

# ALABAMA BAPTIST

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## THE RABELAISAN LEECH.

At a gathering of bankers in a southern state the other day, figures were presented which showed that half a dozen towns—none of them could be called cities—had lost \$3,000,000, or an average of \$500,000 each, during the months of last winter and spring by speculation in cotton. Each of these was a growing town, crying for money with which to develop its business and industries, and the loss of that half million meant partial paralysis for the time being. In other words, those communities had been reduced to a state of monetary anaemia.

And such a condition, due to the same cause, is periodical in the cities and towns of the cotton country from the Carolinas to Texas. The colossal imagination of Rabelais himself were scarcely large enough to take in the proportions of this leech of cotton speculation which has fastened itself upon the throat of the South.

But the checking of progress and the stunting of the material growth of the Southern States is only part of this gigantic evil. Whenever the trustee of funds is found to have gone wrong, or a commercial house fails, or a bank closes its doors, or the suicide of some well-known citizen is announced, the explanation is usually whispered in one word—COTTON—and in seven instances out of ten this is the truth.

The most depressing fact is that this dealing in cotton futures has been increasing all the while, until every class, from the farmer to the financier, is engaged in it. They pay large commissions for the opportunity of playing across the board with professional gamblers in Liverpool, New York or New Orleans, who may be using loaded dice or marked cards, so to speak. The recent exposure of leakage in the reports of the department of agriculture is warrant enough for that assumption. At any rate, the large professional operators have all



the advantages on their side—statistical and expert information of every kind, unlimited command of money and the facilities for forming combinations instantly. And yet we see southern men in larger numbers each succeeding year pitting their comparatively slight knowledge of the cotton trade and fragmentary information as to the condition of the plant against these odds. Such fatuity would be ludicrous if it were not pathetic.

Another sinister feature is the se-

crecy which attends much of this speculation in cotton. Where one man is known to be buying and selling futures there are probably a dozen operating under cover. Suspicion invariably breeds distrust. There is danger that the confidence of the masses of the South in the integrity of business men and the stability of commercial and financial institutions may ultimately be impaired to an alarming extent.

Distressing and alarming as these

things which we have set forth are, none of them is the master evil of a vice which has spread a crust of blight all over the southern land. That lies in the decay of the moral perception which inevitably follows gambling. For, the buying and selling of cotton futures, except with the intention of making or accepting actual deliveries of the staple, is nothing less than gambling. This is a bare-faced fact, and it is time we looked it in the face. Gambling, as all of us know, destroys the sense of the value of money and breeds contempt for the slower methods of earning it. Think of a whole people—not a handful of individuals here and there—possessed of such a spirit, and we have some idea of what speculation in cotton will do for the South in the course of a few more years.

Is there no remedy? Yes. It is in the hands of the banks, and they are beginning to use it. Men who are known to speculate in cotton are finding that accommodation is not as easy to get as it once was. Cashiers are asking disquieting questions of those who are suspected of operating secretly. Banks which are losers by failures and embezzlements and other shortcomings due to speculation in cotton are less merciful to the offenders. Prosecutions are more vigorous, and the law is not only allowed to take its course, regardless of the social standing and influence of the culprit, but is being impelled along that course by the strong financial arm. It is not improbable that the commercial agencies will co-operate with the banks in the effort to find out whether a man is a merchant or a doctor or a lawyer in name or a gambler in fact. Sooner or later he must stand revealed as one or the other, for the dual role will be made impossible. The banks have the power to carry the reform through, but the end will be reached sooner if every man who believes that speculation in cotton is gambling outright, and should be stigmatized as such, will align himself with a righteous cause.—Advance.

## SEND YOUR NAME.

Please give space for announcement to messengers to the approaching convention and others entitled to entertainment at the hands of our citizens on that occasion, that the church is centrally located as regards the railway stations and we are hoping to have a guide to meet each train and escort visitors to the place of registration. In case there is no one to meet the train we shall expect messenger to report at the Sunday school room of the First Baptist church immediately after their arrival at Talladega. Some one will be on hand there to make the assignments and to see that you reach your destination. Again we request that persons intending to attend this convention will forthwith notify the undersigned, stating what train they expect to arrive on and day. We shall not attempt to send out assignment cards, but will make the assignments at the church as above stated. W. B. CASTLEBERRY, Chm.



ATTALLA BAPTIST CHURCH.



PASTOR A. J. JOHNSTON, WIFE AND SON.



## Extreme Unction and Purgatory--By W. J. E. Cox

James 5:14-15: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

It is on this passage mainly that the Roman Catholic church bases the doctrine known as extreme unction, which is one of the seven so-called sacraments. Cardinal Gibbons says that in this passage the apostle James clearly refers to this sacrament and points out its efficacy. I think an examination of the passage will clearly show that James gives no intimation of such a doctrine as that which the Roman Catholic church calls extreme unction.

Extreme unction, which is usually preceded by confession of sins and absolution, is the anointing with holy (?) oil by a priest, one who is supposed to be rapidly approaching dissolution. The purpose is to prepare one for death. Cardinal Gibbons says: "It is sad to think that our separated brethren discord this consoling instrument of grace, though pressed upon them by an apostle of Jesus Christ." His separated brethren think it is sad that the Word of God should be so perverted by the Roman Catholic church and that Roman Catholics should be so blinded by their leaders as to think that such a ceremony will prepare them for the kingdom of heaven.

As to the effect of extreme unction, the council of Trent says: "For this thing is the grace of the Holy Ghost; whose anointing cleanses away sins, if there be any still to be expiated, and the remains of sins; relieves and strengthens the soul of the sick by exciting in him a great confidence in the divine mercy; whereby the sick being relieved, bears more easily the inconveniences and pains of sickness; and more readily resists the temptations of the devil, which lie in wait for his heel; and sometimes obtains bodily health, when it is expedient for the welfare of the soul."

As to those to whom this so-called sacrament is to be administered, the council of Trent says: "It is also declared that this unction is to be applied to the sick, but especially to those who lie in such danger as to seem placed at their departure from this life; whence, also, it is called the sacrament of the departing." The "Catechism of the Council of Trent" says: "As then only those that labor under disease have occasion for cure, this sacrament should therefore be administered to those only who seem to be so dangerously ill as to excite apprehension of their rapidly approaching dissolution."

The administrators of extreme unction are, according to the Council of Trent, "bishops, or priests by them rightly ordained by the laying on of hands by the presbytery." The catechism of the council says: "To the priest therefore is committed the administration of this sacrament; not, however, to every priest, as the Holy Church has decreed, but to the proper pastor who has jurisdiction, or to another authorized by him to fulfill his office."

As to the sort of oil to be used the catechism says: "Its elements, then, or matter, as has been defined by councils, particularly by the Council of Trent, is oil consecrated by the bishop, that is to say, oil of olive berries, and not that expressed from any rich or fatty matter."

The parts of the body to be anointed are mentioned by the catechism as follows: "The sacred unction is to be applied not to all the parts of the body, but to the organs of sense only, to the eyes, because (the organs) of sight; to the ears, because (the organs) of hearing; to the nostrils, because (the organ) of smell; to the

mouth, because (the organ) of taste and speech; to the hands, because (the organs) of touch, and also to the loins, which are, as it were, the seat of concupiscence, and to the feet, by which we are enabled to move from one place to another."

The council of Trent says: "Now, this sacred unction of the sick was instituted by Christ our Lord, as truly and properly a sacrament of the new law, hinted at indeed in Mark, but recommended and promulgated to the faithful by James the apostle, and brother of the Lord." In order to give emphasis to the claim that this so-called sacrament was instituted by Christ, it looks as if the council recognized in this statement that James was the brother of the Lord, though the Catholic church does not believe this.

The following canons were promulgated by the council of Trent:

"Canon I. If any one shall say that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed apostle James, but only a rite received from the fathers, or a human invention, let him be anathema."

"Canon II. If any one shall say that the sacred unction of the sick does not confer grace, nor remit sins, nor alleviate the sick, but that it has already ceased, as though the grace of cures was of old only, let him be anathema."

"Canon III. If any one shall say that the rite and usage of extreme unction, which the holy Roman church observes, is repugnant to the declaration of the blessed apostle James, and that it is therefore to be changed, and that it may, without sin, be contemned by Christians, let him be anathema."

Having shown what extreme unction is as taught by the Romish church, I desire now to present some points of contrast between this doctrine and the passage from James on which it is mainly based. Before doing this, however, I desire to say that the council of Trent, after declaring that this sacrament was instituted by Christ and recorded by Mark, was disconcerted by one of its members who called attention to the fact that it could not have been observed at that time for the reason that the apostles, according to the council of Trent itself, were not then priests. Seeing the inconsistency or contradiction they were guilty of, the holy and unerring council disposed of the matter by declaring that extreme unction was "hinted at" or insinuated in Mark and promulgated by James.

That extreme unction is a decided variation from or in strong contrast to the teaching of James will appear from a consideration of the following facts:

1. James directs that the sick are to be anointed with oil, without specifying the kind of oil to be used and with no intimation that the oil is first to be consecrated by formal ceremony. The Catholic church, as I have shown, teaches that in extreme unction the priest must use only the "oil of olive berries" which has previously been consecrated by a bishop. If any other than this so-called holy oil is used the efficacy of the sacrament is destroyed.

2. There is also a variation from the administrator. James directs that when one is sick he is to call not for one elder, but for "the elders of the church," and they are to pray over him, anointing him with oil in the name of the Lord. It is clearly indicated that there is to be a plurality of administrators. The Catholic church teaches that extreme unction is to be administered by one priest only.

3. The method of anointing the sick, as suggested by James, is a very simple thing. There is no intimation that the sign of the cross is to be made, or that the various organs of

sense and the hands, feet and reins are to be anointed or that anything else is to be used but oil.

The Roman Catholic priest, in administering extreme unction, makes the sign of the cross three times and anoints with his thumbs the various parts of the body mentioned, invoking at the same time the assistance of the patriarchs, prophets, apostles, martyrs, confessors and virgins in destroying the power of the devil and in driving out every unclean spirit from the patient's members, marrow, and every joint of his limbs. The members anointed are "wiped with cotton, which is burned, and the ashes, for fear of profanation, are thrown into the sacarium. Even the water with which the priest washes his hands is, for the same reason, poured into a clean and retired place." When there is danger that the priest may contract the disease with which the patient is afflicted, he may use a long rod instead of his thumb in anointing a sick person. The rod is afterwards burned and the ashes put into some sacred place.

4. The persons who, according to James, are to be anointed, are the sick. The word used means, "to be weak, feeble, sick." There is no intimation that only those are to be anointed who are in danger of death. But extreme unction is administered only to those who, in all human appearance, are sick unto death. It is never administered when the patient is expected to recover. The council of Trent speaks of it as "the sacrament of the departing," or the dying.

5. Perhaps the strongest point of contrast between the instruction of James and the doctrine of extreme unction is in the purpose of the anointing—the effect to be produced or the end to be attained. The purpose of the anointing authorized by James is to heal the sick. He says: "And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." The purpose of extreme unction is not to help the sick to get well, but to help him to die; it is to secure the pardon of sin, confer grace and prepare for heaven. One has special reference to the body, the other to the soul. One is a miraculous remedy for the recovery of health, the other is a sacrament for the attainment of salvation. It is true that the council of Trent refers incidentally and conditionally to the recovery of health, but, as Edgar says, "Romanism makes the recovery of health conditional, which revelation makes absolute; and the remission of sins absolute, which revelation makes conditional." The Lord, says James, without any condition, "will raise him up." But the recovery in the Romish theology is clogged with the condition of expedience. The expiation of iniquity, on the contrary, is, in scriptural language, united with the condition, "if he have committed sin." But forgiveness, in the popish system, is attached to the unction without any condition.

The passage in which the council of Trent says that Mark hinted at the doctrine of extreme unction is as follows: "And they cast out many demons, and anointed with oil many that were sick and healed them." (Mark 6:13.) I think there is no doubt that Mark here refers to the same ceremony that is mentioned by James. They are identical in several respects. They have the same administrators or agents, the same ceremony, the same patients and the same effect. If the Roman Catholic priest will raise up or heal the sick by his superstitious ceremonies he may induce Protestants to believe in their efficacy.

Healing the sick, referred to by James, was unquestionably miraculous and temporary, like other miraculous powers given to some for promoting the establishment of Christianity.

The efficacy of the oil used was similar to the water of the pool of Bethesda. Such miraculous powers scarcely survived the apostolic age. And even in the apostolic age the power to heal was not given to all. In the twelfth chapter of First Corinthians the apostle mentions "gifts of healing" among a number of gifts imparted by the Spirit. Further on in the chapter he points out the differences between the gifts of healing and other gifts and asks: "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all gifts of healing? Do all speak with tongues? Do all interpret?"

The power to heal was not always with those who had the gift of healing. Paul healed the father of Publius and many others on the island of Malta, but left Trophimus sick at Melitum. He advised Timothy to use wine as a remedy for his "often infirmities." It was the "prayer of faith" that James mentions as being effective.

Some one may ask, What does James mean when he says, "If he have committed sins, it shall be forgiven him?" I think it is certain that the sins mentioned refer to the sins of which the illness was the result. It was commonly believed that all sickness was due to sins committed. The people asked Jesus on one occasion if the blindness of a certain man who had been born blind was due to his sins or the sins of his parents. It is certainly true that diseases and even death was sometimes inflicted by God, as in the case of Ananias and Sapphira, as a punishment for sins committed. Christ, in healing a man of palsy, said: "Thy sins be forgiven thee." He said to the man whom he healed at the pool of Bethesda: "Sin no more, lest a worse thing befall thee." That James does not refer to sin in general, but particular sins, is implied in his statement, "If he have committed sins." All are guilty of sin, but some are visited with a particular infirmity because of particular sin committed and it is this that James refers to.

A word as to the history of extreme unction. It was certainly unknown in the days of the apostles, and for more than four hundred years after the apostles there is not to be found a trace of what is now known as extreme unction. Clemens, Hermas, Barnabas, Ignatius and Polycarp knew nothing of the "sacrament of the departing." Their successors, Justin, Irenaeus, Tertullian, Cyprian, Athanasius, Tatian, Ephiphanius, and the Apostolic Constitutions, are silent on the subject of extreme unction.

There was much superstition in the early centuries. Chrysostom informs us that the lamps in the churches were robbed of their oil by those who thought that oil thus used possessed miraculous power to heal diseases—not, observe, to prepare them to die. It is easy to see how the so-called sacrament could have developed from the use of this oil in an age of superstition.

