

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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## NOTES AND COMMENTS.

Dr. A. B. Campbell's address is now Cordele, Ga.

The Baptist State Convention of Texas will meet at Waco on November 10th.

Rev. S. R. C. Adams has moved to Forsyth, Ga., in order to place his daughters in Monroe College.

"Since 1871 the South has spent \$650,000,000 for public education. Of that sum \$121,000,000 was appropriated to the negro public schools."

"Dr. A. C. Smith, professor of English Literature at the University of North Carolina, has been elected President of the University of Tennessee."

Brother T. W. Harris of Atlanta, will lead the singing in the gospel tent meeting under the auspices of the Southside Baptist Church at 27th St. and Avenue F.

Tables prepared by the Census Office show that the proportion of white children of foreign-born parents who are able to read and write, is greater than that of children of native born parents.

We have landed safe and sound and I feel already a change for the better. Please change my paper from North Birmingham to 817 Walnut Street, Gadsden, Ala. Correspondents take due notice and govern themselves accordingly.—T. M. Woods.

Rev. W. M. Murray of Huntsville, Ala., was in the city last week on his return from Chicago, where he had been spending his vacation, and gave us a pleasant call. He has done an excellent work at Huntsville, and is very popular there.—Baptist and Reflector.

The Catholic bishop of Nashville has issued an order forbidding Catholic parents from sending their children to public schools on pain of excommunication. Now if we will follow up this order with another forbidding Catholics from teaching in the public schools he will at least be consistent.—Baptist and Reflector.

Very many of the English Nonconformists voted the Tory ticket at the election of Parliament in a jingo spirit against the Boers. Now the Nonconformists have called for a day of humiliation and prayer against the brewers' bill which the Tory government is forcing through Parliament.

There has been much speculation as to what the new Masonic magazine, The New Age, was to be like. Now that the third number lies before us, probably the most pleasurable surprise about The New Age is that it looks just like any other fine literary magazine of the Scribner and Harper class, and is wholly unlike the ordinary run of fraternal publications.



REV. T. M. THOMAS AND WIFE.  
Recently Married, who go as Missionaries to China.

## NOTES AND COMMENTS.

"Dr. George Cooper, late pastor of the First Church, Richmond, Va., who has been temporary pastor of the First Peddie Memorial Church, Newark, N. J., during the absence of the Rev. Charles H. Dodd in Europe, has endeared himself, not only to the members of that church, but to many other residents of that city."—The Examiner.

An exchange grinds out the following: "His horse went dead and his mule went lame and he lost six cows in a poker game; then a hurricane came on a summer day and blew the house where he lived away, and the earthquake came when that was gone and swallowed the land where the house was on; then the tax collector came around and charged him up with the hole in the ground."

The Russian Baltic fleet has again started for the Orient. This fleet is constituted as follows: The battleship Souvaroff, Vice-Admiral Rojestvensky's flagship; the Navarin, Sissol Veliky, Borodino, Alexander II., Orel, Oleg and the Osliba, Rear-Admiral Voelkersam's flagship; the cruisers Admiral Nakhimoff, Dmitiri Donskoi, Aurora and the Almaz, Rear-Admiral Enquist's flagship, and several torpedo boat destroyers.

The Czar's son was "christened" with great pomp, by immersion, in accordance with the rule of the Greek church. Some pseudo-philologists in this country, had they been there and seen the beautiful garments of the babe, would have been likely to ask, "To what purpose is this waste?" They could tell these Russian priests that if they understood Greek they would not practice immersion, and the christening robes would have escaped damage. But the Greek church knows Greek.—Examiner.

## NOTES AND COMMENTS.

Russia's national debt is about \$3,500,000,000, and that of Japan about \$280,000,000. Russia's national debt is therefore about twelve times as large as that of Japan. The annual interest on the Russian debt is about \$150,000,000, and that of Japan only \$13,000,000. The interest on the Russian debt is thus about three-fourths as much as the entire Japanese debt.

Rev. W. J. E. Cox, of Mobile, Ala., with his wife and children, has been summering in Virginia, and recently brightened our office with a brief call. It is mortifying to see how happy this "exile" is in his Alabama home. But let St. Francis Street keep a close watch on him for Virginia has a great way of calling her sons back home.—Religious Herald.

The last published minutes of the Methodist Protestant Church give that denomination 1,551 ministers and 185,445 members. The number of churches is 2,242; parsonages, 599; and Church property valued at \$6,327,334. During the four years just closing there has been a loss of 31 Sunday-schools, but a gain of 1,442 officers and teachers, and a gain of \$4,977.65 in Sunday school collections.

Notice has already been given of the resignation of Dr. Jno. G. Harrison, of Tattall Square church, Macon. His connection with this church as pastor will close between now and the first of January. By that time the Sunday-school room and the tower will be completed. Dr. Harrison expects to spend a year or more touring in Europe, Egypt and Palestine, and taking courses of study in some of the best European universities. His many friends in Georgia will be delighted to have him return to his native State after he has accomplished his purposes.—Christian Index.

## NOTES AND COMMENTS.

Rev. G. B. F. Stovall is assisting Brother Page, the pastor at Scarles, in a meeting.

The latest compilation of Jewish statistics gives the whole number of Jews in the world at nearly 11,000,000.

Recent reports from Constantinople are to the effect that the Armenians, driven to desperation by Turkish massacres, are standing their ground, and that a band is successfully resisting the attack of Turkish troops.

The Republic of Panama has made arrangements to have its silver money coined by the United States mint at Philadelphia, and the work will be begun as soon as the dies have been made, which will be some time in October.

Rev. Jno. E. Briggs, who has been engaged in evangelistic work under the auspices of the State Mission Board, of Georgia, has accepted a hearty and unanimous call to the pastorate of Capitol Avenue Church, Atlanta.

It is with deep regret that we record the death on last Friday of Bro. J. G. Hall of Clinton. He was walking along the railroad track on the way from L. home to town. He stepped off the track to avoid a train, and after it passed got on the track again, when he was struck by an engine following closely behind the train and which he had not observed.

The meeting house of the First Baptist Church of Beaumont, recently finished at a cost of \$50,000, is the largest Baptist church building in Texas. It has a total length of 116 feet and a breadth of 81 feet, and has a seating capacity of 3,000, by converting the various Sunday school rooms and parlors into one great auditorium.

Travelers returning from Egypt with sacred scarabei, which their guides found in the sand, and which must be centuries old, will be interested in knowing that a Connecticut firm manufactures these scarabei for the tourist trade. They are carved and even chipped by machinery, colored to simulate age, and shipped in casks to the Moslem dealers in Cairo.

North Carolina is Dr. Len. G. Broughton's native State; Raleigh is his native city; and Wake Forest College his Alma Mater. He began life at Reidsville. Was there called to preach. His first pastorate was at Winston-Salem. We have a natural interest in him. Last week we learned that he had been invited to supply for September and October one of the foremost pulpits in the world—Westminster Chapel, London, of which Campbell Morgan is pastor. This is indeed a considerable recognition, easily surpassing any ever received by a North Carolina minister.—Biblical Recorder.

## OUR SERMON.

By Rev. H. W. Williams.  
Opelika, Ala.

### GAMBLING.

A Sermon preached by Rev. H. W. Williams, pastor of the Opelika Baptist Church, in the regular course of his ministry, and furnished for publication at the request of Rev. W. B. Crumpton, D. D.

"Provide things honest in the sight of all men."—Romans 12:17.

There are many reasons for honesty as a life principle which should appeal to non-Christian as well as to Christian men; for that "honesty is the best policy" is as true for the unbeliever as for the Christian. There are arguments against gambling to lead any sane man to abstain from its practice, even though he may be an atheist. Then to these arguments are added still stronger ones which ought to appeal to the professed followers of Christ.

It is not expected that the question of right or wrong shall have any weight with men who do not believe the gospel. So the part of this discussion of the subject of gambling which concerns the distinction between right and wrong is not intended for worldly people, but only for those who believe in the Bible, in the God of the Bible, who is one day to judge every man according to the deeds done in the body, and meet out to every one his just reward, whether it be good or evil.

That we may proceed fairly with the discussion let us first settle on what gambling is. As defined in the latest editions of standard dictionaries, to gamble is "To play at any game of hazard for a stake; risk money or anything of value on the issue of a game of chance, by either playing or betting on the play of others; hence to engage in financial transactions or speculations dependent for success chiefly upon chance or unknown contingencies." It is easy to see that under this definition fall all kinds and forms of betting, all playing of games for stakes, whether their value be great or small, the turning of wheels of chance, all forms of what is known as raffling, "a contract to pay at a certain future time an amount equal to any rise in the market price of any article of commerce, in consideration that the other party will pay the amount equal to any fall," which embraces all dealings in cotton or grain or stock futures. That this is a fair and accurate definition of gambling appears from the fact that the words which I have used have been adopted by the various courts of almost every State in the Union in defining gambling, and all of these forms of gambling, by both constitutional and special Acts of every State Legislature, have been declared subversive of the public good, and have been prohibited by law.

Every form of gambling included in this definition has one underlying principle. It is the obtaining of something for nothing. There can be made no distinction between this principle and that which forms the basis of every other form of stealing and robbing. We sometimes have to discover the principle of a practice to determine its moral character. There is no way to

insay my proposition that the object in gambling is to get something for nothing, and of course this something is to be forfeited by another owner without any value received. That such owner is bound by an agreement between himself and the winner to make this forfeit if the chance falls in a certain way does not give the winner a just right to the stakes. This fact is clearly recognized by our courts of justice, for a man who loses in a game of chance or in a gambling contract to another can sue in the courts and recover his loss, although it may be shown that the loser had agreed to lose if the chance went against him. The only difficulty here is for gamblers to see that such a law is just. But such a difficulty is not new, nor confined to this class of law-breakers. All law-breakers denounce the law which they violate. And here appears one of the baneful effects of disregarding any known law; it perverts and ultimately destroys the sense of justice. It will be a sad day for any community when law-making shall be left to law-breakers. No common-wealth can afford to let gamblers pass upon the justice or injustice of its laws. The dishonest principle which underlies their practice disqualifies them for judges.

It is characteristic of those who attempt to justify gambling to be faulty in their discriminations. They will compare gambling to other things and declare them the same even when there is a clear difference. They are in the habit of saying that there is no difference between buying and selling real articles of merchandise on a calculation of a rise or fall in the market value and a contract to pay or receive the difference between the market values of certain commodities accruing between certain specified dates. Of course speculation enters into each transaction, but in the one case it may be entirely legitima, based on sensible calculations, looking to the profitable investment of money that becomes useful by being put into circulation; while on the other hand speculation may be based on uncertain chance, dealing with entirely fictitious values, and have no other object except the rapid accumulation of money without giving anything in exchange for it. Between these two forms of speculation there is all the difference between honest and honorable business transactions and pure gambling. There are those who seek to justify gambling by saying that everything in the future is dependent on chance, and that what is commonly called gambling does not differ as to its principle from any other form of investment of either money, time, or labor; that the business of farming is pure speculation, in which the profit or loss to the farmer depends upon chance. But in this case an honest

mind readily discerns that any profit that accrues will not go beyond the amount of labor expended, and is only a matter of receiving wages for service, and every one except an atheist should know that the matter turns more on the intelligent providences of God than upon any other thing, or even upon all other things except the industry of the farmer. The farmer reasons from the strongest probability, which is based upon the universal experience of the past, or what is known as the laws of nature, which makes his hope of reaping a crop scarcely more a matter of chance than that the sun shall rise tomorrow, or that the seasons shall follow in their course. There is a vast difference between calculating on the succession of spring, summer, autumn and winter, and calculating on the probable rise or fall in the price of cotton within the next sixty days. There is also a vast difference between toiling on a farm in the cultivation of a growing crop and sitting down in a "bucket shop" and trying to guess in such a way as to scoop the hard earnings of the tillers of the soil, and anyone except a gambler readily perceives the difference.

To speculate originally meant to look out from a watch-tower, then to view things of the future from the vantage of superior reasoning power along with a large collection of confirmed facts. Here is a case in which a highly respected word by bad association has been corrupted and disgraced. It must be a very inferior mind that does not look somewhat into the future and plan events, using what is known as the common course of nature as a basis of his reasoning. But all fair thinking people ought to distinguish this from gambling.

Having thus defined gambling, and differentiated it from other things in which is found an element of speculation, it ought not to be hard to prove to any reasonable person that gambling is wrong and ruinous and should be abstained from by every sane man.

The first and highest argument against this practice is that it is wrong, which is saying that it violates God's law. It is admitted that this argument, although the strongest possible, does not appeal to anyone who does not believe in a just and sovereign God whose dependent and responsible creatures we are. There is such a class of people, and to it a majority of gamblers belong. But with any man who is not an atheist this ought to be sufficient reason for abstaining from gambling.

Some poor perverted mind inquires, "Wherein is it a violation of God's law?" Well, it is a violation of the eighth commandment of the Decalogue, which says, "Thou shalt not steal." It is opposed, also, by my text, which says, "Provide things honest in the sight of all men." It is further prohibited by the inspired apostle, who said, "Let no man seek his own, but each his neighbor's good." It violates half of the whole law, which is summed up in the expression, "Thou shalt love thy neighbor as thyself." It repudiates the wisdom of inspiration which says, "They that will be rich fall into temp-

tation and a snare, and into many foolish lusts, which drown men in destruction and perdition;" and also, "He that maketh haste to be rich shall not be unpunished." Of course gambling is a plain case of an attempt to get something for nothing, which is stealing. It is always an attempt to grow rich quick. The desire of every gambler is that he shall win and his neighbor lose. He is unaffected by seeing his victim reduced to poverty, showing that he does not love his neighbor. He does not even take it to heart when his victim goes out and commits suicide. It is a common thing in gambling dens for one man to be knocked on the head until he dies, and his companions to continue gambling while the ambulance is summoned to take the dead body away. The spirit of gambling is concentrated selfishness, and is foreign to all humanity, to leave unmentioned its antagonism to all Christianity.

With these facts plainly in view who can be such an idiot or devil as not to admit that gambling violates the laws of God? And who can afford to bid defiance to such a just and powerful Judge? No man can do it and prosper. The day may not be yet when God's judgments are seen to flash forth upon those who mock Him by openly violating His law, but so dependent upon the providences of God are all His creatures, and there is such intrinsic power in the law itself to effect just rewards for its keeping and punishment for its breaking, that no hope to escape finally the holy wrath of God if he defies that wrath by hating His law.

