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Frank Willis Barnett, Editor

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INTERESTING PARAGRAPHS.

Dr. Harper has decided to resign the presidency of the University of Chicago. He has given up his classes in the theological school.

Collections have been poor during August and we hope brethren who owe the paper will forward dues at once or arrange to pay up at the association.

Time of meeting of Covington County Association should be Oct. 11th instead of 20th. The name has been changed back to Zion.—W. B. Crumpton, Mod.

Dr. Frank K. Sanders, formerly dean of the Divinity School of Yale University, has entered upon his new work as secretary of the Congregational Sunday School and Publishing Society.

Rev. J. L. McKenney recently closed a meeting at Pine Grove in which five were received for baptism. The church was greatly revived. Brother McKenney is thoroughly aroused and purposes to do some aggressive work.

I noticed in your list of Associations you have the Cherokee County to meet with Leesburg. Please correct this. It meets with Shady Grove church, four miles from Leesburg. I cordially invite you to be present at the meeting. Shady Grove is my home church and is in a good community.—H. W. Roberts.

Rev. O. E. Comstock, pastor of the Furnace Hill Baptist church, Sheffield, is trying to raise funds to pay for the church building and is sending out a pamphlet, "Tried and Proved Recipes of How to Make Yeast and Bread for 2 dimes or 20 cents in stamps." It is a good cause and the recipes are worth the price. We hope many will send for the pamphlet.

An army medical report shows a startling amount of sickness in the British army. In a total of 242,200 men there were 184,000 hospital admissions during the year, and this in a time of peace. Each soldier averaged 22 days lost time on account of sickness. This looks particularly unfavorable in comparison with the high order of hygiene maintained in the Japanese army.

John Alexander Dowie, who has secured from the Mexican government a 2,000,000-acre land grant, says he will build there 7 cities, the chief of which will be called Eden. So far as possible he will set up a code of laws for the regulation of the cities and colony. Among the things to be ruled out are hogs, mules, oysters and intoxicants. Hogs and oysters, he says, are scavengers, whisky is bad for any country, and the mule is "an evil nonentity."

Please announce in your paper that the Clark County Baptist Association will convene with the Grove Hill Baptist church, Tuesday, Sept. 26th, and that we are very anxious to have with us the representatives of our various denominational interests. The nearest railway station is Whatley, Ala., and it is very important that the visiting brethren notify W. Z. Rogers, Grove Hill, Ala., when they will arrive, and they will be met promptly. The station is six miles from the church. We sincerely hope you can be with us, Brother Editor.—G. L. Yates.

The September "Arena" contains a number of papers of special importance and interest because of their timeliness and the ability displayed in the handling of the subjects discussed. Among the principal contents we mention the following: "Direct Legislation: The Chief Objections Examined," by Judge C. S. Lobinger; "Frank F. Stone: California's Most Gifted Sculptor," by the Editor (this paper is illustrated by a number of fine half-tone reproductions of photographs of Mr. Stone's work); "Birds and Bird Interpreters," by Dr. Charles C. Abbott; "Dominant Trusts and Corporations," by the Hon. J. Warner Mills; "Tainted Money and the Church," by the Rev. George F. Pentecost, D. D.; "The Struggle of Autocracy with Democracy at the Opening of the Twentieth Century," by E. P. Powell; "Dependent Children and the State," by Solomon Schindler, Superintendent of the Leopold Morse Home for Orphan Hebrew Children; and "Popular Education in the Rural Districts of the Supreme Need of the South," by Dr. Agnes V. Kelley. "The Arena" is especially attractive to persons who desire to keep abreast of the times.



REV. W. C. AVANT.

A Beloved Servant of God, Who Numbers His Friends by the Hundreds.

The Y. M. C. A. of New York City has a new gift, in the shape of a schooner, which will be used as a training school for members who wish to learn to be sailors.

The Foreign Mission Journal is published at Richmond, Va., and the price is only 35 cents per year. Send in your subscriptions. The August issue was a glorious one.

The president has issued orders for the board of consulting engineers of the Panama canal to hold its first meeting at Washington, September 1. The British, German, French and Dutch governments have each named a member of this board, and the consulting engineer of the Suez canal is also on it. This board is expected to review the canal plan and make recommendations.

The recent death of Dr. William D. Pettus at Rep. on August 13th, carried sadness into many homes in Madison County. He was a devoted husband, a kind father, a true citizen, a brave soldier, and a beloved physician and consecrated Christian. We extend to the bereaved family our heartfelt sympathies.

The Swedish Riksdag, which met in special session June 20th, adopted a bill framed by the council of state, and personally urged by King Oscar, providing for the orderly and peaceable dissolution of the union with Norway. The bill empowers the king and council of state to grant the wish of Norway for the dissolution of the union, but aims to preserve friendly relations between the two countries.

We extend to Brother and Sister Shelton our tenderest sympathy. The Southern says: "The dead body of the little infant son of Rev. and Mrs. John Bass Shelton, was shipped to Montgomery, Ala., Sunday morning for interment. During Sunday telegrams of sympathy and a stream of sympathizing friends poured into their home, which is greatly appreciated by the bereaved ones. The child, which did not live to see the sunrise, had it lived, would have borne the name of its father through life. But a higher power had ordered otherwise. Owing to Mrs. Shelton's serious condition, no services of any nature were held at the Baptist church during the day. Though her condition is yet such as to cause anxiety, yet she is doing as well as could be expected under the circumstances."

INTERESTING PARAGRAPHS.

I am in Kentucky on my vacation to stay until Sept. 15th.—Robert H. Tandy, Carrollton, Ky.

The traveling expenses of royalty are terrible. Queen Victoria's last visit to Ireland is said to have cost £120,000, just half the sum which it cost the Czar to spend five days in Paris. The Shah does not move out of his own land under half a million pounds a time; that apart from his purchases.

The Texas Baptist Standard says: "Do not send us for publication resolutions adopted by your church concerning the retiring pastor. These resolutions we never print. If we should print all of them and encourage the passing of them, the paper would have room for nothing else. We have never been able to see any use for them, anyway."

Rev. J. W. Willis, of Alabama, has accepted the pastorate of the Rock Hill Baptist church, and will enter upon his work the second Sunday in September. He visited Rock Hill a few weeks ago and made a fine impression. We welcome Bro. Willis to the State. He comes to a most important field and pleasant pastorate. Bro. Willis will receive a cordial welcome to Rock Hill and the State.—Baptist Courier.

The two State Boards of Oklahoma and Indian Territory held a joint meeting in Oklahoma City, July 6, and adopted for the next session of both conventions to convene in Oklahoma City Sept. 26, '05. They also recommended that these two conventions wind up their business and that a new convention be organized of the messengers of these two conventions, so that there will be only one convention for the two territories.

Brother J. J. Hurt, of the Advance, passed through the city this week on his way back home from Virginia, where he had been called by the illness of his father. This highly honored father in Israel passed away recently at the old home after having seen his children rise to great usefulness in the Kingdom of God. Brother J. J. is making for himself a large place in the work in Alabama.—Ex.

A feature of the American illustrated Magazine for September is a series of photographs taken above the clouds and showing scenes undreamed of by most travelers. The cloud masses with mountain peaks thrust above them like islands give the appearance for all the world of a sea scene. One of the photographs, taken at daybreak, 14,000 feet above the sea level, might well illustrate the dawn of creation as told in the first chapter of Genesis.

It is too good I must tell you I've bin doing som mission work this year goin once a month in the wilderness of cedar creek where God was not none and last Sunday God Blessed his People we had a glorious meeting Baptizing 8 on Sundy and orginizing a church leaving it with 18 members strong it Reminded me of the time of John on Jordan Banks Entering the city of Jerusalem and Peopling the wilderness God Bless his People and his cause and you for your great work—W. E. Bradley, Oak Grove, Aug. 21st, '05.

Four boys of this place attended Howard College last session. None of the four used tobacco in any form. Fond parents take this for what it is worth. When deciding on the school for your dear boy, be sure to think of moral influences. As does the Alabama Baptist, so does Howard naturally and rightfully look to the Baptists of Alabama for patronage and support. Baptist fathers, act well your part for in doing your duty you help, unconsciously but mightily, in getting others to do theirs.—Howard's friend, H. T. Crumpton, Russellville, Ala.

In this associational period, as in almost any other period, the religious newspaper is a necessity. Those who read its pages are those who are most intelligent in religious work. There is little hope for soul power for the church or brother who will not read. They grow less and less all the time. If he cares no more for God's "Kingdom come" than to pass by the events that are taking place, then to him it is not coming very fast. Nothing makes it so easy to know all these things as the religious paper. It gives fresh from the field an account of all that is going on so that any brother or sister may know if they will. Why not all read more closely about and attend more fully upon our associational meetings.—Selected.

Will The Russian Church Be Freed From The Bureaucracy?

Frank Willis Barnett.

My apology for compiling and writing this story of Sergius de Witte is not that at present he looms big on the world's horizon, not even because he is the peace plenipotentiary of the Czar, but because he is credited with being the great power at work in Russia, combating M. Pobiedonstzec, the Grand Inquisitor, by trying to give his people religious reforms, for the most welcome of all the concessions emanating from the throne was that which Nicholas II. bestowed upon his subjects on Easter. Inspired and drafted by M. Witte it was spoken of as liberty of conscience, but has turned out to be nothing more than religious toleration. The head of the Holy Synod, M. Pobiedonstzef, is alarmed at the exodus of Christian men and women from the Greek Church, and in spite of the fact that the Czar had authorized his Orthodox subjects to leave the State Church with impunity if their conscience prompt them. His bureaucrats nullified this right, while appearing to respect it.

It seems as though religious toleration were meant merely to look well on paper, like the eighty-odd volumes of Russian laws and so much else in Muscovy. It has not formally been rejected by the bureaucrats, but only postponed sine die. DeWitte's efforts should be read in connection with the story of Baron Uixkiull.

DeWitte—DeWett.

A curious story comes from St. Petersburg telling how more than two thousand years ago two brothers Jan and Cornelius De Witt—who ranked as statesmen and who had made themselves unpopular by opposing the house of Orange, were murdered by a mob in The Hague. Their families were compelled to scatter and settle in foreign lands. One branch went to South Africa, as the British troops found to their cost when they met Christian De Wet, the great Boer General.

It may easily be surmised that other members emigrated to Russia where Peter the Great was especially cordial to Dutchmen for their learning and general ability to do things. Sergius De Wet, the great Russian statesman who is to head Russia's peace commission in America, is of Dutch extraction. Whether he is of the same stock as the Boer farmer is not known, but it seems probable from the following extracts from sketches of the two men.

Sergius De Witte.

Tall of stature, heavy in build, stiff in deportment, cold in manner and unpolished in address, slow to speak but prompt to act, devoid of personal attractions, he would fail to attract attention in a crowd. But he has the gift to bring all the power of his mind and the force of his will to bear upon the task in hand. A Dutchman by extraction, he has his own method of reasoning. He is the embodiment of common sense—raised to the highest Russian power.

Christian De Wet.

If he were to appear upon the streets of any city he would attract no attention. He is six feet high with black hair and beard, heavy in feature and build, slow of speech, but quick to act, and of enormous powers of endurance and concentration. Of Dutch ancestry, he embodies the characteristics of his people developed to the highest possible point.

If these two men are of the stock of Holland, separated by more than two centuries and influenced by different environment, one a Boer ranchman and the other a Russian diplomat, the persistence of family mental and physical characteristics is important to science. If they are not of one stock, the similarity of name, appearance and characteristics is an interesting coincidence.

A Railroad Man.

Mr. Witte, who comes of old Dutch stock, is now in his 57th year. Born the son of a poor tradesman at Tiflis, Witte began life as a railroad clerk, who also performed the functions of porter. He has been a railroad man all his life and it is in railroad service that he sees a large feature of his country's future prosperity. In the war with Turkey, in 1878, Russia's military communications were in a terrible condition, and it was Witte who, having risen steadily from his provincial position to one of national import, brought order out of chaos and did more than any one civilian to bring victory to Russia. Promotion came swiftly. He was successively director and administrator of a number of important railway systems, wrote a number of volumes on railway administration, and prepared the first statute of Russian railways. Finally, as minister of ways and communications (a post to which he was appointed in 1892), Mr. Witte was able to introduce a finely organized system into all Russian railways and convert many of them from liabilities to assets.

Witte not only presided over the first conception of the great Siberian Railroad, but it was he who, as Finance Minister, paid for practically every mile of the permanent way, which stretches for so many thousand miles around the girdle of the globe. He not only paid for it, but paid for it out of earnings and savings, so that it left his hands as a practically



M. WITTE.

clear investment, an asset of the first importance to the national exchequer. It was he also who supervised the entire construction of the ill-fated Manchurian line, and one of his last official acts as Finance Minister was to visit Manchuria, examining that line in detail, and reporting on every bridge, every station, every gradient of the two branches of the line. He knows more than any man living of the resources of the different regions of Manchuria, both those which will come under the aegis of Japan, and those which, penetrated by the Baikal-Vladivostok line, will inevitably remain more or less under Russian influence.