Innocent I, who flourished in the fifth century, is quoted as saying: "The diseased faithful, to whom James refers, may be anointed with the consecrated oil of chrism. This anointment may be used not only by priests, but also by all Christians, who may anoint not only themselves, but also their friends. But the chrism may not be poured on penitents, for it is a kind of sacrament." Observe that Innocent speaks of it as a "kind of sacrament" and says that it may be used by all Christians in anointing themselves and their friends, which is in conflict with the teaching of the Roman Catholic church on the doctrine of extreme unction.

Three hundred years later Bede, of England, says that the sick are, "according to ecclesiastical use, to be anointed with consecrated oil and healed. This is lawful not only by the



pastors, but also, as Innocent hath declared, for all Christians, both for themselves and their friends." This shows that the extreme unction of Romanism was unknown in the eighth century, as in the fifth. In the ninth century (813) the provincial synod of Charons, as well as other similar and later synods refers to the use of consecrated oil for healing the body and soul, showing that it was still regarded as "a kind of sacrament."

It was in the twelfth century, when ignorance and superstition reigned, that extreme unction, as taught by the Roman Catholic church, had its origin.

#### Purgatory.

Cardinal Gibbons says: "The Catholic church teaches that besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted for those who died in venial sin, or who have not satisfied the justice of God for sins already forgiven." This intermediate place is called Purgatory. Cardinal Gibbons' statement is the decree of the Council of Trent presented in abbreviated form.

Purgatory, then, is a place not for unbelievers, but for believers for whom Christ died, but whose death did not satisfy the "justice of God;" whose sins are "already forgiven," but must still suffer for their sins for a greater or less time in the purifying fires of purgatory. The prayers of the faithful, and the sacrifice of the mass when paid for will shorten the time of the detention of such persons in purgatory.

In addition to purgatory there is a fourth place, according to the teaching of the Roman Catholic church (*limbus infantum*) to which unbaptized infants are consigned. Roman Catholics teach that unbaptized infants can never see the face of God; in other words, they are not fully saved, do not enter heaven. A horrible, damnable doctrine this, that has not the remotest scriptural authority. When the people brought their "little children" or "babes" to Christ it was that he might "touch them" or "lay his hands on them," not baptize them. His disciples rebuked them, but Jesus said unto them: "Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven." There is no intimation that Jesus baptized these little ones or that he authorized his disciples to baptize them. We are plainly told what he did. "And he took them in his arms and blessed them, laying his hands upon them."

If there is a place of so much importance to believers as purgatory, it seems to me, the inspired writers were criminally negligent in not telling us about it in the plainest sort of terms. They have informed us repeatedly and in unmistakable terms about heaven and hell, but they give us no hint of a third place called purgatory or of a fourth place for unbaptized infants.

There are seventeen pages in Cardinal Gibbons' chapter on "Purgatory and Prayers for the Dead," but only three of these are given to a discussion of passages of Scripture which he thinks have a bearing on the subject. The rest of the chapter is a discussion of what the fathers say on the subject, the teaching of the liturgies and such like matter.

The cardinal's first quotation is from second Maccabees, which tells of the twelve thousand drachms sent up to Jerusalem to be offered as a sacrifice for the sins of certain persons who had fallen in battle, and which also states that it is a good and wholesome thought to pray for the dead, that they may be loosed from their sins. The book of Maccabees is one of the apocryphal books mentioned in my first discourse. It was not recognized by the Jews as a part of the Old Testament Scriptures. It was not recognized by the early Christians. It was rejected by Cyril Je-

rome, Hilary, Rufinus, Gregory and the council of Laodicea. It was not quoted by Christ and the apostles as a part of the Scriptures. The book sanctions suicide, though contrary to the law of God.

The passage from Maccabees is really a contradiction of the doctrine of purgatory as taught by the Roman Catholic church. The persons for whom the sacrifice was to be made and the prayers to be offered had been guilty of idolatry, which, according to the Roman Catholic church, is a mortal sin, and that church teaches that those dying guilty of mortal sin enter hell, not purgatory, and therefore the persons mentioned were in hell and not in purgatory.

The book of wisdom, which is another apocryphal book considered a part of the Scriptures by the Catholic church, denies the doctrine of purgatory. "But the souls of the just are in the hand of God, and the torments of death shall not touch them. In the sight of the unwise they seemed to die; and their departure was taken for misery, and their going away from us for utter destruction; but they are in peace." (3:1-3.) If they are "in peace" they are not in purgatory.

Matthew 12:32, "And whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world, nor in that which is to come," is quoted by Cardinal Gibbons as a proof text, and he says: "When our Savior declares that a sin against the Holy Ghost shall not be forgiven in the next life, He evidently leaves us to infer that there are some sins which will be pardoned in the life to come."

Such an inference is neither necessary nor natural, especially when it is remembered that such an inference is not only not supported by the general teachings of the Scriptures on the subject of the future state but plainly inconsistent with them. That Christ simply meant to emphasize the fact that the sin referred to will never be forgiven is clearly shown by the parallel statement in Mark, "hath never forgiveness," or as the Catholic version expresses it, "shall never have forgiveness." The statement of Luke is simply that "it shall not be forgiven." Furthermore, purgatory, according to the Roman Catholic church, is not a place where sins are forgiven, but a place of punishment and expiation.

A second New Testament Scripture quoted only in part by Cardinal Gibbons is I Corinthians 3:13-15: "Each man's work shall be made manifest, for the day shall declare it because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as through fire." The cardinal says: "His soul will be ultimately saved, but he shall suffer for a temporary duration in the purifying flames of purgatory."

There is no intimation in the passage that the individual referred to "shall suffer for a temporary duration, in the purifying flames of purgatory;" indeed, there is no intimation in this or any other Scripture of an intermediate place called purgatory. What the apostle here declares shall be tried and burned is the superstructure erected on the foundation—the works of the individual, not the individual himself. What the person referred to suffers is the loss of the reward of his labors, which the other man, who built of a different material, enjoys. The case is like that of a man whose house is burned, and with it other property which he regards as the fruits of his labors, but he himself is unscathed. But in Rome's purgatory it is the man himself who is to suffer "in the purifying flames." Edgar expresses the meaning in the following forcible language: "The

searching fire mentioned by the apostle is not purgatory, but probatory. Its effect is not to purify, but to try. The trial is not of persons, but of works. The persons in this ordeal, shall be saved; while the works, if wood, hay or stubble, shall, as the Greeks observed at the council of Florence, be consumed. The popish purgatory, on the contrary, is not for probation, but expiation, and tries not the action, but the agent; not the works, but the worker."

These are all the Scriptures referred to by Cardinal Gibbons in support of the doctrine of purgatory and prayers for the dead. His next argument is based on the testimony of the early fathers, eight of whom he quotes, but not one of them has anything to say about a place called purgatory; they only express the opinion that the dead may be assisted by the prayers of the living. Whateley, in speaking of purgatory, says: "It was not this doctrine that gave rise to prayers for the dead; but the practice of praying for the dead (which crept in from the affectionate but mistaken solicitude of survivors) gave rise to the doctrine."

Another passage sometimes quoted by Catholics, though not by such men as Cardinal Gibbons, is the passage in I Peter 3:19, where Christ is referred to as having "preached unto the spirits in prison." Roman Catholics can not consistently claim that "prison" here means purgatory, for none of the fathers can be quoted in support of this view, and the teaching of the Catholic church is that unanimous opinion of the fathers is necessary to a proper interpretation of a text. The opinion that "prison" means purgatory is entirely modern, being unknown to the ancients.

There were two views entertained by the recognized authorities of the church in early times. One was that the "prison" is the limbo of the fathers or the bosom of Abraham, into which the Son of God, some time between his crucifixion and resurrection, descended to liberate the Jewish saints." This was the view of Justin, Clemens, Athanasius, Cyril, Ephiphanius, Jerome, Ambrosius, Hilary and the schoolmen of a later date. This interpretation was adopted by the council of Trent. The catechism of this council, in speaking of the places in which souls are detained after death, says: "Lastly, a third sort of receptacle is that in which were received the souls of the saints who died before the coming of Christ our Lord; and where, without any sense of pain, sustained by the blessed hope of redemption, they enjoyed a tranquil abode. The souls, then, of these pious men, who in the bosom of Abraham were expecting the Savior, Christ the Lord liberated, descending into hell." By hell, here is, of course, meant the place occupied by these Old Testament saints.

The other view entertained was that the "prison" was hell and that Jesus Christ preached to those in the prison not in his humanity, but in his divinity; not by his own, but by Noah's ministry. He inspired the antediluvian patriarch to preach righteousness to a degenerate people. This was the view of Augustine, Aquinas and others.

It is this latter view which, I think, is the correct one. Any other interpretation seems to me to be out of harmony with the tendency of the entire passage and the general teaching of the Scriptures. Peter speaks of Christ "being put to death in the flesh, but made alive in the spirit; in which (spirit) he went and preached unto the spirits in prison, etc." Spirit here can not refer to his soul, for that had not been put to death and therefore could not have been quickened or made alive. We are informed that "unto Abraham" was "preached the gospel beforehand." But whatever may be the meaning of this text it is clear that it does not teach that there is a third place in the other world to which some persons go, nor

is it quoted as a proof text by the recognized exponents of the Catholic faith.

One or two other passages have been used as proof texts by some Roman Catholics, but they are so far-fetched, and the application is so silly, that they are not deserving of consideration in this discussion. They are not used by those who speak with authority.

The early fathers are not and can not be quoted in support of the doctrine of purgatory. None of those who flourished during the first four hundred years of the Christian era mentions any such place. Augustine, in very emphatic language, rejects "the idea of a third place, as unknown to the church and foreign to the sacred Scriptures." Ephraim "acknowledges a heaven and a hell, but disclaims, in the clearest terms, the belief of a middle place." "To avoid hell is," he declares, "to obtain heaven, and to miss heaven is to enter hell." He says Scripture tells of no third place. Ephiphanius admits "no use or advantage of piety of repentance after death." The early fathers, such as Barnabas, Clemens, Hermas, Ignatius, Polycarp, Justin, Tatian, Irenaeus, Miletus, Athanasius and Theophilus, all discussed various phases of the life to come, but they are silent on the subject of purgatory.

Cardinal Gibbons says: "That the practice of praying for the dead has descended from apostolic times, is evident also from the liturgies of the church." Unfortunately he does not quote from any of the early liturgies that his readers might see what these prayers were. The early liturgies certainly do not give a hint of such a place as purgatory. The so-called liturgy of James contains a "commemoration of the departed faithful, and a prayer to God who received their souls, for a merciful pardon of their sins." The liturgy known as Mark's "asks rest and remission for all who had slept in the faith, left this world, gone to God, and arrived at the mansions of felicity." Clemens "supplicates God to bless all, who, having run the course of life, had come to heaven with tranquillity in his spiritual bosom and gladness in the habitations of light and joy." Cyril comprehends "a commemoration of all the holy patriarchs, prophets, apostles, martyrs, confessors, and especially the most glorious God-bearing virgin, and a prayer for the peace of all their souls in the bosom of Abraham, Isaac and Jacob." Gregory's contains "a prayer, used in presenting the unbloody sacrifice, for the repose of the fathers who had slept in the faith, a supplication for their refreshment; and a memento of lady Mary, mother of God." Chrysostom's mentions "those who had left this world, and gone in purity of soul and body to God, and prays for their repose in the celestial habitations." Basil's remembers "all the departed clergy and laity, particularly the most holy, glorious, immaculate, blessed, God-bearing lady, and prays for the tranquillity of their souls in the bosom of Abraham, Isaac and Jacob, and in the bowers of bliss, in the paradise of pleasure, whence, in the light of the saints, fly sorrow, sighing and sadness."

It is clear that the persons prayed for in these liturgies were not regarded as being in purgatory. Surely the "God-bearing virgin," "lady mother of God," who, according to the Roman church, was born without any taint of original sin, was not thought to be in purgatory.

It is from Pagan mythology, rather than from the Word of God, that Rome has gotten its purgatory. The philosophy of Plato, the eloquence of Cicero, and the poetry of Virgil may be quoted in support of the doctrine of purgatory, but not the Word of God. Through centuries of superstition and moral darkness the doctrine of purgatory, with many variations, gradually developed, until the council

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## "THE PROTRACTED MEETING."

By R. S. Gavin.

Of course, you expect to have one. They are a necessity. We have come to associate our "revival season" with our "protracted meeting-time;" and we do not look for any special gatherings except when these special periods are on. And most people are converted in the protracted meetings. Take a census some time as to the per cent of protracted meeting converts in your church, and the result will convince you, if you are not convinced already of the importance of such meetings. I do not believe we have enough of them. Why not have three or four a year instead of one? But you will likely have but one a year. Let me call attention to some features which ought not to be overlooked:

## 1. It ought to have an object in view.

It is like prayer—it's well to pray, but it's better to pray for something. It is well to have a meeting, but it is better to have one for something. The old Hardsell brother said he did not study his sermons at all. He just "got up and took his text, and preached at random." Do not let your meeting be like that. A peck of bullets shot at random are not necessarily half so dangerous as a single bullet sent by an expert sharpshooter on its special mission of death. Do you ask what object the meeting should have in view? Generally speaking, it should be two-fold: 1, the reviving or reawakening of the Christians; 2, the winning of the lost for Christ and their ingathering. And it's my observation that when the first of these points has been attained the second is almost sure to follow as a natural consequence. Remember, it is written in Isaiah 66: 8, "As soon as Zion travelled, she brought forth her children."

## 2. It ought to be well planned.

Nowhere does systematic planning count for more than in the protracted meeting. The secret of the success of J. Wilbur Chapman, apart from his undaunted faith, is his ability to plan wisely. When you have fixed on the object of your meeting, then do two things: 1. Set every "stake" at your command. Leave none of your material idle. 2. Set every one of your "stakes" with reference to your proposed object. Nothing helps success to succeed so well as systematized effort. "Well begun is half done." There is more than rhyme and sentiment in that. Try its virtue in your meeting. Plan—plan wisely—and see how it pays. The wise builder is the man who builds on the bedrock of wise planning. If you are a pastor, prove your claims to generalship by a show of your ability to play a Napoleon's part in wise planning. Put every member at a post of duty, and let him know that you count on his holding it. "Expect great things of God," and "undertake great things for God" by placing every member you have where he can do his part. "Have faith in God" yourself, and let that faith break out on you like measles, so it will be contagious among your members. Be in earnest, and if you find you can not be of your own accord, ask God to lay the burden of the meeting heavily upon you. If it causes you to lose a little sleep, it will be all the better for you and the cause. "Pray without ceasing" until you become an enthusiast for souls; but do not get cranky. Organize, have faith, pray, work, "wait on the Lord."

