

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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## PARAGRAPHS

Rev. L. B. Warren, of Beaumont, Tex., has accepted the pastorate of the Tabernacle church, Chicago, to succeed Dr. W. H. Geistweit.

Dr. Charles A. Stakely, of Montgomery, Ala., really believes that his new church edifice, now building, is the most inspiring church building in the Convention, Walnut Street not excepted.—Western Recorder.

Brother W. A. Darden asks, who are the elders? This is an interesting question, one we have been going around. Now let the brethren who are always ready with an answer speak. Speak "not as one of the foolish," but as wise. JOHN W. STEWART.

The Hon. Charles E. Hughes, who has so vigorously and unflinchingly uncovered the great insurance frauds in New York, has been nominated for governor. He is a good Baptist and the son of a Baptist preacher. Now let Mayor Weaver, another Baptist, be nominated for governor of Pennsylvania. With Hughes governor of New York, Weaver governor of Pennsylvania and Folk president of the United States, a great step toward the Millennium will have been taken.—Western Record.

The Religious Herald celebrates its eightieth birthday by donning a new suit. In its salutatory, among other things, it says:

"It will be our policy to discourage more and more long and elaborate essays. These would suit a monthly better than a weekly. Our people we are satisfied do not read lengthy communications, and it is worse than useless to load down our pages with them. We implore our brethren to send us news letters, but with equal earnestness, we implore them to hold down what they send. The new form will make it increasingly necessary to condense."

The Herald has always been one of our best Baptist papers. We congratulate its editors upon its continued improvement.

## THE MINISTERS'

### BENEFIT ASSOCIATION.

Who would have thought at Talladega that J. G. Gregory, who made such a noble speech before the Society in behalf of the brethren who were beyond the age limit, would be the first of our members to pass over the river? The Association has been in existence nearly four years and his is the first death. Brethren are responding beautifully to the call and all doubtless feel the pleasure that some express in having the opportunity to make a small contribution to the bereaved family. One brother, alas, allowed his membership to lapse in July and died in September. A little carelessness often costs us much. We ought to have a larger membership. To me it is patriotic to see a lot of poor preachers banding themselves together in an association like this. It means much to their families. The laymen owe it to the cause to become honorary members and thus help the families of those who are doing most for the betterment of this world. How small the salaries of many of them are. To some it will be a great hardship to pay the assessment. The churches ought to take it in hand and relieve them of this burden.

W. B. CRUMPTON.



REV. J. L. ROSSER

The Gifted Young Virginian Who is Doing Effective Work as Pastor at Selma.

## Religion of the Psalms

By John Clifford, D. D.

has gone through the generations of men as an angel of the presence of the Lord, entering into the huts of the lowly and filling them with the radiance of God, penetrating the gloom of the palace, and making it as the sanctuary of the Highest, lighting the path of the weary pilgrim in the valley of the shadow of death, spreading with plenty the tables of life even in the presence of enemies, and filling him with the assurance that God will lead him in the path of life, until he stands in that presence where there is fulness of joy and pleasures for evermore. Like the good shepherd, it has led the flock of God beside the still waters of peace and into the green pastures of truth. Like a conquering general, it has braced the sacramental hosts of God for the fight against evil and for righteousness and liberty. It has been medicine to the diseased, an anodyne to care, a solace for the sad, a herald of deliverance to the imprisoned, courage for the despondent, a light shining in the dark places of life and an unfailing fountain of joy. The religion of the Psalms is the religion of thanksgiving, of triumphant joy in God; and the book itself is, excepting one, the best commentary upon the words, "Whoso offereth praise glorifieth God."

Look at these songs. They are sacrifices of thanksgiving. They are full of praise. Troubles and sorrows are here; fierce conflicts with evil are described. The tremendous burden of living is never ignored, the attacks of bitter enemies are admitted, but there is over all and through all a glad recognition of God's sovereignty of life, and a deep delight in his redeeming way. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." But he does not faint. He keeps on his feet; he holds on his journey towards his goal. Calamities, misfortunes crowd his path; but he knows and believes that it is part of the eternal order that the "goodness" must come; it is preordained; life is shaped to it, and therefore on he goes, head aloft, foot firmly planted and songs of rejoicing in his heart.

The Psalter is praise, and inspires praise. It is the sacrifice of souls in trouble and in joy, in dark and cloudy days, and it stirs the soul of the reader, whatever may be his condition, till he, too, joins in the offering, and calls upon his soul and all that is within him to bless and praise God's holy name.

Everywhere the book of Psalms is a book of joy. This old Hebrew classic



## PARAGRAPHS

Dr. A. P. Montague reports that Howard college opened with fifty students ahead of the same day last year. The friends of Dr. Montague rejoice with him in this advancement.—Baptist Courier.

We have received a copy of the Baptist Evangelist, published by Pastor T. O. Reese at Geneva semi-monthly. We pray that God may use it for His glory and for the advancement of His kingdom.

Our meeting resulted in eleven being added to the church, four by letter and seven by baptism, three of whom came to us from the Methodist church, one sister in her sixty-fifth year. I don't think I ever baptized a happier person than was she. I somehow delight in baptizing Methodists, for I used to be one myself. The people of Brookwood are now without a pastor. I was with them twenty-two months. May God direct them in the selection of an under shepherd. Success to the paper. I could not do without it. A. F. LOFTIN, Brookwood.

Dear Christian Band—I am quite young in the work of my Master. I have only been serving Him for six years, but I thank and adore His great and holy name for His rich and abiding blessings that He has bestowed upon me what time I have trusted in Him. I desire the prayers of all the readers of the Alabama Baptist. It has been introduced to me by my pastor, Bro. J. E. Lowry, and now I hope to see every member of Sardis church taking the Alabama Baptist and would like to read a letter from them. Although I am not a subscriber to it, I will be soon. What I want is to get all the young workers interested and see them writing to each other through the paper. I will close with best wishes to the readers. Your sister in Christ, MINNIE MATHIS.

## PARTING TRIBUTE.

The Cairo Baptist church passed unanimously the following resolutions:

"Whereas, We have accepted with much regret the resignation of our pastor, Rev. T. J. Porter, who has received a call to the pastorate of the First Baptist church at Roanoke, Ala.,

"Whereas, During his three and one-half years' stay here he has endeared himself to us and built us up spiritually and materially by his religious zeal, Godly ministrations, wise counsel and earnest personal effort for our advance, therefore, be it

"Resolved, That we hereby express our heartfelt sorrow over the loss of him as our pastor and himself and estimable wife from among us as friends and fellow members and that we pray for them Divine guidance in their future relations and labors, and

"Resolved, That we congratulate our sister church upon his acceptance of their call, that we commend them for the wisdom of their choice and that we pray for them increased spiritual and material prosperity under his leadership, and

"Resolved, That these resolutions be spread upon the minutes of the proceedings of this church and a copy be sent the church to which our brother goes.

DR. J. W. DUNN, Chairman,  
MRS. C. B. WAY,  
C. B. S. PENNEBAKER.

## FOREIGN MISSIONS.

The first real foreign missionary of whom we have record was Jonah, and he was opposed to the work. But after he was put through Whale College he went to Nineveh and preached mightily and many were turned to the Lord.

Jesus Christ was the greatest foreign missionary the world has ever had. He left His home in heaven to preach the gospel to the lost and to give them salvation. His work was greatly opposed by the people.

The eleven disciples were appointed as foreign missionaries. Jesus commanded them to go into all the world and preach the gospel to every creature. They were slow to obey the command. Peter was the first of the eleven to do foreign mission work, but it took a vision from heaven to prepare him to go to the house of Cornelius, and then his brethren raised a quarrel with him about it and he had to tell them all about the vision and the conversion of Cornelius.

Paul was a foreign missionary from the time of his conversion. After a few years of fellowship and service in his home land he and Barnabas were sent out as foreign missionaries by the church at Antioch. Paul spent the greater part of his Christian life as a foreign missionary, during which time he preached the gospel in a large part of the civilized world. Paul believed in foreign missions.

William Carey, the founder of modern missions, became greatly stirred in heart about the heathen world, and in 1792 preached a sermon at Kettering, England on the subject of foreign missions. But he met with violent opposition from some and stolid indifference on the part of others. However, he succeeded in organizing a foreign mission society, raised a small fund and the next year he went as missionary to India.

So we see foreign missions is not a new idea or doctrine, neither is opposition to it only of recent date. Yet foreign missions is of God and moves grandly on. Since 1793 foreign missions have grown to large proportions and all Christian denominations of any note have their representatives on the foreign fields.

There are now many hundreds of societies for doing mission work in foreign lands. Much money is being raised and spent each year in support of the work and many souls are saved through these efforts. Yet in heathen countries there is an average of about one missionary to every 150,000 of the population. The crying need from all the fields is more workers.

Our Southern Baptist Convention has 500 missionaries in foreign lands, 200 of whom were sent from the home land, while the rest are native Christians. We have 214 churches, 372 preaching stations, 114 houses of worship, seven training schools for native preachers, 100 theological students, three printing houses in China, Brazil and Mexico. There are several medical missionaries and about a half dozen hospitals maintained by our work.

Last year our contributions to foreign missions were \$324,000, baptisms 2,445. The present membership of the foreign churches is 12,894. The baptisms averaged a little less than five to the missionary. Our contributions to foreign missions from the Southern Baptist Convention averaged last year about 16 cents per member. How easily we could double that amount and thereby double our forces.

Objections are often raised against this work because of expenses. It is said that it costs too much. If it were your soul in darkness or that of your child would any expenditure be too much? I dare say no. The expenses of conducting the work is less than 10 per cent of the contributions. This is very economical. The old story of "waste" is exploded. Many more people are giving today and giving in larger amounts than ever before. The

doors of all nations are open to the missionaries, and many nations are seeing the superiority of Christianity over other religions, and often commerce and corporations lend influence to missionary efforts as they see its elevating and civilizing influences.

This is the day of opportunity, and especially for the Baptists of the southland.

A. A. HUTTO.

## LET US LOVE ONE ANOTHER.

Christ said, "By this shall all men know that ye are my disciples, because ye have love one for another." Again it is said, "by this shall ye know that you have passed from death unto life, because ye love the brethren."

The first thing needful is for us to know that we are Jesus' disciples.

There is but one thing needful, that is to know that we have repented of all our sins and have felt the love of God in our hearts, which makes us love our brethren; which gives us the evidence that we have passed from nature to grace.

This is the secret about religion. It is a great blessing for us to know that Jesus intended for us to know it, because it stimulates us and gives us hope within. Oh, brethren, let us be quite sure we have this love which comes from God through Christ, then we know we are on safe ground.

Then we are to prove our discipleship to all men. When Jesus wept at the grave of Lazarus the bystanders said, "be hold how He loves him."

So in helping our brothers who need help the world sees that we love them; by kind acts and kind deeds as well as kind words.

We prove to be Jesus' disciples by this. We not only give our brother the aid need, but we give the unregenerate man the evidence of our discipleship.

Oh, let us think of our duties to each other.

Jesus has proved by His own words that our chief duties were to love Him and help one another. In that he said, "I was hungry and ye fed me, thirsty and ye gave me drink," and so on as it goes in the twenty-fifth chapter of Matthew. And in saying I he means his disciples, as is proved by His own words.

Oh, brethren, let us not be forgetful, but prove our love toward our brother by helping him.

But there is going to be another class of people there who is going to deny seeing him in need and want a place in the heavenly kingdom, but they are going to be denied, because they have not fed the hungry, given drink to the thirsty, clothed the naked and cared for the stranger.

Let's be careful or we may do some great things and leave off some little things that will keep us from being happy.

R. E. SMITH.

## WORLD-WIDE EVANGELISM.

(W. B. Earnest, Evangelist.)

At the last session of the Southern Baptist Convention, held at Chattanooga, Tenn., May, 1906, there was a move placed on foot for evangelical work by Dr. Broughton, of Atlanta, Ga. The great commission is to go into all the world and teach. The church is the evangelical body of the world. While the church has at her command the forces necessary for an evangelical campaign, yet to do this work effectively they must use wisely their forces. Those who have in charge this movement recognize the pastors as the most efficient evangelistic forces of the church and they propose to seek first of all their co-operation. It is also a movement to interest the lay membership in the great work of evangelization, quicken their faith and inspire them to a more active service. Already the church is feeling the effect of this movement. In many sections aggressive campaigns have been waged and results are encouraging. Souls are being saved and many are being added to the church.

We confess when Dr. Broughton introduced this movement our heart was filled with gladness and our soul leaped within us for joy. We believe, however that under God in our present system we have the machinery necessary. The record for the past quadrannium with our increases in membership considerably in excess of the preceding year prove that we have not lost the evangelistic spirit. It's also evident that the Lord has not ceased to use us in the work of the evangelization of the world. More and more our people are looking to our pastors for leadership in this world and the demand for the professional evangelist is not so often heard. Results prove that the church has not suffered because of this change.

We believe that under God men are called to evangelistic work and that such men are being used of the Lord in working out his great plans.

The church has a place for those whose labors bear fruit in the conversion of sinners and in the strengthening of the faith and loyalty of our membership. To our pastors we must look for leadership, and to them must in great measure be committed this work.

God grant us, therefore, as our leaders men thoroughly equipped, truly consecrated, men of heroic faith and with the evangelistic spirit and power.

The layman has always been an important personage in the Baptist church, whatever others may say of our policy. No other church has placed greater responsibility upon its lay membership or used them more freely than have Baptists. They must play an important part in this forward evangelistic movement, as in every work we have undertaken. Much will depend upon their faithfulness, their loyalty to the church and their devotion to the cause of Christ and His kingdom on earth.

Southern Baptists are facing new responsibilities and we propose to meet changed conditions with faith in God that will make us equal to the task. We must be an evangelistic church and aggressively so or we have failed of our Lord's purpose in giving the gospel to the world.

In some quarters and from the mouth and pen of some of the respective bodies of Christians the Baptist has often been accused of being creed bound and of holding their members in servile obedience to the statement of faith found in the book, the Bible, that is true the only guide we have or hold to. Those making this charge are fond of emphasizing the statement that they preach the Bible, let every man read the Bible for himself and other such assertions, thereby conveying the gratuitous information that those who do not believe as they do are getting their faith outside the book, the Bible, and accepting a creed that is of human origin. Passing over the vast egotism required to produce such an assumption, we wish to say most emphatically that no church is less creed bound than is the Baptist, giving liberty of conscience, freedom of thought and speech. Taking the book, the Bible, for our guide, we fear no evil can harm us. Yours for the truth.

## FROM FLORENCE.

I am here again in Florence at work again for the Herald. As my two daughters were going to re-enter the Normal college, and not wishing to break up housekeeping, I was forced to move here again. I spent my vacation in assisting pastors in revival work. Two meetings especially are worthy of notice. One was Duncan Creek, in Franklin county, my old mother church, where I was licensed and ordained and was pastor for a dozen years or more. I assisted Brother C. C. Clark here for eight days. On Saturday, the last day of the meeting, I had the pleasure of baptizing three happy converts in the creek, where I have buried over one

hundred or more with Christ in the years past and gone. During the month of August I preached for Bro. Hanks at Halesville for eight days. Halesville is a good town on the N. A. R. Y. railway. The I. C. railroad that is being built from Corinta, Miss., to this place makes this a very important town. There were three accessions to the church, with a good interest throughout the meeting and good crowds. Brother Hanks is doing faithful service here as pastor and is held in high esteem by the church and community. I was treated with great courtesy by the people of the town and especially the members of the church. While in Jasper I preached to three churches as supply. I shall continue to do what I can for my Master's cause. I would gladly give my entire time to the work and quit the newspaper business if I could see my way clear to do it. It is not from choice, but from necessity that I follow secular work. I like Brother W. A. Hewitt's article in the last issue of the paper in regard to the dead time in the ministry. There is an awful responsibility resting upon God's servants who fail to do their duty faithfully in leading the lost to Christ. But who will be responsible for the good that they might do? If men stand in the way to their usefulness God will not hold them responsible in the great day. It will not be long before we shall stand before the great Judge. May we hear that welcome plaudit, "Well done, thou good and faithful servant."

