

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 40, Number 25

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., SEPTEMBER 6, 1905.

Published Weekly. \$2.00 per Year



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FARM THE FORUM
ANGLO-SAXON
FACTORY OF ALABAMA FIRESIDE

VOL. I.

BIRMINGHAM, ALA., AUGUST, 1905

NO. 1

THE ANGLO-SAXON will be issued once a week beginning in September. It will be sixteen pages, the size of this sheet. The subscription price will be two dollars (\$2) for twelve months.

There is a field of usefulness open here in Alabama for a courageous, fair, entertaining weekly **MAGAZINE-NEWSPAPER**; a publication that will stimulate state pride, and so policed as to point to better things, by holding fast to that which is laudable, honorable, and worthy of emulation in the history, traditions and customs of the South. Forgetting only that which is evil, we should cling to those ideals which made here in the South in "Cavalier days," the highest type of **ANGLO-SAXON** manhood — through days of delight in Dixie, on through the evil days: Out from the depths of a Gethsemane, now from "the heights of Moab" we again look upon a fair, fruitful, prosperous land.

On the ever present race question, the Anglo-Saxon will be fair, but fearless: seeking to find a solution in the stimulation of racial pride in the negro, to the end, that, when the educated thrifty negro finds his surroundings in the South uncongenial by reason of social or political ambition on his part, that he be encouraged to seek the benign soil of the Indies for amalgamation, or the frozen North, for warm hospitality and social recognition.

In all things the Anglo-Saxon will aim to be just, to be fair, and fear not.

Respectfully, **PERCY CLARK.**



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The China Baptist Publication Society, Canton, China.

Frank Willis Barnett.



R. E. Chambers.



Corner in Chinese Composing Room, China Baptist Publication Society, Canton, China.



E. W. Provence.

A Unique Report.

We are indebted to Brother E. W. Provence, of Canton, China, the son of Rev. T. M. Provence, D. D., of Tuskegee, for a copy of the secretary's report of the China Baptist Publication Society for 1904 and we give extracts in the hope that many will aid in the effort being made by Hon. Joshua Levering, Dr. Janius W. Millard and Dr. Wm. Ashmore to raise \$30,000 gold for the society.

The China Baptist Publication Society was organized 27th-28th February, 1899. Officers: President, E. Z. Simmons, D. D.; Recording Secretary, Mr. Liu Cheuk-om; Corresponding Secretary and General Manager, R. E. Chambers. Board of Directors, G. W. Greene, D. D., Chairman. First class, to serve three years: Rev. G. W. Greene, D. D.; C. K. Edmunds, Ph. D.; Rev. E. Z. Simmons, D. D.; Rev. Wm. Ashmore, Jr.; M. D. Eubank, M. D. Second class, to serve two years: Rev. R. E. Chambers, Rev. T. C. Britton, Rev. J. B. Hartwell, M. D.; Ip Fong-Po, M. D. Third class, to serve one year: Rev. Horace Jenkins, D. D.; Rev. C. W. Pruitt, R. H. Graves, D. D.; Lei Wooi Chan, Esq.; Mr. Liu Cheuk-om.

Foreword.

In facts and opportunities of interest to all Baptists the society says: We trust that the form of this request, as well as the matter, will be of interest to all who may receive it. The style of binding is typical Chinese. The double leaf is necessary in purely Chinese books because of the thinness of the native paper, and because only one leaf is printed at a time. The entire native process from manuscript to completed book may be briefly described as follows: First the matter is carefully written on very thin paper just as it is to appear when printed. This sheet is pasted face downwards on a smooth board, made of specially selected wood, then the wood beneath the white portion of the paper is cut away sufficiently deep for the type to stand out ready to be printed from. Both sides of the board are utilized. An expert workman can cut from 400 to 500 characters in a day. In printing, the board is fastened on a low table and a brush, made of palm fibre, is used to spread on the liquid ink, made from lamp black, water and rice flour. Then a sheet of paper is adjusted over the board, or block, as it is usually called, and smoothed down with a rubber made of palm fibre. The block yields a clear impression when new, but gradually becomes indistinct. A skilful workman can print from 3,500 to 4,000 leaves in a day. This was the only method available for doing Chinese printing in Canton ten years ago.

The Views.

Some of the views in the report are full of interest. There is one of Parkes avenue, Shameen, Canton, showing the corresponding secretary's home and one of a view of Shameen from the river.

Shameen is the foreign concession of Canton. It is an island about one-half of a mile long by one-eighth of a mile wide, is bound on three sides by a narrow canal, which separates it from the densely populated native city, while to the south lies the river. Running lengthwise of the island (i. e. east and west) are three streets, viz., Canal Road, which lies along the north side next to the canal; Parkes Avenue, a view of which is given above; and the Bund, which runs along the river front.

There are also several other illustrations taken from the True Light, showing the style of type and paper used in printing that periodical and most of our tracts. The paper is made in Sweden and we import it in ten ton lots.

A fact that illumines the future is the multiplication of evidence that Baptists throughout China are becoming heartily interested in the society and are co-operating to make it what it should be. Many quotations from letters might be printed in this connection but it will be sufficient to give extracts from the report of the Union Conference held in Shanghai Feb. 2-6, 1905, which was composed of missionaries from almost all the main stations of the American Baptist Missionary Union and of the Southern Baptist Convention. The following is taken from the printed "Pith of the Conference," prepared by a committee appointed by the Conference:

"The need and scope of Baptist Publication Work in China occupied an important place in the discussions. It was strongly felt that there is work needed to be done for the Baptist cause along this line that only Baptists can do. The time has come for us to cease depending upon other denominations either to write or publish the books we need. Great emphasis was laid on the fact that in publication work we had one of the vital points where "union" was imperatively demanded. In theological work especially is there a need for books written from a Baptist point of view and permeated with Baptist truth. In all directions the time seems ripe for a great advance in the publication work of the Baptists."

The following resolutions are taken from the official minutes of the Shanghai conference:

Resolved, That this conference heartily endorses the China Baptist Publication Society, with its plant located at Canton, as an important part of the missionary work of the Baptist denomination in China, and that we declare it to be our earnest conviction that a wise policy calls for its ample and immediate equipment for the most efficient possible prosecution of its work, on the part of the Baptists of the United States, both North and South, whose missionaries we are.

Resolved, That the highest interests of our work as a whole warrant and demand the designation and setting apart of at least one man by each of our boards—viz., the A. B. M. U., and the S. B. C., who shall give his whole time at once if practicable, otherwise as soon as practicable, to literary work in connection with the China Baptist Publication Society in Canton.

Whereas, the S. B. C., is taking steps through Hon. Joshua Levering and Dr. Millard of the Eutaw Place Baptist Church of Baltimore to raise the sum of \$15,000 gold toward the equipment of the China Baptist Publication Society; and

Whereas, the sum of \$30,000 gold has been called for by the directors of the China Baptist Publication Society and can be advantageously used at this very time in the work of the society; and

Whereas, the work of the China Baptist Publication Society concerns those of us who are missionaries of the A. B. M. U. equally with the brethren of the S. B. C.; therefore

Resolved, That we the missionaries of the A. B. M. U. and of the S. B. C., in China now met together in conference do unite in an earnest request that the A. B. M. U. authorize the raising of a like sum of \$15,000 gold among its constituents in the United States, the same to be applied on the equip-

ment of the China Baptist Publication Society plant in Canton.

There are numerous ways in which the society may and ought to serve our denomination. Hitherto Baptists have needed a suitable channel for their gifts toward the circulation of the scriptures among the very large portion of the human race that lives in this empire. The fact that the Bible societies have circulated almost exclusively only those issues of the Scripture that are acceptable to Pedobaptists justifies the small contributions of Baptists to their work. But we are persuaded that Baptists should and are ready to do much more of this valuable missionary work.

For the information of new missionaries and others who are not acquainted with the origin of the society, it may be well to state that the organization is purely benevolent and missionary in character. Not one cent of profits can go into the pockets of individuals. The "stockholders," so called for convenience, receive no dividends on the stock they hold.

The Society's Opportunity.

The field occupied by the society is of a two-fold character. In relation to other denominations our field is South China. Ours is the only publishing house in this large populous, wealthy, progressive section. A score of missionary organizations are working in these southern provinces. Almost all the Chinese who are to be found outside of the Chinese empire have gone from southern China. This adds to the importance of Canton as a publication center.

In relation to Baptists the society's field is the whole of China. Baptists must do their own publishing. They cannot unite with other denominations in literary work except to a limited extent. Our fidelity to God's word demands this. In addition to the translation of the words for "baptize" and its derivatives we stand for certain principles which are of inestimable value and which are winning their way. Others will not proclaim these, and we must be silent when we unite with others. But we can and must give them to the world in our own literature.

True Light now has correspondents in most of the main centers, and scores of letters might be quoted from to show how this, the only Baptist monthly in Chinese, is helping our cause, disseminating useful, inspiring information, uniting the isolated bands and helping to unify them with the world wide Baptist denomination. It is hoped that the society's series of Sunday school lesson helps may likewise benefit all Baptist missions in China.

The number of tracts and books sold for cash during the past year was 145,941. The figures for the preceding years are as follows: 1901, 31,000; 1902, 52,140; 1903, 109,871. In addition to the above we printed during 1904 14,400 copies of True Light; 41,000 books and tracts were sent to San Francisco, and 41,600 books and tracts (not our own publications) were printed for others. So that we have a total of about 25,000 issues to report for the year. When we think of this city alone having a million and a half souls and of the many other millions in the empire the number of issues seems small indeed, but the Lord can use these millions of printed pages to hasten the spread of His kingdom. Our prayer is that He may. Of Gospel hymns 7,137 copies were sold for cash, a total in this book alone of 1,634,373 pages.

Hot Days.

It has been remarked that hot weather develops hot tempers, or something like it, but without the force of heat, man, with all vegetation, would be weak, sickly and puny. As we need electrical storms for purification in the physical world, so man often finds an outbreak of temper, leaves him strengthened. 'Tis the sultry weather that takes the starch out of us, disheartens, discourages.

As the forces of nature are beyond our control, it is wise in us to accept uncomplainingly what is sent, and husband all that refreshes and strengthens. By exercising patience and common sense, and being thankful for the blessings we have, the many discomforts are largely decreased.

It was at such times as these that the good Martha must have had a rest from fine house-keeping, and we are convinced the religion of Mary possessed more charm.

Now is the time to convince our friends and neighbors that the spirit is more than life, the body than raiment. Nature calls for a rest a change for over-taxed nerves, and the housewives must flee to the mountains for tranquility of spirit. Heed the call of the wild, and haste to the full-fruited world, walk out in the sunshine, look up to the deep, blue sky, and revel in the dancing shadows of trees and vines. There let us discover the exquisite delight of idleness, its sweetness, and find vistas of light and beauty out with nature. 'Tis from her we have the deep lessons of peace and harmony, an insight to the far-away haven where the soul will find anchor for all eternity.

Let us in this vacation concern ourselves with nothing more serious than being happy through the days and nights. Too much work wears mind and body away; if the field did not lie fallow, it would in turn become sterile. Thus it is with human beings. Cultivate rest spells to keep the heart in strength.

