

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 40, Number 26

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., SEPTEMBER 13, 1905.

Published Weekly. \$2.00 per Year

Our Editorial Ambition.

This opportunity comes to this editor only occasionally and the careful reader will notice that he sometimes uses the editorial "we," but often forgets and writes the first or third person singular. Well, "we" haven't time to go over it and make the necessary changes. We don't want to follow editorial work as a business. We sometimes think we could beat the other fellow, but when we try our hand at getting out one whole issue, all by ourselves, our editorial ambition vanishes into very thin air.—W. B. Crumpton.



Bible Class Field May, 1905, Smith Bible School Shanghai, China.

Our Beloved Secretary.

This Missionary Edition is fresh from the heart and brain of our overworked secretary. Few know the drain on his nervous energy as he plans and strives for the furthering of the cause of missions and fewer still realize the physical strain of rushing from one Association to another. I know how he is spending himself for the organized work and pray that God will not only give him strength to go on but also stir the pastors of Alabama to fully co-operate with him.—Frank Willis Barnett.



An Interesting Letter.

St. John's College March 27, 1905.
Dear Miss Kelly:—Though my letter has been absent from you, yet remembrance has ever been cherished in my heart. I had resolved to pay you a visit before I came to the college, but was conquered by the insufficiency of time. Since I reached College, I have a good wish to write some letter to you. But I was promoted to the third class, in which the lessons are very hard, so I pay a great deal of attention to the study; for this reason I have no time to write any letter to you. But this disposition will never be rid off from my bosom. Today my lessons have been studied, so I found a good opportunity, and immediately took up my pen and write a letter to you. The stage of our college has removed to a higher state. Hence we must study four years to finish the Preparatory Department, and an equal number of years to accomplish the collegiate course. We have the honor of B. A. if we finish the school life of St. John's. Both Paul and Kwe Pau are studying in the same class and section with me.

Our teacher is an enthusiastic disciple of Jesus, so he treats us very kindly. Every one of us are in good health. Only a few days ago I was attacked by fever, but it did not trouble me very long, for I soon drove it away by taking quinine.

If I write any mistakes in this letter, please correct them. I hope God bless you a good health as He does upon me.

Please give me an answer as soon as you have received my letter. I am,

Yours sincerely,
LI NAY YOONG.

"This is a letter I had from a little boy who was once a pupil of mine and is a member of our church. He is out in the Episcopalian College. All our boys go there and we've no good school for them, but the Yates College will be done some day and then it won't be so.

"WILLIE KELLY."



Miss Willie Kelly in San Francisco.

Her thousands of friends will be surprised at this announcement. She writes: "I am here with Miss Price. Her condition was such that the doctors advised her immediate return to this country. She has been sick for months. She was too feeble to come alone and I had to come with her. I want to return home, but the trip is expensive and I am badly needed in China at my work. I hardly think I can come."

Some Facts Concerning Howard College.

1. Its history, in spite of reverses and Misfortunes, shows a vitality unequaled in the experience of any other College in the South.
2. Its graduates and former students are among the leaders in every walk of life. As lawyers, physicians, teachers, business men, farmers and preachers they stand in the first rank.
3. Its present faculty is composed of strong, thoroughly trained, Christian men, who love their vocation and who are church workers.
4. Its students are as fine a band of young men as can be found in our country, young men who come to College to do serious work as preparation for useful lives; and they are happy, contented and successful in their college home.
5. Baptist boys, educated in Howard College, are in touch and keep in touch with the traditions, history, and activities of our great denomination.
6. The College is entering upon the greatest period in its life.
7. The influences in the institution are helpful, uplifting and thoroughly admirable.

If you are a parent, send us your son and see what we can do for him; if you are a boy, come and help us make Howard College the leading Baptist institution of learning in the South.

A. P. MONTAGUE.

The friends of the college are cordially invited to the opening on Tuesday, September 19th.

500 Church Clerks.

Will receive packages of this number of the Alabama Baptist. We ask the brethren to hand them out to parties who will read them. If the brethren will interest themselves in getting new subscribers for the paper we will be grateful.—W. B. Crumpton.

Thirty-Fourth Annual Report State Board of Missions.

Thirty-Fourth Annual Report of State Board of Missions.

It is with peculiar pride we greet you in the beautiful valley of the Tennessee and in the city of Sheffield.

To the pastor and messengers of the churches, who have been giving money for State Missions through the years, we can point with pride to the triple cities on the banks of this great river as an object lesson.

Our Secretary's first visit to this section revealed a sad condition for the Baptist cause. He found Florence, a city of 2,000 people, a county seat, without a Baptist church; Sheffield, just being laid off, of course without a church of any kind; Tuscumbia, another county seat, with a weak, discouraged organization, without a pastor, worshipping in an old brick building, its walls tied together with iron rods. For a number of years these towns were all helped by our Board. We now have efficient churches, worshipping in good houses, at all these places. Besides we have an active church at East Florence and a brave little band, under a heroic leader, at Furnace Hill, Sheffield. The churches at Florence and Tuscumbia are not only self-sustaining, but are helping liberally along all lines of benevolence.

We are still helping at East Florence, and must continue to assist the First Church at Sheffield until they are able to lighten their financial burdens. Furnace Hill has never asked for aid.

It is well for the brethren from the rural districts and the quiet, commercial towns of the State to meet in a manufacturing town. They discover here some of the difficulties under which our missionaries labor. The forces of evil are far more active for the destruction of men and the paralyzing of Christian effort in a place like this than in the quieter communities of our State.

Our gospel is on trial as never before everywhere. In the Agricultural South it had free course and was glorified. It was considered the proper thing for all classes to reverence the church and attend its services.

In the New South things are rapidly changing. The multitudes do not crowd the Lord's house as in other days, but often spend their Sundays at places of amusement. Methods which were once considered the very best are discarded now. The secularized pastor, traveling many miles to fill his monthly appointment and then hurrying home to his plow handles or to the school room, never seeing the inside of a tithe of the homes of his members during the year, is now out of date. More and more the demand is for men in the ministry giving themselves "wholly to these things."

Better houses of worship, with all the modern appointments; preachers: better equipped and more consecrated, real pastors for the churches; more room for the Sunday schools, with better teachers—these are a few of the demands. If they are right, and who can say they are not, will we be able to meet them? The God-appointed leaders of Christ's churches must answer.

Because of this concentration and consecration of our ministry

The Supply of Our Preachers is Insufficient.

Some of our faithful men, in order to cover the destitution, created largely by the concentration of pastors, have as many as half a dozen appointments. This condition does not apply to the Baptists alone. Some of the preachers of other denominations have from ten to fifteen appointments monthly. There never was a time when there was greater need than now for prayer to the Lord of the harvest for an increase of laborers.

The Instability of the Pastorate

Is a serious menace to the churches. Sometimes this is caused by insufficient support; but often it comes from mere restlessness on the part of the preacher. This trouble is not confined to our State. During the past winter the fact was published in one of our Baptist papers that a number of churches in Alabama were pastorless. The statement was copied into other papers. In a little while the Corresponding Secretary was flooded with letters from preachers or their friends, from many States in the Union, signifying their desire to change fields. The need of the hour is men who will endure hardness, if need be, until something is brought to pass. We commend the saying of a young pastor who, after a year's service on a field: "I hope to spend at least seven more years here."

Finances of the Board.

We planned the work in the beginning of the year on the basis of \$15,000. The receipts for State Missions lacked only \$338.83 of that amount. This is the largest amount ever given in the history of the State. The total amount for all missions is \$44,558. A small deficit is reported. After the books were closed enough was received to make that good. We

owe a note in bank for \$500, and are behind some with our Secretary and some of the missionaries. Before the campaign of the Associations close this will all be paid.

We wish to urge upon the brethren attending the Associations the importance of good collections after the missionary sermons. Several thousand dollars can be easily put in the missionary treasury in this way without in the least interfering with the regular collections of the churches.

As our minutes are to be more costly in the future we raise the question: Ought not each board in the State and our two colleges, since each receives great benefit from the publication of the minutes, bear a pro rata share of the expense? This is done in some of the States.

The office expenses, postage, express, salary of Secretary's assistant, expenses of the Woman's Central Committee, traveling expenses of agents and the woman's organizer amount this year to \$2,264.08. In some of the States these amounts are pro rated between the three mission boards. If this were done it would be a considerable saving to your board. Of course it is understood that the other boards share in the benefits of this service. It would be wrong for us to expect anything from them unless we were loyal to their every interest. This would not be a charge to them for services rendered, but refunding money actually paid out in their behalf.

The conditions of

The Birmingham District.

We are glad to say, are greatly improved. We give in part the report of Missionary S. O. Y. Ray, covering a period of two years:—

"We have employed 38 men and supplied 33 stations and churches; we have constituted 7 churches, baptized 275, received by letter 300; 7 buildings erected at a cost for lots, material and labor about \$13,850. The work was almost wholly done by those in the employ of the board, some of them ministerial students from Howard College."

In a little while we fondly hope the churches in Birmingham and vicinity will be furnishing large revenue to the Board with which to prosecute the work in other parts of the State. We badly need and soon will have, we are sure, churches which will give \$1,000 or more for State Missions alone. The Birmingham district ought to furnish several of them.

The Committee on Co-Operation

Will make its report to the Convention. While the recommendations it makes, for the most part, are along the line of the Board's labor for years, yet it may be most helpful to the Board. The plan of

The Apportionment

Has been pressed upon the Associations and churches for twenty-five years. Wherever pastors observe it and keep it regularly before their churches the results are most encouraging. On the other hand, where nothing definite is attempted, but very little is done. We mention several difficulties: Often an inefficient committee is appointed by the Association to apportion to the churches the amount asked; they do not take the time needed, or they think the amount suggested too large; or they are content, year after year, to let the figures assigned to the churches remain the same, while an increase ought to be expected. Often a church reports in its letter a larger amount given than the committee is willing to apportion to it for the next year. Because of the tardiness of some Clerks in getting the minutes printed, the year is half gone before the churches know the amounts apportioned to them. In many instances, before the year is out, the churches have raised and forwarded the full amount apportioned—too often they are perfectly satisfied, and cease taking collections until the end of that associational year. Sometimes they look at it from the standpoint of a trader. A member of one of these churches said: "If we give more than the Association asks of us they will expect more another year." A proper answer would have been: "Of course they will; we will be more able to give and more willing to give if the Scripture is true: 'Give and it shall be given unto you'; 'the liberal soul shall be made fat.'"

Some associations prefer the old plan of calling for pledges from the churches each year. If the minutes of such Associations were examined we doubt not it would be discovered that most of the churches have not increased their pledges for ten years.

We cannot impress too strongly that year after year the amounts suggested should be increased. This need not necessarily increase the burdens of the few. It ought to come from an increase of the number of contributors. We have a great army of unreached which ought not to be let alone. Here is one of the greatest problems before pastors. The great mass of non-contributing members are worth but little to the churches. The obstructionists and fault-finders are almost wholly non-givers. The greatest revival the churches ever enjoyed would certainly follow a great increase in number of those who honored God with their substance.—Malachi, 3:10.

