

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Remember, December is Foreign Mission Month

DECEMBER.

Pauline France Camp in December St. Nicholas.
Ding! Dong! Ding! Dong!
Hear the joy-bells ring!
One and thirty little men
To make them chime and sing,
Holly-berries gleam and glow;
Beneath their glossy leaves
Icicles hang glittering down
And sparkle from the leaves;
Happy voices shout good-will
To dear ones near and far;
And over all the earth shines fair
The light of Bethlehem's star.

As has been announced in the daily papers our esteemed friend and brother, Will D. Upshaw, has formed a stock company with a capital of \$20,000 for the purpose of running a high class literary paper. It is to be a cross between the Youth's Companion and the Christian Herald. He has purchased the Religious Forum from Drs. Bernard, Anderson and Broughton and will convert it into an undenominational literary publication after his own ideal. Associated with him is some strong and diversified talent which, with proper business management, ought to insure the highest success in this new field in the South. Our congratulations and best wishes are extended.—Christian Index.

Dr. Kerr Boyce Tupper, pastor of the Madison Avenue church, New York City, has baptized quite a number in the last three Wednesday evenings. The last baptized were three Chinamen. The service was witnessed by about forty Chinese, and was made interesting by the presence of Dr. William Ashmore, who gave an address on the work in China.

I am in my new field of labor. Have visited all my churches, and am pleased with the prospects. I am serving Hopewell, Browns and Owentown churches. I think I shall find it pleasant living in Marion. Bro. Paul V. Bowar seems to be succeeding finely with his work and the Judson is full and more room is badly needed. My Owentown church is planning to buy or build a pastor's home during the year. This seems to be a necessity. Respectfully, J. E. Barnes, Marion, Ala.

Dear Barnett:—Come to our State Convention which meets in Shreveport next week, Dec. 6th. We will give you a hearty welcome. Come. Cordially yours, Bruce Bruton, editor Baptist Chronicle.

(It would give me great pleasure to accept this fraternal invitation from a fellow worker but I can't get away.—Ed.)

Mrs. Oliver J. Burson requests the honor of your presence at the marriage of her daughter, Olive, to Mrs. Thomas Turner Ivey, Sunday evening, December the twenty-fourth, nineteen hundred and five, at seven thirty o'clock, Concord Baptist church, Buena Vista, Alabama.



Please, mister, put us on our mettle!

We've kind of a hunch you'll be downright glad you sent us that 'list of long-silent ones whom you had given up for dead—or dead-beat—and we've just set our hearts on proving to you how promptly our pleasantly persuasive powers procure procrastinated payments. We KNOW we can LAND THE LUCRE where your efforts were labor lost. Decoying the dear delinquents into disgorging is our hobby, and we're dead anxious to give you a ride on our hobby-horse. Just jot down on the enclosed blanks the names of a few subscribers unjustly owing and watch us joyfully juggle them into coughing up, and we'll "leave them laughing when we say good-by." That's another merit about our methods, we "extract painlessly and without gas." It's an ART, don't you know, to make a "tight-wad" dig up the dough, and then say "call again" when we're bidding 'im a fond good-bye!

We won't be happy until you've sent us a list of your slow-pay folks to work on and YOU won't be happy until all your delinquents have paid up, so, as the GOLDEN RULE teaches us that we must do what we can to promote the happiness of our fellow-men, it's your BOUNDEN DUTY to let us show you what we CAN do!

Just time enough before the holiday—we wish you'd get right to work and fix up that list for us. There're some blanks enclosed—use them and you'll be awful glad you DID! And say, when you need more blanks, needn't be 'fraid to ask for 'em!

Yours truly,

(The above was sent to us by a collection agency. At times we are sorely tempted to send them our delinquent list, but in spite of what they say, we know we would make a lot of good people mad. Please come to our help without making it necessary to call in a collection agency.)

FROST.

What makes the sky so pure
and blue
The air so sweet and cold?
What gives the leaves this
splendid hue
Of red, and brown, and gold?
The frost has come, the frost
is here,
The finest season of the year!

The committee to decide on time and place for the next session of the Southern Baptist Convention has agreed on Chattanooga as the place, the time to be fixed later.

By the explosion of a bomb a number of Chinese officials in a private car near Peking were injured. They were members of one of the four "missions" appointed by the Chinese Government, to study foreign political methods, and the attempt at assassination is, therefore, supposed to be the work of reactionaries.

On Nov. 23rd, Miss Annie Mae Guice and Mr. Lyman M. Stevens were married at Pine Level, Rev. Chas. M. Brewer officiating. The bride is the accomplished daughter of Mr. and Mrs. Morgan Guice, and a staunch Baptist. The groom is a prosperous young business man of Snowdown. The many handsome presents received showed the high esteem in which these young people are held. May the Lord bless them.

At a call conference of Lafayette Baptist church last Sunday morning resolutions were adopted, rescinding her recent action accepting the resignation of the pastor, Rev. I. G. Murray, setting forth her regrets, and insisting that he withdraw said resignation. Mr. Murray has not yet intimated what course he will pursue in regard to this united appeal from the church, but it is earnestly hoped by the church and community that he will reconsider, withdraw his resignation and continue his earnest labors in this community.—LaFayette Sun.

By future generations October 30, 1905, will be bracketed with June 15, 1215, and July 4, 1776, for it will be regarded as the date of the Russian Magna Charta, the Russian Declaration of Independence.

I am preaching to the Mt. Zion and Mt. Lebanon congregations. The churches are weak, but the very best people in the land compose the congregations. There are great things to be done for the Lord, but it will take much hard work, earnestness, and consecration; brethren, may I hope for special prayers from each of you? Among those things to be done Brother Barnett, The Baptist shall not be forgotten. Pray for me, brethren, and then pray for my people, and may the Lord's work be well done in these two fields.—Chas. M. Brewer.

The Great Insurance Graft

Facts and Conclusions Suggested by the Investigation of the Big Companies in New York

By E. L. Holbrook

It is doubtful if anything short of war or famine could excite more general interest than has been created by the exposures attending the insurance investigation in New York City. This interest is due in part to the stupendous sums involved, but is occasioned primarily by the fact that insurance is essentially an institution of the people. Millions of individuals look to the insurance companies for protection in times of affliction and it is a matter of the most vital concern to them that the affairs of these companies are properly conducted. That the cost of life insurance is excessive has been clearly demonstrated by the investigation. It has also been shown quite as clearly that gross misappropriations have been made of money which should never have been collected from the people, or, having been collected, should have been returned in the form of dividends.

Referring to glaring abuses among those occupying high positions of trust, Mr. J. Edward Simmons, president of the Fourth National Bank of New York, said in a recent address:

"Men who pose as the salt of the earth and who condemn, without reserve, those who steal \$50, or forge a check for \$100, or accept a bribe, will themselves make millions by lying, by misrepresentation, by fraud and by bribery. In private life they are stainless; but in the interest of corporations, of the trust, of the gas company, of the railroad company, of the insurance company, they will have recourse to every villiany damned in the Decalogue. The ordinary thief is personally amenable to the law, but the thief who steals in the name of a corporation because he wields the influence of that corporation, has many times the power for mischief, which the former has. Such a thief is a far greater danger to the community, to his fellow citizens, and especially to the commonwealth, than the footpad, the burglar or the pick-pocket. Corporations are mere legal entities, and, as such, cannot be punished; but the director or trustee of a corporation, who steals or bribes or appropriates, is a real person, and he should be answerable to the law, and more so, as in all cases he profits by his wrongdoing."

The remarks of Mr. Simmons bear added significance in that he can neither be charged with socialistic tendencies or with antagonism to corporate interests. In common with thousands of others, he sees the error and injustice of the tendency of those occupying positions of unusual trust, to take advantage of their position by furthering their own ends at the expense of those whom they are paid to serve.

Mr. Simmons expressed some alarm over the socialist vote in America, and justly attributes it to the fact that the masses see great fortunes accumulated by dishonest means, and when so accumulated, combined to smother individual enterprise and to force unjust tribute from the people.

In the insurance investigation, one of the most startling developments has been the manner in which the funds have been distributed, in salaries and commissions, among the relatives of those in



(McCutcheon in the Chicago Tribune)

"These little policy holders are a great convenience."—Perkins.

authority. The following table has been compiled showing the enormous sums which have been drawn by President McCurdy, of the Mutual Life, and by his son and son-in-law, from 1893 to 1904:

	R. A. McCurdy	R. H. McCurdy	Louis A Theband
1893	\$75,000	\$120,072	\$12,583
1894	75,000	119,573	2,082
1895	90,000	127,499	31,393
1896	100,000	127,526	56,869
1897	100,000	122,590	63,817
1898	100,000	109,235	63,272
1899	100,000	99,097	94,029
1900	100,000	98,611	95,655
1901	129,166	90,959	97,834
1902	150,000	99,446	127,458
1903	150,000	124,388	139,455
1904	150,000	121,806	147,687

The total, \$4,643,926, is greater than the President of the United States would receive in eighty-five years of continuous service. These men have occupied positions of the highest trust, but by no process of reasoning were they entitled to so much of the people's money.

Referring to this phase of the case the New York World, under the head of "Un-McCurdy-Like Presidents," says:

"During the 116 years of the Republic the Government of the United States has paid in salaries to its twenty-five Presidents a total of \$3,700,000. During the last twenty years the Mutual Life Insurance Company has paid to three members of the McCurdy family about \$4,600,000.

"Against twenty years of Richard A. McCurdy, Robert H. McCurdy and Louis A. Theband must be set off 116 years of George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe, John Quincy Adams, Andrew Jackson, Martin Van Buren, William Henry Harrison, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln, Andrew Johnson, Ulysses S. Grant, Rutherford B. Hayes, James A. Garfield, Chester A. Arthur, Grover Cleveland, Benjamin Harrison, William McKinley and Theodore Roosevelt—and with a balance of \$900,000 in favor of the McCurdys at that.

"If to the total salaries paid to the twenty-five Presidents there be added the total salaries paid to the twenty-six Vice-Presidents the McCurdys will still have more than \$200,000 the better of it.

"Apparently the Presidents of the United States could never have regarded the Federal Government as an eleemosynary institution, or considered themselves "missionaries" whose solemn duty was to keep the taxpayers from having \$7 apiece to squander on cigars and billiards."

With other large companies, the system of "keeping the money in the family" has also been quite pronounced. Here is the way in which the Equitable cared for President Alexander and relatives; the figures being for one year:

James W. Alexander, President	\$100,000
William Alexander, brother	30,000
Henry W. Alexander, son	25,000
Frederick D. Alexander, son	25,000
Dr. Arthur Pell, brother-in-law	10,000
Mr. Gilchrist, nephew	6,000

Total,\$196,000

The yearly distribution of the New York Life to President McCall and relatives, is here shown:

John A. McCall, President	\$100,000
John C. McCall, son	15,000
Albert McClave, son-in-law	15,000
John A. Horan, brother-in-law	7,500

Total,\$137,500

That it is possible to do business without paying such tremendous sums in salaries, has been demonstrated in a measure by Mr. Morton, who, since taking charge of the Equitable has reduced salaries and other expenses by something over half a million dollars a year. While displaying neither repentance nor visible embarrassment over the huge sums paid out as above set forth, it might be an act of justice to these officials to say that they are not without a sense of shame. This is shown by the fact that certain funds were charged to "law expense" that should no doubt, have been charged to "corruption account." No sane man will question the charge that money was used to influence legislation in a manner which would not appear nice in the broad light of publicity.

