

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 40, Number 22

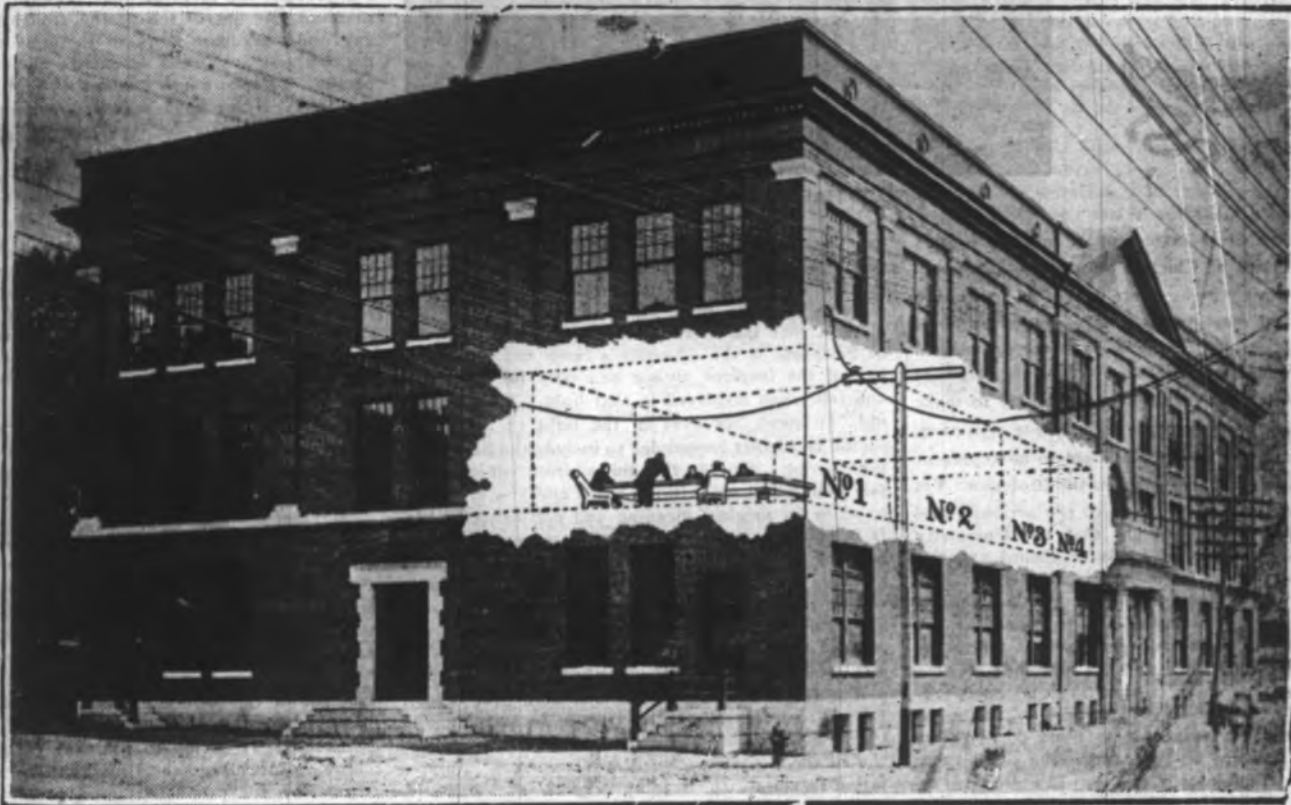
Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., AUGUST 16, 1905.

Published Weekly. \$2.00 per Year

Building In Which The Peace Negotiations Are Held.



Room 1—Japanese retiring room. Room 2—General conference room. Room 3—General retiring room. Room 4—Russian retiring room. Telegraph and cable offices will be on the third floor, and all messages will go out on the pole shown outside the corner of the building. The conference rooms on the second floor have been fitted with shades at the windows long green cloth covered library tables, couches and chairs. The conferees will enter the building by the wide doorway shown on the left, and make their way to the second floor by an elevator just installed. Armed marines will picket the building to keep sightseers and all unauthorized persons from intruding.



M. WITTE,
Russia's Chief Plenipotentiary at the Washington Conference.

Will Reach Billion Dollars.

Whether there is to be peace in the Far East or a continuance of war, will be settled at the Washington conference, which is now in session at the navy yard, Portsmouth, N. H.

Baron Komura has communicated to M. Witte the essentials of Japan's peace terms for further negotiations. This, it is declared, was not done in a spirit of defiance; indeed, there are many evidences in the possession of the neutral governments that Japan is not imbued with a desire to humiliate Russia, but only to exact terms which will insure a lasting peace in the Far East, and which will in a measure compensate Japan for the financial losses in the present conflict.

It is known that Japan will demand an indemnity that will approximately cover the cost of the war to date. This was communicated to Russia early in the preliminary negotiations. The amount is still a secret but it is based upon the most careful estimates of the war's cost, and will be accompanied by a more or less detailed statement showing the method by which the final figures were computed. It will not fall short of \$1,000,000,000, according to advices reaching here from well informed sources.



BARON KOMURA,
Japan's Chief Plenipotentiary at the Washington Conference.

Dr. A. J. Dickinson

Writes Interestingly

of the University of

Chicago ❁ ❁ ❁



DIVINITY HALL, UNIVERSITY OF CHICAGO.

Your request for a statement of my impressions of the University of Chicago affords me an opportunity to put right before our people an institution which has been very greatly misunderstood by those who have gotten their opinions from the sensational reports of newspapers. These write-ups originate with students and are colored quite yellow to make them palatable to the modern thirst for sensation. It is not the intention of the student to misrepresent but only to play a smart joke on the professor. Yet what was intended as fun is taken too seriously and has made many people think that the University is a nest to hatch out all kinds of absurd vagaries and theories. This is far from being the truth. The work of the University is conducted with a serious and earnest desire to define the truth and set it forth in accurate formulae. Its spirit is conservative, fearless and sensible and the authentic reports in its publications show trustworthy and pains-taking research. Indeed it will appeal to the great common sense of the people as more conservative than either Harvard or Yale, and is the peer of any similar institution known to me. The divinity department in which I spent my time has some superb teachers. Prof. Harper is of course the best known of its faculty and has a world-wide reputation in his department which is likely to be yet more enhanced by his recent work on Amos and Hosea. He represents what is now termed the Dynamic view of the origin of the Old Testament and accepts the products of the higher criticism which probably is better described as literary and historical criticism. This view is fully displayed in his introduction to his commentary on Amos and Hosea in the International Critical Commentary Series. But if one is inclined to think that this view at all diminishes his religious value or content of the Bible as a revelation of God for religious culture and life he will find himself greatly in error. While on many points I can but think the results of this research unfounded and destined to be

overthrown by increasing light from the rediscovery of the history of the times, yet in its main contentions it seem to be but the more confirmed by the absence of knowledge. I have long been of the opinion that the literary and historical perspective of Scripture is the expositor's lamp and the memory of the inspired author can only be fully seen and felt when displayed in that light. The old saying "interpret Scripture in the light of Scripture" should be further expounded to include the Scripture perspective. Sketch the times from which your text comes and set it in the midst and you are ready to show its original meaning and pertinence in life. It is possible now to do this when the great body of the Scripture and expository preaching can be made the most efficient. It is therefore my conviction that the literary and historical study of Scripture perspective from any point of view will greatly enrich the preaching the people look to the pulpit to give. It will thus make the Bible a more potent factor in the lives of men than ever before. But scarcely less than Dr. Harper in learning and teaching power are the other professors. Dr. Burton in the department of New Testament interpretation is among the leading scholars of the world. His recent book on the Synoptic Problem is the only distinct and positive advance made to the solution of this perplexing problem for several years. He reminds one of Dr. Broadus in his broad learning, mostly of the details of his subject and accurate and clear presentation of every phase of the matter in hand. He is deeply reverent, patient and pains-taking in his method of teaching and never leaves you in doubt as to his meaning. I found myself going over many things I had studied years ago under Dr. Broadus and while many advances had been made on the subject since the days of that great scholar, very little he then taught has had need of correction under the new light which has come in recent years.

Probably the best lecturer in the department is Dean Hulbert who teaches Church History. If history is the presentation of life in the events as they

flow in their natural sequence Professor Hulbert is a master in teaching it. For he makes church history anything but dry and the facts seem to live as he brings them into their real relations. He is an old-fashioned Orthodox Baptist, outspoken in his convictions. I wish very much our Southern people could come more in contact with him. There are ten or a dozen other professors, but it was not my privilege to hear them. The Divinity Department impressed me as needing (1) a strong teacher of Systematic Theology. I recognize that universities now consider systematic theology as altogether too narrow and stereotyped for post-graduate work and I appreciate the force of this. Yet the fact remains that not one out of ten of the students have done any under-graduate work in theology and they go out without any fixed or settled message for the people. To take a new student through a system of theology current as a standard among the people for whose ministry he is preparing, gives him an acquaintance with its doctrines to use as a working hypothesis in his further studies and brings him into sympathy with the people in whose fellowship he must labor. And any criticism or investigation of proposed amendment of this system he will view from the same standpoint as his people. So without any desire to tie his thinking or preaching to any stereotyped dogmas it is wise to give him a thorough acquaintance with some approved system of dogma. Our own seminary in Louisville is the best place on earth for a man to go to prepare for the Baptist ministry and this is not a little due to the prominence there given to the study of systematic theology. The wisdom of Dr. Boyce is thus to be clearly seen. (2) They need a good teacher of Homiletics. Dr. Edward Judson is temporarily filling this chair at present to the great delight of the students, but retires Sept. 1st. The aim of the University is to make scholars, but I fail to see why this should make it any less feasible to have these scholars to be good preachers with popular gifts for the presentation of their scholarship. It would seem that a university which goes to such pains to teach pedagogy for the rendering of scholarship efficient in the professor's chair would also devote itself to the training of preachers in the art of preaching. It seems to me that even among the churches in Chicago the University did not have the reputation for producing good preachers which it ought to have had, and my limited observation lead me to attribute this to weakness at these two points.

(3). The third need which was manifest in every class is for students prepared for post-graduate work. The majority of the students seemed to be under-graduates hardly ready for the post-graduate work. This of course greatly hinders the progress of the class. I should like to see more of our Southern men go there for post-graduate studies and am sure it would prove wholesome and helpful both to the student and the University. Upon the whole my month's stay in the University was the most pleasant and profitable vacation I have ever spent. One could rest by having a pleasant change in climate and environment and yet need not rest for want of profitable engagement.

A. J. DICKINSON.

A SUMMER RAMBLE.

(William Cullen Bryant.)

The great August noon has come,
A slumberous silence fills the sky,
The fields are still, the woods are dumb,
In grassy sleep the waters lie.

And mark you soft white clouds that
rest

Above our vale, a moveless throng,
The cattle on the mountain's breast
Enjoy the greatful shadow long.

Oh! how unlike those merry hours,
In early June, when Earth toughs
out,
When the fresh winds make love to
flowers,
And woodlands sing and waters
shout.

When in the grass sweet voices talk,
And strains of tiny music swell
From every moss-cap of the rock,
From every nameless blossom's bell.

But now a joy too deep for sound,
A peace no other season knows,
Hushes the heavens and wraps the
ground,
The blessings of supreme repose.

Away! I will not be today
The only slave of toil and care—
Away from desk and dust away!
I'll be as idle as the air.

Beneath the open sky abroad,
Among the plants and breathing
things,
The sinless, peaceful works of God,
I'll share the calm the season brings.

Come, thou, in whose soft eyes I see
The gentle meaning of thy heart,
One day amid the woods with me,
From men and all their cares apart.

And where upon the meadow's breast,
The shadow of the thicket lies,
The blue wild flowers thou gatherest
Shall glow yet deeper near thine
eyes.

Come, and when mid the calm pro-
found,
I turn those gentle eyes to seek
They, like the lovely landscape round,
Of innocence and peace shall speak.

Rest here, beneath the unmoving
shade,
And on the silent valleys gaze,
Winding and widening till they fade
In yon soft ring of summer haze.

One tranquil mount the scene fore-
looks—
There the hushed winds their sab-
bath keep,
While a near hum from bees and
brooks
Comes faintly like the breath of
sleep.

Like this deep quiet that, awhile
Lingers the lovely landscape o'er,
Shall be the peace whose holy smile
Welcomes him to a happier shore.