But there is another argument against gambling that ought to appeal to every citizen of a civilized country, whether he be an atheist or a Christian, a Jew or a Gentile. It is that gambling is a violation of the laws of every commonwealth of this country. Any form of gambling is a violation of the laws of Alabama. I first thought of making extracts from several of our laws, and various rulings by the Supreme court, that would clearly prove my statement on this point true. But I found this would crowd out of my sermon some other things that ought to be said, or would make it too long for your kind patience. Suffice it to say that I have examined these laws and rulings of the Supreme court, and know that I speak accurately when I say that every kind of gambling included in the definitions given in the first part of this discussion is forbidden by our State laws. These laws have been amended, and additional Acts have been added, from time to time, as the efforts of the gamblers to evade the law have increased. Even today these laws are evaded by those who gamble in cotton futures. Gambling contracts in cotton futures are so drawn that they have the appearance of bona fide dealings in the real commodity, while it is generally known, and has been often proven by the testimony of witnesses in court, that these contracts do not contemplate any handling, or even the existence, of actual cotton, and are nothing more than wagers on the chance differences in the future price of this commodity.

(Concluded next week.)

## Correspondence.

### GLENWOOD SPRINGS.

There is a town of 1,500 inhabitants in western Colorado, twelve hours' ride from Denver. This romantic spot is named Glenwood Springs. It is situated where the Roaring Fork and Grand Rivers meet, on a sloping plateau shut in on three sides by steep mountains whose summits are fully half a mile higher than the valleys below. The altitude is 5,800 feet—a favorable one for invalids. The scenery is varied, including some of the grandest rivers and hill views in Colorado. For days and weeks together the deep blue sky remains unclouded by a cloud.

What nature left undone, man has provided, so that today the place stands as one of the most elaborately and perfectly appointed in its preparation for tourists that can be found anywhere. Nature by choosing a charming glen where the canon of Grand river broadens into a little valley, as the place of escape for a remarkable group of hot sulpho-saline springs, which bubble out of the hills on both sides of the river. There are some fifty of these thermal springs, their total flow amounting to more than 6,000 gallons a minute.

The chemical ingredients are such as to have effected marvelous cures in cases of rheumatism, gout and blood affections. The Kissengen springs of Europe cannot compare with the Yampah spring at Glenwood in many important particulars. In temperature the latter exceeds such springs as those at Vichy, Carlsbad Bath, and Teplitz, being surpassed only by Weisbaden and Aix-la-Chapelle.

The water is now bottled and shipped in large quantities. A favorite way of enjoying these waters is by means of the vapor cave bath, where this form of treatment may be taken amid luxurious surroundings.

The bath house itself is perfectly equipped, having been erected at a cost of more than \$100,000. It stands at the edge of the pool, and is fitted with tubs, Roman vapor baths and other appliances for all sorts of bathing.

Long before the white man came, the Indian had learned of the benefits to be derived from the remarkable waters, and had been a constant visitor. Certain caves in which some of the springs occurred afford natural Turkish bath rooms, and were as well favored as the open pools themselves by these earliest patrons.

The great swimming pool covers upward of an acre of ground, is three and one-half to six and one-half feet deep, paved with brick, and is filled by a stream conducted from one of the largest hot springs. The hot water pours in at a temperature of 127, and at a rate of 2,000 gallons a minute, but is reduced to a pleasant temperature for bathing by fresh water from the mountain stream. All winter this pool is available for bathing; and it is a common sight to see people bathing here in the open air in a snow storm, or with the thermometer hovering toward the zero mark.

Those who love nature will find themselves in closest companionship with her in the mountainous environment of Glenwood. "The forest primeval, the murmuring pines and the hemlocks" darkle along the broad expanses of the encroaching hills, but their somber stateliness is lightened by the bright vivacity and vigorous verdure of the aspens stirred into hilarious dancing by the gentlest of zephyrs and rippling into a fantastic foam of foliage when the white surfaces of the leaves are turned upward into view by strong breezes.

All the above you can read in a guide book or railroad folder and perhaps without its making any impression on you whatever, but spend a week there until you know the face of the mountains, and the wind of the streets and the smell of the air and the thrill of the plunge into the water, and you will have something to dream of as long as life lasts. Whenever I think of a vacation my first thought is of Glenwood Springs. I went into the pool the first morning and I remained an hour and after dinner I tried it for another hour and then after supper for still another hour. After awhile I began to put in about six hours a day, but fearing I was overdoing it I asked a gentleman who was trying to sit on the same slippery log with me out in the middle of the pool how many hours he spent in the pool during the day. Here was his regime: He went in at 6 a. m. and remained until 8 when he went out for breakfast and a stroll. In again at 10 a. m. and out at noon for lunch and nap. In again at 3 p. m. and out at 6 for dinner. In again at 8 p. m. and in until the swimming master drove everybody out for the night. I have never seen men, women and children enjoy themselves better in my life than in the great Glenwood Spring pool. I have all my life prided myself on my athletic ability, but when I first saw the toboggan slide I went up the ladder and my nerve failed me. I was in by myself. Gently I descended and turned a somersault into the pool by way of bravado for having lost my nerve. After awhile a little ten year old girl came down in her bathing suit and climbing up the ladder came down headforemost like a shot out of a catapult. My wife had seen me "balk" and had seen the girl do it. It was a question of sink or swim, live or die, and so I tried it and found that shooting the "chutes" was tame sport in comparison.

Frank Willis Barnett.

### THE PHILIPPINE EXHIBIT AT ST. LOUIS.

Alfred C. Newell.

Exhibits in the Commercial Building. The Commerce Building, which faces the Plaza Santa Cruz, contains both imports and exports; the principal exports are cigars and straw hats, and, of course, hemp in all its forms; and the leading imports are cotton, cloth and canned goods. Perhaps one of the most interesting things in the collection of manufactures is sugar. The exportation of sugar during the year ending December, 1903, amount-

ed to 181,000,000 pounds, valued at \$3,320,000.

It is a noteworthy fact that drunkenness among the Filipinos is very rare. Few of them have the habit of indulging in intoxicants or stimulants. Because of the climate and on account of the bad roads, as a rule the Filipinos do not like to walk. They go about in odd-shaped vehicles called "carromattas." In the Commerce Building can be seen samples of their saddlery and harnessware. With the harness exhibit are also shown trunks and traveling bags, which will serve to interest those who care to investigate the tastes of the people.

In the import exhibit there are shown samples of almost all of the principal imports, and probably the most magnificent display of textile samples which has ever been shown at any Exposition.

#### Work of Native Women.

In sharp contrast with the almost primitive methods of farming and mining, is the work of the Filipino women, shown in the Manila Building on Plaza Santa Cruz. Built after the Spanish fashion, with bulging iron frame work in front of the windows and a large court yard, it is an inviting spot on the hottest days. Instead of glass windows, shells are used in the windows. These shells are found in large numbers in the southern islands. They keep out the heat of the sun, but let in the light. In this building is displayed the woman's work of embroidery, weaving, wood carving, and the light, fluffy cloths of jusi and pina, which make you almost want to move to Manila for the pleasure of wearing them. There is a large picture of a fire in Manila, painted by a fourteen-year-old school boy. It shows American fire-engines being drawn through the streets. When the Exposition was first proposed, clubs of native women were organized, and committees got together to make their best efforts at sewing and embroidery. In artistic finish, carefulness of design and thoroughness of execution, the work of the women of the islands makes the crude and primitive undertakings of the men in many lines of work cheap. A group of Manila women shows a large American flag woven of many small pieces of colored cloth.

Matting of various designs is another example of their handwork. In this building may be seen a round narra table, cut from one gigantic log. It measures nine feet five inches in diameter, and about it are placed fourteen finely carved dining room chairs of rough narra. An old-fashioned bed with four posts handsomely carved is the contribution for Exposition purposes of a wealthy Filipino woman. These women were eager and proud to make this showing of their work, and an inspection of the Manila Building will convince you that their endeavor was worth while.

#### The Ethnological Building.

West of the Government Building and overlooking the Bagobo Village is the Ethnological Building, a low edifice with cloisters like a convent. In the center of the court yard is a tall

tree, and perched among the branches is a bamboo house, the home of a Lanao Moro. These Moros frequently live in tree houses. They are the lowest order of their tribe. Originally the houses were built in the trees to escape from wild animals, and attacking parties of hostile tribes, who could be more easily resisted from this lofty eminence. The Ethnological exhibit, collected and arranged by Dr. Albert Ernest Jenks, Chief of the Ethnological Survey of the Philippine Islands, is an interpretation of the habits and life of the Philippine tribes. The lower floor of this building is devoted to the Igorot, their various sub-tribes, the Moros, Bagobos and Negritos. The Igorot and the Moros are of Malayan extraction, but the Negritos, the aborigines of the islands, are a puzzle for students of anthropology. These people are true savages. They wander through the dense mountain forests in search of daily subsistence. The lowness of their culture is manifested in the simplicity of the things they make and use. The Igorot exhibit occupies the north wing of the building. The chief ambition of the average Bontoc Igorot is to receive from the chief of his tribe a kind of bamboo crown, decorated with the crimson beak of a big bird. The Igorot qualifies for his adornment when he has taken twenty human heads. Except for their breech-clouts, the Igorot wear no clothes. As a substitute for pockets, they wear a dinky little hat of straw, tied to the bushy shocks of their shining black hair.

The work of the Moros shows decidedly Spanish influence. These Mohammedanized people include Lanao, Mangundanao, Yakan, Samal, Sulu and Moros. Breastplates and armor made of the horns of the carabao, and linked with brass chains used by the Moro, are shown. The exhibit of weapons of this tribe includes the kris, a shining curl of steel, very wicked looking; the straight kris and the bolo, a short sword like the Cuban machete, and used for hacking rather than thrusting, is to be seen in numbers. In making hammered brass boxes, crude musical instruments and in weaving gay blankets and in making inlaid silver handles for their knives, the Moros show great skill. These Moros had the advantage over the milder people of the north, because they had gunpowder and firearms of a crude kind from the times of earliest historic record. For years the Samal Moros were the terror of the seaports of the entire archipelago. It should be understood, however, in visiting this building that the present culture of the people of the Philippines must not be read from the ethnological record of the wild races. They represent only about one-seventh of the entire population of the islands, and their culture is almost entirely of their own development.

#### Agriculture of the Islands.

Probably in no other building are the wonderful resources of the Philippines so forcibly demonstrated as that in which the agricultural display is made. This is a wide structure of

Continued on page 8)

Sunbeams.



Dear Mrs. Hamilton:

Our Sunbeam Band has been disbanded for several weeks, but we have reorganized and the past two Sundays our work has been real encouraging. Please send me the program and blank for report, and hereafter I will send you a monthly report of our work.

Very respectfully,  
Tillie Rutledge.

Phoenix, Ala., Aug. 24.

Dear Mrs. Hamilton:

I wish you would please send the Sunbeams a program for every Sunday. We have a very good Sunbeam now, with 45 members. Mr. Stewart and Miss Noma lead in the Sunbeams. Louis Mayes is president and I am secretary and treasurer. I am trying to help and if every one will do his or her part we will have a good Sunbeam band. Last Sunday we had a very good meeting, and I hope they will keep on that way. I will be much obliged if you will send the programs as soon as you can.

Your Sunbeam,  
Addie Ree Jones.

Columbus, Ga.

Dear Mrs. Hamilton:

I thought I would write you a little letter about our Society. We have about 56 members now. About two weeks ago we elected new officers. We sent \$10.00 off for missions and paid for the church rugs. They are going to have electric lights here and the Sunbeams are going to try to raise \$10.00 to help pay for the electric lights at the Baptist church.

Your little Sunbeam,  
Roland Adams.

Jackson, Ala., Aug. 27.

Dear Mrs. Hamilton:

Our Sunbeam Band is growing fast. The children said they were going to help Miss Willie Kelley all they could; thought it was so good of her to go to the poor Chinese and teach them and that they were going to work for her. They love to hear stories of the Chinese. I want you to help me all I can to teach them. Yours in Christ,

Mrs. Beulah Rogers.  
Clayton, R. F. D. No. 3.

Dear Mrs. Hamilton:

Will you please send us some new programs and one or two cards. We have nearly all the little stars punched

out of the two cards you gave us. Shall the treasurer send the money to the Foreign Mission Board or where? Our Secretary says she has written you for programs but perhaps her letter did not reach you. Mrs. Hamilton, my Sunbeam Band has been greatly blessed during a revival recently held here. Several of the little Sunbeams were already Christians, but now almost all of them are. Among those who were converted and joined the church was our president, Miss Carrie Fields, so now I know that I am to have a very bright Sunbeam Band.

Sincerely,  
Stella Nethery.

Fackler, Ala., Aug. 23.

Dear Mrs. Hamilton:

At the request of the President of the Sunbeam Society I write to ask you to represent us at the Association which convenes at Aimwell church on Friday before the fourth Sunday in September. We would like for you to stop over at Pine Hill before going to Aimwell, and have a call meeting of our Society, if you think best. Mr. Clay Sheffield has kindly offered to see that you get there all right. I was also requested to tell you that we had not received any more cards with the stars on them yet. We would like to have some more. Kindly write and let us know whether to expect you.

Very sincerely,  
Ina L. Godbold.

Bethel, Ala., Aug. 24.

Dear Mrs. Hamilton:

I received the literature for mid-summer this morning. Our Sunbeams subscribed \$1.25 a month for missions. Our members became so few that we closed out until fall, when I hope they will come back and go right to work and try to enlarge our membership and that they may become a strong body of workers for our Savior. Our Sunbeams at one time had thirty members. Our dear leader, Mrs. Tandy, will be off for a vacation. She is going to the convention. We have a good pastor. Have had our church remodeled. May the Lord bring us together again in the fall with renewed energy to do good for our Master. Hoping to hear from you soon, I am one of your little Sunbeams,

John Thad Duckett.  
Florence, Ala.

Dear Mrs. Hamilton:

Our Sunbeam Band wants to observe one Sunday in September as Missionary day. If you have any suggestions to offer or any literature that might be of service to us, both will be gladly received. The Sunbeams are doing nicely and have fallen off but little during the hot months. The girls have been baking Scripture cakes and are delighted with the recipe. We hope to raise a nice little sum of money on our Missionary day. Our church is very much behind in Missions and I hope to arouse the older ones by getting the children interested. Hoping to have you meet with us in the near future, I remain,

Yours sincerely,  
Mrs. A. C. Watts.

Lewisburg, Ala., Aug. 23.