It will be observed that the figures fixed upon for Alabama for another year are considerably in advance of anything we have ever attempted:—

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| State Missions..... | \$20,000. |
| Home Missions..... | 20,000. |
| Foreign Missions..... | 27,000. |

In round numbers \$67,000 for missions, besides \$1,000 each for the Aged and Infirm Ministers and Bible and Colportage, or \$69,000 for this Board. If

The Schedule

Is adopted by the churches generally the amount can be raised. It was thought by the committee that the stimulus of a united, State-wide effort would bring us to a great forward movement. If the pastors will not endorse the schedule heartily it ought not to be attempted. Its adoption may work a hardship on some of our enterprises in the beginning, but in the end we will find it is the thing we have all the time needed.

On the question of

Evangelism

We said last year: "We believe that pastor-evangelists can do the most efficient and lasting work; but there is need in Alabama of several men who can devote their whole time to holding meetings."

We are glad to see more pastors turning their attention to this kind of work. Wherever the tent meetings have been wisely managed in the manufacturing and mining towns great results have followed. We are yet of the opinion that we must have one or more men to engage exclusively in this work.

Our work among

The Colored People

is encouraging. After reading and listening to all the discussions of the last twelve months we are confirmed in the opinion expressed a year ago: "That the plan we have fallen on in Alabama of assisting the colored people is the best. * * * If the negroes of the South are saved their preachers must be the instruments which God will use. * * * Money put in their instruction and training by consecrated men of ability, experience, and unquestioned piety will accomplish more for this dependent race than in any other way." Brother W. H. McAlpine, a brother who has the love and respect of all who know him, has charge of theological training in the Selma University. He makes the following report: "We have had fifty in the theological department this year. Two graduated at the last commencement."

"I am now engaged in my summer work, holding ministers' institutes. Very few of the many preachers I meet have any preparation for the ministry. One encouraging feature is that nearly all manifest a desire to learn, come eagerly to my institutes and show great interest in Bible studies. The demands upon me for these institutes are greater than I can fill. All parts of the State are calling for my services, and I have just twice, yes, three times, as much as I can do.

"The importance of a prepared ministry for the negro at this time is seen: "First—From the material state and condition of the race at the present time. The negro of today is not the negro of thirty-five years ago. Large numbers of them can read and write, have some property, have better ideas of social and family life, and of business affairs. Wherever I go I see improvements in the houses they live in and in the way family matters are managed. They are also building better houses of worship.

"Second—From an educational point of view. The public and other schools have done a great deal towards educating them. A much greater per cent. can read, write, cipher and understand the common branches of our English language than is generally supposed.

"But in order to see what is being done and has been done along the educational line one needs to go into the homes and into the Sunday schools and churches. There you will find the pew, in many cases, in advance of the pulpit. The ministry is under severe criticism, and many of the more intelligent don't want to listen to the preaching they have because they are not instructed, though they respect the preacher. There is a great tendency on the part of many to either stay at home or go and hear the more intelligent preachers of other denominations.

"Just now there is a greater need of strong, intelligent men in the pulpits than ever before to meet the growing age and the present developments. The negro is not as religiously inclined at present as he was in past years; not that he has lost his religious nature, but he is more intelligent, and he does not take to the preaching and church services, as they are carried on, as he did in past years.

"The moral and religious training of the race is far behind the material and intellectual growth. The sanctifying and purifying influences of an intelligent gospel are very much wanting among the negroes. The tendencies toward show, mere display, is pain-

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fully prominent. This is not only seen in every-day life, but it is also seen in church and religious life. I know of no remedy for all these things but the plain, simple gospel of our Lord and Savior, Jesus Christ.

"In the gospel will be found a remedy for all, and nowhere else. It will require a prepared ministry to give this simple gospel, and the sooner we can give the people a prepared, pure, sanctified ministry the sooner will that state of things be brought about that is needed for the public good and general harmony—peace and good will among the people. We need at least two men on the field doing this institute work and not less than four in our theological department, training the men that come to us there."

Our Mission Schools.

There will be written reports from the Trustees of our schools at Scottsboro and Healing Springs. The Convention at its last session passed the following: "We heartily commend the policy of the board in accepting and supporting our mission schools. We believe they may be made a mighty Christianizing as well as elevating and refining agency. We suggest that the board, according to the means at hand, establish additional schools wherever it may be deemed wise."

There is valuable property at Eldridge, Walker county, which will be offered to the convention. If sufficient land is given, the property put in first-class condition and the school endorsed by the several associations surrounding it, the Convention would do well to appoint a board of trustees to take charge of the property and operate a school.

Well located school property acquired by the Convention now may prove a treasure later on. At no distant day our colleges will be endowed and we can then do more for our academies. The academies we maintain ought to be valuable feeders to our colleges, and furnish a good supply of young ministers to the denomination.

As in the past, we must look largely to the country churches for recruits to the ministry. These schools, presided over by godly teachers, will discover and develop those whom God has chosen as the future leaders of His people in Alabama.

A useful preacher, present at the meeting of trustees of one of our schools said: "If I am useful at all in Alabama it is all due to a school like this. With one dollar and a half in money and a few old clothes I found my way to that mountain school. God was good to me, and raised up friends to help me."

Our brethren of means have here the greatest opportunity for investing their money where it will do the greatest good. Many a poor boy and girl thus benefitted will rise up to bless the memory of those whose labors and means put an education in their reach.

As soon as it can be done the mission schools should be turned over to the management of the school secretary Rev. A. E. Brown, of the Home Mission Board, and such local trustees as he may need. He is succeeding well with the mountain schools in Kentucky, North Carolina, Tennessee and other States. In this way we put the responsibility of the schools in the most competent hands and relieve our own Secretary of a great burden, which has greatly hampered him in the performance of his other duties.

We recommend that the President and Corresponding Secretary be instructed to deed to Brother J. B. Hamberlin a small piece of land off the school land at Healing Springs, lying near his home, containing about seventy-eight square feet.

The Corresponding Secretary, in taking charge of the Scottsboro property, named the school "The Scottsboro Baptist Institute." When the Healing Springs school was to be named he called it "The Healing Springs Baptist Institute." This he did on his own motion, without instruction either from the Convention or the Board. It might be well for the Convention to pass upon the question of naming these schools, since it owns the property in both cases.

Our relation to

The Other Boards.

Continue most cordially. The Sunday School Board at Nashville has furnished us with nearly \$400 worth of Bibles and Testaments, which we have tried to use to the best advantage. The Home Board, besides paying \$400 on our Secretary's salary, gave us \$300 for our general work and \$500 for our two schools. The Foreign Board pays \$600 on the Secretary's salary. Both these boards furnish us with thousands of tracts and mission papers, which we use to good purpose in disseminating mission information among the churches. We are thankful to report some advance in the contributions to Home and Foreign Missions over last year; but it was far below the 25 per cent. advance that was expected of us. We should not be satisfied unless there is a marked increase each year in our contributions to all objects.

At Shanghai is a memorial to one of our greatest missionaries. It is destined to prove a great factor in the civilization of China. One of the brightest and best pastors Alabama had, H. W. Provence, has given himself to the work of its upbuilding. We fondly hoped that our Alabama pastors and churches would want to be represented liberally in its erection. To this end our Secretary sent out several

earnest appeals. After conferring with Brother Bryant, our missionary from Shanghai who represented the matter, he asked for \$1,500, but only a little over a third of that amount was received. We ask the pastors to remember the appeal, and send at least \$1,000 by January 1 for this purpose. Some day we will be proud of this institution and its good work.

We are gratified to be able to report each year a slight increase in

The Bible and Colportage Fund.

Though the contributions for that purpose have been very small. The Convention ought to have in mind a great increase in this fund, with a view of doing an extensive Colportage work. To do this the Board should not only have a larger fund, but a suitably located building, all its own. Money can be had for an enterprise like this which would never be given for missions or any other purpose. The possession of such property would save rent, and might be a source of revenue. If authorized to do so the Board might be able to make a start on this another year. —Some of the churches have remembered

The Aged and Infirm Ministers' Fund.

If the plans of the Committee on Co-operation is carried out there will be a set time to make an appeal for this worthy object, and we confidently expect a considerable increase in contributions another year.

The Statistical Secretary

Has, in addition to his usual labor, taken from the minutes of the Associations the statistics by churches for publication in the Convention minutes. He has never been remunerated for his services, nor has he expected it; but the labor involved now is too great for him to render without some compensation. The printing of the tables adds considerably to the expense of publication, but they will be invaluable for reference, and we believe they should become a permanent feature of the minutes.

Studying the Tables

Will impress the thoughtful reader with the idea that the Baptists of Alabama are like a sleeping giant. What a mighty host we are, numbering nearly 150,000! What might we not accomplish if we were fully united and heartily co-operating? What shall we do with the great mass of undeveloped material these statistics reveal?

Let no one berate us for their ignorance and poverty. From the depths of our hearts we ought to thank God for them. They are God's great gift in answer to earnest prayer. Our fathers went out into the hedges in obedience to the command of the Master, and under the power of His gospel they were compelled to come in. The wedding garment he has provided ought to cover every blemish. Let not the rich and cultured Baptists despise the poor for only a very thin curtain of a few years separates the most of them from ancestors who were desperately poor themselves, and the freaks of fortune may, in a little while, put their descendants in the poor column again. Let not the poor Baptists despise the rich and cultured, for in glorious America it is possible for their children to be among the richest and most cultured before a generation shall pass.

On no account should there be divisions among us. "Alabama for Christ" should be the watch word. Loving, patient work is all that is needed to unite our forces. To this end

Co-Operative Work

Should be carried on in every Association. There is no reason why it should not be done. Almost without exception the Associations are perfectly friendly and eager for co-operation. Nothing hinders it but the lack of money. The messengers to this convention passed on their way hither town after town, some of them only a few months old, containing hundreds of people, without a preacher or a house of worship. The Board is overwhelmed with the needs of these centers of population. If they are neglected for only a short while they become storm centers, from which currents of sin will sweep out and ruin the country population. Every cent of the State Mission money we receive could be easily spent in the new towns in Alabama and then not meet the needs. There is a great work to be done in the country, and we are doing something, but we are hardly touching the border. Many of the Association are patiently toiling on, trying to meet somewhat the needs of their fields, giving generously to Home and Foreign Missions and frequently sending something for State Missions, all the time hoping that soon the State Board will be able to extend the helping hand in a co-operative way. A few of them have become impatient and accuse us of want of interest. We appeal the case to the Convention. What shall your Board do? To anything like meet the demands we must appropriate larger sums than we have heretofore been entrusted with; it looks like folly to appropriate less. Yet if we do we are confronted with the fear of a great debt to the Convention. Twenty thousand dollars is not enough to meet the needs of Alabama; but it is the least amount we can afford to ask.

Special Mention.

The question of medical and surgical infirmaries is being agitated among the Baptist of some of the States. Has not the time come in our State when the Baptists of Alabama should begin to discuss the question? With all the wealth God has put into the hands of the Baptists it ought not to be hard to se-

cure sufficient money to establish one or more such institutions for the relief of suffering humanity.

The value of The Alabama Baptist to our work cannot be estimated. In some of the States denominational ownership of the press is being discussed. In Alabama, so long as the present generous policy toward all the enterprises of the denomination continues, there will be no need of such discussion.

