2,500 to 3,000 people heard Dr. Len G. Broughton, pastor of the Tabernacle church at Atlanta, deliver a very strong sermon. The crush in the church was such that the meeting was adjourned and Dr. Broughton preached to the crowd from the steps, the streets being thronged as far as his voice could be heard. At the conclusion of the meeting in the street, Dr. Broughton delivered another sermon inside, the building being taxed to its utmost capacity. A large number of conversions were made, and Dr. Broughton states that it was one of the most interesting services at which he had ever preached.

Spectators on the mountain Friday were very much interested in two visitors who were going over the grounds together and talking over war experiences. One of them, F. A. Bristow, of Urbana, Va., was in charge of a battery stationed on the east cliff of Lookout Mountain belonging to Longstreet's corps, and the other, C. A. Hotchliiss, also from Urbana, Va., was one of the union soldiers who ascended the heights on hands and knees and helped dislodge the battery from its position.

Both of these gentlemen are attending the Southern Baptist convention as delegates from the same town and the same church, and are an example stronger than words of the reunited country.—Chattanooga Times.

Dr. George W. Truett, of Texas, in a great address on evangelism said that the greatest thing in the world to him was the saving of a lost soul, and that this should be the supreme question before the church. He said that the principal trouble with the church was that the seeking not for lost men had gone out of it. He said that the most beautiful church houses with the most elegant music and the finest sermons were but grinning skeletons if the soul-saving efforts were gone and that he did not see how this could be present without the New Testament evangelism. If the vast host of people are to be saved they must be possessed of the spirit of the people of God. He said that he knew that many pastors of experience had become wearied with the spurious evangelism that is abroad in the land, which he believed was all advertising, trumpery and noise.

"But," he said, "don't go to the other extreme, that is worse than the present one, but I want to tell you that the death of the world will come with the death of the world will come with the death of New Testament evangelism. The Baptists are going to lose out when they lose sight of the fact that the primary business of all churches, seminaries, papers and ministers is the winning of souls for Christ, and not the semi-socialistic and semi-political talk and work that's now being done.

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War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 6, Gray Bldg., Kansas City, Mo.

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Four trains daily Birmingham to Atlanta. Leave Birmingham 6:35 a. m., 4:05 p. m., 6:50 p. m., 11:30 p. m. Arrive Atlanta 11:40 a. m., 10:08 p. m., 11:45 p. m., 5:30 a. m. Pullman sleeping cars on all Trains. Train leaving Birmingham 6:35 a. m. carries Dining Car.

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WANTED—Traveling Salesman. Must furnish references and invest \$1,000.00 in first class 6% bonds. Salary and expenses paid. Experience not required; we teach business at our Cornice Company, Wheeling, W. V. Mills. The Wheeling Roofing &

There are types of Fever which if treated with Quinine will run from four to six weeks. These same types are cure in from one to two days by using Johnson's Tonic.

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Send \$1.00 and we will send two bottles charges paid.

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We have seen many of the world's great show places. We have feasted our eyes on many magnificent panoramas, but we unhesitatingly say that the man or woman who stands on the crest of Lookout Mountain and gazes on the celebrated Horse Shoe Bend, Chattanooga and the country round about will forever carry a vision to be recalled with pleasure.

SKIN ERUPTIONS FOR 35 YEARS

Suffered Severely With Eczema All Over Body—Examined 15 Times by Government Board Who Said There Was No Cure—An Old Soldier Completely Cured.

A THOUSAND THANKS TO CUTICURA REMEDIES

"For over thirty-five years I was a severe sufferer from eczema. The eruption was not confined to any one place. It was all over my body, limbs, and even on my head. I am sixty years old and an old soldier, and have been examined by the Government Board over fifteen times, and they said there was no cure for me. I have taken all kinds of medicine and have spent large sums of money for doctors, without avail. A short time ago I decided to try the Cuticura Remedies, and after using two cakes of Cuticura Soap, two boxes of Cuticura Ointment, and two bottles of Cuticura Resolvent, two treatments in all, I am now well and completely cured. A thousand thanks to Cuticura. I cannot speak too highly of the Cuticura Remedies. John T. Roach, Richmondale, Ross Co., Ohio, July 17, 1905."

