

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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Home News

The navy of the United States now stands third in point of tonnage among the navies of the world, only France and England being superior.

The Hepburn-Dolliver Bill granting the States police power over original packages of liquor shipped within their borders as interstate commerce has been favorably reported to the House.

Because of criticisms in Congress and in newspapers Secretary Moody has prepared a statement giving a detailed history of the use of the naval steam yacht Mayflower by President Roosevelt.

Ambassador McCormick is negotiating for a treaty with Russia which will give United States corporations the right to sue in Russian courts and Russian corporations the right to sue in the courts of the United States.

Every wholesale whiskey dealer in Kentucky was called to attend a meeting last week to arrange to fight the legality of the law taxing single-stamp whiskey fifty cents a barrel and twenty-five cents for packages less than barrels.

Andrew Carnegie is said to have sent word to President Roosevelt that he need not worry about money for his campaign. It is stated that Mr. Carnegie has announced that he will offset any tightening of Wall street's purse strings by contributing half a million dollars, or a million if necessary, to aid the Republican candidate for the presidency.

Secretary Hay has demanded of Russia the immediate release of the two war correspondents seized by Russian officials at New Chwang, Manchuria. The American correspondents were on a British dispatch boat. On arrival there they were seized and their two Japanese servants thrown into prison. They were saved from jail and other indignities only by the energetic protest of the United States Consul. The demand for their release was at once cabled to our Ambassador at St. Petersburg, and to Mr. Conger, our Minister at Peking, China.

The State Department has decided to find temporary employment for the persons recently appointed to consular offices in Manchuria and will make no effort to place them at their designated posts pending the issue of the war between Russia and Japan. Mr. Cheshire, who is nominally United States Consul to Mukden, will be attached to the United States legation at Peking. Mr. Davidson, who was named as consul to Antung, on the Yalu river, will be sent instead to New Chwang to serve as assistant to Mr. Miller, the consul at that point. Edwin Morgan, who was to have been consul at Dalny, will be sent to Shanghai as assistant consul.



REV. THOMAS S. HUBERT.

Bro. Hubert has a strong hold on the people of Roanoke and under his leadership the church is responding generously to the organized work, recently giving \$200 to Home and Foreign Missions, with the promise of still greater contributions for the Lord's work in the State.

B. Y. P. U.



J. W. VESEY, President.

Wanted. The life of Luther Rice.

The solos of Brother Nichols of La Fayette were greatly enjoyed.

Gamble Mines, Carbon Hill and Compton Hill reported as new Unions.

Rev. Arnold Smith of Alexander City was an interested and interesting delegate.

The Jefferson County delegates were delighted to be able to see Mrs. McGaha and all enjoyed her sweet singing.

The music during the Convention was unusually good and added much to the enjoyment of the occasion.

Rev. T. V. Neal the Secretary pro-tem, was much in evidence and by his talks added to the interest of the occasion.

The Convention missed Brother M. B. Neece of Huntsville, the Second Vice President, who was unavoidably absent.

H. B. Wood, the new Secretary-Treasurer, who is a member of the East Lake Union, is a consecrated and devoted and capable worker.

With Gwylm Herbert at home it hardly seemed like a State B. Y. P. U. Convention. His report as Secretary and Treasurer was forwarded and read to the Convention.

Send all items for the B. Y. P. U. column to the Alabama Baptist, Birmingham, Alabama. Don't wait until the news gets stale before sending it. Try and help make the column bright and helpful.

Huntsville's big spring was one of the features of the Convention, for during the recesses a crowd was always looking into its sparkling bosom or quenching their thirst with its sparkling water.

(Continued on page 8.)



HUNTSVILLE'S BIG SPRING.

Foreign News

The Japanese have allowed a party of sixty newspaper men of various nationalities to leave Tokio for the front.

The St. Petersburg correspondent of a Paris paper has heard a rumor of a sea fight at Port Arthur, but the report is not confirmed from any official source.

It is officially announced that in consequence of the departure of Russian representatives from Korea the protection of Russian interests in that country has been temporarily intrusted to the French diplomatic and consular representatives.

The Japanese and Russian armies are drawing closer together as the weather opens up. The Japanese have now 200,000 troops in motion and 60,000 more under arms. In addition the reserve force of 120,000 has been called out. This great force is being mobilized in and near northern Korea, next to the Manchurian border. The Russian troops are mobilizing in Manchuria, near the Korean border. The Japanese will operate in three armies of about 100,000 men each.

The Tageblatt's war correspondent, Maj. Gaedke, writing on a train while nearing Harbin, March 19, said:

"Only six trains daily pass east on the railroads to Manchuria and only four thence to Harbin, but these consist of as many as thirty-eight cars. The railroad apparently is able to meet military demands."

The correspondent adds that the Russians will be ready to take the offensive about the middle of this month.

Oscar S. Straus, formerly United States minister to Turkey, speaking of the cable reports as to the fear of anti-Semitic massacres in Odessa and Kieff, in Southern Russia, said that he had accurate knowledge that pamphlets and circulars were recently distributed in Odessa for the purpose of arousing the lower element to repeat in that city during the coming Russian Easter the massacres which took place a year ago in Kishineff.

"There is reason to believe," said Mr. Straus, "that the action taken by the Government at St. Petersburg in instructing Gov. Neidhart, who is in charge of Odessa, and Baron Kaulbars, who is in command of the troops in that district of Russia, will have the desired effect in checking any anti-Semitic manifestations."

CORRESPONDENCE

Men Seen in Washington.

XVII.

About 1876, a prominent figure to be seen on the streets and in public gatherings in Washington was the negro orator Frederick Douglass. Tall, of large frame, with a full head of gray hair and a face at which one would look more than once, he impressed the people with a sense of power. But a bitterer hater of the South probably never lived. In his dislike of everything Southern he saw no good thing south of the Potomac. When I was quite a young man, I heard him speak one evening and I remember now how incensed I was when he closed a period with the words "the damnable heresy of secession." And yet this was the spirit that animated Northern people in Washington at that time. They could talk but a few minutes without referring to "the Rebellion" and saying things that brought the hot blood to a Southern face.

What I have never understood is this: Why, when they were victors, should they have shown so much more animosity towards us than we showed towards them? The South by weight of numbers, was overthrown in the dreadful struggle; but I seldom heard in Washington from 1875 to 1880, a period when party feeling ran high, a bitter word from a Southern man. This was owing to no lack of courage on the part of our people, for no men on earth have ever been possessors of higher courage than Southerners. I cannot but believe that it was due to the fact that, when the war was over, it was over, in fact with a brave and gallant people. A young Southerner with his wife was boarding in a house in which were two Northern men with their wives. Scarcely a meal passed without some harsh reference to the South. The man from below the Potomac bore these things in silence, as did his wife. Finally the Northerners reached John Brown, and no words of eulogy of praise, were too strong in their description of the life and character of that old murderer and reprobate. The Southerner had stood as much as he could bear, partly because ladies were at the table, but he could endure no more, and with white face and a voice trembling with anger and scorn, he gave it as his belief that John Brown was as vile a creature as ever lived and that he was then receiving in the next world punishment due his horrible deeds on earth. There was dead silence; the meal soon came to an end; and never again did those Northerners say at that table a word to which Southern ears could object.

No words can adequately describe the state of feeling in Washington while the question of the presidency, the Tilden-Hayes contest, was in agitation. Friends were parted; conversations begun in kindness, ended in bitter quarrels; men, women and children grew hot with rage; no other theme was discussed; at the capitol, in the hotels, in private homes, in the cars, on the streets, acrimonious arguments were heard; and when at last Hayes was awarded the office, the Democrats seemed to feel that all hopes were dead, all interest in politics gone forever. And yet in after years vast multitudes gathered twice to witness the inauguration of one of the

greatest presidents the United States ever had, the patriot and statesman, Grover Cleveland. Smaller men have jeered at him and sharp tongues have reviled him; but history will write him a grand and faithful president. He will never, I think, be president again, for the American people will have no third term; but as it seems to me we have now in our party no men who measure up to his noble height. It was during one of the Cleveland administrations that the millionaire secretary of the navy, William C. Whitney, laid the foundation of the new navy. Mr. Whitney was, perhaps, one of the ablest business men that ever held a cabinet portfolio. Keen, active, alert, bold, he proceeded with his great work until he had practically reformed the American navy and had won the unwilling admiration of his opponents and of foreign nations. His piercing eyes and strong face furnished the index to a character that surmounted obstacles and overcame every difficulty. At one time Richard Thompson was secretary of the navy, under a Republican president. I happened to be a distant cousin of his, so I went to call upon him. He received me, an unknown young teacher, with the greatest possible indifference, talked with an utter lack of interest, and showed not a trace of regret when I brought to a close a visit never repeated. Some ancient men are very cool and distant to their juniors and, in a way, rather discouraging, as it were. From dreams of entering official society through the influence of Cousin Thompson I was rudely awakened. Many other public men of far larger calibre I found courteous, kindly and genial.

A case in point I wish to give, though I fear that I have already alluded to it in a letter. These sketches have covered so much time and so many other things have occupied my attention that I do not recall all that I have written. So if I am going over traveled ground I can only throw myself upon the mercy of my readers and comfort myself with the thought that they have forgotten far more about the articles than I have.

A man very different from my somewhat-respected and distant (in two senses) kinsman, Secretary Thompson, was Vice President Hobart. Once the dean of the graduate school of the Columbian University and I called upon him to request that he deliver the address at the commencement. He received us most kindly and was genial and pleasant. When we left he escorted us to the hall, helped us on with our overcoats, and went with us to the front steps.

In regard to making the address he said, "Gentlemen, I'll do anything on earth for you but make a speech. It scares me so that I hate to think of it. On the 4th of March I went, just before the hour of inauguration to the President's room at the capitol and there I found Major McKinley looking as pale as a ghost. I said, 'Why, Major, what on earth is the matter with you?' He answered, 'Mr. Hobart, I have to address those thousands of people out there in front of the capitol; and I am frightened. I had just as well confess it.' 'Major, suppose you take a little whiskey,' suggested some one. 'No,' said the President, 'I know my limitations, but I won't do that.' I believe this incident has never before appeared in print, and

I had it directly from Vice President Hobart.

McKinley's life and character should furnish, to young men not only a great lesson, but inspiration as well. In all the years of our national existence no better, true, kindlier man, in my opinion has held the presidency. Constant in friendship, pure in life, a thorough patriot, president of the whole country, a friend of the South as well as of the North, he will live in American annals as not only a great man, but also a good man, who reckoned it his duty to serve his people and to serve, too, his Master, the Christ, and Him first and last.

Many years ago Mr. Blackburn, now senator from Kentucky, then a member of the House, was a candidate for the speakership. He was defeated. On the night following his defeat, a large crowd, to show their admiration of him, went, headed by a band, to his residence. After the band had played, Mr. Blackburn spoke, and I remember the first words of his speech "It is customary, my friends, to pay court to the rising, not to the setting, sun."

Years after that night, the sun rose for him again, when he was sent to represent a great commonwealth in the greatest secular assembly on earth, the United States Senate.

A. P. Montague.

A Plea for the Supernatural.

By S. E. Jones.

I am well aware that the reader is not as a rule looking for apologetics, or proof for a supernatural religion, still for myself (and I presume I am not an exception) I am always strengthened in reading and studying whatever corroborates the evidences of my faith. Our faith is in the supernatural or nothing, for Christianity is supernatural or a myth. Now what I wish to call attention to is this: Christianity is impossible apart from miracles or the supernatural. When we eliminate the miraculous from the basis of our hopes, we have reduced Christianity to mere naturalism. If, as some of the higher critics (?) say Jesus had as his mother Mary and as his father Joseph, then Jesus was just a man and claims my attention and respect, and it may be, love, to the extent only that he was humanly wise and good, said wise things and did good things. But could he be a Saviour and be at the same time, altogether human? Then we altogether mistake what sin is, its power over the life. Each man has the power in himself to heal his own plague; the Ethiopian can change his skin and the leopard his spots. The influence of a good example is more or less effective, but the most perfect life can never change a life unless that life is taken within the imperfect life, takes hold of it and transforms it. But then the idea of a perfect human life coming in the natural way! If Jesus had Joseph for his father and yet were perfect, there certainly is in this something contrary to all human observation or experience. Now according to Mr. Hume no amount of testimony must be accredited as true if it contradicts the universal observation or experience of mankind. Such a life ascribed to Jesus by hypothesis is thus contradictory, therefore, Jesus was not a perfect (sinless, unerring) man. Hence, this being true, Jesus made mistakes just as did Moses and others, being fallible

imperfect. How far then can Jesus be trusted when he speaks? Only so far as he speaks, according to the canons of human reason or those canons 'writ large' for the rest of us by the infallible (?) critics.