The Woman's Central Committee is more and more reaching the women and children in our churches. Their report to the Convention will doubtless prove interesting reading. Wherever Mrs. Hamilton goes she awakens the keenest interest in missions. She has wisely fallen on the plan of doing associational work, filling a series of appointments, always accompanied by the Vice-President of the Association. The work is slow and tedious, but the results are most satisfactory. If our pastors will encourage these good women glorious results will follow their labors. The women have raised during the year for Foreign Missions, \$4,623.79; Home Missions, \$3,211.66; State Missions, \$7328.87; total, \$9,164.32.

The preachers are usually so busy with protracted meetings during the summer but few of them can find time to attend the Baptist rallies. Those meetings are of too much value to the churches and pastors to be neglected. There is no reason why a campaign of this sort should not be conducted in the winter, when the people and the preachers have most leisure. A State-wide movement three weeks in November, inaugurated and vigorously pressed, would effect every church in every Association.

The church at Decatur deserves special mention. After receiving aid from the Board for many years suitable resolutions, thanking the Board for assistance and relieving us from further obligations, were passed. The contest has been long and often discouraging, but the Lord has given us the victory. The church, under the lead of its wide-awake, laborious pastor, will become a generous helper to the cause of missions.

If the pastors and superintendents will co-operate with our Secretary the Sunday schools of the State will soon be building a mission church each year. An appeal was sent out in behalf of the East Tallahassee church in December. The response was prompt and liberal, though many of the Sunday schools were not heard from. It is hoped, another year, the Sunday schools will enable us to pay off the small balance on the Merrimac Chapel and build a church at some needy point.

Of course it must be understood that we can make this appeal once a year, and for only one place, because we expect the children to contribute to all the objects of benevolence in the denomination.

At West Huntsville and Merrimac the work is in a most hopeful condition. We are in sad need of a larger and better located building at the former place. We have not felt able to do anything at Dallas Mills or East Huntsville, though there are near three thousand people in that vicinity.

We are happy to report hopeful progress in the Mobile Association. The pine woods in Baldwin and Mobile counties are fast being settled by strangers. There will be continued need for mission work in that Association, though not to the full amount of their contributions. Other South Alabama counties are rapidly filling up, and it will require extra efforts for the Baptists to hold what they now have in those counties.

The conditions in many parts of the Black Belt counties are discouraging because of the continued exodus of the white people. In many places the people are poor and the county sparsely settled, but there is a degree of culture among them which demands a class of preachers they are not financially able to support.

We append a table showing the contributions for the different mission boards for ten years, also how Alabama stands with reference to Home and Foreign Missions as compared to other States.

The terms of the following members expire with this session: R. E. Pettus, J. S. Carroll, H. S. D. Mallory, C. A. Stakely, W. J. Elliott, W. G. Curry, G. G. Miles.

Accompanying this report will be found the financial exhibit, with the certificate of auditors attached, also a summary of work for the year.

Grateful to God for His great goodness through the year, and hopeful for the future, we pray for new supplies of His rich grace to be upon the Convention in all its work.

Respectfully submitted.

G. G. MILES, President.

W. B. CRUMPTON, Corresponding Secretary.

State Missions for Ten Years.

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| November, 1896 | \$ 9,799 |
| December, 1897 (thirteen months) | 9,815 |
| November, 1898 | 8,526 |
| November, 1899 | 8,824 |
| November, 1900 | 6,814 |
| November, 1901 | 7,882 |
| June, 1902 (seven and one-half months) | 7,707 |
| July, 1903 | 13,325 |
| July, 1904 | 12,020 |
| July, 1905 | 14,039 |

The Great Needs of the Foreign Fields.

We make some extracts from an article by Rev. Dr. Arthur J. Brown in "The Gospel in All Lands" for April, a reliable and instructive statistician, and we are sure the readers of the Alabama Baptist will be interested in his view of the great needs of the foreign fields. He says:

In the United States as a whole there is a church for every 387 people and one Protestant minister for every 800 people. But how is it abroad? In Africa there is only one ordained missionary for 250,000 people; in India, one for every 300,000; in China, one for every 700,000. When Dr. Mitchell returned from China he said of a journey of only twenty-four hours:

"I was absolutely awe-struck and dumb as I steamed past city after city great and populous, one of which was a walled city of 300,000 souls, without one missionary of any Christian denomination whatsoever and without so much as a native Christian helper or teacher of any kind. That silent moonlight night, as I passed unnoticed by those long, dark battlements, shutting in their pagan multitudes, was one of the most solemn of my life, and the hours of daylight, when still other cities, larger than many of our American capitals, were continually coming into view, and the teeming populations of the canals and rivers and villages and fields and roads were before my eyes, kept adding to the burden of the night."

The government sends the majority of its soldiers to the front, but for every missionary the church sends to the front she keeps seventy-six at the rear. She spends annually for Christian work at home \$1.33 for each inhabitant, while abroad she squanders one-third of a cent for each.

Expenses.

Whatever we do must have some expense attached to it. Both those who labor for the work in the home and foreign lands have to be sustained. Occasionally we have missionaries who are self-sustaining on the foreign fields, and sometimes there are those who give all their time in the home land and receive no remuneration, but the number of each of these classes is very small. Hence we must have expenses for workers at home and expenses for workers abroad. We try to keep down the expenses. It costs to send out thousands of letters and millions of pages of literature, to travel thousands of miles and conduct a business for the Lord amounting to over a quarter of a million of dollars a year. When we carefully examine the treasurer's report we find that for the past year over ninety cents on every dollar given went to the missionaries. The expenses in Richmond were about six cents on the dollar. This includes interest on borrowed money and the expenses of our Woman's Missionary Union, located in Baltimore. The latter are kept down, as the Corresponding Secretary has always declined to receive any salary. The expenses in the State for collecting amount to less than four cents on the dollar. That is, for all expenses less than ten cents on the dollar was used, and over ninety cents on the dollar was sent to the missionaries.—Extract from report of Foreign Mission Board. See minutes Southern Baptist Convention, page 74.

God's Way.

There are more ways than one of being a missionary. Here is an incident that encourages me. A lady prepared herself for the foreign field but just before she was to start her sister became very ill, and she had to delay her going to nurse the sick one. The illness lasted two years, but afforded more time and opportunity for preparation. Just as the sister recovered, however, a brother died, leaving three boys for her to raise. She accepted her destiny and remained at home with the children but so ardent was her missionary enthusiasm that she imparted it to them and when she was to old to go the Lord led all three of the children to become missionaries in the very field she had expected to occupy. Through them she is now doing more than if she herself had gone. Let us thank God that when the way is shut up to us He will accept a substitute whom we may send.

From a Commercial Standpoint.

Mission work pays from a commercial standpoint. The natives of Hawaii once savages, and caring only for war clubs, are now all Christians. Recently they bought from Boston a single ship load of furniture, pianos, etc., the profits on which the shippers equalled one-tenth of all that was expended on their evangelization, and this was only one shipment out of thousands. It would pay business men to send missionaries, as they are the best drummers for high class trade. Their work creates a demand for steam engines, boats, railroads, factories, clothing, soap, school books, and all kinds of household articles. Li Hung Chang has bought sewing machines for his family, and his grand children have ordered many other kinds of machinery.

Proof of Its Power.

In 1834 two missionaries went from Boston to the interior of Sumatra to preach the gospel among the Batak tribe. But they were killed and eaten by the Bataks who were cannibals. That was in 1834. In the Missionary Herald Dr. Schreiber who was a missionary among this people for seven years tells the results of the labors of the brave men who were not

deterred by the martyrdom of Messrs. Munson and Lyman, and persisted in preaching the Gospel to the Cannibals.

There are now 45,000 Christian Bataks in the churches, and there are 200 native preachers. A large number of the churches are self-supporting, and have neat houses of worship built by themselves. A son of the murderer of the missionaries had sent to ask that a preacher be sent to his village. Thus again has the Gospel demonstrated that it is the power of God unto salvation to the most degraded of the race. And the work among the Bataks takes rank among the mighty victories of our faith.

The Missionary Calling.

The following striking and stirring words were written by David Livingstone, who could speak from a rich experience on the glory of the missionary calling. May these words move and stir the hearts of the Baptist readers:

"It is something to be a missionary. The morning stars sang together, and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and he was sent to earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the great teacher and only model missionary that ever appeared among men, and now that he is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May I invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office! For my part, I never cease to rejoice that God has appointed me to such an office."



Rev. C. V. Edwards, New Orleans, La.

The Situation in New Orleans.

(Rev. C. V. Edwards, Missionary Pastor.)

For the last five years New Orleans has had a great deal of attention from the world outside, owing to its splendid commercial outlook, but just at this time she is the much-talked-of city of the world, because the scare-producing, quarantine-provoking disease, yellow fever, is in our midst. While the disease may be said to be slightly in the epidemic form, we are not afflicted in sickness and deaths any more than some of the cities North and East.

It is true that we have been threatened with a great scourge of the disease, but the scientific knowledge of our physicians and the diligence of our citizens and the mercies of God have thus far spared us of any very severe affliction except that which has been caused by the quarantine which varies in width around us from five hundred to a thousand miles. It is no longer a question among yellow fever experts as to whether the Stegomyia Mosquito is the sole cause of the infection and it is confidently believed that the situation now in hand will be handled in a way that will stamp out the fever from our midst and do it in a way that we will not have its hurtful return again. New Orleans can not be saved the great depression in business and financial loss of this season but if we show ourselves able to meet the yellow fever on the field when it had a month's start of the authorities and when the city was in a bad sanitary condition as to mosquito breeding places, and stamp it out, we have won a victory which doubly assures the great commercial future of the Crescent City.

Most all businesses are at a comparative standstill at this time, except the business of exterminating the mosquito and stamping out the fever, but New Orleans is not long-faced or pessimistic about the outcome. She believes that the yellow fever problem is now being finally solved, and that the solution will be her deliverance from her one mortal enemy—the yellow fever and its consequent quarantine.

Our Baptist churches are mostly on the quiet with the rest of the city, hopefully looking for the light which they believe is just beyond this crisis. Pastor H. M. Crain, of Grace Church, and the writer are the only Baptist pastors in the city at this time. Pastor Merrill, of Valance Street, and Pastor Dobbs, of Coliseum Place, are out on their vacations, and St. Charles Avenue Church has not yet called a pastor.

The existing conditions here will inevitably retard our work some this fall and winter, but with God's help direct and through the Home Board, we hope that the churches will soon rise more courageously and grandly than was ever known in New Orleans.

Pray that all these things may turn out to the furtherance of the Gospel of Jesus Christ in our midst.

For or Against the Bible.