The New York Life through President McCall paid Anderson Hamilton, of Albany, nearly half a million dollars from 1900 to 1905, about which no entries were made upon the books, so far as can be found, and for which no receipt was taken. President McCall gave the following explanation of these remarkable payments to Mr. Hamilton:

"Under the organization of 'Judge' Hamilton's bureau, wherein he was intrusted and put in charge of the legislation of the United States and Canada in its entirety, all bills introduced every year he had gathered in his own way, he had statements made of all proposed and introduced and passed upon, and there were constant consultations about the laws that were offered. I might say in five years there were more than seven hundred laws relating to life insurance—in the last five years. He took hold in 1895, and in 1892, 1893 and 1894 there was a constant clashing as to the bills in the various States. . . .

(Continued on Page 10.)

A Page of Interest to Women

EUFULA ASSOCIATION.

There could be no greater inducement to go to Midway, where the Eufaula Association met, than the fact that Bro. N. C. Underwood was shepherding the flock there, and that the beloved pastorella had written to bid the visiting sisters "come and welcome"! Together with Mrs. W. H. Robertson, who has taken up the work of vice president of the association, owing to the inability of our dear sister, Mrs. Leila Meadows, to bear the burden longer, a good program had been arranged and the large audience that filled the Methodist church, so kindly granted us, was attentive and sympathetic. The devotional exercises, led by Mrs. N. C. Underwood, were tender and uplifting and the talk on Home Missions by our sister, Mrs. Hall, was inspiring.

It was a disappointment that Mrs. J. M. Green from Louisville, was absent, and that the cause of her absence was sickness. Mrs. Little gave some account of their work, which made us long to go there and enjoy it with them. We hope the near future holds that pleasure in store for us. One of the greatest pleasures is the meeting and greeting with good people from other points and especially when a child's face lights up, upon seeing one—it makes a glow in the heart that is an exquisite pleasure.

From Vaughn a dear little man came to give greeting—grown well in body and growing daily in grace, and from Three Notch a time lady to tell us of the sunbeams there and to give a hearty invitation "to come to see us," and this we mean to do, God willing.

The introductory sermon Bro. J. H. Bush gave the association a fine "send off," and no doubt it was up to high water mark, throughout, but this scribe must needs hurry away to another point, so I could not remain at the feast.

Salem-Troy.

The fact learned in the catechism in childhood that "God watches over the least of His creatures," is confirmed by experience in after years. In after years, when one steps off a train in the night time, not knowing which way to go, and is met by the kindest of friends, who are watching for "any one going to the association and who might need assistance." This was the history of our finding genial companionship and old time hospitality in the home of Brother and Sister J. E. Leverette at Prouto, while en route for the association which met at Shiloh.

This seems to be the style in this part of the world, for the same liberal hospitality was dispensed at the home of Sister McDowell, who lives "hard by the synagogue." The Mission Band will have great encouragement from Miss Fanny M. Bean, who comes of a family famed for their preachers and godly men and women. A large meeting of the sisters and the children was held in the school house near the church, and most kind and attentive listeners they were.

Through the beautiful autumn woods and exhilarated by the invigorating air we went on our way rejoicing to

Louisville

to find awaiting us in the parlor a dear little woman whom we had long wished to meet. Many and sweet were the conferences held together about our work, and the Alabama workers are to be congratulated that our own has come back to us, and it is hoped we are to enjoy for many years the consecrated efforts of our sister, Mrs. J. Mercer Green. It was a joy that she was well enough to meet with us in the church, and where our Sister Little had gathered the wee folks who have been under her guidance in the Sunday-school together with the Juniors—Mrs. Green's specialty, to greet us. The faithful few assembled themselves to

confer about "the affairs of the kingdom," and we parted from there, hoping to meet with them during their next association.

Three years ago, it was our good fortune to tarry a night in

Clayton

on our way to the association meeting that year at Prospect. So it was with unfeigned pleasure that we turned thitherward again, and found ourselves in the home of Mrs. W. H. Robertson, the vice president of the Eufaula Association. It was a Sabbath day full of delight to be within these gates and in the midst of this lovely family; to go with them to their Sunday-school and sit in the class taught by their superintendent, par excellence, Mr. Bunyan Davie. The privilege will be long remembered. The afternoon brought the pleasure of meeting face to face the Sunbeams, who have been shining here for many a day, under Mrs. W. H. Robertson's kindly care, and whose ready responses proved they had not been unmindful of the teaching they had enjoyed. Two most helpful discourses from the pastor, Bro. Bauknight were also ours—one from the text "Under the rod"—"unto the Covenant," melted all hearts and signalized a favorite text of this scribe.

All along the pilgrim way lies sunshine and to be again in the home of Mrs. Meadows, the mother of our Mrs. Meadows, marked the day with a white stone. The threatening clouds outside kept the Aid Society from meeting, for which we were sorry, but there were enough in the little company to warrant a distribution of some mission literature that may go toward strengthening of purpose, and steadying of hand in the work set for us to do.

Three Notch

was our next objective point, and we were interested to see one of the trees upon which the surveyors' blaze was still discernable, marking the road cut by Andrew Jackson many years ago.

In the homes of Mrs. L. Penick and Mrs. W. H. Cox genial companionship and plenty of rest and good cheer was found, and at the pretty little church, which is a monument to the energy and consecration of the women belonging to it, the Sunbeams and their gentle, devoted leader had met to extend a hearty welcome to the "Sunbeam Mother." What a great impetus is given to affairs, secular and religious, when there is an ambition to attain to a high ideal! This these sisters have and it is fostered by their consecrated pastor, Bro. J. H. Bush, for which we give thanks. That any guest of the Centennial Association should find himself or herself in the care of Brother and Sister C. W. Sellars means that they are far from suffering want in any particular. It was our good fortune to fall in their hands at the association and to abide under their hospitable roof, and that means heart's ease.

We are under obligations to our brethren ever considerate and appreciative, for an hour preceding the afternoon session and am glad to be able in this column to acknowledge the kindness. The eagerness with which the women and children who came to hear, listened and received the mission literature and the acquiescence gladly given by some, upon whom was pressed the work of organizing, at their home church, would have more than repaid the brethren for their generosity.

Remembering the excellent sermon by Bro. Watkins and the always inspiring speeches of Dr. Montague, to say nothing of Bro. Stewart's plea for things to allow of any more, but my hostess and myself hastened back to and met and organized as bright a set

Inverness

day was too full of the best of good the children, it seems as though the of trusty boys and girls as are to be found anywhere into a Sunbeam Band. The sisters are going to be "honorary

members" of the band until they can organize themselves, which we do not believe will be far in the future. The following names compose the list of officers of the Sunbeam Band: Frank Cogdell, president; Bessie Bates, vice-president; Jessie James, secretary; Emory Cogdell, treasurer. We are going to hear from the little secretary in the Alabama Baptist soon.

And now on the wing again brings us to the

Geneva Association

at Hartford, but the delights experienced there would "fill a book," so must desist, counting on the amiability of the editor of the Alabama Baptist for another time.

MRS. T. A. HAMILTON,

The Lyceum Course.

The Conversational Club has just announced the Lyceum Course for the session of 1905-06, and it is generally conceded that it will surpass in quality the exceptional course of last year. It has been arranged with the view of bringing the best attractions that can be heard even in the largest cities to our own auditorium. As it may be of interest to our friends who wish to visit the Judson during the session, the dates and attractions are as follows:

Nov. 29th—Miss Marie Nichols, the young American violinist who has distinguished herself in several tours on the Continent and in this country. She is considered equal to any lady violinist in the world.

Dec. 7th—Miss Florence Galop Atkins, a beautiful American singer who is as charming in personality as she is in voice and thoroughly delights her audiences.

Jan. 10th—Harold Bauer—One of the world's greatest pianists, who ranks with Padarecki, will give a recital.

Jan. 31st—Madame Yohanna Gadscki—the world's greatest singer. Any mention of Madem Gadscki's art would be superfluous as she is considered by the best musicians to be without a peer as a singer.

February—Mr. Hamilton Wright Mabie—the well known Literary Critic and Author, will give a lecture on some phase of Culture, and our students will have the rare opportunity of hearing one who is in his very appearance and manner the embodiment of the careful culture he expresses in his books.

In April Mrs. Ida Benfy Judd will give one of her artistic dramatic readings, with which she has so often delighted Judson audiences in recent years. Mrs. Judd is a creator of a character in the sense that Boothe was a creator of those persons whom he created on the stage. She is truly a wonderful reader.

Our girls have undertaken the most expensive course that has ever been given by the club, the total cost being more than \$2,200.00. It would be difficult to overestimate the educational value of a great course of entertainments like this and the Judson and citizens of Marion are indebted to the young ladies of the club for their splendid program for the present session.

Ann Hasseltine and Morning Watch Societies.—Recently these religious organizations were delighted and inspired by the visit of the Rev. J. M. Shelburne, D. D., of East Lake, who delivered a masterful sermon, the good effects of which abide with us. The students of Howard are certainly to be congratulated upon having this exceptional pastor and we trust that Judson will be favored with other visits from him.

Bible Work.—The classes in the study of the Bible are large and interested the present session and all are looking forward with delight to the coming of Dr. John M. Sampey, of the Southern Theological Seminary, who will spend a whole week with us in January, delivering a series of lectures on the Old Testament. The exact date of Dr. Sampey's coming has

not been fixed, but as many of our friends have signified a desire to get the benefit of his lectures, due notice will be given.

All Judson people rejoice in the splendid success of the movement for the endowment of Howard College.

ROBERT G. PATRICK.

How We Did It.

At Sheffield the representatives of the Tuscaloosa Ladies' Aid and Missionary Society were told that the Tuscaloosa society gave more for home missions, as a result of the "Week of Prayer and Thanksgiving" in 1905 than any other society in the State. This fact was as great a surprise to us as it was to many others in the State. We have been asked and we have asked ourselves how it came about. Hoping to be of some help to those who are trying to make this week of prayer a success, I have agreed to tell, as best I can "how we did it." First of all I want to say that this week of prayer has been worth more to the women of our church than anything we have ever tried. We have learned more of the work of our denomination—come to understand better the value of prayer—realized nearer the joy of giving—and delighted more in the love of one another than ever before in our lives.

We have observed this week of prayer for home missions for four years. Each year our contributions have increased until in March, 1905, we gave \$112.75.

One of the churches of our town, of another denomination, observed their week of prayer for missions in the fall before we had ours in the spring. They had their meetings from house to house. Made a great thing of the social feature. Took up a collection every afternoon, and, if I mistake not, at the end of the week they had about nine dollars in the their treasury for missions.

This is our plan: We always have some one certain place, and only one, and a certain hour for our meetings. Try to stress the spiritual feature of our meetings. Talk it up beforehand. Take the program and get the consent of some good faithful woman to lead the meetings each day. Then we have it announced from our pulpit that this week of prayer will begin on such a day and close on such a day. Giving the subject and leader for each meeting, urging every lady in the church to attend and bring any of her friends who would enjoy coming. We then have our program printed in our town paper. The president of our society writes little notes to as many of those who are unable to get out as possible, enclosing a program and leaflets and an envelope for an offering, suggesting that although they are unable to meet with us in person, that they may enjoy studying the subjects with us each day, and have a part in our offering. We have everybody to understand that our offering will be taken up at the end of the week and urge everybody to pray God's blessing upon that offering. While our society gave \$112.75 last March no one envelope contained over ten dollars, showing that it meant a great deal in that a great many gave something.