What is Christianity then but a fallible human system? How much may we depend upon its doctrines? It seems clear that the supposition which eliminates the supernatural from our religion takes away its soul and life and leaves to mankind the "Unknown God" and the unknown future; for Jesus, if he were in no sense supernatural could offer nothing to our faith which had not been offered before; and since there was never by hypothesis any supernatural revelation before, he could offer only what fallen imperfect humanity could invent for itself out of the depths of its own consciousness or fallible reason. So then the world is still groping in the dark, its darkness being illuminated by the baldest imposture ever imposed upon men. But was Jesus imperfect as to life, teaching, works? Was there one before or after him, like Him? How came He to be so different from the rest of us? How can we account for Him? By no natural process or operation known to mankind.

It follows then if we have a religion greatly superior to a mere natural religion it must be supernatural, for there could be but two sources whence religion could come: from the natural and supernatural. Again, A supernatural religion could not be revealed to mankind but by a supernatural method. How could Jesus demonstrate himself to be supernatural unless He did something supernatural? If he said and did nothing out of the ordinary, then so far as we could know he was nothing above what is in humanity or what is possible to humanity. So then the skeptic's logic bars God from revealing Himself in any way except what man may know of Him through nature and his own powers.

The light of nature reflects a very dim light upon our moral situation, and it is abundantly clear that if God had not given us a Greater Light we had continued in moral night forever. The wisest philosophers could not solve the problems which stood us face to face and would not down. The world by wisdom (philosophy) knew not God as He had it in His heart to reveal Himself to us. His love and compassion the world knew not of, nor how the guilty conscience could have peace. There was no certain light on man's future apart from His revelation. Light and immortality have been brought to light through the Gospel of His dear Son. If we have not a supernatural religion we certainly need one—a sure testimony that faith can grip with a strong hand, that hope can look upon with unclouded eye, and that love can embrace with a passionateness that, at times, bursts into flame.

Nature, reason, humanity never said out of their depths; "God so loved the world," but the Great Teacher said it, who was declared to be the Son of God with power by His resurrection from the dead.

Says the apostle Peter: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received of God the Father honor and glory, when there

came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

A Burdensome Ministry.

A. J. Dickinson.

"We might have been burdensome as apostles of Christ" I Thess. ii, 6. "Working night and day that we might not burden any of you we preached unto you the gospel of God" ii, 9.

"For yourselves know how ye ought to imitate us; for we behaved not ourselves disorderly among you neither did we eat bread for nought at any man's hand, but in labor and travail working night and day that we might not burden any of you: not because we have not the right but to make ourselves an ensample unto you that ye should imitate us. For even when we were with you this we commanded you. If any will not work neither let him eat." 2 Thess. ii, 7-10.

In the two leading Greek cities Thessalonica and Corinth Paul and his fellow missionaries diverged from the usual custom and did not receive support from the churches they were establishing and ministering unto. In each case they received contributions from the church at Philippi (Phil. iv, 15-16 and 2 Cor. i, 9) which supplementing what they earned by their trade relieved the measure of their want. He tells us that in both of these cases he was in want and that he set aside his right to receive relief from the people to whom he ministered in order to keep himself and his gospel from being classed with the Sophists and their wisdom. The great Grecian cities were filled with these rhetoricians who delivered their eloquent and pleasing lectures to the literary Grecians. They were "staring before the people like a modern prima donna and some of them made large fortunes entertaining the people. Paul contrasts his own style and motives in preaching to the hollow "excellency of speech" of these sophists in his letters to each of these churches. (I Thes. ii: 3-6; I Cor. ii:1.) So rather than to have his preaching discounted by being classed with this "talk for mere entertainment" by the sophists, he decided not to receive pay, but to get up before day and work in the night to earn his living by his trade, "that he might not be burdensome to any of them." Also Greek cities were a set of idlers who needed a gospel of work, and this the apostles preached to them and illustrated in their own labor.

Now when does the apostle's course warrant a preacher to refuse an adequate support from the people he serves? (1) Only when he is doing missionary work and "receiving wages from other churches," (2 Cor. ii, 8.) (2) Only when it is necessary to vindicate his gospel from being discounted in its motives and ends. (3) Only when he has some other resources from which to supply the measure of his want, as another occupation or missionary support from churches already established.

Only such exceptional cases can warrant one to pursue the exceptional course of the apostle in these two cit-

ies. Paul reaped trouble from this course in both cases and had to write two letters to each to correct the false conclusions which his course occasioned, and in the course of Corinth he frankly acknowledges he did them a wrong and asks forgiveness. (II Cor. xii:13).

We conclude therefore that a burdensome ministry is a blessing no preacher has a right to withhold from his people. It is a blessing that our churches in Alabama have not enjoyed to the extent that it was their privilege "What is there wherein ye were made inferior to the rest of the churches except that I myself was not a burden to you? Forgive me this wrong" (2 Cor. xii, 13) may well be repeated by our Baptist pastors in Alabama to their churches today.

From Brother Pittman.

Madeira, March 16, 1904.

Dear Baptist and Friends in Alabama: We have had a delightful sail across the Atlantic. Only one day rough sea. Ours is a happy, cheerful, hopeful party. To journey to Jerusalem with a party like ours is no small privilege. We had 552 in Sunday school on the 13th and a collection for international work of \$100. We have had some sick people much of frolic and fun, but I have heard not one word of irreverence fall from the lips of neither crew nor passenger. Hence it is said that no party like ours has crossed these waters before. The Baptists of the South and North are well represented in this delegation.

To know Madeira one must see it. Funchal is a city of 35,000 people carved in a mountain of stone. Only two miles of railroad track. The train reminded me of the old steam dummy that run from Birmingham to Bessemer. Wheeled vehicles are rarer than automobiles in Birmingham. All transportation is by means of the slide. The houses are of stone and cement. The sidewalks and streets are paved with small, sharp and round stones. If I could have taken the Orphanage with me through this city my joy would have been complete.

J. D. Pittman.

The Jerusalem Convention.

The delegation to the Jerusalem Convention from the Southern States, number of which Alabama has five, met in the dining room of the Grosser Kurfurst in midocean on March 11th, for the purpose of organization. Judge J. W. Martin, of Little Rock, Arkansas, was elected President. Professor W. H. Thomas, of West Virginia, Vice-President; Miss Caroline White, of Memphis, Tennessee, Secretary; Mr. A. C. Horte, of Mobile, Alabama, Chairman Press Committee; E. A. Fox, of Louisville, Kentucky, Chairman of Devotional Committee; L. P. Leavell, of Mississippi, Chairman of Social Committee. The purpose of organization is to know each other, help each other get the most out of the pilgrimage, plan to transmit the most to the people at home.

On Sunday morning, March 13, 1692 miles from New York, Dr. Thos. Pitts, of Toronto, Canada, Chairman of the International Lesson Committee, preached from Psalms cvii:30; theme: "The Storms of Life and How to Weather Them." The Sunday School was held in the afternoon. Every available meeting place on the steamer was used. Attendance reported by classes, 552;

collection, \$100.00. Morin Lawrence of Toledo, Ohio, acted as Superintendent, conducting the school as he does his own great one in Toledo. A Home Department will be organized for those who were unable to get into a class. There are 811 delegates aboard, 53 per cent are ministers.

Among the delegates is M. A. Hudson, of Syracuse, New York, originator of the Young Men's Baraca Bible Class Idea. On Thursday, the third day out from New York, he began work on a class and on Sunday practically all the young men met him and organized a Baraca Bible Class.

The young ladies were organized into a Philathea Class by Mrs. C. G. Trumbull, wife of the editor of the Sunday School Times.

At the call of Mrs. Wilbur F. Crafts, of Washington, D. C., the members of the W. C. T. U. were organized, name "Pilgrims' Temperance Society." Purpose, to interest all delegates in temperance work, to arrange for a temperance mass meeting in Jerusalem; to organize a permanent temperance society in Jerusalem. The following officers were chosen; Mrs. W. F. Crafts, President; Mrs. Stephens, of Missouri, Vice President; Miss Welch, of Rhode Island, Secretary. L. P. Leavell.

The Country Church and the Home Mission Board.

A recent conversation with our Secretary, Brother Crumpton, in which he informed that the receipts of the last two weeks for home missions leaves Alabama still \$4,000 behind the total contributed last year prompts me to write to ask the question: Do the pastors of Alabama realize the importance of the work of the Home Mission Board? As a country pastor I address this question especially to the pastors of country churches, and beg them to especially consider two aspects of this work in its relation to their own:

First, The foreign population. Nearly a million emigrants landed on our shores last year, most of them from the least desired, that is, the least civilized sections of Europe. More than 100,000 came in through Baltimore, a Southern port. They have come South and are coming in increasing numbers every year. How does this concern the country church? In this way. This element injuriously influences and in some cases dominates the life of our great cities, e. g. New Orleans, St. Louis, Memphis, etc. If the cities do not Christianize this foreign element it will heathenize them. The Home Board offers the chief agency, in many cases the only agency by which the country churches can help their brethren in the cities in this life and death struggle.

Moreover, in doing this work the Home Board does foreign mission work right at our own doors, for these foreigners become missionaries to their own people, if not in person, then by letter and visits to the homeland. Think of it! Sixty-five nations in this one nation of ours! No other nation on the globe has one tithe of the opportunity to do foreign missionary work through its Home Missionary Boards.

Second, The City Problem. More and more the South is becoming a land of cities. In the cities, with a few exceptions, Baptists are comparatively weak in numbers and social influence. For example, in St. Louis 1 out of 100 of the white population is a Baptist;

in Baltimore practically the same; in New Orleans out of 300 whites and blacks only one is a white Baptist; in Galveston only one white Baptist Church in a city of over 30,000. Compare this with the situation in Alabama: One out of every Eight of the white population a member of a Baptist Church. If our small cities that will soon become big cities are to be saved from becoming like these cities the country churches must come to the help of the cities through the Home Board.

And does not this vitally concern the country churches? All through the land, by ones and twos, our young people are slipping off from the country to the city where they in many cases find themselves in surroundings that are prejudicial and oftentimes fatal to Baptist loyalty. They perhaps join more fashionable churches, or more frequently drift entirely away from the church of Christ. Fathers and mothers who expect to end their days amid the peaceful surroundings of the old homes so dear to them must not, dare not sit with folded hands and say, "Let the cities take care of themselves; they are rich and we are poor." These city Baptists are not rich compared with the tremendous needs and odds that face them, and they need your help to take care of your sons and daughters whom you cannot keep at home, and who, without that help, will be lost in the maelstrom of commercialism and worldliness and semi-heathenism which largely dominates the life of the city.

"He gives twice who gives promptly." Dr. Strong writing of the West said that \$1.00 now was worth \$10.00 ten years from now. It is just as true of the South. And I know of no better investment just now, for the money of the Lord's people, than to entrust it to our Home Mission Board. Not one cent less for foreign missions but more, much more for home missions. "Not that I love Caesar less but Rome more." Richard Hall.

Orrville, Ala.

The Baptist Strength and a Baptist Danger.

The Baptist strength is in the Baptist position—Baptist doctrines. They have the truth and have a most magnificent advantage, but poorly appreciated and poorly improved. They are not more learned than others, nor are they more liberal, more zealous or more consecrated. But they have the right position, and it is hard to make headway against the truth. The Baptist position has been bombarded from many sources, and by formidable foes, but it has resisted the shock and routed the foes. Right nobly has the Baptist position withstood the flank movements and open attacks of sacramentalism, sacerdotalism and ecclesiasticalism. But we scent a Baptist danger, not from without, but from within. Is there not a disposition among us to substitute a faith in the scripturalness of our position for a living, working faith in God, and to rest supinely in the unmistakable truth and final triumph of our position? Are the Baptists not in danger of failure from false confidence in the mere possession of truth? Baptists need in much greater degree, to show their faith by their works, and to realize that the truth is mighty and will prevail only in the hands of a people, vitalized by that truth and zealous of works.—Word and Way.

Brother Crumpton's Trip Notes.

One of the liveliest towns on the Southern division of the L. & N. is BREWTON.

It is the capital of Escambia County. I see so many of the "finest courthouses in the State" I have grown doubtful about the remark; but I think I am safe in saying Brewton courthouse is the prettiest I have observed in Alabama. It occupies a conspicuous elevation near the railroad and excites much favorable comment among the observant passengers on the trains. Brewton is a prohibition town. In spite of that fact it does a fine business and supports a good school. I should have said in a former letter, the unvarying rule of the Marbury Lumber Co. at Marbury is that one drunk forfeits the place of an employee. All the great corporations are fast coming to that and thus the cause of Temperance is advanced. Business interests will compel it.

It was my pleasure to speak to the school, by invitation of Prof. Griggs, principal. This I am always glad to do at every place. Pastors often make a great mistake in not availing themselves of the opportunity to talk to the schools. Frequently the teachers, while thanking me for coming, tell of the failure of the pastors to do so.