MORE ECHOES FROM THE BAPTIST WORLD CONGRESS.

We have a number of readable articles on hand that were left out on account of the space given to the Baptist World Congress.

I recall the meeting on Thursday evening for a moment, to say that one of the great speeches of the Congress was that delivered on that evening by Dr. Gardner, on the awakening of Japan. I am looking forward to the opportunity of reading it in the official report, for unless I am greatly mistaken, it was as wise and statesmanlike a contribution to the explanation of events that have startled Europe, as anything that has been said or written, since the war in the East began.—Nicholas Notewell, Jr., in Baptist Times.

At the roll call, the Swedish speaker, Dr. Broady, of Stockholm, whose English was perfect, made the meeting shake its sides with laughter by describing his surprise at finding himself seated by the side of Dr. Clifford. He had read much about Dr. Clifford, and ardently desired to see him. He found himself next to a "little, gray-haired, old gentleman," and asked his neighbor on the other side who the gentleman was. "Why, that," he was told, "is Dr. Clifford!" "He saw now that Dr. Clifford was small in body, and that it was in mind that he was great." This handsomely turned compliment took the little sting out of the native description of Dr. Clifford.—Argus.

The joy of the Baptist world in this grand old man, Dr. Maclaren, is one of the outstanding features of the Congress. Frail, venerable, dignified, with the splendor of his life's work behind him for golden background, he makes a living picture which commands the reverent homage of all hearts. One is thankful that God has put into his trembling hand such a cup of blessing, brimming with the wine of love. In darker, sadder, lonelier days I have heard him speak privately with a note of pessimism concerning Baptist prospects. What wonder! Who has spoken likewise? But he is an optimist today. His late evening sky is flooded with rosy light, and in the east, to which his eyes instinctively turn, there flickers the great star of immortal hope.

Baron Uixkwill translated for Mr. D. J. Masajeff, the President of the Russian Baptist Union, who gave many interesting passages concerning Christian work. An expressive sentence was that in which he said: "In England there were different railways, some on the earth and some under the earth. In Russia the bread of life could only be transported under the earth. The children of God could only meet together to pray and praise God in the night when the windows were quite closed. Often, when the police came, the preacher had to hide under the bed or escape through the window. Preachers were imprisoned, handcuffed, and banished. There were many difficulties in our way, but the Lord always showed us a little door through which we could go."

The Baptist Times says Dr. B. D. Gray complained of his shortness of time by a capital story which it gave, but to appreciate one of our Home Secretary's stories it is necessary to hear him tell it in his own inimitable way. The Times says: "Amidst applause he laid down the dictum that they must keep their converts in loyalty by keeping them in ignorance. The necessity for Pauline leadership in the first century was equally alike necessary for leadership in every succeeding century. Education of the right sort must furnish Christianity with its keenest, strongest weapons of defense and its most potent agency of progress. In order to make leadership effective they must have a great constituency of growing intelligence and consecration. For that work they need the evangelist, the pastor, the teacher and these he described as the ascension gifts of the permanent and not of the transient order."

Dr. S. B. Meeser, of Michigan, read a paper on "Denominational Literature." Baptists, he said, had held no inconspicuous place in the world's literature. They were rich in such sermonic literature as that of Spurgeon and Maclaren, and the two great creative minds in the England of the seventeenth century—Milton and Bunyan—were Baptists. The denominational literature of the Baptists was not great in quantity, but it was fine in quality. In America there were 5,000,000 regular Baptists, and many more quasi-Baptists. Among them there was a great host of intelligent, loyal, and consecrated Baptists; but there were also among them ultra-extremists and ultra-liberalists. The pressing need of the hour was a sane literature, which should set forth Baptist principles with dignity and kindness, with precision and power, and yet in the spirit that woed and won. Thus would the world be instructed in the principles of liberty, individuality and fraternity, and the world-wide spirit of brotherhood would prevail.

Dr. John Clifford said at the Hyde Park meeting: "Some people thought the Baptists existed merely to administer one particular rite in one particular way. That was precisely as if they were to imagine that the ring is the whole of married life."

Dr. Strong, the preacher of the Congress sermon, who obtained an ovation, stirred the laughter of the Congress by starting with a story of the clergyman who returned the marriage fee to the husband with the remark: "No, you poor wretch, I have done you harm enough already."

Hon. E. W. Stephens, of Missouri: "The Congress has been a great blessing to us and it will bless the world. We have been brought together and enabled so to know each other, into an organization, as that all time will be affected. It has enlarged our Baptist vision. There is now a universal brotherhood."

President Timothy Richards, China: "The reception of the Kingdom of God has only slowly found its way into the Protestant church. We have been so occupied with inculcating individualism that the larger ideal has been shut out. The World's Congress has brought to the front its true place, the Kingdom of God."

John McNeill, Manitoba: "Canada is a free nation in the British Empire, but its freedom and future glory are interlocked with the fundamental principles for which our Baptist fathers have contended. We see the Bible in sixty languages. Who but those to whom God has given the solvent for all such mighty problems, are equal to the task? The Baptist faith is founded upon eternal principles and must and will conquer."

The Baptist Church house is of priceless value to the Baptist cause in Great Britain. It is an excellent five-story building, thoroughly equipped for the uses of the denomination. It has an excellent corner rented to a bank and two or three "shops" rented. The income more than pays the expenses of the building, adding to the denomination's funds several hundred pounds. This building was erected with a part of twenty-five century fund raised by Mr. Shakespeare. It is his visible monument.

Lloyd-George is the Prince Rupert of Free Churchism, the leader of the Welsh Liberal party, the ablest strategist in the House of Commons. He is certain to find a place in the cabinet when the next Liberal government is formed. A solicitor by profession, he has devoted most of his time to politics. In the House of Commons no one is surer of a full house, and no one can so brilliantly dissect stories and demolish the case of his opponent. He is to be found on Sundays and often also at the week-night prayer meeting at the Welsh Baptist chapel. It is through his eloquence and strategy that the present government have found that the Education Act was unworkable in Wales.—Argus.

Dr. Clifford conceived the happy idea of holding a service in Hyde Park in connection with the Congress, and the matter was heartily supported. Favored by fine weather, this meeting was attended by a large crowd, and was a distinct success. It was held hard by the "Reformers' Tree." Immediately prior to the meeting a person strolling in the park would have been asked the way to this tree more than once, for it does not appear to be well known. It is one of a group of four trees, situated not a great way from the Marble Arch in a southwesterly direction, and so-called from the fact that it was used as a rendezvous by reformers at the time of the passing of the Reform Bill of 1832.

F. B. Meyer: "By the time the Congress comes to our shores again we hope and believe you will find a separation of church and state. An epoch has been made by this Congress. It has been a Pentecost indeed. We thank God for the gift of the Holy Spirit which has come upon us. We will take back to our homes a fuller appreciation of the kingship of Christ. We will go back to maintain more heroically the right of believers' baptism. (Prolonged applause.) Our baptism represents great, fundamental truth and it must be accented. I wish I might baptize all of our brethren of other denominations, from the Archbishop of Canterbury to the humblest of all. We Baptists have been individualists. We must be that and we must be also in the organized spiritual kingdom of God. Brotherhood is in the air. It is the cry of every revolution. It is coming. It is ours to bring on the right kind, the spiritual kingdom of God."

Dr. Maclaren: "The greatest honor of my life has been to preside over this meeting, now closing. But all we have done and said will amount to little except we live the life of Christ, and seek to crown Him as God of all. My last message is that we live the life of Christ and this wonderful Congress will have reached its fitting conclusion, reaped a glorious harvest."

Dr. Meyer at the Hyde Park meeting, spoke of the present evils of social and public life, and said that if ever there was an important crisis in the history of our country, it was surely now. He believed that at this crisis God had given to the Baptist body the ear of the world, so that it might speak words that would reverberate through Christendom, for purity, righteousness and truth.

Dr. A. C. Dixon at the Hyde Park meeting, quoted Chauncey Depew as saying, in reference to the slave question, that the Pilgrim Fathers landed first upon their knees, and then upon the aborigines. (Laughter.) What they needed today was the life of God in their churches and prayer meetings, and in the chair of the journalist. A dear old deacon of his once went up to him, and said, with tears in his voice, "The sheep are going off without food; they are hungry." He replied, "I have fed the sheep so long that they can hardly walk, and what they need is exercise!"

Pastor Salliens, of Paris at the Hyde Park meeting: Referring to the separation of Church and State in France, said it was like a man and woman too long married. They in France had been married to Rome for fourteen centuries, and had got tired of it. Rome would not consent to a divorce, but they had now determined on having freedom; and they were not going to marry again! (Laughter.) There was no better state for a State than the single state. (Laughter and applause.) No man there was born a Baptist. They had become Baptists because they had become new men, by the Spirit of God.

Rev. F. B. Meyer, B. A. (Vice President of the English Baptist Union), referred to the influx into the country of priests and nuns who were being expelled from France, and hoped that the country would not suffer in consequence. He also referred to the meeting of the Russian and Japanese delegates to the Congress at Dr. Bernardo's Homes on Saturday, where they embraced each other. He was glad to see that Baptist Christianity was going to abolish war and rivalry and make the world one. This was the beginning of the millennium which they had long looked for, when the love of God should combine all men together.

"The area of the church was full when Dr. Robertson spoke. He is in the prime of life, handsome and well proportioned, with thin, mobile, expressive lips, and eyes that glance merrily through his gold-rimmed spectacles. His epigrams made the ministers on the platform shake with laughter. I rather wondered to hear him say—with a Russian Baron on the platform—"If I were a young man I should either be helping the Japanese to win their victory—but that is won already—or else helping you here in England to win the battle of religious liberty." The references to the Educational conflict were excellent. The cold, strong wind of freedom blew revivingly upon us. "I count it one of the great privileges of my life," said Dr. Robertson, "to stand on the platform from which Dr. Clifford, that glorious man of God, leads the cause of progress." "You have no religious liberty here," said Dr. Robertson; "you have toleration—a very different thing. Dr. Hastings has been speaking about religious liberty in Scotland. I wrote to ask what he meant by talking of religious liberty in the midst of a crisis in the Scottish churches which is serving as an object lesson to the world." "I don't want toleration. I don't want anyone to put up with me; I want to hold my head as high as anybody in America, and that is what we Baptists can do there. If we had a state church in the South it would be Baptist. A Southern president was asked by a visitor what was the composition of the geological strata in his district. He replied, "Mostly Baptists." But we don't want a state church, we would not take it; we have something better." "If you're a grasshopper in your own eyes," said Dr. Robertson, in his rich American accent, "you'll be a grasshopper in everybody else's eyes. I don't want Baptists to be grasshoppers."—British Weekly.

Missionary Echoes From The Baptist World Congress.

Rescue the Perishing.

Dr. H. C. Mabie, who was characterized as "an American missionary expert," said: "It was the duty of the father to instruct his children in missionary facts. Then there were the pastor and those who were charged with the official responsibility to tell the needs of the world. Such a man must have peculiar qualities if he were to lead in that high duty. First," he said, "he must settle the essential problem of Christian missions. Secondly, the missionary agent must," he said, "possess the motive which moves him before he can move others. He must possess the application and import of Christ's cross and resurrection. Paul was not the prisoner of Caesar, but of Christ. Every church member must feel his own responsibility, and realize that he, not less than the missionary, is to be the prisoner of Christ."

Paul never whined because he was in prison, and to show that there were living today heroes who were imbued with the Pauline spirit he told how a young woman left New York harbor for India singing "Rescue the Perishing." Her mother, waving good-bye from the pier, swooned away, but on returning to consciousness, said: "I would not turn my hand to change this." "The maiden," said Dr. Mabie, "was a prisoner of Christ, bound for India. The mother was another prisoner of Christ, bound at Indiana. To be a missionary is to move, not out of your native land, but out of yourself."

China in Transition.