One proof of the divine origin and authority of the Bible is the character of those who accept it and the character of those who reject it. Sometimes when a man says to me, "I believe the Bible is the word of God," I feel like replying: "I am glad that you do. The fact that a man who lives so near God, and knows God so well, believes that he is the author of this book, is a confirmation of my own faith." And when some other men say to me, "I do not believe the Bible is the word of God," I almost feel like replying: "On the whole, I am glad that you do not. The fact that a man who lives so far away from God, and knows so little of God, doubts that the Bible is His word, rather confirms my faith that it is." Of course, it is not meant by this that every man who professes to believe in the Bible is better than every man who doubts it. But this much is meant: Find a man who has entirely surrendered his will to God, who is leading a life of self-renunciation, of devotion to God and his fellow-man, of humility and prayer, and in every instance you will find a man who is fully convinced that the Bible is God's word. An exception to this cannot be found. On the other hand, find a man who denies or continuously doubts that the Bible is the word of God, and in every instance you will find a man who is leading either a life of lust or greed for money, or self-will, or pride. In other words, those who live nearest God and know God best, with absolute unanimity say the Bible is God's word; those who deny it are those who live farthest from Him. Which shall we believe? Suppose a manuscript were found purporting to be by Oliver Wendell Holmes, and there was much discussion and difference of opinion as to whether Oliver Wendell Holmes wrote it or not. But when it was taken to the critics to decide, every one of them who had lived nearest Oliver Wendell Holmes, had known him best, and were most in sympathy with his life and thought, said that it was by him. Those who doubted it were those who had lived farthest from him in life and thought, and knew him least. Which would you believe? This is the exact case with the Bible; those who live nearest to God, who are most in sympathy with His life and thought, who know Him best, with one voice proclaim that the Bible is God's word; those who deny or doubt it are those who live farthest from Him. Which will you believe? But that is not all. The nearer men get to God the stronger becomes their faith that the Bible is the word of God; the more they drift away from God, the more full they become of doubts. This is a common experience, that men who are both skeptics and sinners, by the simple fact of giving up their sins, lose their doubts. Did any one ever know an instance of the opposite sort where a man was a believer and a sinner and by giving up his sins lost his faith. On the other hand instances are of constant occurrence of men who once had a firm and serene faith in the Bible as the word of God who by becoming entangled in sin and worldliness begin also to be filled with doubts. Indeed, my experience of late years with skeptics has led me, when men tell me that they are getting skeptical, to ask them what they have been doing, and a confession to sin often follows a profession of skepticism. Where is the stronghold of the Bible? The pure, happy, loving, holy home. Where is the stronghold of skepticism and infidelity? The saloon the gambling-den, the race-course and the brothel. If a man should go into a saloon and lay a Bible on the bar and call for a glass of whisky, it would occasion wonder and remark; there would be such incongruity in his actions. But if a man should go into a saloon and lay any skeptical or infidel book on the bar and call for a glass of whisky it would excite no comment nor wonder; there would be no incongruity. It would be exactly what men expect. The Bible and whisky do not go well together; infidelity and whisky do go well together.—The Divine Origin of the Bible.—Torrey.

EDITORIAL NOTES—W. B. Crumpton.

Out of Date.

Much of the discussions we hear at our Associations is out of date.

For more than thirty years we have been trying to prove to our people that Missions are scriptural. The case has long been made out and settled beyond controversy in the minds of the working element in our churches.

Now the thing to do is to get the willing-hearted to doing something worthy the great cause, and the movement will gather such momentum in a little while that the devout part of our membership will be won over to the giving side, and the opposition will be shamed into silence.

Doing Nothing

Is our shame. No amount of believing and professing, singing and praying will ever convince anybody that we are earnest missionaries. Coming down with the cash is the only proof that we are in real earnest.

Maybe the majority of the church are opposers. What then? Well, there is no need to get up a row and split the church. Let the willing-hearted adopt the plan of regular, proportionate giving and go at it. The first letter to the Association from that church will be a revelation, and the first you know the non-givers will be bragging about "Our letter" and what "our church gives."

"A Little Leaven Leaveneth the Whole Lump"

Is the old Jewish proverb which the Apostle quoted several times in his letter to the churches. It is true everywhere. Leaven, if it be sound, will surely work, and so will influences good and bad. Here is a sample of the bad.

I visited a church in as fine community as there is in Alabama. They had more than a hundred members. I don't know when I have seen so many bright young people. The farmers are well-to-do; nearly every one owns a nice home.

"Have You a Sunday School?"

I asked a brother, a member of the church and the father of ten children. I never dreamed but the answer would be in the affirmative. Imagine my surprise when he said: "Brother, we are peculiarly situated here. We are all mixed up with the Hardshells and you know they don't believe in Sunday schools." Come to find out the Hardshells had only twelve or fifteen members. The leaven of their opposition, weak as they were, had done its work, not only against the Sunday school, but against the mission cause as well.

Let there be a marshalling of

The Willing-Hearted

Everywhere. If we wait for whole churches to move, the work will be long delayed.

William Carey, with burning words, urged his brethren "to commit themselves that very day" to some plan for giving the gospel to the heathen world. All agreed that "something should be done." And then they adjourned. At the Association he preached his marvelous sermon, Isa. 54:2-3, making the two points: "Expect great things from God; attempt great things for God." The sermon created a profound impression, but nobody proposed to do anything. When they were about to adjourn without action, Carey seized Fuller's hand and said, "Brother Fuller, are we to again separate without doing anything?"

It was a call for the willing-hearted. Later they were organized into the Mission Society, just one dozen of the willing-hearted entering into the agreement. They first solemnly pledged themselves to God and to one another to bear their part to send the gospel to some part of the heathen world. The society was formed, a committee was appointed and

A Subscription Taken.

Amounting to a little more than \$45.50. The climax was reached when the collection was taken. From that very moment something substantial in the way of missions began to appear. Only a little while after the willing-hearted began to send in their contributions and the "treasury began to fill."

Machinery

Is valuable everywhere. Wherever introduced it has always had to fight its way. The graveyards are filled with the remains of the old timers who bitterly opposed the iron plow, when it sought to take the place of the wooden. It has been only a few years since the wooden mould-board gave place to steel. The opposers insisted that the iron would poison the soil.

At every step the railroad has encountered the bitterest opposition. One of the most interesting pictures the writer ever saw was one gotten out by the "McCormick Harvesting Company."—"The Trial of the First Reaping Machine." One character he can never forget: an old fellow, outside the field, his elbow propped against a rail, a most disgusted look on his face and a reap-hook under his arm. I could almost hear him drawl, "Don't yer know, it ain't gwinter work?" The croakers and objectors by their opposition have only served to advertise the improvements they sought to destroy.

The churches of Jesus Christ have been led to despise everything like machinery. Many to this day oppose a baptistry in the church. When the tuning

fork was introduced, there were some who objected, as they do now to organs. Time was when pastors preached for nothing, taking

"Whatever the Brethren Were 'Mind to Give.'"

One old brother I heard of got, for his year's services, a yaller sheep skin, a copperas pants pattern, two pairs of socks and fifty cents in money. By the introduction of a pencil and a piece of paper the pastor's salary began to grow. Now it is no uncommon thing in the country churches for the pastor to get his salary every month, and our city churches, many of them, deposit it in the bank every Monday morning. The increase in our mission contributions comes from

Two Causes:

A growth of missionary zeal, because of increased information about missions; and the introduction of sensible methods.

The Methodists got their name from the fact that they introduced method in their services.

The Baptists have been anti-method people. "Sloshers" would have been a very good name for us, for we have just sloshed along.

Some old Baptist brother said: "The Baptists were the Lord's simpletons." Mind you, this is all in the family. I am talking to our own people about ourselves. We serve notice on others, we will not allow them such liberties.

But

Baptist Machinery

Was the subject, I believe. The reader is asked to study carefully the apportionment and the schedule gotten out by the committee on co-operation.

The machinery is very simple. Twenty-five cents will bring to any church who wishes to try it, the whole scheme complete. We predict for it, wherever tried, complete success. Of course it must be intelligently worked. The most costly machinery, purchased and put under a shelter or carried to the field, will do the work intended. Without the skilled hand to direct it the investment is lost.

Why Not Put Them to Work?

A letter was received by the Secretary from a ten year old boy, who had been made treasurer of his Sunday school. Blessed is that pastor or superintendent or deacon who is planning work for our young people! I sometimes fear we feel that all is done, when they are trained to give or collect money from others. That is the smallest and easiest part of Christian development. Giving may represent work, but it is not work. "To the Work, to the Work," is one of the songs we sing. "We'll Work Till Jesus Comes" is another. There is nothing like personal work. Not the smallest of the benefits is,—it is a public commitment to the young. Not often will you find the young Christian worker out of place. Tempted he will be but he cannot go back on his record publicly made as a worker. Said a father: "They gave my boy something to do. I was so proud of it and it did him a world of good. It is the first time he has been asked to do something for the church."

Thankful for Tracts.

Read the note from Brother Lowrey. When he was sick and confined to his room a package of tracts reached him. What a boon they were to him in his affliction! I am getting letters from all parts of the State thanking me for tracts. I have sent them out by the thousands the people are reading them. How do I get the money to print them? Many thousands are sent to me already printed. Other thousands I have printed. Sometimes a brother or sister gives me a small sum for that purpose; some of my own contributions go that way; sometimes I deliver a lecture and get half the proceeds; nearly all of that goes to the Tract Fund. Hundreds who ought to read these lines are wasting what God has given them on foolish whims and indulgences. Won't some reader do a little mission work and get before them my Tract Fund?

Some New Things.

A brother wrote saying, "I am anxious to know what has been apportioned to us." Actually "anxious" to know what was going to be expected of the Association.

When the committee on apportionment made its report at the Pine Barren Association three pastors arose and protested that the sums named for their churches were too small. What are we coming to? The Kingdom is coming as sure as you live. The Baptists of Alabama are just beginning to realize the blessedness of giving their money to the cause of Christ.

Our Temperance Page

Is worthy of study. The battle is on in dead earnest in Alabama. The forces are lining up and soon we will know where everybody stands. The time is past in this State for men to say:

"Lie there Religion while I take a hand in Politics." We are going to take our religion into the fight with us. The politicians need not be surprised if every preacher in the State takes the stump. The Liquor Devil has had his way long enough. With a large negro vote backed by fraudulent election machinery he has defied the Temperance people to attempt anything. With the negro vote eliminated and

the election laws revised we now have a chance and we are going to be heard from.

The Anti-Saloon League has a platform on which every Temperance worker and every Christian of every denomination can stand. We are going to demand nothing unreasonable. We claim the right to be heard; we demand it and woe betide the politician who refuses our reasonable demand.

There is a great revival of law enforcement sweeping over Alabama. The violators of prohibition laws have had their time. See the report from Perry county of the last court in Marion.

At the Selma Association I heard men talk on this subject, whose voices have never been heard there before. The situation in Lowndes and Dallas is simply desperate. The same is true of Wilcox. Everywhere the sentiment was, "Stand by Judge Miller and our Solicitor and Blind Tigers will be put down."

I heard preachers say, "If I have reason to believe the law is being violated, I will go before the grand jury and report it." Certainly the conditions are desperate where men of God are forced to talk that way. But who will say they ought not to do it? Are they not citizens? Have they not the well being of society on their hearts? Men who have been perjurying themselves and judges and solicitors who have helplessly indulged the perjurers, will alike receive the condemnation of the law and feel the weight of an aroused public opinion.

"For and Against the Bible."

Read "For and Against the Bible" in another column. Unbelief is of the heart and life, not of the head. A man's life is wrong,—he knows it and God knows it. If the Bible is true, he is in a bad fix. Wanting to continue his life, he seeks to make himself believe the Bible is untrue.

Said a very intelligent man to the writer: "I am what they call an agnostic." "Do you know the meaning of the word?" was asked. The Greek is "Ignoramus"; the Latin "Fool." My, how mad he was at the suggestion! He an ignoramus! He would have me know he was not as ignorant as I might suppose. I had only given him the true definition of his own word.

Dr. Mullins, President of Our Seminary.

