

BE SURE AND ATTEND YOUR ASSOCIATION

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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MINISTERIAL EDUCATION

The Board of Ministerial Education has just held its meeting at Howard college with the opening of the session of 1908-9. Thirty-five young men are already upon the rolls of the Board beneficiaries to a greater or less extent of its supervision and help. This number will doubtless be increased to fifty or sixty within the next month or two, in accordance with the ever increasing yearly responsibilities laid upon this board.

And of course it is generally understood that all of the resources of the Board to meet their needs are supplied by the voluntary contributions of the churches and individual brethren abroad over the state. This year the calls upon the help of the churches are not only more numerous but greater in amount by reason of the panic and backward agricultural conditions which are making the available supplies of money considerably shorter than usual. And yet the Board cannot afford to discourage our prospective pastors from pursuing and finishing their education; we feel that the churches do not wish that to be done. On the contrary with an enlarging confidence in the desire of the churches for an educated ministry, every worthy student who has made application for assistance has been encouraged to enter upon and proceed with his work, believing that in an increasing measure response will be made to the board's appeals.

We believe the churches, instead of telling the student to stay out of school for several years until they can accumulate sufficient funds to pay their expenses, and thus delay entering upon the pastorate (if they ever do), will rather say to them go forward in work and we will supply your needs.

Now, their needs are urgent and the Board is handicapped in its ministrations. An indebtedness of nearly \$500 has been carried over from supplying the urgent calls of last session at the college and seminary. This is starting our present year's work with a burden that will seriously cripple the work of ministerial education for the entire state, unless the load is promptly lifted and the board relieved of the fear that its activities must be cut down to this extent or more.

January is the month scheduled for ministerial education, but the needs of the students have already begun and the Board has considerably less than nothing to meet them with. Will not the friends of an educated ministry come to the relief of the brethren as soon as possible? If some interested brother in each of the associations now meeting in the state will make an appeal in this behalf it will doubtless meet with a hearty response, and if the money is promptly forwarded to Prof. J. A. Hendricks at East Lake it will relieve the distress of the Board. Bessemer, Ala. JNO. F. GABLE.

Pressing business has kept me here at the office and I have only been able to attend the Birmingham association. It looks like I would have to miss the rest of the Associations this year. Let all those who care for the paper bestir themselves for it at the Association. If you are able to send in your back dues and renewal, please do so as I have a hard pull to carry the paper through the dull summer months. If all who read this will respond, then my burden will be greatly lightened. Yours for service,
FRANK WILLIS BARNETT.

THE FARMER OF SNAP-BEAN FARM



Photograph copyrighted by Will F. Nelson.

JOEL CHANDLER HARRIS

This picture shows the famous author and late editor of UNCLE REMUS—THE HOME MAGAZINE, standing under his favorite apple-tree in the Big Road on the Snap-Bean Farm—the whimsical name he gave his beautiful suburban home in Atlanta, Ga.—looking across his patch of collards, beans and corn. This photograph was taken about a year before Mr. Harris's death, and is regarded as one of his best pictures. It was used as an effective September cover design for the Magazine which he founded.

HOW CHILDREN ROB GOD.

In Malachi 3:8 we read, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Every Sunday hosts of Sunday School children are seen at the different drug stores in this district. Sometimes before and sometimes after the Sunday school hour. They buy candy, chewing gum, marbles and other useless articles with money given them to contribute to the Lord's cause.

These dear ones do not realize they are robbing God. Parents should read all of this chapter and then carefully impress upon the children that the money given them to carry to Sunday school is the Lord's and not to be used for any other purpose.

Druggists ought to refuse to sell anything on Sunday, but necessary drugs. By this means temptation would be removed, and all the tithes be brought into the store house of the Lord. Then the sure promise, "If I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

CHILD LOVER.

FROM RAMSEY, ALA.

I want to say amen and amen, to Bro. M. F. Snider. He is thinking along right lines. Baptists need to get rid of that "I am holier than thou" feeling. We gather our skirts about us and "pass by on the other side" forgetting that greatest commandment, "thou shall love the Lord thy God with all thy heart and thy neighbor as thy self." Let us make a special study of the fourteenth chapter of Romans, and pray God to remove our narrow minds as far from us as the east is from the west. Why do we "that eateth not" judge our brothers "that eateth?" Paul tells us that God accepts both, yet the thing that one does is exactly opposite to that which the other does. Now, if God accepts them (and none of us doubt in the least that He does) what right have we to look so wise, shake our heads and say that we cannot work together? Let us hear from others along this line. May God fill our hearts with love to Him and our fellow man.

MRS. J. T. SIMMS.

Mrs. Emma R. Dickerson, for more than 32 years one of the editors of the Standard, and whose time was largely devoted to the Hours at Home Department, which she created, died at Newton Center, Mass. on Thursday, Sept. 3. She was the widow of Dr. Jas. S. Dickerson, a former editor of the Standard, who died in 1876. She performed a splendid service under the name of Mrs. James S. Dickerson as a memorial work for him whom she loved and whose career in connection with The Standard was all too brief.

"THE MESSAGE AND MISSION OF BAPTISTS FOR THE TIMES"

(An abstract of a paper read before the Philadelphia Baptist Ministers' Conference, by Rev. Leighton Williams, D. D., pastor of Amity Baptist church, New York City, on Monday February 24, 1908.)

The reader selected as the scriptural basis of his remarks Titus 2: 11-14. Amer. Revised Version.— "For the grace of God has appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we must live soberly, righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a people for His own possession zealous of good works."

Proceeding with this discourse, Dr. Williams said: "The theme of our text is grace. The saving grace that is brought to all men in Christ. It is constantly offered to me through the whole course of Christian history: it is ever active, and works inwardly in the soul of every believer. The effects of grace are dwelt upon. This life is manifested in the believer here and now in this present world. This is the historic background in the work of Christ for our salvation, and there is the prophetic forecast for His future coming. We look backward to Him who gave Himself for us on Calvary, and we look forward to that blessed hope and the appearing of the glory of the great God and our Saviour Jesus Christ. Thus the work of Christ and the purpose of Christ are the foundation and consummation of it all.

"The treasure of the church here described, is the continuing active force of divine grace; grace bringing salvation to all. It is not a mere deposit of faith, the record of a past revelation, a thing once living but now dead, whether that faith be found in ecclesiastical tradition as the Roman Catholics would have us think, or in the Bible itself, as the orthodox Protestant declares, but a living, working force manifested in the company of believers. It is not confined to special persons, priests or others, nor to special places, such as church edifices, nor to special acts like the so-called sacrament of the Roman Catholic church. All have seen it and all may have it who will."

Following the general line of thought the reader went on to say: "The church, as here presented, consists of the people of God filled with grace, a people brought out of the world, and thus a peculiar people. It is not hierarchical, but democratic in its polity, and experimental rather than dogmatic in its constitution. In the text it is defined not by what it thinks but by the life it lives. The emphasis is on deeds, and the spirit by which the deeds are inspired rather than on opinions. To sum up, the thought of the text as briefly as possible, is this: The effects of divine grace in the world are the development of a new Christian community living a truly temperate just and pious life different from the world about them. That is what the apostle had in mind, and thus, his words were understood by the first readers, and thus they were understood by our Baptist forefathers in times of persecution in the face of an apostate church, and thus the words are to be understood by us in our day of lax views of Christian living. Sacramentalism and dogmatism find little here to build upon. The ideal placed before us is thoroughly experimental. * * * The Christian denomination which should select this portion of scripture upon which to frame their faith and practice might be expected to be democratic in their views of church government; practical in their piety; simple and undogmatic in their creed; missionary in spirit; cherishing an inner life, yet not ascetic in their views; and prone to emphasize right living more than exact thinking.

"The thoughts thus derived from a single text will serve to illustrate our Baptist standpoint, and to give in outline our exegetical foundation. Indeed, one of the earliest statements of faith framed by our denominational forefathers closes with this very text.

It is The Confession of Schleithelm dated February 24, 1527. I have taken the text for the reason that it was long since selected on a solemn occasion as the best compendium of the gospel as our forefathers understood it. And I am anxious to present to you not what I may think as a Baptist, nor even what Baptists may now, generally agree in thinking, so much as to place before you what Baptists have thought in the early days when their faith was tried and tested through bitter persecution and not seldom in the fires of martyrdom."

In the further development of his theme the reader remarked: Baptists are not properly speaking Protestants any more than they are Roman Catholics. They do not build on the Protestant foundation, and they did not begin to be at the time of the Protestant reformation. Their history may be traced under various names, and with some modifications of faith and practice through the whole course of church history from the earliest times.

"In a historical survey of our spiritual ancestry two qualities are especially marked, viz: the clearness and fervor of their inner experience, and, secondly, their strong tendency to develop a Christian community apart from the apostate churches about them."

In explanation of these facts the reader asserted that "Baptists build on a fundamentally different basis from other denominations. There are three possible bases for the Christian church. The first is the sacramental basis, the second, the credal basis, and the third, the experimental."

After a discussion of the nature and effects of these bases the reader closed his survey thereof with the assertion that while "Baptists cannot claim to be the sole evangelical church, they can claim to be the sole denomination which builds its entire system consistently upon the spiritual experience of the new birth as its basis. Not a creed, let it be observed, but an experience.

"Our position, therefore, is distinguishable from that of the Protestant denominations. We represent a distinct order of Christian development, an order which we may believe has not even yet attained its full development, though it has existed from the very commencement, but is yet to be manifested as the culmination of the Christian history. Great has been the contribution of these scattered people to the universal church. They have not lived for themselves. They have never claimed to be the only church. They have believed that the one true church is composed of all who are born of the spirit. Therefore, they have lived to communicate. "Conscious themselves of spiritual life, and knowing by inward experience 'that the Life was the light of men' our early Baptist forefathers were to be wondered at for profundity in simplicity, strength in weakness, foresight in humility, holding the widest future of thought in the narrowest present of poverty, obscurity and imprisonment, forged the irresistible weapons which, discarded for a season, are again to be wielded with more than their former success in these latter days against what has been felicitously termed, 'an obscurantist army arrayed against the light.' Many of what were once distinctive principles we are glad to say are such no longer, but have become part of the common inheritance of all Christians. Four of these may be here enumerated. 1. The spiritual character of true religion. 2. Our attitude toward the Bible. 3. The spirituality, freedom, equality and autonomy of the Christian church. 4. The realization and extension of the Christian society on earth.

Turning from this survey of the Baptist position to the wider panorama of modern Christianity, let us note something of the opportunity that is offered to our Baptist people in our time. And here we may note two signs of special significance and of signal promise. First of all, on every hand there is the increase of emphasis on Christian experience and an acceptance of the authority of the Christian consciousness.

"Everywhere the demand is for this experimental basis. It is not strange that sometimes this may seem to be pushed too far to the exclusion of all objective authority of Scripture or church, as among some of the Quakers and Unitarians, but generally it is wholesome and we can see in it a stream of tendency which ought to lead the whole church ultimately to the Baptist position.

"Another present-day tendency of equal significance and promise for the Baptists is the modern emphasis on social Christianity. Christian scholars are coming to realize that the teachings of our Lord centered about the proclamation of the Kingdom of God on earth, that that conception is a social one and that its practical realization will be found in the reconstruction of all human society on a Christian basis. These modern views now so widely current may be hailed by us as simply the popularization of ancient Baptist tenets. Here then is a great field of opportunity. The whole Christian church seems to be moving in the direction of the main positions of our Baptist forefathers."

Recognizing on the other hand "a widely manifest drift toward the historic churches with their more elaborate worship and with the prestige of a venerable antiquity," the reader claimed that "the deeper and stronger movement is setting toward a God-filled society, not necessarily comprised within the bounds of any existing religious communion nor indissolubly fastened to any historic creed, but comprehending in itself the great present forces of the Kingdom, and leaving all departments of human activity till God's will shall at last be done on earth as in heaven. While others may weep and lament over the ruined splendor of their fallen Babylons of creed and rite and hierarchy, we can only praise and exult and adore, as we see already in vision the rising walls of the Celestial City whose name of Jehovah-Shammah, the Lord is there.

