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Baptist Workers' Convention.

The Baptist Workers' Convention held its second session in Nashville, Tenn., beginning Feb. 7. The organization represented all the territory covered by the Southern Baptist Convention.

The following extracts are from the Nashville papers:

FIRST DAY.

Christian Education.

The announcement that Dr. H. B. Carroll, of Waco, Tex., would deliver an address on "Christian Education," drew forth, in spite of the rain, an outpouring of people sufficient to test the seating capacity of the church.

Dr. Carroll is a man of large, powerful physique and patriarchal beard, is known as one of the most eminent divines in the denomination, and his discourse gave him clear title to that distinction.

He began by saying that education had no creative power, but was development. The three parts of a man's nature to be developed were the physical, mental and spiritual. He cited John L. Sullivan as an example of high physical development; Voltaire, the shrewd devil, as an example of the highest mental development; Spurgeon as an example of spiritual development, and Wm. E. Gladstone and Robert E. Lee as high examples of development in all three directions.

Christian education was necessarily confined to denomination and dependent upon denomination for benefit. Now that the public school system was so complete, and so many state universities abounded, the inquiry as to what was the need of denominational schools was pertinent. The objection that religious institutions afforded abundant opportunity for pious frauds was also pertinent. But this objection was offset by the prevalence of political jobs and trickery in state education work. The speaker then entered into a powerful argument against similar institutions of learning because they afforded no development for the spiritual nature. There was no obligation, he said, upon a public school to teach religion, for nowhere in the Constitution of the United States could be found a single reference to Jesus Christ, only a remote reference to a deity, which might be the god of Mahomet, or Buddha, or the true Lord. He showed that the government had on several occasions declined to recognize any binding influence of the Christian religion, maintaining that it was a civil power only. He told of an organization in Baltimore called the Liberal League, which had banded and sworn to remain in existence till the name of God had been blotted from the constitution, and till religious institutions of learning were annihilated.

Higher education, continued Dr. Carroll, was the child of Christianity. The famous universities of Europe had their origin in religion, and had sent forth the apostles of modern times. The reason for Christian education was that a class of laymen in rapport with the ministry was badly needed. Laymen of that description did not come from state universities. Such institutions rather tended to the dwarfing of spiritual tendencies. Anarchists and dynamiters were not ignorant, but usually well educated men who came from secular schools.

MEMORIAL SERVICE.

The evening service was a memorial testimony to two of the most distinguished members of the Baptist ministry, Dr. Basil Manly, of the Southern Baptist Theological Seminary at Louisville, and Rev. Charles Haddon Spurgeon, the great London divine, both of whom died one week ago yesterday at just about the same hour.

The church could not accommodate all the people who desired to attend the services, and a large number were turned away.

DR. FROST'S DISCOURSE.

At 8 o'clock Dr. J. M. Frost, Secretary of the Southern Baptist Sunday-school Publication Board, located in Nashville, was presented to the congregation as the man who had been selected to speak of Dr. Manly.

Dr. Frost's talk occupied only twenty minutes, but it was a gem of sweet, tender pathos. He has been intimately associated with Dr. Manly and his utterances came from a full heart and were peculiarly effective.

"This particular service," began the speaker, "was not in the regular program. Its need was not contemplated. God moves his plans in ways we do not contemplate."

"The denomination had suffered heavily in the past few weeks from death. There was Holmes, of Georgia, Tyree, of Virginia, Harris, of Alabama, Manly, of Kentucky, and Spurgeon, of the world."

These men were all conspicuous, each in his own sphere.

"We are to speak to-night of only two of our departed brethren: I of one, and my distinguished brother, Dr. Carroll, of another."

"Those who deserve eulogy most need it least. Neither Manly nor Spurgeon is in need of eulogy from me or from you. What I shall say will be more in the shape of tribute than an address."

"Dr. Manly came into my life when he was of peculiar importance to me. My father had just gone out of my life and Dr. Manly took his place. Thus through love I am qualified to speak of him. Then, too, I am qualified from position, for no one man in all our denomination has ever done more for the Sunday schools than Basil Manly."

"I am not going to be extravagant, but of all the men I have ever met I

have never found a cleaner character than I have found in my association with him. There is not a man held in more reverence in the South than Basil Manly. My estimate of him is the estimate of all here, who knew him."

"There are some people who, at a distance, appear like mountains, but who, as you approach, dwindle to mole-hills. There are some who grow as you get closer to them. Dr. Manly was one of this last sort."

"He was a Baptist from conviction. One of the things that this world needs is men who are what they are from conviction. Dr. Manly occupied broad-minded views in his relations with other denominations, and was esteemed by them all. It was Dr. Manly who was instrumental in creating the Southern Baptist Theological Seminary at Greenville, S. C., and afterwards with the institution at Louisville. Boyce was there, and Boyce is gone; Williams was there, and Williams has gone; Manly was there and now Manly has gone. Only one is left of the original four, Dr. John A. Broadus, and he is bending beneath the weight of years."