Seems to have made a fine impression in London. Read what the British Weekly says of his address. A great brain backed by a great heart! Blessed is the young preacher who has the privilege of sitting under his instructions! He and his splendid faculty are preparing for the Southern Baptists a host of consecrated pastors and missionaries whose labors will be felt through the ages.

The Critic.

Was there nothing to criticize in the Congress? Was there ever a meeting in which there was not? Yes critics can find material for the exercise of their talent if they are bent upon criticism. But I am distinctly of the opinion that the need among Baptists now is not so much for criticism as for the constructive spirit. The Congress as a whole was a great success.—E. Y. Mullins in *Religion Herald*.

That is well said. Criticism is the easiest thing a fellow ever did. Try it sometimes when you have no sermon to preach. The sermon will come easy; the delivery will be animated and the most of the congregation will be pleased. They may not know anything about or care anything for the thing criticized but they are certain after hearing the discourse there is something up and the preacher knows what he is talking about. If you want to write something the people will be sure to read sharpen your pencil for critical work. The wisest and best people won't approve either the preaching or the writing but you are out for an audience and you will get it.

Baptists are fast coming out from under the influence of the squint-eyed brother and coming into the larger and better reign of "the constructive spirit."

The Women at Our Associations.

We heartily say, Amen! to every word of the clipping in another column from the Reflector. Frequently we have seen the brethren shake their heads at the unwisdom of it, when the sisters arose to go to the woman's meeting. Many times we have seen all the women out doors, some of them grouped around snuff boxes and never a brother would complain because of their absence. But, when they had the chance to hear a most gifted woman talk to them about vital interests, it was just awful for them to absent themselves from the house. I hope that the brethren will encourage them at every Association to attend these meetings.

"Why Am I a Baptist,"

By Bob Burdette, is good, especially the last part. But we are sorry for any Baptist who is one because of any human being on this earth or in heaven. I doubt not, there are many such; but the preachers ought, as rapidly as possible, convert them into Baptists from principle.

"A Christian Can Go Anywhere"

Is good reading. A Christian daughter asked her Christian father about going to the theatre. His reply was about this. "You are of age now and you can go where you please. When I was responsible for you, I didn't allow you to go. I want to say before you go: I don't think it will improve your father's reputation or your own. When you come back, let me know if you think it did, and maybe I will go too." When the girl returned, she said: "Papa, I quite agree with you."

A young man said: "I see by the paper, a lady friend of yours won a prize at a card party at Tate Springs the other day." And she a prominent Baptist. Yes, Christians can go anywhere and do anything. But—

Attention, Deacons!

Every preacher and deacon ought to read what Dr. Dargan says about the deacon's office and his letter. I know of churches which are in a world of trouble by recognizing every deacon in his official capacity when he brought a letter. The deacons in some churches have become so numerous they call themselves "the board of deacons" and claim the right to direct things. I heard of one of the so-called boards calling in question the right of the Woman's Society to direct its own money. Dr. Broadus is said to have remarked: "Beware of calling the deacons a board."

"The Gospel of the Face."

Gives us a good opportunity to say what we have often felt ought to be said, especially to preachers. Learn to smile, brother. Why not? We can learn to do most anything. Why not learn to do that which adds so much to one's usefulness. "The Usefulness of a Smile" is a good subject to write about. I know some preachers first rate fellows they are; I love them; but the gravestone look they forever wear simply ruins them. In the pulpit on the streets, on the cars, everywhere, they look like they think it sacrilegious to light up the countenance with a smile. They can do it; I have caught them at it, when they were off their guard. I am not talking about making one's self a grinning Jake, with the face forever stretched. Some have said Jesus never smiled. I don't believe a word of it. True it is said, "He was a man of sorrow," but that doesn't mean that no smiles ever played over his noble face. Man of God, learn to smile. You will be happier for it, and you will make others happy.

The Expenses.

Read the extract from the report of the Foreign Mission Board, taken from the minutes of the Southern Baptist Convention, and show it to the fellow who said it took a dollar to pay the expenses of a dime to the missionary. Two things can be said of him: Nobody ever saw him give a dime to foreign missions in all his life; he is certain to say when you read that extract to him: "I don't believe it."

"Have you made your will? For people with little as well as millions. Legal advice imperative—There should be frank and full discussion between husband and wife. Disagreeable surprises sprung on the living by the dead, are of all human experiences maddening."

These were the head lines of a long article in a secular paper. We wish our space would allow us to make liberal quotations. It is an important matter. Every head of family and everyone who possesses property should make a will without delay. Care should be taken that no loop holes be left for a disagreeable law suit.

Those who love Jesus ought to remember him in their wills. The wife, the child, the distant relative, the friend, are all remembered; but the best friend, the one on whom the hope of heaven depends, He that sticketh closer than a brother, who has promised, "I will never leave nor forsake thee," is forgotten. You will soon see him. How can you explain it? He is not here, but he is represented in the boards and institutions, which are holding him up before the lost world.

For a sweet story on this subject, write the State Mission Board, Montgomery, Ala., for "Aunt Melissa's Question," enclosing 10 cents.

Our Secretaries.

The Home Mission Board and the Foreign Mission Board both have splendid young men, who are full of pluck and push, to act as their secretaries, and everybody has a right to expect a grand move forward in the work of these two boards this year.

This clipping is several years old, but it leads us to say something about two of the best men in the denomination.

The Lord certainly directed his people when Wilingham and Gray were put in the positions they hold as corresponding secretaries of the foreign and home boards. They have literally put their lives and families and hopes upon God's altar. A secretary surrenders his home, with all that it means to a loving husband and devoted father. He gives up all personal business, if he has any. Some preachers in the pastorate or in editorial or school work may successfully manage their private affairs—not so a secretary. His field is too broad, its calls too urgent, its demands too exacting. He can hardly hope to return to the pastorate after some years in the secretary's office. Much as he may desire it and long for it, he recognizes that the years of travel and incessant toil have unfitted him for study and

the routine of the pastorate. The churches recognize this too, and are not likely to extend a call to the ex-secretary.

"He is paid for his services." Yes, he is, and he ought to be. If he is efficient, his pay can hardly be too liberal. The denomination which would stint such men in their support, would not be worthy of them. The Baptists of the South, who are giving their money for missions, are proud of their secretaries. Thank God for them, and make no kick against the salaries paid them.

Collirene.

One of the most charming spots in the olden time, in Lowndes county, is another place of great interest to me, which I have had the privilege of visiting in the last few weeks.

The old church, made up of some of the salt of the earth, is without a pastor. A few of the faithful meet and have Sunday school. It was a great joy to preach to them. I missed Uncle Alfred Edwards, so long identified with the church. He was faithful unto death, passing away something over a year ago. A brother said sadly, "His place can never be filled." In the home of his good wife, the preachers are still welcomed as they were in the olden time. I am reminded too of Deacon Lawhorn. I missed him and Marion Traylor of the Selma Association. How we do fade as a leaf.

The Advertiser's Brave Stand.

In another column will be found a short editorial on

"Invading State's Rights."

Where is the Congressman who will win the friendship of all the friends of law and order by championing a bill which will not allow the issuing of Federal license to sell intoxicants in a prohibition county or beat?

Mr. Wasson's Figures

Have been printed in the Alabama Baptist before, but we want the widest reading possible, so we print them again.

Convention Minutes

Can be had at the office of the State Board of Missions by sending postage.

Minutes of Southern Baptist Convention, postage 5c. Minutes of Alabama Baptist Convention, postage 4c.

We reprint in this issue, "Suggestion to Clerks," as there will be 5,000 copies extra of this issue of the paper. Some of the clerks maybe did not read it. Won't the Moderators call their attention to it? We want to add to the letter a P. S.—"Be sure to foot up the column of figures."

We are afraid all the doctors did not read

"The Family Physician."

If the reader agrees with the sentiments there expressed, let him call his physician's attention to it.

TRIP NOTES.—W. B. Crumpton.

It has been a long time since I have written any Trip Notes. The trips have been made all the same but I haven't had time to write them up. But there was so much of interest to me personally in my visit to

The Selma Association

At Pleasant Hill I cannot refrain from saying something about it. It makes no difference about the number of years,—it was a long time ago when my eyes first rested on this old town. Some of the most pleasant recollections of my life cluster about the place. I do not dare to start out on personal reminiscences.

The people of Pleasant Hill have always been hospitable and they fairly outdid themselves on this occasion. The Association was never better entertained. Dr. C. A. Stakely, of Montgomery, went with me. He said: "This place is well named. I never saw a more Pleasant Hill. Every moment of my stay has been delightful." He and the members of the Association had a sort of mutual admiration society. His sermons and addresses on the various topics were greatly appreciated.

Brethren Gross, of Selma, and Hall, of Orrville, were much missed. Brethren J. L. Thompson, pastor of the church, S. J. Catts, who lives here in his childhood home, J. S. Wood and Ross Arnold, with the visiting brethren and some live laymen, made a fine working force. From start to finish the Association was a success.

The Selma Association is not a large body, but, according to their numbers, they give more than any Association in the State. Brother Lewis Johnson was made Moderator and Foster Riggs Clerk.

Black Belt folks have their faults, but they can beat the world entertaining, and they are liberal in their giving for religious work, where the preachers are at all faithful to instruct and lead them. The church at Pleasant Hill is strong financially. The beloved pastor, J. L. Thompson, lives fourteen miles away at Furman. It was sad to me to see how few of the old faces remain.

The old town needs paint to make it reflect the good cheer of the homes that are here. There are some fine business men here and I was surprised that the place was not connected by telephone with the outside world. Expressing my surprise at this, one of them said, "We can't unite on anything here. There are many things we could do for the good of

the community, if we could only unite." He seemed surprised when I told him four-fifths of the small towns in the State were down with the same disease. He had been thinking his the only community afflicted in that way. It is a great pity that such is the case. Unity of action could soon improve things in many places where I go. Growth beyond the limits of a village seems necessary to produce concert of action. But Pleasant Hill, with its churches, good school and hospitable people, is one of the best places in Alabama to live.

Camden

Is the capital of Wilcox county. It is the place of my birth. Many other notable events have occurred there; but none of more interest to me.

The old house where I was born still stands,—so I cannot be very old. In the old Methodist church I answered my first question in the Sunday school: "Who made you?" Maybe in the same house, I was christened, of that I have no recollection. And here in the Town Hall I heard my first Baptist sermon. Rev. Keeder Hawthorne, the father of Rev. J. B. Hawthorne, was the preacher. It seems there was no Baptist house of worship there in those days.

I was a sort of supply for the Baptists here years ago, when I lived on my farm. Brother J. R. G. White is now the pastor, as he is of several other churches in the county. Though the church was a long time pastorless, the young pastor seems to have infused new life into it. I heard many kind things said of him.

Signs of prosperity are to be seen on every hand in the town.

Rock West

Is a fine old country community, in Possum Bend, four miles from Camden. Some of the superb, old mansions of years ago have been burned, but many of them yet stand. The old traditions still remain and the doors swing on easy hinges to welcome the visitor.

The church is pastorless, and the writer was asked to act as pastor pro tem. So many years have intervened since I was a pastor, I fear the duties were performed rather awkwardly. A good field of labor is open in this county and Dallas for some man who wants to preach to some as fine people as the Lord ever made. I suspect he will find a considerable sprinkling of hard cases too, but they will treat him respectfully. The congregations will not be large, the roads are not turn-pikes, the salary will not make him rich, but it is certain, and the prospects for doing good are fine.