Having forcibly presented the present-day opportunity of Baptists the reader called attention to certain dangers which confront our denomination "before we can hope to win the assent of the great body of believing Christians to our position." A change must be made said he, before this end can be reached. There is a tendency among us to denominational exclusiveness and separatism, which would exclude us from the wider fellowship of the whole Church of Christ. This is to be deplored and should be counteracted in every way possible. While we stand firmly for our denominational principles, there should be no failure to recognize a larger Christian fellowship, and the essential unity of all believers in the one church of Christ, and that not an invisible, but a visible church. We need not apprehend serious danger in this direction, however, for the conscious unity of all evangelical Christians is a more powerful tendency and is rapidly breaking down sectarian barriers. Perhaps a more subtle, and therefore, a more dangerous element among us is the Pharisaic literalism which, mistaking our true attitude toward the scripture, affirms its verbal inspiration and grafts upon the letter of scripture an oral tradition of self-styled orthodoxy. While we have no written creed, this oral tradition may be even more fatal in its workings. We do well to remember that it was an oral and not a written tradition against which our Lord protested in His earthly ministry and which led to His rejection by His own people, the Jews. Such a tradition may give rise, and has given rise in some quarters among us, to a narrowness and bigotry which has been seriously destructive of spiritual life and power. But if conservatism has its perils so has liberalism. While in sympathy with liberal views, and myself occupying this modern point of view, I return to criticize what seems to me a serious peril to liberal men. Among those who hold their point of view there is manifest a considerable indisposition to the devotional reading which, in the past has occupied, so largely the thought and time of the Christian minister. Modern liberalism tends to treat

religion as little more than intellectual enlightenment, or mixture of ethics and philosophy.

While talks of finding the supernatural in the natural it seems to ignore its presence. We would contend that religion is something more than ethics and philosophy and distinguishable from either. We would contend further, that in a truly religious soul there must be fervor and heat as well as enlightenment; or, to use the phrase of older theologians, that a change of heart is required, or a modification of the will and affections produced by religious experience. Long ago William Law defined devotion as consisting not merely in prayer and other religious exercises, but in a life devoted to God, and there is nothing in modern thought to seriously call in question that definition. "The recognition of this mystical element in Christianity seems to us to be the next step for men of modern thought. There is a supernatural element everywhere present in the so-called natural. It is out of a right state of the will and the affections that the spiritual emerges, and only as the self-will is yielded to the higher will. Here comes in the principle of the cross. There is a disposition very manifest in modern Christianity to avoid the cross, but it is as true today as it has ever been that 'the way of the cross is the way to glory.'"

Baptists of all others have the least to fear from the newer methods of Bible study. It is the Protestant and not the Baptist who finds his historic position threatened by these newer views of the Bible and its contents.

Our forefathers were disciples of the spirit and not of the letter and so must we be. The Word of God is the living gospel, the record of which is contained in the Scriptures, but which abides as a living principle not in the printed page, but in the heart of the believer. Christ is the living Word of God, and He dwells in contrite, loving, believing hearts.

Another obstacle to our effective working at the present day is found in those false views of Christian liberty and the consequent latitudinarian habits and practices of which our people have in all ages been liable, and against which our greatest writers have constantly warned us, as Antinomianism. Our views of spiritual liberty have too often become a cloak for license. Worldliness has again sapped the life of our churches. Our Lord warned His disciples most of all against mammon-worship, or the love of material prosperity. And this has become the besetting sin of modern church life everywhere. Baptists no less than other denominations are now called to contend against it.

And last of all we do well to beware of the blindness to the present workings of the divine providence and spirit which is sure to come upon those who fall away from true spirituality and come to rest upon any mere doctrinal orthodoxy. History repeats itself, and there may be danger in our day lest from us also the vineyard should be taken away and given to others.

What then may we say as the conclusion of the matter, and how shall we conceive of the mission and message of Baptists? We may define the mission of Baptists to be the establishment upon earth of the Christian democracy, or rather theocracy, the rule of Christ in and through His people, the people of His own possession, the people inspired of His grace, and instructed through that grace to live temperately, justly and piously in this present world. That is their mission. In the great evangelical revivals of the eighteenth century Baptists were not found wanting; and their faith and labors were rewarded with great ingatherings into our churches. And in the modern foreign missionary movement they were among the foremost pioneers, and still vaster ingatherings have rewarded their faith and labors on those far distant fields. But in our day the fields white to the harvest are found in the great cities of our own as well as of other lands, and it is here also that there is the greatest opportunity for the establishment of the City of God, and here upon the foundation of our free republic we are called to rear the Christian commonwealth. To workingmen first of all must this gospel be preached. Now, as in the beginning, the gospel belongs of special right to them, and yet how few are

the workingmen gathered into our churches. Here then is our mission and truly there can be no greater.

But what is our message? The message of Baptists is to be found in the dissemination of true ideals of brotherhood and stewardship. In our day brotherhood is talked of on all sides. But the ideals of brotherhood are only understood by those who have come to a realizing sense of their fraternal relation to all men everywhere. The Spirit of God is inspiring this yearning after the brotherhood of man everywhere, and all about us brotherhoods are forming, but often we may fear that little of the realizing sense of true brotherhood is felt. And so also ideas of Christian stewardship are abroad, and yet we are far from realizing that all property in material wealth is a stewardship for God and to be held for the benefit of our fellow-men.

"Some of you may remember the eloquent and tender poem with which George Eliot prefaces the greatest of her novels, *Romola*. She fancies the departed Florentine returning after the lapse of centuries to find with renewed disappointment that the golden age has not yet come and misery and sin still continue. It is the expression of that sad pessimism which so largely colors modern literature. Far different is the note of triumphal optimism which sounds through the whole of the New Testament and is heard again and again in the devotional writings of the Christian church during its best periods. We would sound it once more and await in expectancy for the advance of the great Baptist hosts to this new field of conflict and of assured victory."

At this point, the reader in closing his eloquent address, with impressive effect quoted the optimistic and admonitory words of scripture which follow:

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven: whose voice then shook the earth but now he hath promised, saying, Yet once more will I make to tremble not the earth only but also the heaven. And this word Yet once more signifieth the removing of those things that are shaken as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire."—Hebrews 12: 22-29. Amer. Revised Version.

Wanted—A fit name for a certain class of men. In our goings, we not infrequently attend receptions, installations, dedications, etc., where the spirit of comity has led our Baptist brothers to invite neighboring pastors, Methodist, Presbyterian, Reformed and others to participate in the services. It is the rule rather than the exception that these invited guests do not use the opportunity to affront Baptists and their beliefs. Of course they are not brutally coarse usually, and offensively blount, (though sometimes they are). Recourse is had, rather, to funny story and studied joke, to patronizing, flattery, professing themselves "almost as good as Baptists;" to cunning insinuations challenging to point out the difference between themselves and Baptists.

What would we thought of the gentleman or lady who should enter our home, and from first to last make you conscious that he felt himself superior to you, and with bright story, and witty thrust taunt you with your singularity. Nay, he goes further; he calls attention to the heirlooms of the home, the things sacred to you, and makes them the subject of jest. He is your guest and you forbear to rebuke; he is emboldened to go on and grow hilarious over your family history, and characteristics; he makes fun of the pictures on your walls, criticises the modest

attempts at art in the bric-a-brac; and has a glorious good time being so familiar and home-like with you.

Society would not tolerate such action, and yet how much worse is it when a cultured man debases himself to such practices in interdenominational fellowship.

As well manufacture jokes about the Lord's Supper as about baptism; as well sneer at Calvary and the sepulchre as laugh at Christ given symbol. He who ridicules baptism is yet to learn any true reverence for Him who commanded it. He who scoffs at convictions of truth because they differ from his, is paving the way for insincerity, and undermining the very foundation of honest belief.

Baptists may be no better than others in many things, but our observation shows them to have enough of wholesome good sense not to dwell on denominationalism when they are guests on a platform of comity.

Baptists are receiving vindication from an unexpected source. In the *Freeman's Journal*, the leading Roman Catholic journal in America, the Rev. C. J. Kluser is publishing a series of historical articles in which he tells of the persecutions Baptists received at the hands of the reformers. The reformers complained (and the complaint is still made) of the persecutions they received from the Roman Catholics, and now Catholics are showing that Protestants treated the Baptists with equal severity.

Because Protestants denied the mass, repudiated the authority of the Pope, etc., they were persecuted to the death by the Roman Catholics. And now the Catholics tell how because the Baptists denied infant baptism and the authority of the state in religion, etc., they were persecuted to the death by the Protestants.

Because baptists practiced immersion they were punished by drowning in Switzerland, Zwingli acting on the principle—*Qui iterum mergunt mergantur*—they who immerse again shall be immersed. Those who insisted on the immersion of believers should be immersed to death. The edict, among other things declared: "We enjoin and command that obstinate Baptists shall be drowned without mercy and thus be delivered from life to death." This edict was dated March 7th, 1526. Felix Manz was drowned in Lake Zurich in the following January.—*Western Recorder*.

A KENTUCKY EXPERIENCE.

Coffee and Tea Still at Work.

A Ky. lady had a very agreeable experience in leaving off coffee drinking which she found harmful, and taking on Postum. She never loses an opportunity to tell others of her good fortune. She says:

"For over 20 years I suffered from nervous trouble. Four years ago I was down with nervous prostration and heart trouble. After several months of misery, my doctor, one of the best in the country, told me I must quit coffee and tea.

"What was I to do? I must have some warm beverage for breakfast as I had never done without one in my life.

"I decided to try Postum, little thinking it would amount to anything. At first I did not like it, but when we boiled it 15 minutes, until it was dark and rich, it was delicious, and I soon began to feel better.

"After using Postum constantly three years I feel like a different person. I always had been a poor sleeper but now sleep well and am in perfect health. And I give the credit to Postum.

"My entire family now use it in preference to any other beverage at meals. I am an enthusiastic friend of Postum and I know that what it has done for me it will do for others, so I never let a chance go by to recommend it to those who suffer from coffee drinking."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true and full full of human interest.

THE ALABAMA BAPTIST

YOUNG WOMAN'S AUXILIARY PAGE.

Our Motto, Daniel xii-3—They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

The Alabama Woman's Missionary Union will meet with the First church, Birmingham, November 18, 1908.

Through the courtesy of Mr. Barnett we have been given the use of a page in The Alabama Baptist for the third week in each month. This is a great privilege and we want to make it count for much good. This month your new leader is decidedly monopolizing the space, but from time to time she will look to the individual societies for better contributions. It goes without saying that we shall take a personal interest in our page, and that we shall see to it that the Alabama Baptist becomes a regular object of our loyal support.

To the Baptist Young Women of Alabama.

Greetings: After a remarkable record of loving, efficient service in our behalf, Mrs. Vesey has been compelled on account of ill-health to entrust her duties to another. The ways of Providence are indeed strange when one whom we had come to love and depend upon must, for a while at least, cease to work actively with us. In all faith, let us not forget her in our prayers, asking God to lead her once more into the path of health.

In the meanwhile her work and ours must be carried on and so the mantle of her love for the cause, if not of her fitness for it, has fallen upon me. Having risen from the rank and file of our beloved Y. W. A., I not only have still in my heart the Y. W. A. ideal for its leader, but I also realize how much loyalty is due her, and so I herewith pledge to her (and that's me) the best my present life holds. In proportion as I am faithful to this pledge, my influence will tell upon you in your Y. W. A. life. The other side is that I ask of you your loyal co-operation and counsel and prayers. Without you, I can do nothing; but by God's help you and I together may be able to accomplish great things. Great things certainly await us, and since we know that His grace is sufficient for us, let us take up our fall work as new found friends and leader, but still earnest co-members of the Y. W. A., in the confident expectation of victory.

