

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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IS THE AGE-HERALD A ROMAN CATHOLIC ORGAN, AND HAS IT A GRUDGE AGAINST BAPTISTS?

If not, Why Does it Defend two Catholic Institutions and use its Editorial Columns to Discount Drs. Dickinson and McCormick's Charges?

Elsewhere we reproduce some editorials from our morning contemporary directed against two of our leading Baptist preachers in Birmingham who have dared to take the position that public funds should not be appropriated to two Catholic institutions in Jefferson county, to-wit: St. Vincent's hospital, in Birmingham, and the Catholic Orphanage at East Lake. Please bear in mind that Drs. McCormick and Dickinson were appointed by the Pastors' Union of Birmingham to look into the question of city and county appropriations to St. Vincent hospital, and that as servants of this great body of Protestants in the performance of their duty are being called in question editorially by the Age-

Herald, which is also giving its news columns to trying to becloud the issue. It has come to a pretty pass that in a state which is overwhelmingly Protestant that one of our leading dailies gets hysterical whenever any one attempts to prevent the Catholics from getting money out of the public till under the plea that they are doing charity work for the good of the community. Don't forget that Drs. Dickinson and McCormick have made no attack on the Sisters of Mercy, but the thing against which they protest is that it is immoral and illegal for public funds to be diverted for sectarian purposes and that the above named Catholic institutions are guilty of receiving public funds contrary to law. It seems strange that the principle of separation of church and state, for which our Baptist fathers bled and

died, must again be contended for in the twentieth century in a great Protestant state. As sure as you are born it is high time for the Baptists to begin to assert themselves when one of Alabama's leading dailies keeps calling in question two of our beloved Baptist preachers for asserting an inalienable Baptist principle, and we count it fortunate that our state convention meets shortly, for we doubt not but that it will ring a clear note on the question and lament the fact that the Age-Herald, in openly championing the Roman Catholics and the further extension of gifts to other denominations, uses its editorial columns to try and discount in the eyes of the public two of our leading Baptist preachers, who are performing a duty outlined for them by the Pastors' Union.

BAPTISTS NEED TO DO SOME EDUCATIONAL WORK IN ALABAMA.

In view of the fact that the Age-Herald champions two Roman Catholic institutions in Jefferson county which are receiving public funds for sectarian purposes, and by repeated editorials calls in question two of our Baptist pastors for protesting against it, damning Dr. McCormick with faint praise, while pitying his misinformation, and accusing Dr. Dickinson of "butting" into the controversy, overlooking the fact that he is the appointed chairman of a committee of the Pastors' Union to throw light on the question, and later yoking them together in a kind of double-barreled arraignment, proceeds to lecture them, and not only defends the above named institutions, but wishes to further extend gifts of public funds to the Methodists should they be so fortunate as to establish a hospital here, all go to show that the Baptists of Alabama still have a work to do in fighting for religious liberty and driving home to the consciousness of the people the great

Baptist idea of separation of church and state. Therefore we suggest a few days in which to begin the work of enlightenment:

1. Let the state convention at Dothan ring a clear note on the question.
2. Let it be one of the subjects discussed at every Baptist rally and fifth Sunday meeting.
3. Let the matter be brought up in the ministers' meeting at Dothan and arrange for the Baptist pastors of Alabama to preach on the question.
4. Let the 1,500 white Baptist preachers in the state publicly begin to talk about it as they go from home to home.
5. Let all the missionary pastors under the state board stress it.
6. Let the hundreds of Sunday school superintendents and thousands of Sunday school teachers bring it to the minds of the Sunday school scholars.
7. Let the Baptist Young People's Union take up the question and discuss it fully.
8. Let our state evangelists refer to it often as they go about holding meetings.

9. Let every Baptist who reads this bring the matter to the attention of his local paper and get all not under Roman Catholic influence to advocate it.

10. Let's put in pamphlet form the editorial utterances of the Age-Herald, together with articles bearing on the question from its news columns, together with such other data as we think the people may need and put them into the hands of our preachers, Sunday school superintendents, B. Y. P. U. workers, association missionaries, colporteurs, and also urge Dr. Cox to hurry up the publication of his book on Roman Catholicism.

11. Let the 80 Baptist associations in Alabama pass resolutions about it.

In other words, let's begin a campaign of education on the subject which will be so far-reaching that even the editor of the Age-Herald may "sit up and take notice" that the question of the separation of church and state is not to be set aside lightly and that, after all, the Baptists of Alabama are a "respectable folk," and at least insist on fair play when contending for a great Baptist principle.

"SYNDICATED ARTICLES AND OUR BAPTIST BOARDS" | BY VICTOR L. MASTERS.

A recent temporary engagement for some special work at the rooms of the Baptist Home Mission Board at Atlanta brought me into the possession of so many interesting and significant facts which were new to me that I resolved as soon as I could find the time to write about these things for publication "Syndicated" Articles.

I soon grew to understand how it is that the secretaries of boards are slow to respond to the growing demand of the newspapers of the denomination for special, independent articles, and not "syndicated" stuff, published simultaneously throughout the South. If I may interpret, the Baptist newspapers feel about thus on the subject:

"One of our most prized opportunities is to give our columns to the various phases of mission work. To do this and kindred Christian service we maintain costly and expensive plants and take on ourselves heavy financial burdens and risks. Editorially and in every way we wish to make home, state and foreign missions to grip the thought, convictions and interest of our subscribers. But we feel that it is only fair that the mission boards in response to this readiness in co-operative service, should do a little better for us than send only a formal plea, now and then, which will also appear simultaneously as a kind of bulletin in fifteen or twenty other papers."

I think I have stated fairly the sentiment on the topic of the more progressive Baptist weeklies. In fact, I have "been there" myself.

In the home mission rooms at Atlanta I saw the other side of it. No argument was made about it by Dr. Gray and no explanation. I simply imbibed the situation and I now offer an interpretation. I take pleasure in promising, and it is worth while to do it, that I feel sure that no editor or secretary in the convention limits reads the denominational papers with more intelligent care and sympathy than Dr. Gray. In the crowded after-convention days, when he and others about the office were working in a heavy strain and far into the night, and when every matter that could wait was being pressed aside temporarily, the doctor still found time to glance appreciatively and discriminatingly through each of the denominational papers when it reached the office, and always had a good word for every well-prepared article. And how his heart warmed to each editor who spoke a helpful word in his columns for home missions! He never failed to turn to any of his fellow workers who might be near to show the article and to speak appreciatively of it. As an ex-editor it did me good retrospectively and I thought how the editors would all appreciate it, if they knew it. (For, reader, editors are just men. They get little enough praise for good work, and not infrequently blame and criticism is their portion.)