Something He Has Done.

Mr. Witte found Russia practically a mediaeval, largely Oriental, country. By his energy, and with the aid of his practical experience, he succeeded in leaving her well advanced on the way toward a truly modern commonwealth, commercially and industrially. He championed Russian manufacturing interests; used the vast enterprises and resources of the state to build up manufactures in many ways; discouraged investment in speculative schemes; brought about the adoption of the gold standard by the Russian government; prevailed upon the State to assume a monopoly of the manufacture and sale of whiskey, improving the quality of this production and restricting its sale so that drunkenness has been largely decreased; established a government reserve fund, from which distressed agriculturalists have been able to borrow millions of rubles annually; and, while refraining from increasing the burden of direct taxation, almost doubled the government revenue, from indirect taxation.

Minister Witte the Indispensable.

The longer-headed men of both parties agree that there is only one man in the empire fit to face the peril. The ex-finance minister, M. Witte, never towered above his phrasemonger colleagues as he does today. Russia trusts in and hopes in the ex-minister of finance. The rude, brusque manners, never laid aside save when there is an object to gain, the massive, awkward figure, the unconcealed irritability of speech and blunt denunciation of folly,—all appeal to a people accustomed to the rule of the elegant weakling phrasemongers who have hitherto held the upper hand only because the vast bureaucratic machine, which they pretend to control, possesses sufficient cohesion and power to rule, though badly, by itself. During the last five years, M. Witte has grown grayer, more morose in manner, and less inclined to the civilities of ordinary intercourse. But friends and enemies alike affirm that he is the same man, with the same miraculous power of work, the same resolute bearing toward opposition, the same invariable habit of doing what has to be done without hesitation or delay.

Disliked by Czar.

No well-informed newspaper in Europe seems to have the slightest doubt that on the fretted soul of Nicholas II rests a burden of inveterate dislike for his M. Witte. "The Czar has never been able to forget the haughty and domineering attitude of the

man whose counsels he never found it agreeable to tolerate," declares the Paris Temps. "He is in dread of falling anew under the tutelage of Witte and he realizes that if he does so it will have to be for a long time indeed." It is believed by those who ought to know that the influence of the court group that rallies about the Czar's mother must have achieved the triumph of Witte's substitution for Muravieff.

That Czar Nicholas is earnestly and sincerely desirous of peace is plainly evident from his appointment of Sergius Witte as Russia's chief negotiator.

Russia's Great Man.

This remarkable personage seems destined, for evil or for good, to be the commanding figure in this stormy page of Russian history. Something of the mystery attached to a famous English statesman, and much of the masterfulness associated with the name of Bismarck, belong to his character, as it is conceived both by close observers and by distant spectators.

People at court are firmly convinced that he is a secret patron of the Revolutionists, and it was this sentiment that inspired the stories of his having been subjected to arrest in his house and that his papers had been searched. Nevertheless, both sides recognize his towering talents, and are unwilling to take steps which would render his co-operation with either impossible. He remains the living bridge between autocracy and constitutionalism—possibly the only bridge autocracy can cross safely.

An aristocrat by temperament and naturally inclined to favor the autocracy, he is yet far-sighted and truly patriotic enough to see that the days of despotism in Russia are over, and that an industrial commercial nation, such as the Russians are rapidly becoming, is impossible unless the arbitrary interferences of the autocracy and the bureaucracy can be removed.

Will the Russian Church be Freed from the Bureaucracy?

A remarkable historic document of capital religious importance to the Russian people appears in the Contemporary Review for May. It is nothing less than a translation of the preamble of a memorial address to the Czar by Mr. Witte, president of the Council of Ministers in favor of the liberation of the Greek Orthodox Church from the despotic control of the State, and of restoration of spiritual and ecclesiastical freedom to the Russian Church. No state document of more transcendent importance has been published for many a long year. Here is probably the real deadly malady of Russia. One condition of a religious revival is freedom—freedom not only for the nonconforming sects but especially freedom for the Greek Orthodox Church itself.

Mr. Witte traces the history of the Orthodox Church since the days of Peter the Great.

After two centuries of a policy of religious repression, Russia is now entering upon a path of broad tolerance. The impulse to this step has been given, not only by a feeling that religious oppression is inconsistent with the spirit of the Orthodox Church, but also by such proof of its futility as a long experience has afforded. Not only official reports, but also, and more particularly, the private communications of persons closely connected with missionary work, make it certain that oppression contributes to the growth of dissent and by no means to its enfeeblement. It is evident that even under conditions of entire external freedom, not to speak of State protection, the internal life of the Church is fettered by heavy chains which must also be removed,—their effects are distinctly observable in the religious life of our time.

The Paralysis of the Russian Church.

The result of this reduction of the Church to be the mere serf of the State is paralysis. Mr. Witte continues:

Both the ecclesiastical and the secular press remark with equal emphasis upon the prevailing lukewarmness of the inner life of the church,—upon the alienation of the flock, particularly of the educated classes of society, from its spiritual guides; the absence in sermons of a living word; the lack of pastoral activity on the part of the clergy, who in the majority of instances confine themselves to the conduct of divine service and the fulfillment of ritual observances; the entire collapse of the ecclesiastical parish community, with its educational and benevolent institutions; the red-tapism in the conduct of diocesan or consistorial business, and the narrowly bureaucratic character of the institutions grouped about the Synod. It was from Dostoyevski that we first heard that word of evil omen, "The Russian church is suffering from paralysis."

How comes it that the Russian Church is practically dead? The reply is that Peter the Great killed it. He made it a department of the police. This "Transformer of Russia," as he calls him, meaning thereby the Revolutionist, destroyed the ancient canonical system of the Orthodox Church,

in which the faithful elected their clergy and the church was ruled by councils in which both laity and clergy were represented, and substituted in its stead the bureaucratic rule of the Holy Synod. He emphasizes the pernicious influence of these charges.

These efforts to subject to police prescription the facts and phenomenon of spiritual life, which lie altogether outside its competence, undoubtedly brought into the ecclesiastical sphere the mortifying breath of dry bureaucratism. The chief aim of the ecclesiastical reforms of Peter I. was to reduce the church to the level of a mere government institution pursuing purely political ends. And, as a matter of fact, the government of the church speedily became merely one of the numerous wheels of the complicated government machine. On the soil of an ecclesiastical government robbed by bureaucratism of all personal elements the dry scholastic life-shunning school arose spontaneously. This policy of coercing the mind of the church, though it may have been attended, for the moment by a certain measure of political gain, subsequently inflicted a terrible loss. Hence that decline in ecclesiastical life with which we now have to deal.

The Priest a Mere Police Spy.

It is almost incredible to what lengths Peter went in subordinating the spiritual to the temporal powers. He imposed upon the clergy police and detective work that was entirely inconsistent with the clerical office. The priest was obliged to see that the number of persons subject to taxation was properly indicated, and, in addition, to report without delay all actions revealed to him in confession that tended to the injury of the State. "Thus, transformed from a spiritual guide into an agent of police supervision, the pastor entirely lost the confidence of his flock and all moral union with them." In order to rid the Russian Church of this nightmare, it is necessary, Mr. Witte urges, to begin with the parish.

The unfavorable turn taken by the career of the church in the eighteenth century revealed itself, perhaps, with the greatest clearness in the decline of the parish, that primary cell of ecclesiastical life. This change is the more noticeable as social existence within the church in the old Russian parish was distinguished by great vitality. The Russian parish formerly constituted a living and active unit. The community itself built its church and elected its priest and the remainder of the church staff. Of this living and active unit there now remains nothing but the name. In order to secure a revival of parish life, it is necessary to give back to the ecclesiastical community the right, of which it has been deprived, of participating in the management of the financial affairs of the church, and the right of electing, or at any rate of taking part in the election of, members of the clerical staff.

"Summon a National Church Council."

He puts forward various minor suggestions, such as a reform of theological seminaries and concludes as follows:

For more than two hundred years we have not heard the voice of the Russian Church,—is it not time now to listen to it? Is it not high time to discuss what it has to say in regard to the present structure of church life, which has become established against her will and in opposition to the traditions bequeathed to her by a sacred antiquity? In a national council, where it will be necessary to arrange for the representation of both the clergy and the laity, those changes in the structure of ecclesiastical life must be discussed which are necessary in order to place the church on the level on which she ought to stand, and to secure for her all needful freedom of action. In view of the present unmistakable symptoms of internal vacillation both in society and in the masses of the people, it would be dangerous to wait any longer.

Will the Czar have the courage to say to this Lazarus of a church, laid in swaddling-clothes for two centuries in the tomb of the state, "Loose her and let her go free!"

The Function of the Denominational College.

By Principal G. P. Gould, Regent's Park College, delivered at the Baptist World Congress.

I assume that the denominational college has a function; that at its inception it was no superfluity, and that today it is no mere needless relic of a once serviceable member of our ecclesiastical organism. Our fathers did not foster superfluities, and we are apt to have a short way of dealing with institutions whose utility is no longer obvious. Whatever may be said as to their defects or inadequacy, no one who has the interests of our denomination at heart seriously proposes to do away with the ministerial colleges. Indeed, it seems clear that if we did not already possess them we should certainly create them, and having them, it is a matter of vital importance to promote their efficiency and to further their purpose by the adoption of such means and methods as experience may suggest. Few subjects can be more deserving the attention of this congress than the training of candidates for the ministry, and upon few subjects is an interchange of views likely to be of more practical value. It may tend to such an interchange if at the outset attention is directed to some more general aspect of the subject, which can then be assumed in any subsequent discussion—to considerations which are independent of geological

conditions and must be borne in mind in whatever quarter of the globe your college is situated and by whatever name it is called. In restricting myself to more general considerations and in avoiding particulars, about which it is more easy to be original and eccentric, I am in danger of condemnation for occupying your time with what is utterly commonplace. I rely on your forbearance, and I put it at once to considerable strain in making the very obvious assertion that the function of the denominational college is to educate. Such a truism can be excused only on the ground that it affords a convenient standpoint from which to regard alike the limitations and the scope of our colleges—what may not and what may be legitimately demanded of them.

The Limitations of a College.

First, then, it is needful to keep in view that a function which is essentially educational has important limitations. It is quite other than creative. It can deal only with the power and the capacity which are brought to it. It can in no sense undertake to make pastors and preachers; it can only assume the lowlier task of assisting such men, of those who already have it in them to fulfill the calling of such men. Those who were among the earlier advocates of collegiate training for ministers of our denomination in this country were careful to disclaim any exaggerated notion of what they expected to secure thereby. Schools cannot manufacture manhood, nor even a colorable imitation of that. Hence, if the churches complain, as they do not unfrequently, of a lack, not indeed of those who are willing to assume the responsibilities of the pastorate, but of men as to whom it is at once discernible that they are "made sufficient" as ministers of the new covenant, it is not reasonable to turn upon the colleges as though the defect lies in them and can be remedied by some change in them. By all means look well into your machinery, perfect your mill; but with a clear understanding that that can be of small avail unless due care is taken as to the material you submit to its processes. The right material is the good gift of God, and be very sure that in respect of it we are not straitened in him; it is for his churches to look for it thankfully and expectantly, and to take good heed that it is not suffered to lie unemployed. Devouter thought about this matter of ministerial supply would bring a solution of many difficulties which now seem to beset it. There would be fewer futile complaints that there are no young men coming forward, fitted to take up the work which venerated ministers of an older generation have maintained with distinction and success. There would be more prayer to the Lord of the harvest; and those who pray would hold themselves pledged thereby to be on the outlook for answers to their prayers.

The College Dependent Upon the Church.

