

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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## PARAGRAPHS

I will be in a meeting at Butler Springs next week and the week following at Dolomite.—W. J., Ray.

I am now located at Cowarts, giving one-quarter time to the church here and the other three-quarters of the time to the evangelistic work in Columbia association. This is a great field and I believe the Lord is using me for His glory.—J. H. Riffe.

The friends of Mr. J. E. Ray, whose marriage to Miss Carrie Miller, of Pine Hill, was announced in last week's paper, will regret to learn that he has been very seriously, but not dangerously hurt in the mill since he was married.

At the residence of the bride's father in Lineville, Ala., Mr. John Denman, of Alabama, and Miss Clyde Thornton were united in marriage on the morning of the 18th of November, the writer officiating. Both of the young people are well related and members of the Baptist church. Both have many friends who extend congratulations and expect that they will lead happy and useful lives. John P. Shaffer.

Please give me space in our wonderful paper. I have just closed out a revival meeting with Piney Grove church members. We held the meeting five miles north of the old church at the Barnett school house. The brethren also will hold that place for their church. The name of the church is Goodwater. The meeting just closed. God was with us. There were nine added to the church. Yours for Christ.—J. M. Killingsworth.

We acknowledge with pleasure the following invitation and wish the contracting parties much happiness:

Mr. and Mrs. George W. Hopson request the honor of your presence at the marriage of their daughter, Annie Elizabeth, to Mr. Henry Bradford Wood Tuesday afternoon, November 27th, 1906, at half-past 2 o'clock. 6031 Second avenue, south, Birmingham, Ala.

At home after December 14th, 1830 Sixth avenue, Birmingham, Ala.

At the request of Pleasant Grove church, Eufaula Association, Rev. J. A. Seay and the writer acted as a presbytery to ordain Rev. E. W. Spires to the full work of the gospel ministry. I preached the sermon and delivered the charge, and Brother Seay, the pastor of the church, offered the ordaining prayer and presented the Bible. Brother Spires is a young man of much promise and has accepted the care of the South Side church at Eufaula.—J. V. Dickson.

Ozark, Ala., November 11, 1906.

I went up to Blue Springs, Barbour county, last Sunday, and constituted a church at that place. The day was rough on account of rain and wind. However, we had a good hearing. The house was full of anxious people to see the performance. We had a glorious meeting. After the church was organized we received four for baptism. They also have a fine Sabbath school at that place. The future prospects for building up at that place are good.—C. L. Matthews.



REV. J. B. HAMBERLIN, D. D.  
Teacher, Editor, Preacher

### THE ENDOWMENT PLEDGES.

My Dear Brother Barnett:

I trust that the brethren and sisters will not deem me too persistent, but I beg the privilege of your columns to urge again that all payments due between this time and December 31st on endowment pledges be sent at the proper date to Brother W. A. Davis, drawer 266, Anniston, Ala.

Again and most earnestly I beg all who have not sent in their bonds to forward them immediately to Brother Davis. This is a matter of extreme and vital importance.

Our people did such a noble work in giving the endowment as they did, that I feel sure they will be equally ready to respond to this appeal.

Finally, let me call the attention of the brotherhood to the matter of pledges made at our last state convention: It was the understanding that one-third of all sums pledged be paid in ninety days, and the residue by April 1, 1907. I do beg our friends, if it shall be possible, to remember these conditions and to act accordingly. I also urge churches that have not yet made pledges for current expenses to make contributions to this object, one of extreme moment to our college.

The brethren will be pleased to know that our enrollment has already passed the total figures of last year, and we have reason to believe that many others will enter.

We have fifty ministerial students, and I believe many others will come. These worthy young men pay no tuition fees, and therefore we must look to our people in the state at large to supplement our income.

All things are now prosperous and propitious. Let us see to it that we rise to our great opportunity. Yours fraternally—A. P. Montague.

### HOWARD COLLEGE ENDOWMENT.

Payments have been coming in quite rapidly during November to the Howard college endowment fund. By far the greatest number of coupons fall due on December 1st and there ought to be a deluge of payments then, but I do not fear a greater number than I can handle promptly. Some of the brethren and sisters are paying their bonds in full, which is a very happy thing for the college, as thereby the funds will be immediately invested and begin to earn interest. All subscribers are requested to remit, as the installments fall due without further notice.—William A. Davis, Treasurer, Anniston, Ala.

Rev. J. W. O'Hara came on 5th of November and remained two weeks in a meeting with the First Baptist church, Anniston. W. R. Ivey with me two years ago, J. W. Sandlin, one year ago and J. W. O'Hara this month, have all had a hand in putting this old church on its feet again. The reaping did not come till now, but it was a great harvest and a great time. Thirty-three were added to the church and more to follow. There is one thing in the way now. We are trying to pay a \$1,000 debt by Christmas. Oh, if some good friends would help us cancel this debt we could stand alone. Help us a little bit now.—A. G. Spinks.

Your paper is a welcome visitor. It is getting better every day. Your advertisement of the purses will induce some to pay up. I hardly ever need one, but when I do I need it as bad as anybody. May God bless you and enable you to make the paper better and better. I expect to work for the Alabama Baptist. Find enclosed money order for the paper. Many thanks.—W. E. Horn.

## PARAGRAPHS

The paper gets better every week. W. P. Cofield.

With best wishes to you and your good paper.—J. A. Bradford.

Your good paper is growing better every week.—J. T. McGee.

I inclose check for \$2 for my paper. Can't get along without it.—W. F. Sitzer.

We prize your paper and it is a great comfort to us. Your brother, W. M. Willis.

May the Lord greatly bless you in the great work in which you are engaged.—L. S. Foster.

Many thanks to you for the noble weekly visitor to our home, the Alabama Baptist.—J. W. Jones.

We read with pleasure and profit the Alabama Baptist. May great success crown your efforts this year.—L. B. Murphy.

Congratulate you on the continued improvement of Alabama Baptist and hope it will be made still better.—Jourd White.

The Alabama Baptist gets better each year. May the Lord lead you, Brother Editor, on to still greater things in the work.—J. T. Anderson.

Please find check for \$2. Send paper right along. It is a good one, and every Baptist in Alabama ought to have it and read it.—S. A. Stapleton.

We greatly appreciate your efforts to improve the Alabama Baptist, and in our opinion you are succeeding admirably. Yours fraternally—C. H. Florey.

Hoping you the best success in your paper, as its pages are full of good things in every issue, that are elevating and uplifting to our daily walks in life and eternal life beyond.—J. W. Baber.

We commend our friends, Brother and Sister Murray, to the good people of Yorkville, S. C. We have known I. G. Murray from our seminary days and have found him true and dependable.

I have fallen in love with the Alabama Baptist already. You are certainly giving us a strong Baptist paper, for which you deserve the thanks of the brotherhood throughout the state, as well as the financial support.—G. B. Boman.

I inclose \$2 to renew my subscription to the Baptist. I want to add my mite of praise for the good paper you are giving us, and to send congratulations and good wishes to you and the mother and Baby Barnett.—R. O. Richardson.

My wife has been a member of the Baptist church sixty-two years, and says the first newspaper she remembers when quite young was a Baptist paper, and she has read it under different names all these years. Abundant success and prosperity to you and yours. Yours in brotherly love—James F. Martin.



## MODERN IDOLATRY.

Rev. J. L. White, D. D.

Text, Exodus 20:4-6—"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments."

The worshipful instinct in man is universal. All people worship something. Wherever the traveler has penetrated, whether into polar regions, the heart of dark Africa, or the most isolated isles of the sea, wherever man is found is there some kind of worship. Even the race in Africa, which has no word for virtue, has its gods. The cultured atheists have some kind of gods; it may be absolute law or force or being, but still gods. Voltaire prayed in an Alpine thunderstorm—and prayer is worship. To whom did he pray? Dr. Boardman said, "No man was ever born an atheist; if he has become one, it is because he has suicidally emasculated his own moral nature. This innate sense of God is one of the few relics of Paradise. Man, therefore, needs no command to worship. He worships as instinctively as he breathes."

Therefore the need of the command, "Worship God; for I am the Lord thy God."

## The Commandment Explained.

Some have thought that what was forbidden was the making of the likeness of anything in the heavens above or in the earth beneath, and so they came to look upon every form of art as idolatrous. Even Christian folk have gone to the extreme of refusing to have their photographs taken and to have a picture in the house. This could not have been the divine purpose, for immediately after giving this commandment, among the pattern of things pertaining to the Tabernacle in the holiest place, two images of the Cherubim overshadowed the mercy seat. On the borders of the garments of the high priest as he went into the holy place to minister there were bells and pomegranates.

Man was not forbidden to make a representation of anything. Whatever may be said against the religion of Romanists, they are to be commended for their love of art, and the preservation of the works of art, which are the admiration of all tourists through the continent of Europe.

While man is not forbidden to make representation of anything, he is forbidden to use the representation as an aid to worship, and he is also forbidden to make an image of anything in the heavens or in the earth for the purpose of worship.

Cromwell, the iconoclast of England, tore down the statues of the saints, not because they were representations, but because they were worshipped. In Westminster Abbey today there may be seen a great many vacant niches where images once stood. They have been removed, not because they were statues, but because lamps burned in front of them and worshipers knelt before them. Such use of lamps and statues was essentially a violation of this commandment: "Thou shalt not bow down thyself unto them nor serve them." In these words lies the force of the commandment.

This is in keeping with Christ's definition of worship. "God is a Spirit, and they that worship Him must worship in spirit and truth."—John 4:24. Paul, in his memorable sermon at Athens, as he stood in the midst of the Areopagus is forever a rebuke to all men who would attempt to make and worship an image or likeness of anything, for the God who made the heavens dwelleth not in temples made with hands, "for in Him we live and move and have our being." God is a spirit.

Devout souls in the Roman Catholic church avow that they do not worship the image, but the God behind it; that they do not worship the crucifix, but that it helps them to think of Christ. Yet this is exactly what is forbidden in this commandment. No image or likeness of anything should be used as an aid in worship. Praying to the Virgin Mary, praying to patron saints, praying to anything or being save God in the name of Jesus by the help of the Holy Spirit, is forbidden. "God is a Spirit, and they that worship Him must worship Him in spirit and truth." The material can not aid the spiritual.

As this idea, the true conception of the true God, advances all image worship must fall. France has broken her fetters, and worships God according to the dictates of conscience. Spain has opened her doors by declaring marriage by any minister binding. This is nothing only true and living God. Only a few weeks ago John McNeill, the great Scotch evangelist, in his tour of the world, stopped at Malta and secured permission of the English governor to preach in a public hall. Soon the wrath of the bishop was stirred by the gospel message which declared that every man had the right to approach God for himself, and a riot was threatened. An appeal has been made to the English government, and there can be but one result, for the British flag stands for religious liberty. As Christian civilization advances, even our Catholic friends must see that the material is not a help, but a hindrance to the true worship of God. Images must fall and the Christ stand, and man must for himself appear before God.

## The Commandment Applied to Modern Life.

Are we of today in danger of breaking this commandment? Most assuredly we are. There is a revival of priestism. What is a priest? "An attempt to reveal God to the heart in order that man may worship Him." And whenever a person gives himself away to a man in order to get to know God, or to secure forgiveness, he is breaking this commandment. Whenever a man calls himself a priest in the peculiar sense, he becomes a usurper of Christ's place, for there is but one mediator between God and man, even Jesus Christ. Beware of priestly idolatry. There is a danger in the use of ritual. Ornate service, beautiful aesthetic surroundings are supposed to create conditions of true worship." But is it true? Did not Jesus show the absurdity of such an idea in his conversation with the woman of Samaria? Did he not declare the temple or any place unnecessary to true worship? Only the spirit could approach God, who is a Spirit.

In our congregational free churches there is also a danger. One loves the simplicity of worship where a great congregation comes into the presence of God and every one exercises the right of priesthood in His presence. But when ornate service of formalism is put in place of the liberty of individual souls, we are breaking the spirit of the second commandment.

There is a broader application which claims our thought. There are many today who seek to worship God through nature. Let no one undervalue the ministry of nature. The flowers, the valley, the mountains, the sunshine, the birds, are full of beauty, but no man ever reached God through nature. Men understand nature through God, who made it. A man who uses the flower as a representation of God for worship has a God who is a falsity. There is a modern refined Pantheism which is hidden in high sounding philosophical and metaphysical terms. Nevertheless it is the ancient pantheism dressed. It is called Christian and scientific, but is neither, it is only an eddy of an ancient lake. God is not in stone and flowers and iron and brook. "The Lord of heaven dwelleth not in temples made with hands." He is the limitless, self-existing Spirit.

## Worship God.

The almighty dollar, some one has said, is America's god. A gentleman recently remarked that an American's first question about a stranger was, "Is he rich?" Years ago upon a little coin were written these words, "In God we trust." Now actions largely declare "In the coin we trust."

The heathen spills his blood upon the ground, saying, "I do this to appease my god." Many Americans pour out their lives to get the almighty dollar. The strenuous life we live today is for the dollar. There are altars all over this land to Moloch, Baal and Mammon. Moloch is man's inhumanity to man. Baal is the bestiality of man. Mammon is greed of gold. These three have multitudes thronging their altars, offering life and virtue, manhood and womanhood, and the incense is a stench in the nostrils of Jehovah. Let America be warned against covetousness, which is idolatry."

## The Absurdity of Idolatry.

There are only two reasons for idolatry: want of a knowledge of the true God; the desire of those who know Him to get rid of the disturbing consciousness of His presence. The heathen world is idolatrous because it knows not God. But, behold the sinful tendency of those who know God to refuse to obey Him. Israel rebelled not because they knew not God, but because they wearied of His service. The tendency today is the same. And the sad fact about it is this, that this turning from God or seeking God through the material is only possible when the spiritual sense in man, which realizes God, is dead. No man who knows God needs a picture to help him pray; no man who knows God vitally will turn away from Him. Men are like their gods. What he serves paints its likeness in his face. "As a man thinketh in his heart, so is he." One's character will be like the god he worships. Moloch, cruel lust, paints itself in the countenance; Baal reproduces himself in the eye and lip and cheek of a lustful person; the whisky devil dresses himself up and looks like a beer keg; Mammon gives the miser's countenance which proclaims itself. We are like our gods. Men who worship false gods become false. And are not the revelations of corruption in high places a sermon against modern idolatry? The absurdity of it all. The scriptures say, concerning idols, "Noses have they, but they smell not. They have hands, but they handle not. Feet have they, but they walk not; neither speak they through their throats. And they that make them are like them." The priests of Baal cry aloud, but Baal answered not.

The celebrated German nobleman, Helne, who came to such a tragic end, had a goddess called Venu whom he adored. In his loneliness and poverty and sickness he prayed to Venu, but Venu answered not a word. Helne walked around the mute, deaf, blind statue and said: "Venu would if she could, but poor Venu has no arms." When all of life is fading and our sun is taking its last leap down the western slope, our gods can not come to us, they can not help us. But Jesus comes to His child and carries him to the Father's house.