Even plunging head-long into a book does not give us the needful relief from monotonous work. Go forth unto the open sky, there learn of the woods, sunshine, flowers, and birds; that harmony of nature's touch lulls the soul into its needed calm. This lesson should be engrained a part of us, "Lest we forget, lest we forget."

TEMPERANCE.

The word "temperance" as defined by Webster, means habitual moderation of the appetite and passions—abstemiousness.

There are very few people who do not allow their appetites satisfied and their passions to become enraged. Temperance as implying for us means to be temperate in all things not only in the use of whiskey and other stimulants, as some seem to think, but in everything. It is just as great a sin for me to eat too much sugar as it is for my brother to drink too much whiskey. Eating and drinking anything to an excess is intemperance, or any one may use any member of his body—his lungs in speaking, for instance—in an intemperate way. It is all sin, though one may be preaching to a sinful world or pleading at the bar of the state court. The Saviour would teach until tired and then retire; nevertheless sin still occupied the hearts of myriads. I do not object to zealously and push of energy, but I do object to excessiveness in any way.

The sin that causes my heart the most aches is that brought forth by allowing my passions to become enraged. All persons should try to control their passions and also their appetites. It is just as great a sin for my brother to take the name of God in vain as it is for me to get drunk, for God says, "He will not hold him guiltless that taketh His name in vain." The Saviour also says, "Ye shall give account of every idle word." So it is that whisky is not the only thing we can use intemperately.

My main object in writing this article is to get a lick at intoxicating drink. First I will refer to some legislative work. County prohibition prohibits the making or selling of intoxicating liquors in this county (Clarke County). Such a law has caused so-called "blind tigers and wild cat" liquor shops. Such

HIGH CLASS DRUGGISTS

AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or official names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

a law causes our young men to go from humble Christ-like homes, from the bosom of fond parents and loving friend, to whisky shops in cities for the purpose of getting whiskey and to indulge in other sins, perhaps in great crime.

A county with a prohibition law is without restraint from the liquor shops of other states and counties, therefore our people send money from our own county into other states and counties for adulterated liquors. Pure whiskey could be made in one's own county and avoid sending money into other counties. Prohibition causes people to drug themselves with narcotics, etc., thus bringing about insanity and wretched lives. Whiskey in its purest form is a fiery serpent in the wilderness of sin, but if had at all it should be in its purest form.

I now refer to the "Hepburn Dolliver" bill the purpose of which is to prohibit the shipping of intoxicating liquors from one state to another. That would be a good bill—while in force—if it would include Peruna, Dr. Harter's Wild Cherry Bitters and such tonics. At present whiskey can be had from other counties for from \$1.50 to \$3.00 per gallon and it takes no more of it to make one drunk than it does of Peruna. One gallon of Peruna takes from the county six or eight dollars so it is better to have good whiskey and more money than Peruna and less money. Money could be circulated sufficiently without the sale of liquor anywhere. My idea is for the law to prohibit the sale of liquor everywhere and compel everyone who drinks it to make it himself then those who lie in cities around liquor shops would have to do something else thus avoiding the ball and chain. This would likely cause a great many people to retire to the farms to engage in farm work.

There would be no liquor shops in the cities for

our innocent boys to go to therefore all excursion trains would be more decent and less crowded. The young men could stay at home make corn and wine drink and be merry rather than make money to go to the city to buy whiskey get drunk, be mad and fight.

Now pass to notice whiskey as our worst enemy. The report at Sheffield set forth some statistics showing the sum of money expended last year for intoxicants to be over \$3,400,000,000. Oh! how it goes to pave the sidewalks and streets and cause corners to glisten like sapphire, when at last it biteth like a serpent and stingeth like an adder. Whiskey causes bright, blooming youths to arrive with premature ripeness at the growth of degredation and ruin. Our young men say at first, "I can drink it or let it alone," but soon the invincible serpent of habit has them bound hand and foot. The only safe rule to follow is I can drink it but I will let it alone.

Dear reader, if you will pardon me for a personal reference, I will say that whiskey has been within my reach all my life and I feel perfectly safe to venture the assertion, I can drink it or I can let it alone, but I will let it alone. Then you ask, why should I take steps to check it when it does not hurt me? I reply, I was once passing near a log when suddenly I spied under its shelter a large rattlesnake coiled as demurely as if no harm could ever come of him. Knowing the danger and power of death within him, I took up a pole and killed him. Why? To protect my neighbor and those innocent children that might be bitten unawares.

My brother, you are either for or against the liquor bills and the liquor. I dare say there is not a father or mother who would say I am not for nor against whisky.—A. S. Hollingsworth.

Cheering Words From The Workers.

C. L. Matthews, Ozark:—I closed out last Friday a six-days meeting held with the Victoria church, Victoria, Ala., one of the most interesting meetings ever at that place. The meeting was a success in every respect. Eighteen accessions, seventeen for baptism. The house was filled to an overflow almost every service. There was a goodly number converted who will join in later on. The church has been in a very low state of grace for several years, but seems to be all aglow now. We are pleased with the Baptist—much better paper than ever before.

R. M. Butler, Moody:—On the fifth Sunday in July we began our protracted meeting. Our pastor had the help of Brother Pike, of Eden, who preached the old time gospel. Christians were made to rejoice in the conversion of a number of penitents, and all feel greatly strengthened for the work of the Master. There were eighteen additions to the church, six by baptism and twelve by letter, and the best news for Brother Crumpton was the missionary collection taken Sunday after the baptizing. The association had asked our church for \$50 and in five minutes we made it \$53.65 with more to come. So much for a pastor that is not afraid to advocate missions on account of his salary. You don't know how we enjoy the paper in our home and we are so glad it gets better all the time.

J. L. Long, Mountain Creek:—I am back home from Wayside church in Cposa County, where we had a gracious revival in the church and sinners were convicted and numerous converted and there were added to the church twenty-one members, four by restoration and seventeen for baptism on Friday the day the meeting was to close the large house would not hold the people. The baptizing was to take place on Sunday 27th. Bro. J. C. Thomas is pastor. We were visited during the meeting by Bros. Shun, Kelley and Willey Jones, the scribe was permitted to spend one night at the old home where Bro. J. M. McCord spent some years of his Christian life and knowing Brother McCord as I do it made me think of walking on holy ground. For the people of the community I think they are the most affectionate and kind I have ever met with, and may God's richest blessings rest upon them and you Bro. Barnett with your good work.

I. G. Murray, LaFayette:—Yesterday, August the 25th, we closed an excellent meeting with our church at this place, Rev. R. S. Gavin, of Bessemer, doing the preaching. Bro. Gavin is far above the average as a preacher and completely won the people of our town without respect to creed or denomination. We had eight additions and the religious life of the community was greatly quickened. We have never seen such people to attend church as the people of LaFayette. We had good crowds at nearly every service. Twice since our coming here the first of May the church has given us a liberal pounding and quite often they send something to the parsonage for the table. Then, too, they picked their pastor up and sent him to the convention at Sheffield and paid all his bills. Who would not rejoice in such a people? Bro. Gavin is a noble man, has no clap-trap methods in his work and the church securing his services in any capacity will find what they are looking for. His sermons on "Our Troubles" and the "Unpardonable Sin" are masterpieces.

May the Lord bless the Alabama Baptist and its noble editor. No Baptist in the State can afford to be without it.

Thos. G. Carr, Warrior:—I have just closed my meeting at Cane Creek. Had a fine meeting, good crowds both day and night. Had eleven additions, seven by baptism and four by letter. The Lord wonderfully blessed us. Have a fine Sunday school. It is an evergreen school. Sister Matty Rous is the superintendent. We closed at the water yesterday, the 26th. Was assisted by J. W. Ragland in the meeting.

Jas. D. Martin, Centreville:—The Lord has blessed us at Mt. Zion near Centreville, Ala., with a gracious outpouring of His holy love. We commenced a meeting of days last third Sunday. Bro. Perkins, an active lay brother from McKinley was with us, and did much for the meeting. Rev. J. E. Sanders, of Woodstock, came in Tuesday night and preached four good sermons for us. Results so far, five by letter, eighteen by ex. and the church greatly revived.

P. F. Parker, Bodine:—We have just closed a great meeting at Happy Home church, three miles south of Guntersville. The Lord was with us in great power. Fifteen were baptized today, several other conversions, a number joined by letter and the church is wonderfully revived. We have maintained an evergreen Sunday school this year, also have had preaching twice a month instead of once as formerly. Rev. W. H. Johnson is pastor and has been elected indefinitely.

W. J. Briscoe, Falkville:—Dear Alabama Baptist. We have just closed a great meeting at Falkville in which we had the service of the sweet spirited pastor of the First Church of Decatur Bro. A. A. Hutto, who did some faithful preaching and won the hearts of our people. We had some very sad experiences on the commencement in the death of little Graham, son of our brother and sister B. S. Roe and also the sickness of sister J. N. Williams, who died on the close of the meeting. Our meeting commenced on the third Sunday and closed Monday after the fourth.

J. L. McKinney, Trussville:—My heart is overflowing with joy because of the mighty things that God is doing for us. Both churches and pastor rejoice together for the victory is ours through our Lord Jesus Christ.

Have just closed a series of meetings with the following churches: Safron, near Leeds in Cahaba Valley, where we baptized nine happy in the love of God. This old church is nearly a century old and has done a great mission and is still pressing on.

At Pine Grove we had a most remarkable revival in fact we have a good "vival" church all through the year. Received for baptism several, likely nearly a dozen (will be baptized there Sunday the 1st Sunday in September.) It was good to be there.

At Irondale received seven for baptism. Also a gracious meeting. Here are some of the saints of the Lord, called "Light of the world, the salt of the earth."

At Centrel church near Argo, many from ten to sixty years of age were converted, some of whom will be baptized on next second Sunday in Sept. Praise ye the Lord for what He has done for Centrel.

We were in the midst of a good meeting at Springville, four had joined by letter and some conversions, but were called home by telegram on account of my little boy's sickness—fever. The meeting had run only four days but was in fine way to success in reaping a rich harvest for God. We hope to have that good meeting resume the work soon. The secret was that the people had a mind to work—a willingness to serve God. The Lord is always ready to bless and save. Let us praise the Lord for his goodness to the children of men.

James Craft, Forrest:—Brother D. O. Baird gave up an appointment to preach commencing the third Sunday in August and on Saturday before there was a downpour of rain for two long hours. The roads were cut up, the creeks flooded and the bridges were torn up, but in spite of all this Brother Baird rode fifteen miles to this appointment and he preached a series of sermons that I don't think will ever be forgotten. There were no additions to the church but many hearts were touched by the power of God through the Holy Spirit and the church was aroused to a sense of duty. May this dear brother live long to strengthen the faith of more of God's children and to lead sinners to Christ. We need more of his kind. I thank God for the coming of such a great man.