Such, then, is the limitation of the college, its dependence on the churches. It is called into existence to receive those whom the churches believe are given to them, in answer to their prayers, to be their future pastors and teachers. It should be implied in this that the essential condition of reception is fitness, vocation, adequately tested and sufficiently guaranteed; and that where this condition is satisfied the college should be in a position to grant admission as readily to the man who comes to it empty-handed as to one who has some endowment of this world's goods. If it were only to retain the privilege of being able to make all men, who are deemed to be one in their God-given calling, equally welcome to the same educational equipment, it would be well for our denomination to maintain, and to maintain on a general scale, its own colleges. I do not care to institute any comparison between the claims of different forms of Christian work, or between the returns which may be anticipated according as benefactions are bestowed here and there. But of this I am sure, that under ordinary circumstances there is no rate which the sensible citizen pays so readily or regards as so remunerative as his education rate, and that there is nothing to which the denominational Christian should contribute more freely than to the due equipment of those who are expected to be the leaders of the churches fulfill their part in looking for and sending the right men and adequate means, what, let us ask, is the character and scope of the education which the denominational college should aim to give? I do not stop to discuss what is intended by "education." Enough just now to say that it must certainly comprise both the imparting of knowledge and the discipline of power. As to the former, the instruction given should be at once broad and definite; liberal, yet controlled by a dominant purpose, shaping and unifying all. The more general and preliminary part of such education may, of course, be gained elsewhere by those who have the means to secure it; and a time may yet come when—means or no means—every man with the right aptitudes will be able to obtain, otherwise than at the cost of a theological college, a grounding in arts sufficient to satisfy all reasonable requirements. Meanwhile the denominational college must provide that grounding, if it is to insist, as I maintain it should insist, that it must be the possession of every one of its students. No man will complain of that who has a just conception of what it is to be called to the

ministry of the gospel. He will know that his general culture is not going to save men; but he will know equally well that his lack of it may prove a serious obstacle to his intercourse with some, and a real hindrance to their reception of his message. Aspiring to be a leader of men, he will be conscious that in the breadth of his general information he should at least be the equal of those he is to lead; while in diligence and severity of self-discipline he ought to surpass them. If some subjects seem a trifle remote from his future work, he will know that nothing is really foreign to his main purpose that tends to further his own training, and to confirm him in habits of patient and unsparring work. He is looking to occupy a position in which he will certainly have to face a great variety of tasks—more reprehensible than in any other department of human activity; and it is well that at the outset he should undergo a course of instruction, which may serve also as a testing, alike strenuous and varied. It is the more needful to lay stress on this at a time when in many directions the tendency is manifest to hasten specialization at the expense of more general culture, and remembering that the theological student may be tempted above most, by reason of the supreme attraction of his future career, to take short cuts to his goal and to be impatient of the delay occasioned by preliminary training.

Broader Instruction Demanded.

I have pleaded at some length that the denominational college should be encouraged to require in its students and therefore should be enabled to give them, a good, broad basis of more general education. No words are needed to enforce the assertion that on that basis it must raise, with all the care it can command, the superstructure of more special instruction—that instruction which is more directly prescribed by the student's destination. He anticipates occupying the position of pastor and teacher of a Christian church. Considered in the light of the greatness of the subject which, in any case, must be included in his training, a scheme of college tuition is misjudged if it is taken to contemplate completeness; at its best and fullest it is not a beginning, an initiation in methods of study, which the man who acquires them is to utilize throughout the working-day of his life. It is no valid objection, therefore, if a college syllabus is found to take no account of a good many things which it is well for a minister to know, and upon which, if he is a sensible man, he can quite well inform himself. When I speak of the great disciplines which must find place in the course of one of our colleges, you will place, that I refer to such departments of theological science as these: Biblical exegesis, ecclesiastical history, apologetics, doctrine. Whatever is left undone, a good working basis for future and independent investigation in these vast provinces of study must be gained. By all means broaden the range of instruction, as that may prove practicable; but be yet more concerned to deepen it in the things most essential. Robert Hall seems to have felt that in such a seminary as that for which he pleaded, the predominant interest would be in all that affected the interpretation of scripture.

The Practice of Preaching Needed.

That leads me to add that the denominational college will fulfill its function, not only as it imparts instruction and trains in methods of study, but as it affords scope for practice in the use, and as it disciplines power to use to the best advantage what has been acquired. Its student does not cultivate research for its own sake or for his own satisfaction, but unto ministry. Pity for him if he accumulates stores of knowledge which he lacks power to communicate. His ministry as already indicated, should in no true sense begin only when he emerges from college. It should begin before he enters there. His aptness for it tested and approved, should be the condition of his admission; and that aptness, still tested and approved throughout his course, should be the condition of his retention. He will, as a matter of course, receive instruction in homiletics and guidance in pastoral work; but he must himself preach, and he should be encouraged, as opportunity may allow, to participate directly in various forms of pastoral employ. If churches and colleges alike do their proper part there should be little excuse for the disparaging suggestion that a young minister entering on his first pastorate, is "an untried man." That should be true only with very important reservations. In much of the practical detail of his great office he should be no mere tyro, and it lies with the college to insure that he is not. But only a denominational college can be expected to have regard to that. Other institutions may instruct, but they will not receive their students for the same reasons or train them keeping such end in view. Bishop Creighton said that "a university must be in some degree a home or research, and not merely a training-place for particular employments." Of the denominational college, on the other hand, we assert that it may be a home of research, but that it must be the training-place for a particular employment—and that the greatest employ in which man is permitted to engage.



Mammoth Cave.

One Hundred miles south of Louisville, near the main line of the Louisville & Nashville Railroad, is to be found one of the greatest natural wonders in America, Mammoth Cave, in Edmondson County, Kentucky, about nine miles from Glasgow Junction with which it is connected by a picturesque mountain railroad.

Mammoth Cave is well known and has been visited by thousands of tourists both from this country and abroad. It was discovered in the early part of the Nineteenth Century by a hunter named Hutchins, of Houchens, giving through an accident of the chase, the first information of the great cave. In pursuit of a wounded bear, which, hard pressed, took refuge in the entrance, then nearly filled with the debris of the primitive forests, he found the cavern. How far he ventured within its forever open mouth; what he thought as the great gloomy hall became more closely outlined in the uncertain blaze of his pine knot torch, will remain alike unknown. Whether the Hutchins of tradition ever lived is now unknown.



oil of the artists have been used in picturing its pits and domes, but they have failed as completely as the brush of the painter fails to fix upon the canvas the ocean in a storm or the sunrise from a mountain peak.

Bayard Taylor says of the Cave, after visiting all the great natural wonders of the Old and New Worlds: "I have been twelve hours under ground, but I have gained an age in a strange and hitherto unknown world; an age of wonderful experience and an exhaustless store of sublime and lovely memories. Before taking a final leave of the Mammoth Cave, however, let me assure those who have followed me through it that no description can do justice to its sublimity or present a fair picture of its manifold wonders. It is the greatest natural curiosity I have ever visited, Niagara not excepted, and he whose expectations are not satisfied by its marvelous avenues, domes and starry grottoes must either be a fool or a demigod."

Another prominent writer says of the ride on Echo River: "The Echo River is one of the most remarkable features in this most remarkable group of wonders. Only a small portion of its whole course is accessible to visitors, but this part is truly wonderful. At times the river flows with almost imperceptible current, while at other times it fills quite to the top great River Hall, blotting out the Dead Sea and the River Styx, both of which are really parts of the underground stream. It is traversed by boats for a distance of quite half a mile, and a ride over its clear waters is one of the unique experiences of the world—nowhere else can it be duplicated. The voyage passes under a low arch for a short space and then the roof rises rapidly away from the water he enters upon his subterranean water-journey in real fact. Nearly all the river is one vast resonator, its branching avenues and side crevices, its lofty roof of limestone rock, its ancient battlemented shores, all serve as reflectors of sound, no matter how slight, and send it back intensified a thousand times, with the roughness blended into one sweet volume of glorious harmony. Nowhere on earth, or in it, can such rich tone, coming back to one with ever-diminishing volume as it rolls down along the unknown halls and is reflected from secret chamber walls, be heard. Long experience on the part of the well-trained guides enables the production of the right notes to bring forth the wonders of Echo River, and no visitor hears them but is impressed with its glories. Time and again, for months, have we listened to these noble reverberations until they have become a part of our musical nature."

The wonderful work of water in sculpturing the surface of the earth is matter of common observation and of common remark. Hill and valley, gorge, canon and waterfall, all have been seen in intimate relation; no rock so hard that it can forever resist the action of the stream; no mountain mass so great that it will not some time yield entirely to water; no valley so deep it may not be graven deeper or even filled to the top by the transporting power of running streams. These changes all occur on the surface, and from our familiarity with them, fail often, to engage our close attention.

But there is no rock so dense that through it water will not pass; no union of particles so intimate but the secret chemical processes of the world beneath can sever them; no place where all conditions of ordinary change associated with surface laws are so variable as in the underground world.

The visitor to Mammoth Cave must not forget the surface world when he walks through its immense gorges, its magnificent avenues, its Titanic halls, its star-bedecked domes. On every hand he will see a wealth of features which always emphasize the aspects of the outer world and explain them in a new language. He will see solution so slow that it is measured by



So much has been written of this world-famous wonder that it is impossible to say anything new in regard to it. It cannot be described. Its caverns must be explored, its darkness "felt," its beauties seen, to be fully realized. The pentens of thousands of decades; he will note crystallization so tedious that he will be driven to madness should he attempt to compass the years that have passed since the process began. Should he question the fossil forms which sometimes thickly stud the cliffs and ledges along which he will pass, they might tell to him a story beside which the wildest creation of the Orient would appear but as a tale of the nursery. In a thousand ways will he be impressed with the persistency of Nature's forceful methods. If he be a man accustomed to reflection he will come to the upper world a wiser man; if he be of poetic turn the sombre shades through which he has just passed, the great avenues opening beyond into regions of infinite gloom, the lovely crystals "of purest ray serene" that reflect the radiance of his light into still another corner of eternal darkness, and instead of revealing its outlines or a new beauty but extends its bounds, then his fancy will take a new direction and his poems a different tenor.

Of all the natural wonders none are more interesting to the present generation than the wonderful caves and caverns that are to be found in various localities. The interest in these subterranean wonders is attested by the large number of persons who are constantly visiting them and the time and money spent by those of a scientific turn of mind in studying the rocks, air currents and animal life that exists in these most interesting subterranean wonders.



Children's Corner

Field Notes

A Catnip Tea.

One day sleek Mistress Tabby Cat,
Asked in her friends to tea;
And they all came, dressed in their
best—
A goodly company.

With pleasant purrs they took their
seats,
And filled the tables up,
And then the hostess briskly poured
For each a brimming cup.

The tea was catnip, freshly brewed,
Bright, fragrant catnip tea,
Which is a drink excelled by none,
As pussies all agree.

Confide in Mother.

The moment a girl hides a secret
from her mother, or has received a
letter she dare not let her mother
read, or has a friend of whom her
mother does not know, she is in dan-
ger. A secret is not a good thing for
a girl to have. The fewer secrets that
lie in the hearts of women at any age,
the better. It is almost a test of pur-
ity. She who has none of her own is
best and happiest.

In girlhood, hide nothing from your
mother; do nothing that, if discovered
by your father, would make you blush.

A little secretiveness has set many
a scandal afloat; and much as is said
about women who tell too much, they
are much better off than the women
who tell too little.

The girl who frankly says to her
mother, "I have been here; I met so
and so; such and such remarks were
made, and this and that was done" will
be certain of receiving good advice
and sympathy. If all was right, no
fault will be found. If the mother
knows, out of her greater experience,
that something was improper or un-
satisfactory, she will, if she is a good
mother, kindly advise against its rep-
etition.

You may not know, girls, just what
is right, just what is wrong yet. You
can't be blamed for making little mis-
takes, but you will not be likely to do
anything very wrong, if from the first
you have no secrets from your moth-
er.—Selected.

The Ballad of a Broom.

When Susan starts to sweeping,
A cap about her curls,
The broom goes fairly leaping,
The dust—it fairly whirls;

She sounds the ultimatum—
"The play-house must be clean,"
And shortly not an atom
Of dirt is to be seen.

When Sally sweeps the play-house
And piles her little broom,
And tries to make from chaos
A neat and tidy room,
The dust seems but to scorn her,
It plays the meanest tricks,
In every crack and corner
So stubbornly it sticks.

Till Susan comes to cheer her
And lends a helping hand,
For there is not a dearer
Big sister in the land;
Then Sally stops her sweeping
And runs away to play,
And that's the end of sweeping
Until another day.
—Rose Mills Powers, in The Pilgrim
for August.

Irving Grinnell, treasurer of the
Church Temperance Society of New
York, was talking about the difference
between high and low church among
Episcopalians.

"I heard two boys talking on the
street the other day," he said. "The
first said in a boasting way:
"Our church is awful high. We
have matins."
"That's nothin'," said the other boy.
"We have carpets."—Scissors.

Can and Do.

It's all very well to say that you can,
As you journey this big world
through,
But the things that will count, my lit-
tle man,
Are only the things that you do.
It is easy enough to sit on the fence,
As the workers go bravely their way
And boast of our money or muscle or
sense,
And think we are worthier than
they;
But only the muscles we use, little
man,
Are the muscles that really count,
And the money that's hidden away,
little man,
Never helps in the final amount.
The boy or girl who stops with "I
can,"
And never translates it to "do,"
A dreamer and drone will be, while
the van
Of doers win victories new.
—The Children's Visitor.



First Nimrod—"Say, Sammie, it's er bear let's don't shoot it."
Sammie—"No, 'cause they say it's bad luck to shoot at bears."