J. O. A. PACE.

The most graceful and generous thing I have ever seen at an association was done by the courteous and big hearted president of Howard college, who, instead of pressing the claims of his school upon the Newton Association, not only surrendered his hour to the Baptist Collegiate Institute, but took charge and in a magnificent speech so enthused the delegates that more than \$300 was subscribed to help Professor Tate in his great work for the boys and girls of southeast Alabama at Newton, the pluckiest little Baptist town in all the South.

## NO DAWDLING.

A Man of 70 After Finding Coffee Hurt Him, Stopped Short.

When a man has lived to be 70 years old with a 40-year-old habit grown to him like a knot on a tree, chances are he'll stick to the habit till he dies.

But occasionally the spirit of youth and determination remains in some men to the last day of their lives. When such men do find any habit of life has been doing them harm, they surprise the Oslerites by a degree of will power that is supposed to belong to men under 40 only.

"I had been a user of coffee until three years ago—a period of 40 years—and am now 70," writes a N. Dak. man. "I was extremely nervous and debilitated, and saw plainly that I must make a change.

"I am thankful to say I had the nerve to quit coffee at once and take on Postum without any dawdling, and experienced no ill effects. On the contrary, I commenced to gain, losing my nervousness within two months, also gaining strength and health otherwise.

"For a man of my age, I am very well and hearty. I sometimes meet persons who have not made their Postum right and don't like it. But I tell them to boil it long enough, and call their attention to my looks now, and before I used it, that seems convincing.

"Now, when I have writing to do, or long columns of figures to cast up, I feel equal to it and can get through my work without the fagged out feeling of old." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

JESUS AND FRIENDSHIP.

By Rev. Arthur S. Burrows.

One beautiful illustration of the humanity of Jesus is that He sought the friendship of human hearts. He invited some plain fishermen to become His followers. He called a despised tax-collector to His side. He reasoned the Jewish ruler Nicodemus into faith on His word. He comforted a blind-born man who, on His account, was excommunicated from the church. He revealed Himself to sinful women. He welcomed every oppressed and tradition-bound soul. One day a number who had followed Jesus turned from Him: they ceased to believe on Him. This deeply moved Jesus. Looking into the very hearts of His chosen ones. He asked, Will ye also go away?

When he had partaken of the last Jewish supper with His disciples, Jesus said unto them: This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do the things which I command you. No longer do I call you servants, for the servant knoweth not what his lord doeth: but I have called you friends, for all things that I have heard from my Father I have made known unto you.

He spoke of dying for His friends. He foresaw the shadow of Gethsemane. He felt the falseness of His coming judgement. He began to realize the sufferings of His Cross. But Jesus was the friend of sinners. He willingly suffered for sinners: for those who would in a few hours deny Him and forsake Him: and for the countless unborn who would yet hear of Him. Therefore, as they drew near to Gethsemane, where He had oftentimes prayed alone, Jesus selected three disciples to befriend Him by keeping watch while He prayed. The Son of God who laid down His life for us all, shows us that He depends on those who love Him.

Friendship needs to be kept in constant repair. As we advance through life we must keep old friendships in good condition. We must also accomplish new friendships, or we may be left alone in later years. Human friendships are subject to many limitations. But there is a Friend who sticketh closer than a brother. Souls of kindred sympathies are often bound together more firmly than they could be by family relationship. Friend is a richer word than brother, for it means more. There may be blood brotherhood and no love. David had seven brothers, but Jonathan was more to him than all of them. A brother may hate and harm, and still be a brother. Joseph's brothers hated him and tried to do away with him. When one ceases to love friendship ceases. Out of friendship, not out of kinship, the closest relation in life grows: the relation on account of which a man is to forsake father and mother.

We all need a friend who can understand us: who will abide by us, and help us more than any other being. Christ Jesus is this Friend. He sympathizes with us because He is touched with the feelings of our infirmities. He once lived the human life. He understands our temptations and our needs. He is able to fulfill His promise of help for us. He never forgets that, and He never fails in that. No limitation now exists with Christ. He can do all things for us. He has no lack of sensibility, no lack of skill nor of patience. We all have denied Him in our ways, and Christ has sought to reconcile us. We all have wounded Him again and again before His enemies in this world, which still rejects Him. Yet His infinite hand has ever been first to bind up our wounds and to give us the oil of joy for the ashes of mourning. His attachment for sinners is strong as His Cross; stronger than death and more powerful than all evil.

The enemies of Jesus called Him

the friend of sinners. What we most need is the friendship of our Savior; His friendship so spiritually intimate that we can consciously repose in Him and receive His revelations of the grace of God. We need to have His confident friendship, and to give Him our confident friendship. We must have Him with us so that we are sure that we are with Him. We want to know Him, and to associate with Him in thought and co-operation. We must have His joy within us for our spiritual strength. Blind as we are, we can see Jesus. Deaf as we are, we can hear Jesus. Stumbling as we do, He will walk with us. Inefficient as we are, we want to do our best for Him, and to have His divine approval.

We become the friends of our Lord Jesus Christ by reposing in His friendship toward us. His friendship is the fortification of our life. To love Christ because He loved us first, is the chief happiness of our existence on earth. Jesus so loved and trusted John that He wanted John to be near Him at the last Supper, and allowed John to lean on His breast at table. We want our Lord to love us and to trust us, and to desire to have us near Him in His saving work for mankind. We want such friendship with Christ as will increase our happiness with each other, and will strengthen our affection and confidences.

The friendship of Jesus is genuine, and we can safely repose in Him. We can never suspect His loyalty. He never wounds us with ungracious speech. He is never indifferent to our manifest needs; never unresponsive to our appeals for sympathy. He never laughs at our simplicities nor mocks our weakest faith and enthusiasm. He never talks depreciatingly behind our backs. He never mistakes our reputation for real character. He never asks our confidence, intending to betray it. He never makes gain of our ignorance, nor takes advantage of our infirmities. This is the friendship of Jesus Christ. No suspicion of falseness can ever disturb our trust in Him. He is truly our friend. Let us be wholly His friends. We can never match His friendship for us; but we can keep His commandments.

Worcester, Mass.

AGAINST SALOONS.

Of all things I hate, it is strong drink. It is crushing the hopes of mothers and wives and ruining the prospects of the young men and boys today. I will ask you to kindly publish a few lines on this subject that I find in my diary:

"Johnson, the drunkard, is dying today.

With traces of sin on his face; He'll be missed at the club, at the bar, at the play.

Wanted: A boy for the place."

Simons, the gambler, was killed in a fight.

He died without pardon or grace. Some one must train for his burden and blight!

Wanted: A boy for his place.

Then I find a selection from a paper: God's Revivalist and Bible Advocate, which I want the public to read. It is my purpose some day to have these selections printed on cards and distribute them.

This is the real announcement that should be in front of every one of these saloons, or "Doors to Hell."

The saloon keeper's announcement: Wishing to live without hard work, I have leased commodious rooms in Mr. Lovemoney's block, corner of Ruin street and Perdition lane, next door to the undertaker's, where I shall continue my business of manufacturing drunkards, lunatics, beggars, criminals and dead beats for sober and industrious people to support.

Backed up by law, I shall add to the number of fatal accidents, painful diseases, disgraceful quarrels, riots and murders. My liquors are warranted to

rob some of life, many of reason, most of property, all of true peace, to make fathers fiends, wives widows, children orphans. I shall cause mothers to forget their infants, children to grow up ignorant in a land of schools and churches; women to lose their purity, men to become loafers, swearers, gamblers, skeptics and lewd fellows of the baser sort.

Lady customers supplied with beer as good as the best home brewed, will not intoxicate them, only make them slovenly, lazy and quarrelsome. Boys and girls are the raw material of which I make drunkards, etc. Parents may help in this good work by sending their children to buy beer. On two hours' notice I agree to put husbands in condition to reel home, break the furniture, beat their wives and kick the children out of doors. I will also fit mechanics to spoil their work, be discharged and become tramps and paupers. If a regular customer should be trying to reform I will for a few pennies take pleasure in inducing him again to take "just one glass," and start again on the road to hell. The money which he has been wasting in bread and books for his children will buy luxuries for me. And when his money is gone, I will persuade him to run in debt and then collect the bill by attaching his wages.

Orders promptly filled for fevers, scrofula, consumption, delirium tremens. In short, I agree to help bring upon all customers in this world debt, disgrace, disease, despair and death, and in the next world the death that never dies. Having closed my ears to God's warning voice (Hab. 2: 12-15; Psa. 9: 16, 17; Rom. 2: 9), having made a league with hell and sold my soul to the devil, and having paid for my license, I have a perfect right to bring all the above evils upon my friends for the sake of gain.

A fine assortment of my manufactured wrecks may be seen inside or at the station house every morning, on the street corners, about the lobbies, in the poor house, in the asylums, in the jail and on the gallows.

The true purpose in the heart of every man whose occupation it is to hand out the demon drink to his neighbor.

I read in I Corinthians 6-10, that no drunkard shall inherit the kingdom of heaven. Then think, oh! realize will you, what the poor drunkard misses, and if the poor drunkard falls to inherit eternal life, oh, tell me! where will the saloon keeper appear?

D. R. PARKER.

Howard College, Ala.

MIGHTY GIANTS NEEDED.

I have been thinking for some time of writing on our great need of this day and how this need can be supplied. We need powerful giants of the cross. We have many giants of this class already and we need more and the ones we have need to be much mightier.

By a diligent study of the Bible we find how God makes his giants. We find how we can all rise to be giants. Is it certainly true that we as Christians can all rise to be giants of God in the earth? It certainly is if we pay the price. What is the price? Consecration to continual, earnest, sincere prayer and not being afraid to ask God for exceeding great things; a continual walking with God; a continual battle against the world, the flesh and the devil; allegiance to the commandment of God and fearing God, a continued cultivation of our spiritual nature and growth in faith and grace. Yes, we need faith and grace. Let us pray to God continually night and day for Him to give us all the faith and grace which it is possible for Him to give us through the death of our Savior, together with all the other gifts which were purchased in that death for all men and women.

God wants us to be giants for Him and He is ready, willing and waiting to do His part and the one thing needful is for us to do our part. Then

let us do our part. God will be with us to make us like our Savior in love, righteousness, power and faith. Let us walk with God. Let us pray and talk with Him continually and never be afraid to keep our hearts and mouths open as wide as possible to Him at all times for all spiritual and material blessings. Let us pray for God's richest blessings to rest upon all His people and for the entire world to be speedily saved through the blood of Jesus. Let us all arise to be giants of the cross.

W. C. ELDER.

EARTHQUAKE COMPOSITIONS.

The following are taken from some "compositions" on the earthquake and fire, written by school children.

"And the people ran to the banks and tried to get their money, but they couldn't get it out, and the Call building is still standing."

"The Palace hotel was blown up with dynamite."

"The tides came together and then they broke and many people were cild (killed). Bricks fell on the people also and killed them and then they put the fire out and said San Francisco is going to be larger than it ever was."

"The people were aloud to take a bath and eat vegetables."

"San Francisco is nothing but a sematery now. A sick lady in the hospital felt the earth quake; she jumped from a six-story building and she met death."

"They dinamited everybody's house up and we had another big one last night."

"Big balls of fire shot out over the ground and started fires all over."

"San Francisco was destroyed by fire. There was no water because the water front burst first."

"People were lined up for bread and water, some being killed by the earthquake."

"The fire burned so hard that people came to Napa to live."

"The Chronicle building is all hurt in the inside and people are cooking on the outside waiting for their chimneys to be inspected."

"They are working hard to get the ruins finished."

"There are 400 babies born in San Francisco since the earthquake, and people all over the world are making baby clothes."—San Francisco Argonaut.

FOND OF PIES

But Had to Give Them Up

Any one who has eaten New England pies knows how good they are.

But some things that taste good don't always agree. A Mass. lady had to leave off pie, but found something far better for her stomach. She writes:

"Six or eight years ago chronic liver trouble was greatly exaggerated by eating too much fat meat, pastry and particularly pies, of which I was very fond."

"Severe headaches, dizziness, nausea followed, and food, even fruit, lay like lead in my stomach accompanied by a dull heavy pain almost unbearable. I had peculiar 'spells'—flashes of light before my sight. I could read half a word and the rest would be invisible."

"A feeling of lassitude and confusion of ideas made me even more miserable. I finally decided to change food altogether and began on Grape-Nuts food, which brought me prompt relief—removed the dizziness, headache, confused feeling and put me on the road to health and happiness. It clears my head, strengthens both brain and nerves."

"Whenever I enter our grocer's store, he usually calls out 'six packages of Grape-Nuts!'—and he's nearly always right." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the famous booklet, "The Road to Wellville," in pkgs.

A PAGE FOR YOUNG WOMEN

YOUTH.

She watched the red sun rise  
With wonder in her eyes;  
"Ah, sure this day will bring to me  
What none hath brought before—  
A presence in the place,  
A footstep and a face;  
I know not how I know this thing  
Yet am I glad therefor."

She saw the great sun die  
Like flame across the sky:  
"Now will the new moon bring to me  
The promise of the day—  
A song across the night,  
A shadow in the white?  
I know not how I know this thing  
Yet who may say me nay!"

She watched the white moon fade  
Like blown mist in the shade:  
"Ah me, tomorrow's dawning  
That shall be the dawn of love.  
For ere I wake rides one  
To greet me with the sun.  
I know not how I know this thing,  
Yet am I glad therefor."  
—Theodosia Garrison in Good House-keeping.

HUSBAND STUDY.

I wish girls could all be made to understand how important it is for them to study their husbands and never stop; to know how they will be repaid if they do so, and if they try to realize that they are one, yet with two different natures, and see if they can not make the new nature part of their own and adapt their ideas to each other. Oh, how close together you can grow, and how far apart you could get if you didn't stop to think and try to understand each other! I know now how much I have to thank a good mother for, and I see so many young married people who seem to be gradually pulling apart, without knowing the reason why. They cared enough at first, but the little things seemed trivial then, and now they don't realize that it was just the little things bunched together that made the general discontented feeling. Never hesitate girls, to speak frankly in a good, friendly way about anything. Discuss everything you are in doubt about, and make him understand that it is the little, wee things that count with women. If he forgets some of his little attentions after you are married, don't keep your grievance to yourself; tell him of it and ask him to try and remember that it is these tiny little things that go to make up your happiness. Tell him in a nice way and you will find that if you are as considerate of his thoughts and feelings he will gradually get where the little things are never forgotten, and you will find your lives growing closer all the time, and his love for you greater instead of less. I have proved it and I speak from my own happiness, and four years of trying hard to love up to my mother's precepts.—Good housekeeping.

USE WHAT YOU HAVE.