The largest mill I ever visited is here. Think of a mill that will cut one hundred and twenty-five thousand feet of lumber in a day. Years ago my eyes opened wide when I went through a mill which was said to cut twenty-five thousand a day. Here is one that cuts five times that, and I am told there are yet others of double the capacity of this. How many years will elapse before all the timber is consumed? I was told by a practical lumber man that the more prudent mill owners are taking better care of the timber than formerly and that by observing certain rules the timber might be inexhaustible. This great lumber plant at Brewton is owned by the Loveless Brothers, who are pillars of the church. They began in the log business when they were boys and are complete masters of this immense business. This mastery they have obtained by actual service in every department. Could we trace a log from the time of its cutting in the woods of Escambia County through all the processes, to its final destination in Europe, it would be a curious and interesting story. Brewton is noted for its numerous, overflowing mineral wells. I have never seen anything like it.

THE BAPTIST CHURCH is a strong body, numerically and financially. They have a handsome house of worship, centrally located, of which they are justly proud. The pastor and church have a sort of mutual admiration society and have formed a partnership for life. Pastor Kramer has been here five years. Only a few weeks back they gave him a unanimous, indefinite call. He is gifted in protracted meeting work. His people have taken the bridle off and he is allowed to go and come at pleasure. If he goes on a few years, we will have to confer upon him, along with Jud Dunaway, the degree of G. M. H. B.—Great Meeting House Builder. I left the pastor busy trying to raise \$250 for Home and Foreign Missions. One of his members said: "He will get whatever sum he undertakes." A thoughtful lady said this: "Our pastor does well in getting money for Missions when he canvasses for it; but it seems to me he would do better

if he had a system that kept us giving all the year." That sensible remark I commend to a good many others, besides Pastor Kramer. Brewton Church could easily give \$500 a year for Missions, with a well worked system.

Having a day to spare, I went down to

HERRINGTON.

I had heard much of the health-giving water. After drinking it a day and night, I am prepared to believe almost anything they say about it. It is on the L. & N., south of Brewton six miles. The hotel is kept by Dr. J. E. Martin and his good wife. It is a quiet, restful place. Not far away is fine fishing. If you want an appetite, go to Herrington or get a case of mineral water bottles and send to have them filled and drink it at home.

FLOMATON

is on the Florida line, where the Pensacola and Selma crosses the main line of the L. & N. The name is an awkward effort to indicate its location, having the first syllable of one of the states and the last syllable of the other with "town" added. The combination was more happily effected at a later period in another locality, when "Florida" was named. The old depot was burned a year or two since and in its stead stands a commodious structure, up to date in all its appointments. The Flomaton Baptist Church has had many ups and downs. A few years ago their building was destroyed by a cyclone, and another was erected. In their pastorless condition they appealed to Pastor Kramer and he took them under the shadow of his great wing. He first held a great meeting with them, which resulted in reviving the church and greatly increasing their membership. He has been serving them for one Sunday night in each month and another night service in the week. He set on foot a building project which resulted in the erection of a handsome structure. Its dedication was the occasion of my visit. A great crowd came down from Brewton, and I preached to a house full of attentive listeners. And then,—can I ever forget it!—such a dinner as was spread in the old church! Kramer will soon do for the Baptists at Century, Florida what he has done at Flomaton.

REFLECTIONS.

There are fifty city and town pastors in Alabama who ought to be doing just what the Brewton Bishop is doing. It is impossible for the neglected places to be reached by any other agency than the local pastors. I can't see how a pastor can be comfortable in his conscience, when he knows of people not far from him who are sheep without a shepherd. It looks to me his church would be delighted to release him a little from his duties, to supply these places.

I knew a pastor, who lived on his farm, who kept one Sunday unoccupied so as to have time to visit pastorless churches. He would send an appointment, hold a meeting, maybe serve as pastor for a few months, and all the time be on the lookout for a pastor. As soon as one was secured, he would be free to do the same thing for another church. I am no advocate for a pastor to neglect his own field,—there is danger that a brother with evangelistic gifts will do this; on the other hand, the brother who loves books, or farming and domestic affairs, is just as censurable if he allows these to wholly absorb him and keep him all the time at home.

I put in a plea for the destitute and less favored places. The preacher who will go out and hold meetings and try to build up the waste places will have a bigger heart and do better preaching at home. "Frozen to death" is what ails a lot of our preachers. They need the heart-meltings which come from contact with the great, hungry masses, who are starving for the Bread of Life.

W. B. C.

Dr. Montague Explains.

To the Editor of the Alabama Baptist:

I see in the Baptist of this week, April 6th, the following note, furnished the paper by Dr. Crumpton and sent to him by Rev. C. H. Morgan: "Has Howard College a regularly organized baseball and football club that goes from place to place playing with other clubs?"

Although Brother Morgan did not ask me this question, I am perhaps the proper person to answer it.

We have no baseball team this season, but we had a football team and tennis team in the fall and winter. These teams went to a few places and played with other teams, losing in all some five or six school days out of the nine months. Some of the very best young men in our institution, among them a son of Dr. Crumpton, constitute the membership of these teams.

While I am utterly opposed to excess in athletics in our colleges I am in favor of harmless sport; and, moreover, I realize that if we prohibit all games, we shall lose heavily in student attendance. Howard College gives, if I am not mistaken, less time to athletics than any other Baptist College in the South.

On Monday, April 4th, we gave our boys an athletic day. Refreshments were served by the Ladies' Aid Society of the East Lake Church; the boys played running and jumping games and had other harmless amusements. Among the interested spectators were Brethren S. O. Y. Ray, J. M. McCord, and J. M. Huey.

While I am aware that Brother Morgan did not in his question condemn college games, I know that some of our brethren do object to them. For this reason I have in the best spirit and with genuine respect for those who differ with me written this simple explanation.

After all, games constitute a very small part of college life here. Chapel exercises, with scripture reading and the singing of hymns that stir the soul, with prayers, now from the Faculty, more frequently from our boys, the hard, earnest work of the class room and study at night, the Bible class, the Y. M. C. A. meetings, the weekly gatherings of our noble ministerial students, the efforts of my associates to inculcate high sentiments and to bring forward pure ideals, the ready grasp of these by the students, make the life of Howard College. And I thank God that it is so.

A. P. Montague.

A Fine Meeting at Ensley.

We have just closed the best series of meetings in the history of the Baptist work at Ensley. For some time previous to the meetings the work of both pastor and people had been given to special preparation for a season of reaping. Dr. L. O. Dawson, the beloved Tuscaloosa bishop, came to help us, and

for twelve days he preached the gospel with great earnestness and power. It has never been my privilege to hear a set of better sermons than Brother Dawson preached. And one of the best features of his work was that it was saturated with the spirit of prayer. Under the blessing of God he has taught us how to pray better and how to work better. Such a meeting will be helpful for years to come. The attendance was the largest we have ever had, and there were some forty additions to our church, twenty-six by baptism.

H. W. Provence.

FROM ROANOKE.

Believing that you and our other friends throughout the State are interested at all times in good work and faithful workers, we wanted to write you in regard to our new pastor, Rev. T. S. Hubert. He has been with us long enough to confirm the good impressions his first coming made upon us.

As a preacher he stands among the very best. We think of each sermon, "Surely this is his master-piece." His discourses are logical and finished, and are well delivered. They are no vain, high-sounding, impractical theorems; but they abound in helpfulness, comfort and practical truths. Our people irrespective of denominational affiliation, are enjoying him.

"the preachersetain etoain u shrdl etai But since it is sometimes true that "the preacher" and "the man" are "no kin," let me say that his precepts are most forceful because of the example he sets. He is courageous, consistent and faithful. God grant that we may "be doers of the Word" he preaches, and "not hearers only!"

God has blessed him with a cultured and consecrated helpmate; and their four rosy children, by their sweet manners and prompt obedience, reflect credit upon them.

May the Lord establish the work of his hands!

M. W. Carlisle.

Mobile Items.

Evangelist T. T. Martin has aided us again at Saint Francis Street Church in special services. There were several things that interfered with the success of the meeting. There was much sickness, especially among the young people, and then Brother Martin was called away before the close of the meeting by the death of his sister. Much good, however, was accomplished in the strengthening of believers and in the salvation of sinners. Sixteen have been baptized and several were received by letter. Brother Martin made a fine impression on our people last year and this impression was deepened by his services this year. He has remarkable gifts as an evangelist, his one theme being salvation by grace. This great doctrine is presented by him in such a forcible manner that one cannot fail to grasp it.

Brother Kramer, of Brewton, will assist Brother Shell in a meeting at Palmetto Street Church beginning Monday night of next week. I am sorry I shall not be at home to attend and assist in this meeting, I go to Aniston to assist Dr. Foster in a meeting at the same time. I hope the brethren will pray for both of these meetings.

W. J. E. Cox.

Mobile, Ala., April 8.

WOMAN'S WORK

Send all Communications for this Department to Mrs. D. M. Malone, East Lake, Ala.

NEWS ITEMS.

Alabama's Apportionment for 1903-4.
Foreign Missions\$3,000
Home Missions 2,500

The Treasurer of the Central Committee reports Foreign Mission receipts forging to the front, Home Missions far behind. The amounts from the week of Self Denial and Prayer had not then been received and we are hoping great things from them. But to meet our apportionment nearly \$2,000 must be given in the April reports.

Alabama is entitled to eight delegates to the W. M. U. of the Southern Baptist Convention. Let us know who is going this year.

The Woman's Missionary Society of the First Church, Montgomery, gives \$110.80 to the Tichenor Memorial.

If any other church or individual wishes to give \$100 to the Tichenor Memorial or to Home Missions telegraph the good news to Mrs. Morrow. She will be willing to alter her columns for the royal figures.

The furniture and equipments for the hospital of Howard College have been received, and the rooms are now ready for occupants, but we are glad to state that there are no sick boys right now.

Report of Howard College Co-operative Association, organized September 28, 1902.

Officers: Mrs. D. M. Malone, President; Mrs. J. H. Eubank, Vice President; Mrs. Frank Edwards, Secretary-Treasurer. Number individual members, one hundred and five; number of societies, 22. We are now furnishing two hospital rooms in the dormitory at cost of about \$50.00 each. Money paid out for papering chapel, \$135.00; for furnishing dormitory, 805; money in treasury, \$112.75.

Montgomery.—"The week of prayer and Special Effort for Home Missions was generally observed by our women the union services being held in the churches. I trust that the money amounts realized will as practically help the Home Board as the loving service rendered will stimulate Mission work among our women. Hoping and praying that Alabama women may reach, yes exceed, the apportionment for State, Home and Foreign Missions. Very cordially yours,
Mrs. T. W. Harmon.

Fitzpatrick sent a fine box to the Orphanage, valued at \$61.64.

Mrs. Stratton reports that forty-four boxes have been sent to the frontier by Alabama Societies this year.

Dadeville.—The observance of the week of Prayer and Self Denial appeals to me as a most beautiful thought and truly a far more beautiful and blessed custom and one that is sure to live and do lasting good forever. The week was observed by our Woman's Missionary Society, each daily program carried out, and we feel that we were uplifted and strengthened for the work of the coming year. We have found these meetings most helpful and though we are few in number we feel inspired to do great things for the Master.

We were able to report \$18.00 as our

offering. Our efforts through the Ladies' Aid, have been most successful and we have a deposit of about \$60.00, which we expect to use on our own church building. Sincerely,
Annie O. Herren.

Uniontown.—We hope some day to have a pastorium and I think the most beautiful and appropriate way to begin is with prayer and self denial. Are quite anxious for the Sunbeams to make the first contribution. Our little band was organized two years ago and has done wonderfully well—bought an organ, (Ladies' Aid paying \$35.00) sent \$5.00 for the range at the Orphanage, promised \$10.00 on pastor's salary (1904), \$7.00 of which we have paid. I must tell you about our "birthday bank," so you can suggest it to other Sunbeams. Each child gives as many pennies as they are years old on their birthday. You haven't any idea how rapidly the pennies count. We pray for the children whose birthday's come in March, April and the different months throughout the year. Thanking Coleman, leader Sunbeams. Thanking you in advance for the literature, I am yours sincerely,
Ott Coleman,
Leader of Sunbeams.

Roberts, Fla.—Please find enclosed \$5.00 from the W. M. Society of the Powelton Baptist Church, \$2 for Orphanage; \$2.00 for Home Missions; \$1.00 for Foreign Missions; \$5.00 total. We would like to send more but it is impossible, as we have not been organized long, but we will try to do more in the future. Sincerely,
Bertha L. Coker.

THE COLORED PEOPLE.

Question. When and for what purpose were Africans brought to the United States?

Answer. Twenty Africans were brought here in 1620 and sold as slaves.

Q. What other event memorable in history took place in 1620?

A. The landing of the Pilgrims on Plymouth Rock, Massachusetts.

Q. How many colored people are now in the South?

A. About 8,000,000.

Q. How long have Southern Baptists been interested in the condition of these people?

A. Ever since they were brought to this country.

Q. How were their slaves treated?

A. In many families they were given religious instruction. They attended the same church with their masters, and some were educated that they might teach others.