Dear Mrs. Hamilton:

It is with pleasure that I am writing to you, and sending the blank of our Sunbeam Band. We enjoyed your little visit with us at Winterboro so much last year while the Association was in session there, and it was through your influence that we organized our Band. We have organized a Willie Kelley Sunbeam Society. We Sunbeams have raised \$8.00 on Miss Willie's salary, and hope to raise more later. I hope the Sunbeams will have your prayers that this band will be a success, and be the cause of bringing many to Christ.

Sincerely yours,  
Maude Roberson.

Talladega, Ala., Sept. 9.

Dear Mrs. Hamilton:

Will you please send me two or three dozen of those paper fishes like you had when you was here. Our Sunbeam Band is growing, and the children that bring in new members are entitled to a fish. We had a fine meeting yesterday. The collection was \$1.33 and not near all paid. They all seem to take an interest in their work and we are doing all we can to help them. We want the fishes, by next Sunday if possible.

Sincerely yours,  
Mrs. Mattie J. Bush.

Red Level, Ala., Sept. 5.

Dear Mrs. Hamilton:

Our secretary is off on a visit and I am acting in her place. Will you please write us where we can get some more of Miss Willie Kelley's cards. I have punched one and a half of them. The weather has been so hot that our Sunbeam Band has fallen off some. Write us when you can visit us again. We will be very glad to have you at any time. Hoping to hear from you soon, I am your little Sunbeam,

Gladys' Davis.

Blocton, Ala., Sept. 5.

Dear Mrs. Hamilton:

We organized our Sunbeam Band July 31st with eighteen members. The children seem delighted with the work. Some of the large boys and girls want to join our Band. Do you think it advisable to let them join, or should we try to get enough to organize a Young Peoples' Union? The work is all new to us and we would like to get all the help we can. Should the leader attend the meeting, or direct the band what to do? I see from the constitution that the President should lead in the meetings, that is why I ask what is the leader's work. I enclose a report of our organization. We will meet once a month. Please send us programs, etc., also send about one-half dozen Miss Willie Kelley cards.

Yours in the work,  
Miss Ella Kimbrough.

St. Stephens, Ala., Aug. 15.

The Maine Baptist Anniversaries will be held with the First Baptist Church in Waterville, Oct. 4, 5 and 6, commencing in the evening of Oct. 4. This is the Centennial of the Maine Baptist Missionary Convention.

AN INTERESTING NEWS LETTER.

In many respects Boston is the most interesting city on the continent. Those who love history, literature or art can find here endless avenues for pleasure and instruction. When we speak of Boston, we mean all the suburbs too—Salem, where the witches were burned; Lynn, the largest shoe manufacturing town in the United States; Lexington, where the minute men stood and fought and where today stands the old historic house of John Hancock; Concord, with the old homes of Hawthorne, Emerson, the "Little Women" and the tombs where their ashes rest; Brookline, the richest town in proportion to population in the world, and Cambridge with its great university.

The parks, public gardens, Boston commons, monuments commemorating so many of the most important events in the early history of the nation, were all intensely interesting; but what about the educational and religious conditions?

There are good schools, but the interest of travellers centers in Harvard University with its twelve million dollars worth of property. The museum alone cost \$350,000, and covers four acres of floor space. In the Botanical department, besides having what other great universities possess, there are several large rooms containing only glass flowers. These are made by two Germans, the only people in the world who can make them, and Harvard buys all they make. The facilities for the study of Archaeology, comparative Zoology, Chemistry, Astronomy, all the Sciences, is unsurpassed, perhaps unequaled, by any school on the continent. The professors are specialists—are paid the highest salaries and intellectually are the peers of any teachers in the land. "Oh," I thought, "if I could just have a school like that for my children!"

Then I thought of the religious conditions. Of course there is Dr. Henson preaching the pure gospel and there are some others like him; but of all the places in the world for religious fads, it seems that Boston takes the lead. It is the hot-bed of Christian Science. The Christian Scientists are now building a two million dollar church. I hope when they offer it for sale a few years after Mrs. Eddy's death, that the Baptists will be able to buy it. I attended prayer meeting at Mrs. Eddy's church on Wednesday night. The auditorium was packed, gallery full and an overflow meeting was held in the Sunday school room. The singing was good. After the "Reader" had read a little from the Bible, and a great deal from Mrs. Eddy, he called for testimonies—asked that all talk loud enough to be heard. And they did. The most convincing testimony was given by a woman with a clear, ringing voice. She spoke quite eloquently and, as near as I can remember, said: "I knew a man who had a horse to fall down in the stable and hurt himself so that he was going to die. He told a friend about it and this friend being a Christian Scientist prayed for the horse and he

got well. Then he tried to persuade him (the man I suppose she meant) to join the Christian Science church, and he wouldn't. Then the horse fell down again and died." With the exception of the parentheses, these are as near the exact words of the woman as I can remember.

After the service one of the Christian Scientists told me that this was not as good a testimonial meeting as usual. But it was good enough for me. It was very convincing.

She asked me what I thought of it. I answered that I really hadn't thought of it at all. How could I? There was nothing to think of.

I had a conversation with one of the students and one or two of the graduates of Harvard. I found them intelligent upon every subject except the religion of Jesus Christ. They seemed to be all in a muddle about that. Two young preachers whom I met were said to be "very broad." And they were.

Before I had been about Boston for ten days I said "Thank God for Howard College and the Judson and schools like these where I can send my boys and girls."

Baptists of Alabama, hear me! I would rather have the endowment of Christian intelligence and manhood with which our denominational colleges are blessed than to have twelve million in money and have to take with it the religious conditions that surround the students of Harvard.

I tried to warn a young woman from Alabama, but it was too late. She said "I don't know where I stand now religiously." How I long to see our colleges equipped financially so that they can do the very best work. In 1638 Rev. John Harvard, who died at Charleston, made a liberal bequest of \$4,000.00 and 260 books to the University and, in memory of this, the name of the school was changed to Harvard University. There are more than one hundred Baptists in Alabama today who could easily give four thousand dollars apiece to Howard College and scarcely miss it. Those who help this college in the day of small things, will do it far more good than those who in after years, when it is well endowed, shall give it bequests of thousands and tens of thousands. Let us hope that one day we shall see the Howard as liberally endowed with money as it is today with intellectual and moral force.

J. H. Foster, Anniston.

HOWARD COLLEGE ENDOWMENT.

I am sure that many of the brethren are anxious to know what has become of the committee on endowment of Howard College appointed at the Convention at Anniston. We have not been altogether idle. We have done much thinking and some planning. The committee met in Montgomery Thursday night, Sept. 8th, and talked over the whole situation and formed some plans. The State has been divided into twelve districts. A brother deeply interested in Howard College is asked to manage the work in each district. The dis-

tricts will be divided into counties and someone appointed by the district superintendent, if such he may be called, for each county, and he in turn will be expected to see that each church is canvassed as far as practicable. It is our purpose to reach as many of the Baptists of the State as possible. We hope and believe that our brethren of large means will give us some large contributions but we are also looking for many smaller contributions from the great hosts of Baptists of the State. The amount aimed at will be two hundred thousand dollars, a large amount apparently, but an average of a dollar and a half from each Baptist in the State will raise the amount. Why should we not raise an average of one dollar from each Baptist in the State every year for five years? We could do this if the brethren were in earnest about this matter and we would have a half million endowment for the college instead of two hundred thousand.

Many brethren have very cheerfully agreed to do all in their power to help this work along. Write to the manager in your district offering him your assistance and any suggestion that you may think helpful.

The following are the districts with their leaders:

- No. 1.—T. V. Neal, Tuscumbia, Ala., Lauderdale, Colbert, Franklin, Marion and Winston counties.
- No. 2.—W. G. Curry, New Decatur; Lawrence, Morgan, Cullman and Blount.
- No. 3.—W. G. Murray, Huntsville; Limestone, Madison, Jackson and Marshall.
- No. 4.—J. M. Shelburne, East Lake; Lamar, Fayette, Walker and Jefferson.
- No. 5.—J. H. Foster, Anniston; DeKalb, Cherokee, Etowah, Saint Clair, Calhoun and Cleburne.
- No. 6.—B. F. Giles, Tuscaloosa; Tuscaloosa, Pickens, Green and Sumter.
- No. 7.—P. V. Bomar, Marion; Hale, Perry, Bibb, Chilton and Shelby.
- No. 8.—T. M. Galloway, Talladega; Talladega, Clay, Randolph, Coosa, Tallapoosa, Chambers, Lee, Macon and Russell.
- No. 9.—J. B. Ellis; Marengo, Dallas, Wilcox, Lowndes, Autauga, Elmore and Montgomery.
- No. 10.—W. J. E. Cox, Mobile; Choctaw, Clarke, Monroe, Mobile, Baldwin, Conecuh and Escambia.
- No. 11.—W. A. Taliaferro, Greenville; Butler, Crenshaw, Covington, Pike and Coffee.
- No. 12.—A. J. Moncrief, Union Springs; Bullock, Barbour, Henry, Dale and Geneva.

This may not be the best division possible, but that will make no difference if the brethren will go to work. To raise this money means earnest persevering work on the part of many of us without any compensation save the satisfaction that we are helping to thoroughly establish the kingdom. I have a very busy pastorate, but I do not ask anyone to give more time to this work than I expect to give myself, and I do not expect to allow it to interfere with my duty to the church I serve as pastor.

I will keep the brethren posted as to the progress we are making, but let them not expect great things in a short while. Don't criticise, but suggest and help, above all things help.

W. J. E. Cox, Chairman.

A STATEMENT FROM THE COMMISSION ON WORK AMONG THE NEGROES.

The Commission of the Southern Baptist Convention on the Work Among the Negroes held a meeting at the call of the Home Mission Board in Atlanta, Ga., Sept. 8th and 9th. While the Commission does not feel it is its duty to make a report at this time to the denomination at large, it does feel that it is desirable to make the following statement:

In the prosecution of its work up to the present date the Commission finds the following facts:

1. The Home Mission Board in its negro work is acting under instructions from the Convention and is carefully following those instructions both in the plan it is pursuing and in the employment of a Field Secretary to superintend the work.

2. The scrupulous care and supervision exercised by the Home Board over its appropriations to the negro work is very apparent. It is so wisely done that no offense need be taken by the negroes, and no anxiety felt by the Southern Baptist Convention.

3. The Home Mission Board has careful regard for local conditions and in certain States, such as Virginia and North Carolina, is following the instructions of the Southern Baptist Convention in adjusting the policy of the negro work in agreement with their State Mission Boards. It is a part of the fixed general policy of the Board to co-operate with the State Board wherever such co-operation is desired.

Such help as this Commission has been able to give the Board as to the various matters involved has been rendered by a free and frank consultation with the Board. That it may be of yet greater service each member of the Commission is charged with the duty of making diligent inquiry into all facts touching the negroes general condition throughout the South.

The Commission is hereby called to meet in Kansas City, Mo., on the day before the Southern Baptist Convention, to prepare its report in which all the facts in its possession shall be laid before the Convention with as clear and comprehensive a statement of our obligations as Christians and Baptists to the colored race of the South as it is possible for the Commission to make.

L. O. Dawson, Chairman.  
C. C. Coleman, Secretary.

REV. W. J. D. UPSHAW.

(The following sketch was inadvertently left out of our issue of August 31 in which Brother Upshaw's picture appeared.—Ed.)

Rev. W. J. D. Upshaw of Goodwater, Ala., was born in Georgia in 1852, and came to Alabama in 1869. He was reared in a large home under the influence of the Christian faith which he has for so many years preached all over Alabama. He was ordained as a Missionary Baptist preacher in 1879. He preached to several churches in Elmore county while at the same time attending the high schools to aid in



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his education to fit him for his life work.

Under his pastorate Eclectic Church was constituted and there he remained eleven years. From Eclectic he moved to Lineville where for several years he was pastor with Ashland, Milltown and other churches added. Thence he went to Roanoke where a few years successful pastorate gave impetus to the Lord's work in that growing town which today has one of the best church buildings in the State.

In keeping with a long wish Brother Upshaw spent half of one session taking the pastor's course in the Seminary at Louisville. Then, completing his year's work with churches in Georgia, he, with his family, moved into their present happy pastor's home in Goodwater. In connection with his home church he serves Centreville, county site of Bibb county, and Bethel and Columbiana in Shelby county.

Amid the arduous duties of a pastor's life, no man among us can point to more large or successful work in revival meetings, all spare time being taken in such blessed work. A missionary from the heart, always in co-operation with the organized work of the denomination, this servant of our Lord this day passes the fifty-second mile-post in life's warfare, crowned with a happy, cheerful soul, bravely assisted by a faithful wife, the happy father of a large family, equipped of God for the battle for many years yet to come.

C. J. Bentley.

For there are two heavens, sweet,  
Both made of love—one, inconceivable  
Ev'n by the other, so divine it is;  
The other, far on this side of the stars,  
By men called home.

—Leigh Hunt.

Juan de la Cruz, a Filipino who is now in this country, is smaller than Tom Thumb. He is twenty-nine years old, and only twenty-nine inches high. His sister, Martina, is thirty-two years of age and is barely twenty-eight inches in height.

## Correspondence.

(Continued from page 8)

bamboo and nipa, with artistic entrances on either side. From the center protrudes a conservatory, an immense baywindow, enclosed in glass, within which are hung the orchids of the islands, putting out their rare and royal blossoms with as much unconcern as if they were in the wild depths of their tropical homes. Hemp, the principal product of the Philippines, forms in all its stages of growth and treatment the chief exhibit in this building. Last year the crop was worth twenty million dollars. It is not generally known that this Manila hemp is one of the species of the wild banana plant.

From the rafters trail white festoons of hemp almost as fine as unspun silk. When it is realized that so little machinery is used in the culture of Manila hemp and in the rope making from it, this exhibit is all the more striking.

The heavy wooden combs used for refining the fiber are shown, and near by are the clumsy bull carts with heavy wooden wheels for transporting this material from the rural districts into the towns, where it is twisted into the unsurpassed ropes. Hemp, however, is not the only fiber used for cordage, for large exhibits of ropes are shown made from the fiber of the cocoonut, maguey, obtained from the leaf of the century plant, bamboo, and even rattan. The plows, of which there are a number of varieties, indicate that the Filipinos yet have the most primitive agricultural methods. These native plows have only one handle, and shares molded in stone molds are fastened to heavy timber. They are drawn generally by the water-buffalos, sometimes by the natives themselves, and make only narrow and shallow furrows. It is believed that modern agricultural methods will be rapidly promulgated in the islands by the agricultural experiment stations. There are three hundred different varieties of rice shown, hulled and unhulled. The rice exhibit is divided into two groups—that cultivated in the mountainous district without irrigation, and the valley rice cultivated in paddies by irrigation. The honey and beeswax exhibited is produced by wild bees and is gathered in the forests by the natives. Domesticated bees are not known in the Philippine islands, and the combs of the wild ones are built on the branches, not in hollow trees, as in America. The natives use this wax principally in the manufacture of church tapers.