Yet, Dr. Gray's office sends out the contemned "syndicated" articles, though he is bravely undertaking to break from that to an extent, now. Why does it send them?

A Hard-Worked Office.

To tell, according to my new light, may easily betray me into too long an utterance. To tell how the Home Mission Board secretary and his assistant, Dr. J. F. Love, and the office secretary, Brother M. M. Welch, are all men with work almost beyond their power to execute with sufficient dispatch, would take a lot of space. Simply to say that they are does not grip the reader's imagination. It is like trying to describe a beautiful sunset by telling the apparent diameter of the sun and giving a list of the colors visible about it.

I will content myself with the following words: Brother M. M. Welch is a splendid office secretary. I regard the denomination exceedingly fortunate in

having his services. Of course, the denomination knows nothing of the interminable details which he masters and keeps straight. But none the less it profits by his work. Dr. J. F. Love seems to be ideal for his position. Wherever he goes in the prosecution of his work interest in home missions grow. Dr. A. E. Brown is a master in mountain school mission work, and Dr. W. H. Hamilton and the other board evangelists are successful and over-worked to a man.

Now, will the reader understand that the work of home missions has grown so large, and that the needs are so much larger, that these workers are not more than half as many as might be advantageously employed? I fear he will not. I think I could convince him, if I could take the space to picture details to him; I am sure I could, could I have him at the home mission rooms for a month.

Try to grasp, if you please, simply the work of administering wisely and carefully \$250,000 a year, which is distributed probably in a thousand places and to a thousand persons. Think of the legal papers that must be had and examined in church lots purchase and for mountain schools.

Do these things seem small? Remember, then, that this is only one side of the board's work. That the field work which is demanded of Dr. Gray and Dr. Love, his assistant, and which might be advantageously performed, would keep not less than six men on the go every day in the year. That Dr. Gray must not only essay to do all of this he can, letting pass far more than human limitations make it impossible for him to do, but that there are responsibilities and problems arising which makes his presence at his office desk urgent for nearly every day in the year.

Do you doubt that he is a hard-worked man? But for his splendid physique and cheerful, sunny, lovely temper, I do not believe he could perform it.

One day I had occasion to ask Dr. Gray to go to an office on a certain street in Atlanta. He asked me to go and show him the place, which I gladly did. En route he smilingly remarked that the chief things he knew of the city, after some years of residence there, were the way home and the way to his office and the churches.

"And yet," continued he, "I am continually asked by friends in other parts of the South, as I go on the mission trips, about their friends and relatives here. They could not understand that a couple of visits a year to another city, where I go to meet the brethren and mingle with them, will give a broader local acquaintance than the exacting office duties will allow in Atlanta for a whole year."

Hard-Worked Editors.

Now, if the editors will consider this situation they will be lenient about the "syndicated" articles. Suppose, Brother Editor, that in the midst of your worry and distress in the business management of your paper, in looking after the subscription department, and the purchasing and mechanical departments and the never-let-up correspondence, you were brought up against the problems of writing some day for publication twenty independent articles about the same matter. The essential thing you want to say in all these articles is the same. You know it would be fresher to put it differently each time. But would you do it, Mr. Editor, if you were harassed and worked to the limit by so many other things? Nay, honor bright, would you do it in these warm summer days, even if you had nothing to do but sit in your editorial office chair, wag yourself comfortably to and fro, and look benevolently and sweetly upon any constituent who may chance to come into your office?

As a matter of fact, every Baptist editor in the South who has the spur of high ideals for his work is busy to the limit. He knows full well a lot of his subscribers think his job a sinecure, in which dignity and prominence are to be had in exchange for a few editorial utterances each week, the said utterance to

be emanations of wondrous power with the constituency. He knows full well that all this is a fib, and that even when he does his editorial work faithfully and well it is not twenty per cent of the rub he has to endure in order to produce his paper each week. It would be well that his patrons could know how hard he is working for them. They would be less critical and more helpful. But he despairs of most of them ever understanding, and goes his way, doing the best he can, often better than their treatment of his product merits.

A Cure for the Evil.

Such men as these will be quick to sympathize with the over-worked condition of the offices of the convention boards, which shows up, now and then, in the various editorial sanctums in the shape of a typewritten carbon copy of what the secretary wants published.

But, still, the syndicated stuff should go, except rarely for merely formal utterances. And since this article has gone so far in an unintended direction that it is too late to turn it into the channel contemplated at the start, let me close with a suggestion, which may be by some considered immature, but only, I believe, because they have not thought it out.

Among the workers needed by our mission boards is a man for each, whose chief business will be to write first class stuff for the denominational weeklies and edit the board's own periodical organ. Tracts are important and the board's organ more so. But by far the most potent means through which the denomination may be effectively reached is the denominational paper. I have no delegated right to speak for the papers, but I assume the right of one who was for years in the newspaper work to assert that nearly every one of the denominational weeklies is ready to give a prominence and space to the work of the boards of the convention that it will give to hardly anything else whatever, if the material is original, well prepared, readable and to the point.

The Foreign Mission Board has made a good move in this direction, but tracts, not newspaper service, seem to be the chief publicity end aimed at. The Sunday school boards, while there is still large room for it to build its work through the newspapers, is a publicity agent in itself. The Home Mission board has its splendidly gotten up Home Field, but is probably more cramped than either of the others for workers sufficient to attain all the desirable publicity ends. What the boards most need in this matter is a man to saturate himself from head to foot with their work, who is capable of knowing the significance of things he sees, and this man should write, write, write, for the columns of the more than twenty Baptist weeklies in the South, as well as do occasional articles for the secular press.

With a constituency of two million members in the South, all the active forces among which membership are reached each week by Baptist newspapers which are glad to serve by giving space to articles on missions which are alive and specially constructed to suit the needs of their readers, who doubts that the employment of such a man for each of the boards or for all of them would be of immense educational value?

