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FROM A YOUNG BROTHER. DEAR EDITOR:—As I do not see anything in the BAPTIST from Ebenezer church, I ask a short space for a few words. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 1: 3. Brethren, my question is, was this a free faith? Yes, I believe it was, now let's prove it. The word of God teaches that Christ died for all, that the whole world might be saved. This proves it so far. Now, seeing that he died for all, why not preach that way? Well, I believe that we do. I thank God that it is free, for if it had not been a poor sinner like me could never have gotten it. Now brethren, since we claim to have this blessed free religion, let's prove to our fellow man that we live it, as well as preach it. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and sin which doth so easily beset us, and let us run with patience the race set before us." Heb. 12: 1. Brethren, the world is the cloud of witnesses that are watching all the time, to see if they cannot get something to condemn us with. We are a free people, for Christ died and rose the third day, that we might serve him with our free will. He will help us to lay our burdens on him and show to the world that we have the religion of our Saviour. Let us live this free life, and free salvation, which was once delivered to the saints, so when we go before the judgment bar of God, he will give us a home in heaven, where we can praise him throughout endless ages. I ask all to excuse me this time, and if the Editor sees fit to publish this, I will try again. May God save the unsaved, and may he abundantly bless the saved, is my prayer. Your young Brother, MACON MANOR. Beard's Creek.

GALLIA Q. M. The Gallia, Q. M. held its Summer Session with the Ewington Church June 23 and 24, 1906. Eld. Fredrick Oiler was chosen Moderator and sister M. E. Scott Clerk chose Eld. Fredrick Oiler, brethren David Fredrick, J. C. Gross, James K. Peden, Wm Lewis, Seth W. Huntley and W. R. Denny were chosen delegates to Yearly Meeting at First Kyger Church Aug. 10, 12. Preaching Sat. night Sunday morning and Sunday night by Eld. Thomas E. Peden D. D. Pres. of the Free Will Baptist Theological Seminary, Ayden, N. C. A small collection was taken for Home missions and to pay expenses of the suit about the Scotoville Church. MARY E. SCOTT, Clerk.

THE STORY OF THE FACE. We often fail to thoroughly realize how the face is an index of character. Children recognize instinctively whom they can trust. The life we live writes its history on the features. Purity or sensuality, intelligence or ignorance, kindness or cynicism, trace their record in broad characters which everyone can read. The artist or criminologist can read more of the details of the story which lines and and furrows tell, but all the world can understand the face which bears the seal of virtue or of vice, of Christ likeness or of brutality and sin. An exchange tells of an infidel Swiss artist who was converted to Christ merely by studying the faces of a very humble band of Christians. He was commissioned to make a caricature of a Salvation Army meeting in Sheffield, England. He went there on the errand and scanned the faces of the people. With his heart, like the troubled sea that could not find rest, tossed and driven by tempests of passion and tormented by a conscience burdened by sin, he looked on the assembled worshippers, and he saw peace written on their faces, and an joy beaming from their countenances. The sight convinced him of his sinfulness. He saw that those people had what he had not, and what he needed; and their faces were the means of leading him to Christ and the peace which Christ alone can give. The face of the Christian may not shine as that of Moses did when he came from Sinai, but Christ's seal is set upon it, and, in proportion as he lives Christ, it reflects, the purity and love peace of the Lord, and is a help and inspiration to weaker souls.—Unknown.

Not long ago a certain clergyman from the West was called to a church in Jersey City. Soon after his arrival, the divine's wife made the usual visits to the members of the parish. One of these, a plumber's wife, was asked by the good lady whether the family were regular churchgoers, whereupon the wife of the plumber replied that while she and her children were attendants at divine services quite regularly, her husband was not. "Dear me," said the minister's wife, "that's too bad! Does your husband never go to church?" "Well, I wouldn't say that he never went," was the reply. "Occasionally Will goes to the Unitarian, now and then to the Methodist, and I have known him to attend the Catholic church." A look of perplexity came to the face of the visitor. "Perhaps your husband is an agnostic," suggested she. "Not at all," hastily answered the other; "he's a plumber. When there is nothing for him to do at one church, there is very likely something for him at one of the others."—Harper's Weekly.

