

# ALABAMA BAPTIST

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## A PLAN FOR HOWARD COLLEGE.

GEORGE E. MIZE.

A plan for ministerial education that will do the mission work in the state and bring so many students to Howard college that new building would have to be erected to make room for them.

There are eighty associations in Alabama. Let each association employ a young preacher who wants to educate himself in the Howard to do some mission work for three months in the summer. For this work give \$150. That would pay his way one session in the Howard. Put catalogue of the Howard and the Judson in his hands for distribution. Let it be his duty and privilege to secure students for those institutions. Let him solicit subscriptions for our periodicals. Supply him well with samples. Let him organize Sunday schools, putting libraries in them as well as into the schools already existing. In fact, let him do the mission work that ought to be done.

Do you see this plan as it stands before you? Now let us take it to pieces and look at it to see if it is well constructed and will last well. Now, look, see, think. Eighty associations (none of them have ever refused to give to associational missions), employing eighty missionaries to do associational mission work for three months, would make 240 months for one missionary. But the same work to be done by eighty men in three months is worth more than if done by one man, and especially where the same number can be employed every year. Then for eighty associations to pay each missionary \$150 would amount to \$12,000 to associational missions. But this money is to pay the young men's way through the Howard; therefore the associations are giving \$12,000 for ministerial education. It also pays for agency work for the Howard and the Judson for twenty years, that is, if one man should do the work. But as you can best lead sheep with sheep or a horse with horses, so the students of the Howard would make the best agents to gain students. You have looked at the construction of the "plan." Now see the work of it. It has already been at work.

What could eighty missionary students do? They could bring back with them to the Howard two students apiece. That would be 160 students, to say nothing of the students they might influence to attend the Judson. Most young men love to talk to the girls and sometimes they love the girls they talk to, and some of the girls love some of the boys who talk to them, and many times ever the Howard boys. Three young men working under this plan brought seven young men to college with them in one summer. Say they organize only ten Sunday schools apiece each summer. That would be 800 schools for one year or 3200 schools for the four years. They could secure five subscriptions apiece for the Alabama Baptist each year, which would amount to 1600 for the four years. For



J. L. Gregory, beloved pastor who was called up higher



## IN MEMORIAM--May Christian Montague

MRS. CHAS. S. GARDNER, in Religious Herald.

Some are called in the early morn,  
When the journey seems but begun,  
And some at quiet eventide  
Pass away with the setting sun;  
But here was one whose sum of life  
Seemed at the zenith of its power,  
To whom the summons came when  
Time  
Had only reached the noontide  
hour.

O Mystery! that this should be,  
That one so loved, so needed here,  
Must close her eyes to earthly scenes  
And leave us for another sphere!  
That we must miss forevermore  
Her gentle ministry of love,  
Which was to all whose life she  
touched  
A benediction from above!

Her life was like some modest flower  
Of purest hue and fragrance rare,  
That blossoms in its garden bower  
And fills with perfume all the air.  
Thus, life was sweeter for her grace,  
The days were brighter for her  
smile,

This earth became a noisier place  
For having been her home a while.

Yet she is gone! What can we say  
In presence of a loss like this?  
Could we but know as she now knows  
And realize her spirit's bliss,  
Ah, then, indeed, our souls would  
heed  
The voice of Love that says "Be  
still,"

And rise to Resignation's height  
Where all is yielded to one Will.



the other periodicals you can make your own figures.

Again, by this plan nobody could say "I helped to educate that fellow; I gave 25 cents for his education, and now he can not afford to preach to our church. Why, we offered him \$30 to preach to our church once a month for one year. But he had to go where the pot "bles strongest." The young preacher would pay the association in hard work for every cent it would pay him. There is not a young preacher but what would much prefer working through missionary work his way through college to the present plan of receiving aid through the churches. Again, the young preacher would be educated with the people. He would keep in touch with them. He would learn from experience and object lessons the need and nature of Christian work. The people would see the good of his labors among them.

Synopsis of the plan:

Eighty associations, employing 80 student missionaries for three months equals \$12,000 for ministerial education at \$150 per student. That equals \$12,000 given to associational missions, or to put it down in shortest form:

\$12,000 ministerial education.  
\$12,000 associational missions.  
\$12,000 for agency work, Howard and Judson.  
\$12,000 for agency work for Baptist literature.  
Or \$48,000. All given in three months as explained in the body of this article.

## COLPORTAGE WORK IN SHELBY COUNTY ASSOCIATION.

Corporteur in the Home of an Alabama Man Who Was on What Proved to be His Deathbed in Less Than a Week.

"Well, Uncle Billy, I heard you was sick and I came over to see you."  
"I am glad you came," said he. Uncle Billy, I have known you all my life. You and my father were boys together. Therefore, I have a very tender regard for you."

"Yes, I expect I was a little older than your father."

"If you please, I will read some an offer prayer."

"Well,"  
The colporteur read from John 3d and emphasizes God's love from the 16th verse and offered prayer.

"Uncle Billy, what do you think of the plan of salvation through Jesus Christ?"

"I don't know of any other way."

"Uncle Billy allow me to say to you, although you are now eighty-one years old, if you will accept Jesus Christ by faith, all that Jesus is and all that heaven affords is yours right now."

After a few words of counsel trying to point him to the land of God, the colporteur left the next day. The family physician told the colporteur that Uncle Billy was earnestly praying, "God, be merciful to me, a sinner."

He died in less than a week. Those with him the last night said they thought he accepted Christ. Let us hope so. "The gospel is the power of God unto salvation to any one that believeth."

C. W. O'HARA, Colporteur.

### THE FINALITY OF THE CHRISTIAN RELIGION.

Many people seem to have been unable to grasp the meaning and practical pertinence of the problem which is now being so seriously discussed in the world of Christian scholarship under the above title. Possibly this is not a little due to the fact that this problem is sometimes stated in quite different terms. Until very recently it was discussed as the "Perfectability of the Christian Religion." Harnack discussed it under the title of the essence of the Christian religion. Fairbairn discussed it under the title of the philosophy of the Christian religion. But it is the same problem under each heading. It is really the old problem of the second century, what is Christianity, which they answered by saying it is what is everywhere by all Christians believed. In other words, it is the element of the religion which is catholic to it. In the third and fourth centuries it soon came to be what should everywhere and by all be believed, and under the demagoguery of Rome and the emperor that soon came to be answered by the binding on the rest of the Christian world the creed of that See. So what started out to discover the element of the religion that was universal came to be most narrow and sectarian in its field of study, and instead of catholicizing Rome, it issued in the Romanizing of the world. Thus the most restricted and sectarian form of Christianity got the name of Catholic, and what was a movement to separate in the Christian religion its accidents from its essentials came to be a movement to substitute the accidents as cultivated in Rome for its essentials as everywhere else cultivated, and instead of Christianizing the Roman world it resulted in Romanizing the Christian world. And so the problem, what is Christianity, under the demagoguery of Rome as expressed in the bishop, backed by the emperor, was answered by saying it is that form of it that exists in Rome with the approval of these dignitaries. Thus the question was put to silence until the Reformation, when it again burst forth. Then came among the Protestants the answer that "the Bible and the Bible only is the religion of the Protestants," and this held the Protestant field until almost within our own century under the Puritan type of Christianity. The war between the Puritan and the Roman types of the Christian religion has waxed and waned without coming to a decision until our day, when there has arisen on all sides a tendency to return to the original viewpoint of the second century. So there has now arisen a movement to separate between what may be termed the local and accidental in our religion and the essential and universal. It is recognized that Christianity has always and must always exist in the concrete temporal world in the form and the clothing which such temporal conditions will require, and that these will change with the changing-temporal environment, yet there is a universal and eternal essence which perpetually abides and gives to it its character as the religion for mankind. The problem is to discover and state this essential element. That element may be called the essence of Christianity or the perfectability of Christianity or the finality of Christianity, according to the point of view from which one approaches it.

The question now arises, where in the history of this religion do we find the best field of facts requisite to answer the question as to its essential nature. The Puritan answers in the first century of its existence where it had not been contaminated by the temporal factors that have since entered into its history so largely. The Anglican answers in the second or third centuries when the in-

herent forces of the religion had had time to develop themselves into mature expression. The Romanist answers in the See of Rome which has held the primacy in all the centuries of its existence. The Baptist, who has never been in perfect accord with Protestants in this matter, answers that the essentials are to be found in the spiritual converse of the regenerate with their Lord; and so the essence of Christianity is not a religion in the objective sense of that term, an institution of and in the world; but is a life in union and converse with the life divine as manifested in the living of Jesus in his people in concrete experience. And so wherever this life exists, there are the essentials of Christianity; wherever it does not exist there true Christianity is wanting. So one may hold a type of Christianity such as is spoken of above and yet not be truly a Christian. Christianity is not the subjection of oneself to a type of ecclesiastical authority, however good that church may be, nor is it the subjection of oneself to any doctrinal discipline, however good that doctrinal discipline may be; but is the loyal and sincere allegiance of life to God in the Lord Jesus Christ.

In the present controversy this Baptist position is given in the book of Dr. Foster on the finality of the Christian religion, and when compared with other treatises from the other points of view will do great credit to the ability of that scholar as an able exponent of the Baptist view of the development of the Christian religion among men. In his exposition he is true to the Baptist principle in this all-important contention as to what are the essentials of the religion of our Lord. He separates between the essentials and the accidents of Christianity by showing that the religion is more than its accidental products which it has produced before, and can, if need be, reproduced as often as necessary. The life is more than meat and the body than the raiment. It is the new life in Christ which is the essential in the Christian religion. Given God in Christ operating in the world of men in the Spirit, and all else is secondary. So our religion essentially consists in personality divine living in converse with personality human by faith and love, and all else is derivative. Hence it ought to be studied as a sacred biology or sociology, the process of life unfolding itself in converse with life. It is easy to see how the new dynamic philosophy plays into the hands of such a view of the church in the world. There is nothing static in Christianity, except God and man; and they are not static, since it is of the nature of personality to change in adapting itself to the changing environment of the changing world. Our religion is life, and life is process. The perfectability of the life is dependent on the situations in the environment in which it proceeds, and hence it can never be found in its perfect static form in this imperfect world. It did not exist in the apostolic days, and has not existed since. Nor do we need any such perfect static ensample of the religion for a standard in its culture, as it is not a religion externally imposed by earthly authority nor one assumed by personal subjection to such an authority. It is a life which is directly given as of God, and is to be cultivated by living converse with him in the varying environments of our life process. So the question of the perfectability of Christianity is ruled out and the problem takes the form of the finality of this religion. Will the Christian religion persist in the development of the life-process of the world? Will the life which we now live by the faith in the Son of God always have a place in the life process of the world, or will it, like

all other religions, have its day and cease to be? History seems to show that its many accidental types have come and gone in the years that have been. Is it in its essential elements a temporary religion, or will it survive the tooth of time in the ages to come? It is clear that neither the Romanist nor the Puritan can aver that it will be with their view of what constitute the essentials of the religion. But the Baptist can answer it in the affirmative with much assurance; for if their conception of what are the essentials of Christianity be true, it can only cease to exist when men and God are no more. That time will hardly ever come.

Unfortunately all Baptists are not Baptists in the above sense of the name. Some are Romanistic Baptists and only hold the type of Christianity which in their day and time and locality happen to be in vogue. They propose to work out their salvation according to the demagogical platform of Smith, Brown and Jones, who are recognized as arch-demagogues in their part of the Christian universe. They are as loyal to the demagoguery of their see as the Romanist is to his, and think that the essence of the Christian religion in its perfect form is to be found only in the demagogical platform to which they owe allegiance. These ecclesiastical Baptists are not pleased with Dr. Foster, and the reason for their displeasure is just the same as that we find among Romanists. But there are also Puritan Baptists among us who are not pleased with this exposition for the same reason that pedo-Baptists are not. They insist that the type of Christianity which prevailed in the first century of our era is the perfect, the essential form of Christianity; and that the foundation has been removed from beneath their faith at this point. True that type of the religion of the Lord had its day and ceased to be; but that was a mistake of the church and the present duty is to return to it. And so whatever is found existing and approved in the first century of our religion is authoritative and should be perpetually observed. Now, this is a most serious and pertinent objection; for it does seem at first sight to cut the very tap root of the authority of the New Testament as our rule of faith and practice; and Dr. Foster has not met it in his treatment with that fullness which such an important and pertinent objection would seem to require from one expounding the subject with such fullness and power. Possibly this he has reserved for his second volume.

But if one will read his book with care he will see where his answer will come in. Apostolic Christianity, like that of every other age, includes not only the essentials of the Christian religion, but also its accidents incident to the then prevailing conditions of the world. All and every type of the Christian religion must find expression somewhere in the concrete world in the terms and under the form of the situation then in vogue, and if one had the accurate and discriminating knowledge of the times he might separate between the accidental and the essential and discover what is Christianity; (and as a matter of fact some men have done so in nearly every age and type of Christianity). Yet nowhere else can this be done with the fullness and the facility that is made possible in the situation of the apostolic age. The literature of that age preserved to us whatever theory of inspiration one may hold expresses the Christian life with an intensity and a fullness and power to the believing soul which can nowhere else be found. That God breathes on the soul in these documents in a way and to an extent to be found nowhere else is the testimony of every Christian reader intent on the cultivation

of the life divine God has given him in Christ. So Christendom has always with unanimous consent given its testimony that these representations of the Christian life are peculiarly inspired of God; for here he meets the essentials of Christianity expressed with a vigor and a clearness nowhere else manifested. He finds under the test of profitableness for teaching, for reproof, for correction, for instruction which is in righteousness that these writings are useful to the end that the man of God may be complete, furnished completely unto every good work in the service of his own generation by the will of God, and so he has canonized them as the field for the discovery of what is Christianity, and uses them for the culture of religion as given of God in his own heart and life. The Bible is not therefore the religion of the Christian. Christ living in his heart and life is that religion. The Bible is only a rule for his faith and practice in the culture of that religion, a norm, a tool. This being true, it becomes us in our use of the Bible to distinguish between what is essentially Christian and what is incidental to that type of the religion in vogue in the time and situation when these writings were produced. We must also translate the religion out of the terms wherein it was then expressed into the terms of the conditions and issues of our own present situation and consequent duties. It is not sufficient that we merely interpret the religion as then expressed, but that we also reassert that meaning in the terms of our present life. This implies that we shall distinguish between its accidents and its essentials. At another time we will discuss more in detail what Dr. Foster does in this problem of distinguishing the essentials from the accidents of apostolic Christianity. So far one must confess that he rings true to the old Baptist and Bible position.

A. J. DICKINSON.

A brother writes from Auburn: "We now have as our pastor Bro. M. P. Edwards, a post-graduate from Louisville this year. Bro. Edwards has taken up his work in much earnest. Last Sunday was his first here since college opened and our church was full to utmost capacity. Our pastor is already loved by the people here very much."

### WELL PEOPLE TOO

Wise Doctor Gives Postum to Convalescents.

A wise doctor tries to give nature its best chance by saving the little strength of the already exhausted patient, and building up wasted energy with simple but powerful nourishment.

"Five years ago," writes a doctor, "I commenced to use Postum in my own family instead of coffee. I was so well pleased with the results that I had two grocers place it in stock, guaranteeing its sale."

"I then commenced to recommend it to my patients in place of coffee, as a nutritious beverage. The consequence is, every store in town is now selling it, as it has become a household necessity in many homes."

"I'm sure I prescribe Postum as often as any one remedy in the *Materia Medica*—in almost every case of indigestion and nervousness I treat, and with the best results."

