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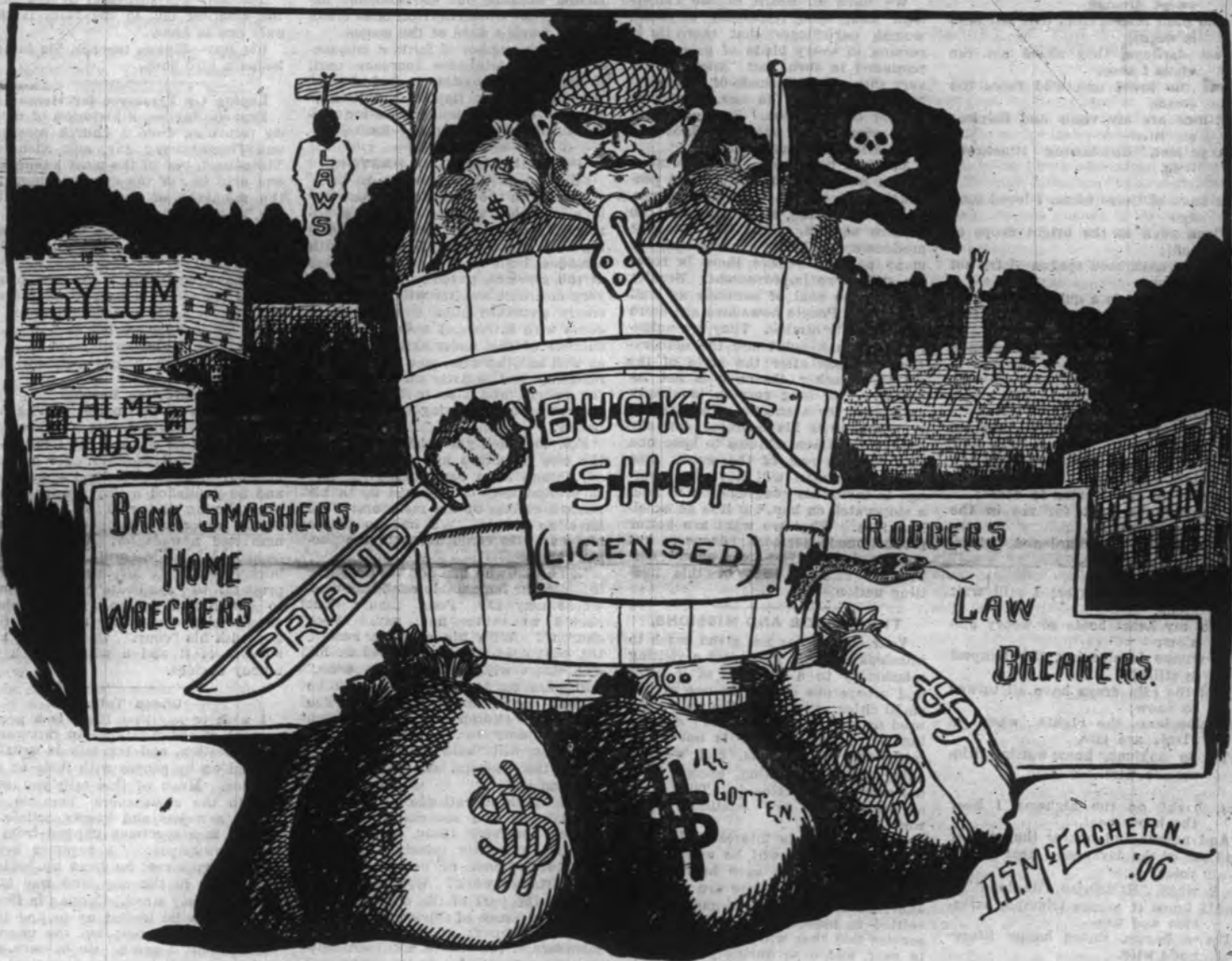
Organ Baptist State Convention.

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Help Us Drive The Bucket-Shops Out of Alabama



BUCKET-SHOP SHARKS

(Extracts from Bucket-Shop Sharks, by Merrill A. Teague in Everybody's Magazine.)

To break up a bucket shop and make the thieves give up their loot is not difficult work for determined men. The chase of the thief is not, however, altogether pleasant. Skunk hunting has never been popular. Moreover, criminal courts have not yet acquired the habit of seeing the bucket-shopper and the sand-bagger through the same spectacles. Our Blindfolded Lady of the Scales, sitting in judgment of criminal complaints, ignores the one as she pronounces upon the other the mighty rebuke of relentless justice.

The skunk knows he can never be a household pet; his purpose in life is to bring others into his class. The bucket-shop thief, without attempting to excuse his own crime, takes illustration from the skunk, and whenever his rascality is challenged endeavors to divert attention from himself by heaping obloquy upon his victim.

North Carolina has recently enacted a splendid law for the suppression of bucket-shop sharks. This law makes it illegal to transact business in contracts for future delivery through the medium of a private wire-house, or over privately leased telephone or telegraph wires, and compels all persons so trading to use the public wires. Under the operation of this law, every quotation and every order to buy or sell has to be transmitted in the ordinary manner of filing and receiving messages. Since quick quotations and immediate service are the chief advantages the bucket-shops offer over legitimate houses, this interference with these essentials of the thieves' game amounts to prohibition.

For the national evil that has sprung from the criminal combination of bucket-shop thieves and unscrupulous telegraph and telephone companies, government regulation is the permanent cure.

By Courtesy Birmingham Bee.

A Page for Preachers and Preachers' Wives

THE ITINERANT'S WIFE.

I'm sitting alone by my window to-night,
Looking out on the wintry rain,
As the cold drops fall with a sullen splash
And freeze on the window pane,
And sad are my musings and lonely my life,
For I am a homeless itinerant's wife.

My babies have gone to the land of sweet dreams,
And their breath from that fair land is warm;
Sweet darlings, they share not the vigils I keep,
For the loved one who faces the storm,
For lone are my vigils and helpless my life—
A patient, God-fearing itinerant's wife.

The faces of those whom I loved long ago
Flash back in the bright drops of rain;
Farewells have been spoken—I try not to sob—
But my heart is a quiver of pain;
Does the joy of friendship in this changeable life
Equal pain of the parting itinerant's wife?

O, give me some work in Thy ripening field,
Some part in Thy glad harvest home,
That with arms full of treasure I, too, may walk
In joy for my Master to come;
But there's no part for me in the harvest of life,
A home-tied, o'erburdened itinerant's wife.

'Tis midnight and after; I still wait alone,
Tho' my heart beats so weary and slow;
The village is sleeping, the tempest is stilled,
And the rain drops have all turned to snow;
For sleepless are the nights when revivals are rife,
To an anxious, home-waiting itinerant's wife.

But, hark! on the highway I hear the hoofs beat,
And nearer and nearer they come;
And out of the darkness I hear a glad voice
As it sings, "Hallelujah, 'tis done!"
And I know it means triumph, salvation and life—
I'm a happy, thrice happy itinerant's wife.

Methinks I'll not miss the bright stars from my crown
If I can but see His dear face,
And hear the glad anthem that bursts from the lips
Of those who are saved by His grace;
Ah, then I shall thank the great Giver of life
That He called me to be an itinerant's wife.
—Elizabeth Sherwood, in *The Preacher's Helper*.

SAY-WHEN SERMONS.

Just a Little Deeper and Not Quite So Long.
A pulpit innovation which we can not but regard as even more radical than the preaching phonograph which was commented upon recently in these columns is to be introduced by the Rev. Dr. James Clarkson, of Detroit. Beginning today he will preach none but what, for the lack of a better

term, we may call "say-when" sermons, says the Pittsburg Gazette. That is to say, the minister will depend upon his congregation to tell him when to conclude a sermon. "Whenever you think I have preached long enough I want any of you to say so, and I will immediately announce the last hymn. It is not always possible for a preacher to tell just when he should saw off, and I for one shall be grateful for suggestions. You will not offend me by calling time. Say when, and I'll stop."

We have all heard of the clergyman who, upon reminding a young woman parishioner that there is a sermon in every blade of grass, was reminded in turn that "grass is cut very short at this season of the year." The tendency of the age, indeed, is toward condensation. People live in flats, own folding baby carriages and even drink condensed milk.

There is no reason why sermons should not share in this general condensing process. They have, of course, to a great extent, if we compare the modern sermon with its two-hour predecessor of half a century ago, but many persons believe there is room for still more improvement. Brevity may be the soul of sermons as well as of wit. People nowadays are more intellectually nimble. They are quicker to catch a point and the elaboration of ideas after the style of the old three-decker discourse is not required. The long sermon is simply an excuse for a snooze. The preacher who knows his business can say enough in fifteen minutes to keep one thinking the rest of the week. Not every clergyman will have the courage to invite his congregation to hold a stop-watch on him, but it is an excellent idea. What we want are better proportioned sermons; deeper, but not so long. The "say-when" sermon is characteristic of this hustling nation.—Ex.

THE PASTOR AND MISSIONS.

Your church has not given much to missions the past year, said a visiting missionary to a member of a large and prosperous church in one of our small cities. "No," was the reply, "we used to be a great missionary church, but our present pastor is not much interested in missions, and we are doing little or nothing, except what the women's societies do. They have an organization and continue their work."

If the pastor is interested in missions the church will be missionary, and not otherwise, save in very exceptional cases. There are a few churches so thoroughly organized and settled in habits of benevolence and service that they will go on from year to year, and even during pastoral interregnums the missionary offerings will be made. But in general the pastor must lead in this, as in all other departments of the church life. A non-missionary pastor ought to be an impossibility in this age. Probably there are few anti-missionary pastors left, and they belong to another century; but the unmissionary pastor is still too common for the good of the churches or the cause of missions. Lack of interest is the root of the trouble, and it is a serious trouble, for this lack of interest in the affairs of the wider kingdom of God betrays failure to apprehend the true spirit of Christianity.

How a missionary pastor inspires his people with desire to know and do! An able and devoted young minister, during a pastorate in the Empire State, led his people into greatly enlarged knowledge of missions at home and abroad, brought them to adopt a systematic method of benevolence, greatly increased the amount of the offerings, and as a natural

result saw the spiritual life of the church deepen. Called from this fruitful ministry to a larger field in a western city, he found an undeveloped condition of things in regard to missions, and set himself to work in a quiet way to effect a change. The other day he sent in a club of twenty-five subscribers to *The Monthly* as a start in this direction, promising that this was only a beginning. This makes it certain that intelligence concerning home missions will take the place of indifference in that church, which has lacked nothing but development under a pastor whose horizon is as broad as the world's need of the gospel.

May the number of faithful missionary-spirited ministers increase until it shall not be possible to find any but that kind in a Baptist pulpit anywhere. Then the millennium for missions will not be distant.—Ex.

FREEZING OUT THE PASTOR.

By George W. Alexander, B. D.

Nestled in the fringe of a great city is a church that has enjoyed a period of exceptional prosperity. Rising from an unfavorable locality with a modest building and fair attendance at the services, it took its place in a very desirable locality with a new and costly structure filled from pulpit to doors with interested worshippers. The success of the undertaking, financial as well as otherwise, was due to great liberality and activity on the part of the people, and also to the effective leadership and untiring efforts of the pastor.

For the last year, however, since the new structure has been completed, things have been changing, and at present may be summed up in his remark of one of the members: "We have no pastor. We had to freeze him out. He could not hold the people."

Some one who has not been a party to a similar lamentable condition elsewhere may say "Poor man"; but should we rather not say, "Poor church"? With his enviable record, the congealed pastor, satisfied in his own heart with God's "Well done," will pass on to another field to be thawed out by another people. The "liberated" church will set in motion its machinery to search out a new man who will "hold the people" and adorn the pedestal of their beloved sanctuary.

Why such ingratitude to one who has labored and successfully accomplished the very thing that all the church apparently desired, namely, the development of better facilities for Christian work? With a true desire on the part of the church to advance the cause of Christ, it will matter little who is at the head. The members of the church will learn how to get good out of a poor sermon and learn also how to make their pastor preach good sermons. No person can live long in cold storage, neither can a human preacher long endure the chill of an unsympathetic church, but let the poorest preacher feel the warm and loving throbs of prayerful and sympathetic hearts and the temperature of that church will rise until pastor and people will be all aglow with an earnest desire to render true service to the God of their salvation. The "melting" not the "freezing" business is the legitimate business for every church.—Glenside, Pa., Ex.

Humor of Children.

"Why was Moses hidden by his mother in the bullrushes?"
"Because she didn't want him to be vaccinated."
"What is a miracle?"
"Please, sir, it's a thing that happens in America."
Clergyman (examining a Sunday school class)—Now can any of you

tell me what are sins of omission?
Small Scholar—Please, sir, they're sins you ought to have committed and haven't.

A Scotch dominie, after telling his scholars the story of Ananias and Sapphira, asked them: "Why does not God strike everybody dead that tells a lie?" After a long silence one little fellow exclaimed: "Because there wouldn't be nobody left."

Teacher—What kind of a bird did Noah send out of the ark?

Small Boy—A dove.
Teacher—I'm surprised to find that the smallest boy in the class is the only one to know.

Big Boy—Please, teacher, his father keeps a bird shop.

Laying Up Treasures for Heaven.

Francis Baylies, a historian of note, on returning from a church meeting one Thanksgiving day, met Nicholas Tillinghast, one of the most humorous and also one of the most eloquent of the members of the Bristol County bar, in the sitting room of a hotel.

In the course of the conversation which ensued, Mr. Baylies said to Mr. Tillinghast:

"I have deposited a ten-cent piece in the contribution box, to be placed on interest until I reach heaven."

Mr. Tillinghast replied:
"Ah, yes! That will amount to a very large sum before you will be admitted there."

Syndicating Beecher.

When the present editor of *The Ladies' Home Journal* was a schoolboy in Brooklyn he enjoyed the friendship of Henry Ward Beecher. He had an amateur printing press and some type, and he published a tiny four-page paper, playing the role of proprietor, editor, reporter, compositor, pressman and newsdealer. One day the embryo journalist—still in knickerbockers—went to Mr. Beecher with a proposal to "syndicate" his sermons to out-of-town papers. Mr. Beecher consented and regularly furnished the boy with his "copy." Bok made a big success of it and a whole bunch of money besides.

Cheap Talk.

I wish to say that there is a great amount of cheap talk about this vacation question, and the talk is usually carried on by people with little or no religion. Much of this talk you will find in the newspapers because it makes a newsy and breezy article.

Here is a specimen clipped from a daily newspaper: "A reporter says, going down street he came up behind a stranger in the city who was taking a leisurely stroll. Coming in front of a church he looked up to find the name of the church; but the church was without a name. He at once accosted a small boy who happened to pass that way. 'Look here, young man, can you tell me what house this is?' The boy replied, 'That is God's house, sir; but he isn't in. It is closed for the summer vacation and his agent has gone to Europe.' 'What do I think of this? I think that it is a pure fabrication. A counterfeit out and out. A manufacture out of the whole cloth. The stranger never had an existence. The boy never had an existence. The question never had an existence. And the answer never had an existence. The only thing that had an existence was the reporter.—Rev. David Gregg, D.D.



SCHEDULE.

January—Ministerial education.
 February—State missions.
 March and April—Home and foreign missions jointly.
 May—Associated missions.
 June—State missions.
 July—Bible and colportage.
 August—Aged and infirm ministers.
 September—Denominational education.
 October—Home missions.
 November—Orphans' home.
 December—Foreign missions.

FROM THE COMMITTEE ON CO-OPERATION.

To the Baptist Brotherhood of Alabama:

The Baptists of Alabama face a great opportunity. Our responsibility is therefore correspondingly great.

The need is urgent that our people should have unity of purpose and oneness of effort.

Your committee would urge the brotherhood to seriously consider the following suggestions:

1. Stress and utilize the power of our associational gatherings.

No greater factor has operated in the upbuilding of our denominational life than these meetings. They should be seized by us and made to serve in still greater degree as educational and inspirational occasions. Being the medium of direct contact with the churches, the best thought, the highest enthusiasm and most conscientious preparation should be given these meetings.

