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Interesting Paragraphs

The account of the opening last week should have been credited to my secretary, if any name at all appeared. In the rush following the opening I requested her to send an account for which you had asked in a previous issue of your paper, and she sent the account at my suggestion. Of course my name should not have been signed to this account, which has several things to say about the president. If you will kindly make this statement in your next week's paper, I will greatly appreciate it. I was sorry not to meet you at the East Liberty Association. Thanking you for your many courtesies, I am, Fraternally yours.—Robert G. Patrick.

Enclosed please find check for advertising. I thank you for the excellent service your paper has rendered this school. The enrollment is the best in its history. Yours truly, C. M. Daugette, Prest., State Normal School, Jacksonville, Ala.

I have had splendid revivals at all of my churches and appreciate the work you are doing through the columns of the paper.—G. W. Palmer, Leesburg, Ala.

Rev. J. F. Parker now receives his mail at 1208 Tuscaloosa Ave., West End. He has been called to the care of the Baptist church at Sandusky.

The Conecuh County Baptist Association will convene Oct. 24th with the Baptist church at Belleville, twelve miles west of Evergreen. All who were appointed at the last association to read reports are requested to be present with their reports. Conveyances will be provided at Evergreen for all who come by rail.—P. M. Brewer, Moderator.

Send my paper to Net and Twine Mill, Anniston, Ala. I have moved to my work over here and am well pleased. May the blessings of God be with you in your work. Pray for us that we may do a great work here for it is greatly needed.—J. B. Keown.

Eufaula Association will assemble with the Midway Baptist church on Wednesday morning, Oct. 18, at 10 o'clock and we are hoping to have one of the fullest associations that we have ever had, and would be glad if the different churches will send names and number of delegates to me as chairman of the entertainment committee that I may secure homes for them. We also invite other brethren to be present on these occasions and would be glad if they send me their names that I may also prepare places for them; so come on brethren, we want you and will be disappointed if you fail us.—L. E. Cartledge, Chairman of Committee on Entertainment.

We are sorry to learn that the condition of Dr. W. R. Harper is worse, and that there is but little hope of his recovery. He made a brave battle with his disease and has shown an excellent spirit throughout his sufferings. His brother and his sons have been summoned to his bedside, and it is feared that the end is near.—Western Recorder.

Rev. S. H. Campbell, of Dothan, Ala., a Georgia boy, who has been in exile for some years, has resigned the pastorate in Dothan, and will take charge of the church at Pine Bluff, Ark. We would prefer to see such men as he coming back this way, but they are needed beyond, and so we give them up.—Christian Index.

Rev. Calder T. Willingham, son of Dr. R. J. Willingham, has been called to the care of Tyson Street church, Charlotte, N. C., as supply until a successor to Dr. A. C. Barron is chosen.—Baptist & Reflector.

President Montague is succeeding finely in his efforts to raise \$75,000 in order to secure \$25,000 additional for Howard College.—Argus.



Rev. T. O. Reese, Geneva.



The Beautiful New Baptist Church at Geneva is a Memorial to Its Self-Sacrificing Members.

WHY IS IT SO?—A SERIOUS OUTLOOK.

The Standard, Chicago, one of the leading Baptist papers of the world, contains the following:

"We ran across the statement the other day that a certain reform newspaper published in Chicago, had accumulated delinquent subscription accounts to the extent of \$12,000. Doubtless several religious newspapers could show an equally unfavorable statement with reference to their subscribers. If a man wants to become a religious pessimist, let him examine the subscription list of a religious newspaper. He will be surprised to find that eminent doctors of divinity, church deacons, Sunday school superintendents, presidents of women's missionary societies and ordinary laymen not a few, have not paid the annual subscription price of their religious weekly. Men who would scorn to

owe the butcher, the baker, or the candlestick maker, are complacently willing to allow religious newspapers to wait sometimes for years for the petty amount of a yearly subscription. The owners of the religious papers probably receive a smaller percentage of profit than any other class of newspaper publishers. Sometimes the wonder is that they are able to continue publication when so many people, sweet, nice, good people, too, allow their bills to run in arrears even unto the third and fourth generation of duns. We hesitate to declare that the continuation of the religious press is an instance of the perseverance of the saints, but, at least, we submit the case as above.

I wouldn't dare say such horrid things to Alabama Baptists, for I am hoping that those in arrears will remember my birthday and pay up by October 23rd.

Yours for service,
FRANK WILLIS BARNETT.

Interesting Paragraphs

Notasulga.—I move to Montgomery this week, and you will please change the address of my paper from Rev. Geo. E. Brewer, Notasulga, Ala., to Rev. Geo. E. Brewer, 632 S. Hull St., Montgomery, Ala. Please call attention to my revival. Make change next week. Truly yours in Christ—Geo. E. Brewer.

I insisted on his continuing his subscription, but he thinks that the price is too much. I am sorry that any one should think such a thing of the Baptist.—R. M. Hunter.

The Escambia County Baptist Association will convene with Bethel church, near Atmore, Ala., beginning Friday, the 20th of October. There will be conveyances to meet messengers and visitors both at Atmore and Canoe station. We extend a hearty welcome to visitors of all parts of the State. We would be glad to have as many as will attend.—L. F. Knowles, Clerk.

"The time is ripe; submit the question of Prohibition to the people of North Carolina and I believe it will win by nearly 100,000. I will canvass the State for Prohibition."—Governor Robert B. Glenn.

Dr. F. W. Gunsaulus, the president of the Armour Institute, has been appointed to the Chair of Pastoral Theology and Homiletics in Chicago University.

The Baptist women of Louisville having in charge the Woman's Missionary Training School have secured a large building at the corner of Broadway and Eighth street for the home. It is conveniently located and is an old-time residence, built when Broadway was the fashionable residence street of Louisville. It is only three blocks from the seminary and in reach of the churches and medical schools.—Baptist Courier.

After Riley.

When the frost is on the punkin an'
th' fodder's in th' shock
You can see us madly chasin' 'round
an' 'round a city block,
For the coal bin now is empty an'
the air is gettin' chill
An' we got to buy some fuel with no
coin to pay th' bill.
We have spent our summer's wages
where the many pleasures flock
An' th' frost that hits the punkin
gives yours truly quite a shock.
—Selected.

Forget Not

Love while you strike
The foe that strikes thee. For thy
country's sake,
Strike him with all thy might,
But while thou strikest,
Forget not still to love him.
—Imperial songs by Emperor and
Empress of Japan.

Doctor W. R. Gwaltney recently completed his seventieth year in the prime of his usefulness. Few records can compare with his. He attributes his strength and vigor to the grace of God. On behalf of the entire brotherhood, to whom he is known as well as any man amongst us, we give him greetings and wishes for many more years of blessed service. There is not an honor within the gift of the denomination that his brethren would not gladly confer upon this noble veteran of the Cross.—Biblical Recorder.

All the Southern Baptist papers will regret the retirement of L. O. Dawson from the Alabama Baptist. His editorials were always good. Brother Barnett has greatly improved the Baptist, by the way; and we take occasion to congratulate him.—Biblical Recorder.

"THE QUESTION OF THE LORD'S SUPPER."

(The following paper was read by Rev. R. S. Gavin, pastor First church, Bessemer, before the Conference of Baptist Ministers of the Birmingham District; and the brethren were so much pleased with it that they unanimously voted that it not only be published in the Alabama Baptist, but also that the State Board be requested to have it put in tract form for free distribution all over the State):

I am asked to discuss "The Question of the Lord's Supper." And to my mind, that is the correct way to state the matter; for while there are many questions attaching to this ordinance, yet there is one question, which, if correctly answered, sheds all the light we need on all the other questions involved. The one great question of the Supper is this: "What did the Divine Teacher intend that it should mean to those whom He would have observe it?" And what is said of the Supper may also be said of the other ordinance, baptism. It ought to make no difference whether it suits our creed or not, the question of questions for every man, with reference to the two ordinances is, "What did the Divine Teacher intend that they should mean to those whom He would have observe them?" The task assigned me for this occasion is to answer, if I can, in the light of the Book of books, the great question of the Supper. I shall first answer, and then try to amplify.

Answer:—The Divine Teacher intended that the Supper should mean to those whom He would have observe it, that He—Jesus Christ, God's Son, and man's Saviour—is not only the source of the spiritual life of every child of faith, but that He is also the source of all the strength and all the comfort, of that life. Indeed, the chief design of the Supper is to teach every man who is born of the Spirit, that he is no more able to continue his spiritual life without Jesus Christ, than he was able to begin it without Him. David's confession in the 27th Psalm is, "The Lord is the strength of my life." And in its last analysis, that is the language of the ordinance of the Supper to every child of faith who properly observes it. That Jesus Christ is the Alpha of all spiritual life, we all believe; and the language of the Supper is a glorious confession that He is also the Omega of it. "He is the beginning and the end; the first and the last." "Our sufficiency is in Him." "He is our all and in all." So speaks the language of the Supper; and herein is my answer to the one great question of the Supper.

And now let me amplify this question somewhat. 1.—I need not stay to dwell upon the facts connected with the institution of the Supper. These you are all familiar with. But for the sake of making a comment or two, I quote Paul in his I Cor. 11:23-26: "For I received from the Lord what I also delivered unto you—that the Lord Jesus, in the night in which He was betrayed, took a loaf; and having given thanks, He broke it, and said, 'This is my body which is broken for you; this do in remembrance of Me.' In like manner He took the cup after they had supped, saying: 'This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of Me.' For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come."

(a) Let me say that no other elements could have been quite so suggestive and full of meaning to the Christian Jew as bread and wine. To him the former was a symbol of strength; and the latter of gladness, comfort, and cheer. Psalms 104:15: "The Lord brings forth wine that maketh glad the heart of man, and bread that giveth him strength." Bread and wine, therefore, to the Jew, stood for all that the physical man needed. And so it was no difficult matter for a Christian Jew to see that what bread and wine were at least in symbol, to the physical man, Jesus Christ was, and must be in very fact, to the spiritual man.

(b) Let me say again, I hardly believe that it "just happened" that the Lord used these particular elements, rather than something else, when He instituted His Supper. Bread and wine are themselves the results of death. Before wheat can be used for the making of bread, its life must be destroyed; and no grape is able to yield up its wine-producing property without being crushed. Bread and wine, therefore, are the very best elements that Jesus Christ could have used in His Supper to symbolize to the child of faith that his salvation rests in the broken body and shed blood of Him who came to save. Long before that eventful night, when He instituted this ordinance, He taught that He is the Bread of Life. John 6th chapter: "I am the living Bread which came down from Heaven; and I give my life (body and blood) unto the world. Your fathers ate manna in the wilderness, and they died; but he who eats of my body and drinks of my blood, shall not die. For as I live because of my Father, so he who eats my body and drinks my blood, shall live because of me."

I stop here long enough to call attention to the striking identity of the doctrine of this saying of our Lord, and that of the answer to the great question of the Supper given at the beginning of this paper.

And so it comes to pass that Jesus Christ said in substance of the bread they used in the first Supper:



Rev. R. S. Gavin, Bessemer.

"What this bread is in symbol to your physical life, I am in very fact to your spiritual life." And for the self-same reason, He said of the wine they used that night: "And the wine in this cup represents the new covenant made in my blood and manifest in the grace dispensation." Hence His command to them and to us: "As oft as ye observe the Supper, let it remind you in stronger terms than words can express that my broken body and my shed blood are the source of the strength, and the gladness, and the all and in all, of your spiritual life." And then Paul, who is yet to turn this world up-side down with his wonderfully glorious and triumphant Gospel of salvation by grace through faith in Jesus Christ, adds: "As oft as we observe this Supper, we show forth the Lord's death till He come." But, thank God, His death is my life. Because He died, and for no reason within us, we live. So what is the difference in saying that in the observance of the Supper we show forth His death till He come; and in saying that in the observance of it, we show forth, as oft as we do it, the real source of the all and in all of our spiritual glory; when He shall send His angels with the great sound of a trumpet, and they shall gather His elect from the four winds, and from one end of heaven to the other? What's the difference? I am coming more and more to believe that there is vastly more in the proper observance of the Supper than the average Christian usually gets out of it. Rightly interpreted, it represents to us the very heart of the Christian religion. It is, when properly understood, a preacher of New Testament righteousness of the Lord's own appointment; and it reminds us in language infinitely stronger than faltering words on lisping tongues, that Jesus Christ, and Him only, is our life and our all.

2.—Now in the light of this answer to the great question of the Supper let us notice how readily, and how correctly, we can answer two other questions, ranking next in point of importance, to the great question:

(1)—"What is the relation of the Supper to baptism?"

(2)—"Why not reverse the order of the ordinances, at pleasure?"

(1)—The answer to the first of these questions is that the relation of the Supper to baptism is the same relation that living a life has to the birth of that life. For let it not be forgotten that the design of baptism is to confess the generation and commencement of spiritual life. Indeed the language of every baptismal scene is: "Dead, Buried, Resurrected." I remember once, in making an announcement, I meant to say: "We will now go to the usual baptizing place"; but what do you suppose I said? I said: "We will now go to the usual burying place." Well, to say the least of it, I was half right; for one's saying that he is a fit subject for baptism, is only another way of saying that he is a "dead man, and, as such, a fit subject for burial. And when he is under the water, it is a grave in symbol, and a dead life (as paradoxical as that may seem) lies in it. But things are not buried until they are covered up; and so it is impossible for people to be really baptized until they are immersed—literally covered up.

Eliminate the idea of death, burial and resurrection from the ordinance of baptism, and of all the acts of life, it becomes one of the most meaningless. So it comes to pass that the new birth and the rite of baptism are closely related in the dispensation of the gospel. So closely are they related, that some have sadly erred in going a step too far, and claiming that the connection is so intimate that the former in its completeness depends on the latter. "Believe on the Lord Jesus Christ; and be baptized." This is the command of Him who instituted the ordinances;

and this the order. The first part of this command guarantees the new birth; and it ought always be followed by the last part of it; and the sooner the better.

Why do I say so? Because the Bible commands no way to confess one's death to the old life, and the generation and commencement of the new, except by the act of baptism. We have a custom in these times of asking all who will, and do, accept Jesus Christ, to come to the front and give the minister the right hand. I myself often make this proposition in meetings. Quite frequently this "hand-shake" serves as the second step in the direction of ones application for baptism. But I hope to be understood when I solemnly affirm that this custom is an innovation as far from the Bible-taught way of publicly confessing Jesus Christ, as truth is removed from error. We ministers shall have wrought well, if we succeed in creating a sentiment in this world that the first thing to do is to accept Jesus Christ; and the second is to be baptized. Verily, thus it is commanded. Think you that on the Day of Pentecost, when 3,000 confessed Christ in the heart as a personal Saviour, that Peter and the rest of them said: "Let all who confess Christ in the heart, come forward and give the right hand?" Ah, no; but rather they said: "Let all who confess Christ in the heart, come forward and make the confession publicly by being baptized." Understand that I am not prejudiced against "raising the right hand" in the audience; nor against the custom of coming to the front and giving the minister the hand, as an expression that sin has been taken from the throne within, and crucified; and that the Lord Jesus Christ has been enthroned in its place. But what I am pleading for is, that the Bible puts it this way: "If you have died to the old life—the Adam—or sin-life; and if you live to the new life—the Christ, or spiritual life—then let the world know it by being put into a symbolic grave, and by rising from that grave in a symbolic resurrection." Believe in Christ, and then as an evidence that you do believe in Him, be baptized.

I fear that we often make a great mistake, when, under the spur of the enthusiasm incident to a great religious awakening, we count the changes of life-center (conversions, I mean) by the number of people who shake hands with the preacher, and not by the number who have been baptized. I noticed a short time since, in one of the accounts of the Torrey-Alexander meetings, that this sentence appeared: "Their campaign has resulted in nearly 30,000 persons publicly confessing Christ as their Saviour, during the last ten months." But that is quite a different matter to saying that during the last ten months 30,000 persons have been baptized as the result of these great meetings. And yet in the light of what the Bible commands, they are synonymous expressions. But as a matter of fact, not more than one in ten of these 30,000 have been baptized. In the much-talked-about Munnhall meetings in Meridian, Miss., a few months ago, it was claimed that there were 300 public confessions of Christ; but out of this number not more than 30 have united with any organization; and not more than 5 of these 30 have confessed Christ before men in the Bible commanded way. This thought has come to me, however, by way of an honest digression.