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Daily Tell Other Mothers

That Cuticura Soap is the best baby soap in the world for cleansing and purifying the skin, and that Cuticura Ointment is of priceless value for soothing and healing itching, torturing, and disfiguring eruptions. A single application of Cuticura Ointment, preceded by a warm bath with Cuticura Soap, gives instant relief, and refreshing sleep for skin-tortured babies, and rest for tired mothers. Bathed the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry without hard rubbing, and apply Cuticura Ointment freely, to allay itching and inflammation, and soothe and heal.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Foster Drug & Chem. Corp., Sole Props., Boston, 227 Maline St., "How to Cure Torturing Humors."



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No Opium, no Narcotics. Cures in about 8 hours.

Don't let the grip demon grasp you when Grip-It costs only 25 cts., a box, each box containing enough to cure three colds.

THE DENOMINATIONAL PAPERS

Dr. B. D. Gray in the report of the Home Mission Board, in speaking of the denominational papers said: This great agency has again extended its helping hand to our work. Our editors are more than ever giving time and attention to missions. In brief notes and in extended editorials they have done our cause a great service. Then special mission departments or pages are published by most of the papers. Intelligent pastors who see the growing importance of the work are writing about Home Missions. Here is a vast field for usefulness. Hundreds and hundreds of our best writers, who know the needs and opportunities of their sections, should write more frequently for the papers. Grateful recognition is made of the heartiness with which our papers print appeals and notices from our Secretary about the work. Sometimes an emergency notice about some phase of the work is rushed to the papers at the last hour. They are generous in frequently holding other matters up to give place to our plea. Such notice promptly printed and conspicuously placed, with attention called to it in the editorial columns, is at once given wings for its mission. We most cordially thank our editors for their generous help.

OUR EMPTY PULPITS

What is going to become of us? Several times each year we have a breathing spell and a feeling of satisfaction over the fact that all of our fields are occupied; but alas! for our good feeling! In a short while the procession moves on and a lot of empty pulpits are found in its wake.

Roanoke, Talladega, Auburn, Florence, New Decatur, first, Huntsville, Palmetto St. Mobile, Athens and I know not how many more are now pastorless. The fields about Farmen, Pleasant Hill and Linden were unoccupied when I last heard. All of these places have been occupied by good and true men. Brethren Hubert, Fugh, Murray Tanley and Calloway move to other states; Brethren Curry and Preston remain in Alabama.—W. B. C.

I have pocket-books for Mrs. S. E. Kemp and A. J. Smith, but can't find their names on mailing list. If you know the address of either please write us at once.

February 19, 1906.

Ogoboso Lagos, West Africa.
Miss Annie W. Armstrong,
Baltimore, Maryland.

My Dear Sister:—Several months ago I received a letter from you full of kindest interest in both the work here and the missionaries themselves; and containing many sweet reminders of the promises of God and His unflinching love and care for His children. Last week I received the beautiful Christmas card sent by the W. M. U. and I assure you that I appreciate the thoughtful kindness of those

at home who, in the midst of happy holidays, remembered to send a comforting, helpful message of good cheer to us who are separated from home and loved ones. I hasten to send you a return message, telling you that we appreciate your thoughtfulness and that we, too, have had a year of happiness in this work of spreading the Gospel and that we go into this new year with more of real happiness and anticipation than any previous year of our lives.

The work is going quietly along; nothing very remarkable is taking place. But we believe that Christianity is steadily gaining ground. We need more workers, and are hoping that within this year you at home may send us at least two more families. The work is large—full of possibilities—and the people are ready and willing to receive the message. The one great need is for workers. I am sorry to tell you that Mrs. C. E. Smith, who is located here at Ogoboso, and has been here for many years, is in very poor health indeed and we are very much afraid that she will have to return to America for a year or two.

With the loving hope that in this year, so full of promise, the W. M. U. may have as great blessings bestowed upon it as it has had for the years past, even greater, because their efforts increase as the years go by.

Very sincerely your Sister in Christ,
(Mrs.) L. COMPERE.

Additional Subscribers to the Howard College Endowment Fund.