G. B. F. Stovall. Some Good Meetings:—My brief visit to South Alabama has greatly enlarged my vision of our cause in the state. I had little idea of the extent and possibilities of that territory lying south of Montgomery. I think there can be no question but that the greatest and most rapid developments are to be made in that part of the state in the near future. And the convention will be wise if it shall pay special attention to that section and encourage the location of several good preachers in that territory.

And I do not mean to say that many of our very best men are not already there, for I am much mistaken if such men as pastors S. P. Lindsay, of Bellville, I. S. Ridgeway, of Barnett; E. E. Huchabee, of Pineville, and J. B. Killpatrick, of Hixon, are not doing as good work as any pastors in the state.

It was my pleasure to aid two of these pastors in two very gracious meetings, resulting in twenty-five and thirty-five additions, respectively, viz: Bro. Lindsay at Red Level, and Bro. Ridgeway at Midway. And the number of additions were not all. The revival of the churches and the uplift to better things for the future was very marked and gratifying.

J. W. Dunaway, Alabama City:—The Baptist church at Alabama City is improving. We have had a revival each Sunday night for six or seven weeks. Last Thursday night was the best meeting that we have had at all. The church met in a prayer meeting to confess their faults one to another and pray one for another. We had many confessions. One of our best workers confessed that he had sinned by not doing what he could do. We will begin our revival meeting September 1st, and we are expecting a good time. Our church will go up to the association for the first time in its history reporting no debt. We will soon be free from debts, and that means a free people. Mr. Green, a Northern man who is interested in the Dwight Cotton mills, visited our church in July. He made a liberal contribution to missions and when leaving for his home he gave orders, viz: That the Dwight Baptist church in Alabama City be painted nicely and done at once and the same be charged to the Dwight M. F. Company. Bro. Green is a big hearted Baptist and is in sympathy with his people. The Baptist people ought not to forget how this Dwight M. F. Company helped us in the building of the Baptist church in Alabama City. They gave the lot upon which the church stands, also \$100.00, and they let us have lumber at car load rates. I am sure that the company put out as much as five hundred dollars on our church here. I believe that we have some as true members of the church here as I ever worked with. They are like the Gideon Band stock. This faithful few seem never tired or disheartened—they mean to conquer.

T. J. Bradford, Trussville:—From the communities of Rocky Ridge and Sulphur Springs churches to the Alabama Baptist. We have just closed a protracted meeting of seven days in which we think much good was done. The meeting was conducted by Rev. W. T. White, of Gate City. Never in this community was the gospel preached with more power. It did not only look and sound like life—but made the people feel like the Holy Ghost was in every sermon.

We believe it was the gospel that carried with it the power of God unto salvation.

We believe that God did show his great interest for the church and the salvation of poor lost sinners through Bro. White at this meeting. He carries in his heart the weight and worth of immortal souls. We pray to God that Bro. White may continue to hide behind the cross, and that God will continue to enable him to preach the unsearchable riches of God's grace to a dying people.

A few words to the brethren throughout the land:—Brethren, let us all learn through this protracted season to do our whole duty and especially to esteem God's servants more and more. This writer believes that we the laity of the church do let God's servants go lacking to our own sorrow and the waning of God's cause.

Brethren, let us remember that the gospel is the power of God unto salvation, and then look how poor lost sinners are going down to hell and almost all the cause is because the churches do not appreciate and help God's servants.

May the Lord have mercy on us and forgive us of the past and by divine grace help us to be more careful.

F. M. Woods, Abbeville:—On Monday, August 21st at noon we reached the culmination of a long struggle and are all happy. Three years ago our people began to build a \$6,000 church under the leadership of Bro. Harry Crumpton, and he resigned, leaving the work unfinished. Bro. R. H. Gilbert was called and he finished the house and died, leaving a debt of \$1,625.00. These men performed a good work and live in the hearts of their brethren. The writer took charge in January last, and in April we began to raise funds to cancel the debt, and on last Saturday the burden was lifted and the church dedicated on Sunday.

We have a beautiful, commodious, up to date brick building and a church and people equal to the best, kind, cultured, well-to-do and liberal to a fault. In all we have raised to date this year about \$1,700.00 in cash, above running expenses and missions. Those of our members who have been active and are entitled to special and honorable mention are too numerous to name in this article. However, I will say that I believe we have the best Ladies' Aid Society in the state. They are intelligent, they work, they are in perfect harmony, they do things. These people are less exacting with their pastor than some others I know, the work is light, the pay is prompt and liberal, and how quiet and restful as compared to the noise and bustle of the city.

Too many cattle in the pen makes trouble for the weaker ones. They are sure to be trampled by the stronger ones, and the only remedy is to lay bars and turn them into larger fields. If a score of preachers would come out of our cities it would give more room there and fill unoccupied space here. The doors are open, the possibilities are great. The fields are white unto harvest, come and see. The invitation is cordial. You are giving us a good paper, your convention reports are the best I ever saw. God bless you and your's personally and in the great work you have undertaken.

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The Negro Problem Can Not Now Be Solved.

Rev. A. J. Dickinson.

The Rev. Dr. A. J. Dickinson, pastor of the First Baptist Church, of Birmingham, in commenting recently on the negro problem or race question in the United States, said:

"Of course, I have thought much on this problem, as every southerner is forced to do who would meet the issues of life in his own day and time.

"The problem is at present to my mind insoluble. I cannot think that any solution suggested is at all practicable or possible. The deportation of nine millions of men and women is both physically and legally impossible. We might colonize some of them and do some good in relieving the stress for a season, but the situation would speedily return to a condition of stress and strain again.

"The negro is here and here to stay, and must be counted as a factor in the future of society. This will always give to society in the South an element peculiar to itself which will differentiate us from the North and East until they have this same problem in their midst.

"Now, I believe American society should be homogeneous, and since we cannot get rid of the negro in the South and so come to the conditions prevailing hitherto in the North I favor the encouraging of our surplus negroes to go North and bring them to our condition. This will tend to keep the negro from making a schism in American society. Let us serve notice on our Northern friends now that we propose to divide our white man's burden with them. Then we will see this race question alike and can meet its problems with something of concert of action. This will put something of sanity in the people of the North in dealing with this problem. But so long as they disregard the conditions of peace between the races in the South and among themselves against us in our program for dealing with this pressing problem, union, political and ecclesiastical, between the two sections is impossible.

Mischievous White Man.

"Nine times out of ten there has been some mischievous white man instigating race trouble whenever trouble has come. The Northern white man who disregards the natural differences between the races has been the negroes' worst enemy. Booker Washington ought to have known this and been above allowing himself to be patronizingly used by these mischief makers in our relations as two separate and distinct races. I think his usefulness at the South is ended and the best thing he can do now is to move his institution to Philadelphia. The new turn he has taken to foster notions of social equality into the negro's head means woe untold to his fellows of both races. As a just reward for his thoughtlessness in disregarding what he must know is one of the laws of social peace under the prevailing conditions of the South. Our people should not only drop him but give him passage out of the country.

"But if he is going to live in the South he must not become the emissary of mischief from thoughtless and antagonistic white men of the North, whose only interest in this race problem is to use it to our undoing. The negroes of the South ought to be the first to repudiate this new apostle of social equality, for as certain as fate his course means distress to them. For it has been decreed by both races that amalgamation shall not be the solution of this question in the South. The Southern white man has decided that his own greatest heritage is the Anglo-Saxon blood in his veins, and has decreed that his children's children shall inherit this same blessing unpoluted and uncontaminated.

Our Breastworks.

"Hence the two races must live separate. Social separation is the breastworks which we have thrown up to protect racial integrity, and the man, white or black, who dares to make a breach in our breastworks can but be counted our enemy. Any man with any sympathy with this effort to protect the purity of the Anglo-Saxon blood of children yet unborn should co-operate with us in this effort whether he lives North or South.



"The thing that puzzles me is that Northern white men should try to destroy their own race in the South. It implies a malice against us hard to explain. I believe this thing is coming home to them. I recently spent a month in the city of Chicago and could but observe the large proportion of mulattoes among the northern negroes. Here in the South the mulatto is decreasing rapidly. In the North he is increasing. I predict that unless the North changes its attitude towards this matter of social equality between the races that it is destined to have such an amalgamation that it will be impossible to tell who is white and who is not. I am in favor of thrusting this problem on them as speedily as possible, and in as acute form as may be by sending them negroes by the thousands, and then they will have their eyes opened to the seriousness of this situation and we will come to co-operate with and not oppose each other in solving how two races may live together separate and distinct, and yet in mutual helpfulness.

"For the solution must be found along this line unless it is to be amalgamation or extermination. Some think it will be the former, but I cannot think that the Anglo-Saxon will surrender his race heritage. Others think it will be extermination. There are facts which seem to point in this direction. That the negro is losing in physical healthfulness and power of endurance is beyond dispute. Their manner of life is such that contagious and infectious diseases run riot. It has been stated that over 70 per cent. of them are victims of a loathsome disease. Their children are for the most part raised in unhygienic conditions upon unwholesome food.

Pertinent Question.

"What is to become of a race born of diseased women, raised in unhygienic habitations, on insufficient food and exposed to infection by its manner of life? This question is being answered by the weak and diseased negroes you see about you. The race is doomed to die out if left alone. But I have stated that I cannot believe this for the Southern white man is destined to come to his rescue. It was this Southern white man who took him as a bow-legged barbarian fresh from the Northern slave-ship, and by care and training gave him the fine constitution he had in the later days of slavery, and he will still give him the benefit of his supervision and care. He cannot afford to have a dying race at his door, and will come to the rescue whenever social conditions settle down in natural relations. They are destined to have their life yet further regulated by the whites,

not on conditions of slavery indeed but in some form of peonage. Just what that form will be it is impossible to forecast, but society has always evolved her institutions to meet her conditions.

"We are fast learning that society is not stereotyped according to the bill of specifications prescribed in a written document called a constitution; but like every living organism takes form from its own inherent life and nature. A narrow literalist on the bench may create a sensation for a season by arbitrarily forcing a written prescription on a living organism, but soon he will of his own initiative see that nature takes on its own laws and outgrows her several conditions as she develops from stage to stage.

"Any man who knows anything about the negro knows that humane peonage, regulated by law and equity, is infinitely more humane and better for him in every way than several sessions in that Alabama school of vice and crime, commonly called a county jail.

Ever With Us.

"So I believe we are destined to have the negro ever with us that as his superior in natural endowment and racial training we owe him a duty to lead his life to happier and more wholesome conditions; that this will sooner or later be recognized by both and they will adjust themselves to a form of society in keeping with the facts as they are and live on side by side each the better for the other. This will take time to work itself out and in the meantime much suffering will come from mischief making meddlers, but every man should see that he hastens and not hinders that day of peace and progress. So instead of solving the negro problem that problem will solve for us our duty in life. We are not here to solve problems any way, but the problems are here to give our lives meaning.

"The negro's school of progress will be in the future where it has been in the past, viz.: in the white woman's kitchen and the white man's plantation and shop which educate and train for life in this land more negroes each year than a thousand Tuskegee institutes could do in a century, and do it more effectively. In these schools the negro problem is destined to be sanely and surely solved. Let us be careful not to disturb its work. If the Tuskegee school is to encourage friction between the races in this state thereby lessening the educational work of the white man for his negro neighbor it will prove a curse to both races. It is time for the negro president of that school to let his policy be known in plain English, for he that is not for us is against us in this matter, and he that gathereth not with us scattereth.