Don't let our Central Committee be too stingy with their programs and literature. The more programs and literature we have the better meetings we have. Let nobody imagine that there can be a successful meeting without a great deal of work being done by the president and every member of the society.

If your leaders are faithful in working out their programs and you have a regular place to meet, at a certain hour each day, and you can impress upon your women the necessity of their regular attendance upon each meeting, and their willingness to contribute in any way possible to the success of the meetings, you are sure to get a blessing and your week of prayer will be a success beyond your fondest expectations.—Mrs. L. O. Dawson.

THE ALABAMA BAPTIST

THANKSGIVING, NOV. 30, 1905.

"Under all circumstances give thanks to God." I Th. v, 18 (Twentieth century translation.) For an injunction so sweeping as this there must be the deepest possible reason.

In the preface to his History of the Reformation, Marie D'Aubigne uses these sentences: "History must live by that principle of life which is proper to it, and that life is God. He must be acknowledged and proclaimed in history—and the course of events must be displayed as the annals of the government of a Supreme Disposer." The same great truth was far more tersely stated by the inspired Psalmist, when he says: "Jehovah reigns; let the earth rejoice!" The sacred scriptures are saturated, from beginning to end with the sovereignty of God, over the cosmic universe and the world of spiritual existence. From every possible angle of vision, from every possible point of view, and under an infinite variety of circumstances, this mighty principle of history is illustrated. We may well stand with blanched cheeks and with dumb lips in the presence of the fathomless mystery of life; but as we peer over its mighty rim into the depths below, nothing would save us from utter hopelessness and pessimism but the assurance that we are each and every one part and parcel of a boundless plan conceived by Infinite Love and executed by Infinite wisdom. This is our ultimate reason for thanksgiving. This is our warrant for abiding joy. I make bold to say, in this presence, that it is an enfeebling spiritual process to try to select out of our personal experiences and our individual surroundings the particular things for which we feel thankful. And this because such a habit inevitably distinguishes those things for which we refuse to feel thankful. How far is this below the sublime faith of Job, when he said, "Though he slay me, yet will I trust Him;" or the splendid devotion of David when he sang, "Bless the Lord, oh my soul, and all that is within me bless his holy name!" I make bold to say further, that an invitation to a national thanksgiving on the low plane of individual success or temporal prosperity would be an impertinence. We are not "dumb, driven cattle," to be fed to repletion and to lie down in supreme satisfaction. And if we were, there are thousands of us suffering the degradation of hard and grinding poverty, thousands of us have sorrows that no earthly prosperity can ever heal, and thousands are wasting the golden moments of life in the mad pursuit of their own undoing.

He therefore, who would enter fully into the true intent of a National Thanksgiving, must rise to the high view-point of the Divine Revelation, from which he may contemplate a world-government which is in the last analysis theocratic, a government in which Jehovah is working out His own measureless plan, and a government which is the best possible for the world. It would be unkind, however, to those who can not breathe so rare an atmosphere, to refuse them such comfort as they can get from lower ranges of thought; but let us not confound thanksgiving to God with the momentary and partial gratifications of life.

And yet it seems opportune, on an occasion when our thought is lifting upward to encourage our high endeavor by some notice of a few of the signs of promise.

One of these is the deepening sense of personal obligation. In a form of government whose substratum is the great doctrine of human rights, all human obligations are defined in terms of morality. A man's true rights are rights because they are not wrong. No man can ever have any wrong rights, in the true sense of these words. Nothing else has ever so sharpened the moral sense or clarified the moral judgment as the religion of Jesus Christ. This is the Magna Charter of human freedom, because it recognizes the right of every man to pray, without the intervention of a priest or a ritual, or a rosary. The right to pray involves the right to think and to choose. In this fundamental and God-given right lies the doom of absolutism—in both church and state. And the greatest gift of our country—the greatest contribution to the science of human government, is the doctrine of a free church in a free state. It is Christianity—the Christianity taught from the New Testament—that makes men fit for self-government, in both church and

state; and the premium thus set upon personal dignity and individual character lends incentive to all that leads to nobility, self-reliance and integrity. The doctrine of human freedom, as expounded and illustrated in our country, does not mean, as some would have us think, "an unscioal and predatory individualism," clamoring for personal rights and unmindful of the rights of others; for the religion which gave it birth presents the two great parallels of human obligation—duty to God and duty to man. The high moral ideal of the former is translated into the social relationship of the latter, and together they form a perfect religious and civic code, neither line of which may be disregarded without an infringement of the other.

This is the inspiring ideal of personal character presented by our religion. It is enforced and illustrated from every free pulpit and in every school house, and from every printing press in our country. Millions of praying fathers and mothers in every walk of life, are trying to guide their children's feet along this shining pathway, to the formation of strong moral character. I devoutly believe that under all the turmoil and strife of American politics and the clash and clamour of business, there flows an ever deepening current of pure patriotism and sound morality. The power of money to corrupt the public service, we may well believe, will never again be as great as it once was, since so many hoodlers and grafters have been held up to public scorn; but every earnest preacher, every devout Sunday-school teacher, every man and woman of sincere Christian character, has a part in the creation of the public conscience to which every plea for public morality and civic righteousness appeals. We may well felicitate ourselves upon the splendid leadership under which the fight goes on for clean methods in business and in politics, but we must not forget the invaluable part taken by every country newspaper and by every honest man. President Aldeman, of the University of Virginia, in a public address in New York the other day, used these sentences: "Sound public conscience and valid public opinion are the last breached strongholds of our old democracy. In proof of their soundness and authority I claim that if there be a man in America who has an unjust fortune and a pagan ideal of its uses, he will not bask as easily in the respect of his fellows nor have as much fun as Croesus or Louis the Fourteenth."

Another thing that encourages us is the growing prevalence of American ideals abroad. Not only have we suddenly risen to the position of a first-class world-power—a power that must be reckoned with in all international concerns but our country's voice is distinctly and unmistakably for peace. But not for peace at any price! We have not sacrificed our manhood on the altar of mammon, nor turned over our personal privileges to the care of the police. The fundamental doctrine of soul-freedom, which lies folded at the heart of our religion, has preserved our manliness in spite of our commercialism. The right to think, to worship, to choose, free from all human authority whatsoever, has given a new sacredness to our persons and our possessions. We have proved to all the world that we know both how to defend ourselves and how to protect the rights of others. We have developed a new force in human progress, and have shown that though free—we have bound ourselves together and that, too, with no rope of sand. The machinery of our government is self-adjusting, because it is democratic. It is strong because we have no proletariat. And so, men no longer sneer at our "government on paper." On the contrary, the eyes of the world are upon us as they never were upon "the seven-hilled city" in its proudest day. The poor down-trodden peasant on the steppes of Russia and the mountaineer of Caucasus, have heard our story. The almond-eyed Mongolian is learning to put off his badge of slavery to an effete system of platitudes, and to walk upright like a man from the West. Even Austria is catching the holy fire of freedom from our altar and hoping for a constitutional government. Our old time ally, the jolly Frenchman, is already beginning to drink deeply of the cup of freedom, and has dismissed his ecclesiastical bosses. And so it goes. Time would fail me to particularize. Everywhere men have caught

whiffs of the sweet air of freedom from the mountain tops, and are setting out for the high region where it abides. And they read our "God speed!" whenever they see our flag.

Our great opportunity carries its corresponding responsibility. The "new wine of freedom" may prove too "heady" for those who have been enfeebled by intellectual and spiritual servitude. We must show them what freedom can do to make a man. For it is self-evident that he who is controlled by righteousness needs no other control. It is equally self-evident that until the ideal of every man so controlled shall be realized, civil control, the rule of majorities, will be necessary. And so the dream of the socialist is fatal to all progress, because it is fatal to all safety. Here our free state plants its standard.

And this brings me to speak of that which makes the free state. A wide field opens here, but I promise to be brief. It seems to me inevitable that a religion which confers the same spiritual privileges upon all believers, and transfers the emphasis of human thought from the present to the future life, would contain the promise and potency of a worldwide democracy. Only let men see that the religion of Jesus Christ has brought to its birth the universal freedom from spiritual bondage which is to give every man a "square deal" for his soul, and the mightiest ally Christianity has ever had will be born; and it will come with the "radiance of peace" upon its face. It was a Christian statesman and one of the nobles of American citizens, who with the inspiration of a prophet and the faith of an apostle, prevented the partition of China. In view of subsequent events in the far east that achievement seems of immeasurable importance. And when China shall have become a mighty Christian republic—a great free state whose policies shall be controlled by a public opinion created and fostered by thousands of free churches, John Hay, Christian, patriot, statesman, diplomat, will take his place in the world's Hall of Fame; and to President Roosevelt will come the glory of having been his discoverer. Nowhere on the whole earth is there a nobler or wider field for American young men and women than on that "far flung battle line" where idolatry is going down in fore-doomed defeat, and where the dawn of a Christian civilization is rising radiant from over the western sea!

Oh, my fellow Americans, shall we not every one help our great country to rise to its mighty opportunity? We can do this by first giving ourselves to Him whose right it is to reign, and then taking joyfully whatever part in this tremendous enterprise He shall put into our hands. We may well thank God for the splendid heritage of our fathers, but we cannot keep it if we divorce ourselves from the mighty principles which inspired them, or lose sight of the divine Leader who led them on. We may well thank God for the signs of promise, but we shall not be able to read them unless we keep our vision clear. Never did the whole aspect of the world present a more insistent protest against inglorious ease, or give a keener point to human endeavor. We may devoutly thank God that we are American citizens, and that the humblest of us shares the protection of our great commonwealth, but we shall reach the zenith of our privilege and glory only when our freedom, and the religion which gave it birth, shall have become the common heritage of the whole world.

REV. S. M. PROVENCE, D. D.

Please allow me to make one or two corrections in my article on "The Baptism of the Spirit" which appeared in this week's Alabama Baptist. In the quotation from Dr. Strong bearing on the passage from First Corinthians the printer left out an important part of the quotation. As printed it reads, "Just as we are all baptized 'into Christ' (Rom. 6:3), so we commune, &c." It should read as follows: "Just as we are all baptized 'into one body' (1 Cor. 12:13), only by being baptized 'into Christ' (Rom. 6:3), so we commune, &c." Of course the brethren will understand that the reference in Dr. Robertson's letter is Rom. 6:3 f and not Rom. 6:31. The printer misunderstood the letter "f" after the figure "3."—W. J. E. Cox, Mobile.



TAKEN FROM LIFE.

When the Frost is on the Pumpkin.
(James Whitcomb Riley.)