"Take Dr. Manly in whatever way, he was great. He was great in all departments of church work, great as a layman, great as a missionary, great as a preacher. He kept abreast of the times, but clung to his foundation rock. I wish young men would learn some sense from old men such as he."

"But he is gone, and we can only mourn his loss and profit by his example. The severest test of a man's life is whether it will last after he is dead."

"It has been a very difficult thing for me to think of Dr. Manly as dying or as dead. I have heard of Moses standing somewhere on the mountain and of God kissing his forehead, and that poetic thought seems to fit Manly. I dreamed a dream. It was last Sunday night. Several conspicuous figures came into the dream. I saw my father, who died several years ago; I saw John A. Broadus, and I saw the lamented Weston, and then I saw my father shaking hands with the other two. The dream was so realistic that I awoke and on my lips were the words, surely there must be some communion among the dead to night. At that moment Basil Manly and Charles Spurgeon were sweeping into the portals of heaven. Oh! how the ranks are being broken here, and how they are being filled there."

Dr. Carroll's tribute to Spurgeon.

"Last Sunday at Mentone, France, there died the greatest man of modern times. If all the crowned heads of Europe had died that night it would not have been so momentous as the death of this one man. On the earth, yes, but in the universe, no. Those people beyond the grave are like the leaves of the forest and the sands of the sea in their numbers, and they were moved by the death of Spurgeon. With them there is all sincerity, no affectation, no perfunctory sympathy, none of the foibles of human nature. Napoleon's return from Elba, Lafayette's visit to America in 1824, and Washington and Jackson's tour of the states, were all grand events, but it has not entered into the mind of man to conceive the reception Spurgeon met at the gates above. Heaven stooped to meet him. The spiritual children begotten of God through his ministry waited for his coming. The ends of the earth were represented. There was the drunkard saved from the gutter, there the fallen woman, outcast of men, there people from Greenland's icy mountains, Africa's sunny shore and India's coral strand. He sees them absolved from sin, washed and redeemed by the power of God forever, and all through his ministry."

"When again shall the angels shout such another harvest home as greeted this man?"

"He went home like a ship with every sail unfurled and cargoed to the water's edge. And what cloud is this, like the burning incense of a million censurers, that rises from earth and follows him to heaven? It is the blessings of the widows whom he has comforted; those who have been converted under his preaching, and the ministers throughout the world who have been inspired by his words and nerved by his example. See him meet the Master and throw his burden of sheaves at the nail-printed feet of Jesus. What a scene was that in heaven when Spurgeon and Jesus came face to face!"

"Spurgeon is dead and the earth is sorrowful, while heaven is glad. The broadest, tallest oak in the forest of time has fallen, and there is now a bare space where its mighty branches so lately spread. The sweetest and most silvery and far-reaching voice the world ever knew is hushed. The hand whose sickle cut the widest swath in the field of redemption is cold and pulseless. The great heart that beat in sympathy with all mankind is still."

"But while we weep here on earth he wears the triple crown of life and death and glory. A little over forty-two years ago Spurgeon was converted. He did not come into the presence of God and acknowledge that he was somewhat sinful, and admit his willingness to be saved if it suited the divine convenience. He went through the experience of conviction of sin that all true converts must have. I wouldn't give a centime for a Christian who had not undergone such experience."

"In 1854 he became pastor of the largest church in the world, and during that time never preached to an audience so small but that hundreds had to be turned away. Just think of it; preaching in one place for forty years and continually enlarging his

church building without ever getting a place spacious enough to accommodate the crowds."

"Let us look at some of the lessons of his life. Mr. Spurgeon was a result. Take him in his parentage and his childhood and notice the books that he read and the teaching he received. He was absolutely pure in character, and he was without fear. No combination of circumstances ever caused him to stand in awe or to tremble to speak his convictions. He was honest. One of the evidences of this was his estimate of debt. He regarded it as a sin. None of the buildings he caused to be erected were ever used till the last dollar on them had been paid. His style was simplicity itself. There was nothing double-minded about him. Added to this he had a great fund of common sense as was ever housed in the brain of a preacher."

"It was not a revival meeting, but there were no tricks of elocution and no attempt at grace of rhetoric."

"He was not an avuncular man. His benevolence flowed like an unsealed fountain and he never stopped to inquire whether the wolf or the dove slaked its thirst at it any more than God inquires whether the sun shines on the just or the unjust. He was one of the people, and had more points of contact with the masses than any man since the time of the Master."

"He had no use for a spire. What he wanted was a meeting house. He believed that Christ was the foundation of the church and not Chesterfield, and that people came to church, not to be amused as at a theatre, but to get spiritual inspiration."

"The highest lesson of his life, and a lesson which is applicable right here, is that the simple unvarnished religion of Jesus Christ is the most attractive thing ever presented to mortal man. The sensationalist, like a heron, flies high, and his legs are long, but when you shoot him you find there is nothing to him but feathers."