2. Adopt "Schedule of Offerings."

Lack of system in regard to offerings is the weak point in many of our churches. The "schedule of offerings" works most satisfactorily where careful attention is given it. We believe it a plan well adapted to all our churches.

3. Accept "Apportionment."

It serves as an incentive for associations and churches to accept definite amounts to be raised during the year for denominational purposes. The practical workings of this plan has proven its wisdom.

4. Appoint a co-operative committee in each church.

This committee could serve the church well in distributing tracts and mission literature, and in carrying out its plan of offerings. With this committee the general co-operative committee could correspond and give and receive such assistance as might be needed.

5. Continue and maintain "Baptist Rallies," fifth Sunday meeting and Sunday school conferences.

These can be made to touch places and stimulate churches that can not be otherwise reached.

6. A Sunday school in every church.

In this day of growing interest in Sunday school work and improved methods of Bible study, no church should feel that it can afford to be without this teaching, training and evangelizing agency.

7. More liberal financial support of churches to their pastors.

The meager support given by churches in many places results in a crippled condition of the cause.

The scarcity of preachers now confronting us will become more serious unless conditions are remedied.

We beg that every member of every church shall think of his responsibility, face with holy seriousness "the day of his visitation" and unite to make this conventional year the greatest of all.

BRO. CRUMPTON EXPLAINS.

Brother Crumpton writes: "The address of the committee on co-operation to the Baptist brotherhood should be signed by the following brethren: W. W. Blackwelder, P. V. Bowen, J. L. Rosser, W. E. Crumpton.

The Apportionment for Missions, Orphanage, Denominational Education, Etc.

The table below suggests certain amounts to the associations. It is only a suggestion. Experience through many years has proven the wisdom of this plan. The associations which have adopted the plan and divided the amounts out among the churches find that it works satisfactorily and serves as a stimulus to the churches. Some associations were left blank because we were not sufficiently acquainted with them to form anything like a correct estimate of what they might be able to do.

Committee on Co-operation: W. M. Blackwelder, P. V. Bowen, J. L. Rosser, W. E. Crumpton.

Associations	Number of Churches	Membership	Amount Contributed for all benevolences in 1906-07	Amount Suggested for Missions	Amount Suggested for Orphanage	Amt. Sug. for Denom. Education	Amt. Sug. for Ministerial Education	Amt. Sug. Aged & Infirm Min. Bible & Colp	Total Amount Suggested for All Benevolences 1906-1907
1 Alabama	11	897	208 01	325 50	20	15	10	420	
2 Antioch	21	1347	862 58	695 110	45	30	20	900	
3 Arbacoochee	10	712	5 65	75 12	5	3	5	100	
4 *Bessemer	9	962	184 19	475 75	30	20	15	615	
5 Bethel	24	2141	1105 76	1275 205	85	50	35	1650	
6 Bethlehem	21	1616	408 15	540 90	35	20	15	700	
7 Bibb County	26	2717	917 97	770 125	55	30	20	1000	
8 Big Bear Creek	27	1640	234 70						
9 Bigbee	24	1238	1287 92	1545 250	105	60	40	2000	
10 Birmingham	53	7296	10326 88	11595 1855	775	465	310	15000	
11 Butler County	23	2126	1279 19	1310 215	90	50	35	1700	
12 Blue Creek	10	484	50 23	75 12	5	3	5	100	
13 Cahaba	33	2468	1629 64	1310 215	90	50	35	1700	
14 Calhoun County	43	4903	3704 35	4250 680	235	170	115	5500	
15 Carey	36	2907	744 07	770 125	55	30	20	1000	
16 Cedar Bluff	16	956	510 29	385 62	28	15	10	500	
17 Centennial	15	1049	978 13	1080 180	70	40	30	1400	
18 Central	42	4113	1430 05	1390 220	90	60	40	1800	
19 Cherokee Co.	25	1577	48 50	385 62	28	15	10	500	
20 Chilton Co.	18	1956	540 64	305 50	20	15	10	400	
21 Clarke Co.	48	3816	2188 14	1695 270	110	75	50	2200	
22 Clay County	16	1336	297 05	270 45	15	10	10	350	
23 Clear Creek	33	1729	68 44	195 30	15	8	7	250	
24 Cleburne	23	1498	122 99	195 30	15	8	7	250	
25 Coffee County	13	1582	425 00	460 75	30	20	15	600	
26 Colbert	22	1511	839 74	1230 200	85	50	35	1600	
27 Columbia	34	3277	1047 80	1620 262	110	63	45	2100	
28 Conecuh Co.	22	1859	865 98	1545 250	105	60	40	2000	
29 Coosa River	37	3934	2735 05	2460 600	170	100	70	3200	
30 Crenshaw Co.	18	1179	316 46	540 90	35	20	15	700	
31 Cullman	44	2732	510 37	540 90	35	20	15	700	
32 DeKalb	47	3190	473 16	610 100	40	30	20	800	
33 Elim	18	1036	264 16	540 90	35	20	15	700	
34 Escambia	15	1257	789 08	770 125	55	30	20	1000	
35 Etowah	27	2670	2159 28	1310 215	90	50	35	1700	
36 Eufaula	18	1766	2053 88	1695 270	110	75	50	2200	
37 Geneva	23	1928	589 93	690 112	48	30	20	900	
38 Gilliam Springs	19	1482	180 92	195 30	15	8	7	250	
39 Harmony Grove	20	1214	392 26	425 70	30	15	10	550	
40 Harris	15	1852	1431 48	1155 185	85	45	30	1500	
41 Judson	25	2315	500 52	770 125	55	30	20	1000	
42 Lauderdale	12	755	711 16	690 112	48	30	20	900	
43 Liberty, Central	8	545	25 75	75 12	5	3	5	100	
44 Liberty, East	37	3852	2411 66	2080 340	145	80	55	2700	
45 Liberty, North	26	1983	889 77	920 150	60	40	30	1200	
46 Macedonia	13	479	21 16	115 18	7	5	5	150	
47 Marshall	33	2863	606 70	610 100	40	30	20	800	
48 Mineral Springs	11	737	131 85	150 25	10	5	5	200	
49 Mobile	27	2852	6070 35	5410 870	360	215	145	7000	
50 Montgomery	25	3033	4766 26	3630 580	245	145	100	4700	
51 Mt. Carmel	13	663	30 82	75 12	5	3	5	100	
52 *Mt. Moriah	8	387		75 12	5	3	5	100	
53 Mud Creek	17	1084	68 61	195 30	15	8	7	250	
54 Muscle Shoals	40	2876	2333 32	1930 312	133	75	50	2500	
55 New River	18	1225	276 51	460 75	30	20	15	600	
56 Newton	23	2355	834 40	770 125	55	30	20	1000	
57 North River	30	1914	406 14	690 112	48	30	20	900	
58 Pea River	20	1695	148 09	270 45	15	10	10	350	
59 Pine Barren	23	1662	1285 72	615 95	45	25	20	1300	
60 Randolph Co.	28	2106	1289 40	1080 180	70	40	30	1400	
61 Salem-Troy	29	2470	3468 20	2700 440	185	105	70	3500	
62 *Sardis	13	529		75 12	5	3	5	100	
63 ***Selma	18	1155	2291 32	3470 760	240	135	90	4500	
64 Shady Grove	23	865	66 89	115 18	7	5	5	150	
65 Shelby	24	1838	929 24	690 112	48	30	20	900	
66 Sipsey	21	1438	296 33	270 45	15	10	10	350	
67 St. Clair	42	3050	528 89	1155 185	85	45	30	1500	
68 *Southeastern	8	280							
69 Sulphur Sprgs	21	1270	332 90	230 35	15	10	10	300	
70 Tenn. River	34	2158	870 10	920 150	60	40	30	1200	
71 Tuscaloosa Co.	30	3043	2020 62	1930 312	133	75	50	2500	
72 Tuskegee	28	2128	2549 08	2000 425	140	80	55	2600	
73 Union	38	2544	865 52	1080 180	70	40	30	1400	
74 Unity	35	2580	1859 62	1645 250	105	60	40	2000	
75 Warrior River	31	2013	250 43	385 62	28	15	10	500	
76 Weogufka	18	975	27 20						
77 *Yellow Creek	29	1624	371 58						
78 *Zion	25	1943		920 150	60	40	30	1200	

***No numerical statistics in minutes. *No minutes received. Last reported statistics. **All benevolences here means only objects included in this table.

These names do not appear in the minutes, nor does the clerk have any recollection of their appointment. I distinctly remember there was such a committee. Feeling certain about it, I took the liberty before the minutes were examined to sign those names to the apportionment list for 1906-1907, Brother Blackwelder agreeing to it under the impression that he was chairman of the same. I here and now nominate the said committee to serve. If Brother W. A. Tallaferrro, chairman of the old committee, will second my motion, I know it will be agreed to unanimously. It is a very important committee, as this address shows.

REPORT OF THE CO-OPERATIVE COMMITTEE.

Your committee recommends the adoption, by the churches, the schedule of offerings approved by the convention at its last session, with this exception: Instead of March and April being given separately to Home and Foreign Missions, the two months be given to these objects jointly. The reason for this change is stated in report of secretary of state board of missions.

We suggest the following amounts for the different causes:

Foreign missions	\$31,000 00
Home Missions	22,000 00
State Missions	22,000 00
Orphans' Home, current expenses	12,000 00
Denominational Education, current expenses	5,000 00
Ministerial education	3,000 00
Aged and infirm ministers	1,000 00
Bible and Colportage fund	1,000 00

We recommend further that the committee apportion to the associations the amount expected of each, and that a co-operative committee be appointed in each association, who shall apportion the amounts for the different objects to each one of the churches, and shall encourage all the churches to make offerings as the schedule provides.

W. M. BLACKWELDER,
For the Committee.

HOW MANY OF US

Fail to Select Food Nature Demands to Ward off Ailments?

A Kentucky lady, speaking about food, says: "I was accustomed to eating all kinds of ordinary food until, for some reason, indigestion and nervous prostration set in.

"After I had run down seriously my attention was called to the necessity of some change in my diet, and I discontinued my ordinary breakfast and began using Grape-Nuts with a good quantity of rich cream.

"In a few days my condition changed in a remarkable way, and I began to have a strength that I had never been possessed of before, a vigor of body and a poise of mind that amazed me. It was entirely new in my experience.

"My former attacks of indigestion had been accompanied by heat flashes and many times my condition was distressing with blind spells of dizziness, rush of blood to the head and neuralgic pains in the chest.

"Since using Grape-Nuts alone for breakfast I have been free from these troubles, except at times when I have indulged in rich, greasy foods in quantity, then I would be warned by a pain under the left shoulder blade, and unless I heeded the warning the old trouble would come back, but when I finally got to know where these troubles originated I returned to my Grape-Nuts and Cream and the pain and disturbance left very quickly.

"I am now in prime health as a result of my use of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Has Prof. Foster Been Misrepresented?--By John Roach Straton

It is worth this whole discussion to hear our good friend, Dr. Dickinson, referring to his "humble judgment." But it seems evident that the good doctor's ripple of "humbleness" at the opening of his paper was soon swallowed up in his normal sea of self-gratulation over the astuteness of his "response;" for, at its close, he takes the gentle reader into his confidence and admits, in good, set terms that he is a truly great man. We now know that Brother Dickinson is "the people," and that "wisdom will die with him," for he himself hath said it. After telling of the diligence with which he has studied through the years, he modestly pleads guilty to the soft impeachment of greatness by remarking: "I now feel that I am at the point when I have a right to pronounce on these matters," etc. "I am Sir Oracle, and when I bark," etc., etc. Evidently the grim resolution to be "humble," with which the good doctor began his "response," had seeped away from him before he reached its close, even as the "courage" ran out from the tips of Bob Acres' fingers before he fought the famous duel pictured in "The Rivals."

Whether Prof. Foster has been "misrepresented" or not, it must be evident that his Southern champion is not misrepresented when it is said that throughout this entire discussion he has maintained an attitude of lordly superiority and thinly veiled contempt toward all who have dared to disagree with him. There is but one Foster—and Dickinson is his prophet! All who disagree are "demagogues," "appealing to prejudice," "wantonly misrepresenting," etc. They are servers of "hash" and makers of "crazy quilts." They are composers of "fictitious vagaries," to whom a reply is deluged only because "the courtesies of the situation" call for it. And they are, also, hopelessly "mixed in their psychology."

Well, speaking of being mixed, does not Brother Dickinson have Professor Foster mixing his psychology in a rather remarkable manner when he says that the Professor "uses the term 'will' to include the motives, desires and affections?" Now, where on this earth has any reputable psychologist ever made any such jumble as that of the elements in man's being?

And speaking again of "mixtures," who ever heard of a "crazy quilt" being presented in a phillipic? Ye gods! We had thought that "crazy quilts" were "presented" always by a committee of mild maiden ladies from the "Aid Society."

But, further, as for "logic," the best that can be said of any one who has the temerity to oppose Drs. Foster and Dickinson is that their efforts are "conglomerates of incongruous quotations, and irrelevant comment." That is a truly Fostorian sentence! We might well label it, "Made in Germany!" Indeed, many passages in our good doctor's articles and his general attitude toward the brethren who disagree with him indicate a danger that he is about to catch that contagion of obtuse expression, joined to a certain grandness of bearing, which are the distinguishing characteristics of the true blue "higher critic." Press one of these learned brethren into a corner, and he will adroitly wriggle around the real point at issue and then veil himself in an atmosphere of profound wisdom, as he replies to you with a series of portly and apologetic phrases, which even Hegel himself could not have figured out! When hard put to it, the plea of profundity is the last resort of these new crusaders, who are seeking to lead benighted orthodoxy up into the "higher truth." Dr. Mullins, Dr. Anderson and the other able reviewers who, with singular unanimity, have condemned the book under dis-

cussion in severest terms, are all calmly dismissed by Prof. Foster himself and by his few friends with the sweeping claim that they have "misrepresented" him; or else that they did not understand his argument. It is indeed deplorable that our intellects are so feeble that we can not reach the profound depths of Prof. Foster's thought. Prof. Foster, we are told, claims in "private correspondence" that he has been misrepresented. Well, his seminary mate, Dr. Johnson Myers, of this city, declares that he has paraded these destructive views ever since student days. The brethren here who have heard him give lectures and addresses for decades past declare that his position is, and has been, utterly at variance with Baptist truth and Bible teaching. Now, why does he not make plain wherein he has been misrepresented? Now, why does he not come out into the open and state for himself his views on the mooted points in simple, direct and understandable English?

Now, in regard to Dr. Dickinson's "response" to my article, it is to be said that it is no response at all. It is simply another one of the "pronouncements" which he has handed down to his brethren from time to time. He quibbles at length about such incidental questions as whether I was correct in holding that the Foster book is rationalistic (as though any sane man could deny that Prof. Foster is the rankest rationalist!) But, concerning my heavy charges that Prof. Foster denies the inspiration and authority of the Bible, the essential deity of our Lord and the miracles and that he makes God responsible for evil, as well as good, Dr. Dickinson has not a word! He uses up his columns slurring at my article, reading me lectures on the scientific use of quotations, and parading the years of laborious study by which he claims the right to make "pronouncements" to his still benighted brethren. He tithes mint and anise, but for the weightier matters of the law he has little regard.

Now, I submit in perfect candor that Dr. Dickinson seems to have deliberately evaded the main issues by making a great hurrah over minor matters, that he might thereby distract attention from the really important points.

As for the charge that I misrepresented Prof. Foster, I have to say that my article speaks for itself. Let the quotations be compared with the book. My object was not to try to follow all of the ramifications of Prof. Foster's labored, and often self-contradictory, thought, but simply to present to the brethren some quotations showing where his main conclusions had led him on the really vital questions of our religion. Whatever of good there may be in his discussion of naturalism, or any other part of his book, is completely overshadowed by his revolutionary positions on the all-important questions. It makes very little difference that a pick-pocket slips back a penny into my waistcoat, when with the same movement he abstracts my entire purse!