"First, let us recognize and appreciate the facts as they are, namely:

"That we have here two different races widely separated by everything that goes into the nature of man and which can never amalgamate except at the cost of the degrading of society.

"Secondly let us recognize that if these races are to live here side by side their modus vivandi must be decided by their relative natures. The negro does not want and cannot maintain the social life of the white man, but each must have its own according to its own peculiar social instincts.

"Thirdly, the white man, being the superior race by birth and training, will rule and be the guide of the inferior race and that this is for the best for both.

"Fourthly, the changing and varying condition in the progress of life must be leavened by the Christian religion, the great solvent of all problems that relate to right and wholesome life.

"I confess that this last contains, in my judgment, the only adequate ground for hope for a happy solution of the problem. It will teach all men how to live in the most wholesome way and in mutual helpfulness."

Letter of Simon Wolf to M. Witte.

The following correspondence took place recently between the Hon. Simon Wolf, chairman of the board of delegates on civil rights of the Union of American Hebrew Congregations, and Mr. M. Witte, the plenipotentiary of the peace conference, from Russia, in regard to the Russian-Jewish question:

"Washington, D. C., August 3, 1905.—The Excellency, M. Witte, St. Regis Hotel, New York City: Your Excellency—I beg of you to read this letter carefully and to give it the consideration due the gravity of the subject. As chairman of the board of delegates on civil rights of the Union of American Hebrew Congregations, I deem it wise and proper to call your attention to the condition of our co-religionists in Russia. I am well aware there is no

man living who has better information or a wider grasp of the subject than yourself. I am also aware of the fact that with your far-seeing statesmanship and keen intuition, you have, for many years, seen the natural trend of restrictive laws of Russia as practiced discriminately against the Jews, and therefore as a loyal son of your great Emperor, and as a man who unquestionably loves his fellow-men, I am sure you will appreciate, not only the motives that inspired this letter, but calmly reflect on the merits, if it has any, of what I propose. I am thoroughly familiar with the history of Russia; its aggregation of different nationalities; the fact of the Greek church dominating as the government representative. I am also aware of the economics, the moral, social and political status of your country,

and am equally aware of the friendly disposition that the Russian government has heretofore shown on and in behalf of the unity and supremacy of the United States—and it is from the very fact of this feeling on the part of your government that I, as a sincere and devoted American citizen, am most anxious to bring about a condition in Russia that will be of inestimable and everlasting effect, not only for the government itself, but for my co-religionists. The Jews born in Russia who have been compelled to come to this country, either voluntarily or involuntarily, have proven and are proving by their splendid citizenship and great success, that they are not, as men, different from any other human beings, but that when given a chance under equal conditions, they prove not only their worth,

but in many directions their superiority. Therefore if the unnatural restraints were thrown off and the Jews of Russia given the same chance for life and happiness that citizens of other faiths of that country enjoy, I am absolutely confident that the Jewish question in Russia would cease, they would become absorbed and assimilated as they are in this country, and in England, France, Germany and Italy, and instead of being a menace, they would become a help and strengthen every element of the nation's prosperity. Throw the pale open, let the Jew go where he will as other citizens do, and he will soon become merged, and in doing this the state will not violate any of the principles of humanity or the ethics of enlightenment; on the contrary, it will strengthen itself, and win from the civilized world appreciation and lasting friendship. Russia at this juncture needs two important elements to insure its future prosperity and happiness; money and friends. The Jews of the world as citizens of their respective countries control much of the first, and would make a magnificent army of the latter. There is no use disguising the fact, that in the United States especially, the Jews form an important factor in the formation of public opinion and in the control of the finances. Count Cassini was always lamenting and I notice has again expressed his astonishment why the people of the United States were not more friendly, ignoring the well-admitted and well-known fact, that a large number of representative and influential journals of the world and the United States no less, are owned and controlled by Jews, that by virtue of

their mercantile and financial standing in this country, they are exercising an all-potent and powerful influence in the direction of not only public opinion, but of editorial comment. Understand me distinctly, that this power is not used to subvert and destroy, but to resent and defend, aggression on the one hand and rights on the other, and thus owing to the lamentable and deplorable conditions of the Jews in Russia, your government suffers a loss not only of prestige but of influence and friendship. Emancipate the Jews of Russia and in less than five years you will not only have conquered the good will of the whole civilized world, but you will have as a powerful ally, that element which up to the present moment has not only been unfriendly but inimical to the prosperity of your great empire. We do not hate Russia; we do not wish her destruction; we have no desire to see her humiliated, but you must admit that 'blood is thicker than water,' and as long as the Jews of Russia are treated as aliens there can be no peace or concord between us. Another very important factor which you in your great wisdom ignore and will appreciate, is the fact that in giving the Jews full liberty in Russia, you prevent immigration to the United States and thus settle once and for all a problem that confronts the government of the United States, and may in the course of time become a subject of international contention; thus by relieving the situation, you at one stroke win also the friendship not only of the government but of the entire people of the United States. You will, of course, understand by stating the subject of

immigration as being a menace, it can never be a menace if the stream flows naturally, as it does from other countries.

"I trust your excellency will give this letter due consideration, and be assured that I am actuated solely by motives of the highest consideration, not only for your own great country, for your wise and good emperor, for your own well-known liberal views, but also to strengthen the ties of kinship between nations and nations, and to bring about that day when the 'fatherhood of God and the brotherhood of men' shall be the reigning and dominant principle of human conduct. You can, if you desire, find out as to my status and position from his excellency, the President of the United States.

"With highest respect and the sincerest admiration, I am very truly yours,

"SIMON WOLF, Chairman."

"4th August, 1905, Hotel Regis, New York—Sir: I have been directed by his excellency, Mr. Witte, to inform you that he regrets to be unable owing to his departure to Portsmouth to give an adequate answer to your letter dated the 3d instant. I beg to add that after having considered the matter with the most serious attention he will give an answer in due time.

"I have the honor to be, sir, yours very sincerely,

(Signed) "Y. KOROSTOVETZ,
"Secretary."

THE RELATIONS OF BAPTISTS TO SOCIAL QUESTIONS.

Address by William Pobeat Before the Baptist World Congress, July 18, 1905.

Mr. President:—The matters to which our minds have been turned by the day's discussions are, of course, only particular features of the complex social life of the time. Like the questions sprung by pauperism, vice, corporate wealth, education, public franchises, the public service, they all need to be brought down to the bottom principles of the Gospel. Their final settlement is there, or it is nowhere. Social questions exist as social questions, mainly on account of a society formed upon pagan foundations. Hitherto Christianity has gone, comparatively speaking, but a little way beyond judging the social scheme and raising problems. Now at length, but all too tardily, its interpreters everywhere are beginning to discover its practical bearing upon the organized life of mankind and their own responsibility for its application in this field. Evidences of the awakening of this social conscience are too abundant and clear to need pointing out. The difficulty is to account for the historic development of Christianity away from the thought of Jesus. Whatever the explanation may be, the fact is that Christianity has not wholly escaped the tendency of all religions, low and high, to degenerate on the one hand, into externalism and ritual—the elaboration of worship, and, on the other, into speculation about the religious experience—the elaboration of religious opinion. Little opportunity seems now to be left for further progress in either direction; and Christian thought is turning back to its sources in the life and teaching of Jesus to find the original conception of our religion and a fresh enthusiasm in realizing it among men.

Jesus is the greatest revolutionist in history. His ambition was the widest; his consecration was the most absolute; his method was the most radical, and, in spite of the mistakes of his representatives, his achievement is the largest and most abiding. What is the aim of Jesus? What, after all, are we finding his ground purpose to be? It is in one word, righteousness. His concern for the individual is, not to make available for judicial purposes an extraneous righteousness, but rather to revolutionize the nature and achieve in it a personal righteousness. His concern for society is the progressive transformation of the present social order until righteousness comes to control all its organs and activities. The kingdom of heaven, the great theme of all his teaching, is the organic expression of the will of God in human relations. It is to be realized, not in another world, but in this. It is to come on earth.

He thrust the Gospel into the human drama to control its course and issue, and if Jesus cannot save the world, it is time to inquire whether he can save the individual.

So far there is general agreement. We are coming to feel tolerably clear and assured about the aim of Christianity, but on the question of the method of Christianity we fall apart in confusion and ineffectiveness. The present-day impulse towards the amelioration of social conditions, by whatever name it may be called, is distinctly a Christian impulse, and it is of the highest importance that it finds its proper channel and rolls its undivided volume forward upon its task.

Let us understand at once that the method of Christianity is not the method of the scientific socialists, who aim first at the conquest of the powers

of the State and then at the reorganization of society throughout by direct legislation. They will have the State seize the poor bundle of justice and inequalities, shake it to pieces, and then put it together again. That is the method of revolution—"putting the world brutally to rights." If it were so put to rights today the process would need to be repeated tomorrow. The milder method of social progress through social art advocated by Mr. Lester Ward is quite as far removed from the method of Jesus, for it throws overboard all religious motives and rules of action. The trouble with all these scientific socialists, whether revolutionary or artistic, is that they do not recognize the main fact in the case, namely, that moral evil is the root of all social unrighteousness. And that root, however severely legislation may prune the twigs above ground, will continue to send up its obnoxious shoots from below. As Carlyle puts it, "Given a world of knaves, to educe an honesty from their united action."

Not yet shall we find the Christian method in that of the Christian socialists, who aim at the "conversion" of the State. Such men as Dr. Herron and Mr. Stead hold that, in theory, the State is the Church, the organized Christianity of the people. The city council is the real centre of the religious life, the police court and the fire department are branches of the Church. The practical necessity is that they shall become Christian, for except the State and the municipality be born again, they cannot see the kingdom of God. All desirable things will, of course, be realized in "the Christian State." I need only remark that the haziness of this conception is quite as marked as the religious ardor which attends upon it.

What, then, is the method of Jesus? That noble Breton priest Lemannais may have held erroneous political opinions, but he laid his finger on the secret of Jesus when he said: "All that Christ asked of mankind wherein to save them was a cross whereon to die." He propounded no formal sociological theory. He left no specifications for the systematic construction of his ideal social order. Nor was Jesus an iconoclast. The outworn and the passing he handed on to elimination with a loving tenderness. He distinctly rejected the fan and axe insignia assigned to him by the wilderness prophet. Least of all did he seek his aim through political agencies. With an unaccountable obtuseness the social reformers who make their appeal to Jesus have adopted the precise method which he repudiated. That fierce struggle in the Jordan solitudes culminated in the alternative which confronted him—"revolution by political agencies or regeneration by spiritual influence." From the choice which he then made he never receded, though He early saw in its bosom the sign of the cross.