Program for Woman's Missionary
Union, Auxiliary to Montgomery Bap-
tist Association Deatsville, Ala., Sept.
6, 1905. 9:30 a.m., devotional exer-
cises Mrs. J. C. Stratford. Call to
order, 2nd. Vice Pres. Mrs. T. W. Han-
non. Words of welcome, Miss Edith
Powers. Response, Mrs. E. M. Stew-
art. Enrollment of messengers. Elec-
tion of officers. Appointment of com-
mittees. Address of the Vice-Presi-
dent. Reports of societies. Work of
Foreign Fields, Mrs. O. F. Gregory.
Our Missionaries, Mrs. F. G. Bennett,
Home Missions, Mrs. H. R. Schramm.
Report on Margaret Home for Mis-
sionaries' children, by Mr. F. I. Har-
ris. State Missions Mrs. W. G. Yel-
verton. Louisville Home for Women
of the Training School, Mrs. C. A.
Stakely. Reports of committees.
Closing prayer. Adjournment.

Mt. Liberty—We have just closed
a most gracious revival. Bro. J. F.
Register, of Geneva, did all the
preaching. The Holy Spirit was in
the meeting from start to finish. The
church was revived and made happy,
tearful singing and praying with the
Holy Spirit filling the hearts of young
and old, the preaching was the very
best in the richness of the truth, in
the spirit and earnestness of delivery
and in the power it carried to the
minds and hearts of the hearers. As a
result of the meeting eighteen were
added to the church, seventeen by ex-
perience and baptism, one by letter.
Oh, how our souls did rejoice as we
followed these happy converts down
to the baptismal waters where they
were buried by Bro. Register with
Christ by baptism symbolizing the
burial and resurrection of our Lord
and Master. How beautiful it was to
behold them as they emerged from a
watery grave to walk with Christ in
newness of life and may the Holy
Spirit continue to guide them and use
them that they may become the in-
struments in the hands of God in
bringing poor lost souls to Christ. Af-
ter they were baptized we assembled
back at the church and another oppor-
tunity was extended and another one
came forward and will be baptized at
our next meeting.—J. H. Gunter.

Belleville.—I wish to say that we
are in the midst of a gracious work
in our church. We have recently
closed a precious meeting. Rev. Leod.
We had with us Brother Stovall re-
cent pastor at Fountain Heights, Bir-
mingham. He did some excellent
preaching to the edification and up-
lifting of pastor and people, and also
the awakening of lost souls.

Everybody seemed to enjoy his
sermons which were filled with love
and power, and at the same time
words of warning throughout. Men,
old men, were moved to action who
had not for years manifested any in-
terest in their souls' welfare.

I have never had better help than
Brother Stovall and most heartily
commend him to my brother pastors
throughout the state and elsewhere.

He is a safe gospel preacher, entire-
ly void of sensationalism, or clap-trap
methods, and leaves the pastor and
church more closely united and better
prepared to co-operate in the Master's
work than he finds them.

His illustrated sermons are simply
fine, because they simplify and en-
force the illustrated truths. He should
occupy every pulpit in the state with
these illustrated sermons.

We had a good meeting with our
Holly Grove church, near Evergreen.
Brother A. G. Moseley did most of
the preaching. Rev. T. S. Ridgeway,
former pastor, preached a few times
to the delight of us all.

I leave tomorrow for Saliffa church
in West Alabama to aid Brother J. H.
Riff for a few days, then to Bells
Landing to help Brother J. B. Kilpat-
rick.

Our work is prospering and we are
happy in the work.
God bless you in your many weekly
sermons through your valuable, help-
ful paper.—S. P. Lindsey.

The Lauderdale County Association.

When the Baptist forces of Lauder-
dale gathered August 11th, at the Un-
ion Grove church, for the annual meet-
ing of the Association, we found the
saints of that community thoroughly
prepared for our coming and in a state
of expectancy.

Bro. R. E. Paulk, our much loved
county missionary, preached the intro-
ductory sermon upon the subject of
"Awakening," and stirred our hearts
with zealous impulses and new resolu-
tions. The reading of the letters
from the churches added fuel to the
kindling enthusiasm, for they showed
that the closing year had been one of
unparalleled prosperity in the Lord's
work. Three new churches have been
organized since the last meeting of
the body and one other reported to
the Association, this year, for the first
time.

It was a time of special interest
when these churches applied for mem-
bership in the Association and were
joyfully received by the Moderator ex-
tending the right hand of fellowship
to their messengers.

Bro. Jno. T. Ashcraft, of the Flo-
rence church, was unanimously elected
Moderator and Bro. J. B. Jones, the
pastor of the East Florence church,
was chosen clerk; both of whom serv-
ed with unusual efficiency and added
greatly to the interest of the meeting.

It was a matter of deep regret to the
whole brotherhood that Dr. Crump-
ton and Bro. Stewart were not able to
be with us this year. We greatly
missed their encouraging words and
helpful speeches.

On the second day of the meeting,
the Young People's work, the wo-
man's work, temperance, education,
the orphanage, and the various mis-
sion interests were fully discussed,
and liberal collections were taken for
the orphanage, and for Bro. W. J. W.
Wylie, one of our veteran ministers
in the county.

The greatest interest, however, was
shown in the report of Bro. R. E.
Paulk, our county missionary, who
has wrought so successfully in the
past two years, as to make possible
the organization of three new church-
es and to provide for several new
church buildings. We listened with
profound sympathy to the soul-stir-
ring address with which Bro. Paulk
followed his excellent report; and, im-
mediately after this, the churches
made pledges to guarantee his salary
for another year, and authorized an
advance movement in county mission
work. It was then we arose with
unanimous consent to give endorse-
ment to his splendid work, and in the
presence of watching angels we asked
God to follow him with His richest
blessings as he goes to carry for us
the message of peace to every corner
of this needy county. Let no one im-
agine that we are not interested in
state or home missions, or in the
world-wide work of the Foreign
Board, but for the present our hearts
are burdened for the toiling sons of
Lauderdale, and under God, and with
the help of the State Board, we are
determined to spend our greatest en-
ergy in fostering our struggling coun-
ty churches until they are thoroughly
established and equipped for their
heavenly work of saving the lost.

On Sunday, a Sunday school mass
meeting was held in which several
enthusiastic speeches were made and
at the eleven o'clock hour, Bro. O. F.
Huckaba preached with telling effect
to a large crowd. Thus closed one of
the most interesting and profitable
meetings in the history of our Asso-
ciation and the messengers returned
to their homes with new visions of
service for the future.—Robert H.
Tandy, Florence, Ala., Aug. 18, 1905.

THE ALABAMA BAPTIST PAGE FOR PREACHERS.

CALL TO THE MINISTRY.

Paragraphs From a Lecture by Dr. Basil Manly Before the Seminary, 1866.

It is a solemn truth, that by negligence, and even by difference, one may long procrastinate his duty in reference to the ministry—may incur guilt, and suffer loss, not only of usefulness, but also of happiness and a good conscience. Why should it be thought impossible for a man to be inattentive to his duty in this matter, and to sin in doing so? It may be urged, that if he is really called, he will obey the call; and so the man who is efficaciously called by the Holy Spirit will undoubtedly accept the Gospel call, repent and be saved. Yet there is sin in rejecting, or postponing the Gospel call; why not, in the neglect of the ministerial call? When Moses shrank from the mission to which he was summoned, and said, "Send by the hand of him whom thou wilt send," it may have looked like modesty, but it was presumption and the anger of God, kindled against his timid and reluctant servant.

Sometimes circumstances draw a man gradually, imperceptibly, unconsciously, into labors which develop his powers and awaken desires for usefulness too glowing to be easily repressed. One will find a Sunday school left upon his hands; another will see a prayer meeting that must languish unless he throws his energies into it; another will find himself drawn into conversations, or perhaps correspondence with the unconverted, and his heart is gladdened by the first overpowering joy of having "saved a soul from death;" others have found that in the destitution of their church it seemed to devolve on them to lead in singing and prayer, perhaps to read a sermon or to exhort the congregation till they have begun to preach almost before they knew it.

Probably every young man of ordinary abilities and advantages that joins the church ought to inquire whether it might not be his duty to enter the ministry. Probably he may be enabled, and, in fact, compelled, very speedily to decide the question in the negative. If so, a prayerful, candid, earnest inquiry into this subject will still have done him no harm, but rather good. His conscience is clear on that point, at least. He will probably be made more faithful and pious in any vocation he may select from having pondered fully the principles of Christian obligation involved in this decision.

There is responsibility in the ministerial office. Oh, that ministers felt it more! But, blessed be God, there are precious promises to cheer, and there is great grace to assist. There are trials; but not too many—not one more than we need; for the trials of ministers are often intended to fit them the better for their work. The task is great—too great for human strength—but not too great for him, who, entering on the office as Paul did, "in weakness, and in fear and much trembling," has faith to say with Paul, "I can do all things through Christ, which strengtheneth me."—Argus.

The Cry About Lack of Candidates for the Ministry.

(By W. A. Jarrell, D. D.)

To the cry during the last few years about the "lack of candidates" for the gospel ministry I beg to say:

1. All, or nearly all, the reasons assigned for the lack of candidates for the ministry appear to me sordid and worldly. These reasons may be summed up in: Ministerial salaries too small; frequent changes of pastorates forced on true ministers by worldliness of churches; for the sake of young preachers, retiring preachers from the ministry when in their ripest and best powers to do the work for which they are called, and their consequent ability at the age of retirement to enter any other calling with prospect of much success; the ministry not affording the opportunities for prominence and worldly honors that some of the professions present. That some of these reasons point the finger of shame at the worldliness of many churches, for great wrongs to God's servants and sin against their Master—such as the suffering of their families and themselves from inadequate support, and forcing their virtual retirement from their calling when capable of their best work—is too plainly evident to need proving. But, I make bold to say, no man ought to enter the ministry who is unwilling to suffer thus with and for his Master. These reasons, in one respect, by keeping uninspired men out of the ministry, are blessings in disguise to the churches and to a lost world. Let us thank God that there is a lack of such candidates for the ministry as are kept



out of it by the sacrifice the ministry suffers for the Master. He who is unwilling to "endure hardness as a good soldier of Jesus Christ" is of little use even out of the ministry—much more so in the ministry. The "man of God" will not let these worldly reasons prevent him from entering the ministry, or, after he has entered it, let them drive him out of it. Of course to this statement is the exception, that backsliding may either hinder him from entering or remaining in the ministry.

2. The cry, as usually presented, about lack of ministerial candidates for the ministry, ignores or impliedly denies a specially divine call to the ministry. I have not room here to argue for this call for the ministry, but ask the readers to prayerfully compare the following Scriptures—Rom. 12:4, 8; Ex. 3:13; Judg. 6:12-14; I Sam. 3:3-4; Judg. 11:4-5-11; I Kings 17:1-3; 19:16; 17: 19; Jer. 1:4-5-14; 14-16; 23:21; 27:14; 29:9, 31; Ex. 31:3-6; 35:30-31; II Cor. 2:16; Acts 20:29; II Cor. 2:17; II Peter 2:1; Luke 24:27, 32, 45; John 5:39; Acts 17:2-11; 18:24, 28; II Tim. 3:14-17; II Peter 1:20; I Cor. 9; Matt. 10:18-22; Luke 10:1; Acts 13:2, 24; 9:15; 20:28; I Cor. 4:9; 12:28; Rom. 10:15; II Sam. 18:19. These, and other Scriptures, certainly teach that no man is God's preacher who is not one from the special call.

3. Instead of the worldly, disgusting talk about the lack of candidates for the ministry, lead the churches near Christ and teach them to pray the "Lord of the harvest to call sufficient preachers."—Matt. 9:38.—Dallas, Texas.

The Minister's Calling.

Dr. Theodore L. Cuyler declares a minister's duty in the following extracts from a charge to a pastor, as printed in the Christian Work:

"I welcome you * * * to this pulpit. You are to stand here as the ambassador of the living God. It is not the office of the pastor to furnish a literature for the press. * * * The chief purpose is to mould character for time and eternity—to make bad people good and good people better—in short, to enthroned Jesus Christ in the hearts of all those who are gathered here before you. Your charge from above, through me tonight, is in three words: "Preach My Word." We ministers run dry. That Book never does. Your ministry is inexhaustible, as long as you can draw on God's deep well. Preach the Word without diminution, definition or discount. But, in mercy's sake, never spend a minute here defending it. You might as well defend the law of gravitation. God's Word is self-evidencing. You have nothing to do but preach it, and God will take care of it. I can tell you that. You are responsible for duties, and God is responsible for results. * * * In this pulpit keep the great themes to the front. The great themes! Human sin! Gladstone says, "The most perilous omen today is the loss of the sense of sin." Let Siani's thunder be heard here, remembering that the danger of America today is the loss of reverence for law. Over against it lift up the blessed, blessed cross, the streaming blood, and let Jesus be heard in these walls, "Come unto Me * * * and I will give you rest." My last counsel is to preach for souls! Preach for souls! Remember the words of John Welch, the Scotchman, "Lord God give me souls, or I die." Aim for immediate impression; and then, dear brother, with such a ministry through the week, and such proclamation of Christ on the Sabbath, we do not doubt you will have the joy of the baptism of the Spirit, and God will give you a bountiful harvest.