## 3. It ought to be well advertised.

I know I am on dangerous ground now. The gentleman with the red-tape and the tin-horn and the paraphernalia of sensationalism and high-pressureism and several other isms, has done much harm while abroad in the land, and not the least of which is that he has brought the advertising of meetings into disrepute. Advertising is a good thing. I do not see how a business man can expect to succeed without it. Indeed, this is an advertising age. So much so that most of us have grown dependent upon the constant reminder of the advertiser. What would we not forget to buy were it not that our memories are persistently jogged? Advertising is an attempt to call one's attention to something for which he is not looking, but which it may be to his advantage to know. Who, therefore, can object to the legitimate advertising of a protracted meeting? God does not expect his business to be done in a corner. Advertise the meetings.

Yes, advertise—wisely, to be sure—but by all means advertise.

4. As to time for meeting and help, let God settle that. You may be able to help Him in the arrangements; but do not make the mistake of taking it out of His hands. Do not have too much faith in any special date or any special man. The deacons of a certain Church met to decide on the time for the protracted meeting, etc. Deacon B. says: "My brethren, I have consulted my almanac, and I find we are to have moonshine at a certain time." And so it is agreed to have the meeting at that time. Well, moonshine is all right, if it's the sort that comes down from above; and I am sure we are at an advantage if we can hold our meetings during moonlight nights; but if we ever come to the point where we have more faith in moonshine than in the Holy Spirit, we have made our first mistake. And then the said deacons proceeded to the matter of help. After much discussion they decide to invite Brother So-and-So. He has the reputation of "bringing things to pass where he travels." The time comes, and the brother arrives. Many are disappointed at first sight. The brother does not look like they had imagined he ought to look; and when he makes his first talk, it is just about as other men talk—a simple statement of the gospel plan and the Spirit's ability to work wonders. Disappointment is seen in every face. Like Naaman, they thought he would do some great thing. But later on in the meeting the preacher warms up; and one night he faces a crowded house, and he preaches a gospel sermon in the main; but at length he falls into a vein of sentiment which catches like fire and throws multitudes into tears. A call is made for those who have been converted to come forward. An even hundred came. Among the number is a man sixty years of age. He goes home and to sleep. Next morning he awakes, thinking it all over. He says: "Did I say I was converted? Yes, I said so, but I was mistaken. I am still a stranger to grace." And maybe he was; and maybe a large per cent of the "ninety and nine" were like him. For remember, the people had too much faith in the preacher and not enough in God. I have as much confidence in a good man's ability to do great things for God as any man living. But if you want to have a good protracted meeting, do not let your faith in any man eclipse your faith in God. "Have faith in God."

## MODERN EVANGELISM.

Before expressing myself on this much talked of subject, I want to thank Dr. Cox for his helpful articles in the Alabama Baptist, especially the one whose caption is "Saints, Images and Relics." There are few men, especially those jealous of others' popularity, who would take the bold stand taken by Dr. Cox, surrounded as he is by Roman Catholics. I would that every Protestant and Baptist in America could read his article. Such articles should be put into tracts and given gratis to the people to read.

Now, as to evangelism, I want to say that I am more than glad that the convention was so enthusiastic and so unanimous on the movement. I am sure the board will be wise in its selection of men. I believe in an evangelist who is the genuine article. But, dear me, how many spurious ones we have. A young aspirant with no mental or theological training, with no well defined idea of the doctrines of the New Testament, but with an array of old and stale anecdotes, like a string of beads worn flat on one side, starts out with blast of trumpets and great noise and confusion. His much enthusiasm, loud voice, chestnut wit, and modern brass win for him a degree of some sort of success. If the pastor does not fall in line the evangelist abuses him, and his people criticize him for being jealous of the young evangelist. Many a good pastorate has been torn to pieces by men who have no common sympathy with the pastor.

The best evangelists, as a general thing, are men who have been of are now pastors. Recently I met a man and asked "To what church do you belong?" "I joined Bro. Solly," was the unexplained reply. "When, where and how, pray tell me, did you join a man?" "Well, you know when they had that big union meeting and the Baptists and Methodists was a all shouting and gwine on, and you could not hear your ears, nor tell one from tother, that was the time." "But what did you join Solly for? I thought all you people were Baptists." "Shoe was, but when they all got happy there and a gwine on at such a miration, they all lowed it made no difference what church you joined just so you joined some branch of the Christian church, so Bro. Solly, he was a Methodist, and I joined him. But he left here and I never went to church no more and they turned me out." "But which church got the most members in the meeting?" "Well, the Baptists got 15 in all, and countin' the babies and all, the Methodists got seventy-five or six, I don't recollect which." "But was not that a Baptist neighborhood?" "Hit shore was." "But how was it that the Methodists beat the Baptists so much?" "I don't know less it was they just naturally outshouted them. But anyway, I remember I joined Bro. Solly." "Did either of the preachers preach any doctrine?" "No, sir, parson, they said there weren't a gwine to be no doctrine preached in that meetin', for all hands was a gwine to the same place, anyhow, where there wasn't no doctrine."

Brethren, I am persuaded that Baptists have lost thousands of their own home raised material besides much that would have come to us from other sources simply by letting a certain class of evangelists shut our mouths and tie our hands. A Baptist evangelist that does not preach Baptist principles and practices is not suited to hold meetings in Baptist

churches. Such performances as I have seen and read simply devitalize the church where the meeting is held. I know more than one church where the broad gauged, anecdote telling evangelist, with his sweet singer, has been and the people "joined him." And when he left the people left no more to return till the next season of evangelism, leaving them with no abiding convictions that they were sinners, saved by grace, and that they were due all to their Lord, and certain duties to their church and pastor, they soon drifted away. I believe in pathos, in sweet singing, in anecdotes, property told; and with all my heart, I believe in instructing the people out of the word of God. "Preach the word" is the inspired exhortation.

Give us New Testament evangelists—men while they preach on repentance and the kingdom of God they also preach on obedience. And to do this one must preach on baptism, the Lord's supper, discipline and church government—in other words, loyalty to Christ. Neither the evangelists nor yet the pastor should abuse those who believe the new doctrine in contradiction to those preached and practiced by Paul, which are Baptist. Paul Price is a New Testament evangelist, and I understand that T. T. Martin is. Some of our pastors are as successful in evangelistic work as they are in pastoral work, and they are safe helps. Preachers should not seek to give offense, but they should not shun to declare all the counsel of God for fear of giving offense. God bless all faithful New Testament evangelists.

R. M. HUNTER.

## DOCTOR'S SHIFT.

## Now Gets Along Without It.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach."

"Last fall I began the use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts and since then I have not had any indigestion and am feeling better and have increased in weight."

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all of my patients suffering from indigestion or over-feeding, and also for those recovering from disease where I want a food easy to take and certain to digest and which will not overtax the stomach."

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking to perfectly change the starch into Dextrose or Post Sugar, in which state it is ready to be easily absorbed by the blood. The parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve centers are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers so easily noticed after one has eaten Grape-Nuts each day for a week or ten days. "There's a reason."

Get the little book, "The Road to Wellville," in pkgs.



## EXEGETICAL.

2 Cor. 12:1-10.

H. M. Long.

No part of the New Testament writings has been more difficult of solution, perchance, to the generality of Bible readers than this narrative of the Apostle Paul. Hence with a hope of throwing some light on it even if I should not succeed in making it entirely clear, I venture to offer the following exegesis of the passage:

1. Of whom is Paul writing? Of himself, or some other man? In the second and three succeeding verses it would appear on a superficial reading that, as Paul refers to the hero of the narrative in the third person, that he is writing of some other man, but in the sixth verse and those immediately following he changes the form to the first person, making it clear that he himself is the personage referred to. Without consuming time and space in quoting the several verses alluded to, I leave the reader to examine them for himself.

2. The apostle, in the experience related, was manifestly translated, for he says: "I know a man in Christ . . . such a one caught up even to the third heaven." (I quote from the American Revised version.)

3. By the third heaven, also called "Paradise" (see fourth verse), the apostle evidently meant the final abode of the redeemed. Among the Jews it was a custom to refer to the region of the terrestrial atmosphere as the aerial heaven, or first heaven, and to the region of the stars as the sidereal heaven, or second heaven, and to the unseen regions above all these as the third heaven. To this custom it would appear the apostle accommodated himself in detailing his experience.

4. When and where did the apostle have this experience? We are told by some commentators that it must have been the time to which Paul refers in Acts 22:17, where he says: "When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance," etc. But let it be observed that Paul says he had this experience "fourteen years ago." According to Usher's Bible Chronology, that commonly used in Teachers' Bibles, Paul wrote this second letter to the Corinthians in the year 60, but his visit to Jerusalem, during which he "was in a trance," was made A. D. 37, or 23 years before this narrative, so that could not have been the time when he had the experience related, which was but "fourteen years" before.

Hence, we must look for some other event recorded in the life of the apostle, when he most likely had such experience. I am persuaded that we may find that event recorded in the fourteenth chapter of Acts, the place being at Lystra, where Paul was stoned and slain, as was supposed, by his enemies. According to a comparison of dates and other concurrent circumstances, this must have been the incident in which Paul had such experience. It occurred A. D. 46, or fourteen years before the apostle's narrative. In this we observe chronological harmony.

Then the apostle says in substance that he was utterly unconscious of any corporal existence, saying: "Whether in the body I know not, or whether out of the body I know not, God knoweth." In view of the comatose or insensible condition of the apostle, this is quite natural and philosophical statement. And to confirm this fact and fasten it in the mind

of the reader, he repeats this statement in the next verse.

5. Meaning of "unspeakable words, which it is not lawful for a man to utter." These words Paul heard in heaven, the language of which is far above human language, I trow, as heaven is above the earth, hence I understand him to mean by "words unspeakable" that there is no human language in which the things he heard could be spoken. Hence follows the suggestion that the marginal reading in the King James version of the word "lawful" as "possible" is no doubt more in accord with the original. Meaning, therefore, not that it was in violation of any civil statute to utter the words that were heard, but that it was impossible to utter them in human language. This is a glorious thought, and the writer would give vent to the emotions that thrill his heart, but must desist.

6. Meaning of "a thorn in the flesh." On this point there are conflicting theories. I shall not, however, tax the patience of the reader by mentioning these theories except to observe in passing that the idea advanced by some that the apostle alludes to a species of carnal lust that constantly beset him and prompted him to the commission of great wickedness, is to my mind not only degrading to the great Gentile apostle, but unworthy of any Christian, and besides it displays great ignorance and stupidity in one to hold such a theory.

While the phrase, "the flesh," is often used by the apostle to denote carnality, yet I am persuaded by the conditions under which I have stated that Paul had the experience under consideration that "a thorn in the flesh" signifies some bodily affliction, and that this affliction was a result of the stoning he received at Lystra. Just what the nature of this affliction was or in what part of his body it was located we may not, with anything like absolute certainty or even assurance be able to determine. But whatever it may have been, it seems to have been of such a nature as to become a source of constant physical pain, more or less, and perhaps resultant mental anxiety to the apostle.

But while it may be difficult, or even out of the question, as already intimated, for some to ascertain the nature of said affliction, yet I am persuaded that here and there, in Paul's letters, there are certain way-marks, as it were, by which the careful, prayerful student of the Pauline epistles may be guided to something like a satisfactory solution of the difficulty. After much patient study of these way-marks, I am persuaded that the affliction had to do mainly with the apostle's head, and that it not only gave him daily pain, but it seriously affected his eyes, and to such an extent as to produce partial blindness. Now, lest the reader decide that this is purely speculative, or that I am drawing on my imagination without any data on which to found such a theory, I would call attention:

First, to a fact that is not only deduced from certain statements in Paul's letters, either by himself or others, but a fact that is admitted by thoughtful commentators, and that is while the apostle was under the infallible inspiration of the Holy Spirit in directing his letters, yet he employed an amanuensis, to whom he dictated these letters, except that with his own hand he added his salutation, and occasionally some other remark. For the proof of this fact, let us refer to Colossians 4:18. There

we can readily see that after the letter to the saints at Colosse had been written by an amanuensis, as dictated by the apostle, inspired by the Spirit, Paul takes the pen himself and adds: "The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you."

In I Cor. 16:21-24, we find a similar proof. Then in II Thess. 3:17 we have proof that such was his treatment of all his letters, for he here says: "The salutation of me Paul with mine own hand, which is the token in every epistle: so I write." (Bold face letters mine, of course, and designed to show that the proof is conclusive of the fact stated.) In the letter to the Romans, 16:22, the amanuensis gives his name, to-wit: "I Tertius, who write this epistle," etc. To the letter to the Galatians, in whom he had shown almost unusual interest on account of the very grievous vital errors that had been introduced among them by Judaizing teachers and had seemingly been imbibed by them in part, to this letter the apostle adds more than usual, beginning with the words: "See with how large letters I write unto you." (Gal. 6:11-18.)

I have given proof of the fact that Paul dictated his letters to others, who in turn wrote them, and I am persuaded that he was obliged to this course by his defective vision. Besides, the very large characters he mentions in what he penned to the Galatians is suggestive of very defective eyesight.

Another circumstance mentioned by the apostle in his letter to the Galatians is highly suggestive of serious trouble with his eyes. I refer to Gal. 4:13-15, "Ye know that because of an infirmity of the flesh I preached the gospel unto you the first time; and that which was a temptation to you in my flesh ye despised not nor rejected; but ye received me as an angel of God, even as Christ Jesus. Where then is that gratulation of yourselves? For I bear you witness that, if possible, ye would have plucked your eyes and given them to me." The emphasis in the phrase "your eyes" is clearly on "your." The intimation seems to be that the Galatians knowing the apostle's great loss of so important an organ and withal so needful in their great love for him would have parted with their own eyes to repair the loss of his if indeed such had been possible.

To this affliction, coupled with probable facial disfiguration and injury of his faculty of speech received at his stoning may be attributed the opprobrious remarks made against the apostle with which he charges the Corinthians. (See 2 Cor. 10:10 latter part.)

7. Object of this thorn. To keep the apostle humble. V 7, "And by reason of the exceeding greatness of the revelations that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch." Here is a repetition of the same statement to confirm the fact and to fasten that in the mind of the reader that the divine purpose in permitting Satan to thus buffet the apostle was to prevent his becoming inflated with pride, because of the wonderful things revealed to him when translated.

As the Lord dealt with Paul, so he deals similarly with his children generally. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Again, "All chastening seemeth for the pres-

ent to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

So grievous was Paul's affliction that he prayed earnestly three distinct times for the removal of it, and while the Lord, for a wise purpose, and that doubtless the purpose for which it was permitted, yet grace-sufficient to enable him to bear, it was guaranteed unto him, with the further assurance that his bodily infirmity should conduce to the perfecting of divine power in his life. V 9, "And he said unto me, My grace is sufficient for thee: for my power is made perfect in weakness." As with Paul, so with every Christian, and like the apostle, the assurance of divine grace and the consciousness of divine support in our trials, gives power to endure them and enables us even to rejoice in them.