KATHLEEN MALLORY.

Our Training School Representative.

The physical law which says that no two bodies can occupy the same space at the same time is perhaps our best excuse for keeping on being the patient clerk behind the counter or the finger-sore typewriter or the tireless housekeeper or the enthusiastic church worker instead of being an earnest student at the Louisville Training school. And yet as loyal Y. W. A. members we are doing our part at the school. By virtue of our help, Miss Floy White, of Pratt City, will be able to return to Louisville to continue the training of her heart and mind. This means that she will soon be ready to tell of Christ on the foreign field, and that through her you and I may yet be foreign missionaries. She will leave for Louisville about the 1st of October. Last year she made an excellent record. Let us make the conditions comfortable for her again this year, all the while asking God to keep her strong and vigorous for her work. At Roanoke, we came in touch with her earnest, sweet personality. If you were there with us, then tell your friends of her so that every Y. W. A. worker will feel that she is truly ours—our representative at the Training school, and after that our substitute on the foreign field.

September Collection.

In every organization which accomplishes results the working efficiency is hampered or helped by the size of the expense fund. In our state W. M. U., of which the Y. W. A. is an integral part, there are many avenues for service opening up all the time,

WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

First V. President—Mrs. T. A. Hamilton.

Second Vice-President—Mrs. A. J. Dickinson, 517 N. 22d street, Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.

Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.

(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

but in order to enter upon them financial support must be assured. Chief among these may be mentioned the literature and its distribution and the stationery and postage expenses of our self-sacrificing associational vice presidents. As members of the Y. W. A., we receive of and profit by this literature, and as societies in the various associations we advance under the guidance of our beloved vice presidents. For these favors we are asked to contribute only ten cents per member each year. This small and yet powerful collection of dimes is asked for as the special Sept. collection, and so should be sent this month to Mrs. Malone at the mission room in Birmingham. If your society has not sent in its part of this expense fund, please see that it is done, for September is fast fading into October.

Miss Heck's Letter.

We all know of Miss Fannie Heck, our wonderful W. M. U. president, but perchance we have not yet seen her recent letter to us. If you have not been told of it in your associational meeting or if your vice president has not sent you a copy of it, ask her for one, please. With it you should receive a postal card addressed to Mrs. Malone, and bearing on it the six suggestions for service as contained in Miss Heck's letter. Please see that your society knows of these suggestions and try to get the members to heartily indorse them. If they will do this, and they all will, we believe, have your secretary sign the card and post it at once to Mrs. Malone. Then, by God's help, follow out the suggestions.

B. Y. P. U. IN THE SOUTH.

At the Hot Springs session of the Southern Baptist Convention last May the following resolution was passed.

"We recommend to this Convention the forward step of the S. S. Board in its B. Y. P. U. work. We note with favor and approval the B. Y. P. U. quarterly, the proposed Junior Quarterly, the work and office of the B. Y. P. U. secretary. We recommend also the step in the direction of the B. Y. P. U. study course and trust this Convention may authorize the Sunday School Board to undertake this work. The time has long passed for this action, and may there be no further delay."

In compliance with this resolution the Sunday School Board is planning greater and better things for the B. Y. P. U.'s in our Southern Convention territory.

Field Work.

At the request of the B. Y. P. U. of the South, the Board has designated Mr. L. P. Leavell to be the B. Y. P. U. secretary. In this capacity he will make a specialty of B. Y. P. U. work in conventions, institutes and wherever the work is needed. It was our pleasure and profit to have him in our state B. Y. P. U. Convention at Troy last April and know that he can well handle his subject. He will be a great blessing to our young people.

B. Y. P. U. Quarterly.

With October the Board will enlarge the B. Y. P.

U. Quarterly to a 48-page magazine and greatly improve and enlarge its contents. The weekly topics will be more fully developed and the best methods in B. Y. P. U. work will be given from time to time. The Quarterly is very inexpensive and a copy can be given to each regular attendant upon the meetings; 10 copies cost only 6 cents.

In addition to the Senior Quarterly there will be a Junior B. Y. P. U. Quarterly for the younger classes, with a special course of studies for them.

As a Study Course.

There has also been a growing demand for a set of books for use in study classes of young people in connection with the B. Y. P. U. We propose to issue a series of such books suitable for training along the lines of Baptist church membership and work. The first of these books which we think is peculiarly adapted to meet the needs of our Southern Baptist young people is called "Training in Church Membership." It was prepared by Dr. I. J. Van Ness, editorial secretary of the Sunday School Board, and consists of thirteen brief studies about the church and its mission, and what membership in it means.

The table of contents is as follows:

Magnifying the churches of Christ.

The church and its mission.

The Bible, the rule of faith and practice.

The church and its members.

Baptism, a believer's public confession.

The Lord's Supper, an obedience and a privilege for church members.

The church and its officers.

Organizing the church for efficiency.

The church and the One Man.

The church in the community.

The church and the world-wide missions.

The relation of the church to other churches.

A brief catechism of Baptist beliefs.

The book is adapted for use in general reading, and may be used to advantage in this way instead of in more formal class study. It may be possible to induce a general reading of this book by concerted action on the part of the B. Y. P. U.

The book is offered at 50 cents single copy. In cloth binding. In paper binding a single copy is 30 cents.

"B. Y. P. U. Manual."

The only handbook on B. Y. P. U. methods is that written by L. P. Leavell and published by us. It is the standard book for the officers of the B. Y. P. U. Price, 50c per copy.

It will be seen that the Sunday School Board is planning to help out B. Y. P. U.'s as far as possible.

C. E. CROSSLAND.

THE HOLY BIBLE—FOR MAN AS A UNIT.

Theo Physiology.

Holy Bible, book divine,
On its pages, all may "fine,"
It plainly tells us what to do;
Hear it all, for this is true.

Holy Bible, wise, just and true,
It pages tell us how to do;
Do with soul, and with body too,
This is all required of me and you.

Jesus, God obeyed with soul and body,
He did things true and real, nothing shoddy;
God sent Him to lead the people,
Doing His will under heaven's steeple.

"Cease to do evil, learn to do well."
How to do this the Bible doth tell;
"Where there is a will there is a way,"
Try it, God will make it pay.

Faith in God and faith in His Son,
Is to do God's will after Jesus run.
This faith, active, repenting, wrong redressing,
Brings both earth's and heaven's blessing.

THOMAS ELDRIDGE WILLIAMS,
A Disciple of Jesus.

THE ALABAMA BAPTIST

THE BAPTIST EMPHASIS.

Rev. Robert Van Deventer.

One said, "I pray I may not be more Baptist than Christian." This remark fell from the lips of a consecrated, useful man, who does large things in his church and denomination. The remark started a train of thought and suggested an investigation. I am asking are there not many among us who are not in sympathy with positive denominationalism? Is not the idea becoming offensive? Have they gotten tired of Institutionalism? Are they not ready to sacrifice the church and ordinances in the interest of expediency?

Would it not be better to resolve our churches into atoms and let each do according to the inclination of its will? Have not the churches fulfilled their mission? Would it not hasten the coming of the kingdom if the churches were one? Are we loyal to our Master who prayed that His people might all be one? Is not divided Christendom a reproach? This and more. It all shows a tendency in our churches.

What is the cause of such a trend? We believe it is one of the results of the non-denominational, and inter-denominational institutions of our times. These put the emphasis on the things Christians hold in common, and pass over the things which give my denomination a right to exist. They do not make one more loyal to his own, but there creeps in the feeling of dislike for the sectarian. They do not produce sturdy, stalwart men like the pioneer in our early history, who is today our hero. I would not intimate that these were not doing and have not done good, much good, but I do think they have done some things which make the churches weaker. In the joy of a larger fellowship, and in the light of a sweet Christian communion which develops a phase of Christian life the distinctive and distinguishing characteristics are eclipsed. The kind does not make muscle and brawn, and does not put iron in the blood. In corroboration of this, look at the churches and leaders most closely in touch with these inter-denominational institutions. Where shall we put the emphasis? Is there a need for this word I am trying to say, but do not know how to say it, as it should be said? Is it best for the churches at home, is it best for the churches at large, and best for the kingdom to drop the distinction?

Is it best to get the world-wide view before we know the needs at our own door? Will we be better workers for first knowing the triumphs of the universal church, if there be such, before we know what our own church is trying to accomplish? Will this method put our people in touch and sympathy with Dr. Willingham and Dr. Gray, when they are pleading for the little Baptist interest in China, South America and Cuba? Will it help our state mission secretaries in getting the co-operation of our churches to help the mountain people, and destitute sections in the states? We have stormy history and thrilling biography, with which our people should be acquainted. A text-book on the struggles and achievements of Southern Baptists would be an interesting and instructive study. We believe in the divine call and mission of Baptists. We say we have a historical significance in the world. Not many of our people are acquainted with the history we have made or appreciate our historical importance. It is time to put the emphasis on these things.

Baptists have been leaders in the doctrine of soul liberty, separation of church and state and individualism; of the right to interpret the Word of God for ourselves, obedience to Christ and converted church membership. There is no evidence that Baptists came gradually into the possession of these things. They have always been a part of our faith. In these things Baptists have never given forth an uncertain note. Baptists stand alone for what Dr. Mullins calls the soul's competency in religion. With such a past and with so commanding a present, and with a future full of promise and problems; and with ample ability where should we put the emphasis?

In our Sunday school literature the emphasis is where it should be. With Sunday school periodicals

prepared by Baptists equal to the best, we do well to emphasize the fact. I do not see how a Baptist Sunday school can hope to take first place among the schools that ignores the literature issued by our own people and supplies itself with other because of preference or cheapness.

In our mission study, we should put the emphasis in the right place. Let us be consistent and insistent—Baptist literature for Baptists. We need to be as careful in our training as we are in our teaching. We need to pay as much attention to our convert as we do to the pupil in the Sunday school before he becomes a convert.

The rank and file of our people are not going to study the history of Christianity from the beginning. We shall do well if we get them to know the part their own people have had in Christianity.

We may not hope to interest all our people in the study of missions a thousand years before Carey, but we may hope to interest them in what our Boards are doing in China and in other places. That will be no mean task, and it is one that is growing greater.

The command of Jesus is that we begin at Jerusalem and go into the uttermost parts. Let us take the suggestion and emphasize the things we have done, the history we have made, the victories we have won, and from this point take up the work done by others until we shall have reached the uttermost.

In our Young People's work we need to put the emphasis in the right place. For many years we have been giving prominence to an institution—the Baptist Young People's Union of America—and we have done well in so doing. The Christian world is under obligations to it. The churches everywhere, in the South as well, have gotten more from it than they have invested in it. But the time has come, indeed, the time has been lingering with us, to make more of our Baptist Young People's Union of the Southern Baptist Convention. There are some things we need to make emphatic, which cannot be done without a literature of our own, under our control.

Let the Sunday School Board furnish a literature suited to our needs. Let this literature have the endorsement of our state leaders, and the Union will adopt these studies, and the years to come will see our churches filled with intelligent workers, and the stigma that "our people are mostly untrained" will be taken away.

Married, at the residence of L. A. McClean, Bella my, Ala., September 10, C. J. Curry and Sidney McClean, the father of the groom officiating.

Please say through our paper to the brethren who contemplate attending our association which meets with Union Grove church on Tuesday after the second Sunday in October, that if they will notify me at once I will try to arrange to have them conveyed out free of charge. Place is near Crossville, ten miles from here, the nearest railroad point. Fraternally, J. B. Hamric.

Shelby county association has just closed a pleasant, harmonious and we hope a profitable service. A large number of visitors present, who rendered valuable service. Good reports on all subjects fostered by the denomination, which were ably discussed. Every church agreed to adopt the schedule of missions. The committee on entertainment handled the messengers the best I ever witnessed.—J. F. Avery, moderator; W. J. Horsley, clerk; C. W. O'Hara, clerk emeritus.