I most respectfully beg from editorial brethren and from members of boards who may see these lines a consideration of the facts set forth. To me it seems that here is a great opportunity for effective missionary propagandism lying all ready for use, if the boards will use it. It is too much to expect the busy editors, worried and worked by many things, and whose editorial utterances must deal with scores of different things, to be specialists for this, that or the other board, however great its work. But how gladly these same editors would give their best space to a writer who for these objects would speak as a specialist, to the point, attractively and appropriately.

Abbeville, Ala.

ALL DAY MEETING.

I was invited by Mrs. J. E. Herring to be present at the All Day Meeting of the ladies of the Sumterville Baptist church.

So, early Wednesday morning, June 19, I took a carriage and drove thirteen miles to this country church. I was accompanied by Mrs. A. M. Tartt and my pastor, Rev. H. B. Folk.

We reached the church about 10 o'clock a. m. and received a most cordial welcome. Ladies were there from Gainesville, Eppes, Ramsey and Cuba. When the time for meeting arrived the church was well filled with noble, earnest Christian women, who had laid aside their home duties and cares and come together to talk about the Master's work. The meeting was called to order by Mrs. J. E. Herring, of Sumterville, who presided in a most delightful manner, and her earnest, spiritual words were a blessing to all present.

After the opening song, Mrs. Stewart read an appropriate scripture lesson, and Mrs. Tartt offered prayer.

Home Missions and the Mountain Schools were the subjects assigned Mrs. Mellen. Mrs. Tartt and others told about the training school at Lineville.

The Margaret Home was presented by Mrs. Herring.

We had a very interesting account of the W. M. U. meeting in Richmond, Va., given by Miss Julia Praytor, of Sumterville, who attended this meeting.

Many talked about the Orphans' Home. We especially enjoyed Mrs. George Wrenn's account of her visit to the Home.

About 12 o'clock we listened to a strong, helpful missionary sermon by Rev. H. B. Folk.

After this we adjourned for dinner, which was served on the grounds. Such a bountiful repast! I never saw everything so good and inviting and the kind people of Sumterville so untiring in their attentions. Dinner over, we again assembled in the church.

Mrs. Dixon conducted devotional exercises. With deep interest we heard Mrs. Carden, of Cuba, on "Our Women Missionaries in Foreign Fields," especially those in China. The Weeks of Prayer were emphasized and some subscribers secured for Home Field and Foreign Mission Journal.

After an open discussion as to methods of working in societies, the meeting adjourned and we turned our faces homeward, feeling that it had been a day well spent and so thankful that we had come up to the house of the Lord.

The success of the meeting was largely due to the untiring efforts of Mrs. J. E. Herring, who had worked, planned and prayed for the meeting for many weeks. May the Lord graciously bless her and all the dear women of the Sumterville church.

MRS. H. L. MELLEN.

Livingston, Ala.

SOUTHERN BAPTIST CONVENTION—WOMAN'S MISSIONARY UNION.

The last annual gathering of these two organizations, occurring simultaneously at Richmond, Va., was a notable occasion in the history of Southern Baptists and will prove a distinct landmark in denominational life.

The convention had its first birthday in '45, but the W. M. U. auxiliary to that body is only nineteen years old. Some one had well expressed the relationship existing between the two bodies by comparing the convention to a great hand, the boards (Foreign, Home, Sunday School and State) to the fingers of the hand, while the W. M. U. represents the obliging thumb that combines with each and all of these as the needs of the work may demand.

The annual assembly is a mass meeting in the interest of missions, but the world-wide work of the convention employs the busy hands of brainy men all the year round.

WOMAN'S WORK

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.

Vice President—Mrs. H. L. Mellen, Livingston.
Vice President—Mrs. A. J. Dickinson, 517 N. 22d St., Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.

Secretary—Mrs. D. M. Malone, 736 S 29th St., Birmingham.

Treasurer—Mrs. N. A. Barrett, 7806 Underwood Ave., Birmingham, Ala.

Auditor—Mrs. Peyton Eubanks, Ensley.

Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St., Montgomery.

Advisory Board—Mrs. Chas. A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. P. McCormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.

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

By means of this organization and its auxiliary, the Woman's Missionary Union, the Baptists of the South, estimated at 5,000,000 (including members of churches and those under Baptist influence), are engaged in organized activity to give the messages of our Lord to the present generation.

These two organizations constitute a stupendous business enterprise with a purpose the noblest the human mind can grasp. It is a corporation with a genius for financing, an outlook as wide as the world and a knowledge of foreign countries, and pledged to the establishment of various agencies of the gospel, including educational, industrial and medical schools in distant lands. It also means that men and women are willing to incarnate the love of Christ in the heathen world, as well as in the destitute places in the home land, that some like the woman at the well of Sychar, or like the thief on the cross, may learn of the free grace of a loving Saviour.

The sculptor sees his marble image slowly emerge from the crude block under the patient strokes of his chisel. To dig out humanity from the quagmire of sin and to see re-stamped upon the human soul the image of its Maker is the noble task of our missionaries in various parts of the globe. They are executing the great commission in many lines of service, in many lands, but perhaps no single man has a more portentous work than our superintendent of the twenty-two struggling mountain schools of the South, for he and his helpers are shaping the destiny of these mountain people.

In the Appalachian region are 2,000,000 mountaineers shut off from contact with trade or education. They are pure Americans, descendants of those who bravely fought for the liberty of their country in the revolutionary war. Like their rugged mountains they are of strong physical fiber and mental vigor, with marvellous possibilities for the development of Christian manhood and womanhood. To respond to their need constitutes the "duty nearest" to us and the responsibility rests upon our denomination to reach as many as possible with Christian schools.

The obligation is upon us to stress the motto of our union for next year: "Larger Things in Prayer, Study, Organization and Contributions."

THE STATE CONVENTION.

It is earnestly hoped that there will be a large attendance of the Woman's Missionary Union at Dothan during the approaching State convention.

It is true of Alabama's Central Committee (as Miss Heck, president of W. M. U. expressed it concerning the sixteen Southern States) that their fidel-

ity, loyalty and painstaking care made possible the magnificent financial showing of Alabama during the last year.