The Gambling Spirit in the Churches.

Getting something for nothing is conceded to be one of the chief evils of gambling. It is not right that men should receive without giving. This is true both in nature and in social life. The athlete gains muscle at the expense of energy. The gambler, though, is unwilling to labor, but wants to attain by easier means. There are churches with much the same spirit. They want a pastor of almost superhuman ability, willing to put every minute of time and every ounce of energy into the work, yet they are unwilling to pay him enough to supply his most urgent wants. Then when they fail to find such a man they advertise to the world that the ministry "is out for the dollar." The trouble is that the

church is so much concerned about "the dollar" that it is unwilling to supply a man with the necessities of life while he devotes all his energies to promote their welfare. They have the gaming spirit—they are trying to get something for nothing. Surely "the laborer is worthy of his hire."—Baptist Advance.

Giving the Papers Credit.

Senator Money tells a story of the tribute a Mississippi minister recently paid to the press.

The town in which his parish was located had been visited within a short space of time by several catastrophes, all of which, with harrowing details, had been duly exploited in the local papers.

The clergyman was moved to make the misfortunes of his townsmen a subject of prayer. He knelt in the presence of his congregation and began fervently: "O Lord, doubtless Thou hast learned through the papers of our recent and grave afflictions."—New York World.

Too High a Price.

A farm laborer who was getting married found that he had not enough money with which to pay the minister's fee. He promised, however, to pay in potatoes when they were ready for digging up. The minister waited for some time, but no potatoes were forthcoming; so he called upon the man and inquired the reason.

"Well, to tell you the truth, Guvner," was the reply, "I'd like to give you the potatoes, but she ain't worth it."—Harper's Weekly.

Laughed Too Soon.

Dr. E. J. Henson delivered a lecture on the subject of "Fools" at the Lakeview assembly grounds, South Farmingham, Mass. Bishop Vincent, who was presiding, introduced the speaker, saying:

We are about to listen to a lecture on fools by one of the greatest—(here the bishop paused, while the audience broke into an uproar of laughter, and then continued) the greatest lecturer of modern times."

Dr. Henson, no wise nonplussed, rose and said: "Ladies and gentlemen, I am not as great a fool as our Bishop Vincent—(here a pause and more laughter from the audience, and then the doctor continued) would have you believe."

One of Eli Perkins' Anecdotes.

A shrewd, worldly agnostic and a Christian clergyman dressed in a modest clerical suit, said Eli Perkins, sat at the same table in the Pullman dining car. They were waiting for the first course at the dinner, a delicious Hudson river shad. Eyeing his companion coldly for a moment, the agnostic remarked:

"I judge you are a clergyman, sir?"
"Yes, sir; I am in my Master's service."
"Yes, you look it. Preach out of the Bible, don't you?"
"O, yes; of course."
"Find a good many things in that old book that you don't understand—don't you?"
"O, yes; some things."
"Well, what do you do then?"
"Why, my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it aside and go on enjoying the shad, and let some fool insist on choking himself with the bones."

Then the agnostic wound up his Waterbury watch and went into the smoker.

Death of Dr. Barron.

Dr. A. C. Barron, pastor of the Tyson Street Baptist church, Charlotte, died at the home of his daughter, Mrs. W. C. Graves, at Somerset, Va., Saturday evening, August 19. Dr. Barron had just returned from the Baptist Congress in London and had spent a few days with his family at Somerset, and was arranging to leave for Charlotte on Thursday, when he was stricken with paralysis. He lingered for two days and then quietly passed to his eternal reward.

Dr. Barron was a native of Georgia, and was born near Columbus, sixty-one years ago, last May. His father died when he was a babe of eighteen months. In his early years he began to struggle for a living and an education. At the age of fifteen he was supporting himself and mother, and worked his way through college by setting type. He graduated from Howard College, Alabama. He joined the Confederate army and was discharged on account of ill health. After the war he continued in newspaper work, and studied law. Before he entered the practice of law his mind changed, and he entered the ministry. His first pastorate was with the Adams Street church, Montgomery, 1870. He was subsequently pastor at Tuskegee, Ala., Lexington, Culpepper, Va., and Baltimore. As pastor of Fulton Avenue church, Baltimore, he did a great work, and part of the time was editor of the Baltimore Baptist. After he closed his pastorate in Baltimore, he entered evangelistic work, and after two years in this work he became pastor of the Tyson Street church, Charlotte, in 1896, where he remained till his death.—Baptist Courier.

**Love's Way is Best.**

"Women know
The way to rear up children (to be just)
They know a simple, merry, tender knack
Of * * * stringing pretty words that make no sense,
And kissing full sense into empty words.

Children learn by such
Love's holy earnest in a pretty way,
And yet not over early solemnized."
—Mrs. Browning.

Raising a Girl the Wrong Way.

Says the Atchison Globe: "An Atchison girl of fifteen gets up in the morning, eats breakfast which her mother has prepared, goes upstairs and takes care of her room, and then goes down town, sometimes taking two hours to buy a spool of thread. She eats dinner which her mother has prepared, wears clothes her mother has made, spends the afternoon reading storybooks or gadding with her girl friends, eats supper her mother has prepared, and spends the evening with her girl friends. She has done nothing wicked all day, and her mother is satisfied that she is bringing her up right. But is she?"

When the Baby Came Along.

I thought 'twas hard—the tollin', the tide a-pullin',
strong,
But I shouted "Hallelujah!" when the Baby came
along.
He coaxed me back to youth time, made my life a
livin' song—
I was happy, folks, I tell you, when the Baby came
along.

For all the dreary winter—for all the skies so dim,
I seemed to see my mother in the twinklin' eyes of
him;
An' a thousand sweetest flowers in deserts seemed
to throng,
An' I heard the birds a-singin' when the Baby came
along.
Lord bless that little Baby—the best one in the
ranch!
He'll be yet there, in the springtime—just a-wading
in the branch.
And God gives him the pleasure of the right above
the wrong—
We were happy, without measure, when the Baby
came along!
—Frank L. Stanton.

Municipal Child-Rearing.

The town of Huddersfield, England, which stands in the front rank of the cities that have adopted the plan of public utilities owned and controlled by the municipal authorities, has recently taken a further step, and provided for child-rearing under official direction. Realizing that a large part of the death-rate among the poor was of infants under one year of age, owing to insufficient or unintelligent care and nourishment, the mayor of the city offered a bonus of \$4 to every child born in one of the districts that should attain the age of twelve months. This offer, which is to hold good during the term of the present incumbent's mayoralty, led the local health authorities to consider whether steps could not be taken towards saving the lives of infants.

Accordingly they decided to offer a reward of one shilling to the first person who should inform the medical officer of the birth of a child within forty-eight hours of its occurrence. The mother is then to be visited by the physicians and women health visitors, who will instruct her as to the best methods of feeding, washing, and clothing the child, while, in addition, detailed instructions are to be prepared and printed for general distribution.

The health visitors will also examine the homes of the mothers and factories and other places where women are employed, and cases where deaths of children under one year have occurred will be investigated. Furthermore, a year's experience will be undertaken with a day-nursery where children will be cared for, and sterilized milk will be supplied for the babies. Huddersfield is a manufacturing town, and the authorities consider that its present strength can best be preserved through maintaining its native labor. They therefore believe that if the infant mortality is reduced to a minimum, a large majority of the children would grow to manhood and womanhood. The experiment is interesting.—Harper's Weekly.

The Baby.

The amount that a baby learns during the first twelve months of its life is simply amazing. The development of little children during the first five years, when systematically watched and accurately tabulated, shows results that would be incredible if they were not vouched for by conscientious observers. The nursery period is absorbing. To the young mother it is filled with anxiety, everything being new to her, and her constant fear being lest she shall make some fatal mistake. First babies therefore come in for a good deal more discipline than falls to the lot of the fourth, fifth and sixth child, if there happen to be so many in an American home. People with large families appreciate the value of a little wholesome neglect. The mother of seven is conveniently blind to passing gusts of temper or trivial misdemeanors which occasion great solitude to the mother of one, who is like the poor, distraught hen with a single chick.—Mrs. Sangster, in Woman's Home Companion for September.

Where Mother Looks.

I 'member such a lot of things
That happened long ago,
When me and Jim was six years old,
An' now we're ten or so;
But those that I remember best—
The ones I most can see,
Are the things that used to happen
When mother looked at me.

One time in church when me an' Jim
Was snickerin' out loud,
The minister was prayin' an'
The people's heads was bowed;
We had the biggest kind of joke
About a bumble bee,
But things got quiet rather quick
When mother looked at me.

And then there's something when I think
I've had such lots of fun,
A-goin' in swimmin' with the boys
Down there by Jones' run;
But when I got back home again,
Just 'bout in time for tea,
There's a kind of a different feeling comes
When mother looks at me.

That time when I was awful sick,
An' the doctor shook his head,
An' every time pa come around
His eyes was wet an' red;
I 'member her hands on my face,
How soft they used to be,
Somehow the pain seemed easier
When mother looked at me.

It's funny how it makes you feel,
I ain't afraid of her,
She's 'bout the nicest person
You'd find most anywhere;
But the queerest sort of feeling,
As queer as queer can be,
Makes everything seem different
When mother looks at me.

—Letchworth Smith.

A Lovely Errand.

He was a cherubic youth of four, with a beautiful, blue-eyed countenance and an angelic smile—the kind of boy that honest persons long instinctively to kidnap. He sat on the fence, swinging his heels and humming a kindergarten song, says Lippincott's.

"Oh, you darling!" cried an impulsive young woman, pouncing upon him and giving him a hug. "Has your mother any more like you? Have you any little brothers?"

"Yep," replied the angelic boy, "got three. Me and Jack and Billy and Frank."

"Which one do you like the best?"

"Jack, I guess," replied the youngster after a moment of deep thought. "Yep, I like Jack best."

"And why?" asked the young woman, "do you like Jack the best?"

"Cause he did such a lovely errand for me once."

"What was that lovely errand?"

"He bit Billy on the leg," replied the sweetly serious cherub.

"Why," pursued the young woman, "didn't you do your own biting?"

"Cause I hate the taste of Billy's legs," was the calm reply.

The "Hotel Child."

Miss Martha S. Bensley describes a sadly familiar city type in the July installment of her "Experiences as a Nursery Governess," in Everybody's Magazine.

"It is not, however, the material aids to existence," she says, "which are the bane of the hotel child; it is the mental and spiritual attitude accompanying this life which is to be deprecated. It destroys a domestic spirit through emphasizing the difference between the servant and the served; it exaggerates the power of money, fosters a sort of dependence, and unites the pampered individual for any kind of life; and, worst of all, in a child so brought up there can be no understanding of love of home. There may be some future for the child who knows nothing of art—some function for the one to whom literature makes no appeal, and who is not sensitive to music; but there is no place in the state for the man who has neither initiative, self-reliance, patriotism, nor love of home. He is a social menace, a disease. The community is better off without this satellite of the manger, parasite of the bell-boy and source of supply for the waiter.

"If there is one child in our community who is superfluous, it is the hotel child. As places for temporary occupation by homeless and childless adults, hotels are to be tolerated, but as residences for children, they are without the possibility of excuse."

She Always Made Home Happy.

A plain marble stone, in a New England churchyard, bears this brief inscription: "She always made home happy."

This epitaph was penned by a bereaved husband, after sixty years of wedded life. He might have said of his departed wife, she was beautiful and accomplished, and an ornament to society, and yet not said she made home happy. He might have added, she was a Christian, and not have been able to say, "She always made home happy."

What a rare combination of virtues and graces this wife and mother must have possessed. How wisely she must have ordered her house! In what patience she must have possessed her soul! How self-denying she must have been. How tender and loving! How thoughtful for the comfort of all about her!

Her husband did not seek happiness in public places, because he found purer and sweeter enjoyment at home.

Her children, when away, did not dread to return, for there was no place to them so dear as home. There was their mother thinking for them, and praying for them, longing for their coming.

When tempted, they thought of her. When in trouble, they remembered her kind voice and her ready sympathy. When sick, they must go home; they could not die away from their mother.

This wife and mother was not exempt from the care common to her place. She toiled; she suffered disappointments and bereavements; she was afflicted in her own person, but yet she was submissive and cheerful. The Lord's will concerning her was her will, and so she passed away, leaving this sweet remembrance behind her: "She always made home happy."

