

ALABAMA BAPTIST

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Established 1874: Volume 40, Number 31

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., OCTOBER 18, 1905.

Published Weekly. \$2.00 per Year

SOME INTERESTING PARAGRAPHS

More than five hundred of Mr. John D. Rockefeller's neighbors and friends called on him in a body last week as a token of respect. He received them kindly and urged them to devote their lives to the highest purposes. It is manifest that in the public sentiment of the country there has recently been a reaction in favor of Mr. Rockefeller. —Western Recorder.

Lord Curzon lately declared that he could not conceive of a time as remotely possible in which it would be either practicable or desirable that Great Britain should take her hand from the Indian plow.

The King of Belgium directed the celebration of the seventy-fifth anniversary of his country's independence with great glee. He is very proud of the fact that the population has increased from three to seven millions since he began to run things.

Over 25,000 medical students are graduated each year in the Union from the medical colleges in the United States.

One of the engineers who has given much attention to the Panama Canal construction, Mr. Lindon W. Bates, proposes to prevent malarial fever by flooding all the swamps. In connection with this plan, he proposes a lock canal near the sea, and flooding of as much country as possible by canal lakes.

Little encouraging news comes from Transcaucasia. Russia has few troops to send to the scene of the massacres, and the Tartars are still practically in control of the situation. The story of the week is almost a repetition of the week before. Mohammedan priests are preaching war against the Armenians and doing all in their power to incite the Tartars to further atrocities.

Rev. John Howard Eager, for the past three years financial secretary of the Southern Baptist Theological Seminary, has been visiting friends in New York and looking after the business interests connected with the institution.

As Dr. J. M. Frost was returning from the Oklahoma Convention the train, while going at the rate of about 40 miles an hour, ran into a misplaced switch at Goodlettsville and struck some freight cars. The engineer and fireman jumped and both were badly injured. Strange to say, no passengers were killed, though all were considerably shaken up. Dr. Frost escaped unhurt. The Baptist brotherhood of the South will join us in gratitude to God for sparing his valuable life.—Baptist and Reflector.

The estimates are that the Standard Oil Company has realized from \$20,000,000 to \$25,000,000 in the last year from the crude oil business alone, although the principal profits are made after this stage.

The name of George M. Pullman will be perpetuated only by his cars. At the time of his death the lives of his two sons were such that he did not leave them any money direct, but only an annuity of \$3,000 each. One died at twenty-six as a result of his dissipation, and the other has just

died as the result of an accident. Neither left children. Their father's money was a distinct injury to them. —Watchman.

Back of the coming home of the body of John Paul Jones, to rest in the crypt of our new Naval Academy, lies the story of General Horace Porter's six years' quest, impeded by many obstacles, successful at last, with overwhelming evidence in favor of the identification of the body. The full story of this research General Porter tells for the first time in the October Century.

France today is burdened with a far larger debt than any other nation in the world (about \$6,500,000,000); military and naval expenditure produces constantly recurring deficits; taxation is as heavy as can be borne; and it is only national thrift that fends off financial collapse.

Dr. M. M. Riley was recently called to the pastorate of Central Baptist church in Gainesville, Ga. This makes the doctor pastor of the Baptist churches in Toccoa, Calhoun and Carnesville. He is well known and beloved and his work will prove acceptable.

October 8th was the first anniversary of the Ponce de Leon Avenue Baptist church, Atlanta, Ga. The occasion was observed by a joint meeting of the congregation and the Sunday school at 10 o'clock, presided over by the pastor, Rev. Junius W. Millard, D.D., and the superintendent. The offerings of the congregation were a "birthday gift" to the Sunday school, forming a nucleus for a library fund.

We make our salutations to the venerable and youthful president of Crozer, Henry G. Weston, D.D., LL.D. Eighty-five years old and yet hale in body, strong and clear in mind and sound in heart, he is a blessing to every friend he has, and their name is legion!—Religious Herald.

Dr. J. B. Cranfill writes two columns and a half in The Baptist Tribune, of Abilene, Texas, to show that Dr. B. H. Carroll, of Texas, is "the greatest living Baptist."

Dr. J. B. Hawthorne, of Richmond, Va., says of Rev. J. L. Rosser: "He is one of the foremost of our young ministers, a born preacher, with transcendent gifts. I am delighted with his ministry in Grove Avenue."

"Honorable Joseph M. Brown, recently while visiting in New York, bought a very handsome Sterling silver communion service with individual cups, at a cost of \$400, and presented it to the church at Marietta, Ga., of which Rev. C. E. Dobbs is pastor."—New York Examiner.

Rev. W. A. Ray in writing to the Biblical Recorder, says: "It is my pleasure to be pastor of the First Church of Dayton, Ky., just across the river from Cincinnati, Ohio. We have something over four hundred members, and some as kind-hearted people as ever existed. Our building is modern and of grey stone, with a seating capacity of more than six hundred."



The Baptist Church, Durango, Mexico. Frank Marrs on left; Bro. R. A. Martinez, Native Pastor, in centre; a student on the right.

DUARNGO, MEXICO, AND OUR MISSION THERE.

(By Frank Marrs, Missionary.)

Durango City, capital of the State of Durango, Mexico, is situated something over 600 miles southwest of Eagle Pass, Texas, where the Texas International Railroad connects with the Southern Pacific Railroad. This city is located at the extreme end of the beautiful Durango Valley, and nestles in the lower Sierra Madre range of mountains. The altitude is nearly 7,000 feet and its climate is not excelled in all Mexico—some say not in all the Western Hemisphere. Durango State has some of the finest mines found in Mexico—standing second in mineral of all the State's values. It has also very fine agricultural territory. With the completion of other contemplated railroads (one to Mazatlan on the Pacific Coast) both Durango State and city are destined to be great factors in the future of Mexico.

The City of Durango, a place of between 40,000 and 50,000 people, is known all over and beyond this Republic as one of the strongest Catholic centers in North America. Perhaps a majority of all the richer and more influential families are either pure Spanish or of Spanish descent.

However, with her many Catholic schools, including a theological seminary, with her 16 or 18 large chapels, the residence of the archbishop—yet the Baptists have dared in these last five years to lift up their voices and plead for a hearing of the Gospel of salvation through the merits of Christ Jesus. Our work has not all been in vain. During these years nearly 100 have been baptized. Two-thirds and nearly three-fourths of this number are now active members. A splendid Sunday school, a prayer meeting and much of the time a B. Y. P. U. are being sustained, besides regular preaching services, and much tract and Bible selling is going on. Our beautiful chapel, lately completed and dedicated, is proving the means of greatly increasing our congregations.

The tactics of Rome are the same always. At the present her clergy are hurling epithets at us from the pulpit and issuing special tracts against us every Sunday. But we are gaining ground all the time, and we are very hopeful now of seeing established here within the coming five years a very strong evangelical church. God grant it may be so!

"The Greatness and the Claims of Christ."

A sermon preached in the Metropolitan Tabernacle Wednesday evening, July 12, before the Baptist World Congress, by Rev. Augustus H. Strong, D. D., LL.D., President of the Rochester Theological Seminary, Rochester, New York.

God is in events, and the whole Godhead is in the least of them. God's omnipresence reduces their complicity to order. Not all events are of equal importance. The sombre web of history is shot with threads of gold, and a few striking figures dominate the rest. But history is not a lifeless tapestry. It is a living organism. The living God is revealing Himself in it. He is an all events, efficiently in some, permissively in others. Some events are unique exertions of His power, ganglionic centers of influence, pregnant germs of all the future. Such events were the resurrection of the Lord Jesus, the pentecostal outpouring of the Holy Spirit, the conversion of Saul.

Those three events had intimate connection with one another. Christ's resurrection was the virtual resurrection, both spiritually and physically, of the whole church of God throughout the ages. Pentecost was the opening of the windows of heaven to endow the church with power from on high. Saul's conversion was the breaking up of the fountains of the great deep and the flowing in of a flood that swept away the narrow boundaries of Judaism, and bore the church on its bosom to the world-wide evangelization.

Guizot has said that Providence moves through time as the gods of Homer moved through space; it takes one step, and ages have rolled away. With God a thousand years are as one day. But it is also true that with the Lord one day is as a thousand years. Ages of prejudice and enmity rolled away as Providence took that one forward step in the conversion of Saul. The two questions of my text mark the turning point in Saul's life, namely, the point at which Saul was transformed into Paul. They do more. They mark the turning point in the life of the church; for, with the transformation of Saul into Paul, the church itself was transformed from a merely national institution into an institution inclusive of all mankind.

The occasion which brings us to this great capital of the English-speaking race suggests my theme. We come from India and from China, from Germany and from Britain, from America and from the islands of the sea, to take counsel of one another with regard to our common work. We are bound together by our allegiance to a common Redeemer, our belief in His authoritative word, and our sense of obligation to preach His Gospel. In minor matters of faith and practice we may differ, but we have one Lord, one faith, one baptism. Only an inward realization of what Saul was that day can weld the Baptists of the world together, and fit them to conquer the world for their Master. I propose, therefore, that we ask those same questions which Saul asked: "Who art Thou, Lord?" and "What shall I do, Lord?" In other words, I take for my subject "The Greatness and the Claims of Christ."

I wish to speak first of Christ's greatness, as it was revealed that day to Saul. But lest anyone should say that no vision of Christ was needed in the case of Saul, and therefore that no such vision, either inward or outward, is needed by us, I must preface my description of what Saul saw by glancing at the way in which he came to see it. I am persuaded that we can never understand the historical evolution of Christianity without taking account of a divine involution here. Saul was the typical Jew, the very acme of Jewish exclusiveness and patriotic pride. The idea of universality in religion was abhorrent to him. No mere working of his own mind could have led him to renounce all Jewish privilege, and to maintain the absolute equality of all men before God. That would be to despise his birthright, and to insult the God who gave it.

Could Saul have wrought out the conception that the crucified Jesus was the King of Israel? How plain it is that only a revelation of Christ from without could have changed that wolf into a lamb! "It was the good pleasure of God," Paul says afterwards, "to reveal His Son in me." In every conversion the immanent Christ as well as the transcendent Christ is working. And we cannot understand the religious evolution that was wrought that day without noticing also the inward preparation due to the prevalent grace of God.

God had chosen Saul, even from his mother's womb, to be His instrument. I wish to preclude the objection that I make too much of Saul's conversion. I have already said that the whole Godhead is in every event of human history, and that to say this is only to take seriously the omnipresence of God. But it is also true that the whole of Christianity is in every revelation of Christ. Those three days at Damascus, during which he lay dazed and blinded by the lightning of Christ's countenance, and those three years in Arabia, during which he thought himself into the meaning of the heavenly vision, were periods of development, not of the ob-

jective truth revealed to Paul, but of Paul's subjective understanding of that truth. The vision itself had in it the whole of Christianity, because it had in it the whole of Christ. It gave Paul all the essentials of his teaching with regard to Christ's person and Christ's work.

As to Christ's person, the first thing that struck conviction to Paul's heart was his surprising discovery of a living Jesus and an exalted humanity. Before this he could have said with Matthew Arnold:

Now He is dead. Far hence He lies,
In the lone Syrian town;
And on His grave, with shining eyes
The Syrian stars look down.

But now Paul learned of Jesus' veritable resurrection. Where did Paul get his doctrine of the resurrection? In Jesus risen and ascended Paul saw that day a Columbus who had crossed the sea of death, and had come back with the news of the many mansions beyond the ocean waves. Henceforth, Paul had the first qualification of an apostle: he could bear witness that he had seen Jesus alive after He had risen from the dead.

A living Jesus—this was Saul's first lesson. The second lesson was that of an exalted humanity. Paul's vision was the vision of a humanity perfected and glorified. Where did Paul get his doctrine of the spiritual body? It was from his own sight of the risen Jesus. Your existence is more an expression of the race at large than of any particular family or line. What is true of you, was true, on the human side, of the Lord Jesus. In Him all the lines of our common humanity converged. He was Son of man, far more than He was Son of Mary.

If Jesus had been only a representative man, each one of us might be called son of man, as much as He. But Paul's vision revealed to him in Jesus not merely a representative man, but also the ideal man, in whom all the possibilities of our humanity are fully realized.

Where did Paul get his doctrine of "the man from heaven," the archetypal, universal man, from whom we are to derive our strength, and into whose fullness we are to grow? He got it from this vision. There he saw that Jesus is the source of all true manhood. Where did Paul get his doctrine that Christ is "made sin for us"? He got it from this vision of the crucified one. Because Christ is essential humanity, the universal man, the life of the race, all the nerves and sensibilities of humanity meet in Him.

Where did Paul get his doctrine of "righteousness"? He got it from this vision of the only Righteous One. In the face of the Crucified One he saw the majesty of meekness. Righteousness is not a matter of external restrictions and observances, but the outshining of an inward purity and the desire to make others pure.

The Manifested God.

Saul now sees himself to be the chief of sinners. And yet the graciousness of Jesus' utterance suggests another righteousness which may be his by faith. For there was a third lesson: this Righteous One was not only the living Jesus, and the exalted Man, He was also the Manifested God. He was invested with the glory of God. That same glory which had appeared to Jacob at Bethel when the heavens were opened to his prayer; that same glory which had been revealed to Moses at the burning bush; the glory of the Shekinah that dwelt in the holiest place of the Temple; the glory of the Angel of the Covenant who spoke to Gideon; the glory before which Isaiah prostrated himself and cried "Unclean"—this glory now belonged to Jesus. Where did Paul get his doctrine that Christ is "God over all, blessed forever"? He got it from the splendor of this vision, in which Jesus was manifestly identified with God, clothed with the glory of God, revealed as Ruler of the universe and Lord of all.

The conviction of Paul's mission followed: all mankind must be made to know of Christ's sacrifice. Because Christ is God, Christianity is a religion for all nations, and this revelation is made to Paul that Paul may proclaim the glad news to the ends of the earth.

To see Christ's light that day was to be lifted up above time and sense into a new spiritual world. It was to see Christ as King of the ages, and to see all else sub specie eternitatis, or in the light of Christ's eternity. Henceforth Paul does not know Christ after the flesh but after the spirit, knows Him as the omnipresent, omniscient and omnipotent One. Where did Paul get his doctrine of Christ's pre-existence? He got it from this vision of One who was above time and space. Such a One must be before all, and must be Creator of all. Where did Paul get his doctrine of the union of the believer with Christ? He got it from Christ's own words: "I am Jesus, whom thou persecutest." Christ is not only the Lord of the Universe, He is also the life of the church. This recognition of the indwelling Christ was the source of Paul's courage and joy.

Where did Paul get his doctrine of the triumph of Christ's cause and of the heavenly glory of the redeemed? He got it from the dazzling vision of his triumphant Lord, one ray of whose majesty could smite down His foes, one look of whose love could transform those foes into devoted friends. He knew from that moment that victory for Christ's cause was sure.

The answer to the question, "Who art Thou, Lord?" is partly found, as we have seen, in the person of Christ, the reigning, and indwelling Lord. But it is also found in

The Work of Christ

as atoning and cleansing Saviour. Christianity, indeed, is summed up in the two facts: Christ for us, and Christ in us—Christ for us upon the cross, revealing the eternal opposition of holiness to sin, and yet, through God's eternal suffering for sin, making objective atonement for us; and Christ in us by His Spirit, renewing in us the lost image of God, and abiding in us as the all-sufficient source of purity and power. Here are the two foci of the Christian ellipse; given either one, with the smallest fraction of the curve, and you can describe the whole scheme of doctrine. Both these central truths were involved in Paul's vision at the gates of Damascus, namely, Christ for us, who redeemed us from the curse of the law by being made a curse for us, and Christ in us, the hope of glory, whom the apostle calls the mystery of the Gospel.