"When I once introduce it into a family it is quite sure to remain. I shall continue to use it and prescribe it in families where I practice."

"In convalescence from pneumonia, typhoid fever and other cases, I give it as a liquid, easily absorbed diet. You may use my letter as a reference any way you see fit." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs. "There's a reason."

## THE MID-WEEK SERVICE.

Robert Colley Granberry.

Before proceeding with any discussion, it is always well to be agreed upon at least one point. At the outset, therefore, may I say one thing about this subject which has been assigned me, to which I am sure all of you will agree: the subject is sufficiently commonplace.

The history of the church has demonstrated the fact that there is a need for some type of a mid-week service. We do not assert that this is the most important service of the church; but we do claim that it is important as are the other services of the church, each responding to its need and filling its respective place. With this brief foreword, may we consider this subject from a dichotomous viewpoint, viz.: The aim of the mid-week service and how may this aim be actualized in the practical life of the church?

## I.

## The Aim of the Mid-week Service.

There are mid-week services, and there are mid-week services. There are those which are really anticipated by the members of the church with a keen pleasure, because they are decidedly beneficial. There are those which drag out a melancholy existence, unattractive, uninteresting, sleepy, anything but helpful (save that such develops patience) and those who attend do so more from a strict sense of duty than ought else. We should be concerned in securing the former type of service, which is the ideal. The name "mid-week service," I believe to be preferable to "prayer meeting;" it is a more comprehensive title, and more truly designates the character of the ideal meeting.

In the mid week service our chief aim should be the worship of God. I am aware that the phrase "worship of God" is very general; but I am confident you realize its meaning. The present day church worships too little. We assemble often enough, but the element of worship, of real adoration, of prolonged and quiet meditation on God, His character, His majesty, His glory, are too frequently neglected. There is so much else which engrosses our mind. The mid-week service should be a service of worship of God first and foremost. When we consider the services of the Lord's day we are forcibly reminded that the sermon has been elevated to a place of prime importance. How many organized churches ever meet on the Lord's day if the pastor happens to have been called away? By far the majority of our folk actually feel that they could have no "service" if the sermon is omitted. This state of affairs may be pleasant for preachers, but it is assuredly detrimental to the real progress and development of Christian character. All that precedes the sermon is styled "preliminary"—preliminary to what? The sermon! I have mentioned this merely to remind you of the tendency of the present day church order. The sermon is man addressing man; and is this to take precedence over pure and simple worship when we speak to God, and wait before God that He may speak to us?

Let us endeavor to make our mid-week service one of worship. This demand comes to us as imperative when we consider the trend of the other services of our churches. The same tendency is remarked in our so-called weekly prayer meetings, when the pastor is expected to deliver himself of a sermon or a "sermonette"—I suppose you know what a sermonette is. May I assert it again, our churches are worshipping too little; and because of this lamentable fact, let us endeavor to have as the first aim of the mid-week service not exhortation, not didactic, well planned and intricate

addresses, but worship, worship of God.

In the second place, the aim of the mid-week service should be the building of Christian character.

When we worship, using the word in its strict sense, we are expressing ourselves Godward in prayer and praise. But this should not be the sole and only aim of the service. There should be an expression manward in the study of the word, and in "the stimulating speech of personal experience," the spirit of worship, however, must always precede and constantly underly this second aim, else the service will become as sounding brass or as a clanging cymbal.

The building of Christian character, I say, not by elaborate addresses from the pastor, but by the participation of each Christian present in the service. Say what you will, there is great value in testimonies to those who present them. That one who has it as his practice to speak upon the chapter which was read, or to bring to the service his experience in the things of God, will make rapid strides in building his Christian character. There's an intimate relation which exists between speech and condition which may be difficult of analysis, yet for all of that it is none the less real. Unmeaning, senseless harangues, which are sometimes heard (very seldom, indeed) we must discourage. Of these we are not speaking. But if God's dumb children could only find their voices, we would behold a more virile family. Actual individual participation in the mid-week service may be for every Christian a means of grace, an avenue through which he may walk to a larger and fuller experience.

The third aim of the mid-week service should be the promotion of church fellowship. This mid-week meeting is a gathering of the church members in a more real sense than any other service of the church. It is the family gathering. It is not our wont to make strenuous efforts to bring in outsiders, though any one is welcomed. The average church sadly needs the welding of its members into a closer church fellowship. It should be felt that there are many and important common interests. By far too many of our members feel no responsibility for, nor devotion to, their church. Their interest is lacking; their love is shallow, and what there is of it, expresses itself spasmodically. "L'esprit de corps" is wanting.

The mid-week meeting is the time to develop and increase this fellowship, this band of unity. The people should first become acquainted the one with the other, and from this social basis we can rise to higher things and seek to bring about a closely united fellowship in the affairs of the church. The need of the hour? The affiliation of all the members to realize the purpose of a church of Jesus Christ. The fifteen minutes after the regular service—I sincerely wish it might sometimes be irregular—should be as much a part of the service, so far as accomplishing the aim of the church is concerned—as the service itself. A church membership must feel its common interests, if it is to prosper in the Lord's business; and what service is more fitting to seek to realize this aim than the mid-week service?

## II.

## How May These Aims Be Actualized in Our Churches.

In the first place, there will never be an ideal mid-week meeting until all the members of the church attend and have upon their hearts the welfare of this service. We read in the Book of books that "these all, with one accord, continued steadfastly in prayer." If we could only persuade "these all" to attend this service of

prayer and praise! Every minister readily agrees with Dr. Wayland Hoyt when he exclaims that if any pastor were to see the "all" of his church membership at this mid-week service, he would say, "The Lord is coming nigh and the power of the spirit is to manifest itself." The mid-week service will never realize its full stature until the membership of the church love it, and in the spirit of devotion endeavor to advance its interests. For the welfare of the individual member, for the advancement of the work of the church, and for the sake of Jesus Christ, who, we can but believe, rejoices in such a gathering, all of the members of the church should earnestly endeavor to regularly attend this service. For the sake of church, I say, this endeavor should be made. It is seldom indeed that the spiritual life of a church rises above the condition of the week-night service. This gathering is the spiritual thermometer of the church. Publish abroad the spiritual condition of the mid-week service, and you have published the spiritual condition of the church. Does not this coincide with your experience and observation? Happy, indeed, the pastor who ministers to a church which has a deep interest in the week-night service!

Again, the aim of this service may be realized by our meeting as informally as is possible. Why is it that pews and pulpit furniture and audience rooms enchain men and women in rigid coldness? This service is too formal. We must not be too much enamored of our dignity. Why is it that so frequently spontaneity in both pastor and people is lacking? Why is it that when we attend a cottage prayer meeting we are so much more communicative than when we attend a similar service for a like purpose in the church? Every one who has been in attendance on both services has remarked this difference. I can not believe that novelty satisfactorily explains the fact. Rather, I believe it is because we have less of formality in a home. The chairs are arranged differently—just as they would be for any family gathering, and because of this informality our tongues are loosened and not only singing, but spontaneous prayers and testimonies are heard. People who never part their lips in the testimony meeting are heard in a cottage prayer service.

May I describe to you a room which I believe would do a deal in enabling us to realize the aims of a helpful service? Will you bear with me? This room is off the main audience room, and from its general appearance it would be likened unto a "sitting room." There is no pulpit, platform or pew. The floor is carpeted, the lights are bright, the ventilation is good. On the walls I would place pictures and Bible verses or scrolls. The chairs are not regularly arranged in sections, leaving a staid aisle; they are rather carelessly formed in a group around the piano. In each chair is to be found a Bible and a book of songs. If it were possible, I would have flowers on small tables, and many ferns, fresh and green. In brief, I would endeavor to have this room as cheerful, as bright, as attractive, as home-like, as informal in appearance as within me lies. We desire to have the very atmosphere here charged with this spirit of home, of freedom, of informality, and I believe that people would not only enjoy gathering in such a room, but that such an environment would eradicate much of the fear, timidity or iciness which seizes the average attendant upon the midweek service. Let us make this meeting a real family gathering.

In the third place, we should strive for more variety in the conduct of the midweek service. This suggestion naturally has to do principally with

the leader of the service, that is, the pastor of the church.

We must relieve these services of the monotony into which they have fallen. People are worn out by monotony. They are quickened and stimulated when the element known as variety is sometimes introduced. Variety in the conduct of this service is not desired merely because the new nonce attracts; but because of interest which will be manifested in and the continued benefits which will result from a varied manner of considering these spiritual things. One is greeted with the following order in almost every week-night service; a hymn, a second hymn, a prayer, another hymn, scripture reading, again a hymn, too long a talk from the pastor, prayer by the deacon who prayed last meeting, and the meeting before that, a long pause, in which the people are urged to take part; one or two speak a lengthy prayer—and the company disbands, each going to his respective home, no one saying a word derogatory of the service, but it is evident that the feeling is prevalent that the meeting has not been of any great value. This order, if continued week after week, will kill the service in the average church. Variety—let us have variety! For this element the church has a right to look to its pastor. He is the one who is enabled to study the conduct of this important service, and have it occupy its rightful place. The pastor is the leader, and as such he brings both the spirit and the plan of a service. A cold, careless leader never evokes a live, helpful service.

But let us give to this paper a practical turn. What are we to do? How are we to usher in this element of variety? There are many things which can be done to prevent our services from becoming monotonous. We will consider a few of these.

Why should the pastor always lead? As a rule it is best he should lead, but the rule that has no exceptions is altogether too good a rule. Once every two months could we not have some consecrated layman conduct the meeting. An occasional change of leaders will prove advantageous. Of course, local conditions must be carefully considered.

Let us have variety in the opening of the service. At one service it may be best to place the emphasis on singing. This is worship. Not singing to fill up the time or a "gap" in the service, but live, spontaneous praises to God. Or the emphasis may be placed on scripture. Endeavor to have a number of passages recited or read. A few psalms may be read in concert or responsively. Personally, I find the antiphonal reading helpful. Sometimes the Lord's prayer might be repeated. As a rule, it is best to turn our faces upward in prayer very early in the meeting. If one is burdened for a person or for an object it might be stated, and the prayers of the Christians requested. It is well to sometimes ask for a number of sentence prayers. There is a wonderful helpfulness in this. How brief are the Bible prayers, "Save, Lord, or I perish," "My God, my God, why hast thou forsaken me." A dozen, fifteen of such brief petitions—it brings God near! I would often make this request for brief prayers. Mid-week services are termed "prayer meetings," but do we not have much more exhortations, singing or preaching, than real praying? The need of all needs of the church of today is a more profound belief in and a more constant use of prayer. It is not necessary that these prayers always be audible. Silent prayer is a part of the worship in which every one may engage.

And what about the topic or leading thought for the service? This is an important consideration, what type of subjects is best suited to the mid-

(Continued on page 15.)

**BY-LAW 10 OF THE CONSTITUTION OF THE WOMEN'S MISSIONARY UNION.**

Expense Fund: Each society shall be requested to contribute ten cents a member annually as an expense fund, this amount to be given in September, forwarded to treasurer of Central Committee, and incorporated in October's quarterly report.

**BIRMINGHAM ASSOCIATION.**

The sixteenth annual meeting of the Woman's Missionary Union of the Birmingham Association was held in the Methodist church at Woodlawn Tuesday, September 11, 1906. Within the vestibule of the church were the representatives of our Hostess Society cordially greeting the messengers and dispensing cool and delicious fruitade.

Miss Alice Huey, vice president of the Birmingham Association, presided. Miss Lide led the devotional exercises. Mrs. Vesey was chosen secretary. Mrs. A. J. Massey welcomed the union, and Mrs. Barrett responded. The church was filled with representative members of the forty-five societies of the association. The reports of the year's work were excellent, showing decided progress.

The address of the vice president was upon prayer and missions.

Home Missions was the topic for the morning session. The recommendations were read and commented upon by Mrs. J. B. Aird. Mrs. A. J. Dickinson presented the chapel at Cotton. The First church of Birmingham pledged \$100 for the Colon chapel. They do this because they realize the importance of establishing a church in Colon, and because of their great love for Dr. and Mrs. Gray.

Chapel building for Alabama was given by Miss Cecil Vines. Mrs. L. Q. C. Kelly read a paper on mountain schools. Mrs. Malone followed with a short talk on the Scottsboro school and the needs of the new dormitory for girls, which has recently been purchased for the school by the home board. Later we hope to have something in the Alabama Baptist in regard to this dormitory.

Miss Edna Barritt presented the Margaret Home.

The hospitality of the good people of Woodlawn is proverbial. Nevertheless there were exclamations of surprise and delight as the large congregations from the Baptist and the Methodist churches came around the long tables spread out under the trees, so tempting did they seem to the warm, hungry messengers, so delightful were the viands served, so gracious were those serving.

On reassembling the devotional exercises were conducted by Mrs. W. T. Ward. The afternoon session was devoted to foreign missions, training school and young women's work.

Mrs. N. A. Barrett presented the Italian Compound. Letters from Miss Hartwell, Miss Kelly and Miss Jeter were read and greatly appreciated. A loving tribute was paid to Miss Priest and Miss Kelly by one who loves them.

Mrs. J. W. Vesey was presented to the association as leader of young woman's work, talks were made on this interesting subject by Mrs. Montgomery, Mrs. Barrett, Mrs. Wood, Mrs. Vesey and others.

Mrs. Gwylm Herbert, who attended the training school of Newton seminary, read a paper on "Why These Training Schools?"

The treasurer of the Howard College Co-operative Association, Mrs. W. E. Oldham, read the year's report. The women of the state have responded generously to the appeals for the library. This week a committee will purchase furniture and have shelves put up. We hope to have the rooms ready for the boys when college opens.

Pledges were taken for the Colon chapel, Italian Compound and libra-

**Woman's Work**

**CENTRAL COMMITTEE.**

- President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.
- Vice President—Mrs. H. L. Mellen, Livingston.
- Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.
- State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
- Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.
- Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.
- Treasurer—Mrs. N. A. Barrett, 7900 Underwood avenue, East Lake.
- Auditor—Mrs. Peyton Eubanks, Ensley.
- Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough street, Montgomery.
- Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Montgomery, Woodlawn; Miss B. Morrow, Birmingham; Mrs. D. H. Smith, Prattville; Mrs. George M. Irdle Ethridge, Avondale.

(All contributions to this page should be sent to Mrs. D. M. Malone.)

ry fund. The societies of the Birmingham Association were apportioned \$300 for state, \$400 for home and \$800 for foreign missions, making a total of \$1,500. An apportionment committee appointed by the chair rendered a report suggesting the amounts that each society should strive to raise during the coming year, and the committee believes so firmly in the good work of the sisters that we predict that they will not only attain unto the figures but will exceed them. The meeting adjourned after a most profitable session.

MRS. D. M. MALONE.

**BIGBEE ASSOCIATION.**

Just a few words to let you know about our woman's meeting at the Bigbee Association. We had our meeting on Friday afternoon, September 7th, in the Baptist church at York. The attendance was fine. Many of the societies and churches were represented. Your humble servant, Mrs. Mellen, presided.

Mrs. F. B. Stallworth presented the annual report, which was most gratifying. The three weeks of prayer were emphasized. The training school and Margaret home were brought before the ladies. Pledges were taken for the Howard college library fund.

It was very gratifying to have two of the Sunbeam bands represented by three dear little girls, who brought their reports, one from York, the other two from Cuba. The spirit of the meeting was fine and many expressed their delight at being present. Of course the Young Women's work was presented.