Dr. Dickinson says "most of the quotations given are taken from the portions of the book wherein the author is giving statements of the positions he is engaged in controverting." I deny this assertion in toto. The very idea of Prof. Foster's stating positions in order that he might defend the authority of the Bible or the deity of Christ is absurd on the face of it. No, he states the destructive views given only that he may approve them and appropriate them as his own. Where I presented any quotations from Prof. Foster's "summaries" they were statements given by him not for refutation, but to show how he, in common with the "modern man,"

had reached the conclusions which he gives. His book is simply a series of historical surveys of the development of critical thought on the several vital problems of our religion today. But the most advanced and radical of these critical positions Prof. Foster accepts as his own; and even in the midst of "summaries" and recapitulations of critical thought, he constantly turns aside to indorse the positions given, and to back them up with equally radical assertions of his own. This mixing of tendency tracing, with his own conclusions and assertions, makes it difficult at times to tell whether he is quoting others or asserting for himself. But I endeavored to avoid using paraphrases or quotations which were being employed by him to trace the history of critical thought, and confined myself to Prof. Foster's own statements, so far as I was able to untangle his skein of poor logic and worse English. On the great vital points of doctrine there can be absolutely no question as to Prof. Foster's position, whether extracts given were paraphrases or his own direct statements, for he tells us in his preface that "the thoughts which are not his by creation are yet his by patient reflection in the course of wide study in philosophy and theology." (p. 11.) And the astounding assertion of Dr. Dickinson that "there is not a bit of difference between the faith of a simple countryman in a Baptist church in Alabama and a professor in the University of Chicago" is enough to take away one's breath. There is as much resemblance between the two as between a Quaker maiden and a ballet girl!

Allow me to cite a few examples showing that Prof. Foster has not been misrepresented. Dr. Dickinson refers to the Hume matter. Now, it is perfectly evident that Prof. Foster does indorse, and does not, as Dr. Dickinson asserts, "conclusively refute" Hume's skeptical arguments. On pages 130 and 132 he directly asserts that "Hume's main contention has never been answered," and that "Hume met orthodoxy in the right way here," etc. Manifestly, Prof. Foster is here giving his own judgment on the merits of the Hume controversy in favor of Hume. In the course of his judgment, he makes the sweeping and offensive insinuation which I quoted about the "intelligence" and "honesty" of any who now affirm faith in the miraculous. (Cf. p. 132.)

Again, notice Dr. Dickinson's bald assertion that this book of Prof. Foster's does not subvert one single principle of evangelical Christianity as Baptists have ever held them." Let us look at that amazing statement in the light of my quotations, the fairness of which Dr. Dickinson seeks to impeach. Certainly the inspiration and authority of the Bible is a Baptist "principle." Indeed, it is our fundamental principle! With that principle the entire Baptist structure stands or falls. Now, does Prof. Foster's teaching "subvert" that principle? Clearly and undeniably it does. I simply call attention again to the quotations given; and, as Dr. Dickinson makes a point about their "context," we will examine that also. The first quotation which I gave touching that subject follows one of Prof. Foster's historic "surveys." He closed that survey by saying: "Such, in brief, is the inner history of the dogma of inspiration." Then he immediately says for himself: "Inspiration of the book is untrue historically, and impossible psychologically." (p. 87.) Now, it is simply impossible for any man who can read English to deny that that is Prof. Foster's own assertion. He is not here stating any "position to be refuted," and he has finished all quotations and historical "surveys," as

proved by the immediately preceding remark, "Such in brief," etc. He never clearly indorses the foregoing radical arguments against the inspiration and authority of the Bible by this assertion of his own, which I have quoted. Further, that this is his own statement is proven absolutely and beyond any possible question by the fact that he appends to it a foot note at the bottom of the page in which he turns aside to elaborate his argument and his assertion that the Bible is not inspired. This foot note goes on to say: "We still have phrases like 'the divine human character' and 'plenary inspiration;' but their vagueness, their diplomatic ambiguity, has become apparent, and they are shorn of strength. In the nature of the case, these efforts to patch up must fail," etc., etc. (p. 87.)

The other quotation which I gave concerning the Bible is also his own statement following a summary (p. 112). This is clearly demonstrated by the judgment which he gives in the midst of his summaries on page 112, where he says: "The conclusion which this reference to history yields, as affecting the subject under consideration (the inspiration of the Bible) is inescapable. This expression shows that he is giving his own judgment, and that he adopts the "conclusion" from the "reference to history" as his own. So, following, he "signals the net results" by saying that criticism "is decisive against this foundation of the value of the Bible;" which assertion he immediately follows by the other statement which I quoted:

"The Bible was not automatically composed, is due rather to the 'free caprice of the writers,' and exhibits scientific and historic errors, expresses local and personal passions—in a word, has all the marks of a deliberate human composition."

Now, certainly these instances are absolutely conclusive. Let any one turn to the pages mentioned and see for himself if, despite Dr. Dickinson's emphatic assertion to the contrary, this is not one fundamental "principle" of Baptists which Prof. Foster "subverts" in toto. Prof. Foster's whole argument here is for the overthrow of "authority religion," and when he gets through with the critical "summaries," "historic surveys" which he adopts, and his own arguments and statements, if there is any "inspiration" or "authority" left to the Bible other than the "authority" of "poesy," or the authority which any other work of mere literature has, I will duplicate Dr. Dickinson's offer, and give a chromo to the one who will find it!

In like manner, I might take up the quotations which I gave, showing how Prof. Foster repudiates the deity of Christ, and even sneers at the most sacred and holy of our established views concerning Him and His redemptive work. These quotations, which are undeniably his own statements, and the other really important ones, Dr. Dickinson did not venture to discuss. He evidently preferred to amuse himself with "pronouncements" to his brethren and with common places about how to use quotations, etc.

In regard to the claim that Prof. Foster's book is a valuable "apologetic," it must be said that when the author is through with his destructive concessions, there is nothing left for which to apologize! He gives away the entire case of Christianity. What is the use of such an "apologetic" as that? Besides, our command is to "preach the word, and not to apologize for it. Much of the deepest harm that has come to our modern religious interests is due to the foolish, so-called friends who seek to win Christianity's deadliest foes by boundless concessions and senseless apolo-

getics. Prof. Foster is such an one as that. The few mild assertions at the close of his book about "the finality of the Christian religion," to which Dr. Dickinson refers, are utterly vapid and meaningless in view of the fact that he has destroyed in the body of the work all possible foundation for any finality. There is not even a respectable philosophy, much less any sort of a religion, left of Christianity, when Prof. Foster is through with it. Of the "Jesus" whom Prof. Foster pictures as the one with whom we are to hold this personal "relation, faith and love," which may make the Christian religion final, Dr. Frederick L. Anderson, professor of New Testament interpretation in the Newton Theological Institute, in his able and most scholarly review of the Foster book, says:

"A fine Lord, Leader and Savior is this! A poor, ignorant, mistaken, deluded man, sinful like us all, displaying unmanly weakness in anticipation of death, and giving the lie to all his great words about trust in the Father, in the final crisis. And he 'is the best we know' (according to Dr. Foster). The reviewer has known better and braver men than the 'Jesus' of radical criticism."

And this "Jesus" is the foundation of Prof. Foster's "finality of the Christian religion!" Who wants an "apologetic" called forth by such a Savior?

Now, no one doubts the pleasing personality of Prof. Foster. But even Voltaire and Bob Ingersoll had their good points. Prof. Foster is a striking example of the formation in youth of a character under the inspiration of the old truths, which character is then carried over as an asset in the promulgation of views which can not of themselves produce the highest character. Nor does any one doubt the sincerity of the man. It is only his judgment as a most foolish apologist which ought to be assailed, and also his bad taste in so bitterly assailing the church and ministry of today, while still himself supported by them, and the questionable ethics of proclaiming as accepted truth mere critical hypotheses, many of which have already been exploded. Prof. Foster is only one of many whose anchors have dragged from the old moorings, and who have become so dominated by German skepticism and rationalism that they are blind to the destructive results of their new crusade. But that blindness does not alter the ruinous effects of their "liberal" apologetic. Prof. Foster gives in his book a platform so "broad" that every infidel and free thinker in the world can stand on it and feel at home. That this is literally, and not merely figuratively, true, is proved by the wide and enthusiastic indorsement given his book in the free thinking press; and by the fact that I was bombarded by abusive infidel letters and literature from all over the country during the fight here over the resolution condemning the book. Professor Foster was recently invited to address the leading infidel club of this city, an invitation which he accepted, delivering to them on Sunday afternoon a lecture which was liberally applauded, and this summer I am informed that he has been supplying for a Unitarian church in the east. It is evident from these things that the opponents of the Baptist position and Bible truth know where Professor Foster stands. Say the most that one can of the faith of the destructive critics of his class, and it is Unitarianism; and Unitarianism, too, without an authoritative Bible, and with Pantheistic trimmings. Now, we have seen the decay of Unitarianism in New England, and the deplorable moral and religious reaction which has followed its errors. Why should we encourage the transplanting of these false ideas to our Western and South-

ern soil, when it has been demonstrated that they mean paralysis to the church and the destruction of individual faith?

Down the centuries the only preaching which has been truly effective has been that which simply proclaimed the plain and potent truths of God's revelation. Witness Peter at Pentecost, Paul everywhere, the early church "fathers," John Knox, Wesley, Spurgeon, Moody, Torrey, Chapman, and the leaders of the wonderful Welsh revival of our own day. And yet the radical brethren must "apologize" for these blessed truths which are redeeming the world, until nothing save a shadow of them is left. Some changes are undeniably necessary in the theological thought, but much of this modern religious unrest is traceable to a blind impetuosity and empty craving for something new.

In closing, may I join Dr. Dickinson in expressing profound deference for "respectable learning" and true "scholarship." I, too, have tried to do some study through the years. I went through my courses at college and seminary, digging away for years on Greek roots, Hebrew vowel points, etc., and I have even tried to keep up with the latest "assured results" of the higher criticism, in so far as the "assured results" would stay "assured" long enough for one to examine them. I even dared, too, to attend the much lauded University of Chicago as a student, and I thank God that it is still my belief that true culture is not in any sense antagonistic to Christianity, nor is Christianity in any sense antagonistic to true culture. Indeed Christianity is the mother of the world's best culture. Christian truth has been through the ages the fountain head of art, music and literature. From Christian painters have gotten their greatest subjects and bards have drawn their highest themes. Dante's majestic genius was nurtured by her; Milton's muse was the child of her generous breast, and the most glowing pages which Shakespeare's genius produced are brightened by the principles for which Christianity stands. In the spirit of Christianity, law has been rounded out to its highest perfection, government has been made free, and philosophy has drawn her best stores of truth. Before the culture of true scholarship, with its modesty of manner and the beautiful humility of spirit which deep learning ever brings, we should bow in reverence and gratitude, and from this scholarship nothing is to be feared. But there is a shallow scholarship, a bastard "learning," and a "science falsely so-called," which are Christianity's deadliest foes. Those were well illustrated by the haughty and vain philosophers of Athens, who, imagining in their egotism and pride of intellect that they had all of the truth of the universe, said, in condescending manner of the great Apostle Paul, "Let us turn aside now and see what this babbling will say." Those foolish rationalists have perished forever, but that "babbling," at whom they sneered, has overturned and transformed the world by the teaching of the practical truth and the simple faith which he held. So, to the destructive critic and the rationalist of today the faithful preacher is a "babbling." He is not a "modern man." He is antiquated! He belongs back with the stage-coach, the black rifle and the hoop-skirt! If he dares to believe the Bible at its face value as a revelation from God, it is insinuated that he is either "unintelligent" or "intellectually dishonest."

For these "modern men," who are forever labeling themselves "scholars," who sneeze every time a German skeptic takes snuff, who are not themselves creators of thought, but who merely rehash, analyze and indorse what others have written, I confess that I have scant respect. I have

read their books, and I have seen them in their class rooms, and instead of humility and modesty, it seems that the "new learning" too often produces in its devotees a haughtiness, pride of intellect and egotism of speech and manner which are insufferable. I have seen some of these young professors come into their class rooms, flushed from the exercise of the golf links, with their golf trousers tucked in at the knee and their little patent leather shoes daintily tied with ribbons, and begin a lecture to a class of divinity students by slapping open the Bible, without even a word of prayer, after which they proceeded to cut it up into fragments to the accompaniment of dogmatic assertion about "what the 'modern man' can believe and what the 'modern man' can not believe."

These alleged scholars have misused the prestige of their position and thus shaken the faith of many. They have dogmatically asserted as truth improved hypotheses and clung to them even in the face of the overwhelming disproof of their theories by conservative scholarship, and by archaeological discoveries from the ancient world. The result of their teaching has meant practical inefficiency and spiritual paralysis wherever it has been accepted. Its influence has spread over the North like a blighting pestilence, and right here in our own city the fact stands that the churches which are led by men who believe the Bible as the word of God, and who preach the simple gospel, as found therein, are increasing in numbers and flourishing in all ways; while the churches which are presided over by devotees of the destructive criticism have but few baptisms, are as cold as ice houses and are barely maintaining their life.

Further than this, I know personally of cases of young men who, with hearts warm from their call to the ministry, have come to these teachers, like Professor Foster, to be trained for their life's work, but who have become so unsettled in their faith by the question marks and negations served them in their class rooms, that they have actually had to renounce the ministry and enter other fields of service. "By their fruits ye shall know them." And thus judged, modern rationalism and the destructive criticism, of which Professor Foster stands as the very embodiment, are the enemies of vital Christianity, and consequently of the deepest hopes of a lost world, and it is very sad that one of our prominent southern preachers, a man whom I personally esteem, and whose fine intellect I truly admire, should have been deluded into making fellowship with these misguided enthusiasts, whose efforts have so weakened the church in the North. I feel very sure that if Dr. Dickinson could have the opportunity of prolonged study at short range of the practical working of these deadly errors, he would not be found entering the lists in their defense.

Second Baptist Church, Chicago.

SEND A CONTRIBUTION.

Office Board of Trustees, Howard College, Selma, Ala., September 5, 1906.

Dear Brother: Did you attend the meeting of the Alabama Baptist state convention at Talladega in July and note the Howard college enthusiasm manifested there? Have you seen some of the effective work that the students and alumni have been doing during the summer to equip and place Howard college in the position it should occupy as one of the foremost colleges of the South? There is a work for us all and the object of this letter is to enlist your sympathy and influence in behalf of the college. As you perhaps know, it opens its next session on Wednesday, the 19th inst. On Sunday, the 16th inst., won't you present the claims of the col-

lege, and make a strong appeal to your congregation in behalf of the college, showing its needs and possibilities, and take a collection to be used in putting in suitable sanitary connections and bath rooms for the use of the boys? This is one of the greatest needs of the college at this time, and would add more to the comfort of the institution than anything we could possibly do for the same amount of money. It is the purpose of the trustees to put in this equipment just as soon as the money is placed in their hands for that purpose, therefore we write to ask that you make an appeal to your people so that the work can be done without delay.

Make Howard the subject of your thoughts and prayers. Use your best endeavors to give it a place in the hearts of your people, so that we may be able to make this just as good a college for our boys as we have anywhere in the country. They deserve it, and we ought not to be satisfied with anything short of what is easily within the bounds of our ability.

The prospect is for the largest enrollment that Howard has ever had in its history. The canvass for boys has been more extended than heretofore, which will bring us many new friends to the student body.

The friends of the college are putting forth every effort to make this the greatest year in the history of the institution. If every Baptist in the State will do something, our work will be easy. Won't you put forth your best efforts in this important movement? Let us have a word of suggestion or encouragement in reply to this letter.

Make all replies and remittances to L. Lasseter, Chairman of Committee, Montgomery, Ala.

JAMES B. ELLIS,
J. W. MINOR,
L. LASSETER,
Committee of Trustees.

MEETING OF THE MUSCLE SHOALS ASSOCIATION.

The eighty-seventh annual session of the Muscle Shoals Association will be held with the Baptist church, Austinville, near New Decatur, Ala., commencing on Thursday, October 4th, 1906, at 10:30 a. m. Introductory sermon at 11 a. m. by Elder A. W. Birch; Elder A. A. Hutto, alternate.