Coming back to my claim that the Bible knows and commands but one way to publicly announce the generation and commencement of the new,—or spiritual life, and that way is by being baptized,—it may be said that the command: "Believe and be baptized," freely translated so as to be accommodated to our way of expressing it, means: "Confess Jesus Christ in your heart, and then confess Him before men."

Baptism being then the public confession of the new birth; and the Supper the confession of the broken body and shed blood of Jesus Christ as the source of the strength, and hope, and gladness of that spiritual life, which has its birth solely in Jesus Christ, and is confessed before men in the act of baptism—it follows that the design of the Supper begins right where the design of baptism ends. The two ordinances are complementary. Baptism has its message; the Supper has its message—but not the same message that baptism has; for God never does useless things Himself, nor does He command them done.

What is the language of baptism? "This individual life is dead; it is buried; it is resurrected, or born into a new life." And what is the language of the Supper? "This individual life is having its existence, the birth of which was symbolized in the act of baptism, by a constant participation in, and feeding upon, the merits of the body and blood of Jesus Christ." My friends, the whole of my theology may be expressed in this sentence: "Without Jesus Christ, no man can be born the second time; and without Jesus Christ, no man can continue to live this second-born life. It is Jesus; Jesus only; and yet, thank God, we who have tried Him, find Him quite sufficient." And at last, isn't this very doctrine the theology of the two ordinances?

And so herein we have the great theological key that fits all the doors, and lets us into the riches of the great Pauline doctrine of salvation by grace,

through faith in Jesus Christ. Take for example of what I mean, Rom. 6:11: "Thus reckon ye yourselves to be dead to sin." That is exactly what every baptismal scene is meant to say. But the balance of the verse is: "But alive to God in Christ Jesus." And that is exactly what every communion scene is meant to say. Or take Gal. 2:20: "I have been crucified with Christ." If I had stood on the bank of the stream in which I was baptized, and had spoken it out to the people, "I have been crucified with Christ," I could not have said it more sincerely than I tried to say it in the act of my baptism, and not half so forcefully. But the balance of the verse is: "And I no longer live, but Christ lives in me; and the life I now live in the flesh, I live in the faith of the Son of God who loved me, and gave Himself for me." And if I were to rise in my place on every communion occasion and make just that statement, I could not be more sincere than when I try to say just that in the observance of the Supper; and I could not say it half so forcefully.

(2)—And now a brief answer to the other question: "Why not reverse the order of the ordinances, at pleasure?" That is, "Why isn't it just as orthodox to place the Supper first, and baptism second, as to maintain the order for which Baptists have always stood?" The answer is, it cannot be done; and for two reasons:

(a)—It is unscriptural to do so. The only commission we have from our Lord to guide us in our practice herein, is the Great Commission.

In it three things are unmistakably enjoined:

(1)—To make Christians from among all the nations. That is, by the preaching of the Gospel to induce men and women to be born again by a personal acceptance of Jesus Christ by faith.

(2)—To baptize those who thus appropriate Jesus Christ. For let us not forget that the Bible knows no other way than the act of baptism to confess that the new birth has occurred.

(3)—To indoctrinate those who thus confess Christ before men. But how indoctrinate them? By teaching them what Jesus Christ expects of His subjects.

Now notice, will you, that on the Day of Pentecost, when men preached the Gospel under the inspiration and with the power of the Holy Spirit, men were made Christians by a personal acceptance of Jesus Christ, by the thousands. This is in exact accord with the first point in the Great Commission. And the record is that those having gladly received the word, were baptized. And that is in exact accord with the second point. And then after their second birth, and after their having given expression to that second birth in the act of baptism, then the record goes on to say that "they continued steadfastly in the Apostles' doctrine, and in fellowship, and in the breaking of bread (There is the observance of the Supper), and in prayers." And that is in exact accord with the last point in the Commission. So to the question: "Hasn't any man any sort of right to 'doctor' the order of the two ordinances to suit his own fancy or creed?" it ought to be an all sufficient answer to reply to him: "No; and for no reason than that the Lord has joined them together in His own way, and according to His own liking; and what He has joined together, let no man even attempt to put asunder."

(b)—But the second reason is, that to reverse the orders renders both ordinances meaningless. One of the unthinkable things of life is that of writing the biography of a man before he is born. And yet as well claim that a thing like that can be done, as to claim that the Supper can speak the message its Founder intended it to speak, before the ordinance of baptism has spoken the message its Founder would have it speak. Let us get this chain: As baptism symbolizes the believers' new birth, and the Supper the constant participation of that new life in Jesus Christ,—so the precedence of baptism to the Supper symbolizes the necessary precedence of regeneration to such participation in Christ. So we have these three:

(1)—The ordinance of baptism.

(2)—The ordinance of the Supper; and

(3)—The order in which the two ordinances come.

Now let me repeat the language of baptism: "This individual life is dead; it is buried; it is born into a new life." And the language of the Supper? "This individual life which has been second-born by faith in Jesus Christ, is dependent also on Him for its very existence." Now what is the language of the order? It is this: "In Jesus Christ, and in Him alone, we have life; and we have it more abundantly." But the moment we reverse the order, "sounding brass and clanging cymbal" become more intelligible than the language of the two ordinances.

Finally—Christ has taught us that He is the Vine and we are the branches; and Paul teaches us that we are not the natural branches, but ingrafted branches. So in one's baptism he says that he has been cut away from the old wild-olive stock; and has been ingrafted into the new stock, Jesus Christ. In the Supper he says in symbol—that the sap, the very essence, of this new life of his, comes from the "True Vine," Jesus Christ.

So when He said: "I am the Vine; ye are the branches," He was getting close to the answer to the great question of the Supper; for in its observance He intends for us to say in symbol: "He is the Vine; we are the branches."



Rev. E. M. Poteat, D. D.

Why Send Missionaries to Roman Catholic Countries?

Why send missionaries to nominally Christian lands, to Roman Catholic countries? Our brethren of the Episcopal church refuse to do so, on the ground that these countries are already occupied by a church—to quote one of their bishops—whose orders they recognize, and we Baptists must give a reason for pursuing a different course.

We send missionaries to pagan lands because there Christ is not known; we send missionaries to lands under allegiance to the Pope of Rome because there, as we believe, Christ is not truly known. In pagan lands Christ is not represented; in papal lands Christ is misrepresented. We may go to pagan lands as Christians; we must go to papal lands as Baptist Christians. In China we go to publish salvation; in Italy and Brazil and Mexico we go to correct the interpretation of a salvation already published. And here we may expect and be willing to brave the charge of Roman Catholics of sectarianism. On the contrary, we believe that Francis of Assisi and Thomas a Kempis and John Henry Newman were Christians, but that they were Christians in spite of, and not by the aid of, the creed they espoused; and we believe that in those countries where the Roman church has had its way Christianity has been so deeply perverted as to be no longer recognized; it is rather paganism with a thin veneer of Christian phraseology. And here the Latin proverb applies: "Corruptio optima pessima."

Further, we believe as Baptists we have a special call and mission to papal lands, because we carry none of the turgery of Rome among our old clothes. We have never yet put the church or any of its ministrations between the individual soul and God, and we do not carry in our blood the taint of the virus of salvation by works. We believe God cleanses hearts by faith, and that the faith of the believer, and not the faith of some one else. We believe God cleanses hearts by faith, and not by the manipulations of the church. In our interpretation of it, Christianity frankly admits believers into the family of God, not because and only when they are holy, but because they are believing sinners and in need of holiness. If the church is to prepare people for the family of God by laying hands upon them at the moment of birth (baptismal regeneration), and training them through life by penance and sacraments, and by purging them in purgatory after they die, then we Baptists are wholly wrong in our view of the Gospel. But if we are right in our view, that people are admitted into the family of God by faith, and faith alone, then we must do what in us lies—working always with infinite kindness and patience and love—to stop the long, long, thronged procession of the blind who follow the blind.

The results of our work the past year furnish confirmation, as we believe, for our conviction of a special call and mission to papal lands:

Churches	Out Stations	Baptisms Members (1904)
Italy 29	38	721 121
Mexico 44	45	1,369 137
Brazil 69	110	4,027 866
Argentina 1	5
Totals 143	198	6,117 1,124

The churches contributed in 1904, \$18,692.11.

These facts show that we are successfully planting Christianity, in our conception of it, in these lands. We would especially note and commend the efforts of our brethren in these churches to organize for self-support and for themselves. New associations of Baptist churches are being formed, notably in the Republic of Brazil, and State mission organizations there give promise of large expansion in the years just ahead of us. These, together with schools and seminaries, that have already taken deep root in the native mind, show that, if by some calamity we should be compelled to withdraw all further help—which may God forbid—Baptist Christianity would live and grow in lands that have long been terrorized by the red cap and black cowl of the Church of Rome.

Philippians 2:12-13.
One clause in the twelfth verse, "work out your own salvation with fear and trembling," taken from its connection has given many people some anxiety. They have been led to think that after all their salvation is perhaps dependent upon themselves. The two verses are one sentence and if the whole sentence is read it will be readily seen that the apostle is simply exhorting the Philippians to continue obedient and diligent as they had been. He says to them "as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling," and adds that it is God that worketh in them to will and to work, for his good pleasure. They were to work out what God had worked in them.

Let it be remembered that he is writing to Christians, saved persons. Let it also be remembered that salvation itself consists of two parts; a deliverance from the curse of the law, and a deliverance from the dominion of sin. The first was effected by the death of Christ, without us. The latter is wrought by the Holy Spirit within us. The one is by price and the other is by power. In the first we are wholly passive, in the latter we are active by being acted upon. It is salvation in the latter sense of which the apostle here speaks.

To "work out" our salvation, is not meant working in a way of merit or desert. But it is to grow in grace, to perfect holiness in the fear of the Lord, to work our way through all the difficulties that lie before us. There are many unmortified affections and lusts remaining in us. There is in us a great deal of pride and vanity, love of the world, impatience and fretfulness under the dispensations of Providence, and a thousand evils which daily beset us. How important then that we watch and pray, and strive; that we embrace every opportunity of serving the Lord, and do whatever our hands find to do with all our might. We are like the Israelites when they entered the land of Canaan: we have innumerable difficulties to overcome, a host of enemies to subdue, before we can possess the land; and it is by little and little that we shall drive them out.

In this sense and only in this sense did the apostle mean that the Philippians should or could work out their own salvation.
W. J. E. COX.

The Scope of Home Mission Work.

Let no one suppose that the scope of the Home Mission Board is by any means a narrow one. Think of our frontier missions beyond the Mississippi in Arkansas, Texas, the Indian and Oklahoma Territories. In these territories towns and cities are springing up like magic. Think of our mountain missions. The region involves one hundred and forty-nine counties, and a territory which constituted into one state would be in the South what Switzerland is to Europe, a state twice as large as Georgia, twice as large as the island of Cuba and as large as any three states in the coronation, Texas excepted. In this territory are over two millions of people, 98 per cent of whom are pure Caucasian and 65 per cent are Baptists.

Think of our great cities with their foreign population. Nearly one million immigrants come to our shores annually. Baptists sure have a great mission to our cities. Atlanta with nearly 100,000 population, has about 8,000 white Baptists, Baltimore, with nearly 600,000 population, has about 4,500 white Baptists, St. Louis with 750,000 people, has about 5,000 white Baptists; Memphis, with 125,000 population, has less than 2,500, and New Orleans, with 325,000 people, has only 900 white Baptists.

What a field of labor we have in our cities! Think of the nine millions of colored people whose forlorn moral and spiritual condition is an appalling cry for help. Then there is our near neighbor, Cuba, lying at our very gates.

And for this great work Alabama is asked for only \$20,000! Now is the time to turn our eyes toward this great work, and put forth effort to raise the amount.

Churches of Alabama, remember October is the month for home missions. Do your best.

THOS. M. CALLAWAY,
Vice President Home Board for Alabama.
Talladega, Oct. 2.

Education in China is free to all males. Hundreds of thousands compete for the honor of being a mandarin, as from that order alone the highest civil officers are chosen, such as viceroys or governors of the eighteen provinces. These men have almost unlimited power, but every three years they are called upon to make an exact report of all the affairs of their province, including in that report a truthful account of their own faults. If this is omitted, a committee of investigation at once looks into it and the viceroy, if found guilty of hiding anything he should have confessed, suffers degradation, and sometimes death, if his offense is a grave one. Censors, at any time and always unannounced, arrive and examine the affairs of each province. If, under this examination, anything is unearthed, contrary to the approved standard, the offender is at once punished. Therefore, as you see, a good education, according to Chinese ideas, is the open door to the highest official places in the land. Nothing more is required.—Amourette M. Beecher in Sunset Magazine for September.

INTERESTING NEWS FROM THE FIELD

J. E. Barnes, Sulligent:—Quite a number of changes have taken place recently in the work in this immediate section. Bro. A. N. Reeves has moved from Winfield to Eldridge, Ala., and will serve Eldridge, Kansas, Guin and Hamilton churches. I am told. These are all important points and Reeves is a good man for them. By the way, I hear the Hamilton church has gone from fifty dollars (\$50) for pastor's salary to one hundred and fifty dollars (\$150) in three years. They are showing their appreciation of their pastor, who really is making quite a sacrifice to serve the field.

Bro. T. W. Shelton is arranging to move to Sulligent from Moscow, as Sulligent and Vernon have extended to him a unanimous and an indefinite call to serve them. With some two or three other churches he will have an important and strong field. He will find these two churches well organized and united in all church work. Just at this time Bro. Shelton and his family are passing through a sore bereavement. His oldest son, Millard, passed away on Saturday morning the 30th ult. after a long illness of typhoid fever. We laid his body to rest at Blooming Grove cemetery Sunday evening. A large number of sympathizing friends was present to share the grief of this stricken and beloved family. Millard was an obedient, faithful son, and best of all a follower of Christ. My Union church, near Guin, has called Bro. I. W. Dickinson of Winfield to serve them another year. Brother Dickinson is an excellent spirited brother and will do a good work at that point. Bro. R. W. Clarke, from near Hamilton, will soon move to Sulligent, and will serve Shiloh and perhaps Crews churches, and I feel sure with the proper co-operation on the part of those churches Bro. Clark will do a good work. He is a believer in systematic church work. This section is very much in need of men who, not only believe in this kind of work, but will earnestly try to get his people to practice it.

The Harmony Grove Association will meet with Kansas church near Carbon Hill on Thursday before the third Sunday in this month. Can you not arrange to be with us, Brother Editor? We hope Bro. W. B. Crumpton and others will come. Visitors, I suppose, should get off at Carbon Hill.

The Yellow Creek Association will meet at Shiloh church, seven miles southeast of Sulligent, on Saturday morning before the first Sunday in November. We are expecting Bro. Stewart from the "Home," President Montague, or a representative from Howard College, editor of the Alabama Baptist, and Bro. J. H. Longcreeper. Many friends hope he can find time to leave a very busy pastorate to run up in the hills to be with us. Let all visitors who expect to come on the railroad write Bro. W. G. Woods, R. F. D. No. 1, Sulligent, Ala., when to have you met at Sulligent. We have one 2:10 a.m. train and one 3:24 p.m. train from Birmingham each day.

Yes, I am planning to move to Central Alabama. Hope to move the latter part of this month. Can't say at what point I will get my mail. Will write you later. You are giving us a most excellent and readable paper.