The W. M. U. of our State has obeyed the injunction of Peter: "Gird up the loins of your mind," followed by the energy and labor that brings success.

Alabama's apportionment for foreign and home missions amounted to \$9,000. In Richmond, when the roll of states was called and our state responded as equal to her opportunity, what a feeling of patriotism and pride must have thrilled the heart of Alabama's vice-president. Our report recorded more than a hundred dollars in excess for home missions and a fraction in advance of the sum asked for foreign missions.

The entire Woman's Missionary Union of the sixteen states, representing five thousand societies, contributed \$154,674.88. This glorious result was due in great measure to the wisdom of the apportionment plan.

It is always well to entertain large visions of what may be accomplished by concert of action towards a definite purpose.

While only a favored few of the great host of Baptist women were able to attend the sessions of the W. M. U. at Richmond, yet, thanks to modern facilities and modern enterprise, the proceedings that same week appeared in the Foreign Mission Journal and in the pages of the Home Field. Mrs. Wheeler, of Tennessee, reported for the Journal and our own inimitable Mrs. Gray reflected the enthusiasm and inspiration of that glorious meeting in her editorial.

So phenomenal has been the growth of the work in the hands of our new president of the W. M. U., Miss Fannie E. S. Heck, that an ardent admirer expressed the thought that, like Esther, she was called "for such a time as this," and alluding to her native sweetness and dignity of character, said: "She, too, in her 'royal apparel,' was every inch a queen."

The alert and self-sacrificing Baptists of the East Birmingham church have resolved the membership into groups or clubs, each with a captain, secretary and treasurer. The clubs vie with each other in the effort to raise the largest sum of money for liquidating a debt on their house of worship.

The Ladies' Aid Society of the Woodlawn Baptist church, under the inspiration of their progressive pastor, have assumed an obligation of \$2,000, to be paid in two years. The money will be applied to aid in the construction of the \$40,000 Baptist Temple to be erected at Fifty-sixth street and First avenue, Birmingham, Ala.

Brewton, Ala., May 29, 1907.

Dear Mrs. Hamilton:—Our Sunbeam Band didn't get to help you with the Fruitland scholarship, but we have been studying about the mountain school work, and some of the little Sunbeams are very much interested. One little girl (Willie Gordon) has made one dollar with her own hands, which she has given for the mountain schools, and we expect to raise more. I notice you have an honor roll for each society that contributes one dollar. Would you put the individual's name where they give as much as one dollar? We sent three dollars last month to the famine sufferers in China; one little Sunbeam gave fifty cents, which she made selling beans.

Our Sunbeams often speak of you. Come to see us again. Yours truly,

MRS. A. V. LOVELACE.

Age-Herald Editorials and Replies of Dickinson and McCormick

Note How the Paper Dodges the Issue and Tries to Mislead the Public.

A resolution appointing a committee to look into the building of a city hospital in Birmingham and to investigate the appropriating of public money for sectarian purposes was passed at the meeting of the Pastors' Union, held in the parlors of the First Methodist church on July 1.

The story behind the resolution is that the pastors do not approve the using of county funds for maintaining wards at St. Vincent hospital, the law ex-

pressly declaring that public funds shall not be appropriated to secretarian uses, it is said.

The question came up at the meeting of the Pastors' Union and was discussed to some extent. Dr. H. P. McCormick, previous to the introduction of the resolution, called attention to the fact that county funds were being used to maintain sectarian institutions in at least two instances. This, he declared, was in direct violation of law.

"It ought to be stopped so that until the end of

time no body of people can get their ecclesiastical fingers into the treasury bag of Jefferson county," he said.

"The impression is abroad that St. Vincent's hospital is indulging in charity—which isn't so," he continued.

Dr. A. J. Dickinson then made the motion for the appointment of the committee and the following were named: Dr. J. A. Dickinson, Rev. A. R. Moore and Rev. S. J. Foster.

CHARITY HOSPITAL PATIENTS.

At the recent meeting of the Pastors' Union the Rev. H. P. McCormick appealed to those present to oppose the appropriation of county money for St. Vincent's hospital. Mr. McCormick was very earnest in his effort, but he labored under misinformation. The county has a charity hospital of its own, and it pays no money to St. Vincent's. It did so, but all payments to St. Vincent's have been stopped by the county board of revenue.

Mr. McCormick straightway added: "The impression is abroad that St. Vincent's hospital is indulging in charity, which is not so. It is not charity to use county money for so-called charity purposes, and the \$200 which the institution gets will twice pay for the care of the county's charity patients. It is against the law and should be stopped."

This is the saddest part of Mr. McCormick's speech. If he knew how much charity work the sisters of charity had done ever since the hospital was opened here—if he knew how unselfishly and untiringly they had striven to lessen human suffering, without one thought of serving themselves—if he could have recalled the devoted sister who unflinchingly nursed a tramp sailor stricken with smallpox, he would never have spoken as he did. The tramp sailor became well and strong, but the young sister who nursed him contracted the disease and went to her grave. The history of St. Vincent's is full of such acts of heroism. No one can recount the sum total of the hospital's charity work. Not even the sisters themselves can recall all of it. Mr. McCormick evidently has had no opportunity to know what the sisters of charity have done and are today doing towards the relief of the suffering poor.

The total cost of St. Vincent's was about \$250,000, of which sum the people of the Birmingham district contributed but \$10,000. Another wing is greatly needed at the hospital. This addition would cost perhaps \$50,000. If the people will subscribe \$10,000 toward the cost of the needed wing the sisters stand ready to provide \$40,000 additional. Can the people of this city afford to ignore this opportunity?

Above all else, can we afford to stir up prejudice against the efficient and devoted sisters of charity? Is it right, is it best, is it just? Mr. McCormick spoke up to his lights. No one questions his sincerity. But he is sadly misinformed. He does not know the sisters, or the work they have done in this city, or the work they stand ready to do.—Age-Herald, July 3d.

MCCORMICK GIVES REASON FOR ACTION.

To the Editor of the Age-Herald:

Your editorial reference to the question of appropriation of public funds to sectarian institutions in Jefferson county was timely and appreciated.

Shall such a legal diversion of civil funds continue, or summarily cease? This is the simple and very intelligible issue before us.