The Pine Barren

Is one of our best Associations. It met with Rock West church. Of late it has greatly suffered because of the scarcity of preachers. It is better in that regard now. If the present force can be held and one or two more added, the old time vigor will come back to the body.

Good reports were made generally as to the Mission contributions. Brother J. L. Thompson was made Moderator and R. E. Lambert Clerk.

Here, as at the Selma Association, the question of Temperance elicited the most earnest interest. Conditions are indeed desperate. The wholesale liquor houses at Selma and the dispensary at Camden are getting in their deadly work. If I mistake not the temper of the men who talked and listened at these two Associations, a sentiment is being aroused, which is going to be felt at no distant day. The lengths to which men have gone in violation of the law is shocking to every lover of law and order.

I have known the people about Camden and Rock West for years. I have many warm friends of all denominations among them, but they have the finest faculty for misunderstanding a Baptist preacher, when he touches on doctrinal questions of any people I ever met. Either that is true, or this scribe is unfortunate in expressing himself. Here is a part of the sermon I preached at the Association:

I was belaboring Christian people for not "readjusting their forces to meet new conditions as they arise." I showed that doctors, lawyers, merchants, in fact, all wise business men did not need the exhortation. Business interests compelled them to readjust. But Christian workers sluggishly went on, often with the old, wornout methods and let golden opportunities forever slip, while the devil laughed at their inertness. I held up before the Baptists their opportunity and their responsibilities, especially in the country. In large degree, God had given them the country people of Alabama and would hold them responsible for their religious development. I remarked that the Methodists and Baptists were the most aggressive in their efforts in behalf of the country people. If the efforts of these two denominations should cease, the country, religiously, would soon become a waste, howling wilderness. I said the Presbyterians and Episcopalians were not in it at all, when it comes to country work; that they were short in ministerial force and could not, if they would; that several other small denominations were doing something in the country, but their efforts were directed mainly, to tearing down what the Baptists and Methodists were trying to do.

To my great amazement I learned afterwards, I had given great offense to the Methodists and Presbyterians. That man would be a genius indeed, who could put his finger on a sentence in the sermon that

was not true. In listening to preaching, we are all prone to read into the sermon what was not there. This is especially true, when we have a little prejudice against the speaker to start with. From my heart, I wish

The Presbyterians Would Lay Hold

Of country work in Alabama. Some of their practices and doctrines I do not like; but their work is solid and saving. I cannot say as much for some others. I suppose any sort of religious assembly, where Christ is named, is better than nothing; but I could not be happy over the establishment of a body, calling itself a church, whose chief aim to popular favor was the worldliness of its members; nor could I rejoice over the advent of a people boasting of their soundness, while giving themselves to the abuse of other religionists. We are commanded to "contend earnestly for the faith * * * with all long suffering and doctrine."

Many put the emphasis on "contend" and whip out their swords and go to slashing forgetting the "all long suffering and doctrine."

Not All Baptists.

are free from this fault. In some sections where they are "monarchs of all they survey," having nobody else to fight, they turn on one another. The work of soul saving is forgotten and the messengers of peace become champions of isms and scisms and hair-splitting questions, and traverse the country, like the old time bully, with a chip on his shoulder, daring anyone to knock it off. An Association, afflicted in that way, will report few conversions and nothing given for missions, and later on, if other denominations are alert, the territory will be lost to the Baptists.

Will Hurt Methodism.

The reasonable conclusion is that the removal of the service term will weaken Methodism in public popularity. The great lights of the church will prosper and extend their influence, but it will be done at the expense of the best interests of the church. The chance for advancement has been one of the leading incentives among the humbler members of the ministry and with that incentive gone the church will suffer correspondingly.—Huntsville Mercury.

The clipping from a secular paper about the often discussed question: Shall Methodists abandon the time limit in the pastorate—gives an opportunity for saying something about ministerial ambition for advancement. Methodist preachers are not alone in their desire for advancement. "Advancement" is a dangerous word for a preacher of the gospel. Many a noble fellow, who was useful, in the place where God's providence had placed him, becoming ambitious for "advancement," has wrecked a ministerial life of great promise.

The early disciples were disputing among themselves "who should be greatest" in the coming kingdom, when the Master gave this infallible rule: "If any man desire to be first, he shall be last of all, and servant of all." Faithful service, where you are, brings promotion. Ambition for usefulness is allowable. It is essential to success in the ministry, wherever the field of labor. But that gives no excuse for a consuming desire, on the part of the preacher, for a prominent pulpit or a conspicuous place on programs. Do the work next to you, for the work's sake and from love of the Master, and as certainly as God rules and directs, you will drift to the place he has fitted you for.

Associational Woman's Meeting.

It is earnestly hoped that at every Association that meets in Tennessee this summer, that the women will get together and spend some time in prayer and conference about our mission work. It belongs to the vice-president of the Woman's Missionary Union of each Association to arrange for such a meeting but in case she is unable to do so, will some one else undertake to do it? It is impossible to tell the spiritual uplift that will come from such a gathering, while its value to the mission cause for the future is incalculable.

The women of the Shelby County Association had a splendid meeting. After the Association adjourned, the consecrated vice-president remained for a day, and organized a Woman's Missionary Society in the church. This is one of the results that so frequently follow these meetings. After the meeting, if some one will promptly send a written account of it to the editor of this page, she will gladly see that it appears in these columns. We hope that this will be done.—Baptist and Reflector.

The Tithing Card.

I agree to set apart weekly, at least ONE TENTH of my personal earnings or income as the LORD'S TITHE; and to distribute the same for the support and extension of His cause in the world, to the praise of Jesus Christ, my Lord and Saviour.

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Date..... Address.....

TEMPERANCE.



The Burden Labor Carries.

Facts from Rev. S. E. Wasson, Acting Superintendent of Alabama Anti-Saloon League:

The following is the present situation in Alabama as to the liquor traffic:

By reference to the map which is presented with this article the reader can readily see the entrenchment of the saloon in the center of industrial, financial, and political influence.

There are 604 saloons in the State. They are located in 30 counties.

Mobile county licenses 165 saloons, Jefferson county 164, Montgomery 119. Thus three counties of the State furnish 448 saloons.

The remaining 156 saloons are distributed in twenty-seven counties.

Ninety-nine of these 156 are located in seven counties.

Ten counties in the State represent the greatest strength of the saloons.

The following table will identify the strategy of saloon genius in rooting the business in the finest field for investment, corruption and prostitution of public morals:

| COUNTY | Population. | Registered Voters. | Saloons. |
|------------------|-------------|--------------------|----------|
| Jefferson | 175,000 | 18,740 | 164 |
| Montgomery | 72,047 | 5,011 | 119 |
| Mobile | 60,000 | 7,600 | 165 |
| Dallas | 54,000 | 2,500 | 15 |
| Madison | 43,702 | 4,200 | 19 |
| Calhoun | 38,000 | 4,600 | 10 |
| Lee | 31,500 | 2,400 | 8 |
| Morgan | 30,000 | 4,775 | 13 |
| Etowah | 29,000 | 4,500 | 16 |
| Colbert | 23,000 | 3,800 | 19 |

These ten counties license 547 saloons. And they represent the potent industrial and financial centers of the State.

The politics and policies of Alabama are well-nigh determined by the will of the political leaders from these ten counties. Local privileges affecting moral and commercial valuations have been permitted by "legislative courtesy" from time to time, but general legislation by which the dominance of the liquor influence might be even threatened in these populous and growing centers has been tabled, or effectively smothered.

There are 41 dispensaries in Alabama. These are confined to 24 counties, 9 of which counties have the saloon also.

The following table will be of interest to the student of conditions:

| COUNTY | Population. | Registered Voters. | Dispensaries. | Profit Last Year. |
|------------------|-------------|--------------------|---------------|-------------------|
| Houston | 38,000 | 3,000 | 5 | |
| Tuscaloosa | 33,000 | 3,500 | 1 | \$30,226 |
| Pike | 30,000 | 3,500 | 2 | 12,000 |
| Walker | 25,000 | 4,000 | 4 | 25,000 |
| Limestone | 23,000 | 2,500 | 1 | 4,000 |
| Crenshaw | 20,000 | 3,027 | 2 | 10,000 |
| Bibb | 20,000 | 2,800 | 2 | 15,000 |

These seven counties represent the stronghold of the dispensary sentiment in the State. Each one, or each county, operates under a special act of the legislature. There is no general dispensary statute. The dispensaries of the State each pay the regular State license required for a saloon. In some cases the dispensary is managed by the municipality, and the profits applied as city revenue. In other cases the county and city manage the dispensary jointly and the profits are pro-rated in ration to the funds furnished by them.

A careful examination of "Record No. 10" in the office of the internal revenue collector at Birmingham reveals the fact that there are over 1,500 persons, or firms, in Alabama who secured internal revenue license to retail liquors during the period June 1904 to June 1905.

Remembering that there are only 604 saloons and 41 dispensaries in the State we are confronted with the fact that 850 federal licenses have been issued to parties not securing State and county licenses.

In addition to these there are 500 federal licenses issued for the sale of beer. But there are only about 125 beer saloons in the State. Thus it is at least a suspicious prospect that 375 licenses issued by the federal government to parties in Alabama to sell beer represent so many illegal places of sale.

This is not a speculation. But the records of the internal revenue collector, reports made to me, personally, by the judge of probate, and the auditor's record at Montgomery will verify these facts. No more need be said to prove the invalidity and the viciousness of the so-called "high-license law."

The federal license list, a copy of which I have before me now, shows a correspondingly larger purpose to violate law where saloons are licensed. In the counties where saloons are licensed are located the largest number of persons holding federal license without securing State and county license. In those counties where dispensaries exist are also a large number of federal licenses unaccompanied by State and county license.

In some of the counties where Prohibition is in force not a single federal license has been issued. Those who allege that "Prohibition does not prohibit" will find no comfort when they face these facts. There is but one evident principle in these facts: The saloon begets a disposition to violate law for money.

The Alabama Anti-Saloon League is at present exploiting an educational campaign preparing the people for the local Prohibition issue in the next General Assembly. We propose to present a bill for the consideration of the next General Assembly of Alabama which will be in the nature of a general enrolling act leaving the regulation of the liquor traffic to majority vote of counties, towns, precincts and wards. The passage of the law to be proposed will not disturb Prohibition laws nor will it displace the saloon or dispensary where existing until a majority of the regularly qualified voters of the unit of government shall have voted in favor of a change at an election held for that purpose and no other. This will put the saloon on its merits. It will do the same for the dispensary, and also for the local Prohibition laws. The Democratic party, Democratic candidates, and Democratic voters must acknowledge this as consistent Democratic policy.

That Wet and Dry Map

Is an eye-opener. It shows that Rev. S. E. Wasson, of Decatur, is a painstaking worker. If the full statistics he gathered had been printed with the map it would have shown what an amount of labor he has performed in the interests of the Anti-Saloon League.

The figures as to the number of licenses, State and National, will be a surprise to many. Hundreds are selling without license from the State. It has been going on for years and the State authorities have not caught up with them. These "blind tigers" are not all in the prohibition counties. They thrive in the bar room and dispensary counties as well but nobody notices them. In the cities many of them can be found. If prosecutions do not follow this revelation it will show that the State and County authorities care nothing about the violation of liquor laws. The fact stands out very clear: The liquor dealers are afraid of the federal authorities, but have little or no respect for the State laws or those who are expected to enforce them. The map furnishes food for reflection to temperance people. I doubt if a single county has been won to prohibition since the advent of the dispensary, but most of the dispensary counties were once prohibition.