Briefly stated, the method of Jesus is, regeneration by an inward spiritual ministry: social righteousness through the vital, contagious leaven of individual righteousness. He renews all social life at its sources in the individual human heart and trusts the new life to take on the external embodiment which is appropriate to it. The transformation of the social unit leads by natural processes to the creation of a Christian public opinion in proportion to its strength and pervasiveness will control any new expressions of the social life, and, without violence, first soften and ultimately eliminate a feature of the existing order out of accord with it. In the end, a new society emerges to which an anti-Christian institution or practice, at home in the old, becomes alien and impossible.

In this way has Christianity hitherto operated upon the general social life as a purifying and elevating agency. And this must remain the Christian policy. Let us understand however a practical detail which is really implicit in it. The parable of the Tares suggests that when the process of development has proceeded to its natural culmination, something like a violent revolution may occur resulting in the isolation of the incorrigible and the manifest triumph of righteousness. So when the public conscience has been formed upon the Christian ideal, vested interests which grew up before and are found to be opposed to this ideal will never yield to the pressure of a public opinion which contents itself with nerveless entreaties or rhapsodic denunciations. Such pre-Christian survivals can only be dislodged when the public conscience takes practical embodiment in legislation. The only effective burial of them is beneath a heap of snowy ballots.

As to the relation of Baptists to the Christian program of social amelioration, I must be allowed to say that the truthness, the promptitude, and the energy of the Christian impulse are in direct proportion to the freshness of the Christian experience. They suffer abatement with the passage into the stage of speculation where doctrinal and denominational questions arise. On the other hand it must be apparent that the freedom of individual initiative, which is a part of the Baptist polity, and the general character as well as the specific content of the Baptist beliefs are in the highest degree favorable to the efficient execution of the Christian program. Baptists stand for the unmediated mastership of Jesus and therefore for freedom from priestly control for simplicity of worship and spontaneity of service under him. Baptists stand for the spirituality of the church and therefore for a democratic society, the brotherhood of man. The fact that Baptist priority in these great demands is occasionally questioned, is only an indication of how rapidly the world is coming round to the Baptist position.

Surely a people whose distinctive contentions coincide so strikingly with the Gospel scheme of social redemption are charged with a grave responsibility. What we need is a clearer vision of our social mission a fuller surrender of our freedom to the authority of him who confers it a new enthusiasm of sacrifice in the service of the kingdom. Your definition of a church as a local independent body of baptized believers is good as far as it goes, but it does not go far enough. "Believers" subscribing to a formula? Nay. Are they over-mastered by a new passion wholly and joyously self-surrendered to a new alliance? "Baptized" immersed in sacred waters? Nay. Are they submerged in the tides of the Spirit? Have all thy waves gone over me? Coming up out of such a baptism possessed by such a faith and aflame with it our churches will front the dark and tangled scheme of our pagan society with an invincible courage and a high sense of responsibility to ease the pain of it to correct the injustice of it to bring it in the travail of the new birth to the kingdom of God on earth.



FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

PEACE IN THE ORIENT.

It has been well stated that in victory as in peace Japan has demonstrated her right to stand alongside the most advanced nations of earth. Great in victory, greater still in peace, she is a worthy leader of the Orient in the mighty change which is impending.

All honor to Theodore Roosevelt. The civilized world breathes easier, and tens of millions of people in Japan and Russia whose loved ones have been facing death awaiting the command to go forward once more to battle—and a battle which would doubtless have been the most terrible in human history—on Tuesday last had reason to unite in a paean of praise for the man who, through the guidance of that Providence who shapes the destinies of nations, had brought peace to the Orient.

The articles of peace are being formulated and as soon as they are signed by the Czar and the Mikado the armistice will become effective.

THE BOARD OF MINISTERIAL EDUCATION.

The Board of Ministerial Education would be glad to correspond with any Baptist minister who desires to study, either at Howard College or at the Seminary, next year. Already quite a number have been writing and prospects are good for a large class at the college. If there are yet those who desire financial assistance from the board we shall be glad to supply you with blanks for application. The board would be glad also if churches or associations, who pledge themselves to assist certain young men, would inform the board of such action. Churches, associations and individuals all over the state should be prompt to sympathize with and to encourage young men who have the work of the ministry in mind. Show them that they should and can educate themselves. Tell them you will stand by them and see that they do not suffer for money. Then write the board telling about the man and what you propose to do. Rev. J. M. Shelburne, of East Lake is president of the board.

HOWARD COLLEGE AND YOUR BOY.

Some Baptist parents in Alabama are still undecided where to send their son to college. Unless your boy goes to the Howard you will make a mistake. A wise student of schools has recently said: "One must not forget in considering the administration of a university that there are to every form of administration two sides: the mechanical and the spiritual. The mechanical part of administration is that which provides the machinery necessary to carry out a given enterprise. The other side of administration, the spiritual side, consists in getting out of men the best there is in them. For a set of perfect men any administrative system would suffice. Good administration consists in taking in men as they are, with their prejudices, their faults, their virtues, and in getting out of them the highest results of which they are capable."

Howard College will have the machinery necessary for efficient service but what is better the president and faculty know how to make the most of the spiritual side of administration and will be a constant inspiration to your boy. In patronizing Howard College you help both your boy and your denomination.

THE HOLSTON ASSOCIATION.

We have just read in the Baptist and Reflector an account of the meeting of the Holston Association, the oldest association in Tennessee, at Flag Pond, and it brought to us pleasant memories of the days we spent as pastor at Johnson City. We note that Mrs. E. Lee Smith, wife of the beloved pastor of the West End Baptist church, conducted a helpful woman's meeting on Thursday morning. Sister Smith for years has been a devoted missionary worker.

Dr. Folk says: "One of the visitors at the Holston Association was Brother J. Q. Tilson, of New Haven, Conn. Some years ago Brother Tilson went to Yale College. He went through the college, graduated with honor, came out of school with more money than when he started, studied law, settled in New Haven, where he has been a successful lawyer, was a member of the Massachusetts Legislature, and is a good Baptist. He still retains his membership in the old church at Flag Pond. He comes home once every year to visit his father, Brother W. E. Tilson, his brother, Dr. L. S. Tilson, and other members of his family, and the friends of his youth."

We first met J. Q. Tilson in East Tennessee, and later on spent much time with him while doing some special work at Yale College. The story of what he has done for himself and other young men reads like a romance and ought to have a page in success.

SHUN THE RATE CUTTER.

Now that the canvass for pupils is growing to an end and parents must soon decide on the college to which their son or daughter must go we publish the following wise words from Dr. Wm. E. Hatcher in the Argus:

"Excuse us for repetition, since it has not in it the vanity of the Pharisee. If you intend to send your son or daughter away to school, then out of respect to the race to which you belong, please observe several rules:

"1. Shun the rate cutter. The underbidder is the trickster of the educational world. Having little to give, he will take little rather than lose the game.

"2. Do not select your school on the ground of its cheapness. Its cheapness is suspicious to start with and unless it has local advantages which abate its expenses, cheapness is an argument against the school.

"3. Avoid the school that sets up to be swell. It takes a large belt for a swell and you will have to pay for the belt.

"4. Take the school which is reasonable in its terms, strong in its faculty and pure in its social and religious atmosphere."

SALOONISTS ARE ACTIVE.

The political future of Alabama is in the hands of the intelligent voter. The resident, thinking, patriotic citizen has now a splendid opportunity to redeem the state from entangling and disgraceful alliance with the liquor evil and other sources of civic prostitution.

At present, the floating mass of irresponsible citizenship properly cannot defy the will of the honest tax-payer, and permanent citizen.

The immoral and corrupt force of the negro vote, once so potent against every effort toward moral reform, is eliminated.

The complexion of the House of Representatives and Senate next to be elected will be determined by the Christian voters of Alabama.

We must send good men. Much needed legislation demands that our best men be put forward. The liquor people are at work now. They see their doom approaching. In at least one strong saloon county, they are already enrolling the names of voters who are friendly to the saloon, and who have neither registered nor paid poll-tax.

It is their patriotic purpose to furnish the money to pay these poll-taxes prior to February, 1906, and then to lead these voters to the registrars at the proper time and have them qualify for the battle. Think of it!

Such is now the policy of the saloon gang, and they defiantly say they will be on top when the election rolls around. Is the Baptist vote of Alabama to be defeated by such tactics as that?

Let preachers and laymen do their duty! Register, pay poll-taxes and vote for good men. Your children's children demand it.

CHRISTIAN CULTURE DAY.

"Christian Culture Day" is an established institution in the work of the Baptist Young People's Union of America, and September is the month in which the day is suggested to the churches. In former years the second and third were chosen. Some churches have found it more convenient to use the last Sunday in the month. The purpose of the "day" is to suggest to churches the value of Bible and missionary study, with special reference to the courses outlined in the "C. C. C.'s"

The Bible Reader's Course for this year presents two series of daily devotional readings which include the entire New Testament and selected portions of the Old Testament each day. The course will be directed by Prof. Ira M. Price, Ph. D., LL. D., of the University of Chicago.

The studies in the Sacred Literature Course cover the life of Christ. The general theme will be "Twenty-six Days with Jesus." The studies are prepared by the Rev. J. S. Kirtley, D. D. He is pastor of the First Baptist church, of Elgin, Ill.; he is a ripe scholar, has the pastor's experience and intuition, and knows how to put things in an interesting and profitable and commanding way. The course bids fair to be the best yet furnished in the series.

The Conquest Missionary Course not only furnishes material for the monthly missionary meeting both in young people's societies and general church prayer meetings, but affords a basis for a most comprehensive study in missions, and can be used very successfully in class work. This is the third year of a new four years' scheme and treats of missions in Japan, Europe and America; presents the work of our different missionary organizations of United States and Canada; special material on missionary work in general is included in this admirable series of studies.

The programs for Christian Culture Day will be sent to any pastor or leader on receipt of a postal card request, sent to headquarters, 324 Dearborn Street, Chicago, Ill.

THE CHINA BAPTIST PUBLICATION SOCIETY.

Elsewhere we print an account of the work of this society in China and we feel that the Baptists of Alabama ought to heed the call for co-operation which comes from over the seas and give the men on the field tools with which to work. The report shows that the directors acted cautiously in borrowing money with which to erect the society's buildings, and the result has demonstrated the wisdom of their action. On leases signed the receipts from rent for 1905 will average over \$600 per month. After paying interest, taxes, etc., they will have a good sum to use towards paying back borrowed money. But more space is needed for their own use, and they ought to be in a position to use all the income to strengthen the society in its various departments rather than to use such money in paying interest on borrowed money.

The society should own its own type-making machinery and matrices and avoid having to carry such a large assortment of type. The society needs two additional presses and a paper cutter, and other material. The report says:

"We are not asking for money to pay the salaries of the American printers who will have charge of the business of the society. Dr. Simmons generously pays half the salary of one for a period of years. There is no question of the society's being able to support them. But their usefulness will be vastly increased if the society is furnished with all the necessary equipment. We are asking not for money that will be used up in meeting current expenses, but for funds that will make a permanent contribution to the society's efficiency. The society's work will go on with a measure of success if not one cent is contributed by friends in the United States, but we can multiply our usefulness if the money for which we ask is given to us."