Christ's purpose is, not that we should repeat Calvary, for that we can never do, but that we should reflect in ourselves the same onward movement and gravitation towards self-sacrifice which He has revealed as characterizing the very life of God.

So Christ for us gives us hope. But we need something more to make us thoroughgoing Christians, namely, Christ in us. How shall I, how shall society, find healing and purification within? Sin has dominion over us, and we are foul to the very depths of our being, until with the help of God we break through the barrier of our self-will, and let the floods of Christ purifying life flow into us. Then, in an hour, more is done to renew than all our efforts for years had effected. Thus humanity is saved, individual by individual, not by philosophy, or philanthropy, or self-development, or self-reformation, but simply by joining itself to Jesus Christ, and by being filled in Him with all the fullness of God.

In answer, then to Saul's question, "Who art Thou, Lord?" I can hear the heavenly voice replying, "I am Jesus, whom thou persecutest." But I can also gather up the implications of Saul's vision, which dawned upon him even at the first, but which more fully unfolded themselves during his long missionary journeys, and during his imprisonment at Caesarea and at Rome, and I can hear Christ saying, "I am the eternal word of God, the only Revealer of the Father, through whom the worlds were made, and by whom they are sustained and governed. I am the pre-existent word, who became flesh, and suffered and died, and rose again. I am Jesus of Nazareth, the exalted Son of God, omnipresent and omnipotent to shield, comfort and energize my followers, and in them set up the kingdom of God on earth. I am Infinite Righteousness and Infinite Love." Such a Christ has supreme claims upon us. Let us turn, then, to Saul's second question, and let us ask with him, "What shall I do, Lord?" And the answer may be put into the two words: Know Me, and Make Me known.

The First Thing Christ Demands of Us

is recognition. Saul has now become Paul. His question, "What shall I do, Lord?" implies a profound sense of his own ignorance. It is interesting to see that although Paul's life his first ambition is, "that I may know Him." This knowledge is no mere intellectual matter. It takes the whole man—mind and heart and will—to know Christ. The great error of our day is not philosophical idealism, nor the doctrine of evolution, nor the higher criticism. I do not fear philosophical idealism, nor the doctrine of evolution, nor the higher criticism. I do not fear philosophical idealism, nor rather welcome it, because when rightly understood it is only a recognition of the method of Christ. I do not fear the doctrine of evolution, but rather welcome it, because when rightly understood it only discloses to us Christ's method in creation. I do not fear the higher criticism, because when rightly understood it is only Christ's way of explaining his own revelation. What I do fear is the denial of Christ Himself, the reduction of Him to merely human terms, the surrender of His pre-existence, His atonement, His judgeship, His omnipresence with His people. When I hear of salvation by education, by character, by ideals, by effort, and find the righteousness of God wholly merged in His love, law made to be only a device for securing happiness, sin the involuntary mistake of ignorance and imperfect development, the cross of Christ absolutely ignored, or made an example of heroic martyrdom, Christ Himself exerting influence upon us only as Socrates does by the

memory of his life, I seem to recognize a different gospel, which is not a gospel at all, but only such doctrine as that upon which Paul launched his anathema.

Paul reached, at the very beginning of his Christian life, a point which the earlier apostles attained only after years of labor and meditation. He knew, first of all, the Christ of the resurrection. Why go back to the Christ of humiliation, when we have the Christ of exaltation? What some modern theologians most need is to see Christ as Saul saw Him on the way to Damascus, enthroned, omnipotent, with all authority in heaven and on earth committed to His hands, the only Revealer of the Father in nature, in humanity, and in the heart of the believer, and yet this almighty Christ joining Himself to our race, revealing upon the cross the judgment of God's holiness against sin and the age-long suffering of God on account of it, making objective atonement for us, and preparing the way for the cleansing work of His Holy Spirit in our hearts, renewing in us the lost image of God, and abiding in us as the all-sufficient source of purity and power. There is much modern theology which contents itself with a merely human Christ; which denies both His atonement and His indwelling; which attributes to Him only such power as belongs to a perfect human example. Alas! the example is not perfect if Christ be not what He claimed to be, the ransom for the sinner and the life of the soul.

We Baptists have a witness and monument to this union with Christ in the ordinance of baptism and of the Lord's Supper. In baptism we are symbolically, and as were visibly, enters into us, as the nourishment and support of our life. Of all bodies of Christians we are most bound to stand for the Deity, the Atonement, and the regenerating power of Christ, because the very form of our ordinances teaches us more than the form teaches our brethren of other names.

The merging of ourselves in Christ is the first duty of those who have seen the Lord. It is what Paul meant when he spoke of knowing Christ. It is what all the saints of God have longed for.

Christ claims our recognition. Our first duty is to know Him. But

Our Second Duty is to Make Him Known.

Recognition should be followed by co-operation. While Christ's first command is "Come," His second command is "Go." To the sinner He says, "Come unto Me." To the Christian He says "Go ye into all the world." Unless we Baptists are a witnessing church, there is no reason for our existence. We, like Paul, have had the vision of the spiritual and universal Christ. When we ask: "What shall we do, Lord?" the answer of our Lord may well be the same that Paul received: "Ye shall be witnesses to all men of what ye have seen and heard."

We have borne witness to Christ in the ordinances. But there is danger of substituting the ordinances for Christ. We need to realize more fully, and to proclaim more constantly, that to us Baptists the ordinances are merely symbolic, instead of being, as sacramentalists hold, physical channels for the communication of grace. Baptism for us has no significance, unless it symbolizes a previous death to sin and resurrection to newness of life. The ordinances require not only a regenerate church membership, but an entering of church members into the agony of Christ for men's salvation and a personal participation in His urging of men to come to Him that they may be saved.

Paul regarded himself after that vision as separated unto the Gospel of God. He had much to give up; all his cherished plans of life, his pride of lineage and education, his friends and old associations, his hopes of legal righteousness, his ambition as a Jewish teacher, in fact, all the world of his former desire. This is equally the need of the modern church, and inseparable from his duty to make Christ known. We need a revival of the early Christian conception of saintship, as involving, not a monkish separation of the outward life, but a spiritual surrender of the inward life of Christ. We need a revival of the early Christian conception of stewardship, as involving not the selling of all our goods and the giving of them to the poor, but the holding and using of all our property in trust for Jesus Christ and for the interests of His kingdom. He is the absolute owner of all that we possess. Not the tenth, but the whole, belongs to God, and he who gives to God only one-tenth, while he keeps nine-tenths for himself, is an embezzler. Co-operation with Christ is the bearing of His cross, and the word "cross" never occurs in the New Testament in the plural. There is but one cross, and that means to us, as it meant to Christ, absolute surrender of time and talent, and property and life.

It is a great Gospel that we have to preach—a Gospel of salvation both for the individual and for society.

Christ's Kingship takes precedence of all earthly kingship, and absolves the conscience from all obligation to follow the commandments of men when they conflict with the commandments of God. It is a duty to obey government so long as it does not enjoin upon us actions contrary to the will of God. Christ is the only Lord of the conscience; to His will alone we Christians, and by eminence we Baptists, owe ultimate allegiance. The church of Christ

is independent of interference or control by the civil power. As each believer has personal dealings with Christ, it is treachery to Christ to bring any single church into subjection to any other church or combination of churches, or to make the church the creature of the state. Absolute liberty of conscience has even been a distinguishing tenet of Baptists, as it is a teaching of the New Testament. As John Locke said more than two hundred years ago: "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." And it is a matter of rejoicing to all Baptists throughout the world that, when the state puts its strong hands around the neck of liberty and threatens to strangle it, Baptists can be found, as in old time, to suffer restraint and persecution, and to take joyfully the spoiling of their goods, rather than to acknowledge, by the payment of their rates, the justice of a system which would impose upon their children an education contrary to the word and the will of Christ. "Freedom of conscience," says Bancroft, the historian, "was from the first a trophy of the Baptists. Their history is written in blood." America sends greeting to the noble army of martyrs, and bids them still to suffer and be strong.

And yet may I not also suggest that co-operation with Christ involves the spiritual unity, not only of all Baptists with one another, but of all Baptists with the whole company of true believers of every name! We cannot, indeed, be true to our convictions without organizing into one body those who agree with us in our interpretation of the Scriptures. Our denominational divisions are at present necessities of nature. But we regret these divisions, and, as we grow in grace and in the knowledge of the truth, we strive, at least in spirit, to rise above them. It is surely our duty to confess everywhere and always that we are first Christians, and only secondly Baptists. The tie which binds us to Christ is more important in our eyes than that which binds us to the same faith and order.

Christ's claims then may be reduced to these two: Recognition and co-operation. We are to know Him, and we are to make Him known. In the conviction that the Christ who appeared to Paul and worked through Paul is willing to appear to us, and to work through us, I would urge upon this great Baptist body certain new ventures of faith.

First, let us expect the speedy spiritual coming of the Lord. I believe in an ultimate literal and visible coming of Christ in the clouds of heaven to raise the dead, to summon all men to the judgment, and to wind up the present dispensation. But I believe that this visible and literal coming of Christ must be preceded, and prepared for, by His invisible and spiritual coming and by a resurrection of faith and love in the hearts of His people. "This is the first resurrection." Let us expect that Christ will be revealed in us as of old He was revealed in the Apostle Paul.

Let Us Expect Great Conversions.

Let us believe that Christ can and will convert the mightiest and most arbitrary monarch upon earth, so that he shall be willing to give his people civil justice and constitutional liberty. Let us believe that Christ can and will convert the richest man in the world, so that he shall lay all his wealth at the feet of the Redeemer, to educate good citizens and to support missionaries of the cross. Let us believe that Christ can and will convert the ablest statesman, scholar, journalist, philosopher, novelist, banker, scientist; yes, the greatest opposer of Christianity, the infidel, gambler, drunkard, anarchist, murderer though he be. Was not Saul the bitterest of persecutors? Yet he who would strike others was himself struck. Christ can convince the persecutors of their sin, can show them that He identifies Himself with the persecuted, can make the most unrelenting opposers to be apostles of His Gospel. Let us expect the conversion of the Jews. Was not Paul a Jew of the straightest sect? And does not this same Paul declare that the conversion of God's ancient people, and their submission to the yoke of their rejected Messiah, is to be the precursor of the world's salvation? As their loss opened the door of hope to the Gentiles, so their recovery is to be the signal for the final bringing in of all the nations. The same Christ who vanquished Saul and led him in his conquering train is able to conquer and lead in triumph the whole Jewish people of whom Saul was the stoutest and most brilliant example, and with them to bring in the fullness of the Gentiles. Let us expect the conversion of the heathen, not simply of isolated individuals here and there, but of whole tribes and races and peoples of mankind, so that a nation shall be born in a day. For Christ "has ascended on high, and has led captivity captive. He has received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them."

Let us expect these great conversions by the same means that conquered Saul—the vision of the crucified and risen Christ. The Lord is omnipresent. We have methods and machinery and agencies enough. What we lack is the Holy Spirit to utilize these methods, to take of the things of Christ and show them to the world. We Baptists need a new baptism—the baptism of the Holy Ghost and of fire.

And this He is more willing to bestow than earthly parents are to give good gifts to their children.

Finally, then,

Let Us Take the Gift of His Spirit Here and Now.

We are gathered from the ends of the earth as the multitude were gathered at Pentecost. This place is more central than was Jerusalem. This Tabernacle has witnessed the Presence of God as truly as did the Temple of old. Why should not a new chapter of the Acts of the Apostles begin with us? Why should we, like Israel, wait on the borders of the promised land, thinking ourselves not able to enter in, when the Lord of Hosts is with us, with all the power of God enabling us to conquer? Why wait for the millennium, when Christ is at the doors, and the millennium may begin here and now in our hearts? Let us cease to limit the Holy One of Israel by putting Him far away in space or in time. He is not limited to place—where even two or three are gathered in His Name, He is in the midst of them. He is not limited by time—He can cut short His work in righteousness and condense ages into moments. Christ is with us here and now. Let us appropriate to ourselves the words of the 118th Psalm, the hymn which Jesus sang with His disciples before He went out to the Garden of Gethsemane: "This is the day that the Lord hath made; we will rejoice and be glad in it." He is ready to fulfill His promise, and to manifest Himself to us at this very hour. If we open our hearts to receive Him, He will come to us as truly as He came to Saul, when the dazzling brightness of His countenance outshone the glare of that Eastern sun; and we shall hear the same words which Ezekiel heard, when Jehovah rode upon the flashing forms of the cherubim: "Blessed be the glory of the Lord from His place!"

God is in every event, God is in every truth, God is in every place, God is here. And Christ is God. Let us honor Him, even as we honor the Father, by addressing to Him now our prayer. Let us pray.

Concluding Prayer.

"Lord Jesus, who didst appear to Saul and didst make him Thine apostle, manifest Thyself to us, we beseech Thee. We, too, are sinners, and ill-deserving, but Thou canst magnify Thy grace in us as Thou didst in Him. Reveal Thyself to us as living, exalted, divine, our atoning, indwelling, life-giving Saviour. We would know Thee ourselves, that we may make Thee known to others. Thou canst make Thy ministers a flame of fire. Make us winds to waft Thy Gospel to every shore, and flames of fire to kindle torches of salvation. Hast Thou not bidden us pray for the coming of Thy kingdom? Thou didst not refuse to bless the wrestling Jacob, and Thou hast not said to the seed of Jacob: Seek me in vain. We plead Thy promise, Lord. Endow us here and now with Thy Holy Spirit. Take to Thyself Thy great power, and subdue the nations. Give us some humble part in Thy great work. We have laid our wood upon the altar, but we cannot kindle it. O God of Elijah, send fire from heaven! And not only here, but upon all other altars in all other lands let flames break forth, that in Thy Name, O Jesus, every knee may bow, and every tongue may confess that Thou art Lord, to the glory of God the Father. Amen."

Marriage.

Marriage! Oh, what a world of meaning in that small word. What is marriage? How many girls and boys ever stop to consider the real meaning of marriage. My dear friends, after years of misery, and suffering, occasioned by a hasty marriage, you see, just over yonder, the happiness that could have been yours. Just a little way off, but, oh, so very far, and in your ears that mournful sound, "too late" is sounded, sung like a knell of death; in token of your crushed heart and dying spirit. Raise up your head, my dear ones. Did Jesus not bear His cross? and how much better are we? Get down on your knees and ask God to help you. Don't think of what could have been—make the very best of what is. You must not think that life is one grand song; it takes philosophy by the barrel, these days. And let me beseech you, whatever you do, retain the confidence of each other. When confidence is gone, all is gone. I believe with my whole heart that in confidence lies the main key to happiness. With suspicion in the sitting room, parlor, bed room and kitchen, how can love, peace and harmony reign? I have often watched young people. They think they wish to marry and that is as far as they get. They rush headlong, into—"what?" Is it a path of roses and a flowery bed of ease? No, nine times out of ten it is a rough and stony path, and a hard bed to lie upon. You blame her and she blames you; now will you fight and pull and throw stones at one another, or will you kindly assist each other over the stones and rough places of life. My friends, your hearts may be sore, but try kindness, and through the sacrifice, I dare say, you will reap peace.—Convert.