Dr. Timothy Richards delivered a powerful address, the most impressive part of which was an account of the vast change China is undergoing. He enumerated the various causes which had cooperated to awaken the Celestials, and chiefly the diffusion of literature among the governing scholarly class—"not goody-goody literature, which would never have been read, but such as gave accurate information on all matters of importance to the modern man of the modern state." This new literature, together with the example of Japan (if Japan could do this, how much more were not possible to China!) has had its effect. China is now wide awake. Telegraphs, railways, steamships, river-launches, mills, harbors, and a hundred other signs of radical material change are to be seen on all hands. Ten Chinese in every thousand study the English language, women's feet are unbound, and men's minds. Fifteen modern universities, with 200,000 students, have been already opened, and the number of the world's scholars doubled at a stroke! Postal system, development of the press, political alliance with half the nations of the Far East—these already promise to China its proper share of the wealth of the world. No such momentous change has taken place since Salamis. What an opportunity and what a responsibility is thrust upon the Christian church! "Let this Congress resolve, since China is awake, to make it Christian—and in this generation!"

Japan is Awakened.

Then followed what the British Weekly says has undoubtedly proved to be the oratorical triumph of the Congress. It dealt with the awakening of Japan, and was delivered by Dr. C. S. Gardner, of Virginia. A note of novelty and shrill music was struck at the very outset. "Fifty years ago America waked up Japan, and now Japan has waked up the world." In sentences most skillfully framed, delivered with dramatic and passionate vigor, Dr. Gardner enumerated those high qualities which Japan owed to herself and not to the West—her mental vigor, her hospitality to new ideas, that magnificent social solidarity which enabled the individual to sink his own interests utterly in his service of the generality, and her practical efficiency—her power of bringing things to pass. Japan was evidently destined to lead the East, and so there was created for the Christian world the most imperative problem of the age. "The Kingdom of God needs Japan," cried the orator, "in order that a social application of the truths of Christianity may be given to the world." But the Japanese also need Christianity, for their new civilization can never stand unless it receive a new basis. Dr. Gardner concluded with a great plea on behalf of this ancient people that is being born again. Let us not be "stamped by the senseless cry of Yellow Peril," else we shall but give them cause to despise our Christianity. "The Church of Christ is on its probation! Let us rise to our possibilities that the land of the Rising Sun may see the Sun of Righteousness arise!" The speech concluded amidst the most enthusiastic applause.

India's Millions.

From Japan we turned to India, introduced by Dr. John McLaurin, of Ootacamund, who asked them to remember at least 300 million human beings—one-fifth of the world's population—obtained a more or less precarious subsistence on that great continent. In detail the speaker described the various groups of people to whom they brought the evangel. As the result of the century of missions since the "consecrated cobbler" forced his way by gentle persistence to that wonderful land, he quoted the following figures: There are now in India about 1,300

foreign ordained workers, and about the same number (1,080) of Indian ordained workers. Of lay workers of all grades, male and female, home and foreign, we have the large number of 25,462. In all 27,751 persons whose special business, and, we trust, whose joy it is to make known the grace of God in Christ Jesus our Lord. By the late census the Protestant Indian Christian population was 3,220,913, which was an increase of 50.87 per cent. in the ten years. The whole increase in India was only 1.52. There is a large difference between 1. and 50. During the same period over 5,849,440 copies of the Bible and portions were distributed, and 61,951,253 copies of tracts and religious books were issued.

Africa and the Congo.

"The first great need of Africa is the Gospel," started Dr. Holman Bentley, the well known missionary of the Congo. When he thought of the great changes in South Africa since he went out in 1879, he imagined that they had Africa well in hand—and he described Africa being fringed with the Gospel—but what was it? Only the outer edge was affected. They had carried their own work from the Congo to the borders of the C. M. S. district, but yet it was length without breadth. In one direction from his station there was no missionary between him and Gibraltar. What were Baptists doing? There was a little Baptist work about Lagos. Again in the Cameroons the Baptists of Germany were at work and at the Cape the Baptist South African Colonial and Missionary Aid Society was seeking through the Baptist Union of South Africa to strengthen the Baptist denomination in the Colony. But the society was not yet four years old, and it was the day of small things.

As to the Congo, with the exception of the Presbyterian Mission all the seven other stations were practicing believers' baptism. The number of the total missionaries was about 180, working at 40 main stations. Their own line was 1,300 miles long, with eight stations there, and three other stations in the Portuguese Congo. At these, including the ladies, there were 60 missionaries. For several years, said this authority on the Congo, with various excuses the Congo State has refused to grant us fresh sites; while it has allotted sites freely to the missions of the Church of Rome. This unfair treatment, in defiance of the provisions of the treaty of Berlin, has caused us distress and annoyance, and has been a great hindrance to our work. The whole question is complicated with the appalling cruelties and the terrible state of things which has prevailed over a large part of the Congo Free State.

South African Problems.

Rev. Alfred Hall, J. P., of Port Elizabeth, President of the Baptist Union of South Africa and Chairman of the South African Missionary Society, was on the programme to read a paper upon the subject of the Colonial Church Work in South Africa.

In his prepared address Mr. Hall commenced by saying that the story of Baptist work in South Africa was one of the romances of the Christian faith, and was a brilliant episode illustrating the hand of God in history. The five colonies, Cape Colony, Natal, the Transvaal, the Orange River Colony, Rhodesia, with the island of St. Helena, were their fields, vast in dimensions, but at present spare in population, yet he claimed it was full of the promise of a new and mighty Commonwealth in Southern Africa. They had English, Germans, Dutch, Americans, colored people, and aboriginal natives in fellowship; Chinese were being added and last of all, Jews, for they were there in amazing variety and ominous abundance. After dealing with the difficulties of the situation, Mr. Hall described the three aspects of their union work. They had, he said, the inner circle of the town churches, the middle circle of the town branches, and the outer circle of native missions. The chief cities were their strongholds, but he confessed their structures there were mean and antiquated, and unworthy of the place which Baptists had in Christian history. They created a prejudice against their witness and their worship. Christian homes had risen in brick and stone and lavish furniture, whilst the House of God had remained in wood and iron and makeshift appointments. Many who came from England despised the churches of their own order on that account; the leakage between Britain and the Colonies in church life was most alarming.

Baptists in Italy.

Signor Giovanni Allegri, of Tuscany, took his hearers back to the day when his country was freed from the temporal power of the Pope. The first Baptist missionary to enter Rome after Garibaldi's soldiers was Rev. James Wall, in 1870. After having preached in various parts of the city, he at length found suitable premises and the property was purchased by the Kemp family of Rockdale, and afterwards ceded under favorable conditions to the Baptist Missionary Society. The late Thomas Cook generously contributed to the building of another chapel in the Esquiline, and this was inaugurated by Dr. Clifford as representative of the General

Baptist Society. After detailing the extension of Baptist work, Signor Allegri told many instances of the gross superstitions taught by Romanists. The Roman Catholic Church deceived the people in such a way that there was no strenuous effort to fight against sin, but on the contrary she encouraged sin by making easy arrangements with heaven through the absolution of the priest.

A Frenchman's Story.

Pastor Saillens, of Paris, with burning eloquence and in good English told of the work amongst the French Baptists. They were a small community. They had to fight against tremendous odds. They were not a Protestant nation, like Germany or Sweden, and therefore they had to stand against all the difficulties their missionaries meet in heathen lands. There was this difference, whilst the missionary came as a blessing, bringing civilization with the Gospel, they had come to a highly civilized country to which they had nothing to bring except that which spiritual-minded people would care to receive from them.

Seventy years ago there was not a single Baptist church in the country. Now they had 30 churches with 2,500 baptized members, and besides that there were fully as many who had been baptized and who had joined churches of other denominations, who did not care to call themselves Baptists. The influence of their denomination on the country, as well as their influence on Protestant Evangelical Christians in France, was far superior to its numbers. He took it as a providential coincidence that just at the time of the meeting of the Congress, the French Parliament passed a measure which was one of the most Baptistic measures that Parliament had ever passed, and as a Frenchman, having little to boast of, he boasted at any rate that they were the first nation of Europe that had introduced into its laws a measure to separate Church and State.

In a glowing passage or two Pastor Saillens spoke of the revival going on in France and urged them to pray for France. He roused his hearers to a white heat of enthusiasm, though the time was nearly thirty minutes after the closing hour.

Germany.

Rev. Professor Joseph Lehmann, of Hamburg, confessed that he had very little to say, or rather nothing at all, on themselves, but all the more and very much indeed of what the Lord has done amongst them. "For of Him, and through Him, and to Him are all things: to Him be glory forever." The existence of the Baptist church in Germany was a great and wonderful work of God, considering the enormous obstacles which it had to contend with in the beginning—mountains which nothing but the hand of the Almighty was able to remove. Indeed, it was difficult now to realize the state of things on the Continent seventy or eighty years ago, when their great pioneer, Rev. J. G. Oncken had attained to Scriptural views on Baptism and the Church of Christ by the simple study of the New Testament.

One of the instances of Almighty interposition in their work was recited by Professor Lehmann. The conflagration of 1842 consumed a third part of the city and made 20,000 people houseless. In this emergency Mr. Oncken went to the senator who had persecuted him and offered to board and lodge seventy people in the storehouse on the wall where the meetings were being held, and intolerance was shamed out of countenance and persecution was burned down, too. By the kind intercession of their American and English friends—among the latter the untiring endeavors of Edward Steane, D. D., as secretary of the Evangelical Alliance—partly by the political changes which had led to the establishment of the German Empire, religious liberty had been placed on a sure legal foundation in the greater part of Germany, so that forty-five Baptist churches were already in the possession of rights of incorporation.

As early as 1851, when the Second Triennial Conference of the Union was held in Hamburg, in the first Baptist Chapel in Germany, formerly an iron warehouse, 70 feet long and 20 wide, so large a body of believers gathered around the communion-table that good and venerable John Howard Hinton, who, with Dr. Steane, was delegated by the English Union, was so overpowered by the work of grace before him, that he exclaimed, "Words cannot express, nor can words with tears, what we have felt." In 1859, at the twenty-fifth anniversary of the Hamburg Church, two garlanded numbers were fixed on the wall behind the pulpit; on the one side the number "7"—Baptists in the beginning—on the other the number "7,000"—members in 1859. "So mighty grew the Word of God and prevailed." The present membership of the whole Union was 47,399; of Germany proper, 33,790 in 178 churches, with about 160 regular ministers and nearly 500 helpers or lay preachers.

K. O. Broady of Stockholm says that Baptist work in Sweden is not yet sixty years old. Two young Swedish sailors, strangers to each other, were converted to Christ in the United States in the first half of last century. Their names are E. O. Nilsson and W. Schroeder. Through the influence of these two men others were used of the Lord in planting the first Baptist church in Sweden in 1848.

FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmatona (Palmetto Berry Wine). Every reader of The Alabama Baptist can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere. (7)

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MORTGAGE FORCLOSURE SALE NOTICE.

DEFAULT having been made in the payment of one note for \$684.09, which said note is a part of the debt secured by a mortgage which was executed to Colby J. Phillips, on the 21st day of July, 1904, by W. P. Neal and his wife, Carrie Neal, and recorded in the probate office of Jefferson county, Alabama, in vol. 374, on page 149, of the record of mortgages therein, and which said mortgage, together with all the notes and the debts secured thereby, and the real estate described therein, was on the 21st day of January, 1906, duly transferred and assigned by the said C. J. Phillips to the Jefferson County Savings Bank, a corporation, the Jefferson County Savings Bank will sell under the power in said mortgage, on Saturday, the 2d day of September, 1906, in front of the court house door in the city of Birmingham, state of Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real estate situated in Jefferson county, state of Alabama, to-wit: Southeast quarter of northwest quarter and northeast quarter of southwest quarter, and that certain tract of land described as follows: Begin at the northwest corner of the quarter section known as the southwest quarter of northeast quarter of section nineteen (19), township eighteen (18), south range two (2) west; thence run east about seven hundred and eighteen (718) feet along the line which divides the north half of northeast quarter of said section from the south half of northeast quarter of said section to a point where a line running north and south and passing through the center of the spring situated in the east half of the southwest quarter of northeast quarter of said section nineteen (19) intersects said line, which divides the north and south halves of the northeast quarter of said section nineteen (19), thence south and passing through the center of said spring to the line which divides the north half of southeast quarter of said section nineteen (19) from the south half of said southeast quarter of said section nineteen (19); thence west to the line running north and south which divides the east half of said section nineteen (19) from the west half thereof about seven hundred and eighteen (718) feet; thence north along said line to point of beginning, all situated in section nineteen (19), township eighteen (18) south, range two (2) west, in Jefferson county, Alabama, and containing one hundred twenty-three and five-tenths (123.5) acres more or less, saving and excepting therefrom the mineral and mining rights and privileges as set forth and reserved in that certain deed executed by the Alabama State Land Company to C. J. Phillips, the grantee herein, and dated October 16, 1901, and recorded January 3, 1902, in volume 226, page 544, of the record of deeds in the probate office of Jefferson county, Alabama.