Dr. P. S. Henson, after two months' vacation, spent at North Bridgton, Me., was back in his pulpit in Tremont temple, Mass., August 30, and preached in the morning with his usual vigor on "Littleness." The congregation filled the floor and first gallery, and accorded the pastor a warm welcome home. Dr. Henson's plans are to go to Chicago at the close of his pastorate, at the end of three months, and supply for a few Sundays the Kenwood Evangelical church; then to Winnipeg, where he will lecture for a time, and then he will go to California for the remainder of the winter.—The Examiner.

Will you please let the Alabama Baptist say that my address for an indefinite period will be 31 S. Ann street, Mobile, Ala., Fraternally yours, J. R. Curry.

The Birmingham campaign, Alabama, beginning Sept. 27, promises to be one of the most vigorous which the Home Board forces have yet conducted. There are some twenty-five churches to engage in the work, and special efforts are to be made for the men of the streets. Rev. Wallace Wear is chairman of the committee, and all the pastors are taking vigorous hold of the work—Central Baptist.

Editor Wm. D. Upshaw announced in his issue of last week the removal of the Golden Age from Atlanta to Fort Worth, Texas. He will have an Atlanta office, however. The reason he assigns for the removal of the paper is, in addition to business expediency, that he may with tongue and pen fight the liquor traffic in that vast empire at close range. He will carry with him to his new field of operation the best wishes of a host of friends.—Christiah Index.

Collier's Weekly deserves a medal for the skill and effectiveness with which it punctures the Elbert Hubbard bubble. It is surprising, as the Nashville Advocate remarks, that civilization and cultured people should buy and read "the insufferable egotism, cheap skepticism and alleged wit emanating from that center of charlatany." The world evidently loves to be humbugged, else "Fra Elbertus" would long ago have been remanded to the limbo of obscurity.—Religious Herald.

Having served this church full time for nearly three years I find the climate here does not agree with me, and on that account have this day, resigned the care of the Whistler Baptist church to take effect the 1st of October. The way this people have taken care of us during the panic makes me believe that the church will be loyal to any worthy pastor. I hope the church may secure the services of the right man for this place.—I. L. Taylor.

Graduating exercises were held last week in the Moody Bible institute when, at the close of the summer term, eighteen students, eleven men and seven women, were given their diplomas for the two years' work. This makes a total of forty graduates during the year.

Some of these students were expecting to take special courses in theological seminaries, but most of them were soon to enter upon various activities on the home and foreign mission fields. The fall term of the institute opens with a large roster of students from different parts of the United States and Canada and the various countries of the world.

The Baptist congress in Berlin, according to the press dispatches, opened August 29 with upward of 1,000 delegates in attendance, representing congregations in Belgium, Bulgaria, Denmark, Germany, France, Great Britain, Holland, Italy, Norway, Austria-Hungary, Roumania, Russia, Sweden and Switzerland. Among the honorary guests representing the American Baptists were the Rev. F. H. Rowley, D. D., of Boston; the Rev. H. P. McCormick, who is living in Paris; Professor A. H. Newman, of Texas; O. Koenig, of Buffalo, N. Y., and H. Schultz, of St. Louis. Among the British delegates, who represent 400 congregations, are Dr. John Clifford and many other notable preachers. The object of the convention was to unite the United Kingdom Baptists with the Baptists on the continent in closer evangelical and missionary work, and to bring about a collective plan of operations for the spread of Protestantism in southern Europe and the Catholic sections of Russia. The conference adjourned its business sessions on September 3d.—The Examiner.

THE DEACON—A SERMON

(A sermon by Rev. William Hedley, Reidsville, N. C., in Biblical Recorder.)

"For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."
—1 Timothy 3:13.

There were only two officers in the church of the New Testament—the pastor and the deacon. We have other officers in Baptist churches of today such as clerks and treasurers, but we have them for purposes of expediency and for convenience sake. They can not, strictly speaking, be said to be scriptural. I am going to assume that you know what the pastor is; that sometimes he is called elder, and sometimes bishop; that these names are used interchangeably with reference to one office; that you are acquainted with the nature of the pastoral calling and with the duties which it involves. I wish to speak more specifically about the deacon.

I.—What the Deacon Is:

There are two passages of Scripture to which we may refer in our study of the subject. One is in the sixth chapter of Acts, the other is in the third chapter of 1 Timothy. From the passage in Acts we gather that the following conditions prevailed. The church had made rapid growth; its constituency consisted of both Palestinian and foreign Jews; there were so many poor people in the church that organized charity had to be conducted on a large scale; in the distribution of supplies to the needy, the widows of the foreign Jews were neglected. This situation aroused dissatisfaction and complaint was made to the apostles.

The apostles suggested that as their time was fully occupied by preaching, that as it was not fitting that they should forsake the preaching of the Word to distribute food, that as it was incumbent upon them to give themselves to prayer and to the work of the ministry, it would be in order to choose seven men to attend to the matter which now confronted the church—the business-like administration of the poor fund. The suggestion was unanimously adopted.

According to my judgment these seven men were not deacons. They are not so called. An emergency had arisen, and the seven men were appointed to relieve a temporary embarrassment. There is no record that the office to which these men were elected was perpetuated. On the other hand, when the office of deacon was subsequently established, as we see it was, by reference to the address in the epistle to the Philippians, and to the previously mentioned passage in 1 Timothy, it evidently incorporated some of the duties and requirements which rested upon the men named in the sixth chapter of Acts. Therefore it will be doing no violence to the laws of interpretation to say that a fair idea of the office of deacon can best be deduced from a comparison of all the Scriptures to which allusion has been made. From such a comparison we find that a deacon is—

(1) A servant of the church. The word deacon means a servant. It does not mean "church boss." It is the prerogative of the deacon to serve the church; to gain exaltation by humility; to remember that the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. The office is bestowed upon a man that he may do more for the church than he has ever done before, that larger duties may rest upon him, and that these duties may be faithfully discharged. Alas for the many who seem to view the office as an honor bestowed upon them for past services, which are thereby acknowledged, and the individual receiving such recognition absolved from further responsibility! Alas, for the army of men who consider the office as a diploma of graduation, which having been conferred, severs forever all connection between the receiver and the giver. There are few more thorough tests of a man's character than come to him when he is elected to the office of deacon. Whether he views the office as a recognition of his resplendent virtues, as an appreciation of past services, as a social dis-

inction, as a vantage point for the exercise of his gifts of leadership; or whether he views the office as an opportunity to serve God and his brethren, and as the occasion to spend and be sent in the interests of the Kingdom of Jesus, the conception he has of his calling will indicate what manner of man he is.

(2) Chosen by the church. It must not be forgotten that in a well regulated church, where the people have been wisely prepared for the election of deacon, where prayer and thought have preceded the election, where the path to the ballot has been blazed, not by wire-pulling, ambition or personal preference, but by the Holy Spirit, the choice of the people expressed by a vote of the church; reflects dignity upon the office and honor upon the man upon whom the office has been conferred.

(3) A man possessed of certain characteristics. 1. He must be grave. That does not mean that he should be an ascetic, or a misanthrope. It does not suggest that he should never smile again. Christians should be the happiest of all people. They have more to make them happy than others. The harm done the cause of Christ by the repellent type of discipline is immeasurable. As the deacon is supposed to be a man who has made some progress in the faith, he certainly ought to possess the joy of service. However, that is not saying that he should go to the other extreme and be flippant, giddy-minded, light-headed. The significance of this term is that the deacon should be reverend in his demeanor and venerated for his character.

2. Not double-tongued. It is a little curious to notice that what the apostle meant by "double-tongued" we mean by "two-faced." A man should have convictions. He does not need to be constantly parading them, but he should have them. He should not change his attitude merely to please his auditors. Any man who trims his sails to catch every passing breeze will surely be overtaken by a squall. On a matter of method any man can afford to surrender in the interests of peace. Wherever a moral issue is concerned the only place for him to occupy is the right place. A deacon must not be a wind vane.

3. Not given to much wine. The deacon is not to be addicted to the use of intoxicants. The safe position for him to take is to leave them alone altogether. By so doing he uses his privilege to the best interests of himself, of others, and of the cause of his Lord.

4. Not greedy of filthy lucre. He is not to be eager for base gain. This does not mean that he should not try to make money. He ought to make money, if he can, so that he may have to give to needful and worthy enterprises. The Bible does not condemn money, but the love of it; it does not decry it, but warns us concerning some dangers that attend the possession of it. The deacon must be above suspicion in respect to the way in which he makes his money. He must not adopt the modern get-rich-quick methods. He must not deal in futures. What he gets must be his by virtue of legitimate dealing, and not by reason of aptitude in the ledger-dermain of high finance.

5. Holding the mystery of the faith in a pure conscience. By "mystery" Paul means something that was once hidden but has now been revealed. To the deacon the mystery of the faith should be no longer a mystery. Both by experience and by the study of the Word truth should be very clear to him. He should be a Baptist, with all that that term means. He does not need to be a belligerent Baptist, but he does need to be an intelligent Baptist, capable of giving a reason for the faith that is in him. He needs to be a well-posted Baptist, acquainted with the condition and the trend of Baptist affairs. I maintain that one of the qualifications of the deaconate should be a subscriber to his denominational paper. When I visit the home of a Methodist, of a Presbyterian or of an Episcopalian and see in that home the paper of the denomination to which the head of that home belongs, I go away with a better opinion of

that personage. Under the conditions which prevail I think he is doing what he ought to do. There is no reversion of this feeling when I see a Baptist paper in a Baptist home. I submit that a man can not be an intelligent Baptist unless he takes a Baptist paper. Mark you, I do not say he can not be an intelligent man and not subscribe for a Baptist paper, but he can not be an intelligent, well-informed Baptist and not do so. One of the qualifications essential to the making of an efficient deacon is that he read the organ of his denomination. He is to hold the mystery of the faith in a pure conscience, in a conscience free from corrupt desire. The deacon is to be a man characterized by singleness of purpose and purity of heart.

6. A good home-keeper. His sons and his daughters should be well behaved. Now we are all acquainted with the sorrowful spectacle of the unworthy children of godly parents. A man is not always responsible for the shortcomings of his children, but he is responsible for setting them the example of right living. I am in sympathy with the man who said he did not believe in sending children to Sunday school, he believed in taking them. Example is always more effective than precept; and the best teaching loses nothing in being fortified by character.

7. Of good report. There is simply no estimating the importance and the value of the life that is lived above suspicion. It may not be given to us to act in any conspicuous place in the affairs of the world, but if we do our duty faithfully and consistently our life will not be without effect for good, and it will not be without reward.

8. Full of the Holy Spirit. This phrase may be understood as meaning under the control of the Holy Spirit. We make a great mistake if we under-rate the worth of true, unobstructive piety. There is nothing better for the individual heart, there is nothing that wields a more potent power for good amongst others, there is nothing more uplifting in its influence, and yet nothing so thoroughly within our reach as Holy Ghost religion.

9. Full of wisdom. Yet great a quality as piety is, and essential as it is to the attainment of all Christian excellence, the deacon needs something more. Not all good men make good deacons, albeit all deacons should be good men. The deacon must be capable of attending to "this business." The board of deacons is the executive of the church. There is a business side to the administration of the church. This side is just as important in its place as any other. The church suffers when its business interests are mis-managed or not managed.

10. Tested. Paul says: "Let these also first be proved." He means, let them be tested. A church ought not to enter into the election of a deacon without thought and prayer. The fitness of the man for the office ought to be considered. Having been submitted to the scrutiny of the church and being found blameless, then let him exercise his calling.

The deaconship is a very much greater office than we usually deem it to be. In all proper ways let the church exalt the deacons, in all proper ways, also, let the deacon magnify his office.

II.—What the Deacon May Do.

I want to consider next what the deacon may do. First—For Others.

1. For the church. There is a wonderful field of usefulness opened to the man who accepts the office of deacon in a spirit of seriousness. He may do many things that will materially add to the efficiency of the church. One thing he may do is to attend the services of the church. If people were only alive to the good they could do by simply going to church they would cultivate the habit of church attendance more than they do. Church going sets a good example, it wields a good influence, it puts the people in the place where they may receive spiritual blessings, it gives heart to the preacher.