Newton, Ala.

## PROGRAM.

Fifth Sunday meeting of the Geneva Association (Antioch church) Saturday 11 a. m. Sermon, Rev. A. J. Brooks.

1:30 p. m. Evangelism or soul-winning.

Revivals, T. O. Reese.  
Personal work, J. F. Register.  
Soul winning in the regular services, S. D. McCormick.

Soul winning in the Sunday school, W. D. Pate.

3 p. m. Missions.  
Foreign, W. W. Faulkner.  
Home, Alma Sellers.  
Associational, Rev. M. Griffith, of Esto.

8 p. m. Preaching.  
Sunday, 10 a. m. Devotion, J. P. Sauls.

10:30 a. m. Paper, Miss Register.  
11 a. m. Sermon, P. L. Mosley.  
T. O. REESE,  
Chairman Executive Com.

## DIFFERENT NOW

Since the Sluggo Coffee Was Abandoned.

Coffee probably causes more biliousness and so-called malaria than any one other thing—even bad climate. A Ft. Worth man says:

"I have always been of a bilious temperament, subject to malaria and up to one year ago a perfect slave to coffee and at times I would be covered with boils and full of malarial poison, was very nervous and had swimming in the head.

"I don't know how it happened, but I finally became convinced that my sickness was due to the use of coffee and a little less than a year ago I stopped coffee and began drinking Postum. From that time I have not had a boil, not had malaria at all, have gained 15 pounds good solid weight and know beyond all doubt this is due to the use of Postum in place of coffee, as I have taken no medicine at all.

"Postum has certainly made healthy, red blood for me in place of the blood that coffee drinking impoverished and made unhealthy." Name given by Postum Co., Battle Creek, Mich.

Postum makes red blood.  
"There's a reason."  
Look in pkgs. for a copy of the famous little book, "The Road to Wellville."



FRANK WILLIS BARNETT  
Editor and Proprietor.



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

#### LET'S TALK IT OVER.

Many of our friends tell us that it is only a question of time when we will break down, for they know that we are trying to do the work of several men. Some friends beg us to get a competent assistant. We would like to have one. We have no objection to reducing our hours of work, but who is going to pay the assistant. The pay will have to come out of the paper, and we are the paper, and neither can afford it. Therefore, we put in each day many strenuous hours of labor in order to have a surplus to put in further improvements.

If our subscribers are really alarmed lest we end in a sanitarium for lack of help, we beg them to consult the labels on their papers and see whether or not they are adding to our worries and anxieties and making it necessary for us to adopt rigid economies that put extra hours of toll upon our already burdened shoulders. We are carrying many heavy loads, but the heaviest bunch on our hump is the list of delinquent subscribers. You who read this may be the last straw that is breaking this camel's back. If so, slide off and get a money order and mail to us at once, and we will try and quit being stoop-shouldered. The delinquent belongs to a long-lived and prolific race. We fear we will never see the last of him, but brother, you who glance over this, get out of the ranks of the free lunch religious literature gourmands and step up to the counter and pay once for a square meal. If it don't kill you to do it, you may get fat on the diet. Anyway, try it, and we will watch your case with sympathetic interest.

Yours for prompt pay,

FRANK WILLIS BARNETT.

P. S.—Remember the paid up subscribers are in line for our presents. It pays to pay up.

#### WHAT GOD WILLS—CHASTITY.

A good many interpretations have been given by some people upon the expressed will of God as revealed in the Bible, which grossly misrepresent his will. An example of this kind is seen in this passage: "This is the will of God, even your sanctification." This is a favorite text with the advocates of sinless sanctification. They insist that God wills that all Christians shall be so entirely sanctified that they will not commit any sin. This is a radical perversion of those words. They occur in Paul's first letter to the Thessalonian Christians, many of whom were at that time indulging in unclean habits, while others were liable to fall into the same practices. We may get the particular object which Paul had in mind when he wrote those words by what follows them. Here is a fuller view: "This is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honor." It is a historical fact that throughout Palestine, at that time, fornication was exceedingly prevalent among all classes. There were but comparatively few people who were living chaste married lives. True marriage was the exception. This is why Paul wrote in one of his letters: "Marriage is hon-

orable in all." We see, then, that it was God's will that those Christians should be sanctified in relation to clean married life. They were to abstain from fornication. They were to refrain from adultery, from immoral relations with each other. Chastity was commanded. Men and women should be lawfully married, and then lead chaste lives.

The warning uttered by Paul to the Thessalonians ought to be thundered from every pulpit in our land today for sickening revelations in the infamous "Thaw case" is but symptomatic of the times and makes us shudder when we think of the double lives being led by our wealthy leisure class. God wills that men and women, whether married or single, should live chastely.

This was the kind of sanctification which God's will required, and not impossible sinlessness.

#### WILL THEY BE PUBLISHED?

The last of the series of sermons on Roman Catholicism comes to a close in this issue, and as many have asked whether they would be put in book form, to clearly answer the question, we take the following paragraph from a private letter written by brother Cox: "Many brethren have spoken to me and written to me about the discourses and I hope they have done some good. They have given me much hard work but I have greatly enjoyed the work, and the expressed appreciation of the brethren is, I feel, ample compensation for the hard work I have done. Quite a number have expressed a desire that I publish them in book form but this I cannot do unless some one furnishes the necessary filthy lucre. I can not run the risk of publishing them in book form at my own expense."

Brother Cox deserves the gratitude of the brethren for the able and scholarly way in which he has refuted many of the claims of the Romanists and we hope that some arrangement can be made to put the series in book form. If the Sunday School Board could see its way clear to publish the book it might be effectively used in our coast cities.

#### PUT THE "BUCKET SHOPS" OUT OF BUSINESS.

We are glad to note that some of the dailies, weeklies and magazines are waging war on "bucket shops." On our front page we present a striking cartoon, which speaks for itself, and the editorial from the Advance but emphasizes the need of some drastic legislation to back up the bankers. We are glad to note that a bill will be introduced into the Georgia legislature to prohibit "bucket shops" and all forms of gambling in cotton futures. Several attempts have been made in Alabama to get stringent laws passed prohibiting "bucket shops," but today they are doing business in all of our cities and many of our towns. We want men in the legislature who will put an end to "bucket shops." Is your candidate against them?

#### PROUD OF OUR CONTRIBUTORS.

We feel very much elated over the series of articles appearing in the Alabama Baptist. The sermons on Ro-

man Catholicism by Dr. Cox have been strong and timely, the series on Evangelism by brother Gavin have been evangelistic and helpful, and the series on the "Preacher from a Layman's Point of View" by Dr. Montague have charmed by their literary quality and instructed by their discriminating views. Taken these together with a number of special articles of a high order written by brethren in Alabama it can no longer be truthfully charged that the leading preachers in the state do not contribute to the paper. It has taken quite a long time to enlist the brethren but now they are doing excellent work and we count it not only gain for the Alabama Baptist but a sign of progress in our state work.

#### WE CAN DO IT.

Read brother Crumpton's article about "the encampment of the Tennessee Baptists and his suggestions about the need and possibility of the Baptists of Alabama having such a gathering each summer. The preachers of Alabama need to know one another better. The Baptists of Alabama need to put more enthusiasm in their work. We hope the subject will be thoroughly canvassed by the brethren at Talladega and that some tangible movement will be started that will grow year by year until all Baptists in Alabama are united in aggressive work for the Master.

#### "YOUNG BROTHER CRUMPTON"

Occasionally our "beloved secretary" is accused of using "blue goggles." He generally puts them on just before the close of the convention year when the returns are in doubt. At an association we once heard a preacher in open speech refer to him as "old brother Crumpton," but this was in the past. Turn elsewhere and catch the note of gladness in his song. The waters of Estill Springs must have all the virtue of the fabled Fountain of Youth for he "knocks" the pessimist and closes his remarks in the following poetical outburst: "The sun shines in our soul, the birds sing in our hearts, because we live in the day when the tree of knowledge, hanging with luscious fruit is free to all who want to pluck it." Henceforth let no one dare to speak of him as a pessimist or old man but let everyone salute him as "young brother Crumpton"

#### WHAT WILL THE CONVENTION BE?

If the state convention at Talladega is going to be what it ought to be for the Baptist cause in Alabama it is time for our people to begin to pray definitely for the things which press on their hearts. Each of us ought to have some definite thing which we want to come to pass. The question of evangelism is pressing on many, more laborers for the foreign field is burdening some, taking our cities for Christ is troubling others, how better to reach the destitute places in the country is a problem. These are only a few of the great questions needing prayer and careful planning if we are to rise to our duty. Each of us need to be in touch with God and sympathy with our brethren when we get to Talladega if we hope to have a profitable session.

#### Editorial Paragraphs.

Sir Thomas Lipton has had models made of the three Shamrocks, which he will present to the New York Yacht Club at an early date. They are now exhibition in London.

The Bible has been translated into every language of the Mohammedan world, while the Koran speaks only to those who can read Arabic—less than one-fourth of the total population.

A recent stirring utterance of Dr. Henry Van Dyke is most timely: "What we need in the Christian church to-day is a revival of the patriotism of the kingdom of heaven. . . . Indifference to missions is the worst kind of treason." The very heart of this foreign missionary problem is laid bare in these few words.

By the death of Governor John M. Pattison at Cincinnati June 18th, the temperance people of Ohio suffered a serious loss, and the effect of the victory of the Anti-Saloon League in last fall's election is strongly neutralized because of the fact that Lieutenant Governor Andrew L. Harris who takes the Executive's chair is well known as a liquor sympathizer and owner of brewery shares.

Michael Davitt in death remembered his life work for Ireland. His will gave directions for the disposal of his body. He left his property to his wife and then concludes: To all my friends I leave kind thoughts, to my enemies the fullest possible forgiveness, and to Ireland my undying prayer for her absolute freedom and independence, which it was my life's ambition to try to obtain for her.

The brethren never give us a chance to hear Dr. Dickinson, our pastor, as we have urgent calls to preach every Sunday. We supplied one Sunday for brother Shelburne at East Lake; two Sundays at Park Avenue Baptist Church, North Birmingham; at Bessemer last Sunday and have an engagement for next Sunday, and numerous requests for still further service during the summer.

We have been so busy that we have failed to record our great joy at having been able to supply for the West End Baptist church during the first part of the year. We found them a faithful, loyal, self-sacrificing band, and the things they have brought to pass show that heroic spirits have been at work. Under the leadership of brother Wallace Wear we predict that in a few years the West End church will be in the very front rank in the district.

Our family being away on the Fourth we decided to turn our back upon the "National Game" although there was a "double-header" scheduled, and put in the day at our desk. Somehow, perhaps we got a whiff of it, we learned that the saints at Avondale were having a barbecue, and at noon we went out and under the shade of the trees by a cool spring we had the inner man filled and came away feeling that pastor Bradley and his flock knew how to cook, serve and play the host.



"Often," says Thomas Fuller, "have I thought with myself, I will sin but this one sin more, and then repent of it, and of all the rest of my sins together. 'So foolish was I and ignorant.' As if I should be more able to pay my debts when I owe more; or, as if I should say, I will wound my friend once more, and then I will lovingly shake hands with him. But what if my friend will not shake hands with me? Besides, can one commit one sin more, and but one sin more?"

An alleged anarchist plot against the life of the Pope recently caused the Roman police to use the strictest precautions, and nearly every member of the secret service was on duty. It is said, while it was perfected in France it had its inception in America, and according to the police, the plan was to kill the Pope as soon as he appeared in the cathedral where he was to officiate at the beatification services for the Spanish martyrs. There was a guard of 400 police officers in and about the edifice.

Duluth is the name of the new city being constructed in Northern Minnesota by the Steel Trust, eight miles west of Grand Rapids. The city will start business with a population of about 4,000 people. The land will not be sold, lots for building being leased for long terms of years and no saloons allowed. No one who knows anything of the Steel Trust suspects that the ethics have anything to do with the attitude of the Trust—it is business. The corporations have sense enough to know that saloons will pull down the value of the men in their employ. Saloons will pull down everything that is of value.

Governor Beckham of Kentucky has broken with the democratic traditions in the Blue Grass State and is talking Sunday closing law as strenuously as Folk. Editor Morrison of the Pentecostal Herald declares that the Governor's presence in Louisville June 3rd which resulted in the enforcement of the law on that day despite the attempt of liquor men to nullify the statute "saved the wives and children of the people \$26,000 by the closing of the saloons. Louisville has not experienced such a day of quietness and sobriety in many years."

Rev. T. M. Callaway who takes up his work at Pensacola will be greatly missed not only at Talladega, but throughout Alabama as he had endeared himself to the whole people. He was faithful in his church, in his association, to Judson, to Howard, to the Orphanage, to the convention, and to his paper. He believed in the organized work. We followed him at Forsyth, Georgia. He left behind a people who loved him. We have never yet heard an unkind word said about him. The Floridians will find him clean, capable, conscientious, consecrated, and conservative. We commend him to the saints at Pensacola and pray God's blessings upon his work.

Brother Crumpton has just returned from the Encampment of the Tennessee Baptists recently held at Estill Springs, and from the way he writes evidently those hospitable Tennesseans bewitched him. We Alabama Baptists had better keep a close watch on our secretary or those wily neighbors on our northern line will try and kidnap him. Only recently "like a thief in the night" they came and got the saintly Davidson one of the best shepherds we had.

#### PASTOR EVANGELISTS.

Did you read the letter of Brother Dobbins, of Greensboro? It was not written for publication; but it was so good I wanted the brethren to see it. There ought to be much of that sort of work. Pastors, put it before your churches and get excused for a week or two to go out in the awful destitution that prevails in many parts of the State. Help can come from no other direction.

W. B. C.

#### REMEMBER OUR OLD PREACHERS.

July is the month on the schedule for the old veterans. Don't forget them. God is taking some of them home where they no longer need our help; but those that are left should not be allowed to suffer.

W. B. C.

#### THE ENCAMPMENT OF TENNESSEE BAPTISTS.

The encampment of Tennessee Baptists was held at Estill Springs.

Wanting to see how it was done, I took the time to run up and strike hands with the brethren across our northern border. Years ago the lamented D. I. Purser conceived the idea of having at Howard college at East Lake a summer ministers' institute. For two years by his splendid tact and management, about ten days were spent to great profit by scores of our preachers in the study of the Word and in listening to the splendid lectures of some of our very best men.

Through the years as I have traveled I have heard brethren far out in the country tell with enthusiasm the lessons they learned at "Purser's institutes." Hardly a year has passed that the question of reviving the school, for that is what it was, has not been mentioned. Alas, we seem to have no Purser to take hold of it.