Children going to, or coming home from school in the country districts of Australia are legally entitled to ride free on the state railways. Although they are supposed to occupy second-class carriages only, the boys usually manage to find a vacant first-class compartment where they remain undisturbed.

INTERESTING NEWS FROM THE FIELD

From Cook's Springs:—I want to say amen to Bro. Elder's valuable piece in Sept. 27th paper. About putting out a missionary evangelist in the St. Clair County Association. But he stopped too soon. He did not tell near all the good reasons why a missionary should be put out. We need a strong man to put out to teach us our duty towards a lost world that he may wake us up and bring the subject before our people. If the subject is properly presented to our people by a man not afraid to say just what ought to be said, our people will respond liberally, we are not stingy, we only need to have the truths properly presented to us. Also we need and must have the sanction of the preachers of the association before any missionary can do much good in this or any other association. And how to get the co-operation of the local preachers is the question of the hour with us. Why anybody can think it a reflection on the local preachers to get them help to do the work they can't do, or are not doing, is more than the writer can see. Still that is one argument the objectors present in defense of their objection to putting one out. Think of it, a vast majority of our membership that is willing to sit idly by and neglect their opportunity and duty, all because the matter has not been sufficiently presented to them. The St. Clair County Association needs a missionary bad. Because our people need to hear more about missions and the needs of the world.

What success the little effort we are making is meeting with and the crying needs of a lost world, without Christ. And if this all was properly laid before our people they would not have to be asked to contribute. They would send it along.

Say, did not Bro. J. C. Bush set us a noble example by giving \$5,000? And more recently made it \$10,000. The Lord knows whom to entrust with this world's goods.

If your valuable paper could go into the home of all the 150,000 baptists of Alabama how we would come forth with our means and help to send the gospel of our Redeemer. The Lord has given us about 50,000 more than all other protestant denominations together, and will He not require an account of our stewardship with all this people. Our responsibility would not be so great, with less membership.

If we don't win more of these people over to our way of thinking they are liable to pull us back to their way of doing things. As they have by far a majority. But they only lack the proper teaching and they will come liberally with their means, co-operation, and sympathy.—L. C.

Huntsville, C. T. Culpepper:—We have had some good meetings this summer. A good number have been converted and joined the churches. Our association has adopted the apportionment plan.

Bro. Crumpton was with us and made a great speech on missions, one of the best that I have ever heard. Though he was sick and had to sit part of the time he was speaking, I believe that Bro. Crumpton ought to be relieved of the associational work or a part of it at least. We all look for him, and expect him, but no one man can do everything and then Dr. Crumpton is not as young as he once was. He ought to be taken better care of. It will be too late after a while.

We need more preachers in this territory. I have been told that there are only two pastors living in Limestone county and Madison is not much ahead. How we do need to pray the Lord to send more laborers into His vineyard.

Protracted meeting begins at the First Huntsville church the third Sunday in this month.

Bro. Rice and myself have been running a tent meeting at the Dallas Mills. There have been thirty-six conversions for whom we thank God.

We hope to begin building a new church at West Huntsville in a short time. We are having good interest manifested there.

We have just about paid for our new bell at Merrimack.

Mr. Joseph J. Bradley, the managing agent of the Merrimack mills, is putting us in a new baptistry, and dressing rooms. Mr. Bradley is a large-hearted gentleman of Baptist stock.

Your scribe was made to rejoice over another pounding the other day. Bro. Halcomb is responsible for it. It was a big affair—a wagon load.

For these expressions of appreciation I humbly thank God.

From Ashville:—Not having seen anything in the Baptist from Ashville for several months and having somewhat of "good things" to communicate, I have decided to write a few words.

Rev. A. E. Burns, of Brighton, has been the pastor of our church for the past twelve months and on last Sunday (Oct. 7th), entered upon the work for another year. Besides serving our church at this place when he comes up he also preaches to the congregation at Union Grove Baptist church, some two miles out, preaching at the Ashville church in the morning Saturday and Sunday and at night Sunday and at Union Grove Saturday and Sunday afternoon. So you will see that we keep him somewhat busy when he comes here. He is doing a good work among us.

But concerning the "good things" referred to at the outset. It was the writer's pleasure to witness the baptism, by Bro. Burns, of nineteen converts on his last visit here; two were baptized at Union Grove Saturday afternoon and on Sunday morning at this place seventeen were buried with Christ in baptism, in the waters of old Canoe creek. Among the latter were two of our older citizens, a man and wife, the former fully 60 and the latter more than 50 years of age, and another man near 50 years of age. Four accessions were had by letter on Sunday, making twenty-one additions in all.

We hope, and we believe, that Ashville church is now upon higher ground of usefulness than she has been for many years past, if not higher than she has ever been. With seventeen new converts in the fold, happy in the experience of a new found joy and the older membership strengthened and revived, what a glorious work ought to be done! We feel that we have been blessed beyond anything we could have hoped and can but look up to Him and sing: "Praise God, From Whom All Blessings Flow."—A Member.

S. S. Hacker, Good News:—I have been reading the Alabama Baptist for a year and it is very encouraging to read the reports of the revival work all over the State and the great ingathering of precious souls in the fold of Christ.

Our little church at New Hope has had a prosperous meeting this year. We have an evergreen prayer meeting and Sunday school. We are going to adopt the envelope system to raise our mission pledge for this year. We want to do more this year for the Master's cause than we have done for the past.

We will have a fifth Sunday meeting in this month, commencing on Friday night before the fifth Sunday. The editor of the Alabama Baptist is invited to be present at this meeting and take part in the same. Come, brother, if you can.

G. W. McRae, Atmore:—Please say to the brethren that any one wishing to attend the Escambia County Association which meets at Bethel church

near Canoe, on Oct 20th, will find a way to reach the association from Atmore. The church at which the association meets may have conveyance at Canoe, but some might wish to make trains that did not stop at Canoe. We especially extend to you a cordial invitation to be present. I have resigned here, to take effect the first of January. These are the best people in the world. Some of the "salt of the earth" are here. They have been kind and considerate of their pastor, overlooking his many shortcomings. My eyes, which have always been weak, give me more trouble of late, and under advice of a physician, I resign to relieve, to some extent my eye work. I shall serve churches that I can reach from this point and prefer for above reason churches of one Sunday per month. I am planning also to give considerable time to evangelistic or protracted meeting work. God has seen fit to graciously bless my labors in this work, and I will be available for pastors use, at almost any time, when I have no previous engagement. Bro. Gordon, who has been giving some evening services at Flomaton, has resigned, and I hear the church has called Rev. J. S. Lambert.

Columbia Association:—The Columbia Association which convened last week, Oct. 5th to 6th, with Corinth church, was a large gathering and a splendid meeting. It was interesting and helpful to all those who were willing to profit by it.

Bro. Chas. H. Davis, of Columbia, was re-elected Moderator. He is a good man in the right place, presiding with equal fairness to all. The meeting was honored by the presence of some of the most prominent Baptists of the State, which fact itself speaks well for the Association; for such visitors usually go where they can accomplish the most good for the cause they represent.

Rev. F. W. Barnett, editor of the Alabama Baptist, was there long enough to make himself known to the body; and after getting twenty-five or thirty subscribers and a good dinner on the ground, took his departure. This paper ought to be a weekly visitor in the home of every Baptist in the State.

The State Mission work was represented by Rev. R. A. J. Cumbee and Rev. W. B. Crumpton, our good and efficient secretary of State Missions. One of the best collections for State Missions from the Columbia Association, was taken at noon Thursday.

J. W. Stewart, of the orphan's home, and A. P. Montague, president of Howard College, were heard and helped. Bro. Stewart received a good cash collection. President Montague is out in the work of endowing Howard College.

The reports of the standing committees all showed effort on the part of the committees, with growth and progress in the work, except in the cause of temperance. From this report and the words of those who spoke on it, there seems to be much room for, and badly needed, improvement.

During the session the following brethren preached:

J. J. White, the associational sermon, on "The Disciples Sent Out."

C. H. Morgan on "Obedience."

Sam H. Campbell on "Love to the Unseen Saviour." Many of us regretted to know that would be Bro. Campbell's last meeting with Alabama Baptists, as he leaves this week for Pine Bluff, Ark., for his new field of labor.

The kind and generous way in which the messengers were cared for will cause them to long remember the people of that community. The next session of the association is to be held at Liberty church.

The meeting closed with a gospel song and handshake—extended to the Moderator, Chas. H. Davis, for his faithful service, and a good-bye to Bro. Campbell.—C. N. James.

Emmett P. Smith, Carrollton:—It gives me much pleasure to report good revival meetings at Carrollton, Aliceville and Pickensville. Bro. Cox, of Mobile, ably presented the claims of the Lord to the Carrollton people with splendid results. Dr. Baird, of Reform, delivered a series of splendid sermons during the Aliceville meeting which greatly revived and encouraged pastor and people. Eld. W. A. Hewitt, pastor of First church, Columbus, Miss., assisted in the Pickensville meeting, which also resulted in a gracious revival.

It would be a difficult matter to find three preachers that possess more power over the mind and heart than Brethren Cox, Baird and Hewitt. Their preaching has been a benediction to all who were fortunate enough to hear them.

The Union Association has put itself on record as friendly to Howard College by giving Bro. Montague a little over \$1,000 toward the endowment fund. Bro. W. G. Robertson, our big-hearted Moderator, gave \$250 of the amount, and his sweet spirited wife pledged \$25.00 in addition to her husband's gift. Several of our noble women also responded with like amounts.

The death angel visited the home of Sister Ollie McCants not long since and took with him to the glory world the sweet little spirit of her three-year-old darling boy, little Stansel, who was one of the loveliest flowers that ever bloomed in childhood's garden. May the Comforter speak peace to her troubled heart, and let his memory be an incentive to all that is noble and good in this life and the life to come.

Wallace Wear:—I have accepted the call of the Twenty-seventh Street Baptist church extended to me in September. I began the work last Sunday. Had a good day. The church seems unusually enthusiastic when we remember they have had no pastor for two months or more. I have had a fine summer's work and trust the work here will be equally as good.

I shall be glad at some near future date to hand out sample copies of the paper and take subscription for same. Pray for us that God may be glorified through us as a church.

T. M. Callaway, Talladega:—We have just had a gracious union meeting in Talladega which lasted about two weeks.

The sweet-spirited, lovable, H. M. Wharton, brother of our own M. B. Wharton, preached for us. The meetings were held in the Chanqua building and were largely attended throughout. We have received thus far into the First Baptist church twenty-one for baptism and one by letter, and others are expected.

Quite a number were received by the Presbyterian and Methodist churches, and also by the Second Baptist church, the whole number amounting to about seventy or seventy-five.

Open the Door.

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops god
and gems,
He may change our tears to diamonds—

Open the door!

Open the door of the soul; let in
Strong, pure thoughts which will banish sin;
They will grow and bloom with a
grace divine,
And their fruits shall be sweeter than
that of the vine—

Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
it will make the halls of the heart so
fair
That angels may enter unaware—

Open the door!

—British Weekly.

A Sour Tale.

Frank Willis Barnett

I saw my first lemon grove in California, and what I see, on my travels I want my friends to see, even if I have to wait a year to give them an opportunity to do it. Last summer I was so busy traveling and getting up data that I couldn't find time to write much but this summer I am staying at home and devoting my time to putting down my thoughts and ideas of others for I am trying not only to make the stories entertaining but instructive and so get the best help I can from the mass of literature on each subject. The Sunset Magazine is doing a great work for the West with its articles on the various industries on the coast and from a series of articles on "A Lemon Propaganda" I gather and condense the following first hand information about lemons:



The various stages of bud, blossom and fruit on one branch.

No Longer an Experiment.

Lemon growing is no longer an experiment in California. The industry has had an uphill road to climb and it has not yet reached the top, but remarkable headway has been made, and California supplies today nearly a third of all the lemons consumed in the United States, annual shipments ranging from 1,300 to 2,000 car loads.

A condition that has helped the lemon growers and given them hope is the tariff of one cent a pound which Congress has placed on foreign lemons. Without this tariff the growers of Sicily, having at their command cheaper labor and low rates of transportation by sea, practically barred the California growers from our Atlantic seaboard.

The Franciscan Fathers.

It was more than a hundred years ago that the Franciscan fathers, with characteristic frugality, planted the first orchards about their missions, and among them the orange and lemon trees had their place. But for three quarters of a century the great rancheros of California pastured their cattle on foothills and mesas with little thought that the stunted yellow citrus fruits of those mission gardens should some day spread over their desert grazing lands in flourishing orchards, and yet the Limoneira ranch in Ventura county in 1904 shipped two hundred carloads or 62,400 boxes of fruit.

A Continuous Bearer.

The lemon is a continuous earer so that the blossom, green fruit of all sizes, and mature fruit as well are found on the tree at the same time. The blossom is waxy white with the under part of the petals pinkish near the base, and it closely resembles the orange bloom, both in appearance and fragrance. The fruit is from six to nine months in growing from blossom to maturity.

Planting an Orchard.

In planting an orchard, budded stock is invariably chosen. Some variety of citrus tree of vigorous root growth is selected, usually the sour orange or pomelo stock. Into this is budded the varieties of lemon which experience has proved to be best. It is found that trees grown directly from cuttings lack

vigor and strength to produce a fair yield of fruit. There are three or four dozen varieties at the disposal of the budder, but the Lisbon, Villa Franca and Eureka are the ones most grown for commercial purposes.

The chosen stock is budded when it is two or three years old and the trees are planted about twenty feet apart. An orchard five years old is expected to bear a light crop. This is three years earlier than the Sicilian orchards come into bearing, and the question is raised whether or not California growers force their lemons too rapidly at the beginning of their career, thus precluding the long years of prosperity which Sicilian lemons enjoy.

The Water Question.

The water question is always a vital one to the California fruit grower and in growing lemons even more water is needed than for oranges because of their continuous bearing. Frequent irrigation is necessary in some sections, and less water is demanded in others, but irrigation in some amount is needed in every lemon orchard. It usually takes place after one of the pickings, but the orchardist must be his own judge of the best time to do it, and of the amount of water that is needed. The principal method is what is known as the furrow method. Furrows are made between the rows and water is allowed to run in them a varying number of hours according to the nature of the soil and the frequency of irrigating. A flume along the edge of the orchard pours its streams from the little trapdoors in its sides into the waiting furrows. The land is afterward thoroughly cultivated.

Pruning an Orchard.

The lemon is such an enterprising grower that it is somewhat of a problem when to prune, but in late winter and early spring it reaches a quasi-dormant stage, and the heaviest pruning is done then. The few points that see fit to be established in the matter are, that wood-growth must be sacrificed to fruit-growth, that there must be a vigorous, stocky trunk and a few strong main branches as a foundation to support a heavy load of fruit, that the best and largest quantities of fruit grow on short spurs, and that a free circulation of light and air combined with a leafy protection is the best.

Lemon Picking Precautions.

It would be more literal to speak of cutting the lemons than of picking them, for the work is done by small clippers and the stem is cut carefully near the fruit.