Q. What was one of the first requests made of the Home Board?

A. In 1845 it was asked to take measures for the instruction of the colored people.

Q. What is the Home Board now doing for the colored people?

A. By the plan of co-operative work it employs missionaries and unites with others in efforts for their development. It has also made appropriations to the Negro Baptist Convention that they may be better enabled to reach the people.

Q. How many colored people are Baptists?

A. More than a million and a half.

Q. What are the colored people of the South beginning to realize?

A. That Southern Christians are their friends, and that those with whom they have lived all their lives understand them better than others can.

Q. What movement forward was made in 1900 by the Negro Baptist women?

A. They formed a General Organization, known as the Woman's Auxiliary of the National Baptist Convention.

Q. What did the leaders appreciate?

A. The good results which have attended the efforts of Southern Baptist white women. For this reason they asked advice and patterned their organization somewhat after Woman's Missionary Union, aux. S. B. C.

Q. What are the needs of the great mass of the Colored people?

A. They need to learn how to study the Bible, and that religion is for daily living.

Q. How may Baptist women aid them?

A. By teaching them in the home, in classes and Industrial schools, by helping them to do the work promoted by their own churches.

Q. What are some possibilities of the future regarding the relations of the Colored people to Africa?

A. There are 10,000,000 Negroes in the United States; 1,800,000 of them are Baptists. Does it not seem probable that Africa will yet be evangelized through their efforts?

The Opportunity of the Ages.

It should be exceedingly gratifying to every thoughtful Christian of our commonwealth to note so much is being said, written, thought and prayed over concerning the great negro problem of our land. It can't help but bear fruit—yes one is pleased to think good fruit. It is doubtful whether there is any one among us who is sufficiently endowed with wisdom and forethought to solve the great difficulty or to lead us in the performance of one of the greatest tasks of the ages.

But there is wisdom in a multitude of council and above all there is a guiding hand from above who never fails those who rightly seek Him. He has a plan, let us find it, and we can not but succeed.

In solving this great and growing problem the social laws have and will but rather increasing difficulties. Politics is likewise a failure. Those who expect much from this source are doomed to disappointment. This has been one of the stumbling blocks of the past and must vex us some in the future.

Education as given in the ordinary schools has not given satisfactory results, and the hopes it gives for the future are by no means gratifying or reassuring.

This leaves one door open, and as some of us see it only one, which is the religious one. Here is our only hope; yes is it not the hope? In wrestling with this question we have no history to help us. We are treading virgin soil. Humanity has never gone this way before. There are not even a few straggling blades to guide us. In the eyes of all the past, the future and the

angels above we have come upon new conditions, and all watch with breathless interest our footsteps. The past to learn new lessons, the new lessons, the future, knowing that future, knowing that all of her interests are involved; the angels, with eyes zealous for the honor of God. Shall Christianity fail here? It has never borne such a burden before. Is it not true that in a certain real sense it is before the ages on trial? Time and eternity are involved in the issue. God help us to be true and prove Him to be equal to the task before which all others have failed. What an opportunity we have of honoring Him: "Truly we are a spectacle to men and angels" for time and eternity. What and age is this in which we live! What opportunities are ours! Are they not truly the opportunities of the ages?

The following is offered as a mere preliminary suggestion, hoping that if adopted it might lead to something of real worth, that therein we might find our way through the clouds to the peaks of success and rapturous vision.

It is a well known fact that the breach between the whites and the negro of the South is daily widening. The old ties of the past are fast breaking. This is a source of much alarm to many of the most thoughtful.

It is thought that one of the greatest losses to the negro and one fraught with many real dangers has come from his break religiously with the white people of the South. In the times gone by the negro received the preaching and religious instruction of our very best men. He had places in the churches of the white where he was lifted both by precept and example. In the separation a great change came. Much of the preaching has been necessarily of the poorest and it is feared that the church has too often been relegated to the social club and to parts of a mere political machine. There are notably exceptions, we are glad to say, which are obvious to the most casual. Does this not explain many things which are perplexing us and sounding many alarms? We fear.

That which the negro needs is not our money or organization but contact.

Let us ask our negro brethren to agree to the exchange of fraternal messengers between our Southern Baptist Convention, State Association or Convention, and District Association and their corresponding organizations. Let a goodly number be sent, recognized and seats given them in all the sessions. This will give us an opportunity to get hold of, help and influence their leaders as nothing else can and through them the great host of negroes. By this we will learn many things we ought to know and strengthen a bond which is too sadly lacking in these latter days. Is this not God's call to us? Shall we hear, shall we obey? J. M. Thomas

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Japan and the United States.

By Ernest W. Clement.

On March 31, 1904, occurs the semi-centennial anniversary of the signing of Perry's treaty of peace and amity with Japan. As the first treaty made with a foreign nation since the time when Japan had been secluded from the world, it was the formal break-up of that double-edged policy of inclusion and exclusion. It was the formal opening of Japan to Western, or Christian, civilization, and is, therefore, worthy of a little notice in these "wide-open" days. The real opening of Japan had occurred on July 14, 1853, when the Japanese, in contravention of their own laws, received President Fillmore's letter to the Emperor, for it was on March 31, 1854, that this unlocking of Japan's doors was recorded in black and white in a formal document.

The treaty itself was not long, but need not be transcribed here in full; the following synopsis will suffice for the present purposes: (1) Peace and friendship. (2) Ports of Shimoda and Hakodate open to American ships and necessary provisions to be supplied them. (3) Relief to shipwrecked people; expenses thereof not to be refunded. (4) Americans to be free as in other countries, but amenable to just laws. (5) Americans at Shimoda and Hakodate not to be subject to restrictions; free to go about within defined limits. (6) Careful deliberation in business which affects the welfare of either party. (7) Trade in open ports subject to local regulations. (8) Wood, water, provisions, coal, etc., to be procured through Japanese officers only. (9) Most favored nation clause. (10) United States ships restricted to the ports of Shimoda and Hakodate, except when forced by stress of weather. (11) United States consuls or agents to reside at Shimoda. (12) Ratification to be exchanged within eighteen months.

We feel inclined to quote in full Article I, which reads: "There shall be a perfect, permanent and universal peace, and a sincere and cordial amity, between the United States of America on the one part, and the Empire of Japan on the other, and between their people, respectively, without exception of persons or places."

The preamble, too, expresses the desire to "establish firm, lasting and sincere friendship between the two nations." And we are pleased that present indications point to the complete fulfillment of the pledges made in that treaty; and we most sincerely trust that nothing will ever happen to disturb the perfect peace and cordial amity of the two neighbors on the opposite shores of the Pacific Ocean.

Concerning the significance of this treaty, Dr. Nitobe writes as follows: "Thus did the sailor-diplomat succeed in wresting from the reluctant nation a sure friendship. Thus did Perry, American, Aryan civilization, science and Christianity triumph. Perry's—or let me say rather America's—coming was providentially opportune. Had it been a little earlier, when the Japanese mind had not been prepared, or a little later when the whole country was plunged in intestine turmoil, there is no saying what might have been America's success or Japan's fate." Truly, the glory as well as the responsibility of having introduced Japan to western civilization falls upon the United States.

One incident during the negotiation impresses one both favorably and unfavorably.

It is graphically described in the biography of "Matthew Calbraith Perry," by Dr. Griffin, who thus refers to "the presents which revealed the secrets of foreigners' power": "Rifles and gunpowder, the electric telegraph, the steam locomotive and train, the telescope, life boats, stoves, clocks, sewing machines, agricultural implements, and machinery, standard scales, weights, measures, maps and charts, the works of Audubon and other American authors were presented. * * * The American may proudly note how very large a share his countrymen have had in inventions and applications of the great natural forces that have revolutionized modern society. That one mile of telegraph wire has now become thousands, and that tiny railway with toy locomotive and one car able to hold a only a child, was the germ of the railway system in the Mikado's empire. Historic truth compels us to add, that among the presents there were 100 barrels (cannons?) of whiskey, a good supply of cherry cordial and champagne. Then did the new civilization (of the West) with its good and evil confront the old. New Japan was to be born in the age of steam, electricity, the photograph, the newspaper and the printing press; yet in the train of the culture of the west were to follow its curses and enemies. With the sons of God came Satan also."

It is, indeed, most fortunate that America has the honor of having introduced Japan to such blessings of western civilization as those mentioned above; but it is also most unfortunate that America has likewise the disgrace and terrible responsibility of introducing also the worst curses of occidental civilization. Intemperance was already a national vice; sales were sufficient to cover a multitude of sins; and encouragement in favor of drinking and attendant debauchery was unnecessary. It is to the credit of the people of America that such articles should have been included among the samples of our civilization. The wine, the champagne and the whiskey have been followed by beer, ale, rum, and all other kinds of intoxicating liquors.

"'Tis true 'tis nity,
And nity 'tis 'tis true."

Milwaukee, for instance, is well known in Japan, and 'tis the beer that made Milwaukee famous here as elsewhere. It thus became America's unhallowed responsibility and unavoidable duty not merely to affect beer with brand, champagne with cotton, whiskey with wheat, but also to instruct Japan faithfully in righteousness and temperance, in the love of God, in the redemption of Christ and in the consolation of the Holy Spirit.

It is quite encouraging to note that Americans have been and are foremost in all the good works in Japan, in everything that makes for righteousness. The details of what they have done to advance Christianity in Japan may be found in such books as "The Inter-union between the United States and Japan" (Nitobe), and "America in the East" (Griffin). The assistance rendered by America and Americans to the vanishing civilization of New Japan has been copiously given along material, political, social, legal, educational, scientific, agricultural, mercantile, diplomatic, philanthropic, moral and religious lines. And it now devolves upon the United States not merely not to shun her efforts, but rather to increase her help, especially

in this critical period in the history of Japan.

In this connection a quotation from Cary's "Japan and Its Regeneration" is apropos: "Japan was for a long time a hermit nation. She did not wish to have any intercourse with western lands. America sent out its expedition to call forth Japan from its long seclusion. She held back; but we dragged her forth, unwilling as she was, into a life that was new and strange. We have been the means of bringing her many blessings. We have also brought her face to face with many problems and many perils. In all the political, commercial and educational progress she has made we have rejoiced. If this is all however, we cannot be satisfied. We would see her enjoying the blessings of a pure religion, and since the old faiths have been shaken because of what America did, American Christians should feel a special responsibility that something better takes their place. The agnosticism and atheism of the young men of Japan have been largely the result of the undermining of the old beliefs by what they learned in the schools. The educational system of Japan was largely modeled upon that of Massachusetts, so that * * * we must again feel that America is largely responsible for the prevailing irreligion. We who have done the destructive work are guilty unless we see to it that the constructive work is not neglected."

Thus, it is quite evident, that upon no other Christian nation presses so heavily the responsibility for the evangelization of Japan as upon the United States of America. And in so far as the Christians of the United States fulfill, or fail to fulfill, this duty, will Japan either praise or censure the nation which, through Perry's treaty, signed March 31, 1854, forced her to come out of her seclusion into relation with the rest of the world.—Standard.

Unselfishly Devoted

The opinion seems to be quite generally entertained by unconverted people and also extensively by others, that nearly all ministers of the gospel are much more concerned about the amount of salary which they are to receive than they are about the help they can render to lost humanity. Undoubtedly this is true of a large number, just because they were never divinely called to the office which they now hold, and therefore because they are hirelings. Nevertheless there are thousands of sterling ministers whose concern for the spiritual welfare of their fellows is vastly greater than that of obtaining a salary and honorable social standing. In fact, many of these do not have a sufficient care for their financial support, so devoted are they to the pure cause of their Lord. They labor for souls and not for silver.

As an instance of unselfish devotion to God's cause I refer to Rev. W. N. Weshroom, the pastor of a Baptist Church at Berlin, New York. From an account of him in religious newspapers I learn that about four years ago he gave up his work as an artist, for which he had been receiving a salary of \$2,000 per year, and entered the ministry. His first field was a very small one, and his support was meager. Three years ago he began his present pastorate the financial support being about \$700. The letter from which I quote states that during Mr. Weshroom's present pastorate he has been offered a salary of \$3,000 a year if he would return to

the work of an artist, but this inducement could not draw him away from his devotion to the gospel ministry. He is not working for a salary. He is not placing a money value upon his talents. Nor is he concerning himself about the honor of his office. He would doubtless gain much greater celebrity by pursuing his profession as an artist than he will by remaining a plodding pastor in an humble field. And his Lord will bless him with the highest good fortune, just because he is unselfishly doing his best to please Him. This pastor's example is in wide contrast with that of many whose chief ambition is to obtain a pastorate with a large and conspicuous church, giving a large salary, and affording fine social advantages. Able pastors are needed for large churches, but no pastor ought to be in the ministry for the mere sake of place, price and power. Let the loftiest aim be yours!

C. H. Wetherbe.

Good Words to Bro. Crumpton.

I. N. Langston, Cuba: "I believe we can work our contributions for Home and Foreign Missions this year to \$250. The spirit of Missions is in the air and on the lips and hearts of our people."