The brethren in Tennessee found their Purser in D. B. Ray, one of the busy pastors of Nashville. By common consent all the credit was given to him and the strong young men he brought to his aid.

#### Estill Springs.

Is an ideal place for such a thing. It is located exactly half way between Chattanooga and Nashville on that magnificent line, the Nashville, Chattanooga and St. Louis. Three trains a day each way, stopping at the door of the hotel, puts it in convenient reach of people from every direction. A special rate was given by the railroad and hotel, the latter being only one dollar a day.

More Than Three Hundred Baptists were present. Sampey, from our seminary; Levell and Spillman, of the Sunday school board, were the regular lecturers. Frost, Willingham and Gray, our great secretaries, were present two days and took part. Some of the strongest preachers from Tennessee and other states were on the program.

The whole of the mornings—four hours—was given to music, devotion and instruction. The afternoons were given to excursions on the railroad and in wagons to the mountains and river and fishing. A delightful song and prayer service was held at sunset and the nights were given to lectures and preaching. A large tent, seating five hundred, was the place of assemblage. The health giving water, the cool shades, the restful, refreshing nights, with good hotel accommodations, added to the worship, the instruction, the music and delightful social enjoyments, made the two days

spent by this scribe a very green spot in his memory.

It was refreshing to be in a meeting where men were allowed to take off their coats and the women were expected to leave off their hats.

In the midst of Dr. Sampey's lecture on Amos he said: "Amos was a hard-fisted, uneducated, tough, shepherd prophet. He talked right out in his shirt sleeves, and I will imitate him in that respect," and off went his coat, while the lecture went on without the loss of a word. I never saw a man craning his neck to look around or over a hay stack on a woman's head. I tell you it was good to be there.

My only object in making the visit was to learn how it was done in the hope that our Alabama Baptists might undertake something of the sort. All we need is a Purser or a Ray. All we the man? I think so. Have we the place? Yes. Will we do it? That is the question. I believe it means more for the Tennessee Baptists than any movement ever projected by them. It would mean just as much for Alabama Baptists if they would take hold of it. The Tennessee brethren experimented with this meeting and determined to make it permanent. In a few minutes all the money needed to pay the expenses of the meeting next year was secured. It is predicted that one thousand will attend the next encampment.

The Baptist young people were much in evidence and it was a great joy to note with what enthusiasm they took hold of every service. The oldest persons on the ground—and there were many—found great enjoyment, too. Brethren, as sure as you live, we are living in a new and brighter day. God help us to lay hold of the opportunities as they present themselves.

The cry of the pessimist is gone among Baptists. The old fellow who put on a knowing look and assumed a solemn air, dropping the corners of his mouth and scared us all nearly to death by his "times-ain't-like-they-uster-was" expression, is mighty nigh out of business among us. We thank the Lord that times "ain't like they uster was." We are living in a brighter, more glorious day. Our fathers never expected anything like it this side of heaven.

The sun shines in our souls, the birds sing on our hearts, because we live in the day when the tree of knowledge, hanging with luscious fruit, is free to all who want to pluck it.

Brethren must excuse me, for I am just off the mountain top.

W. B. C.

We had a fine meeting Sunday. Bro. Sandlin took charge and preached one of the best sermons I ever heard. The church was crowded. We had a welcome service at night. The other churches joined with us. Addresses were made by all the preachers. Bro. T. W. Chalker spoke for the Methodists Rev. W. M. Hardin for the Dauphin Way Baptist, Rev. F. K. Sim for Franklin Street Presbyterian church, Rev. W. J. E. Cox for St. Francis Street Baptist church, Rev. R. L. Maupin for Mobile association, Rev. J. B. Scott spoke for Palmetto Street Baptist church, the best old church in the land. Our good brother W. J. Young, spoke for our Sunday school. Then Bro. Sandlin replied to all of the talks. I think God has sent us the right shepherd and we all love him and are going to stand by him. Yours in Christ, Geo. H. Clancy, Mobile.

#### BROTHER CRUMPTON TO BROTHER DICKINSON:

Some things Brother Dickinson says in "The Contents and Purpose of Dr. Foster's Book" makes it necessary for me to write a word in reply.

I take it that Brother D. means the other fellow, not the author of the questions, when he speaks of "Injustice and Presumption" and "Wanton Presumption." I acknowledged and do acknowledge again my inability to understand a book whose "language is obscure," and which "needs to be translated into the speech of the layman." That is the only speech I know.

The three questions were:

"Does Dr. Foster deny (in his book of course) the miraculous conception and birth of Jesus?"

"Does Dr. Foster repudiate the miracles of Jesus?"

"Does Dr. Foster deny the resurrection of Jesus?"

Without being certain I thought I had seen in some of the papers from the pens of some of our wisest and best brethren that he did deny all these facts, which are plainly taught in the New Testament.

I had no thought of writing a line on the subject, or I would have saved the papers. Very naturally, not for myself alone, but for all the readers in the Alabama Baptist, I asked the only man in Alabama who had announced that he had read the book.

The answers that Brother D. gives are:

"It was the faith of Christians in Jesus that gave birth to the dogma and not the dogma that gave birth to the faith.

"So to us the belief in the fact rests on the belief in the person; instead of our faith springing out of our knowledge of the facts, the knowledge of the facts springs out of our faith in the person.

"We believe in miracles as facts, because we believe in him who is reputed to have wrought them, as the Lord of life.

"So the book does deny a belief in the miracles of Jesus is necessary to faith in Jesus as the Lord of life.

"He takes the same attitude toward this fact" (the question of the resurrection) "that he does toward the other two."

It seems, then, that Dr. Foster does not deny the facts; of these he professes to know nothing because of the absence of scientific proof; but he denies that the belief in these facts is necessary to faith in Jesus.

If I understand Doctors Foster and Dickinson, one may be a Christian and not believe in the miraculous conception and birth of Jesus, in the miracles of Jesus or in the resurrection of Jesus. If that is so, could one not be a Christian and not believe in the teachings of any of the New Testament? I know that very ignorant people can be devout Christians. None of us know how little one may understand and yet be a Christian. But, for one who knows the New Testament to deny or not believe its plainest teaching, I can not see how it is possible for him to believe in Jesus as his Savior and the Savior of the world. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

W. B. C.

P. S.—Dr. Dickinson's "Sacred Swearing" in the last issue was good. Now, let us have one as a companion piece on "Sacred Sarcasm." By all means let us have it. He is the very one to write it.



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In Memoriam, to our sister, Mrs. Clara Alexander Adams, who departed this life just as the day was nearing the noon time Saturday, April 21, 1906.

She was born July 28, 1862, at Newton, Dale county, Ala. Her parents were Alexander and Sarah Louisa Ross. In early childhood her parents moved to Union Springs, Barbour county, Ala. When she was a mere school girl her parents again removed to Opelika, Ala., where she spent the remainder of her school days and was married to A. L. Adams at her mother's home by Rev. Z. D. Roby on Oct. 7, 1884. She was baptized into the fellowship of Opelika Baptist church by Rev. Z. D. Roby.

She was a devoted wife and leaves a sorrowing companion to mourn her loss. His happiness was her first consideration next to the duties she owed her Master.

She was the mother of four boys, three living—Beverly, Alfred and Charlie.

She leaves a mother, five sisters and one brother—Mrs. Laura E. Baugh, Waycross, Ga.; Mrs. Gussie Davis, New Site, Ala.; Mrs. Belle Lyon, Columbus, Ga.; Mrs. Maud L. Crane, Atlanta, Ga.; Miss Maggie E. Ross and R. L. Ross, who reside with their mother in Columbus, Ga.

She left evidence that her soul is at rest. Her suffering was great, and it was heart rending to hear her rave and call for the dear ones that could not come to her bedside.

She died at her home, Hamlet, Ala., April 21, 1906, and was buried at Zion Hill cemetery April 22. Burial services were conducted by Rev. B. W. Matthews, her pastor.

"Dearest loved one, we have laid thee In the peaceful grave's embrace, But thy memory will be cherished Till we see thy heavenly face.

"Peaceful be thy silent slumber, Peaceful in thy grave so low, Thou no more will join our number, Thou no more our song will know.

"Yet again we hope to meet thee, When the day of life is fled; And in heaven with joy to greet thee, Where no farewell tears are shed."  
Farewell, dear sister, Laura E. Baugh, Waycross, Ga.; Gussie G. Davis, New Site, Ala.

Saturday afternoon, the 30th ult., the spirit of A. A. McCord took its flight from its earthly house of this tabernacle to its building of God, the house not made with hands eternal in the heavens.

Bro. McCord was born in Abbeville District, S. C., Nov. 17, 1824. He married Mary E. Speer March 17, 1847. He removed with his family to Alabama and settled in Coosa county in 1859, where he reared his three sons, two of whom—the eldest and the youngest—survive him. His home was a model of industry and contentment, the ideal of his community and the haven of rest of his pastor for thirty-five years. About twelve years ago he was induced to break up and remove to East Lake, where he and his aged companion have since resided with their youngest son, Rev. J. M. McCord.

Sunday afternoon, the 1st inst., funeral services were conducted by the writer, and the mortal remains of our brother were interred in East Lake cemetery with Masonic honors. A model citizen, Freemason and Baptist, a father in Israel has gone to his re-

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ward. May the grace of God which was sufficient for him during his life long be the strength and support of her who for over fifty-eight years walked by his side sharing his joys and sorrows, and may the memory of his consistent Christian life be an inspiration to his sons, his grandchildren and great-grandchildren who survive him.

A. E. BURNS.

Miss Aurelia Moore, who died May 13th last, was born and mostly reared at Coosada and attended the Coosada Baptist Sunday school regularly for seven years. Her father was secretary during these years. About five years ago the family moved to Milbrooks, and Aurelia lost her health and could not attend church often. I never knew such devotion as existed between this daughter and mother. She was the purest minded girl I ever knew. The Moore family moved a few miles up the country for her health, but she only lived about two months. Her old schoolmates and friends of Coosada followed her remains to the Prattville cemetery with many floral tributes, and express much sympathy for the bereaved family.

A. L. MOORE.

Mrs. Martha Baxley, the oldest member of Brighton church, died Saturday morning, the 30th ult., and the remains were buried in Union cemetery, Lipscomb, the 1st inst. She passed her 74th milestone June 6th. An amicable Christian character and a true mother in Israel has gone from us and we shall miss her. She was fully aware of the approaching change, and talked freely and cheerily of her departure. Her death was peaceful as her life had been beautiful. May the grace of the God whom she loved and served all her life be the comfort of her children and loved ones, is the prayer of

HER PASTOR.

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**STATE CONVENTION RATES.**

The railroads in Alabama through the Southeastern Passenger Association, have granted a rate of one and a third fare for the round trip to all parties attending the Alabama Baptist State Convention, which meets in Talladega, Ala., July 18 next.

Parties must pay full fare going. They must also get a certificate of purchase from the agent where the ticket is bought and present the same to the secretary of the State Convention for his signature, which will entitle the holder to a return ticket at one-third the full fare plus twenty-five cents. No reduction will be allowed for less than seventy-five cents.


If through tickets can not be purchased at starting point, be sure to get a certificate for each ticket purchased.

The smaller stations do not always have a supply of blank certificates. It will be safer for parties going from the small stations to see the agent several days beforehand about the matter.

Tickets will be on sale July 15, 16 and 17, good to return up to July 24.  
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### A LESSON OF LOVE FOR SUCH AS HAVE ENEMIES.

I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Matt. 5:44.

Beneath a wide-spreading tree, which grew on a gentle slope of the Alps, a little group of Waldensian worshippers knelt on the smooth greenswards in humble prayer.

Earnestly and with deep emotion they sent their supplications to the eternal throne. Then, rising to their feet, they sang a holy song of praise; while their heaving breasts, streaming eyes and deep-toned voices proclaimed both the fervor and sincerity of their piety. The echoes of these strains of song had scarcely ceased before a small wayworn band of men, with staffs in hand, weary and pale with climbing the lofty hills, approached the worshippers. Leaning on his staff, one of them addressed the Waldensians. "We are Catholics," said he; "our fathers persecuted your fathers, and shed their blood. For many ages they hunted you like beasts. But we are come to learn your religion. Will you instruct us?"

On hearing these words, the Waldensians wept for joy at the opportunity of repaying love for hatred which the occasion afforded. Without a word of reproach or a look of anger, they welcomed the Catholic strangers as brethren, and spoke to them of the pure doctrine of Christ. What a delightful spectacle this scene presents! How worthy of the pencil of a Raphael or Michael Angelo! How gloriously it exhibits the divine charity which Jesus commands His disciples to cherish! Ages of cruel wrong had the ancestors of these Catholics heaped on the heads of the suffering Waldensian church. Yet, with a sublime forgetfulness of the past, these holy men—representatives of that martyr church—opened their hands and hearts to the children of their enemies and rejoicing led them to the Lamb. This is love! the love of Christ. This is returning blessing for cursing; good for evil; prayer for persecution. This is the triumph of grace over nature—the charity which is better than faith. It is by such love as this exhibited in the life of the individual believer, that Christianity is to achieve its highest triumph. When Christians generally shall convince the world of their sincerity by sublime self-devotion to the principles of the gospel—when the followers of Christ grow unselfish, benevolent, gentle, forbearing, forgiving, and unceasing in their efforts to save even their worst foes—then the world will open their sealed eyes and gaze on the beauty of Christ. Love is mighty to move the human heart. Even Byron—haughty, misanthropic and skeptical though he was—was moved to tears and tenderness by reading a prayer, which a pious lady, an utter stranger to him, had written and secretly offered to God in his behalf. And while his heart was softened by this prayer he made a memorable confession. Said he: "I date my first impressions against religion by having witnessed how little its votaries were actuated by any true feelings of Christian charity." Here we see that Christian charity can arrest the attention and convince even a guilty infidel of the divinity of Christianity, and that its absence can lead the mind into the crooked paths of skepticism and vice. These things being so, how vigorously should you, O Christian, cultivate it! How sedulously should you toil to ob-

tain it as a sacred talisman to prevent you from injuring the world; and as a "diadem of beauty" to adorn your brow and to attract others to Christ and to salvation! Go, therefore, to thy closet, O Christian, and with patient self-introspection, search thy heart and see if this heavenly charity is thine. See whether you are accustomed to breathe earnest, sincere aspirations to God for the well being of those who, for any cause, justly or unjustly, revile and hate thee. Summon thy words, desires and actions into judgment. Try them by the standard of thy Master's words. Commune deeply with thy conscience until thou art satisfied that thou knowest thy precise relation to the law of Christian love. If the result is to condemn you, repent, and go, sin no more. Crucify every unholy passion; nall every selfish affection to the cross; trust in Christ for power to achieve a victory; until, like those noble Christians of the Alps, you can still the storm of rage in the breasts of your enemies with gentle words of power; or, if their enmity is too violent to be calmed by the voices of affection, until you can patiently receive their persecuting spite, praying, while you suffer, for the hands which smite you; remembering that

The seeds of good are everywhere;

And in the gullest bosom,  
May, by the quickening rays of love,  
Put forth their tender blossoms."  
S. W. ADDRESS.