The gathering of a lemon crop is a very particular matter because of the delicate nature of the lemon skin. The oil cells are very easily injured and only a slight mar relegates a lemon to the cull heap, and the greatest care is necessary in handling the fruit. No one wants a green hand to pick lemons. He must know the business. He must even have a care to the length of his fingernails, for experienced growers assert that an incredible proportion of culls is due to negligence in the matter of trimming the nails. In some orchards in California padded baskets are used, in others picking sacks of various sorts find favor, and the lemons are transferred from the gathering receptacles to the boxes almost as carefully as if they were eggs. With all the fruit growing where it can be easily reached, a picker can pick from twenty-five to forty boxes a day, depending upon the quantity of fruit on the trees. His work-day is necessarily short because the lemons must not be picked while the dew is on them, for this subjects the piled-up lemons to decay.

Washing the Lemons.

At the packing house the dusty or smutty fruit is given a quick washing. Sometimes insect exudations on the fruit furnish a sticky surface to catch the dust, and a smut is formed which is often almost impossible to remove. When the washing is done by hand it is a tedious and wearying task, but a washing machine has been invented for the purpose and the work is done quickly and carefully and with infinitely less labor than formerly. The

machine which washes and sorts the fruit is first carefully adjusted and then tested by running an egg through it and if the egg goes through without breaking, the machine is considered to be properly adjusted for the lemons.

Sorting the Lemons.

One who is not familiar with the lemon on the tree naturally thinks of it as yellow, but it is harvested wholly by size and not by color. Lemons are picked when they are from two and a sixth to two and five eighths inches in diameter, and the picker soon learns to measure the proper size with eye or hand. If any of the fruit accidentally grows over size it is so much loss, for it is unmarketable.

The Curing Period.

When the sorting is completed they are put carefully away in trays or boxes for the curing period. The lemon when fresh from the tree has comparatively little juice, and the rind is thick. Time, and proper care in storing them, ripen the greenish skin to its characteristic yellow color, and the rind shrinks and the pulp mellows to its usual juicy condition. The acidity also is made keener by curing, for the freshly-picked lemon is only mildly sour. The principal requirements in curing lemons are a fairly even temperature and an abundant circulation of air about the boxes of fruit. The even temperature is attained largely by means of shade, usually in an airy building, and if lemons are to be stored for some time, a cool, dark place is especially desirable, the darkness being necessary to the coloring-up of the fruit. Lemons will ripen within a month to six weeks after picking, but the process may be hastened or retarded by regulating the temperature of the store-house.

This matter of storing lemons is a very important one to the grower, as it enables him to hold back his winter crop until the summer months when the eastern markets are more active and prices correspondingly better.

Packing Lemons.

When the lemons are needed for shipment they are packed in the standard lemon box which measures ten and a half by fourteen by twenty-seven inches, and the lemons are graded in eight grades according to the number that can be packed in a box. They range from two hundred and ten to four hundred and twenty, but the regular sizes are the three hundreds and three hundred and sixties, the larger size being more in demand for the winter market.

The cost of a box of lemons from tree to car averages about seventy-five cents, but the cost of marketing and selling the fruit brings up the total cost to nearly two dollars a box.

Yield and Cost.

It is difficult to make an estimate of the average annual yield and returns from a lemon orchard, the yield varying with local conditions and the returns varying with market conditions. Fluctuating competition with foreign importations has a significant bearing upon the annual return from lemons. Eastern weather, too, has no small influence upon market conditions. Some full-bearing trees will average from ten to twelve boxes a year; others less than a box, and orchards vary in productiveness from the extremes of merely paying running expenses to a thousand dollars an acre.

The Coccow Family.

The coccow family is a foe that has come to stay. They are as much dreaded by the lemon grower as is the boll weevil by the cotton raiser. They are a most persistent family and when one branch of it has been quite successfully disposed of, an enterprising relative is on the ground almost immediately and the work must be done all over again. One mother scale will produce hundreds of young and these ravenous, lean little mites spread over the tender leaves and, piercing the surface with their minute beaks, they suck out the life-giving sap and gradually but surely destroy the usefulness of the tree.

(Continued on Page 16.)



Here are Three Types of Lemons Grown in California. At the left is the Lisbon, in the center, the Eureka, at the right, the Villa Franca.

A PAGE FOR PREACHERS.

The Preacher.

Would I describe a preacher, such as Paul
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master strokes, and draw from his design;
I would impress him simple, grave, sincere;
In doctrine incorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A message of grace to guilty men.

—Cowper.

An Indictment of "Yellow Pulpitism."

"Yellow" methods are rampant not merely in journalism, but in religion, if we may accept the statement of a recent writer in the New York Independent, who bases his observations on the perusal and classification of a year's "Religious Notices" in the metropolitan newspapers. He thinks that the Saturday advertisements of many of the churches are "unpardonable" in their "vulgarity and flippancy," and adds: "It seems to me that the very same principles are applied here as elsewhere, but without the same effect. Every trick of successful advertising in other departments is imitated, but in no single case of the imitation ever so clever as the original; in fact, it is not often clever at all." To quote further:

"There are some special things, perhaps half a dozen, upon each one of which, in turn, stress is laid in the hope that it will attract a congregation. In one whole group, for example, all the emphasis is laid upon the music. * * * Matters continue much as they were at the dedication of Nebuchadnezzar's image: the people are bidden to 'fall down and worship what time they hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music.' One notice refers to 'a new organ,' another mentions a 'string quartet and organ,' another boasts of 'stringed instruments and a chorus choir'; somewhere a 'famous quartet will be present and sing'; somewhere else 'the music will be under the direction of Professor X., and the singing will be led by Madam Q., the favorite soprano,' while, in still a third place, 'Herr B., the distinguished cornetist, will perform.' One church advertises a 'cellist and contralto,' another an 'imported tenor,' another a 'basso soloist,' and still another the fact that there will be 'violin music and euphonious solos, whatever they may be.'

From the group of "musical" notices, in which the name of the preacher does not appear at all, the writer passes on to a consideration of the type in which the minister's name and the subject of his address are given, first in a subordinate position, and finally as the most important features. He continues:

"As regards the actual texts themselves here are some instances taken at random and set forth in terms of their literal wording. They are all genuine. Not one is my own invention. I could not have invented them if I had tried. I am not at all sure that I got all that were singular, nor even that I have chosen the most startling; for, by the time that I had read the list half through nothing any longer looked strange or surprising. When taken out of their setting this is how they look in cold print: 'Seeking Grass for Mules and Finding Elijah'; 'A Great Gulf Fixed, one of a series of Trumpet Blast Addresses'; 'Nathan Said Unto David, "Thou Art the Man," or, The Crack Detective'; 'Out of the Frying Pan Into the Fire: A Study of a Recent Suicide.'

"In most cases where 'subjects' are announced without texts the subject is either so ambiguous as to suggest nothing definite or else it is so large and general that one could drag into the discussion of it almost anything.

"Those that are very large are often overwhelming. For example: 'The Metaphysics of Sociology,' 'The Changes That Have Taken Place in Christianity in the Past Eighteen Hundred Years,' 'What About the Human Race? or, Men and Women.' Sometimes they are bewildering, as, for example, 'An Interview with a Noted Scientist of 900 B. C.' Sometimes they are startling, as 'The Persistence of Hell.' Sometimes they are intended to be practical, as, 'How to Succeed: Get a Good Job and Stick to It.' Sometimes they even contain foreign words and phrases; for instance, a missionary address on 'The Eastern Question—'Combien?' And here is one I do not quite know how to classify: 'Justification, Adoption, and Sanctification, with blackboard diagrams.'

Special services of special kinds—"from Love Feasts and Seances to Carnivals and Festivals"—suggests the following paragraph:

"Nothing is either too sacred or too silly to be made an 'occasion.' The sacrament of the Lord's Supper is made a function to which 'all are cordially invited'; efforts to pay debts are made into jubilees; baptism is advertised as a 'spectacle,' while Sunday schools, Bible classes, and prayer meetings are merest pastimes. There are also varied performances given with the aid of a magic lantern, one of which is described as 'intensely dramatic and interesting,' another as 'a unique and delightful entertainment,' while still a third has 'an attractive program with unique features.' Favorite among these during the past year has been the reproduction of scenes from the Passion Play and 'Everyman,' concerning which the theory seems to be that the play's the thing wherein I'll catch the conscience of the crowd."

What earthly purpose can this "yellow pulpitism" serve? asks the writer. "The purpose seems to be twofold," he says, "one part of which is honest and one part dishonest." The first is to acquaint the public, by legitimate methods, with the hours and places of worship, the names of the preachers and the nature of the service. The second and much more obvious purpose is to "draw a crowd" by means which call to mind "the tone of a street-hawker in front of a dime museum, of which the leading notes are braggadocio and dishonesty." The writer concludes:

"There are those who urge that it is impossible to arouse the attention of the multitude by ordinary means and that therefore it is permissible to use any means at first to bring them into a position where they may hear something that in itself is really edifying. Ah, yes; but—well, that simply will not work. The fallacy here lies in the fact that when such an effort is made to justify a means the process seldom proceeds any farther than the means. People who come to what they think is going to be a circus are not going to be put off—at least never a second time—with a serious sermon. A crowd can not be collected by a mountebank's tricks and then appealed to with the solemn truth of God."

Bless the Child.

She sat on the silding cushion
The dear wee woman of four;
Her feet in their tiny slippers,
Hung dangling over the floor.
She had meant to be good—she had promised
And so, with her big brown eyes,
She stared at the meeting-house windows,
And counted the crawling flies.

She looked far up at the preacher,
But she thought of the honey bees
Droning away in the blossoms
That whitened the cherry trees.
She thought of the broken basket,
Where curled in a dusky heap,
Three sleek, round puppies with fringy ears,
Lay snuggled fast asleep.

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, round tongues to lap,
Such sprawling, cushiony feet!
She could feel in her clasping fingers
The touch of the satiny skin,
And the cold, wet nose exploring
The dimples under her chin.

Then a sudden ripple of laughter
Ran over the parted lips,
So quickly she could not catch it
With her rosy finger-tips.
The people whispered, "Bless the child!"
As each one waked from a nap,
But the dear, wee woman hid her face
For shame in her mother's lap.

—Open Window.

Are you a young pastor? Have you a good educational preparation for the ministry? Has decided success attended your ministerial labors? Does it look as if you are destined to high usefulness as a minister? Well, then, you are the very man whom the Foreign Mission Board needs to go to the foreign field. If you were slow, languid, unsuccessful, you would do very well for some drowsy home church, but your gifts mark you for something higher than an ordinary American pastorate; you are good enough for a foreign missionary. Why not go?—W. E. H., in Baptist Argus.

John Ruskin said: "All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart."

The Minister's Sunday Morning.
This is my opportunity!
I stand, O God! 'twixt these and thee;
Grant me thy light that I may know
How best the seeds of truth to sow.

The weary man, the little child,
The vigorous youth, the mother mild,
Lift up their eyes and wait for me;
What shall I say to them for thee?

Theirs is the struggle and the strife,
Mine are the peaceful paths of life,
They are of deeds, I am of thought,
How shall I teach them as I ought?

We are close brothers, all we men,
Sin, and are sorry; sin again,
And climb, and slip and yet aspire;
Thou, only Thou, canst bear us higher.

Lord, I will talk to them of thee,
Let mine eyes thy salvation see,
And with the tokens of thy love
Uplift their hearts and mine above.

Give me, O gracious Master, power
To read the signs and seize the hour,
Nor let these people empty go—
Because I may so little know.

Lord, unto Thee I lift my eyes,
Inspire me, make me brave and wise,
And give me faith that I may see
How wide and large Thy precepts be.

Thou thine own message let me take
To these, thy people, for love's sake;
I use my opportunity
When longing hearts are glad in thee.

O God, inspire me, make me strong,
I will not do thy people wrong,
To hide what'er thou givest me
Nor put myself 'twixt them and thee.

Give me thy message now; not mine,
The words they need, but only thine;
O, Lord, these people wait for thee,
Thine is this opportunity.
—Christian Endeavor World.

"I doubt whether the average minister works half as hard as the average layman, or has half the strain placed upon him that is the lot of the majority of men and women. He is largely his own master; he can divide his time as he pleases; he has a variety of occupation; and, while earnest preaching undoubtedly is exhausting, it is no more so than the tasks of physician or lawyer or clerk whom we are perpetually urging to come to church. It is and thinking we are overworked. Let us be men, and thinking we are overworked. Let us be men, not babies!"—From "What of 'Blue Monday,'" by Floyd W. Tompkins, S. T. D., in The Sunday School Times.

How Many Prophets?

A Maine correspondent sends to the Companion a dialogue between a little girl and her mother. It occurred in church at the morning service. The rector had just read, "On these two commandments hang all the law and the prophets."

"Mamma, mamma," said little Effy, in a loud whisper, "how man—"

"Sh!" said the mother.
"But, mamma, just one question, only one."
"Well, softly," answered the mother, seeing that the question must come.

"How many prophets were there?"

"I don't know."

"Can't you guess?"

"Were there three?"

"Oh, yes. Sh!"

"Ten?"

"Yes. Don't ask another question!"

"Twenty?" continued Effy, her eyes distending.

The mother was in despair, and answered, "Yes."

"Then, mamma, tell me this—"

"Hush!"

"Just this," and by this time the little girl's voice was quite audible, "how could twenty prophets all hang on two commandments?"

A father was reading to his six-year-old son the story of a little girl who was greatly troubled because she had dreamed she had not "passed" at school. Turning to the little chap, the father said banteringly, "Have you ever been examined?" "Certainly," was the prompt and unexpected reply. "And when were you examined, please?" asked the astonished father. "When I first went to kindergarten." "And who examined you there?" "The doctor—he examined my vaccination."—Junior C. E. World.

CORRESPONDENCE.

Hebrews 6:4-6.

"For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

It is conceded that this passage is one of the most difficult of interpretation in the New Testament. Much controversy has been waged about it by those who differ in their interpretation of it. Even Calvinists do not agree in their interpretation of the passage but they do agree that it does not support the view that one who has been regenerated may fall away and be lost forever. There are three distinct views entertained by those who have studied the passage.

I. There are those who believe that the persons referred to in the passage are Christians, or regenerated persons, and that the passage teaches that such persons may renounce the faith, fall away from grace and be eternally lost, in other words, that the language of the apostle here was intended "to show the Hebrews that apostasy from the highest degrees of grace was possible; and those who were highest in the favor of God might sin against Him, lose it, and perish everlastingly." If this be the correct interpretation of the words then one who has fallen away, as here described, is hopelessly and forever lost, for it is plainly stated that it is "impossible" to "renew them again unto repentance," but this is more than those who advocate this view will admit. The passage proves too much for the Arminian. Furthermore, this interpretation puts the passage out of harmony with numerous passages of Scripture that plainly teach the certainty of salvation to every true believer. And one of the simplest and most fundamental laws of hermeneutics is that when a passage is apparently out of harmony with the general teachings of the Scriptures, there must be some meaning given to it other than that which appears on the surface.

II. Another view is that the persons referred to are Christians, regenerated persons, but that the case is a hypothetical or supposed one, "assumed conditionally or tentatively for the sake of argument," uttered as a warning against apostasy, although a case of real apostasy was not thought of as actually occurring. Other similar cases may be found in the New Testament. The language of the apostle in the ninth verse is quoted by the advocates of this view: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak," and claim that it is as if the apostle had said: "Do not understand me to say that such cases have occurred or will occur among you."