Austinville is about two miles from New Decatur. The street cars run within one and a half miles of the Baptist church. We have assurances from the brethren and friends at Austinville that conveyances will meet messengers and visitors coming on railroad and street cars at terminus of the street car line. The representatives of our educational institutions, mission boards, orphans' home and paper are especially invited to be present at this meeting.

JOS. SHACKELFORD,

Clerk.

Chairman of Standing Committees of the Muscle Shoals Association.

The following brethren are chairmen of the committees on the subjects mentioned below and are expected to prepare the reports, and if they can not attend the session of the association held at Austinville they are requested to send their reports to the clerk at Austinville or notify some member of their committee to prepare the report: Associational missions, J. L. Stockton; state missions, B. L. Malone, or Elbert Weaver; home missions, R. T. Wear; foreign missions, A. A. Hutto; education, D. F. Green; ministerial education, F. C. David; Sunday schools, O. F. Wright; orphans' home, Price Irwin; indigent ministers, Dr. D. W. Day.

JOS. SHACKELFORD,

Clerk.

SILENT EVANGELISM.

Speech Delivered by R. S. Gavin at the Ministers' Meeting, Talladega, and Furnished for Publication Upon Request from the Editor.

The committee on program defines "Silent Evangelism" as that power in the individual life of all Christians which is efficient in soul-winning. Looking at the subject from the standpoint of this definition, it is evident that silent evangelism is one of those elastic expressions which are susceptible of an almost limitless variety of applications. Speaking in general terms, it may be said that silent evangelism stands for that phase of evangelistic work which is so much like Paul's conception of charity; in that it "vaunteth not itself, is not puffed up, doth not behave itself unseemly, and seeketh not its own glory."

And the method by which this silent evangelism carries on its work is very aptly set forth by the Great Teacher of men in that short but matchless parable, where a woman is represented as taking a piece of leaven and hiding it in three measures of meal till the whole was leavened. Not so much because the leaven worked noiselessly, but rather because the hid-leaven first leavened that with which it came in direct touch, and immediately the newly-made leaven itself began to leaven—and soon the whole was leavened.

What, then, is silent evangelism? It is Andrew going after Peter, and Philip going after his friend, and the woman at the well going after the people of her town. It is individual soul-winning by individuals. It is the living going after the dead; the found in quest of the lost. Yea, it is the parable of the lost sheep and the lost coin, and the lost boy in never ceasing action. And it is called "silent evangelism," not because it is dumb; not because, from the nature of the definition of the word "silent" as given in the abridged dictionary; it is forced to keep its mouth shut; but because it is carried on by the rank and file of Christian men and women, who do their work without sound of horn or blast of trumpet, or even without an announcement to the world: "Behold, these are commissioned evangelists."

And let it not be forgotten that at the beginning this is the method by which the lost were reached and saved. In the eighth chapter of Acts we are told that about the time of Stephen's death, there was great persecution among the Christians at Jerusalem, and that all except the apostles were scattered throughout the regions of Judea and Samaria; and that wherever they went they preached the Word. That's silent evangelism. No doubt their sermons were poor specimens from the standpoint of homiletics. Measured by the professional sermon-builder's yardstick, they were mean and contemptible. "Merely exhortations," exclaims the exegete. But they had power in them, all right. Many a modern sermon has a great deal more skeleton to it than meat; more form than life; more theology than gospel, and more truth than power. All truth, be it remembered, is not gospel. The gospel is but one truth: Jesus Christ is the expression of God's mercy for lost men and His only remedy for their sins. That's the kind of preaching that has power in it, and that is the sort these scattered ones did. And that is silent evangelism. It is the kind that counted at the first, and thank God; it is the kind that has power in it now. No sort of evangelistic campaign can count for much, which does not enlist the silent forces—the rank and file—as message bearers.

Dr. Torrey is a very earnest man. He preaches some doctrines I do not believe and can not indorse. But in spite of that fact, I am persuaded that he is doing much good. And he is

doing the greater part of it by enlisting the silent forces. He calls it, and so do we in the main, "personal work." Call it "silent evangelism" if you want to, or by any other name you please. It isn't what you call it that counts. "A rose by any other name would smell as sweet." The thing emphasized is the fact that mighty results always follow the enlistment of the rank and file of Christian men and women as soul-winners.

1. And if you ask me why this is true, I have but one answer: "It is because it is God's way." Here is what I mean: The churches from the beginning have had but two duties, namely: the development of the individual members, and the saving of the lost. And these two duties really amount to but one: the development of the salvation of the individual members by faithful service rendered, as individuals, in the rescue of the perishing.

The churches of the New Testament times at first had but one official—the apostle. And from the nature of his office he could never be a settled pastor. He was a pioneer, a man with a message. Wherever he could find one to preach to he delivered his message. We read later on that they elected deacons. They were to "serve the tables." And still later, when the congregational idea had evolved itself each congregation elected an overseer. And thus they found themselves under a new officer, but he had no title. He was without an official name. They said: "Well, we are flocks and our overseer is our shepherd." The Hebrews were so well acquainted with shepherd-life that they could all understand that. Hence in speaking of their overseer they first said, "He is our shepherd." Later they said, "He is our pastor." And later still they adopted the old Jewish custom of speaking of one who teaches in matters religious as an elder, and began to call their overseer their elder. And when the later word bishop was coined, the overseer was spoken of often as bishop. The highest office was that of the apostle. Both the others came into being in order that this one might not be interfered with in prosecuting its work. But while it was the highest, yet it was conditioned upon certain essentials. No plans were left for its continuation. Hence when the qualifications necessary to be an apostle passed away, the office itself passed away. But the work to which the apostle was called did not pass with the office. I say it reverently: When the office of the apostle passed away the matter of his work, the carrying of his message, did not pass away, but fell with tremendous responsibility upon the individual Christians. And in its last analysis the carrying of this message is "silent evangelism." And as a pastor, this very fact is one of the great lessons I am to teach my flock. I am set to teach them that they are saved to save; that salvation is only service writ large; that God needs them; that the great big world needs them—needs them not in the sense that God can not get along well without them, but in the sense that they can not get along well without God.

I think that many Christians think their pastor is placed over them just to feed them. They can not see anything in a charge to a pastor except, "Feed my lambs." And falling back on the fact that they are their shepherd's sheep, they continually cry, "Pastor, feed us sheep. O pastor, feed the sheep." And many a pastor, yielding to the imperative demand for feed has made the mistake of feeding his sheep, and doing nothing but feed them, until his flock have grown fat under his feeding. But like the hog which has been fed until he is fit for nothing except to kill, they have grown so fat that they can hardly "stand alone." Pastor, quit crying,

"Come, and let me feed you," and begin to cry, "Go, and find the lost and perishing, and feed them." And when you have succeeded in starting your "sheep" on a mission like that, you have put "silent evangelists" into the field; for that is what they are, and God will bless them.

2. And a work like this is just what this sin-cursed world needs.

If we lift up our eyes we can see that the world's field is white unto harvest. Men and women are realizing more and more that they are by nature lost; that their faces are turned away from God, and that they need a Savior before they need clothes to wear. Born in a pit of sin, we are. Justice passes by and looks in and says: "They threw themselves in. They are reaping what is coming to them by right. Let them alone." Reason walks by in the same path that Justice walked in, and looking in at us, says: "You are right, Justice. They brought it all upon themselves, and what is more, if you take them out, they will get back in again. What they did once, they will likely do again even if lifted out. Let them alone." Mercy passes by. I repeat that Jesus Christ is the expression of God's mercy for fallen man. Mercy passes by, and looking in, says: "Where is a human tongue for me to use? I want a human voice. I beg for a human life. Give me a personality, so that I may bend over and whisper in the ears of this host of fallen and perishing: 'Jesus died and paid it all. Believe on Him and thou shalt be saved with an everlasting salvation.'" That is what I mean by "silent evangelism."

3. And isn't this work worth a Christian's while?

To save a soul from death and to hide a multitude of sins, say? Is there anything comparable to it in this life? Is there any sort of work that can take precedence over work like this? Or is there anything too valuable to be called into requisition in carrying it on? I have thought that if I knew of an island where the inhabitants were dying in piles from that awful scourge, smallpox, that it would amply repay me for all the cost and danger of a trip over there, just to be able to tell them that there is in the vaccine point a remedy that will stay the ravages of the deadly disease and bring back health to the stricken island. And if that is true with respect to what the scab on a heifer's back will do, then how much greater the pay, no matter how much the cost, is the privilege of telling to sin-sick men and women that the blood of Jesus Christ cleanseth from all sin? And a mission like that is silent evangelism.

4. But can all Christians become silent evangelists?

There is but one answer to this question: "Yes," underscored! There are but two things necessary to become such an evangel. One is light; the other is power. One is to know what to do; the other is to be able to do it. And both of these essentials are embodied in that significant promise made by the Christ just before His ascension. It was made to the 120 whom He wanted to become silent evangelists. "Go back to Jerusalem and wait for power," is what He said. That word "power" means a great deal. It is equal to our word, "dynamite," which is our synonym for power. It is also equal to our word "dynamo," which is our synonym for "light." That is what they needed. That is what we all need, and that is what we may have. "When you get that," said the Christ, "you will be my witnesses in Jerusalem and Judea, and Samaria, and unto the uttermost parts of the earth." That is silent evangelism.

Take your Bible and study these three expressions in the light of their various connections, "Baptized with the Holy Spirit." "Endued with pow-

er from on high." "Filled with the Holy Spirit." Every one of these expressions occurs in connection with this very matter of silent evangelism. They are promises to men and women who go out to win other men and women for Jesus Christ. They tell us that we have no right to pray to the Holy Spirit, and I guess they are right. But when I get on the mountain tops sometimes, so much so that I can in reality feel His presence, I am tempted to cry out from my soul, "Holy Spirit, put thou me on, not unlike thou didst Gideon of old. Use my tongue, my life; use me." That's silent evangelism.

5. God does not call all Christians to be commissioned evangelists. Only some. Others are called to be pastors; others teachers; others merchants; others farmers, etc. But all are called to be silent evangelists. All duty is divine. Every merchant in the land, for instance, ought to be able to say, "As a silent evangelist, I cut this piece of calico for the glory of God, and the salvation of my fellow men." A man stood on the seashore and saw a crowd of missionaries go on board. He forgot everything else on board and watched the heralds of the cross until the outgoing vessel passed beyond his horizon, and then turning to his friend beside him, he said: "By friend, that's what ships are for." And he was right. That's what life is for. That's what banks are for. That's what lands are for, and forests, and mines.

That is the great commission in glorious action. That is the missionary idea. That is silent evangelism, and may we all delight to take part in it.

SCOTTSBORO BAPTIST INSTITUTE.

Scottsboro, Ala., Aug. 22, 1906.

Dear Brother:

You may know something of our school here at Scottsboro, but that you may have the facts clearly before you we are writing this letter, giving something of the history of our school and its purposes.

Our school was taken under the management of Alabama Baptist convention in 1901, and in 1905 it was taken under management of Southern Baptist convention and made of the mountain schools. We have a four-acre lot on which are buildings erected at a cost of \$18,000. Besides we have a home for girls. Our enrollment last year was 150, the best in its history.

The purpose of the school is to help those who need help and thus make it possible for our poor boys and girls to acquire an education. Our graduates enter Junior class at Howard and Judson. We hope to have the loyal support of the Baptists of north Alabama that we may make our school the best preparatory school in the South. Many boys and girls go to college unprepared. It is our purpose to prepare for college and university work. Young ministers pay no tuition; sons and daughters of active and aged ministers pay half rates. All expenses for year will not exceed \$125.

If you know of boys or girls who could be persuaded to come to our school will you not speak to them and send us their names? Our faculty is composed of consecrated men and women who are college graduates. We believe that our Baptist boys and girls should be educated in Baptist schools. Brother, give us your help. Sincerely, W. L. YARBROUGH.

"OUR PREACHERS."

By Lida B. Robertson.

A circle of accomplished girls of my acquaintance have among themselves what they call "playing truth," in which they frankly tell to each other their shortcomings—without getting angry! When one is rude, ill-natured, gossipy or wears unbecoming hats, dresses or furbelows, the others tell her of it. They do not regard this as heresy of friendship, but as corrective profitableness toward self-improvement. Now if merry, thoughtless girls realize the profit of corrective criticism, without getting angry, how about Baptists?

I suggest the opening of a "playing truth" column in our paper, divested of all fulsome praise, that delicious sweet to human vanity! for our profit and learning. And I herewith open this "playing truth" with some undeniable facts upon the article on the editor's page of July 18th: "Our Preachers." Not many of them in Alabama give themselves entirely to the work. The definition now of giving one's "entire time to the work" means for a man to eschew all manual labor or secular pursuits and receive from his preaching sufficient salary for his livelihood. Paul, the grandest of all human preachers, "speaking with more tongues than ye all" engaged in the lowliest of trades, tent-making to supply his bodily needs while he preached. In addition to this he was a master writer and has given to us some of the grandest logic and theology in the world, yet he waited not for "the lost" to support him while he preached to them; if he had, would he ever have converted either heathen or Jews? Ministers of my knowledge all over the state are wasting enough time riding once a month or semi-monthly eighteen to forty miles weekly to distant appointments, or on railroads to churches far apart, to live in a community and make tents, as it were, like Paul, or to farm and preach in his community every Sabbath. In these times of alert business life the estimate of time is the basic principle of success, and so it is with our religious estimates. What precious time is sapped from a preacher's moments in the hours and the days of troling through mud to distant appointments, priceless time going into the waste-pipe of the gospel, counting nothing for himself nor for his charge. These waste moments to reach distant appointments, if applied to devout Bible study at home to gather in the young and the old of his community every Sabbath and show them and teach them how themselves to study God's Book, would bring such a change over country churches that there would be an awakening to preachers and people and change the whole face of our present conditions.

In frontier times our people were without railroads, living far apart, and the Lord burned his gospel into men's hearts and impelled them to ride hither and thither or walk to convert sinners and establish churches, and return again to strengthen them. But that is not God's plan now. This is the age of Bible-study by the people, no longer mere Bible-hearing, from a man in the pulpit; that age is past forever! This Bible study by one and all is the forecast of the fulfillment of the prophecy: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. 2:14. And one of the saddest and most hopeless conditions is to see our ministers troling along the rut of one hundred years ago. People can not thrive spiritually, roaming about after the things of the flesh 365 days in the year, listen to mere hearing of the gospel twelve days and round up with a "protracted meeting" and become strong in the Lord. Any secular busi-

ness run on such a basis would go into a receiver's hands at the end of one year, and our religious business run on the same schedule can not fall eventually to become bankrupt spiritually. And our state board of missions and our country preachers might as well recognize this undeniable reality. How many spiritual vaults there are in Alabama, church buildings in which the church body is dead because the pastor comes once a month, preaches night and morning and rides away again, leaving his young and old to do nothing, to study nothing, until he comes again, holding aloof from the Bible training nursery of the church like most men hold aloof from the baby nursery in their home.

Let every pastor in Alabama take the Child's Gem for the little ones to read and Kind Words for the boys and girls, and marshal his every prayer, thought and faithfulness toward a weekly assemblage of them on the Sabbath day to study God's Book, and he will vivify his church and himself become vivified, and see with his own eyes the futility and the fatality of riding monthly or semi-monthly to sow sermons one day or two days a month to fall on twenty-eight or twenty-nine days of rocks of the devil's piling up. Besides mental soil tilled by the study of the Bible makes "good ground" for sermons to fall in, and non-Bible study makes seed fall by the wayside for the wicked one to come quickly behind the preacher and devour before his next coming.

EVANGELISM AGAIN.