"The cordial co-operation of Baptists everywhere is earnestly requested in the effort now being made to raise the \$30,000 U. S. Currency with which to cancel the society's indebtedness and make much needed additions to our equipment. Communications concerning this effort may be addressed to Rev. Wm. Ashmore, D. D., Woolaston, Mass.; Hon. Joshua Levering, Baltimore, Md.; Rev. Junius W. Millard, D. D., Atlanta, Ga., or The China Baptist Publication Society, Canton, China. The objects for which this fund was established should appeal to every Baptist who wants China to have the Gospel."

PLEASE TAKE NOTICE.

Dear Brother Barnett:—Please let the brethren know that I am out of the office now. The associational season closes about November 12th. I will have but little time to answer letters, though important mail will be sent me as I travel. The mission treasury is entirely empty. If the regulars do not stand by me now the cause will greatly suffer. The missionaries will have to wait for their salaries, I fear. I beg the brethren at the associations to see to it that good mission collections are taken after the missionary sermon. At least \$2,000 ought to come from these collections alone.

I ask the treasurers of associations to make remittances promptly after the adjournment. The money is badly needed. The outfit for the schedule recommended by the convention is now ready. In another column it will be found. Send twenty-five cents at once and get it for your church. According to the schedule September is given to "Denominational Education."

Let everybody who pledged at Sheffield for Howard College redeem the pledges in September and let every pastor put the college before his people in this month.

The Shelby Association at Montevallo was the first to endorse the plan submitted by the committee on co-operation and recommend it to the churches. I hope every association in the State will do so. How much depends on our associational gatherings! I ask every devout heart to join me in prayer that God will make them meetings of great power.—W. B. C.

To the Ministers.

To the members and friend of the Alabama Baptist Ministerial Benefit Society, Greeting: The third annual session of the Alabama Baptist Ministerial Benefit Society was held at Sheffield during the Baptist State Convention. The reports of the officers show that the affairs of the order are in a most satisfactory condition. After deducting all expenses to date, there was left a balance in the hands of the treasurer. The membership reported was nearly double the membership reported on the corresponding date in 1904. It is with confidence that we ask for the earnest co-operation of every member of the society during the coming year. Let us make a strenuous effort at the associations to increase our number. Let your friends know about it and invite them to enjoy the benefits of it. Write at once for blanks. Yours fraternally, W. J. Elliott, Secretary.

Editorial Paragraphs.

If we honor God secretly he will repay publicly.

The Bible is silent as to the struggle of Abraham when called upon to sacrifice Isaac. It does not describe his tossings but his steady obedience.

With some, religion is nothing but a toadyism of God. They hang around for the loaves and fishes, and worship because God has all power.

A scholar of the old days could hardly get sight of more than 2,000 books. Now he can get to London, or Paris, or Berlin, or New York, and see millions.

Jesus kept his purity although he walked with sinners. He never kept himself unspotted from the world by leaving it. He who was sinless "was the friend of sinners."

The annual meeting of the Woman's Missionary Union of the Birmingham Association will be held on Tuesday September 12th, at 10 o'clock a.m., in the Methodist church in Brighton.

The Christian religion is not a theory, but a life, and that life is the life of Jesus of Nazareth lived out in the glare of publicity and as much a part of history as the life of Julius Caesar or Napoleon.

Don't forget to look at the little scrap of yellow paper, pasted on your Alabama Baptist. If you are paid up, a look will do you good, and if you are in arrears, a look may do The Alabama Baptist good.

There is joy in the home when a man child is born into the world—for the father thinks there will be some one to perpetuate his name and the mother feels that in her old age she will have some one to care for her.

Daily Christ's followers are betraying him. Judas has plenty of company. He does not stand alone. It is true we cannot sell the Saviour's body but we can grieve His Spirit, and Cause Him pain when He sees Satan entering our hearts.

God rules in history, and nations rise and fall at his word, but it is just as true that he rules in the life of the individual and that men and women by obedience or through rebellion are rewarded or punished according to their merit.

Anxiety is not foresight. It not only does not help but hinders, for anxiety does not go deep enough, and forgets how we come to have lives to be fed and bodies to be clothed. If God has given us life, can we not trust him for sustenance?

If you want to find a nice worldly church in which you can go to hell in a fashionable way don't join the Baptists. If such ideas govern you don't join any church, but stay in the world where you belong so that you won't bring reproach on the Church of Christ.

Jesus did not confine himself to teaching doctrines for he was a divine physician and entered into sympathy with mankind in all points. Many critics accuse Christ of being a dreamer and a mystic but he was the most practical of men, and led the sanest of lives.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." What a blessed thing to know that the judge of the world knows the human heart, he knows the weariness of life, he knows how weak we are.

Let's try and get close to God and strive to keep our lives so sweet and pure and clean that those who come in contact with us in a business or social way will be tempted by our happy contented faces to give themselves to Christ and to try and have a life hid with Christ in God.

By the time this reaches the brethren, I will be sending out the State Convention minutes. It is my purpose to send one to each brother whose name and postoffice was given at this convention. Also one to each clerk of the association whose address is known. Any brother failing to get one will please notify me. I regret the delay, but it seemed unavoidable.—M. M. Wood, Secretary Baptist State Convention, Fayette, Ala.

For years England let one of her greatest heroes sleep in neglect, when lo! a writer was born whose eyes saw beneath the pile of obloquy, beneath which he lay buried, a worthy of all honor. What Carlyle did for Cromwell modern students are doing for Jesus—they are exhuming him from beneath the mass of theology and doctrine and showing him in all the simplicity and beauty of his life as the Son of Man, worthy of all our love and devotion.

The Moody Bible Institute of Chicago, of which the great evangelist, D. L. Moody, was the founder, is broadening out its work this fall in the evangelistic field in addition to its Bible teaching. It has secured Dr. Joseph P. Calhoun, of Pittsburg, as secretary of the work.

The Shah of Persia has been visiting Paris with a retinue of sixty viziers, chamberlains, hakims, and things, to say nothing of a small army of menials. He bought everything in sight from wild animals to cocktail-mixtures. He is superstitious regarding the color yellow, and would not ride in a railway car until it was repainted.

Recently two fruit steamers from the West Indies arrived at Baltimore loaded to the rails with bunches of green bananas. Two other vessels had arrived shortly before, also loaded with bananas, and when the four cargoes were discharged 81,078 bunches of bananas lay on the wharves. This heavy shipment of fruit to Baltimore is a result of the yellow fever plague.

A shipbuilding firm at Belfast, Ireland, is getting ready to build a new ocean liner for the White Star Line. The Belfast company has placed an order with the Carnegie Steel Company for 1,000,000 pounds of boiler steel to be used in this new vessel which is to be called the Adriatic. This is said to be the largest order ever placed for boiler steel for one vessel.

Judge Stephen Neal, the man who wrote the 14th amendment to the Constitution of the United States, has died of old age at his home at Lebanon, Ind. He was an old-time Democrat but joined the Republican party when it was formed, and it was he who suggested the name of it. He got his idea from Jefferson's remark: "We are all democrats or republicans."

Sore eyes have been afflicting the motormen on the Union Railroad Company's lines in the Bronx, and it was not until a few days ago that the officers of the road discovered what they believe to be the cause. They think the men's eyes are irritated by the fine particles of steel worn from the shoes of the elevated cars. The steel dust, it is said, drops down and gets into the motormen's eyes.

Ole Bull, the wizard of the violin, is everywhere known. Ole Bull, the patriot, Norway's lover and beloved, is a character less familiar to the general public. A most fascinating bit of history is the record of Ole Bull's passion for his country and his share in Norway's development; and this is the subject of Margaret E. Noble's "Ole Bull as a Patriotic Force," announced to appear in the September Century.

During the month of August, 1902, there was discovered in the Sierras, east of Fresno, Cal., the biggest known tree in the world. It was later visited, by John Muir, the naturalist, who reports that its circumference at the base is one hundred and nine feet, or a diameter of thirty-six and one-half feet. At four feet above the ground the circumference was ninety-seven feet. This tree is considerably larger than "General Sherman" and "General Grant," the two which heretofore were the recognized monarchs of all "Big Trees."

The nearer the first of September comes the more anxious the oyster canners along the Mississippi coast and in Louisiana are for the government officers to stamp out the yellow fever plague in this city. The beginning of September marks the opening of the oyster fishing season on the Gulf of Mexico. At that time the luggers begin their trips between New Orleans and the oyster beds, but with government boats guarding the mouth of the river the fishermen will not be able to visit the ground. Even if they could fish for oysters it would do no good as the quarantine laws would not allow the oysters to be shipped from New Orleans. The cannery owners are also complaining about the scarcity of labor. Usually a large number of men leave New Orleans at this season of the year seeking work in the canneries, but the quarantine laws have stopped this also.

The tension between Germany and France, and the widespread European complications bound to follow should the Moroccan situation be the cause of war, give color to the belief that when Norway broke away from Sweden she sounded the first note of warning for the powers to keep hands off Scandinavia. There can be little doubt that, once the Swedish nation becomes reconciled to the action of the Norwegians in dissolving the union, the brother peoples will enter upon a season of real friendliness such as has been unknown in that section for close on to a century. Denmark, Norway, and Sweden are sure to appear in the new role of a united Scandinavia, the good-will of which will be worth while cultivating. Both England and Germany have for some time been suitors for the favors of the northern countries, and this in itself is an evidence that the friendships of Scandinavia, whatever eventualities may be precipitated, has a current value.

Announcement is made of the marriage of Dr. Dexter G. Whittinghill to Miss Lucy Braxton Taylor, daughter of Dr. Geo. B. Taylor, Rome, Italy. Dr. Whittinghill was for some time pastor of Coliseum church of New Orleans, and went to Italy as one of our missionaries. The marriage occurred July 27.

Rev. W. J. E. Cox, D. D., of Mobile, is spending his vacation in Virginia. He came earlier than he expected on account of the death of his father, who, at the ripe old age of eighty, after a life well spent in quiet and faithful service, fell asleep in Christ at his home in Crewe. Cox reports his work in Mobile in fine and prosperous condition.—Religious Herald.

Do not send us the account of the exclusion of any preacher. We never publish these accounts unless the excluded preacher ignores the authority of his church and goes on preaching afterwards. It is certainly humiliating enough for the man and his family without publishing him and thus closing the door of hope against any future reformation.—Baptist Standard.

A WORD.

C. C. Pugh.

To the pastors, parents and guardians of the Baptist Boys and girls who anticipate entering the Alabama Polytechnic Institute at Auburn this Fall:

As has been the case in the past it is expected that a goodly number of the students who will attend the coming session which opens Sept. 6th are going to be Baptists either members of Baptist churches, from Baptist families, or otherwise Baptistically inclined, I may say, too, by the way of parenthesis, that some of those who expect to come here, and will come, ought in all probability, turn their faces toward Howard College. The Howard is a good school, great in the history it has made, great in the history it is now making, and except for the best reasons, our Baptist boys ought to go there. Other things being equal, it is the best school in the world for the Baptist boys of Alabama. This is not saying anything against the school here, for it stands as the recognized peer, if not the superior, of the best among all the institutions of its kind in the South.