## The Law of Heredity.

This commandment closes with the first pronouncement of the law of heredity. And in this law there is a solemn warning and gracious promise. The commandment concludes with these words: "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation, of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

This law does not refer directly to vices and crimes, but strikes at the root of the matter, for any man who loves God and keeps His commandments can not live a life of sin. The beginning of all sin is the turning

away from God, and this slip opens the life to all manner of wickedness which curses the human family. A man's religious belief is transmitted to his posterity. History, observation and experience bear testimony to this truth. It is hard to get children away from their religious training. It is then a solemn thing to pass on to children a wrong conception of God. It is a most awful thing. Men are shocked at the possibility of passing to their offspring evil tendencies and forces. Nothing can minimize the tragedy of such conduct, but here is the root of it all. When a man passes to his children a wrong conception of God, a corrupted religious belief, he has committed the most terrible crime possible against his own flesh and blood: the iniquity of the father is visited upon his children even unto the third and fourth generation.

There is also this gracious side of the law: "Showing mercy to thousands of them that love me and keep my commandments." And the greater sweep of goodness, even to the thousandth generation, is the true meaning. The other scripture at once comes to mind, "Train up a child in the way that he should go and when he is old he will not depart from it." There is strength in the religious apron string. It is elastic and stretches through the generations, assuring blessings of faith and hope and righteousness to those who are afar off.

Many of us may go back farther than Paul did when he spake so beautifully of Timothy's grandmother, Lois. Be true to God, O fathers and mothers, and be of good cheer. God's promise can not fail. Your prayers and tears are not in vain. The wayward son, child of many prayers, will some day remember your tears and he will not despise them; some day he will come across the table on which was the family altar, and he will not destroy it. God will bring him back, even to the thousandth generation.

## NO COFFEE

## The Doctor Said.

Coffee slavery is not much different from alcohol or any other drug. But many people don't realize that coffee contains a poisonous, habit-forming drug—caffeine.

They get into the habit of using coffee, and no wonder, when some writers for respectable magazines and papers speak of coffee as "harmless."

Of course it doesn't paralyze one in a short time like alcohol, or put one to sleep like morphine, but it slowly acts on the heart, kidneys and nerves, and soon forms a drug habit, just the same, and one that is the cause of many overlooked ailments.

"I wish to state for the benefit of other coffee slaves," writes a Vt. young lady, "What Postum Food Coffee has done for me."

"Up to a year ago I thought I could not eat my breakfast if I did not have at least two cups of coffee, and sometimes during the day, if very tired, I would have another cup."

"I was annoyed with indigestion, heart trouble, bad feeling in my head, and sleeplessness. Our family doctor, whom I consulted, asked me if I drank coffee. I said I did and could not get along without it."

"He told me it was the direct cause of my ailments, and advised me to drink Postum. I had no faith in it, but finally tried it. The first cup was not boiled long enough and was distasteful, and I vowed I would not drink any more."

"But after a neighbor told me to cook it longer I found Postum was much superior to my coffee. I am no longer nervous, my stomach troubles have ceased, my heart action is fine, and from 105 pounds weight when I began Postum, I now weigh 138 pounds. I give all the credit to Postum, as I did not change my other diet in any way." (name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason.")



# A Page of Special Interest to Preachers

## CLASSICAL THEOLOGY.

By T. L. Lewis.

The ancient classical authors not only believed in One Supreme God, above all other gods, and that He was possessed of both omniscience and omnipresence, but they also regarded Him as being immutable, worthy of worship and always ready to bless the true and virtuous.

Pindar would sing:  
"Hope not, mortal, e'er to shun  
The penetrating eye of heaven."

Olymp. I, 102.

And Aratus:  
"Jove fills the heaven, the earth, the  
sea, the air;  
We feel His spirit moving here and  
everywhere."

—Phen. V 3.

They reasoned thus: If He is all seeing and all knowing, then there is no escape from His presence and notice. Homer, in his *Odyssey* declares, "It is impossible to flee from God."—xvi, 447.

Xenophon voices the same sentiment: "Whosoever becomes the object of divine wrath, I know no swiftness can save him, no darkness hide him, no strong place defend him; since in all places all things are subject to the power of the gods, and everywhere they are equally lords of all."—*Anab. lib. 1. c. 5.*

They also taught the doctrine of future rewards and future punishment. Plato says: "You will never be neglected by the Deity, though you were so small as to sink into the depths of the earth, or so lofty as to fly up to heaven; but you will suffer from the gods the punishment due you, whether you abide here or depart to hades, or are carried to a place still more wild than these."—*De Leg. X. 120.*

Cicero also taught the same truth: "The gods know what sort of person every one really is. They observe his actions whether good or bad. They take notice what feelings and with what piety he attends to his religious duties, and they are sure to make a difference between the good and the wicked."—*De Leg. lib 11 ch. 7.*

Lucian even had the Biblical idea of a judgment:

"The Deity now looks down from heaven upon the just and unjust. He writes down all that every one does in books, and will on a day that He has appointed, reward them according to their deserts."—*Philop. c. 13.*

The goodness of God and His blessings and care for us were recognized by some of them. Plato says: "The gods take care of us, and we men are one of their possessions. It is God who takes care of us, and we are His property."—*Phaed. c. 6-7.*

Phocylides sings:  
"If wisdom, strength or riches be  
thy lot,

Boast not; but rather think thou hast  
them not.

One God alone, from whom these gifts  
proceed,

Is wise, is mighty and is rich indeed."

Phocyl. v. 48.

Seneca taught the goodness of God. "The man is mistaken who thinks the gods afflict any one willingly. They can not do so."—*Epist. 95.*

Ovid sings of His infinite power:  
"Heaven's power is infinite; earth, air  
and sea,

The manufactured mass, the making  
power obey."

Meta. viii, 618.

Callimachus: "If God ... know-  
est, know also that to the Deity all  
things are possible."—*Apud. Plut. lib.  
I. c. 7.*

Many of them also entertained just conceptions of the perfection of God. Euripides says: "The Deity, if He be truly Deity, lacks nothing." *Hercules Fur. V. 1545.* Plutarch: "God is absolute, exempt from want." *Comp. Arist. 4.*

They also taught the immutability of God. Tacotus, the historian, with

something of faint approval says: "The Jews maintain that the Divine Being is eternal and supreme; that He is incapable of all change, incapable of ever ending. In their cities, therefore, no images are seen, much less in their temples."—*Hist. I. V. c. 5.*

Cicero tells us that "Plato thinks that to be nothing which begins and perishes, and that alone is which is always the same."—*Cic. Tusc. I. c. 24.*

Socrates, in the power of his logic, demonstrated this divine attribute to his friend Adimantes; he inquired: "If God be changed, does He change Himself to what is better and fairer or to worse and more deformed?" "To the worse, surely," replied Adimantes, "if he be changed at all, for we can never say that God is at all deficient in beauty or excellence." "You speak most correctly," answers Socrates, "and this being so, think you Adimantes, that any one, either the gods or man, would willingly make himself any way worse?" "Impossible!" "It is impossible then for God to desire to change Himself."—*Plat. De Rep. II. c. 24.*

Do you ask, Were there no infidels then? I answer, Yes, a few, but they were such rather secretly. Plutarch tells us that "Some of the philosophers held resolutely that there were no gods, and Euripides, the tragedian, signified as much in his writings, though he dared not openly proclaim his opinions for fear of the court of Areopagus."—*De Placit. Philos. lib. I. c. 7.*—*Pacific Baptist.*

## DR. DIXON ON THE INSTITUTIONAL CHURCH.

Dr. Dixon became out of patience with the institutional church, which is one reason for his turning to the Moody church, Chicago, which is the expression of evangelism. Dr. Dixon says in the *Ram's Horn*:

"The institutional church, if plentifully supplied with money, is in danger of pauperizing the community in which it is located, while it repels the self-respecting working man. Families living three miles away have been advised by neighboring charity workers to move into the community of Ruggles street Baptist church for the purpose of receiving help; and when they come with that motive, it is almost impossible to really benefit them, while the congestion of such families around the church does much to pauperize the whole community. And when a church has made a reputation of helping the poor with a liberal hand, the independent workingman hesitates to go to it, less he may be considered as seeking charity, against which his soul revolts. One of our most intelligent merchants tells me that when he asked his goddess shopmates to come to the Ruggles street church with him, one of them replied: 'I am no beggar. Why should I go there?' And we find ourselves in the rather unusual predicament of having to live down a reputation for charity work before we can reach the very men for whose benefit the church was endowed.

"The body is redeemed and Christians should do all they can to relieve physical wants, but the great work of the church is the redemption of the soul, and everything else should be made secondary to that."

## MINISTERIAL COURTESY.

If a minister of the gospel is to be anything he should be first of all a perfect gentleman. To be a perfect gentleman a minister must be a model in his methods of dealing with other people. With an enlightened conscience and a mind capable of distinguishing between things that are similar, yet different, he ought at all times to apply the golden rule. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

There are certain rules that govern the physicians in their dealings with each other and lawyers also have certain prescribed limits for their conduct toward each other in the legal profession. Certainly then, we would expect some such agreement among preachers of the gospel.

Ministers should always be open and frank with one another. Their life should be open and clear before the world. When they write or speak each sentence should be weighed as though all the world were going to have knowledge of this expression.

Ministerial courtesy observed in seeking a field. When a minister feels impressed to resign his field and seek another pastorate, how is he to accomplish his purpose? He ought to be reasonably sure that his impressions are from God, then resign though there may not be an opening in sight. The next problem is, how shall he find another pastorate? Again he may look for impressions from God, feeling sure that God will not impress him to go to a field already occupied and at the same time prompt the pastor on the field to remain. But suppose there is an impression that God wants him in a field already occupied, how will the pastor seeking the field make that fact known? Apply the golden rule. Certainly he would not enter into correspondence with some of the members of the church without the presiding pastor's knowledge and consent. That would be a violation of the golden rule and a breach of ministerial courtesy. Suppose the church which he desires is not quite satisfied with their present pastor and some of the members are inclined to criticize the methods or ability of their pastor, what must the brother who desires the field do in such case? He could hardly encourage them in the criticism of their pastor, for the Scripture says, "Touch not mine anointed ones, and do my prophets no harm." To join in the criticism would be an infringement on the laws of ministerial courtesy. How, then, may he find a new pastorate? When the pastor has resigned and it is settled that he will not serve the church longer, then through the friends of the pastor desiring the field his name may be placed before the church.—*Ex.*

## AS IT STRIKES THE SERMON REPORTER.

Some sermons are unreportable, some are difficult to report; others disgust the stenographer by their exaggeration. Such is the verdict of an anonymous "Sermon Reporter" in the *Honolulu Review* (New York) who says:

"There are some sermons which are unreportable or which, if they must be reported, have to be remodeled. Sermons of this kind are delivered by some of the most famous preachers of the day, and it is an unsolved mystery to the reporter how it happens that the men who deliver such incoherent sermons manage to build up their reputations. Nevertheless there is often a personal charm about a preacher which compensates for his lack of rhetoric."

He cites a certain preacher of this class, Dr. G. F. Pentecost, of Yonkers, N. Y., who "stands up straight in his pulpit, in a manner that suggests a campaign orator." He actually hypnotizes the congregation and on the reporter makes the impression, to quote the writer's words:

"That he is a man of wide experience, a sort of ecclesiastical commercial traveler, who handles a side line in theology." One gathers a general impression of what he has to say, but it seems as though it were only by chance that he says it definitely. Many of his sentences can not be printed without alteration. Subjects and predicates, singulars and plurals, pasts, presents and futures will all be mixed up in the same period. The only con-

solation is that he does sooner or later come to a full stop."

Other sermons are pleasant to listen to, but have to be remodeled—practically rewritten before they can be printed. The words "flow on and soothe by their liquid tones. Of such a preacher, Dr. Cortlandt Myers, of the Brooklyn Baptist Temple, we are told:

"He holds the hearer under a spell. His words are as rippling waters, charming the heart if not convincing the understanding. He has a pleasant voice and a clear enunciation, two elements which materially facilitate a reporter's work. He speaks and acts in the pulpit with the highest degree of emotion, and at least convinces others that he is convinced himself. When, however, the stenographer examines the notes of this fluent oratory, it is almost in vain to hunt for a phrase or sentence which will look well in print. The average hearer does not tire to any great extent of the redundancies, repetitions, interjections and interrogations that abound; but regarded as mere words, which have to be printed in grammatical sentences, the reporter's task in transcribing such incongruities is hopeless."

Even a very eloquent and affecting preacher may be unreportable, and his words when written seem like "sound and fury, signifying nothing." Such an one is Canon Knox-Little, of Worcester, of whom the writer says:

"He allows his feelings to carry him where they will and he carries the congregation with him. He will preach about forty minutes, and deliver one continuous stream of perverted sentences. The effect of the words, however, depends so entirely upon the time and place, and upon the passion and delivery of the preacher, that when they are written out they seem cold and meaningless."

The reporter thinks with Rev. C. H. Grundy, of Deptford, London, that "the best kind of preachers are those who have grown daughters, for daughters are relentless critics of parental mannerisms, and they have no illusions as to the value of ecclesiastical reputations."

## WHY KEEP FIRING UP?

We asked an engineer: "Why do you continue all day long shoveling in coal and stirring up the fire?"

"To keep the fire going," was his prompt reply.

"But why do you want to keep the fire going?" was asked.

"To keep up steam," said he.

"But why keep up steam?"

"Why, man," he said, with ill concealed disgust at our apparent ignorance, "the steam is the power that runs all the machinery in this great factory. Were I to let the fire die out the steam would go down, not a wheel would turn, the factory would be lifeless, there would be no output, no money to pay labor, and the capital invested would become dead stock!"

Brother, sister, when God created you, and more recently when he converted your soul, he invested a certain amount of capital in you. (See *Matt. vxx, 14-15.*) But that capital, to be productive, to do good work for God in this world, must be moved with the power of his Holy Spirit. The engine must be kept fired up, or the steam will go down.—*Exchange.*

## COULD PROVE AN ALIBI.

Sunday School Superintendent:  
"Who led the children of Israel into Canaan? Will one of the smaller boys answer?"

No reply.

Superintendent (somewhat sternly):  
"Can no one tell? Little boy on that seat next to the aisle—Who led the children of Israel into Canaan?"

Little Boy (badly frightened): "It wasn't me. I—I just moved yere last week f'm Mizzoury."



SUNBEAM WORK.

Nan C. Weathers.

(Paper read at the Cahaba Association and published by request.)

Christ put His impress upon child life when He came to earth as a child. Further He encouraged their works and efforts by teaching the doctors and asking them questions and later in His life by blessing them after calling them to His arms.

Behold Samuel Hannah's answer to prayer, spending his youth in God's service. His answer to God's first call was "Speak, Lord, for thy servant heareth." Happy the little lad who, with his dinner of barley loaves and a few fishes, gave material for Christ's great miracle. Happy any child who, whether young or old, listens to the Master's call and says, "Here am I, send me."

"Sunbeams!" The very letters seem iridescent when we think for what they stand. Little people's souls won for Christ, their hearts aflame with His love. How beautiful, how glorious! Hear the anthems ring down the corridors of heaven. "The children arrayed for Christ, their lives are to be jewels for His diadem."

What greater calling than to be permitted to lead the little ones into this great work? We dare not shrink because of the great responsibility, but

Redeem the time.  
Time worketh; let me work, too.  
Time undoeth; let me do.  
Busy as time my work I ply  
Till I rest in the rest of eternity.