Default having been made in the payment of the note which was secured by said mortgage, for the sum of \$684.09, which said note was due on or before May 20, 1905, with interest from date. Said sale will be made for the purpose of paying said note, together with interest, costs and attorney's fee, for foreclosing said mortgage, and also for the purpose of paying the other two notes for \$684.09 each, one being due on or before November 20, 1905, and one due on or before May 20, 1906, all three of which notes are secured by this mortgage.

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

Field Notes

A Delightful Home-Coming.

After the adjournment of our State Convention at Sheffield we (wife, children and myself) visited the home-folks in Tennessee.

On our return to East Birmingham last Saturday evening, August 5th, we were met at the depot by some of our members and taken to the home of Bro. Gilbert, where a delightful repast was enjoyed after which we came home, accompanied by the Misses Gilbert and on nearing the gate, heard soft, sweet singing, "God's children are Gathering Home," coming from the house and yet it was all in darkness, but as we advanced to the porch the front door flew open as if by magic touch, and every light in the house flashed on at the same time, and it seemed a sea of smiling faces before us bidding us "welcome." One said "follow me." We obeyed implicitly and were shown into the dining room where groceries were stored in immense quantities.

An address of welcome was made by Mr. W. L. Deal, superintendent of the Sunday School, followed by prayer by the pastor—thank God for such friends and invoking His blessings upon them all.

Then came the greetings. Ice cream and cake were served to all during the evening.

It was a cordial welcome and delightful home-coming. We feel as did the Psalmist, "The lines are fallen to me in pleasant places."

JOE W. VESEY,

Pastor East Birmingham Church.

EAST FLORENCE.—On July 18th the East Florence Baptist church held special meeting for the purpose of ordaining Bro. J. P. Whitman to the ministry.

Meeting was called to order by Rev. J. B. Jones, Moderator, at 8 p.m.

The following brethren were elected as a presbytery to examine and ordain Bro. Whitman: Rev. H. E. Cleaton, Rev. R. H. Tandy, Rev. R. E. Paulk, Rev. Jessie Richey, Rev. J. B. Jones, and the Board of Deacons, as follows: Bro. M. L. Mitchell, T. E. Jones, G. S. Daily, T. G. Bryan, T. E. Eavens, T. P. Anderton.

Rev. H. E. Cleaton was elected Moderator. T. P. Anderton was elected Clerk. Rev. R. H. Tandy led the examination service, after the candidate had been questioned and thoroughly examined the presbytery retired to another room where an unanimous vote was cast in favor of Bro. Whitman's ordination the presbytery returned to the room and made report of the action taken by the presbytery when a motion was made and carried that the church proceed to ordain Bro. Whitman.

Rev. H. E. Cleaton, of Louisville, Ky., preached the ordination sermon which was strictly to the point and greatly enjoyed by a large audience.

Rev. R. E. Paulk, county missionary, delivered the charge to the candidate, after which Rev. J. B. Jones, in behalf of the church, presented a very handsome Bible to the candidate together with a very uplifting speech that was greatly enjoyed. The presbytery proceeded with the laying on of hands. Rev. R. E. Paulk led the ordaining prayer.

Bro. Whitman had been a minister of the Cumberland Presbyterian church for several years. He recently joined the Baptist church.—T. P. Anderton, Clerk.

INDEPENDENCE.—Rev. H. R. Schramm, of Deatsville, who is pastor of Bethesda Baptist church here, has just closed a series of meetings here. It was indeed a grand meeting. While the beginning was a little cool and dull, yet it grew better and better. Bro. Schramm is consecrated to his work and he preached some very impressive sermons. The congregations were large with the exception of two nights, rain preventing. Those two

services, though the crowd was small, were fine meetings. One day the congregation made what was called a love offering to the pastor of four dollars and thirty-eight cents (\$4.38). He seemed to be very much delighted and said it was the first time such had occurred during his ministry. On Thursday we had a thanksgiving service, and a collection of seven dollars and fifty-seven cents (\$7.57) was made for Orphans' Home. During the week twelve dollars and forty-five cents (\$12.45) was paid on the pastor's salary. Eight members were received, five by experience, two by letter, and one was received under the watchcare of the church. After the baptismal services, Bro. Schramm preached an impressive sermon to the new candidates.

Our B. Y. P. U. work is progressing fine. One feature that is particularly noticeable is that many young men are coming to the front, and taking an active part in the work.—May the good work continue.—W. H. DeRamus.

HYRAM.—We are glad this morning to send you a glad message out of our rejoicing hearts. We have been in the midst of a grand, glorious revival and many have accepted Jesus.

On last Saturday morning while our church and neighborhood were cast down over the loss of one of our darling Christian girls and every thing looked gloomy and sad, God visited us in the person of the Holy Spirit and opened on us a shower of blessing such as we have not experienced before. On the opening day we had a love feast and on through the meeting God's children were fed from the truth as it is in Christ Jesus our Lord. Our Pastor was unable to be with us on account of the illness of his companion. But God sent Bro. Henry Bush to us to speak His truth, and accompanied by the Spirit the words found lodgment in good soil and the blessings are ours and the glory God's. Sixteen were added to the church, four by letter and twelve by profession of faith, and the church is revived and alive to work for our Beloved Lord.


And the same hand that has ministered so lovingly unto us has taken from our midst two of our dearest ones in the persons of Minnie Lee Bush and Sister W. T. Foster. We are crushed to have to part with them and weep over our great loss but we weep not as those who have no hope but bow to the will of our Master.

We call back to memory today and will ever remember the sweet patient lives of these Christian women and when we think of them we are reminded that we have seen two of God's servants who have heard and answered the grand sweet summons, "Come unto Me ye blessed of My Father," and we know they have entered into that eternal rest.

And in the years that are to come over us before we are summoned to we would only ask, In thy cleft, O, Rock of Ages, Hid thou me. And, anchored on the eternal promise of God we will labor till the Master shall come. We ask God's richest blessings on you in your labors and humbly pray that this the year nineteen hundred and five may be the crowning year in soul winning the world over.—Monroe A. Bush, Hiram.

I write you a few lines in regard to our organization of a Missionary Baptist church at Red Star, Ala., on the fourth Sunday in last month which was organized with seven members and then they called me as their pastor and we had a week's meeting which was a grand success and added thirteen more to our membership, six by baptism and seven by letter, and everybody said that it was the best meeting they had ever had there which was saying a great deal. The cause of Christ has a general uplift at this

(Continued to Page 13.)



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If so I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache, nervous affection, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months, I will refund the money. Any kind of reference given on demand as to medical, social and religious, moral and financial standing. I suffered twenty years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I have cured many others. In fact, I have got the first patient to write me to refund the money. I will send anyone a month's treatment for one dollar. Only the tablet to be taken every night. If you are troubled with any of the above diseases, send me one dollar money order and get thirty tablets. I mean what I say—one dollar a month.

Respectfully,
Rev. W. M. Cole,
Blountsville, Ala.

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Several Things.

I recently received a sample copy of "The Baptist Flag." The first communication that attracted my attention was in the first column on the first page. The heading was "Give us a Rest," and the brother then proceeded as follows: "From so much wrangling. Let's break the monotony with something else. At least let's use language more becoming Christians. The language and spirit shown by some of the brethren sounds very much like that of a saloon bully in a saloon. It reminds me of a wrangle I once heard between two preachers; an infidel said that if half they have said of each other is true they both ought to be in the penitentiary."

"The readers are convinced that the board system is a fraud, and the secretary unscriptural. We don't think the office of secretary for the negroes would have been thought of if Dr. Barton had not been out of a job; at least it is doubtful.

"We are sure Cranfill the pistol-toter is a crook on the oil question, and most certain that Hayden is a jealous bigot.

"So just now whistle off the hounds and take a new trail. Soften your language, put a little Christianity in your tone, and give us a few articles on the plan of salvation."

What a noble example this brother gives of soft language and the Christian spirit!

Our Home Mission Board has undertaken to do special work among the colored people of the South. We of the South must do more for the colored people than we have been doing and I believe the best way to help them is to help their preachers. The race can never be elevated until their ministry has been elevated. They have a great multitude of preacher, many of whom are densely ignorant, some of them not being able even to read. Rev. A. F. Owen, of Mobile, a colored preacher of brains and common sense, organized some weeks ago a class for instruction among the colored preachers of Mobile and called on me to assist him, which I have been doing with much pleasure and some profit to myself. Some of the preachers have been much interested in the work of this class. Let our preachers all over the South undertake such work. I believe the best thing the Home Mission Board can do for the negro is to help the theological schools they now have and organize others. I wish some rich Northern Baptist would establish negro theological schools in all the States of the South and put efficient men at the head of them. I am fully persuaded that they would do more in this way for the negro than in any other way. What the negro needs above all other things now is a higher grade of ministry.

Some of the papers have reported that Brother C. C. Brown has said that what is known as a divine call to the ministry is "ecclesiastical humbuggery." I have not seen Brother Brown's article or articles on the subject mentioned. I have only seen what other papers have said. Some seem to think that Brother Brown is in great error in denying a special divine call to the gospel ministry. One editor practically says that because Brother Brown did not have such a call is no reason why others have not had it. I have no sympathy with the manner in which Brother Brown is reported as having expressed himself, but I am not certain that there is a special sense in which God calls men into the ministry for special service. I wish some brother would write an article setting forth the New Testament teaching on the subject.

I had the class of colored ministers I have been trying to instruct to give me an account of their call to the ministry. Several of them were impressed with dreams and one brother heard a voice speak to him while he was awake. When I asked them for passages of Scripture to support their views on the subject they had none. Brother Barnett, can't you get Dr. Eager of the Seminary to write you an article on the New Testament teaching on the subject?

Occasionally an individual will be found who is doing nothing himself for the spread of the kingdom and yet never fails to criticize others who are earnestly engaged in the Lord's work. I have known a few individuals whose chief occupation seemed to be to criticize other persons and churches who were succeeding in doing something for the coming

of the kingdom. Liberality, zeal and perseverance count for nothing with them when they exist in other persons. They can't see anything good in matters which they haven't a hand in. And yet such persons claim to be Christians, indeed, they are persuaded that there are few others who know what real religion is. The Lord is merciful and gracious, however, and will deal gently and tenderly with weak minded persons.—W. J. E. Cox.

VACATION RAMBLINGS.

From the delightful gathering of the Baptist clans in Sheffield, I came by the Southern road through the beautiful Land of the Sky to Salisbury, N. C., and thence to Baltimore, where I joined my family.

I was very much interested in a new phase of active summer Christian work, as conducted by

The United Evangelistic Committee.

This work is inter-denominational. Our brother, Rev. B. P. Robertson, pastor Fuller Memorial Baptist church, is the wide-awake superintendent. The expenses of the campaign for the summer months are estimated at \$4,000, and all the money was raised or pledged before the work began. Every evening (except Sunday) they hold services in various parts of the city, with two gospel wagons, two tents and two stereopticons, and over 50,000 people have been reached with the Gospel in this way during the past six weeks.

I was glad to have the opportunity to go out with the Gospel wagons for three successive evenings. Each wagon is equipped with a small reed organ, and carries also a cornetist. There is a leader (permanent) to each wagon, and they carry two preachers and from eight to twelve lay workers. On arriving at the point selected (a different one every night, never advertised, but chosen after prayer) lanterns are hung around the wagon, three hymns are played, the last one sung also, and by this time the people have gathered around the wagon. A prayer, another song, a short, earnest Gospel talk—then Testaments are given to all who will promise to read them. In each book is a stamped envelope directed to the superintendent enclosing a card for name of any who desires religious conversation. These cards are followed up within twenty-four hours after receipt by trained Christian workers. much good has been accomplished. Each wagon holds at least two services a night. The lay workers get out of the wagon, mingle with the crowd on the street, distribute tracts, and where it is possible, engage in religious conversation.

I also preached one night in one of the tents. It was raining, but a goodly company of tried women who rarely if ever found time to go to the house of God, heard the Word gladly. The stereopticons are used to throw scripture scenes on a canvass on the street, accompanied by Gospel talks and songs. The audiences are rarely less than 1,000, and much good has been done in this way.