C. J. Bentley, Sylacauga:—The recent session of the Coosa River Association was marked by good interest from beginning to the close. Many visiting brethren from other associations cheered us by their presence and words, and each of our denominational interests was well presented in fifty spoken words by able representatives. We gladly promised \$2,000 for the endowment fund of Howard College. The absence of Howard's worthy president was in some measure atoned for by the helpful and inspiring speech of Dr. Hendrix, who made a good impression on our people.

Sylacauga church and citizens appreciate more than words can tell the

privilege of entertaining the association, and for its consequent blessing left behind.

Our protracted meeting at Sylacauga which closed two days before the association met, was a great blessing to our church and community. Bro. Catlett Smith, of Brady, Texas, who for years was pastor in the Coosa River Association, did for us some of his best preaching. Twenty new members were added to us—eighteen by baptism. Every religious interest of our town was greatly revived by the meeting.

At Fayetteville Bro. Smith assisted us part of the time in August in a fine meeting. A great revival began then which has not closed yet. To date 39 members have been received; 32 baptized and others to baptize yet. Two prayer meetings and one Sunday school have been organized in nearby school houses, and a prayer meeting is in progress at Fayetteville church.

This scribe is not given to gushing remarks about officiates, but it is perfectly in place for us to say that Bro. C. Smith has in the earlier years of my pastorate with this recent help given, put this pastor under lasting obligations for his faithful work in protracted meetings. I thank God for all the co-laborers whom He has put in my pathway in life without whom my ministry would have been much more empty than it is.

It was my recent privilege to spend a few days with the pastor, O. P. Bentley and his Hoopersville people in a meeting. This my second visit with them gives me yet greater pleasure in remembering their kindness to this preacher.

As these glorious days of work and toil for the Master in this revival season for 1905 draws on toward a close, I look up and praise God and go out among my faithful brethren purposing in my heart by His grace the future shall be more faithful than the past. To date, this 1905, it has been my privilege to baptize 55, with others waiting, and Sylacauga, Fayetteville and Vincent have received more than 60 by letter into our fellowship.

May the Lord lead us into more glorious fields of conquest "as the days are going by." Fraternally.—C. J. Bentley.

O. P. Bentley, Wilsonville:—We have closed another associational year with all my churches and the blessings of God have been very abundant upon us.

The meetings have been attended with additions all along through the year and the protracted season gave us about forty by baptism and quite a number by letter.

Our association (Coosa River) was one of the best I suppose in its history. We enjoyed the presence and help of quite a number of visiting brethren. Among them were Stewart, Hendrix, Barnett, Stodghill, Smith, of Alexander City, O'Hara, of Columbiana, Congor, of the Cury Association, and quite a number of other brethren from other associations. The success of the Coosa River Association is largely due to the efficiency of the clerk, Rev. T. M. Calloway, of Talladega. Not only is he an ideal clerk, but one of the strongest, sweetest and best men in all our Southland. Truly to know him is to love him. The introductory sermon by Rev. J. R. Wells was one of the best. It was full of truth and grace. The new church at Sylacauga, in which the association was held, is a beauty. Her pastor, Rev. C. J. Bentley, is an ideal host and nothing was left undone, by him or the good people of Sylacauga, to make the occasion a glorious success. Howard College endowment played the tune of about two thousand dollars and more to follow from the churches.

The editor of the Alabama Baptist endeared himself to the association as never before.

My churches at Bethesda and Bethel are preparing for larger things. It

is good to live among and serve these good people who are susceptible of development. Wilsonville's cry is more and more! We are enlarging our borders and striving for even better things.

May success crown the efforts of our paper, and the Lord be praised for the good news of the great ingathering of souls into the kingdom through the Baptist effort of the past year.

P. M. Callaway, Andalusia:—I live just outside the corporate limits of the hustling little city of Andalusia. I am preaching every Sunday to churches and convict prisons at Dunham, Sanford, River-falls, McKenzie and Pleasant Home church. I have five to baptize at Pleasant Home church next Sunday and three deacons to ordain. Bro. John Cross, who was a faithful deacon and a consecrated Christian man, whose membership was in the Pleasant Home church, died some weeks ago. His loss is indeed great to both his church and the county.

The Zion Association convenes with Mobly Creek church, embracing Wednesday, Thursday and Friday before the third Sunday in this month (Oct.). I have been appointed to preach the introductory sermon. Can't you come? If you will you may fill my appointment at that hour.

May God bless you in the great and noble work of sending out every week such a clean, newsy, spiritual paper.

Salem-Troy Baptist Association:—

The second regular session of the Salem-Troy Baptist Association will be held with the Shiloh Baptist church, Barrs Mill, Alabama, on the first Wednesday in November (Nov. 1st, 1905.) The association will be called to order at 10 o'clock a.m., and it is hoped the messengers representing every church in the association will be present. The committee on entertainment of the Shiloh Baptist church will welcome every messenger and visitor to the Association, and those coming via A. C. L. Ry., will be met with conveyances at Pronto on Tuesday night and every train Wednesday and also Thursday morning. Appointments for the session: Introductory sermon, Rev. J. W. Harrison; alternate, Rev. J. J. Nelson. Missionary sermon, Rev. Mr. Cumbie; alternate, Rev. B. P. Floyd. Doctrinal sermon Rev. J. M. Loflin; alternate, Rev. W. D. Hubbard. Standing committees: Missions, State, Home and Foreign, Rev. J. M. Loflin, T. J. Youngblood, J. D. Murphree. Sunday schools, M. A. Wood, H. A. McLane, S. J. Townsend. Education, Rev. W. D. Hubbard, W. B. Darby, W. H. Barnett. Orphanage, J. L. Trotman, C. N. Mallett, S. W. Shirley. Temperance, J. P. Wood, S. M. Quick, W. E. Rushing. Executive Committee, Rev. W. D. Hubbard, J. D. Murphree, C. T. Spradley, H. Griffin and W. C. Black. Messengers will kindly look after the preparation of their church letters, so that the association may have a complete record of everything pertaining to the Baptist denomination of the Salem-Troy Association. We trust each committee will have a full and complete report to present to the association and that much good may result from the work of this session. If I can serve you in getting up any reports for the association it will be a pleasure to do so. Believe me, whilst I remain, Your friend and brother.—W. C. Black, Clerk.

S. H. Gwin, Clark County Association:—The Clark County Association met with Grove Hill Baptist church on September 26, 1905, in its 22 annual session. All churches but two were represented, and we elected Senator W. D. Dunn as moderator and Rev. J. H. Creighton clerk and treasurer. The Bethel Association was represented by Brethren Lowrey, DeWitt and Adams. Woman's Workers represented by the much loved Mrs. T. A. Hamilton. We had with us Bro. Barnett and Bro. Glass of the Alabama Baptist, and Dr.

Montague of Howard College, and Bro. Crumpton of the State Mission Board. We have never seen Bro. Barnett's equal. He can have his audience wild with laughter, and in a moment's time he will have them in tears. As to Bro. Crumpton, he is to the Baptists of Alabama what the sun is to the solar system, for indeed do we work around him as if by magnetism. As for Bro. Montague, what a giant in the Lord. Healing Springs school was represented by Bro. S. O. Y. Ray and the dear orphans were represented by Bro. Stewart, who is laboring in love for the master's kingdom. The Baptists of Alabama under the leadership of such men will prosper. Yes, we love them and pledge them our prayers and support. Total for missions, \$1,636.56, \$479.92 more than last year. Orphanage, \$31,359, \$18.24 more than last year. For Howard College, \$2,115.00, and an increase in all other lines. We unanimously voted Judge Lockland and Solicitor Gray our thanks and support for the way they have sustained the prohibition law. The good people of Grove Hill cared for us in a hospitable way. In every way our meeting was a grand success. It was such as was never held in Clarke County before. At the close the choir sang "God Be With You Till We Meet Again." The scene was solemn and impressive. The association will meet next year with Forrest Springs church. Yours in love for the great work.—Sam H. Gwin.

E. O. Comstock, Sheffield:—It is a little late to tell the good news but better late than not at all. We had a splendid meeting at Furnace Hill Baptist Church. Bro. Colley did the preaching. It was the plain gospel told in loving words, and an earnestness that went to the hearts of the people. We did not receive as many members as last year, yet the word of God went into many hearts, and brought many cold Christians closer to God. Bro. Colley is an earnest worker, and his soul yearns for more men and women for the kingdom of God.

I have sent out a large number of our booklets, "How to Make Bread and Yeast." We have received a few replies with two dimes, or a 25c piece enclosed. To those who have responded I pray God to bless them, and certainly would appreciate the return of the booklet from those who do not wish to help us pay for the church, for someone would likely help us. I have received enough to pay the postage that it cost to send out some 300 booklets and almost as many postals. God bless you in your effort to give the Baptists of Alabama such a good paper, and now may they in return pay you every dollar due on subscription.

T. S. S. Carroll, Bucksville:—On the 17th of September we had a glorious meeting here. Bro. Dan Bailey sent us an appointment and preached for us eleven days and nights. We had a good meeting. The church was greatly revived. We received twenty-one members. Seven joined by letter and fourteen by baptism, and there will be others to follow. Bro. Bailey certainly did some good preaching. He seemed to have the power and religion to move the people. They all worked together, the Baptists and Methodists and other denominations. At the close of the meeting Bro. Bailey was unanimously elected as pastor of this church. There will be other applicants to be baptized the third Sunday in October with more to follow. We have had many ups and downs but we can now praise God for the revived spirit once more among the people. Our Methodist brother, Dr. Milner, seemed very much interested in the meeting. It may be that we can all come together and work together as we did years ago. I mean the Methodists and Baptists and Presbyterians. Praying God's blessings on you all.

DISHONESTY THE UNDERLYING EVIL

By Charles J. Bonaparte

Secretary of the Navy

The underlying evil in the administration of our public affairs is simple dishonesty; our public offices are too often held by dishonest men, too often gained by dishonest means, too often used for dishonest ends. Of course I do not mean that all, or a majority, or even any large number, of our officials take public moneys, or fraudulently waste public property, or in any way cause penitentiaries to yawn for them. Such incidents are, indeed, much more frequent than they should be; but it may be doubted whether the proportion of downright thieves among the people's servants is larger than among those of private masters. The great bulk of Americans in public employ wish and intend to do their duty; but a grave and mischievous, though very common, confusion of ideas as to what is their duty makes the best of them sometimes fail to do it, and permits the worst often to neglect it with impunity.

The error is rooted in a mistaken and immoral theory as to the nature of the position they hold. In law and morals alike a public office belongs to the people; its duties are fixed by the people's laws; its salary is paid with the people's money.

While, however, few deny openly the truth of this doctrine it is practically contradicted every day and in all parts of the Union; for seventy-five years we have permitted our public offices to be treated as mere loot in a political warfare; not as trusts belonging to the people, but as "spoils," belonging to the "victors."

A former State Senator of a neighboring State described in a published interview some years ago how he induced young men to join his political organization. He said:

"I just send for them, and say: 'I want you to join our people, and help in the work of my district. I always stick to my friends. Help me, and I'll help you. When I am up, you'll be up. Whenever we have anything to give, I'll get my share, and I'll give you your share.' And they always find I stick to my word."

How It Works.

The practical and the thoroughgoing application of this system leads naturally and inevitably to the choice for public offices, not of the men best fitted, or of men fitted at all, to discharge their duties, as fixed by law, but those who can render the most satisfactory return for their emoluments to the leader (varia lectio, "boss") portioning them out. As a rule these are not scrupulous men; because the boss himself is not "squamish" (if he were, he would not be a boss, and his work is not work for "squamish" people); but, if they are troubled with scruples, their experience in office tends to relieve them rapidly of the incumbency. The office being really administered for the benefit of the incumbent and his patron, but in theory of law for that of the people, a place-holder quickly recognizes with Mr. Perker that perjury is "a legal friction," and that his oath to faithfully discharge his duties has weight only for the "impractical" and "Sunday schoolish."

Moreover, since the pecuniary value of many offices can be largely increased by adopting latitudinarian views as to certain lines of official conduct, an absence of prejudice is soon cultivated against "tips," "sugar," the "plugging" of corporations, and other practices with conventional and euphemistic names which cloak such bald terms as extortion and bribery. Three years ago, during a public hearing before our State Senate as to a Corrupt Practices Act, advocated by the Baltimore Reform League, on whose behalf I appeared, it was openly stated by one of the most experienced politicians of the State, without dissent from any one, that certain wealthy corporations habitually contributed liberally to the campaign funds of both the leading parties, in return for an implied, if not an express, pledge that they should dictate legislation affecting them in case of the success of either; and the fact that the bill in question made criminal any contribution for a political purpose by a corporation was universally admitted to have been the principal reason for its defeat.

Facilis Descensus.

Moreover, when the office-holder has "outgrown" the antiquated virtues of obedience to law and regard for his oath, he finds it easy to condone slight incongruities of conduct which result in his becoming an office-holder. Bribery or intimidation of voters, frauds at the polls, usually perpetrated with shameless connivance on the part of election officers, even concerted violence, become very venial offences to the politicians who "get there" ("there" meaning good berths) by such means; in Maryland we obtained a free ballot and a fair count only as the fruits of twenty years' strenuous persistent agitation; and for the past four years the most open of questions have been how long and how far we should retain them.

A resort to such methods to retain power and its employment when attained, for such ends have

become so nearly matters of course to a numerous class in this country that they really doubt the sincerity and common sense of all who condemn them. I will not say that they consider fraud and chicanery in obtaining public employment as actually laudable; they may believe that in a golden age these methods will be superseded by the application of principles now.

"Too pure and good
For human nature's daily food."

In this workaday world, however they deem such incidents of "politics" as unavoidable as bloodletting in surgery, and serious censure no less absurd and presumably insincere in the one case than it would be in the other.

The true remedy for these evils is, unwittingly, of course, suggested by the veteran political leader whose methods of recruiting I described in his own words. He said further in the same interview from which I quoted:

"My plan would work perfect but for one thing—that 'cursed civil service.' I have had to let many a promising young man go because I couldn't get him a chance to serve his country. As I have told you before, I've seen many—O, so many!—young fellows who were bubblin' over with enthusiasm and patriotism, laying right down and losin' all interest in their country after runnin' up against a civil-service examination."

The grammar of this deliverance may not be faultless, but its truth is beyond dispute; civil-service reform, in fact, applies a caustic to the very ulcer in our politics in the application of morality and common sense to the choice of public servants. The typical American politician, as developed by the spoils system of politics, earns his living by holding, when he can get it, a public office, in return for past or expected party work; to get rid of him and his work, we must thoroughly eradicate from our minds and those of our fellow citizens the absurd and wicked notion that offices are "spoils." This must be our first step, if we would purify our politics, and so long a step that it will go far to render needless any further steps in the work of purification.

Definitions.

To understand, indeed, how the spirit of Christianity or anything else can operate to purify our politics, we must first define what we mean by "purity" and what we mean by "politics."

"Politics" is simply a Greek word, naturalized in English, and meaning originally "city affairs." It is true that its significance has widened with time and with changes in human society; the ancient Greek knew no "country," as we use the term, except or beyond his city; and his name for its affairs means, for an American of today, those of his State or nation as well. Nevertheless, every man who interests himself actively in the good government of his city, who tries to secure for it a sufficient police force and fire department, well-paved streets, judicious regulations for the public health, public buildings in good repair, public schools in good working, and with all, low taxes and a dwindling debt; who does what he can to enforce the law, punish crime, and safeguard the order, good morals, and prosperity of the community, so far as these are intrusted to public officers—every such man is engaged in "politics"; is, in the Greek sense of the word, a "politician."

It is true that, when we speak of a "politician," we do not usually mean such a man; and, when we speak of "politics," we do not first think of such work. But if we mean by politics the trade of living on the taxpayers and getting rich at their cost, it is useless to consider how this occupation can be "purified," for it cannot be purified at all; one might as well discuss how to purify policy-playing or the "green goods" business, bunco-steering or the "flim-flam" game. Politics, thus understood, can never be "pure" except as being pure and unadulterated rascality.

If, however, we so use the word that honest men may follow the calling, it is easy to see when politics are "pure," and how, if they are otherwise, they may be "purified."