"Sin worketh; let me work, too.  
Sin undoeth; let me do.  
Busy as sin my work I ply  
Till I rest in the rest of eternity.

"Death worketh; let me work, too.  
Death undoeth, let me do.  
Busy as death my work I ply  
Till I rest in the rest of eternity.

To be allowed the privilege of guiding into His steps the little ones, who are so ready to shine where God wants them, should be an inspiration to any worker, humble though she may be. What would happen on earth if the children were one mighty army, loving the world to Christ? Discord would resolve itself into harmony; human beings would be transformed into His likeness; all would be peace, joy, love. The scene in heaven bars description. Some writer has beautifully said that, "God the Father and God the Son would, if necessary, silence the hallelujah choruses of heaven to heed the pleadings of one child." How glorious a scene of silent beauty if all the children were pleading. The artist can paint no picture more exquisite than of the little ones who can just lip, Sunbeam and Jesus, learning at the feet of a Christ teacher to be laborers for the Master. Those who have never seen so inspiring a scene, where babes are singing, praying, reciting and rejoicing, under the influence of a Christian leader, have missed a bit of heaven. Bands, whether large or small are blessed of Him, but don't disregard the gathering together of the little people. If character building begins with one's grandparents, think of our responsibility in this active twentieth century in attempting to train the children for ages to come. Let us not condone the past if it has been wasted, nor stop to weep over its ashes. The present is ours with all its opportunities. Let us then be up and doing. Some say, "I can do so little." Probably so, but one learns to do by doing. Labor in His vineyard, remembering that life is made of little things. The magnificent comet that illumines the sky at certain periods, is made of myriads of small stars, but they are concentrated.

"Low on the ground an acorn lies,  
Little by little it mounts to the skies,  
Shadow and shelter for wandering birds,  
Home for a hundred singing birds.

Little by little all tasks are done—

So are the crowns of the faithful won,  
So is heaven in our hearts begun.

When must the potter have the clay? Certainly when it is in a plastic condition, at no other time can he mold it successfully. Yet some argue that children must be allowed absolute freedom, that Sunday afternoon work is too much for them. Do we thus neglect our tender plants, expecting them to grow, bloom and yield perfume? Do we allow the frost to nip and the insects to infest? Verily, no! Then, are the precious ones to go untrained, untaught, uncared for, until their minds have imbibed any and every obnoxious idea that is adrift? God forbid, implant a thought in a child's brain, make it a part of him, and it is there for time and eternity.

Few mothers, comparatively speaking, train their children along the lines of church and mission work, nor can they successfully, for doing is what makes earnest laborers. Let us not condemn the weary, careworn mothers, but come to their rescue.

Children's bands must be organized and zealously carried on. The problem is often a lack of leaders. Many plead inability, and so are all insufficient in ourselves, but Christ can and will guide those who ask His presence and encourage them to better and holier paths. Manton has beautifully said: "The spirit doth not give a draught, but the spring; not a dash of rain that is soon dried up, but a well; not a pond that may be dried up at length, but a fountain that ever keepeth flowing, so that we shall never thirst more; not a petty refreshment for a season, but the Spirit to dwell in us as a full fountain to flow forth for the refreshment of himself and others. Though the ocean be in God, yet there is a river in the saints."

There are many ways to inspire the little ones. Prayer should be the foundation pillar, and it is a joy to hear little voices pleading with God, "For Jesus' sake." They love to talk to God, for such they will call it after being instructed. How can this be accomplished? First they must be taught what prayer is. The leader must make her prayers simple in language. Let her pray as do the primary Sunday school teachers do, giving one sentence at a time, to be repeated by the children. Soon all can pray, at least one sentence, if told to ask God for something, to thank Him for some blessing or to praise Him because of His goodness in sending Christ to die that we might live. If children are timid about using their own words, let them repeat a Bible verse. When they are young this is easy. When they become self-conscious it is harder and after they are grown well nigh impossible. The best way to win a child is to love them to Christ by interesting them. The programs should be varied and each child having a part the best policy.

Let one day in the month be devoted to Bible study. Tell a Bible story as interestingly as possible, being guided by the Holy Spirit. Request some

one to give what he remembers and so on until all have told a part. Often the entire story will be reproduced in this way. At the next Bible day have the same story reproduced in any practicable way. Repeat the story until it is familiar. For missionary work, take a sketch of a missionary, the same way. Take one whose name they know, for first attempt, fearing not to give true conditions into their keeping. Names and facts may be forgotten, but hearts will be stirred, and who knows but that a missionary may go from your band.

Set apart one Sunday each month for a praise service, where the printed programs can be used with songs and prayers, forgetting not to teach new songs. Remember always that God is the real leader and we His messengers.

Vaughn, Ala., Nov. 5, 1906.

Mrs. T. A. Hamilton, Birmingham, Ala.

Dear Mrs. Hamilton—I am writing to you so you may hear from your Sunbeams at Ramah. We raised from October, 1905, to October, 1906, \$28.64, of which we sent \$10 to the orphanage, \$5 for foreign missions, \$4 for home missions, \$2.43 for state missions, and the remaining \$7.21 for other causes.

Charley Mack Gary, our president, promised one dollar on the school building at Newton for the Sunbeams while he was at the association, which we will send just as soon as we finish raising it. We have 56 cents on hand now. We miss Brother Bush so much. He was so much help to us with our Sunbeams. Mrs. Hamilton, will you please send us some programs for Thanksgiving day, as we would like to have exercises at the church that day. We are going to try to raise \$30 by the next association. I am doing my very best with the Sunbeams now, as my Sister Emma B. has gone off to school. I am as ever, your little Sunbeam, Mary S. Gary.

PRATT CITY.

Dear Mrs. Hamilton: Our little Sunbeam band has ready the amount due on pledges—\$5.25. One dollar is for Howard college, \$1 for the Fruitland school, \$1.25 for the Louisville Training school; \$2 for home and foreign missions. Together with that we send \$1, which fills one of the "Plank cards," making all together \$6.25.

With these pledges handed in we do not feel that our work is finished for this time. We are now getting ready our Sunbeam program. In another week we want to give that. The dear, earnest little workers never tire of practicing for it. One of our members, Martha Parker, who moved away several weeks ago, still holds her membership with us and just recently sent 20 cents as her dues. She was our secretary while with us and ever interested in the work. God bless our Sunbeams, each one of them, throughout the state, and our dear leader, too. With much love from Floy White.  
Pratt City, Ala., Aug 31, 1906.

Inverness, Ala., Sept. 11, 1906.

Dear Mrs. Hamilton: We were appointed as a committee to write to you about our Sunbeams. We have twenty-eight members on roll. We meet twice a month Saturday afternoon before the second and fourth Sundays. Each member pays 5 cents a month. We always have songs and recitations. We have changed officers twice since we organized. We are learning to fill the offices real well. Our leader, Mrs. Seiers, is so patient in helping us over the hard places. Our officers now are: Alton Cogdell, president; Lucy Beverly, vice president; Beuford Pritchett, secretary, and Charley Cogdell, treasurer. We all enjoy the Sunbeam work so much and hope some time we will be able to do more than we do now.

Our leader is going to give us an ice cream supper soon. At our next meeting we are going to invite our parents and we would be delighted to have you come, too. We want to see you. Your little Sunbeams, Beuford Pritchett, Lena Cogdell, Lucy Beverly, Jessie James, Alton Cogdell, Emory Cogdell, Frank Cogdell.

Brewton, Ala., Oct. 17, 1906.

My Dear Mrs. Hamilton: I have just received the literature for October and November. We haven't been meeting through the summer months, but reorganized the first Sunday in this month. We wish to be known now as the Brewton Sunbeam Band. It will not be necessary to make out another report of organization, will it? We have elected children to fill all the offices and I am going to do my best to keep them interested. Will you map out some line of work for us, as we want to work with the other Sunbeams in the state. I see from the programs that we are to study about Italy, so if it meets your approval we will give our Thanksgiving offering to Italy and our Christmas offering to China. I think the children would be more interested in giving if we had some special work. Will you please send us Miss Willie Kelley's address. Hoping to hear from you soon, I remain your friend, Mrs. Alto V. Lovelace.

Cullman, Ala., Aug. 21, 1906.

Dear Mrs. Hamilton: On the first Sunday in June we organized a Sunbeam band with thirteen members. Now we have twenty-four. The officers are Finis Fowler, president; Gray Mitchell, vice president; Lewis Gorer, secretary, and Bert Brown, treasurer. We haven't been meeting regularly on account of sickness in the home of our leader. Next Sunday afternoon at 5 o'clock we are going to have the program you sent us. We would like so much for you to visit us some time soon. We were so glad to be able to send you the dollar for the mountain school work. Your little Sunbeam, Bert Brown.

Louisville, Ala., Sept. 17, 1906.

Dear Mrs. Hamilton: Inclosed find \$1 for ten planks to help build the West Huntsville chapel. We have a fine junior and we do wish you could come down here and visit us. We would be glad to have you come and make us another talk like you did not long ago. Well, I must close with lots of love and good wishes from all the Juniors, hoping God will bless you in your work. Lovingly from the secretary, Katie McEachern; treasurer, Lewis Veal; president, Julian Green.

Florence, Ala., Oct. 9, 1906.

Dear Mrs. Hamilton: Our Sunbeams disbanded for the summer as Mrs. Tandy had to leave us and we could not get one to fill her place. This fall Mrs. Temple kindly consented to be our leader, which we appreciated very much. She is a fine leader and now we are progressing nicely. We have about thirty-five members. Our collection for missions has been so far \$2.80. Please write to us. All send love.—Levi Duckett, president of Sunbeams.



# A Page of Miscellaneous Items

FROM MAYSVILLE, I. T.

Dear Brother Barnett:

I read with much pleasure each issue of the Alabama Baptist. I am a native Alabamian. Have been in the Territory for five years. Have been without a church pastor most of this time and of course I long for the fellowship of such noble men of God as my former pastors, Revs. J. L. Thompson, A. E. Burns, J. W. McCord and W. W. Lee.

I am now in a new town only three years old. A Baptist church was organized a year ago and we have been worshipping in the Methodist church building in town. We carry on a Sunday school using Methodist literature, but all the workers except the superintendent are Baptist. We have employed Brother J. L. Ferguson to preach for us one Sunday each month. The home board helps us \$50 on his salary. We feel so much the need of a church house of our own and are raising money to try to build at once, but can not without outside aid build a suitable church. We want to build a house to cost about \$1500 and can raise among ourselves only about half of the amount. If any of your readers wish to help us we will be very grateful and we feel that you will be doing the Baptist cause a good service. Send contributions to our pastor, Rev. J. L. Ferguson, Davis, I. T., or to C. L. Williams, church clerk, Maysville, I. T. May God bless the Alabama Baptist and its host of readers. Fraternally, M. O. Grimmitt.

Coden, Ala., Nov. 16, 1906.

Coden and Bayou La Batre and other villages on the south shore of your state known throughout the land as the home of a gentle and law abiding people, have met with a dreadful disaster and now lie in absolute ruins, the result of the equinoctial hurricane which concentrated and spent the full force of its fury on the villages. Where once stood the happy homes of some of Alabama's best citizens lie a barren spot, not even the foundations remaining to tell the tale of woe. The suffering people must be aided in rebuilding the places, or they must be abandoned, as they are absolutely destitute of means. An association for permanent relief has been organized and will be duly incorporated that the affairs of the institution may be publicly administered. The total loss is estimated at \$300,000. Will you not at the coming session of the legislature vote to appropriate \$100,000 for the permanent relief of these storm stricken people of your state, who look to you for deliverance from the dread situation?

A letter similar to this one has been addressed to each senator and representative-elect, and it is confidently expected the answer which we hope soon to receive from you will be of such a nature as to cheer the hearts of the stricken people and assist the association in its humane work.

Respectfully, J. A. Joullian, president; F. P. Andrews, vice president; John Ewing, general secretary; A. C. Harte, financial secretary; Rabbi A. C. Moses, treasurer; trustees, Dr. Jas. T. Persous, Frank N. Stanton, George A. Stein, John Rolston, Charles M. Ingersoll.

Roanoke, Ala., Nov. 18, 1906.

We have been for sometime without a pastor, but have secured Rev. T. J. Porter, of Cairo, Ill., who came to us in October and began his work. He is a young man full of the spirit of God, and now preaching some forceful sermons. We are delighted with him and think the outlook for Roanoke's First Baptist church is very promising. The congregations at each service are fairly good, considering having been without a pastor for some months. The population of our town

is increasing rapidly. We are having a new railroad built through here to your city by the way of Talladega, which will place us on equal advantages in this respect with other towns along the trunk lines. If the Baptists of our section will be on the alert, we think a prosperous future will be ours. We get the Alabama Baptist every week and find it very helpful indeed. We are glad to note the constant improvement of the paper and long to see the time when it will reach the home of every Baptist in Alabama. We find the letters from the different brethren over the state to be of much and lasting good to us. Also the poetry is of a very high class and very interesting to read. Hoping the progressive spirit will continue to prevail that has made it what it is at present. Yours sincerely, R. L. Brum-below.

### LETTER FROM BRO. WILKS

Just a few words as to how things are going in this part of the state. As pastor at Midway, I have some of God's choicest ministers as neighbors. With Hubbard at Troy, Watkins at Union Springs, Warton at Eufaula and Dickinson at Clayton, the organized work is better looked after than perhaps ever before. The country pastors, of whom we have some of the most loyal to be found, also seem more enthused in the world-wide work. The recent meeting of our, the Eufaula, association was said by many to be the best in its history. Pastor Green and the Louisville saints won all of our hearts and the royal manner in which they entertained us.

Encouraging reports continue to come from the Baptist collegiate institute, at Newton. Southeast Alabama is beginning to realize what a blessing it has in Professor A. W. Tate. Since coming to Midway in September the progress along all lines has been very satisfactory. Our B. Y. P. U. is the peer of any in the state. We have two wideawake ladies' societies. Prayer meeting is well attended, but best of all, there seems to be a deeper spiritual feeling taking hold of the church. When we came the brethren said they wished a young pastor on account of the influence with the young people, yet the first person baptized was a man sixty-two years of age. Our Sunday school is entering an active campaign for more scholars and more regular attendance of those now members. We are organizing a home department which will be inaugurated January 1st. In addition to Midway, we preach at Mt. Andrew and Three Notch. Brother Bush formerly was pastor of these two churches and did an excellent work at each. With best wishes to you and the Baptist, I am, yours truly, W. P. Wilks.

### SET DOWN.

In Great Britain every Episcopal bishop, however insignificant his diocese, is addressed as "My lord," "m'lud," conversationally. Bishop Potter says that when in England he was nearly always addressed as "My lord." This custom at first jarred on his democratic sensibilities. But after a while he confesses the title seemed quite natural and he was in a fair way to be spoiled. A little incident set him down. He was in Southampton when an old friend, a fellow-countryman recognized him. Rushing up, he seized him by the hand. "Hello, Bish," he cried. "How are you?"