R. H. Gilbert, Abbeville: "I am going to preach on missions and give a brief explanation of our Boards and their present needs. This will be followed by short talks from some of the brethren and then we will take pledges to be paid in ten days. Count on me to do all I possibly can."

Wallace Wear, Leighton: There is a great work here in this valley, and I pray God to make this a great year for us."

C. C. Pugh, Lafayette: "I am going to get all I can for Missions next Sunday and throughout April. I hope you will go beyond the mark you have set."

Thomas I. Hubert, Roanoke: "We have Missionary service three nights this week and on Sunday. I want you to know I am in line with all my might."

H. W. Fancher, Atlanta, Ga.: Wants to come back to Alabama and the Lord will bring him.

J. W. Sandlin, A. J. Johnson and E. E. George, at the Seminary in Louisville want to return to Alabama and I am praying the Lord to give them back to us. We need them.

J. W. Griffith, Sampson: "Any tracts on strengthening words or anything helpful to a country pastor you can put in my hands without too much trouble or expense would be greatly appreciated."

J. W. Kramer, Brewton: "There are one thousand people at Century, just across the line in Florida; a good number of Baptists among them, but they are poor. I am preaching to them one night in the week. The Methodists have a nice house. The Baptists are going to build right away. If I build this house it will be the fourth since I came to this place."

"I have been here five years and last Sunday I was called indefinitely."

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Field Notes

EASTER OBSERVANCE.

Do we as Baptists celebrate Easter? Doubtless you will say in emphatic astonishment "no." Yet the fact remains that a great many of us are celebrating it, unconsciously perhaps, but certainly undeniably; and the time has come for counsel among ourselves as to the wisdom of our observance of the day.

I would not disparage the Resurrection, it is the ground rock of our faith and in it lies our only hope, neither would I censure the presentation of all it means and is in the most forceful manner within the power of man; rather I would urge this as essential to a proper preaching of the Word, often than once a year.

We claim to keep no day except the Sabbath, and each Sabbath is a resurrection memorial to us; then why should we allow ourselves to be so influenced by popular customs emanating from a heathen festival to a heathen goddess, as to conform our service in exact accordance with the so-called Easter, and to such an extent that we have just received the stinging rebuke, "you say you don't keep Easter, but you do, judging from the Scripture reading the prayers, the sermon, and even the singing of today."

If we believe that observing religious feast days or fast days is contrary to New Testament teaching and therefore wrong, then I say with Paul "Let us avoid the very appearance of evil." Let nothing creep into even our worship in the sanctuary which will in any way weaken our stronghold or lower our standard. We stand for the best the Good Book contains. Let us stick to it nor alter it one jot or tittle.

It is popular to drift with the tide. It is easy, it may be pleasant, but we are not in the fight for these. We are Baptists. Are we keeping the Faith? Enquirer.

FROM CUBA.

April 3rd was a day of great rejoicing among Cuba Baptists. For some time I have told my people that we hoped to contribute at least \$100 for Foreign Missions. Some were faint-hearted and said that while they would be glad to see it they doubted our raising it.

Easter morning was beautiful and bright and we celebrated the day by making an offering for Foreign Missions of \$113.00 and it is still coming in. We hope by the time it is all in we will have at least \$125.00. Truly the great preachers words "Attempt great things for God" burned upon the altar of the heart of many of our faithful men and women. Our contribution for Home Missions in February was \$58.00. We are beginning in some degree to "Give as the Lord has prospered us."

Our Woman's Missionary Union is doing vigorous and valiant service for the Master. They clothe and pay tuition of a child in the Orphanage. Have sent a box this year to the frontier valued at \$28.00, and responded to calls for Christmas offering and Hakka Home liberally. We have one of the best Sunday schools in these parts and our prayer-meetings are well attended and interesting.

Brother Marion Briscoe, an Alabama boy who had strayed off into Missis-

issippi, has been called and has accepted work in Choctaw County. It is his purpose to organize a church at Butler the county site of Choctaw. When this is accomplished there will be only one county site in Alabama without a Baptist Church.

I pray that our own Alabama will go up to Nashville with every cent suggested at the Savannah Convention for Home and Foreign Missions.

I. N. Langston,
Cuba, Alabama.

ANNIVERSARY.

The Eightyeth Anniversary of Mount Pisgah Church, Morgan County.

The eightyeth birthday of Mount Pisgah Church will be celebrated on Sunday, the 8th of May and Saturday before. Only two of the old pastors of this church are living, Elders J. Gunn and Frank Yeager. They are invited to be present and take a part in the services. All who have been members of this church and now belong to other churches are invited to be present, if possible. We want to have a reunion of all its old members. Every member of the church now is expected to be present. The late Dr. Rufus Burleson of Texas was baptized into the fellowship of this church. There will be from two to three services each day. Dinner on the ground. Ministers of the Mussel Shoals Association are invited to be present.

Joe Shackelford, Pastor.
Trinity, Ala., April 1, 1904.

Backbone, a prohibition paper is responsible for the following: "A short time since in a leading church a popular evangelist preached a sermon in which he denounced the saloon keeper in vigorous terms. Next day in the city's most influential daily paper appeared the following open letter to the evangelist: 'I attended your meeting last night, and I think you were to say the least, unfair in your denunciation of the saloon keepers. I differ from you as to their having no conscience. I am a saloon keeper. I kept a respectable place. Besides that, I rented my place from a deacon in a Baptist church. My bondsmen were one a methodist, the other a Presbyterian. On the day of election, Baptists, Methodists, Presbyterians, Congregationalists, Episcopalians, Lutherans, Catholics, Universalists, infidels, atheists, saloon keepers and highway robbers voted a license to grant me the privilege to damn souls you are trying to save; and let me prophesy now that many who arose last night to be counted a member of some church will this fall cast their vote for license to sell liquid damnation. It is a strange fact that the evangelists are whipping the saloon keepers with a lash that ought to be used upon the professed Christians who use their prayers to mock God and their votes to build up the kingdom of the devil. You quoted Scripture last night to prove that the saloon keeper inherits the abode of the damned but no reference was made to the final summing up of the hypocrite; a saloon-keeper is not a hypocrite; a Christian man of brains who votes for a license is, and if I understand the Bible right, God hates a hypocrite worse than the devil hates a saint.'—An ex-Saloon-keeper.

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The Spirit of Devotion.

The spirit of devotion is not natural but spiritual. Men are not devoted to God by instinct, nor by nature. The germs of devotion are implanted by the Word of God and Spirit of God in the truly regenerate soul, but these germs must be tilled by toil, cultured with care. Toiling hands alone are builders, finds its truth nowhere more than in the spiritual realm. Cultivate the spirit of devotion is a charge essentially needful at this time. Intensity and depth of the religious spirit is not the characteristic of this generation—church habit, church discipline, church loyalty all good in their place take a vast majority of people to the church service—how few are carried by the strength of their devotion to God.

This devotion is not a hermit nor a lazy spirit, it neither goes into a cloister nor shirks duty. It not only consists with activity and effort but generates both. It is a duty—doing working force. A correct portraiture and exposure of our time religiously would show much activity, publicity, burdensome with an almost total absence of the spirit of devotion—much out-door work, little closet work; much doing, little praying; much talking, little meditation—the hands intent on church work, the spirit neither close nor strong in its communion with God.

It belongs to diseased conditions when so many people are working at religion without religion, for true religion consists in devotion to God—saving religion is a passion for Christ. Multitudes are bearing the name of Christ, working in the name of Christ, without the spirit of Christ, which is sincere and deep devotion to God. "I came down from heaven," said Jesus, "not to do mine own will, but the will of Him that sent me." "I seek not my own will, but the will of the Father which hath sent me." This is devotion in spirit and essence. It sublimed, mastered, made the life and work of Jesus Christ. It filled his life with the noblest principles, loftiest aims, most useful toil—reverence, prayer, faith, endurance—all are in it—a halo about his head. He met his cross with the same sublime devotion. "Father I have glorified Thee on the earth, I have finished the work thou gavest me to do."

The spirit of devotion has passed away from our religious assemblies because it has passed from our lives. The clamor and clapping of the hustings in many religious meetings have taken the place of the reverent and serious attitude which betokens and invites the presence of God. The spirit of devotion should hallow our places of worship. While we have no tolerance for that superstitious devotion to the church house which stills and awes in the presence of stone, brick, mortar, which worships taste, elegance and costliness; we believe that the people of God are holy and that the church house has all its sacredness from the persons who worship in it.

There ought to be in the religious assembly free and brotherly intercourse, the expression, interchange of all the sentiments which belong to the greetings of a holy brotherliness—these all in harmony with the sacredness of the occasion, but the lightness and gossip which characterize so many congregations before and after the service are not seemly and they are utterly destructive of the spirit of devotion. God cannot be worshiped when the spirit of frivolity or the world prevails. Even the spirit of an engaged listener is not the spirit of devotion. A man devoted to God will listen with a reverence and relish to God's word, but many things may conspire to detract from the preacher and his utterances when God is not in all the thoughts.

The spirit of devotion affects character and orders the life. The spirit of devotion keeps the being and thoughts of God alive in the lives of other men. Devotion to God elevates and influences. Men feel a devoted spirit—it chains, draws, convicts. An English infidel lord who was visiting the saintly Fenelm said, "I must embrace his religion or quit his house."

A Good Convention.

The Eleventh Annual State Convention of the B. Y. P. U. recently held at Huntsville was really a great Convention, and showed that the young people's movement in Alabama had life and power for the subjects were vital and their manner of treatment strong and instructive. We believe this movement will grow on our people and that before many years the pastors in Alabama will give it a hearty support. Huntsville did itself proud in the way in which it handled the Convention.

Brother Crumpton's Figures.

Receipts for Foreign Missions from Alabama to April 6th, \$10,733.
For Home Missions, \$4,424.

Only two Sundays more in April and then the books for those Boards close. We gave for foreign Missions last year \$16,000; for Home Missions, \$8000. To reach the same figures we will have to do some heroic giving for the next two weeks. The case is not hopeless. The First Church, Birmingham, will give \$500. South Side has something more than \$500 for Foreign Missions and will collect for Home Missions on the fourth Sunday.

Avondale has pledged \$585 for the year for Foreign Missions.

Let no one be discouraged, but press matters right along.

W. B. C.

Delegates to Convention.

Brethren who desire to attend the Southern Baptist Convention as messengers from the State at large are requested to notify me as soon as possible, in order that their names may be acted on by the Board of Directors. I am sure the Board will be glad to appoint all brethren who wish to attend. If more names are sent in than the Board has the right to select, then the appointments will doubtless be made so as to give every part of the State a due proportion of the messengers.

The names of those appointed by the Board will be published in the Alabama Baptist prior to the meeting of the Convention. Fraternally,

H. S. D. Mallory.

EDITORIAL PARAGRAPHS.

The Baptist Argus in last week's issue prints the picture of Rev. A. B. Dauchy, the New Kentucky B. Y. P. U. Secretary.

Kansas City and Louisville will both ask for the Southern Baptist Convention for next year. There may be other contestants.

The Gay Lectures at the Seminary auditorium at Louisville this year will be of unusual interest as Rev. James Stalker, D. D., of Aberdeen, Scotland, will deliver them.

Brother Crumpton writes: "Ask the brethren who want to go to the Southern Baptist Convention to please not write to me but to H. S. D. Mallory, Selma. He has charge of that matter."

Are you going to the Southern Baptist Convention at Nashville May 13th? If you want to be delegate be sure that you do your duty in helping to raise Alabama's quota for Home and Foreign Missions.

Our boys are coming home. E. E. George comes to Sheffield, A. J. Johnson formerly of Jacksonville to Attalla, Marion Briscoe comes from Leaksville, Miss, to Butler and Pushmataha. We have room for more.

The Central Baptist publishes the pictures of nineteen Missouri Baptists who are on the foreign field. It is a striking way to familiarize those at home with those who are representing them abroad.

The reports of all officers showed that the B. Y. P. U. is growing rapidly fifteen or more Unions having been organized in the State since the last Convention. There are a hundred and twenty-seven Unions in the State, with a combined membership of nearly four thousand.

Calder Willingham, the son of Dr. R. J. Willingham, the beloved Secretary of the Foreign Mission Board, who is in Japan as a missionary, recently baptized his first convert. The Lord has greatly blessed the work of the father and is now blessing that of the son. We thank God for the Willinghams.

The following from the Baptist reveals an awful state of things showing the shame of a great city:

"Mr. Jerome, city attorney for New York, and who is in a position to know what he is talking about, says that out of 2,500 'hotels' in that great city, 2,000 of them are houses of prostitution, where 10,000 immigrant girls alone are betrayed every year."

The Christian Index says: "There will be a Congress of the American Anti-saloon League in Atlanta on the 19th and 20th of this month. A splendid program has been prepared, the topics of which will be discussed by some very able speakers. It is hoped that there will be a large attendance, and that new enthusiasm will be awakened against the liquor traffic."