Peculiar to the Philippines is the cotton tree, frequently sixty feet in height, from which a strange material called "tree cotton" is gathered, used by the natives for filling pillows. It is believed that, with proper care, the tobacco of the islands may be produced equal in fragrance and superior in some features to the Cuban variety. By the great bamboo, rattan and palm-leaf receptacles along the rafters and on the sides of the walls, the visitor is impressed with the genius of the natives for basket weaving.

## 50,000,000 Acres of Timberland.

One of the greatest sources of wealth in the Philippines is in its forests. They are in their natural condition. There is no forest culture. In the islands are fifty million acres covered with forests of dense growth. With wide verandahs, shaded and decorated by great coils of rattan, the Forestry Building makes an attractive picture. Within the collection are at least fifteen hundred species of trees represented, with over two thousand different names.

## THE NEGRO WORK.

A. J. Barton, Field Secretary.

As might have been expected, the plans for enlarged work among the Negroes have called forth considerable discussion. As is always true with people of free and independent thought, the discussion has been marked by some differences of opinion. Never mind that; let us always have free discussion and let every brother think freely and speak his mind fully. If any one should speak or write without full knowledge of the facts and should therefore advocate wrong views, he will come to right views as he gets the light.

The Board has called the Commission to meet with it, and for aught I know, the Commission or the Board, or both, may wish to make some publication. At this time it seems proper that I should say another word to the brethren. Some questions have been raised that ought to be answered frankly and in the most brotherly way.

Let all the brethren, especially those who speak or write concerning the work, keep distinctly in mind this one fact, that this work is not a new work. One of our best and most influential brethren in a recent article, which bears some marks of hasty preparation, says, "The Baptists of the South find themselves suddenly entangled with the most sensitive problems," etc. He could not have written thus if he had been familiar with, or had not failed to recall at that moment, the fact that ever since the organization of the Convention in '45, it has emphasized the need and importance of work among the Negroes; that ever since the Fortress Monroe Conference we have been doing a work among them, in co-operation with other brethren; and that since the Hot Springs Convention, four years now, we have been co-operating with the National Baptist Convention on essentially the same plan as at present, the only difference being that we now propose to do a larger work. Let it be borne in mind that even if it could be said truly that we are "entangled" it is certainly not a sudden matter. The work is not new. It is an easy matter in a convention of so many and so important interests as the Southern Baptist Convention for brethren especially those to whom one department of work is committed, to overlook the details, or even some important features of another department. But if some of the brethren have done this with reference to the work among the Negroes; even

if they have overlooked the existence of so important a body as the National Baptist Convention, that does not alter the fact that for years our Convention has been co-operating with the Negroes and with the National Baptist Convention. The work that we are now doing is not a new work; it is only an enlargement of a work already in existence. The volume of it is yet painfully small and ought to be enlarged every year as rapidly as possible.

Another thing that ought to be kept in mind is, that this work is not simply the work of the Home Board. The Home Board is a body of good wise Christian men, and their judgment is entitled to full respect from all their brethren. It has happened that, without any special merit on his part, the writer has been somewhat closely associated with all three of the boards of the Convention. He was for some time a member of the Sunday School Board, and was afterwards elected by it to a secretaryship, which, much to his regret, he was compelled to decline that he might walk in what seemed to be the path of duty. He served as Assistant Corresponding Secretary of the Foreign Board between three and four years, and always counted himself happy and honored to serve in that capacity with a company of so good and wise Christian men as are the members of the board and its officers. He is now connected with the Home Board. Having been so connected not a great while he can speak of the Board and its officers without any impropriety. He is free to say that the Home Board and its officers would not suffer comparison with either of the other boards, composed as they are of honored and beloved brethren. Couple this fact with the principle of loyalty to our servants and you have a convincing argument that this work be entitled to consideration from every member of the Convention, even if it were only the work of the Home Board. But it is more than that; it is the work of the Convention, endorsed by the Convention year after year. Every feature of the present work in its enlarged form was heartily and unanimously approved at Nashville. It seems hardly proper to speak of this work as the work of the Home Board or to speak of the "attitude at present held by the Home Mission Board towards Negro evangelization." Just as well speak of the attitude held by the Foreign Board towards evangelization in Italy or Mexico or Argentina or Africa. The writer, to whose hands this work has been in some special sense committed, must beg to be allowed to present it and plead for it as a regular part of the Convention's work, entitled just as much to consideration and support from the members of the Convention as any other phase of the Convention's work. The merits of the work may be a question in the minds of some; whether the Convention's actions have been wise and right is a matter to be determined in the mind of every one for himself; but as to the Convention's attitude towards the work, there is no question. The Board and

its officers are simply the servants of the Convention to do its will and bidding.

Some brethren have expressed fears whether the Home Mission Board will have sufficient control and give sufficient supervision to the work. Some seem to think that we ought to take hold of it with an iron hand. One of the editors goes so far as to say that there is only one way to "manage" the Negro and that is to manage him—an expression which seems colored with local politics. Of course no brother would seriously consider such a sentiment as that in Christian work; the brother who expressed it will dismiss it upon sober thought. That language and sentiment might do with a certain class of politicians, but not with Baptists when they are considering the question of helping fellow Christians and fellow Baptists in Christian work. So we may dismiss that sentiment altogether. But we will give ample supervision to the work. To the brethren who fear that we will not supervise the work closely enough, it ought to be a comfort that some of the Negro brethren, reading the terms of agreement between the two bodies, have feared that we were going to superintend it too much. So it seems that different brethren draw widely different conclusions about the matter. Not only so, but in one instance, at least, two different utterances of the same brother on this point have been quite at variance. In discussing the matter he says, "Some are saying that the Board ought not to spend money where it does not have ample control in applying it and overseeing its employees." In the second sentence following the above he says, "but we cannot ignore the stupendous fact that in a case where two races are living together on the same ground, but absolutely apart in politics, in social movements, in educational enterprises in color, taste and purpose, they will find it hard indeed, if not impossible to work organically in Christian evangelization." Mark that word "organically." In one breath fear is expressed that the Home Board will have no control; in the next the impossibility of organic co-operation is set forth. The fact is, we will do neither of the things feared. The Home Board superintends all of its work and will superintend this. We will superintend it carefully, but we will do it on the Baptist principle. We have no disposition to inject Episcopal or Presbyterian policy into Baptist work; nor has any such thing as "organic" relations ever been thought of for a moment. We are dealing with the Negroes as fellow Christians, as fellow Baptists, as Christ's freemen. As such they are entitled to courteous and considerate treatment, and must have all of their individual and denominational rights respected. It seems best, indeed it is necessary for the good of both races, that they have their separate churches and separate associations, but they are a part of the Baptist family and must be treated as such. If the shackles of sin have been smitten from their limbs by the Holy

Spirit as the shackles of slavery have been by the sword, they are our brethren in Christ Jesus; He dwells in them and we would not for a moment think of wounding Him by acting harshly or unfeelingly toward them. Over against this, we are handling a trust fund and are responsible for the wise and economic expenditure of every cent of it. As a business proposition we will give the closest supervision wherever a dollar of this fund is spent. Great care will be had in the selection of every missionary. The missionaries will first be selected by the Home Board of the Negro Convention and will then be recommended to us for approval. Our approval will not be given till we have thoroughly satisfied ourselves, by full correspondence, and by personal acquaintance so far as may be, as to the character of each missionary; then when the appropriation is made, the missionary will make quarterly reports to the Field Secretary and only upon the latter's finding the reports satisfactory, will the treasurer pay the salary. The Home Board carefully and prayerfully supervises all of its work.

In the conclusion of this article, already too long, let me say that the work is opening up in a most satisfactory manner. Wherever I have gone the brethren have received me with the greatest consideration and have accorded earnest and sympathetic hearing as the interests of Home Missions, especially this feature, have been presented. All we need is patience persistence and constant prayerfulness as we move forward. We are not undertaking to solve the so-called "Negro problem" at all; our work has no coloring of politics, nor any so-called "social" features of the race question. We propose simply to carry the gospel of Jesus Christ our Lord, in obedience to his command, to a race of people numbering its millions, living in our midst and materially affecting every phase of life in our common country. In doing this, we of course shall be careful not to compromise any sentiment, or ignore any tradition of our people, so far as their sentiments or traditions may not be contrary to the plain letter and spirit of the teachings of Jesus Christ. In this work, which I firmly believe is as Christ-like in character and as far reaching in the scope of its influence as any of which Southern Baptists have ever put their hands—in this blessed work, I say, I am sure that the secretary, the Board and the Convention will receive the sympathetic helpfulness of all good men who become informed about it, of all men who love our Lord and look for His appearing and who see that in this work we are seeking to hasten His day.

Little Rock, Ark., August 31, 1904.

NO REPETITION.

There are many acts recorded in Bible history which are attributed to the direct power of God, and which are very difficult propositions for skeptical people to consider. They must either accept them as being historical facts, or else totally reject them. There are

reputed Christians, however, who, while denying that certain of those statements are actual historical facts, regard them as being pictorial illustrations of truths, or lessons of moral and spiritual import. But this is nothing better than an evasion of their duty to accept historical truth.

I now ask why it is that the parting of the Red Sea, at the time when the Israelites made a passage through it on dry ground, was never repeated? Such a partition of that sea had never occurred, and never since then has such a thing taken place. If, as skeptical people affirm, that division of the Red Sea were produced by natural causes, why should there not have been at least one repetition of it? If it were produced by natural causes, then it was as likely to be repeated, at least a few times in the course of ages, as other natural events have been. If we admit that it was "a freak of nature," entirely unusual, and even exceedingly extreme, then why did it occur at that particular time, just when the Israelites needed to escape from the grasp of Pharaoh? Can the skeptical higher critics explain this remarkable coincidence in any satisfactory manner, other than by confessing that the division of the sea was produced by the direct power of Almighty God? Is it any more rational to accept the proposition that the partition of that sea was the result of natural forces than it is to accept the plain statement that God, by a special dispensation of His power, produced it? I say that it is not. Again I ask, why has there been no repetition of that great historical event?

C. H. Wetherbe.

Sure of Its Victims.

Dr. D. M. Bye, of Indianapolis, Ind., the great cancer specialist, who has cured over six thousand cases of cancer within the last ten years with soothing, balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly 20 per cent. had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of oils. Address Dr. D. M. Bye Co., Box 463, Dallas, Texas.

Administrator's Notice.

Estate of Martha L. Taylor, deceased. Probate Court. Letters of Administration of said deceased having been granted to the undersigned on the 29th day of August, 1904, by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson County, notice is hereby given that all persons having claims against said estate, are hereby required to present the same within the time allowed by law or the same will be barred.

John B. Martin, Administrator.



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A few special bargains these, the Wheelock upright piano, slightly used, very good condition, cost originally \$400.00, during this sale only \$125.00.

A good new Piano of good quality and tone—this sale only \$225.00. We have a fine assortment of Estey organs. Send for bargain price list.

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Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 5th day of September, 1904.

Estate of Louis, Ernest and Alsten Lorain, minors.

This day came Emma Loraine Jones, Guardian of the estate of Louis, Ernest and Alsten Lorain, minors, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 2nd day of October, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles, Judge of Probate.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 1st day of September 1904.

Estate of Mattie J. Vail, Deceased.

This day came J. E. Vail, administrator of the estate of Mattie J. Vail, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same. It is ordered that the 30th day of September, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles, Judge of Probate.

If you want a teacher, or a governess, write to the Alabama Teachers Agency, Birmingham, Ala.

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REV. L. O. DAWSON, D.D., Associate Editor  
REV. J. W. HAMNER, Corresponding Editor  
REV. A. D. GLASS, Field Editor  
JOHN T. BARNETT, Business Manager

## THE TYPES DID IT.

At least we think they did. Not having a manuscript copy of our editorial on the Huntsville lynching we cannot say exactly. We will not lynch the Typo on suspicion. We mentioned the excuse that mobists made about lawyers helping to shield criminals. We expressed our faith in the legal fraternity at large, and suggested that the guilty lawyer be punished. We said (or believe we said) that in this the lawyers would help. The types made us say that the lawyers "would be helped." We are not going to quarrel with the types. They may stick to their notion if they wish. But we hold to our original statement. The lawyers have a great work to do among themselves. We do not share the popular prejudice against them. We believe they will help put down lynch law by trying to keep justice from miscarriage or delay. Their calling is noble only when the law is sacred.

## DELAYED TRAIN.

The train is thirty minutes late. How shall we spend the time? Some of the waiters are walking up and down staring their watches out of countenance. One man, the envy of the crowd, is sleeping as only he can sleep whose nerves are an inch under his skin. The lady is trying to induce the agent to see if he just can't get the train in on time. The other passenger—well, he is writing this editorial.

Why not? Thirty minutes is a lot of time to be thrown away. It is no little work that can be done in these fragments of time. The few minutes between tasks before dinner, after supper, waiting in parlor, depot or where not, these odds and ends amount to a vast deal in a life time. We know of one man who made these his moments to study Homer and he became a great Homeric authority. Another mastered much of the best English literature in the same way. A vest pocket Testament would add much to the store of a pastor's knowledge while he waits for five, ten or twenty minutes somewhere.

It is much to escape the wear and tear—and swear! of the trying task of waiting. It is more to have such a sense of time's real value that one shall be more economical in its use than in the use of money. "Dimes make dollars." True, and minutes make hours! Besides all this—but the train is coming. Goodbye.

## THE ARCHBISHOP'S VISIT

America is always glad to have any distinguished man visit her shores, and the Archbishop of Canterbury is heart-

ily welcome. As the official head of the Episcopal Church he is an interesting figure, not only to his own churchmen, but to all citizens who happen to note the occasional visits of the old world dignitaries. We hope he may linger with us until he learns all about the great Republic, and will go home prepared to do what lies in one man's power to cement the bonds of brotherhood between the two great English speaking nations.

Especially do we hope he may take a few lessons in religious liberty, to the end that he may help overthrow Episcopal trann'y in Great Britain. A man who has been approving the sale of non-Episcopal property for the benefit of the Episcopal Church, whose church compels helpless people to pay taxes to support a ministry which they abhor—such a man has much to learn.

## RIGHT NOTIONS OF SUCCESS.

"My life," said a friend recently, "my life has been a failure and I am too old now to mend it." The speaker was the father of several children, all of whom had grown to their majority in honor, sobriety and industry. The father had never made any great amount of money, but he had brought up his sons and daughters with respect for law, religion and work. He himself had kept for them an untarnished name, and, with the mother, had made for them a healthful, Christian home. He was a great success.