The work has been so successful that the question of making it a permanent feature is being seriously considered.

Sunday morning (30th) I quietly slipped into a seat in the church of which I was so long pastor, and worshipped with the people whom I served so well. In the evening I had the pleasure, at the invitation of Dr. Joshua E. Wills, the present pastor, of preaching in my old pulpit. A very large congregation gave me a loving greeting and attentive hearing.

We came to Cottage City as usual, by the magnificent Puritan of the Fall River line. The night was cloudy, windy and rainy; but the great steamer moves so steadily that one scarcely feels the motion. Through the courtesy of the chief engineer and the electrical engineer, I took some friends down into the engine room, where the various parts of machinery and electrical apparatus were explained to us.

Reaching here (Cottage City, Mass.) Tuesday, August 1, at 10:15 a.m., it was pouring rain. Winter underwear and overcoats were comfortable, for it was very cold. Since then the sun is out in his beauty, and the weather, and the sea bathing is delightful. More next week.

O. F. GREGORY.

VISIT TO ALABAMA.

No pleasanter mission has been mine than that of a late return to the scene of my boyhood days in South Alabama. The occasion was that of preaching the dedication sermon of the handsome new church at Buena Vista, in Monroe County. The invitation was an honor to me, and the acceptance a pleasure.

Reared near the neighboring village of Pineville, the writer had spent but little time in that region of tall pines since he reached manhood. A stay of several days in the community enabled him to renew his acquaintance with the spots, sacred to his memory, where old trees and roads and ruins were objects of pleasure and familiarity. But many faces familiar in the long ago have vanished. Only now and then an old familiar face met with, with its accompaniment of white hair and furrowed cheeks. Another generation has come on the scene.

A change had come over the face of the community. Plantations had, in many instances, become little farms, noble old homes had either tumbled into ruins or else had disappeared as a result of fire, while many roads and streams had so changed as not to look as they once did.

Sunday morning, the 23rd of July, found me in company with loved ones, in a comfortable carriage, going to Buena Vista, ten miles away, to preach the proposed sermon. Across Flat Creek swamp where in other years I had ridden mules and driven oxen, the period of progress had brought a railroad which now runs from Selma to Flomaton. The scenes along the entire way quickened my boyish memories, and helped me in imagination to live a portion of my life over again. Once in the tidy little village of Buena Vista, it was easy to recall the scenes of other days, when, as a boy, it was an unspeakable pleasure to attend on preaching at old Concord church. How readily I could recall the old gospel hymns which I then heard from lips long sealed in death! The old woods around still seem vibrant with voices now hushed. "Joy to the World, the Lord," "How Firm a Foundation," "Blow ye the Trumpet, Blow," and many others with which my childish ears were familiar came trooping into memory, as we drove into the village. In the old grave yard near by, where sleep the ashes of the fathers who so long maintained worship at old Concord, are many familiar names. The new church has been built directly in the village of Buena Vista, not more than a quarter of a mile from its original location. A neat, tasteful edifice it is, in the midst of beautiful homes and blossoming yards. A more attractive village I have not seen in many a day. Here serves as pastor the beloved Dr. D. W. Ramsey, than whom no one in all South Alabama is more honored and respected. His influence has grown with the years as his piety has mellowed. It was simply beautiful the reverence with which he is universally regarded by all classes. Reinforced by the efficient aid of the Finkleas the Middletons, the Hestles, and others, Pastor Ramsey is doing excellent work in the community.

The dedication service drew together a large audience not only from the immediate community, but from those adjoining. For weeks together much interest had been felt in the occasion, and broad publication had been given it. This was abundantly indicated when several days before the writer was told by a negro in a neighboring settlement that "Dese gwine ter have a big doy over dare, 'cause dese gwine delicate de new church."

The sermon was based on Hebrews xxii; 2, and especially on the latter portion of the verse. Though literally jammed and with the mercury perched high among the nineties, the order was perfect, and the attention given the visiting brother unflinching throughout. It was an occasion of delight to meet and greet again my brother beloved, Dr. Ramsey, and of enjoying with him the ideal hospitality of Deacon J. J. Finklea, a friend of many years. That the hospitality of the community is maintained at the highest standard was easily gathered from the numerous guests at the different homes of Buena Vista. The church is a most progressive and wide-awake one, having enterprising women under the leadership of Mrs. M. V. Middleton and a progressive Young People's Union.

B. F. RILEY.

COTTONDALE:—I wish to give a short history of the Baptist church at Cottondale. In the year 1878 Brother J. M. Hosmer came to this place and began a meeting and shortly afterwards organized a church with nine members, two male and seven female. At the close of the meeting he baptized twenty-two members into the fellowship of the little church. The church then called him to serve as pastor. This was the beginning of the Baptist church at this place. Brother Hosmer served the church twelve years with credit to himself. During that time the church was built up to 100 members. In the early days the place was very wicked. Often the boys would gather around the church and shoot their guns in the yard or throw rocks against the side of the house while preaching was going on, but the man of God kept straight at his work. No man so far as I know ever endured so much mockery as he did. Although Brother Hosmer was an uneducated man he preached the Gospel with power and simplicity. During all these years the church maintained wholesome discipline. The members loved their pastor and each other. During the twelve years that Brother Hosmer served this church he baptized something over two hundred and fifty members into her fellowship. At that time he lived eighteen miles from the church and would come on horseback. Brother Hosmer loved his people.

Brother Hosmer with his wife and daughter moved to this place two years ago. He was at that time in very bad health but since he came here has regained his health and is preaching with the same grace and power as ever. He serves four churches and during this year has added sixty-five members to his charges. He has also a very fine crop of fourteen acres in corn and eight in cotton. He is not depending on his churches for a living. He says that his heart is fixed, trusting in God.—G. W. Boyd.

I am a reader of your paper (and like to read it too). I haven't seen anything in it from our little church (Bashan) so I will give you a few sketches from it and let you see how we are getting on. We organized May, 1903 with sixteen members and with only a hull of a house; the outlook was somewhat gloomy, but we called Bro. W. A. Tharp to preach for us and by the help of the good Lord we pulled through that year and sent up \$10 to the association. Last year we did better and thanks be to God we are still growing. We still have Bro. Tharp as our pastor and he is doing some good work. He gives us the true gospel just as it is, not in capsules or sugar coated pills, but just as it is, and we try to take it as he gives it to us. We now have a comfortable church house 30 x 40; a good well of water and about ninety members and the church is out of debt. We have been taking collections all along during the year, and in June Rev. Tharp preached a fine sermon. He began by saying, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise."—Romans i; 14—and when he got through he took up a collection of \$43.50. Our meeting will protract the fourth Sunday in August and we are praying for God's rich blessings at that time. With success to you and the dear old Alabama Baptist.—Jas. R. Ott, Campbell.

I was very anxious to attend the recent session of the convention, but a protracted meeting of unusual interest held me away. I am glad that there is manifested throughout the state so much interest in the welfare of Howard College. For more than thirty years I have done what I could for the upbuilding of this school. Under the able leadership of President Montague I think the situation is full of hope. There are many who like myself cannot give much money, but can influence our boys to attend the college.

We are beginning to look forward to the meeting of the East Liberty

Association which will convene at Camp Hill, Ala., on Tuesday, Oct. 3, next. Camp Hill is on the Central between Birmingham and Opelika and is easily reached. We look for a large attendance and are expecting one of the greatest meetings in the history of this old association.

Our pastors are busy with protracted meetings. Several good meetings have just closed and others will be held later. I will protract the services at Fredonia, Cusseta and Waverly in succession and am looking for gracious blessings from our Lord.—W. C. Bledsoe, LaFayette.



THE OLD TIME CHURCH.

(By E. S. Roberts.)

It was an old time country church,
Of unpretending mien,
Standing alone, by the roadside way,
In leafy forest green,
Though humble, a Holy Temple there
By Holy presence made,
Where lowly men and women came
To seek their Father's aid.

A Sabbath's sunlight through forest
leaves,
Was glittering o'er the fane,
The bright rays freckling on the
floor,
Glancing through window pane,
And the odor-laden summer air
Crept slowly, gently in
As if impressed in that house of
prayer,
With the spirit-realm within.
God's children came, and their heads
were bowed,
In lowly reverence there,
Then, "Nearer, My God to Thee," was
heard
As one united prayer.
As one great swelling of harmony,
Uplifting ev'ry soul.

The glorious anthem filled the place,
A grand triumphal whole ;
At gesture the white-haired pastor
made
The humble knelt in prayer
And hearts were bowed as the shep-
herd plead,
For the people of his care,
Earnestly, tenderly for his flock,
That he had led so long,
Then, "Jesus, Lover of My Soul,"
Welled up in sacred song.

From time-worn pulpit the old man
spoke,
Of Jesus and His love,
The theme of grace lighted up his face
As blessing from above.
And souls were stirred, as the tender
words
Of comfort and of peace,
As dews of heaven on many hearts
Brought with them sweet release.

And near the church, where its shadow
fell,
At each declining day,
Where the sodded graves of young
and old
Who long have passed away,
The sunlight hallows the sacred place
With ling'ring beauty there,
Type of the promise, that those who
sleep,
Are still his watch and care.

Whether we gaze on the blue-domed
sky,
Or sleep beneath the sward,
Whether we live, or whether we die,
If resting in the Lord;
In His own good time, He will take
us there
Where he eternally reigns,
Where there is no sorrow, grief or
care,
No anguish, sin or pains.
Sept. 20, '97.



Building on Others' Difficulties.

(By Miss Lida B. Robertson.)

In our religious work there is one delicate, but forcible, discrimination to those of us who read "reports" or reviews of things done in the present, and that is the oversight that "success" in any given effort, whatever it may be, lies not in itself but is built ever and anon upon others' difficulties. Hence always the floodtide of religious waves contain the seed of another's planting. It is beautifully put in Paul's words: "Now he that planteth and he that watereth are one." A simple potent truth it is, and constitutes the entire system of all of our religious work. One planteth and another watereth—how universally true this is everywhere! All success in religious efforts are built upon the pillars of others' difficulties. This is not recognized in our ranks. "Success" is applied to the immediate present and its status without the hyphen of the past attached thereto; without the basic rock of others' difficulties being recognized, or shifting conditions playing a vital part therein.

Pastors, or their devotees, pick up association minutes and significantly draw attention to the increase in members or money of their own pastorates in comparison to that of a former pastor, or pastors, and measure them with the rod of their own success. When booms, failure in crops, epidemics, church-building, purchase of parsonage, world fairs and many varieties of changes and conditions contribute their quota to religious affairs as well as to secular ones. Every church in the United States today is enjoying the peace and prosperity, and the grandeur of religious liberty, built upon the life-blood and difficulties of our forefathers who won it in iron and chains and bequeathed it unto us.

Oftimes the very mistakes of a membership awakes them to a more real and worthy role toward an existing pastor than they exercised toward a former one; oftimes the very difficulties which probed the former pastor made him exercise more fervent prayer for his people and his prayers were answered, for them under a successor's administration; oftimes the church itself under difficulties becomes more prayerful and procures more wisdom under a pastor and the prayers are answered and the wisdom shown in the charge of the pastor following.

"Comparisons are odious" is veritably true and it strikes those of us who are drawn into the maelstrom of it that "it savors of the earth earthy" for it to be indulged in by those who deem it essential to upbuild a cause with praise, and a "conclusion" that implies a discount of another.

Our ministry especially, should be very cautious in magnifying the present without due regard for the difficulties which went before, and of not recognizing what Paul says: "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." I Cor., iii; 1-10.
Mobile, Ala.

God's Love.

(By Mrs. Frank Bice.)

Let us consider God's love as being very great; for it is in and through His loving, kind and tender care that we receive all things, both temporal and spiritual. Though we walk through the valley of the shadow of death we should fear no evil for God's love has proven itself stronger than anything on earth. But we are taught in His blessed Word that we must keep his commandments that he may bestow this love on us as would please him. We should be obedient if we are trying to escape our sins. And, putting our trust in Jesus our souls will love him and these feelings will prompt us to make an effort to keep his commandments. We will find that Jesus has done so much for us that now we must try and do all we can to please him. When we seek joy as an end in the service of Christ we do not obtain it. No child that loves its mother will strive to please that mother simply that it may feel happy

itself. If the child forgets itself and from pure love endeavors to conform to the mother's wishes, it will be happy in its obedience to her. When we forget self and strive to please Jesus by keeping his commandments, then he makes us happy.