That such a warning is proper and thoroughly consistent with the view that all who are truly regenerated will finally be saved, and with the language of Christ: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand," is illustrated by Paul's experience as recorded in the twenty-seventh chapter of Acts. When Paul was on his way to Italy the ship in which he sailed was overtaken by a great storm and all hope of saving any one on board was "taken away." When in this hopeless condition Paul informed the crew that God had spoken to him and assured him that all on board should be saved. And yet afterwards when they drew near to an island and the sailors had lowered the boat with the purpose of forsaking the ship, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye can not be saved." This statement is not inconsistent with the assurance the apostle had given that every one of them should be saved. God saves, he does the whole work of our salvation, and yet he expects and demands the co-operation of the one whom he saves.

III. The third view is that the persons referred to are not real Christians but only professors of religion, and that the language shows how far one may go in religion and yet not be a true disciple of Christ. The language may seem to describe the true believer on first examination, but the same thing is true of the language in II Peter 2:20-21, which was considered last week, and yet it seems quite certain that the persons referred to in that passage were far from being true believers.

Several things are said of the persons here mentioned. It is said that they were "once enlightened." This by no means implies that they were regenerated, made new creatures in Christ Jesus. Many are enlightened as to the way of salvation but do not walk therein. Many are enlightened in hearing the word, and yet they are far enough from being new creatures in Christ Jesus. There may be a great deal of light in the head and yet the heart remain the same. They are still estranged from the life of God, and from the power of religion, notwithstanding their enlightenment. They are well informed but have experienced no change of heart. 2. They had "tasted of the heavenly gift." They

had felt something of the influence of religion in their lives by association with the people of God. Their lives had been more or less influenced by what they had experienced. They had, however, only tasted, they had not drunk deeply. They were not willing to pay the sacrifice necessary to a deeper and more lasting experience in religion. They are like thistles that fell on "the rocky places." Christ said, "this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for awhile; and when tribulation or persecution ariseth because of the word, straightway he stumbleth." 3. They "were partakers of the Holy Spirit." They may have been partakers of the Holy Spirit to such an extent as to be able to prophesy and cast out demons and do many other wonderful works. Such gifts were bestowed in apostolic times upon some who knew nothing of true saving grace. Christ said, "Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Observe that he will say, "I never knew you." He would have known them at some time if they had ever been his. 4. They had "tasted the good word of God." "Tasted" again, observe. They perhaps listened with some degree of pleasure to the preaching of the word and may have had some real relish for the doctrines of the Gospel, but the word did not dwell richly in them nor were their lives molded according to the doctrines of the Gospel, as in the case with true believers. 5. They had also "tasted" the powers of the age to come. They had received some impressions about the age to come, had some desire to enter heaven and some dread of being cast into hell. And these impressions had more or less influenced their outward conduct for a time. Thus it may be seen that all the things here said about the persons referred to may be truly said of some persons who have never been "born of God," "born from above." Their conduct was reformed but their hearts were not renewed.

The context seems to support this view of the passage. In the verses preceding those under consideration the apostle gives a reason for not attempting to teach such persons as those referred to, the rudiments of Christianity over again, namely, that such an attempt would be useless as they had utterly renounced Christianity, after having made some trial of it, and had crucified afresh the Son of God, given their sanction to his crucifixion as a malefactor. It is a waste of time to attempt to teach such persons even the alphabet of religion.

In the two verses immediately following the text he gives an illustration of the difference between true believers and those who have only the appearance of true believers, such as those just referred to. He says, "For," or because, "the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God; but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned." Herein lies the difference between the true believer and the mere professor, of whom he has been speaking, one is as the good ground that receives the rain from heaven and in return gives forth good fruit to those who have tilled the soil, the other is like the poor ground that receives the rain just as the good ground does, but having no depth of soil, being infertile, it brings forth "thorns and thistles," "whose end is to be burned." He adds, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." In other words, "We are persuaded by your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister, that you, you to whom I am writing, you who are Christians indeed, are not among those who have seemed to run well for a season and then renounced Christianity, but you have the things that always accompany salvation, that are never separated from it."

Thus it will be seen that there are two reasonable interpretations which may be given of this passage that make it harmonize with such passages as, "He that believeth on the Son hath eternal life;" "For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life, and I will raise him up at the last day." "He that believeth hath eternal life;" "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life;" "Him that cometh unto me, I will in no wise cast out;" "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believeth on the name of the Son of God;" John 10: 27-29, already quoted in this paper, and many others of like character which teach in plain terms that eternal salvation always accompanies faith in the Son of God.

Of the two interpretations just referred to and discussed in this paper I prefer the latter.

W. J. E. COX.

*The American Standard Edition of the Revised Version will be used in all these discussions because I regard it as the best English translation we have.

The Mother of Christian Science.

When a humbug is being accepted by thousands of gullible people, it is quite proper to inquire into the history of its inventor and learn something about his or her wonderful qualities. Rev. A. C. Dixon, of Boston, having a desire to know something concerning Mrs. Eddy, the mother of "Christian Science," recently sent a note of enquiry to one who knows her history. Dr. Dixon says: "A lady, living in Tilton, New Hampshire, attended the public school with Miss Mary Baker, now Mrs. Baker Eddy. She writes of Miss Mary Baker the following: 'In the early summer, before she was fifteen, she began to attend the public school. She studied Smith's grammar and Adams' arithmetic, and I, who was nine years old, was in the same class. When she left school, in three or four weeks, she had reached long division. She left school on account of illness, which, I heard her doctor say repeatedly, was a mixture of hysterics and temper. Her family would think that she was dying when in one of these tantrums, and some one would rush for Dr. Ladd, who would assure them that there was not the least danger.'

Dr. Dixon also states the following: "Another lady, who spent some time in the home where Mrs. Eddy was an occupant after her first marriage, writes: 'If her surroundings were not quite to her mind, hysterics were expected, and it made slaves of all about her.'" Dr. Dixon further says: "This brings to light the important fact that the woman who claims to have been healed by the remedy which she offers to others, was afflicted with hysteria, and it goes, too, to confirm the suspicion that most of the people who have been cured by Christian Science were afflicted with nervous, if not hysterical ailments." So then, that brilliant "science" was invented by a half-educated, flashy-tempered, and nerve-diseased woman, whose crazy imagination concocted a half-baked scheme, called a Christian religion! But she has had great success in getting a large amount of money from thousands of simpletons who exalt her above God. They have no faith to put in Christ, the great Saviour of mankind, but they do have plenty of the strongest faith to place in Mother Eddy! It is time that we quit boasting of this "enlightened age of the world." Mental darkness and shallow superstition are still very abundant, even in the United States.

C. H. WETHERBE.

Tobacco—Its Use and Abuse.

Drs. Crumpton and Moncrief deserve, and will receive, the thanks of thousands for what they have written on this subject. This good paper has added to its popularity and value by allowing the use of its columns for this timely discussion. The time has come when the tongue and pen of the church must be directed to the abatement of this great evil. For years we have been in the habit of referring to the tobacco habit as second only to that of whisky in its expense and damage to the body, mind and soul. Later statistics place the use and abuse of tobacco in the lead. It is now the chief item of expense and is doing more to impair health and destroy life than any other habit of the American people. Read and ponder the following facts and figures:

Out people spend every year for tobacco six hundred millions of dollars. Some fix the sum at one thousand millions. This money would build one hundred thousand churches, costing \$10,000 each, or one million residences costing \$1,000 each. It would employ two million of preachers, giving each a salary of \$500. It would support three and one-third millions of young men at college, giving each \$300 per year for expense.

In the face of such facts and figures, can we be indifferent? In the presence of so much poverty and suffering can we afford to squander so much money? When churches and preachers are so much needed can we in good conscience waste so many millions? When so many ambitious and promising young people are clamoring for an education how can our people plead poverty when their millions are going to gratify an unnatural and hurtful appetite. In the classification of "good things" we place health next to piety. A good appetite and conscience make "the perfect man." Dr. Cole says the use of tobacco is more deadly to health and life than alcohol. That fact locates the cause of much impaired health and premature dying. Most of the cases of heart failure can be traced to the direct effects of tobacco. A protesting M. D. says: "We are accused of killing our patients by calomel. A thousand are killed by tobacco where one is killed by calomel." A single cigar contains poison enough to kill two persons if taken at once. Previous to the use of tobacco delirium tremens was unheard of and unknown. Its use produces blindness, neuralgia, loss of the teeth, paralysis, loss of memory, insanity and is largely responsible for the alarming increase of suicides in this country.

If any one questions these facts and figures the proof is at hand to sustain every statement. And the proof is from the highest authority in Europe and America. The preachers and laymen will now know their duty. On with the anti-tobacco crusade.

REFORMER.

FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

A MUNIFICENT GIFT.

Some time ago Hon. J. C. Bush, of Mobile, gave five thousand dollars to the Foreign Mission Board for the erection of a chapel in Japan as a memorial to his sainted mother. Recently he has given another five thousand to the board and it is understood that the ten thousand dollars are to be used in founding a Theological school in China as a memorial to Mr. and Mrs. A. P. Bush, the father and mother of Brother J. C. Bush. The school is to be known as the "Bush Theological Training School."

Mr. and Mrs. A. P. Bush, in whose memory this great gift is made, were for many years members of the Saint Francis Street Baptist church, of Mobile, Mr. Bush being a deacon of the church for a quarter of a century or more. They were both profoundly interested in the welfare of their church and the cause of Christ in general, giving liberally of their time and means for the spread of the kingdom of their Master. The memory of their kind deeds is cherished by all who knew them. They were genuine and consistent Baptists but had love in their hearts for all who loved their Lord. Their home, like that of their son, J. C., was a preacher's home. All preachers know what that means. They were especially interested in young preachers and how fitting is the memorial referred to. Their children are well known to Alabama Baptists who cherish with filial affection the memory of their godly parents.

Brother J. C. Bush, the giver, is in the habit of doing large and liberal things. This, so far as we know, is the largest gift ever made to the Foreign Mission Board. Why should not this example of our brother be followed by other rich Baptists of the South? How much better is such a memorial than a costly marble monument.

We want to say that our delay in referring to this noble gift has not been due to any indifference, or to a lack of information, for we knew of the gift before any public announcement was made, but we have been waiting in expectation that we might make a special feature of it by printing cuts of those godly people. We have failed, however, to secure their photographs, much to our regret.

DOES IT MEAN WAR?

There are many who believe that the United States and Germany will engage in a war in the near future on account of Germany's desire to colonize in South America.

In a contest for supremacy between two nations with the power and prestige of Germany and the United States, it is certain that neither would yield until they had exhausted their last resource in men and treasure, sacrificed millions of lives and inflicted losses of other kinds upon themselves and the world at large, from which it would probably take a century or more to recover. And yet there are men in high places in our country, as well as in Germany, who talk as if it would be justifiable to precipitate such an awful catastrophe over some question of mere commercial rivalry or the possible control of a turbulent and poverty-stricken strip of land somewhere in South America. Could human folly and rashness conceive of anything worse than this? Is it a thought worthy of the serious consideration of a sane and enlightened mind that we should engage in a struggle which would be certain, whatever else might be its issue, to drench two continents in blood and set back the clock of human progress for a hundred years, over a mere political figment, a question which has actually nothing to do with our own national life and well-being, a question which, moreover, might be the exercise of patience and forbearance be settled by the method of arbitration?

Senator Frye has recently said that he cannot conceive of "any possible dispute arising between two civilized nations that cannot be settled by the principle of international arbitration." And the senator from Maine is no visionary peace enthusiast, but a cool, clear-headed, far-sighted public man, not given to speaking "unadvisedly with his lips." To those who are not possessed with the senseless craze of militarism and who are able to look out over the world with calm and unimpassioned eyes, there is not the slightest conceivable reason for our engaging in a war with Germany, or any other world power, now, nor in the future.

THE FOUNDATION BUILDER.

By the foundation builder we mean the individual who goes into a community that is destitute of religious interest and awakens the people to a sense of their spiritual needs, preaches to them the gospel and organizes them into a church. We do not have in mind the individual who talks and writes about the destitution in a particular community but never does anything tangible, and then claims all the credit for whatever may be done by others in that community because he called special attention to it.

We are thinking about the brother that rolls up his sleeves and goes to work to build a foundation. Such a one deserves the gratitude and honor of his brethren and he will get all he deserves if he does not show himself to be overanxious about the matter.

But the foundation builder does not deserve credit for all that may be done by those who may afterwards build on the foundation which he has laid. The builder of the superstructure also deserves some credit. The foundation is very important but the superstructure means something. The position taken by some persons that a pastor who is succeeding in a particular field deserves no credit because he happens not to be the one who first carried the gospel to that community is, of course, unreasonable. He may not have as many difficulties to encounter as former pastors had or he may have more. This has nothing to do with the matter. The question is how is he doing the work that is expected of him? How is he meeting the difficulties that confront him? Sometimes the foundation builder makes his foundation very weak and his successor has to reconstruct it and sometimes the foundation is strong and the superstructure is weak. Each man's work must stand for itself.

Don't worry, brethren, about getting credit for what you may do. If you build your work well, whether you are a foundation builder or the builder of the superstructure, your brethren will know it and give you all the credit you are entitled to. But if you fail to get credit from the mthe Lord will give you credit for all you are entitled to. Neither the boastful spirit nor the spirit of jealousy becomes the child of God. "Whatsoever thy hand findeth to do, do it with thy might," and leave all results with God. He sees all things and can make no mistakes.

WOULD YOU BE MISSED?

The death of some persons, whether they be rich or poor, is bemoaned by all in the community where they lived. Why? Because of the manner of their life and the good they did. They are spoken of in the kindest and most affectionate terms by every one who knew them. "He was the best friend I ever had." "She was always ready to visit the sick and to minister to their wants." "He was a big-hearted, liberal man." Such expressions may be heard on every hand when such persons die. And then, when others die, though they may be as rich as Croesus, it is said, "John Smith, or Bill Jones, is dead." Well, what about him? "Oh, he was an old rascal. He made his money by swindling other people. He lived like a dog and died like a pig." All the mean things he ever did are talked about by those who knew him until he is put beneath the sod, and then he is soon forgotten. Nobody cares, indeed his death seems to be a relief to the community. How would your death be regarded by those who know you. What have you done to cause you to be gratefully remembered by your community after you have gone from the scenes of earth?

ROUSED OVER CHINESE BOYCOTT.

Chinese may be slow to act, but they are thorough and the multitudinous points at which they are now bringing home to Americans the hard fact of their boycott of American goods show to what an extent the rancor against things American has permeated among them. The feeling among those manufacturers who have been counting specially on developing the Chinese market is becoming almost a panic. Already the damage to American interests is such that it will take years of fairer treatment to the Chinese to live it down.

American feeling about the boycott by Chinese merchants, as expressed in other sections than the Pacific coast, is to the effect that it is caused by a very real grievance; but the grievance consists not in the law itself but in the harsh enforcement of it by our government officials. The Boston Herald says:

In applying the law our immigrant officials construe every person who comes from China or is of Chinese birth as a laborer or workman, and endeavor if they can to prevent them from placing foot on the shores of this country. The humiliation and sometimes barbarities to which Chinese merchants, students and travelers coming to the United States have been subjected have been well-calculated to arouse the stern indignation of even so peaceful and passive a people as the Chinese.