Just as the Religious Herald is going to press it becomes our painful duty to announce the death of our senior editor, Dr. A. E. Dickinson, which occurred at his home in Richmond today (Tuesday) about noon. For months past he has been a prisoner in his room, growing slowly weaker, but holding on to life with a tenacity nothing short of wonderful. But at length his marvelous strength was exhausted and he fell quietly to sleep. The funeral will take place from the chapel of Richmond college Wednesday evening. Next week we hope to tell the story of his long and useful life. Now we must content ourselves with this brief announcement. For forty-one years he had been associated with the Religious Herald as editor and part owner, and among the Baptists of Virginia and the land there was no more familiar figure. (A notable man gone to his reward. We extend our sympathy to the bereaved.)

We could not do without the Baptist. Have been taking it regularly for three years and it has been better each week. 'Tis a very weak member of the denomination who can not spare \$2 per annum for the pleasure of one's family.—R. S. Gullledge.

### ELDER JOINER SAYS: "IT PAYS."

Center Star, Ala., Nov. 17, 1906. Tennessee Valley Fertilizer Co., Florence, Ala.

Gentlemen: I have been using your fertilizer for four years and am pleased to say that it has given perfect satisfaction. I have used it under cotton and potatoes and the results have been so good that I take pleasure in recommending it to my friends. About the middle of my field I skipped one row when putting in the fertilizer, and from that row I gathered 9 pounds of cotton and from one of the rows adjoining I gathered 23 pounds, and from the other adjoining 24 pounds. So you can see it pays to use fertilizer. Your friend, ELDER E. J. JOINER.

### IN THE "CHEERING-UP" BUSINESS

"I have gone into the cheering-up business," replied one to a friend who had inquired what good fortune had befallen him that made him look so happy. "The cheering-up business? Well, I don't know what sort of business that may be, but judging from your looks, it must be a paying one. What do you do? How do you run it? Got any capital, eh?" "Capital, ha, ha, ha! Good, I like that idea. Why, my dear fellow, my paid-up capital is practically limitless. It can not be computed in terms of dollars and cents, and the business is so simple that it runs itself. All I have to do is to look cheerful and give a smile and a hearty greeting to every one with whom I am on speaking terms. Along with this I take short views of life, as Sydney Smith recommended. I don't look too far ahead and plan for what may never happen. You have no idea what a saving of energy I find in this method. The fact is, my new business has helped my old business so much that its returns for the last six months are twenty-five per cent more than they were the previous six months. And as for my health—well I don't look as if I needed a doctor, do I? Ha, ha, ha! I advise every one to go into the cheering-up business. I never heard of a failure in it. It is by long odds the best investment I ever made."—O. S. Marden.

### WHERE HE WAS DRY.

The Rev. Mr. S—was by many considered somewhat tedious in his delivery. On one occasion, after being booked to preach at a camp meeting, he was caught in a sudden shower. He appeared at the appointed time quite wet.

As he was excusing himself to the camp manager, a waggish clerical brother said:

"Oh, go on up in the pulpit. You'll soon be dry enough there."—The Bohemian.

### THE CHURCH BAZAAR.

Dr. Henry Van Dyke, the famous author, clergyman and teacher of Princeton, was talking one day about the best way for churches to raise money. Apropos of bazaars, he said:

"There was a canny old Scots minister, who said one day from the pulpit, with a dry smile:

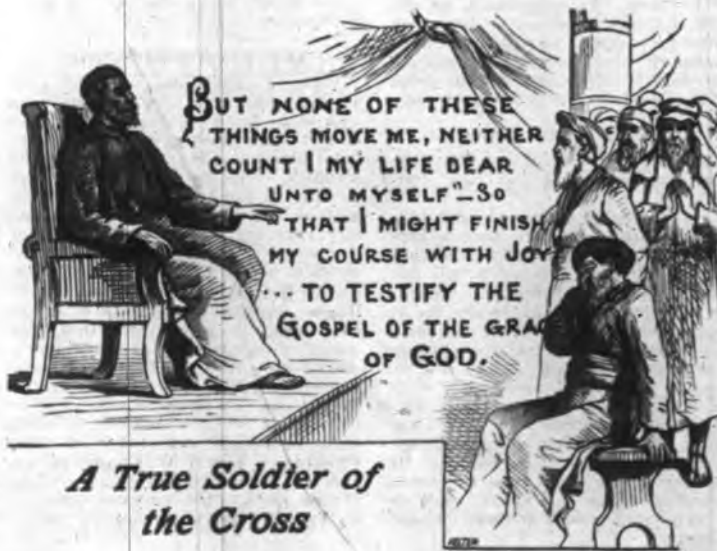
"Well, friends, the kirk stands urgently in need of silver, and as we have failed to get it honestly, we must e'en see now what a bazaar can do for us."

### THE WRONG LANGUAGE.

Praying in public in a foreign language is always difficult, and the Reverend Thomas Joyner and his friend, Dr. Samuel Sneed, two missionaries in China, found it especially hard. On one Thursday afternoon the two were attending a service conducted by the Chinese, when the leader requested "Pastor Joyner" to lead in prayer. The missionary, in a sudden burst of inspiration, leaped to his feet and began praying with a facility that quite astonished even himself, but that, as the sequel shows, no less surprised the Chinese. At last he began to suspect that something was wrong, faltered a moment, then burst out in disgust:

"Gracious, Sneed! Am I saying this in English?"—Harper's for November.

Rev. E. C. Romine, 728 W. Huntingdon street, Philadelphia, Pa., has many useful helps to raise money for coal, carpet, land, salary, organ, piano and missions. One pastor with them raised \$4,000. He has a large variety of medals and gleaners. His price list will be sent free.



BUT NONE OF THESE THINGS MOVE ME, NEITHER COUNT I MY LIFE DEAR UNTO MYSELF—SO THAT I MIGHT FINISH MY COURSE WITH JOY... TO TESTIFY THE GOSPEL OF THE GRACE OF GOD.

A True Soldier of the Cross



## THE WORLD TODAY

Contains facts, but reads like fiction. That's the reason for the remarkable success. Some men are good story tellers—some are not. Some magazines are dry as dust—some are not. It all depends upon how the story is told. The ordinary world review is a bare, lifeless record of events; the kind guaranteed to put you to sleep after a hard day's work. The World Today is not that type of publication. While it is a monthly world review designed to keep the busy man or woman in touch with the world's happenings, it has still another mission—to entertain. To accomplish this double purpose it furnishes monthly not only a complete digest of events, but many short attractive articles on timely subjects. Its contributors are the foremost men and women of the day; selected not merely because they are great, but because they know how to write entertainingly.

The World Today is cheerful, progressive and optimistic. It does not believe that the country is going to the bow-wows because there are certain evils that need correcting. While it does not hesitate to criticize where necessary, it can see in these evils only the adversities that go with every great enterprise, like the upbuilding of a giant nation.

## AMERICAN MAGAZINE.

Beginning with the December number a new historical series by Ida M. Tarbell, called the "Tariff in Our Times." It is an intensely interesting, human history of business and politics since the civil war. Nothing that Miss Tarbell has ever done, not even her famous "History of the Standard Oil Co.," will so interest and stir the American people as her "Tariff in Our Times." New editors, new writers, new subjects. Miss Tarbell is but one of a number of brilliant editor-journalists and writers, who have joined themselves under the leadership of John S. Phillips, as editor, in the future conduct of the American Magazine, and who will give us the benefit of their ideas and experience. They are Ida M. Tarbell, F. P. Dunne, creator of "Mr. Dooley," Ray Stannard Baker, author of "Railroads on Trial," William Allen White, the well known Kansas editor, and Lincoln Steffen, writer on political subjects.

If you'd like to keep in touch with the foremost writers of the day, if you'd like to have a magazine which will every month give you great timely articles on topics which will most interest you, if you're a lover of good fiction, if you like beautiful pictures, if you'd like to have in your home a magazine which will not only interest you, but every member of your family, subscribe for the American Magazine.

## THE VEGETARIAN.

This is a day of special interests and every cult has its organ. An illustrated magazine of better living. An authority on foods, their selection and preparation. Discourages the use of flesh, fish and fowl for food. Upholds the right to life for the whole sentient world. Advocates justice, humanitarianism, purity, hygiene, temperance. Stands for a stronger body, a healthier mentality, a higher morality. Literature of the twentieth century home. Published monthly by the Vegetarian Company, Chicago. \$1.00 a year; ten cents a copy.

## THE PILGRIM.

The Pilgrim is a clean, attractive, beautifully illustrated monthly magazine. Something in it every month for every one in the home—father and mother, big sister and brother, and the little children too—God bless them. It contains timely special articles, delightful short stories, tales of travel, four pages of fashions. It has departments, meeting the needs of the



## Tips to Magazine Buyers for 1907

family on culinary matters, house furnishings, health and hygiene, garden, children's pages, current history, success, the quiet hour and editorial discussions. Nothing unclean is allowed in its reading or advertising columns.

The Pilgrim is not a cheap mail order publication. It is not the organ of any party, creed, cult, ism or business combination. It is simply a beautifully illustrated, bright, wholesome magazine for the home—all home. \$1.00 per year; 10 cents per copy. Sample copy free. Address Pilgrim Publishing Company, Detroit, Mich.

## THE TIMES MAGAZINE.

The Times Magazine is intended to interest, entertain and instruct every member of the family. Its range of topics will be world-wide, and every article will be the work of a writer of training and experience. Each number will be splendidly illustrated by well known artists, and in paper, typography and printing it will be as nearly a model of magazine making as it is possible for brains and money to make it. It will not be a "muck-raker," in any sense. It will be a magazine of vigorous criticism, but with a constructive tendency—an upbuilder of American ideals.

If you would like to read a magazine in which wholesome cheerfulness predominates, which gives the fairest discussion to national issues, which publishes the best fiction, and the most interesting and instructive special articles—then you will find The Times Magazine the one necessary magazine this year.

## THE AMERICAN BOY.

(A Profusely Illustrated Monthly for Boys.)

Without question one of the most entertaining and practical magazines in the world for young Americans. Covers in colors. 36 pages, size of Ladies' Home Journal. Serial and short stories by Stratemeyer, Tomlinson, Trowbridge, Munroe, Shute and others, the best writers for boys in the world. Departments relating to all boy hobbies, edited by experts. It preaches the religion of "Do" and not that of "Don't." Is doing much for the uplift and encouragement of boys. Approved by parents and educators. Boys (250,000 of them) everywhere enthusiastic for it. The subscription price of The American Boy is \$1.00 per year.

## PUTNAM'S MAGAZINE.

Beginning in October The Critic was merged with the New Putnam's.

As a successor to the original Putnam's Monthly—honored half a century ago as America's first national monthly—the new Putnam's will not forget its historic traditions. Its editors are determined to secure for it a high place among present day magazines and make it attractive in form, substantial in thought, awake and responsive to all vital questions.

It will avoid touch and go judgments, noisy exaggeration and flamboyant sensationalism, all increasingly offensive to judicious readers. It will aim at the same time to secure contributors who can speak, each on his own subject, with deliberation and authority.

Past and present readers of The Critic may feel that the new magazine will give unremitting attention to every one of the subjects that magazine made its care. However, the new magazine embraces a wider range of interests than The Critic. In chronicle and comment it will follow the progress of the world.

## THE CENTURY.

A Book Beautiful is the Christmas Century, the publishers have set a new standard of artistic beauty and literary richness in the magazine world; without a Della Robbia group in blue, gold and black; within, four pages in color and several in photogravure and tint, and many sorts of seasonable articles. The fiction is unusual. Pretty, pathetic, appealing little Rosalie, with her barren title of Lady Anstruthers; Betty Vanderpoel, with her rare, young, strong charm—the magic of Mrs. Burnett's pen is making these American girls very much alive to readers of "The Shuttle." From the first chapters the love and suffering and joys of these heroines, and of the other men and women of the story, are very real. The number is rich in substantial papers on current topics. Secretary Taft writes authoritatively of the Panama canal in general, and in particular of the reasons why a lock canal was preferred to the sea-level system; James J. Hill, president of the Great Northern railway, makes a plea for a model farm in every agricultural county of the United States, and the author of "Letters from a Chinese Official," G. Lowes Dickinson, in a paper entitled "Eastern and Western Ideals," makes rejoinder to W. J. Bryan's criticism of his book, "Letters to a Chinese Official."

## TABLE TALK.

An American authority upon culinary topics and fashions of the table is devoted to the interest of American housewives, having special reference to the improvement of the table and should be of interest to every woman in the land who prides herself on her table. We feel sure that husbands will gladly pay for this magazine because it will mean daintier and more wholesome dishes for them.

## APPLETON'S MAGAZINE.

When a publishing house of long standing and high traditions gives its own name to an output, especial pride is sure to be taken in it and unusual determination shown in assuring its stability. This has been true of three or four of the leading periodicals. It will be the case with the magazine now carrying the venerable name of Appleton. No expense is to be begrudged to place it on the very highest level and keep it abreast of the times. Appleton's magazine is not an experiment, it is an institution. The policy of Appleton's for 1906-1907 is simply stated: to publish in the best manner the best material that can be bought for the best prices. Its serial fiction will be supplied by such men as Hall Caine, author of "The Christian!" Robert W. Chambers, author of "The Fighting Chance," and Maxim Gorky, the eminent Russian. Gorky's new novel is entitled "Motter."

## WOMAN'S HOME COMPANION.

Fiction appropriately flavored with the Christmas spirit is the predominating feature of the Woman's Home Companion for December. Mary E. Wilkins contributes in "The Gift of Love" a typically Wilkins picture of New England as we have learned to see it through her delightfully entertaining stories. Temple Bailey also writes with a holiday flavor in "The Christmas Storm." Other fiction in this number is contributed by Juliet Wilbor Tompkins, Jean Webster, Alice Brown, Julia Turitt Bishop and Grace S. Richmond. An important feature of the magazine is a hitherto unpublished poem by the late Eugene Field entitled "The Old Blue Bear and the Rabbit." Its writing is described by Frederick S. Field, a son of Gene Field, who was the "rabbit" of his distinguished father's poem. Among the special articles are "Christmas Thoughts," by Dr. Edward Everett Hale; "Woman's Share in the New Child Labor Program," by Samuel McCune Lindsay and "Easy-to-Make Christmas Presents" by Grace Margaret Gould. There are several clever poems by Wallace Irwin, Edmund Vance Cooke, Clinton Scollard, and Samuel Minturn Peck and a Christmas play in verse by Katharine Pyle, Howard Pyle's sister. The departments form an unusually strong and attractive feature in this number.

## CONFEDERATE VETERAN.

This magazine, published at Nashville, Tenn., at \$1.00 per year, is ably edited by its proprietor, S. A. Cunningham. Officially represents United Confederate Veterans, United Daughters of the Confederacy, Sons of Veterans and other organizations, Confederate Southern Memorial Association. The Veteran is approved and endorsed officially by a larger and more elevated patronage doubtless than any other publication in existence.