But apart from the relative merits of these two, or any other schools, it is certain that a good many Baptist boys are going to come here the next session, and to these I would say that we have in Auburn a well organized working Baptist Church, with a good Sunday school and B. Y. P. U. The task of this church is no easy one, but it is trying to provide such church privileges and religious instruction as will foster the religious lives of those who come, to send them away as strong and intelligent in the Baptist faith as when they came, and to lead the unconverted to accept Jesus Christ as a personal Saviour.

College life, under the most favorable circumstances, is a severe test of any boy's religious faith and character, and it is exceedingly important that he use every possible means in his reach that has for its end the preservation and growth of the spiritual life. A boy goes to college for very little purpose if he trains his mind and body at the expense of his spirit. It is well, therefore, that members of Baptist churches who come, shall in the very beginning of the session, identify themselves by letter, or under the watchcare, with the church here, and attend the regular services, the Sunday school and B. Y. P. U. as far as possible. No pastor who has not lived in a college town, who has not preached to, and labored among, college students, knows what a difficult problem it is. College life is a little universe within itself, and it is very difficult for an "outsider" to pass the inner door. If pastors and parents of Baptist boys, or of any other boys, who expect to come here this Fall, will write me about them, it will assist me very much in getting acquainted, and being some help to them. As pastor and people, we trust that we feel in some measure the weight of responsibility that rests upon us in this very important field, and we want to discharge our obligations as far as we are able. I wish we had the equipment and the strength that the necessity and importance of this work demands.

I have just returned from a month's vacation, spent mostly among relatives in South Alabama. Had the great pleasure of laboring with Bro. Riffe and his good people at Frankville, Washington county, in a week's meeting. They are justly proud of their new building, which is one of the prettiest country churches I have seen anywhere. Bro. Riffe is a splendid preacher and a noble spirit. It was a great privilege to work with him. He is doing a great work in that section of the state.

I was greeted last Sunday by large congregations at both services. Our people here seem full of hope and enthusiasm, and ready for a hard pull during the coming months. We expect to begin our meeting about the middle of September. Dr. L. O. Dawson, of Tuscaloosa, has promised to be with us, and we are hoping and praying and working for a great blessing.

By that time, probably no less than 500 boys will be here, and of course many hearts from all parts of the land will be turned this way, and we hope as many prayers will go up to God for his blessing upon the work here in Auburn.

Obituaries.

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Resolutions of Respect:—Whereas God in His infinite wisdom has deemed it wise to remove from our church and community our beloved sister, Mrs. W. T. Foster, who was transferred to Heaven Monday, July 31, 1905. Therefore be it

Resolved 1st, That while saddened and bereaved by this dispensation of Providence, we bow in humble submission to the will of Him who doeth all things well.

2nd, That we tender heartfelt sympathy to the husband and family in this dark hour of sadness and bereavement, trusting that they are reconciled and are comforted by Him who does not err and is all wise in all things and whose mercy endureth forever.

3rd, That our church, our Ladies' Aid Society and our Sunday school have lost one of their purest and best members.

4th, That a copy of these resolutions be placed on our church record, a copy be sent to the Alabama Baptist and a copy to the Russell Register for publication, and a copy be sent to the husband. Mrs. W. A. Bellamy, Mrs. J. C. Vann, Mrs. S. R. Boykin, Mrs. W. H. Chadwick, Committee. Seale, Ala.

Our Sunday school and community were greatly bereaved on Thursday morning, August 17th, when the sad news of our little class-mate, Kathleen Crum, was dead.

As we, her class-mates, are beginning to grow into that age when we can realize the love of our blessed Saviour we can bow our heads in humble submission to His will and glorify His name for doing all things well for his people.

It was so sad to us as we watched all the children of the community march around the casket to take the last sad view of our play-mate and class-mate. We shall ever remember the Christ-like disposition of Kathleen. Though her form shall sleep in the lonely city of the dead and her sweet soul rest in the arms of Jesus, yet will there ever remain a fresh spot in our memory for her.

Sleep on, sweet Kathleen, we know Heaven is all aglow with rejoicing on account of thy presence. Ethel Jackson, Annie Laurie Hardie, Ina Mae Jones, Committee. Pineapple, Ala.

Mariah A. Forman was born Dec., 1882; baptized by the writer into Amity church in 1900; died 1905. She was a young lady of exceptional traits of character. Kind in conduct and words to all; her life bore testimony of her fidelity to her Saviour and his cause.

Vance, Ala. In loving memory of our Bro. John N. Hayes who was born April 11th 1846 and departed this life July 14th 1905. the beloved Bro. in Christ professed faith in Christ in fall of 1865, and joined the Missionary Baptist at Mt. Moriah in Bibb Co., Ala.

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BELLS

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Mr. J. H. Parker, of Long Shoals, departed this life and ascended to glory Aug. 9th, and was buried Aug. 10th. The burial services being conducted by Rev. J. W. Poston, the pastor of the Baptist church at Long Shoals. Mr. Parker was a member and was faithful to his church, wife and children. He leaves a wife and seven children. 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. Thomas M. Thompson, R. F. D. No. 1, Palos, Ala.

After an illness of only three days, Mrs. W. T. Foster, the cherished wife of Rev. W. T. Foster, of Seale, Ala., departed this life July 31st, 1905.

Sister Foster was a Miss Grant, of East Tallassee, Ala. She had married Bro. Foster only two or three years ago, but during that short while had developed into an ideal preacher's wife. Her husband's work was her own. Among the last things she ever did, was the writing of a sweet letter of comfort and sympathy to a bereaved family on the occasion of the death of a beloved daughter.

She will be missed oh, so sadly in her home, among their people, in Sunday school and church services, but above all by her husband, but she has been promoted, and we would say to husband, mother and children "Return unto thy rest" and sweetly await the blessed day of reunion over on the other shore. The Lord bless thee and keep thee my brother.—J. Henry Bush.

James D. Wright was born at Silver Run, Calhoun Co., Ala., May 18th, 1885. He moved with his father to Jacksonville, Ala., Dec. 20th, 1894, and then to Oxford in 1899. He was converted and joined the Baptist church at Oxford June 17th, 1902. James was a bright, happy Christian, carrying joy and sunshine wherever he went. He was faithful to every obligation and was universally beloved by all both old and young. He had held responsible positions in Oxford and Aniston giving entire satisfaction and commanding the love and respect of his employers.

His tragic death by accidental drowning occurred with that of his bosom friend, Walker Wakefield, at Whiteside's Mill, while in swimming on July 25th, 1905.

He leaves a Father, Mother, three sisters, many relatives and a host of friends to mourn their loss in his (seeming) untimely death.

"One by one, the Saviour calls us
In His perfect bliss to share;
May we for the call be ready—
Oh, may none be missing there."

Mrs. Isabella Coker departed this life April 19th, 1905, in the 80th year of her age.

Isabella Gladden was born in Lincoln Co., N. C., Nov. 10th, 1825. She joined the Baptist church in early girlhood and continued through her long life a loyal and devoted member.

She was first married to Joseph Collins, who died in the civil war. There was born to them two children, both of whom died in childhood. After the war she was married to Mr. Leatherwood, and after his death she became the wife of Mr. Larkin Coker.

She was a bright christian and a true woman in all the relations of life and there are many yet living who have been the recipients of her gentle ministrations and who have felt the benediction of her consecrated life. We have assurance that she had "an abundant entrance" into the larger life

James Sims Kelly was born at Pelham, Franklin Co., Tenn., Sept 2nd, 1828. He moved with his Father to Alexandria, Calhoun Co., Ala., in 1838. When quite a young man he went to Texas and engaged in teaching school and farming in Texas and Arkansas. He was once County Surveyor of Un-

(Continued to Page 14.)

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Field Notes



A. T. Adams, Mobile Association.—Last Sabbath Bro. J. D. Wilkes and the writer organized a church with thirty-two members at Barnwell, a point across Mobile Bay, and about eight miles southeast of Fairhope, the single-tax colony, and near Weeks Bay in Baldwin County. Bro. Oswald, an old Alabama Baptist man (for he spent about four years in the office of the paper in Montgomery several years ago) acted as secretary for the Presbytery.

After the organization two members were added, one by letter, the other by baptism, making a membership of thirty-four. Steps were taken to build a house of worship. Barnwell church is located in a beautiful, level section of the county and the lands are being settled by some clever people—many of them from the Northern States. By the way, one of the brethren entering into the constitution of the new church formerly lived in Chicago and for a time was a Dowieite and it is said gave \$27,000 to Dr. Dowie at one offering.

Bro. Wilkes is a young man doing mission work under appointment of our board of missions. He is doing a splendid work. He is a nephew of the late Elders Wash and I. U. Wilkes. Bro. Wilkes is now looking after three congregations—Daphne, Point Clear and Barnwell—that are building houses of worship. How greatly he needs money at all of the above places in order that they may complete their buildings.

For the past three and a half weeks the writer has been preaching twice each day. And you may rightly judge that I have delivered some very warm sermons during that time.

I preached one week for Bro. Kallen and his people at Grand Bay. We had a good meeting. I think nine were added to the church's membership. The Grand Bay brethren are raising funds to build a new house. Bro. Kallen is doing a good work at Grand Bay and is held in high esteem by his people. I spent one week with Bro. Wilkes and his people at Point Clear. We had a good meeting—five additions to the church. Last week I spent with Bro. Brock and his people at Wilmer, a nice town twenty-five miles from the city on the Kansas City railroad. We closed the meeting too soon—just as the community was becoming fully enlisted in the meeting—but we think others will follow.

Dr. Dorsett, an old Howard and Seminary man, is a member of the Wilmer church. He is now practicing medicine. He came to the conclusion that may be it was not his duty to preach, so after preaching successfully for a few years he has given up the ministry entirely, but I am glad to say he maintains his integrity.

Next week I will help Bro. Brock in a meeting at Union church, which is said to be the largest and best country church in the Mobile Association. Brother Brock gives half of his time to this church. We are expecting a good time at Union.

Brethren Preston and Cox have returned from their vacations—greatly refreshed and invigorated by reason of their rest. Bro. Hartin will be away some time yet. I am sorry to report Brother Hartin's health very poor. We hope to see him fully restored by his well deserved rest. Hartin is a fine fellow.

We are glad to say to the public we have no yellow fever in Mobile. As we have reached September without it the doctors strongly believe we will not now have it. Owing to rigid quarantine and sanitary regulations. The city is now and has been hustling all the while as though there were no danger in sight. Let it be said to the credit of all the Baptist pastors of the city not one of them has thought for one moment of leaving their congregations in the event the fever should visit us. You are giving us a fine paper. Continued success to you.—A. T. Sims.

I. S. Spence, News Letter.—If you will allow me space in your valuable paper I will make a report for the information of the churches composing the Zion association. I have continued to supply the church at Sanford, baptizing one at my last appointment. We have a flourishing Sabbath school at this point fifty-five on the roll with Bro. Harris as superintendent. The work is progressing nicely. They will begin to build soon. I also assisted Bro. Floyd in a meeting at Betheny in which twenty were baptized, two restored. I went from this point to Brooks Station and held a meeting, but was sick most of the time while there, and could not enter with that interest that I desired, hence did not accomplish the work, I otherwise could have accomplished had I been well though we had a right good meeting receiving three for baptism.