The New Orleans Picayune thinks that "it is in the power of the Chinese merchants, if they should act together, practically to destroy American commerce in cotton goods and to give it to other countries."

We are of course, greatly interested in the boycott from a commercial standpoint but are more concerned because the agitation may hinder the work of our missionaries. We need to deal wisely and justly as a Christian nation if we hope to influence the Chinese.

MEN WHO DARED.

In reading the history which is covered by Bible times, one may see the very significant fact that the men whom God chose to be leaders of His people dared to do their duty amid all opposition and threatening. It is especially noteworthy that when the Israelites were spiritually in a very low condition, as a result of disobeying God and affiliating with idolatrous people, God called young men to the prophetic office who possessed heroic elements. And even to such ones it was necessary for God to speak such words as would stimulate them with added courage. Repeatedly He said to them, "Fear not; be strong; be of good courage." And those young prophets were bidden to declare truths of the sternest character to the rebellious and brazen sinners. They were to make no compromises. There was to be no favoritism. There was to be no subtraction from the messages which God gave to the prophets for the people. And every one of the chosen prophets and priests dared to declare the whole truth. Stern speaking was given to stern sinners. And just so it was in apostolic times. Paul and others dared to proclaim the most unpopular truths. They bravely delivered their messages without diminution. They could not be deterred from doing their whole duty. And remember that all of the great reformations of Bible times were preceded by the presentation of condemning truth to sinners. The law was often thundered to them. Mercy was promised, pardon was offered, but submission to God was demanded. Such a history should be a guide and inspiration to all of our ministers. Dare to be true to your calling.

Editorial Paragraphs.

We are glad to know that Dr. A. T. Robertson and family after a pleasant visit abroad are safely home at Louisville. We know the Seminary students will profit by Professor Robertson's visit to the old country. It makes us eager to sit under him.

Peter was the first minister in the first miracle of judgment. It was in the sad story of Annanias and Sapphira that Peter made his terrible accusation: "Thou hast not lied unto men, but unto God." And yet Peter who stood as accuser had denied his Master.

Jesus of Nazareth was put to death, but not until he had gathered around him a band of faithful apostles who were ready to carry on the work which he had inaugurated. Baptized with the Pentecostal fire and true to his commands they began to spread the gospel to the uttermost parts of the earth.

There is no accounting for tastes, some like black eyes, some like blue; some like brunettes, while others dote on blondes. But every man ought to think his sweetheart the prettiest girl, and every man ought to think his wife the most lovable, and every man ought to think his mother the best woman in all the world.

That struggle between the remaining nations of the Far East and Europe, long delayed yet always certain, came at last. In it Russia stood for the typical aggressor and marauder of Europe, while Japan was the self-constituted champion and defender of the inalienable and self-evident rights of the governments upon the Asiatic coast of the Pacific.

Some one has said, libraries are not made; they grow, and also that it is good to inherit a library, but it is better to collect one. For then each book has its own little history, you know where you got it and how much you paid for it—and when you tell the book-shop from whence it came, people may trust you; but if you divulge the cost, people had better beware.

Many of our people are acquiring wealth. They should consider leaving a part of that with which God has entrusted them for world-wide missions. In every case the will devising funds for this work should state distinctly that the gift is made to the Foreign Mission Board of the Southern Baptist Convention. Gifts have been lost by getting the name wrong.

We are tired of hearing young women say: "I do not know what to do!" The world is open to Christian women as it never has been before. She can go almost anywhere, and she can engage in almost any kind of work. She is needed everywhere. She must evangelize, for her feet alone can carry the good tidings of peace to her oriental sisters who are walled up in seclusion.

Paul wrote: "I am not ashamed of the gospel of Christ," and yet there was a time when it would have been the most humiliating thing in the world for him to have been pointed out as one of the despised followers of the lowly Nazarene. And the time came when he felt "Woe is me if I preach not the Gospel," and forgetting all his past, he gave himself entirely to working for Christ.

Men and women know that it is written: "Seek ye first the kingdom of God, and all these things (that is what ye shall eat and drink and wherewith ye shall be clothed) will be added unto you, but the worldly-minded pay no attention and like the rich fool of whom Jesus told, they build great barns and pile up riches, forgetting that at any moment when they forget God, that He can require their soul.

The Inter-Church Conference on Federation will meet in New York November 15-21. No attempt will be made to discuss or influence creeds, but the purpose of the gathering is that the denominations should be united on all great movements that "make for righteousness." Questions like that of the saloon, divorce, Sabbath desecration, etc., will be discussed. President Roosevelt is much interested in the meeting and will possibly take part in the discussions.

The census of 1900 placed the value of "patent medicines" produced in this country annually at five million six hundred and eleven thousand three hundred and thirty-five dollars. As the average profit is about one-third, this means that the sum paid over the retail druggists' counters, taking no account of increased consumption in the last four years, is something like eighty millions of dollars a year, about a dollar for every man, woman and child in the country.

"In spite of the existence of the Hague Court," said Senator Frye, "there has hardly been a time in the history of modern nations where there appeared graver danger of greater wars than now, if we are to judge by the time, thought and money spent in increasing the military establishments of the world." On this account the Senator believes that there never was a time when an earnest, thoughtful and consistent effort toward a great scheme for settling disputes on a peace basis could better be made.

Brother McCollum will no doubt agree with Rev. Silas Mead of Australia who said at the Baptist World Congress that Baptists worked their missionaries at home on furlough "wellnigh off their legs." As to our missionaries at home on furlough, in giving them a large amount of actual rest, might we not in some way limit the area of their deputation work to some cluster of churches which they would not only visit for a single Sunday, but move about among the people of those grouped churches seeking to deepen the missionary enthusiasm?

We wish to commend Governor Hanly, of Indiana, for turning down and Indiana politician who urged the appointment of a drinking man to a position within the governor's gift. "I should like to appoint your friend, and I have no doubt whatever of the merits of his services to the party or his ability to do the work if he did his best. I have noticed that railroads and other large enterprises of recent years have rules against men who drink. This is a good policy, I think, and so long as I am Governor of the State the same policy shall be pursued in its business."

The Mohammedan church requires its devotees to spread the faith of Islam even if it has to be done by the sword. This is the missionary spirit with a vengeance, surely. The Central Christian Advocate says that "Mohammedanism is increasing more rapidly than any other religion in the world," owing to the aggressive work being done by the missionaries of that faith. In Morocco just now we see the Mohammedan and the Christian systems in active conflict. There is little doubt that the Christian will prevail, for with the Mohammedan faith there goes a contempt for science which is suicidal."

Religion is self-denying in its requirements. Jesus taught this by example. We cannot have this world and the next too. We must be willing to account ourselves pilgrims and strangers here.

Paul when in Athens came in contact with certain philosophers of the Epicureans and the Stoics, and because he preached unto them Jesus and the resurrection, they put him down as a "babbler." But they were curious to hear what Paul had to say, for when they had brought him unto the Areopagus he delivered that wonderful discourse known as Paul's Speech on Mars Hill, and when he had finished some mocked, and others said "We will hear thee again of this matter." But then as now, it pleased God by the foolishness of preaching to save them that believed, and we know the names of one man and one woman who were added that day to the lists of the saved—Dionysius and Damaris.

On remarking to a young lady, a recent graduate from a seminary, that I once met a lady who told me that at the age of fourteen she "taught in a cemetery," she quickly responded: "I presume she taught the dead languages."

Children three years old are allowed to attend school in England. There is little wonder that an official inspector made the following entry in his note-book, prepared for the authorities: "The babies should learn to sit still and attend."

Pick out one public school. Add a little to the monthly pay of every one within it; but above all go to the right teachers and tell them you for one respect them for their work. It is only by realizing that their devotion to a profession that requires self-sacrifice is recognized for what it is, that the teacher can labor single-heartedly in these days of insufficient recompense.—William McAndrew, in March World's Work.

An ingenious New York school teacher has put railroad time tables to a new use. To arouse the interest of her geography class, she gave the time-tables to the pupils, and told them to plan trips around the world, or to various points in Europe and America. The imagination of the boys did the rest, and when they were examined they passed with higher marks than the pupils in the classes taught in the ordinary way. This teacher had the right idea. Boys, and men, too, learn ten times as much when they are interested as when they are indifferent.

According to a writer whose views are reported in the current Harper's Weekly, the American Rhodes scholars at Oxford present an interesting contrast to their English fellow-students. As to their relative scholarship, he found the Englishmen to be the much better informed of the two, though on fewer subjects. They were much more thorough classicists, much better read in all literatures and in the newspapers. The American students had pursued more subjects, science especially, but, as a rule, had not gone deep enough into anything to get a firm hold on it. The English students could and did discuss concerns of literature and politics as to which the Americans had little to say that was worth saying.

The vacation school established by Mrs. Humphrey Ward in connection with the Passmore Edwards Settlement in London is reported to be amazingly popular this year. Since the opening of the fourth session by the Marquis of Londonderry, in the early part of August, over 1,600 applications have been received from parents, as against a total enrollment of 1,000 scholars last year. The school is described by Mrs. Ward as "a place where children are taught how to play," and to that end many car-loads of sand have been taken into the grounds. Competent instructors give out-door lessons in clay modelling, map-making in sand, and other instructive forms of "play." The expense of each scholar is estimated at something less than a dollar and a half a month.

Editorial Trip Notes.

I had the pleasure of hearing Rev. W. A. Parker, Sr., preach a strong gospel sermon at the Etowah Association, and his youngest preacher boy, for he has two sons in the ministry, offered the closing prayer.

Rev. J. G. Dickinson made one of the strongest presentations of the scope of the work of the Home Board and its needs that I have heard at any association this year. Brother Dickinson is one of our strongest preachers in Alabama and is thoroughly posted and in sympathy with the organized work in all of its bearings.

A number of stirring speeches were made at the Warrior River Association by the brethren on education, missions, and Sunday school work. I have not met with a body this season which is more alive to the needs of Alabama Baptists, and more determined by God's help to do all in its power to cater to the needs as they may arise.

It was rather a singular coincidence that thirty years before the Carey Association met with Liberty church. The minutes showed that a little over \$500 had been sent up for minutes, and I think the sum of \$1.25 covered all that was received for state, home and foreign missions. Carey is now one of the most liberal associations in Alabama.

The Newton Association believes in preaching and had a number of the visiting brethren preach. On Friday morning Rev. P. M. Jones, of Pineapple, preached a soul-stirring missionary sermon and in the afternoon Rev. R. M. Hunter, of Enterprise, preached a strong gospel sermon, and at night Rev. J. M. Green, of Louisville, preached but I did not get to hear him as I spent the night at Newton. I heard many kind things said about the sermon preached on Thursday by Rev. P. L. Moseley, of Enterprise.

I met Rev. J. V. Dickinson at the Harmony Grove Association. John Dickinson is a rare spirit. Those who know him love him.

I preached the missionary sermon at the Warrior River Association on Sunday. It was a rainy day and yet the house was crowded.

I found the preachers in the Harmony Grove Association enthused for more aggressive work, and I believe they are going to do great things along missionary lines in the near future.

The Kansas church in which the Harmony Grove Association met, has been recently greatly improved and the brethren are encouraged over the outlook for the Baptist cause in the community.

I wish I had time and space to write all that is in my heart about the warm welcome I got at the Carey from the Moderator, pastors, and people. I was greatly touched by their sympathy and help.

Drs. Montague and Callaway were invited to read the letters at the Carey and by their clear but rapid reading aided greatly in the despatch of business. I wish such readers could be had at all the associations.

Saturday, accompanied by Dr. Montague, I went to the Warrior River Association which met with the Liberty Hill church at Royal. It was a glorious day and we greatly enjoyed the drive over the mountain.

The spirit of the brethren at the Carey was fine and every one seemed to realize the need of doing something. Dr. Montague was present and made a stirring talk and got quite a nice sum for the endowment fund.

I had the pleasure of visiting the Carey and meeting a number of the pastors who are bringing things to pass. It met with Liberty church. Rev. W. T. Davis, who has been moderator for twenty years, is a tower of strength.

Ashland is a busy, thriving, growing place and its citizens have great faith in its future and are building substantial homes and storehouses. I regretted very much that I was obliged to decline an invitation to stop over and preach.

I drove out to the Carey from Ashland with Bro. Bonner in a driving rain but found quite a large number of the delegates on hand despite the inclement weather. Some of the delegates had driven thirty-two miles to be present.

Rev. M. M. Wood preached the missionary sermon at the Harmony Grove Association. I have heard a number of missionary sermons this fall, but none have been stronger or more effective than was his. He has stood in his territory unswervingly for the organized work.

Dr. W. M. Cole, the moderator, was exceedingly cordial to us both and gave us by permission of the body all the time we needed to present our respective interests, and both did unusually well, as Howard's endowment was increased more than \$600.00 and the Alabama Baptist list carries thirty new names.

Rev. T. M. Callaway preached a strong missionary sermon at the Carey. The crowd was so large that I was sent out to preach in the grove. There was a strong wind blowing and I had considerable difficulty in making myself heard. Although it was windy and cold the people heard me patiently and kept splendid order.

Last Friday I spent the day at the Harmony Association which met with the church at Kansas. Rev. A. N. Reeves, a man who has been a great power for good throughout northwest Alabama, was moderator, and a good one, too. I never attended a more harmonious session of an association, and all worked for the organized work.

The Harmony Grove Association is in John Stewart's kingdom and when I got up to make a talk for the Orphan's Home, I was followed by a number of brethren who spoke lovingly of John Stewart. I soon found out that in the Harmony Grove Association that the best way to raise money was to talk "John Stewart" and for the time side-track the home. The work he did in that section while at school is still bearing fruit.

I wish I had had time this week and space sufficient to have told of the men whom I met at the Carey, Harmony Grove, and Warrior River Associations who are wedded to the organized work. A mere mention of their names would be a roll which would include some of our strongest and most efficient workers. I quit now not because I have done these associations justice in my brief report but because the copy boy is crying for copy and the paper must go to press on time.

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Heaven is richer today, O God,
Than it was on yesterday;
A soul more fair than jewels rare
Has joined Thy angel choir,
And now around Thy circling throne
She lifts the chorus higher.

Methinks I hear her clear, sweet voice
In accents soft and low,
"I'll say what you want me to say,
dear Lord,
I'll go where you want me to go."

Our hearts are stronger today, O God,
Than they were on yesterday!
For though Thou hast called our dear one away
And sent us sorrowing here,
We are glad that Thou canst trust us
with grief
And teach us the meaning of a tear.

Shall we not sing with faith like hers
In accents brave and true:
"I'll do Thy will with a heart sincere
I'll do what you want me to do."

Heaven is nearer today, O God,
Than it was on yesterday!
The ties are strengthened by one—
We long to take Thy heaven for home,
And join the redeemed to hymn thy praise,
O let us hear Thy voice say "Come!"

Meanwhile, O Christ, let us with joy
Sing this as gently as she:
"I'll say, dear Lord with a tender vow
I'll be what you want me to be."
"COUSIN OLIVER."