T. S. Nichols, Parkdale, Ark.	\$ 100
L. S. Stroud, Safford, Ala.	100
D. L. Lewis, Sycamore	1,000
Claude Cunningham, Birmingham	50
R. B. Hogan, Birmingham	50
E. M. Lovelace, Brewton	250
Yancey Lovelace, Brewton	125
Mrs. Yancey Lovelace, Brewton	25
Dr. E. F. Parker, Brewton	25
D. B. Hayes, Brewton	50
J. M. Rabb, Brewton	25
W. C. Bennett, Georgiana	50
Miss Nannie F. May, Sumterville, cash	2
G. T. Edwards, La Pine	50
I. J. Smith, Blomhorn	5
S. V. Waldrop, Kennedy	10
Rev. John E. Barnard, Cartersville, Ga.	500
A. R. Oxford, Safford, Ala.	100
T. R. Ward, Jacksonville	25
S. G. Wright, Jacksonville	25
Rev. A. H. Mynatt, Jacksonville (second gift)	25
Dr. Oscar Sargent, Jacksonville	25
Mrs. Drake, Jacksonville, cash	25
Rev. W. R. Ivey, Oxtord (second gift)	25
Tom Capps, Jacksonville	10
C. C. Woodruff, Jacksonville cash	5
Mrs. Lee Burton, Jacksonville, cash	5
A. L. Foster, Jacksonville	5
W. S. Mynatt, Jacksonville	5
Miss Lillie West	5
W. R. Hightower, Jacksonville, cash	10
A. P. Johnston, Jacksonville	10

Floyd Henderson, Jacksonville	10
C. A. Stephens, Jacksonville	2
Y. L. M. U. (Miss Cook) Jacksonville	25
A Friend (second gift) cash	10
C. A. J. Hollingsworth, Jacksonville	5
Miss Howell, Jacksonville	1
S. V. Williams, Jacksonville	10
A. B. Landers, Jacksonville	10
I. C. Foster, Jacksonville	5
C. D. Clements, Enterprise	50
B. L. Byrd, Enterprise	15
L. B. Heath, Enterprise	10
J. M. Loflin, Enterprise	25

A. P. MONTAGUE.

Money!—Do You Want It? So many are anxious to assist in mission work, if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$8 a day selling medicated gloves. They are wonderful sellers. So cheap, only 20 cents a pair, so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a woman or man. Tell people you will give 1-4 of your profits (or whatever share you can afford), to church work, and many will buy, who would not otherwise, so you make more than you would if you did not donate to the church. God bless those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 181 and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope some one in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 or \$6 a day, at home, why should any one be poor.



HE WANTS TO FIGHT THE UMPIRE.

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THE GREAT NATURAL CARBON PAINT

It arrests rust, prevents decay, protects and preserves iron and wood. Common Paint will not stick long to any metal but DURBON has a natural affinity for metal as well as wood. You must buy paint or your structures will decay. THEN WHY NOT BUY THE BEST? Why not buy a paint which not only has a smooth glossy finish, but will prevent decay, will endure any kind of weather, sun or rain, snow or sleet, cold or heat, and will save you money by wearing longer than any other paint.

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Black is our standard but we can furnish iron brown and grey. A trial order shipped on request in paste, semi-paste, or dry form, or ready for brush with directions and suggestion for use.

Ask your dealer for Durbon and if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold.

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OLD VETERAN RHEUMATIC CURE

CURES RHEUMATISM ONLY—READ LETTERS FROM PEOPLE YOU KNOW.

Frankfort, Ky., Feb. 11, 1905.
Dear Sirs—I suffered with Rheumatism this winter and finally used a bottle of your Old Veteran Rheumatic Cure. I improved while taking it and have had no trouble since.
Very truly yours,
J. P. HOSSON,
Chief Justice of State.
Department of Justice, Office of U. S. Marshal for the Western District of Kentucky.
Louisville, Ky., Sept. 1, 1905.
Gentlemen—I received the bottle of Old Veteran Rheumatic Cure sent me, containing a nine days' treatment, and after using same am entirely cured of a very severe case of rheumatism. I feel it my duty and a pleasure, in the interest of others suffering from that dreadful malady, rheumatism, to recommend it as a wonderful

medicine, and worth a trial from every rheumatic sufferer in the land, and I will assure you I will recommend it to all I meet.
Very resp't., J. D. JAMES, U. S. Marshal.
Old Veteran Rheumatic Cure Co.,
Gentlemen—I feel like I can not say too much for Old Veteran Rheumatic Cure. I have suffered a great deal with rheumatism. At times could scarcely get home from my work. At other times down and could not get up without great pain. Tried different remedies, but Old Vet did the work. I get around like a boy. I feel that I am cured. I believe in the nine days' treatment like I believe in the Scriptures. I believe it to be the greatest remedy on earth for rheumatism.
T. R. MASON,
Hopkinsville, Ky.

A GOOD OFFER
Your money if you are not satisfied, and for our reliability refer you to the People's Bank of Adairville, Ky. We know "Old Vet" will cure you. Write today. Mention this paper.
OLD VETERAN RHEUMATIC CURE CO., INC.
ASK YOUR DRUGGIST.
Box 203, ADAIRVILLE, KY.