WHEN I COME HOME. "Mother, will you be here when I come home? Every day and twice a day the child asks it, with lifted face and earnest eyes. "When I come home from school will you be here?" If the answer is "Yes," she dances off happily, and if for any reason the reply, must be "No," the momentary disappointment is very real. The first call that rings through the house when the door opens, "Where's mother?" and if she is not immediately in evidence, all over the house go the eager feet, at every door sounds a soft knock and the childish voice asks the insistent question, "Is mother there?" How you miss it when the child is away, or when you yourself are detained. You hurry a little and glance at the clock; you decide that those last errands are unnecessary and, as often as you possibly can you are there to answer, "Here, dear," when the loving call comes. I have often thought of the mothers who used to hear it and hear it no more, whose children are grown, or have entered the other home whence they shall go no more out. That is one of the dear earthly things, deep down as mother-love itself, that I am sure we are going to find again if we must lose it here; some day the ear that warries with the under-hearing of the heart is going to catch once more the sweet, familiar, "Where's mother?" And for those whose mothers are waiting in the Other Home coming of their children it will be equally true. The wide spaces of heaven are not going to be wide enough to delay those who are seeking their mothers. Out of life's weary school of experience, with lessons learned, tasks ended, we who are grown and who are tired and homesick shall find the answer to the question that runs like a stream in the dark through all our lives, unseen, but singing, "Mother, will you be there when I come home?"—Congregationalist.

GIVE WHAT YOU HAVE. How many Christian people are willing to give what they cannot give; how slow many are about giving such as they have. Many of them would endow colleges and build churches and libraries and hospitals, if they were millionaires. The churches are full of people who would teach in our Sunday schools and speak in the prayer meeting if they had a "talent for it." The good Samaritan bent in sympathy over the wounded Jew and "set him on his own beast." An automobile or an ambulance would have been much better, but he had neither of them. He had only a small donkey, and such as he had he gave to the service of the man who needed his help. The question is not what we would do if we had wealth, but what we are ready to do right now, however poor or ignorant we may be.—Messenger.

DERELICTS. On a recent journey to Porto Rico, while facing a terrible storm, I entered into conversation with a man who knew the seas and who was master of the ship. I said to him, "Do you fear the storm?" "Not in the least," he said, "for by good seamanship we are able to weather almost every storm that has ever swept across the mighty deep." Then I said: "Do you fear the fog?" and he said: "Not to any extent, because different vessels have a definite tract along which ordinarily they sail, and we know just about when and where to expect other vessels on the highway of the seas." "What then," I said to him, "do you fear the most?" and he said: "We are the most afraid of derelicts, for a derelict is a dismantled, unmanned ship. It is a ship sailing to no harbor, a ship without a compass, without a crew, and without a captain." As he spoke, it occurred to me that there were a vast number of derelicts today all about us in life—men who have no captain on their vessel, who have set out for no harbor, but drift idly with the tide, a menace to all others who would lead the best of lives, of no use to themselves and incapable of serving others. Some of these derelicts were once in the church, but, unfaithful to their duties, they have slipped away; some of them, never having known Christ, have become genuinely indifferent to the claims of God. It is a thought of great cheer, however, that there is one who waits to board every drifting vessel to make useful that which has been useless, to strengthen that which has been weak, and that one is Jesus Christ, the Captain of our salvation.—J. Wilbur Chapman.

AGAINST LIQUOR SELLER. The supreme court of Kansas, a few days ago, rendered an important decision. The court holds that the person who sells liquor is responsible for the acts of the purchaser while under the influence of the liquor. The case was appealed from the District Court of Atchison Co., where judgment of \$5,000 was given against a saloon-keeper, and in favor of a woman, whose husband, while intoxicated from liquor sold him in his saloon, shot and killed two men. The murderer is serving a life sentence in the penitentiary. The suit was brought under the statute which provides that a wife shall have a right of action in damages against any person who shall furnish liquor to and cause the injury of her husband. This is the first time that the State Supreme Court has passed upon this statute, and the fact that it has been held valid is likely to lead to many other suits under its provisions.—Central Christian Advocate.