## ST. NICHOLAS.

From its gay Santa Claus cover to its last bit of nonsense verse, the December St. Nicholas is full of delights for young readers. There is a charming frontispiece in color by that favorite artist, Reginald Birch; there are four pages of "Christmas Joys" by Emille Benson Knipe; there are the first chapters of a sunshiny story of a little American lad in Japan by Mrs. Alice Hegan Rice, and the beginning of a rattling new short serial by Ralph Henry Barbour, "The New Boy at Hilltop." There is a Christmas story, "A Cousin-Hunt," by E. Vinton Blake, who wrote "A Mislaid Uncle" for the Christmas St. Nicholas of last year; and the same fine John James Alston plays the chief part. There are new experiences of little Abbie Ann, who gives promise of being as great a favorite as George Madden Martin's earlier creation, Emmy Lou. There is another Pinkey Perkins story, "How the Coasting Party Ended," and a jolly "Dolly Dialogue" by Carolyn Wells. Best of all is the first half of a new and altogether fascinating fairy tale by Frances Hodgson Burnett, in which Queen Silver Bell tells all about "Rackety-Packetty House." All in all, there is a Christmas spirit to the number, which is likely to appeal not alone to the children, but to the older members of the household as well. We know the children enjoy St. Nicholas, for we have a little seven-year-old nephew who dances for joy when a new copy arrives and makes his mother read him all the stories.

## VICK'S MAGAZINE.

A leading floral, horticultural and family magazine which employs the best writers on flowers, fruits, garden, poultry, nature and children. It contains within its pages something of interest for all who love home life and care to beautify their surroundings.



**BROTHER CRUMPTON'S TRIP NOTES.**

At last I have reached the end of the association period. If I could take a rest now I should be very happy, but the pile of unanswered letters on my desk will prevent that.

I am going to give some impressions made upon me while

**Attending the Associations.**

I will begin with the last—the Coconuh. Owassa is the name of the station on the railroad, six miles above Evergreen. I have passed there hundreds of times and never suspected that just on the hill, less than a quarter of a mile away, on a beautiful level, was a nice church building, where worship the people known as the Olive Branch church. It is a very old organization, and doubtless, as its name would suggest, it came into being in troublesome times. It has been without preaching for a year, except as Brother Mosely could serve it Sunday afternoons.

Though the cold snap came at a most inopportune time, the delegation was very good and the house was about full the entire session. The body moved off in a business way from the start. It was advertised to begin at 10 o'clock, and begin it did at that hour. The young moderator, with a sharp rap of the gavel, announced the opening. A brother conducted the opening exercises, the letters were read, leaving off every unnecessary work, the delegates' names were enrolled and the officers elected, visitors received, program adopted and introductory sermon preached in less than an hour and a half. There was no undue haste; plenty of time was given to worship in song and prayer. One of the visitors felt constrained to say: "I have attended 25 associations this season. I want to congratulate the body on the prompt and business-like way it has started off." He afterwards said: "This is the first moderator I have seen this year with a gavel in his hand, and this is the second association I have seen where the executive committee had forethought enough to prepare a program." The visitor's enthusiasm for the committee was somewhat dampened a little later when he learned that the making of that program was the only work done by said committee during the whole year. The gavel and the program each contributed in no small degree to the continued success of the meeting.

**The Orphans from the Home**

Were out one day, a hundred strong, and right well did they enjoy themselves. Could the Baptists over Alabama have seen their happy faces and heard their glad songs, they would more cheerfully and liberally aid in the support of the home.

The Geneva met in the town of that name, the county seat. A mile away is the Choctawhatchie river, and not many miles south is the Florida line. The schedule of the one railroad was simply horrible during the stay of the visitors.

The stranger opens his eyes in the morning on one of the prettiest towns in the state. Its stately live oaks and broad, sandy streets are certain to excite his admiration. The Baptists have a beautiful house of worship, erected less than two years ago. Their young pastor, T. O. Reese, who is very popular in all the country because of the successful revivals he has held, aspires to increased usefulness by publishing the Baptist Evangelist.

The attendance of the association was very poor. There must have been many churches not represented. The town people hardly knew we were there. The circus always wins when pitted in a contest with an association. I don't know whether any of the delegates went or not, but I saw several that looked like they wished they were somewhere else. I can't write the session of the Geneva a

glowing success. Here, as in many other sections, the association is suffering for the want of intelligent lay leadership. Business men of every class are needed in these meetings. The preachers and the old stagers who have been attending the associations for all these years, need and must have the help of the young, intelligent business men of our churches. I must say in justice to the Geneva people, the night and Sunday congregations were good; and I heard complaint on every hand that they had not enough delegates to entertain. I put it down to the credit of the association that seven churches asked for the next session.

This is a great country and people are rapidly settling it. The winters are mild, the health good, and almost everything that grows out of the ground can be raised.

The Crenshaw met at Dozier, a small, new town on the Central of Georgia. The Baptist church is not strong, but they have erected a very neat building. Brother Floyd is the pastor. He is a thorough missionary and believes in progress. I look for him to do a good work.

The association was not largely attended, but those present were attentive listeners. The discussion on missions was one of the liveliest I have ever heard for many a day. Brother O. P. Bentley, of Luverne, leading Brethren Dobbs, the two Ellands, Palmer and others whom I may not recall, are going to make old Crenshaw hum with missionary enthusiasm, unless all the signs fail. I was called on to stand up while the brethren gave me their hands, pledging co-operation. They did well for the college and the orphanage, too. The coming of Bentley to this section will prove a benediction. He loves the Lord and his brethren, and the preachers are opening their hearts to him—not one of them, when they come to know him, will fail to love him.

Mrs. Hamilton's visit here, as everywhere, will prove a blessing. One good sister after hearing her said: "I feel so much ashamed of myself to have done so little. I don't know how to do anything, and all the other women are just like me; but I am going to try. If Mrs. Hamilton could go to all of our churches I just know our women everywhere would wake up and go to work." I want to say honestly to the brethren: the shortest way out of all our trouble is through the women and children. The men in most places are in a rut. They are used to do-nothingism and can't get up enthusiasm to throw it off. The liveliest wires when aroused in our churches are the women.

Mrs. Hamilton needs several assistants in her work and she must soon have them.

**Andalusia**

I saw in passing. Brother Hagood is full of enthusiasm about the starting of the new church building. It will be a handsome structure, costing maybe \$20,000. It occupies a commanding position at the head of one of the best streets. How the town does grow! There are some residences here that would do credit to some of our largest cities. The fine school building, considered ample in size two years ago, is found too small and will need extensive additions. Alas, that this beautiful country, becoming so populous, should be so

**Cursed With Liquor.**

Geneva has a dispensary. Andalusia has I know not how many bar rooms. The very small town of Dozier has two barrooms. At several points along the railroad I saw, sometimes in the woods, the sign "Saloon." A very sad part about it all is that so many good people take on a sort of tired look if you say anything about it.

A long time ago God spoke about a horrible thing that existed in the land, and then added: "And my people love to have it so." Can you imagine a state of things sadder than that? W. B. C.

**RESOLUTIONS OF LADIES' AID.**

Whereas, Brother G. L. Yates has resigned the pastorate of the Thomasville Baptist church to enter a new field; therefore be it

Resolved by the Ladies' Aid Society, first, That in the departure of Sister Yates we realize keenly the loss of a zealous and faithful worker, and that we express the sincere regret of every member of the society.

Second, That we are truly appreciative of the great work she has done in our midst, and for the influence of her exemplary life.

Third, That our prayers will be offered to God that she may continue to be a blessing to the Ladies' Aid Society in whatever part of the vineyard she may labor, and that God's choicest blessings may always abide upon this faithful sister.

Fourth, That while we realize profoundly our loss in her going from our midst, we recommend her to the sisters of New Ecatur church as being a tactful, zealous worker in the Master's cause.

Fifth, That a copy of these resolutions be spread upon the minutes of the society and one sent to the Alabama Baptist and the Thomasville Echo for publication.

Mrs. T. W. Davis, Mrs. Bettie Baggett, Miss Mattie Cuninghame, committee.

**ANNOUNCEMENT OF ADMINISTRATIVE CHANGES.**

The executive committee of the Baptist Young People's Union of America at its meeting on November 13, 1906, partly re-organized the administrative force at headquarters.

It appeared desirable to make a change in the business management. Rev. Homer C. Lyman, who has been with us for nearly two years in the capacity of business manager, and whose painstaking policy has materially helped to reach the present improved financial situation, severs his connection with the organization, the same to go into effect December 31, 1906. The executive committee, in recognition of his faithful service, has granted him the month of December as a vacation. Mr. Lyman leaves the organization with the best wishes of every member of the committee.

In recognition of the efficient and large service of Rev. George T. Webb as field secretary, the executive committee has elected him to the office of general secretary, who shall henceforth have full charge of the administrative affairs of the Baptist Young People's Union of America. We bespeak for Mr. Webb in his enlarged duties the hearty co-operation of our friends in all parts of our field of service.

**IRA M. PAISE,**

Chairman of the Executive Com.

**HOWARD COLLEGE AND FOOTBALL AGAIN.**

It would be presumptuous in one of my age and ability to discuss any subject with Dr. Shackelford were I disposed to do so. It would be useless in this case, for he admits he does not understand the game. My sole purpose was to give information about football as controlled and played at Howard, and leave people to their own conclusion. This information he constructed as a defense of the game, notwithstanding my disclaiming that purpose. If giving correct information is so easily taken for defense the game is more defensible than I had supposed. I did not minimize the number who play at Howard, about one-fifteenth of the student body, nor the time they are taken from their studies—about one week. I simply stated the truth about it. The time taken for practice is from drill or gymnasium work, not from study hours. None of the objections raised so far are true as respects this or any other game at Howard. The standard of scholarship is just as high and the number who graduate as large or

larger than ever. Suffice it to say while many agree with Dr. Shackelford in advocating annihilation of the game everywhere, many equally as wise and good as he and much wiser and better than myself will be satisfied with the present efforts at reformation when completed.

In conclusion, suppose when any of us have regrets to express or criticisms to pass on the college management (or any other of our denominational interests), we make them to the trustees direct and not through the columns of the Alabama Baptist, thus running the risk, unintentionally, of prejudicing people against Howard or its management for that which practically every southern college allows—including Mercer university, my dear Dr. Shackelford's own alma mater.

"Much disputation is a weariness of the flesh, and of making arguments there is no end." T. V. NEAL.

**GOOD THINGS IN THE CHURCH.**

The choir that sings from the heart. The folks who are sunny and sweet. The "shut-in" who prays at home. The minute men who fill awkward gaps.

The sexton who watches the thermometer.

The brother who crucifies self-importance.

The usher who makes politeness a fine art.

The parent who believes in the conversion of his children.

The young people who gladly help in house to house visitation.

The young man who pleads with his impenitent chums.

The treasurer who keeps plenty of meal in the parsonage flour barrel.

The brother who is willing to do small jobs out of the view of the crowd.

The Sabbath school superintendent who longs for the salvation of his pupils.—Ex.

**A DOCTOR'S TRIALS**

**He Sometimes Gets Sick Like Other People.**

Even doing good to people is hard work if you have too much of it to do. No one knows this better than the hard-working, conscientious family doctor. He has troubles of his own—often gets caught in the rain or snow or loses so much sleep he sometimes gets out of sorts. An overworked Ohio doctor tells his experience:

"About three years ago as the result of doing two men's work, attending a large practice and looking after the details of another business, my health broke down completely, and I was little better than a physical wreck.

"I suffered from indigestion and constipation, loss of weight and appetite, bloating and pain after meals, loss of memory and lack of nerve force for continued mental application.

"I became irritable, easily angered and despondent without cause. The heart's action became irregular and weak, with frequent attacks of palpitation during the first hour or two after retiring.

"Some Grape-Nuts and cut bananas came for my lunch one day and pleased me particularly with the result. I got more satisfaction from it than from anything I had eaten for months and on further investigation and use, adopted Grape-Nuts for my morning and evening meals, served usually with cream and a sprinkle of salt or sugar.

"My improvement was rapid and permanent in weight as well as in physical and mental endurance. In a word, I am filled with the joy of living again, and continue the daily use of Grape-Nuts for breakfast and often for the evening meal.

"The little pamphlet, 'The Road to Wellville,' found in pkgs., is invariably saved and handed to some needy patient along with the indicated remedy." Name given by Postum Co., Battle Creek, Mich. "There's a reason."



FRANK WILLIS BARNETT  
Editor and Proprietor.



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

#### NOT SO INTENDED.

We are certainly in favor of using the Bible as an authority in respect to the fundamental practices of Christian and church life, but we also insist that God never intended that the Bible should be a guide as to the details of much that the exigencies of his kingdom would require in its onward progress and execution. The great mistake which many Christians have been making, and are still making is that of applying all Bible examples and instructions of the first century of Christianity to the last century. They ignore the truth that during apostolic times Christianity was in its infantile and formative state, and therefore that many of the precepts and directions which were adapted to that state are not adapted to the vastly expanded and complicated state of things in these days. And besides, the geographical and social conditions of our own country are widely different from those of Palestine in the days of Christ and his apostles, and even now. It is utterly absurd to make application of all Oriental customs, social and religious, to our own churches and personal life and its necessities. To be compelled to be governed by all of the rules and customs of apostolic days would be a bondage to us which God does not require.

One of the grave defects of some of the tenets of the "Gospel Missionaries" is that of insisting upon "chapter and verse" for Bible authority in regard to missionary boards and conventions. Because such things are not mentioned in the Bible they conclude that they are not forbidden by God. This is not true. The New Testament was not written for the purpose of providing specific rules and regulations for the Christians of future centuries and for all lands. It was designed that the Holy Spirit and God's providence should guide and aid Christians in doing the wider work which an advanced Christianity would present to them. And hence we have mission boards and Sunday schools and young people's societies which are blessed of God despite the carping of those who will have none of them.

#### DANGER OF BIG SALARIES.

A secular paper well says: Senator Bacon, of Ga., uttered a profound truth when he declared that, in his judgment, nothing has done more to debauch the public conscience and to demoralize the young men of the land than the knowledge of the fact ever present before them that while they have to dig and delve and toil for a pittance there are other men who do not do half the work they do who are enjoying each year what would be to them a princely fortune for all their lives. It is because of this, claims Senator Bacon, that we have financial irregularities, defaultings and efforts to get rich by gambling of one kind or another. The conclusion is obvious. America's manhood is being consumed with the feverish madness of money-getting and her jails and penitentiaries are numbering the victims of the disease by thousands. The path of frenzied finance seems to be leading inevitably toward the gate of the penitentiary.

Mr. Vandiver said some while back: Great merit should have great wages. But when a high salary only whets the appetite for the trimmings, the bigger the salary the bigger the appetite. The Bank of Germany, with assets of over \$600,000,000, finds a competent man to manage its affairs on a salary of \$30,000 a year, while the governor of the Bank of England, with still larger assets to handle, gets only \$10,000 a year. Can any one believe that it takes more ability to manage the insurance company than the bank? Or is it a matter of experience? Then let us ask how much experience in the insurance business had Mr. Paul Morton when made president of the Equitable at a salary of \$30,000 a year? Does any one think the position of an insurance official more important than the presidency of the United States?

#### A GOOD RESOLUTION.

At the Tennessee Baptist convention recently held at Clarksville the convention adopted a resolution offered by Editor J. N. Prestridge, of the Baptist Argus of Kentucky, instructing all employees of the state board and all those connected with the schools and colleges to "use their best endeavors directly and indirectly in increasing the circulation" of the Baptist and Reflector. We are happy to state that the conditions sought for in the resolution obtain in Alabama without any convention resolution. The Alabama Baptist is pushed by all those connected with the organized work. It is a labor of love and greatly appreciated by the editor.