He may attend to the sick and to the poor. To exercise a tender, wise solicitude over such will

And when beset around,
With constant care;
The loving one is found,
To answer prayer;
Amid the haunts of sin—
He stoops to enter in—
Some precious soul to win—
Yes, He is there.

When gathered in His name,
The two or three;
His presence they can claim,
With them to be;
For He is everywhere—
To hear and answer prayer—
And every grief to share—
So full and free.

When foes are fierce and strong,
And hard to bear;
And everything seems wrong,
Just call in pray'r;
Let sorrow all be known—
He'll hear the feeblest moan—
For you are not alone—
Jesus is there.

The darkness hideth not,
He knows no night;
Whatever be our lot,
He makes all bright:
Mid scenes of doubt and fear—
His loving form is near—
Some drooping soul to cheer—
And give it light.

Wherever man is found,
Jesus is there;
The whole wide world around,
His love they share:
In sorrow's darkest hour—
When storm clouds round us tower—
Then trust His loving power—
To answer prayer.

Atlantic City, N. J. REV. T. L. BAILEY.

"THE PALE GIRL."

Did Not Know Coffee Was the Cause.

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

There is a hot wholesome drink which a Dak. girl found after a time, makes the blood warm and the heart strong.

She says:

Having lived for five years in N. Dak., I have used considerable coffee owing to the cold climate. As a result I had a dull headache regularly, suffered from indigestion and had no "life" in me.

"I was known as 'the pale girl' and people thought I was just weakly. After a time I had heart trouble and became very nervous, never knew what it was to be real well. Took medicine but it never seemed to do any good.

"Since being married my husband and I both have thought coffee was harming us and we would quit, only to begin again, although we felt it was the same as poison to us.

"Then we got some Postum. Well, the effect was really wonderful. My complexion is clear now, headache gone, and have a great deal of energy I had never known while drinking coffee.

"I have't been troubled with indigestion since using Postum, am not nervous and need no medicine. We have a little girl and boy who both love Postum and thrive on it and Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full full of human interest.

were given out on the authority of Mr. John R. Mott, the famous globe-trotter:

"Under twenty years of age, 548, or 54 8-10 per cent; between twenty and thirty, 337, or 33 7-10 per cent; between thirty and forty, 96, or 9 6-10 per cent; between forty and fifty, 15 or 1 5-10 per cent. between fifty and sixty, 3, or 3-10 per cent; between sixty and ninety, 1, or 1-10 per cent.

"We see therefore, that while nearly 55 per cent are converted before the age of twenty, during all the years after twenty there are converted but 45 per cent."

To be sure! Unless Peter has two skulls, if 548 of the thousand are converted before they reach the age of twenty, only 452 of the thousand remain to be converted; and if 452 of the remaining 452 are converted after they pass the age of twenty, it is 100 per cent of what remains to be done, instead of the 45 per cent given out. If there is any argument in such figuring, it is in favor of the later conversion, where the larger percentage appears. And yet these absurd figures were heard without protest by the Twelfth Triennial Convention of the International Sunday School Association, and thoughtless people will continue repeating them, while intelligence blushes for shame at the sophistry offered in support of a great cause. Except to its authors such argumentation is not convincing. Persons who are unable to protect the fallacy know intuitively that there is something wrong, and though they give respectful attention they are unmoved.

Out of hundreds baptized by the writer so far only one has been over seventy years of age, and he was a sort of a left over from the harvesting of previous days by various workmen. If he had been gathered in as a boy, he would not have remained to come as a man. If his head had been taken in his youth, it would not have remained to grace a later museum. That so few are converted late in life is traceable in part to the fact that so few remain to be converted. If they are gathered in at twenty, they are not there at thirty, forty, fifty, sixty. Every one so remaining is a monument to our inefficiency.

Another point. If parents put their little children under our care; if we have them in the infant class, and in the intermediate and advanced classes, through all the most impressionable period of their lives, and yet fail to show them the way of salvation, why shall they trust us further? Who can blame them, if they drift out from us and seek rest for their souls in other exercises? If they try us to no purpose, why shall they not try something else?

The statement that "half our Sunday school scholars are lost" also evokes dissent. That sort of flippant disposal of immortal souls is unbecoming. Who can settle such a question out of hand? For one the writer is unwilling to leave it even to the Convention of the International Sunday School Association. God only determines such matters. It is not for us to know the times and the seasons which the Father hath kept in his own power, but we may labor on until the close of day, knowing that

We shall not toil in vain;
Cold, heat, and moist and dry
Shall foster and mature the grain
For garnerers in the sky.

Then when the glorious end,
The day of God shall come,
The angel reapers shall descend,
And heaven cry, 'Harvest home!'

Knoxville, Tenn. J. J. TAYLOR.

JESUS EVERYWHERE.

Proverbs XV—3.

O, yes, go where you will,
Jesus is there;
And He is waiting still,
To answer prayer:
Beneath the roof of woe—
Where comforts seldom go—
How sweet it is to know—
Jesus is there.

make him a blessing to the community in which he lives. It will gladden and enrich his own heart.

He may be a factor in the discipline of the church. I am not thinking now about excluding members for wrong-doing, for, alas, that is the significance of discipline to the multitude, but of the thoughtful, kindly, efficient training that the church should give. When some one has erred, the counsel of an earnest, spiritually-minded deacon will frequently arrest the wandering steps and bring the wanderer back to God. How much better that is than to exclude the one in fault. Of course, exclusion is the only recourse sometimes, but it should be the last resort.

All our relations are reciprocal. There is no such thing as independence. We live on the co-operative principle. While the deacon owes much to the church, the church is not without its obligations to the deacon. We should have more appreciation for what the faithful deacon does. We should ever be willing to help him in his work.

2. For the pastor. He should be his friend. The warmest confidence should exist between the two. How the pastor does lean upon the deacon if he be sympathetic, spiritual and wise. Only a pastor can thoroughly appreciate the deacon, for he alone understands his worth. There are many intricate problems that arise in the administration of a church. Often is the pastor well-nigh baffled with the perplexities that confront him. Blessings on the head of the deacon who with level head and consecrated heart, with his knowledge of men and his grasp on God, can bring to bear upon the situation that mature judgment that will roll the troubles away. Second.—For Himself.

The deacon is not without his reward. He wins something for himself as a result of his faithfulness.

1. He may purchase a good decree. That is, he may gain a good standing. The term applies a position on a stairway, and carries with it the idea of honor, promotion. The deacon is in the line of preferment; not of the human kind, however, but of the divine.

2. He may obtain great boldness in the faith. He may become an expert, an authority on the things pertaining to God.

Surely the deacon occupies a responsible position. Truly does the office test the man. It tests his resources. It tests him. There are temptations that confront the deacon. How often a man falls before them! There is the temptation to lord it over God's heritage; to be exalted with pride; to become the chronic fault-finder; to make the office serve the man instead of the man the office. The man of small heart, of narrow mind, of selfish desire, will succumb to these temptations. The man of purpose, of consecration, of humility, will triumph over them, and in so doing, he will serve his generation, he will do the will of God, and one day he will enter into rest.

THOSE CURIOUS FIGURES.

In a certain Italian museum, so the story goes, a traveller was shown an old skull which the knowing guide solemnly declared to be the real skull of the Apostle Peter; later in his rambles the traveller came upon another skull which was also declared to be that of the same worthy Apostle. Naturally the traveller, by no means an iconoclast and yet not a simpleton, was somewhat perplexed. It seemed strange that a skull of Simon Peter should be kept in two different places at the same time. The guide, however blinded by his own superstition or trusting to the stupidity of the traveller, gave this explanation: "The first is Peter's skull when he was a boy, the second his skull when he was a man." Exactly so.

Probably the only other place where such rot is seriously perpetrated is in connection with our Sunday school work. In an address before the Sunday School Superintendents' Congress, at the recent convention of the International Sunday School Association the following figures for a thousand conversions

Frank Willis Barnett

Editorials

Editor and Owner

WHAT FOOLS WE MORTALS BE.

"When will our churches and pastors learn to steer clear of peripatetic cranks and impostors, who come into their communities unvouched for? Especially ought they to know better than to receive into their own confidence and commend to the community these loathsome creatures, whose stock in trade is a series of addresses "to men only" or "to boys only." Such addresses have their uses, but they can be delivered safely only by men of known dignity, tested character and inerrant tastes. We hesitate to express a long established conviction that in three cases out of four knowledge of shameful sins is scattered far and wide by sincere but injudicious sensation mongers in meetings of this character. But when the man himself is unknown, when he offers no credentials, and still offers to enter upon the discharge of so delicate a task, it is almost inexcusable to become, in any sort, responsible for him.

Richmond has just had a foul and evil experience with a man of this type. He claimed, with what justice we do not know to be an Episcopal minister. At any rate, he was admitted, so it has been publically stated, to an Episcopal pulpit in Richmond, where no "dissenting" minister could stand without the special grace of the bishop. He went into other pulpits, it is said, one Methodist and one Baptist church in Norfolk having opened their doors to him.

"Nobody seems to know, and apparently nobody very much cared, who he was, whence he came, or whither he was going.

"Well, on Tuesday morning in Richmond he went to jail for six months, with a fine of \$25 which will likely keep him there for a good long term. 'Justice John' took his measure and made a sentence to fit him exactly.

"He was charged with crimes that were unimaginable to pure-minded people, and that would disgrace a penitentiary.

"Incidentally, it may be added that he victimized the liquor people. He posed as a 'liberal' preacher, who did not believe in closing the saloons but in regulating them. On this plea it seems he gathered in the shekels from brewers and liquor dealers. The secular papers were very kind to him, too, giving him full opportunities to express his views on the liquor problem. It was worth while to have their own views re-inforced by a 'clergyman.' Still, the men of this world are wise in their generation. They may pat the so-called liberal on the back but inwardly they distrust him. So while the dailies were still maintaining that the saloons were a necessity—that is a necessary evil, at any rate—when an alleged clergyman came along and proclaimed the same view, they at once suspected him, and took a highly credible and active part in discovering and exposing him.

"It is all over now, and everybody is wiser, though some may feel more 'foolish' than before. This lesson will last a few months. At the expiration of that time, some other fraud will come along, some fellow with a smooth tongue, and guileless preachers and unsuspecting churches, will take him up especially if he is exploited in the secular press. So the wide world wags. Puck's motto is not malapropos—"What fools we mortals be."—Religious Herald.

Hardly a month passes but some one writes to us stating that a man claiming to be a Baptist preacher has just imposed on the community after preaching or lecturing in the Baptist church and won't we please write him up, etc. Generally speaking a man who is smart enough to victimize a community is only too anxious to bring suit for libel. Having practiced law and been with secular or religious papers for a score of years, we know how often a very short paragraph causes a lot of trouble and in nine cases out of ten if the parties would go on the stand and swear to all that they had written us in 'Confi-

dence, in the eye of the law if we published it we could be mulcted for damages. We know full well that some of our best friends call into question our policy of not publishing such matter, but not caring to be put to the worry of defending suits even where the paper would win and not having any surplus to pay out in case we lost, while sympathizing with our friends who take up any glib stranger who comes along we will have to ask them to use a little bit of common sense and not open the doors of their church or unloose the strings of their pocket books so easily.

It is passing strange that unknown strangers can visit any community in Alabama and get away with a lot of coin belonging to Baptists when ye editor and his agents can't even collect back dues for the Alabama Baptist.

As each new impostor's name comes with the request that we publish him we are almost tempted to invite the slick brother to call, as we want to employ him. You know the old story of how a detective rushed to a prominent statesman with the news that he had just caught a man who had forged his name to a check for a hundred dollars, wanting him to prosecute him.

"Did he get the money?" asked the statesman.

"Yes," replied the detective.