The separation of church and state is an accepted American principle. The constitution of our land and the state of Alabama provides that no citizen shall be taxed to sustain any sectarian corporation or establishment, and that no appropriation shall be made from the public treasury for the support of any ecclesiastical institutions.

That this American principle and this constitution-

al provision have been for years violated in Jefferson county seems unquestioned. For many years St. Vincent's hospital received from the county treasury \$100 monthly; expensive improvements in the way of grading, adorning and beautifying the hospital grounds, have also been made, at the taxpayers' expense, by the city of Birmingham.

The orphanage at East Lake has received from the treasury of Jefferson county for years monthly sums aggregating thousands of dollars. It still continues to receive \$100 per month.

Both of these are Roman Catholic institutions, under the exclusive management and control of that church. Other institutions, such as the Mercy Home and the Hillman hospital, were and are public beneficiaries. They were and are, however, non-sectarian establishments. The question at issue is not one of churches or denominations; it is a legal question; a moral issue. Presbyterians, Methodists, Baptists and others have their charitable institutions to which the needy of any faith are welcome. Any attempt on their part to get support from the public treasury would and should be considered as civilly immoral and would be sternly rebuked. Justice demands, however, that it be said that it is almost inconceivable that such bodies should consent to receive any such appropriation.

For sufficient reasons, the board of revenue of Jefferson county cut off, one month ago, the appropriation to St. Vincent. It continues to turn over, however, to the East Lake orphanage, monthly, \$100 of the taxes paid by Jefferson county property holders. It is an open secret that efforts have recently been made to have these appropriations greatly enlarged, and this is an opportune time in which to reassert and enforce the practice of the good old American principle that not a red cent of the taxpayers' money shall be diverted for the support of sectarian corporations.

Let this issue be kept clearly in mind. Any attempt to obscure it by appeal to prejudice is to be deprecated. There is no disposition, whatever to disparage or minimize the faithfulness of the employes of St. Vincent. Every generous heart delights to contemplate examples of devotion to duty, and to remember that there is no monopoly in the exercise of charity. Scores of doctors in this county are daily imperiling their lives in behalf of suffering humanity, and many of them give unstintedly of time and talent, with no hope of pecuniary reward. Scores of lovely women, delicately nurtured in homes of refinement and culture, after patient and laborious cultivation, are, as trained nurses, consecrating their skill and lives to sufferers in our midst. Scores of Jefferson county women—true sisters of charity—are today to be found in the homes of the poorest of the poor, supplying direct needs, watching with the sick and praying with the dying. All honor to every woman who in the spirit of the Master deals kindly with his suffering children.

But the question before us is not whether the "sisters" have or have not been faithful. It is this: Will sectarian fingers be taken—and for all time to come—out of the treasury of Jefferson county? Will appropriation of public funds for sectarian institutions be summarily abandoned and made impossible for the future?

The immense majority of taxpayers have been unaware of the facts, and would be glad to get some

satisfactory assurance from the board of revenue as to its future policy.

H. P. MCCORMICK.

PASTOR'S OBJECTION IS PURELY LEGAL.

To the Editor of The Age-Herald:

Your editorial in this morning's issue anent the appropriations of \$100 per month to St. Vincent's hospital, and a like sum to the East Lake orphanage, is to be commended for the kind terms in which you speak of the sisters in charge of those institutions, but it does not fully meet the question which Dr. McCormick raised and which was referred to the committee of which I am chairman. That the St. Vincent has done a great deal of charity work is doubtless true, just as the same is true of every doctor, preacher, lawyer, teacher and other professional public servant in society. Every public servant is in duty bound to render such vicarious service to the poor, and is privileged to charge an additional increment to the quid pro quo of the service rendered to those who can pay to cover such a loss. Such vicarious service is in the end borne not by the servant himself, but by the public through this increment borne by those able to pay. President Roosevelt well presented this in his recent speech at Norfolk, and if it were not thus done it would be impossible to have public service at all. But the question at issue in this case is whether such a public servant shall charge up his vicarious service to his other patrons, or recover it from the public funds, or both. Shall the vicarious service of any line of public service be borne by that line of service or by society at large? If the public servant is compensated for his so-called vicarious service by the public at large, the said service is not to be credited to those who operate that particular line of service, but to the community at large. Is it true or not true that the St. Vincent has recouped from the public funds, either in whole or in part, the cost of its vicarious service with the permission of the board of county commissioners; and, if so, is it such a violation of the constitution of the state that the action should be made to recover the funds. If while thus recouping for its vicarious service from the public funds, St. Vincent also availed itself of the increased charge to its pay patients incident to rendering such vicarious service, it not only does not render the vicarious service usually incumbent on such public servants, but profits by a pretense to do so. The same questions are equally pertinent to the appropriation to the East Lake Orphans' home. Have we a separation of church and state in the organic law of the state of Alabama or not; and if we have, is it in whole or only in part? This is the question we hope to clear up by the proceedings in this case. If you have any light on that question the committee would be glad to receive it.

A. J. DICKINSON.

Birmingham, July 2, 1907.

DR. DICKINSON'S TECHNICALITIES.

The Rev. Dr. Dickinson, one of Birmingham's most popular pastors and public-spirited citizens, has butted into a discussion that Dr. McCormick began. He has no doubt a right to butt in, but it is an etymological question whether he has a right in a communication a quarter of a column long to use the word "vicarious" ten times. The word may be a fa-

write one among theologians, but the wayfarer is not in the habit of using it at all.

Stripped of all technicalities the issue is just this, "How best can the stricken poor and the helpless orphans of the community be taken care of?" If the sisters or any other association will do it with greater efficiency and economy than the county or the city itself can do it, then the board of revenue or the city should in the course of duty take advantage of the opportunity thus presented. This is all there is at stake when the issue is stripped of technicalities.

Dr. Dickinson, however, intimates that neither the county nor the state is left free to act in this matter. He says:

"Have we a separation of church and state in the organic law of the state of Alabama or not, and if we have, is it in whole or only in part? This is the question we hope to clear up by the proceedings in this case. If you have any light on that question the committee would be glad to receive it."