"Some people called Spurgeon the Beecher of England. How can the two names be mentioned in the same breath? He was greater than Martin Luther and could only be compared to the Apostle Paul. There never was such a life but once. O that the Master would send us more such men!"

SECOND DAY.

AFTERNOON.

The exercises of the convention began at 3 o'clock in the afternoon with a prayer meeting, led by the Rev. G. L. Ellis, pastor of the Seventh church, Nashville. It was an interesting and inspiring service.

At 3:45 the discussion of the fraternal subject, "Bible Study," was opened. I. B. Timberlake, of New Albany, Ind., was the first speaker.

"This book is greatly neglected by the masses," he said. "It is the only book that reveals the future. When the sinner is alarmed by the terror of the law it directs him to Christ. Philosophy and science have never given peace to the troubled soul. Ambitions and pleasures fail to comfort. The Bible brings both peace and comfort. It throws open before us the gates of gold. It brings courage, hope and trust. We can exclaim with Paul that when this house is dissolved we have a building with God."

The speaker urged all to take the Bible as the guide of life.

Short, pointed remarks followed. Rev. G. L. Ellis said the Bible was his source of inspiration.

Rev. J. C. Rosamond, of Kaufman, Tex., said: "I have searched everything I could lay my hands on in the preparation of my sermons, but after fourteen years I find that the Bible is worth more than 1,400,000 other books combined. In the Scriptures I can always find a text to suit my want and to fit the needs of the hour."

W. T. Usry, of Rutherford county, Tenn., spoke of the power the Bible had exercised over his life.

J. H. Anderson, of Nashville, said there was one text he always kept before him: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Rev. Wm. Huff, of Belknap, Tenn., pictured the elevating influence of the Bible.

Rev. T. P. Bell, of Richmond, Va., quoted the text, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me, but not to me only, but to all who love his appearing."

Prof. J. M. Bent, of Glasgow, Ky., said that all we could do beyond the grave was character, and the study of the Bible beautified and elevated the character.

Rev. J. P. Giffam, of Watertown, Tenn., eloquently referred to the three pictures presented in the Bible—the creation of man which God was so pleased with that he pronounced it good, the fall of man dark and forbidding, and then the bright picture of redemption.

Rev. A. D. Phillips, of McMinnville, Tenn., said that when he first began the study of the Bible he wished that all the references to faith had been grouped, and all things relating to repentance and all the words of salvation, but he now felt that everything came just exactly right.

B. S. Bryan, of Sharpe, Tenn., said it was the desire of his life to live right, and that the Bible told him just what he wanted.

Dr. G. A. Lofton, of the Central church, Nashville, said: "The Bible is the only book that will never go out of print."

Rev. G. A. Simmons said the divinity of the book was shown in the things left unsaid, things that map would have said. He told of his first and only pastorate, and said the church was divided when he went to

it, and that he found the only means of bringing the factions together was by the influence of the Bible, which he carried into every home and read. "If you want more Pauls you must have more Bereas," concluded Mr. Simmons.

EVENING.

The convention re-assembled at 7:30 o'clock. There was a large audience in attendance.

Mr. Simmons yielded the floor and Dr. W. R. L. Smith, the beloved pastor of the First church, stepped forward. Dr. Smith was brief and pointed and graceful in his remarks.

"This is a very curious meeting," he said. "I don't think my congregation has ever seen anything like it. I have been asked time and again what was the character of it. I doubt whether many could answer that question."

"It is not a revival meeting, but there are too many preachers. And it is not a district association or an executive organization, because we have no business before us at all. We just meet and hear an address on a selected topic and then some other brethren come forward and give us their views. Comprehensively, its objects are the methods of church work and Bible study and missions of all sorts."

"Last spring we received a letter from a brother asking how we here in Nashville. We knew that such a convention had been held in Louisville, but we didn't know anything about its workings. We talked about the matter and wrote the brother that we would like to have the meeting. He then made out the program, selected the topics and men and sent it to us for approval. It was approved and here we are."

"I feel grateful for the inspiring presence of so many brethren. I feel grateful for this sweet music we are having. In behalf of the First church I welcome you all. Emerson says the departure of friends enlarges the heart. In this case the coming of friends has enlarged our hearts."

Mr. Ball was not scheduled to speak last night, but in the unexpected absence of Dr. H. A. Tupper, Jr., he was called on to tell his impressions on the subject, "The church an ally, not a substitute, for Church Service."

He began his remarks by taking issue with the subject. "I don't believe," said he, "that the Sunday school is an ally of the church. What is the Sunday-school for? We don't have it in our Bible, though away back of Christ's birth the idea was advanced."

"Robert Raikes when he began his Sunday-school named it to distinguish it from his day school. Emerson says no longer any need of such distinction, and we ought to call it the Bible school."