"Well, drop this prosecuting idea and bring him around; I want to go in partnership with him. Nobody will cash checks for me, and if he can get anybody to cash them for him, I am willing to divide. Don't waste your money on strangers, but spend it on your friends, "one of whom we are which," even if we won't ventilate every roving mountebank.

A SPECIAL CONVICTION.

It is believed by many people that it is not necessary for any unsaved person to be especially convicted by the Holy Spirit for his sins, or his sinful condition. It is argued that every unsaved one already knows that he is a sinner, and therefore that it is unnecessary that he should be especially convicted of his sins and of his need of salvation. But this sentiment is not according to Bible truth, nor does it harmonize with the experience of multitudes of people who have been truly saved. This subject is not one of slight importance. It is much more than a mere theory. The fact is a large number of people, yielding to the sentiment that all they needed to do in order to become a Christian was to be baptised, have submitted to the ordinance with the result that they were still unsaved. They were not the subjects of the convincing power of the Holy Spirit. They were not made deeply conscious of the truth that they were under condemnation by the law of God. In a general way many of them might say they were sinners yet not particularly bad ones. The most of sinners satisfy themselves, and make large account of their moral goodness. They say that they are a great deal better people than are very many members of churches, and yet many of this class do yield to the persuasion to unite with a church when the terms are made easy for them. There are thousands of such ones in churches which are called Christians. They have made a formal profession of religion. By some it is called "the good confession;" but it is not good if there has not been a proper sense of personal guilt before submission to any ordinance. Paul was not baptised until the Holy Spirit wrought in him the conviction that he was a sinner, and under divine condemnation; then, in penitence, he committed himself to Christ for pardon and salvation, and such a conviction is needed by all sinners. By it the saved one is led to value his salvation.

THE PLEASURES OF EATING.

Grace Dickerson, in a delightful article in the Standard on "The Vacation—Less Summer," has the following paragraph:

"We agree perfectly with President Elliot, of Harvard College when he includes among the pleasures of a happy life that of eating. He frankly admits that he is part animal and says that while he remains so he expects to enjoy good food. He seems to think it has a beneficial effect upon mankind in general and himself in particular. With ill-concealed glee he tells the story of the pious old lady who was visited on her death-bed by her minister. 'My good woman,' asked the clergyman solemnly, 'as you look back over your long life, in what have you found your greatest pleasure?' and without a moment's hesitation she replied: 'My victuals.' Honest old soul!"

We dare say if the truth were known many if asked what pleased them most at the associations would reply: "Dinner on the grounds."

The Baptist World states that "Pharis T. Hale, son of Dr. P. T. Hale, Louisville, has accepted the chair of English and History at the Louisiana Baptist college, Alexandria. Prof. Hale won his B. A. with credit from Georgetown College and he has prosecuted these courses elsewhere."

Dr. H. W. Battle, of the First church, Kingston, N. C., is to be assisted in a revival by Dr. H. W. Wharton beginning Oct. 22.

Evangelist R. L. Motley has just recovered from a slight operation and has entered upon a campaign in Texas and Oklahoma. He will be one of the workers in the Home Board campaign at Birmingham, Ala.—

Dr. Everette Gill, who supplies the pulpit of the First church, Colorado Springs, in September, during a part of Pastor J. H. Franklin's vacation, will be pleasantly remembered by many who heard him speak at the Southern Baptist Convention at Hot Springs on the work in Italy.

The printer's "devil" or a slip of the editor's pen made the esteemed Christian Index say that something or somebody "like Bungo's ghost" would not "down at our bidding. As dearly as we like a little harmless fun, we could not have the heart to gyp Brother Graham about it. But a glance at our exchanges shows that others of the confraternity have not been so considerate, but are proceeding to air their familiarity with Shakespeare at the expense of the Index. Meanwhile it looks as if "Bungo's ghost" is to be a pretty lively wraith.—Religious Herald.

Let Graham alone; he was thinking about delinquent subscribers. If he wants to disown "Bungo's ghost" we will adopt it.

Dr. Rufus W. Weaver, recently pastor of the Mt. Auburn church, Cincinnati, Ohio, who takes charge of the Immanuel church, Nashville, on the third Sunday in this month, announces for September and October sermon subjects for Sunday meetings on the general theme, "The fundamentals of faith," as follows: "The Quest for God;" "The religion of Jesus;" "The Essence of Christianity;" "The Religion of Redemption;" "The true Apostolic Succession;" and "The Method of the Master." On the general theme, "Communion with God," the evening sermons will treat of "The Possibility of Prayer;" "The Progress of Prayer;" "The Power of Prayer;" "The Purpose of Prayer;" "The Power of Prayer;" "The Purpose of Prayer." These sermons we are sure will be very interesting, and we presume will draw large audiences.—Baptist and Reflector.

THE ALABAMA BAPTIST

NEW B. Y. P. U. PUBLICATIONS.

We have just received copies of the new publications which the Sunday School Board at Nashville, Tenn., by direction of the Southern Baptist Convention, is putting out to meet the needs of the B. Y. P. U. workers.

1. The B. Y. P. U. Quarterly—Enlarged and improved. For the weekly meeting.

2. The Junior B. Y. P. U. Quarterly—A new venture. For the weekly meeting of the Junior B. Y. P. U.

3. Study Courses for Class Work—(1). "Training in Church Membership." I. J. Van Ness—12 lessons about the church and our obligation to it.

(2). "The Doctrine of Our Faith," E. C. Dargan—26 lessons in doctrine.

(3). "The B. Y. P. U. Manual," L. P. Leavell—A book of methods.

This is but another editorial showing that our Sunday School Board is measuring up to the requirements of the situation in furnishing literature for Southern Baptists.

We strongly advise B. Y. P. U. leaders to send to the Sunday School Board, Nashville, Tenn., before equipping their unions for the winter work. Elsewhere we give a fuller account of the periodicals above mentioned.

THE HOME BOARD'S WORK.

Somewhat backs some critics were saying the Home Board had no field. The way we see it it has many fields, and the great question is will we furnish Dr. Gray, our level headed secretary, the means to occupy them. It does good sometimes to go outside the ranks of preachers and religious advocates of missions and select arguments from men who see a need without exactly knowing the remedy.

Police Commissioner Theodore A. Bingham is the author of a startling article in the September number of the North American Review on "Foreign Criminals in New York." It could not but be the fact, General Bingham says, that the great majority of criminals in New York should be of exotic origin, since eighty-five per cent of the population of the city is either foreign-born or of foreign parentage, while nearly half the residents of the five boroughs do not speak the English language. While the Hebrew is credited or discredited with the highest per centage of crime, the Italian malefactor is by far the greater menace to law and order. General Bingham describes the police regulations which apply to the Italian criminal at home, and which impel him to seek relief by emigrating to the United States. Are we going to set idle when the cry of the cities for help grows louder year by year as the number of foreigners who come to our shores steadily increases.

I think your paper ought to be in every Baptist family in Alabama, and a good many around the edges.

It is cheap at the present price. Am so thankful to you for sending it to Bro. W. J. N. Wylis. My prayer is for your success.—Mrs. Hattie H. Bruce.

Watch for the transparencies of Argo Red Salmon in your grocer's window.

GOOD MEETING.

I want space to give a brief account of our glorious meeting at Gaylesville. It was good from beginning to ending; 26 baptized and four by letter, thirty in all. Everybody seemed to be rejoicing. Brother Henry Curtis, from East Lake, was with us and did the most of the preaching. He has greatly endeared himself to us all. Brother Curtis came in time to hear Mr. Lewis, a Presbyterian, preach on baptism. This man said there was no immersion taught in the Bible, but the people just went right down to the river and were baptized. He also said that the Baptist had seen their mistakes and had translated from the water, where the Scriptures say out of the water. I asked him for the names of those Baptist translations and he could not give them, though he said he had read them.

Now, Brother Editor, will you please give me the names of those Baptist translations that say from the water instead of out of the water? We closed our meeting Sunday with a great crowd and much enthusiasm. To God be all the glory. Our school open-

ed here Monday morning with fine prospects. Yours truly, J. N. Webb, Jamestown, Ala.

Argo Red Salmon is the famous Red Salmon of the North, caught in Alaska's icy waters. There is no better Salmon packed.

My dear bro. editor: I invite you to attend the next session of the Clear Creek Association which will convene with New Prospect church, two and a half miles from Haleyville, October 6th. We would like for you to come or send a representative of the Alabama Baptist. Yours fraternally.—G. W. Gibson, Moderator.

SUNDAY SCHOOL PERIODICALS

Price List Per Quarter

The Convention Teacher	\$0 12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (Weekly)	13
Youth's Kind Words (semi monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	21 2
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each	6
Junior B. Y. P. U. Quarterly. In orders of 10 or more copies, each	5

B. Y. P. U.

Study and Reading Courses

Training in Church Membership. I. J. Van Ness, D. D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents.
The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.)
Doctrines of Our Faith. E. C. Dargan, D. D. Introduction by Geo. W. Truett, D. D. Cloth, 12mo., pp. 231. Price, 50 cents.
An Experience of Grace. Three Notable Illustrations. J. M. Frost, D. D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents.

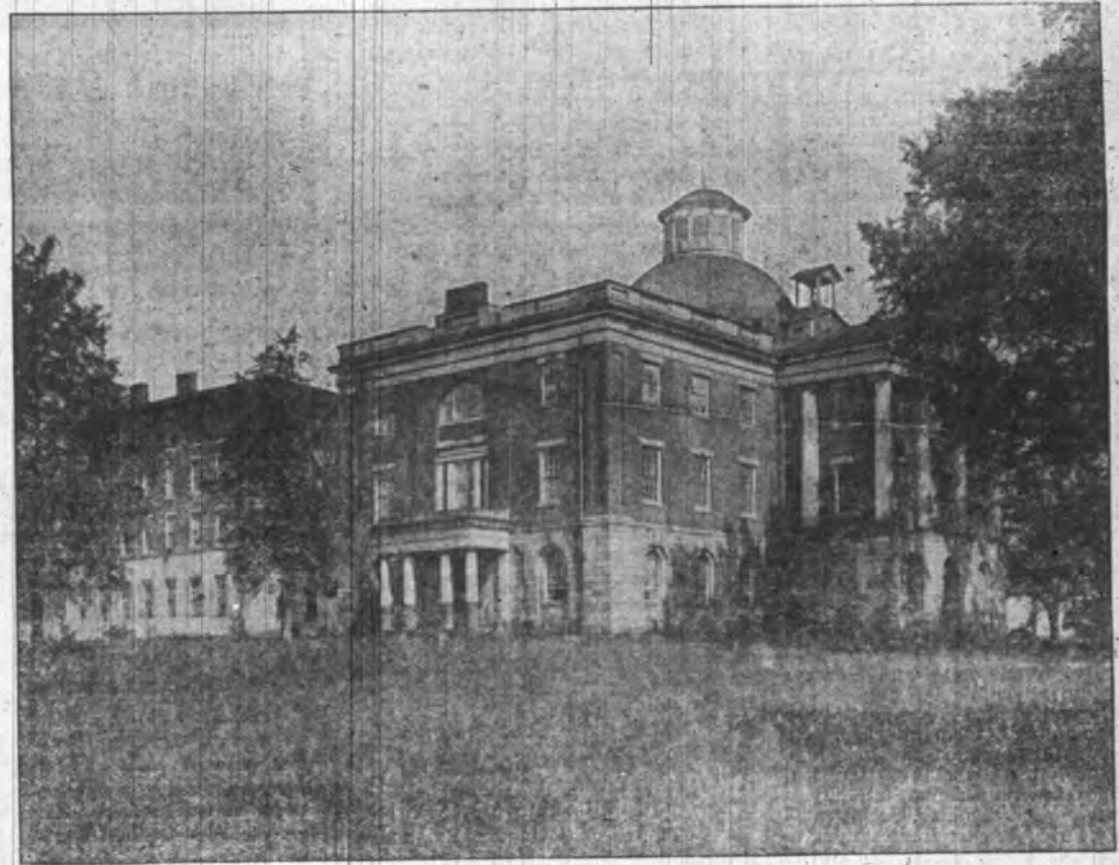
Other Supplies

Topic Card, 75 cents per hundred.
How to Organize—with Constitution and By-Laws. Price, 10 cents per dozen.
See B. Y. P. U. Quarterlies in list above.