"Purity" is a word which readily acquires a conventional meaning; as applied to human character "pure" commonly signifies "sound on the main questions"; that is to say, it denotes the possession or exhibition of the one quality or set of qualities for whose absence no other can compensate, without which no person, whatever his or her remaining merits, is really worthy of respect. A woman is called pure when she is chaste, because for her chastity is the sine qua non of a life useful to society; a man in public life is pure when he is honorable and disinterested, although in other respects he may be open to grave censure; if he be untruthful, self-seeking, and exposed to suspicion in money dealings, no matter

what may be his apparent piety or freedom from personal vices, he is not called or thought of as a pure man. Alexander Hamilton was not much more of a saint than the man who killed him, but there was between them just the difference which made for the men of their day and makes for history all the difference possible.

When, therefore, we speak of "pure politics," we mean politics guided and controlled by sincere, scrupulous, and unselfish men; the politics of any community can be "purified" only by leading such men to engage in them and driving other men out of them, and each of us aid in the "purifying" process when he tries to render a political career attractive to our best citizens, and does what he can to make the worst gain a living otherwise.

War to the Knife.

Between these two classes there is and should be a warfare without truce or quarter; for whoever would now do good in any form to his fellow men finds the degradation of our political life a hindrance in his path. If he would protect the public health, wisely relieve want, train youth, shelter the unfortunate, suppress vice or punish crime, he must deal with the "boss" and "ring," and, to do his allotted work well, must, sooner or later, sweep them from his path. He cannot, however much he would, let them alone, for they will not, indeed, they cannot, let him alone. Could he and those like-minded with him attain full success, their power and prosperity were doomed; for they would then have no victim whereon to prey, no dupes to do their work, by the very law of their being they are the natural enemies of every one who would lead others to a higher, purer, and healthier life. Men like them have made their trade so dangerous, so odious, so noisome, that against it every voice in our midst that makes for righteousness must be directed tomorrow, as it should be today.

To have a good popular government, we must first of all, and before all else, have good citizens. Burke's well known words have been often quoted; but we cannot too steadily remember that he said, "there never was long a corrupt government of virtuous people." When we find any self-governing community afflicted with misgovernment, we can safely and fairly believe that it does not deserve a better fate. It may indeed wish to be well governed, just as many a drunkard, in his seasons of repentance and headache, wishes he were temperate; just as many a defaulter, as yet undetected, in saner moments wishes he could repay what he has taken, and feel himself once more an honest man. But, as such men do not wish hard enough to keep away, the first from the bar, the second from the faro-table or Wall Street, so such a nation, State or city does not wish hard enough for good government to make bad government impossible.

Don't Wait.

I was much impressed by a sermon I once heard on the Gospel story of the paralytic to whom was said, "Arise, take up thy bed, and go unto thy house." The clergyman who preached it suggested that the invalid might most reasonably have replied, "Sir, I have not walked for years; for this did I come to Thee; heal me first, and most gladly will I then obey thy words." Such an answer would have been reasonable; and, had he made it, he had not been healed.

So, if we wait for existing evils to be cured by providence or to cure themselves, wait for some great change to come somehow, we know not how or when, and, while it is coming, content ourselves with telling what we will do when it comes, or would do, were it here, it will simply not come at all; and we shall lie as we lay before, prostrate and helpless.

But if, letting Utopia take care of itself, dealing with a present duty, which of a surety needs and deserves our full strength, we obey the voice of honor and conscience within us, and do what we know ought to be done now and here, that which seemed impossible may well come to pass; indeed, it will surely come to pass, if we but try and try without ceasing to bring it. As we strive to gain a better government, we shall come to deserve one, and when we deserve this we shall have this. Freedom is not the birthright of slumberers.

"Those serve truth best who to themselves are true, And what they dare to dream of dare to do."

Our aim is to spare Americans shame at the government of their country, to rescue the noblest work of our polity from its basest hands, to root out national vices which threaten to make us a political Sodom among Christian peoples. He who sees such a goal before him can well fight on with a calm confidence that any temporary reverse, any individual apostasy, any seeming injustice of public opinion, are but inevitable incidents of so momentous a struggle, but fitting preludes to so glorious a victory.—Extract from recent address.

A Page for Those Interested in Education.

WHEN SCHOOL BEGINS.

(By Frank Walcott Hutt.)

The country road and the town highway
And the many paths thereto,
The village greens and the streets that stray
All the noisy cities through,
The valleys wide and the hills around,
'Neath the cool September sky,
Are echoing to the martial sound
Of an army marching by.

From the North and South, from the East and West

Such a host is on the way
As never gathered for the battle quest
Or the warrior's affray;
And the bells of time never rang so clear
Through the country and the town,
And the world ne'er heard such a hearty cheer
From an army of renown.

'Tis the host of peace while the school bells ring,
That is gathered in the land;
And the song of joy that is comrades sing
All the world can understand;
And the air resounds with a greeting hail
For the purpose firm and high,
For the faith and valor that shall not fail
Of the army marching by.

—Toronto Presbyterian.

Some College Problems.

Most of the fast-growing colleges are in trouble about their incomes. They all tell pretty much the same story. It costs about one hundred dollars a year more to give instruction to each student than the student pays in fees. The difference is made up out of the income of the endowment of the college, but in colleges where the increase in the number of students has been very rapid it has outrun the increase in endowment, with the result of deficits and of economics that are detrimental to college work. This trouble can be easily mended by raising the tuition fees, which would tend to increase incomes and drive away students, but there is great reluctance to adopt that expedient. Yale and Harvard have discussed it exhaustively, and neither has been willing as yet to make it harder for poor men to get a liberal education. So Harvard is casting about vigorously for two millions and a half of increased endowment to yield an income to be mainly devoted to the payment of teachers; Princeton calls for the same sum for practically the same purpose; and Yale must do something very similar. Bryn Mawr finds that her girls cost her too much—more than they bring in, and wants a million to maintain her educational standard, and it can be taken for granted that the other growing colleges are in very much the same fix.—Harper's Weekly.

A GOOD OLD TEACHER.

A funny old professor kept a school for little boys,
And he'd romp with them in playtime, and he wouldn't mind their noise;

While in his little school room, with its head against the wall,
Was a bed of such proportions it was big enough for all.

"It's for tired little pupils," he explained; "for you will find

How very wrong indeed it is to force a budding mind;

Whenever one grows sleepy and he can't hold up his head,

I make him lay his primer down and send him off to bed!"

"And sometimes it will happen on a warm and pleasant day,

When the little birds upon the trees go tooral-looral lay;

When wide-awake and studious it's difficult to keep,
One by one they'll get a-nodding till the whole school is asleep!

"Then, before they're all in dreamland and their funny snores begin,

I close the shutters softly so the sunlight can't come in;

After which I put the school books in order on the shelf

And, with nothing else to do, I take a little nap myself!"

—Malcolm Douglass.

What is generally called the three R's in England, is reduced to two in Chinese schools—namely, reading and writing alone; and they learn everything by heart, getting accustomed to the shape and sound of their strange written and printed words and not learning the meaning of what they are taught till they are thirteen or fourteen years old.—Archdeacon Moule.



THE MISSES AT SCHOOL.

There was once a school
Where the mistress, Miss Rule
Taught a number of misses that vexed her;
Miss Chef was the lass
At the head of the class,
And young Miss Demeanor was next her.

Poor little Miss Hap
Spilled the ink in her lap,
And Miss Fortune fell under the table;
Miss Conduct they all
Did a Miss Creant call,
But Miss State declared this was a fable.
Miss Lay lost her book,
And Miss Lead undertook
To show her the place where to find it;
But upon the wrong nail
Had Miss Place hung her veil,
And Miss Deed hid the book safe behind it.

They went on very well,
As I have heard tell,
Till Miss Take brought in Miss Understanding;
Miss Conjecture then guessed
Evil things of the rest,
And Miss Counsel advised their disbanding.
—The Advance.

A number of the alumni of Princeton University and of the Theological Seminary are endeavoring to stop the sale of beer to students at the Princeton Inn. The Inn is a handsome building, beautifully situated not far from the University, and it is great pity that it was ever allowed to sell beer, more especially since, while not at all under the control of the University authorities, it has the moral backing of large numbers of Princeton alumni, and is practically if not nominally a headquarters for the returning graduates and for a good proportion of the wealthier undergraduates. This question has even been taken to the Presbyterian General Assembly, in the hope of securing its moral influence in the matter, as against the beer crowd.—Zion's Herald.

It is accepted as a truism among educators that no child can be made permanently good by simply scolding. The overscolded child is made worse by the process, and the overscolded politician is equally likely to deteriorate, and for the same reason. Even a good dog will try to earn a bad name, if he has it thrust often upon him. Probably it would be an exaggerated statement to say that the essential spirit of reform in this country is the spirit of the scolding parents, but it resembles it too often.—Geo. W. Alger, in the August Atlantic.



Japan has a proverb which says, "Thy father and mother are as the sky and earth, thy lord as the moon, thy teacher as the sun." This is the nation that takes lesson wherever they are to be learned, and goes to school at the feet of the Western nations in admiration and respect, but without loss of national character. It is significant that people who worship their ancestors and whose emperor claims direct descent from twenty-six centuries of emperors should possess the motto, "Education is more than birth."

The secular press announces that John D. Rockefeller has given up to the present time \$33,750,000 to educational institutions and interests. The gifts are reported to be as follows: Chicago University, \$13,000,000; Brown University, \$1,500,000; Harvard, \$1,000,000; Yale, \$1,000,000; Southern Education Society, \$1,000,000; American Baptist Education Society, \$11,000,000; Case School, \$200,000.

IN OUR CURRICULUM.

("Why should not Latin and Greek be discontinued in the universities?" some advanced scientists are enquiring.)

Hear the New Professor speak,
"No more Latin, no more Greek.

"Homer's merely meant to play with—
Classics must be done away with.

"No more foolish lectures on
Socrates and Xenophon.

"We can easily forego
'Arma virumque cano'

"Students have no time to lose—
"Teach 'em something they can Use.

"Books like these before 'em thrust:
'How to Build and Run a Trust.'

"'How a Senate May Be Bought,'
'How to Steal and Not Be Caught.'

"'Easy Steps to Shearing Flocks,'
'Irrigating Common Stocks.'

'Teach the thoughtful theolog
'Memoirs of a Pious Hog.'

"Have a sociologic course
Called 'Respectable Divorce.'

"Life is short and time is fast—
Wherefore monkey with the Past?

"Make the student fit, I say,
For this grander, larger day.

"Mould and train him so he can
Learn to skin the Other Man.

"Thus he'll be a power with men
And a model citizen.

"And some day when he is greater
He'll enrich his Alma Mater."
—Wallace Irwin in New York Globe.

Saving Time in Education.

From the moment that the number of years required for the attainment of the degree of Doctor of Medicine and Bachelor of Laws was increased at some of our leading universities, the necessity of securing the preliminary degree of Bachelor of Arts at as early an age as possible was widely recognized. While the standard of attainments needed for admission to the college proper should not be lowered, young men must be enabled to conform to it at the age of sixteen. This end can only be achieved by a readjustment of the studies pursued, not only in the higher, but also in the primary schools. President Eliot and Professor Paul H. Hanus, of Harvard University, have lately made some useful suggestions on the subject. Prof. Hanus insists that the emphasis now laid in primary schools on arithmetic and English grammar should be diminished until, by a child's tenth year, these studies are dropped altogether. Beyond simple arithmetic and beyond the fundamental facts of English grammar, he thinks, a child should not go. Not only would he have the course of studies which a boy is to pursue at college chosen for him at an early stage of his school life, but he holds that, as the boy approaches the end of his school training, the professional career which he is ultimately to follow should be kept in view. If that were done, and if a part of the time spent in the college proper were devoted to professional studies—an arrangement already countenanced at some of the leading universities—the time prescribed for the attainment of a degree in law or medicine might be abbreviated. To put the whole matter in a nutshell, if a boy is to become a doctor or a lawyer, the work of preparation should be begun at an early age. President Eliot evidently thinks that, if the whole scheme of school instruction were reformed, the age twenty-three would be by no means the lowest limit at which a young man might graduate from a professional school.—Harper's Weekly.

Students in Columbia University who have to help themselves through college earned more than ninety-two thousand dollars during the year ending with June. In the last four years the earnings of such students in this one institution have amounted to nearly two hundred and forty thousand dollars. Statistics similar in kind might be supplied from every other college in the land. The old conception of the educated class as a class apart, holding itself above hard work and contact with common folk, looks ludicrous and far away against such facts as these.



My Theology

Rev. W. W. Landrum, D. D.

Let no man think me egotistic. The personal pronoun may be modest under some conditions. My theology is my own. It may be true or false, good or bad, but it is personal. It is not ancestral. It is not traditional. It is not confessional or ecclesiastical. It may be modern, medieval or ancient. It is an honest interpretation of what I believe the Word of God teaches. Inasmuch as others agree with me, it is not an exclusive theology. It is Baptist theology. This is so, because the most devout and intelligent Baptists known to me are in substantial agreement with me.

I cannot allow any reporter of a secular newspaper make or define my theology for me. One recently declared, to the annoyance of my friends, that I was "opposed to any fixed doctrine for all time, that theology must change with the ages." Then he adds that I said: I did not mean by this a new Bible, but simply a new interpretation to fit the particular age or time or people, simply a reassertment of truth with possibly some variations to better harmonize with the trend of the age.

This travesty of my remarks is ridiculous. Thirty-five Baptist preachers heard me on the occasion reported. Not one so understood me. Not one objected to my doctrine or sniffed the faintest odor of heresy. On the contrary, several of the oldest, saintliest, most mature and orthodox were kind enough to express appreciation and offer thanks.

The occasion was my remarks about the late Baptist Congress in London. The introductory sermon of Dr. Strong was under criticism. I commended the discourse, with the observation that I was unable to detect any alleged ventilation of his philosophy of Monism to which so many brethren object. This gave me opportunity to submit well known Baptist principles on the subject of theology.

What I said in substance was this: Theology can never be a stationary science. Theology partakes of imperfection. There is no inspired theology. It is of man and by man and for man. Theology is man's word about God's word. God's word is older than theology. The Bible existed for centuries before the "Fathers of the Church" wrote text-books on it, as they are called. Theology is philosophy. It is systematized thought of a particular man about what the Bible teaches.

The Bible is sufficient, authoritative and final. It is the same yesterday, today and forever. Theology is Strong's mind about the Bible, or Clarke's mind, or Dagg's or Tucker's or Kilpatrick's or my own. Stars are one thing; astronomy is another. Stars are older than Herschel or Sir Isaac Newton or Miss Mitchell. Flowers are one thing; botany is another. Flowers existed centuries before Prof. Willet explained them to me at Mercer University. He had a good theology of flowers. If living today, from what I remember of him, I know he would have a better. Rocks are one thing; geology is another. Geology, so to speak, is the theology of rocks. So Hugh Miller taught.

To be afraid of a new theology is to tremble at the thought of hearing a new preacher. Unless he is a parrot he will bring forth out of the Word of God "things both new and old." It is to make a fetish or an idol of Gill's theology, or Andrew Fuller's theology because they are old, and burn Dagg's and Tucker's and Mullins', because they appeared in this far-off age.

A case in point comes to me. When I was starting to the seminary more than thirty years ago, I was warned against Dr. Boyce. "He is a heretic," I was told; "he teaches rotten theology." When I asked particulars, I was informed that he was a "Patricianist." What is that? I found out that Dr. Boyce taught that our Lord Jesus Christ suffered in both natures, His human nature and His divine nature. Many Baptists held then that divinity can not suffer. I meet men today who affirm that God cannot suffer.

I became "a heretic" and accepted Dr. Boyce's view. What Christ expressed in His life and in His death I believe God meant. God in Christ, beyond question, was under the world's woe in the awful agony of Gethsemane.