Pastors, Mothers, Cheer! "Only a Boy."

More than a half century ago a faithful minister coming early to the kirk met one of his deacons who said: "Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," said the old minister sadly. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for results." "Yes, yea," said the deacon. "But, by their fruits ye shall know them."

The minister preached with heavy heart and lingered in the dark old kirk to be alone. One other remained—"only a boy," who said to the sad old man, looking up kindly for a word:

"Do you think, if I were willing to work hard for an education, I could ever become a preacher?" "A preacher?" "Perhaps a missionary."

Tears filled the eyes of the old minister. At length he said: "This heals the ache of my heart; Robert, I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Years later there returned to London from Africa an aged missionary. His name was spoken with reverence: the name was Robert Moffat. Nobles invited him to their homes; princes stood uncovered before him. "He has added a province to the church of Christ on earth."

The aged pastor rested from his labors, but his works followed and still follow. In our church "only a boy" convert, student—but it may be—herald of the gospel. It pays to invest in boys for God's glory.

Looking at the extensive plant at Northfield one said, "Does it not cost too much?" "Not if he is my boy," said Mr. Moody.—Selected.

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

EDITORIAL

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

At my earnest solicitation Dr. Dawson at the An-niston Convention consented to become the associate editor of the paper for one year. My relations with Brother Dawson have been most cordial, and I deeply appreciated his help in time of need, and feel sure that the readers of the paper have enjoyed and been strengthened by his editorials. Having gotten my affairs in such shape as to be able to devote more time to editorial work, I ask the co-operation of the brethren in helping me to make the Alabama Baptist better serve the Baptists of Alabama.

Frank Willis Barnett

THE ASSOCIATE EDITOR RETIRES.

It is a part of my creed that a newspaper like the Alabama Baptist is not only the mouthpiece of the people it represents, but that it largely mirrors as well as moulds the life and thought of its constituency. For this reason, among others, I have always felt that not the editor alone, but all the people make or ought to make the paper, and that the outside world could in a measure judge what manner of folk we are by the kind of journal we make.

Moreover, it is a matter of prime importance to our family and church life that each home shall have in it a religious paper, and for many reasons that periodical should be the strongest, brightest and best of all.

No one man can make such a paper, and he who undertakes it for any people has a right to expect them to help him in the task—help extend its circulation and so increase the value of its advertising space as well as add the subscription price to its financial strength—help by writing when and how the editor may ask and by keeping the paper in close touch with the life of the folks among whom it may go.

It is to re-emphasize these things that I go over them again in this, my last editorial, and to say that it was this sense of obligation that persuaded an already overworked man to agree to do what the editor told him and assume the duty of writing for a few weeks in the editorial columns of the Alabama Baptist.

The joy of speaking once a week to a people whom I love with my whole heart has so lightened the work that I have found the burden to be no burden at all. Bro. Barnett has been so unflinchingly kind and the brotherhood so universally indulgent that I would have been ungrateful indeed had I failed at any time to do my utmost to help them both. If I have been of the least real service to either I am more than repaid for these few months of extra work.

With a deep sense of relief, now that this duty is done, I pray God's blessings upon the editor, the paper and all who are and ought to be its readers.

L. O. DAWSON.

NOTICE, SUBSCRIBERS!

Is your subscription to the Alabama Baptist in arrears? Do you like to be one of those who owe us more than \$10,000, while we are sacrificing our strength and means to meet our obligations? Can you sleep good with that on your conscience? If we had what is due us we could meet all obligations and lay aside money for further improvement. You say, "O, yes, I will see some one at the our association and settle up." Don't do that. Send your personal check or go to the postoffice and get a postal order. Are you willing to put us to the additional cost of sending, and yourself under the necessity of bearing the humiliation of receiving, a "gentle reminder" or hateful "dun?"—Editor.

MERCER UNIVERSITY.

We are always sorry when difficulties arise in the work of any institution of learning, but perhaps it is natural that we should be all the more concerned when it is a Baptist school that's in trouble.

We have been grieved lately to see some difficulties arising at Mercer University over in Georgia.

We do not know the "ins and outs" of the matter, but from all we can gather some of its professors seemed to forget that they held positions in a Christian, a Baptist institution, and cared but little about the moral and spiritual life of the pupils. The trustees observing this, asked for their resignations, and while complying with the demand of the trustees the professors were not entirely resigned to their fate.

We do not give this as an exact statement of facts. As we have said, we have no accurate information upon the subject, but we mention the case merely to remark that the very existence of a Christian college presupposes a faculty of genuine Christians concerned as much in the moral uplift as in the mental improvement of the pupil. The theory of the whole scheme of Christian education is that man is a trinity and that any right education sees to the culture of every part of the being. The one reason a Christian college can give for its existence is that while it takes care of the mind and body, it can do more for the moral man than any others.

If it fails in this it ought to go out of business. If any one of its professors fails to see this duty, fails to do all he can by precept and example to accomplish this end, he ought to resign and make no fuss about it. If he lacks the fine sense of honor that leads to this voluntary withdrawal from the school, he should be promptly dismissed by the board of trustees, regardless of the fuss he might make. Intellectual training should not be divorced from moral and religious culture. When, therefore, a teacher quietly ignores all obligations save mere class room work, he is no fit man for a Christian college. He is directly across the fundamental reason for that school's existence.

It is not true that the best teachers are non-Christians or quasi-Christians. Teaching power and heart power are combined in many glorious men and women and from the ranks of these, and only from these, should the instructors of our Christian schools be drawn.

We do not know just what the trouble is at Mercer, but if this is it, it shows a healthy sentiment in the great school and a commendable determination to stand by a righteous principle that is encouraging to all the friends of Christian education. Great is dear old Georgia, and great her school. Whatever the trial, Mercer will grow greater.

The only electrical contractor in the United States of feminine persuasion is a demure young woman in Syracuse, New York,—Miss Rose B. Richardson,—who began her business life as a telephone operator. Becoming interested in things electrical, she soon became book-keeper as assistant for a brother-in-law who was an electrical contractor. Since his death, some three years ago, Miss Richardson has had entire charge of the business, and has established a fine reputation. By personally inspecting all the contracts after the workmen have finished, she keeps a high standard.

Rev. C. H. Yearby, who for the past three years served the First Baptist church at Bascom, Fla., called in last week to renew a friendship dating back to the days when we were located at Johnson City, Tenn. Brother Yearby is an Orthodox Baptist and used to contend mightily for the Baptist cause in the Holstein Association. We would be glad to see him located in Alabama.

John Jeter Hurt and E. P. J. Garrott have resigned as editors of the Baptist Advance, of Little Rock, Ark., and J. F. Love and E. J. A. McKinney have been elected editors by the board of directors.

AID FOR MINISTERIAL STUDENTS.

The brethren who are afraid of sapping the manhood of the ministry by giving too much aid to young preachers at college are in possession of a half truth, and like all other half truths it makes one's position plausible but meantime does an immense amount of harm.

By offering a sum of money that is practically a bribe to enter the ministry, some colleges and universities lower their own dignity and present temptations to unworthy men that can only end in mischief—mischief deep and abiding. Moreover it is possible by helping even a good man too much to weaken his spirit of independence.

We do not know how it is elsewhere, but both of these in our Southern Baptist schools and seminaries are theoretical rather than practical dangers. Whatever may be true in richer schools the meagre help given the young minister by the Southern Baptists is not enough to tempt many rascals, or to weaken the manhood of the honest preacher.

As a matter of concrete fact when we recall the five hundred or more preachers who were with this writer in college and seminary, we can count those who have gone wrong on the fingers of one hand, and the men who got enough help to make weaklings of them are entirely unknown to us. The money paid by the churches for the education of such as needed help has been returned in manifold ways over and over again.

Aside from these matters of fact that can be sustained by names and figures, there are some other considerations that should be constantly borne in mind.

In any other calling or profession when the student is out of school he immediately enters life with the idea of making money as fast and as much as he can. Whatever debts he may have incurred in securing an education are soon paid, or can be if the man amounts to very much. The preacher, on the other hand enters life on a small salary, goes through life on a small salary and usually passes through old age without any income at all, dependent upon relatives or churches—churches in which a new generation has arisen that knows not Joseph nor cares for his past service.

It is not right to push a man out into such a life as this, sunken deep in debt to begin with and then say to him, "If you seek money to pay your debts we will brand you as mercenary. If you do not pay your debts we condemn you as an incompetent and maybe a dishonest man. In either case you lose your influence, and we will have no such man for pastor. Meantime we want you to marry, support your family in decent condition that the good name of the church may not suffer, keep open house to all comers, do a thousand other things we cannot specify in the contract—and all of which call for money."

We have been out of the seminary about fifteen years, and we could name some men who are still staggering under debt made in the effort to secure an education. It would not have hurt anybody's manhood, and it would have taken mill stones from the necks of many tired toilers if the churches had seen to it that these young preachers should have begun their work, freed at least from the actual costs of their schooling.

And mark you, brethren, most young preachers do need help at College, for not many who are rich choose a preacher's life and work.

WASHINGTON—WANAMAKER DINNER.

We refrained from commenting on the "Saratoga Incident" until Booker was heard. His explanation only intensifies the fact that he has willingly given offense to the Southern whites who have stood by him in order to please a few Northern "faddists" who knowingly are destroying his usefulness as a leader of the negro race. His action was without excuse.

Our World-Wide Work.

The great Convention of Kansas City has gone into history. We there reviewed the past and laid our plans for the future. We have proposed to do greater things for God. He has blessed us temporally and spiritually, and we have said that we must do more for the millions who know not of his love.

Last year we sent out fifty men and women whom we felt that God had called to the work. No one not intimately acquainted with the workings of the board has any idea of what was involved in selecting from the many who applied, these fifty new workers, and sending them out, oftentimes with children, to the far-distant fields. Besides those who have already gone, we have about fifteen more under appointment, who hope to sail soon for the foreign fields. Others still are applying. We especially need just now several strong men for the great work in Japan. Let us pray God to send them forth.

Receipts.

Last year our contributions went up to \$283,415.88, and the Committee on Items of Special Interest at the Convention in Kansas City, said in their report that it "would be necessary for the board to receive \$400,000 this year to enable it to meet the regular obligations, and furnish the equipment necessary." The delegates at the Convention enthusiastically pledged their states for a large increase this year.

Our expenditures run up now to about \$1,000 a day, so that it can be seen that we are getting much in arrears.

Engagement.

The board is depending on the brotherhood, and so has authorized some of our missionaries to build much needed homes in foreign lands. It is necessary for these workers to live in sanitary houses, so that they can have health and strength for the important work. We are also establishing Theological Training Schools to prepare native men for the new churches which are springing up. Over one hundred of these men are now being trained in seven different theological schools, and in the near future the number of these students will likely be increased to two hundred or more. We must train a native ministry. Hospitals are also being built for our medical missionaries. With the hospitals they cannot give proper care to the thousands of suffering, who come to them for treatment. Besides this, in the hospitals they can proclaim God's Word to these suffering ones.

Never in all history have we had such opportunities at home and abroad for sending out the glad news of salvation.

Making Plans

If we make the great advance which is proposed, churches must have systematic plans for giving. In every church there ought to be one or more Mission Committees, and it is very important that the Chairman of such Committees shall be an earnest, consecrated worker. A missionary pastor with a first-class missionary committee, can bring great things to pass for God.

Praying for Souls.

Our people will rejoice to know that from the foreign fields come tidings of hundreds of conversions. Let us constantly pray to God that this year may be marked for the outpouring of his Spirit on our workers at home and abroad. While we are giving of our children, and giving of our money, let us earnestly plead with God for his blessings on the work, and beseech him that his Spirit may work mightily for the conversion of lost souls.

And while our people are praying for other departments of the work, let them not forget to pray for their brethren who have this work in charge. Yours fraternally, R. J. Willingham, Richmond, Va.

Character.