There is not a line in the constitution of 1903 that has even the remotest bearing on the subject save section 3, which reads as follows:

"That no religion shall be established by law; that no preference shall be given by law to any religious sect, society, denomination or mode of worship; that no one shall be compelled by law to attend any place of worship; nor to pay any tithes, taxes or other rate for building or repairing any place of worship, or for maintaining any minister or ministry; that no religious test shall be required as a qualification to any office or public trust under this statute; and that the civil rights, privileges and capacities of any citizen shall not be in any manner affected by his religious principles."

If Dr. Dickinson can read into this section any ban against a contract for the care of orphans or of the suffering poor he will do more than the courts have done, or in all earthly probability ever will do.—Age-Herald.

MEANS MIXING OF CHURCH AND STATE.

To the Editor of The Age-Herald:

Your criticism of me and my article in the issue of today calls for just a word or two in response. Your representation of my butting into a controversy between yourself and Dr. McCormick imputes a tinge of officiousness on my part which calls for a word of personal explanation. When Dr. McCormick brought this matter before the public at the pastors' conference he himself moved that it be referred to a committee with power to act, and suggested that I act as chairman of that committee. This is how I got butted into the controversy, and now I am likely to stay in until we remedy the law and incorporate the principle of the separation of church and state into the organic law of Alabama. I think you are right in contending that there is no law forbidding an ecclesiastical institution taking charge of a branch of the civil service, and it is perfectly lawful for the Baptists to institute a poor house, and get an appropriation for it from the board of revenue. But my attorney does not see it as I do, and holds that the principle involved is abundantly provided for in the instrument as it stands, and that recovery of funds to sectarian institutions is feasible under the law as it now is. The only way to settle the question is by a suit taken to the supreme court, and the committee is likely to take that course. There are several lines of public service which many ecclesiastical institutions feel themselves much more competent to operate than the civic bodies now in charge. I am sure the First Baptist church could run the county jail and save money to the county. Since there is no law against farming out civic functions, it might be well for some of us to petition the county authorities on this matter. You will see, Mr. Editor, that there is a serious defect in the law if this sort of mixing matters of church and state is to be permitted. If the funds already given to these institutions are not recoverable, then there is no way to keep trustees of public funds from such appropriations in the future, and the next election may be a struggle between the many ecclesiastical bodies in

the county for the privileges of getting the contracts of the county. I want to have the Baptist folks and their sympathizers in line, if this is to be the future policy of the community, that we may get the credit of doing much charity at the expense of the public. No, Mr. Editor, I ought not to say charity, but "vicarious service." I want this community to get acquainted with that term. It is not a theological term at all, but a well known sociological one, which clears up the nature of much which is erroneously branded as charity. Charity is only when one renders a vicarious service at his own expense and is not compensated by another. I hold that St. Vincent, to the extent that it has been compensated by the county, is not rendering charity, but only "vicarious service." It is true that all vicarious service implies charity in some one; but that one is not necessarily the party who renders the service; but the charity is to be credited to him at whose expense the service is rendered. We preachers do vicarious services; but our churches, who pay us, are to be credited with the charity involved. So St. Vincent did the vicarious service, but the taxpayers of the county are to be credited with the charitableness of that service. We also desire to know if these two institutions thus in the employ of the board of county commissioners rendered any accounting for the funds intrusted to them for charitable work? There is a big and vitally important question involved in this appropriation, and all good citizens are interested in it, and should help to a solution. In behalf of the committee, I thank you for the light you are throwing on it. Very truly yours,

A. J. DICKINSON.

OUR CHARITABLE INSTITUTIONS.

Dr. McCormick, who preaches to a large congregation on one side of our railroads, and Dr. Dickinson, who preaches to another large congregation on the other side, find in one profession or another in one class or another, of this community a great deal of altruistic effort—perhaps in honor of Dr. Dickinson we should say of vicarious work. They recite these acts in order to minimize the labors of the sisters of charity at the East Lake orphanage and at St. Vincent's hospital. But it will embarrass either or both of these earnest preachers to find any one who has taken a hobo afflicted with smallpox, nursed him, lodged him, fed him, supplied him with dressings and medical attendance until he could be sent tramping again strong and well. The sister who did this work went to an early and direct grave, but neither Dr. Dickinson nor Dr. McCormick have taken cognizance of this instance, and it is but one of a thousand charity cases. Nor have they assimilated the fact that the East Lake orphanage and St. Vincent's are each doing charity work well worth to this community \$1,000 a month, for which each receives but \$100 a month. The city pays St. Vincent's \$100 a month, and the county pays the orphanage a like amount.

Today St. Vincent's holds as many charity patients as does the Hillman. The entire west wing of the former is filled with charity patients, although every inch of the space in it is demanded by pay patients. St. Vincent's is, in other words, doing charity work for \$100 a month that costs the county about \$2,000 a month at the Hillman. The economic side of Dr. McCormick's contention is in fact as weak as Dr. Dickinson admits the legal side is.

Stripped of all technicalities the real need is one of sufficient hospital accommodations. This valley needs more room alike for pay and for charity patients. Let us all pull together to get it. The Hillman hospital should be enlarged; the east wing at St. Vincent's should be built, and every possible effort should be made to secure the location here of the proposed Methodist hospital. Before and afterward the building of the last named hospital if fortunately we get it, the city and the county should be generous to it in the appropriation of public moneys. We cannot have too many hospitals in this populous industrial valley.—Age-Herald.

"ARISE AND GO TO DOTHANI!"

The special train will leave Montgomery about 8 a. m. Tuesday, July 23. Let everybody take notice. We at this end of the line will be disappointed if you are not on that train. Our committee hope to assign you to your home while on the train. Make every sacrifice to make that train. We will have the whole train to ourselves.

Please notify me if you are coming to the convention. Will the pastor see to it that their delegates notify me. Of course the brethren all know the importance of this. There will be a committee located at the church building to care for all who come on other roads.

Our committee will meet all trains except midnight Coast Line.
W. M. ANDERSON.

MAKES ONLY ONE STOP.

Dear Editor—Please correct one mistake as to the "Baptist train," which leaves Montgomery Tuesday morning, July 23, at 8 o'clock. It will make but one stop (at Troy) from Montgomery to Dothan. Be sure to make this train at any cost. It means much to you and to us for you to be on that train. The delegates who live along the "Coast Line" can catch any one of the three other trains down that day who cannot make connection with the Baptist train at Troy. Please remember that the special train leaves Montgomery not later than 8:30 a. m. July 23, and stops only at Troy. We do this that the delegates may reach their homes, get their dinners and get to the afternoon session of the ministers' meeting.
W. M. ANDERSON, Pastor.