A brother asked me recently why I have not been heard from on this subject through the columns of the Alabama Baptist. My reply was that I had been too busy doing the work to find time to write about it. I beg the brethren to believe that my interest in the work has increased rather than diminished by my experience in it. The discussion has been many-sided and helpful. The chief danger is that it will become a fad and end with the discussion or a simple campaign. This would likely be as disastrous to the cause as some of the campaigns of the peripatetic evangelists of recent years, which in large measure brought the true evangelism into disrepute. I do not mean to decry a well organized, well directed, general campaign; I rather favor it, but only as the introduction to the prosecution of a permanent work. Evangelism is the first and chief provision of our charter from the king's government. It is simply the "Go, disciple, and baptize" of the commission. It lays emphasis on the fundamentals, and no man can measure its unifying and ennobling power. If history proves anything it is that God's people do not get together by theological discussion, but by earnest co-operation in the work which our Lord has given us to do. As I see it now, and have seen it for years, a steady, sustained, comprehensive evangelism is our greatest need. The chief value of all our institutions, whether educational, missionary or eleemosynary, is the contribution they make to evangelism.

J. V. DICKINSON.

CHRISTIAN CULTURE DAY.

The care and culture of the young people of the Baptist churches of this land has come to be one of the greatest responsibilities of the pastor, and the man who is awake to the possibilities in this direction will welcome any real help that is offered him in this work. The Baptist Young People's Union of America stands for this thing, and year by year has offered certain lines of study called the Christian Culture Courses to the pastors and churches for the Christian educa-

tion and development in service of the young people in their charge.

This year the courses are especially helpful. We wish to urge them upon your attention, and if they commend themselves to your judgment have you adopt them in the plan of work for your young people.

The value of systematic and intelligent Bible reading is fully recognized and no better scheme has been presented than the Bible Readers' course of the B. Y. P. U. The thought of the churches of our land is directed to missionary opportunity as it never has been in the past, and the plan of the missionary course is to bring the great missionary enterprises of our various boards, both home and foreign, to the attention of all the young people in their monthly missionary meeting, in such a way that they will not only be intelligent about the work we are engaged in as Baptists, but be stirred with the sense of obligation and inspired with the thought of opportunity. It is for all the people and not a few, and will result in a permanent loyalty to the missionary agencies of the denomination.

Special attention should be called to the Sacred Literature Course. This year Dr. Henry Geistwelt has written the course on "The Young Christian and His Bible," a full description of which will be found in the inclosed prospectus. Nothing superior to this has ever been offered to our Baptist young people, and it is hoped that these studies will be very largely used all over this and other continents.

The second or last Sunday has usually been set apart in our churches for the introduction of this study work, and is called Christian Culture Day. We hope that the day will be generally observed this year, and to add to the significance of the day and give it special value we will gladly send as many copies of either the missionary or sacred literature lesson as may be required to serve your congregation, on condition that a collection will be taken for the work of the Baptist Young People's Union of America.

LETTERS WHICH EXPLAIN THEMSELVES.

Montgomery, Ala., Sept. 1, 1906.

My Dear Brother:

According to the schedule suggested by the Baptist convention to the churches, September is set apart for denominational education.

Our college badly needs our assistance. It is educating our young preachers free of tuition, and it gives one-half tuition to sons of ministers. As soon as we complete its endowment, it will not be necessary to call for collections from the churches. Just now we must tide it over for a few years, that it may not be hampered in the great work which it is doing.

I hope you will read this letter and the inclosed circular, and then ask your church to give the best collection possible to help our college in its great struggle. My interest in the college and in the Baptist boys of our beloved state causes me to join with President Montague in this appeal.

Of course all collections for this purpose should be sent directly to him.

With a prayer for your prosperity and the prosperity of the church, I am, fraternally, W. B. Crumpton.

My Dear Brother:

I write to ask at your hands three favors, and these for the sake of Baptist education and the advancement of our great cause.

1. In order to meet our expenses, which are heavy, to prosecute our work with success, and to realize our opportunities, we shall need at least \$5,000, probably \$6,000, from this time to the 31st of next May. We give

free tuition to all students for the ministry, half tuition to the sons of preachers and help to others, when they must have it. Thus our income is far less than you would think from the number of students. When we remember that state schools often get from \$45,000 to \$75,000 each annually, we realize how small our income is. At Talladega in July, at our convention, friends of the college pledged \$3,500 for current expenses. We shall need from \$1,500 to \$2,500 more. Sums thus pledged are promised with the understanding that those making the pledge will be responsible for payment, that one-fourth will be payable in ninety days from the date of promise, and the remainder will be paid by April 1, 1907. Please pledge your church for something and then see that it is paid. September is Howard college month. Let me beg that you act at once and write me.

2. In order to make our endowment sure, we need \$3,600 more. The terms of gifts to the endowment are that the sums pledged are payable in five years, beginning in December, 1906; that the bonds shall be made out and sent to Brother William A. Davis, treasurer, Anniston, Ala., and that all pledges will be redeemed unless death without provision or grave disaster shall overtake the brother who makes the promise. Will you not join us in raising this small remainder, and that right now?

3. Please use your influence to send at least one student to our college before October 1, 1906. We must have 250 boys during the session of 1906-1907. Yours fraternally, A. P. Montague.

CAN DRINK TROUBLE.

That's One Way to Get It.

Although they won't admit it, many people who suffer from sick headaches and other ailments get them straight from the coffee they drink, and it is easily proved if they're not afraid to leave it to a test as in the case of a lady in Connellsville.

"I had been a sufferer from sick headaches for twenty-five years and any one who has ever had a bad sick headache knows what I suffered. Sometimes three days in the week I would have to remain in bed, at other times I couldn't lie down the pain would be so great. My life was a torture and if I went away from home for a day I always came back more dead than alive.

"One day I was telling a woman my troubles and she told me she knew that it was probably coffee caused it. She said she had been cured by stopping coffee and using Postum Food Coffee and urged me to try this food drink.

"That's how I came to send out and get some Postum and from that time I've never been without it, for it suits my taste and I have been entirely cured of all my old troubles. All I did was to leave off the coffee and tea and drink well made Postum in its place. This change has done me more good than everything else put together.

"Our house was like a drug store for my husband bought everything he heard of to help me without doing any good, but when I began on the Postum my headaches ceased and the other troubles quickly disappeared. I have a friend who had an experience just like mine and quitting coffee and using Postum cured her just as it did me.

"The headaches left and my general health has been improved, and I am much stronger than before. I now enjoy delicious Postum more than I ever did coffee." Name given by Postum Co., Battle Creek, Mich.

"There's a reason" and it's worth finding out.

FRANK WILLIS BARNETT
Editor and Proprietor.



J. W. HAMNER
Corresponding Editor
A. D. GLASS
Field Editor

READ THE APPORTIONMENT LIST.

The apportionment list, printed in this issue, should be carefully studied. It gives information which we all need. How little some associations are doing!

None are doing their best, but it is a shame that so many are doing comparatively nothing. Our secretary, always hopeful, says: "If you only knew what they were doing thirty-four years ago and how we have improved since the organization of the State Board of Missions, you would be ready to throw up your hat over what we are now doing."

TOO BUSY FOR A VACATION.

Orison Swett Marden says:

"When a man tells me he can't afford the time to take a vacation, I am compelled to think that there is something wrong somewhere. Either he is not large enough for his business, and lacks the ability to multiply himself in others, or to systematize it so that it will run smoothly in his absence; or else he is too mean and stingy to take even a few weeks from the year's work of piling up dollars. Of course, if he has no programme, or system; if everything comes to a standstill when he leaves his store, factory, or office, a vacation might prove disastrous. But if he is a business man worthy of the name, and has any executive or organizing ability, his vacation will be the best investment. He can put into his business, for he will return from it stronger and richer in resources than before."

All of which may be true, but how about the fellow who can not "multiply himself in others" for similar reasons that caused the little girl to fail to get the core of the apple being eaten by her older brother because of his statement that "there wasn't going to be no core left." We have multiplied ourselves, as we are editor, business manager, book-keeper, stenographer, foreman, etc., and the problem with us is not one of multiplication, but of subtraction. We can't make the Alabama Baptist run smoothly in our absence, for we are "it." We stick to our desk not because "we are mean and stingy," but because we have to save the dollars to keep the paper going.

OUR SEMINARY NEEDS A MILLION DOLLARS

Time was when the south was poor, but our gifted Baptist friend, Hon. R. H. Edmonds, editor of the Manufacturers' Record, Baltimore, and no man has a better right to speak than he, for he deals with great commercial affairs, and his statements are heeded by capitalists and captains of industry, says the south is today rich and growing richer. In a recent editorial he says:

Give free rein to your imagination and let it picture the future of a section which has one-half of the iron ore of the United States, nearly three times as much coal as Great Britain, Germany and Pennsylvania combined, which holds a world monopoly on cotton production and is rapidly becoming a great cotton manufacturing center, which dominates the phosphate rock and sulphur trade of the world, which has much of the richest oil territory known, which has one-half of the standing timber of the country, which produces all the sugar, all the rice, most of the tobacco, and adds to these 800,000,000 bushels a year of grain; and then think of its water powers, its splendid rivers, its great seacoast, its expanding commerce, and remember that its cotton crop alone annually exceeds the total gold and silver production of the world, and that every dollar of gold annually mined on earth is not enough to pay the South's bill against Europe for cotton, and you will get just a faint conception of the future.

It has been said that the reason our schools and seminaries were not better endowed in the south was because our southern people were poor, which to some extent was true, but there is another fact that must not be overlooked. Our people have never been educated into giving to these causes as have our northern brethren. Baptists in the south could raise a million dollar endowment for our seminary and scarcely miss it. We recently saw the following:

"One million one hundred thousand dollars," observes the Boston Congregationalist, "have been dropped in the lap of Union

Theological Seminary by an unknown donor, resident in the metropolis, who has selected a site for the new home of the institution near by Columbia University and the many other splendid institutions which crown Manhattan island and foster the higher life of the nation as well as of the ever-expanding city. When newly housed, with new chairs endowed and old ones enriched, President Hall and his colleagues may sit themselves down to teach, with the consciousness that the epoch of persecution for liberty's sake which the institution passed through in the '80's has gone forever, that ample equipment has come with which to do the work of the twentieth century, in training up prophets and priests.

Here is a man who gives a million and keeps his identity hid. We praise God for his liberality. He has given royally, but we had rather be able to have thousands contribute out of their poverty to our seminary and raise the million dollar endowment than to have one rich man give it two million dollars, for while the seminary needs the money, our people need to be educated in giving for educational work.

COMPETENT HELP WANTED.

We have been surprised to know how eager the great corporations and big mercantile houses are to secure competent office help. Lately we have been called upon by prominent business people here to see if we could not help them to get trained stenographers and bookkeepers. We visited President Wheeler, of the Wheeler Business College, and placed the matter before him, and he showed us where, during the month of July, over fifty firms had requested him to assist them in getting efficient help. We then visited President Massey, of the Massey Business College, and found that he also had on file applications from more than fifty firms for graduates. We asked him why he did not advertise that there was such a demand, and he said because the public would think it was merely an advertisement, and that the picture was overdrawn. Now, we have no interest in either of these business colleges, but we have an interest in the young men and women of Alabama, and merely use the above because it came recently within our own experience to beg them to prepare themselves for efficient service. There is hardly a day passes but some young man or woman seeks our help to get them a place. When we ask them what they can do the answer is generally "almost anything," which means they have not fitted themselves for anything. The day has come when firms will not waste valuable time in breaking in their office help, preferring rather to pay more and get trained assistants. We can not help the young man or woman who is unprepared for special service, as Birmingham is overrun with men and women who are ready to do anything without being prepared especially to do something. The world gives its big prizes to prepared men. Don't waste valuable time polishing a bench with a hard luck story, but get ready for efficient service by due preparation.

BURDENED FOR OUR PEOPLE.

Before we entered the ministry we did not take much stock in a pastor's being burdened about his people. We thought it was a part of the business and a good pious phrase which meant but little; but after God called us into the pastorate and we began to enter into the sorrows of our people there were times when we knew that a true pastor was burdened for his people. We used to laugh when editors of religious newspapers took themselves seriously and talked about grave editorial responsibilities, etc. We thought it a part of the profession, and a good thing to work off on the credulous, but never supposed they meant it to be taken too seriously; but since we have been an editor and know how the people need to be enlightened, quickened, and uplifted, the editorial coal ceases to be an easy one, and in all humbleness and humility we fall on our knees and pray for God's guidance. We see the needs, but how are we to inspire and stir the people? And then the words of a dear friend come to us, the words of one who for years guided a great paper: "Remember your paper can be spiritual and helpful only so far as you are spirit helped," and then the caution: "Take time to be much alone with God in prayer."

GIVE DENOMINATIONAL PAPERS PREFERENCE

This is a reading age and parents might as well know that their children are going to read something and begin early in trying to direct their minds towards that kind of literature that will not only please, but strengthen their minds. We do not mean that our young people are to read only religious papers and books, but we do deem it wise to try and get them interested early in life in the literature of their denomination. Margaret E. Sangster, one of our most charming and gifted writers, well says:

"No home is fully furnished for every demand unless it has coming to it regularly a religious newspaper. We must be made aware of what is going on. We need to know what is being done in the world of religious thought and activity. We can not be intelligent Christians unless we keep abreast of the rapidly changing and wonderfully progressing missionary movements of our time, and we ought to have information as to men and methods in the religious world. Shall we be thought narrow if we insist that the first requisite is not as some persons imagine, a well edited, non-sectarian journal, but rather a thoughtful, comprehensive and interesting denominational newspaper? People should know what is going on in their own household and advance from that point to the issues that affect the community. One's denominational paper should take precedence and other literature follow. Why should we have so little denominational loyalty that we care nothing for the traditions of our own church, for our own standards and our own work? Those who spend the small sum of money needful to keep them in touch with their own church will, all things considered, be better Christians and care more truly for the whole field than those who neglect this means of obtaining up-to-date information."

SHUT THE LID DOWN TIGHT.

It does seem strange that the great majority of the rulers of our cities have yet to learn that simply from an economic standpoint it is good business to close up the saloons tight at least once a week, for everywhere that Sunday closing has been observed it has demonstrated the fact that the people have more money to spend for the necessities of life. James Linn Nash, in the World Today, says:

"In spite of the fact that Minneapolis possesses a much smaller police force than the average city, having only one officer to every thousand of its population, crime of all sorts is kept under close surveillance and promptly punished, and professional crooks and burglars are learning to keep aloof from the city, whose efficient police force they fear."

"The merchants in the sections of the city occupied by the homes of the laboring classes are deriving considerable benefit from the lid in the form of increased trade and more prompt payment of bills. The four hundred saloon keepers of the city claim that the lid is costing them an average of \$50 a piece each Sunday, making a grand total of \$20,000 a week. This immense sum, which previously went into the pockets of the brewers, is now being used by the workmen of the city to feed and clothe their families, provide better homes and purchase some of the little comforts of life."

But thank God it does more than this. It gives the laboring man a chance to be with his wife and children instead of lounging in a bar-room or sitting around a beer garden. It helps family life. God hasten the day when saloons will be closed not only on Sunday, but every day in the week.

ENTHUSIASM AN ASSET.

It is the enthusiast who inspires others. Paul was an enthusiast for Christ when he made his defense before Agrippa, and his enthusiasm stirred the tired, world weary king. We need to put more holy enthusiasm into our work in Alabama. It is the enthusiast who achieves. When our pastors go to the associations with a divine heartburn for souls the question of evangelism as well as questions of financial support of the colleges, churches and missionary enterprises will receive a great impetus. It has been truly said: "That man to whom everything is blasé is the most pitiable of mortals. No great object in life is ever achieved by the man to whom everything has become a bore."

A Page of Interesting Paragraphs

Evangelist Paul Price is busily engaged planning his fall campaign. Brethren desiring his assistance should address him at Urbana, Ohio.

Am sorry I did not find you in. Hope your offer may meet with such success as to double your list. There certainly is great improvement in paper. Your brother, Geo. E. Brewer.

Judson issue fine. Pilgrim Rest church, eight miles below Gadsden, received seventy for baptism. Our loss in the death of Brother Gregory is great. He was a lovable character. Remember our association in October will surely expect you.—J. R. Stodghill.