#### A FRIENDLY WORD TO PREACHERS.

It has been our policy heretofore not to drop a preacher's name from our list because he failed to pay his subscription, but upon a close examination of our list we believe it to be a mistaken policy, detrimental both to the preacher and to the paper, and so we are billing those in arrears offering liberal compromises, leaving it with them to do what is right and we will be satisfied; but unless we get responses at once the papers will be discontinued. We send the paper to preachers for \$1, and we hope that they will show their appreciation by keeping paid up. We keep a close watch on those preachers who help the paper by getting subscriptions and find that the ones who show the most interest and are the best producers keep paid up or ahead, while those who are always behind do little in putting the paper into the homes of their people. We hope what we have written will give offense to no one, but that our brethren in the ministry will see that it works a great hardship on us to let them have the paper at half price and then wait years for our pay. Pay up and you will read the paper with more pleasure. If you do not believe it, just try it for a year.

(P. S.—If any brother minister is dependent and can not pay for his paper we hope he will write us immediately.)



Collier's  
Indorses  
Our  
Position

We were very much surprised, but gratified, to receive the following letter:

Collier's, the National Weekly, 416 West 13th St., New York, November 13, 1906.

Frank Willis Barnett, Esq., Alabama Baptist, Birmingham, Ala.

My Dear Sir—Will you kindly send me a copy of your issue of September 26th, containing an editorial upon the Collier articles? I have your issue of October 10th, and wish to congratulate you upon your manly and straightforward attitude in the matter of patent medicine advertising. The religious press is the stronghold of many of these fakirs, because people believe that a religious publication will not wantonly print any advertisements of fraudulent or harmful articles.

You are right in your attitude toward a certain class of patent medicines. There are some that are harmless and honestly advertised, and there is no reason why your publication should not derive a revenue from these. But most of them are completely fraudulent, and a careful inquiry is necessary in considering this class of advertising.

Any assistance or advice that I can give you is entirely at your command. Very sincerely yours,  
S. H. ADAMS.

Collier's Weekly has done the people a great service in the warfare it has waged for decency and health, and the articles by Samuel Hopkins Adams upon "The Great American Fraud" have been terrible indictments against those who mule the public with deadly drugs to exploit their miserable frauds. We thank Mr. Adams for his kind letter and hope the war will be kept up until every dishonorable scoundrel is exposed, believing that the editors of our religious papers will close their columns to them as soon as they become aware that their advertising space is being prostituted.

#### HELP OUST THE PASTOR.

The Texas Baptist Herald says: Recently a brother was invited and urged to join a move "to oust the pastor" of his church. He replied "I will do no such disreputable thing. I went into a fool thing like that one time, and I don't expect to live long enough to get over it. I helped to hurt a good man, our church and Christ's cause. Take my advice and drop that whole matter right now. Our pastor needs to be helped instead of being fought." That was the right kind of talk and there are a good many other people who need something of the kind.

Precisely so! The devil hardly ever does a neater piece of work than when he ousts a faithful, earnest pastor.

#### THE NEED OF REVISION.

Men never cease asking questions about the Bible, its origin, its translation and transmission, and its authority. It has come to us from the far-away centuries, transmitted by the pen of faithful scribes through translations from the original Hebrew, Greek and Aramaic languages. The translations into English have been made by eminent and scholarly men, such as Baeda, Wycliffe, Tyndale, Coverdale and finally in 1611 by scholars in the time of King James.

This last translation, known as the King James' Version, has been called the "Authorized" Version; but one should not be led astray by this term, for the version of 1611 grew gradually into popular favor on account of its excellencies and became "Authorized" by common usage; but general usage, of course, never precludes revision. Indeed, there are excellent reasons why the Bible should be revised from time to time.

For instance, since 1611, when the King James' Version was made, the English language has changed considerably. Some words have completely changed in meaning and some expressions, common at the time, have gone out of popular use.

In addition to this, since 1611, many valuable manuscripts of the Bible, and especially of the New Testament, have been discovered and these have thrown a new light upon the meaning of the Holy Scripture.

Besides in the past forty or fifty years Bible study has made rapid progress, and archaeological research has disclosed much information which makes it possible to arrive at the meaning of the sacred writers more exactly than at former times.

#### ARBITRATION TREATIES.

Among all the arbitration treaties which have been recently between European nations none has such large and gratifying significance as the treaty recently consummated between Great Britain and Germany. To the people at large in both these countries, as well as to the world in general, this peace compact came as a surprise as no inkling had been given out that such a compact was under negotiation. It may be hoped that this treaty will stop the mouths of the blatant and mischievous militarists and "war lords" of both England and Germany whose threats and boasts have brought both these nations dangerously near the point of hostilities several times during the past few years, and especially at the time of the Venezuelan affair two years ago. This alarmist talk has gone on without cessation notwithstanding the repeated exchange of friendly greetings between King Edward and his nephew, the German emperor, such as that which recently took place at Kiel when the former declared in explicit terms that the relations between the countries were wholly peaceful and likely to continue so. The treaty concluded is similar in its general provisions to that signed between France and Great Britain not very long ago. It stipulates that all questions of a judicial order and those relating to the interpretation of treaties shall be referred to the Hague court, unless capable of adjustment by diplomatic means.

#### CRIMINALS AT LARGE.

For years we have been interested in criminology, and have had unusual opportunities in investigating the subject in this country and abroad and are pretty familiar with the literature of the subject, and while there is much charity connected with the science, the study of crime and criminals is a most fascinating one. On reading the following bit of satire in one of our periodicals, we could only smile at certain articles which have from time to time filled some of our magazines, which conveyed the impression that the writers could detect the criminal by merely looking into his face or watching his gait, or noting certain other unmistakable signs.

It is true there are peculiar specimens of humanity in prisons—cranks, freaks, degenerates and hardened and vicious characters—but so are there all these outside the prisons, mixed in with the other people of the world in the different grades of society. The deliberate, professional criminal, with peculiar and pronounced characteristics, and forming a different type of man and woman, is too infrequent to constitute a definite class, unless he, with many others not in prison, be considered as a member of a diseased class in humanity. Those who do not agree with this impression and persist in believing that there is a distinct, typical, criminal class must, if they study society, and also become familiar with the inmates of our penitentiaries, admit that only a small portion of the class are confined in these institutions.



**PARAGRAPHS**

Science teaches that a human being can not die of old age under 150 years.

It is the enthusiast who gathers the flower and fruit of life, and the world shares his harvest. As an asset enthusiasm is worth more than gold.

The pharisees had no true, loving confidence in God, but constantly desired a sign; and yet were so blind they could not see, owing to deep rooted and incorrigible prejudice.

Of all the ridiculous objects in the world, there is nothing so ridiculous as a philosopher with his head among the stars, ignorant of his A B C's.

The twelve-hundred-mile railroad across the desert from Damascus to Mecca is progressing rapidly. Already 400 miles of track have been laid and are in use.

Prayer has been called a "universal art." It is also a universal insurance. However far we penetrate into the records of the past, we find that it is characteristic of men to pray.

The Heidelberg University Library, containing 700,000 volumes, has just been moved into a new sandstone building. This library requires about 21 miles of shelf room.

Industry and commerce, having become the source of all power among civilized people, now demand that form of security for life and property which can be had only through strong and stable governments.

Zoroaster required his Persian followers to quench their fires from time to time and rekindle them from the burning coals, in the temple of the sun. Thus he reminded them that fire was heaven's sacred gift.

At Rochester, in England, the death-rate has been cut down one-half by the municipalization of the milk supply; and the children of the poor, instead of the pale-blue poison they used to have, get a fine, healthful food.

France is now playing the role of the world's banker; England lost her claim to the title when she went to war in South Africa. A generation ago, one had to go to London to feel the pulse of the international money market. Today, one makes a better diagnosis in Paris.

Our country is blessed with peace, with general prosperity, with wide influence for good in world affairs. Individually each thoughtful soul can find in the events of the year past the providence that has hedged it round about with blessings, even where the burden and sorrow have not been absent.

In the National Museum at Washington, the Congressional Library in the same city and in Harvard University there have been deposited metal records of the German Emperor's voice, the starting point of what, it is proposed, shall be permanent phonetic archives.

The state of Oklahoma, which thus becomes the forty-sixth in the Union, has an area of 70,430 square miles, which is more than the combined area of the New England States. It has a population, according to the last census, of 790,391, which will entitle it to four representatives in congress.

As the result of a recent examination of nearly 10,000 school children in the primary grades, by the Board of Health, it was found that 50 per cent were suffering from physical defects, among which predominated defective vision, insufficient nutrition, pulmonary and heart ailments—a startling condition of our boasted civilization.

A celebrated English physician is credited with this saying: "As I looked at the hospital ward today and saw that seven out of ten owed their diseases to alcohol, I could not but lament that the teaching about this question was not more direct, more decisive, more home-thrusting, than ever it had been."

The greater part of the entire foreign mission effort now being put forth by the Christian churches of the world is directed towards Asia. Across that vast continent from west to east stretch a series of non-Christian countries—the Turkish empire, Persia, Tibet, China, Korea and Japan. The first two are ruled by tyrants inspired by a bitter hatred to Christianity, and none of them except Japan have any of the restraints of a constitution or an orderly administration of justice and law.

Are You

Content

To Drift?



We are fond of going to college commencements and watching the young men get their diplomas. We like to talk with them and get their point of view as they stand on the threshold of life. Most of them are a helpless lot, for they have no definite goal in view. Like Mr. Macawber, they are merely waiting for "something to turn up," seeming to have no conception that it is their business to aid in the turning up process. With their diplomas under their arms, they quietly saunter along life's highway, hoping that something good will overtake them instead of hurrying forward to overtake something. Like the young man in the picture, they sit with paddles on their laps drifting with the stream instead of battling with the currents. Successful men haven't time to wait for opportunity to knock at their door. They hunt up opportunity and knock at hers.



**Uncle Sam Getting Stricter**

Last week we wrote to a paper asking that we be put on their exchange list, and received a courteous reply, in substance stating that owing to the fact that the post office authorities were scrutinizing their mailing lists so closely they were trimming down their exchange copies and getting in shape to better pass inspection.

There is no doubt whatever that those in the postoffice whose business it is to overlook periodicals are making a fight to have certain legislation passed looking not only to an increase in newspaper pound rates, but to cut down sample copies, limit exchanges and reduce advertisers' copies.

If the effort being made to require that all subscriptions be paid in advance prevails, it will cut out a great many Alabama Baptists from reading the paper.

We have taken the hint and are cutting off those in arrears not because we like to do it, but from the fact that we want to be in a safe position should the reformers in the postoffice department have their way.

If you get a gentle reminder that you are in arrears and then find that your paper has been stopped, do not blame us, but rather consider yourself a victim of the men in the postoffice department who are trying to inaugurate new rules.

Better be on the safe side and keep paid ahead.



**WHEN YOU RECEIVE A STATEMENT SHOWING YOUR INDEBTEDNESS TO THE ALABAMA BAPTIST DON'T GET MAD, BUT SIT DOWN AND SEND US A CHECK IN THE ENVELOPE ENCLOSED WITH THE BILL, AND DO IT WITH A SMILE.**

**PARAGRAPHS**

The world is the place where man's will is to be broken down. Not by force, but through his mind and heart.

Sin appears to mar all, but it discovers a new feature in God's character. His boundless love in the gift of Jesus to touch our hearts.

The pharisees delighted in temporalities of the church, the outside show of religion, the praise of men and costly tombs to the prophets.

Education is one of the tools with which man works, and is that particular form of tool which enables him to handle other tools to best advantage.

The scarcity of timber has caused the 600,000 acres of hemlock-lumber land belonging to the United States Leather Company, to increase in value \$15,000,000 during the last two years.

When we have given due thanks for our mercies; for the mere sky and sunshine, for the wonder of love, for the miracle of beauty, we'll have no time to speak of our rights and grievances against God.

A cargo of bananas from Jamaica recently encountered an electrical storm at sea. The captain asserts that a terrific flash of lightning cooked a large part of the bananas as thoroughly as if it had been done in an oven.

We pray for the coming of the day when every saloon will be closed and the awful drink habit has been overcome by the power of the gospel. Let us do all in our power to increase the number of total abstainers.

A recent comparison of accident cases showed that the number of deaths from accidental causes in the United States was greater than that in all of Europe combined. For every three men killed in Europe by accidents, five were sacrificed in this country.

The liquor traffic is being eternally assailed. Who can defend us? Never in . . . reconciliation have the enemies of this business been so strongly entrenched, are a few of the frenzied outcries in the journalistic champions of the beer and whisky makers.

It seems possible that a Pan-American railroad, which has been occasionally talked of, is to be more than a dream: such a system would be 5,000 miles in length and would pass through fifteen republics. It would put Alaska in direct communication with Patagonia.

In 1896 the salaried employe who was secure in his position and the wage-earner who had regular employment were gainers by the falling prices. With the movement of prices reversed such persons have been losing what they gained at that time, unless able to obtain increased pay.

Recently the cantonal government of Vaud, Switzerland, passed a law prohibiting the sale of absinthe. The distilleries are now evading the law by placing on the market "absinthe bonbons," four of which will make a drink when broken into a glass. A special law will be required to prevent their sale.

A citizen with any desire to be counted among the good elements of a community should make himself felt before the election, as far as his influence may extend, in the selection of candidates of character; and on election day he should discriminate among the candidates with the same standard in view. Above all he ought to do his best endeavor to keep from being made either a tool or a fool of.

It is said that this attack on the packers will greatly injure our products; that there will be a tremendous loss not only to the packers and cattle raisers, but to the whole country, and that millions upon millions of dollars will be lost. But that is not the point. If we weigh our nation in the balance of gold, we might as well withdraw from an ambition for true greatness and power.

Early in August Hall Caine entertained a delegation of Rechabites at his home, Greeba Castle, Isle of Man. The Rechabites extorted a speech out of their host. Caine assured them that nine out of every ten human wrecks that he had known were made so by drink. Yet he declared that he was not ready to wipe out the liquor traffic. He felt that temptation was necessary to develop a man's character, and that only unnecessary temptation should be abolished. He did not, however, attempt to measure out just how much temptation was necessary.



The most important thing in the world to me is a lamp-chimney.

I have been for years and years making the best, and always trying to make them better. I put MACBETH on them and no one ever disputes my claim.

The Index explains how to get a MACBETH chimney to fit every lamp, and how to care for lamps. Sent free to everyone asking for it.

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backache, neuralgia  
and nervous exhaustion, brain fog, etc.  
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For Washing Hair and Face.  
For Skin Diseases, Eczema and Piles  
it has no equal.  
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Magic Soap Co., Ltd., New Orleans, La.

## The Joy of Living

Who puts back into place a fallen bar,  
Or flings a rock out of a traveled road,  
His feet are moving toward the central star,  
His name is whispered in the God's abode."

### RADIUM CHRISTIANS.

One of the most interesting and far-reaching scientific discoveries made of late is that of radium, a metal which possesses the wonderful properties of emitting light and heat energy without appreciably diminishing its bulk of force. How beautifully suggestive is this radium of the normal spiritual condition of the Christian! Any other light needs to be lighted and replenished.