"What is in thine hand, Abel?"  
"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to thee, a willing sacrifice."  
And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.  
"What is it thou hast in thine hand, Moses?"  
"Nothing but a staff, O God, with which I tend my flocks."  
"Take it and use it for me."  
And he did; and it wrought more wondrous things than Egypt and her proud king had seen before.  
"Mary, what is that thou hast in thine hand?"  
"Nothing but a pot of sweet smelling

ointment, O God, wherewith I would anoint thine only one called Jesus."  
And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."  
"Poor woman, what is it thou hast in thine hand?"  
"Only two mites, Lord. It is very little, but then it is all I have, and I would put it into the treasury."  
And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.  
"What is it that thou hast in thine hand, Dorcas?"  
"Only a needle, Lord."  
"Take it, and use it for me."  
And so she did; and not only were the suffering of Joppa warmly clad, but inspired by her loving life, "Dorcas societies even now continue their benign mission to the poor throughout the earth.—Budget

THE COLLEGE DAUGHTER.

I dusted the piano keys and shut it up today,  
For no one here can play on it since daughter's gone away;  
Her summer hat was hanging behind the kitchen door;  
I stopped and kissed the ribbons as I swept along the floor.  
The young folks aren't as social as they were before she went,  
But they all congratulate me and I'm sure it's kindly meant;  
They say it's so improving to the mind that longs for knowledge  
To have associations girls can get only at college.  
I never knew the clock could tick so loud and harsh before,  
And seems to me the sunlight creeps more slowly on the floor.  
Her kitten's grown into a cat, and doesn't play so much;  
And when I tie his ribbon, I should think he'd miss her touch.  
Her father has grown grayer since he said goodby to her,  
His eyes begin to fall him and he says his glasses blur;  
He frets and sighs and scolds about the various sorts of knowledge  
That filled his little daughter's thoughts and tolled her off to college.  
Her window plants are blossoming and look so fresh and gay;  
She wore a cluster at her belt the day she went away;  
I'm bound to keep them growing for the pretty child's dear sake,  
And I'm going to mix a cake for her the next time that I bake,  
And send her with some butternuts and knitted slumber shoes,  
And the weekly village paper which will tell her all the news,  
For I know she's too true-hearted to despise its homely knowledge—  
O, Heaven bless the bonnie lass who blithely went to college!  
—Eleanor Bates, in Presbyterian Banner.

A GIRL GRADUATE'S AMBITION.

A Kansas girl graduate, who had been given the theme, "Beyond the Alps Lies Italy," promulgated the following:  
"I do not care a cent whether Italy lies beyond the Alps or in Missouri. I do not expect to set the river on fire with my future career. I am glad that I have a very good education, but I am not going to misuse it by writing poetry or essays on the future woman. It will enable me to correct the grammar of any lover I may have, should he speak of 'dorgs' in my presence or 'seen a man.' It will also come handy when I want to figure out how many pounds of soap a woman can get for

three dozed eggs at the grocery. So I do not begrudge the time I spent in acquiring it. But my ambitions do not fly so high. I just want to marry a man who can lick anybody of his weight in the township; who can run an 80-acre farm and who has no female relatives to come around and try and boss the ranch. I will agree to cook dinners for him that won't send him to an early grave and lavish upon him a wholesome affection, and to see that his razor has not been used to cut broom wire when he wants to shave. In view of all this, I do not care if I get a little rusty on the rules of three and kindred things as the years go by."—Kansas City Journal.

WHY SHE WAS HAPPY.

Jacob Riis tells the story of a crippled girl, the only child of a poor, hard-working widow, whose great sorrow was that her daughter would never be well and strong like other girls. But the girl herself felt differently. Her sorrow was not over being crippled, but over being useless. A good doctor helped her to study and work and use her small strength to the best possible advantage, and the other day she wrote to Mr. Riis.  
"I used to lie awake the long nights grieving because I could never do anything," she said. "But that was years ago. I am earning my living now, teaching school, and the crutch does not hinder me much. I shall be able to care for mother when she is tired. I even think I shall be able to save enough to take her back once more to the old home beyond the sea that she longs for, and the thought makes me happy."

What a brave soul in a weak body! How many girls will read this who, with strong bodies, fathers and mothers to take care of them, and all sorts of pleasant opportunities, are so weak in soul that they fret and complain at the smallest annoyances. What a lesson there is in that courageously pathetic phrase, "the crutch doesn't hinder me much." The happiness of being useful, the happiness of noble endurance, the patience of a lovely soul are in it. Does it not make us ashamed of our selfish frets and desires and our weak complainings when we ought to be cheerful and strong? —Forward.

UNCONSCIOUS KINDNESS.

A young woman who had passed through deep sorrows said to a friend one day, in speaking of the comfort certain persons had given her unconsciously: "I wish some people knew just how much their faces can comfort one! I often ride down in the same street car with your father, and it has been such a help to me to sit next to him. There is something so good and strong and kind about him; it has been a comfort just to feel he was beside me. Sometimes, when I have been utterly depressed and discouraged, he has seemed somehow to know just the right word to say to me; but if he did not talk, why, I just looked at his face, and that helped me. He probably has not the least idea of it, either, for I know him so slightly, and I don't suppose people half realize, anyway, how much they are helping or hindering others!" There is a great deal of this unconscious kindness in the world. Moses wist not that his face shone. The best people are not aware of their goodness. According to the old legend, it was only when it fell behind him, where he could not see it, that the saintly man's shadow healed the sick. This is a parable. Goodness that is aware of itself has lost much of its charm. Kindnesses that are done unconsciously mean the most.—Selected.

TWO SIDES OF IT.

There was a girl who always said  
Her fate was very hard;  
From the one thing she wanted most  
She always was debarred.  
There always was a cloudy spot  
Somewhere within her sky;  
Nothing was ever quite just right,  
She used to say and sigh.

And yet her sister, strange to say,  
Through all their lives together,  
Found something pleasant for herself  
In every day that came.  
Of course, things tangled up some-  
times,  
For just a little while;  
But nothing ever stayed all wrong,  
She used to say, and smile.

So one girl sighed and one girl smiled  
Through all their lives together,  
It didn't come from luck or fate,  
From clear or cloudy weather.  
The reason lay within their hearts,  
And colored all outside;  
One chose to hope and one to mope,  
And so they smiled and sighed.  
—Priscilla Leonard.

THE HARD SAYINGS OF JESUS.

Jesus tells us to resist evil, to love our enemies, to give more than is exacted, to suffer, to endure hatred, persecution, poverty. He urges that service and self-forgetfulness are the great things in his kingdom, that if we omit these things we are in no sense different from those who have rejected him.

And Jesus was laying down the program for his kingdom when he spoke thus. He was constructing its constitution. He had a perfect understanding of what it should be. One of its marks was that it should be wholly different from the existing scheme of things, for that had failed. He would not graft any part of an old failure upon the new social order which he was founding.

We know that selfishness and greed and revenge and evil speaking and "reciprocity" in business and social life do not need any divine indorsement to make them popular. They suit the unregenerate world perfectly. But these things will never regenerate the world. Only a company of people for whom the hard sayings of Jesus are life principles will ever win the world away from sin and self-righteousness to love and God.—Sel.

THE GOLDEN EGG.

The New York Weekly is responsible for the following specimen of arithmetic as seen through rose-colored glasses:

Father—Now, see here! If you marry that young pauper, how on earth are you going to live?

Sweet Girl—Oh, we have figured that all out. You remember that old hen my aunt gave me?

"Yea."  
"Well, I have been reading a poultry circular, and I find that a good hen will raise twenty chicks in a season. Well, the next season that will be twenty hens, and as each will raise twenty more chicks, that will be four hundred and twenty. The next year the number will be eight thousand four hundred, the following year one hundred and sixty-eight thousand, and the next three million three hundred and sixty thousand! Just think, at only 50 cents apiece, we will have \$1,680,000. Then you, dear old father, we'll lend you some money to pay off the mortgage on this house!"

Our beloved friend, Dr. Hawthorne, recently had a bad fall from a street car. He was stunned and shaken up and had to keep his room several days. He is now, however, fully recovered. His brethren declare that he is preaching more eloquently and powerfully than ever, and that is saying much.—Religious Herald.

# Christ, The Light of the World

## COMPLETE IN HIM.

Complete in Him! Blest words of peace!  
From slavish fear they give release,  
And bid my anxious doubtings cease—  
Complete in Him.

In Him all might and mercy meet;  
By Him I'm clothed from head to feet;  
My soul's equipment is complete—  
Complete in Him.  
My faithful, sympathizing Friend!  
In Him all beauties sweetly blend;  
And shall be, till time shall end,  
Complete in Him.

With Christ no other priest I need—  
No sacrifice—He once did bleed;  
He ever lives to intercede:  
Complete in Him!

His righteousness my perfect plea—  
From all the claims of justice free;  
Who shall bring aught in charge  
'gainst me—  
Complete in Him?

Who shall condemn? 'Tis Christ who died,  
That pleadeth at the Father's side;  
And naught for me can be denied,  
"Complete in Him!"

Complete in Him—all things are mine;  
Thou, Lord, art mine, and I am Thine;  
My store is infinite, divine!  
"Complete in Him"

And when my voice shall fall in death,  
I still will trust that Jesus saith,  
And whisper with my latest breath—  
"Complete in Him!"

His truth and love, a boundless store,  
Shall be my heaven forevermore,  
And I will sing, as still I soar—  
"Complete in Him!"  
—Newman Hall.

## HIS CLAIMS.

He represented Himself not only as the Messiah, but as indispensable to the race. He not only read the whole history of Israel as a preparation for Himself, but looking forward He claimed to inspire, to rule, and to judge all men for all time. A little bit of Syria was enough for His own ministry, but He sent His disciples into the whole world. Morality He identified with obedience to Himself. Men's acceptance by God He made dependent upon their acceptance of His claims and gifts. He announced the forgiveness of sins absolutely, yet connected it with his own death. He has given the world its highest idea of God, yet He made Himself one with God. He predicted His death and that He should rise again; and to His disciples, not expecting this, He did appear again, and in the power of their conviction that God had proved His words and given Him the victory over death, He sent them into the whole world—the whole world to which every port in Syria, on sea or desert, was at that time an open gateway.  
—George Adam Smith.

## WHOM JESUS PITIES.

Jesus pities not all those who laugh, but those who do nothing but laugh. He who compared himself to one playing in the market place that the children might dance to his music does not denounce merriment. "A merry heart doeth good like medicine." But he looks with pity upon those to whom life is only a stage on which nothing but comedy is enacted. Those who make a jest of everything and who shut their eyes to everything of which they can not make a jest; those who have no tears for the sorrowing, no heartaches for the afflicted; those who take nothing seriously, not even themselves; those who play the part of a king's jester in life's court, satisfied to be amusing and to be amused—Christ pities. Laughter can not lock the door on sorrow. Sooner or later, bidden or unbidden, sorrow will enter. He who has never

known how to enter into the griefs of others through sympathy will not know how to endure the visit of Grief when she comes to sit at his own desolate fireside.

Jesus pities the popular man, the man of whom all men speak well. No man can go through this world and can live truly, honestly and courageously without something interfering with the schemes of the false, the dishonest and the cowardly. By his life, if not by his words, he will rebuke the enemies of mankind, disclose their true character hidden behind their disguises, disturb their equanimity, arouse their wrath. He who is determined that no one shall speak ill of him while he lives must expect that no one will speak well of him after he is dead.—Lyman Abbott in the Outlook.

## REFLECTING CHRIST.

It is a law of influence that we become like those whom we habitually admire. Who has not watched some old couple come down life's pilgrimage hand in hand, with such gentle trust and joy in one another that their very faces wore the self-same look? These were not two souls; it was a composite soul. Half a century's reflecting had told upon them; they were changed into the same image. They had become alike because they habitually admired. It was reserved for Paul to make the supreme application of the law of influence. He himself was a changed man; he knew exactly what had done it; it was Christ. On the Damascus road they met, and from that hour his life was absorbed in his. The effect could not but follow—on words, on deeds, on career, on creed. He became like him whom he habitually loved. "So we all," he writes, "reflecting as a mirror the glory of Christ, are changed into the same image." Here is the solution of the problem of sanctification in a sentence: Reflect the character of Christ, and you will become like Christ.—Drummond.

## JESUS IN THE HOUR OF TROUBLE

By C. H. Spurgeon.

The saint has had many a pleasant view of God's loving kindness from the top of the hills of mercy; but tribulation is very frequently the Lord's Pisgah, from which He gives them a view of the land in all its length and breadth.

Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience's sake, says: "Enemies think themselves satisfied that we are put to wander in mosses and upon mountains, but even amidst the storms of these last two nights I can not express what sweet times I have had, when I had no covering but the dark curtains of night. Yea, in the silent watch my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each star led me to wonder what He must be who is the Star of Jacob, of whom all stars borrow their shining." This is one testimony in the type of many; it is an exhibition of the great rule of the Kingdom—"when thou passest through the rivers, I will be with thee."

Choice discoveries of the wondrous love and grace of Jesus are most tenderly vouchsafed unto believers in the times of grief. If Christ is more excellent at one time than another, it certainly is in "the cloudy and dark day." We can never so well see the true color of Christ's love as in the night of weeping. Christ in the dungeon, Christ on the bed of sickness, Christ in poverty, is Christ indeed to a sanctified man. As in time of war the city doubles its guards, so does Jesus multiply the displays of His affection when His chosen are besieged by trials. Give us the Christ of affliction, for He is Christ indeed!

A confident belief in the fact that

Jesus is not an unconcerned spectator of our tribulation and a confident assurance that He is in the furnace with us, will furnish a downy pillow for our aching head. When the hours limp tardily along, how sweet to reflect that we have felt the weariness of time when sorrows multiplied! When the spirit is wounded by reproach and slander, how comforting to remember that He also once said, 'Reproach has broken mine heart!' And above all, how abundantly full of consolation is the thought that now, even now, He feels for us, and is a living Head, sympathizing in every pang of His wounded body. The certainty that Jesus knows and feels all that we endure is one of the dainties with which afflicted souls are comforted. Give us Christ with us and we can afford to smile in the face of our foes.

## To the Unconverted.

Poor sinner, now great a difference is there between thee and the believer, and how apparent is this difference when in trouble! You have trials, but you have no God to flee to; your afflictions are frequently of the sharpest kind, but you have no promises to blunt their edge; you are in a furnace, but you are without that Divine companion who can prevent the fire from hurting you. To the child of God adversity brings many blessings—to you it is empty-handed.

O wretched man, forever enduring the thorn, but never reaching the throne; in the floods, but not washed; burning in the fire, but not refined; brazen in the mortar, but not cleansed of foolishness; suffering, but un sanctified! The saint can bear a world of trouble when the Strength of Israel doth brace him with omnipotence; but thou, without the support of the Most High, art crushed before the moth, and overwhelmed when evil getteth hold upon thee. Thy present trials are too heavy for thee; what wilt thou do in the swelling of Jordan? In the day when the drops shall have become a torrent and the small rain of tribulation has given place to the waterspouts of vengeance, how wilt thou endure the unutterable wrath of the Lamb?

Lay this to heart and may the Lord enable thee to cast the burden of thy sin upon the crucified Savior.—From The Saint and the Savior.

## SONSHIP AND SERVICE.

By G. B. M. Clouser.

Sonship has reference to a vital relation to God—a relation which was made possible alone through the Atonement. It is a truth that belongs to the realm of faith, and includes the nature, purpose, position and privilege of believers.

Sonship in the New Testament means more than the "offspring of God" in a poetic sense, and more than "sons of God" by creative power. It means to be born of God—to be a partaker of the divine nature, and in such a real sense as will lead the newborn son to instinctively cry, "Abba, Father."