Brother Crumpton says: "Other states are coveting our 'best gifts.' They just won't let us alone. They are after Dawson again. I am for an aggressive campaign in other states. We must not longer delay. I hear that Talladega will land Brother J. F. Williams, Versailles, Ky., and Roanoke will bring T. J. Porter back from Cairo, Ill. Let the good work go on. When we land one let's treat him so well he will be loath to leave until called to heaven."

Palmetto State Baptist church is doing fine, but she can't help doing fine with such a good Christian man as we have in our beloved Sandlin. We all love him. I know God is going to bless his labors at Palmetto St. church; he is already blessing us. His good wife is a lovely lady; the whole church loves her. Brother Sandlin has four nice children. Our Sunday school is holding up nicely this hot weather. We have a good superintendent in Brother W. G. Young. Blessings on you and yours and the good old Alabama Baptist, May God bless you.—George H. Clancy.

We have just closed one of the best meetings ever held in this parish. It was conducted by W. B. Earnest, evangelist, working under the directions of the State Board of Missions. We all learned to love Bro. Earnest for his zeal and courage. He is loved and honored by all that know him. He is a power in the hands of the Lord for His cause. Ten additions to the church, seven of that number being by baptism, three of which were Campbellites. Bro. Earnest preaches with power and proves every proposition he makes by the Bible.—John T. Salter.

We have just closed our meeting at New Hope. Bro. H. E. Rice assisted Bro. Cobbs in the meeting. The Lord was with us during the meeting. We had 13 additions to the church by experience and baptism. Bro. Rice has a strong hold on the church and community here.

He preached to a crowded house every night, but we had the sweetest services in the day. Bro. Rice is a noble Christian and a good preacher and loved by all who know him.—Mrs. L. D. Hacker.

I held a meeting of ten days with Bethlehem church at Sterling, Tuscaloosa county, Alabama. J. I. McCollum, of Oakman, Ala., came on the fifth day of the meeting and did the preaching to the close of the meeting. He preached a fine series of revival sermons. The church was greatly revived, sinners were convicted and mourners were converted. There were twenty-three additions to the church, eleven by baptism. The people at Sterling are greatly in love with McCollum. We are expecting others to come in in the near future.—J. W. Rogers, Pastor. Success to the Alabama Baptist.

Rev. W. J. E. Cox, D. D., of Mobile, stopped by to see us on his way home from his vacation in Virginia, which he greatly enjoyed.

Please keep list of associations in the paper—the people need it. Will ask you to change the Harris to the 30th and Cherokee county to the 16th. The others are correct according to the minutes of last year's associations. I have no minute of the Bessemer. The convention minutes have the following wrong: Bigbee, North River, Bibb, Etowah, Centennial, Mt. Carmel, Carey, Mobile, Calhoun, Judson, Butler, Pea River.—W. B. C.

This fall the Bay View Reading Club enters upon its fourteenth year, with over 1,200 local clubs, more than 20,000 members, and a well earned reputation for superior work. The Bay View Reading Courses are very popular wherever taken, and as fast as literary clubs have become acquainted with them they have been quite generally adopted as offering better plans and helps than home prepared work. It is probable many clubs would be gotten up this fall to take this work if people only knew more about it. Mr. J. M. Hall, Boston Boulevard, Detroit, Mich., is the person to address for a circular.

Brother John Gilbert has just closed one of the best protracted meetings at Shelving Rock, four miles east of Fayetteville, Ala., in which seventeen joined the church by experience and five by letter. Brother Gilbert labored earnestly for the salvation of souls and his work was rewarded by a great number coming to Christ. Many of them were the young Sunday school scholars. Brother Gilbert is a young man with only about two or three years' experience, and I feel that there is a bright future for him and the Lord God will bless him and his labors. A regularly organized church will be set up at Shelving Rock, and Brother Gilbert is called to preach for the people at that place.—T. H. Pitts.

The Cedar Bluff Association convenes with Demaris Baptist church on Friday before the fourth Lord's day in September. Those coming by rail will get off at Lawrence. The church house is only a half mile or so from the station. Elder A. E. Brown, superintendent of our mountain schools, is to be with us. The matter of establishing a school at Gaylesville, where this association has a nice school building, will be investigated by Bro. Brown. Also our "beloved secretary" is expected to be with us. Can not "ye editor" come to see us and get acquainted with some of the best people in the state? May this be the greatest meeting in the history of our body.—J. H. Weaver, Clerk.

Our association will meet soon and we hope to have some or all of our state representatives. I have been placed face to face with such sore need of preachers. Only two preachers live in this association. Others have work here, it is true. If there are any preachers who will consider work in these parts, and a salary of \$500 is an inducement, I invite their correspondence. We only want men of God. Men who are willing to work among the rural or village districts men of moral and intellectual worth. These people are, some of them, the "Lord's anointed." I love my work. I love my people. I have preached more than seventy times with small interims. It began to tell on my strength; but, best of all, I have some evidence of near 100 professions. At one church I baptized one old lady 64 years old and one old man 75. He was converted more than 50 years ago.—C. L. Harris, Omega.

We regret to learn that the wife of Brother W. M. Oliver, of East Lake, is very sick with fever.

Correction: Through mistake the committee on co-operation was left out of the state convention minutes. The committee as announced by the president was W. M. Blackwelder, P. V. Bomar, J. L. Rosser and W. B. Crumpton. Through a mistake of the printer in making up the forms the reports of the minutes of the women's meetings were disarranged and do not appear in their proper place. Regretting these mistakes, I am sincerely, M. M. Wood, secretary.

I have closed my series of meetings of six weeks and have returned home. I have had the pleasure of leading seventy-nine down into the water, and of whom I trust have been greatly blessed. The community is in good spirits. I have had the assistance of Brother W. R. Adams one week and Brother Judson Cook four weeks, and one week alone. May the Lord bless you and your dear paper. Yours in Christ, T. T. Dobbs.

Bangor church closed a two weeks' glorious revival on Sunday night, August 19th. The pastor, A. J. Creel, did all the preaching except six sermons. Rev. T. J. Chamblee, of Blountsville, preached one sermon and Rev. A. B. Creel, of Warrior, preached five sermons and also conducted the music for us, which was a great help to us. There were six additions to the church with many other conversions who will likely join later.—A Member.

I want to report one of the best revival meetings we have ever had at McCulby's church. We had to move out of the house to accommodate the people at night. House crowded at day services. Thirty-five additions, 21 by baptism, others coming. The community is greatly revived. The singing led by Bro. Buddy McCulby in old Christian Harmony gathered crowds from the neighboring towns. McCulby's Hill has one of the best trained singing classes anywhere about Blocton. Brethren, pray for us.—W. W. Cranmore, Pastor.

Work Day for Orphans: Saturday, September 29th, has been agreed upon as work day for the orphans. A few Sunday schools have tried the experiment and have had good results. Let all the Sunday schools throughout the state encourage their members to give the earnings of that day to the orphans' home at Evergreen. It will be in the midst of cotton picking time and all parents are asked to allow their children a reasonable price for the work they do on that day that they may give the proceeds to the home. It is to be used to build a chapel and school rooms, and a work shop for the orphans. Saturday, Sept. 29th, is the day.—John W. Steward.

The Deacon Smelled Sulphur.

Old Deacon Morse was as good at repartee as any man living. One time he was taking a vessel down New York harbor. Another vessel collided with his and the two drifted on together.

"Cut loose! Cut loose!" called the other captain.

Morse couldn't, but demanded that the other do so. This the stranger wouldn't do, but he warned Morse if he didn't that they would soon reach Hell Gate.

"Well," replied Morse, "you won't stop at the gate if you don't cut loose from us in about two minutes."

We had the pleasure of preaching to the saints at Opelika on Sunday, Brother Tallafarro being away on his vacation. We were not surprised to find that he and his lovely wife had already won a warm place in the hearts of the Opelika Baptists.

Mr. and Mrs. William O. Laird request the pleasure of your company at the marriage of their daughter, Ethel Hogan, to Mr. Percy Calvin Barkley, on the morning of Thursday, the 20th of September, at 7:30 o'clock, at 1717 Jasper street, Birmingham, Ala.

We have just received a sad letter written by Rev. Joe Howard on the train telling of the death of his beloved wife in Arizona and that he was bringing her home to bury her in Alabama. May God comfort him in his great sorrow.

The death of Rev. E. F. Baber at Montgomery carries sorrow to many homes throughout the state where he was loved for his work as pastor and editor. Elsewhere we print a sketch of Brother Baber from the Montgomery Advertiser. We extend to the bereaved family our heartfelt sympathy.

Married on the evening of the 5th inst. at the home of the bride's father, Rev. William M. Rabb, Plateau, Ala., Mr. Walter F. Baker and Miss Ella Bell Rabb, Rev. A. T. Sims officiating. The couple will reside in Mobile. A. T. Sims.

Married on the 2d inst. in Meaher-ville Baptist church, Robert Merrill and Mrs. Agnes Drashman, both of Mobile, Rev. A. T. Sims officiating.—A. T. Sims.

It was my pleasure to assist Rev. J. A. Davis in a meeting at Pleasant Hill church in Chilton county. The meeting began under many difficulties, but after all we had a glorious meeting. We had twenty accessions, fourteen by baptism. The spirit came in great power, and Christ's name was glorified. From there I went to Salt Creek in Talladega county to assist Rev. J. T. Rice, where we had one of the best meetings that it has ever been my pleasure to attend. The meeting began on the third Sunday night in August and continued until Monday night following the fourth Sunday. We received twelve by baptism and one by letter. It was said to be the best meeting ever held at Salt Creek. Brethren, pray that the good work may continue.—R. R. Brasher.

September 5, 1906.

Have just closed a meeting at Childersburg with twenty additions and church greatly revived. Am here with Brother Glass and we are having a great meeting. God is with us. I go next week to assist W. R. Ivey at Jacksonville and then to Phenix City, thence to Myrtlewood and on as God shall open the way.

Will be grateful to you if you will be so kind as to let the people know where they may address me should they desire me to conduct meetings for them.

I am sure our dear old Alabama Baptist is doing great good. It is growing better all the time and wherever I go that is the first paper I call for. If at any time I can serve you in any way please do not hesitate to command me. I always speak a good word for the paper, and if I get any new subscribers I give the names to Brother Glass. Yours in Him,

W. J. RAY.

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A CONFESSION.

I have just read Bro. Hall's article in which he is honest enough to make a confession and concludes by wondering if there are not other pastors who feel the same way.

I will say that there is at least one other who feels as he does and that one is myself.

When I heard the eloquent speech of our beloved Gray at Talladega I said in my heart: "I will not do any less for foreign missions, but I am determined to do more for home missions."

When I have preached on the foreign mission work I have worked not only on the sermon, but have sought to work upon the folks and have them give largely, but when the time for the home missions came around often I have preached and simply said: "Brethren, our collection today is for home missions. I hope you will contribute as much as possible," and as a result I would receive about five or six times as much for foreign missions as I would for home missions. Brethren, I am ashamed that this is true, but true it is, and while I am confessing I will make a full one, so I will add that I haven't given as much time and thought to our state mission work as I should. I do not purpose neglecting the foreign mission work, but I purpose doing more for the other work. And while I am writing there is another one of our interests that I desire to say something about, and that is our orphanage. Ever since I have been attending the convention the orphanage has had a hard hour in which to present its claims. Let's see if we can't arrange somehow to give Bro. Stewart an hour when the people are not anxious to catch the train and see the sights. I believe the orphanage ought to have one of the nights.

Now, I have made my confession, and I, too, wonder if there are not other pastors who feel his way.—C. C. Heard.

THE NEXT OPENING OF THE SEMINARY.

The next opening of the Southern Baptist Theological Seminary will take place on Monday, October 1st, 1906. A few items of information will be useful to prospective students.

A piece of information which will interest old students as well as new is that New York Hall has been thoroughly renovated during the summer. Students of former years will not recognize the interior when they come back. The walls have been painted and new floors have been laid. The dining room, chapel and reading room have all been renovated. All the woodwork in the building has been gone over, and the interior of the building will present a quite new appearance. Much new furniture has been put into the rooms and many of the rooms have been repapered. All of this will add greatly to the attractiveness of New York Hall. The outside of the building has also been repaired and improved much in appearance.

The prospect for the attendance of students is excellent. As the session opens on Monday it will be well for all students to come with a view to reaching Louisville on Saturday, so as to be here for the opening at 10 o'clock Monday morning. The first meal served in New York Hall will be supper on Saturday evening, September 29th. It would be well for married students who expect to go to housekeeping to get here several days in advance in order to get settled in their quarters before the session opens.

All new students; that is, students who have not attended the seminary in former years, are required to bring with them ordination or license papers, or if they have not these, a letter of recommendation from the

church of which they are a member, indorsing them as a student for the ministry. An ordinary church letter will not answer this purpose. If, for any reason, a church meeting for this purpose can not be held prior to the student's coming, he may come and enter and obtain the letter later, but it is best for him to bring the letter with him.

Most of the railroads will give the usual reduction in transportation. On the subject of railroad transportation address Mr. B. Pressley Smith, Norton Hall, Louisville, Ky.

E. Y. MULLINS, President.

BIRMINGHAM BAPTIST ASSOCIATION.

The seventy-third annual session to convene with the Woodlawn Baptist church Tuesday, September 11, 1906, at 9:45 a. m.

Program Tuesday.

9:45 a. m., prayer and praise service, conducted by Dr. A. P. Montague. 10 a. m., organization: (1) enrollment of delegates; (2) election of officers; (3) reception of new churches; (4) receive and return correspondence; (5) announcements. 11 a. m., reading of reports of standing committees: Executive committee, J. B. Gibson, chairman; church extension, J. A. Hendricks, chairman; state missions, J. W. Veasy, chairman; home missions, Austin Crouch, chairman; foreign missions, J. M. McCord, chairman; religious literature and education, E. P. Hogan, chairman; Sunday schools, J. M. Dewberry, chairman; temperance, moral and spiritual conditions, J. W. Minor, chairman; B. Y. P. U., L. F. Parker, chairman; obituary, J. M. Hney, chairman. Discussion of obituary report. Recess.

2 p. m. Prayer and praise service, conducted by Rev. D. W. Morgan; 2:15 p. m., discussion of Sunday school report: (a) The Duty of the Superintendent to the Teacher and his Class, J. M. Dewberry; 15 minutes; (b) How to increase contributions, E. Brewer, 10 minutes; (c) Right teaching in the primary department, Miss Annie Williams, 20 minutes; (d) Practical value of teachers' meeting and how to maintain one, Austin Crouch, 15 minutes; (e) How the home department helps the main school, T. V. B. Moor, 15 minutes; (f) Organized class work, T. H. Johnston, 15 minutes. 3:45 p. m., miscellaneous business. Recess.

7:30 p. m. Prayer and praise service, conducted by J. F. Gable; 7:40 p. m. Discussion B. Y. P. U. report, led by L. F. Parker, chairman; 8:15 p. m. Introductory sermon, by Rev. I. A. White.

Wednesday.

9:15 a. m. Prayer and praise service, conducted by Rev. J. L. McKinney. 9:30 a. m. Discussion Mission reports: (a) State missions, led by J. W. Veasy, chairman; (b) Home missions, led by Austin Crouch, chairman; (c) Foreign missions, led by J. M. McCord, chairman. 11:15 a. m. Missionary sermon by Rev. H. P. McCormick, followed by an offering for missions. Recess.

2:00 p. m. Prayer and praise service conducted by Rev. A. E. Burns. 2:15 p. m. Discussion of report on temperance and moral and spiritual conditions, led by Rev. Brooks Lawrence. 3:15 p. m. Discussion report religious literature and education, led by E. P. Hogan, chairman. 4:00 p. m., miscellaneous business. Recess.

7:30 p. m. Prayer and praise service, conducted by Rev. Wallace Ware. 7:45 p. m. Report of committee on digest of church letters and discussion of this report, and reports of executive committee and church extension, led by chairmen of committees. 9:00 a. m. Report of special committees: (a) Nominations; (b) Finance. Report of treasurer. Appointment of standing committees. Announcements. Farewell greetings.

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FROM SAN ANTONIO.