Please send me four chapel cards. I want to use them in my Sunday school class.—Mrs. H. L. Mellen, Livingston.

**WHY THESE TRAINING SCHOOLS?**

In the constitution of the Northern Baptist Women's Foreign Mission Society these words are found, "The Christianization of women and children in heathen lands," by furnishing support for workers, together with facilities needed for their work.

There is always a demand, as a rule, for a thing before it is provided. When single women felt the call to follow their Lord across the deep into waste places of the earth, little heed was given to them. "Wait," the boards said, "we have not enough money to send men, and they are needed more than women."

As families were settled here and there in lonely stations, they realized how futile were their efforts to reach the women and children.

Men would listen to the male missionary, but the women and children would hide themselves. The call went out from nearly all the stations for single women to do this work.

These appeals created the Women's societies. The women of our churches needed to be aroused; souls were dying while the great hosts of Christian women in America were tak-

ing their ease. Year by year as the needs of mission fields became better known there was a generous response, both in money and service. Young women tendered themselves for work in heathen lands, were accepted and appointed to fields, sometimes little suited to their ability or strength.

Not infrequently they had thrust upon them the entire care of the station, and sometimes the work of the surrounding country would need their watchful care. Coming, as many of them did, from quiet home centers, without a wide knowledge of men and affairs, to have thrust upon them the problems of schools, churches and village life, was no small task. As the Bible is the great and often only text book used in the schools, difficult questions had to be answered or made plain. Sometimes burdens too heavy to bear alone would in time cause a breakdown, often because they did not feel well enough acquainted with the officers and board to write of the difficulties pressing them until too late for remedy.

Constantly the board was confronted by questions concerning the fitness of the workers they sent out to cope with the mighty elements of evil stalking abroad in heathen lands. Some few workers were asked to come home on account of their inability to stand the pressure of heathen darkness. Their souls revolted from the awfulness of it all, and failed to see in each darkened soul the possibility of the transforming power of the gospel of Christ. Disappointed and broken in health and spirit they returned home. Can you wonder that the leaders of our societies felt something ought to be done to save the expense of sending such to the field, as well as to spare many a loving heart the pangs of regret for a step taken which they were not equal to. Reading that clause from their constitution over and over again, "Christianizing of women and children in heathen lands, together with facilities for their work, caused them to think long and hard as to what those facilities were. In consultation with the executive committee of the M. U. the problem was partly solved. A training school or something on that order ought to be provided where those desiring to enter the foreign field might have an opportunity to prove their fitness for such service. The committee held a conference with the trustees of Newton Theological seminary in reference to the ladies taking a course there, for the theology and the knowledge of Bible truths of many who had gone out was often too simple for the inquiring mind of those about them. In due time it was agreed that young women entering the foreign field would have the privilege of a course in the seminary. In less than a year these plans had been executed. A rented house near the seminary grounds, a dear, loving hearted woman elected home-maker, one who had seen seventeen years' service in Burma. Girls

from many states gathered together with one thing uppermost in their hearts, viz., "taking a knowledge of Christ to darkened souls."

This was probation year with them. All had hopes that their heart's desire would be granted them. This was a home in the truest sense, for love dwelt there. We often spoke of the unquickness of our life at this time. Hardly a place on earth could be found where every one had such oneness of ideas. Life there was blessed.

The expense to the girls was small, each paying only \$4.50 per week for board, which did not begin to meet the expenditures—rent, heating and lighting, the wear and tear of household goods, the salary of the home-maker and numberless other things needed to be thought of. Nobly and generously did the women of the churches respond when asked to help carry on this part of the work. Some sent bedding, others sent fruits and such commodities; others furnished rooms or parts of rooms. When the number of applicants outgrew the rented house, a permanent home was demanded, so helpful and efficient had been the experiment. In a few years from the time of its conception a beautiful home, with a beautiful name, was erected in Newton Centre and stands as a monument to our Christian women interested in God's children in heathen lands. The best was none too good for the girls who go out from home and country. Thirteen thousand dollars was spent to build Hasseltine house, none but can guess from whom the name comes. A glimpse of life in Hasseltine House may be of interest to some. Beginning with early morning, the breakfast bell rang at 6:30, immediately following was the devotional hour. This was conducted in turn by the girls. By 8 o'clock we were expected to be at chapel on the hill. These services were always helpful. One of the professors or the president led these morning exercises. From 8 until 12 was usually spent in class or preparing lessons between recitations in the library. The principle studies were O. T. and N. T. history, life of Christ, exegesis of one or more of the books of the Bible, theology, modern and ancient mission church history and the study if any one wished of French, Greek and Hebrew; also homiletics lectures on various subjects were given during the year.

Three afternoons a week were given to kindergarten lectures. Occasionally a doctor would give lectures on important subjects and suggest simple remedies. Saturday morning and afternoon were spent in the slums of Boston. If I had time I would tell you of the first visit. Sunday morning we conducted a Sunday school in the same place. Not only was our theology tested, but our powers of endurance. Those were strenuous times for us. And not least of the training was the opportunity we had of meeting with the officers and members of our board. We made it our business to become intimately acquainted with them, as well as they did with us. Frequently some member of the board would go with us to our industrial or Sunday school or pay a visit to Newton Centre. If any romantic ideas of what service meant led a young woman to offer herself for foreign service, she could be convinced before the year was gone of her mistake. Many are the letters which come from the girls on the field, filled with gladness for the time spent at Hasseltine House, and the privilege of having had an opportunity of intimate acquaintance with the officers and members of the board. Can you from what I have said know the reason why a training school is necessary to our southern board, and why each and every one ought to help make it a grand possibility?

MRS. GWYLYM HERBERT.

## HOME BOARD EVANGELISM.

General Evangelist, W. W. Hamilton.

The work of evangelism is not new; it is as old as Christianity. The need of evangelism is not new; it is needed wherever and whenever men know not the gospel of redemption from sin. The theme of evangelism is not new. It has been, and now is and ever shall be the wonderful story of the cross. The power of evangelism is not new; it is the same power our fathers have prayed for and trusted in; it is the same power which has given unctio to God's messengers, has broken rebellious hearts, and has regenerated the lost and perishing sinner from the day of Pentecost until now.

It is good to be living at a time when this work and this need and this theme and this power are receiving new emphasis. We are living in the day dawn of possibly the greatest revival the world has ever seen. The night of skepticism, of irreverent criticism, of commercialism has been heavy upon us and some of those who have tried to keep near the Savior have been sleeping from sorrow. Some have been upon the mountain peaks and have called to others in the valley as we waited upon our fields of labor, "The morning cometh." The coming day has become more apparent now to us, the glory of the promise has been followed by the rosy fingers of the dawn and as we stand on tiptoe we can almost see the sun of righteousness as he begins a new day of conquest and blessing.

We rejoice in the fact that this subject is so engaging the minds and hearts of our Baptist people today, for we believe it to be proof of their constant desire to make every department of their work center at last in bringing this lost world to the feet of our Lord Jesus Christ. Individual evangelism, evangelism in the home, evangelism in our schools and colleges, evangelism in the Sunday school, pastoral evangelism, State evangelism, denominational work at home and abroad—all these are only the same throbbing, pulsing longing to win others to the Savior who has done so much for us.

Our brethren of the convention in May last showed most conclusively how heartily they approved of this work. They evidently contemplated great things, and we must not disappoint them. Still we must not forget that any work which is secure and which is worth while must begin safely and grow sensibly. Anything which has in it possibilities of great power has also in it great dangers, and we will not be wise if we close our eyes against them. We can not expect to have all men speak well of us, and it would possibly be to our shame if we did (for no effective ministry will commend itself to everybody), and yet we want to so begin and continue our work as to obey the instructions of the convention and to endeavor at all times to please our Father. To this end we invite the counsel and prayers of those who are interested in this great movement, and will appreciate all the help they can give us in any way.

## I. OUR WORK.

The understanding of the Board is that the following are to be the general outlines of the work:

1. Helping the weaker and more needy points. This we conceive to be our first work and we shall endeavor to give help to those churches and counties and communities and cities which so present their cause to us as to convince us that they really need our help.

2. Holding evangelistic conferences in counties, towns and cities where the pastors ask for such work to be done, and also in connection with associations, conventions, institutes, encampments, colleges and theological

schools. This has been the distinctive work of the Baptists north. This was the first plan of the Presbyterians north, and they are this year returning to it and will have a special secretary at work in the Southern States.

3. Enlisting pastors in conferences and meetings who will give a day or two to such a conference, or who will give from two to four weeks to a meeting in some needy place or in some larger movement for one of the counties or cities. The board hopes thus to place the best talent of our denomination at points which would be otherwise unable to secure such help.

4. Promoting concerted meetings where there are a number of Baptist churches and where there ought to be meetings in all of them at the same time, and this may be done in cities or in country places with a union day service for prayer and conference at some one church or at the central point in the country. We hope that we may thus be of the largest service to our country and village churches.

5. Stimulating greater general interest in evangelism, and by so doing quicken the interest of all our people in saving the lost, and thus encouraging pastors to hold their own meetings and to assist other pastors in special effort to save the lost. Indeed, we wish it might be so that all over our land in every church there might be a continual revival from week to week and that it might reach its consummation in a concerted evangelistic movement for the whole of our convention territory.

## II. OUR PLAN.

This, of course, must gradually shape itself as the work goes on and grows, as the needs of each case demand, and as God seems to lead and approve. In general, however, we will seek to pursue the following course:

1. To go in meetings only where the church or churches take the initiative and ask us to come to their help, except in distinctively mission territory. It seems that this should go without saying, and yet it is possibly best to make this statement. The conferences likewise will be arranged at the invitation of the brethren of the school or city or county or association, as the case may be.

2. To secure the right kind of men for this work, either pastors or evangelists. We believe that the present plan will encourage more men of decided gifts to enter this work, will enlist men now partly lost to our denominational work, will quicken men to effective service who are now hesitating to answer God's call to singing or preaching the gospel, and will also throw about them many safeguards. We ask for special prayer that this may be true.

3. To insure the right kind of preaching, presenting the distinctive truths to which we stand, as well as the other great doctrines of God's word in their purity and in their proper relation. This preaching will not only tell men how their souls may be saved, but likewise how their lives and their service may be saved. The ordinances of the church will not need to be kept in the background, and the general work of the denomination may be constantly fostered.

4. To do such preaching at the best time. It is well known that hearts are most receptive and most responsive in revival times. The conscience is quickened, the affections are active, the soil is prepared, the season is propitious, the time is opportune and the seed of good for all time may be planted which human figures can never tabulate. Souls born into the Kingdom of God usually inherit some of the traits of those under whose ministry they are saved, and we should seek to hand down the best spiritual characteristics we possibly can.

5. To do this preaching in the best

places. People never cease to love the place of their birth, and our work will be more permanently useful if at the time of their salvation there be a special love implanted for the church and their places of meeting. A hired hall, an opera house, a tabernacle, a tent, a car, a street corner, a well side, an open field anywhere is a good place to preach the gospel, but at a regular meeting place is better. Anywhere is a good place to be born, but a home is better for many reasons.

6. To emphasize right purposes in evangelism. A revival is not solely for saving the lost. It is primarily for God's people that they may be quickened; that they may rejoice and then that sinners may be converted unto Him. The lost lives, the wasted talents in the churches should be sought out and enlisted as well as the lost souls out in the world.

Both of these results are best fostered. It seems to us, by a denominational agency. The undenominational work is faulty, the inter-denominational work is good, but denominational is better for all concerned and for permanent results.

This movement should be of the greatest service to our State boards and of co-operating with them in the work of evangelism. In prosecuting it we will of course steadfastly adhere to the genius of the Southern Baptist Convention. We realize that the State secretaries are the leaders of all missionary and evangelistic work of their respective States. We confidently look forward to the time when our whole territory will be interpenetrated with the spirit of evangelism and when the Baptists of the South will be united in one grand effort of rescuing the lost. The objective of all our efforts is to bring about this happy end.

We believe the plan under which our convention proposes to work to be preventive of many abuses and to bring about the best kind of evangelism. We ask again the counsel of brethren who are interested in this work, and again ask that they will pray that the board may have the wisdom to see the dangers which may threaten the greatest good, that they may have grace to avoid such, and that they may earnestly and faithfully endeavor to carry forward the great work entrusted to them: unto the salvation of the lost, the strengthening of the saved, and the glory of God.

## ARE THE COMMENTARIES WRONG?

In the parables of the treasure and of the pearl of great price, the commentators all, so far as I have seen, make the finder a man seeking the kingdom of heaven, and the pearl and treasure represent the kingdom of heaven. Is not this a violation of sound hermeneutics? I suggest the following facts which point toward a different interpretation:

Matthew groups all these parables as a discourse begun publicly and finished in the house with the disciples alone. His evident purpose is to set forth his own mission in the establishment of "the kingdom of heaven." It is quite clear that the subject in each of the preceding parables represents the son of Man himself. In the parable of the sower, he is doubtless the sower, others may follow him as sowers of the seed; but up to the period when the parable was spoken he was the only sower—certainly it was his own sowing which was prominently before them.

In the parable of the tares, he is again the sower of the good seed. "He that soweth the good seed is the Son of Man."

In this couplet of parables He is the active agent. Is it not the most natural method of interpretation to

follow up that in all the parables, making Christ the subject and man the object in each one? If so, then we would have a reversal of the universal interpretation of the parable of the hid treasure and pearl of great price, and instead of making them set forth a man seeking Christ, they would show Christ seeking man. There seems to me to be no good reason for reversing for these parables the method of interpretation which Christ himself introduced in the former.

Is it not the best interpretation of that whole group of parables to put it thus?

Christ spoke the parable of the sower to lay emphasis on the various ways in which his kingdom should be received among men; the parable of the tares, to explain Satan's work in opposition and the final triumph of his work over Satan's; the parable of the mustard seed, to set forth the wonderful growth of his kingdom; the parable of the leaven, to show its permeating power; the parable of the hidden treasure and that of the pearl of great price, to set forth his estimate of the human soul and the great price he paid for its re-redemption; the parable of the net to set forth the final consummation of his work in the establishment of his reign. Does not this method of interpretation also give unity of purpose and thought as the commonly accepted method does not? What say the brethren?

J. V. DICKINSON.

## MUCH CHEAPER.

Grape-Nuts Accomplished What Ocean Travel and Medicine Could Not.

It's not what you eat, but what you digest that gives strength.

Many a man drags around year after year half dead because his food is not digested and he takes first one kind of medicine and then another without relief—because medicines can not take the place of well digested food, and never will.

Give nature a fair chance, as a prominent German-American of Chicago did, and if you're in a bad fix from stomach trouble, read what he says and try it on.

"About a year ago," he writes, "I was afflicted with stomach trouble which so enfeebled me I had to quit work. I grew so lean I was merely skin and bones.

"I had the advice of six different doctors and two college professors. One thought I had cancer of the stomach, another advised a change of climate, and recommended ocean travel. I decided to follow this last and went abroad for three months.

"But my health became worse and worse. The least amount of food caused me awful pain, and I obtained relief only by having my stomach pumped out.

"Nothing did me any good. Soon I could take no food at all except strained oat meal; then a time came when I could not even take that. I lost courage and prepared myself to die. At that time my wife brought me a package of Grape-Nuts, but I had no confidence in anything any longer.

She finally persuaded me to taste a few spoonfuls of the new food, and to my surprise I retained it and had no distress. That made me feel fine and encouraged to make another trial for life. For several months I eat nothing else—every day a bowl of Grape-Nuts with cream, and thus I regained my health, my old-time weight and am now as well as ever. I could not live without Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the little book, "The Road to Wellville," in pkgs.