ENDOWMENT WORK.
Information as to the addresses of the following brethren and sisters, either from themselves or, if this notice should not reach them, from any who knows where they are, will be gratefully received:
John Thomas.
Mrs. H. V. Allen.
S. Christie.
W. L. Deal.
S. E. Elliott.
N. C. Henry.
P. E. Gwin.
W. W. Kendrick.
E. P. Lynch.
C. H. Morgan.
G. Maness.
J. D. Monroe.
S. D. Monroe.
I. L. McKinney.
J. R. Martin.
Daniel Montgomery.
W. M. Muscott.
C. A. Mange.
I. C. Neal.
W. M. Nalls.
Lawrence Nix.
I. Y. Radford.
D. W. Rhodes.
W. G. Robertson (not of Carrollton.)
B. Sudduth.
C. H. Smith.
Mrs. R. H. Steans.
Ray Sumprille.
Mr. and Mrs. W. R. Simpson.
Miss Pearl Shoemaker.
A. P. MONTAGUE,
Birmingham, Ala.
East Lake Station.

Jasper, May 7.—Yesterday was my first Sunday here. We were greeted by a good congregation at the morning service, and the other churches of the town joined us in the evening service. The pastors of the several churches said words of welcome and the different choirs united in giving us some most excellent music. The church here gave us a royal welcome and we are already beginning to feel at home.
From what I have already seen and heard I feel sure that there is a great work to be done in and around Jasper. Pray that I may be able to see and embrace every opportunity for doing good. I hope to do more for our paper than I have ever done.
I held my last service in Mobile the fourth Sunday in April. The church there kindly released me from duty after the 23rd and paid me up to May the 1st.

They also showed their love and appreciation by presenting me a beautiful gold watch chain, and my wife a neat brooch. I left the church entirely out of debt and thoroughly united. If they secure the right man to serve them as pastor there is a great future before the church.
I did not leave there for want of work, nor because the work was not prospering, nor because of any friction, but on account of my health. There is a noble band of consecrated Christian workers in the Palmetto Street church, who shall always have a place in my heart, and be remembered in my prayers.—Fraternally, A. J. Preston.

Thomason Mills.—Near Notasulga, Ala., on the afternoon of April 29, '06, at the home of the mother, Mrs. Thomason, Miss Mamie T. Thomason was married to Mr. Charles E. Mills, of Grady, Ala., by Rev. Geo. E. Brewer. The family and a few relatives were present to witness the impressive ceremony by which the two lives were blended into one. The bride was beautiful and beautifully attired in her traveling dress as she stood beside the handsome manly groom whose name was to become her own. At five o'clock the train for Grady, their future home, was taken. A large number of friends were at the depot to see them off, and bid God's blessings upon them.

Cold Sulphur Springs
In the Mountains of Virginia.
Elevation 1,800 ft. Sulphur, chalybeate and freestone waters. Abundant shade, Homelike and attractive. Hot sulphur baths.
Terms moderate. J. S. CRAIG, Proprietor.
Address, J. S. CRAIG, Proprietor, Cold Sulphur Springs, Va.

Your Friend Who Drinks I WILL SAVE HIM

I Have a HOME CURE, Whose Proof is FREE, That Restores FOREVER The Farthest Gone, That Conquers The Disease and The Desire, That Rebuilds Nerve Strength and Ambition.

No one, except the victim, himself, knows the mental sufferings, the noble fights and the ignoble falls—of the drinking man. Others see only his transgressions and his frequent lapses. Again and again they watch him secure a foothold that crum-



bles to sand. For the strongest Will Power Can Not conquer that devouring thirst, the trembling craving that is voiced by every nerve-cell of the helpless, hopeless victim of inebriety—the condition that leaves man no longer master of himself, but a half-crazed martyr to perverted appetite.
Advice and kindly words will not help your afflicted friend, any more than a straw will save a drowning man. What you must do to rescue him is to "throw out the life-line," in the shape of an actual, tangible CURE for the disease.
To prove that I have such a cure, I will send in a plain wrapper, so that no one can guess its contents, a large treatment, sufficient to test its wonderful merit, free of all expense.
A marvelous change will at once be evidenced. The terrible, incessant craving will vanish, appetite return, the nerves grow steady, the hoarse appearance will vanish, the eyes grow clear and the sufferer will again be able and inspired to take his proper place in business and society.
I appeal to the Worst Cases—I glory in such cures—cases that again and again have failed to yield to other treatments. My record is 100 per cent. of cures—CURES TO STAY CURED. And I have the proof to verify my claims.
No matter how hopeless the case may seem, do not despair. Remember mine is a home treatment. There is no advertising the fact that it is being taken—no kindling of neighborhood gossip. Nothing but the blessed reality of a perfect cure.
Remember, I do not ask, and will not accept, one single penny of pay till I have proven that my simple home remedy is an absolute, unfailing cure. You take not a particle of risk and the gain is priceless. Write this very day for free treatment, sent in mailed, plain wrapper. F. A. BAKER, W. L. L. L., 130 State Life Bld'g, Indianapolis, Ind.