Baptist theologians today unhesitatingly affirm that God in Christ was the supreme sufferer in the exquisite tortures of Golgotha. Love, all love, divine and human, always suffers in saving. Redemption without suffering, the innocent for the guilty, the good for the bad, the patriot for his country, the martyr for his principles, the mother for her child, the best for the worst, is unknown throughout the universe.

In all Christ experienced for human redemption the great heart of our Heavenly Father was pouring

itself forth. "God was in Christ reconciling the world unto Himself." If another Philip shall make the plea: "Show us the Father and it sufficeth us," Christ answers, not only from the mountain's crest and the waves of the sea and the open sepulchre of Lazarus, but from Golgotha itself: "He that hath seen me hath seen the Father," even the Father himself loving lost sinners down unto death, even the death of the cross.

Let no man imagine the last book on theology is written. We must have a newer and better theology if, under the guidance of the Holy Spirit and in humble but faithfully study of the Bible, we are to grow more and more towards the measure of the stature of fullness in Christ Jesus. My theology is not fixed immovable. I wish to learn. I do not know it all. My Bible is ever the same with "God for the author, truth for its matter and salvation for its end." My theology must improve. It will not be beyond improvement till I know even as also I am known.—Christian Index.

The Baptist Young People's Union.

A conference was recently held in the city of New York having for its consideration the question of the Baptist Young People's Union of America in its relationships to the various denominational societies and some possible method by which the general work of the organization might be supported.

Some twenty-six representatives of the various missionary organizations were present and an entire day was given to a discussion of the various points presented by the executive committee for consideration.

The following resolutions were unanimously adopted:

Resolved, (1) That the B. Y. P. U. of America, during its existence of fourteen years, has rendered most valuable service to the denomination and to the Kingdom of God, in the quickening of the spiritual life of our young people, in their growth in knowledge of God's Word and of the progress of His Kingdom, in their clearer apprehension of their mission of service for Christ, and in the unification of the denomination throughout the land.

Resolved (2), That the possibilities of the organization as a factor in the development of denominational power are too great to be impaired in its work for lack of the moderate amount required annually for its maintenance and that its suspension or dissolution for such cause would be a reproach to the denomination and would be most dispiriting to the multitudes of our young people.

Resolved, (3), That consideration of the question of the permanent basis of support for this vital work, be referred to the meeting of the general convention of North American Baptists, appointed for next May. Provided the same seems desirable to the executive committee of the B. Y. P. U. of A. at the time of the meeting.

Resolved (4), That pending such consideration of the questions at the meeting of the General convention, churches and individuals are urged to make immediate offerings for relief of existing needs of the Union and for support of its work for the present year.

Resolved (5), That the missionary organizations invited to representation in this conference, be asked to consider whether the B. Y. P. U. of A. may not be brought into such relation with their work as will justify them in bearing some share in the future support of the Union.

Resolved (6), That a committee of five members of this conference be appointed, with instructions to bring the question to the attention of the board of the General Convention, at the meeting appointed for the present fall, and that the officers of the missionary organizations embraced in the territory of the B. Y. P. U. of A., and the officers of the Young People's Union, be asked, after conference with their boards, to make this committee such suggestions or recommendations as they may deem wise, with the view to closer affiliation of the Union with the work of the missionary organizations.

In accordance with the resolutions adopted, the following committee of five (5) were appointed: Thomas S. Barbour, D. D., E. E. Chivers, D. D., A. J. Rowland, D. D., Walter Calley, D. D., Mr. Geo. Miller.

On motion by Dr. L. L. Henson, the thanks of the conference was extended to various members for their attendance, and to the Home Mission Society for their courtesy in allowing us the use of their rooms.

It was suggested by Dr. R. G. Seymour that the officers of the different missionary organizations represented notify their representatives on the field, of the cordial feeling existing between the Union and the older missionary organizations, and ask such field representatives to extend their cordial co-operation to the Union in its work.

The secretary was instructed to furnish copies of the minutes to the various organizations. It was understood that the B. Y. P. U. of A. should be at liberty to publish whatever part of the day's proceedings they might see fit. Adjourned: 7:00 p.m.

H. G. BALDWIN, Secretary.

THE PRINCE OF THIS WORLD,

Or the Old Issue Reset.

(With acknowledgements to Rudyard Kipling.)
"That henceforth we should not serve sin." "His servants ye are whom ye obey." "He findeth it empty * * then goeth he and taketh seven other spirits more evil than himself, and they enter in and dwell there, and the last state of that man is worse than the first."—Mat. 12:45.

"All we have of freedom—all we use or know—
This our Saviour bought for us, long and long ago.
Lance and Choss and Tumult, and the Thorn-crowns
sting,
Wrenched it, inch and ell and all, slowly from the
king.
So He bought us freedom—not at little cost—
Wherefore we must watch the king, lest our gain be
lost.

Over all things certain
This is sure indeed:
Suffer not the old king
For we know the breed.

"Give no ear to bondsmen bidding us endure,
Whining "It was always so," crying "Time will cure."
Time himself is witness, neath the old king's rule,
Deeper strikes the rottenness through the sinner's
soul.
Howso' great their clamor, whatso'er their claim,
Suffer not the old king under any name.

Here is naught unproven—
Here is naught to learn;
It is written what shall fall
If the king return.
All the joys he promises—
All the woes they bring—
Stewards of the Judgment,
Suffer not the king.

"Cruel in the shadow, crafty in the sun;
Far beyond his borders will his teachings run.
Sullen, sloven, savage, secret, uncontrolled—
Laying on the new soul evils of the old;
Long forgotten bondage, dwarfing heart and brain—
All our Saviour died to loose, He will bind again.

Here is naught unproven,
Here is nothing hid:
Step for step and word for word,
So the old king did.
Step by step and word by word;
Who is ruled may read,
Suffer not the old king
For we know the breed.

North Birmingham. —JOHN F. GABLE.

A Pernicious Practice.

Whatever may be the motives which actuate one in recommending an unfit or unworthy person to the confidence of other people, it is certainly a very pernicious practice. Such a thing may be expected in one who makes not profession of being righteous, but there should be no ground for expecting it in a person who is reputed to be a Christian in good standing.

From an editorial in the Baptist Commonwealth of Philadelphia, I take the following:

"In a town not far from Philadelphia the representatives of several churches were discussing the question of union revival services. After it had been decided to hold the same and the time set, the question of a suitable evangelist was brought up. One of the brethren suggested a man. He was unknown to the others, and the question was immediately asked, 'Has anyone heard him?' No one had, but he was recommended strongly by the evangelistic committee of the church—in fact he was regularly in their employ. It seemed like taking a risk, and yet the committee decided to trust this recommendation and invite the man. All felt sure that this committee, known and respected for its excellent work, would not recommend or employ anyone that was questionable. All the plans were made, a union chorus organized, the town hall engaged, the advertising done, and the preparatory services held. On the opening night the hall was filled, and the people ready for a three weeks' campaign. At the close of the services the executive committee met, with consternation and despair written on every face. The decision was unanimous; the brother must leave at once and another evangelist be secured, or the meetings would end in three nights through lack of an audience. The evangelist was a complete and absolute failure."

What self-respecting, honorable man, not even a Christian, would consent to thus occupy the position of that evangelistic committee? They greatly damaged their own reputation by recommending that man. Positively refuse to engage in such a pernicious practice.

C. H. WETHERBE.

An interesting service took place some time ago in the Second church, Rochester, N. Y., when two sons of the late Dr. T. Harwood Pattison, Robert B., and Frank W., were licensed to preach.—Baptist Courier.

FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

WHAT IT WOULD MEAN.

Do those who speak lightly of a possible war between this country and some other power, as if it were little more than a noble and magnificent game between nations with opportunities for each to display the heroism of their fighting men and the strength and efficiency of their respective armies and navies, ever stop to contemplate the other side of the shield, ever stop to think of the certain and awful consequences in blood, misery, suffering and loss of every imaginable sort of a war between us and any one of the great powers of the world? Suppose we should engage in a struggle with Germany, for instance, such as some vain alarmists and shallow paters are frequently predicting, does anyone realize what such a struggle would mean to both combatants? Germany has a total force to draw upon in time of war of over five millions of men and a navy of the first class, while we have nearly twice as many men, including all our state militia, and a navy at its present standing of no mean proportions. A death grapple between two such powers would mean a conflict which in duration, desperation, blood and carnage by land and sea, would make the Spanish-American war fade into absolute nothingness.

GRACE OR WORKS, WHICH.

There are numerous denominations in the world and yet they may be divided into two classes, those that believe in salvation by grace and those that believe in salvation by works, wholly or in part. Some people who profess to believe that salvation is all of grace nevertheless teach that one's salvation after his conversion depends on his own conduct. Then it is not of grace but of works. If our salvation depends on one or more acts of ours then it is not all of grace. Paul in writing to the Ephesians says: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God." (Rev. Ver.) Observe that he speaks of salvation as a thing already accomplished and not dependent on themselves, "it is the gift of God." There is not a round in the ladder to heaven which does not give every one that steps upon it just grounds to sing, "Grace, grace."

Grace does not offer to pay a part of our debt if we will pay the balance; but it provides payment for the whole debt whatever it may be. It does not offer to finish the work of our salvation if we will only begin it by doing what we can; but it takes the whole work in hand presupposing our total helplessness. It does not say "Go, and sin no more, and I will not condemn thee;" it says at once, "Neither do I condemn thee; go and sin no more."

The foundation of the sacred edifice was laid in grace, and the topstone must be brought forth with shoutings, "grace, grace unto it." This will be the song of heaven, and no one can sing it who is not taught to ascribe the whole of his salvation to grace alone.

HOWARD COLLEGE ENDOWMENT.

We are much gratified at the success of the movement directed by Dr. Montague for the endowment of Howard College. The offer made by the General Education Board and accepted by the trustees of the college and afterwards by the Alabama Baptist State Convention is one which the Baptists of the State can not afford to reject by failure to meet the necessary condition. It will be remembered that the board has offered to give to the college twenty-five thousand dollars for the erection and furnishing of a science hall on condition that the Baptists of the state will raise a general endowment for the college of seventy-five thousand dollars. In other words there are gentlemen at the North who are so much impressed with the possibilities of Howard College that they are willing to give us one dollar for every three we give for the enlargement of the college. The representative of the General Board, who visited the college, stated that it was better located for teaching the sciences than any college he had visited in the South. He told us that we had a fine opportunity.

We are persuaded that the Baptists of the state are more impressed than ever before with the necessity of endowing our denominational college and we believe the present movement will succeed. Quite a good deal of enthusiasm has been manifested wherever the matter has been presented. Now is not the time for criticism. We are concerned not so much with the past as with the present and the future. If there are corrections or improvements needed in any direction let us make them while we are raising this endowment. We believe the college has a better prospect now than ever before and is deserving of and entitled to the support of the Baptist brotherhood of the state. What we need just now is to pull together earnestly and heartily and aid Dr. Montague in his strenuous effort to raise this endowment. Let every man do his duty.

OTHER PEOPLE'S FEELINGS.

We ought to have as reasonable a regard for the feelings of other people as we desire that others shall have of our own feelings. This does not mean that we should accommodate ourselves to all the whims and crochets and supersensitive feelings of other people, for that would be too unreasonable. Nor do we ask that others should humor or cater to all of our peculiarities. But our thought is that we should avoid the needless harrowing of other people's feelings. We ought to refrain from abusing them. We ought not to let our temper wound their hearts because of some slight offense against us. And if we should in our haste, speak cutting words to them, without any fair ground of justification, we ought to so far respect their feelings as to apologize to them. This is what we desire that others should do to us. And we should always look upon others as we would have them regard us. When some one has injured us in speech, leaving us feeling badly, we think that he or she should confess the fault and ask us to pardon it. If that be a fair requirement, it is just as fair that we should act thus towards those whom we have mistreated, even though unintentionally. Such a course will go far toward restoring friendly feelings between one another. Many former friends have become estranged from each other, first by some ill treatment, and secondly by a refusal on the part of one or the other to make suitable amends for the conduct. Here is a field for the exercise of practical Christianity, right near one's home.

"THE LANGUAGE OF THE TWO ORDINANCES."

We print this week a paper by Rev. R. S. Gavin, pastor at Bessemer, on the communion question. Bro. Gavin is the author of a small book, the title of which is, "The Language of the Two Ordinances." Those who have examined this booklet, pronounce it one of the best and clearest treatments of the subject in print. It contains about fifty pages; and is from the press of the Baptist Book Concern. If you like his abridged statement of the Baptist position, as set forth in his paper in this number of the Baptist, and want to see his fuller and clearer discussion of it as set forth in his booklet, send him one dime, or ten cents in stamps, and get it my mail. Many pastors are ordering it by the lot for the special benefit of their young people.

Dr. J. A. Hackett, of Meridian, Miss., considered an "authority" in Baptist doctrine, among other good things, has this to say in the Baptist of Mississippi: "The discussion of this subject did not originate in a spirit of controversy, but is the logical outcome of a life and death struggle of this dear, good man to find out 'the truth as it is in Jesus.' He was not born of Baptist parents, nor trained in Baptist schools; but altogether of Presbyterian descent and tutelage, even into the ministry, when like Judson and Rice, the renowned missionaries, and not a few others of our strong men of the past, and today, he was brought by God's providence and grace, to think and to study and to know the truth for consciences' sake. This little book is the substance of that great struggle and its outcome; and is in our opinion, well nigh the clearest and best statement and defense of the 'Baptist Position' that we have ever yet seen. But don't let anyone be satisfied with reading this feeble commendation; but send and get it, and you will find that it is not only 'gilt edge,' but real 'gold.'"

We may add that Bro. Gavin graduated with first honors from the Southern University. He then gave himself to teaching and to a close study of the Bible. The result was that he refused the presidency of the Florida Conference College to join the Baptists. He then took a course in the Seminary at Louisville. His first pastorate was Okolona, Miss. Two years ago he was called to the care of the Bessemer church, where he has done a phenomenal work. About 100 members have been added to the church; the congregations are good all the time; and the people say the church is in better condition than it has been for years. His booklet, in the words of one of its admirers, "is a master stroke for the cause of truth." It ought to be in every Baptist home in the State. The chapter on "What is Baptism?" ought to be studied by every individual in the land. The argument is unanswerable. May God bless this little book and its author.

OUR DUTY TO THE PHILIPPINES.

It has been well said that for years our country has been forging to the front among the nations of the world. Since our war with Spain the strides of this country to the very forefront have been simply marvelous. Today no nation of the earth has any more prominence of power and influence than has our own United States. With no nation do such great responsibility and power rest for the world's evangelization as with ours.

"We have nothing more serious to deal with in the Philippines," says a letter from Manila, "than the opium question. Under Spanish rule, all Filipinos were forbidden to smoke opium. The privilege of selling it to the Chinese was farmed out. With our coming, this custom and law lapsed with others that were Spanish. Literally, anybody who pleased could then buy the drug. As a result, the import is 360,000 pounds now to 120,000 five years ago. American soldiers as well as Filipinos have fallen victims to the habit. The commission prepared a bill on the Spanish lines, licensing its sale to Chinese alone. This was defeated largely by the same influences that killed the army canteen: The government should not traffic in opium any more than in drink. Now a committee of three, appointed by the commission, are studying the question in India as well as in China. Nine out of ten Chinese smoke opium as moderately as the average man smokes tobacco at home. Like an American, when a Filipino gets the habit he becomes a fiend. He knows no more moderation than a village drunkard. For the well-being of the natives as well as our garrison, opium ought not to be within their reach."

Having come into the possession of the Philippines a great responsibility rests upon the government. God grant that as Americans we may live up to our high responsibilities and in our dealings with the Filipinos show them the best there is in Christianity. If the government fails in its duty don't let us fail as Christian citizens.

October for Home Missions.

Wonder how many will remember this? I fear some of our large city churches are going to allow this best month of all the year to pass without a collection. They will regret it next spring when they find everything crowded together. I beg the pastors not to put off collections.—W. B. C.

From Brother Crumpton.