THE BIRMINGHAM ASSOCIATION

BY FRANK WILLIS BARNETT.

We greatly appreciated Brother Shelburne's kind words about the Alabama Baptist and were deeply touched by his kind words about its editor.

It seemed natural to see Brother W. M. Blackweider moving around among the Woodlawn saints. He still has a warm place in the hearts of many of them.

There were so many preachers or hand that it seemed almost like a state convention. An unusually large number of visiting brethren were present.

We had much to write, but we are off to an association and must stop. It was a great association, and we believe the Baptists in the Birmingham district were greatly "heartened" by it.

The Woodlawn saints are the right kind of folks. The members backed up their pastor on all occasions, the good sisters, vying with the men in trying to make the meeting a memorable one.

The reports of the various committees were unusually readable, and the discussions of them were of a high order. There were really some eloquent and forceful talks delivered during the session.

Brooks Lawrence, superintendent of the Anti-Saloon League in Alabama, was present and made a stirring talk which had in it a true ring of victory. Keep your eye on Brooks Lawrence and don't forget to subscribe for the Alabama Citizen.

We failed to hear the introductory sermon preached by Rev. I. A. White of Pratt City, as it was delivered at the evening session, but Dr. A. J. Dickinson and others complimented it most highly. Brother White is always a thoughtful and helpful preacher.

The new moderator of the Birmingham Association comes from good Baptist stock. The Ratliffs in Mississippi are a power in the state work. Brother Ratliff is a modest man, an untiring worker, and sets a good example to other busy laymen in the district by serving faithfully on a number of committees.

We had the pleasure of hearing the missionary sermon preached by Rev. H. P. McCormick, who has recently been called to the Southside church and greatly enjoyed it on account of its spiritual as well as practical helpfulness. Brother McCormick is a man of fine spirit and his charming manners have already endeared him to his brethren in the ministry.

The committee planned a fine program on Sunday school work, but unfortunately a number who were on the program failed to come, and the association missed hearing some of our most active leaders in the work. We were glad to see that the Sunday school work was given such prominence, and hope next year that the active workers will be on hand.

Rev. Austin Crouch, the pastor of the Woodlawn church, is a delightful host. He does not embarrass one by overdoing his part, but enters genuinely into the occasion and makes every one feel at home. He did not content himself with merely being host, but made some of the best talks that were made at the association. His

talk on Home Missions and Howard college being specially effective.

The Woodlawn saints surely can handle a crowd with great ease and comfort at the dinner hour. We have visited many associations where "dinner was served on the grounds," but never have seen it done quite so easily and orderly as it was done by the Woodlawn ladies. There was an abundance of ice water, the tables groaned under the weight of good things, and in the middle of the lawn a huge coffee urn was sending out its fragrant odor.

The first day's session of the association was called to order by Judge J. P. Stiles. After organizing and enrolling the delegates, which will exceed over 300 representatives from the fifty churches composing the association, the election of officers was taken up. Judge Stiles announced that he would not accept re-election. P. C. Ratliff, of Birmingham, was elected moderator and Professor P. H. McNeil was re-elected as clerk. Judge Stiles retires after ten years service as moderator.

The Rev. J. F. Gable conducted a prayer and praise service at the evening meeting, which began at 7:30 o'clock. He is a power in the state work, chairman of the committee on the B. Y. P. U., the Rev. Mr. Gable was requested to discuss the report of this work which was delivered at the morning session. His speech, which was entirely extemporaneous, dealt principally with the necessity of Bible study and earnest religious work on the part of the young people's society of the church.—Age Herald.

We heard Dr. Crumpton make a new speech. It was a good one and we hope he will include it in his repertoire at the associations this fall. It is stirring, and it is short. If any one doubts what we are saying, just ask those who were present. There are some city Baptists in Alabama who do not believe our beloved secretary can make a short speech; there are many country Baptists who do not believe that he can make one too long. We lean to the country brethren, for we always enjoy his discourses.

We believe without being invidious we can say the greatest speech of the association was made by the scholarly pastor of the First Baptist church, Birmingham. When Dr. Dickinson is at his best, and he was at his best on Wednesday afternoon, he has a wonderful way of unfolding the scripture, and some of his impassioned flights wherein the Bible was held up as the revealer of Jesus thrilled my very being and made me truly believe that those who were neglecting the study of the Bible were not only doing it at their peril, but were missing a glorious opportunity to know more of Jesus.

The report of the executive committee and the remarks upon it by J. B. Gibson, that sterling laymen, made such a profound impression on the body that the people were eager to give to the Church Extension Society, and in a short while more than \$1000 was pledged to the work. In spite of the fact that Brother Gibson said he would not ask for a collection. It was not so much the amount, but the spontaneous way in which it was given by men, women and young people. Every one coveted a part in the work. It means that Rev. S. O. Y. Ray will have a fund to carry on some agree-

sive work. Give Brother Ray a few thousand dollars and he will dot churches all over this district.

The Ledger says (Sept. 11): The Birmingham Baptist Association, a body composed of 8,000 members, adopted resolutions this morning petitioning the Alabama Fair association to prohibit the sale of whisky and other intoxicants at the fair grounds this fall, and urging the city council of Birmingham not to license the sale of liquors at the grounds during the fair and the Alabama homecoming week. The resolutions came up in form of the report of the committee on temperance, which was submitted to the seventy-first annual session of the Birmingham Baptists Association, which is meeting in Woodlawn this week. P. C. Ratliff, who was today elected moderator of the association submitted the report. The temperance report also indorses the Anti-Saloon League of Alabama and sets forth the fact that the newly elected governor, lieutenant governor and a majority of the members of the next legislature are pledged to work for a general local option law to regulate the sale of liquors in this state.

Dr. Montague was present and presented the needs of Howard college in his usual vigorous way and paid a high tribute to Prof. Brands' report which reviews the history of the college, its present condition and its needs. He reported that the enrollment last year was 182. The report also showed that Dr. A. E. Montague had been successful during the past year in raising \$75,000 to meet the \$25,000 offer of John Rockefeller thereby giving Howard \$100,000 endowment fund.

The report was discussed by President Montague of Howard; Rev. Austin Crouch and Prof. Brand. Three hundred dollars was raised in five minutes to meet the current expenses of the institution during the next year.

The following preachers belonging to the association is a partial list of those who were present:

- W. Y. Browning, A. E. Burns, G. W. Bell, L. M. Bradley, W. S. Brown, M. T. Branham, J. S. Conners, A. Crouch, A. J. Dickinson, J. W. Dorman, J. F. Gable, R. S. Gavin, W. L. Henson, J. A. Hendricks, A. H. Holcomb, L. D. Hobson, J. H. Longlerier, D. W. Morgan, J. L. McKinney, J. H. Pool, L. H. Shuttlesworth, J. M. Shelburne, G. B. F. Stovall, J. W. Veasey, Z. S. Wyatt.



GATHER UP THE FRAGMENTS THAT REMAIN.

If Thou for me a life work planned  
Which I have failed to see,  
Gathering the fragments that remain,  
I bring them, Lord, to Thee.  
Forgive, accept and use them still,  
Though lamentably few;  
Oh! work another miracle  
And multiply anew.

Now let Thy grace extension give,  
Enlarging every power,  
And glorify Thyself in me  
Ere life's last closing hour.  
A few more days of ministry  
May yet remain to me;  
Alas! that I have only those  
To offer, Lord, to Thee!  
—E. M. B., Washington, Ga.



A RELATED LETTER.

I have read your article and the plan for enlarging the circulation of the Baptist with much interest. You shall certainly have my co-operation in this great campaign.

I am fully persuaded that there is no agency that means more for the enlargement of our work along all lines than a strong denominational paper. Our churches, possibly, could not do a better thing than to see that our church paper goes into every home. If there are some who are not able to pay for the paper, let the church pay for it and send it to these people. I consider this pure mission work. If there are others who are able, but for lack of interest do not take the paper, let the pastor and deacons see that the paper goes to them also. In this way we may interest them. You are right, my brother. When we put the Baptist in every Baptist home in the state there is coming a revival such as we have never seen before, and this revival is going to touch every part of our church and Christian life. It means more souls saved, more money for our schools and colleges, increase in missions, activity in our churches, and a great harvest-time generally. I believe our denominational paper is one of the most potent factors in our church life. From it we get information, such as we need and can not get from any other source. We also get inspiration, as we learn what others are doing we are stimulated to greater effort. I would be delighted to enter an agreement with every pastor in the state to put the "Baptist" in every Baptist home in the state at least for one year. I believe we could organize our churches to do this, and it would not be near so hard a undertaking as one would think. I have tried once and I succeeded. While sending you my promise of co-operation in this movement, I want to mention our recent meeting at Gallion. Bro. Dobbins, of Greensboro, was with me and did the preaching. Dobbins is a delightful helper. He preaches the gospel simple and plain, and from a great warm heart that yearns for souls, and I am sure this is the secret of all success in soul winning. Sister Dobbins helped us so much with her splendid singing. She sings the gospel beautifully and effectually. We shall always remember this good brother and his wife with so much pleasure. We rejoice over the glorious results of the meeting, eight by baptism and three by letter.

N. S. JONES.

PROGRAM

Fifth Sunday meeting of the Alabama Baptist Association to be held with Union church, Honoraville, September 28, 29, 30, 1906.

Friday—11 a. m., introductory service by pastor. Subjects and speakers: Can a Christian's faith be increased? H. S. Graydon, Marion Sexton, W. H. Sharp. The church ordinances. What are they? C. C. Lloyd, J. M. Frymire, Danl. Harrison. What is it to fall from grace? T. E. Morgan, W. C. Avant, A. C. Shell. Why was Paul chosen above all others to carry the gospel to the Gentiles? Joe Day, T. L. S. Grace, E. E. Stuckey. What is sin against the Holy Ghost? N. F. Perry, Elbert Harrison, Frank Rogers. Duty of church to young converts. Daniel Harrison, J. W. Holloway, Wilburn Massey. All cordially invited. Dinner on the grounds.

G. C. LOYD, For Committee.  
Greenville, Ala., Sept. 5, 1906.

I wish you well in your work, and I can safely say the paper has helped my churches this year. Yours in Christ, J. A. Beal.

## INTERESTING ITEMS ABOUT THE STATE WORK

I have finished my work for the summer in protracted meetings. In the five meetings in which I assisted the Lord was very gracious to us. The first meeting was with my cousin, Rev. C. J. Bentley, at Fayetteville. It was a real delight to me to visit again those dear good people whom I served for four years as pastor.

How my heart thrilled with joy to be so cordially received by those saints of the Lord whom I love with undying love. C. J. B., their present pastor, has accomplished a wonderful work there. I think there were 14 additions to the church. From Fayetteville I returned to Crenshaw county and to Pleasant Home church, where Bishop R. F. Hawkins is the faithful pastor. Here the Lord blessed us with 21 souls; thence to Sardis in Butler county, with that stirring and courageous pastor, R. H. Folmar, where 18 united with the church; thence to Siloam in Crenshaw, again presided over by Bishop Hawkins, where 13, I believe, began a new life for Christ; thence to Bethel with Bro. Folmar, where I continued until Friday, he still continuing until Sunday. There were 20 additions and with W. J. D. Upshaw, that faithful and consecrated servant of God, who preached faithfully for us at Luverne for almost two weeks, during which time there were seven additions to the church, and since which time two others have joined. There have been added to the different churches 95 souls.

Our work at Luverne is growing, I think, and I find that the Lord has some wonderfully good folks here, both men and women.

The moral and religious status of our town is much improved.

We are using the schedule and cards and envelopes. We hope to make a showing at the association that will show a healthy increase in system and in regular contributions.

Our fifth Sunday meeting convenes with us on the fifth Sunday in this month. We would be so glad to see "ye editor" with us at that or any other time.

May the Lord greatly bless every church and school in Alabama and give grace to the editor of the Alabama Baptist that he may continue to serve faithfully the Lord's cause in the weekly visits of the paper.

O. P. BENTLEY,  
Luverne, Ala.

Sylacauga, Ala., Sept. 6, 1906.

As I read of the good news from the various churches it makes me desirous to tell of the Lord's blessings in my own field.

Bro. Gavin assisted me in a good meeting at Sylacauga and at Vincent in July. I found in Bro. Gavin fine help, and I am so glad that he is improving so rapidly in health. He should by all means be secured by some Alabama field for pastoral work or for his strong evangelistic gifts.

At Fayetteville the fourth Sunday in July I was assisted by my cousin, O. P. Bentley, of Luverne, who was once resident pastor at Fayetteville.

The Lord gave us a great blessing in the meeting, and everybody was delighted to have Bro. Bentley back among us again.

With the going away of Bro. Bentley to Luverne and of Bro. T. M. Callaway, of Talladega, to Pensacola, the Coosa River Association has neither moderator or clerk.

We meet next week at Munford, and shall feel the loss of these two strong brethren and officers.

After the meetings in my three churches closed I gave the month of August to assisting other brethren.

I spent a pleasant week at Albertville assisting my former co-laborer, Bro. J. R. Stodghill in a good meeting.

The week following was spent at Lincoln, assisting Bro. Griffin in a good meeting.

At Faulkville the next week it was my privilege to be with Bro. Briscoe, when the Lord was gracious to us.

Then, upon promise made some months ago, I went to Verbena to aid Bro. W. J. D. Upshaw, where the Lord greatly blessed us.

It would be a special pleasure for me to emphasize these meetings separately and to tell of the Lord's presence and of the kindness of pastors and brethren and sisters, but time and patience would probably forbid such details, so I close this account by saying that I was brought under lasting obligations to all the brethren and sisters for their kindness and to God for His abundant blessings on this harvest campaign. How good it is for brethren to dwell together in service!

Each of my churches has had a good year thus far, and to all who have helped in the Master's vineyard the reward is sure.

Sylacauga has expanded, and, being desirous of occupying the ground well, the church here has called a pastor for full time.

This is an important center of Baptist influence, and if the present plans are carried out and a good pastor can be secured to locate at Fayetteville this large and growing field can be better worked, and larger results shall follow.

With a higher sense of gratitude to God for His blessings, and with a keener sense of appreciation of His children, my brethren and sisters, I go forward with courage.

Your brother,

C. J. BENTLEY.

The writer has just concluded the tenth revival meeting in which he has done the preaching during the past few months. In these meetings I have had some most delightful experiences as well as associations. Near 75 souls have been added to the churches. Prominently among my delightful associations in these meetings I will mention two weeks' sojourn with my highly honored old friend, Dr. D. W. Ramsey, of Pine Apple, and his splendid churches at Buena Vista and Bear Creek, and one week spent with Dr. B. H. Crumpton and his people at Arkadelphia. In the counties of Wilcox, Monroe and Conecuh have met with many old friends and renewed our fellowship.

I am booked to hold five more meetings just ahead of me.

Dr. Cox has just returned home after an extended outing. Hasten is yet away among his friends and relatives in North Carolina. Sandlin seems to be getting things well in hand at Palmetto street church.

The Mobile Association will convene at our church at Vinegar Bend Oct. 16th. Come, Bro. Editor.—A. T. Sims.