Character is one of the greatest motive powers in the world. In its noblest embodiments it exemplifies human nature in its highest forms. Character is to a man what the fly-wheel is to the engine. By the force of its momentum it carries him through times of temptation and trial. It steadies him in times of popular excitement and tumult, and exerts a guiding and controlling influence over his life. There are trying and perilous circumstances in life which show how valuable and important a good character is. It is a strong and sure staff of support where everything else fails. In the crisis of temptation, in the battle of life, when the struggle comes from within or without, it is our strength, heroism, virtue and consistency—our character in short—which defends and secures our happiness and honor. And if they fail us in the hour of need in the season of danger, all may be irretrievably lost, and nothing left us except vain regrets and penitential tears. Character is power, character is influence, and he who has character, though he may have nothing else, has the means of being eminently useful, not only to his individual friends, but to society, to the church of God, and to the world. When a person has lost his character all is lost, all peace of mind, all complacency in himself hath fled forever. He despises himself, he is despised by his fellow men. I dare say it is better to be poor, it is better to be reduced to beggary, it is better to be cast in prison, or condemned to perpetual slavery than to be destitute of a good name, or endure the pains and evils of a conscious worthlessness of character. He who lives for anything less than character is mean, and he who enters upon any study, pursuit, amusement, or course of life, without considering its effect upon his character, is not a trusty or an honest man. Just as a man prizes his character so is he. There is a difference between character and reputation. Character is what a man is; reputation is what he is thought to be—character is within, reputation is without. Character is always real; reputation may be false. A man may have a good character and a bad reputation, or he may have a good reputation and a bad character. Most men are more anxious about their reputation than about their character. This is not right. While every man should endeavor to maintain a good reputation, he should especially labor to possess a good character. Our true happiness depends not so much on what is thought of us by others, as on what we really are within ourselves. Men of good character are generally men of good reputation; but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented. But it is important above everything else, that we be right and do right, whether our motives and actions are properly understood and appreciated or not. Our minds are given us, but our character we make. God gives the mind, man makes the character. Mind is the garden, character is the fruit. Not only is character of importance to its possessor as the means of conferring upon him true dignity and worth, but it exerts an influence upon the lives of all within its sphere, the importance of which can never be over-estimated.

Books are only useful when they are read; sermons are only influential when they are listened to; but character keeps itself at all times before men's attention, and its weight is felt by everyone who comes within its sphere.

Character is the grandest thing man can live for. It is to have worth of soul, wealth of heart, diamond dust of mind. He who has this aim lives to be what he ought to be, and to do what duty requires. To him comes fame, delighted to crown him with her wreaths of honor. Sum it up as we will, character is the great desideratum of human life. This truth, sublime in its simplicity and powerful in its beauty, is the highest lesson of religion, the first that youth should learn and the last that age should forget.

W. H. DE RAMUS.

A Sketch of the Life of William David Pettus.

William David Pettus, son of William R., and Rebecca Pettus, was born April 12, 1843; was converted and joined the M. E. Church South about the year 1855, in which he has been an honored and faithful member, serving his church as Sunday school superintendent class leader in his young manhood and having been a member of the board of stewards for nearly thirty years. At the beginning of the civil war he was attending school at Pettusville Ala., under the Rev. Robt. Wilson; left school in the early part of 1862 and joined a company of volunteers raised by Capt. Hobbs, of Athens, Limestone county, for enlistment in the Confederate army, was discharged from this command on account of ill health, but after recuperating in a measure his strength, re-enlisted in Company D, 35th Alabama Volunteer Infantry commanded by Col. J. D. Robinson and served with this command until wounded in an engagement near Decatur, Ala., on Oct. 28, 1864. Rev. A. T. Goodloe, First Lieut. Company D 35th Alabama, in "Some Rebel Relics" makes this reference: "In my diary I make special mention of Wm. Pettus, my company, as brave a boy as ever fought for freedom, who had his leg fractured by a musket ball." At the close of the war he began the study of medicine, graduating from the University of Nashville (Tenn.), in 1868, and entered upon the practice of his profession to which he gave a long life of usefulness in relieving the sufferings of his fellow men. No man rich or poor was denied any assistance in his power to give. He was married to Miss Ann Deu Brown Dec. 23, 1869. A true and loving husband, a faithful and devoted father, a consecrated christian, a noble man, loved with unspeakable love by wife and children, loved by relatives and by all who knew him, he was the embodiment of those Christian virtues to which his Master admonishes us all to attain. His end was peace and joy and absolute faith in the God he served.

He was devoted to his profession and was often honored by the Madison County Medical Association, of which he was a cherished member for years besides having served as vice president and president of the association, he was a member of the board of censors for years.

He was a Master Mason and served as Worshipful Master for several terms.

As a member of The Confederate Veterans he was greatly esteemed. Perhaps the immediate cause of his death was pneumonia contracted at the reunion held in Louisville last June. These reunions were always looked forward to with the highest pleasure by him and unless his professional duties prevented, he always attended.—Huntsville Mercury.

Benjamin F. Fitzpatrick.

Yesterday morning at 8 o'clock Benjamin Franklin Fitzpatrick, one of Mobile's oldest and best-known citizens, died at his home, No. 256 North Conception street, after an immediate illness of about four weeks.

He was born in Madison county, Georgia, and celebrated his 89th birthday July 13 last. He went to Chickasaw county, Mississippi, when 18 years of age and taught school, later engaging in farming in that section. While there he married Miss Elizabeth Jane Moore the couple living to celebrate their golden anniversary in 1895. His wife died at Springhill in the fall of 1897. He is survived by three sons, L. A. and E. Rice, of Helena, Ark., and W. H. Fitzpatrick, of this city, and numerous other relatives, including nine grandchildren.

At the outbreak of the civil war the deceased assisted in organizing the Thirty-first Mississippi regiment, serving as a private for some time, after which he was appointed quartermaster of the regiment. He was wounded at the battle of Baton Rouge, after which he was promoted to be quartermaster of Featherstone's brigade. He served through the entire campaign under General Hood in Tennessee, surrendering at Greensboro, N. C., as acting quartermaster of Loring's division.

He has been a consistent member of the Baptist church since 16 years of age. Shortly after coming to Mobile he joined the St. Francis Street Baptist church and was elected a deacon in the church and served in that capacity up to the time of his death.

For more than half a century he has been a Master Mason and was a member of Mobile Commandery No. 2 Knights Templar, holding a certificate of honorary life membership in the same. The body lies in state in the parlor, the casket resting upon the emblematic bier of the Order. Gracefully draped upon the casket is the Confederate flag. The deceased was a member of Raphael Semmes Camp, No. 11, U. C. V., and has been since the camp was organized some years ago.

The funeral will be under the direction of the Knights Templar who will act as pall bearers. The deacons of the St. Francis Street Baptist church will serve as honorary pall bearers. The veterans will also attend.—Mobile Register, August 21.

A genuine MACBETH lamp-chimney has my name on it.

One of the commonest lies of the day is the substituting of one man's goods for another's, claiming them to be "just as good," or the genuine.

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Facts About Cancer.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main St., Dallas, Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail, prepaid, on receipt of ten cents, stamps or coin.

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FIELD NOTES.

I have just closed my meeting at Crawford. We had a glorious revival. Six added to the church, three by baptism and the church greatly revived. This is but the beginning of what we trust will be a general awakening of God's people in that vicinity. We had with us Brother J. T. Clayton, a Godly man from Columbus. To God be all the praise. At Philadelphia, God's Spirit was with us also. Last Saturday and Sunday we had a feast at this church. Sister Fannie Mullin, in her seventies, professed Christ and was baptized. It was a beautiful sight to see this dear old lady following her Lord in baptism.

God is blessing my labors this year. All glory to His name.—F. L. Wimberly.

On account of the locality not agreeing with the health of my family, I tendered my resignation here last Sunday, which the church, at my request, accepted at once, to take effect in the near future. I expect to return to the hills of Alabama. For some reasons I sincerely regret to give up the work here.

First, I have been here comparatively but a short time. Second, the relations between the church and myself have been uniformly pleasant, and of course, it is painful to sever such relations. Third, the Lord has given us a marked degree of success. Since I came, the first of last January, without any special revival services, there have been eleven additions to the church, some of them quite valuable. Besides raising a debt of about \$150 due when I came, the church has moved up considerably along all the lines of general beneficence, having multiplied her previous annual contributions many times.

It is quite gratifying to me to be able to leave the church in a well united condition.

I have accepted a call unanimously tendered me by the church at Newton, Ala., for full time, and hope to be on my new field by the first of October. Am glad to mark the steady improvement of the Alabama Baptist and sincerely wish it continued success.—H. M. Long, Newport, Ark.

Sylacauga Baptist church appreciates the privilege that is coming to us to entertain the Coosa River Association September 13-15. We shall look for representatives of all our denominational interests. All brethren and friends from other associations have a cordial invitation to visit us.

It was the privilege of this scribe to assist Bro. W. J. D. Upshaw in a pleasant meeting at Letohatchee the fourth Sunday in June and to assist Bro. J. R. Conger the fifth Sunday in July at Hackneyville.

At Letohatchee there are a few faithful ones upon whom the blessings of God abound and the meeting remains in the memory as another occasion of blessing to me and I trust to the church.

At Hackneyville, near a former pastorate of mine, the few faithful brethren have built a nice, new church where for years a church house has been needed. It was indeed a happy occasion to renew fraternal relations with many of God's people known in other years.

Last week with O. P. Bentley, the pastor, it was my happy experience to be in one of the best old-fashioned revivals at Four Mile church, Shelby county. A fine farming country, lots of young people, small tracts of land owned by residents, accessible to good market, all these things with prospects of better schools and a growing church, make this a very responsible work for the people of God.

This week we are in our protracted meeting at Vincent with some outlook for a revival.—C. J. Bentley.

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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.

Ellender Elrod, complainant, vs. Robert Elrod, defendant.
In this cause, it being made to appear to the clerk and register of this court, in vacation, by the affidavit of complainant that the defendant, Robert Elrod, is non-resident of the state of Alabama; and further, that, in the belief of said affiant, the defendant is over the age of twenty-one years.

It is therefore ordered that publication be made in The Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Robert Elrod, to answer, plead or demur to the bill of complaint in this cause by the 25th day of September, 1905, or after thirty days therefrom a decree pro confesso may be taken against him.

Granted this 14th day of August, 1905.
JOHN B. GILLESBY, Clerk and Register.

ORDER OF PUBLICATION.

THE STATE OF ALABAMA, Jefferson County, City Court of Birmingham, in Chancery. At Rules before the Clerk and Register, in vacation.

Stellar M. Smith, complainant, vs. Charles L. Smith, defendant.
In this cause, it being made to appear to the clerk and register of this court, in vacation, by the affidavit of complainant, that the defendant, Charles L. Smith, is non-resident of the state of Alabama; and further, that, in the belief of said affiant, the defendant is over the age of twenty-one years.

It is therefore ordered that publication be made in The Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Charles L. Smith, to answer, plead or demur to the bill of complaint in this cause by the 25th day of September, 1905, or after thirty days therefrom a decree pro confesso may be taken against him.

Granted this 14th day of August, 1905.
JOHN B. GILLESBY, Clerk and Register.

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BELLS

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East Tallassee.—On the fifth Sunday in July, I began a series of meetings with my Friendship charge, which lasted 5 days. The church, I believe, was spiritually revived and the community greatly helped, spiritually speaking. This church is in the East Liberty Association, situated in one of the best communities in all the country and people here are live and progressive. Two accessions. My next meeting was with Beulah church, situated in the Tuskegee Associated. The spiritual condition of this church is indeed good. Our brethren here are all at peace with each other and pastor and people are united. This is my second year with this church and can say that God's name must be greatly praised for the great blessings that came upon us during this meeting from the first service God's spirit was manifest in our midst with a deep spiritual interest from everyone who attended our congregations was large and orderly. Six of our best young people followed Christ in baptism with some of the most beautiful conversions it has ever been my pleasure to witness. With two by letter, making a total of eight for this church to aid her in future and to serve and honor God, may the Lord bless and guide them. May God bless you Bro. Editor in your efforts to give our people a good religious journal.—A. W. Longley, Pastor.

Program of the Montgomery Baptist Association to be held at Deatsville, September 6 and 7:

Wednesday, 9:30 a.m., devotional exercises, by W. B. Davidson. 10:00 Call to order by Moderator. Enrollment of messengers. Election of officers. Call for petitionary letters. Receive correspondents and visitors. 11:00—Introductory sermon, by E. E. George. Appointment of committees. 2:30 p.m., devotional exercises, by W. R. Sawyer. 2:45, miscellaneous business. 3:00, report on aged and infirm ministers, by C. A. Stakely. Discussion by J. A. Jenkins. 3:30, report on new and weak churches, by E. E. Gresham. Discussion by R. H. Hudson. 4:00, report on denominational literature, by W. J. Elliott. Discussion by representative of Alabama Baptist and others. 4:30, report on woman's work, by A. A. Scruggs. Discussion by W. J. D. Upshaw. 8:00, devotional exercises. 8:15, report on B. Y. P. U., by H. J. Willingham. Discussion by T. M. Dix and E. L. Davant. 8:45, report on Temperance, by Eugene Ballard. Discussion by Cabot Lull.