### CHURCH FUSION.

J. B. Hamric.

It seems some of the brethren occasionally have considerable trouble over the matter of pulpit affiliation. Sometimes these troubles come from lack of forethought by permission; again they are thrust upon them.

Sometimes no little confusion also is thrust into churches by those without because the pastor is placed, at a disadvantage by said outsiders who happen to be schemers.

I have great respect for the various Pedit-Baptist Christian organizations. Some of my dearest earthly ties and friends are among them, and what I say is in the spirit of kindness and love. But why do Pedit-Baptist churches desire pulpit affiliation with Baptist churches? Surely not from a desire merely to show their love and Christian fellowship, for they may do that fully in other ways. They surely do not think a combined work with Baptists would be more acceptable to God or faithful of good thus rendered, for such a confession would be a very loud protest against denominationalism, and that would never do, as they well know the Baptists were "here first." It does seem the end desired by them is public recognition by Baptists of their church authority. Owing to the fact that Baptists are what they are, the Pedit-Baptist world; with probably one or two exceptions, have ever been very anxious to obtain from Baptist churches an admission of their claims to churchship. These denominations, coming into existence, as they did, under various circumstances and from different causes, upon making their advent into the world, found the Christian world more or less divided into denominations, but in every case there was found one sect vastly different from all others and that sect so remains to the present time. Baptists alone having a divine right to a claim to churchship, can but refuse to sanction the claims of the young growths which sprung up by the way. Baptists can not, in good conscience,

admit them to be a thing they know them to be not. They can not conscientiously allow the claims of organizations of various forms of government, composed of different kinds of material, and opposing cherished teachings and example of their Lord to be one and the same with them. Christian fellowship is one thing; church fellowship is quite another. Baptists are as free in fellowship for all Christian peoples as this earth affords. But as organic churches they can not fellowship the various denominations, for to do so would be to virtually admit their claims to churchship, their doctrines and practices which, owing to the uniqueness of the Baptist position would be ridiculous. It would be nothing less than an admission that the claims, faith and practices of the denominations, as well as of their own churches, were at the same time both right and wrong. In history, doctrine and practice, Baptists have been different from every sect which has laid claims to churchship in the world. This they can't help. They are bound by God's word and their conscience to their Lord. Should they give the much sought admission to the Pedit world, they would still be different and could not even then assist them to become churches of Jesus Christ.

The much talked of fusion of the denominations with Baptist churches will never occur. Those who ask it, like the two disciples who made a special request of Jesus, "know not what they ask." When Christians are all united into one faith it will be on the great basic foundation on which Baptists stand, viz.: "The supreme authority and sufficiency of God's revealed will, as given in the New Testament, in all matters of faith and practice of God's people." All Christians who desire to unite with Baptists on this foundation will receive a joyful welcome. Those who do not must wait until they are willing to come upon this sure foundation of complete obedience to our common Lord.

### A PROBLEM.

"Can Any One Solve It?"

What is the matter with ten church members when they buy ten gallons of—NOT WATER—and go off on Saturday night till 12 o'clock and drink their share? And what would they do and how would they feel if their wife or child should step in that "back" door when they are making their vulgar toasts to the dear wife and mother? Or their pastor? Or say, what if Jesus were to walk in? Could they meet all with a smile and be at perfect ease? Could they blame wife or child for losing all confidence, respect or even love for them when they spend the money that the wife helps to make and need so bad? Why is it they feel so bad Sunday morning and can't go to Sunday school with their dear little ones? Why will a father carry a bottle home and maybe next day little innocent baby girls will taste, for "papa bought it?"

Why will father go and let son go, too? Why will husband go and wife at home sick? Can they help it? Do they love such a place? Does it help them to drink it, and be up late, and not sleep well, and feel bad all day the next day? And again will they tell wife where they went, what they did and said?

Won't some one please tell what is the matter? and why these certain ones will wonder why Jesus don't bless them and their families?

"PUZZLED."

### CHILDREN'S DAY FRIENDSHIP BAPTIST CHURCH.

Dear Bro. Barnett: We had such a sweet service and such a beautiful day on the third Sunday in June for our children's day exercises till I am sure you would like to hear about it. How we did enjoy it!

At 10 a. m. Miss Guthrie (the music teacher) was at her place at the organ, and what nice, sweet music we had, the singing being led by Mr. Barrie L. Reeves, the vocal music teacher, and an hour was devoted to recitations and music ended with a little sermon by Master Paul Smith, text "The Lord loveth a cheerful giver," followed by a contribution of \$11.35 for the orphanage, while the class sang "What have you to give the Lord?" Bro. Whatley, the pastor, then preached to the little folks on "A Recipe for Happiness—Serving One Another." Will they ever or can they ever forget it? An intermission of an hour and thirty minutes was then given for refreshments which was liberally and daintily served in the cool shades on the yard. The programme was again taken up and after the exercises were finished Bro. Harmon preached from Gal. 6:14.

Major John G. Harris, of Montgomery, was expected, but we were disappointed.

There were quite a number present and all enjoyed the day, but especially the music, for those young people are not afraid to open their mouths.

Bro. T. W. Glass, the superintendent, certainly deserves credit for his faithfulness, (but he won't agree to that; he thinks he is rewarded enough for doing his duty without people giving him credit). He has served nearly two and a half years and is winning souls to Jesus through the Sunday school. Every one has a place and surely he is in the right place for him. There are a lot of other older ones who are faithful workers, but the young people are especially constant workers and nearly all of them are Christians, too, even some of the little folks and they are not drones, either, for they are building up a warm church (for is not a church composed of a band of zealous, warm hearts?) God can't use one who will sit back and not want to do anything, and one don't use God who won't do anything. I do wish ALL of the parents were as interested as the children are in Christ's cause.

Bro. Whatley is faithful, too, and is doing his very best and when he can get his church to co-operate with him, of course good is going to be accomplished. Pray for our church and Sunday School that God will be glorified and many souls be brought to him and great good done for His glorious cause this year. Wishing another day will come soon when we may spend another pleasant day in God's service, I am yours,

(Mrs.) PAULINE REEVES.

Rev. and Mrs. E. L. Wells have the sympathy of the community in the death of their infant daughter, Ruth, on Tuesday morning at 5 o'clock. The little one was only four weeks old, and death resulted from pneumonia, superinduced by whooping cough. The funeral took place from the family residence Tuesday afternoon at 4:30 o'clock, the services being conducted by Rev. O. E. Comstock, assisted by Rev. R. T. Tyler, in the presence of many friends of the sorrowing parents. Interment was in the City Cemetery.—Sheffield Reaper.



**A Few Personal Paragraphs**

Bro. E. Lee Smith, of Orlando, will assist Pastor B. H. Guy in meetings at Pine Castle next week. Bro. D. D. Kinney, of Orlando, is expected to have charge of the singing for the meeting.—Southern Witness.

Rev. W. L. Howse, of Fayetteville, Tenn., has been called to the care of the East Florence church, Florence, Ala., and we greatly fear he will accept and leave Tennessee. He is one of our best men.—Baptist and Reflector.

I have been taking the Alabama Baptist since the days when it was under the helm of Major Harris. It is one of the most appreciated of any of the seven Baptist papers that come to my office. God bless you as its editor.—Paul Price.

Rev. E. R. Osborne is enjoying a revival at New Albany, Miss., in which Rev. Austin Crouch, of Birmingham, Ala., is doing the preaching. Brother Osborne has resigned the care of the church there, and will go to the seminary in the fall.—Baptist and Reflector.

Evangelist Paul Price, of Verbena, Ohio, has closed the season and, as is his custom, will work no more until the fall days shall have come. He will spend the summer quietly resting on the great plantation of a friend at Newton, Ga. He can be secured for meetings any time after Sept. 30.

Rev. Dr. Kerr Boyce Tupper sailed from New York June 23d on the Pretoria, of the Hamburg-American line, to be absent, with his family, until September 14. He will spend July in Germany, and August in London, supplying the pulpit of the Marylebone Congregational church of that city.—Examiner.

It is with a sad heart that I turn my face once more toward the great west, after a service here as pastor for ten years. I give up the work to another. I am compelled to go to Texas on account of my health. I dislike to leave Alabama, perhaps forever, but it seems to be the will of God. There are many people in this state I love. God bless them and all others.—J. M. Roden, Safford, Ala.

Dr. E. E. Bomar passed through Greenwood Saturday and paid our office a call. Brother Bomar and his family were on their way to Landrum, Mrs. Bomar's old home, in Spartanburg county, where they will spend the summer. Dr. Bomar is completely restored to health and looks well. We rejoice with the thousands of his other friends of the South in his recovery, and trust that God will spare him to a long, useful, blessed life.—Baptist Press.

Rev. S. M. Provence, of Tuskegee, Ala., a capital preacher, wishes to spend a portion of August in Richmond and vicinity. This will give some one of our churches an opportunity of securing a most acceptable "supply." Brother Provence is very proud of his children, as he has a right to be. His youngest daughter has just graduated from the Judson cum laude, winning also the prize on Founders' Day for the best essay on the history of the college.—Congratulations all around.—Religious Herald.

The Fort Gaines church is planning to send Rev. A. G. Hash to Northfield for the summer. God has greatly blessed the work of Brother Hash since he has been with the Ft. Gaines saints.

The Fraud—Heard from at Burnsville. When he was working the L. and N. a few years ago he was a Tennessean. Now he claims to be a Missourian ordained in Texas. Claimed to have just closed a meeting at Waverly. The brother writes: "He is going about here from place to place getting money from everybody." He has been published several times, but it does not stop him.—W. B. Crumpton.

I am engaged for several meetings this summer. Already our people are talking about the association that convenes here in October. We have appointed a committee to purchase a lot near the center of town on which to build a brick or stone church. All Enterprise asks is a few years of time and she will stand with her sisters in the front of all that is commendable. You are to eat chicken pie at my house next October, and young Barnett is to ride in my new buggy behind Prince Albert, the blue-blooded. R. M. Hunter.

Our brother, Rev. A. D. Metcalf, of Carbon Hill, who represents the Judson in the field, will also do some work for Howard college. Bro. Metcalf's zeal and interest are most helpful to any cause; and I commend him strongly to the brethren who will, I hope, give him willing assistance as he shall go to and fro. Bro. Metcalf has recently had Dr. H. M. Wharton with him. Last Sunday night he baptized Colonel and Mrs. McElroy and six little girls. It was a beautiful and touching scene when the little ones went down into the baptismal waters. A. P. Montague.

The First Baptist church of Avondale closed June 24 a very successful meeting. Bro. J. A. Hendrick was with us and did the preaching. Hendrick is fine help in a meeting. He preached thirty sermons for us, and every one was good. A plain, logical and forceful presentation of the old story. There has been twenty-five accessions to the church since the beginning of the meeting. The membership revived in spirit, elevated in morals and strengthened in the faith of the gospel. The pastor was greatly helped. Everybody fell in love with the preacher and many fell in love with the Lord.—L. M. Bradley, Avondale, July 2d.

I am now assisting Pastor O. T. Anderson in a meeting at Ashford. I think the Lord has a great blessing in store for us here. The attendance is good and the interest is increasing. I came through Dothan and while waiting for a train had a pleasant talk with Rev. W. M. Anderson. I knew Bro. Anderson in Oklahoma. He has a great church in Dothan. He had just taken an offering of \$150 for state missions. Southeast Alabama is developing at a wonderful rate and our churches are trying to keep pace with the material progress. Why not give Dothan the next state convention? It would greatly strengthen our cause in this growing section.—T. O. Reese, Geneva, Ala.



**A WORD ABOUT OUR GIFTS.**

During the past week dozens of requests came for shirt-waist sets and the 100 sets were soon sent out. We stated last week that we could not get any more of the shirt-waist sets but that we would have something else for this week. We are sending out belt buckles. If you received a belt buckle instead of a shirt-waist set it was because your request came too late. We have bought 300 belt buckles from Loveman, Joseph & Loeb. If you want one send your name on a postal card with your address written so that it can be easily read.

We think the belt buckles are mighty pretty and hope you will like them. We have a few black ones. If you want a black one please say so.

**BE SURE TO READ THIS**

If you received a shirt-waist set please don't request a belt buckle, but if you failed to ask for a shirt-waist set and want a belt buckle we will be glad to send you one, PROVIDED YOUR SUBSCRIPTION IS PAID UP TO DATE.

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## ON THE JOB.

A New York printer who occupies a floor in Seventeenth street directed one of his clerks to hang out a "Boy Wanted" sign at the street entrance a few days ago. The card had been swinging in the breeze only a few minutes when a red-headed little tad climbed to the printer's office with the sign under his arm.

"Say, mister," he demanded of the printer, "did you hang out this here 'Boy Wanted' sign?"

"I did," replied the printer sternly. "Why did you tear it down?"

Back of his freckles the youngster was gazing in wonder at the man's stupidity.

"Gee!" he blurted. "Why, I'm the boy!"

And he was.

## MISFITS.

Turkeys never came from Turkey. They are natives of America. Nor did the Turkish bath originate in Turkey, but in Russia. Camel's-hair brushes are seldom made from the hair of the humped quadruped. They are mostly of the bushy hair from squirrels' tails. German silver not only is not silver at all, but was invented in China centuries ago. It is an alloy of some of the inferior metals. Porpoise hide is not made from porpoise at all. It is taken from the white whale. Cork legs are not made of cork, nor do they come from Cork. The willow tree usually furnishes material for them. Cleopatra's needle, that wonderful obelisk of Egypt, was made one thousand years before Cleopatra was born, and really has nothing to do with her. Irish stew is an English dish, and turtle soup seldom has any real turtle in it. Prussian blue, the beautiful color, is not a special product of Prussia, but of England. Thus we see that our language frequently has names for things that are "misfits."

## THE CHILDREN OF JAPAN.

Schools exist throughout the country and many children walk miles to avail themselves of this opportunity of receiving an education. They have plenty of fun and amusement during their daily walk to and from school. The boys may be seen playing their own special games, such as flying a queer concern called a kite, or spinning a still queerer thing they call a top.

The girls while away the time playing bean bags or some other innocent game indulged in by little maidens.