We enjoyed the most interesting baptism the second Sunday in September it was ever my privilege to attend. I assisted Rev. J. H. Thomas in a meeting at Rehoboth the week before (a church of precious memory to me because of long service as pastor in the past). Results, six by letter and twelve by experience and baptism. We had three awaiting baptism at Pleasant Grove, five miles away. We all met at the water and baptized together. Our families were present. I never saw as many people at a baptizing, except a negro baptizing once near Bessemer. Brother Thomas has been unanimously called to the care of the church for next year. My work for 1906 and 1907 is: Mt. Zion, in Bibb county; Pleasant Grove, in Chil-

ton county; Bethlehem, in Perry county, and Bethesda, in Shelby county. Mt. Zion is my home church, which I have been serving five years. We take mission collections every meeting by placing basket on the table and call for free offerings, and so far we have overrun our assessments. Good prayer meeting and Sunday school.—James D. Martin.

Montgomery, Ala., Sept. 7, 1906.

The Montgomery Association convened with West End Baptist Church Wednesday, September 5, 1906. Organization was effected by re-electing former officers, as follows: George G. Miles, moderator; W. R. Sawyer, clerk, and G. W. Ellis, treasurer.

The entire session of two days was enthusiastic and harmonious. The spirit of the meeting was fine, and the constituency of the association are evidently facing outward and looking upward.

Reports from the various churches showed baptisms in the most of them, aggregating 220.

Contributions, as per the financial table, being as follows: State missions, \$1,124.96, an increase of \$468.05; home missions, \$2,299.68, increase, \$1,277.11; foreign missions, \$1,957.74, increase, \$718.24; orphanage, \$795.44, increase over last year's regular gifts to the orphanage of \$32.72; a total increase of \$2,500 for the objects named, besides some other increases not given above.

Contributions to all causes shown in the letters amounted to \$26,849.24. This does not include thousands of dollars that has been spent by the First Church in the erection of her magnificent new building, which it is hoped may be included in full in the letter for next year.

The time for next session, September 4, 1907; the place, Mt. Hebron.

In the B. Y. P. U. discussion it was remarkable that each address was made by a young man; three of them looked really boyish, and right nobly did they speak, too.

West End was gladly assisted in caring for the association by the churches of Montgomery. Everybody was heartily welcomed.

Brs. Patrick, Montague and Editor Barnett gladdened us with their presence.

Many kind and encouraging words were spoken to West End and her pastor, Rev. J. H. Bush, who recently came from Clayton to assume the care of West End.

We had a glorious revival at New Home church, a revival long to be remembered on account of the power and demonstration of the holy spirit. We know not how many conversions, but there were added to the church by baptism 12, by letter 3, total 15. I am now engaged in my meeting at Booths. We are having a good meeting. This is a weak church, only organized November 12, 1905. They have raised the pastor's salary \$50.00. May the Lord bless the Alabama Baptist and its editor.—J. L. Hand, Deatsville.

I have finished my meeting at Columbiana. I had Bro. H. W. Fancher, an earnest man of God and a fearless preacher of the truth, to help me. For days we listened to his splendid preaching and feel quite sure that the Lord will bless it. We had no accessions. At Shelby we had a good warm meeting, the pastor doing his own preaching. There were six additions by baptism. I also did my own preaching at Bethel and Willsonville. At Bethel we had no results, at least so far as we could see. At Willsonville

we had a spiritual awakening upon the part of the church and eleven for baptism and two by letter.—C. C. Heard.

Your scribe commenced a meeting with Pleasant Valley church near Jamestown in Cherokee county on Saturday before the second Sunday in August, which lasted seven days. Brother G. W. Palmer, of Leesburg, did most of the preaching. The Lord greatly blessed his people with an old time revival and a number of conversions and eight additions by baptism and the work is growing in interest, and I think many more will be added as the result of the meeting, for which our hearts go up to God in praise for his great blessings and may God bless you in your work, for you are giving us a good paper, and I am anxious for its arrival every week.—O. S. Gardner.

The Lord has blessed his church at Reform. The meeting commenced on Saturday before the fourth Sunday in August. Brother A. J. Preston did the preaching. Bro. Preston is a great preacher. Our people all love him. The Results: Seven by baptism and one by letter. The church revived. Praise the Lord with us.—Duke O. Beard, Pastor at Reform.

I have just closed a month of protracted meetings. The Childersburg church extended an arm to me at the Talladega Creek Sunday school. Additions to the church 35, by baptism 24, and the revival spirit was in the meeting with every service. I went from there to my church at Sylacauga and nine additions were made to the church at that place, five by faith and baptism. After laboring at Sylacauga a week I went to Shelven Rock and began a meeting Saturday before the third Sunday in August, during which twenty-two additions were made to the church. We had a great uplift at each of these places. There were 46 received by baptism during the meetings and twenty by letter. We hope to organize churches at both Talladega Creek and Shelven Rock in the near future.—John H. Gilbert.

Dear Brother Barnett: I have just returned from my old home near Greenville, where I have been working for my Master as faithfully as I know how. In my unworthiness I have been greatly rewarded, for I have seen sixty-two souls come to God besides a number who held letters and put them into the church. We have had several as complete showers of the Holy Spirit of God as ever I witnessed in my life. Special efforts have been made for ministerial education. I congratulate the good people for their Christian living and united efforts for God's Almighty kingdom.—Judson M. Cook.

Brethren who expect to attend the Centennial Association will notify either of the undersigned that we may provide conveyances for them. The association meets with Mt. Carmel church, ten miles south of Fitzpatrick's, on the 11th day of October. Visitors will be met at Fitzpatrick's. Fraternally, James Jones, Shopton, Ala.; L. P. McLaurine, Hector, Ala.; J. R. Padgett, Highlog, Ala., Committee.

Rev. Francis M. Leeth writes that more than 40 converts were added to the church during his protracted meetings which have just closed.

FRANK WILLIS BARNETT  
Editor and Proprietor.



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

#### BREWERS AND BEER.

The president of a large brewery uses these facts to prove that the brewers and the advocates of temperance have all been wrong and unreasonable in the stand they have taken on the liquor question, and says:

"The brewers of this country have made one big mistake for many years, and that is to have allowed public opinion to associate their interests with those of whiskey-makers. There is absolutely nothing in common between the two interests. On the contrary, their interests are vitally and seriously opposed. Prohibition means invariably the continued sale of whiskey by illicit methods in a State or Territory and the shutting down of sales of beer, which can be handled only in bulk.

"I wish it could prevail upon every one to agree to local option laws in every State, to make common cause with the temperance advocates in this respect, the only condition being that when the question of 'wet' or 'dry' is submitted to a county there shall be a separate and distinct vote as between whiskey and beer; that is, that the question should be submitted as to whether the people wanted beer and similar mild drinks continued on sale and whether they wanted the really alcoholic drinks continued. I am satisfied that in nearly every local option county in the United States the sale of beer would not be forbidden, while the sentiment as to whiskey would probably remain about as it is."

The brewers are continually trying to pose as reformers and separate themselves from the distilleries—the truth being that many of the lowest dives are backed by brewers in order to sell their miserable beer. Brewers make beer and beer makes "bums" and brewers and "bums" ought to be linked together socially and morally until brewers quit brewing beer and get into a decent business. Our fight here in Birmingham is largely a fight against the brewers who control many of the saloons and dives.

#### SOLDIERS OF THE CROSS.

It is impressive to hear a private soldier mustered into the United States army as he repeats after the mustering officer:

"I do solemnly swear that I will bear true faith and allegiance to the United States; that I will serve them honestly and faithfully against all their enemies whomsoever; that I will obey the orders of the president of the United States according to the rules and articles of war, so help me God."

And we will never forget a sight we witnessed at Griffin, Ga., during the Spanish-American war. It was the mustering in of Col. Candler. When we saw the regiment led by our friends and drawn up before the governor and his staff, and heard the oath of office administered and then listened as Lieutenant Palmer announced to all, "By authority invested in me, I do hereby declare the officers and men of the Third Georgia regiment of volunteer infantry duly mustered into the service of the United States to serve for the period of two years, or during the war, unless sooner discharged," we felt its impressiveness. It has always been considered honorable to give one's self to one's country and soldier heroes live long in the memory of mankind. It is still greater to give one's self to God and to fight valiantly under the banner of the cross.

#### "A QUESTION OF MILLINERY!"

The Church of England has within its fold many divisions, but the characterization of High, Low and Broad church tends to mark the most distinctive divisions which are caused not only from doctrine, but by ceremonies and even dress. At the late Episcopal convention one of the members on the floor of the assembly characterized it as a "gathering of eminent personages who do nothing, engaged in ceremonies that mean nothing, and abounding in parades that are more provocative of mirth than of solemnity." Coming from one within the ranks and behind the scenes, it was indicative of the fact that at last some of its adherents were getting tired of so much "religious trumpery" and sighed for more simplicity in their worship. We are reminded of a reply that was given to a young lady friend who, when in Rome, was trying to get straightened out in her pretty head the difference in the Roman dignitaries, when her cicerone, wearied in his efforts, finally said: "Mademoiselle, it is merely a difference in millinery," meaning that the hats worn by the prelates showed their ranks. And yet in spite of intricate service of our Episcopalian friends, and

the multitudinous ceremonies in the church of Rome, every now and then some Baptist writer or preacher laments the fact that our service is so bare and tries to win over our people by introducing a more elaborate form of worship. The Interior well says:

"But descendants of the Puritans and children of the present age have their doubts about the value of all this robing and disrobing and marching and countermarching. We have never yet been able to understand why one needs a special costume in which to preach the gospel. The truths of redemption always seemed to the old Puritan spirit rather belittled than adorned by ceremonies that mean nothing."

#### QUIT YOUR CROAKING.

The man who officed next to us has the following pasted on his door:

"Hide your little hammer and try to speak well of others, no matter how small you may really know yourself to be. When a stranger drops in, jolly him. Tell him this is the greatest town on earth—and it is. Don't discourage him by speaking ill of your neighbors. There's no end of fun minding your own business. It makes other people like you. Nobody gets stuck on a knocker."

And that wise Baptist philosopher, Dr. Gambrell, says:

"The original croakers all live in the lowlands, in the marshes. You never find them on the mountain tops. They belong to the low, marshy countries. Even so, their namesakes inhabit the low places in life."

In some wet bog,  
With naught to do  
The long day through  
But soak and croak,  
And croak and soak.

(The poetry does not belong to the article, but it describes so well the nature and desires of the frog that we take the liberty of injecting it.)

Continuing, Dr. Gambrell says:

"You never hear a spiritual croaker on the uplands of God. When religion is at low ebb, when love wanes, when prayer and praise have lost their charm, when worldliness has increased, and when all the forces of the flesh are active, covetousness, envy, bickerings, etc., then the croakers swarm. A church all run down, becomes a veritable frog pond, where the croakers make life miserable by their varied notes of sadness. Recently, a brother told me of holding a meeting where things were all run down. For years some of the Croaker family had held regular concerts, till the people kept away. It was a time of lifting up. Souls came flocking home to God; as doves to their windows. Shouts of joy were ringing. The whole church was carried up to God's table lands. One brother rose and said: "For years I have thought, everybody was wrong. I see now I have been wrong." Instead of the old, low, heavy note of the croaker, he gave out a note of triumph that made everybody glad. Is this not what is wanted in 1,000 places to stop croaking?"

#### NOT A MERE MONEY-MAKING AFFAIR.

The Alabama Baptist never has been, and never will be under our management a mere money-making affair. (We do not mean that we are miracle workers and could make a fortune out of it if we wanted to, for denominational papers in the commercial world are not rated high as coin getters), but we do mean that we have put our money and our heart in it and our prayer is that while we live from it that it shall enrich the lives of every member of every household into which it goes. For these reasons we have dared to call on our brethren to help us in our "missionary campaign" to put the paper into all the Baptist homes in Alabama. Brother Neal in his letter said:

"Your present great offer to the Baptists of Alabama is the largest single donation ever made to all the interests of our organized work, and should increase the mailing list of our paper to 20,000, and our gifts this year not less than 20 per cent. May God bless your effort to these visible results, and to many times more invisible results."

"I will visit some 25 associations before taking up my special department November 1st, and hope to have the joy of seeing you often and serving the paper much."

If others will only take this view of the situation and help we will under God do what we can to use the paper for His glory and for the hastening of the coming of His kingdom on earth.

#### WHY HE RESPECTS BAPTISTS.

Recently we read in one of the leading reviews a summary under the head "The Role of Protestantism in the Modern World" the following paragraph which we give in order to show that a great German scholar respects the Baptists for their loyalty to the Bible:

"Protestantism in its actual state fails to work the miracle of directing the spirit of the modern world," is substantially the verdict rendered, after a judicial examination, by Dr. Ernst Troeltsch, in *Historische Zeitschrift* (Leipzig), on the role Protestantism is playing in the world's economy at the present day. The learned doctor enters with an open mind into the investigation that leads him to this momentous conclusion. To Catholicism he pays what he considers a just tribute for its stern, unbending intransigence in the enunciation of its dogma, its tenaciousness thereof, and the methods of its propaganda. Calvinism (considered apart from Protestantism proper) he places on a pinnacle solely and unassailably its own, as being that form of religion which produces the highest exemplars among mankind of self-discipline and strenuous-worldly activity. THE BAPTIST HE RESPECTS AS THE UNSWERVING FOLLOWER OF THE MOST OBVIOUS TEACHING OF THE BIBLE, ALWAYS DISINCLINED TO READ INTO HOLY WRIT MEANINGS THAT ARE NOT PRIMA FACIE EVIDENCE TO THE COMMON INTELLIGENCE.

According to Dr. Troeltsch, the role of Protestantism is no longer so much religious as it is sociological. Her willingness to accept the positive sciences enables her to play a great role in the world's social economy, yet at the sacrifice of her spiritual supremacy, since, unlike American and English Calvinists, she is prone to subserve the interests of science—not to make science subserve her own teaching. Notwithstanding her weaknesses, Dr. Troeltsch sees in Protestantism the religion that can best reconcile the rationalism bred of modern science with the desire for a spiritual life-guide. Like the famous apologist of Lutheranism, von Treitschkes—whom he quotes—he sees all that is noble and great in the modern world in Protestantism. It will be, however, a reformed Protestantism with greater stamina and more self-assertiveness.

#### BAPTIZED INTO CHRIST.

Inasmuch as some of our people are likely to be misled by those religionists who say that it is only by water baptism that any one gets into Christ, we offer some reflections in the hope of guarding them against that heresy. In Rom. 6:3 are these words: "Know ye not, that so many of us as were baptized in Jesus Christ, were baptized into his death." In Gal. 3:27 the following words occur: "As many of you as were baptized into Christ did put on Christ." These are favorite texts with the disciple fraternity, and they make the words serve the purpose of dogmatically asserting that there is no other way of one's getting into Christ except through water baptism. Of course, this is decidedly untrue. The assumption that an unconverted person can not get into Christ until he is baptized in water carries with it the further assumption that a sinner can not become a child of God except through the performance of a ritual by a human being. It means that any man claiming to be a minister of the gospel, with no authority above himself, can by baptizing an unsaved person put him into Christ, there by giving him a new life, a new character. This is the logic of that position or presumption. It is the absurdity of a false premise. The Bible, consistently interpreted, gives no warrant for the notion that the spiritual nature of an unconverted person can be changed into a saintly nature by a baptism of the physical body. The sinning spirit can not be affected by any physical act to the extent of changing its character. However, if it were true that baptism transforms a sinful spirit into a pure and Christian spirit, then the atonement of Christ has no necessary connection with the salvation of a sinner, and more depends upon the human administrator of baptism than does the death of Christ and the work of the Holy Spirit. It is not to be wondered at that those who have depended upon baptism to get into Christ are still as great sinners as generally abound in the land. Indeed, many of them are worse than they were before they were baptized. Beware of this leaven!