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All stock guaranteed disease free—true to name—pure bred and heavy crop producers. Full value for every dollar sent us. No agent's commission. Write for price list. We save you money.
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The UNEQUALED BEAUTIFIER, endorsed by thousands guaranteed to remove freckles, pimples, all facial discolorations and restore the beauty of youth.

The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Park, Tenn.

Keeley's SAFE, PERMANENT, SURE CURE
ALCOHOL, OPIUM, DRUG HABITS, TOBACCO SMOKING, NEURASTHENIA, KEELEY INST. BIRMINGHAM, ALA.
Cure
Special of Treatment and Testimonials FREE

DO YOU WANT \$16.00?

Yes! Then don't pay \$65.00 for a Buggy when we will sell you a better Buggy for \$16.00. We give you the dealer's profit of \$16.00. Why not make this profit yourself by buying direct from our factory?

Golden Eagle Buggies are guaranteed equal to the Buggies your dealers sell for \$65.00. Handsomely finished and light running. Don't buy a Buggy until you get our catalogue and great Harness offer. Write today for catalogue No. 10 and Harness offer.

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FREE We will distribute 100 Complete Scholarships and Partial Scholarships FREE for the coming school year, September 1, 1906, to June 30, 1907. It is possible for you to secure a scholarship FREE. Write today for particulars and our CONSERVATORY CATALOG. Address, EDGAR M. CRAWLEY, Director, 430 N. Meridian St., Indianapolis, Ind.

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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Hemorrhoids and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address: DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

MAGIC TAR SOAP.

FOR WASHING HAIR AND FACE

For Skin Diseases, Eczema and Piles it has no equal.

RETAILS FOR 5c.

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"Never tasted such coffee before."
That's what the all say after drinking.

MAXWELL HOUSE BLEND

for the first time. Get a sealed can from your grocer. You'll agree. So will the Coffee.

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IF YOU HAVE Rheumatism

Gout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 516-308 Broadway, Milwaukee, Wis.

FOR WOMEN ONLY

I positively guarantee my Never-Failing BINGO-KOLO Regulator Compound. Relieves almost most obstinate cases in 3 to 5 days. No harm, pain or interference with work. By mail \$1.50. Double strength \$2. "Ladies Booklet" FREE. Write Dr. Southington Remedy Co., Room 60, 515 Main, Kansas City, Mo.

FITS Diseases permanently cured by Dr. Kline's Great Nerve Restorer, used successfully for more than 25 years. Free \$2.00 trial and treatise. Dr. R. H. Kline, Ltd., No. 321 Arch St., Philadelphia, Pa.

Dewberry School Agency.

This agency was established in 1899 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest Schools desiring teachers, or teachers desiring positions should address R. A. Clayton Manager Birmingham

GOUT & RHEUMATISM

Great English Remedy

BLAIR'S PILLS

Write for Free Booklet, 50c, 3 & 5c

Notice of Final Settlement

The State of Alabama, Jefferson County, Probate Court, 25th day of April 1906.

Estate of Joseph Barnes, deceased. This decedent Geo. T. Roberts, Administrator of the estate of Joseph Barnes, deceased, and filed his account, vouchers, evidences and statement of a Final settlement of the same.

It is Ordered that 3rd day of May 1906 be appointed a day for making such settlement, which time all parties in interest can appear and contest the same if they think proper.

S. E. GREENE,
Judge of Probate

A 10 Cent Package of

Dr. Lord's HEADACHE POWDERS

will cure one head 4 times or 4 heads one time. Money back if they fail.

Price 10 and 25c at all druggists or by mail on receipt of price.

COLLIER DRUG CO.,
Birmingham, Alabama.

OBITUARY.