This metal glows and radiates as if it had an infinite source of energy. It has been claimed that one gramme of this substance could exert energy enough in time to lift the whole British navy to the top of Ben Davis, and yet retain all of its initial force. We are reminded at once of that one perfect radium Life nineteen centuries ago, that was continually giving off to others, and that yet grew greater and greater until it came to dominate the hearts of one-third the human race, and indue them with an energy that makes them the rulers, practically, of the other two-thirds.

A more recently suspected property of this radium is that in course of time it may communicate to other metals the properties that it possesses. What may be true of the Christian who is in vital touch with God. Radium Christians do not have to be continually lighted or energized by others. They are constantly giving off energy and yet losing nothing.

One radium Christian can do more than lift a great navy; like John Wesley, he can lift the world to a higher plane. Radium Christians are as much a mystery to the world as radium is to scientists, but the fact of their existence has been so revolutionary as to compel the world to change its standards of morals, politics and business. If all Christians were spiritual radium, the miracle that through Paul was wrought in pagan Europe would be wrought in the whole world. Radium Christians would make a radiant earth.—Christian Endeavor World.

### RECEIPT FOR A HAPPY LIFE.

Three ounces are necessary first of patience.

Then of repose and peace of conscience a pound is needful.

Of pastimes of all sorts, too, should be gathered as much as the hand can hold.

Of pleasant memory and of hope, three good drachms.

There must be at least; but they should be moistened by

With a liquor made from true pleasures which rejoice the heart.

Then of love's magic drops a few—

But use them sparingly, for they may bring a flame

Which naught but tears can drown. Grind the whole and mix therewith of merriment an ounce

To liven; yet all this may not bring happiness

Except in your orisons you lift your voice

To Him who holds the gift of health. (Margaret of Navarre, in the year 1500.)

### CLOUDS AND SUNSHINE.

By Rev. Max C. Wiant.  
In the hour of darkest trouble  
When the cords of human heart  
Stem to strain to greatest tension—  
'Twould relieve if they would part.  
When the fury of the tempest  
Sweeps upon the weary soul,  
And we differ with the poet  
"That the grave is not its goal;"  
For at least we there would rest,  
While as now we're tempest tossed,  
And it seems that each new moment  
Were the last—and we were lost.

Then the sunshine of His Presence  
In that troubled soul is cast;  
Then the darkness and the tempest  
In a moment, all are past;  
Then we see the silver lining  
And where once the darkness stood,  
Comes a Voice, so kind and gentle,  
Saying, "All things are for good."

So with hearts all filled with glory  
Let us make our way above;  
While we fill the earth with gladness  
Singing praises of His love;  
And at last, when we shall see Him,  
And shall hear Him tell the "Why,"  
Then we'll walk together with Him,  
Thro' Eternity: Bye and Bye.

### GOLDEN INFLUENCE.

The sun does not fire a cannon or ring a bell to let the world know that it is about to rise. It just rises and shines. And while it is true that men forget the sun and seldom stop to admire it, they can not forget what it does. The world of living things that are happy and glad in its beams are glory enough. Men do not see the sun, but the sun climbs near the meridian, bathes the world in a flood of mellow light, and forest and field awake and laugh. . . . at a procession of blossoms! The sun shines and men forget it; but there comes the buttercups and daffodils, and treading upon their heels, the daisies, asters and golden-rods. The tender blade of the corn purges aside the clods, and soon the fields are waving with golden grain. The reapers come, the laborers sing the harvest song, and tomorrow the bars are bursting with plenty. "Shine," says Jesus, "like the unselfish sun; and though men do not see you, they see your good works and break into singing praises to your Father in heaven." Listen to Jesus, the great Encourager. Do you think little of yourself and your powers? However little or large you are, however feeble or great your powers of service, the world needs you. He says you are salt and light. Will you not sweeten the world a little? Many of your brothers are in darkness. Will you not let your light shine into their little corners? If you will, you will please your good Father who loves you and them.—Henry Stiles Bradley, D.D., in "Christianity as Taught by Christ."

### A RECIPE FOR SANITY.

Are you worried in a fight?  
Laugh it off.  
Are you cheated of your right?  
Laugh it off.  
Don't make tragedy of trifles,  
Don't shoot butterflies with rifles—  
Laugh it off.

Does your work get into kinks?  
Laugh it off.  
Are you near all sorts of brinks?  
Laugh it off.  
If it's sanity you're after,  
There's no recipe like laughter—  
Laugh it off.

—Century.



### SPECIAL RATES VIA L. AND N.

The Louisville and Nashville railroad will sell special low round trip tickets to the West, Northwest and Southwest.

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In every county to handle our Red Letter Bible and Testaments, Bibles and Mottoes, Wholesale and Retail. Write today for free catalogue and circular giving description and prices.  
Pentecostal Publishing Co., Louisville, Ky.

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery.

Susie Tolson, complainant, vs. W. T. Tolson, defendant.

In this cause it being made to appear to the judge of this court in term time by the affidavit of James M. Russell, solicitor for complainant, that the defendant, W. T. Tolson, is a non-resident of the state of Alabama, his particular place of residence being unknown, and further that in the belief of said affiant, the defendant is over the age of 21 years. It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said W. T. Tolson, to answer, plead or demur to the bill of complaint in this cause by the 17th day of December, 1906, or after thirty days therefrom a decree pro confesso may be taken against him.

This 7th day of November, 1906.  
CHAS. A. SENN,  
Judge of the City Court of Birmingham.

JAMES M. RUSSELL, Complainant's Solicitor.

### NOTICE OF MORTGAGE SALE.

Default having been made in the payment of the debt secured by a mortgage executed to M. H. Everin, on the 24th day of August, 1903, by Tom Rensford and his wife, Mrs. Mary E. Rensford, as recorded in the probate office of Jefferson county, Alabama, in volume 341, page 334 of records of mortgages, which said mortgage and the debt thereby secured, was for value received, transferred and assigned to Mrs. Ellen Rew, by said M. H. Everin; the undersigned transferee of said mortgage, after giving thirty days' notice by publication once a week for three consecutive weeks in the Alabama Baptist, of the time, place and terms of sale will offer for sale and sell, under and by virtue of the power in said mortgage, on Saturday, December 15, 1906, in front of the court house door of Jefferson county, Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Birmingham, Jefferson county, Alabama, to-wit:

That certain lot of land situated in block 791, in the city of Birmingham, Alabama, as now surveyed, forming the southeast corner of 15th street and Avenue I, south side, fronting 50 feet on the east side of 15th street and running back along said Avenue I 140 feet, between parallel lines, to an alley ten feet wide, together with all buildings, rights of way and appurtenances, belonging thereto, and being the same property conveyed in the above described mortgage.

MRS. ELLEN REW, Transferee.  
WARD & RUDOLPH, Attorneys.



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**THE GRACE OF CHEERFULNESS.**

I said; I will be glad today!  
The rain-clouds drift along the hills,  
The grass is drowned in lakes and  
rills,  
The birds of song are chilled and  
mute,  
The dreariness seems absolute;  
And yet I will be glad today!

I will be glad, be glad today,  
Though many tiresome tasks are set  
My patient hands. I will forget  
The frets that trouble and depress,  
And think on things of pleasantness;  
And so I will be glad today.

I will be glad today, today:  
For summer suns again will shine,  
The air will thrill like tonic wine,  
The birds will sing as ne'er before,  
And with these blisses yet in store,  
Why should I not be glad today?  
—Christian Endeavor World.

**HER BROTHER.**

Dr. MacGregor met, in the great  
Scotch city his name and fame  
adorns, a little girl carrying in her  
arms a baby so bonny that she fair-  
ly staggered under her weight. "Ba-  
by's heavy, isn't he, dear?" said the  
Doctor. "No," replied the winsome  
bairn, "he isn't heavy, he's my brother."  
The missionary burden is gone  
when the human brotherhood is re-  
alized.

**WISHING.**

One day a lonesome hickory nut,  
At the top of a waving tree,  
Remarked, "I'd like to live in a shell  
Like a clam beneath the sea."

And just at this time a clam observed,  
"Way down in the tossing sea,  
"I'd love to dwell in a hickory nut  
At the top of a lofty tree."

Thus both of them wished and wished  
and wished

Till they turned green, yellow and  
blue;

And that, in truth, is just about what  
Mere wishing is likely to do.  
—Harper's Round Table.

"The men whom I have seen suc-  
ceed best in life have always been  
cheerful and hopeful men, who went  
about their business with a smile on  
their faces, and took the changes and  
chances of this mortal life like men,  
facing rough and smooth alike as it  
came."—Charles Kingsley.

**CEASE COMPLAINING.**

I think we are too ready with com-  
plaint

In this fair world of God's. Had we  
no hope  
Indeed beyond the zenith and the  
slope

Of yon great bank of sky, we might  
be faint

To muse upon eternity's constraint  
Round our aspirant souls. But since  
the scope

Must widen early, is it well to droop,  
For a few days consumed in loss  
and taint?

O pusillanimous heart, be comforted—  
And like a cheerful traveller, take  
the road

Singing, beside the hedge. What if  
the bread

Be bitter in thine inn, and thou un-  
shod

To meet the hints? At least it may  
be said,

"Because the way is short, I thank  
thee, God."

—Elizabeth Barrett Browning.

**DEWBERRY'S SCHOOL AGENCY.**

This agency was established in 1892  
and for nearly fourteen years has  
served teachers and schools in all  
parts of the South and Southwest.  
Schools desiring teachers, or teachers  
desiring positions should address R.  
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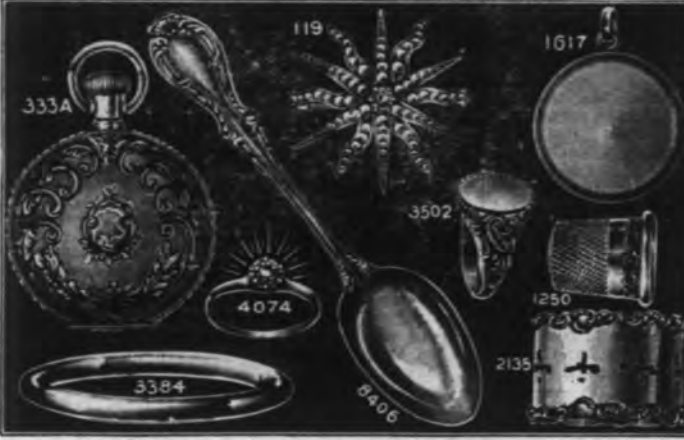
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3394—Gold filled Bracelet. (30 other designs at \$1.50 and up.)	\$3.00	1617—Gold filled Locket, plain finish. (30 fashionable designs, \$1.50 and up.)	\$3.00
2406—Teaspoons, best quality, triple plate, half dozen.	\$2.00	1250—Sterling Silver Thimble, any size.	\$1.00
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**For Thanksgiving**

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Tablespoons, set of six, regularly \$1.50, special	\$1.25
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Knives, 12 dwt., set of six, regularly \$1.88, special	\$1.75
Forks, 12 dwt., set of six, regularly \$1.88, special	\$1.75
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Forks, 16 dwt., set of six, regularly \$2.25, special	\$2.00
Butter forks, regularly 35c each, special	25c
Sugar shells, regularly 35c each, special	25c
Oyster-ladles, regularly \$2.00 each, special	\$1.50
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## Kind Words from Laymen

I certainly do enjoy your valuable paper.—H. J. Hare.

I appreciate very much the splendid paper you are giving us.—W. R. Beckett.

To say I am well pleased with the Baptist doesn't half way express it.—B. H. Stroud.

We are well pleased with the Alabama Baptist and think it is well worth \$2 a year.—W. J. Shirley.

I have been a subscriber to the Baptist for thirty years. I love the dear old paper.—T. J. Guiland.

God bless you and little Willie, family and co-laborers. I do enjoy visits of the Baptist.—H. W. Garlington.

Wishing you success with the Alabama Baptist and assuring you of my cordial support and with very best wishes—James B. Ellis.

Wishing the paper and its many readers much success. May God bless you and all your undertakings.—W. E. Dallas, Arkadelphia, Ala.

Find inclosed one dollar, currency, for one year's renewal of your paper. Am glad to note the continual improvement of the paper. Yours truly—J. T. Williams.

You are giving us a good paper. I enjoy reading it very much. Every Baptist should feel it his duty to subscribe for it and read it when they get it. Fraternally—H. C. Oswalt.

I can't do without the Baptist. I have been a subscriber since it was first sent out, so you see, there is a strong tie. You get up a good paper; it gets better all the time. Wishing you great success—F. W. Shaak.

The Baptist hosts of Alabama are behind you in some of your recent good work in the city of Birmingham, wherein you have been putting religion into politics. Move on! We will follow.—C. W. Stringer.

The paper is good and getting better all the time. My wife wishes it was twice as large, as she reads it over two or three times a week, and me, too. May God's blessings still rest on you is our prayer.—R. E. Smith.

With best wishes to you and the little editor, Frank Willis Barnett, Jr., May the blessings of the Lord and Master be upon you and upon your efforts to build up the Baptist cause in Alabama is my earnest prayer. Yours truly, W. B. Kennedy.

The Baptist was by no means forgotten, though not mentioned in my report. Be assured it has many warm friends, and its editor many great admirers and appreciators in this section. Long may it wave for God and humanity.—J. B. Hamric, Collisville, Ala.

You are giving us a splendid paper which I enjoy very much, and only wish that all of our people would take and read it. Please set me up on your books \$4 worth, and jog me again if I don't send more in time. Yours fraternally—W. C. Mayes.

One thing I know: you know how to run a paper; I don't know how. I am only telling you what I like, and the paper is not printed solely for me. But God bless you. You are gradually winning your way into the hearts of the brotherhood, and I rejoice that it is so. I know, for I meet a good many of them one way and another. The growth is solid, too, I think, and there is hope for the future.—J. H. Sams.

In your last issue you headed the obituary of little Stanley Roberts, "The Orphans Home." Brother Roberts is a great friend to the orphanage, but Albertville is a great ways from Evergreen. Please correct same.—J. R. Stodghill.

I have recently read the Alabama Baptist more than I ever read a religious paper in all my previous experience. I think you have ample grounds for a great deal of pride in the evolution and constantly growing excellence of your truly great publication.—Dr. Orgie Duncan.

I was not expecting a premium with the paper, but as you are generous enough to offer it, I will gladly accept it as a present and keepsake. The paper is well worth the price and it is my purpose to continue to read it, whether you pay me to do so or not.—M. Y. Swindall.

I can't well do without the Alabama Baptist. Your agent told me if I would sacrifice one-half of my tobacco it would pay for that paper. I never used any at all, so the Baptist got left. He ought to be more careful. With best wishes to you and the good work you are doing, I remain as ever yours for the Master—M. N. Posey.

I always enjoyed the Baptist, but since I came to Mississippi I enjoy it more than ever and note with much pleasure the improvement in the paper. With best wishes for the success of the Alabama Baptist and all the denominational interests in Alabama, I am, yours very truly—J. K. Milner.

Will you kindly change address of my paper from Thomasville to New Decatur. We have received a royal welcome, the pantry is filled with good things, and the prospects are very bright, as we have some of the finest people in the state to start with and hundreds of Baptist people in the city who are of the "trunk" variety. Our people seem to be really in earnest, and we feel that the Central church has a great future. Yours fraternally—G. L. Yates.