We need the great love the apostles had for their fellow man which broke down prejudices, creeds and races.



## A Page of Interesting Editorial Paragraphs

God says: Son, give me thine heart. He wants the whole heart, not a part.

A Jewish theological seminary will soon be founded in San Francisco by William Wolf.

Many are simply drifting indifferently to their fate with a faint hope that after all eternal punishment may not be so bad.

Ask people to come up into the house of the Lord. Ask people to come where prayer is wont to be made.

The wicked sleep not unless they have done mischief, and their sleep is taken away unless they cause some to fall.

There will be no chance to get into heaven on a technicality. The only safety lies in having a life hid with Christ in God.

England is to have the two largest warships in the world. Each is to cost \$7,500,000 and the displacement will be 16,500 tons.

Jesus never inveighed against prudent foresight and hard work, but the temper he condemned was foolish worry or needless anxiety.

New York now has a night bank, open through all the twenty-four hours—an institution sure to be very useful in our topay-turvy civilization.

The sun which rejoiceth as a strong man to run his course is a daily light to remind man of his creator and of his obligations to God.

Paul was not ashamed of the gospel of Christ, and so he stood in the presence of King Agrippa and told him of what Jesus had done for him.

If we want clean hearts we will have to go to Christ, and with the faith of the poor leper cry: "Lord, if thou wilt thou canst make me clean."

There are now 22,127,354 Roman Catholics in the United States, and 12,462,793 of them are in the main country, the increase the past year being 575,476.

President Roosevelt says: "All I ask is a square deal for every man. Give him a fair chance. Do not let him wrong any one, and do not let him be wronged."

There are 825,466 Protestants in India; Presbyterian, 57,065; Congregational, 107,978; Lutherans, 108,217; Methodists, 133,446; Episcopalian, 225,619; Baptists, 335,758.

It is a blasphemy to pray "Thy kingdom come" when you despise its ordinances, defy its laws, violate its principles, and put stumbling blocks in the path of its development.

When I come to die I know my keenest regret will be that I suffered myself to be annoyed by a lot of small people and pica-yune worries, wasting God's good time with both.—Michael Monahan in *The Papyrus*.

Albany, New York, has the honor of being the second oldest chartered city in the United States. New York alone is older, but her charter has been lost, thus making Albany the owner of the oldest charter in our country.

The sea claimed last year 624 victims, fewer than were lost during any year in the last quarter century. Statistics which have been prepared in London showing the marine disasters in 1903 indicate that of those lost only 25 were passengers.

"Travel, in the younger sort, is a part of education; in the elder, a part of experience. He that travelth into a country before he hath some experience into the language, goeth to school, and not to travel."—Bacon.

A woman in Australia has given money for the training and help of a child widow in India. She does not know how to pronounce the name, but she prays for the girl, saying: "Dear Lord, bless the wee widow over the seas in far-off India. Thou knowest her name if I do not."

Bishop Brent, of the Philippine Islands, recently startled the American community in Manila by declining a gift of \$500 for his hospital work from the jockey club, explaining that he could not use, in

the work done in Christ's name, money which he knew to be the proceeds of gambling.

Half a million marriageable women are needed in England's colonies, so short is the supply of Eves. In Cape Colony and South Africa were found 50,000 single males willing to marry, while in Canada 100,000 were discovered, against 350,000 in Australia, where one-fourth of the male population can not find wives.

It is known that in certain regions of the world mosquitoes are so numerous and ferocious that man and some quadrupeds succumb to their attacks if exposed to them for long. One such region is the island of Anticosti in the gulf of St. Lawrence. Another is to be found in Florida, near the head of the Indian river.

A large number of peace organizations composed entirely of women have been formed in Europe within the past few years under the inspiration and leadership of such women as the Baroness von Suttner, of Austria, whose husband, the late Baron von Suttner, devoted much of his life to the peace propaganda.

Mexico has a very insignificant navy consisting of four small vessels in the gulf and two in the Pacific. Commenting on this, *The Week's Progress* says: "One modern, second-class cruiser could engage and sink the whole Mexican navy. But it is intended for patrol, revenue and transport service—not for fighting battles."

It is stated on what is considered good authority that the Chinese government is preparing to establish schools in the principal cities of China in which the English language will be taught, and that the American system of currency will be adopted in China, and probably the American postal system, Japan having found our postal system very satisfactory.

"Parents are so queer!" was the remark of a veteran pedagogue to one of the few of that erratic species whom he took into his confidence. "Teachers are so queer!" has probably been thought, if not said, by every parent with a child in the schools. To the parent the child is a uniquely precious individual; to the teacher, the child is a pupil who has to "come up to grade."

Benjamin Ferguson, a lumber merchant of Chicago, who recently died, left a bequest of one million dollars to the Art Institute of Chicago, the income from which is to be used to erect and maintain statuary and monuments in the parks, along the boulevards and in every public place in Chicago, commemorating worthy men or women of America, or important events of American history.

Political students and statesmen throughout the world are today keenly watching an ancient sluggish leviathan arousing itself from its world-old torpor under the stimulus imparted by the inoculation of western ideas. That leviathan is China; and while many view with satisfaction the transformation rapidly bringing her into line with modern civilization, the thought of this portentous change is filling some with grave forebodings.

In the Sunday schools of the United States there are fewer pupils by about five millions than the number enrolled in the public schools. Putting the fact in another form, of every three girls and boys who attend the day schools, only two go to Sunday school. It would be a delicate task to apportion the responsibility for this state of affairs; but it is fair to suggest that when children stay away from the public schools their parents are held responsible.

"I am afraid," said the poet to the editor, "that you don't exactly grasp the depth of the idea expressed in my blank verse." "Perhaps not" said the editor. "They may be beyond my mental reach." "I think you wrong yourself," said the poet, kindly. "Let me test the point. Here is a line at random: 'She swiftly passed him down the silent way, and in her path a subtle perfume lingered.' There, that doesn't seem confused to you, does it?" "Not at all," replied the editor, briskly, "that's easy. You were simply trying to say that a gasoline automobile went down the pike!"

Prof. Graham Taylor, of the sociological department of Chicago Theological Seminary, has collected from three hundred and fifty-four students of that institution some statistical material concerning the call to the ministry. Eighty-five of those answering

the question placed their call to the sacred task at the time of their conversion, twenty-seven were dedicated to the ministry at birth, fifty-five explained the call as the voice of God from which they could not escape, while ninety-five entered the ministry simply because they felt it to be their duty. Only six of this whole number declared that they became ministers because they felt themselves especially fitted to that task.—Cumberland Presbyterian.

The peace conference at The Hague was not an accident, not the product of a young emperor's whim. It was only the culmination of a series of events extending over the entire nineteenth century, to go no farther back. The main result of the conference, the constitution of a permanent tribunal of arbitration, had been worked for from almost the beginning of the century. Such a tribunal was the chief practical aim of the peace societies from the time of their foundation in 1815 till the close of the century, when they had increased to more than four hundred, and were able to bring a powerful constituency in many countries to the support of the czar's proposals.

"My idea of politics begins and ends with a desire to see the sun shine on the British Isles," writes Henry Labouchere in *London Truth*. "To better the lot of the forty-two millions that inhabit them is my sole aim. I would exchange our whole empire for the certainty that there will be fewer suffering from want in the British Isles, and that the tolling millions of which our population is mainly composed will find life better worth living. I would give up India for old age pensions, Australia and Canada for a free breakfast table, and all our recent annexations in Africa for a substantial reduction in our present heavy taxation."

The new Transvaal constitution makes provision for a legislative assembly consisting of the lieutenant governor, between six and nine official members, and between thirty and thirty-five elected members. Every burgher of the former republic who was entitled to vote for the First Volksraad, and any white British subject occupying premises of the annual rental value of ten pounds, or capital value of 100 pounds, will be entitled to vote—a privilege entirely denied to the native blacks. All debate in the new legislature will be in English; but, by permission of the presiding officer, any member may address the assembly in Dutch. Financial measures must first be recommended to the assembly by the governor, and no part of the revenue may be issued without his authority.

Dr. Emil Reich recently expressed his opinion of the American woman:

"She lives for sensations. Her interest lies not in man. She wants to be alone, and she can not be alone without dabbling in science, Buddhism, or Swedenborgianism. From thence she is likely to pass to wireless telegraphy and Marie Corelli. She has no possession, no sentiment. She is a mass of nervous energy; to her home and husband are nothing, and her own child—her own creation—but very little. Her whole life is a search for a new shiver."

An Englishman, writing to *Blackwood's* magazine, Edinburgh, Scotland, discusses "American Morality On Its Trial." The date line of the letter reads: New York:

"The mass of the American people are certainly as honest as those of any other country. They have quite as high a moral standard as our own, and are equally successful in living up to it. There is no simpler, purer or more rational life under the sun than that of the middle class American in his normal condition. Outside of the maelstrom of 'machine' politics or Wall street speculation—the twin curses of the country—he can be high principled and honorable both in business and in private life. The 70 per cent of Americans who live outside of the great cities eat the bread of honest industry, and have no wish for any other. They know nothing of 'graft' and 'tainted money' except what they read in the newspapers. If they were inclined to be lax, the American woman is there to brace them up. She continues to be what she always has been—a great moral power. So long as the American woman holds her present position in her own household and in society, there need be little fear as to the ultimate future of American morals. She is one of the sheet anchors to the country in every moral crisis, and her influence is again making itself felt today."

Dr. Reich has evidently only met the women in New York's "400," while the unknown Englishman came in contact with the women of America.

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Sacred to the Memory of Sister Beatrice Cross.

"Sister, thou wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it floats among the trees.

Peaceful be thy silent slumber,  
Peaceful in the grave so low;  
Thou no more wilt join our number,  
Thou no more our songs shalt know.

Yet again we hope to meet thee,  
When our day of life is fled;  
Then in heaven we hope to greet thee,  
Where no farewell tear is shed."

In our great loss we recollect how much greater must be that of her kindred, and with all our sorrowing hearts we extend our sympathy to the bereaved family, and especially to her whose loss is unspeakable and whose pain is without language.

"A few more struggles here,  
A few more partings o'er,  
A few more tolls, a few more tears,  
And we shall weep no more."  
Freddie Fonville, Velmon Supple, Jessie Supple, committee.  
Read and approved in conference August 18, 1906. W. R. Adams, moderator; D. S. Hurst, clerk.

**M'DANAL.**

On the 11th of August, 1906, the sombre wings of the death angel shadowed the Christian home of Mr. and Mrs. S. R. McDanal, taking thence another of its precious jewels, their beloved son, Dyer L. McDanal. He was born at Trussville, Ala. Here he grew up, and on October 1, 1897, he joined the Baptist church and was baptized by Dr. B. F. Giles. The three years of Dyer L. McDanal's declining health was mainly due to stomach trouble. In March before his death in August he had a severe attack of la-grippe, which caused tuberculosis to set in, and hence died August 11, 1906, in Denver, Co'o., where the family resorted about two years ago. The remains were brought back and buried at Trussville, Ala. He was a bright and promising young man, just 29 years of age—like a flower plucked in the bud of life. He suffered much, but bore it with Christian fortitude.

He leaves a father, mother, two brothers, one sister and a host of relatives and friends to mourn his departure. May the Lord comfort this sorrowing family with his all-sufficient grace.

"O, Lord, divine; O, Helper, ever present, be thou their strength and stay."  
J. L. M'KENNEY.

**MEMORIAL.**

On Thursday morning, August 16, 1906, the spirit of Harrell Munn took its flight to our heavenly home, and now abides in all its sweetness and purity with the angels and those loved ones gone before.

His life, so beautiful in its devotion to his loved ones and so consecrated to his Sunday school work, had its influence, and shall ever remain green in our memory, for we know that when the Master called He found him ready.

While we, who on earth have enjoyed his companionship and had learned to love him for his virtues and many noble qualities, would not question God's infinite goodness and wisdom, yet we do not understand why one with such lofty aspirations and with prospects of so brilliant a future should be so suddenly taken from our

midst; yet we know that God's ways are not our ways, and while we feel so keenly his loss and miss his bright presence, still we must remember that—

"Not now, but in the coming years,  
It may be in the better land,  
We'll read the meaning of our tears,  
And there, sometime, we'll understand.

God knows the way, He holds the key,  
He guides us with unerring hand;  
Sometime with tearless eyes we'll see;  
Yes, there, up there, we'll understand."

Memorial adopted by Pratt City Baptist Sunday school, September 2, 1906.  
MRS. COMSTOCK,  
MISS FLOY WHITE,  
MISS MATTIE DAVIDSON,  
R. L. HASSLER.

**IN MEMORY OF MRS. MARY E. CUNNINGHAM.**

Died August 29, 1906.

For her the "silver chord is loosed and the golden bow is broken," and we mourn her in our hearts, in our homes and in our church and society. A pure, true Christian life has closed. From early youth, through the noon-time of life and in the latter days of a long and most dutiful pilgrimage, we find her always devoted to God and His blessed service. Truly she "worshiped Him in the beauty of holiness," and became more and more pure and consecrated as she drew nearer the mystic border land, and Jesus gently called her to enter into His perfect peace, and rest forever. We grieve for her with sweet hope and the ever blessed assurance of reunion in that home where death and sad partings are unknown and where our Saviour will wipe all tears from our eyes. With meek-eyed faith she walked, always trusting in God and His unfailing and ever blessed promises for guidance and strength. So let us each strive to walk, ever drawing nearer the gates of the mystic city, whose builder and maker is God. Beloved by all in life and mourned by all in death, who will fill her place made vacant? Dear, true friend, farewell.

Bright may the sunbeams linger o'er your flower-strewn, narrow bed,  
And angels sin their sweetest songs above your devoted head.  
Soft-rest the sod above you,  
Gentle heart, so tender and true;  
And God grant us reunion with you in the home of the good and the pure.

**MRS. M. J. ALLISON.**

Gadsden, Aug. 31, 1906.  
Woman's Missionary Society, First Baptist Church, Gadsden, Ala.  
Resolved, That in the death of our sister our society has lost one of its most faithful and devoted members, one whose cheerful smile and hearty sympathy and ready co-operation in every line of our work was an inspiration and help to us all. We shall always cherish her memory and strive to follow in her footsteps. We offer our heartfelt sympathy to her bereaved children and relatives.  
Resolved, That a copy of this memorial and resolution be published in our city dailies and recopied in the Alabama Baptist. A copy to be placed on our book of minutes.  
MRS. JAMES AIKIN,  
MRS. G. G. JONES,  
MISS LUCY PETTINGILL,  
Committee.

**Clearance of Women's Shirt Waists**

Thin White Shirtwaists of linens and lawns will be the best part of a woman's wardrobe for several months to come. But we must get rid of our stock before your demands cease. Now we might be able to do this at regular prices, but we can't afford to run any risk. We must take measures that will make a complete clearance absolutely certain, and we have, for there can be no doubt of an early leave taking at such reductions as these:

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# SIX

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### A SAD DEATH.

The following resolutions were prepared by a committee of the Bessemer Sunday school in honor of the memory of J. D. Stowe, the Christian engineer who met his death at the post of duty on his engine on Saturday, the 25th day of August:

"Whereas, The cold hand of death has been felt in our midst and removed our esteemed friend and co-worker in Sunday school, our beloved Bro. J. D. Stowe, in early manhood and usefulness; and,

"Whereas, Brother Stowe was a friend and faithful worker in Sunday school and all departments of church work; therefore, be it

"Resolved, That in his sudden death this Sunday school has sustained a great loss, and his memory will ever be cherished by all who knew him.