"There have been some mistakes about the Sunday school. I have heard some people say it was the church at work. I can't adopt any such idea as that. A church must represent converts, and the Sunday-school has many unconverted. I have heard that it was the nursery to the church. I can't agree with that idea either. Neither can I define it as an ally to the church. It was Washington who said beware of entangling alliances. As I said before, it is a Bible school, operated by the church. It can be made helpful to the church in proportion as the superintendent and the teachers realize the importance of their positions. It can be made helpful in proportion as the pastor develops the different features of the lessons in his short talks after the classes have been heard and the school has re-assembled. I have no sympathy with the pastor who doesn't go to his Sunday school. And it is helpful in proportion as everything centres about Christ."

Dr. J. M. Frost, secretary of the Southern Baptist Publication Board, spoke of the Sunday-school as an ally, not a substitute, for home influence. He said: "The Sunday-school idea has grown immensely and the work also. There are some things, however, which the Sunday-school cannot do. I have heard people sometimes, in talking about the Sunday-school, so magnify the subject that you might think that it took in everything."

"I need not say in this presence that I am heart and soul in the Sunday-school work, but it is not everything. There are some things it cannot do. It cannot be in any sense a substitute for the renewed soul. It is to go out to a lost sinner and bring that sinner to Christ. The very spirit of the church is to go out after lost souls. Are you making money? Devote your wealth to the spread of the gospel. Are you making fame and reputation? Devote your fame and reputation to God's work. Are you engaged in bridling the forces of nature? Devote those forces to disseminating the gospel to every nation. Let our government, when making alliances and treaties with heathen lands, make stipulations in favor of Christian missionaries."

"It has been said that one of the greatest discoveries of the nineteenth century was the discovering of the possibilities of childhood. And we should act in accordance. We should seek to direct these possibilities in the right direction. The best intellects in the land are in our colleges and in our schools engaged in the work of properly fitting youth for the battle of life and for right doing. Youth is the time for impressions. When a rock is in formation a drop of water will make an impression, but after it has formed a million drops of water would have no effect. We should start early to train our children. And right here I feel like stopping and devoting a word or two to the mothers. If you want to make impressions, preach less to the

old and more to the little children. I received a message a short time ago at midnight to go at once to see a man who had been run over by the cars. I responded, and as I watched him with his life ebbing away, he spoke of the wife and children whom he had left only a few hours before. Then his face grew rigid, and he opened his lips and whispered the word, 'Mother.' Oh, these first impressions! They take precedence over all subsequent connections. Why do I mention these things in connection with missions? Because the great question to be taught in everything to-day is missions. A great deal has been said against Woman's Missionary Societies. Well, I know a great deal in their favor. The contributions that they make are nothing in comparison with the other good effects. A woman will take in her home, of what is on her heart, and if she is wrapped up in missionary work she will speak of it in her household and among her children, impressing in their little hearts the great truths of the work. The time of all time to impress missions is in youth. We have tried to impress elders and failed on that line."

"The literature of the Sunday school has a great deal to do with the instruction in missions, and I believe that the men who write for the Sunday-school periodicals should be in close touch with the great missionary ideas and work."

"Matthew T. Yates started out from North Carolina and went to China, and North Carolina furnishes more missionaries than any other state. Do you know the reason of this? The fathers and mothers in North Carolina talked of M. T. Yates, and prayed for M. T. Yates, and the papers wrote about M. T. Yates. As a consequence the youths were fired with a noble desire to emulate the example of the illustrious missionary."

"But there are just as consecrated men at home as in foreign fields. They are holding the ropes while the others go to the bottom. They are training the young minds in missionary ideas."

Some one started the hymn, "Jesus, Lover of My Soul," and the inspiring old air was sung with a regular Baptist zest.

Dr. T. Eaton, of Louisville, was the next speaker. His subject was, "A Better Grade of Libraries in Our Sunday-School Literature." Dr. Eaton is a very rapid talker, and as rapid a thinker. His hearers can't doze and follow him.

Dr. Eaton started off by inquiring "What sort of a grade of libraries have we got now? There are a great many churches without Sunday-schools and a great many Sunday-schools without libraries. So you see observation doesn't give us a very flattering answer to the question."

"I venture the assertion that in the average Sunday-school library that you find you will come across every doctrine. This should be remedied. There is never any work done till there is a demand for it."

"Behind every book sometimes there are good recommendations. Do you know there are men in the penitentiary who have recommendations from preachers?"

"A great many books are called harmless. There is no harm in sand. It does not grow weeds and tares, but what would you think of a farmer who scattered sand broadcast over his land? We don't want to give our children harmless books, but something that will do them good. The barren fig tree which our Master condemned had done no harm."

"Neither should books be put in libraries because there happen to be some good things in them. You wouldn't give your child a poisoned peach, and excuse the act by saying there is more good than poison in the fruit."

"Right thinking is the basis of right action. If I know a thing to be a harm, I won't do it. But if I believe it to be true then it does me harm. Error and evil have more leaven than right. It is easier to impress falsehood than truth. One bad apple in a barrel of good ones will ruin the whole lot. But one good apple in a barrel of bad ones will not make them good. One diseased man may spread contagion throughout a city and country, but one well man in a hospital will have no beneficial effect."