All the Japanese are nature worshippers—indeed, they become such through the teachings of their national religion. The country children have a magnificent opportunity for studying nature, for they are surrounded by one beautiful, natural garden. Numerous temples and shrines dot the choicest spots, and to these the country school master takes his little flock. He is always "guide, philosopher, and friend" on these excursions,

and usually tells his eager listeners some story about the particular god whose shrine they are visiting.

The children behave in a most seemly manner during the recital and reverently prostrate themselves before the Deity and perform their act of worship. Then there is a general scamper to an adjoining lotus pond or to feed the sacred carp that disport themselves in the miniature river within the temple grounds.

There is a succession of beautiful blossoms and flowers throughout the whole year, such as the cherry and plum blossoms, wisteria, lotus, and chrysanthemum. The country children love them and often in season the tiny boys and girls may be seen at day dawn standing around a lotus pond waiting for the beautiful flowers to unfold their glorious petals.

Moreover, in order that her girls may make useful wives, they must be trained to work and endure hardship, so when a child is quite young she is taught to sew, mind the baby and work in the field.—Ada L. A. Murcutt, in The Pilgrim.

## "HEAR MY DOLLIES' PRAYER."

O Lord, I pray Thee, hear my dollies' prayer,  
And teach them how to ask for what is right;  
But if it's going to give You extra care,  
Then You might skip my blessings for tonight.

Please make them all more loving and polite;  
I pray Thee not to let their covers tear,  
But keep their sawdust stuffings out of sight,  
And please help Anne to grow a head of hair.

I wish poor Bella's knees were made to bend,  
I truly am as sorry as can be.  
I hope that You won't mind, and that You'll send  
The blessings that each dolly asks of Thee.

And, Lord, I pray that You will just pretend  
This is my dollies talking 'stead of me.—Everybody's Magazine.

## SCHOOL BOY HISTORY.

The following remarkable answers have been gleaned from some English school examinations, and are printed in the Educational Record as "frightful examples," which they certainly are:

"John Wycliffe invented gunpowder and discovered magnifying glasses."

"Wat Tyler was a kind of descendant to that of Wycliffe of the same nature."

"Magna Charta said that people should not be imprisoned for debt if they had enough money to pay it off."

"Simon de Montfort was called Simple Simon."

"The battle of Hastings was fought at Shrewsbury."

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# HAD NOT WALKED FOR 11 MONTHS

Terrible Sore on Ankle Caused Awful Suffering—Could Not Sleep nor Rest—Physician Said Leg Would Have to Be Amputated.

## CURED BY CUTICURA IN SIX WEEKS

"I had a terrible sore on my ankle and had not walked any for eleven months. I tried nearly everything without any benefit and had a doctor, but he didn't seem to do any good. He said I would have to have my leg taken off, and that I would never walk again. I suffered awful, and at night I could not sleep at all. I thought there was no rest for me, but as soon as I began to use Cuticura Soap and Ointment it commenced healing nicely. I bathed the ankle with warm water and Cuticura Soap and then applied Cuticura Ointment to the affected part, and laid a cloth over the sore to hold it in place. After two weeks I could walk around in my room real good, and in six weeks' time my ankle was entirely cured and I was walking around out of doors. I am enjoying perfect health and have gone to work and feel as well as I ever did in my life, so I know that the Cuticura Remedies are the best in the world.

"Cuticura was recommended to me by a lady who had used it when her baby's head was so full of sores he could not lie down. She had to set him up in her arms to sleep. (signed) Mrs. Mary Dickerson, Louisa, C. H. Va., April 22, 1905."

## COMPLETE TREATMENT Consisting of Cuticura Soap Ointment and Pills

May now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humors, eczemas, rashes, and irritations, with loss of hair, from infancy to age, when all other remedies and even the best physicians fail.

Cuticura Soap, Ointment, and Pills, are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props. Mailed Free, "Skin and Blood Purification."

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and secure an income while training. The salary of a nurse is from \$15 to \$30 and up per week, and a nurse from the Red Cross Nurse Association can work "shoulder to shoulder" with the best nurses of this country. For full particulars write for catalogue No. 3. A copy of our monthly journal of nursing, "The Professional Nurse," sent for 4 cents in stamps. Scholarship and tuition free. Training at home. Red Cross Nurse Association, Chicago, Ill., U. S. A. Largest training system in America.

## SKEPTICISM

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and Life Saver in the world. If you believe this and accept it as truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send two bottles to any reader of this paper on these terms: If the two bottles cure two cases of Fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

It will pay you to pay up and write for one of our presents.

### FOURTH QUARTERLY REPORT

Treasurer of Central Committee.	
ANTIOCH ASSOCIATION.	
Healing Springs, L. A. S.	
Home Mission offering	\$ 4.75
B'ham West End Church	1.00
St. Stephens L. A. and M. S.	
Home Missions	2.00
State Missions	2.00
Healing Springs Institute	2.00
Isney L. M. S.	
West End Church	1.54
Spring Bank L. A. and M. S.	
West End Church	1.00
State Missions	4.00
	\$ 18.29
BESSEMER ASSOCIATION.	
Pleasant Ridge L. A. and M. Soc.	
Foreign Mission	\$ 3.00
Mt. schools	3.40
Church aid	8.05
	\$ 14.45
BETHEL ASSOCIATION.	
Thomaston L. A. Soc.	
Home Miss. offering	\$ 3.65
Union Grove.	
L. A. and M. Soc., Miss Kelly's sal.	2.00
Deep Creek Sunbeam Band.	
Miss Kelly	.09
Foreign Missions	4.22
Miss Kelly's salary	2.00
Home Mission offering	2.17
Saford Sunbeam Band Xmas offering	1.14
Rembert L. A. Soc. Home Mis.	2.00
Linden L. A. M. Soc., Miss Kelly's salary	2.00
Church aid	20.00
Orphanage	5.00
Home Mission offering	5.00
	\$ 49.27
BIBB COUNTY ASSOCIATION.	
Centerville L. M. Soc. Home Miss. offering	\$ 2.00
RIGBEE ASSOCIATION.	
Eutaw L. A. Soc.	
Foreign Missions	5.00
Miss Kelly's salary	8.00
Home Missions	5.00
Home Miss. (self-denial)	1.75
New Prospect W. M. U. Home Miss. offering	4.15
Demopolis W. M. Soc. Home Miss. offering	15.75
Home Miss. box	55.00
Foreign Missions	15.00
Miss Kelly's sal.	3.75
Christmas offering	11.25
Epes W. M. Soc.	
Home Miss.	2.75
Orphanage	1.00
Church Aid	13.80
Sumterville W. M. Soc.	
Christmas offering	2.25
Home Miss. offering	3.40
S. S. primary class, Miss Kelly	1.00
Livingston W. M. Soc., Miss Kelly State Miss.	28.15
Howard college	5.00
York W. M. Soc.	25.00
Christmas offering	2.00
Home Miss. offering	2.40
Orphanage	27.75
Church Aid	9.94
Sunbeam Band Christmas offering	1.00
Cuba W. M. Soc.	
Miss Kelly	10.00
Home Miss.	25.00
Margaret Home	5.00
Sunbeam band Home Miss.	1.00
Contopa Sunbeam Band.	
Home Miss. offering	10.00
Home Missions	5.00
Mt. Schools	5.00
L. A. and M. Soc. Home Miss.	10.00
L. A. and M. State Miss.	4.00
L. A. and M. Mt. Schools	2.00
	\$ 325.19
BIRMINGHAM ASSOCIATION.	
Birmingham First W. M. Soc.	
Home Miss. offering	25.00
Miss Hartwell's salary	31.25
South Side W. M. Soc.	
Miss Hartwell's salary	31.50
State Miss.	15.00
Miss Kelly's assistant Bible woman	30.00
Home Miss. offering	35.00
South Side Y. L. Soc. Mt. school	1.00
Mrs. T. G. Bush, Home Training school	25.00
Eleventh St. L. A. and M. Soc.	
Home Missions	1.50
Home Miss. offering	1.00
Twenty-seventh St. L. A. and M. Soc.	
State Miss.	2.00
East Birmingham W. M. U. and A. Soc.	
Mexican work	1.00
State Miss.	4.00
Home Missions	5.40
Min. Ed.	2.50
Howard Co. Asso.	1.00
Church Aid	139.75
Pastor's Helpers, Home Miss.	3.00
Church Aid	43.25
Sunbeam Band Home Miss.	2.50
Church Aid	2.00
State Miss.	2.50
Jewels State Miss.	3.00
N. Birmingham First L. A. and M. Soc.	
State Miss.	5.35
Training School	2.00
Park Ave. L. A. and M. Soc.	
Home Missions	5.00
B'ham, West End, W. A. and M. Soc.	
Christmas offering	4.00
State Miss.	10.00
Home Miss. offering	8.18
V. Pres. expense	2.00
Church Aid	241.30
Avondale L. A. Soc.	
Christmas offering	8.10
Miss Hartwell	12.50
Home Miss.	15.00
Home Mission offering	8.75
Howard Library	1.00
Training School	3.00
Yang Chow Hosp.	5.00
Mrs. Lenoir's school	1.00
Japan training fund	5.10
Church aid	3.50
Flowers	3.50
Min. education	10.00
Avondale Packer Me. L. A. and M. Soc.	
Home Mission offering	5.50
Bessemer L. A. and M. Soc.	
Miss Hartwell	12.50
Church aid	100.00
Home Miss. offering	17.50
Enley W. M. U.	
Miss Hartwell	10.00
State Missions	5.00
Foreign missions	10.00
Home Mission box	50.00
Birmingham N. Highland L. A. S.	
Home Miss. offering	4.08
Pontain Heights L. A. S.	
Foreign Missions	2.50
Home Missions	4.00
Church aid	30.55
Howard Library	1.00
Wylam L. A. Soc.	
Foreign Missions	5.00
State Missions	1.00
Frost City L. A. Soc.	
Home missions	25.00
Home Miss. offering	6.35
Charity	8.00
Christmas offering	9.75
Home Mission box	121.00
Training school	5.00
Miss Hartwell's salary	6.25
Pastor's present	14.40
Woodlawn L. A. Soc.	
State Missions	12.50
Home Missions	12.50
Christmas offering	3.80
Shades valley L. A. and M. Soc.	
State Missions	3.00
Home Miss. offering	1.55
East Lake L. A. and M. Soc.	
Christmas offering	12.00
Miss Hartwell	30.00
Home Miss. offering	21.00
Church aid	2.15
East Lake Pastor's Helpers.	
Foreign missions	6.30
Training school	3.00
Church aid	94.00
Orphanage	23.25
Gifts	5.00
East Lake 66th St. L. A. and M. Soc.	
Home Missions	3.00
State Missions	.90
Church aid	131.50
Traville W. M. Soc.	
Foreign Missions	7.65
Orphan's Home	3.00
Foreign Missions	6.00
Miss Hartwell	5.00
Pine Grove W. M. U.	
Home Missions	1.75
State Missions	.50
East Thomas L. A. and M. Soc.	
Church Aid	20.00
	\$ 1,657.09
BUTLER ASSOCIATION.	
Georgiana W. M. U.	
Miss Kelly	\$ 7.65
Home Mission offering	25.00
State Missions	5.00
Sunbeam Home (self-denial)	5.00
Greenville L. M. Soc.	
Foreign Missions	63.50
Home Missions	35.50
State Missions	16.85
Church Aid	52.00
Home Mission box	51.58
Christmas offering	15.90
Mr. A. L.	1.00
Forest Home W. M. Soc.	
Foreign Missions	2.00
State Missions	2.00
Home Missions	3.00
Home Mission offering	7.00
Howard College	5.00
	\$ 298.18
CAHABA ASSOCIATION.	
Greensboro L. A. Soc.	
Home Missions	\$ 9.01
State Missions	2.00
Church aid	25.17
Sunbeam Band.	
State Missions	2.00
Home Missions	1.00
Newberne L. A. and M. Soc.	
Home Missions	14.11
State Missions	5.00
Gallon W. M. Soc.	
Foreign Missions	2.50
Home Missions	5.00
Newberne L. A. and M. Soc.	
Orphanage	12.50
Mt. Hebron L. A. Soc.	
Church aid	40.20
	\$ 118.49
CALHOUN ASSOCIATION.	
Blue Mt. L. A. Soc.	
Foreign Missions	5.00
Margaret Home	5.00
Miss Kelly's salary	5.00
Home Missions	5.00
Church Aid	3.00
West Huntsville chapel	2.00
Home Mission offering	4.35
Sunbeam Band, Miss Kelly's sal.	5.00
Home Missions	3.00
Church aid	10.50
West Huntsville chapel	3.00
Piedmont L. M. and A. Soc.	
Miss Kelly	5.00
Foreign Missions	5.00
Home Missions	5.00
Church aid	2.00
Orphanage	5.41

Continued on Page

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It has been sent for 20 years to large institutions throughout the U. S. and abroad, with bills not payable unless it did the work to their entire satisfaction.

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"Peterman's Discovery" (quicksilver cream) will kill bedbugs that go over where it is painted on lightly; it also is preventive. It will not rest or harm furniture or bedding.



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Rats and mice made wild by this voracious food; alarm others; they will leave the building and not return.  
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Take no other, as time may be even more important than money.  
Originated in 1873. Perfected in 1905 by  
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If not obtainable from your local dealer, mail order direct to me, 50 cent packages of these preparations will be sent postpaid upon receipt of price.

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will cure one head 4 times or 4 heads one time. Money back if they fail.  
Price 10 and 25c at all druggists or by mail on receipt of price.

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Summer tourist tickets on sale daily until September 30th, limited October 31st, to all summer resorts.

The L. and N. offers the finest sleeping car and dining car service in the South. All meals served on through trains. Service a la carte.

For rates, reservations, etc., call on or write to P. Sid Jones, D. P. A., or R. G. Peirce, T. P. A., both phones 825, Birmingham, Ala.

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Lectures by leading Agriculturists and Scientists in the United States. Board \$3.00 for six days. 75c. to \$1.00 a day. Auburn, a delightful summer resort.

Write to **DR. C. A. CARY**, Director Summer School

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The Baptist State College for Young Men.

The College will open Wednesday, September 19, 1906, with a full faculty, improved facilities, and the addition of a beautiful building as Library and recitation hall. The courses are broad and sound; the moral tone is excellent; the purpose of the institution is to send forth strong Christian men.

Application for rooms should be made at once.

For catalogue and general information, address **J. W. VARDAMAN**, Secretary of the Faculty, or **A. P. MONTAGUE**.

NEW SCALE \$400  
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To club members at \$297 cash, or \$10.00 cash and \$8.00 monthly with interest quarterly, or yearly terms if you like.

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Dear Sirs—Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here by agents for from \$350 to \$500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town.