I appreciate the improvement in the Baptist, and as you still expect to make improvements I would suggest that you date each page, similar to a daily. It would be a great help when any one wants a back number, as most people leave them open just where they quit reading, and looking through for a certain number have to fold them up to get to the wrapper or outside page to find the date. I just suggest this, and as I have never tried to help you manage the paper before, hope that you will do just as you like about the change and rest assured that it will be satisfactory with me. All I want is to see the Alabama Baptist the nicest and best paper in the South. Success to you.—A. J. Jackson.

It is my privilege to drop you a few lines from our church. The Lord has wonderfully blessed us at West Anniston Baptist church this year. He gave us 45 members at our revival. We have 202 members, four ordained, one licensed minister; church two years old. Have a good Sunday school and B. Y. P. U. With Rev. Noah Stephens pastor, with his corps of ministers and earnest workers, much good is accomplished in the name of the Lord. Dear brother, please find inclosed an essay written by one of our B. Y. P. U. members. Please print in Alabama Baptist. We prize your paper so highly we want it the best paper in Alabama. I will say I get good points from your paper of some of my subjects. Being young in the ministry I could not do without it. Your brother in Christ, R. J. Moore, R. F. D. 3, Anniston, Ala.



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R. F. D. No. 1, Sylvia, Tenn. Aug. 1, 1905.

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### MRS. W. E. BOATRIGHT.

Mrs. W. E. Boatright, nee Miss Nettie Garrette, was the daughter of Bro. David Garrette, and was born near Pine Apple, Ala., in 1853. When she was sixteen years old she joined the Mt. Pleasant Baptist church and remained a member there until about three years ago. She was married to Brother Boatright December 30, 1903, and died in Mobile after a surgical operation October 29, 1906. The writer has known but few Christians as devout as she. She loved her church and its ordinances. When her father was too feeble to sit up and hear a sermon she would bring a quilt and pillow so he could lie down and hear the sweet message of life. Just before she expired she put her arms around her husband's neck and asked him to meet her in heaven. Her Bible class in the Sunday school and her church have sustained a great loss. She leaves two brothers, Dr. Garrette, of Forest Home, and W. M. Garrette, of Texas, and one sister, Mrs. Grant, and also a number of relatives and friends to mourn the loss sustained in her death. But the place made saddest is her home, where her husband sits in solitude. Thanks be to God for such bright example of His redeeming grace. Her former pastor, W. N. HUCKABEE,

Texas Baptist Standard please copy.

On September 6th little Grace, the two-year-old daughter of Mr. and Mrs. Jos. Ford, died. Had she lived one day longer she would have been two years old. Little Grace was the light of the home. She had just begun to lip the name of mamma and papa, and oh! how happy the home was then. But amid their happiness Grace was called to her heavenly home. The hearts of the parents are almost broken with grief. Her little tongue is no longer heard in the home. A little chair is vacant. Her doll, her toys and buggy, and so many things to remind us of her sweet life. Dear parents, it should make heaven seem sweeter and nearer to you. It is true you do not hear her stammering tongue in your home, but it is heard in heaven as she runs the golden streets lisping the sweet name of Jesus, the sweetest name of names. It is through his name you can meet her where sadness can never come. We had a little treasure once. She was our joy and pride. We loved—oh, perhaps too well, for soon she slept, and now all is dark within our dwelling, lonely our hearts today for the one we loved so dearly has forever passed away. Her uncle, REV. T. E. STEELY, Anniston, Ala.

### A GOOD DAY AT BOOTH.

We had a great day at Booth church on the second Sunday in October. I was with my old pastor, Brother J. L. Hand, at Booth. The house was crowded to its utmost. Brother Hand preached on Christian graces. This is a new church, located on the M. O. railroad and at the junction of the Alabama Central, which runs to Autaugaville. This is a fine field for the Baptist, and the prospects are bright that this will be one of the Baptist strongholds. The brethren have celled their church and have made other improvements. May God bless you and the Alabama Baptist. I appreciate it more than any other paper that comes to my home—Leon Boone.

### CHRISTMAS PRESENT.

Nothing could be more appropriate or more appreciated than a beautiful International Teachers' Bible for a Christmas present to most any one. Every child, as well as older persons, ought to have a nice clear type, attractively bound Bible that they can call their own. Take advantage of the Special Liberal offer made by the Pentecostal Publishing Co., of Louisville, Ky., on another page of this issue and get a \$3.00 Bible for \$1.50, postpaid.



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NOTES AND COMMENTS.

J. C. Hiden, Birmingham.  
Carlyle is credited with the saying "Genius is an immense capacity for taking pains." He missed the mark. Genius is an immense capacity for giving trouble.

Teacher: Johnny, spell appetite.  
Johnny: A-p-p-e-t-i-t-e, appétite.  
Teacher: Now define it.  
Johnny: When I's eatin I's 'appy, and when I's done I's tight.

Teacher: Now spell and define admittance.  
Johnny: A-d-m-i-t-t-a-n-c-e, admittance: Twenty-five cents; niggers and children half price.

Similarly of the very often quoted saying, "Ridicule is the test of truth." We seem to have a misty remembrance that it has been credited to Shakespeare, but whoever the original author may have been, if this is a fair sample of his work, it is well that he be forgotten. Voltaire ridiculed Shakespeare. Worthless rakes ridiculed Milton. Herod's minions ridiculed Jesus Christ, and the most blatant blasphemer that has lived since Tom Paine ridiculed God Almighty.

Eloquence sometimes suffers fearfully when the cold light of history falls upon it. For instance, how often have we heard some eloquent speaker employ as a stock curl what he was pleased to call the last words of the dying orator and statesman, William Pitt: "Roll up the map of Europe!" And now comes Lord Rosebury's "Life of the Great Commoner," wickedly informing us that Pitt's last words were "I wish I could have one of Bellamy's meat pies."

Teacher: Class in arithmetic stand up. Now, Nannie, if you had three apples and your brother should give you two more, how many would you have?

Nannie: Ah, miss, you don't know him. He ain't that sort of a boy.

Teacher: Tommy, if I should give Robert (the biggest boy in the class) eighteen marbles and tell him to divide them equally between you six boys, how many marbles would each boy get?

Tommy (who has had experience): Please mum, we wouldn't get none; 'cause he'd collar 'em all hisself.

Teacher: George, if your father owed a man twenty-one dollars and agreed to pay him seven dollars a week, how much would he owe at the end of three weeks.

George: Twenty-one dollars.  
Teacher: Why, you don't know your lesson.

George: I can't say I does, mum; but I knows my pa.

We have a loving, lingering admiration for that sturdy, stalwart old Englishman, John Crookans Frere, born in the eighteenth century; died 1846. He may have been on the wrong side in politics, though of this we can not be sure; but if he had never edited "The Microcosm," never distinguished himself as statesman and diplomatist, never succeeded Canning as secretary for foreign affairs, never translated the war song of "Athelstan," never published "The Monks and the Giants," never given Byron his exemplar for "Beppo" and "Don Juan," never made those exquisite translations from the Greek and Spanish and never founded the "London Quarterly Review," we should still hold him in loving remembrance for his quaint diction.

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**UNITY ASSOCIATION.**

The Unity Association met in its fifty-second annual session with Chestnut Creek church October 10th, 1906. Devotional exercises were conducted by the Rev. J. M. McCord. The soul stirring hymns and the earnest prayers which ascended from the hearts of the brethren made it a sweet hour and a half of preparation for the work; the introductory sermon was preached by Rev. J. L. Hand. Brother H. W. Caffey was re-elected moderator and W. I. Mullins treasurer. Rev. W. J. Ruddick was elected stated clerk in 1880, which office he has held and faithfully filled since. We had as correspondents Brethren J. M. McCord, J. A. Jinkins, S. O. Y. Ray, R. H. Hudson, J. W. Stewart, W. B. Crumpton and A. D. Glass, the Glass through which we can see the Alabama Baptist. The usual routine of business claimed the attention of the body, and some of the reports elicited quite a spirited and stimulating discussion. On the second day of the association the sisters met in the school building at Coopers and organized a woman's missionary union; Mrs. Mullins, of Clanton, as president, and Mrs. Baker, of Billingsley, as secretary. The proceedings throughout were characterized by the spirit of unity, harmony and good fellowship. Brother Caffey has served as moderator three years. He presides with ease and dignity. The next session of the Unity Association will meet with Bethsalem church.

LEON BOONE.

Castleberry, Ala., Nov. 15, 1906.  
 Brother Barnett:  
 My meeting at Castleberry began on third Sunday in October. We had a good service at noon, but I was called home that evening on account of my little grandson being quite sick. As Brother Gavin, who was to help me, did not get in till Monday, the brethren had to hold a prayer service Sunday night. Brother Gavin started in Monday at 11 o'clock and went on with the assistance of the church. I returned Wednesday morning. The congregations were good night and day, under the conditions. The preaching was just such pure, sound and clear put gospel as Gavin preaches. The interest was deep and heart-searching. It continued through the following Tuesday night. Some ten or twelve professed faith in Jesus Christ as the Savior of sinners. Seven were added to the church, all grown and good folk. The church was strengthened in the Christian life. Everybody enjoyed the meeting in an unusual way. The conditions were peculiarly unfitting for a meeting. The busiest season for all classes except strawberry gathering in the spring. The storm had just swept the county and the people were trying to get themselves together again. Some sickness and the death of good old Grandmother Autry, the mother of Sister Hawthorn, and some moving their families, etc. But all were met with a will to serve God, and He blessed us greatly. Our good people treated Brother and Sister Gavin and little son royally. The pastor shared in all that went well. The next Sunday I was to baptize. While preaching at noon your Field Glass came in. That evening a swollen jaw from an abscess was painful to me so much I requested Brother Glass to do this pleasing work for me, which he did in a most impressive manner, and in the clearest water I ever saw. The people mostly stood on the bridge while he buried them with Christ: just in the ford below. The gravel bottom could be seen as plain as if no water was there. A halo of sanctity and impressiveness rested upon the scene. How many doubtless standing there, for many came from all that region, said in their hearts, "Truly that is being buried with Him in baptism." All the praise be unto Him who giveth the increase.—L. M. Stone.

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## MY FRIEND AND BENEFactor.

Brother J. B. Hamberlin passed away in October while I was busy attending associations. I send a tribute clipped from the Western Recorder, which tells briefly and fittingly the story of his life. It shows him a useful man, in his day occupying many honorable positions in the denomination.

It was in 1866 I first met him. He was then editor of the Baptist Watchman, printed in Jackson, Miss. I lived in Mississippi. I had after a long struggle gotten my consent to preach. I saw but little hope for an education. The Baptist colleges were yet closed and the disaster of the civil war was upon us. I read in the Watchman a statement that Jerry Brown, of Sumter county, Ala., proposed to assist at Howard college, as soon as it was opened a number of young preachers. I wrote Bro. Hamberlin about it. The report proved to be incorrect, but this brief correspondence introduced us. When he had satisfied himself about me he wrote me to get myself ready to go before the ministerial educational board of Jackson, Miss., and if they approved I would go from there to Georgetown, Ky., where his old friend, N. M. Crawford, was at the head of a Baptist college. I sold my pony, all my earthly belongings, for fifty dollars and was off. Brother Hamberlin stood by me for one year. I have the names of all the good people in Mississippi who sent him money to help me through one year. If I have been useful, much of it is due to his help and his encouraging letters, which I still preserve. He was a true Christian gentleman, a loyal Baptist and a friend to the young. It was through his efforts the school at Healing Springs came in possession of the Baptist state convention. I trust that it may be a monument to his devoted labors for many years.

W. B. CRUMERSON.

Montgomery.

## MONTGOMERY NOTES.

The writer has just returned from a really great meeting at the First Baptist church of Anniston. There were thirty-three additions up to the time of leaving, and more were expected on Sunday. Fourteen by experience and baptism. All were husbands and wives. The pastor, Rev. A. G. Spinks, and his consecrated wife have done a great work. The church is now worshipping in a \$6,000 building, which will seat 500 or 600 people. It has been built at great sacrifice on the part of all. Up to the present the work has been aided by the state mission board, but they feel strong enough to stand alone now. They are striving to pay \$1000 Christmas, which they have borrowed from the home board. Some help from the Sunday schools and churches of the state would be greatly appreciated by them. Send before January 1st an offering to Rev. A. G. Spinks, Anniston.

Rev. H. W. Fancher, of Rome, begins a meeting at the Adams Avenue church on Sunday, November 25th. A great ingathering is expected, when this talented and strong young ex-Alabamian comes. Some church here might lay claims on him and bring him back to Alabama.

Rev. Henry Bush at West End is succeeding splendidly with his work. He has gained the affections of his people and the community. We predict for him a successful pastorate.

The work at South Side moves along in the same even and harmonious way. Brother Stewart is loved very much by all his people. He and his people will entertain the state board of missions next week. The Old First, under the leadership of Dr. Stakely, is all the time doing good things. Every few Sundays he is baptizing believers. Their new building is a model of perfection, as far as they have gone with it. It certainly will be a monument to untiring and unselfish efforts.



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The Highland Park work, without a pastor, moves on. Conversions are reported and the Sunday school and women's work are in a flourishing condition.

The work at Clayton Street, where the writer is pastor, is very encouraging. There is a gradual moving up all along the line. Recently some strong additions have been made to the church which have strengthened the work. Dr. Patrick preached for us during the pastor's absence at Anniston and charmed every one. The Women's Missionary Union has just sent away its frontier box, valued at \$164.

The Young People's work is more vigorous and active now than at any time since the writer has been in Montgomery. Almost every church has or will have by Sunday a union, and they are all doing more or less study on the Christian culture work. Highland Park in the near future, we hope, will have a union and make the work complete here.

The pastors in the city and adjacent territory have almost all come in for a raise in salary in last few months.

The South Side, Adams Avenue, First, Clayton street and Prattville churches have all shown such appreciation of their pastors.

A wedding of unusual interest was celebrated at the Clayton Street Baptist church on the evening of the 20th, when Otto Hake, our B. Y. P. U. president, also deacon and teacher, and Miss Lou Ella Cromwell were married. Miss Cromwell has been pianist for our Sunday school for a number of years and in many ways has endeared herself to our people. Mr. Hake is one of the promising young business men of the city who carry his religious convictions into his business. They begin life right by taking the Alabama Baptist.

The field editor of the Alabama Baptist has been in Montgomery this week. He met with success here. The day spent with the writer on the Clayton street field resulted in increasing the number of subscriptions to 51 in the membership of the church. It was a pleasure to learn that so many were reading the paper and were eager for its arrival each week. Almost every one said, "We just can't do without

it." I hope to place it in every home, for I consider it the pastor's best helper. Fraternaly, J. W. O'Hara. Montgomery, Nov. 22, 1906.

Orion, Ala., Aug. 29, 1906.  
Dear Mrs. Hamilton: Guess you would like to hear from the Orion Sunbeams. I think we are getting on nicely. All members attend very often. We are now making a quilt for the orphans' home; also working to get a new Bible for the Orion Baptist church. Mrs. Price gives us a nice talk every Sunday afternoon. I received the programs all right. We appreciate them so much. We have had one entertainment and are going to have another real soon. Hoping to hear from you soon and wishing you could make us another visit, I am, your Sunbeam, Maggie Lou Chaney, leader and president.

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