"The apology is made for some books that they are realistic. Because I see a lot of filth, am I to run my hand into it? If I hear that poison has a certain effect on the human system, must I take poison in order to experience that effect? Must we see the world? The prodigal son saw the world, and little good it did him. He found out the habits of swine and learned the flavor of hushers."

"Think of the power of books. Many men have read themselves to ruin in youth. Voltaire is an example. But on the other hand, there are such men as Luther, Wesley, Judson, and others whom I might mention who derived inspiration from reading good books early in life."

"Consider the power of books that has increased in order every since." This calls to mind my own experience. When I became pastor of churches, I introduced a regular system of collections for missions in each church. But the reflex influence of these collections on the givers and on the churches was the highest motive. I had never read much about missionary work, indeed, none at all except what I had seen in the papers. But for a time I was confined to my house and I read Wayland's life of Judson. Like the brother mentioned above, I shed many tears, and from that hour I have been a missionary from love of the work. If our people would read we would have no anti-missionaries, nor missionaries either. "Cook's Voyages,"

present the truths of the Bible. Let us have two volumes of sermons in our Sunday-school libraries—volumes of the best sermons. Then we should have biographies of good men. There is no better study than history and no better history than biography. The stories of the lives of great and good men show us how God developed them for his purposes. A good biography in a library is like a good citizen in a community. In Venice in olden days there was what was called 'The Golden Book of the Republic,' and when a man did a great and noble deed it was recorded in this book, which was open to the public, and served to kindle the fires of ambition and patriotism in youth."

"We should have in our libraries books of devotion, books of benevolence, books of missions and books containing right facts about every day affairs from the religious standpoint."

"We don't want any philosophical treatises. A great many of such works come from Germany, and from such men as Bellhauer. He never wrote except when full of beer. When a man is full of beer he thinks beer and writes beer, and we don't want beer on the front seats of our Sunday-schools."

"The librarian should be the wisest man in the Sunday school. He has an arsenal, a battery, and should fire away at the people in his school. If you have only one first-class man in your Sunday-school, put him in charge of your library. The superintendent ought to be a good man, but he can't be a second class man than the librarian."

Dr. J. B. Gambrell, of Mississippi, arose just after Dr. Eaton had concluded and remarked that he desired to take issue with the speech just a little. "I object," he said, "to those books in which all the goody-goody little boys and good little girls die young."

"It is a good thing," replied Dr. Eaton; "what awful prigs they would be if they grew up!"

"Yes," responded Dr. Gambrell, amid laughter, "but the little boys and girls who read the books don't want to die, and they are apt to get old air was sung with a regular Baptist zest."

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"Behind every book sometimes there are good recommendations. Do you know there are men in the penitentiary who have recommendations from preachers?"

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"A great many books are called harmless. There is no harm in sand. It does not grow weeds and tares, but what would you think of a farmer who scattered sand broadcast over his land? We don't want to give our children harmless books, but something that will do them good. The barren fig tree which our Master condemned had done no harm."

"Neither should books be put in libraries because there happen to be some good things in them. You wouldn't give your child a poisoned peach, and excuse the act by saying there is more good than poison in the fruit."

"Right thinking is the basis of right action. If I know a thing to be a harm, I won't do it. But if I believe it to be true then it does me harm. Error and evil have more leaven than right. It is easier to impress falsehood than truth. One bad apple in a barrel of good ones will ruin the whole lot. But one good apple in a barrel of bad ones will not make them good. One diseased man may spread contagion throughout a city and country, but one well man in a hospital will have no beneficial effect."

"The apology is made for some books that they are realistic. Because I see a lot of filth, am I to run my hand into it? If I hear that poison has a certain effect on the human system, must I take poison in order to experience that effect? Must we see the world? The prodigal son saw the world, and little good it did him. He found out the habits of swine and learned the flavor of hushers."

"Think of the power of books. Many men have read themselves to ruin in youth. Voltaire is an example. But on the other hand, there are such men as Luther, Wesley, Judson, and others whom I might mention who derived inspiration from reading good books early in life."

"Consider the power of books that has increased in order every since." This calls to mind my own experience. When I became pastor of churches, I introduced a regular system of collections for missions in each church. But the reflex influence of these collections on the givers and on the churches was the highest motive. I had never read much about missionary work, indeed, none at all except what I had seen in the papers. But for a time I was confined to my house and I read Wayland's life of Judson. Like the brother mentioned above, I shed many tears, and from that hour I have been a missionary from love of the work. If our people would read we would have no anti-missionaries, nor missionaries either. "Cook's Voyages,"

present the truths of the Bible. Let us have two volumes of sermons in our Sunday-school libraries—volumes of the best sermons. Then we should have biographies of good men. There is no better study than history and no better history than biography. The stories of the lives of great and good men show us how God developed them for his purposes. A good biography in a library is like a good citizen in a community. In Venice in olden days there was what was called 'The Golden Book of the Republic,' and when a man did a great and noble deed it was recorded in this book, which was open to the public, and served to kindle the fires of ambition and patriotism in youth."