When the frost is on the pumpkin and the fodder's in the shock, And you hear the kyvack and gobble of the struttin' turkey cock, And the clackin' of the guineas and the cluckin' of the hens, And the rooster's hallylooyer as he tiptoes on the fence; Oh, it's then's the time a feller is a-feelin' at his best, With the risin' sun to greet him from a night of peaceful rest; And he leaves the house bareheaded and goes out to feed the stock, When the frost is on the pumpkin and the fodder's in the shock. There's something kind o' hearty-like about the atmosphere, When the heat of summer's over and the coolin' fall is here. Of course we miss the flowers and the blossoms on the trees, And the humble of the hummin' birds and buzzin' of the bees; But the air's so appetizin' and the landscape through the haze Of a crisp and sunny morning of the early autumn days. Is a pictur' that no painter has the colorin' to mock— When the frost is on the pumpkin and the fodder's in the shock. The husky, rusty rustle of the tassels of the corn, And the raspin' of the tangled leaves, as golden as the morn; The stubble in the furrows, kind o' lonesome-like, but still A-preachin' sermons to us of the barns they grewed to fill; The straw-stack in the medder, and the reaper in the shed; The hosses in their stalls below, the clover overhead; Oh, it sets my heart a-clickin' like the tickin' of a clock When the frost is on the pumpkin and the fodder's in the shock.

Ways of Cooking Pumpkin.

Pumpkin Pie.—Peel the pumpkin, remove the seeds, and cut into strips, and cook until tender; then strain through a cullender. To one pint of pumpkin, add five eggs, three cupfuls of sugar, two tablespoonfuls of ginger (other spices may be added, if desired), and one quart of milk. This will make three pies.

Pumpkin Pudding.—Beat together half a quart of stewed pumpkin, pressed through a sieve, five eggs, whites and yolks beaten separately, one quart of milk, half a teaspoonful each of mace, cinnamon, nutmeg, and three-quarters of a cupful of white, or very light brown sugar, pour into a pudding dish and bake.

Pumpkin Fried in Sticks.—Peel and cut the pumpkin into small sticks, an inch and a half long and three-eighths of an inch across, lay them in a dish, strew salt over and let them remain for fifteen minutes, then drain, wipe and dip in flour, and fry in hot fat; when cooked, drain, salt and serve.

To Preserve Pumpkin.—Stir two pounds of sugar with three pints of water over the fire till it boils, and all the sugar is thoroughly dissolved; put into an earthenware vessel the pumpkin, peeled and cut into inch lengths, pour the syrup over and let it stand two days. For each pound of pumpkin (which weigh before putting into the syrup) take one pound of lump sugar, one ounce of ginger root (well bruised), a small pinch of cayenne, the juice and thin yellow rind, cut fine, of two lemons. Stir these ingredients together until the sugar is dissolved; strain the pumpkin from the first syrup and put in this and cook until the vegetable is transparent.

The Golden Glow of Pumpkin Pie.

What though the world be sad and drear,
What though our troubles sore be set?
The glad Thanksgiving day is here
To ease our sorrow and regret.
What though we worry, deep in debt?
What mortal can the fact deny
That there is round about us yet
The golden glow of Pumpkin Pie?

Our hearts may suffer from the spear
Of fortune ill; the soul may fret
Because the world doth coldly sneer
At all our brilliant fancies pet,
What though by scorn we're ever met,
And live beneath a lowering sky?
No cloud that floats hath dimmed
yet
The golden glow of Pumpkin Pie?

Our prospects may be far from clear,
Our outlook may be black as jet,
Gray fog may blear our atmosphere,
Woe mesh us tightly in her net;
Our pockets void, our house "to let";
Our days but one long dreary sigh—
In spite of all there's left us yet
The golden glow of Pumpkin Pie.

Envoi.

Prince, hie thee from the purileus wet—
Cheer up, and lift your spirits high;
Let woe be gone! Do not forget
The golden glow of pumpkin Pie.
—John Kendrick Bangs, in Harper's Weekly.

The Etowah Association:—The Etowah Baptist Association met with the church at Atalla, every church in the association were represented by messengers, and fourteen ministers were present, beside Brethren W. A. Parker and H. G. Bynum of Marshall Association, John W. Stewart of the Orphans' Home, Bro. F. W. Barnett the genial editor of our paper the Alabama Baptist, and Dr. A. P. Montague the polished president of Howard College. We missed the uplifting influence and strong personality of our beloved secretary Bro. W. B. Crumpton. All the officers were re-elected for the ensuing year, and the reports from our different churches, although during the last year our membership decreased from 2759 to 2670 our increase in benevolence was Foreign Missions \$255.93 to \$422.12, Home \$214.16 to \$239.35; State, \$172.96 to \$226.60; Ministerial Education, \$15.43 to \$1103.33; Orphans Home, \$153.95 to \$157.88; Pastors' salaries, \$2834.10 to \$3630.61; New Property and repairs \$3596.76 to \$3781.69; Sunday-school and other expense \$432.67 to \$1125.51; Grand total from \$7854.22 to \$10927.67, this represents the increase in our benevolences of the last associational year over the year previous. The association had one of the best sessions it ever held, and much praise is due to our pastor host Bro. A. J. Johnson and his excellent people who did much every way that contributed to the comfort and needs of the messengers and the success of the meeting, and the thangs of the association is due Bro. Johnson and his choir for the excellent music, and to the ladies for the nice flowers furnished. Our next session will be held with Cave Springs church, and we are expecting to do larger and greater things this year, as we have secured the services of Bro. J. W. Dunaway to go to different parts of the county and help where his services are needed and hold Baptist Rallies, we are expecting much of him, and the other pastors who so kindly volunteered to help in this work. We are now making a strong effort to put our association in foremost of all in the state, and make every one of our people missionaries in fact. We have some godly and consecrated pastors of our country churches who are stirring up our people along missionary lines, while our people are not paying a toithe of what we should pay, we are increasing some, due largely to our untiring secretary's efforts, and the backing and support given him by the Alabama Baptist. Beside our other benevolence our association gave one thousand dollars to the endowment fund of Howard College. Some years ago our association adopted a resolution asking our churches not to fellowship or retain in its membership any one that drank

sold, was in any wise interested in the sale or manufacture of intoxicants, and I think without exception our churches did so, and made it a rule of their church, and now our association has adopted the battle cry "The saloon must go."—Geo. D. Motley Moderator, Gadsden, Ala.

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ARNOLD—On the sixth of August 1905, John, the only child of Mr. and Mrs. Jack Arnold, died. John had not quite reached his majority, yet he had graduated at one of our best commercial schools and was just ready to enter upon his business career. He was a good boy, a dutiful son and a working member of Mt. Olive Baptist church. He died where he was reared near Hanover, Ala. It seem sad that he should be taken just when everything was so flattering, but God knew best and to His will we bow.—A Friend.

Fifth Sunday Meeting.

Program for fifth Sunday meeting to be held with Enon Baptist church in Shelby county, December 30th and 31st:

Saturday, 9 a.m.—Devotional exercises, conducted by pastor. 10 a.m.—Is water baptism contained in the plan of salvation? Rev. J. H. Mauldin and Rev. J. H. Connell. 11 a.m.—What dispensation are we living under? Rev. J. A. Davis and Rev. G. W. Crumpton. 12 m.—Adjourn until 1:30 p.m. 1:30 p.m.—What is apostasy? Rev. B. C. Hughes and C. R. Miller. 2:30 p.m.—Should a letter be granted a member for any other purpose than a change of location? Rev. S. L. Harris and Rev. C. W. O'Hara. 3:30 p.m.—Report from our colporteur, C. W. O'Hara.

Sunday, 9 a.m.—Sunday school. 10 a.m.—What is the scriptural duty of the deacon in the church, Rev. J. W. Reynolds, Rev. S. Smitherman. 11 a.m.—Origin and continuity of Missionary Baptist Church, by Rev. C. R. Miller. Committee, Rev. J. L. Busby, N. T. Lucas and J. G. Thornton. Conveyance at Calera to meet all visitors.

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Helps for Young Mothers.
Don't put too many clothes on the baby, and, above all, don't inflict its months of life when it is weaker than at any other time.

Don't fasten its clothes like a vise, and then think it is going to be comfortable. A child can't be comfortable unless it can move every muscle of its body freely.

Don't bundle up its head to suffocation. Don't cover up its head except in a blast of wind.

Don't be cross and irritable about the baby, and then be surprised that it reflects your mood.

Don't let people outside the family kiss the baby. Never so trample on your child's rights as to make it submit to an unwelcome caress from any one.

A child has a natural dislike for "showing off," and if you make it acquire a taste for such a proceeding you will have to spank it later for being forward and impudent.

Be calm and self-contained always in the presence of your little one, from its days of earliest babyhood.—*New York Tribune.*

Singleton—Who rules the house—
you or your wife?

Wedderly—Neither. The baby and my wife's mother take turns at it.—*Grit.*

Simple Ailments of Children.

The value of warm baths and their effect upon nervous or fretful children, when in sickness or in health, cannot be overestimated. Every infant, unless there is some good reason on the contrary, such as skin affection or illness, should have two baths a day—one a tub bath in the morning, the other a warm sponge bath when put to bed. The morning bath is conducive to healthfulness and cleanliness, the sponge bath at night is most useful on account of its quieting and soothing effect. Neither bath should be above or below 98 degrees temperature; at this temperature there can be no danger from cold. The morning bath removes such deposits as have been excreted by the skin during the night, leaving the pores open, and not, as many people suppose, making the child more sensitive to cold. It cleanses the millions of little pores, allowing them to exude certain oils which lubricate the skin and keep it soft and fine, at the same time throwing off refuse which accumulates in the circulation.—*Marianna Wheeler, in Harper's Bazar.*

"Does the baby talk yet?" asked a friend of the family.

"No," replied the baby's disgusted little brother; "the baby doesn't need to talk."

"Doesn't need to talk?"
"No; all the baby has to do is to yell, and it gets everything there is in the house that's worth having."—*Tit-Bits.*

Take Care of the Baby's Eyes.
In spite of all the fuss and feathers that are prepared for the new baby, and all the thousand and one recommendations made by relatives and friends, there is on the part of some mothers and nurses a lamentable ignorance or carelessness about the care of a baby that may affect it vitally. The treatment, or lack of it, that is accorded the eyes of babies is one of the worst examples.

Perhaps it is not so surprising to see dozens of babies blinking in the bright glare of the sunlight in a tenement section. Mothers who never have been taught the care of children, busy mothers, mothers out at work are responsible for these. When,

however, one sees the baby of well-to-do and intelligent people laying on its nurse's lap in a handsome equipage, and sees that its blue eyes are staring up at the midday sky, utterly unprotected from the brightness, one is not only shocked, but one realizes in the amount of baby wisdom possessed by the majority of women there is something lacking. Carelessness like this leads to blindness, as physicians and others admit.

Some simple rules for the care of young children's eyes are given by Miss Ding, head nurse of the baby wards at the Post Graduate Hospital, Twentieth Street and Second Avenue, New York.

"Bright light should never be allowed to fall on the baby's eyes," she says. "If this does not cause blindness, it frequently weakens the sight, injuring it permanently. When taken out of doors babies should be shaded by a carriage top or by a hand parasol."

"Indoors, the light of the room should be subdued, but not made dim. No one would constantly keep a plant in a darkened room for its best good, and no more is it well for a baby to be kept in a melancholy light. By lowering the shades a little or letting down the awnings a pleasant light can be obtained. In this let the child lie, with the head away from the window. Facing a window is always bad. Neither have the crib standing just beneath or in front of a window. If it must be in front, let it stand several feet away in the room.