The purpose of sonship is clearly revealed in Scripture. In the first place, Christ desired companionship in all that was His through the Father's love. The world was made for Him, but His happiness depended upon holding it in partnership with his friends. Highest honor was given Him but that must be shared with a mighty host of the sons of men. If He had glory with the Father before the world was, He was not content until many sons were brought to glory to rejoice with Him in the same distinction. It is plainly the Divine purpose that they who are now being conformed to His image should share the honor and the possessions of the eternal Son. And it is here that predestination and election have their true place and meaning. Deliverance from wrath to come would be a great salvation. Restoration to Edenic in-

nocence and natural perfection would have given mankind cause for ceaseless praise. But sovereign grace laid hold of the justified believer and predestinated him to be conformed to the Divine image, and made like unto the Son of God in every important sense. It also elected him to distinguished place and service in the ages to come.

The position of sons is in the heavens. They have a heavenly calling. (Heb. 3:1), heavenly position (Eph. 2:6), and heavenly possessions (Eph. 1:3). But more than this, sons of God are predestined to share Christ's throne, even as He now sits upon His Father's throne. This is specially true of overcomers. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The privileges of sons are many. They have access to the Father's presence, liberty in the Father's house and a share in all the Father's possessions. As Mephiboseth dined continually with the king while his lame feet were out of sight, so the sons of God have a place at the King's table, the right to feast on the King's bounty, while all their deformities are hid by the robe of Divine righteousness.

1. Sonship was in the divine purpose (Rom. 8:29).

2. The believer is now a son of God (1 John 3:2).

3. The believer is a son by privilege (John 1:12).

4. He is a son by birth (John 3:5).

5. Because he is a son he is an heir (Rom. 8:17).

6. Because he is a son he shall reign (2 Tim. 2:12).

7. Being a son, he shall be glorified (John 17:24).

Service has reference to a moral relation to God—a relation established in man's creation. But the word has larger meaning when we carry it forward into the dispensation of grace, and lift it to the plane of redemption.

In this realm the lowest plane of service is expressed by the word duty—a word that points to talents possessed, and the responsibility to give an account to him from whom every good and perfect gift cometh. We take one step higher when we name rewards as a proper incentive for Christian service, but the highest motive for service is love—the constraining love of Christ, which calls forth a love that must ever express itself in unselfish service. And it is from this motive that Christ would have His servant take up his cross and follow Him. If the believer is sent into the world as He was sent, to become a servant after the fashion of the Perfect Servant, it is on the ground of a high and holy friendship which makes all service for Him a privilege and a joy.

1. The Christian servant is a worker with God (1 Cor. 3:9).

2. The believer is a servant after the example of Christ (Isa. 42:1).

3. Service is based upon friendship (John 15:15).

4. As servant the believer shall stand before the Judgment Seat of Christ (2 Cor. 5:10).

5. The faithful servant will have great honor (John 12:26).

6. The faithful servant will have great reward (Rev. 2:10).

7. The unfaithful servant shall suffer loss (1 Cor. 3:15).

By comparing sons and servants the points of difference may be clearly seen. The two relations are sustained by the same person, but the truth about each carries one into an entirely different realm.

1. Sonship means a vital union with God; service, a moral union.

2. The first has reference to life; the second, to works.

3. The first gives the believer place and privilege in God's family; the second sends him out into a hostile world.

4. Sons are judged day by day; servants await judgment (2 Cor. 5:10).—Ex.

6  
**THE SCARCITY OF MEN CALLED TO THE MINISTRY.**

By President E. Y. Mullins, D.D.,  
 L.L.D., Louisville, Ky.

I am asked by the editor to write a series of articles bearing upon the general conditions suggested by the heading of this article. It is indeed a timely and an urgent subject. In all parts of the United States, in England and Scotland, in Germany and other parts of the world, there has been in recent years a complaint that the number of men entering the ministry is falling off. I am reliably informed that so great is this falling off among the Presbyterians that the question is now being considered whether to appoint a man who shall visit the Presbyterian colleges of the country and present the subject of the claims of the ministry to the students, devoting his whole time to this work. Among the Methodist bishops, recently meeting in Birmingham, Ala., a sentiment was expressed deploring this condition among the Methodists.

What is the condition among the Baptists of the South? Statistics gathered from the various colleges in the South show that in some instances there has been a slight increase in the number of students for the ministry in our Baptist colleges. In others there has been a falling off. But in the majority the number remains at a standstill. Now when we consider that the Baptist denomination of the South has made rapid strides in addition to the churches in recent years, and when we also consider that the number of young men studying medicine, law and for other professional careers has greatly increased, it is evident that there has been relatively if not absolutely, a great falling off even among Southern Baptists.

Some of the causes which have been assigned for this condition of affairs are as follows: Business opportunities. There are so many fine openings for money-making that many of the best young men enter upon business careers. Another cause which has been assigned is the criticism of the Bible which has been so rampant and the unbelief which has been so prevalent. Young men hesitate to enter a calling when the authoritative book of that calling seems to be undermined by the attacks of unbelievers. A third hindrance which has been assigned is creedal requirements. Some have claimed that because the young minister must subscribe to certain doctrinal creedal statements that therefore the best young men stay out of the ministry. This hindrance cannot be true in the Baptist ministry, it seems to the writer. Baptists as a whole do not demand any such creed subscription as do Presbyterians and other bodies. There is remarkable unity among the Baptists on their doctrinal views in spite of the fact that they have no iron-clad creed requirements which the young minister must subscribe to. The Bible is our creed. So this cannot be a very serious hindrance among Baptists. Another cause which has been assigned is that the calling of the teacher furnishes so many openings. Our schools are multiplying. Then, besides, positions in organizations like the Young Men's Christian Association, in which the worker can pursue a calling which partakes of the nature of the ministry, and yet which is not quite the ministry, have attracted young men from the ministry proper. Then again it is urged that the emphasis has been removed from the idea of a divine call to the ministry. Unquestionably there is much truth in this statement, and so long as the matter of entering the ministry is put on the same footing with that of entering any other calling, it will not appeal very powerfully to the serious-minded young man, especially if his thoughts are filled with opportunities for business advancement.

From the point of view of this writer, the chief causes among the Southern Baptists contributing to the

result which we deplore are the following:

1. The failure of our home training. Our Baptist mothers and fathers, it is to be feared, no longer consider the ministry the highest of all callings. Their sense of pride is not awakened by the prospect of their son entering the ministry as in former days. The Methodist bishops assign as the chief cause among them the lack of home religion. If this is true, it is a deplorable fact, and one which we should seek in all ways to remedy.
2. Another cause of the condition of affairs which I would urge is what one may term a somewhat fatalistic or hyper-Calvinistic conception of the call to the ministry. Strangely enough, many people imagine that it is wrong to mention the claims of the ministry or to advocate the claims of the ministry to young men, for fear man will attempt to do the work of calling men to the ministry, and thus usurp the functions of the Lord. This is a wholly untenable view. Just as sinners are called to repentance by the Lord through the preacher, just as the wayward Christian is called back to duty through another Christian, so God uses the human agent in the majority of instances to call preachers into the gospel ministry.
3. It goes without saying that at the bottom of this difficulty lies our neglect of the injunction of the Savior, "Pray ye the Lord of the harvest that He send forth laborers into the harvest." This absence of prayer for laborers for the harvest is a symptom of the condition which needs correcting. In my own judgment, the most direct way to correct the evil is that in every home increased prayer for ministers to be sent up to the throne of grace, that in every pulpit sermons be preached upon the subject and that this matter be a subject of public petition as well as private; that in every

**The Great Difference In Life Insurance Companies**

is not revealed by their names nor their claims. The day before the San Francisco disaster, all Fire Insurance Companies seemed alike to the thoughtless; there was a great difference nevertheless, and when the test came, some quibbled, some defaulted, while others drew on the reserve funds which they had ready for such a contingency, paid the large amounts due, and went right on.  
 ¶ It is because for years the money it has received from its policyholders has been invested with unusual skill and care—always safe, always growing, always ready for the hour of need—that

**The Mutual Life Insurance Company**

is the strongest and staunchest Life Insurance Company in the world. Read these figures as to the Mutual reserve.  
 ¶ At the close of 1905, the Mortgage Loans amounted to \$109,771,163.16, on which more than four and one-half millions have been received in interest during the year, and less than fifteen thousand dollars of interest was overdue at its close. Most of this trifling amount was paid in within a few days. The sum of \$25,198,278.84 was loaned on the Company's policies, and \$18,195,000.00 was loaned on other collateral, no interest whatever being overdue on either item. Bonds and Stocks costing \$229,956,702.05 and having a market value on December 31, 1905, of \$265,301,867.35 were held by the Company, and on this enormous amount not one dollar of interest was overdue and unpaid, and but one stock failed to pay a good dividend in 1905, this stock being that of a new company, subsequently sold at a profit over cost. When it is borne in mind that no such aggregation of purely investment securities has ever been brought together elsewhere, the absolutely clean and indeed perfect quality of these immense investments excites praise and wonder, felt and expressed most strongly by those who know most as financiers of the dangers and pitfalls attending the care of large investments. This remarkable showing also appeals to the plain people whose money comes slowly, who value safety and who understand that security like the above makes "insurance" insurance indeed.

¶ If you would like to know for yourself the latest phases of Life Insurance, or wish information concerning any form of policy, consult our nearest agent or write direct to

**The Mutual Life Insurance Company,  
 New York, N. Y.**

Baptist paper editorials be written upon the subject, and that the matter be discussed by the brethren at district, state and other conventions, and that in every individual heart and closet prayer and meditation upon this subject be engaged in, accompanied by effort in the direction indicated above, until once more there comes to us a deep sense of the necessity for an increase in the number of preachers.  
 One remark in closing. Some people will at once point to the list of preachers in the various states and say, "We already have more preachers than are usefully employed in the ministry." But these people forget that the list of published names does not represent by any means the men who are actually efficient and whose ministerial lives are faithful in the service of the Lord. It is a well-known fact to those who have studied the problem that there are scores and hundreds of churches in our Southern country which are unable to find suitable men for their work.—Baptist Record.

**THE FIRST CANDLESTICK.**

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly.  
 The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.  
 It usually fell to the lot of the "herd laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd laddie" of his duty. A candlestick is still called in Aberdeenshire "a puir man," or "poor man."—The Child's Hour.

**A BOY'S GRATITUDE.**

A group of acrobats were performing in a side street in Bloomsbury, among them a little fellow whom a gentleman who was looking on thought to be unfairly treated. During the entertainment the looker-on, with a word or two of encouragement, dropped a coin quietly into the little fellow's hand. Instantly, with a fervent "Thank you, sir," the boy disappeared. The gentleman, curious to know how the boy would spend the money, followed. It was not easy to keep sight of the boy, who ran as fast as his legs would carry him until he came to Great Ormand street, passing by the shops. He did not stop until he reached the Children's hospital; then, reaching on tiptoe to the subscription box, the little fellow looked for a moment at the silver coin and dropped it in.

The gentleman, astonished, ran up to him. "Why did you do that?" he asked.

"I was in there once, sir," the boy replied, "and they were very kind to me."

This boy had evidently learned the lesson of being thankful for anything that had been done for him. He might have spent the money on toys or sweets, but don't you think he felt happier after he had unselfishly given away his present? And I expect he remembered that by so doing he was trying to help some one else.—Christian Commonwealth.

Sam Carroll, of Troy, was present at the Newton Association, and as was to be expected, gave liberally to the Baptist Collegiate Institute. Brother Carroll rarely misses an opportunity to help a worthy cause.

## A Special Page for Preachers

### "OUR MINISTERS" AGAIN.

God bless them. I know them as not every one is privileged to know them. I have labored and prayed and wept and rejoiced with them all over our state, and I say without hesitation that God never made nobler, more self-sacrificing spirits than the ministry of Alabama in general. They are but human and have their weaknesses, but many of their apparent infirmities would disappear if they had the proper support and encouragement in their work. They do not ask for mere words of praise. It matters little to them what men say or think of them, if only they see the kingdom flourishing among their people. But the stolid indifference to the interests of the kingdom of God which too often settles upon the majority of their people is enough to sicken the soul of any saint. One of our leading pastors said to me a few years ago, "Oh, Dickinson, my people just don't care!" Thus this Elijah of God had his season of loneliness and discouragement under the juniper tree. He'd done his best and his people did not respond. The readiness with which the pastors responded to the present evangelistic movement is but an evidence of the hunger in their hearts for better things and a better day spiritually among their people. Their continued calls for Broughton in the great evangelistic session of the convention at Chattanooga has been criticized as in bad taste. Perhaps it was, but that clamor was not for Broughton individually, but for what Broughton stood for—not theologian, for without exception almost they would have criticized Broughton's peculiar views of the baptism of the spirit, etc.; but evangelistically. How many of our pastors have started evangelistic and missionary movements only to find an utter lack of interest on the part of many of those who are regarded as the best and leading members of the church.

Often, too, some Diotrephes who loveth to have the pre-eminence because he can't run the pastor, sets about to run him off. It may be that the pastor is right in the midst of some great enterprise and has to meet Diotrephes at every town. Diotrephes may not be worth his salt, and most likely never has been to the church; but it is wonderful how quickly he can stall the whole team when once he gets a knife in his hand for the pastor. Diotrephes may be ignorance personified—nay, worse; he may be even a drunkard, gambler or just any old thing morally, but his conceited dissertations on the homiletical blunders of the pastor come with authoritative force to all too many of the membership.

Query: Has a church the moral right to call a man of God and then make his ministry a failure by retaining in its fellowship a man or woman whose chief business is opposition to all the good the pastor undertakes to do?

Some years ago one of the best laymen in our state came to me to know what I thought of the advisability of a change of pastors for his church. I asked him how many pastors his church had had in the preceding five years. He gave the number as five. I told him I thought the church had tried that expedient often enough and recommended a change of membership. Dr. J. L. M. Curry once said to a layman who complained that his pastor did not know how to adapt himself to the church and asked for Dr. Curry's advice. "Suppose the church tries adapting itself to the pastor." Dr. Curry was right. There is nothing in God's word to intimate that the church is to change the ministry, but the ministry is given for the perfecting of the church unto the work of ministering. It is the church which must change, if there is to be any marked progress among us.

First, the church must get a new vision of him who walks "amid the golden candlesticks." I wish I knew how to write for the church a monograph similar to Dr. A. J. Gordon's "How Christ came to Church," written for preachers, that our people might learn anew that the stars which he holds in his right hand are His messengers to the churches and learn to reverence their message, if not the messengers. The average Baptist holds too lightly the relation of pastor to church. According to the Word of God, the Holy Spirit alone has the right to establish or to change that relation. In the true sense we are not a democracy, but a theocracy. The preacher is to please God, not men, and he has a fearful reckoning to meet if in his attempts to do the latter he falls of the former.

"But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceedingly highly in love for their work's sake. Obey them that have the rule over you and submit to them; for they watch in behalf of your souls, as they that shall give account; that they may do this with joy and not with grief, for this was their unprofitable for you." J. V. DICKINSON.