His neighbor was a most successful business man. He had accumulated \$100,000. A shrewd trader, a hard usurer, a veritable miser, he could not help getting rich. Everybody says he is a success and he believes they are right. He is a failure, complete, utter. The notion that money or position is needed to save one from failure has filled many an honorable man who had neither cash nor fame with despair. The feeling that these things must be had at all hazards has lured thousands to barter their integrity and honor to obtain them. In proportion as they conquered they suffered defeat. The most wretched failures we know are men of great prominence and of fabulous wealth. They paid too much for their possessions. The price was honor and they were terribly cheated.

Others we know, some rich, some poor who have come to ripe old age in all that makes life beautiful. They bought the truth and sold it not. Whatever its cost they got it cheap.

False notions of success plunge many into sin, make some proud who ought to feel disgraced, make some suffer the pangs of defeat who are really victorious. We need a correct answer to this question: What is success?

## THE ROOT OF LYNCH LAW.

There has grown up in the minds of many people the idea that some laws need not be enforced unless the authorities want to do it.

An officer may take a solemn oath to execute the laws and then break that oath at his discretion. And the public agree. Some may growl, but

likely he was elected by a crowd of law breakers and feels under obligation to the men who elected him. Maybe he is himself a law breaker. The saloons add to the gravity of the situation. The keeper swears to obey the law, and perjures himself before the ink is good dry on his oath. He keeps open illegal hours. He sells to persons to whom the law says he must not sell. All the restrictions thrown round his place are openly violated. The police do not (!) see it. If they see it they cannot (!) help it. If the law breaker is brought before the court, the court, owing its tenure of office to the criminal, lets him off. The whole proceeding is backed up by respectable men who belong to the machine, or who have political ambitions of their own. Some churches, lodges, fraternities, guilds or what not, help to put men in office because they "belong to us." This, too, when it is known that the elected are gamblers, thieves, grafters, corruptionists.

In many communities it is enough to retire a man to private life should he simply say "it is my purpose to impartially enforce the law." We have known men defeated for office because they said just that and people knew he meant it. Their opponents said the same thing, but every crook in town knew they were lying and so worked night and day for their election. In this laudable (!) undertaking they had the powerful assistance of many of the best citizens of the community. Strange to say—and yet not so strange—the great daily papers of the country are supporters of the crowd who believe in the "wide open." There are a few honorable exceptions, but the majority of them are ready to cry down the voice that pleads for enforcement of law. The poor, pitiful law becomes a joke, a roaring farce. So weak is it that one mistrusts it. So twistable another may juggle it. So helpless others ignore it. So pusillanimous that millions have a contempt for it. Then in the fulness of time the mob comes—fire—fagot and gun. Men appeal to the blood thirsty, hydra-headed monster in the name of the law. "The Law!" Pooh! "Let the Law have its course!" Its course! Which one of its courses? "But think of the majesty of the law!" its Majesty! Bah! Hasn't that saloon down there with its gambling hell and brothel attached been expounding the majesty of the law to us for these many years? Stand aside! Break! Burn! Hang! Torture! Blood is sweet.

And so the work is done. Next day the sober sense of the people returns. Hands are lifted in horror. Newspapers that have helped to keep perjured officials in power write heavy editorials. Lawyers look gravely at their law books for which they must feel a sort of contempt. Preachers preach. Citizens resolute. Then the same old thing is repeated at the next election.

We, of the South, get much comfort out of the thought that mob murder is not confined to our section—that it is national. True it is national, because contempt for law is national,

and contempt for law is national because it is a national habit to bend the law to the in and outs of circumstances.

But small comfort is it to a right thinking man to know that small pox afflicts a whole nation and not merely a single section.

## THE EDUCATED AND UNEDUCATED MAN.

Mr. Andrew Carnegie, and other accumulators of enormous fortunes have expressed the opinion that the kind of education normally acquired at universities, as distinguished from scientific or technical schools, is not conducive to success in life. When called upon to define their terms, they generally acknowledge that they have in view the form of success which they themselves exemplify.

It has been well said that the difference between an educated man and an uneducated man "is that the educated man feels more, sees more, wants more, is interested in a vastly greater variety of things." Mere technical arithmetic, technical grammar, technical drawing and most of geography and history taught in our schools cannot really educate the children; these can only supply the tools of knowledge. Real education comes to the children by means of reading good books and by association with teachers who are themselves educated. This being true great care should be taken by us in selecting teachers for our public schools.

## THE POLYCHROME BIBLE.

No doubt a few of our readers have seen or have a copy of the Polychrome Bible which is printed in colors with the avowed purpose of showing the composite structure of the books of the Bible. It is a new English translation with explanatory notes and pictorial illustrations, published at large expense by Messrs. Dodd, Mead & Co., of New York City, and edited by Prof. Paul Haupt, Ph. D., Professor of Semitic Languages in the Johns Hopkins University, Baltimore. We have before us a page of the book of Judges translated by the Rev. G. F. Moore, D. D., President of Andover Theological Seminary. The color scheme is unique. It might easily be taken for a page showing a spectrum analysis, the writers of the various parts of the page are distinguished by different colors as follows: Dark blue, Ephramitic writer; light blue, later additions to the Ephramitic document; dark purple represents parts in which the Judaic and the Ephramitic documents are so intimately fused that they cannot be separated by literary analysis; light purple represents additions of the editor (you know the Higher Critics assume that the Bible was edited), who interwove the Ephramitic and Judaic writers; yellow is used for the additions of post-exilic authors or editors; green indicates Deuteronomistic additions of the sixth century B. C., and Charles Hammond, in his book "About the Bible," tells us that the Polychrome Bible is "a monument of devotion to Christian truth,"



and with it "the man of average good education can form a rational judgment about the Bible in the main as the most advanced of critics. All of which comforts us not for we class ourselves with "the man in the street" who reads in one color and whose vision is disturbed at the mere sight of a kaleidoscopic page, nor have we the time or disposition to play shuttlecock with the Ephramitic-Deuteronomistic-Judaic documents, for we love the Bible in its simplicity and prefer that the advanced critics will pity us for being color-blind rather than to follow them in trying to read their crazy-quilt Bible.

#### THE GAMBLING CRAZE.

The gambling mania is world-wide. The heir of the throne of England as the Prince of Wales had his gambling debts, and was mixed up with the great "Baccarat Scandal" a number of years ago. Hall Caine, the noted author, gives a vivid picture of a typical midnight scene in the gambling room of the Casino at Biarritz: "The room is silent with a muggy and clammy silence—the silence of the dark and empty hour that goes between the darkest hour and the dawn. Some fifty persons are gathered there. A few of them are seated about a green-topped table; the rest are standing behind and looking down. At intervals single words fall on the ear like the flop of fish in the stillness of a woodland pond at night—'Carte,' 'Baccarat'—then come the swish of the croupier's spade as he scoops up the ivory counters, the rumbling of muttered words that drum through the air like a message mumbled in a cavern, and then silence once again."

We are publishing elsewhere a strong sermon on the gambling evil by Rev. H. W. Williams of Opelika, and beg our readers to give it their prayerful attention, for the spirit of speculation is growing on our people.

#### JAPAN A WORLD POWER.

Japan is geographically situated at the centre of the world's commercial routes, and the seas about Japan and China are to be the future theatre of the far East. Japan is the connecting link common to the three chains of water passage to and from Europe, America, and Asia. It has a high commercial ambition and yet its leaders have still higher hopes of its usefulness than in the sphere of trade. The Sun, a Japanese paper, says: "Japan's mission, at this juncture, would be to act as the leader to the Asiatic countries in introducing civilization; China and Korea, for instance, can learn about civilization much faster and easier than from the countries in Europe and America, for they have common systems of letters and to a certain extent of ideas." This being true and from her successes in war having gained prestige and ascendancy over China and Korea, it is of the utmost importance that the Christian nations do all in their power to impress their civilization on Japan, for she is to be a mighty factor in developing her Eastern neighbors. It

will fall largely to her part to introduce to the orientals Western ideas. Let our prayers be for a Christianized Japan.

#### EDITORIAL PARAGRAPHS.

Every church ought to be a band of missionaries daily witnessing for Christ.

The opening at Howard College Tuesday morning was a great success. The attendance was large and the speeches were good. Dr. Montague was all smiles.

Let us never cease to give praise for the unspeakable gift of God's love, for the share He gives us in His work, and for those He has delivered from the power of darkness and translated into the kingdom of His dear Son.

Let us pray for a realization of the need of the non-Christian world (amounting to nearly 1,000,000,000 souls) its helplessness, its poverty, its materialism, lust and superstition, the inadequacy of its religions, its spiritual hopelessness.

We have been compelled to cut down the reports of meetings sent in by the brethren in order to get them in the paper. Our heart has been thrilled as we read their glorious reports. The Lord be praised for blessing the work of his ministry.

The Foreign Mission Board continues to appoint new missionaries. But its greatest need right now is for several men for important points. These men live somewhere. We can and should ask God for them. We do not believe there ever was such an opportunity in the world's history for world-wide evangelization.

The venerable Bede calls Andrew the "Introducer to Christ" because he brought his brother and the Greeks to Christ. It is a beautiful and honorable title. Have you introduced anyone to Jesus? With what confidence we ought to bring our unsaved friends to present them to Jesus.

We have seen it stated that Rev. O. D. Daniels, formerly missionary to Brazil and latterly missionary in Cuba, has been, on account of hemorrhages of the lungs, compelled to abandon his work, but we hope that Brother Daniels will be spared to go on with the work.

The gospel tent meetings under the auspices of the Southside Baptist Church at 27th street and Avenue F are being conducted by brethren S. O. Y. Ray and A. O. Bamber. The members of all the Baptist churches are invited to take part in the services.

The Religious Herald says: "Rev. H. Allen Tupper, D. D., of Brooklyn, N. Y., is greatly interested in his new church building, for which plans are already made. It will hold 2,000 people. Dr. Tupper is co-editor of the Encyclopaedia of Missions, which is soon to issue from the presses of Funk and Wagnalls."

No other set of books, of any literature, of any race, or of any people, has ever begun to have the influence which has been exerted on the civilized world by the Bible, but we fear our people

are at present devoting too much time to reading papers, magazines and novels and too little to searching the Scriptures. We pray for a revival of Bible reading.

The Mikado, Matsu Hito, whose fiftieth birthday has recently been celebrated, was born at Kioto. During his reign Japan has become the leading nation of the Orient, developing a constitutional government, overturning the old feudal system, establishing a party political system similar to that of Great Britain, and becoming tolerant of Christian missionaries.

De Tocqueville said "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the Divine source of all its claims." Baptists with the Bible as their guide have always stood for soul liberty, and for separation of church and State. Our prayers should follow our brethren across the sea who are making such a strenuous fight to keep from being taxed to support the established church.

The International Committee of the Young Men's Christian Association has issued a call for a special evangelistic movement among young men throughout North America, and ask all the churches to co-operate. Pastors and laymen who are willing to engage in this movement are requested to confer with the secretaries of the Associations in their communities with a view to organizing a campaign which shall be effective, not only in immediate conversions, but in permanent results.

Some preaching gratifies more than it converts. It is suggestive but not convincing. It holds up virtue without condemning vice. "It dwells in the temperate zones of feeling and experience, and not in the tropic heat of passion, or the frozen stability of logic. It dreams of heaven, but it goes not so deep as hell. It assumes virtue, and is inclined to be blind to the tragedy of sin."

We wish to express our appreciation of the hearty way in which the Moderator and pastors at the Associations are receiving Brethren Hamner and Glass, our field representatives, and making it easy for them to get the Alabama Baptist in the homes of the people. Everywhere we have been there has been a hearty Baptist welcome showing that the paper is growing in the affection of the people. God bless those who are helping us to make the paper better and aiding in circulating it.

Rudyard Kipling in "The Conversion of Aurelian McGoggin," says: "This is not a tale exactly. It is a Tract; and I am immensely proud of it. Making a Tract is a feat." And so it is, and many who attempt it fail, and it makes sorry reading, but some men know how, and one of them is our beloved Secretary. Then he knows how to circulate them, and when he learns the art of getting people to read them, well, he will be a great man indeed. In the meantime lets help his Tract fund.

Dr. R. J. Willingham says: "We are trying to make a great advance in our work this year. To do this we need to disseminate informa-

tion. We urge every pastor to get his people to take the religious papers. If our papers in fifteen States could get 50,000 new subscribers (and they ought to have them) then we could get \$100,000 additional for foreign missions. Our editors love our great work; let them have more readers. We rejoice in thousands of new subscribers for the Foreign Mission Journal. If our people read and become informed, they will give."

G. Herbert, chairman of the committee on the Baptist Young People's Union, reported that there are eighteen unions in the Association with a membership of 507.

It was shown that during the last year five new churches with a membership of 402 members and several mission stations had been organized under the work of Rev. S. O. Y. Ray, and that 42 churches and missions in the Association were being supplied by ministerial students from Howard College.

A recent examination of four hundred Unitarian sermons by Rev. Samuel A. Elliot, D.D., President of the American Unitarian Association, ascertained that they were generally lacking in those searching and awakening qualities which would be likely to arouse in men the feeling of condemnation and the sense of the guilt and the danger of sin. It is the missing note today in the pulpits of all denominations, and when the Unitarians are stirred on the question surely Baptists should not forget to arouse in men and women the sense of sin.

We call attention to the following: "The Standard desires to have news notes from our entire field and from regions beyond the State. These should be brief and include only those facts that are of peculiar interest to our Baptist people. Data concerning the material interests of our people is not desired. The Standard is not a real estate journal nor a historical magazine, nor yet is it a statistical compendium of rural and urban populations. All that we wish in the way of news notes are the items that concern the Baptist people. State them briefly, pointedly and interestingly, and send them in while they are fresh." We would hardly have dared to print it as our wish, but since the Baptist Standard has been bold enough to do so we will second the motion.

The fear of some people that university life fosters class feeling among students, or tends to the encouragement of snobbishness, should be allayed by the statements of President William R. Harper. He maintains that the university is a democratic institution, constituted by the people for the people, and offers the following definition of a university: "A self-governing association of men for the purpose of study; an institution privileged by the State for the guidance of the people; an agency recognized by the people for solving the problems of civilization which present themselves in the development of civilization." The ideal university should touch every phase of life at every point.

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### "THE SPIRIT OF LAWLESSNESS."