"Keeping the eyes clean is most necessary. The usual washing of the lids that goes with the ordinary face washing is, perhaps, all that is needed. If, however, there is any discharge in the eye, the lids should be lifted up and the eye treated with a borax solution. This can be dropped in either with an eye syringe or squeezed from a little cotton wool.

"This borax solution is easily made and is a good family 'medicine.' Five cents worth of boracic acid in powder form, dissolved in as small an amount of water as possible, makes the solution. It is good for red eyes, sore eyes or any inflammation of the eyes. If the ailment is simple, it will cure the eyes.

"Always use this when there is a suspicion of trouble with either or both eyes. If the trouble is in but one eye, be sure and turn the head away from the well eye when treating, so that the solution will run out of the eye away from the good eye. This is a necessary precaution, for it is usually difficult to tell at first what is the cause of the trouble, and there may be risk of contagion."

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The Young Man in Business

A BANKER'S ADVICE.

Going into business for one's self is the most important step in a young man's upward career, and the matter should be given the most extended and careful attention.

The temptation to strike out alone is so great that it is frequently done prematurely, and without sufficient investigation as to ultimate results.

This statement must not be taken as a discouragement of the ambition to enter business, which an excellent and laudable one, but the very importance of the step makes great care necessary. It is certainly better to postpone the venture for a year, than to fail and spend many years recovering from the effects and discouragements of the failure.

The man who decides on a professional career will find his path easier than will the one who enters the mercantile field, as it is possible to learn many professions while pursuing other remunerative employment. Many young men have acquired a knowledge of law, medicine or other professions while employed at other vocations.

It may be said that when a young man is employed the demands on his time are all his health and mentality will bear, but in nine cases out of ten right living and good habits will permit the industrious man to devote a great deal of time to his chosen study without any physical impairment. To be sure the matter can be overdone, and the student may allow his ambition to outrun his strength, but a little reflection will show that there is no great need of haste, and that knowledge acquired gradually is far better than that gained hastily. The brain must have time to digest facts as surely as the stomach must have time to digest food.

But as going into business generally implies a mercantile pursuit it is that phase of the question which must be discussed principally.

As to which is preferable, a professional or a mercantile career, it will be readily seen that it is purely a matter of the individual inclination; a very poor doctor might make a very good grocer, or vice versa. One thing may be advised however—enter the business or profession you like best; you will do better in it than in any other.

Parents have no business mapping out a career for a child until he is old enough to give evidence of some particular adaptability for a certain line of work, and the child will know what that career should be as soon as the parent.

No young man should risk his time and savings in a business about which he knows nothing. If he likes the business at which he is engaged on salary, that business should be his choice; if not, no better plan can be recommended than that he take the first opportunity to secure employment in a business he does like, even at a sacrifice of salary or ease.

In a subordinate position in a dry good store the man who is attentive and earnest will gain sufficient knowledge of the methods of buying and selling, and the general routine of that business to equip him for a personal venture in that line. Such knowledge could be gained no where else, and if the little craft is launched without this experience the valuable knowledge which might have been thoroughly gained without risk, must

be acquired bit by bit through the medium of bitter and expensive experience.

Having once decided on a pursuit, stick to it. The habit of jumping from one idea to another is suicidal. There may be times when the man who intends to embark in business will find that he has made a mistake, and that he must change his plans. The man who never changes his mind has no mind to change. But such cases are exceptions.

To indulge in plans, no sooner formed than changed means failure, for success in any pursuit requires the constant and directed exercise of all the faculties and energies.

Another fatal mistake is the desire to extend a successful business too rapidly. Men frequently enter business and meet with success beyond their expectations; in a great many cases this leads to excesses. They determine to seek larger profits through extended operations. They take more expensive quarters or open additional establishments, spreading their capital out thinly and greatly increasing their expenses. When the time of natural business depression comes the whole weakened structure falls. This error is all too common, and the point must be closely guarded. How much better it would be to grow slowly, and to expand only as business conditions and capital show to be absolutely warranted and safe. Few of our great mercantile establishments are of mushroom growth. Caution in this regard need not hinder progress. All business enterprises are coupled with risk, and the risks must be taken boldly and promptly, but at the same time intelligently. It is well to be optimistic, but not too optimistic.

A question frequently discussed by people who know little of business affairs is the advisability of going into debt, and one often hears this course strongly advised against. It may be said briefly that debt is the foundation of business enterprise. Very few men have succeeded without taking upon themselves liberal liabilities at times. There need be no hesitancy about buying on credit if it is wisely done, and with the same judgment and care as would be exercised in making cash purchases. The wholesale merchant regards the sells his products and pays in the retailer largely as a middle-man who proceeds, less a certain margin of profit. The wholesaler therefore, looks more closely to the retailer's credit and business acumen than to his bank account.

That close attention to business and hard, earnest work are essentials to success in any business goes without saying. Method and system in all things, no matter how small, are indispensable.

In addition to the main points considered many minor details will suggest themselves. Mistakes will be made, but the same mistake need not be made twice, and every error is possessed of a distinct value if it is remembered and heeded.

The young man who embarks in business after a careful consideration of the sufficiency of his capital, his own fitness for the proposed venture, and his technical knowledge of its salient points has excellent chances of success.

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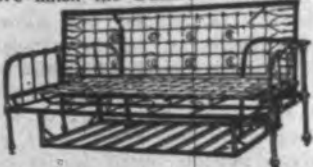
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FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

A STRONG APPEAL TO THE PASTORS OF ALABAMA.

November 28, 1905.

To the Baptist Preachers of Alabama:

Dear Brethren:—We must have about \$30,000 in order to do our part in raising the endowment of Howard College. Our plan is to secure some \$7,000 or \$8,000 above the \$75,000, that we may guard against possible losses.

A large number of the preachers of our State have themselves given with a noble generosity and with a spirit of sacrifice that may be justly termed heroic.

Now I come to you, my beloved friends and fellow laborers, and ask this great kindness at your hands, and I ask it with the prayer that God will lead you to grant this favor and to render this noble service:

That two hundred and fifty Baptist preachers of Alabama secure within thirty days endowment pledges, to be guaranteed by individual bonds, and that each preacher obtain by public pleading and private work from \$50 to \$500.

Many of you have yourselves given. I am not asking you to give more, but I am earnestly requesting you to help us raise at once from \$25,000 to \$30,000. Payments begin one year hence and have five years for final settlement.

Brethren, in the name of Baptist learning and for the sake of Him whom we love and serve and for whose cause Howard College lives, I invoke your warm cooperation and your determined endeavor.

Yours fraternally,

A. P. MONTAGUE.

LET'S COMPLETE THE ENDOWMENT WORK.

Dr. Montague has certainly conducted one of the most remarkable canvasses ever made by the president of a southern denominational college and the manner in which he aroused the Baptists at the associations was a surprise to himself and a delight to his friends as it means so much for the organized work in Alabama for when Howard College becomes what its president wants it to be and what its friends expect it to be under his direction we are going to experience a thrill along all lines of Christian endeavor in the state. We are now at a crucial stage and to keep the work from lagging every man must do his utmost and we believe the pastors are going to respond to the clarion call of our great educational leader published above.

THE SLAUGHTER AT THE BATTLE OF MUKDEN.

Collier's presents in a very striking form what the figures really mean when it is said that in the single battle of Mukden 200,000 men were killed and wounded on both sides. As a help to realizing this awful loss by war's slaughter, it presents these equivalents:

- "Three hundred Iroquois Theater disasters.
- "A hundred and fifty Slocum disasters.
- "Eighty Johnstown floods.
- "Thirty Galveston floods.
- "The total population—men, women, and children of a city like Minneapolis.
- "The population of the State of Idaho and Nevada combined.
- "The entire Boer population, of both sexes and all ages, of the two South African republics which resisted the whole power of the British Empire for over two years."

An exchange well says: In view of such prodigal sacrifice of human life, should not the Christian powers strive to bring this terrific struggle to an end, and should not all followers of Jesus identify themselves with the efforts of the peace societies in this and other countries?

THE EMPEROR OF GERMANY.



THE WAR LORD OF EUROPE.

SPREADING THE GOSPEL OF PEACE.

The New York State Conference of Religion has recently sent 5,000 copies of "A Primer of the Peace Movement" to clergymen of the various churches, in the hope that many will seek to awaken their people to the loss and desolation resulting from the continuance of that barbaric custom called War. A paragraph from that Primer will indicate how important is this mission in the interest of peace.

Three weeks before Paul Kruger's "ultimatum," Joseph Chamberlain refused to refer the difficulties to an arbitration board of two Dutch and three British chief justices. Had he done so, England would have saved three years of bitterness, a set-back to all local progress and reform, and the hatred of people who lost 20,000 women and children in concentration camps; she would have saved \$1,100,000,000, which might have given that third of England's population who are living in dire poverty no less than \$6 a week per family the following things:—

- 100 Old People's Homes, at \$100,000 each.
- 1,000 Public Playgrounds, at \$50,000 each.
- 1,000 Public Libraries, at \$50,000 each.
- 1,000 Trade Schools, at \$200,000 each.
- 500 Hospitals, at \$100,000 each.
- 3,000 Public Schools, at \$100,000 each.
- 150,000 Workingmen's Houses, at \$2,000 each.

Two years after the war, England was paying \$400,000 a week to keep up her present army in South Africa, where free speech is still denied, while one quarter of her own people at home go hungry. The cheap Chinese labor now being imported by the mine operators in the face of the protest of the South African people, makes the condition of the "Outlanders" today vastly worse than that for the pretended relief of which the British government entered upon the war.



EDITORIAL PARAGRAPHS.

Count Cassini's coachman was indignant at being stopped on a street under repair. "Let me by," he said, "I drive the Russian ambassador." "I can't do it," replied the man who was keeping the carriages off. The coachman then announced imperiously: "I drive Count Cassini, master of the imperial court of Russia, and ambassador extraordinary and plenipotentiary of the Russian empire." "G'wan down the other street," replied the guard unmoved. "I wouldn't let you through if you were driving a free-born American citizen."

Jesus went from village to village, accepting hospitality, or even taking it. According to custom, to lodge with a citizen was a sort of public right, for there were hotels only in the large cities, and Jesus said that the laborer was worthy of his hire, and his hire was the hospitality which he received. A guest had much authority in those days, for the master of the house placed himself at his service, and showed him great confidence.

It is a great thing for a religious denomination to be at peace, and yet when we look around and see people of the same communion at war with one another it is sad. It is a sweet thing for a church to be at peace, and yet we know of the divisions and dissensions in churches. It is a great thing for a church to keep in mind the advice which Paul wrote to the church of God at Corinth: "Be of one mind, live in peace, and the God of love and peace will be with you."

The idea that our leading men of science are not Christian men is erroneous. Schwann, the discoverer of the cellular construction of all living things; Lamarck, the great modern father of evolution; Johann Mueller, whom the Germans delight to call father of modern medicine; and Pasteur, of immortal fame, are all devout Christians and church members. In the field of electricity, great men, such as Volta, Galvani, and Ampere, were Christians. So also Faraday, Davy, Ohm and Oerstead. Of modern men of science, Clerk Maxwell and Lord Kelvin are earnest Christians.

George Whitfield, the great revivalist, once tarried in an excellent house but found that there was no room in the morning he wrote upon the window God recognized in the family. Before he left his pane, "One thing thou lackest." After the guest was gone, the housewife came up and looked at the window. She saw the inscription, and called her husband and her children; and God, through the ministry of the window-pane brought them all to Jesus.