A Tribute of Affection:—On the 7th of April, 1905, the sweet spirit of Mrs. Lidie Augustus left its earthly tenement for its heavenly home. Mrs. Meador was the daughter of the gallant Lieutenant Edwin A. Poellnitz, who became a martyr to the Southern cause. She was born in South Carolina at her grandfather's, Capt. T. M. Lyles, which was her home until she married Hon. D. J. Meador and then moved to her father's home in Marengo County, Ala. Mrs. Meador was a woman of rare virtues and endeared herself to all who knew her; to her husband she was indeed a congenial companion, to her mother, sister and children she was an inspiration in all that was lovely and of good report. In her church (Myrtlewood Baptist) she was ever ready to do anything for the advancement of her Master's kingdom. For several years her health was delicate but she bore her sufferings without a murmur, feeling that God knows what is best. Now

Rest, everlasting rest is hers,
Her earthly work is done,
The goal which she desired is gained,
The race is run.
The Christian armor which she wore
on earth complete
Has fallen off and lies at Jesus' feet.

Her breastplate polished bright
With deeds of love
Is laid aside with other
Beautiful things above.
The helmet pressing hard with care
upon her tired brow
Hath changed its shape and hath be-
come a golden crown ere now.

The sandals, too, with which for years
Her patient feet were shod,
Are tenderly united by angels' hands
Within the realm of God.

Freed is her mortal body,
Freed from all worldly care;
Raised to a higher glory
With the dear ones there.
Resting in peace forever,
Is there a sweeter chord,
Resting in peace in Paradise,
And happy in the Lord."
ONE WHO LOVED HER.

The Willing Workers Adopt Resolutions Upon the Death of "Baby Jack Duncan" of the Evergreen Home.

Hushed and sad is "The Home" today
For "Baby Jack" has been called away
Unto his heavenly home.
The rose-bud lips are silent, mute
How oft we've heard their prattling
cute
Our Pet, our Favorite.

Just four short years, yet in the heart
Of many a friend he did impart,
His love and innocence;
"The Home" was brighter for his
smile,
And loving gifts came all the while
For "Baby Jack."

The Willing Workers loved to make
The tiny garments for his sake
And bought to send
Of little pants, the very first pair
Hoping his little heart to cheer—
Alas, too late!

Yet, pause beside the open grave, and
answer "Would
You call him back to life, friend; if
you could?"
Or let him rest
Secure from suffering, secure from
harm,
Encircled by the everlasting arm,
Unto his Saviour's breast?

Resolved, That while we miss him,
first and last,
We know for him there'll be no "bit-
ter past,"
The Record white
Will be unsullied. Throughout the
years
For "Baby Jack" there'll be no sin, no
fears,
Eternity is bright!

Hearn:—In memory of Mr. E. B. Hearn, our faithful superintendent of Shorts Sunday school, who was removed from his earthly home on the 13th day of Sept., 1905. The familiar form and pleasant face of our superintendent who has for so many years greeted us, will be seen with us no more, but the influence of Bro. Hearn will be felt for a generation to come. He took great interest in both our Sunday school and church work. He has gone to his reward, he has heard the last summons of his Lord and has entered the full life above. Let us bow in humble submission to the Father's will and try to emulate our brother's virtues. Be it resolved, first, That we devote a page in the records of our Sunday school and church to his memory. Second, That we tender our sympathy to his bereaved family in this our common loss.—P. E. Ward, S. P. Bragg, Mrs. W. H. Tillman, Miss Willie Drinkard, Committee.

Kolb:—Mrs. Ellen Lucinda Kolb was born May 10, 1858, and died Sept. 24, 1905. Was united in marriage to Peter Kolb Jan. 15, 1873. Joined the Baptist church in 1877, baptized by Bro. Fortune. She was the mother of twelve children, three of whom have passed before her. Sister Kolb was a devout christian character, a faithful wife and loving mother and true friend. She was a member of Ft. Deposit church all of her christian life. She leaves many friends, nine children and a devoted husband to mourn her loss. May God bind up the broken hearts.—W. J. D. Upshaw.

Resolutions of Love and Respect:—Buena Vista, Ala., Sept 18, 1905. Whereas, the sad news of what seemeth to us the untimely death of so pure and sweet a little girl, Luella Finklea, occurred Sept. 13, 1905, and, Whereas, we desire to take this means of not only manifesting our love and devotion to this, our little sister, plucked from our midst while yet the sparkling dew of youth touched her tender brow—but also of extending our deepest christian sympathy and love to the bereaved mother and little



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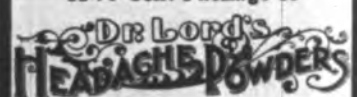
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brother. Resolved, That as a Sunday school and B. Y. P. U. while we bow submissively to the will of our Father, who seeth best for us, we feel deeply grieved to lose this little worker, before whom there seemed to open many vistas of usefulness and a bright, happy outlook for a life of great work in the vineyard of the Lord. Resolved, That we hereby express our high esteem for the Christlikeness of the short life, of twelve years, of Luella, who possessed the brightest and noblest traits of a sweet christian character. Resolved, That in behalf of the Sunday school and Union we express our heartfelt sympathy to the crushed mother and brother, and point them to the great Comforter, who heals all pain and soothes all sorrow. We beg the Heavenly Dove to overshadow them with the wings of love and mercy. Resolved, That these resolutions be printed in The Monroe Journal and The Alabama Baptist; that they be placed on the record books of the Sunday school and B. Y. P. U., and that a copy be forwarded to the mother, Mrs. Ida Finklea.—Mrs. W. M. Hestle, Mrs. B. B. Finklea, Miss Annie Carroll, Committee.

Pure Living.
God so wants us to live that our lives may throw out the rays of sunlight wherever we may go. Pure at home, pure in our thoughts, pure with our play-mates, pure with our B. Y. P. U., and above all pure and spotless in His sight. Watch the brook, how clear its crystals are, how pure its water looks. So clear we can see the bottom. So God wants us to be pure in His sight. Not just when we are with company, or out for a walk, or in church, but He so wants us to live that pure, sweet thoughts may follow wherever we may go. So let us all rally around the cross and sing the sweet song. Fountain of purity open for all, here may the penitent wash and be clean, Jesus, thou blessed redeemer from woe wash me and I shall be whiter than snow.

Cleanse thou the thoughts of my heart, I implore, help me thy light to reflect more and more; daily in loving obedience to grow, wash me and I shall be whiter than snow.
Now let's try and get close to God and strive to keep our lives so sweet and pure and clean that those who come in contact with us in a business or social way will be tempted by our happy, contented faces to give themselves to Christ and try to have a life hid with Christ in God.

It has been but recently made public that the late John Hay has made his daughter, Mrs. Payne Whitney, literary heir to all his unpublished works of a literary character and notes of travel, the most interesting of which are said to be those taken during the Secretary's European trip shortly before his death, when the Russo-Japanese war was at its height.

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Some men believe in Quinine because it has not killed them. Yet a rattle snake would not make a safe rattle for the baby because some man had survived the bite of one.

We contend that Quinine is no cure at all for Fever.

During dosing with this drug there is a suspension of the trouble, but it is never in any sense of the word a permanent cure for Fever.

No case of Fever should ever terminate fatally, and never would but for the employment of Quinine.

Men who know what Johnson's Tonic is, go right along and attend to their business and never lose a day even when they have Fever.

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Write to the Johnson's Chili and Fever Tonic Co., Savannah, Ga.

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Dollars decrease in the pocket—increase when invested in the Ten Year Level Premium Bonds of the Guarantee Trust Company of Georgia, 307-311 Century Building, Atlanta, Ga. Four dollars monthly or more invested gives you more than good interest at the end of ten years, besides an income for yourself during investment period. You know you have money; you know it is increasing while you work for more and you know you are on the sure road to prosperity.

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Cut this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address

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A Little Churchgoer.

Today's the very firstest time I ever went to church at all. I couldn't go before because My mother said I was too small; But now I've had a birthday, so I'm plenty big enough to go.

I listened very hard today, And sat up just as still and good. The people sang such lovely hymns; And I sang, too, the best I could. The preacher read the Bible twice—I think that church is very nice.

My grandmamma, when she began To go to church, was only three, And she's been going sixty years; She says she guesses I will be Just like her—and I hope so, too; I'm going to church my whole life through.

—Selected.

Life a Century Ago.

One hundred years ago a man could not take a ride on a steamboat. He could not go from Washington to New York in a few hours. He had not seen an electric light or dreamed of an electric car. He could not send a telegram. He couldn't talk through the telephone, and he had never heard of the hello girl.

He could not ride a bicycle. He never could call a stenographer and dictate a letter. He had never received a typewritten communication.

He had never heard of the germ theory, or worried over bicilli and bacteria.

He never looked pleasant before a photographer or had his picture taken. He never heard a phonograph talk, or saw a kinoscope turn out a prize fight.

He never saw through a Webster's unabridged dictionary with the aid of a Roentgen ray.

He had never taken a ride in an elevator.

He had never imagined such a thing as a typesetting machine or a typewriter.

He had never used anything but a wooden plow.

He had never seen his wife use a sewing machine.

He had never struck a match.

He couldn't take an anaesthetic and have his leg cut off without feeling it.

He had never purchased a ten-cent magazine, which would have been regarded as a miracle of art.

—Selected.

A Small Boy's Morning.

First I thought I'd dig a well, And so I took my spade, And underneath the apple tree A deep round hole I made, But though I worked like anything Till I was stiff and lame, I found I couldn't have a well,

Then I spied a little bird; It lay there just as dead! And so, without another word, I dug a grave instead. I put poor birdie in a box, And hid it in the ground, And heaped the dirt above it close And planted flowers round.

Bird funerals are lots of fun— Of course, they're very sad! When I had covered up the bird An appetite I had. I ate a plate of gingerbread, Some bread and butter, too, And then I hurried out to find Some other things to do.

Harper's Young People.

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting to be a church officer or a preacher, he can be a godly boy in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, run, yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought not to use tobacco in any form, and should have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, and generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Selected.

The Doctor's Ruse.

Mark Twain on his last visit to his birthplace—Hannibal, Mo.—told to the school children a true story about a schoolboy, says the Philadelphia Record.

"This boy," he said, "awoke one morning very ill. His groans alarmed the household. The doctor was sent for and came post haste.

"Well," said the doctor as he entered the sick room, 'what is the trouble?'

"A pain in my side," said the boy.

"Any pain in the head?'

"Yes, sir."

"Is the right hand stiff?'

"A little."

"How about the right foot?'

"That's stiff, too."

"The doctor winked at the boy's mother.

"Well," he said, 'you're pretty sick. But you'll be able to go to school on Monday. Let me see, today is Saturday and—'

"Is today Saturday?" said the boy in a vexed tone. 'I thought it was Friday.'

"Half an hour later the boy declared himself healed and got up. Then they packed him off to school, for it was Friday, after all."

The best and sweetest flowers of Paradise God gives to his people when they are upon their knees. Prayer is the gate of heaven.—Thomas Brooks.

If the incense of prayer is rising steadily and fervently from our souls, the Spirit of God will blow upon us stronger and stronger.—W. W. Moore.



A Little Mother.

DEAFNESS BOOK FREE

HOW TO REGAIN HEARING.

The best book on Deafness and how to cure it ever given away is being distributed absolutely free of charge by its author, Deafness Specialist SPROULE, the



greatest authority on Deafness and all ear troubles. The book contains information that will be of wonderful value to deaf people. It was written to honestly help all who suffer from Deafness, and it tells all about the cause, dangers and cure of Deafness in the plainest manner. It shows how the inner tubes of the ear get all blocked up, causing the loss of hearing, and explains the terrible ringing, buzzing sounds in the ears and how to stop them. Fine drawings by the best artists illustrate its pages.

If you want to get rid of your Deafness send for this book and find out what to do. Deafness can now be cured and this book explains how. It's in great demand, so ask for it today. Write your name and address plainly on the dotted lines, cut out the Free Coupon and mail it at once to Deafness Specialist SPROULE, 376 Trade Building, Boston. You will soon receive the book.

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"He was bad about eight months when we tried Cuticura. I had not laid him down in his cradle in the daytime for a long time. He had got so that he just slept in our arms all the time.

INSTANT RELIEF

"I washed him with Cuticura Soap and put on one application of Cuticura Ointment and he was so soothed that I put him in the cradle. You don't know how glad I felt when he felt better. It took one box of Cuticura Ointment, pretty near one cake of Cuticura Soap, and about half a bottle of Cuticura Resolvent, to cure. I think he would have died only for the Cuticura."

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No return in 14 years: Mrs. Maitland writes, under date of Feb. 24, 1903: "It affords me pleasure to inform you that it is fourteen years since my boy was cured of the terrible skin disease. He has been permanently cured and is hearty and strong."

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Quarantine Raised.

State of Alabama has raised quarantine against Lauderdale County, Miss., including City of Meridian. Trains 3, 4, 7, 8 and Southern Passenger trains between New York and Meridian resumed traffic.

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Fifth Sunday Meeting—Program for the Fifth Sunday meeting of the Cedar Bluff Association to be held at Bethlehem church at Sandrack, Ala., Oct. 28 and 29, 1905. 10 a.m. devotional services by J. A. Ray. 11 a.m., introductory sermon by W. J. Leath. 1:30 p.m., The Work of the Holy Spirit, by W. M. Hit and others. 2:30, Evidence of Regeneration, by H. T. Leath and others. Sunday, 29, 9 a.m. What is the Relation of the Sunday School to the Church, by G. W. Palmer and others. 10 a.m., Duty of the Church to the Pastor, by O. H. Gardner and others. 11 a.m., preaching by J. N. Webb, subject, Atoning of Christ. 1:30 p.m., Duty of the Pastor to the Church, by J. N. McClung, J. T. Bartlett and others. J. A. Ray, P. C. Copeland, W. L. Mitchell, Committee.

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Central of Georgia Railway.

The Central of Georgia Railway will sell excursion tickets from points in Alabama and from Columbus, Ga., to Birmingham, Ala., and return October 23rd to November 2, inclusive, except for trains arriving in Birmingham on Sundays; return limit November 3rd, 1905, at very low rates, including admission to the Fair Grounds.

Special train will be operated Opelika to Birmingham and return on October 24th and 28th, leaving Opelika at 6:00 a.m., arriving 10:30; returning leave Birmingham 6:30 p.m., arrive Opelika 11:00 p.m. President Roosevelt will be in Birmingham on October 24th.

Excursion rates to Alabama State Fair via Queen & Crescent Route, Oct. 23rd to Nov. 2nd, good returning until Nov. 3rd. Don't miss it. Premium list the largest and best show ever held in Alabama. President Roosevelt will attend Fair Oct. 24th. Ask ticket agents for particulars.

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In a Concentrated Form.

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PRAYER.

Sometime between the dawn and dark
Go thou, O friend, apart,
That a cool drop of heaven's dew
May fall into thy heart.
Thus, with a spirit soothed and cured
Of restlessness and pain,
Thou mayest, herved with force divine
Take up thy work again.

And as the lark sweetly sings as she soars on high, but is suddenly silenced when she falls to the earth, so is the frame of the soul most delightful and divine while it keeps in the views of God by heavenly contemplation. Alas, we make there too short a stay, fall down again, and lay our music.—Richard Baxter.

Prayer should be just what one feels, just what one thinks, just what one needs, and it should stop the moment it ceases to be the real expression of the need, the thought, and the feeling.—H. W. Beecher.