Two years ago, when I first came to San Antonio, the natural beauties of the city called forth all the praises my feeble soul could find to Him who creates all nature. I can but wonder how can there be so much sin amidst so beautiful a city. Passing along the street one morning a strong, healthy Mexican woman sitting in a doorway of a drug store arrested my attention by holding her hand out to me. As I stooped to better understand her broken English I could hear, "A neckle, please." Her breath was poisoned with drink. I passed by to a corner waiting for a car. While standing there three girls came up to me begging the same way. Being a stranger, I began to inquire for the United Charities. Finding no such an organization, but being directed to the humane society and reporting, as I thought, needy cases, the officer laughingly asked me if I were a stranger, continuing to say it was the law to permit the begging on Friday and Saturday.

The object of this article is to call attention to those who are interested in the scarcity of labor in the south. In the city of San Antonio we have 10,000 Mexicans who can live by begging, if they so desire. Of course, the greater number are not beggars, they are a people who understand raising cotton. They are accustomed to hot suns; they live in houses with dirt floors, cook on a little stick fire in the yard, neglected and uncared for, yet civilized. Recently speaking to two bootblacks about Sunday, they never heard of it, and no wonder for we have no Sunday law here.

Are these not worth more to the southern planter than the African in his heathenism in the past centuries? The women when trained, make the best of servants and should an "industrial school" be established for the teaching and training of the Mexicans, a two-fold blessing would be the result. Many are willing to work, but speaking so little English and knowing so little of American ways, but little good can be accomplished. It certainly behooves us to Americanize the foreigners in our midst.

M. J. LeNOIR.

SOME MEETINGS.

The Lord has done great things for us, whereof we are glad. On July 7th I began a meeting at Pink, Coffee county, which lasted seven days and resulted in the church and community being greatly revived and five being baptized. Rev. Brooks is supplying for the good people at Pink. Frank Pink and I went to Mt. Gilead church, Houston county, and started a meeting July 14th, which lasted nine days. The community was stirred to such a sense of duty that the people seemed to forget all except making ready for the coming of the King. The meeting proved to be one of the greatest revivals in the history of the church. Twenty-three were added to the church and many others to the kingdom. Rev. A. Dougherty is the beloved leader of the flock.

After this meeting the writer suffered for about three weeks with a very severe case of clergyman's sore throat, but on August 12th he was able to begin a meeting at Smyrna church, Houston county, which proved to be a great spiritual uplift. Quite a number were led to Christ and five were baptized. Rev. W. H. F. Smith, of Headland, is the consecrated leader of the Smyrna saints.

Success to the paper and its readers. **FRANK J. FLEMING.** Enterprise, Ala., Aug. 22, 1906.

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THE MONTGOMERY ASSOCIATION

Frank Willis Barnett.

I had the pleasure of attending the twenty-fifth annual session of the Montgomery Baptist Association which met with the West End Baptist church, Montgomery, on last Wednesday and Thursday.

We congratulate the West End church on having for its pastor Rev. J. H. Bush, for the members have the pleasure not only of having him as a shepherd, but have in his wife one of the best pastor's wives in Alabama.

George Miles was chosen moderator for the ninth time. He has been handling Baptist bodies so long that he has become an expert. No wonder that the Baptists of Alabama wanted to promote him. He is an ideal moderator (he lets me speak on every subject!).

I went to the Montgomery association under the impression that I would be the only representative of the general work present, but was pleased to find Drs. Montague, Patrick and Crumpton on hand to represent their interests.

I believe, taking the speeches all in all, at the Montgomery Association, that they were pitched on as high a plane as any I have ever heard at any association.

Henry Schram, who, by change of residence, becomes a member of another association, was given quite an ovation by the brethren, who vied with one another in honoring him for his unselfish labors for the organized work.

I met Romeo Cargille, an old playmate, and was glad to hear him tell me that he was a deacon in and the superintendent of the West End Sunday school.

President H. J. Willingham, of the Agricultural school at Wetumpka, is a handy man to have at an association. He does good work both in committee and on the floor.

You might search through all the four score associations in Alabama and fail to find a more competent treasurer than Brother G. W. Ellis.

When it comes to classifying, cataloging and arranging statistics, Bro. Davidson is almost in a class by himself.

W. R. Sawyer is a born clerk. I wish all the associations had as recorders men who were as accurate and noiseless as is the efficient clerk of the Montgomery Association.

It was a privilege to be in the home of Brother Miles and enjoy the society of his charming wife and lovely sons and daughters. It is indeed a happy Christian household. May God's blessings abide on it.

I had the pleasure of taking tea with Dr. and Mrs. Stakely. They are a most gracious couple in their home, and their sons and daughters add much to the pleasure of their guests. I think I can say without giving offense to the handsome young lawyer son and beautiful daughters that the favorite of the household is Charles Stakely, Jr., the flaxen-haired boy who "rules the roost."

Rev. John Bass Shelton, pastor of Adams Avenue church, made a splendid report concerning the work of the church and gratified Dr. Montague by subscribing a liberal sum toward the Howard college endowment fund in honor of the little son who had just arrived at his home.

Rev. J. W. O'Hara is alive on all topics touching our Baptist affairs and made several strong speeches during the session.

Dr. Stakely, that "master builder," walked me around the marble temple that he and his people are building for God's glory in our Capital City. It is truly a thing of beauty.

Rev. W. J. D. Upshaw, of Ft. Deposit, preached a helpful sermon. His summary of Paul's life and work was most sympathetic and inspiring. It was greatly regretted that the Ft. Deposit church had to decide to withdraw from the Montgomery association to unite with another association.

The missionary sermon preached by Rev. E. E. George, of Prattville, was unusually suggestive and soul stirring. Brother George is blessed with a fine presence, pleasing delivery and vivifying imagination. His work at Prattville is being greatly blessed.

Rev. W. J. Elliott does not take up much of the association's time in speech-making, but does excellent work in the preparation of reports, but when he has anything to say it is strongly put and to the point.

Rev. Eldred M. Stewart, pastor of the South Side church, was a regular attendant. He did little talking, preferring to give the visitors a chance. On behalf of the visitors, I thank him for his kindness.

Brother R. H. Hudson is another silent brother, but while he occupies little of the association's time, there is nothing done or said that fails to go unnoticed by him. He knows who is who and what is what.

Rev. J. A. Jenkins was on hand as tall as ever and ready to say the right thing at the right time.

The Montgomery Advertiser reported the association in a most creditable way.

Twenty-five years ago, next month, the Montgomery Baptist Association was organized at Wetumpka, and Dr. R. M. Cunningham, then of that place, was elected moderator. For the past nine years G. G. Miles, of Montgomery, has been chosen as the moderator of the association. On motion of Dr. Charles A. Stakely, Clerk W. R. Sawyer was instructed to cast the vote of the association for G. G. Miles for moderator. Mr. Miles thanked the association for the honor conferred upon him for the tenth time but stated frankly he would not accept the position another year. He said he felt that ten years was long enough for any man to fill one office. W. R. Sawyer was re-elected clerk of the association and George W. Ellis was re-elected treasurer.

The following interesting facts were brought out by Rev. J. W. Elliott in his report on denominational education:

That Baptist denominational schools were the first established in the south. Georgetown, the pioneer Baptist college, was established in 1829. Richmond college was founded in 1832; Wake Forest in 1834; Mercer in 1837; the Judson Female college, at Marion, in 1839; the Howard at East Lake, in 1841; Baylor in 1845; Southwestern Baptist university in 1849, and William Jewell college in 1849. For the education of girls, the Judson led the way in 1839. By 1850, there were schools for the education of Baptist girls in Alabama, Georgia, Virginia, Kentucky and North Carolina. Today, the report showed, there are between 140 and 150 schools for girls in the Southern States.

Rev. J. W. O'Hara read a fine report on Sunday school work. We take from it the following paragraph:

"The work of the Sunday school lies at the base of all successful church life. It furnishes the largest number of conversions. It is clearly the greatest civilizer in the world. It is the greatest missionary factor, the most effective educational institution, the most potent, corrective and constructive agency extant. It is a character-builder; it promotes clean consciences, strength of mind and purity of morals. Its present and future power for beneficent influence in social, civic, commercial and political life is incalculable."

Splendid reports were read at the morning session by Rev. E. M. Stewart, pastor of the South Side Baptist church, on state missions; by Rev. E. E. George, of the Prattville Baptist church, on home missions; by Rev. J. A. Jenkins, on foreign missions, and by Rev. W. R. Sawyer on temperance.

The concluding session of the association was given over to the young people's societies. The meeting was well attended, the church being taxed for seating capacity. The report on the work of the Baptist Young People's Society was read by Eugene Ballard and was ably discussed by B. F. Davidson, Otto Hake, Paul F. Dix, Frank Hieke and R. M. Hengly.

WOMAN'S MISSIONARY UNION.

The session of the Baptist Woman's Missionary Union, held in the Methodist church at West End this week, was one of unusual interest and profit. Representative members from each of the twenty-six societies of the union were present, and made creditable reports of the work accomplished. Two new societies were admitted—Highland Park and Hayneville.

Mrs. T. A. Smith, First Vice President, in her annual address, spoke strong, helpful words to her co-workers, happy and congratulatory for the present and encouraging and inspiring for the future.

Mrs. T. W. Hannon, Second Vice President, gave in detail the results of the year of progress and activity among the societies, which have so cordially co-operated with her in her active and successful efforts for the union, \$5,449.85 having been raised, \$1,249.34 for missions and \$3,758.06 for church aid and building, and \$442.45 in box contributions.

In recognition of faithful, capable service, Mrs. W. G. Yelverton was elected secretary.

The plan of work for 1906, as recommended by the committee, Mrs. C. H. Scott, chairman, Mrs. T. L. Jones and Mrs. F. G. Bennett, will embrace that of the national and state W. M. U., specializing in the compound in Italy, chapel at Colon, the Margaret, Louisville, and Orphans' Home, and library fund of Howard college.

In apportionments, the union was given \$1,000 for missions by the committee, Mrs. J. W. O'Hara, Mrs. E. M. Figh, Mrs. R. P. Bazemore.

The subjects for discussion were presented in strong, earnest, forceful words as they were dealt with. Three Weeks of Prayer, by Mrs. H. C. Gunnells; Systematic Giving, Mrs. O. P. Atkinson; Young Woman's Work, Mrs. Anne M. Stakely; Margaret Home, Mrs. C. A. Stakely; Duty and Privilege for Great Commission, Mrs. A. F. Dix.

Upon suggestion of Mrs. J. W. O'Hara, the union will assist in the maintenance of Miss M. Gerrald, of Thorsby, at the Louisville Training School Home, where she will prepare herself for the foreign mission field.

The daughter of the late Rev. J. W. Foster, colored, was introduced, and

made an earnest appeal for encouragement and help for the girls of her race in the industrial department of the Selma Baptist university, which was cordially commented by the vice president for help and indorsement.

In the report on resolutions, Mrs. L. B. Nuckolis, chairman, Mrs. W. C. Davis, Mrs. B. W. Gresham, the union expressed gratitude to God for restoration and presence of the First Vice President; for the faithful, acceptable labor of the Second Vice President; to the West End and Montgomery people for cordial hospitality, and to the Methodists for the use of their house of worship.—Montgomery Advertiser.

Prof. P. B. Hughes, Superintendent of public schools of Tuscaloosa county, wants one hundred teachers at once. Address with stamp grade and salary required.

Nashville, Tenn., Sept. 4, 1906.

Dear Dr. Barnett: I inclose herewith a short note which I trust will not be without interest. I am greatly delighted that the state board is to have so valuable a man in the field. It is a great movement and I rejoice in it. I have been much interested in the splendid improvement you are making in the Alabama Baptist. The Lord bless you greatly in all that you are doing. Fraternal yours, J. M. Frost.

We began our summer meeting on the fifth Sunday in July at New Prospect. Spent one week there, then went to Belmont, giving that church one week; then came to Burnville for one week.

I think the service did good in re-viving the membership, which is one of the good works of revival meetings.

There were six added to the church by experience. We had Bro. Partridge, who gave great satisfaction, as he relied upon preaching God's word for results. No effort at sensationalism.

Bro. Partridge captured all classes and while he came among us a stranger, he left us with the love and esteem of all. I risk nothing in predicting for Bro. Partridge a successful ministry, as he combines extra preaching ability with good common sense. Come to our association, which meets at York on the 7th. Fraternal-ly, J. R. Larkin.

Program of the Woman's Missionary Union of Birmingham Association to be held at Woodlawn, Ala., September 11, 1906.

Devotional service. Welcome address. Response to the welcome address, Mrs. W. A. Barrett. Election of secretary. Appointment of committees. Report of W. M. societies. Report of Y. L. societies. Report of Sunbeam bands. Recommendation of the home board, read by Mrs. J. B. Aird. Special objects: (a) chapel at Colon. (b) mountain schools. Our homes: (a) Margaret, Miss Edna Barrett; (b) Louisville, Mrs. Gwylym Herbert.

Afternoon session: Devotional service, Mrs. W. T. Ward. Recommendation of the foreign board by Mrs. Lily Penn. Special object, Italian Compound, Mrs. D. M. Malone. Chapel building for Alabama, Miss Cecil Vines. Howard college library fund. Expense fund, Mrs. L. F. Stratton. Young Women's Work, Mrs. J. W. Vesey. Report of committees. Adjournment.

Sand in His Eyes.

'Tis hardest, preachers all declare,
Of all the sheep that stray,
To make the cheating grocer see
The error of his weigh.

COVERED FROM HEAD TO FOOT

With Crusted Scaly Eczema When
One Month Old—Could Brush
Scales Off Body—Young Lady
is Now 17 Years Old and Skin
is Without a Scar—Cured By

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"When I was one month old I was taken with eczema. After being under the treatment of two doctors for one month and no improvement, my mother was advised by a druggist to try Cuticura Soap and Ointment. I was one crust of sores from head to foot. My mother could brush the scales off my body; and my finger and toe nails fell. After using six cakes of Cuticura Soap and about as much Cuticura Ointment I was completely cured. I am now seventeen years old and my skin has not a scar. I am still finding wonders in Cuticura; after washing a fever blister two days it was completely gone." Your Cuticura friend, Miss Eola Glascock, Oct. 27, 1905. Marksville, La.

The attention of parents is called to the fact that the Cuticura Remedies were used on a one month old baby with complete success, proving what we have always claimed that these great curatives are so pure, so sweet, and so delicately medicated that they may be used on the youngest infants.

CUTICURA REMEDIES

Are the Best for Skin and Blood

"About three years ago my face began to get rough with acne and kept getting worse. A year ago I read in a paper of the Cuticura Remedies for the skin and blood. I sent for them at once. I used the Cuticura Soap, Ointment, and Pills, and in three months my skin was soft and smooth, and the pimples have all disappeared without the services of a physician. I think the Cuticura Remedies are the best that any one can use for the skin and blood." May G. Schieferle, Santa Paula, Cal. Sept. 5, 1905.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Putter Drug & Chem. Corp., Sole Props., Boston, Mass. Send for "How to Care for the Skin."



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MISCELLANEOUS ITEMS

SOME MEETINGS.

The first week in August I assisted Brother D. Z. Woolley in a meeting at Eden, which resulted in nine being added to the church upon a profession of faith in Christ and baptism. I found them ready and working for the meeting.

Seddon was the next place. Here I assisted my older brother, A. R. Loftin, in a meeting, which resulted in two being added to the church, one by letter and one by baptism. On Thursday during the meeting Bro. J. M. Shelburne, of East Lake, and Bro. Austin Crouch, of Woodlawn, came up and ordained Bro. ——— to the full work of the gospel ministry. About one year ago Bro. ——— and his wife came to us from the Methodist fold. It was my privilege to baptize them.

The third week in August I was again with Bro. Woolley at Kellerman. We labored together for a week. We organized a church on Friday night with seventeen members. On Saturday night three more were received by letter and two for baptism. The Lord's blessings be upon the young church and its pastor!

We are now in the midst of our meeting at Brookwood. Brethren, pray for us that the Lord may do great things whereof we shall be glad. A. F. LOFTIN.