God's love does not always make us happy in temporal things. We see that mother weeping beside a new-made grave. She prayed that the child might live and it died. Why is it? The answer from the Word and her own heart is, "Love." To weep is her privilege and Jesus weeps with her; but upon the tears which fall from this cloud of sorrow there shines a light of love which makes a bow of promise. Every mother who has lain away her child is permitted to gaze with delight upon this bow of promise and cloud of bereavement. I shall go to him but he can not come to me. Why should we complain when we know that love keeps back as well as gives. It is easy for us to accept God's bestowals. None but those who know that Jesus loves them too well to answer selfish prayers can be contented with his refusals. I know the love of Christ, that is, I know the alphabet. I am a poor sinner, he is a great Saviour. I love him because he first loved me, and yet there are volumes in his love I can not read. Through all eternity it will be unfolding.

(Note.—The above paper was read by Sister Bice before Shiloh Baptist Sunday School a week ago. Bro. Frank W. C. Bice, her husband, is superintendent of the school. We do not wonder that he is such an ardent supporter of this great work when we are reminded that he learned to read in the Sunday School after he was a grown man. In order to increase his power as a Christian worker he is now in school and learning fast. The reader will appreciate Mrs. Bice's theme better to know that she has lost her only two children.)—Robert Jones, Pastor, Stanton, Alabama.

The State Normal College at Troy.

We heartily congratulate Prof. E. M. Shackelford, President of the State Normal College at Troy, on the fine showing made by the school. Organized in 1887, it is the youngest state institution except Montevallo, but it is one of the largest, having a bona fide enrollment last year of 433. The school has a strong Faculty of fifteen specialists and offers excellent courses in Pedagogy and Methods, Civics, Mathematics, Languages, Science, Manual Training, Instrumental and Vocal Music, Art and Elocution.

The instruction given is thorough, and while all classes of pupils are given thorough instruction a specialty is made of training teachers for the public schools. Its graduates take high rank and secure desirable positions. More than thirty counties were represented last year and the outlook for the coming session is most gratifying.

The esprit de corps of the teachers is fine and their object seems not so much to cram text book knowledge into the heads of the students but with Ruskin believe, "Education, briefly, is leading the human mind and soul to what is right and best and to make what is best out of them, and these two objects are always obtainable together and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others."

The location is healthy and accessible and any who has ever visited Troy need not be told that the Trojans are true Southerners in their open hospitality.

Franklin said: "If a man empties his purse into his head no man can take it away from him. An investment in knowledge always pays the best interest."

The expenses are moderate in comparison with the advantages offered by the institution and from \$125 to \$150 per annum. The State Normal of Troy is doing a great work in Middle and South Alabama and richly deserves the patronage which it receives.

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

EDITORIAL

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

ENDOWMENT OF HOWARD COLLEGE.

Dr. Montague will in all probability soon publish his plans for meeting the Rockefeller proposition to endow Howard College. He may do so before this editorial reaches the office of this paper. We may be pleased with those plans. We may not be. It is open to us and that is to sacrifice to the point of success and the work is done. As we have already said this is not a time when we may choose between victory and defeat. The hour for victory has arrived. We cannot afford to fail. Good plans will help, but poor plans must not cause us to falter. We have confidence in the committee and know they will do the best thing, but should they do the worst we must still reach the goal. One hundred thousand dollars for Howard College will put forward our work, give us confidence, remove difficulties, cheer our spirits and embolden us for great things in the future. Failure would do just the opposite. Other endowment committees have done needed work in preparing the way for this one, but there has never been a time before when work on endowment itself could be begun. The present committee can do that work. Indeed, it has no other work it can do. Regardless of all obstacles the battle must now be fought and won.

After all, there is but one way to endow a school, and that is for all who love it or the cause it represents to pay out the money. The particular plans adopted by special committees amount to but little one way or the other when a devoted people are determined on doing a thing. A few rich servants of God can give thousands of dollars, multitudes of poor folks can give other thousands and the whole combined means success. And succeed we will.

As the campaign proceeds we expect to hear of some who lack in interest, of others who oppose, of others who do not approve of this plan or that, of others who can help and will not, of others who deplore this mistake and that of others who do not think A, B and C have done their share. Some of these will "lie down" in the first stages of the game. Others will hinder all they can, but there will be enough without them to carry the project through to glorious consummation.

What a splendid opportunity for our rich brethren! Will they see it? Well, if they do not we will succeed without them. What a blessed chance for the poor man to make his dollar really count for something! Will he see it? Well, if he doesn't, we will reach the goal without him.

As a proof of what we say, before our plans have been announced, wise or otherwise, we have already heard of several handsome gifts. The people are in the humor to endow Howard College. The iron is hot! Bro. Montague, strike now.

A CAMPAIGN FOR STUDENTS.

We take it for granted that the Faculty of Howard College is, as a whole, making an earnest and active campaign during these summer months to fill the great school with students at the beginning of next session. We know of nothing that would so facilitate the endowment movement, aside from the good it would otherwise do. Nothing succeeds like success, and an enrollment of two hundred pupils on the first day of the next session would add hundreds and thousands of dollars to the endowment fund before Christmas. It would open the eyes of the Birmingham district and rally the remotest county in the state to the college.

A thousand dollars spent in a hand to hand canvass for students would be the wisest sort of an investment, for we believe it has come to be almost an axiom among school people that "the school which goes after the pupils, gets them!"

The Baptists of Alabama are fortunate in that at this crisis in their history they have a faculty at Howard College, devoted, not to loaves and fishes (necessary though such things be), but to the highest interests of the institution whose fortunes have been in a large measure committed to its care. Let the faculty fill the college with pupils and the people will fill its treasury with cash.

THE PEACE PLENIPOTENTIARIES.

With the announcement of the appointment of the peace plenipotentiaries and the agreement of Russia and Japan upon Portsmouth, N. H., as an adjourned place of meeting during the hot weather, all the details preliminary to the conference between the two belligerents has been arranged. The victorious Japanese are represented by their minister of foreign affairs, Baron Komura, and the Japanese minister at Washington, Mr. Takahira. The Russian government is represented by the new Russian ambassador at Washington, Baron Rosen, and—what is most notable of all,—by Russia's ablest and foremost public man, Count Sergius Witte. Each commission brought with it a corps of secretaries and legal advisers, including some of the most eminent diplomatic and legal talent obtainable.

The commission will sit in the government building in the navy yard at Portsmouth, and will be the guest of the United State Government during its stay.

It will be diplomacy's battle royal and one with a sense of the dramatic and the pen of artist sees them as they sit facing each other, the Russian, fully armed, big, phlegmatic, himself an Oriental, drawing another cup from the samovar when it is time to evacuate; the Japanese, fully armed, small, his black eyes missing nothing, with the speed and vitality of a terrier, but his face, whether it rains sabres or feathers, as immovable as that of a bronze Buddha. When the other makes a promise or a threat, he smiles that all-meaning smile of the Far East and sips another swallow of tea from his delicate china cup. Mighty is the stake. Behind the calm exterior of the disputants is the rage of the Russian official class (which is the only Russian public opinion) and that of the whole Japanese people, as habitual newspaper readers as we are.

Turn to the first page and look at the picture of the place where the commissioners from Russia and Japan will try to make a treaty of peace and pray that they may consider one which will be lasting for we believe it will mean much not only for our work in Japan but will give the Baptists of Russia an opportunity to show to the subjects of the Czar the value of soul liberty. The meeting of these representative men to settle their differences on the free soil of America will be an object lesson to all the world.

TO THE BAPTISTS OF ALABAMA.

At the recent meeting of our Convention at Sheffield, it was decided to accept the offer of the General Education Board, of which Dr. Walter Butt-rick is Executive Secretary, and through which Mr. John D. Rockefeller makes his donations to educational institutions, which is to give us \$25,000 to be used in the erection and equipment of a Science Hall, if the people of Alabama will raise in cash and bonds by December 31, 1906, the sum of \$75,000.

Because of the need of room, it has been decided to proceed at once with the erection of a building, to be so constructed that additions can be made to it and yet preserve its symmetry.

Now, this necessity is facing us: That we raise \$75,000 by the end of next year. God willing, we shall do this thing; but we wish to do it without interfering with the other work of our denomination and to do it systematically and thoroughly.

Organization is the secret of success in all great enterprises; and we must organize. On behalf of the Endowment Committee I respectfully request every Baptist church in Alabama to choose a member of the great general endowment committee, whose duty it shall be to canvass his church and neighborhood for money.

The plan is to ask our people to give bonds for whatever sums they shall pledge; said sums to be paid in annual installments. Within a few weeks the endowment committee will decide whether we shall make the period three or five years.

On behalf of the College I promise that every

dollar given to endowment shall be devoted to endowment and in no way diverted from this use, with this understanding, that the hall, soon to be erected, is to count as a part of the general endowment plan.

Brethren and sisters, the time has now come to endow our College and to make a greater force for good. Do not, I beg you, wait to be urged, but write me what you intend to do. It is my purpose to continue my travels in Alabama, but I cannot reach every place in the State.

Two brethren have already come forward since the meeting of the convention, each with a pledge of \$1,000. One I am not at Liberty to name at present; the other is our excellent brother, Judge S. L. Fuller, of Cullman, who pledges his county for \$1,000, with the promise that this sum shall be paid.

There are sixty-seven counties in Alabama. If some great-hearted brother from each county will follow the example nobly set by Judge Fuller, the sum needed will be raised within two months, since we have already over \$11,000.

Brethren of the Board of Trustees, let us hear from you first, as individuals and as representatives of your churches. Baptists who believe in education, in Christian education, in Howard College as an educational and missionary centre, let us hear from you. Alumni of the College, now is the time to show your loyalty, to prove that education developed manhood in you.

Pastor, to you we come, to you, who largely form the policy of the churches and lead them into ways of usefulness. With your help we can raise the amount needed before Christmas. For your co-operation in this great movement I plead first by reason of your interest in our denomination and in the work which God has given it to perform; secondly because you would gladly give opportunity to our Baptist boys, opportunity to develop the power that is theirs; thirdly because your strongest helpers will be the men trained in our denominational schools. I would not bring forward my poor self; and yet I ask you, pastors and laymen, whose hands I have clasped, into whose eyes I have looked for cheer and sympathy, with whom I have had precious seasons in the gatherings of our people, to stand by me in this work. Brethren whom I have not yet met, we are fellow-workers in the Master's cause; and to you I come, entreating you to join hands with us now and to give to our beloved college with its checkered but heroic past a far more useful career in the years before it, to the end that what we do now shall give it strength and force in the days when you and I shall have gone hence.

In the name of the men who have labored in years gone by for Howard College, most of whom, like Renfro, Brown, Loveless, Curry, Dill, have fallen to sleep; men who with clear vision saw what the school could be for the denomination; in the name of my colleagues of the Faculty; in the name of men trained in Howard College and now peers of the best, in the name of the boys of our time, of the boys who in days yet to come must be educated in Howard College, I invoke your help, your help now in the twelve months before us.

Brethren, hundreds of you can give bonds for \$25, \$50, \$100, \$150 a year for three or five years; scores and scores can give \$200, \$300, \$500 a year for three years; some can give \$1,000 a year for three years; will you do it? O that I had impassioned words with which to stir your hearts and turn them to the dear old college. Sentiment, reason, present and future conditions, all are on the side of immediate and great deeds for the institution.

Every Southern State now except Alabama, and perhaps Louisiana, has endowed its Baptist College. O the shame of it if we should fail. But, Brethren, members of our great denomination, we shall not fail, God helping us. The only question is how soon shall we do it? Let the answer be Now!

One or two more requests, and I am done: Please write to me; please write to "The Alabama Baptist" for us; and please act. Yours for the College,

A. P. MONTAGUE.

A Card From Brother Davis.

Rev. L. O. Dawson, D. D.

My Dear Brother:—There lies before me your tender, loving note in "The Alabama Baptist" of 9th instant, and on my table stands the beautiful silver loving cup, and each is appreciated in that great measure it deserves.