THE BAPTIST TRAIN.

Brethren, please remember that the Baptist train for our State Convention leaves Montgomery at 8 a. m. Tuesday morning, July 23. The train will reach Dothan about 12:30 p. m. Let all the delegates reach Montgomery by the time the train leaves.

Dear Editor: This is one time I want my announcements to have a prominent place in your columns. I shall have something to say in every issue until July 23. Am glad so many are saying they are going to "arise and come to Dothan."

ATTENTION, CONVENTION MESSENGERS.

Mr. T. H. Mabson, one of the best hotel men in the south, has charge of the Windsor hotel, right at the union depot in Montgomery. He furnishes lodging only. He will give all convention travelers reduced rates going or coming. Come to Montgomery Monday night, 22d, and take the Baptist special at 8 o'clock the morning of the 23d. W. B. C.

COULDN'T KEEP IT

Kept it Hid From the Children.

"We cannot keep Grape-Nuts food in the house. It goes so fast I have to hide it, because the children love it so. It is just the food I have been looking for ever so long; something that I do not have to stop to prepare and still is nourishing."

Grape-Nuts is the most scientifically made food on the market. It is perfectly and completely cooked at the factory and can be served at an instant's notice, either with rich cold cream, or with hot milk if a hot dish is desired. When milk or water is used, a little sugar should be added, but when cold cream is used alone the natural grape-sugar, which can be seen glistening on the granules, is sufficiently sweet to satisfy the palate. This grape-sugar is not poured over the granules, as some people think, but exudes from the granules in the process of manufacture, when the starch of the grains is changed from starch to grape-sugar by the process of manufacture. This, in effect, is the first act of digestion; therefore, Grape-Nuts food is pre-digested and is most perfectly assimilated by the very weakest stomach. "There's a reason."

Made at the pure food factories of the Postum Co., Battle Creek, Mich. Read the little health classic, "The Road to Wellville," in packages

A LESSON OF FAITHFULNESS TO CHRIST UNDER ALL CIRCUMSTANCES.

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."—Luke 16:10.

John Milton, the chief of poets, held the post of Latin secretary under Cromwell. At the restoration, he was, of course, dismissed from his office. He was now poor and blind, and to these afflictions Charles II added political persecutions; he fined him and doomed his writings on liberty to be publicly burned. Nothing daunted by these fierce and multiplied trials, the great poet retired to private life, evoked his mighty genius and produced "Paradise Lost!" But after he had endured the ills of poverty several years, Charles, feeling the need of his matchless talents, invited him to resume his former post, with all its honors, emoluments and court favors. But Milton knew that the price of this honor must be silence on the great question of human liberty. It was a strong temptation—the bribe was splendid. By merely keeping silence, he could have honor, abundance and high position, in exchange for poverty, persecution and neglect! But this could not be. The poet loved truth too well; his soul was too noble, too sincere, too firm in its allegiance to God and liberty to barter away its right to condemn tyranny for place or gold. Hence, he spurned the royal offer, clung to his principles and his poverty until death called his free soul to enter its congenial heaven. And so gentle was the summons—so sweetly calm was his unruffled spirit in the hour of dissolution that his friends knew not the precise moment of his death. How sublimely beautiful the grand old poet stands out before the mind in this fact! Harrassed, tired, aged and blind; having the power to turn the enemy of a royal despotism into favor by simply refraining to speak and write on the liberties of mankind, he grows majestic in his poverty, as he nobly spurns the bribe in obedience to the voice of duty. For the truth's sake he holds fast to poverty and obscurity. To maintain the right of free speech, he sacrifices himself and defies the power of the king. Noble Milton! As the author of Paradise Lost, seated in his study, surrounded by sublime creations of his genius, he wears an aspect of sublimity; but in that act of fidelity to God and liberty, his attitude is far more grand, sublime and beautiful. As the first of poets, he shines resplendent with intellectual lustre; as the scorner of the royal bribe he exhibits the moral grandeur of a faithful man—he fills our ideal of the man of faith, standing defiant and unawed amid the dashing waves of human powers, because upheld by an immovable trust, and by an unconquerable allegiance to the invisible God. Well did the ancient heathen exclaim of a good man in similar circumstances: "See a sight worthy of God!"

Now, beloved Christian, while you admire the moral majesty of Milton, you should toil to acquire a corresponding faithfulness to truth and duty. It is true, you may never be brought, like him, into a strait where the choice between duty and present interest will have to be so distinctly and positively made. But by a thousand little things, your fidelity is daily subjected to strong tests. It is by proving true in these you must prepare yourself to stand firm in a great exigency.

And by the measure of your faithfulness in little things you may pass a safe judgment on your ability to abide a fiery trial. If selfish policy, if self-interest and self-seeking are the determining motives of your actions in your ordinary intercourse with mankind—if you are ready to take advantage of the ignorance or necessities of men in matters of business—if envy, revenge, wounded vanity, or any other low motive, has a dominant influence over your conduct, you may be assured that in a severe test of integrity, like that of Milton's, you would prove false to truth and duty, you would kneel at the feet of power, and meekly

kiss its sceptre for the sake of its smiles and rewards. Such, at least, is the judgment of Christ, who asserts that "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."—Luke, 16:10.

To become morally great, therefore, in peculiar exigencies, you must habitually cultivate the elements of that greatness in the hourly occasions of life. Then, if it be your lot to confront great dangers, you will be prepared to stand true, firm, faithful and to give occasion to the exclamation: "See a sight worthy of God!"

Let us, as Christians, walk worthy of the vocation wherewith we are called, Eph. 4:1.

With all lowliness and meekness, with long-suffering, forbearing one another in love.—Eph. 4:2.

REV. S. W. ANDRESS.

Greenville, Ala.

THE ORPHAN'S PRAYER.

Father of the fatherless, we pray Thee to take us
Into Thy tender and loving care;
Dark and comfortless the world appears to us—
Tenderly whisper that Thou art near.