Sunday was a great day with us at Dora. Dr. Montague spoke to us in the morning and we gave him \$40.00 on Christian education. Dr. Montague informs me that this \$40 is the opening gun on the new campaign for \$2,500 for Christian education. Bro. Jno. W. Stuart, of orphans' home fame, preached to us Sunday night and we sent him away with \$15 to help feed the orphans. God bless Bro. Stuart and Dr. Montague. It is a pleasure to give our money through such men. Dora Baptist church is just one year old. In one year we have built a \$1,000 home, added to our membership three times its original number, have a splendid Sunday school and preaching half time. We have also paid, besides the amount mentioned, some \$40 for state missions.

The brethren now want preaching every Sunday with a pastor on the field, so I will resign when they find a man, as I want to stay in college one more year.

Coaling church has done great things for the Lord this year. I preach to these saints once a month. They are awake to all the causes fostered by God's people.

God bless these people together with the Mt. Zion brethren. We have two young preachers from Mt. Zion to attend school this year. Bro. Barnett, I will always love these churches because of their faithful co-operation with me in the work. I pity the pastor whose people will not co-operate with him.

God bless you. You are giving us a good paper. Just keep on. Yours, A. E. PAGE.

Please allow space for a few words from one whose heart is in the work for the evangelization of the world. Praise the Lord for the gift of His Son to a rebellious and sin-cursed nation. God has blessed me and the people to whom I preach this summer with the presence of His Holy Spirit. Has given us gracious revivals and quickened souls into divine life. Many who were weak are made strong and unbelievers made to tremble under the old time power. I had with me at Macedonia and Hollins Bro. C. A. Strickland, of Lanette, Ala., who did most of the preaching and who won the high esteem and affections of all who came under the sway of his magnificent and powerful sermons.

We bless God for having directed such a noble, consecrated servant into our field of labor. His labor of love and strong gospel preaching will never be forgotten. There have been added to my churches this summer fifty-two and more expected soon. My work is greatly built up and I am glad to say that many of the brethren and sisters seem to possess the apostolic faith and power. May God bless all the people to whom I speak with a burning zeal for the salvation of souls and the advancement of Christ's kingdom. Brethren, remember us in prayer that we may have power with God and man as was intended for those who faithfully trust. God bless the Alabama Baptist in its great work and spiritual progress.

God speed the day when the paper shall find its way into at least every Baptist home and His Holy Gospel into every heart in America and even to earth's remotest bounds. Hear and your souls shall live.—R. W. Carlisle, Goodwater, Ala.

Help the Judson: That is a queer heading. It has been a long time since the Judson has asked for help. For that very reason it ought to be prompt and generous. Dr. Patrick writes me: "We lack only about \$3,500 of securing the \$30,000 needed." Mr. Carnegie has made a generous offer for a library building on condition that we raise \$30,000. Though loaded down now with denominational obligations, I send my check for \$25. Let every preacher whose daughters have received help from the old school make a sacrifice to help now. Many of them can put it before their churches next Sunday and follow it up with a still hunt for subscriptions. Let every Judson girl and every man who has a Judson girl for a wife give and let the worthy president go right ahead with the much needed building.—W. B. Crumpton.

To the Pastors and Churches of the Etowah Baptist Association: Etowah Baptist Association will convene with Cave Springs church on Friday before the first Sunday in October. Will all pastors, clerks and members kindly refer to the minutes of last association and ascertain how much the committee on apportionment asks your church to raise for missions, and take it upon yourself to see that your church not only pays this amount, but in many cases if consecrated effort is made by pastor and people the amount will be doubled, but brethren, the amount asked is small and every member should see to it that their church does not lag behind in missions.

I most earnestly insist that each chairman and each member of every committee to report at the next association begin now to write your report and have it ready by the time fixed in the order of business on inside cover of minutes, give time, thought and earnest effort to this work and make the best report possible, and make it so that the association and the churches generally will appreciate and become interested in the work you set forth in your reports. Let every pastor and church take a collection for the aged and infirm ministers, a most worthy cause and recommended by the last session of our association. And further let every church insist that its pastor attend, and that every messenger elected attend the whole of next session, and take part in all its deliberations, and if possible have your Sunday school superintendent there, and if your church has a Woman's Missionary Union, and if not organize one at once, and send representatives to the meeting of the W. M. U. of the Etowah Baptist Association. GEO. D. MOTLEY.

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Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need

PORTER'S CA-TARRH-O.
The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by

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A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; send stamps if not kept by your dealer. **PORTER MEDICINE CO., Paris, Tenn.**

SAW IT IN THE BAPTIST FLAG.

W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and receive a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request that they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 65 Gray Bldg., Kansas City, Mo.

CONVERTED JEW.

Have you read the book, "How a Jew Found Jesus," written by a Christian Jew? 4000 sold in two years. Book contains 109 pages. Price 25 cents. Ask Charley Tillman or Dr. Len. G. Broughton about it. Send orders to Rev. L. J. Ehrlich, 53 N. Pryor St., Atlanta, Ga.

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This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest. Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Manager, Birmingham.

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CHILDHOOD

WHINEYBOY AND SMILEYBOY.

Little Mr. Whineyboy came to town one day,
Riding on a Growlygrub, screaming all the way.
Howlyberries in his hat,
Screacher leaves atop o' that,
Round his neck a ring o' squeals,
Whineywhiners on his heels.
What do you think!—that awful day
Everybody ran away!

Little Mr. Smileyboy came to town one day,
Riding on a Grinnergrif, laughing all the way.
Chuckleberries in his hat,
Jolly leaves atop o' that,
Round his neck a ring o' smiles
All of the "very latest styles."
What do you think?—that happy day
Not a body ran away!
—Chas. I. Junkin in August St. Nicholas.

THE RAG MAN.

In all the cities of the world,
In towns both new and old,
There's seen a man who does not mind
How great the heat or cold.
He comes with sound of jangling bells,
He calls aloud to you,
"Old rags I'll take, and I would like
Your empty bottles, too."
So then with refuse from our door
He fills his little cart,
While we, impatient of delay,
Wait for him to depart.
We watch him go and wonder where
And on what rubbish heap;
He'll dump the rags and bottles, too,
Before he goes to sleep.
—Josephine Canning, in Churchman.

GOD IS KEEPING WATCH.

"Mamma," said Ethel, "is the moon God's light?" The lamp had just been put out, and the timid little girl, as well as her mother, was afraid of the dark; but presently she saw the bright moon out of her window, and it made her ask the question, "Is the moon God's light?"
"Yes, Ethel," her mother replied, "the moon and stars are all God's lights."
"And will he blow out his light and go to sleep, too?" "No, my child," replied her mother; "His lights are always burning." Then Ethel said something that comforted her own little heart, and helped her mother to trust more fully in God: "Well, mamma, while God's awake I'm not afraid."
—Exchange.

THE GO SLEEP STORY.

"How can I go to bed," said Penny, the flossy dog, "till I say good night to Baby Ray? He gives me part of his bread and milk and pats me with his little soft hand. It is bedtime now for dogs and babies. I wonder if he is asleep?"
So he trotted along in his silky white nightgown till he found Baby Ray on the porch in mamma's arms.
And she was telling him the same little story that I am telling you:
The doggie that was given him to keep, keep, keep,
Went to see if Baby Ray was asleep, sleep, sleep.



"How can we go to sleep," said Snowdrop and Thistle-down, the youngest children of Tabby, the cat, "till we have once more looked at Baby Ray? He lets us play with his blocks and ball, and laughs when we climb on the table. It is bedtime now for kitties and dogs and babies. Perhaps we shall find him asleep." And this is what the kitties heard:

One doggie that was given to keep,
keep, keep,
Two cunning little kitty-cats creep,
creep, creep,
Went to see if Baby Ray was asleep,
sleep, sleep.
"How can we go to bed," said the three little Bunnies, "till we have seen Baby Ray?" Then away they went in their white velvet nightgowns as softly as three flakes of snow. And they, too, when they got as far as the porch, heard Ray's mamma telling the same little story:

One doggie that was given him to keep, keep, keep,
Two cunning little kitty-cats, creep,
creep, creep,
Three pretty little bunnies, with a leap, leap, leap,
Went to see if Baby Ray was asleep,
sleep, sleep.

"How can we go to bed," said the four white geese, "till we know that Baby Ray is all right? He loves to watch us sail on the duck pond and he brings us corn in his little blue apron. It is bedtime now for geese and rabbits and kittens and dogs and babies, and he really ought to be asleep."

So they waddled away in their white-leather night gowns around by the porch, where they saw Baby Ray, and heard mamma tell the "Go sleep" story:

One doggie that was given him to keep, keep, keep,
Two cunning little kitty-cats, creep,
creep, creep,
Three pretty little bunnies, with a leap, leap, leap,
Four geese from the duck pond,
deep, deep, deep,
Went to see if Baby Ray was asleep,
sleep, sleep.

"How can we go to bed," said the five white chicks, "till we have seen Baby Ray once more? He scatters crumbs for us and calls us. Now it is bedtime for chicks and geese and rabbits and kittens and dogs and babies, so little Ray must be asleep."

Then they ran and fluttered in their downy white nightgowns till they came to the porch, where little Ray was just closing his eyes, while mamma told the "Go Sleep" story:

One doggie that was given him to keep, keep, keep,
Two cunning little kitty-cats, creep,
creep, creep,
Three pretty little bunnies, with a leap, leap, leap,
Four geese from the duck-pond, deep,
deep, deep,
Five downy little chicks, crying peep, peep, peep,
All saw that Baby Ray was asleep,
sleep, sleep.

—From "In the Child's World," published by Milton Bradley Co.



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I am just through with my revival work for the summer. On the third Sunday night in July I commenced a meeting at New Zion, in Madison county, which lasted eight days. Here the church was somewhat revived, but no ingathering. I baptized one here this year. Rev. W. J. Briscoe, of Falkville, Ala., assisted me in the meeting. On the fifth Sunday in July we began a meeting at New Hope church. This is a young church, four years old, and having finished their church building in first class style for a country church, so the first thing in order was to have that property dedicated and turned over to God. So the church in casting over in their minds who they would get to do this work, they all centered on Dr. F. C. David, of Hartselle, Ala., one of the greatest heroes in the Baptist ranks in north Alabama. He was on hand and well at himself, and on that day preached two of his masterly sermons. Rev. H. E. Rice, of Huntsville, was also invited to be present and conduct the revival meeting the week following. It was a revival from the state. The Spirit possessed the preacher and the people, and a great work was done for God and His cause. At the close of the meeting I baptized thirteen happy souls. To God be all the glory given for this work here.

Next I commenced a meeting at Lax, another young church only a little over two years old. This was the second Sunday in August. Brother F. M. Yeager, of Elkton, Tenn., came to me Tuesday and stayed until Friday. Here God did most graciously bless His truth and people. This was indeed a great meeting. At the close of this meeting I buried twenty happy souls with Christ in Baptism. We had twenty-six conversions and twenty-one additions to the church. So we begin to feel that there is hope for these parts yet. Light is beginning to break upon us. Praise God from whom all blessings flow.—W. T. Cobbs.

SOUTH SIDE CHURCH SELECTS PASTOR.

The Rev. H. P. McCormick, who has been conducting services at the South Side Baptist church for the past two months, has been asked to act as pastor for one year. The invitation was extended at the morning services yesterday. It was unanimous, every person present indorsing the recommendation of the special committee named to select a pastor.

When the former pastor, the Rev. Dr. Davidson, resigned, a special committee composed of E. H. Cabaniss, W. C. Ward, J. P. Stiles, T. G. Bush and E. P. Hogan, was named to select a pastor for one year. In the meantime the Rev. Mr. McCormick, who has served the Baptist church as missionary for twenty years, was selected to serve temporarily. So deeply impressed was the church with Mr. McCormick that the committee recommended yesterday that he be chosen to continue to serve for one year.

Mr. McCormick has only been back in the United States for about one year. For twenty long years he was missionary in Mexico and Porto Rico, where he accomplished much good. Returning home about one year ago, he was sent to Spain to transact some important business for the foreign missionary board.

The new pastor has an interesting family, consisting of his wife and three children. They are at present in Virginia, of which state Mr. McCormick is a native, but will come to Birmingham shortly to make this their home. Mrs. McCormick has many relatives in Birmingham and Alabama. She is the daughter of Dr. Sam Perry and a sister of Mrs. G. M. Bowers. Mrs. J. P. Robinson, T. B. Perry, Charles Perry, Samuel Perry and Henry Perry.—Birmingham News.

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To New York—Account home-coming William J. Bryan, August 30, 1906. Low excursion rates via Savannah and steamer; also via all rail. For total rates, dates of sale, limits, etc., apply to ticket agents.

To Atlanta, Ga.—National Dental Association and Auxiliary, September 14-21, 1906, one fare plus 25 cents round trip. Tickets on sale September 12 and 13 and for trains scheduled to arrive in Atlanta before noon of September 16; tickets also on sale September 16, 17 and 18; final limit September 25, 1906, except that an extension to October 10 can be obtained under the usual conditions.

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E. F. BABER IS DEAD.

Was Prominent Minister in Baptist Church, a Veteran of the Confederacy, and Editor of Various Newspapers in State.

With the death of Rev. E. F. Baber at St. Margaret's Hospital at 1 o'clock yesterday afternoon, Alabama loses one of her pioneer citizens, a business man of unimpeachable character and sterling worth and a Christian gentleman.

As the editor for a number of years of The Alabama Baptist, the official organ of the Baptist church in Alabama, and later of The Dothan Home Journal, a weekly publication of wide circulation and influence, and as a Baptist minister of more than local repute, Mr. Baber was known throughout the State.

A veteran of the war between the States, prominently identified in many of the movements for the betterment of conditions in affairs of church, as a minister and of State, as the editor of Alabama newspapers, he spent a long, useful and active life. As a confederate veteran, as editor and as minister, he was equally well known, respected and beloved.

Eugenius F. Baber was born at Covington, Newton county, Georgia, March 20, 1837. When nine years of age he came to Alabama with his parents, settling in Macon county.

At the outbreak of the war between the States he was publishing a newspaper at Tuskegee. He joined the Third Alabama regiment as a member of the Tuskegee Light Infantry. While serving with his regiment he was in the battles of Drury's Bluff, Cold Harbor, Seven Pines and Malvern Hill. During the engagement at Malvern Hill he was struck several times and so severely wounded that he was furloughed home.

When sufficiently recovered to resume active service he was commissioned as captain, raised a company and was assigned to the Sixty-First Alabama regiment. With the Sixty-first he served in Alabama, Mississippi and Virginia until the winter of 1864-65, when on account of ill health, he was ordered to Alabama and placed in command of the Troy Military district. At the close of the war he was stationed at Selma.

Directly after the war he entered newspaper work in Montgomery, and later became editor of The Greenville Advocate. In 1873, he was ordained minister in the Baptist church and until 1893 he was active in the work of the Baptist church in the State.

In 1893 he accepted the editorship of The Alabama Baptist, the official organ of the Baptist church in the State. In 1900 he purchased The Dothan Home Journal, which he developed into the largest and most influential paper in Southeast Alabama.

In March of this year he was stricken with heart trouble and Bright's disease. As soon as he was able to travel he came to Montgomery to the home of his son, E. F. Baber, Jr., where everything that love and science could suggest was done to make him comfortable and to prolong his life.

Twice was Mr. Baber married. His first wife was a Miss Lanier, of Macon county, who died, leaving no children. In 1876 he married Miss Mary Rives, of Colliere, Lowndes county. Mrs. Baber died two years ago. Mr. Baber is survived by three children, two sons, E. F. Baber, Jr., city recorder, and Cleveland Baber, an employe of The Advertiser, of Montgomery, and one daughter, Mrs. J. W. Grant, of Dothan.

The funeral services will be held this afternoon at 4 o'clock at the residence of E. F. Baber, Jr., 10 Holcombe street. Interment will be made at Oakwood cemetery.—Montgomery Advertiser.

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Dr. John T. M. Johnston, St. Louis, Mo.—The Christian world is indebted to you for its best exposition on this subject. "The Moral Dignity of Baptism" is a religious classic.

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