My simple service to the brethren has been exaggerated by their personal affection; it has been in no sense a task but a joy, and I have looked forward to our annual gatherings as periods of recreation. It was very gracious on the part of the brethren to send me this token of their appreciation which will be treasured by me and mine through all the coming years, and far more than the gift the love by which it is prompted.

At such time one feels so much more than can be committed to paper that I leave it to the brethren to imagine my appreciation, for these twenty-one years of brotherly association have bound us very close the one to the other, and we can understand one another without a multitude of words. I reciprocate to the fullest degree the good wishes you so graciously tender. May the good Lord be very gracious unto you all and grant unto us to meet many more years in our annual conventions!

Sincerely,

WM. A. DAVIS.

The loving cup is of Sterling silver and is engraved with these words: "From Friends to Wm. A. Davis, Secretary of Alabama State Convention for twenty-one years. A faithful servant. Sheffield, Ala., July 21, 1905."—[Editor.]

FOR THE NEWSPAPERS.

Dr. J. B. Gambrell has an excellent article in a recent number of the Baptist Standard, of Texas, in behalf of the newspapers. He touches up the non-paying subscribers, and says that the papers are wrong in their leniency toward those who do not pay up their subscriptions, and calls it "bad education, and religious papers ought to educate properly." He is right about this and the newspapers ought to open up a regular campaign on the obligations of subscribers to pay for their papers. There is no excuse for a subscriber who allows his paper to run on several years and then have it discontinued without paying up the past indebtedness. If the subscriber does not intend to pay, or if he is unable to pay, he should notify the editors and have the paper discontinued before there is a debt of several years' standing.

Dr. Gambrell adds:

"Now, all this is said because we are going out on the campaign in the associations, in which we have great opportunities to educate. Why can't the papers and all the missionaries and pastors educate right, and thus help the papers, and help the moral tone of the brotherhood, and amazingly help the cause for which the papers stand?"

"Of course, if this kind of a campaign gets pretty vigorous, somebody will get mad. Well, if they do, and pay up, they will feel better after getting mad, and after getting right. If a brother owes a subscription to a paper, he ought to pay it; and if he neglects it until he is dunned for it, he ought to pay up, then send an apology with a good promise to do better, or instead of the promise, pay ahead a good while, which would be better. We need a real shaking up on debt paying, any way. Why not all the papers make a campaign for the betterment of our papers? We are in for it."

Every other department of our Baptist work is growing, and it is a good time for the pastors, the secretaries, the college presidents and the people generally, to make a vigorous campaign in behalf of the newspapers that have done so much to help on every other department of the work. The good effects of such a campaign would soon be seen and felt everywhere. When the editors and proprietors ask for the general co-operation of the brotherhood in extending the circulation and influence of the paper, it is looked upon as a personal and not altogether unselfish appeal. It will be well for brethren not financially interested in and officially connected with the papers to inaugurate a general campaign for the religious papers.—Baptist Courier.

Missionary Echoes From The Baptist World Congress.

Almost every sentence of the following figures was applauded by the audience. The Baptists now number 578 Churches, said Dr. Broady, which are organized into twenty Associations, and comprise a total membership of 43,870 souls. These are the figures at the end of the year of 1904. The preachers number 796, of whom 240 are the pastors in permanent charge of churches. The Sunday schools number somewhat over 1,000, with nearly 4,000 teachers and 54,345 scholars. Besides, there are 377 Young Peoples Societies in connection with the Churches; 454 Churches possess chapels or meeting-houses of their own. Last year somewhat over 2,000 souls were baptized and added to the churches. The same year the churches contributed to the Lord's cause a total of about £41,600 sterling, or not quite £1 sterling per member. The Home Mission Committee, helping weaker churches and reaching out to the spiritually dark and desolate places in the land, were now employing about fifty-seven missionaries and gospel laborers.

Home Missions in Australia.

Mr. H. F. Richardson, President of the Victorian Baptist Union, illustrated the exceptional circumstances which led to the formation of the Baptist Home Mission Society of Victoria, one principal object of which, he said, was to preach the Gospel in the sparsely populated or religiously destitute parts of the colony. To that program the society strictly adhered. Its missionaries did not wait for an invitation from the scattered Baptists to begin work, and when they went to a new district they did not ask: Are there any Baptists here? Is there any prospect of establishing a Baptist Cause here? or, Will this district render any financial recompense of an outlay? but, Is there any need for the preaching of the Gospel here? Their mission was broadly evangelistic and the Master had honored their workers. Year by year the mission had steadily grown in numbers and influence.

Home Missions in Canada.

Rev. W. E. Norton, Toronto, Superintendent of Home Missions for Ontario and Quebec, dealt with a series of statistics concerning the work organized by the Canadian Home Missions. The Baptists of the Dominion of Canada, he said, are divided into four conventions, each having its own Home Mission Board and its own staff of Home Mission officials. These are the Maritime Convention, including about 50,000 Baptists in Nova Scotia, New Brunswick and Prince Edward Island; the Convention of Ontario and Quebec, with about 45,000 Baptists the Manitoba and North-West Convention, with about 6,500 Baptists, and British Columbia Convention, with about 1,000.

An important feature in their methods of work was that of the employment of student labor. Each summer the board sends out from fifty to sixty students from McMaster University and Woodstock College. These young men spend about four and a half months on their fields, and the board claimed that this was one of the most beautiful methods of work we employ. These young men go mostly to the outlying districts of old Ontario and to the new settlements in New Ontario, in many of which the people have no preaching except that given them by these students during the summer months.

Another important item in this plan of work, and one only recently adopted, was that of giving expert evangelistic work to the smallest and weakest Home Mission churches.

Southern Baptists.

Dr. Carver, of Louisville, another American missionary expert, took his hearers back to the earliest general missionary movement of American Baptists in 1814, who announced "The purpose of carrying into effect the benevolent intentions of our constituents by organizing a plan for the eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure Gospel light." That language, he said, was significant not alone because it marked the beginning of their American missionary endeavor, but because it set forth principles that characterized their progress. Essentially the same language was found in the preamble to the constitution of the Southern Baptist Convention, 1845, and as late as 1881 a sermon, before the Convention indicated this by the terms, "Elicit combine and direct." The Biblical order of evangelical procedure was "To the Jew first, and also to the Gentile," and who was the Jew, and who was the Gentile? The Jew, he explained, was a man with a revelation from God, partially appreciated, partly prevented, knowing of a Messiah, but ignorant of the Christ. The Gentile was the heathen without God and without hope in the world. American Baptists from the beginning set before themselves the same division of the mission field. No other body of Christian people had more consistently and extensively sought to lead errant Christians into full knowledge of the will of God in Christ Jesus.

Woman's Part in Missions.

Mrs. Norman Mather Waterbury, of Boston, a missionary in India from 1881-86, who was called home in 1889 and appointed corresponding secretary

of the Woman's Foreign Missionary Society, was the first woman introduced to the Congress.

The Baptist women of the world, she said, were supporting 300 missionaries, who have the care of more than a thousand Christian schools, with 50,000 students, a dozen or more hospitals which practiced the Gospel, while 500 native Biblewomen preached it to groups of village women and in countless zenanas. But rather than dry facts, Mrs. Waterbury described types of service. One may be quoted, as follows:

"They could not, if they would, stop the work of the Lord. One of their missionaries went back to Africa with the strict injunction not to increase the expenses beyond the appropriation given. They found the station desolate. Those who had been left in charge had died. The young wife was buried in the wilderness. The grass had grown about the deserted bungalow. From the jungle devoted Christians had gathered to welcome them. After prayer they went to their homes, and our missionaries began to settle. The next day, before they had unpacked, came a delegation of fifty little naked, black children, orphans gathered from all over the district, who had been waiting until the white mamma came, who would, they were sure, be their friend. Many were ill, all were helpless, and the only encouragement we had was the word that she would not go beyond the appropriation. (Much laughter.) What could she do? What would you do? asked Mrs. Waterbury. It cost from eight dollars to ten dollars a year to clothe, feed and educate one of those little ones. Where in all the wide world can you get an investment like that? Women are fond of bargains, as you know—(laughter)—and this appealed to our women. It did not take long to convince them that it was woman's work to transplant these little black pansies into a safe and happy garden, and they have kept them there for three years, and mean to continue until they can be again transplanted to the villages in the wilderness and make them beautiful too."

Speaking of the effect of missionary work upon the woman at home, Mrs. Waterbury quoted the words of the philosopher who said, "There is nothing after disease, indigence and a sense of guilt, so fatal to health and life itself as the want of a proper outlet for active faculties." That broad, uplifting, spiritual work was absolutely necessary. Women would read. Should it be the fashion papers and novels, or the splendid books on missions? Women will meet for various ends—self-improvement, social pleasure, diversion of various kinds. It was better for the Kingdom of God when they met for missionary study and work, than for bridge and whist.

A Missionary Speaker.

The next speaker, Rev. Herbert Anderson, of Calcutta, in excellent voice expressed gratitude for the place God had given Baptists in the missionary enterprise of the world. He saw the place the other day where the founder of Protestant missions first dreamed of foreign missions. As he stood there he thought of all that had passed since then in regard to missionary work. At that time even the Government was hostile, and the church apathetic. Today missionary enterprise was realized by the church as the foundation and ground of its existence, that it might proclaim to the world the love of God. It was one of the brightest things in the record of the world. Now the Government in India asked permission to place a slab upon the house at Serampore where William Carey lived and died, in order to perpetuate the work which William Carey had done on behalf of India. All that had been accomplished they laid at the feet of the blessed Saviour, thanking Him that they had a share in His travail. But he took the opportunity of presenting to them the modern motive, problem and resources of missionary work. The church did not stand where it did in regard to the motive, but it was broader and deeper. It had passed from a manward to a Godward motive. Today Asia was not asking for Christ, nor was Africa, but the dire need of both cried out and the motive was that God should use them to answer that cry. Had they seen the vision that Christ loved the whole world? As to modern problems, he said the future success of the missionary work would be largely affected by the success of the church in dealing with problems at her very doors. Mr. Anderson related the enquiry of Indian natives as to whether if they became Christians they would exemplify the vices and evils of Western civilization? It depends upon the national righteousness at home as to how far they succeeded. Every blow struck for righteousness in London and New York affected the work in the mission field. The second problem lay in the critical condition of Asia, where the native had discovered himself. The religious nature of that problem affected them very much, though they need not trouble about the political. He was afraid that what Timothy Richard had urged upon them concerning China was falling upon unheeding ears. In India the condition was more critical still, and Mr. Anderson enumerated many of the problems affecting the natives. Asia's jeopardy was the church's opportunity. His third point was that the means to be employed must be in due and proper correspondence to the end to be accomplished.

Diseases of Men Treated by an Expert.



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Obituaries.

WALDROP—Mrs. Tura A. Waldrop, consort of Rev. S. L. Waldrop, of Sandusky, Ala., died April 22—aged about 30 years. The Easter services consisted in a funeral sermon, and the interment of the remains of Sister Tura A. Waldrop in the Antioch cemetery—at Linn's Crossing, April 23, 1905.

In the death of this Christian woman, Brother Waldrop has sustained irreparable loss, his children are left motherless, her father—God bless him—is heart-crushed, Antioch Baptist church is sorely bereaved, and the entire community clothed in mourning. But the bereavement of Brother Waldrop and the four children of our departed sister is far greater than ours.

For She is sleeping, sweetly sleeping. In a new-made grave today; We are weeping—sadly weeping. For our sister—gone away. The Lord comfort the bereaved ones.—J. E. Cox, Littleton.

MRS. L. E. SEABORN—To live her life of faith in Christ means to die the death of the righteous.

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Looking at her young life from a human standpoint there were many years of usefulness before her, if she could have lived, but the Lord knows best.

She leaves a husband and two little children, besides a great many relatives to mourn for her, but they can be comforted with the thought that she is resting with her Lord.—J. M. McCord.

ROGERS—On Saturday, May 27, 1905, a large crowd gathered at Bucksville cemetery in Tuscaloosa county for memorial services. The service was commenced by the funeral sermon of Rev. W. T. Rogers, one of the oldest ministers in this section of the country. Bro. Rogers was 78 years old and preached the gospel for over fifty years with power and demonstration of the Spirit. Bro. Rogers leaves a widow, four sons and one daughter to mourn his loss. We commend them to the God of their husband and father. I conducted the funeral of Sister Ella Rogers, daughter-in-law of Bro. W. T. Rogers and wife of Bro. R. D. Rogers. She also leaves a husband, two sons and two daughters to mourn their loss. Sister Ella was a model Christian woman, a devoted wife and loving mother. The funeral was preached by Rev. L. P. Craig, of Bessemer, Ala. After the funerals the graves were decorated. After that a most delicious dinner was spread and everyone enjoyed the feast and enough was left to feed several hundred more. The afternoon services were informal and several brethren made good talks in commemoration of the dead.—L. P. Craig.