BAPTIST SUNDAY SCHOOL BOARD

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Dear Editor: We, as members of the Baptist church of Haleyville, Ala., feel very much strengthened by the able preaching of Bro. Partridge, of Russellville, Ala., assisted by Bro. Darden and our pastor.

The sermons delivered during these series of services just closed were grand and we feel very much stronger in the faith of our Great Redeemer. We were made often to feel "Nearer My God to Thee, Nearer to Thee!"

Time only can prove what will be gathered up from the "bread cast upon the waters" by the earnest laborers in the Lord's harvest. Our little town is only a small speck in the great field of the world, but we have between 1000 and 1500 inhabitants already and growing very rapidly.

Among this number there are many lost souls, and we as Christians feel the great responsibility of the lost ones—we feel that our light should shine before them in order to assist in guiding their wayward lives to Him who is the way, the truth and the life!

Those who may come to read this article are assured that every one who has put on Christ is under obligation to walk in Him, and to work in His kingdom—using their best effort to rescue the perishing, or, rather to point them to Jesus of Nazareth who is able to save to the uttermost all that call earnestly on His holy name. To all who feel that the world is the field, we ask to be remembered, both in our church and town, in your supplications to the great God of all.

C. A. OLIVET, M. D.

DEATH OF BRO. BRAZZELL.

Bro. Brazzell was a good citizen, a kind father and husband and greatly loved by all his neighbors and many friends. He was loyal to his church. He will be greatly missed by all who knew him and especially by the Sandy Creek Baptist church. He was about seventy years old, having been a member of the Sandy Creek Baptist church for fifty years. Bro. Brazzell leaves a wife and five children to mourn their great loss. He has gone to his reward in heaven. He has laid down his cross and put on his crown. We shall see him again in the sweet by and by, where we shall see all our loved ones gone on before. God bless his loved ones.

A. S. BRANNAN, His Pastor.

Rev. A. C. Davidson, D. D., has been called to the pastorate of the First Baptist church of Covington, Ky., and it is understood that he accepts it. He was at one time pastor at Aurora, Ind., and subsequently for several years pastor of the Covington church, in both places highly esteemed. He has been for several years farther South, where he has done most excellent work. We shall be glad to welcome him on his return to this neighborhood.—Journal and Messenger.

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on the hands and face. Have you many times wished for something to remove these unsightly, painful rashes? Many sufferers have been relieved by Tetterine after all else had failed. Tetterine is cure absolute for tetter, ringworm, eczema, dandruff, and all other skin diseases. No matter how long you have suffered, Tetterine will cure. A trial will prove it. Buy a box today. 50c per box at druggist's or by mail on receipt of price. J. T. SHUPTRINE, Savannah, Ga.

NOTICE OF FINAL SETTLEMENT. The State of Alabama, Jefferson County, Probate Court, 26th day of October, 1908.

Estate of Alex Jackson, deceased. Rhoda Jackson, administratrix of the estate of Alex Jackson, deceased, having heretofore filed her account, vouchers, evidences and statement for a final settlement of the same, it is ordered that the 16th day of October, 1908, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper. S. E. GRENE, Judge of Probate.

DEDICATION OF MAPLESVILLE CHURCH. GOOD MEETING.

Dear Brethren of Alabama: I am very glad to see accounts of so many good services. My heart is overjoyed because of the blessings that have come my way recently.

On the first Sunday in August-Bro. W. B. Crumpton was with us at Maplesville and preached the dedication sermon. After which our new house was set apart by him to the worship of God. He was at his best and delivered us a practical but a great discourse. It was a great day with us. I have held two of my meetings in the month of August. One at Brent, a station on the M. & O. railroad, two miles from Centerville and my home town. We had here a union meeting with the Cumberland Presbyterians. They had an organization of about 25 members and a house. We had eleven members to begin with and no house. The meeting was held in their house. Results: Sixty-nine joined and out of that number fifty joined the Baptist church. Now we have at Brent sixty-five members, a fine little organization. We have a good Sunday School and fine prayer meeting: As fine promise looms up before us as we could ask for.

We also held a meeting at Mulberry church in Chilton county for the fourth Sunday. Twenty-eight additions. Bros. Huse and Wood did most of the preaching and it was done well. We praise God for all these blessings.—J. W. Mitchell. Pastor.

FROM HANCEVILLE.

Bro. Barnett: I cannot refrain from giving you a brief sketch of our meeting at Hopewell church, situated near Hanceville, Cullman county. We held our meeting July commencing Saturday before the 4th Sunday and continuing until Sunday week. The meeting was conducted by Bro. W. Y. Adams our pastor.

It resulted in the revival of the church and fifteen accessions to the church, 13 by baptism and 2 by letter, for which we are truly thankful to God, the good and all sufficient giver of all blessings.

Hanceville church under the care of Bro Adams, was greatly blessed, adding to her membership about 25, the most of whom were baptised into the church.—J. A. Fanning. Hanceville.

GARVIN, OKLA.

We had 23 men come forward for prayer here last night, and 7 were saved. They stood before the large audience and confessed Christ as their Lord, Saviour and King.

The Lord is greatly blessing my work this season and I am happy. Let me ask all my friends and classmates in Alabama to pray for me.—Frank M. Wells.

The 74th annual session of the Birmingham Baptist Association which met with Wylam Baptist church was well attended and splendidly cared for. The speeches were unusually good and all the interests of the convention were set forth intelligently. The daily papers gave good reports of the session.

Goods By Mail

The lady readers of this paper are invited to send in their names and addresses, and we will send them our Catalogue for Spring of 1908. It will be issued about the 15th of March to the 1st of April. This will be the first Catalogue we have issued since 1900. Since that time we have grown into the Greatest Department Store South of the Ohio River, and are today doing a volume of business equal to or greater than any other store in the entire South.

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- Rev. W. C. Goodwin, Molins, Kas.
- Mr. Harry E. Hendryx, Whitneyville, Conn.
- T. F. Lees, Great Barrington, Mass.
- Mr. S. A. Donnelly, Agt. U. S. Secret Service, Louisville, Ky.

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LITTLE ROBERT.

On the second day of March, 1907, there came to the home of Mr. and Mrs. C. M. Hunter a bright little sunbeam—a fragile flower—a sweet little baby boy to bless the home and then die. August the 19th, 1908, the little spirit of Robert Molton Hunter passed back to the God who gave it, but the body sleeps in the old grave yard near the Baptist church at Carlowville, where the forest primeval stands draped in the long grey mosses, whose sways seem to be stirred by the unseen spirits that hover there. There rests the ashes of Baby Robert's forefathers on his mother's side, and there beneath the dew sod lies embalmed in Mother Earth Robert's little sister, whose gentle spirit passed to the realms of light a few years since. Death is ever sad; but faith in the Christian's God drives the gloom from the sepulchre and scatters the clouds from the face of the sky. Faith peoples heaven with white-winged angels and fills the temples of light with the redeemed of the Lord. Faith assures reunion in heaven and brings the long lost ones home like doves flocking to their windows at evening time. The last day shall see the dead arise, and among them all infants who through the general atonement of Christ are saved by the blood of the Lamb. We indeed

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and others who are ruptured and who have lost all faith in trusses can be converted into ardent believers in the HUSTON AUTOMATIC TRUSS if they will give it just one short trial. This new truss is the greatest triumph of modern science. It works on a new principle—entirely different from all others. No position of the body can dislocate the pads which are on an independent adjustment and move with the body, thus insuring utmost comfort and convenience whilst exercising and at all other times. It weighs only a few ounces, is sold on an absolute guarantee; money promptly refunded if desired. Send size of the body in line with the rupture. Reference: any Chicago bank. Price, \$5.50. Write for special trial offer to makers direct. HUSTON BROTHERS COMPANY, manufacturers of Trusses, Abdominal Supporters, Deformity Apparatus, etc., etc. 37 Randolph street, Chicago.

weep, but not as those who have no hope. Again the dimpled arms of infancy shall entwine around a loving mother's neck; again the cooling dove shall nestle upon a loving mother's breast; again an innocent baby's caresses shall satisfy a loving mother's heart. For all of her sorrow, for all of her heartaches, for all of her lonely hours of sad bereavement holy heaven will repay in the joy of a happy reunion and the bliss of an eternity, all through Christ, our Lord.—Uncle Robert.

Rev. T. J. Porter assisted me in a blessed revival at the Sandy Creek Baptist church the first week in August which resulted in twenty additions to the church. Fifteen by baptism and five by letter. Dr. Porter is truly a great preacher and evangelist. This meeting lasted just four days and the last night of the service over fifty came forward for prayer and ten joined the church. It is possible that if the meeting had gone on two weeks that fifty or one hundred would have been added to the church.—A. S. Brannan, Pastor Sandy Creek church.

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LIST OF ASSOCIATIONS

- Friday, 25. Cedar Bluff, Pleasant Valley, near Jamestown.
- Tuesday, 29. Clarke County, Salem.
- Wednesday, 30. Bibb County, Blocton, 1st.
- Wednesday, 30. Central, Alexander City.

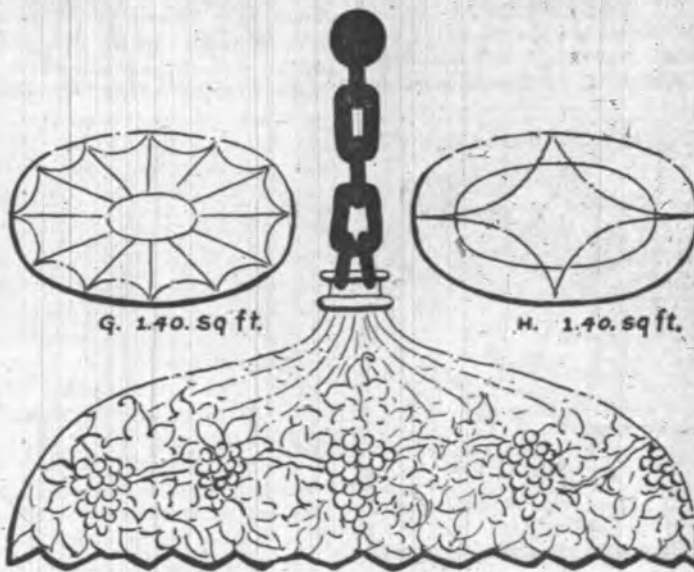
OCTOBER:

- Thursday, 1. Tennessee River, Scottsboro.
- Thursday, 1. Etowah, Altoona.
- Friday, 2. Sardis, New Home.
- Friday, 2. Antioch, Frankville.
- Saturday, 3. Yellow Creek, Zion, 2 mi. N. Winfield.
- Saturday, 3. Muscle Shoals, Salem, Lawrence county.
- Tuesday, 6. East Liberty, Dadeville.
- Tuesday, 6. New River, Shepherd Creek, Newtonville.
- Wednesday, 7. Centennial, Indian Creek.
- Wednesday, 7. Columbia, Columbia.
- Wednesday, 7. Unity, Billingsley.
- Wednesday, 7. Weogufka, Friendsalip, Coosa County.
- Friday, 9. Alabama, Spring Creek, Butler county.
- Saturday, 10. Big Bear Creek, New Friendship, Franklin county.
- Saturday, 10. Dale county (formerly Newton), Daleville.
- Tuesday, 13. DeKalb, Union Grove No. 2, 8 mi. W. Collinsville.
- Tuesday, 13. Carey, Rock Springs, Clay county.
- Tuesday, 13. Randolph, Paran.
- Tuesday, 13. Tuskegee, Opelika.
- Wednesday, 14. Salem-Troy, Zebulon, 6 mi. N. E. Linwood.
- Wednesday, 14. Chilton county, Macedonia, 9 mi. W. Jamestown.
- Wednesday, 14. Elim, Pleasant Hill.
- Wednesday, 14. Zion, Adellum, Covington county.
- Thursday, 15. Harmony Grove, Winfield.
- Friday, 16. Blount county (formerly Warrior River), Mt. Pleasant, Blountsville, R. F. D.
- Friday, 16. Gillam Springs, Corinth.
- Saturday, 17. Arbacoochee, Oak Hill, Cleburne county.
- Tuesday, 20. Cullman, Hanceville.
- Tuesday, 20. Shady Grove, Orange, 8 mi. N. E. Phil Campbell.
- Tuesday, 20. Clay county, Mount Olive.
- Tuesday, 20. Coffee county, Cavalry church.
- Tuesday, 20. Marshall, Mt. Hebron, 12 mi. S. W. Albertville.
- Wednesday, 21. Bethlehem, Ramer, Finklea.
- Wednesday, 21. Eufaula, Cllo, Barbour county.
- Thursday, 22. Sipsy, Mt. Tabor, near Loco.
- Friday, 23. Cleburne, Union Hill, 8 mi. S. E. Heflin.
- Friday, 23. Escambia, Elim, Roberts P. O.
- Saturday, 24. Macedonia, Washington Church, Washington county.