Alabama Baptist

Montgomery, Ala., Feb. 26, 1926

Address all correspondence to
BAPTIST CONVENTION,
Montgomery, Ala.

RATES AND INFORMATION.
Subscription price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.00.

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If, proper credit has not been given within two or three weeks from time of payment, notify us at once.

Overseers—Over 100 words in length are charged for at the rate of a regular subscription. Count the words and send the money with the notice.

A year's notice will find it to their interest to write for terms. This paper has a large circulation in Alabama among the colored people.

For First Class Postage—Send to the Alabama Baptist Convention, Montgomery, Ala. (C. W. Hays, J. C. Pope and J. M. Dewberry). Everything printed from an envelope to a first-class book, newspaper or magazine. Price list sent on demand.

Rev. Falker will not bow to the pope, the pope bows to France, and says: "The church will place itself in accord with the French Republic, as it has done in the United States."

"Kind Words" and "The Child's Gem" comes to us this month fresh and fair. Dr. Frost in meeting the expectation of his friends, and is putting new life into the old. The new series of "Kind Words" and "The Child's Gem" is being published to support the Sunday school, but because it is meritorious.

The Alabama Beacon warns young ladies against serving punch at their entertainments. Drunkenness is increasing faster and faster year by year, and women are the greatest sufferers from the curse. Yet, some, as "society belles," are serving brandies and the needs of ruin at their own expense by and by. Beware of the wine cup and the punch bowl.

The following rule was adopted by the Masonic grand bodies of Mississippi in Vicksburg on February 12th: "It shall be an offense against Masonry for any Mason not now engaged to hereafter engage in, or for any Mason now so engaged to continue in the selling of intoxicating liquors to be used as a beverage after the first day of January next, and the penalty thereof shall be expulsion."

The Baptist Leader, the organ of the colored Baptists of Alabama, says: "These broken down preachers among the Baptist churches are more trouble than one hundred hypocrites." That sounds very much like what we hear about some folks among the white churches. No more troublemaker character exists than the preacher who himself has fallen in the work. He is busy criticizing his pastor, and encouraging everybody else to talk about him.

It is not often that the writer is privileged to enjoy a visit like the one recently made to Bro. P. M. Callaway, of Newton. We spent the night under his roof, and found him full of enthusiasm for everything that pertains to the advancement of Christ's cause. His conversation abounded in incidents touching the work in Alabama in years gone by. He may soon give our readers some reminiscences of those days. Every morning he spends a minute in singing from "Masters' Songs."

Such lives as his are a benediction to the people about them.

CHARLES BROS., bankers and real estate agents, of Montgomery, who suspended in August last, will continue business in a few days. This is indeed cause for congratulation by many friends of these brethren. The real estate business will be resumed and possibly their banking department will be under good headway in a few months. They will pay up all claims and deposits, dollar for dollar. The firm name will be changed to Chandler & Jones, Mr. T. L. Jones purchasing the interest of Mr. W. T. Chandler.

In this connection we predict a successful career for the Farley National Bank, which preceded Chandler Bros. a few days both in suspension and resumption of business. The officers of these banks are among Montgomery's best and most active business men. The suspension of these banks was occasioned by the exceedingly close money stringency last summer.

They have our heartiest congratulations and best wishes for the future.

A brother writes that he has two objections to the Alabama Baptist, namely:

1. "The small print on the editor's page. It was not so when I first took it. Old men can't read it of nights."
2. "The unreasonable amount of notices of the A. B. P.'s works. Every copy has three of these notices, hence it comes a tax on me."

We desire to inform the brother that the "small print" means twice as much as the matter as formerly, and we give this extra reading for the same subscription price. The man who reads doesn't care to put improvements on a horse he lives in without some promise of return of at least some of his savings; and to change the form of the paper and its dress, making the paper larger and the type clearer, would necessitate a large outlay of money for machinery, with no hope nor promise of return.

As to the "unreasonable amount of notices," etc., the brother, if he is in the judge, all clear, is certainly in legitimate religious publications. If three notices are too many for him to read, why, then, let him read two; if two, then one; if one, then none. A man is usually prejudiced because he wills it so and is determined to have it so. A good thing is a good thing, no matter what section of the country it comes from. We are sorry the brother's patience has been "laxed." So has ours late. We extend sympathy. Let us all pray for a week, and say: if we are not better, let our Lord and Father do better.