The appeal in the paper two weeks ago stirred up some friends to send relief. One sister wrote: "I saw your appeal. I send \$5.00 for myself and \$2.25 for —"

A brother: "I saw your appeal, 'Brother Crumpton in Trouble,' and hasten to send you something on hand, with more to follow later."

If that spirit could get hold of others how easy it would be to press the work with a cheerful heart. But with State Missions \$2,000 behind at this time of the year and many of the missionaries unpaid, the trouble must continue. I beg the treasurers of associations not to delay the forwarding of the funds in their hands. I received the other day from a treasurer the money sent to his association a year ago. A whole year the money had been idle in his hands. Think of that! If we are to raise \$90,000 in Alabama for "all benevolence" and make \$23,000 advance over the amount asked last year, the pastors will have to get a move on them at once. Brethren won't you do it?—W. B. C.

Time and Place of Meetings of Associations.

October.

Cullman, Hopewell, near Hanceville, Tuesday, 17.
Marshall, Sardis, near Boaz, Tuesday, 17.
Harris, Mt. Lebanon, Tuesday, 17.
Bessemer, Harmony (Wylam), Wednesday, 18.
Judson, Headland, Wednesday, 18.
Eufaula, Midway, Wednesday, 18.
Clay Co., Concord, Tuesday, 17.
Shady Grove, Shady Grove, Franklin Co., Thursday, 19.
Covington, Mobley Creek, Friday, 20.
Escambia, Bethel, near Canoe, Friday, 20.
Conecuh, Bellville, Tuesday, 24.
Randolph, Shiloh, Tuesday, 24.
Butler, Spring Hill, Wednesday, 25.
Bibb, Mt. Moriah, Wednesday, 25.
Sipsey, New Hope, Wednesday, 25.

November.

Calhoun, Piedmont, Wednesday, 1.
Crenshaw, Pigeon Creek, Wednesday, 1.
Salem-Troy, Shiloh, Wednesday, 1.
Yellow Creek, Shiloh, Saturday, 4.
Pea River, New Ebenezer, near Elba, Saturday, 4.
Centennial, Mt. Zion, near Inverness, Tuesday, 7.
Geneva, Hartford, Friday, 10.

I had the pleasure for the first time of seeing and worshipping in the Dothan Baptist church. Returning from the association I spent Wednesday night in Dothan and went around to prayer meeting and found Professor Griggs, an old Howard College boy, who is the leader of the magnificent public school system in Dothan, conducting the services. If Brother Campbell has many such laymen in his church I do not wonder that his ministry was such a great success.

Editorial Trip Notes.

I missed Dr. Montague at the associations last week, being either before or after him, but I hope his strong appeals for the needed endowment were heeded.

I had the honor of talking with Miss Register, the daughter of Rev. J. F. Register, who is attending the Baptist Collegiate Institute at Newton preparing herself for the foreign field.

George D. Motley, a lawyer of whom it is said that he never loses a case in the Supreme Court, was moderator of the Etowah Association and ran things on schedule style. Brother A. H. Barnes was the efficient clerk.

I was sorry to find that Brother Cumbee who was at the Newton Association was in failing health. His farewell words to the association as he left were full of fervor and pathos and there were few dry eyes while he was speaking.

It takes grace not to say something sharp to a porter who bangs on your door by mistake to try to get you off on an early morning train by shouting "It is 2:30 boss, get up," when you have hardly had time to get to sleep because of a belated train.

Much to my pleasure I found Rev. H. M. Long and his charming wife at the Jones House in Newton. They arrived Thursday night from Newport, Ark. We welcome brother and sister Long back to Alabama and pray God's blessing upon their stay at Newton.

Prof. Tate at Newton is a wonderful man and on each visit to Newton I marvel at what he has accomplished at the Baptist Collegiate Institute. He has the confidence and support of as faithful a people as a man ever served and the Newton saints are to be commended for their zeal.

Passing through Bessemer Sunday morning I got a glimpse of the new church which is in course of erection and prayed that Brother Gavin and his people might soon be worshipping in it. The building of the church is putting the Bessemer saints to the test, but I believe they will stand it.

There are eleven ministerial students at the Baptist Collegiate Institute at Newton. I had the pleasure of meeting a number of them and found them full of zeal. I pray God's blessing upon their studies and upon their labors for some of them already are preaching on Saturdays and Sundays.

Dothan is a hustling place. It not only knows how to follow but it leads. I found a new drink in the soda fountains. It was cane juice on ice. I missed the bustle of the cane-grinding, the smell of syrup, but after all it was juice and one ought not to kick even if it was served out of its natural setting.

I can't travel a week without meeting John Stewart, the man of iron, who eschews coffee, tobacco and other stimulants, as he goes up and down the state carrying the story of the orphans and causing the purse-strings of the Baptists to unloose. I hope he will gather a harvest of coin at the associations.

Mrs. T. A. Hamilton was at the Newton Association, speaking to the women at the school house during the noon hour on Thursday and at the Newton church on Friday afternoon. She went from there to Ozark, where she had an engagement for Sunday. Her work among the women of Alabama is being greatly blessed.

On Friday morning I had the pleasure of looking into the faces of 150 bright and happy students of the Baptist Collegiate Institute and tried to say something helpful. I am sure they enjoyed my presence as Prof. Tate was kind enough to suspend the rules in my honor, which meant that the young men and women could talk to one another at the debate scheduled for the evening.

Tuesday morning I met Brother Crumpton in the lobby of the Morris Hotel at Birmingham and he told me he was going to Montgomery and rest until he got better, saying he had given out his intended visit to the Columbia Association. Much to my surprise he showed up at Dothan Wednesday night and drove out sixteen miles to the association. He ought to be put under bond to stay at home until he is at least rested.

I said to a Dothanite: "You have worked wonders in Dothan and I marvel at what I see, but why don't the people rise up and demand better sidewalks in the business part of the city." He instantly showed that he had no use for a "knocker" by saying "I think we are doing very well for a city whose site less than a score of year ago was in pine woods." I agreed with him that his was a plucky town, but that the time had come for better sidewalks. As I am not a taxpayer, I can easily advocate civil improvements in another town.

The Newton Association was fortunate in having Brethren Jones, Moseley and Hunter present as they added much to the occasion by their sermons and talks.

I wish all the graveyards in the country were kept in such splendid condition as the one at Bethel church. It shows that the membership honor and reverence their dead.

I had the pleasure of stopping at the Jones House, the home of drummers and Baptist preachers, where there is cheer for the traveler in the home-like atmosphere which surrounds the place.

Pastor Johnson has proved himself to be a leader in his work at Attalla. He has not only the love of the community but his influence reaches throughout the county. He had the sympathy of all at the association on account of sickness in his family.

I hardly recognized the Attalla church as it had been completely overhauled since I last visited it, in fact it looked like a new one. It is well seated and lighted, and the ceiling is particularly pretty. I heartily congratulate pastor Johnson and his people on the great improvement.

I had the pleasure of meeting Rev. C. N. James, the pastor at Columbia, who was unanimously elected clerk of the Columbia Association, despite the fact that he modestly asked the brethren to scatter the honors and not let the Columbia church have both the moderator and the clerk.

I visited the Newton Association which met with the Bethel church four miles out from Newton. Judge W. W. Morris, of Daleville, the moderator, was particularly kind in presenting the claims of the Alabama Baptist. Brother Chapman, of Newton, is an efficient clerk.

I had the pleasure of attending the Etowah Association which met with the Attalla church on Sept. 29th. The attendance was not very great on account of the rain. I had hoped to meet more of the preachers in the association but it was brought out in debate that only six were present.

Sunday morning and night I preached at the Jonesboro Baptist church which under the leadership of Rev. A. D. Glass during the past year has been greatly blessed in every way. The new belfry adds much to the looks of the church. I was entertained in the hospitable home of Deacon Wilson.

C. H. Davis, the moderator of the Columbia Association, is a young Baptist layman of means whose great business enterprises are not so important that he will sacrifice his Lord's work to them but putting them aside he had driven through the country thirty-five miles to meet with the brethren, but with such a father I am not surprised at the son.

Thursday night I landed at Newton from the association dead tired and Brother Jones led me to my room saying, "If you can't get a good night's rest in that bed it will be your own fault." I turned in, when just across the street the Newton brass band began to practice. I felt real mean that I was too tired to stay awake to hear them play a piece.

The Dothan church is a strong and important one. Dothan is a growing city. I was simply astonished at its two magnificent public schools, at its handsome new court house, at its lovely residences, its up-to-date stores, and its general spirit of progressiveness. I pray that the Lord will send the right man to carry on His work for the Baptists among this thrifty people.

When I got on the train at Dothan I fell in with my old friend Rev. W. H. Simmons of Ozark, who had just been down to his farm. I tried to get him to get off and go to the Newton Association but he pretended he looked too much like a farmer to join the well dressed throng.

The annual meeting of the Woman's Baptist Missionary Union of Etowah county was held at the Methodist church in Attalla in connection with the association. Mrs. A. E. Goodhue, of Gadsden, presided. Mrs. J. W. Vesey was president and presented the work being done by the Central Committee in a charming and forceful way. There were a number of interesting papers read and some helpful talks made. I had the pleasure by invitation of presenting the orphanage. I hope these missionary societies will be formed in each association as they have an opportunity of doing great good.

Tuesday night I left for the Columbia Association which met with Corinth church out about fourteen miles from Dothan. I spent the night at the famous Thrasher House which advertises on its stationery: "No charge for drummers' wives while in the city, yellow legged pullets, and Jersey milk and butter." I had a good room and plenty to eat and left hoping that many a tired, homesick drummer might have the pleasure of meeting his wife under the roof of the hospitable hostelry.

At the Columbia Association I had the pleasure of seeing among the visitors Brethren R. A. J. Cumbee, of Brundidge, and W. J. Martin, of Abbeville.

Rev. J. M. Solley, beloved of all, was present at the Etowah Association and by his presence and speech was adding to the pleasure of the occasion.

I met Rev. H. L. Martin on the train en route home from the Elba court which meets each year at the same time as the Newton Association, making it impossible for him to be present at both.

Rev. J. T. Chadwick was present at the Etowah Association and took part in the discussions on missions, temperance and education. He is a man of convictions and says what he thinks.

Attalla is a progressive little city. It has electric lights, street cars and water works, and is improving the streets, and in other ways making strides for the comfort of the residents.

At the Etowah Association I had the pleasure of renewing my friendship with brother J. A. Gallant, of Gallant, a modest, unassuming, but capable deacon who is always doing something for the Baptist cause.

B. A. Forrester, lovingly called by hundreds "Uncle Ben," was re-elected treasurer of the Columbia Association. He lives at Cowarts but his influence spreads over many counties in South Alabama.

Rev. J. J. White, of Cowarts, preached a strong missionary sermon at the Columbia Association. He is held in great esteem by his brethren and many prayers will be made that if it is God's will he may be enabled to carry on his work.

Deacon J. F. Dorsey kindly sent Brother Morgan and I out to the Columbia Association and as if this was not enough to do for his editor he made his heart glad by voluntarily paying for two years. May his tribe of deacons increase.

Amos Goodhue, a leading lawyer and Baptist layman, of Gadsden, was present at the Etowah Association. He said he never did like the word "foreign" missionaries, that it was confusing, his idea being that among Christians there should be no "foreigners."

I found the Dothan church greatly grieved at the loss of Brother Campbell. I talked with him and he feels that the Lord wants him in Arkansas. He must have felt a strong leading of the Spirit to have put aside a trip to the Holy Land which the Dothan church had so generously offered him.

I had the pleasure of being entertained at Attalla in the home of brother and sister S. W. White. Sister White is the president of the Woman's Missionary Society at Attalla and under her leadership the women are bringing things to pass. Her little daughter pleased me much with a recitation, "There is a New Baby at Our House."

On my way to the Columbia Association I met with Rev. C. H. Morgan, one of the hardest worked preachers in Alabama. The simple story of his work would put to shame any idler in the ministry and confound the scoffer who says all preachers have an easy time. I greatly enjoyed being with him and riding out to the association.

Rev. J. W. Dunaway, "Jud," as he is called by those who love him, was at the Etowah Association and from him I got some idea of the need in the association of some one to do some aggressive work in building new churches and strengthening weak ones. He has made a brave fight for the Baptist cause at Alabama City.

If you are a Baptist preacher, and ever visit Dothan, and want some one to do you a favor just look up Rev. J. R. Keyton, a man who weighs about 280 pounds, but who hasn't an ounce of surplus flesh or a lazy bone in his body, and although a man of many affairs, is never too busy to prevent him from doing his brethren in the ministry a good turn. He has put me under so many obligations I will not enumerate them.

Rev. W. W. Wester preached the temperance sermon at the Etowah Association, and although he had but a day's notice, pleased the brethren by his strong arraignment of the liquor evil and church members who supported it either by consuming or voting its sale.

Brother D. P. Godhue, of Gadsden, was present. The Etowah Association would not seem natural unless this foe to the whiskey traffic was present to wage war against its sale either in saloons, dispensaries, or any other manner. He has two hobbies that are worth riding, he hates whiskey and loves Sunday schools. Long may he live to fight the former and work for the latter.

Our Women's Work

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 Vice President—Mrs. J. W. Vesey, 911 50th St., Birmingham, Ala.
 State Organizer and Leader of Sunbeam Band—Mrs. T. A. Hamilton, 1127 South 12th St., Birmingham, Ala.
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 Board of Directors—Mrs. A. J. Dickinson, Mrs. A. P. Montague, Mrs. J. W. McCalley, Miss Annie Williams, Mrs. A. J. Massey, Mrs. George M. Morrow.

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

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Meetings Held With the Women and Children of the Shelby and Tuscaloosa Associations.

Mrs. W. G. Parker, the vice president of the Shelby Association, had planned a meeting at Montevallo and it was a real pleasure to meet her there and enjoy together the hospitality of Mrs. A. C. Reynolds. The only drawback to the occasion was the illness of our host, but we trust that will be of short duration.

The W. M. U. of the Shelby Association was duly organized and a page in the minutes of the association will be requested of the clerk, so that recognition and added dignity may be accorded woman's work in the churches. The Sunbeam work has lagged at this point for some time, but with the coming of one of our best workers to Montevallo from Greensboro, Mrs. John F. Cooper, we hope the former enthusiasm will be renewed. There is no lack of fine ability in the church at Montevallo, if it can only be appreciated. Oh, for the day when this work will appear to our women as "altogether lovely."

Not one of the least of the good things that comes of our women being called together at the annual meeting is the good fellowship that is there established and cemented. The scribe rejoiced in this fact when she found herself "within the gates" of Mrs. J. W. Reed at

Tuscaloosa,

and from the time of her arrival until the farewell was spoken, she was her debtor for untiring kindness and care. Together with Mrs. L. O. Dawson, vice president of Tuscaloosa Association, a meeting with the laides of the church was planned for the afternoon preceding our going to the association which met twelve miles away, at Mt. Zion. How restful to appear before our women, who are up to date in church and mission matters, and who are ever ready with helping hands and tender sympathy. It makes it a conference about the matters laid upon our hearts, rather than an exhortation to greater study and effort, which is a mighty help to our fagged body and oftentimes bewildered mind. A great refreshment of heart it is to be met by such spirits, and they are to be found right here in Dr. L. O. Dawson's kingdom. Accompanied by our hostess we traversed the twelve miles that lay between Tuscaloosa and Mt. Zion, and found the "face of the earth" crowded with vehicles and the church filled to overflowing with folks, and good looking folks, too, from the regions round about.