NOVEMBER.

- Wednesday, 4. Crenshaw county, Chapel Hill.
- Wednesday, 4. Geneva, Pleasant Hill.
- Tuesday, 10. Conecuh, Castleberry.
- Wednesday, 11. Judson, Union Springs, Henry county.
- Saturday, 14. Mobile, Whistler.

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FROM THOMASVILLE, ALA.

Please state that the Clarke County Association meets with Salem church, two miles east of Cobbville station on the M. & B. division of the Southern. We invite all visiting brethren, including yourself, and will provide conveyances from railroad if notified. Have had fine meetings, good spirit and many additions in my churches this year. Trusting to see you at the Association, I am yours fraternally,—Wm. Kerridge.

The Clarke County Association will meet with Salem church on Tuesday, Sept. 29, 30 and Oct. 1. All brothers and sisters in the state representing Baptist interests are cordially invited to attend. Those coming by rail will get off at Cobbville. By writing to Bro. N. G. Latimore or Bro. W. T. Waller at Seyrene, Ala., and let them know when you expect to be there they will meet you with conveyance. The train from Mobile reaches Cobbville 9:20 a. m. From Selma about 8 p. m.—J. H. Creighton.

The eighty-ninth session of the Muscle Shoals Association will be held with Salem church, commencing Saturday, Oct. 3rd. This church is 2 1-2 miles north-west of Moulton. There is a daily hack line from Hillsboro on Southern railway to Moulton, 14 miles. Visitors can get conveyances at Moulton to take them to the church. Rev. G. L. Yates will preach the introductory sermon at 11 a. m. Saturday.—Josephin Shackelford, Clerk.

Mrs. A. M. Hicks, the beloved wife of Samuel J. Hicks was born Sept. 5, 1863 and was baptised into the fellowship of Elum church by Rev. Peter Curven. She gave evidence of being born of the Spirit and lived a Christian life. She married Bro. Samuel J. Hicks and was the mother of nine children and has also left behind two grand children. She entered into rest April 5th, 1908 greatly beloved and lamented by all who knew her.—Her Pastor.

We welcome home Dr. P. T. Bell, editor of the Christian Index, who has just returned from a delightful trip abroad. The readers of the Index have kept up with him through his paper and no doubt will have the pleasure of reading much more about the Europeans from time to time as memories of his journeyings shall float before him.

The Koreans are studying the Bible in a way to put us to shame. At Chai Ryong the men and boys meet to study the Bible at 9:30 and continue until 11. At 11:15 the women who have been doing their morning's work come to study. And there are more than a thousand studying in these two classes.—Western Recorder.

Dr. John E. White, pastor of the Second church, Atlanta, Ga., has been made chairman of the national conference of educational leaders in session at Clifton, Mass., for the consideration of the problem of the negro; his mental, moral and religious condition and what is needed today.

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UNION MEETINGS.

God has not only wrought out for us a full salvation, a salvation not of the soul alone, but of the soul and body, but he requires of those who have obtained this full salvation that they teach not a partial, but a full salvation, not by words of mouth alone but by the symbols of his ordaining. In a union meeting Baptists dare not make mention of nor refer to the symbolization of a full salvation. This is equivalent to saying that we lay less stress upon the teachings of a full salvation and the consequent confession of a full salvation by the symbols of God's ordaining, than we do upon a verbal declaration and confession thereof. Do the teachings of the new Testament authorize us to believe that God lays less stress upon the teaching and confession by symbols, than by word of mouth?

A convert who has been led to an acceptance and verbal confession of a full salvation by the verbal teachings thereof, need to be taught that God requires of him an acceptance and confession of a full salvation by the symbols of his ordaining. A convert is no more likely to know and appreciate this truth than he did before his conversion that he was a sinner and stood in need of salvation. All appreciate the necessity of teaching him that he is a sinner and in need of salvation, and lay great stress upon it and most earnestly and strenuously and repeatedly teach him this truth, but when the proper time comes, Baptists, in a union meeting, of necessity fail to teach the convert that God requires of them an acceptance and confession of a full salvation by the use of these two symbols. Other denominations will not so teach these converts because they do not so practice this confession and acceptance of a full salvation. By the use of either symbol, alone can the acceptance and confession of a full salvation be made. The use of the two is essential to the acceptance and confession of a full salvation. Baptists use the two for this purpose and to this end and dare not in a union meeting so to teach, and Baptists in consequence do the compromising and not the other denominations. The Baptists in a union meeting certainly fail to stand by and up to the gospel principles which they otherwise teach and practice.

The portrayal by pictures and symbols and consequent address to the eye is always more impressive and forceful than any verbal presentation thereof. No verbal setting forth of a full salvation equals in clearness and forcefulness and impressiveness the setting forth thereof by these symbols, when understood.

The broken bread and poured out fruit of the vine symbolize the broken body and spilled blood of the Lord Jesus. By eating the broken bread and drinking the fruit of the vine symbolizes and memorializes the sacrifice upon the cross of my Lord for me, and symbolizes my acceptance of and appropriation of His sacrifice and its efficiency in my salvation by reason of my acceptance and appropriation thereof.

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Look once more at the gray battle field of Waterloo; see English and French in mortal combat; see the mighty Napoleon sitting like a giant on the old guard around him, awaiting the fall and realizing his iron reign was over; then talk with him at St. Helena, where, chained to a rock, he gazes over the vast, blue ocean, watching the mist gather and dissipate as had his power and greatness. Travel back for sixty centuries, when each was but a being of the forest, as unlike the man of today as we are unlike the ape in the graded basement. Attend the deathbed scenes of the ancient kings of America and Persia; watch their mighty armies clash. Go to constant battle with the Carvans and see and hear as you would in the days of Saladin.

Stroll among the pyramids of Egypt and try to solve the wonderful secrets which their majestic bosoms; see the Nile and visit the ancient cities, the great white pyramids which flourished a thousand years before the dawn of the Christian era; see, before the rise and fall of the empires; see the crown in her regal robes, overcome by the horde of Rome; watch Rome as she rises to dominating power, only to fall and crumble and decay; then go through the wars of the English and cross the ocean to our own shores.

Watch the starling line of patriots battling against the mighty arm of the mother country; cross the land of Washington at Valley Forge, walk through the snow with him and hear his cheering words to his shivering, ragged army; sit with him on his wide veranda and talk with him as Mr. Vernon; see the death of our own hero, General Grant at Vicksburg, or Made at Gettysburg; hear the awful agonizing and see the dying lines cut to pieces, the water and the blood of the brave, through the very eyes of the indomitable Lee, eyes looking down upon you and your eyes.

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Even as the eating of food yields to the physical man physical energy and life, so the acceptance and appropriation of Christ's sacrifice for him yields to the spiritual man spiritual energy and life by reason of his acceptance and appropriation thereof. The body buried in the watery grave and resurrected therefrom symbolizes and memorializes the burial and the resurrection of the body of the Lord Jesus. The burial of my body in the watery grave and resurrection therefrom symbolizes my acceptance and appropriation of the burial and resurrection

of the body of the Lord Jesus for me, and its efficiency in the salvation of my body by reason of my acceptance and appropriation thereof. Even as though my body be buried in the watery grave and resurrected therefrom, so my acceptance and appropriation of the burial and resurrection of the body of the Lord Jesus Christ for me, shall yield to me, though my body be buried in the tomb, its resurrection in the great and final day of the resurrection. Since this symbolic presentation is clearer and more forceful and impressive than the ver-

bal, surely the Lord purposes that it shall at least be given an equal showing, and surely Baptists fail to carry out the Lord's purposes when in a union meeting they lay less stress upon the teachings of this symbolic presentation.

D. P. GOODHUE.

Find enclosed check for \$1.00 for renewal. The paper has been better for past few months than anytime since I have been taking it. Sincerely—C. N. James.

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Strange though it may seem, there are very few people in this city and district who realize that their home city is making the best felt mattresses on the market today.

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OBITUARY.

PERRY.—Ellis A. Perry, son of Isaac and Mary Perry, was killed by lightning August 17th, 1908, at Alton. Death is certain and frequently comes without warning. "Man is man's best book, the last pages whereof is written in death." His stay here was brief—only twenty-two years. "In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth. Was a member of Pine Grove church eight years and wrought well. Leaves wife and baby and host of saints to miss him here, but to join him in that heavenly home about which he loved so well to sing.—J. L. McKenney, Pastor.

NERVOUS DYSPEPSIA.

A spoonful of Dr. Miles Restorative Nervine after meals for a few days is almost sure to relieve this distressing complaint. It strengthens the nerves of the stomach, stimulates the secretions, and accelerates the progress of digestion. Try it. If first bottle does not benefit you get your money back, so it costs you nothing if it fails.

FROM THOMASTON.

Rev. W. W. Howard, pastor Baptist church, organized a B. Y. P. U. at Thomaston Sunday night, Sept. 6th, with 25 members. The following officers were elected: Claud Boozer, president; John Webb, vice president; Katie Jones, secretary; Cecil Golden, treasurer and Chloe Lowrey, corresponding secretary.

The outlook for the B. Y. P. U. is very bright and we hope to make it one of the best in this part of the state. We have as fine young people as can be found and they are very enthusiastic.

MISS CHLOE LOWREY,
Cor. Secretary.

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BOX 317

COMMITTEE REPORT

Report of Committee on Resolutions touching the resignation of Rev. R. C. Granberry as pastor of the Tuskegee Baptist church.

Your committee appointed to present resolutions upon the resignation of pastor Granberry beg to submit the following:

Whereas, our beloved pastor Robert Colley Granberry after a service of nearly two years as our pastor has deemed it his duty to accept the call tendered him by the Rose Hill Baptist church of Columbus, Ga., and the Tuskegee church has accepted his resignation, to take effect after the second Sunday of September, therefore be it Resolved. 1. That we gladly place on record our appreciation of the faithful and efficient services rendered this church and the entire association by Bro. Granberry.

2. That we sincerely believe that only the call to a greater field of usefulness would have moved him from us at this time, and that his resignation was accepted because of this belief.

3. That he leaves the Baptist church of Tuskegee and the city of Tuskegee with the love and confidence of all our people, whose prayers follow him, and who commend him to the good will of those among whom he will move, and to Him at whose call he goes forth to continue the warfare

against sin and unrighteousness.

4. That a copy of these resolutions be given Bro. Granberry and that they be recorded in the minutes of our church.

Respectfully submitted,
C. W. HARE,
THOS. G. CONNER,
L. J. BROWN,
Committee.

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C. W. DAUGETTE, Pres.