### A BIBLICAL LYCEUM COURSE.

#### A Great Opportunity for Pastor and Sunday School Teachers.

The Pastors' Conference of Birmingham, composed of all the pastors of all the churches of the city, has decided to inaugurate a Biblical Lyceum and bring to that city some of the great Bible scholars to deliver courses of lectures in the several spheres of Bible study for the benefit of the pastors and Sunday school teachers. Last winter Dr. Shaler Mathews, of Chicago, conducted such a course for a week and the helpfulness of the movement was demonstrated. This winter it is the purpose of the conference to have several such courses and the services of leading scholars are now being engaged. Dr. Frank K. Sanders, formerly of Yale university, now the Sunday school secretary of the Congregational churches of America, who has long been recognized as one of the leading Biblical scholars of our country, and author of some of the most helpful books on the Bible, will begin a course of lectures on "The Progress of Doctrine in the Old Testament," on the 9th of November and lecture twice each day for four days. He will be followed a little later by Dr. Peters, of New York, the famous scholar in Old Testament literature, who will lecture on the Genesis and interpretation of the Psalter. Later it is hoped to have such men as Dr. Mullins, of Louisville; Dr. Mathews, of Chicago; Dr. Tazert, of Nashville, and other expert scholars to lecture in their specialties. Pastors and Sunday school teachers in the cities and country within reach of us are invited to join with us in these courses. A ticket to one course of eight or more lectures will cost only two dollars, and entertainment in the city can be had for but little or no expense. Let me commend this movement to our brethren and urge them to avail themselves of this opportunity to get better acquainted with scholarly thought in Biblical matters. If one should try to get what is given him in one of these courses he would have to spend some fifty dollars in books and some two or three years in diligent study, which makes it practically impossible for the average busy pastor. But by these courses he has a chance to get acquainted at first hand with the most valuable scholarship of the world through the studies of a specialist. If any brother should wish to avail himself of this opportunity and will write me his wishes I will do my best to make such arrangements for him as I can. Brethren come and you will be greatly blessed. A. J. DICKINSON.

### THE WOES OF THE PASTOR.

What muse shall be invoked to sing the lullaby of a pastor's woes? Not an editor, at any rate.

But we do wish to make some long-deferred remarks. We do know that the average pastor is exposed to the most pestiferous interference in the world. For instance, he alone must tolerate the crank. A business man would call a police and put the fellow out; but any crank that happens to be in a church can harass the pastor, can criticize him and stir up trouble for him. Moreover, there is a race of men that habitually pursue pastors. The writer can name a dozen churches in which pastors are not suffered to minister more than two years; not that the membership is degenerate but that one or two more or less important members have acquired a habit of criticism or, worse, have taken to themselves the responsibility of ruling or ruining their churches.

These people are the pastor's gadflies. Or, to alter the comparison, they are as trying on the nerves as the music of a mosquito at 2 a. m. of a hot summer night. Be he ever so brave, the average minister will at length flee before them; for with the minister's calling goes a certain self-respect which moves to starvation rather than humiliation.

What shall we do about these brethren? The Lord alone knows. If they would get religion or get out of the church all would be well. But that is not to be hoped for. We venture the suggestion that they be talked to—that some many Christians go to them and make them ashamed of themselves.—Biblical Recorder.

### MOST EFFECTIVE WORKERS DO NOT HURRY.

The most obvious of these is the constant tendency of the work to master the workman. The task to which we devote ourselves may overwhelm us by its very growth, and the man may be swallowed up in his own success. The real failures in the industrial world are seldom recorded in Bradstreet; they are the cases of men whose revenues are advancing while their souls are shriveling; the men who are making money, but losing peace of mind; health of body and love of home; the men who are driven through anxious days and sleepless nights by the interests and anxieties of their own creation. The restless Viking blood is in our veins, our climate acts like whip and spur, and "keep moving" is the direction posted at every corner of the modern city. Is the college man to be simply one more hurrying figure in the whirling crowd, or is he to take his place in the procession with the quietness and self-control of one who marches to a far-off goal, keeping time to a celestial music? The most efficient workers of the modern world are those who will not be hurried. The most enduring results come not from nervous, frantic effort, but from calmness of spirit, from the play of great motives and the vision of the "pattern in the mount." Precisely here is the great need of American life.

The dean of a college in Japan was recently visiting Brown University. For three days he went about our campus soft-footed, soft-voiced, alert, like all his countrymen. Then, as he bade us farewell, he said: "We need in Japan what you have in America, but not all of it. We need your railroads, your workshops, your machinery, your inventions; but one question always troubles me, I say to myself: 'Can we have these things and yet not have the American hurry?'" And I said: "If you can take our energy without our haste, our mechanism without our fume and fever, you will indeed be the most remarkable people in the world."

Just here comes in the function of

religious faith. We believe in a working God. But the great religious lesson taught us by the last fifty years is the patience of the divine method. When men believed in the creation of the universe in six days of twenty-four hours each, then human labor might indeed be hurried, and men might seek to create states by fiat, to abolish poverty by act of parliament, or to evangelize and civilize China in one generation. But Darwin and his followers, whether their theories be fully accepted or not, have given to our age a new sense of the "dark background and abyss of time." They have unrolled before us countless aeons through which the world has been cooling, differentiating and preparing for what we see today. What we once thought due to volcanic action, we have found often due to the slow erosion of centuries. What we once thought written in the rocks by miracle, turns out to be inscribed by noiseless grinding of the glaciers and hidden by the imperceptible subsidence of a continent. All this gives a new meaning to the old insight that "with God a thousand years are as one day." If God's patience is as great as his power, if his method is that of slow approach, infrangible law and gradual result, why should his servants run about distracted in his service? Goodness must be allied to calmness, in man as in God. This is the truth taught so many centuries ago to the prophet Isaiah: "Lift up your eyes on high and behold who hath created these things? Not one falleth." And the same truth found its modern version in Emerson:

Teach me thy mood, O patient stars,  
That climb all night the ancient sky;  
Leaving no shade, no scars,  
No trace of age, no fear to die.  
—W. H. P. FAUNCE.

### REMEMBERED THE TEXT.

A little Topeka girl came home from church the other day and was asked what the minister's text was. "I know it all right," she asserted. "Well, repeat it," her questioner demanded. "Don't be afraid and I will get you a bed-quilt," was the astounding answer. Investigation proved that the central thought of the sermon had been, "Fear not, and I will send you a comforter."—Kansas City Journal.

### AN ANCESTOR.

Mrs. Parvenu, patronizingly: "Were any of your ancestors men of note?"  
Mr. Filippant: "Yes, madam, I should say so. One of them was the most famous admiral of his day, and commanded the allied forces of the world."  
Mrs. Parvenu, with altered tone of deep respect: "Is it possible, Mr. Filippant? And what was his name?"  
Mr. Filippant: "His name was Noah."

In a New England country church the old custom prevailed of distributing colored eggs to the children on Easter Sunday. The little ones had waited patiently while he choir sang its anthem and the Sunday school superintendent labored through his address, and finally the minister announced:

"We will sing hymn No. 132, 'O soul, proclaim thy lay,' after which the eggs will be distributed."—Clipped.

### I'LL HELP YOU MAKE MONEY.

I want immediately an honest, energetic man or woman in every town in the South to go to work for me as soon as possible. Experience unnecessary. Permanent employment and one of the most liberal propositions ever made to make big money if you mean business. If you would be satisfied to make from \$3.00 to \$5.00 a day, I want to hear from you at once. Don't put it off; write now for full particulars and expensive samples free. T. M. Sayman, 2130 Franklin avenue, St. Louis, Mo.

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Field Editor

The man who travels a great deal has his love for home intensified by his very absence.

If the spirit of Cain does not give way to the spirit of Christ, then Victor Hugo's vision may come true.

In order to make itself the most up-to-date port in the world, Antwerp is about to spend \$40,000,000 on improvements.

During the courtship a man declares he can not live without her—and after marriage he often finds it impossible to live with her.

Lazarus, no longer content to lie at the rich man's gate and beg for crumbs that fall from his table, may rise up and turn the table over.

When the liquor men are allowed to do as they wish, they are sure to debauch not only the body social, but the body politic also.—Roosevelt.

Whatever comes from the brain carries the hue of the place it comes from, and whatever comes from the heart carries the beat and color of its birth-place.

A man in a hotel of two hundred and fifty guests offered to make a banquet and give a fine supper if twenty-five Bibles could be found in the hotel. Not ten could be found.

"God will not refuse the poor offerings of poor people, but He will not accept the poor offerings of the rich. The poorest can give to God as much as the richest, if he gives from his heart."

Men are raised only as women are lifted up, and unless they rise together there is no sure progress. There is no man's cause that is not woman's, and no woman's cause that is not man's.

Paul had a great heart in him, and one of the things which helped him more than anything else in his travels besides his devotion to the Master was the fellowship of the men and the good women who attended him.

If the Russian bureaucracy ever gets time to read the works of James Russell Lowell it would do well to pause and ponder when it comes to this utterance: "It is cheaper in the long run to lift men up than to hold them down."

Be sure your sin will find you out. There is no escape. Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

Every Christian by his baptism and confession of Christ is pledged to personal service for the Master. "Ye are my witnesses," saith Christ. The meaning of personal work for souls is bringing souls one by one by personal work to Jesus.

The Cherokee marriage ceremony is beautifully symbolic of what the marriage relation should be—for the man and the woman join hands over running water to indicate that henceforth their lives are to flow in one unbroken stream.

General Booth, of the Salvation army, says: "The chief dangers which confront us are religion without the Holy Ghost; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God, and heaven without hell."

"I have known many men of distinction; and if I were asked to declare the secret of their success, I should attribute it, in general, not to any superiority of natural genius, but to the manner in which they spent their time while students, and to the use they made of their spare moments.

We appeal to all Christians to help us in our fight to make that plank in the platform relating to the prohibition of running freight trains effective through proper legislative enactment. It will be done if only the Christian men and women of Alabama make up their minds to have it done. God help us to give the railroad men a chance to attend divine worship and to frown down on all manner of Sabbath desecration. Let our associations speak out boldly on the subject and pass suitable resolutions memorializing the legislature to heed their petitions. If no one else takes up the matter in your association, do it yourself.

The complaint is commonly heard that the Roman Catholic clergy have little sympathy and understanding in dealing with the needs and feelings of the lower classes. This complaint arises chiefly in France, and it must be confessed that it is caused by the fact that the clergy have no families and no family life.

When a man has money to invest he wants to put it where it will bring him liberal returns. A man's life, given him by God, is capital for investment, and he should plan so to use it as most largely to increase its efficiency. The winning of souls offers such returns. No other business pays such vast dividends for the investment made.

Is it not a fact that a great many bright boys and girls actually learn to quit work, to refuse to help about the house or the farm, at some of the schools to which they have been sent? What does it profit a boy or girl to be thus taught to shoot at the sky and go in the hole? asks the Galveston News.

Jealousy will upset the entire system, and is one of the most deadly enemies to health, happiness and success. Victims of jealousy oftentimes lose their health entirely and do not regain it until the jealousy is removed, and sometimes become so demoralized mentally that they commit murder or suicide, or become insane.

"Young women and young men, extravagance is vulgar; it is bad form, bad policy, bad manners and bad morals. It is demoralizing to you personally, unjust to your parents, offensive to your fellow students, and it hardens against you and against young people generally the hearts of men and women who would otherwise be benefactors of mankind."

A competent authority on things Chinese states that during the last two years China has made more real advancement than in the previous millennium. That his judgment is sound is apparent to those who enjoy the vantage point of a residence in Peking. It has long been predicted that changes would be surprising in their speed, but the most sanguine had not hoped for what is taking place.

In France the railways are mostly owned by companies. Yet not only are the charges for carrying freight stipulated by the government, but government control is far more exacting than anything we have proposed. The public is satisfied and the railroads do not think of complaining any more than express companies in the United States think of complaining because they do not have charge of the postal business.

The place of the preacher, teacher and Christian worker in our age is that of the prophet and forerunner of a victorious Christ. With a gospel so full of power and optimism and a commission that contains no note of failure, less should be said of materialism and more of spiritual realities; less about the failures and indifference of the church and more about the dominant purpose to be realized, through the power of the gospel.

The bureau of immigration and naturalization has begun an investigation of the charges that the Mormon church has recently been importing women from Europe in violation of the immigration law. Several cases have been brought to the attention of the officials which make it appear that Mormon elders from the United States have been scouring England, Germany, Norway and Sweden for vigorous girls and young women for the purpose of making them wives of Mormons in Utah and other states, so that the sect may be increased.

More and more as time passes and experience teaches its lesson, the idea that irrigation is the recourse of an arid country, and is of little value elsewhere, is being abandoned; and more and more is being substituted for it the knowledge that if irrigation is the necessity of a dry region, it is no less the wealth producer and wealth insurer of districts more favored by rain.

I once heard a man say, "There is a gentleman mentioned in the nineteenth chapter of Acts to whom I am more indebted than almost to any other man. He was the town clerk of Ephesus, whose counsel was to do nothing rashly." Upon any proposal of consequence it was usual for this man to say, "We will first advise with the town clerk of Ephesus." One, in a fond compliance with a friend, forgetting the town clerk, may do that in haste which he may repent at leisure—may do what may cost him most trouble and anxiety.—Mather.

Dr. John Clifford, the London Baptist leader, said, the spirit of religious persecution is alive in England at this time. "At the beginning of the twentieth century," he says, "Englishmen of high character and indisputable loyalty are being sent to prison for exactly the same reasons as those which were urged for committing John Bunyan to Benford jail; for exposing Richard Baxter to the browbeating of Judge Jeffreys and a sentence of eighteen months' incarceration; and for sending George Fox to the noisome dungeons of Carlisle and Derby, Lancaster and London."

Recent statistics published in Wurtemberg show that the Protestant clergy of that kingdom receive about two-thirds of their additions from the educated classes, and that fully one-third are the sons of Protestant clergymen. Only one-third of the Protestant pastors come from the families of the peasants and the lower classes of society. These statistics reveal conditions similar to those prevailing in all Protestant lands. The great majority of Protestant clergymen come from the higher and more educated ranks. On the other hand, these same statistics show that a preponderance of Roman Catholic clergymen come from the lower social ranks.

"The Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous." The small boy, when he first starts for school is often astonished by the vast number of things he does not know. If he be an ambitious lad this ignorance simply spurs him on until he is the equal of the other boys. A person who for the first time seeks to win a soul is usually surprised at his own lack of knowledge in the use of the sword of the Spirit. If he be desirous of growth in his spiritual life this ignorance will be a stimulus to him, until at last he becomes thoroughly equipped and "prepared unto every good work."

Peter the Great was the first Czar of Russia to realize that a navy was imperatively necessary in order to open and protect his ports for the encouragement of commerce. Holland was at the time the greatest ship-building center, and accordingly the Czar repaired to Zaardam, incognito, and in characteristic fashion set himself to learn the trade as an ordinary workman in the yards of the shops. Here he lived for a considerable time as an unknown common workman, just as, prior to this, he had entered one of his regiments as a drummer, in sight of his own subjects, a beginning from which he rose by degrees through all the grades. Later on this knowledge of naval construction gained while at Zaardam stood him in good stead in his acquisition of the Baltic from the Swedes and in the great fleet with which he filled the Volga to awe the Turks and Tartars.

#### A DIFFERENT BIBLE.

A very different Bible from the one which we now have would be in the world if the writers of the old one had been such men as belong to the school of radical higher critics in these days. The statements about the flood in Noah's day, the speaking in man's voice by the ass on which Balaam rode, Jonah and the sea monster, Daniel in the lion's den, the Hebrews in the furnace and other remarkable examples, would not have had place in the other and very human Bible. We are sure that this would be so, because the very wise critics of our time are saying that those statements aren't truly historical, that they are merely legendary or mythical. And they also say that the recorded curses attributed to the penmanship of David and some others, were never sanctioned by God, but were the outbursts of men who were controlled by a revengeful and unholy spirit. Of course, such bad sayings would have no place in the Bible of the "modern man," if written by some of the famous professors in some of the universities and seminaries. And what very different language would be employed. The "modern man" with a mind overflowing with philosophical wisdom and a wholesale dealer in expansive phrases would write so learnedly that "Smith's Bible Dictionary" would be far too feeble to throw any light upon the massive meanings of the terms employed. The readers of such a Bible would need to be mature men and women of giant minds and the greatest education, and even then there would be a hot controversy over the meaning of most of the passages.