We thank you for your selection and prompt shipment. Yours with best wishes,

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Write for Booklet No 32 and full particulars about free life insurance to club members.

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L. & B. Pianos are Warranted for a Life Time.

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Every Safety Vault in 'Frisco came through unharmed with its contents uninjured. That was the supreme test.

Our Vault is as strong and complete as anything in 'Frisco, and you have papers which you can't afford to lose.

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**WHY WE SAVE YOU MONEY** Send your money to a FAR-A-WAY FACTORY or Mail Order House, and pay \$5.00 additional Freight? Manufacture the Golden Eagle Buggy here in Atlanta, Ga., and sell direct to consumer at lowest wholesale price. You the \$5.00 freight and \$16.00 Dealers' Profit. Also, save you on a \$12.50 Harness—our price is \$7.49. Can buy direct from us; because we manufacture our own Buggies, in our own Factory, here at home. Is Money, and our GUARANTEE of saving, and our Guarantee of Satisfaction is the REAL money to you.

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158 & 160 Edgewood Ave.,  
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### A MATTER OF KNOWLEDGE.

It is rigidly maintained by one class of religious people that a person who possesses the Holy Spirit doesn't know it by any feeling that he may have, but accepts the fact by sheer faith. They tell us, that the Bible declares that he who is baptized receives the Holy Spirit in the act of baptism, and this fact is to be believed. So the argument is, one knows that he has been baptized, and because he has been baptized he believes that he at the same time received the Spirit. Those people scoff at the proposition that one who possesses the Spirit is really conscious of such a presence. But is it a fact that one who holds to such a view did receive the Spirit when he was being baptized? We decidedly doubt that he did. It is contrary to the general teaching of the Bible. We say that unless one receive the Holy Spirit before he is baptized he does not receive Him in his submission to the ordinance. We also say that if one do possess the Spirit he knows it. God's word says: "He that believeth on the Son of God hath the witness in him." That witness is the Holy Spirit. It is a present and continual believing, and, with it, there is a constant witnessing by the spirit. The Bible speaks of the joy which is produced by the Holy Spirit in a believer, and if one have that joy he is conscious of it. He who is joyful knows it. It is not a matter of faith, but of knowledge. It may be taken for granted that if a person, claiming to possess the Holy Spirit, does not distinctly know anything about such a presence, he is entirely destitute of it; and that is precisely the condition that a large number of people are in who depend upon baptism as a means of obtaining the Holy Spirit. It is no wonder that they do not believe in the direct operation of the Spirit in one's heart. What faith they do have in that connection is a dead and disastrous one. Beware of it!

C. H. WETHERBE.

Not only are the baptismal waters being troubled, but old trunks are forced to give forth their long possessions, and a living word of advice and encouragement from our pastor seems to put a genuine "Ky. home coming" spirit on many who have drifted away from home and duty.

With less than ninety days of his work on the field more than fifty persons have joined the church and more are coming soon.

Our church debts have been reduced to less than one hundred dollars. Our Sunday school, Ladies' Aid Society, prayer meeting and B. Y. P. U. organized and revived, and on last Sunday our church gave to state missions more money than was given previous year to all missions. We have a grand, good pastor, and he has our co-operation. Come and join us.

J. W. HARDIE.  
(A Member.)

## The Randolph-Macon System

Endowed Colleges and Correlated Schools

Educates men and women, boys and girls *not* together in Five Separate Institutions under one management. The combination enables us to offer the best advantages and to

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For particulars, address, stating age and sex of student, Chancellor **WM. W. SMITH, A. M., LL. D.**, College Park, Lynchburg, Va.

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Dr. Boeck's Ointment positively and quickly cures the worst known cases. It never fails. We will send you by return mail, FREE trial box if you mention Alabama Baptist.

Why suffer longer from this annoying disease when you can be cured so quickly and easily. Write us today. Sent by mail to any address at 50 cents and \$1.00 a box. **MONRAD COMPANY, DES MOINES, IOWA.**

**GOUT & RHEUMATISM**  
The Great English Remedy  
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Rub Magic on soiled parts, leave them in water one hour. No boiling, no washboard; no backache, if you use MAGIC WHITE SOAP; will iron easy as magic; has no resin like in yellow soap.

Get your grocer to order, or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.

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**MRS. WINSLOW'S SOOTHING SYRUP**  
has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.  
TWENTY-FIVE CENTS A BOTTLE.

SAFE PERMANENT  
**Keeley Cure**  
Keeley's Cure  
Keeley's Cure

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Send today for my FREE BOOK, telling all about my great home cure for this dreadful disease; no knife; no pain. A postal card will do. Address **A. J. MILLER, M. D., ST. LOUIS, MO.**

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MISS E. C. WEIMAR,  
Principal, Staunton, Va.



**Extreme Unction  
and Purgatory**  
Continued from Page Three.

of Florence (1438) declared it a dogma of faith.

The location of purgatory has not been determined by the Catholic church, though the so-called "Holy Father" and "Vicergerent of God on earth," in the person of "St. Gregory the Great," located it in the center of the earth. He regarded the volcanoes of Vesuvius, Aetna, and Hecla, as outlets or chimneys of hell and concluded that purgatory must be in the same neighborhood, that is, near the center of the earth.

Dr. John H. Eager says that the ignorant people of the Neapolitan province are told now that Vesuvius is only an outlet of purgatory and that the awful, rumbling sound that comes forth from the crater is only the lamentations of the souls in purgatory.

Perpetual or endowed masses for the dead are common in Italy. The church is in possession of millions of dollars secured in this way. A man will bequeath to the church a sum of money the income of which is to be used in paying for a certain number of masses to be offered every year for his soul. What a poor chance such an one has of ever getting out of purgatory. It is now no uncommon thing in this country for Catholics to will a definite amount to a church or to individual priests for saying mass for the repose of their souls.

Father Crowley has a chapter in his book on "Graft," in which he discusses more than fifty different kinds of graft practiced by the American priests. On "Purgatorial Graft" he says, among other things: "Many priests deliberately preach during the week preceding All Souls' Day (November 2nd) in such a way as to work unduly upon the feelings of their hearers. They picture the diseased relatives of their hearers as suffering most horrible torments in purgatory, and crying out in anguish: 'Have pity on me.' Have pity on me. at least you, my friends," etc., etc. Large offerings are thereupon made by the sympathetic relatives, amounting often to thousands of dollars, and in good conscience calling for the saying of many masses, but the masses actually said are few and far between."

As stated in my last discourse, Father Crowley is not an ex-priest, but was in good standing in his church, even after he had made the charges found in his book.

Augustine truly says that man "will appear in the last day of the world as he was in the last day of his life, and will be judged in the same state in which he had died."

Several passages of Scripture, which speak in no uncertain terms, will be sufficient to prove that the Bible knows nothing of purgatory. "The blood of Jesus His Son cleanses us from all sin." I John 1:7. There can be no need then of the "purifying flames of purgatory." "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." II Cor. 5:1. "We are willing rather to be absent from the body, and to be at home with the Lord." II Cor. 5:8. "And I heard a voice from heaven saying, Write. Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Rev. 14:13.

**WAR ON LIQUOR AND TOBACCO.**

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request that they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

We have just closed one of the best meetings at my church at Blue Mountain we have had since I have been pastor here. We received six by experience and baptism and seven by letter, and the best of all the church was greatly revived. Bro. Dunnaway, of Gadsden, did the preaching. I have been serving the church here eighteen months and received into her membership 86 members—by baptism 32, by letter and restoration 54. Our audience has outgrown our house and we are compelled to build a new house. We have a fine Sunday school and prayer meeting, Ladies' Aid and Sunday Band, and we met on the night of the Fourth and organized a B. Y. P. U. with 29 members.

J. B. KEOWN.

**EXCURSION RATES VIA CENTRAL OF GEORGIA RAILWAY.**

To Omaha, Neb., and return, account International Convention Baptist Young People's Union of America, July 12-15, 1906. Tickets on sale July 9, 10, 11, and 12, 1906. Rate, one fare plus \$2 round trip.

To Denver, Colorado Springs, and Pueblo, Colo., and return account annual meeting Benevolent and Protective Order of Elks, Denver, Colo., July 16-21, 1906. Excursion tickets at very low rates will be on sale July 9 to 14, inclusive.

To Auburn, Ala., account Farmers' Summer School, July 23-28, 1906, one fare plus 25 cents round trip; tickets on sale July 22, 23 and 24; final limit July 30, 1906.

For full information in regard to rates, dates of sale, limits, etc., apply to nearest ticket agent.

I have just got back home from a two months' visit to Texas and Louisiana, where I have three brothers and one sister. I had not seen them before in 25 years. It was a great pleasure to meet them again. I had the pleasure of preaching every Sunday, and sometimes during the week, while I was in the western states. They are a very appreciative people, social and kind. They really wanted me to stay with them. Preachers are scarce out there where I was. I had the pleasure of meeting several pastors while there. Noble brethren they seem to be. I hope to be at the convention which is soon to meet in my old home town, Talladega, where we will meet many brethren and friends. May the Lord greatly bless that meeting.—J. M. Solley.

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Any reader of this paper will receive free a copy of "FARM SCIENCE" by sending three 2-cent stamps for postage and mailing charges to "Farm Science International Harvester Co. of America, Chicago, Ill." Mention this paper.

Editor's Note.—The copy of "Farm Science" before us has impressed us that we urge every reader of this paper to procure a copy at once.

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are made of very best rubber, carefully fitted with the most reliable ink feeds and 14k fine gold pens, \$1 (value \$2).

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In the treatment of chronic diseases of men and women. Having devoted over 20 years to their study and treatment, built up a practice which we believe is second to none in the country, and from the many letters of indorsement received from people we have cured, we feel that we offer every chance possible of a cure. Our methods are all modern and up-to-date—absolutely the best medical science affords. We hold diplomas from the leading medical colleges of America.

Our practice is conducted on the highest ethical basis. We make no wild, extravagant statements that we can cure every disease mankind is subject to, make promises we can not fulfill, deceptive propositions, misleading statements, etc. Our reputation and standing both professionally and financially, is of the very highest, and firmly established.

If you have any disease of a chronic nature, consult us. We will give you our expert opinion of your case free and tell you frankly just what we can do for you. We especially solicit severe and difficult cases. WE DO NOT DEAL IN PATENT MEDICINES, but prepare in our own private laboratory special treatment to suit the conditions of each case. Our recent publication on Nervous Diseases and "Health" free on application, also examination blank "A" for men and "B" for women. We always advise a personal examination. Dr. Hathaway & Co., Suite 90, Inman Bldg., Atlanta, Ga.

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The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

**HEISKELL'S OINTMENT**

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**Over 20 Years of Success**

OVER 20 YEARS OF SUCCESS  
As Specialists in the treatment of Chronic Diseases of Men and Women, is our record. We have been successful because we conduct our practice in an honest, straightforward manner. We claim nothing we can not do. We carry out every promise we make. Each and every patient receives honest, conscientious service and the best treatment medical science affords for these diseases.

We treat only Chronic Diseases. We invite every afflicted person to consult us free. We will give them our expert opinion of their case and tell them what we can do for them. We have devoted over 20 years to the study and treatment of these diseases, established a reputation and practice which we believe is second to none in this country, and we unhesitatingly say that if your case is curable at all, we can cure it.

Our recent publication on Nervous Diseases and "Health" free on application, also examination blank "A" for men and "B" for women. Personal examination always advised. WE DO NOT DEAL IN PATENT MEDICINES, but prepare in our own private laboratory all medicines to suit each individual case, after careful, expert diagnosis. DR. HATHAWAY & CO., 90 1-2 Inman Bldg., Atlanta, Ga.

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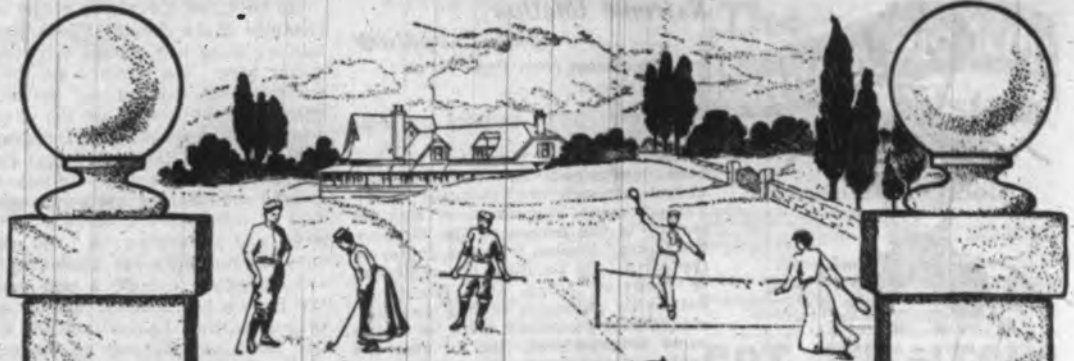
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Miss Kelly	5.00
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State Miss.	2.50
Min. Ed.	2.50
Sunbeam Band, For. Miss.	1.00
Jacksonville L. W. U.	
Foreign Missions	2.00
Miss Kelly	5.00
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If more than ordinary skill in playing brings the honors of the game to the winning player, so exceptional merit in a remedy ensures the commendation of the well informed, and as a reasonable amount of outdoor life and recreation is conducive to the health and strength, so does a perfect laxative tend to one's improvement in cases of constipation, biliousness, headaches, etc. It is all important, however, in selecting a laxative, to choose one of known quality and excellence, like the ever pleasant Syrup of Figs, manufactured by the California Fig Syrup Co., a laxative which sweetens and cleanses the system effectually, when a laxative is needed, without any unpleasant after effects, as it acts naturally and gently on the internal organs, simply assisting nature when nature needs assistance, without griping, irritating or debilitating the internal organs in any way, as it contains nothing of an objectionable or injurious nature. As the plants which are combined with the figs in the manufacture of Syrup of Figs are known to physicians to act most beneficially upon the system, the remedy has met with their general approval as a family laxative, a fact well worth considering in making purchases.

It is because of the fact that **SYRUP OF FIGS** is a remedy of known quality and excellence, and approved by physicians that has led to its use by so many millions of well informed people, who would not use any remedy of uncertain quality or inferior reputation. Every family should have a bottle of the genuine on hand at all times, to use when a laxative remedy is required. Please to remember that the genuine Syrup of Figs is for sale in bottles of one size only, by all reputable druggists, and that full name of the company—California Fig Syrup Co., is plainly printed on the front of every package. Regular price, 50c per bottle.

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Mrs. J. H. R. and sister, Home Miss. Off.	25.00
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Midway L. W. Cir.	
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Sunbeam Band, Foreign Missions	1.16
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"An angle is the exclamation made by two lines on meeting in a plain."

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