Could one imagine any exercise more adapted to ennoble man than this of true prayer? It would promote that genuine humility which consists well with the highest exaltation. It lifts mind and heart toward Him who is the sum of all excellence. We grow like him whom we adore. We are ourselves exalted in exalting him. It stands to reason that no man can be a worse man, but on the contrary, a better man for entering daily his closet and praying to his Father and his God. Prayer tends to make the relations we sustain to God more definite. It is an act that is between himself and our central selves. It is called "drawing near to God." The sense of the divine Being as one ever present may grow dull elsewhere, but it becomes sharp again in the closet.—D. W. Faunce.

If we had prayed more we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

Prayer is a creature's strength, his very breath and being;
Prayer is the golden key that can open the wicket of mercy;
Prayer is the magic sound that saith to fate, "So be it";
Prayer is the slender nerve that moveth the muscles of Omnipotence
Wherefore pray, O creature, for many and great are thy wants;
Thy mind, thy conscience, and thy being command thee unto prayer,
The cure of all cures, the grand panacea for all pains,
Doubt's destroyer, ruin's remedy, the antidote to all anxieties.
—Tupper.

It is not true prayer that asks God's blessing on a course that is contrary to principles of righteousness. God may preserve and bless a man in spite of his wrong course, because the man is ignorant, but God never prospers the evil. All prosperity of that sort is ephemeral and transient. "The long gain is the true gain."—Signs of the Times.

Prayer is a key to open the gate of heaven and let grace out, and prayer is a lock to fasten our hearts and keep grace in.—Adams.

To walk with God is to pray without ceasing; to walk with God is to be absolutely free from care and independent to human judgment; to walk with God is to be in heaven.—Doctor Parker.

My soul, if thou wouldst muse more the fire would burn more. Why dost thou retire oftener within thyself? Thou wouldst be better fitted for the world; if thou wert less worldly. If thou hadst more heavenly fire thou wouldst have more earthly power.—George Matheson.

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Program Baptist Sunday School Institute.

Some of the needs of our Sunday schools at this time and how these needs may be, or rather must be, supplied. We need superintendents who take the initiative and lead in efforts to attain to better things. How superintendents who take the initiative and lead in efforts to attain to better things may be supplied. We need teachers who, by a careful study and preparation of each lesson, fit themselves for the soul-winning and growth in grace of their pupils. How teachers with the above qualifications may be supplied. We need superintendents and teachers who submit themselves in their labors and efforts as such superintendents and teachers to the influences and directions of the Holy Spirit. How such superintendents and teachers may be supplied. We need better planned and equipped Sunday school rooms, because of the advantages of such Sunday school rooms and the practical uses to which said Sunday school rooms can be put. How such Sunday school rooms can be supplied. Efficient men will open the discussion of these several topics. The delegates are all urged to study these topics and thus be prepared to give the association their best and most matured thought. We wish these discussions to bear fruit in practical results. Let every delegate come prepared to express him or herself. We urge all delegates distant from Gadsden to come on Friday. We are very desirous to have every delegate present at 10 o'clock a.m., Oct. 28. If you come on Friday, report at Goodhue's Cycle shop on North Fourth street. This meeting will be held at the First Baptist Church in Gadsden, Ala., on Saturday and Sunday, October 28 and 29, 1905. We expect to have with us Bro. L. P. Leavell, of Nashville, Tenn. Bro. Leavell is a specialist in Sunday school work and will give many valuable suggestions. Do not fail to hear him. Be sure and lay your plans to remain until Monday. We very much desire your presence on Sunday night.—D. P. Goodhue, President, Charles German, Secretary.

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R. W. WAIN, W. D. H 707, Hamilton Ohio.

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.

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ORDER OF PUBLICATION.

The State of Alabama, Jefferson County.

Suste 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 for 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 5th day of October, 1905.

J. W. ALTMAN, Register.

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Refrigerators—The "Monitor" and the "Lapland" are the best.

STOWERS

STOWERS

(Continued from Page 5.)

If these insects are allowed to increase without restraint they will ruin an orchard in a very few years.

Uses of Lemons.

Since the physicians have announced that lemon juice is a disinfectant in water, and a remedy in influenza and fevers, there has been an increased demand for concentrated juice, made from culls of all sorts. Candied lemon peel is made extensively in Italy, and Sicily exports large quantities of salted lemons to various countries for the same purpose. Citric acid is another important product of the lemon, and the oil from the rind is familiar to all housewives as lemon essence. One is surprised in enumerating its uses to note the versatility of the lemon, and even the lavatory and bath are not fully equipped without the cleansing and refreshing lemon.

What to eat has been a question of absorbing interest to man ever since the days he lived in a cave and shook the coconut tree when he was ready to dine. Lemons are the best acid fruit in all the world. Lemons are to the every-day bill-of-fare what sulphuric acid is to the scientific side of life. Cookery without its flavoring is unthought of and when you next eat ice cream and fill up on the very best pie you ever ate, don't forget the lemon.

The present situation of the lemon industry has been very carefully weighed by the Southern California Fruit Exchange. As a result, it has entered upon an eastern propaganda, and its zealous missionaries are now in the field. It was made clear to the latter that California must of necessity force itself into these markets to share the trade at any cost.

I like the hearty way in which the Pacific coast people push their industries. They are great believers in publicity and it is high time for our Southern fruit-growers to begin to do some aggressive missionary work in the way of creating new markets. Even the Hearst headquarters at St. Louis during the national Democratic convention were filled with the fruits of California and serve to advertise the state. A man might be against Hearst yet be willing to eat a California orange in his honor.

"Inasmuch as Ye Have Done it Unto One of These."

Of charity I sing, and all sweet charms,
All gifts of service,—whatso'er disarms!
Pain of its anguish, and the soul uplifts
Into the light of Heaven's smile, through rifts
Of burden clouds, that, since old Time began,
Have darkened so the heart of fallen man:
Of Love, that findeth out a brother's grief
And speeds the willing feel with quick relief,
Pardons wrong in him that's led astray,
And bids him seek the right, and shows the way,
Or leads, and charms, with sweet, seductive grace,
The faltering one to follow in the race—
As mother birds their nestlings lure to try
Until, though falling oft, they learn to fly.

There is a time to raise a beacon light
For him who, beaten in unequal fight,
But still resisting Fate's unkind decrees,
Uncertain founders in tumultuous seas,
Whose rising waves his driven bark o'erwhelm,
While Hope but faintly holds the quivering helm
And looks, (alas, how many look in vain!)
For help to make safe harbor once again.
There is a time to lend the inspiring smile,
To speak the cheering word, and so beguile
The sinking heart of him, who, bending low,
Receives the shock of dire misfortune's blow.

Sweet Charity, most gracious queen of hearts,
At thy approach grim Want, abash, departs,
And sad-eyed Pain looks up with patient smile;
Sorrow forgets her weight of grief, the while
Thy feet upon Christ's errand linger near,
And Hope, reviving, triumphs over fear.
The wintry blast, the frost, the freezing sky,
All blend in warmth before thy melting eye;
E'en Crime into his secret den retires,
Shamed by the love thy bounteous grace inspires.
As Spring's soft air by heavenly music stirred,
A kindly deed, a sympathetic word,
A friendly token in Love's spirit sent,
A sunny smile, perchance by friendship lent,
Infuses peace, or Heavenly Love a part,
And heals the wounds that gall the burdened heart.
God bless the heart that prompts the generous thought,
And bless the deed in kindly feeling wrought,
And every loving wile that charms away
The doubts that hinder Love's triumphant way.

—JOHN B. BEALL.

Conecuh County Association Postponed.

On account of yellow fever and quarantine conditions the Conecuh County Association is postponed until Tuesday, November 21st. It will meet at Belleville on that date and be in session three days. Visitors from a distance will be taken out from Evergreen.—A. G. Moseley, Greenville, Ala.

Some Items.**The Central at Tuscaloosa.**

(L. O. Dawson.)

I am sure every loyal Baptist in Alabama will rejoice to know that the Central is full of as fine a set of girls as ever assembled under one roof. They are from all over the state, from homes from which they may well be grateful, and which their training here will make them love all the more when they return.

The boarding department is limited to seventy, but to keep from too sorely disappointing some Dr. Giles will have to make arrangements for a few more and even then will be obliged to turn off other applicants until for one reason or another vacancies occur in the list.

There would be no trouble in filling new dormitories, and there are those who would like to erect them. I may be all wrong, but personally I much prefer holding the limit at seventy. The large schools have their place, functions and peculiar excellencies. They can do things that a smaller school cannot do. But the limited college has its place and can do for pupils that which a larger institution would find quite impossible. For my part I hope the Central will resist the clamor for numbers and will tenaciously hold its limit to at least less than one hundred.

When the trustees of the Central were at work trying to make the Baptists of Alabama see and appreciate the value of this plant, not a few excellent brethren thought it simply meant rivalry and harm to the Judson. Had such proved to be the case, I would have felt like a man who had stricken one of his best beloved. But lo! the Judson is twice (or more) as strong in every way as it was five years ago when the larger life of the Central began. Now who can resist this annual temptation to say "I told you so?" There were two significant facts overlooked then and that are not fully appreciated now. First: One half the white population of Alabama is included in Baptist families. Second: The number in that half who desire and are able to educate is rapidly increasing every year. So far from being rivals the two great schools are fellow helpers in a work that has already grown too heavy for the combined strength of both.

There is room in one place for friction and only one that I can see. That is where advocates of one school or the other, whose zeal might exceed their discretion, would seek to draw pupils from either, thinking thereby to aid the other. I would not walk around my table to get a girl out of the Judson to bring her here, and by the same token any one sending a Central girl to the Judson has done the girl no good and given needless cause for friction.

We need not worry about the choice of schools. In either case the pupil is fortunate above her fellows, the denomination is helped by just so much as her mind and heart is improved, and some other sweet girl will fill the place she didn't take in the other school! So let the good work go on.

Meantime, what are Alabama Baptists going to do about that increasing number who can find room in neither school?

From the Central.

The session of the Central has come and gone. The crowds! the crowds! The grub! the grub!

The preaching was hardly up to the standard, being done by the boys and young men.

It appears that preaching is growing less and less important at our associations.

The chief business seemed to be endowment of Howard College. It is very well to endow colleges if we do not exhalt the maid above the mistress.

Somewhere near \$1,000 pledged for that purpose.

Your agent, Bro. Hamner, was on hand, and he it truthfully said he is a very efficient one, judging from the new subscribers and renewals—his purse seemed to be pretty well filled.

But we have an indictment against him of which we thought it would be proper to inform you.

The association met on Wednesday and the preaching committee appointed him to preach at 11 o'clock Thursday.

When the appointment was announced he made several excuses and asked to be relieved; but it was insisted that he should fill the appointment.

The next day when preaching hour arrived the subject of education was being discussed.

He arose and said: I cannot consent to leave the house at this hour and go to the arbor to preach. So important is this subject for forbid that I should be the means of taking a man, woman or child away while it is under discussion.

Nobody said anything, but the committee appointed another preacher.

I don't know what others thought, but I thought: My brother, after all that may be said for education, it is but the hand-maid of religion and is not comparable in importance to preaching the gospel.

Your proposition would do honor to the hand-maid and blight the mistress. I don't want to criticize the brother too severely—to all appearance he is a cultured christian gentleman and the people were very anxious to hear him preach and they were sadly disappointed in not hearing him.

What do you say? Don't you think he ought to hand in his checks or preach the gospel every time an opportunity offers, when he is physically able to do so? In doing this the loaves and fishes may not always be larger but there will be the satisfaction of glorifying God by sustaining His cause and possibly saving some poor lost sinner. Truly yours,
O. C. SWINDALL.

Bro. J. W. Hamner, your associate editor, is out of gospel order.

When the Master sent His disciples out He said to them: "As ye go preach."

Bro. Hamner goes but absolutely refuses to preach.

Hal hal Well, I'll quit. He will think I'm stretching his refusal too much.

Success to you and the Baptist. The Lord make you and it a mighty power in the land. O. C. S.

Fifth Sunday Meeting:—Program for fifth Sunday meeting to be held with Summer Hill church, two miles north of Shelby Springs in Shelby county beginning October 28 and 29. Saturday 9 a.m. devotional exercises conducted by pastor. 9:30 a.m., The best way to develop a church, C. W. O'Hara, J. H. Averytt. 10:30 Are we under any obligations to assist young ministers desiring an education, W. B. Crumpton, O. P. Bentley. 11 a.m., sermon by J. G. Thornton. 12 a.m., adjourn until 1:30. 1:30 p.m. Is a dispensary a step towards prohibition, B. C. Hughes, N. T. Lucas. 2:30 p.m., When is a believer in Christ Jesus saved, J. S. Busby, S. L. Harris. 3:30 p.m., Who should be students of School school, S. A. Latham, J. L. Peters. 7 p.m., preaching, Sunday morning at 9:30, it is the duty of all church members to support all the institutions fostered by the denomination, G. W. Crumpton, F. M. Nelson. 11 a.m., preaching by O. P. Bentley, J. A. Davis, S. Smitherman, E. G. Walker, committee. Conveyance from Shelby Springs.

Forty-Five Ministerial Students.

With forty-five ministerial students already matriculated at Howard College, it is plain that we are to enroll as many as fifty before the session closes. Perhaps the usual per cent. (about seventy-per cent.) of the class will need financial aid.

With the above as a text I desire to make the following remarks:

1st. That the Baptists of Alabama have great cause for gratitude to God. For many years there has been a cry of warning concerning the dearth of young men who are offering themselves for the work of the Gospel ministry. The cry is beginning to be heard by the people and the people are beginning to cry to God for more men to preach. The fact that we are to enroll the largest class for the ministry in the history of Howard College should, it seems to me, send a thrill of gratitude through the heart of every lover of the truth in our State. This feeling is enhanced, or should be, when we look upon the quality of the men. For several years there has been a perceptible gain in native strength, and in preparation and in spirit.

2nd. That the Board of Ministerial Education must have more money than ever before. The board began this year with a debt of two hundred and fifty dollars. At its first meeting with the young men appropriations were made which make our present obligations approximately fifteen hundred dollars.

Then there are our Seminary students to be provided for. Already we have promised aid to several and will continue to receive requests from others who must be helped.

The board would be glad to stand before every church in Alabama and repeat the story of the needs of the young preachers. There would be then no deficit at the end of the year. But we, of course, shall not be able to come before you. Will not the pastors everywhere speak to the brethren concerning this highly important matter?

3rd. That the board extends financial aid only when such help seems necessary, to keep the men in college.

Let no one fancy that the board is careless with the funds entrusted to it. If the money sent to us is instructed for any special place or person we are careful to see that the instructions are obeyed to the letter. The board has a rule not to assign any student more than fifty dollars. Sometimes, however, it is plainly our duty to go beyond that limit.

There is a spirit among the young men that is most commendable. They desire to be self-supporting. Many of them do far more work to support themselves than is good for their college work. The board could use several times the amount sent us with great advantage to the young preachers and to the denomination which they are to serve.

In conclusion let me urge that all funds for ministerial education, whether for Howard College or the Seminary, whether for certain students (otherwise, be sent to Bro. J. A. Hendricks, East Lake, who is now secretary of the board.

J. M. SHELburnE, President.

A teacher in a certain school said to a dull pupil: "When I was your age I could answer any question in arithmetic."

"Yes," said the small child; "but you forget that you had a different teacher to what I have."

Collapse of the schoolmaster.—Tit-Bits.