To Barry Friend of Dr. J. J. Dewberry, it has been suggested as a mark of appreciation and affection for this faithful man of God, who did so much for Alabama, and laid down his life on this difficult field, that a "memorial window" be put in the South-side church. It is suggested that an appropriate figure be placed on the window glass. How many of his old friends will aid in the matter? Of course, the church belongs to the main thoroughfare of a great city, this memorial will be more seen than in some other place. The window will be made plain or beautiful and handsome in proportion to the amount sent in. Send the money to W. B. Alexander, Treasurer, 202 Ave. F, Bessemer, will you not give at least one dollar and fifty cents to preserve the memory of our beloved brother? These memorial should not cost less than three hundred dollars.

In flying from trouble we usually fly too low.

BAPTIST CONVENTION

Montgomery, Ala., Feb. 26, 1926

Devotional exercises were conducted by Bro. W. J. Elliott. After prayer by several brethren, a number of spiritual songs were sung.

Bro. Falker was for the third time, elected president, and the writer, secretary, of the Congress.

Bro. D. M. Ramsey, of Tusculum, read a thoughtful paper on "The Census of the Authority of the Scriptures as the Supreme Rule of Faith and Practice." We hope an early day to publish the address in these columns.

The program provided for a general discussion on all subjects, but the unanimous opinion was that Bro. Ramsey left no gaps down.

Dr. J. C. Cleveland, of New York, read a paper on "The Bible in the Home." He professed his address by saying that what he should speak of was not a reference to the public or state schools, but he was especially speaking of Christian schools and colleges. He argued for, not simply the reading of a passage of Scripture daily, but the study of the Bible, just as other books are studied. His position, in brief, was that no college had a right to call itself a Christian institution unless it taught the Bible. Just such a paper has never been published before, and we are sure that it will prove the means of forming a better opinion of the Bible, both male and female, to put Bible study in the regular college curriculum. If a vote had been taken, it would have been unanimous that the speaker was right.

Bro. W. E. Lloyd thinks it hard to justify the necessity for Christian colleges now, unless they do teach the Word of God.

Prof. Macon believes we are surrendering our privileges by failing to teach the Bible in our schools.

Afternoon.
"Devotion to Christ as a Principle of Life" was to have been discussed by Brother Lawrence, of Marion, but he was not present. We were, however, favored with timely words from several brethren, showing that the word was worthless unless devotion to Christ underlay all. Faith in, and devotion to, a personal Christ was the source of all true piety. This one principle binds Baptist churches of the world together, so that they are the wonder of all who think of them.

"The Present Relations of Science and Religion" was intelligently presented by Prof. G. W. Macon, of Howard College. He is one of our most devoted Christian men, as well as one of the closest thinkers and most profound thinkers of the land. His position was, that there could be no conflict between true science and religion. Year by year science is bringing men to see more and more the harmony between the word and works of God. The present forms of infidelity, skepticism, agnosticism, etc., are but parts of and other forms of some old error whose propagators were themselves not satisfied with their positions. A noticeable fact about all men who have abandoned the teaching of the Bible and become wandering stars and the boys of infidelity, is that they studied science more than they did their Bibles, and thought more of the theories of men than the truths of God. We feel sure that Bro. Macon will favor our readers with a couple of articles along this line.

"How to Make the Congress More Effective" was Bro. W. B. Crampton's theme. He estimates very highly the advantages gained by having our preachers frequently meet together. The Congress can be made more useful if more of our brethren would attend. Think, perhaps, they would be more useful if we could meet where larger congregations assemble, and, above all, where they could have dinner on the ground.

Bro. French, of Talladega, delivered a good sermon, taking as a text Daniel 4:12, "Many shall run to and fro, and knowledge shall be increased." The preacher paid a glowing tribute to the rapid diffusion of knowledge in all lands, and especially the efforts being made to cover the world with the knowledge of the Redeemer. All who heard this discourse were encouraged to go forward more bravely.

Bro. Cleveland conducted the devotional exercises. In the absence of Dr. Eager, Bro. Roby was appointed to discuss "Missions from the Vantage Ground of a Century." He, with other speakers, reviewed the origin of modern missions, the difficulties under which early missionaries labored, and now the open gates, the languages reduced to a system, the treaties insuring peace and protection, the call of the heathen and the subject of men and women to go. The subject consumed all the morning hour.

Bro. John P. Purser led in discussing "How to Conduct a Centenary Mass Meeting." Several brethren took part in this subject. The greatest need of the Holy Spirit's presence was emphasized.

Bro. Falker led in speaking of the duty of each age in preserving a denominational history. This is a subject all people think too lightly of.

Rev. W. B. Harris, pastor of Adams Street church, Montgomery, preached to an attentive audience.

The people of Opelika were exceedingly kind in their entertainment of the visitors, and regretted that more were not present.

INDIAN EDUCATION.
The present time is considered "a crisis in the cause of Indian Education."

It is now proposed to "cut down the Indian appropriation bill" one million dollars, on the ground that the Indian is not worth saving, because the experiment of saving him has cost so an immense amount of money, and especially in Indian schools, which have only made all Indians worse who have gone back from the schools to the reservations.