We have great reason for thanking God that we have a Bible which is adapted to the spiritual needs of millions of people of very limited capacity and education, and which is blessed in its clearness, its simplicity and in its gracious consistency.



THE SALARY LIMIT OF PREACHERS.

If you read the base ball news diligently you will come across much about the "salary limit," and certain clubs are frequently accused of overpaying the limit. For instance, in the Southern League the "salary limit" for each club must not exceed \$2,700 per month to be paid to fourteen players. Now, some of these players get more than others. The Birmingham club has paid some of their star players as much as \$350 per month, and of course in the big leagues some of the famous twirlers have received as much as \$10,000 per year or more. We have never heard of any agreement among the churches to keep down the stipends of the clergy by agreeing on a "salary limit," but many of them scarcely pay a "living wage." We had the statistics on the subject, but have mislaid them. We all know that the salaries of ministers are wholly inadequate to meet the exigencies of the situation. We read that a country church offered such a very small salary that Mr. Spurgeon wrote to the trustees: "The only individual I know who could exist on such a stipend is the angel Gabriel. He would need neither cash nor clothes, and he would come down from heaven every Sunday morning and go back at night. So I advise you to invite him." The qualifications specified by another church were so many that Mr. Spurgeon recommended the corresponding deacon to take a large sheet of brown paper and cut out a minister of the size and shape desired.

And recently the diocesan council of the Virginia Protestant Episcopalians formally resolved "that the total salary from all sources paid to the clergy of the diocese should not in any case be less than \$800 a year and a rectory for each clergyman." But Rev. John Hansbrough of Orange thought that an unmarried clergyman could get along very well (and keep a horse) on \$300 a year.

The Charge of the Six Hundred.

Ho! ye good clergymen!  
Come and lead us onward!  
We, for your livelihood,  
Promise six hundred.

Well your light service paid,  
Let no demurs be made,  
Apostles, sirs, never had  
Greenbacks, six hundred.

On the march, ministers,  
Scarce a remembrance stirs,  
Although full well they know  
Their flocks have banded;  
Theirs not to make reply,  
Though seeing no reason why,  
That Scripture does not apply—  
Preachers should live, not die,  
Live on six hundred.

Charges to right of them,  
Charges to left of them,  
Income encumbered;

Flanked by rude butchers' carts,  
Bled by sharp traders' arts,  
All bound to have their parts  
Of the six hundred.

Millers and market men,  
Peddlers who call again,  
Agents and beggars then—  
Oh, how poor ministers'

Pockets are plundered;  
Still up the prices go,  
All things for use or show,  
Labor with saw or hoe,  
Nothing but preaching low—  
Low at six hundred.

Blackcoat! Its threads are bare—  
Daughters say "Naught to wear,"  
And the boys almost swear  
'Bout their garments  
So easily sundered.

Six months, perhaps they may  
Keep hunger's wolf away,  
Live narrowly, scantily,  
If promptly they get their pay—  
Get the six hundred.

But rent bills to right of them,  
Store bills to left of them,  
Charged upon all sides;  
How fight the year through,  
Oft they have wondered.

Still they go struggling on,  
No funds to draw upon,  
Cash reserved, fled and gone,  
Not a dime left to them  
Of the six hundred.

Well earned the benison,  
Sought by thee, Tennyson!  
On Balclava's heroes—  
Who faltered not, any son,

Though thousand guns thundered;  
But lo! here's a light brigade,  
Sustains a whole year's raid,  
On their small stipends made,  
Till lives not ere a shade  
Of their six hundred.

—The Living Church.

Judge Benjamin B. Lindsey, of the Juvenile court of Denver, had an exceptionally interesting article in Leslie's Monthly on "The Bad Boy: How to Save Him." Judge Lindsey has really done wonders in Denver, and his work has attracted attention the world over. He was the pioneer in this sort of thing, and his effort throughout has been to appeal to the boy's better nature and make the police as inconspicuous as possible in his court. He says: "I recall one case in the criminal court days where four boys came to my chambers one night to 'snitch up.' They had stolen some bicycles. I soon discovered that there was a vast difference in my point of view and that of the police officer who came into the case. He remembered the angry property owner. He wanted the boys flung into jail. We talked it over at some length. Then I said to him: 'You are thinking of the recovery of the bicycles. I am more interested in the recovery of the boys. Don't you think that's more important?'"

OUR MIGHTIEST FOR FOREIGN SERVICE.

A number of years ago during vacation time while a student at the University of Vienna together with our younger brother we made a trip down the Danube to Constantinople. It was a lovely trip and we spent most of our waking hours in viewing the beautiful scenery or watching the changing crowds. Sitting on the upper deck one afternoon and looking down below we spied a "Singer Sewing Machine" and both immediately had a longing to go down and sit on it just because it was American. Down we went and soon were laughing and talking when we were joined by a gentleman who, in speaking, revealed the fact that he also was an American. He proved to be a missionary stationed at Rutschuk, Bulgaria, where we got off to take the train to cross to Varna to catch ship. During our few hours in that strange city we were his guest and for the first time we got a glimpse of the home life of a foreign missionary. It made little impression on us at the time save the fact that we somehow felt that it was a pity that a college bred man should be wasting his time on foreigners. (Remember at this time we were not professing Christians.) The next time that a foreign missionary made any impression on us was when our own McCollum was on a furlough and spoke to the students at the seminary. He it was who taught us the truth of the following that the church at home must learn to give up without a murmur to foreign service, not her meanest, but her mightiest. She must never speak of any man as too learned, or too eloquent, or too useful, or in any sense, too good to be sent abroad. On the contrary, she must impress early upon the hearts of her children, of those who are to be hereafter her chiefest and her foremost ones, the dignity, the honor, the sanctity, of that most responsible trust, of that indeed highest "preferment." She must take pains to inculcate to the professors' chairs, and from the preachers' pulpits of her universities, the true idea, the just estimate, of her work among her own colonists, and of her work among the heathen populations around or beyond them.

POVERTY IN THE UNITED STATES.

If we remember correctly in May a government report showed that the average wealth per capita in the United States was under \$35.00. This amount does not give a man a chance to take part in "frenzied finance." Those who can enter the game are few in number. We are always boasting about the wealth of this country and its great prosperity, and yet "there are probably in fairly prosperous years no fewer than 10,000,000 persons in poverty in the United States; that is to say, underfed, underclothed, and poorly housed," says Robert Hunter in "Poverty." "Of these about 4,000,000 persons are public paupers. Over 2,000,000 workmen are unemployed from four to six months in the year. About 500,000 male immigrants arrive yearly and seek work in the very districts where unemployment is greatest. Nearly half the families in the country are propertyless. Over 1,700,000 little children are forced to become wage earners when they should still be in school. About 5,000,000 women find it necessary to work and about 2,000,000 are employed in factories and mills. In our slum work in this country and abroad we have come in contact with sordid misery which passes beyond belief. It comes before us now as a horrible nightmare. Sometimes when we find time and the occasion calls for it we expect to try and make our readers see and feel some of the things we have seen and felt as we delved in Whitechapel during the "Jack the Ripper" outrages, or wandered in the streets of Constantinople, or ferreted out the alleys of Naples.

THE MOST RELIGIOUS PEOPLE ON THE GLOBE.

Caspar Whitney in May Outing says:

"How little the white man, especially the majority of those of us who go forth as missionaries to 'convert the heathen,' comprehend the Chinese character. To the student of Chinese institutions and the Chinese themselves, it seems outrageous presumption, for the truth is that the Chinese are without doubt the most religious people on the globe. Their religion is a very part of themselves, accepted without discussion from birth. The veriest pauper, from a worldly point of view, who lives on one of the hundreds of sampans floating before Canton, will deny himself in order that he may perform a particular religious duty. There are no people save the Mohammedans that so completely live up to the faith they profess. China has no divergent churches, no wrangling apostles; there is the one creed, of thousands of years standing, to which all yield allegiance, and to which all pin a faith that continues unto death incontrovertible. Now and again we hear of a "converted" Chinaman; but I never saw one that had really broken from the faith of his fathers who was not less trustworthy. In a considerable experience with many kinds of natives in the wilderness of their own country, I have invariably found the ones farthest from "civilization" and the "converting" influence of conflicting white man creeds, to be the most honorable and dependable. I mean this as no unkindly reflection upon the Christian faith or upon the zeal, often, alas, so ignorantly directed, of many good people."

We give space to the above as it sets forth the shallow view of the hurried tourist or adventurous pleasure seeker who feels called upon to speak about weighty matters with all the assurance of an expert when in reality his knowledge of the people whose characteristics he professes to understand is altogether amateurish when compared to the testimony of consecrated men and women who have spent their lives among the Chinese. The only reason we give it any publicity comes from the fact that the writer happens to be the editor of a magazine whose specialty is sport. Mr. Whitney may take himself seriously as an authority on racing, football, golf and athletics, but he will have to excuse us when he writes patronizingly of the great scheme of modern missions, for in him we see one who does not even know the rules of the game, for the quest of souls is of more importance than the search for big game. The testimony of a Christian statesman like William Jennings Bryan will hardly be overthrown by Mr. Whitney's vaporings.

OUR CRIMINAL LAWS.

The way in which our criminal laws are enforced make a mockery of justice. It is almost impossible to convict the rich man or the man with a pull. Steal enough and you are treated with marked consideration by the newspapers and officers of the law; but the petty thief gets no picture in the paper or sympathy from jailer or public, but goes to the pen and serves his term unnoticed.

Secretary of War William H. Taft in an address to the graduating class at Yale denounced in significant terms the lax methods of justice in this country. Continuing, he said: "I grieve for my country to say that the administration of the criminal law in all the states of the Union (there may be one or two exceptions) is a disgrace to our civilization. We are now reaching an age when we can not plead youth, sparse civilization, newness of country, as a cause for laxity in the enforcement of law."

"Since 1885 in the United States there have been 131,951 murders and homicides, and there have been 2,286 executions. In 1885 the number of murders was 1,808. In 1904 it had increased to 5,482. The number of executions in 1885 was 108. In 1904 the number was 116."

He cited the certainty of justice in England and said it was due to the larger power of the judges to restrain the lawyers from hypnotizing the jury with dramatic harangues which warped the facts, and also to the checks on the right of appeal, which is so abused in this country. It was true, he said, that such common-law institutions as habeas corpus, trial by jury, etc., had been valuable safeguards of popular liberty, but in this day and country they were being abused and used rather for the obstruction of justice.

He concluded: "Our country is disgusted by the number of lynchings that occur both in the North and in the South. But every man of affairs knows that if men who commit crime were promptly arrested and convicted there would be no more mobs for the purpose of lynching. Nothing but a radical improvement in our administration of criminal law will prevent the growth in the number of lynchings in the United States."

I put M... my name  
—on ever... chimney I  
make.

If I did not make as good  
chimneys as I do—and did  
not have the confidence in  
them that I have—I would  
send them off as most other  
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## Stokers--By J. Marvin Nichols

(Written Specially for Alabama  
Baptist.)

A strong gale was blowing across  
the broad expanse of water. A heavy  
mist bathed my face. Along the far-  
away water's edge a dark cloud hung  
low. The lurid lightning leaped and  
played across its bosom. The waves  
were restless and lashed themselves  
into fury against every obstruction.  
The magnificent and palatial Eastern  
States rocked and tugged impatiently  
at her moorings. I listed for the long  
night's passage from Buffalo to De-  
troit. No finer steamer plies the waters  
of the Great Lakes. It is a perfect  
floating palace. The register was filled  
with names of travelers from almost  
every state and territory in the Union.  
Scores of my fellow workers were on  
board.

I walked upon the upper deck until  
the glimmering electric lights faded  
from my view. Nothing lay before me  
except the lowering storm-cloud girting  
a horizon toward which we were rap-  
idly moving. I could hear nothing but  
the whistling wind, save when I  
caught the sullen mutterings of the  
distant thunder. I saw nothing but  
the waters of Lake Erie making their  
wild leap to greet the gathering storm.  
It was one vast battle charge of tem-  
pestuous waves. They outlined them-  
selves in animated fury against the  
sky. I felt nothing but the Great East-  
ern as she staggered in the contest for  
every inch of water through which she  
passed. It would be folly for me to  
say that no sense of dread possessed  
me. I felt myself at the mercy of the  
angry deep.

The kind-hearted captain saw evi-  
dence of my inner dread. He quieted  
me by saying: "You rest in perfect  
calmness; we've been this way many  
a time before. About 2 o'clock in the  
morning a storm will strike us. Rest  
assured if our engine keeps going  
and the pilot stays at the wheel, we'll  
all be in Detroit tomorrow morning."  
Something in the old captain's weath-  
er-beaten face inspired me with per-  
fect confidence. My fears subsided.  
Amidst the thunder's roar, the wor-  
ried lake and the electric blaze, I  
felt a serenity born of perfect safety.

"Till a late hour in the night I  
whiled the time away in the steamer's  
great saloon. Here and there on the  
soft velvety carpet or lounging on the  
great settees, groups told their stories  
charming and inspiring. One by one  
drooping eyes were warned of the  
bed time hour. But for a few wake-  
ful spirits the vast hall seemed de-  
serted. Except for the raging storm  
and the throbbing of the ship's big  
heart, no sound broke the stillness of  
that floating palace. I could not sleep;  
drowsiness had gone. I resolved on a  
tour. Chatting with the steward, I  
watched the pilot control the destiny  
of the great steamer. The old captain  
told me of his many miraculous es-  
capes. The sailors enthralled me with  
the recitation of superstitions that  
live among them and that wondrous  
chain of lakes.

But the lesson of the night was  
learned far down in the hull of the  
steamer. Massive the machinery that  
turned the great side wheels. I noticed  
with what familiar ease the engineer  
touched that ponderous piece of me-  
chanism and made it throb with power.  
On and on, down and down, until I  
was far below the water line. There  
I stood in the presence of men that  
had not been seen, and of whom many  
would never think—much less know.  
Almost nude because of the awful  
heat, they toiled between the bunkers  
and the roaring fires. On the upper

deck the appointments and regalia  
were faultlessly perfect; here scant  
and dirty. And yet their very obscurity  
made all the outer beauty and power  
both possible and available.

How much depended on the stokers.  
Deep in the vessel's hold, burnt and  
besmirched with fire and soot, un-  
seen and unknown, and yet without  
them no steamer passes through Lake  
Erie. O, the stoker! How the world  
needs the essential art of willingness  
to be obscure. Am I willing to count  
myself as nothing? It may be in that  
great day the stoker on Zion's ship  
will far outrank us. Does not honor  
come with self-abandonment? I learned  
a profound lesson in the hush of  
the Great Eastern that stormy night.

Do you remember the apocalyptic  
vision of the beloved John? His eye  
swept the whole range of the blood-  
washed throng. "Who are these?" said  
he, as his vision rested upon one  
company in that celestial encamp-  
ment. "These are they who have come  
up through great tribulation." Long  
before, Israel's singer declared he  
would be satisfied if he could  
but awake in His likeness. What  
likeness? How am I to know Him? By  
the brow all pierced by many thorns.  
By the prints of the nails in His hands.  
But will He know me if I bear no  
marks of the conflict? These scars  
shall make us worthy to share in the  
glory that's coming by and by.