President Roosevelt finds himself in a unique position. Thousands of people are petitioning him to recognize the most vital political phase of the liquor issue in his approaching message in accordance with the widely published appeal of the Portland National Temperance Congress. Such a recognition would have been apropos in every message of every president since the days of Lincoln and Grant. But today it is a thousand fold more so, because of those current events. Graft in Philadelphia, St. Louis, New York, Chicago, Cincinnati and other big cities is seen to be built on a foundation of slum politics and saloon corruption, to which Governor Folk and others have borne direct testimony. Pennsylvania patriots of all parties most significantly united upon a prohibitionist as their leader against intollerable bossism in this fall's campaign. And the evidence is piled up mountain high on every side, which points to the liquor traffic as the arch-conspirator in every wide-spread attempt to defy the will of the people and trample down the law.

JOHN 15:2.

"Every branch in me that beareth no fruit, He taketh away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit."

The first part of this sentence is often quoted to prove that one may be in Christ by faith and yet be separated from Christ and perish eternally. The language is, of course, figurative, and unquestionably teaches that there is a sense in which persons are "in" Christ, who do not bear forth the fruits of holiness. Some seem to think that there is a reference here to Judas, but there is nothing, it seems to me, that indicates it, though Judas is a good illustration of one who was "in" Christ in the sense in which the term is used here. He was counted in the list of Christ's disciples; he was in the inner circle; he was one of the twelve and honored with the position of treasurer of that little band. He was generally recognized as one of the Lord's disciples, though his conduct indicated that he had never been vitally connected with Christ. He was like a branch that has been grafted into a stalk but fails to become vitally connected with it by receiving from it that which is necessary to its growth and fruitfulness. Judas was never a son of God, though for a time he had all the outward appearance of being such, but was, as Christ himself states, "the son of perdition."

The only evidence we can give to the world that we are connected with Christ by faith is the fruit produced by that faith in our lives. What Christ is impressing upon his disciples in the striking and beautiful figure of the vine and the branches here used by him, is the absolute necessity of their dependence upon him in order to bear in their lives the fruits of righteousness. "Apart from me," he says, "ye can do nothing."

Many make a profession of religion, are baptized and become members of some local church but their connection with Christ is not vital. They have been moved by their emotions or the importunity of some friend. They are, to all appearances in full fellowship with the church and enjoy all the privileges of church membership, but their connection with Christ is only professional, not vital. They are among Christ's disciples, but they are not of them, as is indicated by the manner of their life, for they soon return to the world and its beggarly elements. Christ says, "Ye are my friends, if ye do the things which I command you." If they had been his disciples, or friends, their discipleship would inevitably have been shown by keeping his commandments, and he says in this same chapter, "If ye keep my commandments, ye shall abide in my love."

The final perseverance of the true believer is taught in the remaining part of the verse—"and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." It must be admitted that every one who is vitally connected by faith with Christ, who derives his spiritual life from Christ, bears some fruit, and if he bear any fruit at all Christ purgeth or cleanseth him and he brings forth more fruit. The fact that one bears no fruit at all is unmistakable evidence that he is not vitally connected with Christ, but only united to him by outward forms and ceremonies. Such are only lip Christians, and say, "Lord! Lord!" but do not the things he commands. Christ says, "If a man love me he will keep my word," and if a man keep his word or commandments he will abide in Christ's love, and if he abide in his love, or in him, he "beareth much fruit."

W. J. E. COX.

The above was published in part in the Alabama Baptist two or three weeks ago at a time when Bro. Barnett was having much trouble with printers. A part of it was left out and the rest was badly mutilated. I did not keep a copy of the manuscript but at Bro. Barnett's request have rewritten it.

We had a great day yesterday at Adams Street. The Master is abundantly blessing these folks. We have had 47 applications for membership at the regular services, by baptism and letter since the present pastor began. I preached to nearly 700 last night by count. T. T. Martin is having a fine opening at Southside with Bro. Stewart. Your paper grows with each issue. God bless you. Yours in Him.—John Bass Shelton.

WHERE CHRISTIAN SCIENTISTS MAKE SOME NOTES FROM BROTHER CRUMPTON. THEIR MISTAKE.

I certainly can sympathize with those who are worrying their minds over Christian Science doctrine. I have tried it myself, and know from experience that the more they think, the deeper in the darkness they plunge, for the reason that they are trying to discover something that God has hidden from them, and that is just what they will never do. When He doesn't see fit to tell us a thing we will never be wise enough to find it out for ourselves. The scientists think that they have discovered how Christ performed all of His miracles, but their teachings are in opposition to the teachings of the Bible and nature. They claim that the mind does everything, and that nothing happens till you believe it will and that every feeling you have is imaginary—exist only in the mind, and if you would believe that you didn't feel, why you would be forever free from pain and sickness. As though it isn't just as natural to feel, as it is to see and hear. Christ did not tell us that we don't feel. He had compassion on the sick and healed them through their faith, but just how He did it, we do not know, and can't find out by thinking it out for ourselves. Scientists say He did it by controlling the minds—just showed the sick that they were not sick by making them believe they were well, and that in reality no sickness ever existed. Now we know that He didn't tell them such a thing as that, for there is no account given of it from the beginning to the end of His ministry. He claimed to heal and if there was no real sickness there was no real healing, which makes Christ a deceiver. Just think of that. Was that His style? No indeed. He told us everything He wished us to know, and that He didn't wish us to know He kept from us, but not one time did He mislead us.

There is a way to prove that these scientists have "the cart before the horse" and that is to study the Bible and nature. They say believe and you will see—the Bible says see and you will believe. Everything in the Bible and nature teaches us, that hearing, sight and feeling precede thought. We don't believe anything that we can't see through, and God doesn't ask you to, either. Christ proved Himself true before He asked you to believe Him, and the faith that takes you to Him in earnest prayer is His special gift. We ask for that before we receive it, or rather, before we receive the full amount that He intends to give us, but we believe He is our Lord because He proved Himself true. For that reason both the converted and the unconverted believe that Jesus is Christ. No, we poor doubting mortals do not believe until we see. The farmer sows seed in the ground and expects them to spring up and grow into plants and then produce—but why? He has seen it always before, or he would never think of such a thing. After Adam's fall he knew God was walking in the garden because he heard His voice. When Isaac was blind he told Esau from Jacob, by feeling them, and by hearing their voices.

When Christ was risen from the dead His disciples refused to believe that it was He until He showed them the nail prints in His hands and feet, and Thomas, then had to be allowed to thrust his hand in His side before he believed. I'll tell you, we are all "doubting Thomases." If you don't believe it, just study the Bible and nature. Christ knew all this would come and prepared us for it, and warned us against it. These folks are teaching you contrary to the Bible, so they are false teachers. They will have their followers. Christ told us that they would come in His name and do such wonderful works as to deceive if possible, the very elect. The devil furnishes them material to work on in the shape of mind work. False Christ's will appear too, after a while, but go ye not after them. Remember the words of the Lord. Be ye not carried about by strange doctrines.

NAMELESS.



Two Great Conventions.

I have been reading of great conventions in Georgia and Texas. What speeches and sermons! What princely giving! In one collection in Texas I noticed one gift \$19,000, one of \$5,000, thirty-four of \$1,000 each, eleven of \$500, and ninety of \$100—\$90,000 in all. And this was only one of the many great collections of the session.

Think of \$80,000 for State Missions alone!

In Georgia one brother gave to one of the schools \$37,000. They do not call for collections in Georgia conventions, but when it boils over anyhow, they get shouting happy over it. \$31,000 for State Missions and \$107,000 for the three mission boards! I hardly know what would happen to me if Alabama should get on a great move.

How I do long for great conventions! We want great collections at home and then great conventions to plan for the future! Shan't we have it? I have written S. Y. Jameson, secretary of the Georgia board, to run over into Alabama long enough to show us how.

A Flash in the Pan.

I have been expecting it.

A few months ago, with a great flourish of trumpets, a great religious paper was started in Atlanta. It was a dollar paper. Its Alabama editor "swept the deck" at some of our associations. No one objected to his advertising it in our associations, though it had no claims whatever on the Baptists of the State.

Some of us felt that the cause was not being helped by its circulation. On the cry of cheapness, it got into many homes where the Alabama Baptist ought to have gone. Now the announcement is made that it has changed hands and is to become a literary paper.

How many times I have known just such things to happen! When will our people learn to stand by the enterprises we are fostering in Alabama for the Baptists of Alabama?

I write not a word of censure for the Alabama editor of the "religious" paper. I only feel that it is a good time to point a lesson.

I have been wanting to pat you on the shoulder for some time and say:

"Hit 'Em Again"

about your attitude towards foot ball. A game that is universally conceded to be brutal, a practice so demoralizing to students ought not to be tolerated, especially in a Christian college. All that class of students who won't come to a college where such things are ruled out, we can do without. Let our colleges become noted for the splendid work they do, the Christian training they give, the thoroughly equipped scholars they send out and we will soon have to make room for more students. The thing of boosting a college by sending a lot of boys over the country, with their maniac yells, to mix indiscriminately with gamblers and thugs, returning on Sunday, ought to come to an end with every college that claims to be Christian.

Good for the Government.

The authorities have done a great thing for the cause of temperance in their ruling about patent medicines. These contain from 20 to 44 per cent. of alcohol, and thousands of people, many of them women, are ignorantly cultivating the appetite for strong drink. The last dozen copies of Collier's Weekly ought to be studied in every home. The writer knows what he is talking about and fearlessly drives home the blows to this business, which is largely responsible for much of the drunkenness in the country. The last number of the magazine contains an exposure of the dangerous poisons contained in head-ache powders, soothing syrups, Bromo-seltzer, Bromo-Quinine, Anti-kamnia and the like. What will not men do for money! And what will not the people do for the "good feeling" and temporary relief from pain that comes from the use of these nostrums!

We are certainly living in a better day. The voice of the reformer is not only being heard in the land, but the people are flocking to his standard.

That Debate.

Can't you get Cox and Dickinson to boil down their disputations? Life is too short to wade through pages of discussion. Brethren, spare us. W. B. C.

The Great Insurance Graft

(Continued from page 2).

"With the beginning of every year I dare say, it is the feeling of every executive officer—I know it is my own—that, for the ensuing five or six months of the year we are to be badgered and harassed to death in every State in the Union by the introduction of bad bills of every kind. Sometimes men of honor will feel that they desire to amend the law, and their motives are all right, but, as a rule, the general insurance legislation of this country emanates from persons who are desirous of simply striking at insurance companies."

Enormous sums have been regularly contributed to the republican campaign fund with a desire to influence national elections and the officials would justify this practice by saying that this was done to aid in the defeat of free silver, the triumph of which would have been detrimental to the interests of policy holders. As men of every political faith are numbered among the policy holders. As men of every political money to the furtherance of the aims of any one political body, is justly questioned.

The payment of exorbitant salaries; the giving of large sums of money to political parties and the appropriation of funds for purposes which it is not deemed wise to set forth in black and white, do not constitute the sum total of the exposures. The worst phase of the whole matter is found in the system under which trust companies and kindred organizations were formed and conducted through the good office and to the profit of men connected with the insurance companies. The courts might not hold such conduct to be criminal, but it is a violation of the moral law and the men identified with this phase of insurance graft stand condemned before an enlightened public conscience.