We haven't the remotest idea but that every such charge can be repelled by the presentation of facts by those who have had experience in the training of Indians. The records of all schools show that the Indian pupils do study, and, taking into consideration the discouragements that have so thickly abounded them, the remarkable part of it all is, that the Indian does so well.

From Hampton Institute comes the following:

On the record which we keep and change from year to year, we grade these returned students according to the record they make and the influence they exert, whether excellent, good, fair, or bad, and in this way make a very just estimate of their real value.

The records of the Hampton Institute show that the students who have been trained here have been successful in their careers, and have been able to do much for their people.

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Up to the time of going to press the report from the "Birmingham Churches" had not come to hand. Please send on Monday, brethren. We go to press Tuesday afternoon, so as to get papers to subscribers by Thursday.

The State Mission Board is badly in need of funds. Let every church and Sunday school send a contribution to Bro. Crayton. Our missionaries are in need of the salaries and there are no funds to meet the demands. Will the churches let their voices be heard? We hope not.

Five dollars will pay for the ALABAMA Baptist for three years. Quite a number accept these terms, and hear no more "notices," "circulars," and "duns" for length of time. In the meantime everything goes along smoothly and peacefully—and we "keep up with the procession."

The Alexander City Outlook is a new paper, which takes the place of the York County News. It is an old Howard County paper. It is an old Howard County paper. It is an old Howard County paper.

R. M. Hunter, Jasper: All three of churches, with the citizens of this town, had a mass meeting, in which they petitioned the United States Congress to legislate against the opening of the Columbian Exposition on Sunday. Would it not have a telling effect if all our towns and churches were to send up a similar petition?

A prohibitionist in the name of O. B. Williamson was shot and killed by G. W. "Whiskey" at Warren, last week. The sheriff wrote from Jasper saying: "My men shot the prohibitionist because he was a rat." The town and just been carried for prohibition in that day and night, and Mr. Williamson was a prominent leader in the fight.

P. T. Hale: I was from the "Central Committee's" column, an effort is being made to educate some Cuban girls. This strikes me as a good work. What would be the influence for good to have some of our Baptist Cuban girls educated at the poorest Indian and sent back home as teachers? This matter should appeal especially to the Baptist young ladies of Alabama. Try what you can, and write the Central Committee.

The new whiskey law in Mississippi contains this important item: "No minor shall be permitted to enter and remain in any saloon." The same restrictions, license fees, etc., are placed on those who sell the drink. A violation of the law means a fine of from \$25 to \$500 and imprisonment from one to six months, in the discretion of the court, but offenders must be both fined and imprisoned.

Mr. F. L. Lloyd ("Rufus Sanders") is a candidate for the legislature from Montgomery county. He is an excellent young man, of clean character, pleasing manners, and good address. For several years he was city editor of the Advertiser, and a good paper man he was. He is genial and sociable and takes an interest in the improvement of his country. The handsome thing for his friends to do is to elect "Rufus Sanders" in the lower house.

L. D. Bass, Florence, Feb. 10: Any vacant church in Alabama desiring a pastor, I would like to suggest to them the propriety of inviting Rev. Daniel Wilshire to visit them. Bro. Wilshire has been laboring under the British Society, in the Alabama Mission. He has resigned his position and is now in New Jersey. He desires a pastoral in the south. From my knowledge of him, I believe he would make an acceptable pastor. He would not object to three or four country churches grouped together.

Splendid nominations were those of brethren Mendor and Steele, of Marengo county re-nominates for the lower house. Mendor and Steele, two of the most popular and useful members of the last house. It is gratifying to note that the good men are offering and are being sent to the General Assembly from all the counties, which is exceedingly gratifying. There will be much important work for the coming assembly to do, and wise, experienced heads will be needed.

Rev. F. T. Hale, of Birmingham, Ala., delivered an address on "The Mistakes of the Critics." He assigned a certain class of critics for their unjust criticism of the Bible. He said that all reverent investigation as to the claims and contents of the Bible were welcome. He did not object to critical literary and historical tests to which no other ancient documents were subjected, but said it should be in a reverent and teachable spirit. Some of these critics of the new school had professed to find out things about the Old Testament which would make the wisest Jews open their eyes with amazement.

Dr. Hale's address was also on the subject of the "Mistakes of the Critics." He assigned a certain class of critics for their unjust criticism of the Bible. He said that all reverent investigation as to the claims and contents of the Bible were welcome. He did not object to critical literary and historical tests to which no other ancient documents were subjected, but said it should be in a reverent and teachable spirit. Some of these critics of the new school had professed to find out things about the Old Testament which would make the wisest Jews open their eyes with amazement.

The writer's home at Opelika was with Mr. Frederick. We counted ourselves happy to enjoy the hospitality of that home. Many of the brethren who have been accustomed to attend Congress were not present at the last session. Every preacher should go.

Read every word of the Baptist Workers' Convention. You can't afford to overlook it. Keep up with our leaders and fall in line with the work.

Bro. McAla has been another letter to the pastor.