"Resolved, That we extend to his bereaved family our heartfelt sympathy in the loss of such a faithful, devoted and loving husband.

"Resolved, As a further token of our esteem, that a copy of these resolutions be spread on the minutes of the Sunday school, a copy sent to the stricken wife and to the Alabama Baptist and Bessemer Workman with request that same be published.

"J. A. NABORS,  
"F. L. FINKLEA,  
"Committee."

Little Bertha Prickett 2 years and 19 days old, daughter of Elias and Mary J. Prickett, of Talladega county, Alabama, died June 2, 1906. These little messengers come only that they must go, and their going melts our hearts to a tenderness susceptible of being touched by the spirit of God. They are God's messengers to this world. Little Bertha came and went to soften, strengthen and sustain our tenderness. And there is a greater benediction still: Some sweet day, perhaps near and sure to come, you mother and father, there will come to you as it is given by the law of God to those that are gone. There will come to you in that silent, peaceful, happy moment in the baby angel's voice the one sweet, heavenly word, mama, papa. Till then, sweet babe, farewell. Mama and papa are counting.

R. A. KIDD,

Lydia C. Bradfield was born in South Carolina on January 22, 1818. Born of the spirit and joined the Baptist church in 1832, of which church she lived a consistent member to the day of her death, August 17, 1906. She was married to Wm. Bradfield on March 2, 1838, to which marriage there were born nine children, two boys and seven girls. Sister Bradfield was a kind and tender wife, a loving mother and a good neighbor, always tried to make her home bright and a happy place for her husband, children and friends, and always a good home for the Lord's ministers. Her greatest sphere of usefulness was that of a mother. Her children say they cannot remember when she began to teach them to be honest, truthful and religious, and as a result of her faithful teaching all of her children are members of the Baptist church and are honest and truthful. Two of her girls and her husband preceded her to glory. She was buried in the cemetery at Bethlehem Church, of which she was a member for about sixty years, by the side of her husband, Wm. Bradfield, who died December 2, 1879. The funeral was conducted by the writer in the presence of a large number of grandchildren, great-grandchildren and many friends. We say rest, dear old sister, until the morning of the resurrection, when God shall call you up to meet our Lord in the air. To her children and all other relatives we extend our sympathies and remember you in our prayers.

C. J. BURDEN.

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### HOWARD COLLEGE AND FOOTBALL.

In speaking of the opening of Howard college on the 19th of September, and the prospect for a good attendance of pupils, The Birmingham Ledger says: "The football squad arrived last week, and has gone into training preparing for this year's games. Howard has some good football material this year and the coaches are hopeful of putting out a strong team."

I regret very much that a "football spirit" exists among the students of Howard college, and doubt very much whether the existence of a "strong team" of football players or baseball players who will gad about the country playing football or baseball is going to add anything of value to the institution. It may add a few students, but whether it will improve those students who think more of strengthening their physical powers than they do of their mental powers is questionable. I am sorry that the Board of Trustees have seen fit to permit such a cruel and brutal game among the students. The games of football and baseball, as now practiced by college students, has degenerated into a species of gambling where the gaining of money through the means of gate fees or by betting on the game is the chief object. I have no objection to college students engaging in such field sports or games as will help them physically and mentally, and as a teacher, for many years, have insisted on my students exercising themselves so as to build up their physical systems, and at the same time give rest to their mental faculties, but I have never favored football because of the dangers incurred in playing it. But, if students are permitted to have football teams or baseball teams, they ought not to be permitted to play match games with the students of other colleges in the state or out of it while attending college. The preparing for such games and playing them must necessarily take their minds from their studies and interfere very seriously with their advancement in their classes. Their parents do not send them to college to make good and successful ball players, but to study books and improve their minds so as to fit them for the serious duties of life.

We are told that this is a progressive age, and that an old man like myself becomes a "back number" and is not competent to give advice as to what our colleges should do now. "We must keep up with the times. The best universities and colleges of the country have football teams, boat races, etc., and these teams play match games and make money by it, so if we build up our college we must offer the same inducements to the young men and boys of our denomination and of the country." This is a specious plea and unbecoming when used by a Baptist. Our Baptist fathers founded Howard college for the purpose of educating their boys mentally and morally. This was the great object and I am glad to say that up to the present time those who have had the institution in charge have faithfully, I believe, performed their duty in this respect, but I regret that they have permitted the innovation alluded to above, especially if these "ball teams," so call, have the liberty to play match games with the teams of other institutions during the college session. I like progress in everything that is beneficial. If our educational institutions, and especially Baptist institutions, introduce any new methods of education that tend to elevate the standard, to improve the morals and the intellectual powers of the students, I bid them God-speed, but I do not think that it is progress to encourage among their students the cultivation of such athletic exercises

as tend to detract their minds from their studies, and the practice of which in match games for the money that is in it, as now carried on in the United States produces a spirit of gambling not only in the students, but in those who attend these match games as spectators. I may be wrong in my ideas and perhaps old-fashioned, but nevertheless I think I am right. I can not look upon football as anything else than a cruel, brutal game that ought to be forbidden by law.

The records that the newspapers give of the serious accidents that happen to those who engage in it show this. Unless modified and its rules greatly changed, it should not be permitted in our colleges.

JOS. SHACKELFORD.

### CHARACTER BUILDING.

(Read before the fifth Sunday meeting of the Geneva association by Miss M. E. Register.)

There are many good men and women who are led to complain often of the monotony, the commonplaceness, the dead level of mediocrity that there is connected with their lives. They long for something to lift them out of the littleness of self and meanness of surroundings and give to their lives some color, some hue, something else but that dull gray hue. The plaint of the old Hebrew pessimist that all things are full of weariness and that there's nothing new under the sun, is a quite common one, and it is made often by those who have much more right to make it than he had. The upland paths which give an ecstasy to tread in the bracing air and the expanding glory of the world are for the few. For most of us it is the trivial round, the common task. Each morning the bell calls to the same routine of commonplace toil, each hour brings the same program of trifles. There seems to be no chance of doing anything heroic which will be worth having lived for or will shed a light back on all past or forward on all coming days.

There are two or three considerations, which, if wrought into the heart, will tend to remove much of this terrible depression. All life is part of a divine plan. As the mother desires the best possible for her babes, bending over the cradle which each occupies in turn, so God desires to do his best for us all. He hates nothing that He has made, but has a fair ideal for each, which he desires to accomplish in us with perfect love. But there is no way of transferring it to our actual experience, except by the touch of His spirit within and the education of our circumstances without.

When the Master was passing those thirty years in the carpenter's shop in Nazareth, do we suppose that He was ever oppressed by the feeling that His life work did not amount to anything? Of course it was very commonplace making and mending the implements of the rude agriculture of His neighbors and making and mending the simple furniture that filled their homes. Did He ever complain that the horizon was not wider? Did He ever regret that the opportunity was so narrow and limited?

God has chosen the circumstances of our life because they are the shortest path, if only we use them as we should to reach the goal on which He has set his heart. He might have chosen some other country. Italy, India, China or Mexico. He might have chosen some other age, that of the flood, the Exodus or of the early martyrs. He might have chosen some other lot, a royal court, a senate, a pulpit or an author's desk. But since He chose this land, this age and your lot, whatever it may be, let us believe that these presented the likeliest and swiftest way of realizing this

purpose. If, my brother, you could have reached your truest manhood as an emperor or a reformer, as a millionaire or a martyr, you would have been born into one of those positions. But since you are only a servant, a bank clerk or an ordinary business man, you will find right beside you the materials and possibilities of a great life. If, my sister, you could have reached the loftiest development of your nature by being a rich man's wife or a queen, you would have found yourself placed there; but since your lot is that of a milliner's assistant, factory hand or tolling mother, you must believe that somewhere in your reach, if only you will search for them, you will discover the readiest conditions of a noble and useful life.

Who can wonder at the complaints of the aimlessness, the vanity, the weariness of life? People either have no plan or they have got the wrong one. What's the fashion? What do others do? What's the correct thing? How much wiser and better to believe that God has a perfect plan for each of us, and that He is unfolding it a bit at a time by the events which He puts into our lives each day.

Before Moses built the Tabernacle he saw the whole pattern of it in prophetic vision. In some secluded spot on Sinai's heights it stood before him woven out of sunbeams, and he returned to the mountain foot to repeat it in actual curtain, gold and wood. God does not reveal to us the whole plan of our lives at a burst, but unfolds it to us bit by bit. Each day He gives us the opportunity of weaving a curtain, carving a peg, fashioning the metal. We know not what we do, but at the end of our life the disjointed pieces will suddenly come together and we shall see the beauty and symmetry of Divine thought. Then we shall be satisfied. In the meantime let us believe that God's love and wisdom are doing the very best for us. Every day ask God to show us His plan and give us grace to do or bear all that He may have prepared.

Every life affords opportunities for building up character. We are sent into this world to build up characters which will be blessed and useful in that great future for which we are being prepared. There is a niche which only we can fill, a crown which only we can wear, music which only we can render. God knows what these are and He is going to give us opportunities to prepare for them.

Life is our school house. Its rooms may be bare, but they are littered with opportunities of becoming fit for our great inheritance. Knitting needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen but everlasting fabric of a noble and beautiful character. We ought therefore to be very careful how we fulfill the common tasks of daily life. We are making the character in which we have to spend eternity. We are either building into ourselves wood, hay or stubble, which will have to be burnt out at great cost, or the gold, silver and precious stones, which shall be things of beauty and joy forever.

The great doing of little things will make a great life. Give up your useless regret, your querulous complaint, and begin to meet the call of trivial commonplace with tenderness to each person you encounter, with faith in God as doing his best for you, with heroic courage and unswerving fidelity, with patience, thoroughness and submission. Go on acting this year by year, with no thought of human notice, determined always to be at your best, eager only to pay out without stint, the gold of a noble, unselfish

heart, asking as did Paul, "What wilt thou have me to do," and then doing whatever God directs. At the end of life, though you wist not that your face glistens, others will see you shining like the sun in your heavenly Father's kingdom. It will be discovered that you have unwittingly lived as great life and you will be greeted with the "well done" of your Lord.

It is a greater thing to do an unimportant thing for God, for truth and for others than to do an important one; greater to suffer patiently each day a thousand stings than die once as a martyr at the stake. And therefore an obscure life really offers more for the nurture of the loftiest type of character because it is less liable to be visited by those meaner considerations of notoriety and applause and money which intrude themselves into more prominent positions and scatter deadly taint.

Little things greatly done prepare for the right doing of great things. It is a common mistake to think that the occasion makes the hero, whereas it only reveals him. If great opportunities were to come to most of us we could make nothing of them. They would pass by unnoticed and go to some one who had more spiritual power than we. You can not just because you will speak a foreign language or dash off a brilliant air upon the piano or talk easy on the motive of one of Bryant's poems. All these demand long and arduous study before they can be accomplished. You can not be brave in a crisis if you are habitually a coward. David must unconsciously practice with sling and stone through long hours in the wilderness or he will never bring down Goliath. Joseph must be pure in thought and strong in private self-discipline or he will never resist the solicitations of the temptress. The Sunday school teacher must be regular, painstaking and faithful in the conduct of his class or he will never be promoted to serve his Master as a minister at home or a missionary abroad.

We need to look at our positions from the standpoint of eternity and probably we shall be startled at the small differences between the lots of men. The one thing for us all to do is to abide in our calling with God. To count ourselves his fellow workers, to do what we can in His grace and for His glory, never excusing failure or misdoing, never content unless by the help of the Blessed Spirit we have wrought out His promptings and suggestions to the best of our power.

Of course, there is no saving merit in what we do. Salvation comes by simple trust in our Savior, Jesus; but when we are saved it gives new zest to life to do all for him as Lord and Master, and to know that He is well pleased in the right doing of the most trivial duties of the home or daily business.

"For what glory is it if when ye be buffeted for your faults ye shall take it patiently? But if when ye do well and suffer for it ye take it patiently. This is acceptable to God."

You are cordially invited to attend the opening exercises of the new building of the Ponce de Leon Avenue Baptist church, corner Ponce de Leon and Piedmont avenues, September 16th to 23d. Immediately following these during the five days from the 24th to the 28th, inclusive, at 8 o'clock p. m., Rev. Junius W. Millard, D. D., our pastor, will preach a series of sermons on "Life's Tomorrows," dealing with immortality and the future of the Soul. In view of the universal interest in "Last Things," you are cordially invited to hear the entire series, or any one of these sermons. May we not have the pleasure of having you with us? Cordially yours, Junius W. Millard.

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## REV. J. L. GREGORY.

By Revs. J. W. Hamner and John P. Shaffer.

Rev. Jackson Lee Gregory was born June 18, 1863. In early life, perhaps in his "teens," he was born again, and baptized into the fellowship of Lebanon church, Liberty (east) Association, by Elder Charles P. Sisson. About eighteen years ago at the call of the Baptist church at Jackson's Gap, Ala., he was ordained to the full work of the Christian ministry. Since that time till the day of his death, August 23, 1906, he has been continually in the pastorate.

His entire ministerial life was spent in the Liberty (east) Association. No minister in East Alabama was more implicitly trusted, more devotedly loved, or more highly honored by his brethren.

He had been moderator of East Liberty Association for eight years. He had few equals as a presiding officer. Only last May at Chattanooga, on Umbrella Rock on Lookout mountain, a cluster of preachers presented him a nice gavel as the moderator of Liberty (east) Association, and one of the wishes of the brother who made the presentation speech was: "May you use this gavel till the day of your death in presiding over East Liberty Association, and some day call the state convention to order as its president, and if the Lord will, may you some day use this same symbol of authority in presiding over our great Southern Baptist convention." The preachers in this cluster were college and seminary men. Though Bro. Gregory had not been the recipient of such advantages, this incident shows how such men esteemed him and what they hoped for him. The funeral occurred from county line Baptist church, Dudleyville, Ala., at 3 p. m. August 24, 1906, conducted by Rev. J. W. Hamner, assisted by Revs. W. C. Bledsoe, C. J. Burden and Geo. L. Bell. His was one of the most largely attended funerals in the history of East Alabama. The floral offerings were many and beautiful. Following is a tribute by Dr. Shaffer:

Dear Brother Gregory had not enjoyed the blessing of higher education. His school life was very brief, but his great native ability enabled him to become a successful student at home in his private study, and wherever he was, and thus he largely made amends for his want of early training.

He was full of the scriptures and of simple faith, and continually rose in the estimation of his brethren in the Liberty Association, and they had come to trust him with their most important work, and had conferred upon him the highest honors within their gift.

He was one of the strongest men of his class in Alabama.

Broad-minded, strong minded, and well balanced, he was brave and absolutely fearless, and yet he was gentle and conservative in the discharge of his duties. He was warm-hearted and a social favorite with his friends and brethren. Few men were as amiable as Bro. Gregory. He was a very accurate thinker, and a forceful speaker. His personal magnetism was of high order, and added much to his power in the pulpit.

He was sound in doctrine, and a

strong and safe man, a born leader of men and therefore a successful pastor.

As moderator of the Liberty (east) Association he was much loved and fully trusted by his brethren.

As a pastor, he was lovingly faithful in the discharge of all his duties, and his brethren were faithful and tender to him in return.

He was not only a strong preacher and useful pastor, but was a full man in all the relations of life. As husband, father, neighbor, friend and citizen, Gregory was a first-class man, a useful and manly man.

Bro. Gregory was in the very flower of his life, and full of sanctified vigor and it seemed to us that his life was a sort of pleasure and necessity to us and that we could not spare him.