McCRACKEN—On the morning of June 13, 1905, after a lingering illness, our Heavenly Father saw fit to remove from this earth our most dearly beloved babe, Awbery Earl McCracken. She was only 10 months and 2 days old. Ah! she was such a sweet and sensible baby it seemed so hard to

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have to part with her. Why should we mourn the death of little, sweet infants? Why should we indulge in such tears of gloom? While she is resting on Jesus supreme.

While we deeply feel our loss it is only a step from earthly to heavenly shores, where mystic rivers and phantom seas forever abound. We extend to the grief stricken family our deepest sympathy. God's blessings upon them.—V. McCracken.

In memory of little Nell, the baby of Rev. A. W. and Mrs. Susie Briscoe, aged 17 months and 21 days. She suffered with whooping cough for several weeks. We did hope she would live, but not so. Our Heavenly Father took her home July 28, 1905.

Fond parents, weep not for little Nell. But teach your hearts and lips to say: Thy will, not mine, be done. The path of Life was very hard For such small timid feet, So loved ones still the yearning grief, That o'er your hearts yet sweeps, And weep nor pine no more, Because your precious baby sleeps. Nell is rescued now from all life's care, So precious little Nell sleeps on, Secure from all life's storms.

MATTIE McCLELLAN.
BATTLE—Again has our little church been draped in the mantle of sorrow over the death of our beloved sister, Mrs. Georgia Battle.

Sister Battle was united to our little church several years ago and labored with us diligently until a few months before her death, which occurred April 23, 1905.

The dear Father had need of her beautiful soul and has thus taken her from us, but her sweet, Christ-like influence will ever dwell among us. She leaves one daughter, Mrs. John Gray, and two sons, Messrs. Will and Edd Battle, whose bleeding hearts are to be healed only by the great Physician who is abundantly able to heal all who will come unto him.

May the Lord bless us in our bereavement, is our prayer.—(Mrs.) A. H. Hudson.

BINDRICK—Mrs. Emma Bindrick of Brundidge, Ala., departed this life June 10, 1905. She joined the Baptist church when only fourteen years of age and at her death was a member of the Baptist church at Brundidge, Ala. She was faithful to her church, husband and children and has gone to reap her final reward in Heaven. She leaves a husband, three children, relatives and friends by the score to mourn her loss. May the Spirit of all grace comfort the bereaved, is our prayer.—R. A. Humlee, Pastor.

GEAR—Died at Piedmont, Ala., June 1, 1905, Mrs. Julia A. Gear, aged 82 years. She was a widow for half a century and resided with her daughter, Mrs. M. T. Ledbetter, of this place.

Sister Gear was a consistent member of the Baptist church from her youth and a reader of the Alabama Baptist for many years. She was a strong, noble character, kind and affectionate in the family, and was loved by all who knew her. She fell asleep in Jesus after a few weeks' illness. Let us sorrow not, for our loss is Heaven's eternal gain.—J. R. Wells, Her Pastor.

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

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

Done at office, in Birmingham, this 18th day of July, 1905.

J. W. ALYMAN, Register.
7-26-05.

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THE STATE OF ALABAMA,
Jefferson County.
May Wiggs vs. Charles E. Wiggs.
In Chancery. At Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.
In this cause it being made to appear to the Register by affidavit of J. M. Russell, Attorney and agent of Complainant, that the defendant, Charles E. Wiggs, is a non-resident of Alabama, and his residence unknown, and further that, in the belief of said Affiant, the Defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring him, the said Charles E. Wiggs, to answer or demur to the bill of complaint in this cause within thirty days after the 26th day of August, 1905, or a decree pro confesso may be taken against him, the said Charles E. Wiggs.
Done at the City of Birmingham, Alabama, this 25th day of July, 1905.
J. W. Altman, Register.

THE STATE OF ALABAMA,
Jefferson County.
City Court of Birmingham, in Chancery, At Rules Before the Clerk and Register, in Vacation.
Lulu B. Harton, Complainant, vs. Louise C. Weible, et al, Defendant.
In this cause, it being made to appear to the Clerk and Register of this Court, in Vacation, by the affidavit of Lulu B. Harton, Complainant, that the defendant, Louise C. Weible, non-resident of the State of Alabama, and resides in Baltimore, Md., and further, that, in belief of said Affiant, the Defendant is over the age of 21 years.
It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Louise C. Weible, to answer, plead or demur to the Bill of Complaint in this cause by the 28th day of August, 1905, or after thirty days therefrom a Decree Pro Confesso may be taken against her.
Granted this 17th day of July, 1905.
John S. Gillespy, Clerk and Register.

ORDER OF PUBLICATION.
THE STATE OF ALABAMA,
Jefferson County.
City Court of Birmingham, in Chancery.
At Rules before the Clerk and Register, in vacation.
Stellar M. Smith, complainant, vs. Charles L. Smith, defendant.
In this cause, it being made to appear to the clerk and register of this court, in vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Charles L. Smith, is non-resident of the state of Alabama; and further, that, in the belief of said affiant, the defendant is over the age of twenty-one years.
It is therefore ordered that publication be made in The Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Charles L. Smith, to answer, plead or demur to the bill of complaint in this cause by the 25th day of September, 1905, or after thirty days therefrom a decree pro confesso may be taken against him.
Granted this 14th day of August, 1905.
JOHN S. GILLESPIE,
Clerk and Register.

ORDER OF PUBLICATION.
THE STATE OF ALABAMA,
Jefferson County.
City Court of Birmingham, in Chancery.
At Rules Before the Clerk and Register, in Vacation.
Ellender Elrod, complainant, vs. Robert Elrod, defendant.
In this cause, it being made to appear to the clerk and register of this court, in vacation, by the affidavit of complainant that the defendant, Robert Elrod, is non-resident of the state of Alabama; and further, that, in the belief of said affiant, the defendant is over the age of twenty-one years.
It is therefore ordered that publication be made in The Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Robert Elrod, to answer, plead or demur to the bill of complaint in this cause by the 25th day of September, 1905, or after thirty days herefrom a decree pro confesso may be taken against him.
Granted this 14th day of August, 1905.
JOHN S. GILLESPIE,
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(Continued from Page 5.)

place now and everybody could see the power of God manifested there. I am more than pleased with your good and excellent paper you are giving us now and may God bless you in this grand work, and whenever I have an opportunity to speak a good word for you I will certainly do it, and I ask all the children of God to pray for us at Red Star, which is in Walker County.—Rev. H. A. Mullen, Pastor.

CARROLLTON—Dr. W. J. E. Cox, the sweet spirited bishop of St. Francis Street Church, Mobile, conducted a revival meeting for our church at Carrollton not long since. The Lord greatly blessed His preached Word to the salvation of precious souls.—Our entire town experienced a spiritual uplift. We only regret that Bro. Cox could not remain with us longer, as he received a telegram to come to the bedside of his aged father in Virginia, who is eighty years of age, and dangerously ill. May it be God's will to spare his life, though it is hardly probable at the advanced age he has reached. It was more than a "treat" for our people and the pastor to listen to the old message of love and grace so earnestly preached during those four short days. "Trust, simply trust Christ and His finished work, believe His Word, repent, turn from sin and self to God," this was the message Bro. Cox brought our people, who received it gladly. The preacher was full of "grace," and he preached "grace" with all the earnestness of his soul until several were led to trust "grace" and be saved from sin and self. Bro. Cox's preaching demonstrates that the old time message has lost none of its old-time power over the minds and hearts of men and women, the message that numbers of our people are hungry and thirsting for today all over Alabama.

To Bro. Cox, we say: Come again, you completely won all the sincere love our hearts can give mortal man in this life. You will ever find our latch on the outside and the best we can give on the inside. Of course, all the editors of the Alabama Baptist, and our beloved Secretary Crumpton, as well as every faithful preacher of the gospel of "grace" will find the same welcome that awaits Bro. Cox the next time he turns up in Carrollton. Did anybody hear anything that resembled a "snore" at Sheffield?—E. P. Smith.

Following the fourth Sunday in July the church at Jemison enjoyed one week's meeting. Rev. Wallace Wear, our former pastor, did the preaching. Jemison seldom witnesses such crowds at church; in fact not for years has our church been so crowded as it was during our meeting.

Bro. Wear is a noble man, a warm-hearted Christian and a faithful, earnest and impressive preacher.

At none of the services did his sermons fail to impress his hearers. We had only four additions to the church, still we know that God will take care of the seed sown and they will not return unto Him void.

The church was greatly strengthened and more closely drawn together in Christian fellowship.

Bro. Wear is at present in luka Springs, Miss. He is to be with us again in October, and we hope to be able to have him preach for us another year.

We have a good Sunday school here and ask the prayers of the Christians that it may continue and great good will be the results.—J. A. Skaggs.

MORTGAGE SALE.

UNDER and by virtue of a power of sale contained in a certain mortgage, executed to the undersigned by R. E. Simmonds, on the 15th day of May, 1903, and recorded in book No. 338, records of deeds, page 29, on the 12th day of August, 1903, in the office of the probate judge of Jefferson county, Alabama, I will proceed to sell, on the 12th day of September, 1906, at the court house door of Jefferson county, within the hours of legal sale, the following real estate, to-wit: Lots number twenty-nine and thirty, in block number two hundred and twenty-three (223), according to the North Birmingham Land Company's survey of North Birmingham, Ala.

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Resolutions of the Baptist Church at Cottondale, Ala.,

in behalf of our dear Bro. S. H. Burns, who was an active member with us, both in the church work and especially in the Sunday school work of which he was Superintendent he leaves us for a new field of labor. Then be it Resolved, That the church at this place has lost a useful member ever ready to lend a helping hand in time of need and may those whom he may cast his lot with find in him a true christian friend always to bring the children to the foot of the cross where he taught them to look and behold a crucified Saviour who died for them. Be it Resolved further that wherever he may cast his lot may the good Lord guide and direct him and if we never meet him again here we hope to meet him in the palace of God.—D. W. Campbell, Mrs. Hausman, I. H. Ryland, Church Committee

In Memoriam.
Rev. Andrew Jackson West was born in Spartanburg district, South Carolina, October 15, 1832, and died at his home in Jacksonville, Ala., June 21, 1905. He was married to Miss Amanda E. Powell in South Carolina in 1853. He moved to Alabama when a young man and spent most of his life in this part of the state. After the death of his first wife he married Miss Mary F. C. Plexico, October 11, 1867. He was the father of a large family of children, eleven of whom preceded him to the grave. He lost six children near the same time, four of them being buried in two graves. Bro. West went to the house of mourning many times but he bore his sorrows with that Christian fortitude that characterizes the true child of God. He professed faith in Christ in early life and lived a beautiful Christian life. He was the very embodiment of honesty. I do not believe he was ever suspected of doing anything wrong in any business transactions. He came as near keeping the golden rule as any man I ever knew.

Brother West entered the ministry of the Missionary Baptist church late in life. He was ordained July 17, 1881. He preached for some time before his ordination. He was physically a strong man and was able to do, and did do a great deal of preaching.

He was an efficient and acceptable preacher. Hundreds were led to Christ by him. At one time he was state missionary for his church in Alabama. He held a great many gracious revivals.

The people who knew him best loved him most. Brother West was a cheerful man. I never saw him despondent. He suffered much but never complained. He learned to suffer God's will as well as to do it. He endured as seeing him who is invisible. The last three or four years of his life he was not able to preach at all, but he had the spirit of the Christian soldier and was anxious to engage in the battle. As he would tell me of the battles fought and the victories won in the Master's name the old time fire would kindle in his bosom. He attended the preaching service as long as he was able and his presence was an inspiration to the preacher. Brother West was a Master Mason.

Everything was done for him that kind hands and loving hearts could do. He is greatly missed by his family and his friends but their loss is his gain. Heaven is richer and the world poorer when a good man dies. Brother West lived long and lived well and has entered into rest.

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