Thursday, 9:00 a.m., devotional exercises. 9:30, report on orphanage, by W. B. Davidson. Discussion by J. W. Stewart. 10:00, report on Missions: State by H. R. Schramm; Home by N. B. Williams. Foreign by J. W. O'Hara. Discussion by J. W. O'Hara and others. 11:30, Missionary sermon by O. F. Gregory. 2:30 p.m., devotional exercises. 2:45, miscellaneous business. 3:00, report on denominational education, by Eldred M. Stewart. Discussions by representatives of Howard College and Judson Institute. 3:30, report on ministerial education, by Geo. W. Ellis. Discussion by W. J. Elliott. 4:00, report on Sunday schools, by W. R. Sawyer. Discussion by M. Cody, S. B. Sightler, W. L. Chandler, and Frank Allen.

All resolutions must be submitted in writing.

It will be necessary to have larger contributions to the minute fund in order to avoid embarrassment in printing and getting out the minutes.

Brother Crumpton has sent blank letters to all clerks of the churches. Please see that all the blanks are filled in, especially those in regard to the Sunday schools.

If it should be so that your church cannot send a messenger be sure to fill in the letter and send it to our clerk, W. R. Sawyer, Montgomery, at least a week before the Association meets. Yours fraternally, Geo. G. Miles, Wm. R. Sawyer, Geo. W. Ellis, S. B. Sightler, R. H. Hudson, E. E. Gresham, W. B. Davidson, Executive Committee.

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The Citizens Savings Bank—the first exclusive savings bank in Alabama—was started a little over a year ago, on the theory that in educating the people of this district and State to the advantages of the Savings Bank system, we would not only build up an important business for ourselves, but in doing so, would render assistance to our depositors and be of benefit to the section.

There is no reason why the people of this section should not be as thrifty as their fellows in the North and East, where the savings bank deposits average nearly \$200.00 to every man woman and child. We now have nearly six thousand depositors who are on the road to independence. We expect to have more than ten thousand before the close of another year—and we want you to be one of them. You can bank by mail.

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 This page belongs to the women of Alabama who are interested in the missionary enterprises of the denomination. Mrs. A. J. Dickinson, 517 2d St., Birmingham, Ala., is in charge of it, and all communications for it must be sent to her.

The Ann Hazeltine Society of the Judson College.

(By Miss Ada Wilson, Russellville.)

During the thirties, nearly seventy years ago, our much beloved Judson College was founded. Two years later, the Ann Hazeltine Society was organized. This society is dear to the heart of every Judson girl, as it is and shall ever be exclusively her own. It has a two-fold object. The furtherance of the missionary zeal among the students, and the support of a little Chinese girl who has been renamed Ann Hazeltine Judson. The little girl is directly under the care of our own beloved Miss Kelly and is being fitted to tell the story of Christ to her own people. The membership of the society last year was one of the largest in its history, and the meetings were characterized by much spiritual fervor and earnestness. It is the purpose of the members to pursue, during the year 1905-6, a regular course of missionary study. During the past session, the society contributed about \$250 to missions. The usual \$25 was sent to Miss Kelly for the support of the little Chinese girl. A box was also sent to a large and needy family of one of our missionaries out on the Texas frontier. Besides the large amount of substantial things given, there were many expressions of love and thoughtfulness on the part of the younger girls, such as, for instance, some change slipped into the pocket of the nice new suit sent the father, and into the little boy's pockets a few pennies, a knife, a whistle, perhaps, and so on. And for the mother must go a pretty ribbon, a delicate perfume, a dainty powder and all the other little things so dear to the feminine heart; and for the five happy hearted Judson girls must be reserved a crazy little corner in which to tuck snugly away five gaily dressed dollies, soon to speed across prairies to make happy the hearts and bright the eyes of little girls as they first tasted the joy of "playing dollies."

Some of the money was collected by the barrel system, each girl adding a penny a day or ten cents a week, perhaps. During the week of self denial we agreed to sacrifice in such a way that all might have a part. On Sunday evening we sacrificed our customary dish of light canned goods, and again, Wednesday we did without our meat for dinner. This added about fifteen dollars to our fund. Our box at a low estimate was valued at two hundred dollars, and this with the money raised amounted to about two hundred and fifty dollars. The Morning Watch was also considered an important factor in our religious life. This society was composed of members who had voluntarily banded themselves together for keeping the "Quiet Hour," giving a definite portion of each day to the study of God's word and to prayer. This was generally done in the mornings before breakfast, between triangles. This proved very helpful to the girls during the day. Once a month, on the Lord's morning, the society met and gave their experiences. More than a hundred girls were enrolled during the past session. Our own beloved Miss Pettus (now Mrs. Ray) will ever be warm in our hearts because of this "Morning Watch."

But nearest, also dearest, to some hearts was the "Twilight Worship." In November a small band of girls—some eight or ten—met to organize a little daily prayer meeting. This was to be held just after tea on the lawn in the twilight. Some girl would read a portion of Scripture and lead in prayer and then conduct the remainder of the meeting as she liked, the meetings holding from fifteen to thirty minutes. A new girl was invited to lead every evening. Gradually the girls not only learned to lead in prayer and quote some passage, but learned as well to tell the other girls how the Lord had been with her during the day, or some sweet little experience she had known in her past life. Our prayer was that no girl should leave the Judson unsaved. The meetings grew until we had to move to a larger space. About seventy-five girls learned during the year to become leaders in devotional exercises, besides the many girls who became better Christians by attending. During the late winter, T. T. Martin held a meeting in which there were two hundred conversions. The prayers were being answered as friends and loved ones were gathered into the fold. Sweet indeed was the last evening of "Twilight Worship"; many were the tearful expressions of love and loyalty as we bade each other good-bye, knowing that never again would we all meet until we gather around the throne of grace as an unbroken band of "Twilight Worshipers."



LABOR ON.

The little known, the vast unknown
 Surrounds in every land;
 The little done, the great undone,
 Still stands on every hand.

The much that life demands today
 We only can begin;
 And of the past must sadly say—
 Ah, me! "It might have been."

The words unkind we all have spoken,
 Deeds undone—the angels know;
 Then hearts all crushed and broken,
 Full of sorrow, weal and woe.

Have we labored on in love,
 Wounded hearts, perhaps to cheer?
 Looking to our God above,
 Have we wiped the falling tear?

Have we judged our neighbor near,
 Knowing God can read each heart;
 Have we read His counsels dear—
 Practiced love or crafty art?

Since with eyes so weak and dim,
 In part can comprehend
 The vastness of the ways of Him,
 Toward whom our pathways tend,

We still should labor on and on
 With hearts of cheer and zeal,
 Until our loves shall take upon
 God's peace and heavenly weal.

—Bessie Virginia Middleton.
 Buena Vista, Ala.



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Special eyes made to order. Hitherto Artificial Eyes were only within the reach of the rich; our prices enable us to sell them to the laborer. Statistics show that workmen have more accidents to the eyes than any other class. We have an immense stock; color, size, quality, quantity.

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Mr. W. O. Fouts, the Superintendent of Trinity Sunday School, Atlanta, Ga., has one of the largest schools in the South. He pays a great deal of attention to the singing—uses the songs children will sing. He purchased a number of books, but they did not interest the school, Learning that Revival No. 4 was out, he gave it a trial, and is happy over his selection. Charlie D. Tillman, Atlanta, Ga., publisher of the Revival, sends books on trial, and refunds money if they fail to give satisfaction. Sample twenty-five cents.

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MORTGAGE SALE.

UNDER and by virtue of a power of sale contained in a certain mortgage, executed to the undersigned by R. R. Simmonds, on the 15th day of May, 1904, and recorded in book No. 208, records of deeds, page 69, on the 12th day of August, 1904, in the office of the probate judge of Jefferson county, Alabama, I will proceed to sell, on the 12th day of September, 1906, at the court house door of Jefferson county, within the hours of legal sale, the following real estate, to-wit: Lots number twenty-nine and thirty, in block number two hundred and twenty-three (223), according to the North Birmingham Land Company's survey of North Birmingham, Ala.

G. E. MITCHELL, Mortgagee.
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Birmingham.—I have been thinking I would write a short letter for some time and tell you how much we like your paper. We like it so very much. It is improving very rapidly it seems to me it is better every week.

May the Lord bless you in your good works. We have had a glorious revival at our church in Shades Valley. Brother Huey, Brother Shelburne preaching the first week.

Brother J. H. Thomas the last week. We had some good preaching, it filled our very souls and made our hearts rejoice. Four new additions three by baptism one by letter.

I hope the brethren will pray for us that we may all be faithful until our Saviour shall appear. May the Lord bless you and your good works. I will do all I can to get your paper in more homes.—Louisa Jones.

Arley—Rev. L. W. Shelton and I have just closed our round holding Baptist rallies in the Clear Creek Association. We began at New Prospect church, near Haleyville, July the 25th. We held from two to three days at each place, which I am sure will result in great good to the denomination. We preached and lectured on missions and education. We had no trouble in winning the people wherever we went. We have none of the anti-board element to contend with. Our people have been greatly neglected. The greatest difficulty is getting our people to read our denominational literature. We represented the Alabama Baptist and several of the brethren promised to subscribe for the paper. If the board can continue to do some work in our association our people will soon be developed so it will be no trouble to enlist them in all lines of the organized work. Our people seem to love Brother Crumpton. I made it known wherever I went that it was largely through his efforts that I was able to secure the services of Bro. Shelton. Bro. Shelton suits our people. He fits them and can lead them, and there will not be anything lost by the board doing some more work in our bounds. Our Association convenes Tuesday before the first Sunday in October with Mt. Vernon church at Marylee, fourteen miles north of Jasper. Bro. Barnett, come or send a representative. May God bless Bro. Crumpton, the State Board of Missions and the Alabama Baptist.—G. W. Gibson.

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East Lake.—I began a meeting at Isney, Choctaw County, on the fifth Sunday in July, which lasted until the following Sunday. The results were most gracious. Twenty were received for baptism, eight by letter and restoration; and the church very much revived. This is one of the first churches of which I was pastor. Many of my old friends of other days have gone to their reward. How I missed David Mason, Thomas Bonner and Sister Bonner, Brother and Sister Giles, dear Sisters Seals and Dozier, Brother and Sister Daughety, and others of precious memory. But some of their children were there, and others have come in, who gave me a warm welcome, amongst whom were many of my kin who abound in this region. How I enjoyed seeing them all after so many years. Rev. H. M. Mason, who was raised here, is pastor of the church, and is it an honor to him and to the people that he is their accepted leader. Bro. Mason and T. E. Tucker and a few others have stood almost alone in all this country as Baptist ministers for many years. How they do need help. When I began to preach in this community, we had Brethren Daughety, Scott, Davis, Poe, Northrop, Campbell, Knight, Taylor, Bowen, Causey, and others. Now with a large increase in population, our ministry is cut down more than one-third. A brighter day is in store for those people over there. We hope to be able at Healing Springs to give the young men who come into the ministry, at least, a good high school education, and stimulate many others to take a college course. In this way we hope to fill up the ranks of those who fall out as the years come and go. May the Lord give us the young men to do this work.—S. O. Y. Ray.

Beginning July 10th, Rev. W. M. Blackwelder, of Livingston, preached for us a week at York. The church was strengthened and encouraged and eight additions to the church.

On July 25, Rev. J. V. Dickinson, of Jasper, came to me at Cuba and preached here twelve days. As a result twenty-seven were added to the church, eighteen by baptism. August 6th, Bro. Dickinson began at Yantley and stayed one week and six were added by baptism.

The Lord has done great things for us, and we enter the new year full of hope. I have given up the splendid church at Yantley to give York two Sundays a month. My work will be Cuba and York for next year.—I. N. Langston, Cuba.

Obituary.

STEPHENSON:—W. H. Stephenson was born in Johnston County, North Carolina, Sept. 21, 1810; died Sunday evening, June 4th, 1905, in his 95th year at his residence. His father moved to Alabama in 1820. He had been a member of the church for more than sixty years. He is survived by two daughters and a son. Dr. J. R. Gross and his pastor, H. R. Arnold, officiated at his funeral.—Thos. J. Williams, Selma, Ala.

Whereas, God in His Providence has removed from our midst our beloved brother, W. H. Stephenson, a charter member of this church, who by his long, consistent, Christian life and character won our love and esteem.

We pray the Heavenly Father to comfort his loved ones by the Holy Spirit, and we tender the mour Christian love and sympathy.

Resolved, That a page of the church record book be set apart to his memory, with such facts as we may be able to secure as to this remarkable, quiet servant of the Master, who was so liberal with his means to the upbuilding of the cause of his Redeemer.

Second, That a copy of these resolutions be furnished the family, a copy sent the Alabama Baptist for publication, also a copy placed upon the church record book.

THOS. J. WILLIAMS,
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Second Baptist Church, Selma, Ala.



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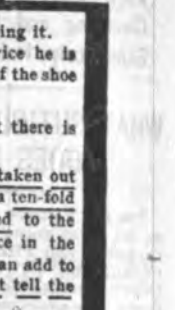
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VOL 1.

BIRMINGHAM, ALA., AUGUST, 1905

NO. 1

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