TOO LATE. DEAR EDITOR:—Please allow me short space in the BAPTIST as I have never written before. I love the BAPTIST and like to read the letters from the brethren and sisters. I want to say a few words about our church at Christian Hill. It seemed that it was almost gone, but the good Lord sent us a good pastor this year, and it is gradually moving up. Bro. W. C. Jones is our pastor and we like him in our homes as well as the church. We need leaders that are interested in our homes, when they come to see us, it makes our children love to hear them preach. Our meeting is every first Saturday and Sunday, and we think of having our protracted meeting, in July, and want a good meeting, therefore if we all do our part as well the pastor, we will receive a blessing. We want the prayers of all God's people. We received one member in May and two in June. If we would all do our duty, as the Lord commands we would have more good revivals than we do. If we have only one talent and use it well, the good Lord will say, "well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord." We should think of the many blessings we are promised, and live closer to God, but some never think of God or their duty until it is too late, and death will come and find them unprepared. We know we must die sooner or later. What a blessed thought, when we see one of our friends die, and feel assured that they are prepared to go. Your sister in love, A. L. MARTIN. Rochelle, Ga.

FROM SMITHS NEW HOME. DEAR EDITOR:—If you will allow me space in your paper I will write and let you all hear from us down here. We had a good meeting the fourth Saturday and Sunday, our much beloved pastor Eld. H. Cunningham was present and you that know him know that he don't fail to declare the whole council of God. He preached Saturday and afterwards we held conference and then we partook of the bread and wine in remembrance of our Saviour who died on the cross. Saturday night he preached and he always preaches the gospel of Christ to a dying world Sunday he preached and all was done to the glory of God, all seemed to be rejoiced and revived as I have not written before I will close, if this don't reach the waste basket I will write again, I want all who read this to pray for me, that I may do his will here on earth and escape the second death. Yours in hope of heaven. A TYNDALL. The prospects are as bright as the promises of God.—Adoniram Judson.

THE UNPARDONABLE SIN. This is only intended to be a rough sketch of an excellent sermon preached by Rev. C. A. Jenkins at the recent session of the South Yadkin Association. When Jesus intended to pronounce against sin, or to say some sharp, heart-touching words to men, he always began by saying something good first. In this place, where he is to speak of the unpardonable sin, he begins by saying: "All sins are forgiven," and then goes on to make one exception. 1.—WHAT IS THE SIN AGAINST THE HOLY GHOST. This question has been often asked and I wish first to state some things which are not the unpardonable sin: (1) It is not feeling. Some people think that because they do not have a certain feeling that they have committed the unpardonable sin, but feeling has nothing to do with this sin. (2) It is not resisting the Spirit. I suppose every preacher in the land has resisted God's Spirit. People everywhere resist the Spirit. (3) It is not infidelity. Many an infidel has looked at the stars of heaven, repented of his sins, accepted Jesus' atoning blood and is now in heaven. (4) It is not unconfessed sins. Every person has at some time in his life had some unconfessed sin, but to-day many of them are in heaven. (5) It is not some unpardonable sin. All sins are to be pardoned only when the sinner comes to God in Jesus' name. (6) It is not suicide. Such an explanation is foolish. People who commit suicide are often crazy, and are not responsible. 11.—WHAT IT IS. (1) A sin against the Spirit. (a) It is attributing to the devil the work that has been done by the Holy Spirit. Those who do this would destroy, if they could, the Holy Spirit, and also the distinction between good and evil. Suppose some great artist should come into your community, paint a beautiful picture, hang it in the art gallery and go away; then an enemy comes, rubs out the name of the artist and writes the name of some common drunkard in its place. The people would pass by and praise the drunkard. Jesus comes and makes the lives of men and women beautiful, but the enemies of Jesus come and say this is the work of the devil. Trust Christ and His Book, and it shall be well with you here and hereafter. J. S. F.—Biblical Recorder.

A little Topeka girl came home from church the other day and was asked what the minister's text was, "Don't be afraid and I will get you a bed quilt," was the astonishing answer. Investigation proved that the central thought of the sermon had "Fear not, and I will send you a comforter."