We hope many Alabamians who have the cause of temperance at heart will attend his conference. It is our purpose to be present.

B. Y. P. U.

(Continued from page 1)

We were glad to see Brother and Sister Cooper of Avondale present. Bro. Cooper is and his wife are both devoted to the young people's work.

Rev. J. W. Vesey, the President, is going to put new life into the State work. As leader he deserves the support of those who have the interest of the Unions at heart.

Rev. W. B. Crumpton, D. D., the beloved Secretary, is a great friend to the young people and he is a great friend of theirs. His presence was an inspiration and a help.

The Convention was a working one. The larger part of the delegates were on hand at each session and the attendance at the evening services were particularly fine.

God's blessings rest upon the homes of those who so freely opened their doors to the visitors and the delegates, making them feel the cordiality of the hospitality.

Brother M. L. Mitchell of Huntsville, a member of the State Executive Committee, was present at all the sessions and did much to add to the enjoyment of the visitors and delegates.

The Huntsville Baptists certainly provided for the convenience and comfort of the delegates. At noon each day an appetizing lunch was served for all in the Sunday school room.

Ye editor and his wife were delightfully entertained in the home of Mr. C. L. Nolen, a member of the Cumberland Presbyterian Church who did everything in his power to make our stay pleasant.

Brother R. E. Pettus is never happier than when telling of the history, beauty and advantages of Huntsville. He has the happy knack of knowing how to preside at a conference of workers.

Rev. E. Lee Smith, pastor of the Park Avenue Baptist Church, North Birmingham, the largest delegate present, took part in the discussions and manifested great interest in the work.

Bessemer gets the Convention next year. By the way, Bessemer is getting to be a convention city. The Press Association meets there in May. The Bessemerites know how to entertain people.

The following officers of the local Union are all enthusiastic B. Y. P. U. workers: President, John T. Jones; Vice President, Wm. T. Mitchell; Secretary, Miss Katie Sanford; Treasurer and Corresponding Secretary, J. E. Pierce.

Executive Committee for 1905: J. M. Shelburne, East Lake; J. W. O'Hara, Wylam; Gylm Herbert, Bessemer; Ernest McIver, Birmingham; W. T. Mitchell, Huntsville; George Burnett, Lafayette. The President and Secretary are ex-officio members.

Wednesday night a very interesting address on Foreign Missions was made by Miss Morgan of Bessemer, a missionary who has spent several years in India, and Mrs. J. W. Vesey of Florence read a well prepared paper on "The Work for Juniors."

At the Wednesday evening session a well prepared program of songs was rendered by the trained choir, assisted by Mrs. James Murphree and Mr. Frank D. Ware, Miss Annie Lou Wood and Mrs. Mosie McGaha.

In the absence of Prof. McGlothlin, of Louisville, Rev. J. W. Shelburne, D. D., of East Lake spoke Wednesday night on "The Basis of Denominational Loyalty," handling the subject in a strong and effective way.

Rev. Frank Willis Barnett, editor of the Alabama Baptist of Birmingham, delivered an address to the Convention congratulating the young people on their work in the State and speaking very pleasantly of the reception tendered the delegates by the local Unions Tuesday night.

The following resolution, presented by Rev. Arnold Smith, was unanimously carried:

Resolved, That we extend a hearty vote of thanks to the good people of Huntsville for the kind hospitality dispensed to us while in their midst, to the local papers and to the railroads for courtesies shown.

The following preachers were present: W. B. Crumpton, Frank Willis Barnett, J. A. Beale, W. W. Lee, W. W. Grogan, J. A. Jenkins, W. M. Murray, J. M. Shelburne, T. V. Neal, W. M. Blackwelder, J. F. Gable, J. W. Vesey, R. H. Tandy, I. J. VanNess, W. H. Connell, H. E. Rice, W. T. Davis, E. Lee Smith.

Thursday afternoon, G. E. Burnett of Lafayette presided over the workers' conference and made a fine talk illustrated with blackboard work by Messrs. H. B. Nichols and H. G. Webb.

Miss Johnnie McGowan of Union Springs read a most interesting paper on "The Missionary Committee." Rev. W. M. Blackwelder of Woodlawn made a great address on "Limitation of Loyalty."

The Address of Welcome, by John T. Jones, President of the Local Union of the First Church, Huntsville, was in excellent taste and gave a hearty welcome. F. T. Petty, of the Epworth League and Rev. B. G. Mitchell of the First Cumberland Church both had words of fraternal greeting. Rev. W. W. Lee, of Scottsboro, in an apt speech responded to the address of Welcome.

The Eleventh Annual Convention of the Baptist Young People's Union of Alabama met in the First Baptist Church, Huntsville, on last Wednesday morning with a large attendance of delegates present from all parts of the State. In the absence of President J. L. Thompson, who is a delegate to the Sunday School Convention of the World in Jerusalem, Rev. J. L. Shelburne of East Lake presided.

At the Wednesday afternoon session there was a workers' conference, over which Mr. R. E. Pettus, of Huntsville presided. Messrs. H. Cooper of Avondale, W. W. Lee of Scottsboro, and Mrs. J. W. Vesey of Florence, aided in the discussion. An address "Why the Baptist Denomination," by J. F. Cable of Floralla, Alabama, was the feature of the afternoon. The session came to an end after a number of reports from local Unions were heard.

Little Mary Bonner Jones, the beautiful child of Brother and Sister Jones, who entertained us so royally at the Sunday School Convention last year, was the pet of the whole Convention.

The Program Committee deserves congratulations on the general subject chosen, "Denominational Loyalty," and upon their selection of speakers. The papers and addresses were of a high order and reflected credit upon the Baptists.

The annual election of officers resulted as follows:

Rev. J. W. Vesey of Florence, President.

Rev. J. L. Shelburne of East Lake, First Vice President.

M. B. Neece of Huntsville, Second Vice president.

Rev. John F. Gables, of Floralla, Third Vice President

H. B. Wood of East Lake, Secretary and Treasurer.

The morning session Thursday opened with a workers' conference, over which Mr. H. B. Wood, Secretary of the Convention, presided. Miss Henrietta Morgan of Bessemer read a paper on "The Devotional Committee," and Mrs. T. B. Walker of Bessemer, read a paper on "The President." Both were excellent and very much enjoyed. "Luther Rice as a Denominational Builder" was the subject of a talk by Rev. Frank Willis Barnett and Rev. R. H. Tandy of Florence delivered an able talk on "Loyalty to the Local Church;" while Brother Crumpton spoke on "Loyalty to Denominational Institutions" in his own strong way.

Too much cannot be said in praise of the Entertainment Committee for the State Convention. The Chairman, John T. Jones, assisted by the following able assistants made the visitors and delegates feel at home: J. E. Pierce, Dr. I. B. Wyatt, Wm. T. Mitchell, W. P. Dillworth, J. B. Bailes, Leland Morris, Mrs. R. B. Searcy, Mrs. Lena Lambert, Mrs. Kate B. Mitchell, Miss Ina Bailes, Miss Beulah Neece, Miss Arvie Pierce, Mrs. C. S. Aldrich.

The reception given at the First Church on Wednesday evening was a great success. The Committee in charge had done their work well and the music and refreshments were most appropriate to the occasion. Truly it was something to be remembered for it showed the tone of Huntsville spirit.

The Thursday evening session began with a song service in which several talented local singers took part. Dr. I. J. VanNess of Nashville spoke on "Loyalty and Leadership" in a strong and masterful manner.

Pastor W. M. Murray of the First Church, Huntsville, conducted the Consecration service in a most impressive manner.

In the consecration service short talks were made by a dozen or more delegates who expressed their appreciation of the benefits of this convention and thanked the city of Huntsville for the hospitality extended them.

On motion of Mr. R. E. Pettus, a vote of thanks was extended the former President, Mr. J. L. Thompson, who is now in Jerusalem, and who served the convention very faithfully. The other retiring officers were also extended a vote of thanks.

Back and Forth

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Notice to Non-Resident.

State of Alabama, Jefferson County, Inferior Court of Birmingham.
J. D. Hagan & Co., Plaintiffs, vs Joseph Durkin, Defendant. Attachment No. 287.

Whereas, J. D. Hagan & Co., as Plaintiffs in said cause, has obtained an attachment out of this court issued on, to-wit 14th day of March, 1904, against the estate of the said defendant, Joseph Durkin, which attachment has been levied upon the following described money, as the property of said defendant, to-wit: Thirty-three Dollars and Seventy-five cents due said defendant by the Alabama Great Southern Railroad Company, a corporation doing business in the city of Birmingham, in Jefferson County, State of Alabama, and whereas it appears that the said Joseph Durkin, the defendant as aforesaid is a non resident of the state of Alabama.

Now, therefore, the said Joseph Durkin wherever he may reside, is hereby notified of the levy and pendency of said attachment.

Witness my hand this 24th day of March, 1904.

I. H. BENNERS,
Judge Inferior Court of Birmingham.
Russell & Lewis,
Attorneys for Plaintiffs.

Notice to Non-Resident.

The State of Alabama, Jefferson County, In Chancery. City Court of Birmingham.

Jennie Oliver vs. A. S. Oliver.
In this cause it being made to appear to the Judge of this Court, in term time by the affidavit of J. M. Russell, agent of Complainant, that the Defendant, A. S. Oliver, is a non-resident of the State of Alabama, and resides in the State of Georgia, and further, that in the belief of said Affiant, the Defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham Ala., once a week for four consecutive weeks, requiring him, the said A. S. Oliver, to answer or demur to the Bill of Complaint in this cause by the 14th day of May, 1904, or after thirty days therefrom a decree Pro Confesso may be taken against him.
This 5th day of April, 1904.

C. W. FERGUSON,
Judge of the City Court of Birmingham.
Russell & Lewis,
Attorneys for Complainant.

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Have your skirts made to fit you. No extra cost. Write for catalogue to Lauetta Garment Company, Cincinnati.

To the Home Lovers of the South.

The glory of our Southern civilization has ever depended upon the character of our home life. The great men of Southern origin who shine as stars in our national skies have been the product of our Southern homes. Whoever attacks the home life attacks the real source of the power of our country. The greatest foe of the home life today is the licensed saloon. There are other evils in the land, but there are none which are more destructive to the happiness of our home life than the licensed saloon. The business of the saloon is to make drunkards. In making drunkards, it makes paupers, lunatics, thieves and murderers. Of necessity, therefore, it increases our taxes, fills our asylums, prisons and penitentiaries and brings poverty, sorrow and anguish to wives, mothers and children. Moral suasion does not affect the drunkard maker nor banish the saloon. Christian citizens must combine together and form a solemn league and covenant that they will do everything in their power to take from the saloon the protection of the law, and to make it an outlaw in name as well as in fact. The American Anti-Saloon League has the single motto, "The saloon must go." While fully aware of the importance of other things and of other methods in temperance reform, the League has centered all its efforts on one thing—the abolition of the saloon. The League has already been organized in many States and is doing great service in the three great branches of its work, agitation, legislation and law enforcement. In every state where an organization has been effected, great good has been accomplished. The League is the organized temperance sentiment of the churches expressed in action. It drags no church into politics, but combines the people of all churches in a league to secure advanced legislation and law enforcement in all our states.

The South has already made great progress in the redemption of its people from the saloon. A thoroughly organized effort on non-partisan lines will bring the victory throughout our Southland. At the National Convention of the Anti-Saloon League held in Washington, December, 1903, a committee was appointed consisting of Rev. G. W. Young, D. D., of Georgetown, Ky.; Rev. James Cannon, Jr., Blackstone, Va.; Rev. Edgar E. Folke, D. D., Nashville, Tenn.; and General Superintendent P. A. Baker, Columbus, Ohio; to confer as to the advisability of holding a convention in some central part of the South to advance temperance sentiment and to secure united action of the South in the passage of legislation in the National Congress. It has been decided to hold this meeting at Atlanta, Ga., April 19th-20th. It is earnestly desired that there shall be a gathering of the representative temperance workers of the South at this meeting. Leading workers will be present to make addresses to arouse sentiment, and to discuss plans for the great advance which we hope to make. All temperance workers will be recognized as members of the convention, whether they be Democrats, Republicans or Party Prohibitionists; whether they be Baptists, Methodists, Presbyterians, Episcopalians, Disciples, Lutherans, Quakers, Catholics, Jews, etc.; whether they be good Templars, W. C. T. U. workers, or affiliated with any other temperance organization. The Anti-

Saloon League is a union of all the forces fighting for the salvation of the home against drunkard-making. Let us come together in a great meeting that the people may see that we are in earnest, and that all minor differences sink into insignificance in the presence of this great foe. For further information write Superintendent P. A. Baker, Columbus, Ohio.

Your brethren for service against the saloon,

Edgar E. Folke,
G. W. Young,
Jas. Cannon, Jr.
Committee.