We are full of sadness and sorrow, and do not understand his death; but our Lord has allowed it, and we know that He doeth all things right, and it becomes us to bow humbly to all the providences of our blessed Lord, whether we understand them or not, and say, "Thy will be done."

Oh, Lord, help all of us to say about all things, "Thy will be done."

Perhaps none of his brethren loved him more than I did. He was to me as one of my sons, and he treated me as tenderly as a son could have done. Oh, how I loved him and how he loved me!

I continually corresponded with him and advised him, as if my child. How I shall miss him in my declining years, and yet I must not complain; none of us must complain; for our Father in heaven hath allowed it, and what our Father allows, we dare not criticize.

Dear Lord, thou hast permitted our dear brother, thy servant, to be removed from our earthly circle of labors and we trust Thee to take care of what thy servant was doing—his family, his churches and all of his work in Thy vineyard.

The Lord help us to discharge our duty toward the family of our dear brother.

To his stricken wife and fatherless children, all of us tender our deepest sympathy and condolence.

We commend you to our dear Lord who alone can heal your riven hearts.

It was so sad to me, dear Brother, that my feebleness prevented me from attending your funeral.

I hope that you understand how it was, now.

Farewell, dear Bro. Gregory, till we meet in our Father's home.

Very affectionately,  
JNO. P. SHAFFER.

## OXMOOR, JEMISON AND THORSBY

On the fifth Sunday in July Bro. W. L. Henson began an eight days meeting with us at Oxmoor.

He did some very faithful preaching, and as a result the church was revived and ten confessed faith in Christ by being baptized.

Jemison.—Bro. W. D. Hubbard preached here for ten days the unpromising gospel of Jesus, and "The Word" had power. Sixteen united with the church, eleven for baptism, and the church was aroused to long neglected duties.

Thorsby.—Bro. Hubbard began the meeting here, but was taken sick, and Bro. J. W. O'ara finished it. The preaching was strong and effective, and will bear fruit for many years to come. Six joined at Thorsby, one for baptism; but this one followed

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her Saviour when it was a sacrifice to do so. For several months Miss Maud Gerald has been a Baptist in faith, and has been planning to become one in name; but hesitated, knowing that it would be opposed by her father, who is a very strong Lutheran. But, regardless of home and business ties, she decided to do obedience to Christ, and on the fourth Sunday in August she followed her Saviour in baptism. Miss Gerald has had to leave her home, and also give up a place as teacher in a Lutheran school in North Dakota. At present she is with Mrs. Swan, of Thorsby. She hasn't decided yet what God wants her to do, but is willing to do His bidding. She is tanking of giving herself to the mission work, but is not saying until she knows more what it means. She has been a faithful worker there, and can do good work wherever God leads her.

This has indeed been a happy year's work to me. I feel the churches have grown some; I know I have. It would take too much space to try to tell how good they are to a pastor, but I will say that the Jemison friends are the cause of me wearing a new suit of clothes and a nice gold watch to the seminary. I thank all the churches for their kindness, and hope and pray for their future success.

Their retiring pastor,  
J. A. BEAL.

Sister Permelia Carröll was born October 12, 1836; died September 1, 1906. She was a faithful wife, kind and loving mother. She lived a devoted Christian life for more than fifty years, and was an especial friend to the Sunday school. She leaves three children, two sons and one daughter, and a number of grandchildren to mourn her death.

"Thy life a living crown shall be,  
While stars of love shall shine,  
And praises through eternity  
Come from those lips of thine."  
A FRIEND.

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

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## LITTLE DAVID

BY MAYO PROVENCE.

Little David sat in the doorway of a cottage on the mountain side, playing softly on his violin. He always played in the evening, for his father liked best to hear him then, and that was all David could do for the big mountaineer who was father and mother and brother and sister to him. The little lad was lame; he had a fall when he was a tiny fellow and his back had never been straight nor one of his hips strong since, and life would have been hard indeed for the boy, but for his violin. His father had given it to him when he was very young, and he had learned to express every emotion in its music. He knew nothing of technical skill, but he knew his violin.

Now as he played, the strings wailed and sobbed, for his heart was heavy this evening. What good could a lame boy do who could do nothing but sit still? "It is true," he went on thinking, "that father says he could not get along without me; but he said so to keep me from feeling bad," and the violin's heart sobbed in sympathy.

But the sound of the music brought courage to the heart of a man walking anxiously through the woods on the mountain side. He had undertaken to go to the top unaccompanied by a guide and had lost his way and wandered about seeking a path. Now, as darkness was closing down and he was trying to reconcile himself to a night in the woods the notes of David's violin, like an angel's voice, came floating up to him. Hastening in the direction of the sound he soon came to a well-trodden path which led him easily to the little hut.

David was still playing when the stranger came near the house, and the man stood still in the shadow of the trees and listened. Such music he had never heard in such a place. He was something of a violinist himself, but he could not make his instrument sing and sob like that. At last the final note died away in the early starlight, and the mountaineer's deep voice called, "Come now and have supper; you can play more afterwards."

The stranger stepped out into view and asked if he might have a lodging and something to eat. The father had come to the door while he was speaking, and now bade him in a hearty tone, "Come in and welcome; what we have you are welcome to, and supper is just ready." So introducing himself as Philip Warner, of New York, and thanking the father, he entered.

After the simple meal Mr. Warner took up David's violin, and gently patting the boy's shoulder, asked him how he would like to go home with him and study in a great school. David's eyes shone, and he faltered out, "Oh, but I couldn't, could I? Wouldn't it take lots of money?"

"Oh, not so much," he answered, smiling.

It had occurred to him that he might take the little lad and see him through a course at the conservatory, and without hesitation he told the father what he wanted to do. The broad, sun-burned face grew thoughtful and sad as the stranger talked on, but at last he turned to the boy. David's face bespoke his longing. With an effort the strong man spoke. Thank you kindly, sir, I take it the boy will

be glad to go, sir."  
"O dad," cried the little fellow, "maybe, then, I can do something in the world."

The sun was setting low and the silence of late afternoon on the mountain was unbroken when a lame little boy climbed painfully down from a cart before a lonely little cottage and stood still until the cart was out of sight round a curve. The boy had a violin case in one hand and a satchel lay on the ground beside him. Leaving the latter where the driver had put it, he hastened toward the door of the little house and sat down. Quickly he took the beloved instrument from the case and drew a bow across the strings.

A few minutes later a stalwart mountaineer, coming wearily home from his daily work, lifted his head and listened eagerly, then quickened his pace almost to a run as he heard the music of a violin. He hardly knew what he dared to hope, but his face was white with suspense, and as he came into the little clearing a cry broke from his lips, for there on the steps sat David playing the old familiar tune of "Sweet Alice, Ben Bolt," as though he had never been away.

An hour after the boy sat by his father in the light of the early stars and told him of the beautiful city and the marvelous music he had heard. "But, dad," he said, softly, "when the sun was down and the stars hadn't come out, I wanted to see you, and when you said how you missed me and couldn't bear to come home at night—dad," and the boy's voice broke, "I thought maybe the best I was fit for was to play for you, and that maybe the Lord didn't expect any more of me."—Mayo Provence, in the Judson Conversationalist.

### A MOTHER'S TRIBUTE.

(In loving memory of little Mabel Reeves, Tallahassee, Ala.)

Upon a sad, sad summer day  
A tiny spirit winged its way  
Across the shining silver sea,  
And all the world was dark for me.

Flown from an earthly home of love  
To "many mansions" up above;  
Up where the baby angels stay  
My little Mabel waits today.

My little one, my treasure rare!  
So pure of heart! so wondrous fair!  
As stainless as the Alpine snows,  
As sinless as an unblown rose.

My mother-heart makes bitter moan  
Since o'er the silver sea she's flown,  
And tho' I hold the Father's hand,  
I cannot, cannot understand!

Sometime, somewhere, I, too, shall  
come  
Unto that far-off, longed-for home,  
And there, close by the Gates of Pearl  
I know I'll find my baby girl.

And heaven will be brighter far  
Because of this wee guiding star  
That shines in endless faith for me  
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SOME TEXAS NOTES.

The Lord is doing great things for us in Texas. The field is hard, the harvest is plentiful and the laborers few, but God's blessings rest upon the work that is being done. Bro. W. W. Howard while pastor at Karnes City and Runge in about three months received about sixty-five members. C. R. Lee, at Cuero, in three months baptized something above forty. Since the first of January Flores Street Church, this city, of which I am pastor, has received ninety-five members, increasing its membership more than 100 per cent. Last week we let the contract for a new house of worship.

But the odds against us are great. It takes hard work to stem the tide of sin, but God wonderfully blesses our efforts here. My health seems to be perfectly restored, and my heart longs for Alabama again. I was disappointed in not being able to attend the convention, but I have not despaired yet of returning to work for the Lord in Alabama. But how we need men of God here! The people are crying to God for laborers. Last Sunday we licensed Bro. John M. Parker, son of W. A. Parker, of Alabama, to preach, and he left Monday morning for Baylor University.

I am always glad to get the Alabama Baptist, and I rejoice in its growth and glorious success. San Antonio, Sept. 4. W. W. LEE.

(Continued from page 3.)

week service? I suppose there is no question which a thoughtful pastor considers more than this one. Do you not think it would be best to avoid subjects that severely tax the intellect, and subjects that too closely search the conscience. Such themes are not conducive to worship. The mid-week service is a fit place to consider truths that have to do with daily living, and that tend to move the will. Our institution is not so much to teach as to lift. A business man recently said: I find the prayer service the most helpful of all the meetings of my church. And why? It is because he was lifted nearer God, and there came into his life a spiritual stimulus which carried him through the battles he must face. There are many topics—let us vary our meetings in the use of different ones. In a church which I attended for years there was a missionary evening every two months, and that was helpful. Sometimes the pastor would wheel in a blackboard and make use of that in a number of ways. By a skillful use of this board he secured the cooperation of a large number of those present. Let me repeat it again: we must have variety in our midweek meetings if we are going to see the best results. Just how it is difficult to say. But it can be done, and each leader must do it for himself.

And now in conclusion I beg for your increased interest in the midweek service. It must be maintained; it must be emphasized; it must be thoughtfully studied that the best methods may be employed. We began this paper in stating that our subject was sufficiently commonplace; and so it is, but are not the commonplace things of life the most vital things? I plead for a renewed consecration of both pastors and people to the mid-week service of the church.

Bro. R. S. Gavin is now helping Pastor Joe Vesey, East Birmingham, and will be in meetings in the city for the next month. Write him at Bessemer until further notice. His health is greatly improved.

The bucket shop must go. There is to be no cessation of warfare till that devoutly to-be-desired consummation. We rejoice in what you are doing. Let your battle axes continue to ring upon these pillars of Satan. Fraternally, J. L. Rosser, Selma.

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### TAKE DOWN YOUR FEET AND GIVE THE LADIES A SEAT.

It was toward the end of the heated term, and the train was crowded. The gentlemen addressed at the head of this article sat on the shady side of the railway coach, with their suitcases piled on the seat in front of them and their feet resting lazily upon their baggage, thus occupying two full seats. The train was crowded, and a part of the time several people were standing. Ladies came aboard the train, and finding no place to sit down, stood in the aisle, beside the "gentlemen" (?) lazily seated upon one seat, while they occupied the one in front of them with their feet. The rocking of the train threatened to throw the standing passengers to the floor. I watched to see if the gentlemen with outstretched legs would offer to allow the ladies to have the seat upon which they had their feet. One of them turned himself as if he would vacate the seat upon which he had his deposited, and I thought, "That is manly; he is going to allow the ladies to have the seat he is using as a foot stool;" but no, he is only getting out his tobacco, which he chewed vigorously, while he spat on the floor as if it had been a barn lot.

One of these men interested me more than a little. He made a fine appearance, being tall and stately, with a personality that was nothing less than attractive. His dress? Why, he actually looked like a preacher; no, if he were a minister he would have more politeness than to occupy two seats while ladies are standing. He looks, though, like a public man. He's a lawyer, I thought, but he is wearing a coat like those worn by some preachers. It is settled now. He has taken from his pocket a Southeastern clergy permit, and it cannot be but that he is a minister of the gospel. The train blows for —; he takes down his feet, pulls his belongings together and takes his departure, and now the ladies may have a seat. What of it?

1. The minister should not forget that he must be a gentleman, as well as a preacher.

2. Be not thou like unto him, but—

3. "Take down your feet and let the ladies have a seat."

JNO. W. STEWART.

### COUNTRY CHURCHES AND MISSIONS.

W. H. Smith.

The thousands of Baptist churches in the rural districts are a great power in the denomination. Nearly all of our preachers and missionaries come from them. Their contributions to missions count up tremendously in the aggregate. We could not get along without them, and the best thing about them is that their efficiency can be vastly increased.

A pastor may feel, because he has only country churches, that he can not count for much in the new day that is dawning for foreign missions. It is a mistake. "It is not a question of the location of the pastor or of his special ability. Wherever you find a pastor with overflowing missionary zeal and knowledge, you will find an earnest missionary church." From the ministry of such a pastor in the country church will come much of the very best material for workers at the front, and much of the means to sustain them. Let no country pastor feel discouraged. He has a glorious field of opportunity.

Even small churches can do more than they often think for missions. A country church in North Carolina gave two dollars two years ago for foreign missions. A new pastor came full of missionary zeal. Last year they gave \$28. This year they have gone up to about \$100. They didn't know they could do it, but it was easy when they went about it in the right way. Think a moment: If thirty members

in a church would give the small sum would mean for the year \$108, more than enough to support a native preacher in China. If 150 members would give a penny a day, it would mean \$540, the average salary of a foreign missionary. Even country churches can easily have their representatives on the foreign field, and the average gift need not be very large. Then it often happens that there are men in country churches who could make large gifts, if they could only be led to see their duty.

Pastors and members of country churches, you are not insignificant. You are very important. Has your church taken a good collection for foreign missions this year? If not, will not some one see that an earnest, prayerful, comprehensive canvass is made for this great cause?

### BROTHER NEAL'S APPOINTMENT

Bro. T. V. Neal's appointment by the State Board to do Sunday school work in Alabama is a great movement forward. State missions are basal to all our denominational interests. And the Sunday school phase of its work is basal even to state missions. It is in line with everything that the State Board is doing. An outlay of money in this will be the expenditure of State mission money for one of the most important phases of State mission work. Every improvement of our Sunday school condition is an advancement for every place which makes the best Sunday denominational enterprise. That school condition will lead all others in evangelizing the world. The several State Boards are coming to recognize this and six of them now have Sunday school men in their own respective States. And I feel sure that the other States in the Southern Baptist Convention will not be slow in taking their stand in this advanced rank.

I am greatly pleased that Bro. Neal is going into the work and feel confident of his success. I was greatly pleased with his letters in the Alabama Baptist of last week, both the one written to the editor and the one quoted by Bro. Crumpton. These letters show the right ring, and Bro. Neal is finely equipped for the work. I remember hearing him make a speech on State missions in the State convention at Sheffield last summer, and at once made a mental memorandum that he was one of the coming men.

I feel sure that the Lord has led in his selection and in his acceptance. Our board will be glad to co-operate in every way that we can in the important work which Bro. Neal is undertaking. Our field secretaries will be ready to give him their time and services as opportunities may offer, and he feels that he can use them.

This is a great work in which we are engaged, and if we can only lift up the Sunday school condition and make it commensurate with the demands, we will have a tremendous power for usefulness. I will watch the development in Alabama with great interest, praying that God's blessings may rest in great fullness upon all we are doing.

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