I went from this point to Cool Springs neighborhood fourteen miles east of Andalusia. There was a church in this neighborhood several years back called Magnolia. All gone down, had no preaching in this neighborhood in five years. I preached four or five days and got them stirred about a house, and they went to work to build, and in one month had a house forty by twenty-eight up and ready for a meeting. I commenced a meeting Tuesday after the first Sabbath in August, and continued to Thursday week, reorganized the church and baptized three. The rain interfered very much with the meeting having missed four or five appointments on account of the rain.

I went from this point to Salem six miles south of Andalusia and held a meeting—results not what I desired, though we had a pretty good meeting. Two had joined for baptism up to the time I left. I went from this point to the Lindsey-School House, six miles of Andalusia, and preached four sermons. A good interest was manifested at this point. A great many in

(Continued on Page 13.)

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ORDER OF PUBLICATION.

The State of Alabama, }
Jefferson County, }
City Court of Birmingham, in Chancery.
At Rules Before the Clerk and Register, in Vacation.

Mary J. Green, Complainant, vs. Joseph L. Green, Defendant.

In this cause, it being made to appear to the clerk and register of this court, in vacation, by the affidavit of L. J. Haley, solicitor for and agent of complainant, that the defendant, Joseph L. Green, is a non-resident of the state of Alabama, and is residing at Chicago, in the state of Illinois; 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 Joseph L. Green, to answer, plead or demur to the bill of complaint in this cause by the 5th day of October, 1905, or after thirty days therefrom a decree pro confesso may be taken against him.

Granted this 28th day of August, 1905.
JOHN B. GILLESPIE,
Clerk and Register.

9-6-05

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Hon. Hoke Smith, member of ex-President Cleveland's cabinet, is superintendent of the North Avenue Presbyterian Sunday School in Atlanta, and purchased a supply of the Revival Song Book. After trying it for some time, he says: "I have never seen any song book which gives better satisfaction. I cordially commend it for use in Sunday schools." If you wish to see the Revival for yourself send 25c to Charlie D. Tillman, Atlanta, Ga., for a sample or send \$18.00 for a hundred, and if they don't please your money will be refunded.

(Continued from Page 12.)

this community not christians. There will be a church organized at this place second Sabbath in September. The work is encouraging as far as I have been able to reach. Other points that I expect to reach before the association. I hope the churches and pastors will assist by their prayers. Brethren of the Zion Association, I need your co-operation in this work. It is your work and you should be greatly concerned about your work in the bounds of your association. I have not reached all the destitution and don't think I shall be able to do so up to the association.

If you could see what I have seen and hear what I have heard in some portions of the destitution of the association, your very soul and heart would be stirred to come up to the help in the Lord's work that others as well as you might have the Gospel.

My earnest prayer is that we may be missionaries, not in word and tongue, but indeed and in truth that we may practice what we profess to believe.

It seems there was an error made in my last communication to the Alabama Baptist. I stated, or intended to state that Bro. P. M. Caloway assisted me in the organization of the church at Sanford. I may have neglected to state the fact. If I did it was an oversight in me. I love Brother Caloway and surely want to give him credit for all his work.—I. Spence, August 29, 1905.

J. Henry Bush, Clayton:—Please allow me to sound a happy note of rejoicing for the Master's presence and blessing.

Have been in several meetings this summer. At Indian Creek, Bullock County, was with Bro. C. L. Matthews, a very earnest meeting, but no accessions save one by letter.

Third Sunday in July began at Pleasant Plains, Barbour County, helped by our pastor at Clayton, Rev. P. M. Banknight, a very gracious meeting, three baptisms, one by letter. From Pleasant Plains we went to Ramah where seven souls gave themselves to the Lord. Three were baptized at Ramah two others at Loflin church and two others still will be baptized later. From Ramah we went to the home of our childhood near Heard, Russell County. The pastor, Rev. W. T. Foster was to have had a meeting embracing the fifth Sunday, owing to the sickness and death of Sister Foster he did not get to go. At his request this writer conducted the meetings. On account of pressing engagements elsewhere we could not be with them except for nine services, but the Lord was there in mighty power. Visible results are: four additions by letter, twelve for baptism and other professions of hope in Jesus. Of the twelve, nine of them were former pupils of the writer in the literary school at home. Oh, how happy to see our boys and girls come out for the Lord. Ten of the twelve were young men.

Next we went to Bethlehem, Barbour County. There were nine (9) additions here, five by letter, four for Baptism. From there to Three Notch second Sunday in August. Had a great meeting here. Twelve for baptism, one by letter—feel sure of others here.

Next we went to our last meeting, Union, Barbour County. No additions here, but am sure of a harvest. Psalms 126: 5 and 6. Gal. 6:7-9.

Summary of seven weeks' labor: Sermons preached, 67; additions by letter, 11; baptized, 27; accepted for baptism next month, 9; total additions, 47.

Our hearts go up to God for His wonderful blessings.

Bro. Banknight, of Clayton, helped at Pleasant Plains.

Bro. Jesse M. Green, of Louisville, Ala., helped at Bethlehem, both preaching earnest, practical, gospel sermons.

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(Continued from Page 11.)
ion Co., Ark., but returned to Ala. to care for his widowed Mother in 1861, going back to Ark. in 1865. In 1871 he came to Oxford, Ala., where he remained till the time of his death, which occurred Aug. 1st, 1905. He was married to Elizabeth Goodlett Oct. 24th, 1854, who died May 1st, 1886. There were two children born to this union, one was taken when quite young, the other, Alfred, is still living.

He was afterwards married to Emily H. Goodlett, March 1st, 1887, who survives him.

He was very fond of children and delighted in the society of young people and was universally beloved by them.

Bro. Kelly was converted at a camp meeting at Coldwater in 1850. He was not only ever faithful to duty but took a great delight in it. He was a constant contributor to our daily papers, and everything that fell from his pen was both sound and refreshing. He was a devoted husband, a true Christian without a doubt of his acceptance with God, a loyal Baptist and a faithful friend.

LAW—Bro. T. J. Law was born Sept. 7th, 1830, in Marengo County, Alabama. After three years patient suffering not once did he complain of God's providence in his heavy affliction.

He was ready and often said "come Lord." His sickness and death was with the fortitude of a soldier of the King. He joined the church at seventeen years of age. For over thirty years he was a member of Fort Williams Baptist church at Fayetteville, Ala. At the time of his death he was a member of Cook's Springs church. He was a brother of the greatly beloved Dr. P. M. Law of Bryan, Tex., who passed over the river three years ago.

He is survived by a devoted wife, one sister, Mrs. L. A. Daniel, of Easley, Ala., and three step-children.

His life was characterized by deeds of kindness to every one. His cheerful face blended with the sunshine of God's love was an inspiration to all who knew him.

He was a leader in all things tending to the upbuilding of Christ's kingdom on earth. By his influence and extraordinary munificence he helped place his church among the first in mission work in St. Clair County. There was no demand of the church on his liberality that he was not ready to supply. His charities were not confined to his church or its members, but the needy, the despondent, the distressed of all conditions shared his benevolence and blessed his name.

Ah how his loved ones miss him—but the haunting thoughts of death need not shroud our little term of mortal being for we may take up with eagerness again the responsibilities of life when we remember that losses do not send us back for comfort but forward.

He was a faithful devoted husband, an affectionate, indulgent father, surely he was a kind and loving brother, and that he was a good and dutiful son is attested by his long life here. Many a step he trod for others, All were his friends and his brothers; A helping hand he held out to all, A word of courage where one could fall—

Oh, glad was his faith thro' all life's span,

He loved his God and his fellow man. Whereas, in the providence of God Bro. T. J. Law has been taken from us by death, therefore be it

Resolved 1st, That we hereby express the deep sense of loss we feel as a church by the removal of this devoted brother.

2nd, That we express our deepest sympathy for the family and loved ones who miss him so sadly. God comfort them.

3rd, That we spread a copy of these resolutions on Cook's Spring Church record book.

4th, That a copy each of these resolutions be sent to the bereaved family and the Alabama Baptist for publication.

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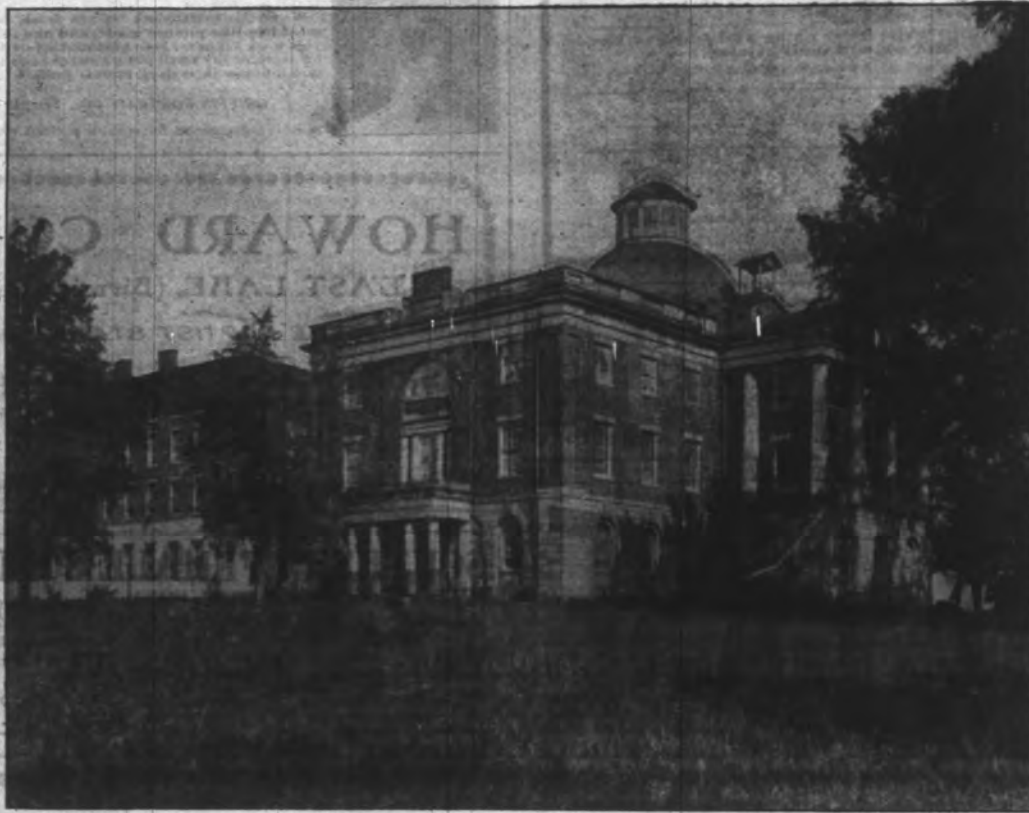
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