P. A. Baker, General Superintendent.

The first session will be held at 10 a. m., Tuesday, the 19th, at which time the hours of meeting will be fixed. There will be a mass meeting held each evening, at which prominent speakers will deliver addresses.

The following themes will be up for discussion during the Congress:

1. The Anti-Saloon League, what is it, what it proposes to do, and how it proposes to do it.
2. Will League methods work well in the South?
3. The three departments, Agitation, Legislation, Law Enforcement.
4. The financial problem in temperance reform.
5. The relation of the church to the saloon problem.
6. The difficulties.
7. How to organize State and Local Leagues.
8. The American Anti-Saloon League and its work.
9. The relation of the League to the whole field of temperance reform.

The above topics are simply suggestive. Other important themes bearing upon this subject will be brought forward and thoroughly discussed.

P. A. Baker,
Superintendent American Anti-Saloon League,
Columbus, Ohio.

A Race in Transition.

We as negroes must recognize that the main tendencies among us are towards bad homes, bad houses, bad family customs, and that therefore, we must put forth special effort among ourselves and our neighbors to guard against carelessness, and to insure progress in home building. Each one of us must strive to occupy a model home which shall inspire our neighbors.

There has been current a great deal of talk about the needs of practical education for black children. They need above all, theoretical training; they need to realize what home ought to be, what it ought to stand for, what the institution of the family means in human development.—The Southern Woman.

After two weeks of preparation a surgical operation for the removal of the tongue has been successfully performed upon Thomas Maguire, a well-known theatrical treasurer. Maguire was a victim of cancer at the roots of his tongue caused by excessive smoking. A few weeks ago the doctors informed him that his only chance for life lay in the entire removal of the tongue. He cheerfully said in bidding farewell to his friends who gathered around the operating table that he would soon learn to talk with his fingers. The surgeons now believe he will rapidly recover his health.

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References: Bank of Commerce; Louisville Trust Company, Southern Express Company. LON CAMPBELL & CO., Louisville, Ky.

Thos. Spurgeon and His Work

By Rev. J. W. Ewing, B. D. As the bearer of an illustrious name, the pastor of an historic church, and preacher of high rank, the Rev. Thomas Spurgeon is one of the most prominent figures, not only in our own denomination, but in the Christian life of England, and during recent months, as he has watched by the sick bed of his wife, and knelt at the grave of his mother, he has been surrounded by the sympathetic thoughts of a multitude of hearts.

BURNING OF THE TABERNACLE.

Never shall I forget the morning in Conference, when a messenger stepped quickly up to the platform and informed the president that the Tabernacle was on fire. Even as he spoke the heat penetrating the Conference hall, corroborated the news, and proved how strong a hold the flames were already gaining. It was such a moment as tries the strongest of men. Mr. Spurgeon knew what the fire must mean—what dislocation of plans, what destruction of sacred and uniting associations, what imposition of new burdens—but there was no moment of panic.

ness to the final appeal.

But the greatest thing with Mr. Spurgeon is not his humor or his eloquence; or his earnestness or even his brotherliness. It lies behind all these. It is found in the devoutness, in the sense of spiritual realities, in the grip of things unseen, of which we are conscious in his presence. As I close, I cannot refrain from referring to the beautiful home life in which Mr. Spurgeon's public ministry is rooted, and which owes so much to the lady whom he found years ago on the Australian uplands.

Southern Baptist Convention

The Annual Meeting of the Southern Baptist Convention and Auxiliary Societies will be held in Nashville, May 12-18, 1904. For this occasion the

LOUISVILLE & NASHVILLE R. R.

will sell round-trip tickets from all points on its lines south of the Ohio river at the rate of ONE FARE plus 25 cents for the Round-Trip. Tickets will be on sale MAY 10-12, inclusive, limited for return ten (10) days from date.

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Atlantic Coast Line.

Table with columns for dates (Nov. 28th, 29th, 30th) and times for various routes including Montgomery, Sprague Junction, Troy, Oak Ridge, Oark, Elba June, Abbeville Junction, Dothan, Gainesville, Glinaux, Thomasville, Valdosta, Waycross, Jacksonville, Tampa, Fort Tampa, Ar. Waycross, Ar. Savannah, Ar. Charleston, Ar. Sprague Junction, Ar. Laverne, Ar. Abbeville Junction, Ar. Abbeville, Ar. Glinaux, Ar. Charleston, Ar. Elba June, Ar. Enterprise, Ar. Elba June, Ar. Elba June, Ar. Enterprise, Ar. Elba June.

HIS CONVERSION.

On Sunday evenings, when the father was preaching to the crowds at the Metropolitan Tabernacle, the mother used to hold a little service in the home for the children and servants. Sometimes the hymn would be "There is a Fountain Filled With Blood," followed by the chorus, "I do believe, I will believe, that Jesus died for me."

AT METROPOLITAN TABERNACLE.

The story of Mr. Thomas Spurgeon's ministry at the Metropolitan Tabernacle belongs to the world. For ten years a man physically so delicate that his earlier life was one long struggle with ill health, has borne the strain of one of the most exacting positions in London, a fact which in its self gives evidence of the upholding power of that Unseen Hand which guided his steps in the "wander years."

HIS LARGE WORK.

Together with the Tabernacle pastorate Mr. Spurgeon has held the presidency of the institutions founded by his father—the Pastors' College, the Society—and has lately added to these the direction of the new British auxiliary established to support the work of Stockwell Orphanage, the Colportage Pastors' Seillons in France.

It might be that a life so full would leave little space for authorship, but a growing library of books bears Mr. Thomas Spurgeon's name, beginning with "The Gospel of the Grace of God," issued in 1884, and continuing with "Scarlet Threads and Rite of Blue," "Down to the Sea," "God Save the King," "Light and Love," and works to the recent issues of his father's "Pictures from the Pilgrims of Progress," compiled and edited by himself, in addition to the production of which volumes Mr. Spurgeon now edits the "Sword and Trowel."

Nor is Mr. Spurgeon so absorbed in his own labors as to lose sight of the affairs of national life. The temperance cause has no more zealous advocate. The Education Acts have no more unswerving opponent. At Hyde Park and the Albert Hall he took his part. In the Passive Resistance movement he is a leader.

AS A PREACHER.

What is his rank as a preacher? It is a high one. With pleasant flowing speech, and natural gestures, he delivers sermons which bear the mark of careful preparation both of head and heart. Saturated with Scripture and ever exalting Jesus, his messages are in them the power which only truth can give. In chaste language, often rising into eloquence, he sets forth the love of God to sinful men, and with a confidence born of experience points the guilty to the cross. Now and then a flash of genial humor lights up a passage and relieves the tension of the audience, but the serious purpose of the speaker is never lost, and the theme sweeps on with gathering impressiveness to the final appeal.

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The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1903. Table with columns for routes (Lv. Selma, Ar. Montgomery, Lv. Montgomery, Ar. Opelika, Lv. Opelika, Ar. Atlanta) and times for different train classes (44, 54, 77, 87, 97).

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Birmingham Notes

There were two good services Sunday at Jonesboro and pastor Percy C. Barkley preached at both and also at Bessemer Pipe Shops in the afternoon.

At East Lake Dr. Shelburne preached on "The Model Church" in the morning and "More Than Signs" in the evening.

Pastor J. L. McKenney preached both morning and evening at McElwain Church Sunday to good congregations. The prospects for future work is encouraging.

The news from Ensley is that Brother Provence had an excellent meeting by Dr. Dawson. The pastor baptized about twenty-five Sunday many more were added by letter.

The Woodlawn pastor, Dr. Blackwelder filled his pulpit at the morning service, but he had Dr. W. B. Crumpton at night who preached an interesting and helpful sermon.

Dr. W. B. Crumpton called and reminded the conference in an urgent way of the necessity of making an extra effort to bring up the Home and Foreign Mission collection above the average as others are falling far below.

Pastor L. M. Bradley preached to full congregations at both hours at his church at Avondale. "Turning the World up Side Down," Acts xvii, 6 was his morning theme and at night from Matt. viii, 34 "Rejecting Christ," and received two members.

Rev. L. A. Connell called in at the office and tells of the progress of the work at Warner Mines. The church there called him as pastor last Sunday. They are now talking of building in the near future. Brother O. O. Dobbs preached there Sunday night.

There was special services at the First Church in the interest of missions, and Rev. W. B. Crumpton preached in the morning taking a collection amounting to over \$350.00 for home and foreign missions. Pastor A. J. Dickinson received four members into the church.

Brethren Blackwelder and Shelburne make good reports of the B. Y. P. U. Convention at Huntsville, saying it was the best had so far. North Alabama was well represented and the spirit of denominational loyalty enthused everyone.

Dr. H. A. Tupper of Brooklyn, N. Y., is assisting Dr. A. C. Davidson in a protracted meeting at South Side Church, and Sunday preached three times, morning, afternoon and evening. One was received for baptism. The meeting will continue this week services at 3:30 and 8 p. m. each day.

The South Side is trying to bring their mission collection up to \$1,000.

All were glad to have a visit from Dr. H. A. Tupper of Brooklyn, and hear him tell of his great undertaking there and how his church has grown and developed into such a great institution for work and how they are planning for yet greater things when their new building is completed. It is a two-

hundred year church and up to the mark.

Brother S. O. Y. Ray reports a visit to Shades Valley where he preached at 11 a. m., and says it is one of the best country churches in our district. Pastor Henson has a strong hold on them. He preached at East Thomas at night and says Brother Dodson is doing a good work there. Two men were received on profession of faith. Here is crying need for a house of worship.

Rev. J. L. McKenney read a most excellent paper before the Ministers Conference this week on "The Young People in Our Country Churches." It was well received by all who heard it.

Rev. O. A. Bramber was in attendance at the conference. He is helping Brother Smith at Park Avenue in a protracted meeting this week.

Fountain Heights Church had an unusual good day. Brother A. Icyda, a native of Japan, occupied the morning hour with a very helpful and interesting discourse on "What Christianity has done for Japan in the last twenty-five years." It was followed by a good collection for Foreign Missions. Pastor Walter S. Brown preached at the evening service on "Baptists as World Missionaries."

A protracted meeting will begin at Brighton next Sunday with Rev. J. D. Ray assisting pastor Barkley.

It is always very encouraging and helpful for the pastors and workers of the district to drop in and lend a hand at any of these meetings that are being held in the easy reach by trolley cars. Not only does he give appreciated help, but gets an uplift himself that stays with him. Go to all of these meetings that you can brethren and take some one with you.

Pastor O'Hara reports two good services at Wylam and received one member by letter. His morning topic was "Sealed with the Holy Spirit," Eph. i, 13 and in the evening "Hearing and Obedience."

There was an "All Day Singing" at Park Avenue Church Sunday by the Jefferson County Association. Rev. O. A. Bamber began a protracted meeting, aiding pastor E. Lee Smith, and preached at both hours to fine congregations. The meeting will go on during this week.

The Ensley Church had a fine day Sunday. Large congregations were present at both morning and evening services. The pastor preached in the morning on "The Death of Self," and in the evening on "Neglecting the Great Salvation." Three received for baptism and one on statement. In the afternoon at a special service the pastor spoke to a packed house on "The Meaning of Baptism" and baptized twenty-three young people. Brother Provence is in Alexandria, Louisiana, this week, assisting in revival services.

The meetings at the South Side Baptist Church are growing in interest daily. Sunday, Dr. H. A. Tupper addressed the Sunday school at 10:30 o'clock and preached at the regular morning hour. He gave a chalk talk to the children at 3:30 p. m., and in the evening a very large audience greeted him.

His sermon in the morning was a most masterly one on the subject: "The Hidden Mystery of Salvation." The large congregation was held spell bound by his matchless eloquence and logic and the impression made was most profound. There was quite a large gathering of the children in the afternoon to listen to his chalk talk on "Christ, the Good Shepherd." Much interest was created, the idea being most clearly set forth and being somewhat out of the usual order of talk. He was given the most earnest attention.

The interest at the evening service was intense and the church was crowded. Dr. Tupper will give a Bible reading at 3:30 o'clock this afternoon and every afternoon this week at the same hour. He will preach this evening at 8 o'clock, and every evening this week. He is a most entertaining and captivating speaker and Birmingham is fortunate in having the opportunity of listening to such a gifted divine.—The News.

PERSONAL.

Rev. E. Pendleton Jones has accepted a call to Hampton, Va.

The meeting conducted by Rev. W. S. Pickard, D. D., of Lynchburg, Va., at Citadel Square Baptist Church, Charleston, was greatly blessed.

Pastor I. A. White, of Cuthbert, preached on "Civic Righteousness" on the fourth Sunday in March. It was a timely subject and a strong sermon.—Christian Index.

Dr. J. F. Purser, West End Church, Atlanta, is happy. His noble Church furnished the Home Board with money for a church lot in Cuba. Every Baptist Church on the Island needs a house of worship. The first thing is to get a good lot. Prices are rising rapidly. We must not wait.