J. B. Albritton.

With the permission of the Baptist I desire to thank Rev. Paul V. Bomar for his noble and manly article on the above subject and I trust that others will speak out also and not only condemn the spirit of lawlessness but will take active steps toward stopping its spread. If something is not done and done quickly this country will soon be worse than Sodom, and taking the moral and religious advantages we have had, into consideration, I might say that it is already worse. What is the Church of God doing today? Does it not seem powerless to influence people and communities to do right? Certainly all Christian people are for law and order, then why is it that so much crime exists today? Is it because the people prefer to take the law into their hands and execute vengeance and judgment, or is it because there is no law, no courts and no justice? Why is it there seems to be more crime on the eve of a presidential election than at any other time? I do not believe there is except at the ratio of natural increase, but we pay more attention to it, perhaps, because the politicians and political press undertake to make political capital out of it. What are the causes or influences that lead up to lawlessness and how are we to overcome them? In my humble opinion the person who has no respect for his Creator has no respect for anything else. The person who forgets God will soon forget any one else. What causes disrespect for God and prepares the sinner to live a life of wickedness? Lack of religious training, catering to the flesh, to the appetite and love of carnal things. In what ways may the person be enticed? Indulgence in intoxicants deadens the mind and makes it an easy prey for bad influences: Another step is taken and another and so on until the wrong seems right and the right seems wrong. We make no effort to kill the causes of human wreckage. We allow all sorts of poisonous literature to be placed before our children. We place human and political aggrandizement above the value we place upon religion. We instill the bitterest dregs of prejudice into the minds of the rising generation over a "cause" that is lost forever. We deny to others what we claim for ourselves. Among all these things, and the inspiration drawn from the use of deadly poisons taken into the system, we naturally forget God, and when we do we are then ready to do anything else. We have forgotten the bondage of the Israelites in Egypt. We have forgotten how cruel Pharaoh was and we have forgotten that God created all flesh.

As already stated we do not know why so much is said about crime on the eve of a presidential election and no remedy to prevent it except to defeat the other fellow for office. We hear so much about the crimes of negroes at this time. It seems that he alone is doing mischief. We scarcely hear anything about the crimes and punishment of white people though crime

after crime is committed by them. Before the war when the negro was a slave we kept the bottle away from him. While he was ignorant and had the same propensities about him yet we never heard of his unspeakable crimes. We took him into our churches and was not afraid to leave him with our families. What is the matter with him today? The church is not influencing him to do better. His education does not increase his passion. His morals are on the wrong side of the Ledger.

We object to giving him an education. We object to his voting. We want him for our servant. We sell him all the liquor he can buy or drink, because we are in the liquor business for profit. We hate his color because the politicians tell us to. We are so perfect that we never see anything good in other people. We can not exist long as a nation or a people if things continue at this rate. What then are we to do? I will tell you what I am going to do. I am going to use all the powers of mind and soul that I possess, civilly, religiously and politically against influences that will make black or white worse. I am going to sit down upon all political agencies that propose to make the character of the negro worse. I am going, not only to speak out as did Elijah, but I am going to oppose the unspeakable crime and mob law with influences that will lead the people to do better. I am going to oppose, to the extent of my ballot, any political measure that could not meet the approval of God. I would that all men could see the rottenness of politics. God sees it and sees our weak knees. The whole country must be turned "topsy-turvy." The mob must be appealed to to expose the confidence we have in judicial officers of our own choosing and which we choose again for the great services they render. Immoral training, political rottenness, drunkenness, poisonous literature and disregard for God will soon bring us down to the level of Sodom and Gomorrah. It is my duty to vote for principles that make honor and not office. It is my privilege to do so and thank God it is my pleasure to cast my vote for Swallow and Carroll, who alone of all the political parties, stand for civic righteousness. Until church people get right themselves they need not expect the world to get right. Until we quit praying for civic righteousness and voting for liquor parties we need not expect to see the victims of mob law lessened. Let God be in your ballot as well as in your every-day thoughts. Seek him with the whole heart in politics as well as religion and you will find Him. Who will be the next to follow?

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2012 FIRST AVENUE.

**OUR NORMAL COURSE.**

As announced in two annual reports, the Sunday School Board of the Southern Baptist Convention has enlarged its Normal Course from time to time, and is now proposing still further enlargement with the intention of giving it greater prominence.

This Normal Class work is under the supervision of the Board's field secretaries, and is conducted partly by personal teaching in institutes and partly by correspondence. A letter will reach them as follows: Rev. B. W. Spilman, Kinston, N. C.; Prof. L. P. Leavell, Jackson, Miss., and Rev. R. M. Inlow, Kansas City, Mo. These men are experts and are doing a great work for Sunday school advancement throughout the territory of the Convention. The Normal Course may be taken either in classes or by individuals. There is no expense except the purchase of a few inexpensive books. The Board supports the work of its field secretaries from its business department and does not ask for contributions for this purpose. Our effort is for more schools, larger schools and better schools. The aim of the Normal Course is for the better equipment of our teachers. This is a great need, and will surely bring large returns in many ways. Write to one of our field secretaries, and either one of them will be glad to help you.

We have a beautiful diploma of efficiency that is given in different grades upon satisfactory examination. It requires earnest work, but will amply repay. It must be remembered that heart power and spiritual preparation is the first and most important need in teaching. Without this all else must fail or fall short.

**FROM BRO. McRAE.**

Atmore:—I have been serving Bayou, La Batre, Bay Minette, and Atmore churches. God has greatly blessed me in this field, and I was sorry to have to give part of it up. At Bayou La Batre we have the most faithful and loyal people any pastor ever had. I resigned there the first of September. It was a sad parting for me, they had been so good and had let the contract for the building of a pastor's home for me to live in. At Bay Minette where I lived, some good man whom I trust the Lord will send them, will find a splendid people. We have here a lot of undeveloped talent, a new railroad is being built out from there to Fort Morgan, that will help the town and make it more important. They, too, have been working at a pastor's home. A lot has been the great trouble. At my last service a building committee was appointed to take action on this matter. They have about \$175.00 on hand for this purpose. I am sure the next pastor will have a home to live in. Having resigned at Bay Minette also, taking effect Sept. 1st, I am now with Atmore for all of my time. This is one of the new towns, having grown up within the last few years. We have about one thousand people within reach of our church. We have a splen-

did building, the best I know of in a town of this size, equipped with baptistry, pastor's study, dressing room, etc. The church furnishes a splendid home for the pastor just in front of the building. I am sorry that we do not own it, and hope before another year goes by we will have one of our own. I believe in building pastor's homes in our villages. We have built (helped I mean) Methodist parsonages in most of our towns, and now I want to see some Baptist pastoriums built. We need an evangelist in every section of the State. I am sure we do here. I could have been in evangelistic meetings all the time since early spring if I had accepted the calls for help. I have found time to be in only three during the summer, outside of my own field. I was with pastor McCain at Mahuville, a suburb of Mobile, first, and God greatly blessed us. Fifty were added to the church, thirty-two for Baptism. Brother McCain had everything ready for the meeting, his people had been praying for it. I have gone to places where I could have done better if the pastor had been sick in bed,—not but that he was a good man, but he was harder to reach and revive than his people. I also assisted pastor Brock at Grand Bay. It just rained and rained till but few of the saints only attended. We had some splendid services, but no visible results. Brother Brock is a good fellow, and I am glad that I know him better. His health is much improved, and he feels like he will soon be allright again. From here I went to Wheelerville, near Mobile, where Deacon R. L. Maupin had been running a Sunday school for some time. The way was prepared for the meeting. Brother Maupin went out and spent the week with us. As a result of the meeting a church was organized with thirty-two members, about half for baptism. I want to say just a word as to the work of Judge R. L. Maupin. He is one of the deacons of St. Francis Street church, Mobile. Last year he organized a Sunday school at Mahersville that has resulted in a good church. This year at Wheelerville that promises good results. What a lesson for some of our old lazy deacons in our strong city churches.—Geo. W. McRae.

**PROMISES.**

Once when I was very sick,  
And doctor thought I'd die,  
And mother couldn't smile at me  
But it just turned to cry,  
That was the time for promises;  
You shall have heard them tell  
The lots of good things I could have  
If I'd get well.

But when the fever went away,  
And I began to mend,  
And begged to eat the goodies  
That Grandma Brown would send,  
They said beef-tea was better,  
And gave my grapes to Nell,  
And laughed and said: "You're mighty  
cross  
Since you got well."

—The Century.

**Painkiller**  
(FERRY DAVIS')  
Cures Colic, Cramps,  
Stomach Complaints.  
25c. & 50c. bottles.

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Prices the cheapest quality the best. Every article exactly as represented. Diamonds, Watches, Jewelry, Spectacles, Silverware, etc. By permission we refer to the management of his paper. If desired, will furnish the names of satisfied customers in any Southern State. Write for Catalogue and enclose five cents in stamps to cover postage. We also issue a special Catalogue of Medals and Badges for Schools and Societies. Address THE F. D. JOHNSON JEWELRY COMPANY, No. 1 Malden Lane, New York.

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First class round trip tickets to San Francisco and Los Angeles from all South-eastern points August 15th to Sept. 9th, inclusive.  
First class fare plus 50 cents for round trip to Colorado and Utah from June 1st to Sept. 30th, inclusive. Return limit October 31st, 1904.  
Finest vessels and best service to Japan, China, Honolulu and Philippines. Ask for particulars.  
J. F. VANRENSELAER, G. A.,  
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Best in the World for Thirty Years.  
And Always will be.  
June 25, 1874.  
From J. W. Lockwood,  
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"I have used on my hair about one third of a bottle of Xanthine, and the result has been its restoration to its original color."  
August 9, 1901.

From Rev. S. B. Hyman, D.D.,  
Dardanelle, Ark.  
"I have never had anything to really prove satisfactory before. My wife has also used it with equal satisfaction.  
Price \$1. We prepay charges on all orders sent direct to us. Write us for circulars."  
XANTHINE CO., Richmond, Va.

**Notice of Final Settlement.**

The State of Alabama, Jefferson County, Probate Court, 30th day of August, 1904.  
Estate of Eli J. Williams, deceased.  
This day came W. B. Williams, administrator of the estate of Eli J. Williams, deceased, and filed his account, vouchers evidences and statement for a final settlement of the same.  
It is ordered that the 29th day of Sept. 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.  
J. P. Stiles,  
Judge of Probate.

**THIS AD IS WORTH 40 CENTS**  
Cut it out and send in 60c and you will receive a \$1 box containing 20 5c pkgs of Valentino's Old Fashioned Sweet Gum. "The kind mother used to chew." It sweetens the breath, aids digestion, is recommended for Asthma and promotes good health. For sale by all dealers at 5c per package. Address VALENTINO MFG. CO., Nashville, Tenn.

**BELLS**  
Steel Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, O.

**Where That Dollar Went.**  
Of course for ROSE TOBACCO CURE. And never was a dollar better spent. You next. CURE GUARANTEED.  
Order **ROSE DRUG CO.,**  
Went 214p. BIRMINGHAM, ALA.

## OBITUARIES.

**SMITH**—Wm. W. Smith, the subject of this sketch, was born Sept. 22, 1847. On August 6th, he passed into the great beyond with all the sweet assurance of the Christian. Early in life he enlisted under the banner of Christ, uniting with the Missionary Baptist Church. At the time of his death he was a member of the Mt. Sharon Baptist Church, Talladega county, Ala. Beloved by all. He loved his church and was ever ready to do what he could for the promotion of the cause of his Savior. He was a licensed preacher and was ever ready as opportunity came to hold up the banner of Christ in a public way. But God has called him from labor to rest, and, while our hearts are sad because of this separation, yet God knows best, and we bow in humble submission to his will. A loving wife and several children survive him who will hold in loving memory a devoted husband and kind father.

Many friends extend their deepest sympathy to the sorrowing family. He is not dead but sleepeth; asleep in Jesus, blessed sleep, from which none ever wake to weep.  
R. A. Kidd.

**MALONE**—Mrs. Nannie Malone, daughter of Bro. and Sister W. J. N. Taylor, of Union, Greene county, Ala., was born May 30, 1870, and died May 26, 1904, after several months of patient sickness. She joined Bulah Baptist Church while quite young. Several years ago she was married to Mr. Virgil Malone. The writer performed the ceremony. Besides her parents, brothers and sisters, she leaves her husband and one little daughter to mourn their great loss. To these, and specially to the afflicted father, we say, look up with hope; for you will meet the loved one gone, some sweet day, bye and bye.  
J. D. Cook.  
Meridian, Miss.

**FOUNTAIN**—Mrs. Mary Eliza Fountain, of Peterman, Ala., was born near Mexia, Ala., March 17, 1831, and was reared in her native county. She was the daughter of Stephen and Nancy Higgins, who were among the earliest settlers in this county. She joined the Missionary Baptist Church at Monroeville, Ala., in her early youth and served the Master faithfully to the end.

She was married to John A. Fountain Nov. 14, 1860.  
We commend this long life of Christian worth to all as a stimulus, and her sorrowing ones to that God whom she loved and served.  
J. B. Kilpatrick.

**McCARTHY**—After four years of painful suffering Bro. J. E. McCarthy died at home in Hardaway, Ala., on July 29, 1904, aged 32 years 4 months and 5 days. He was baptized into the fellowship of the Hardaway Baptist Church in 1894, of which he was a member until he died. He leaves an aged mother and three sisters, Mrs. W. B. Blount, Mrs. S. J. Jones, of Atlanta, Ga., and Mrs. L. P. Jones, of Hardaway, Ala. He was never married.  
A Friend.

**MIRÉE**—Willis Tazewell Mirée died June 14, 1904.

"Farewell—sweet white soul, a long farewell—  
Until upon the tireless healing  
Shores of light, we say good morrow."

The scroll of day unwinds, the stricken wife has been borne from where the gentle sufferer lays. One by one he has pressed by the hand as the dews and damps of death are stealing softly o'er his frame. Mother's tears have silently fallen—pressed his dear lips for the last time. All have left the couch save one, his elder brother, in whose arms he passed painlessly away with a peaceful smile radiating his countenance, and he had sailed into the Harbor where he saw his Pilot's face.

Only in imagery do I breathe to the world, what it lost when our loved one was laid up there on the hill, for I was unable to be near or join the sad cortege as it wended its way to the "White City." Of his life I know in all its fulness and richness.

"He fought a good battle at the cross." And in those passages of scripture that will be revealed to us, it is recorded that those who overcome and master self and win Christ at the Battle of Death, shall bear a new name and a white stone.

Much has been said of men who have worn regalia won on battle fields. But our knightly dead wore the armor of God; and a bright star from our Baptist world has arisen to shine in the galaxy of heaven.