At 2 o'clock a. m. April 3rd, 1906, our brother Wm. Eame Pope fell asleep. A good man is gone. This is the report of those who knew him best. He was a good citizen, a faithful friend, a devoted husband. He was an humble child of God, and a member of the Baptist church Fort Payne, Ala. Brother Pope was devoted to his wife, and they were sincerely happy. They had two sons, Jesse and Arthur. The latter preceded his father to the grave by two years. Jesse survives, and upon him falls the responsibility of caring for his widowed mother; being a young man of sterling qualities and devoted to her and the memory of his father, the mother may feel safe in leaning upon this son.

May Christ cause all grace to abound to this saddened family and make this affliction a blessing to all whose hearts bleed by reason of this great sorrow. W. A. PARKER, JR., Fort Payne, Ala.

Our dear friend, Mrs. Elizabeth S. Newberry, died Saturday night, March 17, 1906. Sunday afternoon we tenderly laid her body to rest, covered with so many of the flowers that she always loved to have near her. Our hearts can but grieve for our own aching sense of loss and separation, while we have such sweet comfort in thinking upon her life; we realized that her walk was ended, three score years and ten so faithfully nobly lived. May we follow Him who led her, and be prepared to receive her welcome among the other loved ones who have gone home.—One who loved and honored her.—Tunnel Springs, Ala.

On March 24th our Heavenly Master called from L. C. and H. H. Cook their sweet little babe. It was buried at Old Cooling Spring cemetery March 25th. It was so hard to give up our dear little babe, but our Father's will be done. We hope to meet our dear little babe above where parting will be no more. Weep not father and mother for me for I am waiting in eternity for thee.—From a mother L. C. Cook.

Thomas.—God has again in His infinite wisdom seen fit to remove from earth to heaven another dearly beloved sister, Nannie Thomas. She was a faithful member of Shiloh Baptist church, and was just in the bloom of life, to years of age last August. All who knew her loved her and admired her sweet disposition. Dear Nannie is gone, but not forever; we shall see her again in that eternal home, where there shall be no pain, no death, no weeping; where Christ himself shall be the light, and with His own gentle hand shall wipe away all tears from our eyes. She bade the dear ones "good-bye," and said she wanted "her mother to go with her." Sweet Nannie was not with us long, but we must be submissive to God's will, for "He doeth all things well."—Her Cousin, Velma.

On the 22d of April Lee Russell, aged eleven, son of Mr. and Mrs. J. M. Russell, North Birmingham, was called away to meet some of the other members of the family in that blest abode where the weary ones are at rest. His death was a great shock to all who knew him. His suffering was short, only about ten hours, and the good Master called him to his reward. His seat is vacant at home and in our Sunday school. But why should we mourn his death? Has not the dresser of the vineyard the right to pluck the choicest fruit? We bow our heads in humble submission to Him who is too wise to make a mistake and too good to be unjust. Our hearts go out in sympathy for the family and many friends who mourn the untimely death of Lee. We can say:

He shines in the light of God,
His likeness stamps his brow;
Though the valley of death his feet have trod,
He shines in glory now.
D. W. M., Pastor.

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IN CHATTANOOGA

The Southern Baptist Convention is over and the hundreds of delegates and visitors are home once more, but besides the memory of the sessions many have the precious recollection of visits to the historic battlefields where the gallant South made such a heroic fight against the North, but where today monuments commemorate the deeds of valor both of the Confederate and the Union soldiers, and where the chivalrous foes of another generation gather together to

unite in singing the praises of the heroes on both sides of the war.

But while Chattanooga will always draw throngs from all parts of a united country who gather to go over the battlefields and visit the cemeteries where sleep the honored dead. Chattanooga is no mere place of historic interest resting under the quiet of a burial ground, but is a busy, thriving, progressive place filled with the bustle and noise of a great city.

Ideally located, with a river and

great natural advantages and numbering thousands of active and up-to-date citizens, no wonder that the name "Chattanooga" has been carried far and wide and that it is already one of the great convention cities of the South. The Auditorium is well fitted for the purpose for which it was built and since its erection has housed some notable assemblies but none greater in its accomplishments and purposes than the Southern Baptist Convention which recently gathered within its walls.

The papers of Chattanooga deserve great praise for the way in which they reported and featured the convention and the local committee is to be commended for the the manner in which they looked after the pleasure and comfort of the delegates and visitors.

May God's blessings abide upon the hospitable city and may the coming and going of the Baptist hosts leave a sweet memory in the hearts and homes of Chattanooga, is the prayer of

FRANK WILLIS BARNETT.