Rev. John A. Wray, late of Milledgeville, Ga., passed through Richmond on Saturday, en route for Alexandria, where he begins his pastorate on Sunday morning. We heartily congratulate the Alexandria people on securing the services of this gifted young preacher, and we rejoice at this new and valuable accession to the brotherhood of Virginia preachers.—Religious Herald.

We had a pleasant visit last week from Dr. B. D. Gray, who came to Louisville to address the seminary missionary meeting. He is enthusiastic over the work of the Home Board and is deeply impressed with the needs of that work. Up to date Kentucky leads all the States in contributions to this Board, but all the States, including Kentucky, are far short of the mark.—Western Recorder.

Roger Williams, the founder of the Rhode Island Colony, in his day received from the Indian Chief Mientunani a tract of land of about one hundred acres, which remained in his family until the death of his great-great-granddaughter, Miss Betsey Williams, who left it by will to the city of Providence for a park to be named in honor of her ancestor. The small house on it which had been occupied by her father, and perhaps her grandfather, has been converted into a convenient resting place for ladies visiting the Park.—Word and Way.



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By a Minister's Wife.

"We are going to look out for a minister this time who has a wife that can work," declared the sewing party leader, as she snapped the thread with a triumphant glance at the workers assembled, several of whom were new comers. "The last we had was always ill, and the one before had so many children she could never find time; but we are going to be careful how we choose now. A minister is worth as much again in these days if he has a first-rate wife!"

"At how much?" queried one of the strangers softly. For she was going to be joined in matrimony to a minister in the sweet by-and-by, though no one present knew her secret.

"How much a year? Why, of course we pay our minister. I never heard yet of a church paying his wife as well."

"But they do in other professions—school teaching, for instance. If the wife helps she is paid, and you say he is worth double."

"Ah, well, this is quite different. A minister's wife is expected to help. At any rate, our's will be."

The claim is not always so frankly expressed, but it is none the less tenaciously held in hundreds of churches that a minister ought to come provided with a curate-in-chief, who shall work and plan and perhaps suffer on behalf of the community without fee or reward. The young women's class? Of course she will take it! The mothers' meeting? She will keep the books and cut the calicoes and adjust differences, and inculcate thrift, other virtues mothers should know and do.

Is a tea meeting in prospect? Workers in abundance, even in the smallest churches will come forward cheerily to "cut up," but the responsibilities of China and supplies will fall on the minister's wife. Is there a debt on the chapel, or does the school room need renovation? And what school-room does not? She must sit serenely in the church meeting and hear some bachelor brother airily propose a "sale of work," and other male persons carry it by acclamation, while her heart sinks to the whereabouts of her shoes at the prospect.

The begging letters for materials—the sewing parties where it will be her bounden duty to keep gossip out and peace and pleasantry in the endless planning and stitching of garments that will be sold perhaps for less than the worth of the fabric, she knows it all, and knows too, that however devoted the workers may be, hers will be the burden and heat of the day, and many a night as well.

Does the minister, (being human) sometimes shrink from the evergrowing claims of pastoral visitation? She will be shown on the cottage almanac exactly when he called last, or when he passed them by, and her own shortcomings will be darkly hinted at in the remark that "Mrs So and So, the vicar's wife is always in and out and that kind when there is anything the matter."

Teaching, money raising, visiting and platform work all must find the minister's wife ready, efficient and serene, and this in addition to the home claims that mean so much where possibly children are many and shillings few. The effort, to make both ends meet and tide over to evolve fare for the family

that shall be guiltless of all extravagance, to keep washing day from penetrating to the sacred precincts of the study and to cure baby's bronchitis without a doctor's bill; these things are done in many a minister's home, and done lovingly and well through to some days and years.

The love that prompts them is its own sufficient repayment.

To keep the minister's heart unclouded from his own labors, to feel that she can occasionally give him a point for a sermon or a story to fit the text, to pray fervently for him and with him when things are difficult, to share his joy when souls are coming home to the Father, these things ought to make any manse mother blessed among women and to be a home maker of this sort is vocation enough in life.

"She is my wife and not yours," declared one minister valorously to the church assembled at his recognition services. For her husband's sake and for Christ's sake a wife who is a true helpmeet will be sure to labor much in the Lord, but no church has a right to demand her toil unless the finance committee has added somewhat to the stipend on her behalf.

That day is not yet; the most daring of deacons would scarcely suggest such an innovation; but if her work be worthy, why should not a trifle be added to his income?

It would make all the difference in the world in many a minister's helpmeet.—The Lutheran Evangelist.

New York, March 31.—Copies of the first book of accounts kept by John D. Rockefeller, Sr., were distributed to the members of the Bible class of his son at the Fifth Avenue Baptist Church.

The volumes looked like miniature records from a business office, and on their covers bore in gilt letters the legend "First Ledger of a Successful Man of Affairs." They were six inches long by five in width, and the binding was yellow with backs and corners of red.

His expenditures, his regrettable extravagance in buying a \$2.50 pair of gloves when mittens would have sufficed, his orderly distribution of surplus pennies to charity, and the story of his accumulation of his first \$1,000 were set forth.

Young men reading the ledger could be seen for blocks after the close of class instruction, and the first edition is nearly exhausted. Here are some extracts:

I was trained in business affairs and I learned how to keep a ledger. The practice of keeping a little personal ledger by young men just starting in business and earning money and learning its value is, I think, a good one. It is more than forty years since I wrote what this ledger contains."

Here Mr. Rockefeller extracted a book from his pocket, carefully enveloped in wrapping paper.

"I believe it is a religious duty to get all the money you can," he continued, "fairly and honestly, keep all you can, and give away all you can."

"I have told you before what a pleasure this little book gives me. I dare not let you read it through, because my children who have read it say that I did not spell toothbrush correctly. But then you know we have made great progress in our spelling. I have not seen this book in twenty-five years. It

does not look like a modern ledger. But you could not get the book from me for all the modern ledgers in New York, nor for all they would bring. It shows what I received and what I paid out during my first year of business.

"It shows that from September 26, 1855, until January 1, 1856, I received \$50, and out of that I paid my washerwoman and the woman I boarded with and I saved a little money to put away."

"Among other things I found I gave a cent to the Sunday school every Sunday. I also was giving to several other religious objects what I could afford to give regularly, and it has been a pleasure to me all my life to do so."

"I had a large increase in revenue the next year. It went up to \$25 a month. I began to be a capitalist and had regarded myself then as we regard capitalists now. I ought to have felt like a criminal because I had so much money, but we had no trusts or monopolies then."

"I paid my own bills and always had a little something to give away. In fact, I am not so independent now as I was then."

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Notice of Commissioner's Sale.

In pursuance of, and in accordance with the terms and directions of a Commission, issued and addressed to the undersigned, by the Honorable J. P. Stiles, Judge of the Court of Probate, in and for Jefferson county, State of Alabama, bearing date the 28th day of March, 1904, I will proceed to sell to the highest bidder, for cash, at public auction in front of the Court House of said Jefferson County, State of Alabama, on Monday, the 2d day of May, 1904, at 12 o'clock, noon, all the following described lands, to-wit: The west half of the southeast quarter of Section Thirty-Six, in Township Fifteen, Range Five, west, and lying and being situated in Jefferson County, State of Alabama, and containing eighty acres, more or less; which said lands are to be sold under the decree of said Probate Court, for the purpose of a division between and among several owners thereof, who are as follows, to-wit: William Bibby, William C. Lantrip, John M. Lantrip, Thomas C. Lantrip, James M. Lantrip, Allen E. Lantrip, Malissie J. Lantrip, Francis T. Lantrip, Sarah E. Lawson, Julia A. Blackburn, Narcissa C. Griffin, and S. W. Miller.

John D. Strange,
Commissioner.

Russell & Lewis, Attorneys.

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The Yellow Peril.

By William Ashmore.

This designation just now being blown up into a huge bugaboo by certain interested parties is said to have originated in the exuberant fancy of Kaiser William. "Made in Germany" is the stamp it should bear. But was it at the time of its gestation the expression of a real peril or was it a cloak—a rallying cry—for such nations as were willing to enter into a league to despoil China and also an excuse for the plotting they were engaging in? In reply, it must be said there was some little of the former, depending however entirely on the way the so-called "peril" is defined, and a conspicuous deal of the latter already so apparent as to need no definition or explanation.

"The Yellow Peril" against which warning comes at this time simultaneously from St. Petersburg, Berlin and Paris, the three "powers" interested in the dismemberment of China, and which have already large ventures therein may be compendiously stated thus:

"Japan and China may unite their forces some day. They will start the cry 'Asia for the Asiatic.' They will drive the foreigners out completely or put them under such humiliating restrictions that continuance in their lands will cease to be comfortable or profitable. There are so many of them that they will be able to overrun Europe and bring it to submission or devastate it utterly. The anti-foreign feeling among them is growing from day to day and gathering bulk like a snowball, to such an extent that when once it is started it will come down on the kingdoms of Europe like an avalanche; once the lust of conquest and the spirit of aggression takes possession of them it will be the portion of the West to take its turn to 'tremble and obey.'"

To take the two parts of the apprehension separately:

1. Is there any danger of another uprising against the foreigners and an attempt to drive them out of the far East and back again to the Ural Mountains or over the sea into the lands from whence they came?

So far as a combination between Japan and China for such a purpose there is no ground of apprehension whatever. Japan has enrolled herself in the familyhood of nations. It is her interest to remain there. She had her quarrels at one time when the territorial law was in operation, but when that was changed and she was put in possession of all the prerogative of sovereignty her ground of offence was taken away. Ever since she has been moving along liberal lines, and has no wish to isolate herself. She will take and give. She will not drive out foreigners but allow them the privileges granted to their own people in the West. Nor is there the slightest fear of any uprising against them in Japan. Nor will she join China in any league to drive them out of China. She knows it cannot be done. She knows it would be a foolhardy thing to try it. She knows it would be against her own interests to see it attempted. The Japanese are not fools in statesmanship any more than they are in war matters. To make common cause with China against Russia, which is the common enemy of them both, is one thing, but

to stir up the Chinese or even support them in an antagonism against such other nations as England and the United States, which are the common friends of both, is another thing. Again, we say the Japanese are not fools.

But now when it comes to the Chinese themselves, the danger of further anti-foreign manifestation is not over. Trouble is not to be apprehended from the Dowager and her party at this time. They will do all in their power to maintain order and grant protection. They know their very existence just now depends on the good will of other nations than Russia and France, and they recognize their immense indebtedness to the tactics of Secretary Hay. Unless the astute Dowager is more insensible than was even the man in Solomon's day who was subjected to his celebrated mortar and pestle treatment, she will cry, "Keep hands off," but her subjects may not be so manageable. Some of them want to stir up strife and turn the tide of fury against the hated Manchee. A crusade against foreigners may in their estimation cut both ways. We are not so certain that Russia would not help it on, and thus help to get other nations down on the hapless Chinese, and give them so much to do at home that they cannot help the Japanese as a unit. It must be owned that they have been wrought up to a pitch of exasperation at their successive losses of territory and power. So take it all in all it is hard to say with certainty what will be the course of the Chinese, but we are confident the Japanese will restrain them in such madness as a general crusade against all foreigners all they can.

2. Is there any danger of a general crusade of the yellow people of Asia against the white people of Europe? Can anything be more absurd than the thought of such an eventuality? Does the Kaiser really fear any such thing? Does the Czar really fear it? Does the French president really fear it? Can any reflecting man in the West have his expectation so completely addled? The great and powerful nations of Europe with all their resources—their navies and their armies—are told they must be afraid of a yellow invasion, and therefore in order to prevent Vienna and Berlin and Paris and Madrid and Rome and London and Edinburgh and forty other great cities being over run with an Asiatic horde, it is necessary to bid Russia God-speed in whipping the Japanese—in getting hold of Manchuria and Corea, and of holding Port Arthur; to wish Germany success in getting ascendancy in Shantung, and to cheer on France in slicing off territory on the south. If these three nations can be upheld in bagging their game, then Europe is safe! Those who are trying to work up American sympathy in this way in favor of the despoilers of China must have an immense under estimate in the ordinary intelligence of mankind. To sum it all up we say that Europe has not the slightest occasion to fear even the shadow of a Yellow Peril. But when China gathers herself together and gets on her feet Russia on the north, France on the south, and still more, Germany in the center, must cease their encroachments, or else in the regions where they now operate they will experience a Yellow Peril which will exceed even the dream of

Kaiser William. It is these three countries that are now working up the "Yellow Peril" and bringing it to fever heat. The China that is to be will take care of herself when her time comes, Japan or no Japan. An ally of Japan she may be and we expect her to be, but a vassal to Japan or Russia, never. Her domestic troubles are not over but her men of brains are learning how."—Wallaston, Mass., Baptist Courier.

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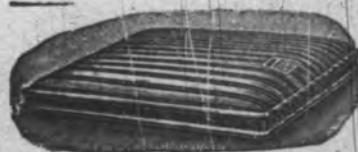
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