There being no house available, we had recourse to "the grove," the reputed "first temples." But as we dared not tax our crowd, as did those of old time, when "the people stood, to hear," our meeting was somewhat unsatisfactory though literature was distributed and a number of mission societies organized. Mrs. W. W. Williams and Mrs. Hutchens hold up the banner at Sardis in T. T. work and we trust they may be impelled to lead the lambs into the larger work of giving the truths to others as well as applying it to themselves. We are persuaded of them, as was said of some at ancient Sardis, "they shall walk with me in white, for they are worthy." Before leaving Tuscaloosa the next morning, the children and some of the grown folks met us at the church, and a sweet little service we had early in

the morning, with those who are beautiful as the "dew of youth that adorns their pure brows." We were sorry not to meet again the Sunbeam leader Mrs. J. T. Garner, whose name appears upon our books from the beginning of woman's organized work in Alabama. She has borne many a burden during many a weary day, shall not some strong young woman rise up and offer to help her that her years of usefulness may be prolonged and that she may have some in training, as the years go by? With kindest of expressions from our hostess and from the pastor was the parting given and the sister speeded on her homeward journey, thinking often by the way of the beauty of the old town and of the evergreen hearts of her people.—Mrs. T. A. Hamilton.

Among the Women and Children of the Pine Barren Association.

After a pleasant drive of some four or five miles from Camden we found ourselves at Rock West, where the association was to meet and in goodly numbers as the vehicles outside and the crowd inside attested. It was a disappointment to miss the sermon by Rev. P. M. Jones and "dinner on the ground" but the author of the above quotation was speaking on state missions, and that is always enjoyable. By the courtesy of our Methodist friends the woman's meeting was held in their church house near by. The important part of the woman's meeting was the children's meeting, a prelude that is always a fine preparation for solid work. It was a real joy to greet friends from other churches there, and especially the vice president of the Pine Barren Association, Mrs. L. A. Moore, who did not think she could possibly come, but who was a joy and an inspiration. The former Sunbeam leader at Furman, Miss Emma Spies, was among the first to give us hearty greeting and render valuable assistance in "sending us on our way rejoicing." One dear sister had ridden forty miles to attend the association, and is the worthy help-meet of the brother who has the distinction of being the only Baptist preacher in Monroe county. The Rock West community, formerly a Baptist stronghold, boasts now only a few Baptist families, so it was thought best not to attempt organizing a society at this time. We left missionary literature hoping the seed would fall upon good "ground," but with a sigh that the dear little lambs should not be receiving the training now, that would be so helpful to them in the years to come.

Leaving Camden with an appointment for the next day with the ladies and the Sunbeams, the latter of whom enjoy the best of care under the guidance of Mrs. J. R. G. White, we found ourselves at Beatrice, and not among strangers, but the best of friends. The kindness of the great and good tribe of the Nettles family dispense lavish hospitality here, and it is good indeed to be here. The wide halls and grand shade trees together with the delicious viands spread, almost make one almost forget the August mercury is climbing up to the nineties. While on the other hand the cordial hand grasp and the warm heartbeat diabuses the mind of the idea that there is anything sorrowing or chill in the wide, wide world. The hosts of God's children are truly loving and loyal.



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Miss Robbins and Miss Harper met us at the train and introduced us to all this goodness and good cheer, and to the good mother, Mrs. Robbins, whose hosts of sons and daughters and grand children are "rising up" in many places and "calling her blessed" as they in turn are blessing the churches and homes they are representing. May their tribe never decrease. At the pleasant church newly organized we met other "friends of our friends" and such was the good fellowship established at once that the success of our meeting was an assured fact, before ever we made a beginning. I wish I had for this issue of the Alabama Baptist a picture of those children as they appeared to these admiring eyes. It would be an illustration entirely eclipsing this poor description of their intelligence, earnestness and beauty. And the eagerness with which they organized under the leadership of Miss Jimmie Andrews—a Judson girl—argues a bright future for the Sunbeams at Beatrice.

The ladies elected a fine set of officers, making Mrs. Willie Dunn their president. As their association has accepted the invitation to meet here next year, and the church building must needs be enlarged, these good women, who have a mind to work, will find the work to do, no doubt, but they start out determined to do for others less favored than themselves "in the way" of receiving greater blessing. A large and growing list of members encourage them in their undertaking.

Camden.

For some time we had been in correspondence with Mr. J. R. G. White, who had organized the children for Sunbeam work, and it was a real pleasure to meet this conscientious and consecrated leader face to face and to be greeted by the brightest, happiest boys and girls who compose his band. They had been doing some good studying on the subject of Japan as they knew of Mrs. Ray and her work at the Judson and felt great interest in her mission to Japan. It was gratifying to hear their intelligent answers to various questions propounded to them on this subject. They will take up China next as their study. What great gain is their in having such valuable instruction given them in their early youth. The ladies give one-tenth of the contents of their treasury for missions and are among the regulars. It was a pleasure to find among the elect ladies, one whose name will ever be "a household name" in Alabama as the founder of the U. D. C's.—the first chapter being organized in Camden. This is an honor to be coveted, indeed, and is worn with all the modesty and simplicity characteristic of the truly Southern gentlewoman than whom one sees no finer exponent than is Miss Sallie Jones. The exquisite gardenid presented by one of the Sunbeams was an appropriate souvenir of the occasion replete with the purest of joy and the most fragrant of memories.—Mrs. T. A. Hamilton.

Evangelist Throws Off Coat and Collar.

Billie Sundy, the most zealous of evangelists, while preaching, will sometimes throw off coat, collar and cuffs, and his audiences see no impropriety in the act. With the assistance of an able hymn writer, he compiled a book which he thought would in every way suit him, but after a thorough trial he sold his interest, and wrote Charlie D. Tillman for 1,000 copies of Revival No. 3. Those using Tillman's books are hard to please with any other. 25c for sample and money refunded if not satisfactory. Write Charlie D. Tillman, Atlanta, Ga.

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(Continued to Page 13.)

ORDER OF PUBLICATION.
The State of Alabama, }
Jefferson County, }
Susie Craig vs. John Craig.—In Chancery.
At Birmingham, Ala., Fifth District,
Northwestern Chancery Division of
Alabama.
In this cause it being made to appear to the register by affidavit of John C. Pugh, solicitor of complainant, that the defendant, John Craig, conceals himself so that process cannot be served on him, and that his residence is unknown; and further, that, in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the register that publication be made in The Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring him, the said John Craig, to answer or demur to the bill of complaint in this cause within thirty days after the 1st day of November, 1905, or a decree pro confesso may be taken against him, the said John Craig.
Done at office, this 9th day of October, 1905.
J. W. ALTMAN, Register.
18-11-05

A new Cure for RHEUMATISM of which any suffering reader can have A Box Free!

On the theory "that seeing is believing," John A. Smith, of Milwaukee, wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.
At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one, as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more until he knew it was worth something. The sample sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67 who had suffered 32 years. In Fountain City, Wis., it cured Hon. Jacob Sauer, a gentleman of 78, who suffered for 32 years and whom seven doctors had called incurable. In Perrysburg, Ohio, it cured a gentleman 70 years old. In Marion, Ohio, it cured Mrs. Mina Scholt after suffering 13 years; she then cured an old lady 82 years old. In St. Louis, Mo., it cured Mr. F. Faerber of the Concordia Publ. House, in Philadelphia, Pa., 4521 N. 19th St., it cured Mrs. R. E. Thomas, after suffering from swollen joints and violent Sciatic pains; she now enjoys excellent health. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurt, Germany, called incurable. This old gentleman had walked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero of the University of Venezuela to whom it was recommended by the United States Consul. In thousands of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs, Electricity and Medical Skill, among them persons over 70 years old. "Gloria Tonic" is put up in tablet form and contains neither alcohol nor acids.
Mr. Smith will send a trial box, also his illustrated book on rheumatism, absolutely free of charge to any reader of The Alabama Baptist, for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is JOHN A. SMITH, 2378 Gloria Bldg., Milwaukee, Wis.

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If you go on allowing his eyes to smart and ache and annoy, you may never again be able to make them strong again—neither can we. Don't procrastinate, school will not hurt his eyes if you bring the boy to us and have his eyes examined—if glasses are not needed we will tell you.
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ORDER OF PUBLICATION.
The State of Alabama, }
Jefferson County, }
Edgar L. Adler vs. Chas. A. Schaeffer and Peter Howard.—In Chancery: At Birmingham, Ala., Fifth District, Northwestern Chancery Division of Alabama.
In this cause it being made to appear to the register by affidavit of August Benner, solicitor for complainant, that the defendants, Chas. A. Schaeffer and Peter Howard, are non-residents of Alabama, and that their place of residence is unknown; and further that, in the belief of said affiant, the defendants are of the age of twenty-one years, it is therefore ordered by the register that publication be made in The Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring the said Chas. A. Schaeffer and the said Peter Howard to answer or demur to the bill of complaint in this cause within thirty days after the 26th day of October, 1905, or a decree pro confesso may be taken against them, the said Chas. A. Schaeffer and the said Peter Howard.
Done at office, this 22d day of September, 1905.
J. W. ALTMAN, Register.
5-21-05

25 YEARS OF AGONY ENDED

Boston Business Man Cured By Cuticura of Awful Humor Covering Head, Neck, and Shoulders After Hospital and Doctors Failed.

Under date of September 9, 1904, Mr. S. P. Keyes, a well-known business man of No. 149 Congress Street, Boston, Mass., says: "Cuticura did wonders for me. For twenty-five years I suffered agony from a terrible humor, completely covering my head, neck and shoulders, discharging matter of such offensiveness to sight and smell, that to my friends, and even to my wife, I became an object of dread. At large expense I consulted the most able doctors far and near. Their treatment was of no avail, nor was that of the hospital, during six months' efforts. I suffered on and concluded there was no help for me this side of the grave. Then I heard of some one who had been cured by Cuticura, and thought that a trial could do no harm. In a surprisingly short time I was completely cured."



Under date of September 9, 1904, Mr. S. P. Keyes, a well-known business man of No. 149 Congress Street, Boston, Mass., says: "Cuticura did wonders for me. For twenty-five years I suffered agony from a terrible humor, completely covering my head, neck and shoulders, discharging matter of such offensiveness to sight and smell, that to my friends, and even to my wife, I became an object of dread. At large expense I consulted the most able doctors far and near. Their treatment was of no avail, nor was that of the hospital, during six months' efforts. I suffered on and concluded there was no help for me this side of the grave. Then I heard of some one who had been cured by Cuticura, and thought that a trial could do no harm. In a surprisingly short time I was completely cured."

CUTICURA—THE SET, \$1.

Complete Treatment for Every Humour from Pimples to Scrofula

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humours, with loss of hair, when all else fails.

Cuticura Soap, Ointment, and Pills are sold throughout the world. *Fetter Drug & Chem. Corp., Sole Proprietors, Boston.* Send for "How to Cure Every Humour."

SIX MONTHS TREATMENT
\$1.00

CURE GUARANTEED OR MONEY REFUNDED

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(Continued from Page 12.)

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Miss Jessie Daffin, Grove Hill.....	25

R. F. D. No. 4, Bessemer, Ala., Oct. 2, 1905.—Mr. F. W. Barnett, Editor, Birmingham, Ala. Sir: I was requested by the Sardis Baptist church for publication in your paper. This letter was composed in conference, to state the officers of the church. C. O. Livengood, Moderator; R. S. McDougal, Deacon; L. F. Johnson, Church Clerk; L. F. Johnson, Treasurer. All who want to donate anything to the Sardis Baptist church direct the money in care of First National Bank, Bessemer, Ala.—L. F. Johnson, Treasurer.

W. T. Foster, Seale:—On account of the sickness and death of my wife I failed to get to Hiram Church at the appointed time for protracted meeting. The Lord sent Bro. Bush over to run the meeting and they had a great revival, which has been reported in your paper. Our meeting at Seale. Bro. Railey of Girard assisted me. He did some fine preaching. The Lord gave us a glorious meeting. We had only one accession. It was a church revival. The brethren say the best in years. Bro. Railey is a Mercer boy. We appreciate him very much. The Georgia brethren keep pulling after him but we hope to keep him in Alabama.

Next was our meeting at Hatchecbee. I had no one to assist me there. Had a good meeting. Six accessions by experience and baptism. Failed to have protracted meeting at Uchee as my little boy was ill with fever at that time. Have been called to Hurtsboro. This leaves Uchee without a pastor. We need an evangelist in this association. Will have more to say about it later. Bro. Barnett, come to our association. We need more of our brethren to take and read your valuable paper.

NOT NEW, BUT TRUE.
Daniel Webster once said about a certain political proposition that "There many new things about it, and many true things, but the trouble was that the true things were not new, and the new things were not true," a philosophy which shows that Webster's fame and reputation were not unmerited.
The Vitae-Ore advertisement which appears in these columns from month to month is not a new offer. It is the same 30-day-trial-no-pay-unless-benefitted offer which the readers of this paper have seen and read for the last three or four years' time, and which many hundreds have accepted, and are not sorry that they did so. It is, of the kind that would appeal strongly to Webster, in that it is not new, but all true. Vitae-Ore has been before the public for three decades, and its newness has long since worn off, and its worth been thoroughly established by the experience of the many thousands of sick and ailing people who have sought its aid. It has seen medicines come and go, but has gone right along, growing in popularity from month to month, year to year, always satisfying, always doing as advertised.
The proprietors, the Theo. Noel Company, Vitae-Ore Bldg., Chicago, want you to try it. You don't pay a cent unless you are benefited; two cents postage upon need to get it. Why should you hesitate?

A Free Railroad Ticket

From
Any Point or Place
Within 100 miles
To Birmingham, Ala.

During Alabama State Fair
Oct. 23rd to Nov. 2nd.

Write for full information, also new catalogue of
Ladies', Misses' and Children's
Fall Styles of Cloaks, Suits, Furs, Waists, Etc.

Remember—A little bit better and a great deal cheaper than elsewhere.

SIMPSON-CURTRIGHT CO.,
BIRMINGHAM, ALA.
IF YOU READ IT IN OUR AD IT'S TRUE

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GOLDEN EAGLE BUGGIES cannot be sold for less than \$49.00 each. In lots of one they are sold at THE SAME PRICES. You can buy GOLDEN EAGLE BUGGIES as cheap as your dealer can buy them. This buggy, strictly high-grade, thoroughly guaranteed, A \$65.00 RETAIL VALUE, Southern made, FOR \$49.00, direct to the consumer. ONE \$12.00 SET OF HARNESS (only one) may be purchased with each Golden Eagle Buggy FOR \$4.00. You save on the double purchase \$23.00. If you buy at home the \$12.00 goes in dealer's profit.

Send for Catalogue 10 describing this great bargain. We are the ONLY FACTORY selling a guaranteed high-grade \$65.00 buggy direct to CONSUMER AT WHOLESALE PRICE. We save druggist's bills and put it in advertising. You save the local dealer's profit.

GOLDEN EAGLE BUGGY CO., Atlanta, Ga.

FURNACE MISTAKES Free PREVENTED

Our new illustrated book prevents mistakes. It's free. Send for it now and save money. It tells how to arrange plans for heating and ventilating with a furnace. It directs how to select a furnace, where to place it, etc. It explains how we can sell the No. 41 Leader Steel Furnace for \$60 and pay the freight cost of Omaha; how to set up your own furnace without an expert's help. Save money. Write for it.

Howe Warming & Ventilating Co., Chicago
720 Tacoma Bldg.

Wanted.
A Baptist lady school teacher, in good community; one who can teach at least beginners in music, preferred. Address Rev. J. W. Sandlin, Catherine, Ala.

It is hard to believe that a sixty-five dollar buggy can be bought for \$49.00 and with it a set of \$12.50 harness at \$4.00. Yet it is true. See Golden Eagle Buggy Co. advertisement in this paper. Proof: Your money back if every statement we make is not absolutely true. G. E. Buggy Co.

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500 Bible Studies, - 25c
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Write for wholesale prices.
Baptist Book Concern,
642 Fourth Avenue, Louisville, Ky.

The Short Line to California and Northwest.
via Chicago, Omaha, St. Louis and Kansas City is the Union Pacific, and connections, with through sleeping cars. One-way colonist rates on sale from Sept. 15th to October 31st, 1905, to California, Oregon, Washington, Montana, Utah, etc. Special round-trip rates to California and the Lewis & Clark Exposition at Portland, Oregon, until September 28th. Ask for through rate from any station and secure literature. Information cheerfully given. J. F. Van Rensselaer, General Agent, 13 Peachtree St., Atlanta, Ga.; G. W. Ely, T. P. A.