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name, P. O., county and state, Dr. C.  
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today.

You will find inclosed \$2 to renew  
my subscription for our paper, as I  
cannot do without it. It is a welcome  
visitor to our home each week and  
grows better all the time. I don't see  
how any Baptist can do without it, but  
I can't get them to see it as I do. Well,  
we commenced our protracted meet-  
ing the third Sunday in September  
and closed Friday following with the  
baptism of ten happy converts and  
the church greatly revived. We had  
Brother McCain, of Oxford, two days  
and he did some fine preaching, es-  
pecially on Tuesday, his theme being  
"Reward for Service," and I wish  
every Baptist could have heard him  
handle the subject. It was surely up-  
lifting to all Christians, but when I  
see how little interest so many of  
our people take in missions it makes  
me sad. I made a canvass for money  
for this cause lately and found lots  
of Baptists who say they don't believe  
in missions, and I want our Associ-  
ations to begin to look into this fea-  
ture of the work, and they ought all  
to so amend their constitutions as not  
to keep any church in the body that  
don't believe in this part of the work,  
or that has members who do not, be-  
cause they are in the wrong pew. May  
God bless you and your paper. Yours,  
R. M. BUTLER.

Cedar Grove Church.

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prices, but we can't afford to run any  
risk. We must take measures that  
will make a complete clearance abso-  
lutely certain, and we have, for there  
can be no doubt of an early leave tak-  
ing at such reductions as these:

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CHRIST THE CONSOLER.

The way is long behind thee, and the lands  
Barren with flinty shards and burning  
sands;  
What matter? Thou hast reached My  
clasping hands.

Far hast thou come to Me, through  
loss and fear;  
Far hast thou left the land thy heart  
held dear;  
What matter? Thou hast found love's  
fullness here.

Thou hast braved battling storms and  
suns that beat  
Upon thy head with blinding, parching  
heat;  
What matter? Thou art here beside  
My feet.

There were a thousand pitfalls in the  
way;  
Hunger and thirst, and lures to lead  
astray.  
What matter? Thou hast seen My  
face today.

On either side thy foes lurked near,  
to start  
Fierce on thy steps with fiery spear  
and dart;  
What matter. Thou art safe upon My  
heart.

Thy feet have slipped and bled with  
bruising pain;  
Thy robes are rent, and soiled with  
many a stain;  
What matter? Love shall make them  
whole again.

Far hast thou come since early morn-  
ing;  
Far shalt thou go before the evening  
fall.  
What matter? I have been with thee  
through all.

The way is long before thee, and the  
road  
Sharp with its thorns, steep with its  
slopes untrod;  
What matter? Thou shalt walk thy  
way with God.

—Mabel Earle in the C. E. World.

CHILDREN OF GOD.

"Be ye therefore imitators of God, as dear children, and walk in love."  
This verse is welded to the closing paragraphs of the preceding chapter. "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye, therefore, imitators of God, as dear children." Imitators of God. That's high teaching. That's a high standard. Surely it is the standard and model of absolute perfection. Imitate perfection. Imitation of an imitation is always a weakness and it develops weakness. If you strive to shape your life by imitating the best man that ever lived—if you say, I will imitate John or Paul or James—Wesley or Luther, I care not who—sure as you live you will imitate their faults as well as their virtues. More than that, you will most strongly imitate their faults and weaknesses. There have been a thousand imitators of Napoleon, and each imitator has had his Moscow and Waterloo, without the glory of Austerlitz, Jena and Friedland. There are young pianists who rob the barber out of many hair-cuts and thereby imagine they remind people of Paderewski. And they do. There are men who fancy they resemble Carlyle because they have dyspepsia. So they do. I have heard of a man who believed himself to be a child of destiny because he drank too much, like Alexander the Great; was a dandy in dress, like Disraeli, was head over heels in debt like Alexander Dumas, was a glutton at table, like Peter the Great, swore once in a while like George Washington at Monmouth, and wrote an illegi-

ble hand like Horace Greeley. There is no need for illustration. I appeal to your own knowledge. Aren't you thinking now of some man or woman of your own acquaintance who imitates some one else? And doesn't the imitator invariably imitate some fault, some weakness, some mere unmeaning peculiarity rather than the real virtues and strength and goodness of the model?

If you imitate a human model, you are almost certain to imitate a mannerism of which the model is almost or wholly unconscious. President Weston once told me how, in his college days, an irreverent student, being called upon for some exercise in declamation, rose in his place, and with the utmost deliberation, walked forward, to the platform, most excellently imitating in gait, attitude and gesture throughout his speech, the professor of elocution. Every boy laughed and applauded at the faithful replica, except the puzzled professor, who could not for the life of him see what they were laughing at. It is a weakness to imitate a human model. And some men there are who imitate imitations. This deserves a term of solitary confinement. "Be ye, therefore, imitators of perfection." Let Christ be your pattern of life and thought. The child imitates his father and mother. This is unconscious imitation. It is the molding power of love and intimate association, of daily and almost hourly companionship. Love and trust and reverence makes this imitation possible without conscious effort. Be ye imitators of the heavenly Father. Be ye, therefore, holy—not like John, or James, or Paul, Moses or Samuel—but "be ye, therefore, perfect, even as your father who is in heaven is perfect." Never in this life of human limitation will you attain to that perfection of holiness. But perfection shall be your holy ideal, and with this lofty and faultless ideal you will make, with God's help, the most and the best of your humanity. As imitators of God, you will grow symmetrically. At your best, you will be imperfect Christians. But you need not be one-sided, deformed. You won't love your friends and hate your enemies. You won't cultivate blindness to develop the blind man's keenness of hearing.—Robert J. Burdette.

Two Sundays here finds us growing into the love of the Marbury saints. We find that they are a noble band and full of the love of Christ. Our first Sunday here we took a cash collection for Howard college and received \$26; last Sunday we took a collection for the president of the Anti-Saloon League and received \$9. These collections are outside of our regular mission collections. We pay from \$10 to \$15 each Sunday for missions. The Sunday school is fine and continues to grow. Brother D. H. Marbury, a most excellent man, is our superintendent and he believes in doing things; never being satisfied with anything but the best.

The literary school is fine. The people have just completed the new school building and it is a beauty. Until this year from one to two teachers did the work; now it takes four. Professor Walker is the principal and is a high-toned Christian gentleman, and has linked with him a worthy corps of Godly assistants. The school is not run by a dispensary, but by liberal donations from a God loving and God serving people.

Many of our people read the Alabama Baptist and I alone all will in a short while. Our Association convenes at Coopers on Wednesday before the second Sunday in October and we will expect Brothers Barnett, Montague, Crumpton and Stewart to be present.

Rev. Lamar Jones, my predecessor, did a most excellent work here and won for himself a large and lasting place in the hearts of the people. Yours for Christ, J. A. SMITH.



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At a saving of from 25 to 50% from the price asked by others.

**Do Not Fail** to send for our catalogue before buying your stove or range as the saving will more than pay you, besides you will get the latest up-to-date patterns with all the latest improvements by buying your stoves and ranges direct from us.

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## EDITORIAL CORRESPONDENCE

Frank Willis Barnett

## A NOTED MINISTER AND DOCTOR OF ATLANTA, GA., IS MEETING WITH WONDERFUL SUCCESS.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 352 Walton street, Atlanta, Ga., and you will receive the free package and an illustrated book.

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## EXCURSION RATES VIA CENTRAL OF GEORGIA RAILWAY.

To Birmingham, Ala., and return, account Alabama State fair, October 15-20, 1906; rate one fare plus 75 cents round trip, including admission to fair grounds. Tickets on sale October 15 to 20, inclusive; final limit October 21st. For further information apply to nearest ticket agent.

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We earnestly request all young persons, no matter how limited their means or education, who wish to obtain a thorough business training and a good position, to write by first mail for our great Half Rate Offer.

Success, independence and probable fortune are guaranteed. Don't delay. Write today. The Ga.-Ala. Business College.

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The Great English Remedy  
**BLAIR'S PILLS**  
Safe, Sure, Effective 50c. & \$1.  
Solely at 21 Henry St., Boston, U.S.A.

Last week I made an effort to attend the Coffee County Association, which, according to the schedule in the Alabama Baptist, was down for October 3d. I got to Enterprise to find that it was postponed to October 17th, and that Brother Carlisle, the clerk, had sent out postal cards notifying the brethren of the fact. Upon my return to the office I found a card addressed to the paper.

Despite the fact that I had lost a day out of the office, I was glad to get a glimpse of Enterprise, for the little south Alabama city is well named. It is the home of an enterprising people.

I spent only about an hour at Enterprise and got to see only a few of the brethren, as I wanted to hurry back to north Alabama to get to the Muscle Shoals Association, which met at Austinville.

I spent Thursday night a week ago at Ozark and got up early in the morning and had quite a pleasant chat with Brethren Matthews and Simmons, but failed to see Brother Yarbrough.

While at Ozark I went in to see Harry Martin, but found that he was away at court. Mrs. Martin was busy seeing that the paper was put to press, but graciously stopped to entertain me.

One of the biggets surprises I have ever had was at Austinville. I expected to find a little straggling village, but instead found a thriving town with good churches, fine homes and an \$8,000 school house.

I had the pleasure while at the Muscle Shoals Association of being entertained in the hospitable home of Brother and Sister Weatherly.

For the first time this season I met Brethren Crumpton, Montague and Stewart, all at one association at the same time, the visitors being much in evidence at the Muscle Shoals association.

Moderator J. A. Thomasson and Clerk Joseph Shackelford, of the Muscle Shoals, have guided for many years the deliberations of the Muscle Shoals Association. Brother Thomasson is an excellent presiding officer and Brother Shackelford gets out fine minutes.

It rained, and rained, and rained at the Muscle Shoals Association, but the delegates came and remained during the session.

There are forty churches in the Muscle Shoals Association, and I believe that they are going to do more than ever for the cause during the coming year.

I did not get to hear any of the sermons at the Muscle Shoals Association, but did hear a number of good talks. I talked less and got more money than ever before. Silence is golden.

Sunday morning, together with Brethren Montague and Stewart, I went out to the Sulphur Springs Association, which met with Providence church near Dora.

After the continued bad weather, Sunday was a glorious day, and I sat out in the sun for hours and tried to let it get into my system and drive out all the gloom.

Moderator James is a staunch Baptist and by the help of the pastors proposes to put the Sulphur Springs Association to the front in all good works.

Rev. S. O. Y. Ray, that many-sided man, was at the Sulphur Springs Association, representing the state board, the Alabama Baptist, the Foreign Mission Journal the Home Field and all other good things.

President Montague has a rousing speech on Foreign Missions that I hope he will deliver at each association. It is entirely new and was delivered with telling effect at the Sulphur Springs Association.

The Baptist saints at Austinville are a worthy lot, for they got together and built them a commodious new church.

Dr. Montague and I were entertained in the hospitable home of Bro. Cumble while at Fredonia.

Fredonia church is an ideal place for an association and the hospitality of the community was genuine and unbounded.

A stroll in an old-fashioned garden, a rose bush filled with rare buds brought back sweet memories and made my heart glad.

Dr. Bledsoe is an ideal associational clerk. He certainly knows his business, and the people know he knows. This facilitates business.

Ozark is one of the liveliest and most progressive little cities in Alabama. I never cease to marvel at its progress.

The preachers were in attendance at the East Liberty until it looked like a state convention instead of an association.

On reaching Ozark I was saddened to learn that the dear mother of Bro. O. C. Doster had passed away, and that he was absent to be at her funeral.

Rev. W. A. Tallafarro, of Opelika, preached at the East Liberty Association on Tuesday night and added much to the pleasure of the session by his strong speeches.

Touching talks were made at the East Liberty Association in honor of the memory of the lamented Gregory, who left behind a fragrant memory in the hearts of the people.

Park Nichols showed up at the East Liberty and greatly pleased me with a pressing invitation to get me to go to the Randolph County Association under the shadow of his wing.

At last I have visited the East Liberty Association and can see why those who have had the pleasure of meeting with it from year to year look upon it with such great pleasure.

Dr. Franklin, the moderator of the Centennial Association, is a gentleman of the old school, being courteous to delegates and visitors alike and giving all an opportunity to be heard.

Brother Burson, who was elected



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## A Free Book Worth Having



One of the most interesting books that has ever come to this office was received yesterday. It was published by the majestic Manufacturing Co., of St. Louis and is entitled "Range Comparison." Unlike the average steel range catalogue, it not only thoroughly describes the Great Majestic Range, but tells just why it is different from all others.

To make the reading matter perfectly clear they have used numerous cuts that take up one feature at a time in such a way that any one can see exactly why the Majestic uses such a small amount of fuel and lasts so long. To any one needing a new stove this book is exceedingly interesting. Every one of our readers is anxious to get the best range they can for the money. To get such a range you should have a copy of "Range Comparison." You will find in it just the information that you should have when buying a range. Send your name and address to the Majestic Mfg. Co., 2011 Morgan St., St. Louis, and they will gladly send you a copy of this book if you will say you saw this advertisement in the Alabama Baptist.

The State of Alabama, Jefferson County. Probate Court, Sept. 28, 1906.

This day came Susan O. Ellard and Eugene Ellard, administrators of estate of James Ellard, deceased, and filed their application in writing and under oath, praying for the sale of certain lands therein described, the property of said decedent, for the purpose of paying the debts due by said estate.

And whereas the 14th day of November, 1906, has been set as a day for hearing said application and the testimony to be submitted in support of same.

Notice is hereby given to all parties to be and appear before the probate court of this county on said above named day, and contest said application if they think proper so to do.

S. E. GREENE,  
Judge of Probate.

# SKIN ERUPTIONS FOR 35 YEARS

Suffered Severely With Eczema All Over Body—Examined 15 Times by Government Board Who Said There Was No Cure—An Old Soldier Completely Cured.

## A THOUSAND THANKS TO CUTICURA REMEDIES

"For over thirty-five years I was a severe sufferer from eczema. The eruption was not confined to any one place. It was all over my body, limbs, and even on my head. I am sixty years old and an old soldier, and have been examined by the Government Board over fifteen times, and they said there was no cure for me. I have taken all kinds of medicine and have spent large sums of money for doctors, without avail. A short time ago I decided to try the Cuticura Remedies, and after using two cakes of Cuticura Soap, two boxes of Cuticura Ointment, and two bottles of Cuticura Resolvent, two treatments in all, I am now well and completely cured. A thousand thanks to Cuticura. I cannot speak too highly of the Cuticura Remedies. John T. Roach, Richmondale, Ross Co., Ohio, July 17, 1905."

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That Cuticura Soap is the best baby soap in the world for cleansing and purifying the skin, and that Cuticura Ointment is of priceless value for soothing and healing itching, torturing, and disfiguring eruptions. A single application of Cuticura Ointment, preceded by a warm bath with Cuticura Soap, gives instant relief, and refreshing sleep for skin-tortured babies, and rest for tired mothers. Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry without hard rubbing, and apply Cuticura Ointment freely, to allay itching and inflammation, and soothe the and heal.

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All kinds. Car lots. Write for Quotations.  
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### NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 26th day of September, 1906.

Estate of Marcus L. Warren, deceased. This day came George M. Warren, administrator of the estate of Marcus L. Warren, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 26th day of October, 1906, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

S. E. GREENE,  
Judge of Probate.

moderator of the East Liberty, is a man who looks at things from a height. He is six feet and six inches tall. His introductory sermon was strong and spiritual.