Our brother in his home was the ten-

derest, most gracious, best of husbands. Genial, sunny and cheerful was his nature. He loved his friends with a love like unto Jonathan of old for he was the "knightliest of a knightly race; that since the days of old, have kept the lamp of chivalry alight in hearts of gold."

He was the most charitable man I ever knew not only in giving of alms, but golden charity for the weakness of his fellows, that if all like him gave, none sorrowing would be crushed or broken on life's wheel.

To his clansmen in camp at the forest, he waved you a sunny adieu. He's just gone before to prepare for the encampment of Woodmen in the Forest of God, and to the girl wife he has left at the helm he was sure we will hear the slide of the square measuring so true for his darlings he left in her care.

She'll know when she stands out at even when the curtains of night are pinned back by the stars. "He has wandered into an unknown land, and left you dreaming how very fair it needs must be since he lingers there, he is not dead, he is just away."

Burnsville, Ala. L. A. M.  
June 28th, 1904.

**AGEE**—Jeanette Daugee Agee, daughter of I. K. and Mrs. Martha Agee, was born Dec. 31, 1889, and died July 2, 1904. In the summer of 1903 she united with the Barbara Loechin church, Perdus Hill. With the exception of about three years, the writer was her pastor since she was a little tot. She was always an amiable, winsome child, but a sweeter life after conversion I never knew. When she was baptized she said that she wished she could be baptized again, she was so happy. Jeanette was a consecrated, joyfully consistent Christian. Her favorite song was "Leaning on his Everlasting Arms." Her faith was simple and childlike. She said one occasion that when she prayed if she would only look up quick she would see Jesus. Again she said, "As I walk about at any time it seems that I have only to look around to see Jesus." She dwelt, she dwells in His presence.

Among her last acts was to contribute of her earnings to the support of her pastor. Jeanette was indeed the pet of the whole of Perdus Hill. Everybody loved her and she seemed to love everybody. Father and mother and brother and sister are bowed down under the affliction, but Jeanette is happy with her Savior. Blessed is her memory.

Her pastor, S. P. Lindsey.

**NABORS**—Prof. H. M. Nabors was born April 3, 1878. At an early age was converted and joined New Hopewell Baptist church. In 1902 he married Miss Mary E. Posey, who, together with two children, survives him. The last and highest testimony to his worth as a teacher was his election in the Frances Willard school at Piedmont, Ala., for the approaching session. He was deservedly popular in the town and community where he lived. He was consistent in his Christian life, an earnest worker in the Piedmont Baptist church, and as his pastor I feel a personal loss in his removal from earth. After an illness of about four weeks with typhoid fever, he died August 31, 1904. The Lord help all the sorrowing ones to believe that He doeth all things well and give them grace to bear aright this sore trial!

James I. Kendrick.

**ORENSHAW**—In May, 1904, the spirit of Bro. P. Orenshaw took its flight to God. Bro. Orenshaw was born June 4, 1838, in Clark Co., Ala., and died May 7, 1904. He was a faithful member of Forest Springs Baptist church since 1888. He leaves a wife, seven children and a host of friends to mourn his loss. Bro. Orenshaw was a true man and a Christian. A brave soldier in the Confederate war. He was a liberal and intelligent giver, and his church and friends have sustained a great loss in his death. Good bye, friend, brother; we hope to meet you in the bright forever.

I. N. Langston

**COGGINS**—Earnest Clyde Coggins. The place where he began and ended his life in Chambers county, Ala. Here he received his primary education in the county school, and at Lafayette college, from whence he graduated May, 1896. He afterward entered Howard College, from this institution he graduated May 27, 1903.

He chose the calling of teaching as his profession and was arduously pursuing preparation for the great work when he entered the valley of the Shadow of

Death. He had been an honored member of the Rock Spring Baptist Church since 1896. He also belonged to the Masonic Fraternity. He was united in marriage to Miss Izone Lamb May 12, 1901.

Hence, we see from the events of his life and the relation he sustained to others, that he had worked himself to that position, in early manhood, which would be of greatest advantage to himself and of the greatest usefulness to others.

The great sympathy of many friends are hereby tendered to his grief stricken companion, his mourning parents, loved ones and friends.

**ADAMS**—Alfred Y. Adams was born July 21, 1876, and after a lingering illness of nearly six weeks, departed to be with Christ on his 28th birthday, July 21, 1904. His remains were interred at the family burying place, near Lower Peachtree, Ala. When quite a boy he sought refuge in the great heart of God, and his life afterward was indisputable evidence that he had not sought it in vain. His deep interest in his church, his tender friendship for his pastor and, above all, his loyalty and devotion to his Master were beautiful. He was the worthy son of a noble Christian parentage, his father being one of the pioneer Baptist preachers of this county. His many excellent qualities greatly endeared him to all who knew him, and a host of friends sorrow with the aged mother and brothers who survive him.

May God in his tender mercy bind up their broken hearts and comfort them as only God can comfort.

G. L. Yates, Thomasville, Ala.

**INGRAM**—On the 16th day of August Mrs. Richard M. Ingram peacefully laid down the burden of life and entered into rest. A devoted wife, a loving mother, a happy Christian, she filled her home with sunshine. The sweet memories of her life in the home can but linger in the hearts of her loved ones to draw them nearer to the God she served. She was the kind of a Christian that was a joy to her pastor's heart and a blessed commentary upon the religion she professed. She looked upon life as an opportunity to serve God and to make those around her happy.

We will sadly miss her in the church to which she was so faithful. She leaves to mourn her loss, besides her husband, seven children, two brothers and one sister. May God be with them all until they meet on the other shore!

J. H. Foster, Anniston, Ala.

RESOLUTIONS OF RESPECT.  
E. C. COGGAN.

Resolutions of respect adopted by the Forest Home Baptist Church: Whereas, our beloved brother, E. C. Coggan has been called from our midst to that happy home above; and,

Whereas, Bro. Coggan had proven himself a most earnest, zealous, consecrated Sunday school and church member and a Christian gentleman of the highest type; and,

Whereas, we greatly feel the loss we have sustained;

Therefore, be it resolved, That we humbly submit to the will of an all-wise Heavenly Father, and that we heartily sympathize with his desolate young wife and bereaved relatives in this sad dispensation; and,

That we fondly cherish the heritage he has left us, and earnestly commend his life and example as worthy of imitation; and,

That a copy of these resolutions be spread on our church minutes and a copy be sent to the bereaved family.

Done in conference July 9, 1904.  
W. A. Glenn, W. H. Watt, J. J. Garrett.

## RESOLUTIONS OF RESPECT.

MRS. LUCY BEASON.

Adopted by the Gurley Baptist Missionary Society.

Whereas death has invaded our ranks and borne off from our midst one of our brightest and best members, whose Christian and Godly life was a benediction in the home, the community, the church and our society, taken from us Mrs. Lucy Beason, beloved wife of Mr. W. H. Beason, on the 27th day of July, 1904; therefore be it resolved,

1st. That our missionary society feels deeply our loss of a member so bright, cheerful and helpful; such a model in the home, the community, and whose presence will be so missed in our gatherings and work for the cause we all love.

2d. That our heartfelt sympathies go out to the husband, bereft of a compan-

ion so dear and helpful, and to the children deprived of such a mother's love, counsel and Christian guidance.

3d. To her only sister, we extend our deep sympathies in this sad bereavement and express our hope that we all may meet in that eternal city with Christ and his faithful followers.

4th. That a copy of these resolutions be spread upon the minutes of our society and a copy be furnished the Alabama Baptist for publication.

Gurley, Ala. Secretary of Society.

## Cancer Cured.



Before Treatment. After Treatment (With False Nose.)

With Soothing, Balm Penetrating Oils. Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all other Skin and Woman Diseases.

Cancer of the nose, eye, lip, ear, neck, breast, womb, in fact, all internal or external organs or tissues cured without knife or burning plaster, but with soothing aromatic oil.

Out this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address DR. R. E. WOODWARD, 502 Main St. Little Rock, Ark



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To those who have Dr. DeWitt's Eclectic cure, the directions are as follows:

## For Toothache.

—Saturate a piece of cotton with Dr. DeWitt's Eclectic Cure and put into the cavity of the tooth, and bathe outside well.

## Sore Throat.

Spray or gargle the throat well with Dr. DeWitt's Eclectic Cure, weakened with water, and bathe outside freely.

## For Chills.

Take a teaspoonful of Dr. DeWitt's Eclectic Cure every hour for four or five hours before chill is expected.

## Cure for Whiskey.

Half a teaspoonful in water will satisfy the craving for spirituous liquors. Man may cure himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions.

For Nervous Debility, take one teaspoonful in from one fourth to one-half glass of sweetened water. Dose for children in proportion.

## Drinking Water Harmless.

If you are going to the Mountains or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

## See This.

Sumter, S. C., July 29th, 1897. Gentlemen: I have used Dr. DeWitt's Eclectic Cure for neuralgia and it has never failed to give almost instant relief. It is the best remedy I have ever tried.

Mrs. Rody Williams.

A cure for Asiatic Cholera, and for all Stomach and Bowel derangements. A Marvelous Relief and sovereign cure for Muscular Rheumatism, many pains and facial neuralgia.

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## Deafness Can Be Cured.

I Have Made the Most Marvelous Discovery for the Positive Cure of Deafness and Head Noises and I Give the Secret Free.

With This Wonderful, Mysterious Power I Have Made People Deaf for Years Hear the Tick of a Watch in a Few Minutes.

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After years of research along the lines of the deeper scientific mysteries of the occult and invisible of Nature-forces I have found the cause and cure of deafness and head noises and I have been enabled by this same mysterious knowledge and power to give to many unfortunate and suffering



I Have Demonstrated That Deafness Can Be Cured—Dr. Guy Clifford Powell.

persons perfect hearing again; and I say to those who have thrown away their money on cheap apparatus, saives, air-pumps, washes, douches and the list of innumerable trash that is offered the public through flaming advertisements, I can and will cure you, to stay cured. I ask no money. My treatment method is one that is so simple it can be used in your own home. You can investigate fully absolutely free and you are thoroughly convinced that it will cure you, as it has thousands of others. It seems to make no difference with this marvelous new method how long you have been deaf or what caused your deafness, this new treatment will restore your hearing quickly and permanently. No matter how many remedies have failed you—no matter how many doctors have pronounced your case hopeless, this new magic method of treatment will cure you. I prove this to your entire satisfaction before you pay a cent for it. Write to-day and I will send you full information absolutely free by return mail. Address Dr. Guy Clifford Powell, 1002 Auditorium Building, Peoria, Ill. Remember, send no money—simply your name and address. You will receive an immediate answer and full information by return mail.

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D. E. Luther Publishing Co., Atlanta, Ga.

Rev. W. L. Mahon is supplying at the First Church, Jacksonville, Fla., during the vacation of Dr. W. A. Hobson.

### NEW MISSIONARIES.

Thomas Moses Thomas was born near Union Springs in Bullock county, Ala., September 8, 1874. His parents being E. M. and Sophie Thomas. His first religious impressions were received at a very early age. But it was in his 13th year when he yielded his heart to the Lord and united with Antioch Church, in the county of his birth, being baptized by Rev. A. F. Dix. He at once became active in the work of the church. Shortly after his conversion he felt called to preach. And as the years went by the impression that God wanted him to do so grew upon him. But his heart rebelled against the idea of entering upon so great a calling and dared not make it known to any one. All the time he kept thinking that he would compromise with the Lord by being an active church worker. During these years most of the time was spent on the farm when not in school, till in 1896—and not at his own request—he was licensed to preach. Four years were then spent in school, two years of which time was spent in Howard College, where, in 1900, he took the B. A. degree. His vacations were spent in holding revival meetings. During his last year in college he was pastor at Coalburg, Ala. One year was then wholly given to the pastorate, serving the Second Church at Eufaula, Ala., in connection with other churches. It was during this year spent in the pastorate, while observing the Week of Prayer for foreign missions, that the Lord laid it upon his heart to become a foreign missionary. Two years were then spent in the Southern Baptist Theological Seminary, where he took the Th. B. degree. On leaving the Seminary he became pastor at Greensboro, Ala., where he has served as pastor until the present. He was appointed June 2nd for the work in China.

Mrs. Annie May Griffith Thomas was born at Dossman, La., May 29, 1882, the fifth of ten children. In January, 1895, her father, Mr. C. T. Griffith, moved to Opelousas, La., where she entered the St. Landry High School, and from which she graduated in 1900. After this she served as principal of the Sylvester School for three years. She was converted in April, 1901, and at once united with the First Baptist church at Opelousas. In April, 1903, she accepted the position of Sunday school missionary of the Opelousas church, and continued this work until she left for the Seminary in Louisville.

Shortly after her conversion she felt called to take the light to China. While praying all the time for the way to be opened, she said little about it, as she thought it impossible to go, but all things are possible with God. The obstacles were removed, and by the help of her pastor she was enabled to spend one year in the Southern Baptist Theological Seminary at Louisville, Ky., preparing for the Master's work. She was married August 24, 1904, to Rev. T. M. Thomas. They expect to sail for China October 1st.

## Some People Start Out in Life

With the idea that fortune will come to them by some hocus pocus of luck, regardless of personal thrift or wise economy. Such people usually wind up in the poor house or on the charity of friends. There's but the one sure way to independence—work and saving. Start a savings account here. You can bank by mail.

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College Preparatory, General and Special Courses, Exceptional Advantages in Music, Elocution and Physical Training. Fifteenth year opens Sept. 21.

CATHERINE DESCAMPS ELFORD, PRINCIPALS,  
JANE MARIE HANNUM, Birmingham, Ala.

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Makes a good cup of Coffee. The best and strongest popular priced package Coffee sold. You not only get good Coffee, but your choice of 65 Valuable Premiums is given for the signature found on each package. Put up by CNEEK & NEAL COFFEE CO., Nashville, Tenn. See large Premium List in every package. Save the Signatures.

## ATTENTION TRUSTEES TEACHERS SCHOOLS.

The McClendon Teachers' Agency of Birmingham, Ala., recommends suitable teachers for positions in colleges, high schools, private and public schools. NO CHARGES TO TRUSTEES. Membership consists of a large class of professional teachers. FREE enrollment offered teachers seeking positions for 1904-5. Write for terms. W. E. DICKSON, Manager, P. M. MATHEWS, Assistant Manager Room 506 First National Bank Building.

### BIRMINGHAM ASSOCIATION.

The seventy-first annual session of the Birmingham Baptist Association was held last week at North Birmingham. The meeting proved the most successful and the most largely attended in the history of the organization. Brighton was selected as the next meeting place. The introductory was preached by Rev. O. A. Bamber; the missionary sermon by Rev. A. C. Davidson.