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Recognized as the Greatest Established and Best Relieved Specialist

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Price 25c. per box.

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SAFE, PERMANENT, SURE CURE
ALCOHOL, OPIUM
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The Baptist Collegiate Institute

For Young Men and Women

Its graduates enter Junior Class of any College in the south. Literary, Musical, Elocutionary. Healthful town. No saloon. Strong religious influences. A Select School for Select People. No cigarette smokers admitted. Dormitory for girls. 182 boarding students last session. Write

A. W. TATE, Principal, Newton, Ala.

After Cigarette Smokers.

The Mobile, Jackson and Kansas City railroad not only requires temperance and sobriety of its employes, but has recently issued an order forbidding the smoking of cigarettes while on duty, and announcing the proposition that "the smoking of cigarettes on or off duty is sufficient cause for dismissal." This is a trifle more radical than any other corporation has ever hitherto been, and realizing that this is so the management accompanied the order with the following reasons which the company regards as sufficient to justify the rule:

1. It is degrading. 2. It is offensive to others. 3. It prevents resistance to disease. 4. It retards physical growth. 5. It is injurious to the nervous system. 6. It injures the heart action. 7. It is a form of slavery. 8. It is a step toward opiumism and alcoholism. 9. It exploits a deadly poison—nicotine. 10. It makes an employe less valuable to his employer, and consequently to himself and family.

We believe the most important of these reasons are 5, 6, 7, and 8. Scientific investigations as well as experience have found that in the majority of cases those young men addicted to the habitual use of cigarettes have impaired nervous systems, that the heart action becomes feebler under the continued stimulation and that as a matter of fact the user does become more or less of a slave to the habit. These are important physical manifestations of the habit, but the more serious reason is that it frequently, though not always, leads to the use of opium or to strong drink. This is pointed out by physicians and "nerve" specialists to be a natural pathological result of the over stimulation of the nerve cells which come finally to demand something stronger and more effective than the cigarette will afford. One prominent specialist said recently in a paper on the subject published in a leading medical journal that tobacco in any form is likely to lead to the use of opiates or alcohol, but more especially is this true when taken in the form of cigarettes, "most of which are in a measure doped with a percentage of opium."

This specialist cited the fact that of all persons suffering from alcoholism in aggravated form, nine-tenths were users of tobacco—generally smokers—and that of those four-fifths had got their "start" from cigarette smoking. These are questions likely to occupy the public mind for some time and to their consideration intelligent smokers as well as non-smokers will give thoughtful attention. The Mobile, Jackson and Kansas City Railroad people are setting a pace likely later to be followed by other corporations.—Chattanooga Times.

Sunday afternoon Mount Zion Baptist church celebrated its semi-centennial anniversary, for fifty years ago this church joined Liberty Baptist Association. Rev. J. W. Hilliard received the honors of the day. Hon R. E. Pettus, a prominent business man and Baptist worker, has just received a letter from Theodore Roosevelt in which the president thanks Mr. Pettus for the resolutions recently passed by Liberty Baptist Association commending Mr. Roosevelt for the part he played in the peace conference successfully held between the nations. The fourth quarterly Sunday school district convention was held at Dallas Avenue Baptist church Sunday afternoon at 3 o'clock. President A. M. Booth presided. A majority of the reports showed an increase in Sunday school work generally.—J. E. Pierce.

Dewberry School Agency.

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

THE WORLD'S BEST BABY MEDICINE
25c. - 50c. ALL DRUGGISTS

BABY EASE

PLEASANT-HARMLESS-EFFECTIVE
All Bowel Complaints-TEETHING TROUBLES-Write for Free Booklet BABY EASE CO., MACON, GA.

There's Proof of its Goodness in every Cup of

PORTO RICO COFFEE

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Live and multiply in the skin of the sufferer from tetter, itch, ring worm, and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 50 cts. at druggists, or by mail from J. T. Shuprine, Savannah, Ga.

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SEDUM costs but one dollar a box. It cures the tobacco habit and does it quick. There's money, cleanliness, health and happiness in getting rid of tobacco. SEDUM does the work. It destroys the desire for the weed

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FREE TRAINING OF NURSES.

Young Women of Small Towns and Country Districts to be Favored.

By the terms of the fund to be administered in connection with the Philadelphia School for Nurses, Witherspoon building, Philadelphia, a number of young women from every county will receive free training in Nursing. It is planned to ultimately reach and help in this way every village and township.

The young women will be provided with room, board, nurse uniforms and all the refinements of a well-appointed Christian home. At graduation the diploma of the school and the order of the Red Cross will be conferred, qualifying for practice in any State or country; the railroad fare will then be paid back home.

Those applying and chosen to receive the benefits of this fund will be given two years' training, with a rich experience in nursing the sick poor of the city under skilled leaders. The term may be shortened to eighteen months by taking a preliminary course of reading and study at home. A special short course enables young women to quickly qualify themselves for self support and a substantial income.

In addition to regular nursing, the young women are taught how to preserve their own health; how to recognize, avoid and destroy contagion; how to establish and maintain perfect sanitary conditions about the home; they are prepared for positions as office nurse and physicians' assistant; they get a practical knowledge of City Mission movements, college settlement work, and the training for special positions of trust in institutions.

The school is ten years old and is endorsed by physicians, leading educators and prominent men throughout the country.

A Cure for Tobacco Habit.

Mrs. M. Vine, of 104 State street, Des Moines, Ia., has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days after using tobacco over thirty years. All desire for its use gone. Can be filled by any druggist. Mrs. Vine will gladly send prescription free to any one inclosing self-addressed envelope.

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Look Here, are You Sick?
If so I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache, nervous affection, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months, I will refund the money. Any kind of reference given on demand as to medical, social and religious, moral and financial standing. I suffered twenty years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I have cured many others. In fact, I have got the patient to write me to refund the money. I will send anyone a month's treatment for one dollar. Only the tablet to be taken every night. If you are troubled with any of the above diseases, send me one dollar money order and get thirty tablets. I mean what I say—one dollar a month.
Respectfully,
Rev. W. M. Colton
Blountsville.

GOUT & RHEUMATISM
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Sole Pure, Effective, 50c. & \$1.
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FRECKLES, SUNBURN, TAN, MOTH, PIMPLES AND CHAPS
THE MAKERS OF SWISS COSMETICS. LEADERSHIP OF FRECKLE
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USE WILSON'S TONIC WITH SOAP. 25c. PER BOX.



Pride and Pimples
The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

HEISKELL'S OINTMENT
the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, tettery eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.
Ointment 50c a box. Soap 25c a cake. Pills 25c a bottle.
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R. W. HARR, M.D., R 707, Hamilton Ohio.



Dropsy CURED Gives Quick Relief.
Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box G, Atlanta, Ga.

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The South's greatest home furnishers. Operate eleven large stores in different parts of the South. Buy in largest quantities and sell at lowest prices.

Cheap, medium, and the highest grade of Furniture, Stoves, Ranges, Refrigerators, Carpets, Mattings, Linoleums, Lace Curtains and Portiers. Shades made to order, any size.

The "Monitor" and the "Lapland" Refrigerators are the best. We guarantee them.



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Go-Cart — Reaming, towing, Gas, rubber tire, steel running gear, rotation oil like picture, with parasol and cushion. \$10.
Refrigerators — The "Monitor" and the "Lapland" are the best.

STOWERS **STOWERS**

COME! LET US REASON TOGETHER

THIS IS a full-page advertisement, telling you of Vitae-Ore, the most wonderful mineral remedial agent the world has known, offering it ON THIRTY DAYS' TRIAL, the user to be the judge and not to pay a cent until benefited. This space is paid for in cash at full rates, and costs many dollars, as the editor will tell you. We have had many more in this paper, as well as in 1,254 other publications in the United States and Canada. You have seen them, all of you have; you have heard them talked about, have heard Vitae-Ore talked about, have heard many of your friends and neighbors, who have used the medicine, tell how it is offered, how it always cures.

WHAT better proof can be furnished that Vitae-Ore does everything it is advertised to do, that it cures every disease we recommend it to cure, that it satisfies all users and that they, being satisfied, pay at the end of the thirty-day trial period. All Vitae-Ore advertisements must be paid for with Vitae-Ore money, and all Vitae-Ore money comes from Vitae-Ore patients, patients who are satisfied, who are benefited, who are cured! We could not continue advertising year after year, could not spend thousands month after month, could not send out thousands of trial packages, postage prepaid, day after day, if Vitae-Ore did not cure, if trial patients did not pay.

LET US reason together! What greater argument can we offer, what more can you wish, what additional proof need we show? Our very existence, the stability and growth of our enterprise (and it has grown like a green-bay tree) depend upon each treatment satisfying, each patient paying for it. Think it over! Reason it out for yourself! Doesn't it show that you must, in justice to yourself, your family and those about you, in justice to our claims and our remedy, send for a package of Vitae-Ore on trial as we offer to you, as thousands of readers of this paper, including many of your neighbors, have sent for it. Doesn't it show that WE KNOW it will cure you?

WE TAKE all of the risk! You are to be the judge! It is different from all other treatments, as you will know with the first dose. It looks different, smells different, tastes different and ACTS differently, a difference that is the explanation of the speedy cure it will bring to you if you will give it a chance. If you have been using other treatments and have lost all faith in advertised medicines, if you have sworn to yourself never to give another treatment a trial, if you are totally disgusted, sick, worn out, suffering, it is now time that you send for it and allow it to do you the good it has done others. It will cost you nothing unless it helps you. Read offer below:

THIS IS OUR OFFER THAT HAS MADE V.-O. FAMOUS!

WE WILL SEND TO ALL Readers of this paper a full-sized \$1.00 package of VITAE-ORE, by mail, postage paid, sufficient for one month's treatment, to be paid for within thirty days' time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We ask no references, we want no security! Just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. If we are to be the judge! We know Vitae-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITAE-ORE IS:

Vitae-Ore is a natural, hard, adamantine, rock-like substance—mineral-ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 500 gallons of the most powerful mineral water found on the globe, drunk fresh at the springs. The mineral properties which give to the waters of the world's famed healing and mineral springs their curative virtues come from the rock or MINERAL ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitae-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one will deny after using. Vitae-Ore has assured more chronic rheumatism, pronounced incurable cases than any other known remedy, such as cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it to-day!

You Are to be the Judge!

Vitae-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. Try it—remember to be the judge! Can anything be more fair! What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer! One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and your ailments, and mention this paper. Do not write on a postcard.



To Chronic Invalids:

What a tale of life is unfolded in the words "Chronic Invalid," what years of misery, suffering, pain, distress, care and anxiety, hope deferred, ambitions unfulfilled. The man or woman who would build out a promise of restoration and recovery, unless that promise was founded on some solid foundation of fact, who would raise a hope of health and strength in the invalid's feebly fluttering heart, knowing that the means offered were insufficient to accomplish the ends promised, would indeed be deserving of eternal torment, of a place in the annals of infamy and to be reviled by all men. As the wind is tempered to the shorn lamb, so should the path-way of the invalid, shorn of the strength and vigor in which robust humankind glories, be tempered from the mind-rest resultant from activity, bereft of that which is of all things most essential to happiness, be tempered from every ill wind, be shielded from any new distress, and be spared from any fresh disappointment.

The proprietors of Vitae-Ore offer this medicine to invalids of all descriptions, suffering from any of the numerous forms of the diseases and disorders herein named, and can assure them, with a conscientious assurance born of many years familiarity with the remarkable cures accomplished by this medicine, that it will not disappoint them, will not raise hopes to be unfulfilled, to be dashed to the ground. Particularly to women, made chronic invalids by the many troubles peculiar to the sex, does it offer a complete and radical cure, a permanent restoration to health and virile life. The book, "For Women Only," which we send free on request to any woman in any part of the world, contains letters from women in every section of the country, who have been chronic invalids for years, a burden to themselves and families, but who are now happily cured by this truly remarkable medicine. We ask only investigation and a trial according to our offer, with every confidence that such a test will be convincing of the utter and absolute truth of our published statements.

Vitae-Ore is the most potent and powerful anti-septic, constitutional tonic, blood, brain and brain builder, flesh maker and health restorative ever discovered. It gives tone to the system and imparts new life, strength and vitality. It is a germ destroyer, system fortifier, and kills the midst of the disease.

Vitae-Ore strikes the disease at its root, entirely eradicates every vestige or trace of irregularity and the patient is cured to stay cured. As a Blood Purifier it is without a peer. No other remedy can equal its cleansing action. It supplies nature with the elements to build health into diseased bodies. It is the ideal tonic for Weak and Anemic Men and Women. It weakens the watery, impoverished blood, becomes strong and virile, and as it comes through the veins it imparts the color of health to the face, a sparkle to the eye and strength and vigor to the system. When Vitae-Ore has done its work you will feel like a new being.

A Certain and Never-Failing Cure for

- | | |
|-----------------------------|------------------------------------|
| Rheumatism | Nervous Prostration and Anemia |
| Lumbago | Liver, Kidney and Bladder Troubles |
| Bright's Disease and Dropsy | Catarrh of Any Part |
| Diabetes | Female Complaints |
| La Grippe | Stomach and Bowel Disorders |
| Blood Poisoning | General Debility |
| Piles, Sores, Ulcers | |
| Malarial Fevers | |

Women Are you afflicted with any of the innumerable diseases which are so common prevalent among your sex? We cannot mention them in this space, but let us assure you that Vitae-Ore is the true "Balm of Gilead" to every sufferer. The many diseased conditions which afflict women for the full enjoyment of life and its duties may be almost alleviated and permanently eradicated by the proper use of this wonderful remedy. Send for a package on thirty days' trial.

Men Is Debility taking the place of the vim and fire of youth? In these conditions it proves to be a powerful tonic, a restorer, a vitalizer, restorer, force-builder. It is not a temporary stimulant, but builds up from the bottom by putting each organ, tissue, muscle and ligament in a healthy, normal, natural condition.

Old People For the aged there is nothing better than Vitae-Ore. The loss of appetite and general breaking down of the digestive organs is delayed, the blood purified and enriched, the vital organs are strengthened and a peaceful old age may be enjoyed by the use of this great natural remedy.

40 YEARS ILLNESS COMPLETELY CURED!

Wife Also Cured Of a Serious Complication of Troubles.

For forty years I suffered with Rheumatism and for sixteen years I was subject to Fainting spells followed by dizziness; for seven years I had itching Piles. I also had a continued recurrence of a Stomach Disorder and could not retain my food. I was a weak, hopeless wreck when I began using Vitae-Ore, but



two weeks use of a trial treatment caused a marked improvement in my case. I have now used five packages in all and my Rheumatism has been entirely cured. The Piles, Fainting Spells and Stomach Trouble disappeared months ago and have not returned. I spent hundreds of dollars for medicine and got no results until I used Vitae-Ore, therefore I cannot praise it enough. I also wish to mention the case of my wife who suffered with Rheumatism, Piles and Protrusion. I persuaded her last summer to use Vitae-Ore; one package relieved her greatly and after a month's use of it she was well, and remains so. Rouben M. Morse, Newport, R. I.

OPERATIONS FRUITLESS.

I am happy to report myself cured by the Vitae-Ore treatment. After long years of chronic invalidism, suffering the awful tortures of Female Troubles and having submitted to many serious but fruitless operations, spending many dollars, I now enjoy perfect health and to this remedy is due all the credit. Vitae-Ore is more than is claimed for it.

LAURA L. WADE, Chesterfield, N. C.

ULCERS HEALED.

In the six weeks' time that I have used Vitae-Ore, I have healed five Ulcers and the fissures that covered my limb from the knee to my ankle. MRS. LOUIS BRAUDRY, Ft. Edward, N. Y.

THEO. NOEL CO. A. B. DEPT. Vitae-Ore Bldg. CHICAGO, ILL.