Judge Denson is a man after my own heart. No wonder the people of his section are proud of him. Modest, cultured, warm-hearted, he goes on his way serving God and his fellow man.

Autumn is one of the sweetest times of all the year. As I rode along the fields were filled with black-eyed susans and from the fence corners the golden rods waved to me and the notes of the mocking birds furnished music.

At the Centennial Association Dr. Montague and I were entertained by Sister Stewart, whose home is situated on a high hill overlooking a beautiful country. Her three manly sons did much for our pleasure and comfort.

The Centennial Association, which met with Mt. Carmel church about midway between Fitzpatrick and Union Springs, was well attended in spite of the fact that the community was sparsely settled with white families.

A delayed train gave me an opportunity to join the Opelika saints in their Wednesday night prayer meeting service. It was a great pleasure to worship with them. Dr. Patrick was also present and made a short but helpful talk.

Brother Hamner looked a little sour when I appeared on the grounds at the East Liberty Association, but when I stated publicly that I was there merely to assist him he got sweet. I don't blame my corresponding editor for being "stuck" on his crowd.

Friday night Dr. Montague and I arrived at Ozark to find that Harry Martin and his charming wife had opened their handsome home to us, and that we were to be their guests during the Newton Association. It was a genuine pleasure to be entertained by them and to have the chance to know their lovely children.

Brooks Lawrence, the indefatigable worker and fearless speaker against the saloon power, was present at the East Liberty Association and Newton Association and brought his work prominently before the association. If you have not heard him you have missed a treat. Pastors, get him to visit you. The people ought to be aroused. The saloons must go.

A man would have to travel far to find a cleverer man than Brother John Gray, of Fitzpatrick, Brethren Montague, O'Hara, Wallace, and I landed there to find that no one had arranged to meet us owing to a delayed telegram; but Brother Gray busied himself and soon sent us on our way to the Centennial Association rejoicing, but not until we had had the pleasure of a short visit in his lovely home.

Dr. Montague and I stopped off at Troy for a short while en route to Ozark to see Bishop Hubbard, but learned that he had gone on an earlier train to the Newton Association. Those who attended the state convention at Troy would scarcely recognize the church with its new annex, which is one of the most commodious Sunday school rooms in the South.

### A STRONG RECOMMENDATION.

The proof is here: "I have been using Hughes' Tonic for chills and fever, and unhesitatingly say it is the best remedy I have ever used. I could name a number of others who have been benefited." Sold by druggists—50c and \$1.00 bottles.

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is the Cotton and Corn Planter's greatest labor-saving invention since the Cotton Gin—used from bedding the land to laying by the crop—compact—strong—best cast steel—steel or wood beam. Extra point free. My free booklet gives convincing testimonials from practical users all over the South—straight-from-the-shoulder words on economy for you, telling why. Price moderate. Write for free booklet.

Box 25, HENRY F. BLOUNT, Evenville, Ind.

# 15 NEW Solos, Duets and Quartetts. 15c

ROUND AND SHAPED NOTES.  
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Atlanta, Georgia.

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The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail.

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**I CURE CANCER.**

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

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**Editorial Correspondence**

Brother Chapman, the clerk of the Newton Association, is a faithful and punctual officer.

Rev. A. G. Moseley, of Evergreen, preached the introductory sermon at the Newton Association. It was greatly appreciated by the brethren.

Ozark's streets are in splendid condition. It is also a well lighted town and the waterworks furnish plenty of pure and wholesome water.

I came in from the associations with a grip well filled with hickory nuts, pecans and chestnuts. I am already beginning to hoard nuts for the junior editor to crack.

I did my best to let the Newton Association know that I represented the Alabama Baptist by trying to keep it prominently before them. Harry Martin helped me in my strenuous efforts.

I have been out of the office for a week. I have many letters to answer and had to leave out many news items. Be patient and you will hear from me and see your notes in print.

Rev. H. Ross Arnold was at the Newton Association and preached Sunday morning at the Methodist church and Sunday night at the Baptist church. I hope this consecrated young preacher will remain in Alabama and say nay to the Texas saints who have cast a longing eye on him.

I met Brother Anderson, the new pastor at Newton and found him to be most companionable. He is well educated and eminently qualified to be a leader not only to the Newton saints, but an inspiration to the young men and women of the Collegiate institute.

Rev. W. D. Hubbard, D. D., of Troy, was present at the Newton Association and greatly pleased the body by preaching on Saturday night on the theme, "The Loss of Christ Constrains Me." Brother Hubbard is enthusiastic over the annex being added to the Troy Baptist church.

Judge Morris, the moderator of the Newton Association, left the chair on his own motion and made a stirring speech to the delegates about the value of the Alabama Baptist and urged each one of them to take it and to try and get others to subscribe. Of course, I greatly enjoyed his speech.

Readers of this paper who are interested in the purchase of buggies, carriages, stoves and ranges should read the advertisement of the Marvin Smith Co., Chicago. They are manufacturers, selling direct to the consumer, and they offer some astonishing bargains both in vehicles and ranges. Write for their catalogue and mention this paper. They are an old, reliable concern and they treat their customers honestly.

Brother Lawrence, the clerk of the Centennial Association, is up-to-date. He always seems like home folks, as he initiated me into the mysteries of the Alabama Baptist. It will be remembered that he was the business manager of the paper under the regime of Major Harris. I was glad to note that he was building himself a lovely home in Union Springs. It always pleases me to find one of the craft prospering.

Would you save half of your fuel bills?  
Would you save half the labor and trouble of your cooking?  
You can do this and more with the

**COSBY PATENT AIR-TIGHT BAKER and HEATER**



The Cosby Air Tight Baker and Heater is a stove designed for practical work. It is guaranteed to heat any room thoroughly, and cooks better than most ranges. It can be used satisfactorily for any purpose that a cooking range is intended to serve.

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AT AN OPEN AIR BAKERY.

"My little man of grimy fist,  
How busy you appear;  
Your wondering eyes of amethyst  
Widen with sudden fear  
As I approach, all unaware,  
Your bakeshop in the open air.

"Now shake hands, Master Oh-So-Shy,  
And speak up how you sell  
These earthen tarts I want to buy.  
A penny each? 'tis well.  
A higher price would be too steep,  
For mud pies must be sold dirt cheap!

"Suppose tomorrow I pass by,  
Should it be bright and clear  
And your sun-stove glows in the sky.  
Promise you will be here  
To teach me how your pies are made,  
And other secrets of the trade.

"Then your young hands and my old heart  
Sweet partnership will try,  
You as master of the art,  
Your poor apprentice I.  
And such pies on our board we'll set  
As never kings have eaten yet!"  
—Gorman Wheeler in Woman's Home Companion for October.

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DEAR BRO. BARNETT  
ENCLOSED FIND CHECK FOR BACK ONES, AND 2.00 TO PAY 1 YEAR IN ADVANCE. — MAY YOU HAVE MANY AND HAPPY BIRTHDAYS.  
YOURS & C  
JOHN.

**LUCY'S DEFECT.**

She is not blind, she is not deaf,  
She's straight and strong and pretty—  
We think her so; we know her mind  
Is clear and quick and witty.  
And Lucy is a pleasant child;  
Her grandma says of her,  
"In warp or woof you'll not a trace  
Of selfishness discover."

All see how much 'tis needed.  
Grandpa allows she's true and good,  
And owns he loves her dearly;  
And were 't not for this defect  
He'd think her perfect—nearly.

With face or form, with head or heart,  
There isn't much to chatter;  
But Lucy's very busy tongue  
Will chatter, chatter, chatter!  
Her brother Bert, every day,  
With a boy's bluntness told her,  
"My little sis, the thing you lack,  
Is just a good tongue-holder."  
—Mary A. Gillette, in St. Nicholas.

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Four revivals at the following named places: Shiloh, Trinity, Mineral Springs and Ebenezer churches.

The meeting at Shiloh began the third Sunday in July and closed the following Sunday with a result of a gracious revival of the church and five accessions, three by baptism and two by letter. Evangelist A. T. Camp, of Columbus, Miss., did the preaching from Tuesday till the close. Brother Camp is a fine preacher of the pure gospel of Christ.

Evangelist Mitchell aided in the meeting at Mineral Springs, preaching good sound gospel sermons. Here we had a very good interest and four additions.

We had a great revival at Trinity, fifteen accessions, twelve by baptism and three by letter. Brother A. T. Camp did most of the preaching in this meeting. His sermons were very appropriate and forceful and enjoyed by all. The good people here did earnest personal work, which is very necessary to sons and daughters being born into the kingdom.

At Ebenezer Sunday we had more than could get into the house. Everybody here seemed to be anxious for a revival and to this end they went to work, doing personal work in seeking the lost. This revival spread all over the country and people came from a distance to attend the meetings. Wednesday and Wednesday night the people were kept close in their homes on account of the incessant rain falls and the wind constantly blowing. Nevertheless, the people were praying and the next day we came together again and carried on the meeting until Sunday. In this meeting sinners were stricken down and made to call upon the Lord in the house, on church ground and on road and the great revival wave is now felt in all parts of this section of the country. Here we had about forty penitents in the altar at the close and twenty-eight accessions, sixteen by baptism and twelve by letter and restoration. Elder J. L. Ray, of Boom, Ala., father of J. D. Ray, of Birmingham, helped in the meeting and gave us a fine series of sermons.

Thank the Lord for these gracious revivals and for these fifty-two additions to these churches this year.

Dear Brother Barnett: I am delighted with the wonderful improvement you are making in the Baptist. I send you herewith J. B. Sloan's renewal for the Alabama Baptist, also \$1 for myself. Most truly and respectfully,  
G. W. KERR.

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## OBITUARIES

Mrs. Mary L. Parker was born August 11, 1860, and was married to F. A. Parker April 1, 1880; joined the Baptist church at Providence, in Lee county, Alabama, in 1880. All was done that fond hearts and loving hands could do, but Jesus needed her and she had to go. To her stricken husband and motherless children we tender our deepest sympathy and condolence. We commend you to our dear Lord, who alone can heal your riven hearts. Her pastor,  
J. L. STOUGH.

C. D. Baker was born November 24, 1824, in Lancaster district, South Carolina; died April 2, 1906; joined the Missionary Baptist church at Pleasant Grove, Ala., August 13, 1863, and was baptized by Rev. J. H. Norton. Brother Baker in after years was ordained a deacon, in which position he served until his death. He leaves a widow and five sons and one daughter and many friends to mourn his death. Sleep on, Brother Baker, until the resurrection morn. His pastor,  
J. L. STOUGH.

On the night of September 30th Mrs. Amarinta Disharoon, wife of Dr. H. B. Disharoon, of Roanoke, departed this life. Mrs. Disharoon was an elegant woman and member of the Baptist church. Her maiden name was Reese. She was born near Madison, Ga., October 26, 1876. Many friends tender to the stricken hearted doctor their sympathy. The funeral services were conducted by the writer in the Roanoke Baptist church. Affectionately,  
JOHN P. SHAFFIN.

On the 29th of August, 1906, sadness came to the home of Mr. and Mrs. W. A. Doss—sad, indeed, when the spirit of their dear sweet babe winged its flight to heaven above.

Little Gurley had brightened their home only fourteen months to a day. He was indeed a very bright and lovable child, and oh, how sad, so sad to know we will not hear his footsteps again nor feel his loving caresses.

As papa and mamma look around the home they see so many things to remind them of little him. The vacant place can never be filled. But, little Gurley, heaven can only appear brighter to us by you being there.

The soft touch of baby's cheeks is now the waking dreams of a bereaved mother.

How badly parents miss him when preparing to visit grand parents, other kindred and neighbors. Can we ever be consoled when we return home and see so many things to remind us of him?

In that land are saintly children,  
Who are happy now and we;  
Shall we ever reach those mansions,  
All those darling ones to see?

We commend the grace of God to the heart-broken father and mother and two little sisters. Weep not as those who have no hope, and with trust wait the day of resurrection in that beautiful morn when the dead in Christ shall rise we shall greet him on the other shore.

JOHN T. SCREWS,  
Morris Jefferson County, Alabama.  
(Alabama Christian Advocate please copy.)

Rev. Nicholas Baker was born December 27, 1825, and died June 7, 1906, in his eighty-first year. He was raised in Butler county, but spent several months in Texas in early life, then moved to Pike county, Alabama, and there married Sarah Ann Hursey. He was manager of large farms for ten or twelve years. He responded to the call of his country in the beginning of the civil war, making a brave and true soldier until he was wounded in 1862, not being able to return to the field again. He was licensed to preach about 1863 and some time later was ordained to the full functions of the

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ministry. He was a faithful servant to his Master in this high calling up to his death.

During his life he occupied places of trust with great credit to himself and satisfaction to the people. He spent several years in Mississippi, returning to Butler county, Alabama, in 1902. Here he pastored several churches and was colporteur of the Association at the time of his death, a position which he filled with undaunted courage and great faithfulness, although passed the four score mark. Brother Baker was a man of noble traits of character, strong in his convictions and true to his faith and self-denying in duty. He was loved and honored by all who knew him. He will be missed at the gatherings of his brethren. He leaves a wife and seven children. He died in his Master's service, being at his son's, J. W. Baker, this county. His crown is a bright one.  
L. M. STONE.

The next session of Antioch Association will convene with Leroy Baptist church, Washington county, Alabama, October 19, 1906.

The program is as follows:  
Friday 10 o'clock, devotional services conducted by Rev. W. A. Parker; 11 a. m. sermon by Rev. T. E. Tucker;

2 p. m., report of committee on credentials, permanent organization, report of executive board by Chairman T. E. Tucker; 3 o'clock, report on publication by Rev. J. L. Carney; 4 p. m., report on Baptist Orphanage by Rev. J. H. Mackey.

Saturday, 9:30 a. m., report on education in general, by Rev. J. F. Brock; 10:30, report on missions in general, by Rev. W. A. Parker; 2 p. m., report on woman's work, by Miss Mary Gordy; 3 o'clock, temperance, by James N. Granade, Esq., report on division of funds by J. D. Mason, W. H. Elmore and J. R. A. Loper.

Sunday, 9:30 a. m., report on Sunday school, by Rev. T. E. Tucker; 11 a. m., preaching.

We hope for a good attendance and a successful meeting.

H. M. MASON,  
Com. on Program.

### KIND WORDS.

This week's issue of the paper is extraordinary. Your clippings and editorial on the recent Atlanta trouble were wise and will do good. I am another reader tired of Fosterism. Your articles on the saloon business hit hard.

Well, our church has made very nice

progress the past twelve months. There has been a net increase of 38 members, giving us now 104 members. Our total contributions to all purposes were \$2,308.86—for benevolence, \$408.63; for missions alone, \$244.85. Last year our report on finances was less than half as much as this year. You see our membership averaged in all gifts almost \$23 per capita. I was absent three weeks in August and during the time the brethren had a baptistry and two dressing rooms added to the church building and they collected the money and paid for it without taking the time of the pastor, which should be given to other kinds of work. We have a good treasurer in the person of W. H. Aycock, and as good collector in S. S. Broadus and as good general worker in the person of T. M. Dix as the state affords. These brethren are very efficient and we have many other faithful and efficient members. So you see our church is fortunate and I am happy. We have not yet come to the measure of our opportunity, but God helping we are going to press to the mark. There are three things we are striving to realize in each of our members—personal righteousness, personal work and personal giving.

A. A. HUTTO.