Out of the exposures will no doubt come reforms, and perhaps cheaper insurance from the old line companies. But, however this may be, a gratifying impulse has been given purely mutual insurance, as shown by the organization of new companies on mutual lines in various parts of the country. Confidence in the well meaning of the "giants" has been weakened, but the people will continue to want insurance and the smaller and more conservatively managed companies will no doubt enjoy increased business at the expense of the top-heavy concerns.



WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.

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

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(Continued on Page 14.)

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OBITUARIES

Report of Committee.

God in His wisdom has seen fit to remove Brother Henry Reynolds Dill from our Sabbath school and called him to the reward which we confidently feel and believe he was well prepared to enter. A good man has passed away, but the results of his works will live. Memories of him will bring good cheer and encouragement to all our membership who love their church and seek to be of service to their fellow-man.

We should not think of him as dead. Indeed

"There are no dead—we fall asleep,
To wake where they never weep,
We close our eyes to pain and sin,
Our breath ebbs out, but life flows in."

And prayerfully bowing to the will of Him who moves in a mysterious way His wonders to perform.

Therefore, we it resolved by the officers and members of the Sunday school of the Southside Baptist church,

1st, That the life, acts and character of Henry Reynolds Dill truly exemplified (illustrated) the Christian faith; that as a Christian he was pure and as friend he was true; that in his death the Sunday school and church have sustained a great loss, and those of us who knew him well, a great friend.

2d, That a page of our minute book be set aside on which these resolutions shall be transcribed, and copies thereof be sent to his widow, his mother, and to the Alabama Baptist.

Jos. O. Thompson, W. C. Ward, E. R. Hogan, Committee.

Resolutions of Respect.

On Nov. 1, 1905, God in His infinite wisdom took from our midst our beloved sister, Mrs. Alice Davis.

She was born and reared at Choccolocco, Ala. At the time of her death was sixty years old; her life though comparatively short was "full of good works." She had been a member of Harmony Baptist church since girlhood, a teacher in the Sunday school for many years. Also an enthusiastic Sunday school worker throughout the county. She was a charter member of the Laides Aid and Missionary Society of her church; being much of the time president of the same, and always a leader in anything undertaken by the society. She considered no sacrifice too great to be made for the cause of Christ. She was always especially kind and attentive to the sick and needy, often neglecting her own personal interests to be at the bedside of the suffering. While interested in so many different branches of church work, the society was never forgotten or neglected. Though she will be missed everywhere, she will nowhere be missed more than in the meetings and work of the society. Therefore be it

Resolved, That in her death we have lost a faithful, zealous worker, the Sunday-school an efficient teacher, the church a consecrated member, her children a devoted mother, her husband a true loving wife.

2nd, That we bow in humble submission to the will of God and pray Him to raise up some one to fill Sister Davises place.

3rd, That we extend to the bereaved family our sincerest heartfelt sympathy and bid them remember "she is not dead but sleepeth."

4th, That a copy of these resolutions be spread on the minutes of the society, a copy sent to the family and a copy sent to the Hot Blast and Alabama Baptist for publication.

Respectfully submitted,
MRS. JAS. S. MORRIS,
MRS. JNO. H. BORDER,
MRS. A. B. SCARBROUGH,
MISS MATTIE RHODES.

Resolutions of Love and Respect

The angel of death has visited us again and taken from our midst Mrs. Mary Martin of Sulphur Springs Baptist

Excellent Facilities for Treating Cancer
New Up-to-Date Hospital Just Completed



We are curing Cancers, Tumors and Chronic Sores without use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it.

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Can now furnish all kinds of cabbage plants, grown in the open air and will stand great cold. Grown from seed of the most reliable seedsmen. We use the same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery ready last of Dec. Lettuce, Onion and Beet plants, same time or earlier. Cabbage ready now. Reduced express rates promised, which, when effective, will give us 60% less than merchandise rates. Prices: Small lots \$1.50 per thousand, large lots, \$1.00 to \$1.25 per thousand, F. O. B., Meggetta, S. C. "Special Garden Fertilizer" \$5.00 per sack of 200 pounds, F. O. B., Meggetta, S. C. The United States Agricultural Department has established an Experimental Station on our farms, to test all kinds of vegetables, especially Cabbages. The results of these experiments we will be pleased to give you at any time.—Yours respectfully, N. H. BLITCH CO., Meggetta, S. C....

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A READER.

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DO YOUR OWN THINKING.

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 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.

Nothing else can guard your health like Johnson's Tonic.

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

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

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CURED BY CUTICURA AT COST OF \$1.25

"My head was one mass of scabs, my forehead was covered down almost to my eyebrows, and I had to wear my hat all the time. My body was covered with spots in size from a pin-head to as large as a silver dollar. A white, crusty scab would form and itch, and words cannot express the torture and humiliation I suffered for fifteen years. I tried many doctors, and all kinds of treatments, but could get no help, and I thought there was no hope for me. A friend told me to get Cuticura. I did, and in three days my head was as clear as ever. I applied the Ointment night and morning, also taking a hot bath three times a week, and using the Ointment freely after the bath. After using one cake of Soap and two boxes of Ointment I was completely cured, without mark or blemish. I was so pleased I felt like running down the street to tell every one I met what Cuticura had done for me. If any one is in doubt about this, they may write to me. (signed) H. B. Franklin, 717 Washington St., Allegheny, Pa."

COMPLETE TREATMENT For Every Humour \$1

Complete external and internal treatment for every humour, consisting of Cuticura Soap, Ointment, and Pills, may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humours, eczemas, rashes, and irritations, from infancy to age, when all else fails.

Cuticura Soap, Ointment, and Pills, are sold throughout the world. Foster Drug & Chem. Corp., Boston, Sole Props. 60¢ each for "Skin and Blood Purification."

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For those who wish to give useful and pretty things, not easily destroyed, nothing is better than Sterling Silver. To the youngest, handsome Food Pushers, \$1.50; Bowls, \$1.00; Pap Spoons, \$1; Cups, \$5; Rattlers, \$1.50; and Whistles, \$1.50. Then for the next older, Brushes and Combs, \$3; Knife, Fork and Spoon Sets, \$4.50; Napkin Rings, \$1; Birthday Spoons, \$1.50; Pencils, 50c; Pen Holders, 75c, and Pocket Knives, \$1.50. The prices are not high.

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"500 Bible Studies" For Christian young people and all Bible students. Our new book contains "Outlines" by prominent leaders all over the world. Material that usually costs \$1.00 or more at 25c postpaid.
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church, departed this life Oct. the 31st, 1905. She was a sufferer for twelve months and bore her afflictions with Christian fortitude, looking forward for her final reward in heaven. She was born in 1867 and professed Christ in 1886 and joined the Baptist church at Sulphur Springs, and she lived a consistent Christian life up until her death and said she was not afraid to die.

She was faithful to her church, husband and children. She leaves a husband and five children and a host of friends to mourn her loss. She was laid to rest in the Sulphur Springs cemetery, funeral services conducted by Pastor Rev. J. W. Ragland, Bro. George don't weep for Mary for your loss is her eternal gain, but teach your heart and lips to say Thy will, not mine be done.

May the spirit of all grace comfort the bereaved is our prayer.

REV. J. W. RAGLAND,
Her Pastor,
MRS. WINNAFORD RUSSELL,
MRS. PURNIA DEAN,
MRS. DORA ISBELL,
Committee.

Resolutions of Respect

Passed by Sardis Church, October 22, 1905:

God in His infinite wisdom has deemed it wise and best to remove from our church and community our beloved Brother J. M. Mayo, who departed this life on Thursday, the 5th day of October, 1905. Our deceased brother was 52 years, 10 months and 15 days old, and a consistent member and deacon of our church, and a faithful worker for the cause of the Master. He that endureth to the end shall be saved.

Bro. Mayo was twice married, leaves a wife and six children, besides a mother, brothers and sisters and a host of other relatives and friends to mourn for him. Therefore, be it

Resolved, 1st, That while saddened and bereaved by this dispensation of Providence we bow in humble submission to the will of Him who doeth all things well.

2d, That we tend the wife and family of our deceased brother our heartfelt sympathy in the dark hour of bereavement, trusting that they may be reconciled and comforted by Him who is infinite in wisdom, love and compassion.

3d, That in the death of Bro. Mayo the church has lost one of its most useful and best members and the community a good citizen.

4th, That a copy of these resolutions be placed on our church record and a copy to the wife of the deceased and also a copy to the Alabama Baptist for publication.

D. B. Head, W. P. Williams, M. M. Strawn, F. G. Aldridge, H. J. Morgan, Committee.

Resolutions of Respect.

In loving memory of our dear sister. The angel of death has visited us and taken from our midst to her precious home Mrs. Jane Doss, of Sulphur Springs Missionary Baptist church. She departed this life April 1, 1905. She was a sufferer for over two year and bore her afflictions with the greatest of patience awaiting that golden crown to wear in heaven above. She was about 72 years of age. She was left a widow during the civil war with four little boys and remained a widow until her death. She professed Christ as her Saviour at about 18 years of age. She as a consistent Christian until she fell asleep in Jesus. Let us sorrow not for our loss is her eternal gain in heaven. She is gone but not forgotten. We should not weep for those that have that bright and precious hope of heaven and immortal glory. Her remains were laid to rest in the Sulphur Springs cemetery. Funeral services were conducted by the pastor, Rev. J. W. Ragland. Those of us most intimate with her might say she came to us as a ministering spirit and gave not a sorrow till she closed her eyes in death.

Rev. J. W. Ragland, Pastor; Mrs. Dora Isbell, Mrs. Winniford Russell, Mrs. Purnia Dean, Committee.

How to Cure Rheumatism

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we could count on not only occasionally, but with reasonable certainty. For the ravages of Rheumatism are everywhere and genuine relief is rare.

After twenty years of search and experiment, I learned of the German chemical I now employ. And I knew then that my search and my efforts were well rewarded. For this chemical, in combination with others, gave me the basis of a remedy which in the cure of Rheumatism is practically certain. In many, many tests an difficult cases this prescription has with regularity justified the confidence I had in it.

Mild cases are sometimes reached by a single package—for sale by 40,000 druggists.

I don't mean that Dr. Shoop's Rheumatic Tablets can turn bony joints into flesh again and never fall—that is impossible. But they will with reasonable certainty drive from the blood the poison that causes pain and swelling, and then that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism.

Any Rheumatic sufferer who writes may receive my little book on Rheumatism, including professional advice as to diet, etc., free. With the book I will also send without charge my "Health Token," an intended passport to good health. Address Dr. Shoop, Box 4966, Racine, Wis.

Dr. Shoop's Rheumatic Tablets

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MAXWELL HOUSE BLEND COFFEE
Cheers the heart, clears the brain and adds a charm to the simplest meal. Have it on your table. At your grocers in 1 and 2 pound sealed cans only.
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(Continued from Page 11.)

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- Rev. H. W. Fancher, Rome, Ga... 100
- B. C. Bynum, Oxford..... 100
- Baptist Preacher who will not be named 100

In the list given last week, J. T. Thomson, Troy, should be John L. Trotman, Troy. Bro. Trotman pledged \$500, and is one of our best and finest workers. Rev. R. H. Fohman, Luverne, should be Rev. R. H. Folmar, Luverne, who gave great assistance at the meetings of the Butler County and Crenshaw County Associations.