A glance at the map shows where we stand and what is before us.

There is going to be a "lining up" on this question in Alabama. The motto of the Anti-Saloon League is: "The saloon must go." It ought to have been added, "Likewise the Dispensary." That is what it means, we want to deceive nobody. While we are called the "Anti-Saloon League" we are really "Anti-liquor."

I hope the map will be printed again, accompanied by the mass of information Wasson has gathered. Let every paper in the State favorable to temperance print the map and the figures.—W. B. C.

Great Revival in Perry County.—Many Convicted.

One hundred and twenty-seven true bills were found by the recent Grand Jury of Perry County and convictions followed thick and fast. The fines assessed will pay the expenses of the court. Blind tiggerism there is a thing of the past. The colonels, the majors and the captains are made to suffer—one prominent violator being made to pay \$1,000.00 in costs and fines. None escape with less than \$200 fine. No cases were nol prossed, but were withdrawn and filed, and are to be revived at the request of the solicitor.

Look out for the next term of the Circuit Court of Wilcox! A United States' license is prima facie evidence of liquor selling.

Wilcox has a debt of some \$2,000 only, and it will be wiped out at the next term of the court.

Who says prohibition is a farce? We tip our hats to the grand and petit juries of Perry, and rah for Miller and Thompson!—Wilcox Banner.

Invading State Rights.

There is one invasion of the rights of the State which ought long since to have been remedied. In Alabama and many other States there are local laws forbidding the sale of intoxicating liquors. The State where such laws exist will not issue license and those who go in the face of the law when convicted have to pay the penalty. Any man, however, in any locality in the United States can apply to the Internal Revenue officer and obtain license to sell that which the State law prohibits. In Dallas, Wilcox and some other counties the State authorities are seeking to more rigidly enforce the prohibition laws and find that score upon score of men hold the federal license. This is not right, and a great and rich government like ours, should not be so anxious to obtain money as to do so by upholding men in a business which the State law does not permit. There ought to be a law passed forbidding any Internal Revenue officer from issuing liquor license in any county or town where local law forbids it. We hope some Alabama Congressman will devote himself to such a measure and stand by it until it becomes a law.—Advertiser.

One Unsaved Girl and What She Cost.

Prof. Pellman, of the University of Bonn, has discovered and identified 709 descendants of Ada Jurke, a chronic alcoholic, born 1740 and died 1800. Of the descendants, 7 were convicted of murder, 76 for various other crimes, 144 were professional beggars, 61 sustained by public charity, and 181 were prostitutes. This family has cost the German government \$1,200,000.

Does a Deacon Carry His Office With His Membership?

A brother has asked me to answer this question in the Chronicle. The answer is simple: No church can set officers over another church. The church at Smithburg may dismiss an elder or a deacon to the church at Jonesville, with the statement that the holder of the letter is an elder or deacon; but that statement only makes a new ordination necessary, it does not elect the bearer to office in the receiving church. Every church must by vote elect its own officers; it cannot receive an officer from a sister church. But where one has been ordained elder or deacon by proper authority, it is not necessary to reordain when such an one is elected pastor or deacon in some other church.—E. C. Dargan.

The British Weekly, the leading inter-denominational paper of Great Britain, has this paragraph about Dr. Mullins' address:

"So ended a memorable series of utterances. Their main outcome is this: The Congress has put before the world as representative Baptists men thoroughly in harmony with the methods of modern research, and well equipped to undertake it themselves. Baptists need fear comparison with no other body. To their piety they add courage, and to their courage knowledge. But if in the matter of Biblical study notable utterances were made, what shall we say of Dr. E. Y. Mullins' paper on 'The Trend of Modern Thought'? It was the finest piece of reasoned and compact theological analysis and construction I had ever heard. It is impossible to do anything like justice to it here. I must content myself with brief reference to its conclusions. Dr. Mullins argued that the reconstruction of theology that is coming will be based upon neither rationalism nor naturalism, Deism nor Pantheism. Its starting point will be Christian experience. 'Christ is man's starting point in religion, because He imparts spiritual autonomy to man.' The coming theology for Baptists is to be based upon six axioms, the Baptist ultimates, viz: (1) Theological axiom: The Holy and Loving God has a right to be sovereign. (2) Religious axiom: All men have an equal right to direct access to God. (3) Ecclesiastical axiom: All believers have equal privileges in the church. (4) Moral axiom: To be responsible man must be free. (5) Social axiom: Love your neighbor as yourself. (6) Religio-civic axiom: A free Church in a free State."

Doctrine.—Why Am I a Baptist.

(By Robert J. Burdett.)

Well, by heredity. My Welsh ancestors, through my maternal line, were Baptist preachers in Alt Fawr, County Carmathen, 1640. And there has been an unbroken line of Baptist preachers in the family down to this day. And my father's people were Baptists of old Huguenot stock. If I wanted to be anything other than a Baptist, I couldn't be. I was born one. I might as well try to be like Ralph Rakestraw, "a Russian, Frenchman or a Prussian, or an Italian." I love the Congregationalists and Prussians and the Methodists. I love the Presbyterians and the English. But I was born a Baptist as I was born an American and that settles it.

Moreover, I love the beautiful symbolism of the ordinance of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament which allows for growth, and the changes which must come with increase of light and stature, without periodical revision.

Then I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world, there would nevertheless be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of "advisory boards" in Baptist churches. And I love the Baptist recognition of the right of "private judgment," the liberty of personal opinion. I love the free responsibility of the human soul standing on a level platform face to face with God, with no shadow of pope or bishop, or priest, or man-made creed falling between himself and his Maker. That's why I am a Baptist.—Journal and Messenger.

A Christian Can Go Anywhere.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friend remonstrated with her, she appealed to the old miner who was to act as guide to the party.

"'Can't I wear a white dress down into the mine?' she asked, petulantly.

"'es'm,'" returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

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Field Notes.

W. A. Darden, Some Meetings:—Beginning the 3 of June and continuing for a week the writer assisted Bro. L. H. Haslie in a meeting at Tallassee. Five by baptism two by letter. Here is a great field for work and it is good to know there are some noble workers. A good Sunday school, Ladies' Aid and a B. Y. P. U. are all thriving. When we left here it was with many fond remembrances. The Lord inclined many to have a desire for the Truth the key of all problems.

The B. Y. P. U. showed Faith by Works in that they presented the visitor with a nice suit of clothes. May they be rewarded for such deeds of kindness in many spiritual blessings.

The 25 of July found me with Bro. R. A. Kidd at Tallassee, Talladega county, engaged in a meeting which closed Friday with only two for baptism two by letter. We left here feeling sad because of many whom seemed to have sought after the Lord and yet took no definite stand. We shall labor remembering that it is not in vain. "My Word shall not return unto me void." The precious promise of God's word: "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." May the good people at this place and the writer with their pastor only say: "Thy will be done," ever walk by faith remembering that God gives the increase.

Shiloh people had their meeting the last of July which resulted in thirteen accessions by experience. The meeting lasted eight days in which time the saints rejoiced, yea the angels of Heaven, because of turning of people toward God. Truly here is some of the salt of the earth. Sunday the thirteenth one was "buried with Christ in baptism," as one could not be present when meeting closed.

Bro. Barnett come to see us at Shiloh and we will show you how people in this section like to hear the gospel.

Mt. Sharon is a place long to be remembered for here as no other place one will leave impressed with the religion of the Lord Jesus. Don't understand me to say they have more than others but when people shout unto the Lord because of His goodness and to back of it lives which can not be gainsaid by a wicked world leaves such a testimony that strengthens. My faith was increased. The church received eight additions, half by experience, others by letter.

On Friday the meeting closed in this manner: After the benediction some got happy and shouted unto God, spoke of a better world and exhorted all to be ready then the old hymn "By the Grace of God I Will Meet You." Bro. Barnett your soul would have rejoiced to have seen and felt the power of the gospel as it was among that people. R. A. Kidd is pastor.

A week at Mt. Zion is a treat. Large audiences to preach to and the kindness these good people show can't be surpassed. God blessed this people and added eight by experience one by restoration. Bro. Haslie has served this people for the most of the time the past twenty years and has the highest regards of all.

Following Mt. Zion meeting I went to be with Bro. D. S. Martin in Elmore county. The meeting continued six days. Nine received for baptism. Several of these dated their change of heart during the meeting. This section is a prosperous part of the county and has fine farming land. The people are generous and kind and one regrets to leave a noble people.

I'm thankful to have had the privilege of being in meetings with brethren Hastie, Kidd and Martin for their lives and being associated with the good people they preach to has been a benediction. May these dear brethren and people ever be blessed with the blessings of Him who has given ever good and perfect gift.—W. A. Darden.

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L. M. Stone, Pell City:—On the first Sunday in the month I began a meeting at Coosa Valley church to continue through the week. I had engaged Bro. Glass to come over on Monday and help me. He came in on Tuesday morning and remained through Friday night's services. Our congregations were good from the start and were good to the close. The Lord was with us in the gracious testimony and power of the Holy Spirit. The church was revived and many of the children of God were renewed in the spirit and strengthened in faith and hope. Some penitents were converted that occasioned great rejoicing. Great numbers of young men and boys and women and girls were seekers at the altar during the meeting. I baptized five on Sunday morning, one young lady joining at the water. Four joined by letter at the noon service, one having united by letter before. Ten additions in all. Every one felt that much good was done in many respects. Bro. Glass did earnest feeling and strong preaching. His heart seemed to be in the work and his reliance for results was on the Lord. This was a beautiful feature in his labors in the gospel. My good people enjoyed his being with them, and were drawn close to him in Christian esteem and good will. All the glory be to the Lord our Saviour.

Bro. D. F. Funderberg began a meeting with his church at Ragland the third Sunday. I went over and remained with him to the close, Sunday night last. We had the Holy Spirit present in great power in reviving the church and convicting and converting sinners. This is one of the best little churches in these parts, and it is rapidly coming to the front in all good works. There were several valuable additions during the meeting, and I am sure there will be more at the next regular service. Bro. Funderberg had to disturb the waters in baptizing some who found the Lord in forgiveness. There were some of those "noble women" who helped us in the Lord greatly. What a power God's women are in the church of Jesus Christ! How much comfort and help they are to the pastor he alone knows. Some Methodist brethren whose wives were Baptists stayed our hands and hearts no little. Bro. Funderberg ran over with the Spirit of joy when he saw the Lord in the midst blessing and saving souls. This town enjoys the advantage of having, as leading men, real, active Christian gentlemen. The owner of the mine, and head of the company, Mr. W. A. Brown, and his good wife, are zealous Christian workers—Mr. Brown in the Methodist and his wife in the Baptist church. There are other fine men and their wives, valuable members, whose names I can't mention on account of being so many. They remembered the preacher very generously as a token of appreciation. The sweet seasons of spiritual feasting in the heavenlies we will remember gladly for time to come. The Lord be praised.