Robert J. Carpenter and Miss Emma Denty were united in marriage on Sunday evening at North Birmingham by Rev. E. Lee Smith, pastor of Park Avenue Church.

E. Brewer, chairman of the Sunday school committee, submitted his report showing that the Association has thirty-five schools with a membership of 5,004, and that the total amount paid into them during the past year was \$3,074.69.

Dr. A. J. Dickinson preached the annual missionary sermon, taking as his text, "From Your Fellowship from the first day until now," Phil. 1:5.

During the past year the Baptists of Birmingham have kept abreast with the marvelous growth of this district. The reports show that seven new churches have been organized within

twelve months, making the total number in the Association fifty-four. The membership has increased 1194, making the total number of members 6,308. It was also shown that during the past association year the amount paid by the churches was \$42,099.33, a gain of \$11,045.55.

Dr. A. P. Montague, president of Howard College, made an earnest plea for Howard College. He paid a high tribute to the work that Howard had done in the past and said that the institution was just in the prime of its usefulness. At the conclusion of his address \$140 was raised for the campus improvement fund of the college.

The report of the committee on temperance and moral and spiritual condition by the Rev. M. T. Branham, chairman, was a very full and exhaustive presentation on the subjects. The temperance report brought out a long discussion, led by the Rev. Dr. W. M. Blackwelder. The moral and spiritual conditions report was interestingly discussed by several delegates, the Rev. Dr. A. C. Davidson leading the discussion.

Rev. J. A. Hendricks, of Pratt City, who preached the introductory sermon, made a profound impression upon his hearers.

## Field Notes.

**Sandy Ridge:**—Rev. Sydney J. Catts, our pastor, assisted by Rev. Scruggs of Hayneville, closed on Friday the 2nd inst., one of the best and perhaps most profitable protracted meeting ever held at the Baptist church at this place. Brother Scruggs did most of the preaching, after which Brother Catts would give us one of his "heart to heart" talks, overflowing with zeal and love for the human race. May God bless our dear pastor and reward him according to his works, and may the blessings of the Master follow and attend his faithful helper, Brother Scruggs.—A. Robertson.

**Farmersville:**—Rev. J. D. Ray, of Selma, helped me in a fine meeting at Gordonsville. Dr. Gross, of Seima, helped me at Farmersville. We were greatly blessed by them. They prove by their works that they love God. God's richest blessings rest upon our city brethren. I helped Bro. Geo. H. Roley in two meetings. Twenty-six were received into the church, and fifteen restored. A remarkable man is Brother Roley.—J. Sid Wood.

We had a good meeting at Round Island church in Limestone county. Eighteen joined the church, eleven by baptism and seven by letter. Bro. Vera Shoemaker assisted me in the meeting. He is an excellent preacher. I have just returned from Friendship church, where Bro. Albert Briscoe assisted me in a meeting resulting in great good to the church; there were six or seven conversions. Brother Briscoe like Brother Shoemaker is a young man of great promise.—J. L. Stockton.

**Augustine:**—I have just closed my last protracted meeting, five in all—Perryville; Concord, Pisgah, Hepzibah and Oemulgee. Good meetings at each church, but no accessions at Hepzibah. 24 accessions in all, 17 of these by baptism. Bro. J. W. Mitchell, of Jamesville, Bibb county, was with me two weeks. Brother Mitchell preached the gospel in great power. I had no ministerial help the balance of the time with the exception of two days. Bro. A. M. Perry preached one of those and Brother Brown, a Methodist, the other.—J. A. McCrary.

**Plantersville:**—On last fourth Sunday I baptized six who were received during the great meeting, and at the night service we received three more for baptism. Brother Henson, who helped me, still lives in the memory of our people. I assisted Bro. R. H. Long in two meetings, one at Liberty and the other at Free Springs. Much good was accomplished at each of these churches. Brother Long is doing a good work aided by his noble people. I had Brother Henson with me at Randolph, where he did great service. Our little church was greatly blessed. On last Sunday it was my happy privilege to baptize two noble young ladies into the fellowship of this church.—D. Z. Woolley.

**Damascus:**—Damascus church in conference Sept. 3, 1904, accepted the resignation of our much beloved Pastor, C. L. Matthews, who has been called to the church at Inverness, Bullock county, Alabama. Brother Matthews has done wonderful good work for us in building up the cause of Christ in our midst. Our church has been repaired and the church strengthened in doctrine and numbers. He is a safe man, and a faithful preacher, and while we regret very much to give him up, we know that our loss will be our sister church's gain. He will be a blessing to any church and community, and we do most heartily commend him in his new field and wish him a prosperous year.—By order of church in conference, W. H. Segraves, Church Clerk.

**Carbon Hill:**—Beginning July 18th for eight days and nights I assisted Pastor L. L. Dobbs, of Bethlehem church in Tuscaloosa county. The visible results of the meeting were seventeen additions and the church greatly revived. On the 24th of this month we assisted in ordaining Brother Oliver C. Dobbs of this church to the full work of the ministry. Brother Oliver is a student in Howard College and is a young man of much promise and will be heard from later. At Fellowship, in Lamar county, accompanied by my wife, we found the Fifth Sunday meeting of Yellow Creek Association in session, with Brothers Barnes, Cunningham, Woods, Godfrey, Willis, Corbert, Pennington and some others in attendance. It was, indeed, good to be there. Beginning on Sunday we preached twelve times for Pastor Cunningham, and left the church greatly revived. On Monday after the second Sunday in August together with Bro. D. C. Dobbs, we joined Elder H. A. Key, of Palos, in a meeting at his Freewill church, which resulted in our baptizing seven and receiving one by letter. Leaving there we reached Oregonia church in time to witness the baptizing of ten by Pastor J. B. Ferguson and accepted an invitation to assist Brother Ferguson in a meeting with his Arbon Springs church at Samantha, the result of this meeting being 48 additions, 38 of the number being by baptism, six of whom were Methodists. Before the meeting the church numbered 40, so the church membership was more than doubled by eight. We attended the Tuscaloosa County Association at Northport and were wonderfully impressed with the brethren we met, some for the first time. Coming from the Association we rested until Saturday at Sterling and worshiped with Pastor L. L. Dobbs and preached twice Sunday for his people; also received an intelligent young man into the church. From this place Bro. Oliver C. Dobbs goes to Mineral Springs, and my wife and I came home to rest a few days and then to work again. May the Lord bless all the brethren in their work.—T. E. Pinegar.

Rev. L. M. Bradley, the able pastor of the Avondale Baptist church, was elected president and Rev. S. O. Y. Ray, of East Lake, secretary of the Birmingham Ministers' Conference.



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The quest for God is never a fruitless one. Man or woman, boy or girl has never yet sought God with persistency and devotion but that they have found Him in all His gracious mercy and tender love.

The search of God need not end until the fountain of perpetual peace is found, but oh, how vain and disappointing is much of the struggle and search of human kind. Much seeking but little finding. It is because the things sought for are either unattainable, or, if attainable, are disappointing and unsatisfying when gained.

Search for happiness, wealth and power, business, social or intellectual preferment and success, and when the prize is won at last, after the first delightful thrill of possession has passed, it proves unsatisfying. The ideal is never attained. It is always just beyond the reach. But not so the search after God. God is the attainable and the satisfying reward of every hungry seeking soul. He is the "Findable God." But how many there are who doubt this. How many believing it yet grow weary in the search and fail to reach the goal of God's presence. But there were 32 of those who sought Him with their whole desire and He was found. We have 200 members, and there has been a gradual increase in contributions and an increase in interest in the general work of the church.

In speaking of the history of some of the past consecrated workers, we must mention the beloved, devout servant, Rev. J. J. Beeson, who now slumbers beneath the tomb. He, who laid the firm foundation of our church, and yet we feel that his prayers and life shall ever live throughout the history of our village. And we fondly cherish the memory of the work of Rev. J. T. Richard, now residing in Texas, who served us as a Sunday school superintendent for many years and as our beloved pastor.

We love our consecrated pastor, Rev. C. T. Starkey, who has served us so faithfully for the past few years.  
Jesse Ambrester.

RESOLUTIONS OF RESPECT OF THE NORTH BIRMINGHAM BAPTIST CHURCH AND CONGREGATION.

Whereas F. M. Woods has been for the last three years a faithful and acceptable pastor of this church and whereas disease has so seized upon his mortal frame that he is no longer able to serve the church or to remain in the locality, and is compelled to remove from here; and whereas the church and congregation are deeply devoted to him and bear him immeasurable love and gratitude; therefore be it resolved,

First, That Bro. F. M. Woods is a humble, faithful servant of our God and Father, a follower of the meekly and lowly Jesus; a preacher of great spiritual power—fearless in the advocacy of the truth; a high-toned Chris-

tian; a man in whom there is no guile, whose character is pure and without blemish.

Second, That in his removal from this place the Baptist lose a strong and wise leader; the community the example of a fearless Christian—strong in faith, bold and determined in the right; the town a loyal citizen.

Third, That he has lovingly ingrafted himself in our hearts; that words are not adequate to express our unfeigned love and devotion for him.

Fourth, That our hearts and our homes are always open for the return of him and his family; that our prayers shall uphold them; that they may ever abide under the shadow of His wing, and be supported by His strong arm and loving kindness.

Fifth, That a copy of these resolutions be spread upon the minutes of the North Birmingham Baptist Church, a copy published in the Alabama Baptist and a copy presented to Bro. F. M. Woods and family.

Adopted Sunday at 11:45 a. m., Sept. 4, 1904, by the North Birmingham Baptist Church and congregation.

MINISTERIAL EDUCATION DEBT

Will the brethren see that the pledges made at the Convention at Anniston be paid promptly. The need is very urgent. The following is the list and amounts unpaid:

J. V. Dickinson, Jasper....	\$25 00
A. J. Dickinson, Birmingham	25 00
J. L. Gross, 1st Ch., Selma..	50 00
P. V. Bomar, Siloam Church	25 00
T. M. Callaway, 1st Ch., Talladega .....	25 00
C. A. Stakely, 1st Ch., Montgomery.....	25 00
R. H. Tandy, Florence .....	10 00
A. J. Johnson, Attalla.....	10 00
S. M. Provence, Tuskegee...	10 00
W. J. D. Upshaw, Goodwater	10 00
S. H. Campbell, Dothan....	15 00
P. M. Jones, Northport....	10 00
J. Windsor, Jemison for his field.....	10 00
A. Y. Napier, So. Side, Montgomery .....	10 00
J. E. Barnes, Sulligent.....	5 00
J. R. Magill, Northport.....	10 00
G. L. Comer, 1st Ch., Eufaula	15 00
J. R. Stodghill, Lineville....	10 00
A. J. Monerief, Union Springs	25 00
O. P. Bentley, Vincent.....	10 00
G. W. McRae, Bay Minette..	5 00
Roanoke Church .....	10 00
Dr. Vann, 1st Ch., Gadsden..	10 00
J. B. Davie, 1st Ch., Blocton	5 00
C. J. Bentley, Sylacauga....	10 00
P. C. Barkley, Brighton.....	5 00
O. P. Langston, Six Mile....	5 00
R. S. Gavin, Bessemer.....	10 00
W. L. Cahall, Demopolis....	10 00
H. W. Provence .....	10 00
J. I. Kendrick, Jacksonville..	5 00
J. W. Stewart, Fyergreen....	5 00
W. M. Blackweider, Chairman of Board.	

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**RESULTS**

University of Virginia, Charlottesville, Va.,  
July 15, 1902.

Mr. H. O. Murfee, Marion Military Institute, Marion, Ala.:  
Dear Sir—In reply to yours of recent date asking me something of your men who have been with us, I will state that an examination of the records of the students from the Marion Military Institute who have attended the University of Virginia shows that the majority of your men are as thoroughly prepared as any entering this institution. During the past six years the University has awarded as many academical degrees to graduates of the Marion Military Institute as it has to those from any other college in the country, and academical and professional degrees to more graduates from the Marion Military Institute than those from any other college or university outside of the State of Virginia.

Allow me to congratulate you both on the high stand in scholarship which your men have attained and the earnest spirit of endeavor for better things with which you inspire them.

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**AT 6.95** Linen Etamine—real Irish fibre. Flaked. The waist is blousey—full as you please. Double rows of white hand-made medallions over front. Stock collar with a single large pearl button at front. Straps over shoulders; full wide sleeves. Plain wide flaring skirt; stitched bands over hips. Sky blue, China blue and Champagne.

**AT 7.95** Of Linen and rather elaborate in style. Double rows of fagotting over shoulders; double rows of fagotting and tucks down front. Sleeves are slender from shoulders to elbow and then there is a bulge in pouch style—trimmed with fagotting. Skirt is very full—fagotting and insertion at hips. Flare bottom, pleated seams.

**AT 9.95** White Linen—all white. The stitching is done in red silk. The effect is novel and quite stylish. Stock collar with tabs. There are stoles at the front that are decorated in richly colored octagon shaped medallions. Straps at shoulders ending in medallions. Pleated back. The skirt is decidedly colonial. Stitched bands at hips; much fulness at bottom.

**AT 10.95** Of Cotton Etamine. White yoke—thickly tucked. Bertha effect—edged in double row of insertion and finished with a ruffle. Blouse waist; very full sleeves. Skirt is colonial—three rows of heavy insertion go all 'round. An eminently stylish garment.

Clothier to the  
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### THE ELEVATOR BOY.

There was a lean, freckled-face boy who a year or two ago ran the elevator up and down in an old shabby office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among the brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds on the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy stolidly. And he went up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt, and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was six o'clock, and Billy

slipped quietly away in the dusk and went home to his supper; for your real hero does not care to remain for the shouts and clapping of hands.—Rebecca Harding Davis, in Interior.

I have resigned the position of associate editor and general representative of The Baptist Standard to take effect October 1st, when I will enter the Southern Baptist Theological Seminary at Louisville, Ky. I greatly enjoyed the paper work, but feel that it is my duty to make better preparation for the Lord's service. I return thanks to all the friends throughout Texas who have assisted me in circulating our great paper. My relations and association with them and with the management of the Standard have been thoroughly delightful and enjoyable at all times.—E. P. West.

Let the preacher realize that we are living in a sinning world and not a redeemed one and let him continue to cry out against the exceeding "sinfulness of sin."

### CONFEDERATE SOLDIERS.

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To the woods below  
Hues of beauty such as heaven  
Lendeth to her brow;  
And the soft breeze from the west  
Scarcely breaks their dreamy rest.  
—Whittier.



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