A. P. MONTAGUE.

From Indian Territory.

Through your columns I am informed as to conditions in my home State. With eager interest I watch the developments from afar. I am gratified with the progress of Baptist affairs. When I think of the prosperity of the Howard, the success of the Judson, the growth of the Central, the blessings of the Orphanage, and the manifested spirit of missions I give thanks to our God and pray for the consummation of every enterprise. I may be unable to judge clearly, but my opinion is that the two greatest factors in all these advances are the Alabama Baptist and W. B. Crumpton. I would not discredit the marvelous work of Montague, Patrick, Giles, Stewart, the host of pastors and laymen, but I think their success has been made possible by the information and stimulation furnished by the paper and the secretary. The State of Alabama, Baptists and all other citizens, have not realized what a benediction Bro. Crumpton is. He is heaven's best gift to the State. Young and old of both races will join me in this tribute to our worthy secretary.

With fervent love I esteem the people and institutions of Alabama, but I enjoy a peculiar satisfaction, never before realized, in my present work. Some of my friends know how I sought to know the will of the Lord and felt impressed to go as a missionary to a foreign country. It was in trying to obey that call I was led to the Indian territory. I could not go to a foreign field, but I could go to the western frontiers. The mission spirit is the same and the work similar everywhere. Just one year ago I came to Holdenville to become mission pastor of a church under the support of the Home Mission Boards. For the first six weeks we, four of us, lived in one room fourteen feet square. During this time I was building a pastor's home. I put in full time as a carpenter, without pay, besides contributing money. At a cost of \$500.00 we built a neat, comfortable home. Instead of receiving aid from the boards, the church has contributed to missions and benevolence \$425, to pastor's salary \$900.00, to current expenses \$210.00; total \$2,035.00. Fifty-three members have been received. Besides this we are building one of the best churches in the Territory. It is of brick, with auditorium, lecture room, eight class rooms, pastor's study, robing rooms, parlor, reading and serving rooms. The roof is now going on. We hope to occupy it by February. It will be a marvel of beauty, convenience and cheapness. The entire cost will not exceed \$8,000.00. The best of all is the deep spirituality of the church. This has been the busiest and happiest year of my life. I have superintended the building enterprise and responded to numerous calls from the field. We have practically lived on "faith, hope and charity," as I have contributed two-thirds of my salary. The possibilities for the Baptists in the Territory are unlimited, and there is the greatest need of equipped pastors. Of all the great enterprises in the Southwest, frontier missions is the most important and successful of them all. Sincerely—J. F. Watson, Holdenville, I. T.

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Field Notes

The West End Church, Birmingham, Ala.

Work on the new church at West End was commenced last April and is now about half finished. The field is in charge of Bro. E. Lee Smith and under his able supervision the building has steadily progressed until now it presents a very nice appearance. The congregation has been worshipping in the new building since the 25th of June. The church is ideally located on the corner of Tuscaloosa avenue and Hawkins street. It has five spacious rooms in the church proper and six in the basement. The interior when finished will be very pretty. There have been about twenty additions to the church membership this year. The total membership is 139. The average attendance at Sunday school is about 95. The Sunbeam Band led by the pastor's wife, numbers 126. The other organizations are the Ladies' Aid, the Pastor's Helpers, the Young People's Union, and the Building Committee. Services are held twice each Sunday and prayer service on Wednesday night. The Young People's Union meets every Sunday at 6 p.m. The regular B. Y. P. U. work is carried on besides which the Union in various ways contributes to the building fund. A souvenir postal card series is the latest venture and is proving a success. The pastor and his wife are untiring workers and their influence is felt in all circles. Their example is an inspiration to many. There is a crying need just now for funds with which to continue the work. There are windows to be bought and various other things to do, the most important of which is probably the brick work, which will cost several hundred dollars. The work on the building is practically at a stand-still, but we hope to take it up again in the near future. The prayers of all Christian people are requested for God's blessing on the work.—R. A. Love, Secretary B. Y. P. U.

Two Associations to Unite.

The Pea River Association convened at New Ebenezer church Saturday before the first Sunday in November. By acclamation, Brethren J. A. Carnley and C. O. Helms were elected moderator and clerk, respectively. Brethren T. J. Carlisle, W. B. Crumpton, J. W. Hamner, P. M. Calaway were present as visitors. On motion it was agreed that hereafter there would be no finance committee, neither should the letters be read. The executive committee was authorized to call a County Baptist Sunday School Convention; and four Baptist rallies should be held during the year.

Young Brother Fuller was adopted as beneficiary of the association, and about \$90 was raised for his support. The next session of the body will be at Clintonville, where a union will be formed with the Coffee County Association, whose name shall be Coffee County. The old Haw Ridge Association (now Coffee County) will meet in October at Enterprise. In anticipation of that event we invite Drs. Montague, Patrick, Barnett, Stewart, Hamner, and the indispensable Crumpton.—R. M. Hunter.

From Brother Schramm.

It has been some time since I have written a line from my field. I have given up Billingsley and Harmony churches, two splendid churches, and they hated for me to leave them, but I felt that it was my duty to accept the church at Tallassee for half of my time. I hope these churches will soon have a pastor for they are deserving churches. I was again called at Bethesda at Independence for another year, and salary increased. I took charge of the Tallassee work Saturday night before the first Sunday in November. The third Sunday in November was a great day for us in Tallassee. We had a large congregation

Sunday morning and night and much interest manifested. We took four collections for the same object in one day. How is that for collections for one day?

The Sunday school made the first contribution. Then the church at 11 o'clock service. A 3 o'clock I preached to the children a sermon and they contributed \$1.89 to the orphans. We had a very interesting meeting and at night we took another collection for the orphans. The children were so delighted with their service that they voted for another. The outlook at Tallassee is promising for a good year. The immensity of the work made me feel that I ought to give up my other churches. I am so rejoiced that you have passed the 10,000 mark but we must have the 15,000 mark by next year. Your paper is praised generally. You are surely giving us a good paper. The Lord bless you.—H. R. Schramm.

Ensley.

Bro. Barnett—For several years I suffered from poor health, especially for the past two years, until two months ago have I been an intense sufferer. I spent considerable money, time, and bore misery and received little or no benefit. One week ago \$ returned from Hot Springs, where with the treatment in a splendidly equipped hospital and the hot baths, I improved until today I know again what it is to enjoy life. I was two months at the Springs and under treatment. Previous to my going there I was a wreck physically and of no service mentally. From the depths of my heart I thank God for His goodness and tender mercies to the children of men. I am resolved to serve God more consecratedly in the future than ever in the past. I take this means of letting my friends, with whom I formerly worked in South Alabama, hear from me.—W. B. Williams.

Unity Association.

The Unity Association which convened October 4 to 5 with Evergreen 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. H. W. Caffey, of Verena, was re-elected moderator. He is a good man in the right place. Bro. T. M. Crumpton, of Maplesville, was elected treasurer. The meeting was honored by the presence of Brethren H. R. Schram, R. H. Hudson and W. J. D. Upshaw, all from the Montgomery so Association. The reports of the standing committees all showed an effort on the part of the committees with growth and progress in the work during the session. The following brethren preached: H. R. Schram, the introductory sermon; W. J. Ruddick, the missionary sermon. We all rejoiced together when Bro. Ruddick our clerk announced that the churches had raised money enough to support a foreign missionary. The kind and generous way in which the messengers were cared for will cause them to long remember the people Huckabee. The next session is to be held at Cooper.—Leon Boone.

Christmas and New Year Holiday Rates, Season 1905-6.—The Atlantic Coast Line Railroad announces rates of one and one-third fares plus twenty-five cents for the round trip (minimum fifty cents) to all points east of the Mississippi and south of the Ohio and Potomac Rivers. Tickets on sale December 22nd, 23rd, 24th, 25th, 30th, and 31st, 1905, and January 1st, 1906. Final limit January 4th, 1906. For further information call on Atlantic Coast Line ticket agents or address J. C. Lord, T. P. A., Montgomery, T. C. White, D. P. A., Savannah, Ga.

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You might succeed without a business education, but the chances are certainly against you. By attending one of the Massey Business Colleges you will receive a training which will be worth thousands of dollars to you throughout your life. The preparation you will there receive will put you in a position to win success.

For 17 years the Massey Business Colleges have been training young people for business, and have over twelve thousand successful students in business. You can do as well if you try. Putting it off won't help you. Scores of young people at some time during the past two years have written that they intended to enter one of our Colleges, but who thus far have failed to do so. Most of these young people are now situated just about as they were two years ago. Their prospects, financially and otherwise, are not much improved, if any. The young people who did enter one of the Massey Business Colleges two years ago and graduated, have been more fortunate, over nine-tenths are holding good positions.

Do not hesitate for fear that you will not get a situation after you graduate. Timidity never accomplished anything in this world. The man who gets there is the man who has the courage to do things. There is always a demand for worthy and intelligent young men, possessing business tact and practical training. In the future, as in the past, success is to be won by skill, energy and diligence, and is not the result of chance. It only remains for the young men of the present to thoroughly prepare themselves to meet the opportunities of the future as they arise. Aside from the question of a position, a business education is worth every cent it costs you, nay, a thousand times its cost. Thousands of the best business men in America send their sons and daughters to business colleges solely for the business training they there receive.

THE COST.

The necessary cost of a three or four months course, including board and all necessary expenses, varies from \$75.00 to \$110.00, depending upon the economy of the pupil. Write for catalogue and full information.

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THE stockholders of the Massey Colleges are business men of the several cities where the schools are located. It is natural, therefore, that when these firms need any kind of business help they should

make their wants known to the colleges. Not only do these gentlemen employ our graduates, but they exert a great influence with other business men in favor of our students. In addition to this advantage, we maintain a

WELL ORGANIZED EMPLOYMENT AGENCY, and spend hundreds of dollars annually advertising this feature of our work. Our general secretary is constantly corresponding with business men over all sections of the country, with a view of placing our competent students. The cost of conducting our employment agency on such an extensive scale is, of course, very great, and had we one instead of six schools, we could not afford the expenditure. One school cannot maintain a well organized and vigorously conducted employment agency, as the expense is too large. In fact, very few schools have any kind of employment agency, except in name.

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The advantages explained above, as well as the fact that our schools are located in important commercial cities in the South, enable us to place all students, as soon as competent, in desirable situations. In fact, the Massey Colleges do not fill one-half of the applications received from business firms. The special advantages, added to the complete equipment of our schools, our strong faculty of teachers, the moderate expenses, our up-to-date methods, and the attractiveness of the different cities in which our schools are located, make them the most desirable schools to attend.

THE REASON.

Whenever a person attends one of our schools and fails to get a position it is because he or she did not complete the course, or did not attend until they were competent to hold a place acceptably.

While it is a fact that we have far more applications for bookkeepers, stenographers, etc., than we can supply, we make it an invariable rule never to recommend a person who is incompetent. If we did, business men would lose confidence in our schools and cease to apply for our graduates.

Not a single graduate of any one of our schools, so far as we know, has failed to secure a situation if he or she desired one.

TO OUR CORRESPONDENTS.

If after having read the catalogue you find that there are points that you do not understand, we would consider it a favor if you would write us about it; that will be of interest to you in deciding upon our institution.