B. Y. P. U. program to be rendered Sept. 10th, at Albertville. Subject, Practical Christianity.

1. Leader, Douglas Parker.
 2. Scriptural Reading—James 2:14-26.
 3. Prayer.
 4. Exposition of passage by the leader.
 5. Hymn.
 6. Practical Christianity as shown in Pure Living—Mrs. John Bryant.
 7. Practical Christianity as shown in our deeds—Miss Josye Hearne.
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 9. Solo—Miss Chula Reeves.
 10. Practical Christianity as shown by our unspoken testimony (paper)—Mrs. J. W. Sexton.
 11. Practical Christianity as shown by uncompromising loyalty (paper)—Mr. Tim Chumley.
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- Miss Minnie Scarbro, Mr. Chas. Hearne, Miss Dello Hubbard, Committee.

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THE GREAT IMPORTANCE

Of Individual Effort in the Cause of Missions.

(By Addie Crumpton.)
A Christian girl, fifteen years unable to walk, contributes this for the Mission number of the Alabama Baptist:

My dear co-workers in the vineyard of our Master, I desire to present some thoughts to you upon this subject which should be of great interest to us all; thoughts which have been burning in my heart and clamoring for utterance. With all the earnestness of my entire being would I give them. And, would that I possessed the power to present this with such force and such pathos as to touch a responsive chord in each blood-bought soul present.

How should Christians feel about this work—the cause of missions? We should regard it as the most important work of the church of Christ. The work which He left His followers to do, telling them that He would not return to earth until this commission had been executed.

And what does our tardiness about this work show? A great indifference on our part as to His return, does it not? Christ had a purpose in giving this commission when, and as He did, just before His ascension. Coming thus, may we not say it was His last will and testament. Who would not desire to see the last will of a departed friend complied with? Then how can Christians be as careless about this commission of our dearest and best friend? This, the work of all work which should employ our minds, our hearts and our hands. Our Master has given us the work and we should ever be engaged therein, some way.

Some will say, but this is the work of the church. Well! is not the church composed of individuals? And, if individuals do not work, how will the work of the church progress? We are each one of us members of Christ's body (the church) and each one has a place in this body and a work to perform. Did not the Apostle Paul try and impress this important truth when he uses the members of the body of the physical man as an illustration, saying, the head can not say to the hand or foot, I have no need of thee? He evidently wishes to send home to each heart the importance of individual effort in the work of our Lord, cooperating with Him who is the head of the church. Certainly then it is binding upon each blood-bought soul to have a part in sending the "glad news" into all the world.

Think how often and how abundantly our Father blesses even the most simple individual efforts of His children. An earnest, heart-felt prayer, a loving word of cheer oftentimes seems boundless in its influence for good; and "even a cup of cold water" given kindly for Jesus' sake ever brings a sweet reward. Then, dear sisters, let us not (as some seem prone to do) regard the work of missions as entirely the work of the Home and Foreign Board, or the work of the S. B. C., the State Convention, or even the work of our church, as separate and distinct from us as individuals; but let us consider it rightly, the work of God in which we are all to participate, individually. To do all we possibly can for this one special purpose. Not carelessly give a few cents each Sabbath, which we will never miss, feeling that is all we can spare conveniently,—that our church always contributes liberally,—that our little will not be missed one way or the other,—if we do not give somebody else will, and the work will go on without us just as well. May God help us never to feel that way! Let the love of Christ constrain us to give liberally, to give cheerfully, to make a sacrifice to give, to give until we feel it,—to give even our voice, our hand, our smile, for Jesus' sake and the consideration we have for perishing souls. O may we thus "occupy" ourselves, personally, until the Christ of the redeemed hosts of the world shall return!

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There are no unpleasant effects from MOZLEY'S LEMON ELIXIR, but its action is thoroughly effective. It regulates the Liver, Stomach, Bowels and Kidneys, cures the system of all impurities, but does not gripe or produce the least unpleasantness. MOZLEY'S LEMON ELIXIR, unlike other laxatives, has a most pleasing taste, children even beg for it. 50 cents and \$1.00 per bottle.

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Model Skirt Co.,
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Dr. Broughton, pastor of the Baptist Tabernacle, Atlanta, Ga., has at his Bible Conferences the ablest speakers in this country and Europe. Mr. Tillman, publisher of the Revival Song book, assisted in the singing this year. Dr. Broughton says: "For spiritual singing I know nothing superior to the Revival. I have used it in Sunday schools, evangelistic meetings, and churches, and find young and old readily take to the music."

Order a supply from Charlie D. Tillman, the publisher, Atlanta, Ga., and if not satisfactory your money will be refunded. Sample 25 cts.

NOTICE OF FINAL SETTLEMENT.
The State of Alabama, Jefferson County, Probate Court, 8th day of September, 1905. Estate of Jesse M. Reynolds, deceased. This day came A. L. Reynolds, administrator of the estate of Jesse M. Reynolds, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 5th day of October, 1905, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same, if they think proper.

S. E. GREENE,
Judge of Probate.

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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 S. GILLESPIE,
Clerk and Register.

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If so drop us a card for particulars. We are publishers of the fastest selling Bibles and subscription books on the market, also the great book "Russia and Japan and the War in the Far East." One agent made \$35 in six hours, another \$40. We pay big commissions and give credit.

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MORTGAGE SALE.

UNDER and by virtue of a power of sale contained in a certain mortgage executed by Rebecca Warren and Charlie Warren, her husband, to the Edwards-Reagor Loan & Investment Company, which said mortgage is duly recorded in the office of the judge of probate of Jefferson county, Alabama, in volume No. 174, record of deeds, page No. 135, and which said mortgage, together with the indebtedness secured thereby, has been duly sold, transferred and assigned to the undersigned, George T. Reaves, and whereas default has been made in the payment of the indebtedness secured thereby and the entire amount is due and unpaid, now therefore I, George T. Reaves, assignee of said mortgage, will, on to-wit, Saturday, the 21st day of October, 1905, during the legal hours of sale, at the court house door of said Jefferson county, Alabama, offer for sale to the highest bidder, for cash, the following described real estate to satisfy said mortgage, viz.:

Lots numbers fourteen (14) and fifteen (15), in "J. D. Kirkpatrick's survey," in the southwest quarter of section number twenty, township number seventeen, range number two, west, as shown and designated in the duly recorded plat thereof in volume No. 4, page No. 54, map book, in the office of the judge of probate, Jefferson county, Alabama, and situated in Jefferson county, Alabama.
GEORGE T. REAVES, Assignee of said Mortgage.
D. J. PONCELLER, Attorney for Assignee.

I hope our Father has put it into the heart of each one of us, and all others who profess to be His, to have observed the blessedness of self-denial and prayer, and grant that many of us may have often done without something we have wanted, or needed—we have no need, and should have no want outside God's will for us, to do His bidding!—in order to give to this blessed and thrice-worthy cause. Our work can not be carried on without money; the money needed is in our possession and will we, can we, dare we withhold it, refusing to send the "bread of life" to earth's perishing millions? Who are they that venture to use it to satisfy carnal appetites and fleshly lusts? We will let our God answer. Would that more were said and done to arouse each individual to a fuller sense of duty and impell us all to feel "Woe is me if I send not the Gospel." If I teach not, and live not the Truth! Should every convert thus feel, then would there be more than enough to carry on this grand, unselfish work. We should rejoice with exceeding great joy to be permitted to have a part in this glorious work and the prayer of each and every heart should be:

"Make use of me, my God,
Let me not be forgot,
A broken vessel cast aside,
One whom Thou needest not."

We do not believe God calls man, woman or child to be idlers in His vineyard. And the work of all work which pleases Him is to spread the Gospel and never cease our efforts until His blood-stained banner shall wave over every people of this sin-ridden world,—until every creature has learned that salvation is free. Freely have we received, freely let us give.

Personal responsibility! What a world of meaning encroached in those two words. To the earnest Christian they come, bringing up such thoughts as these: How have we met our responsibilities? We may have been faithful and cumbered about much serving in many things, but how about this special mission? How have we obeyed Christ's last command? Have we hurt the soul of any whom we might have helped to save? Have we by our tardiness, carelessness, and indifference, been a hindrance and caused the loss of souls whom Jesus was willing to save? Our hearts may well be filled with grief, our eyes with tears when we think perhaps we have been negligent and unfaithful, not giving all that we could of time, means, interest, prayers and courage to this work. Doubtless this verse will express the sentiment of many a heart today:

"I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my life
And find my work but just begun."

We often wonder that God has so honored weak humanity as to give us such a holy and important place to fill in His kingdom. Let us be faithful to the trust given us, by always realizing that we are not sufficient for this work without the help He gives; His grace, His strength, His patience and His love. The power of the Holy Spirit rest upon us!

"Small are the offerings we make,
Yet, Thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward—
Not the efforts of one will the Master
Disdainfully cast aside."

Our Lord says: "Behold, I come quickly, and my reward is with me." Is with Him, not of this world. The heathen shall He give us for an inheritance. Radiant soul in glory! Therefore may we determine individually, as never before, to take more interest in study, in work and in prayer for this cause, till we each shall hear our dear Master's thrilling, soul-cheering voice say: "Thou hast been faithful."

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A. J. Preston, Mobile:—My church here very kindly allowed me a month in which to rest and recuperate. They did not even dictate where or how I should spend the time, but just turned me loose to do as I pleased. Oh, my! just think of a fellow being turned loose to do as he pleases for a whole month. The first question to be settled, was "where shall I spend the time?" Well, my heart turned back to the home of my early boyhood, to my aged mother and the grave of my father, so I decided to spend the month with my old friends in Clay County. But how shall I spend the time? Rev. W. M. Garrett, one of the Lord's faithful servants had written me to spend the month assisting him in his meetings, that would have been delightful, but it would have deprived me of spending any time with other brethren who are equally as true and faithful as Brother Garrett. So I decided to divide the time between Brethren W. H. Preston, J. R. Stodghill, S. J. Ingram and W. M. Garrett.

On the 29th of July I arrived at Mt. Moriah church, which is within less than one-fourth of a mile of where I spent the first six years of my life.

It was by this old church that I was set apart to the work of the ministry. Out on the hill near by lies my father and three of my brothers. Oh! the memories of the past which come trooping into my mind as I approached these scenes of by-gone days. I spent a week with my brother, W. H. Preston, and the good people of Mt. Moriah, in a most glorious meeting. My next appointment was with Lineville church, where I had arranged to spend some time with Rev. J. R. Stodghill. Lineville was my first pastorate and it was a source of unspeakable pleasure to be back among my old friends and brethren. But a feeling of sadness crept through my soul as I discovered that some of the boys and girls, who are surely not much older than myself, are beginning to gray, and some of them put on glasses to read. Excuse me, but let me say that we had a good meeting. Bro. Stodghill and his good people had been holding a prayer service every day for a week before I got there, and the Lord graciously answered their prayers.

From Lineville, I went to Pleasant Grove to assist Bro. S. J. Ingram and W. H. Preston. This is a fine country church with a nice new church house 40x60 feet, but it was too small to hold the people. We had a regular old time revival. My next appointment was with Brother Garrett at Ashland, the county seat of Clay County. Ashland has a new railroad and a new bank, and the people are quite busy building a new town right where the old town stood. When I reached Ashland I found that we were right in the midst of Circuit Court, with some murder cases to try. But in spite of all the hindrances we had large congregations and we hope and believe that great good was accomplished.

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