Thou, in Thine infinite wisdom, hath robbed us
Of both our treasures—most priceless and dear,
Our young hearts are torn—bruised within us,
Our spirits tremble and quake from fear.

For so big and wide, Father, is this world that
holds us,

So full it is of the works of men
And no shielding arm is near to shelter us,
To keep us from the cruel dark ways of sin;

So many are the pitfalls that loom before us
That we tremble lest we miss the right way—
But Thou—wilt Thou take us and guide us and
lead us
'Till we reach the land of endless day?

Throw thy kind, fatherly arms gently 'round us,
Tenderly wipe our sad, weeping eyes,
Heal the broken hearts that ache and bleed within
us,
Hush our deep and earth-born sighs.

Help us to live nobly the lives Thou hast given us,
Make us bright and true children of Thine,
That we may impart strength to the sad hearts
around us—
As glad sunbeams help us to shine.

And when earth's pilgrimage has last been made
by us,

We pray Thee to gather us home
That, as an unbroken family, with the harps won
by us

We may sing Thy praise at the feet of Thy throne.

LUCY STRICKLAND.

Opp, Ala.

BOB JONES IN DOTHAN.

By W. M. Henderson.

Who is Bob Jones? Well, he is a young man 23 years of age. He is a piney woods boy, reared near Dothan. He spent a few years in the Southern University. He is a young man of wonderful power. He began a meeting here at the Methodist church one week ago. The town soon became stirred as never before in its history. Fifteen hundred people crowded the church every night and not less than 1000 every morning. Jones is a unique speaker, holding the great crowd under a spell from the beginning to the end of his sermon. He evidently is deeply pious and has a mighty hold on God. He believes God is going to answer his prayers and bless his work. Brother Jones endeared himself to our people very much.

The Christian denomination united in the meetings

after the preacher came. While it was originally a Methodist meeting we saw our opportunity and acted upon it. There were 183 additions to the churches. I had just closed my meeting with sixty-two members and we will get at least thirty next Sunday from the meetings, making about ninety in all and about seventy of these by baptism. The Lord has done a wonderful work in Dothan.

Another result of the meeting is the closing of the dispensary. Nearly 500 voters signed a petition to close it. On the next day the mayor and council closed it. It is now locked and Dothan is dry. A strenuous effort is going to be put forth to keep it dry. A prohibition movement is on for Houston county. We are sure of victory.

The meat markets of the town of Dothan have agreed to sell no more meat from midnight Saturday to Monday morning. The drug stores have agreed to sell no tobacco in any form, also no soft drinks on Sunday. So, you see, beloved, we are in fine shape to entertain you if we hold out until the last week in July. At this writing Dothan is the most religious place I have ever known. May God help us to fight against evil and for the good.

GROWING CHILDREN

The Period When the Nervous Activity is at its Greatest

A medical journal says:
"Against the practice of giving tea and coffee to children, we can not speak too strongly."

Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions.

Reflex action, co-ordination of muscles, and the special senses are all under a special course of training. The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people, nothing but harm can come from the use of such articles as tea or coffee.

Bad, then, as this practice is, let us as physicians be aggressive in its prohibition. Do not be satisfied by answering "No," when asked as to its use, but let us teach the families with whom we come in contact that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent.

A man who tried Postum Food Coffee said that it might be solid nourishment, but he didn't like its taste. He had not discovered the secret of making delicious Postum. After boiling commences, allow it to boil full 15 minutes. Not simply to put it on the stove for 15 minutes, but count the fifteen minutes after boiling commences. That brings out the food value and the delicious flavor. It certainly does make the children bright and healthy, and has proven a Godsend to many an adult whose daily ills were not understood until Postum was used in place of Coffee. "There's a reason." Postum properly made has a coffee taste similar to the mild, high-grade Javas. Read the little health classic, "The Road to Wellville," in pkgs.

Write your Senator TODAY asking him to use his vote and influence to take the Anti-Shipping Bill off the adverse calendar and enact it into law. TOMORROW may be TOO LATE.

If you are interested in amending the code so as to prevent negro rule in Alabama communities write your Senator and Representative today asking them to vote and work for the passage of House Bill 241. TODAY IS THE TIME TO WRITE. TOMORROW MAY BE TOO LATE.

THE BIBLE REVELATION.

By, Rev. A. C. Dixon, D. D.

The Bible claims to be a revelation from God, and its character sustains the claim. "The word of the Lord came expressly to Ezekiel" (Ezek. 1:13). "The Lord said unto me," claimed Jeremiah (Jer. 1:7). "Hear the word of the Lord," says Isaiah (Isa. 1:10). "Thus saith the Lord," sings through the old Testament. And the New Testament puts the seal of inspiration upon the Old. "The Holy Ghost spake by the mouth of David" (Acts 1:16). "All scripture is given by inspiration of God" (II Tim. 3:16). (The prophecy came not in old time by will of man, but Holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). If the men who wrote this book were not inspired, they are liars, and we have to explain how this book, which contains the highest morality ever given to earth, could be written by a set of liars. And these bad men at the same time wrote their own doom, for there is no vice more severely condemned in the Bible than deception. To claim that good men wrote the Bible, and deny its inspiration, is on a par with the claim that Christ was a good man, while he pretended to be what he was not. Either horn of the dilemma pierces through the opponents of revelation. God speaks for Himself through men whom he moves to write. The purpose of the Bible is not to speculate or argue, but to reveal. Men to reveal such facts must, therefore, be inspired of God. No more ancient sacred book claims to be a revelation from God. The Bible is often compared with the Vedas of India and the Zendavesta of Persia. The Vedas, a collection of poems addressed to mythical deities, makes no claim to revelation. Zendavesta, a mass of speculation into the origin of things, makes no such claim. The Koran, and a few poor imitations of the Bible, would hardly have thought of counterfeiting if they had not had the genuine coin before them.

The make-up and style of the Bible marks it a revelation from God. One who is in the habit of studying flowers and trees and stars as God has scattered them in nature, must be impressed as he reads the Bible that the God of nature is the God of the Bible. The book of the truth is like the book of nature about us. We are invited to go in and gather and classify. To the devout naturalist the make-up of the Bible is a presumption that the God of nature is its author, and it has a style of its own. It is hard for us to realize that it is not a book, but a library of sixty-six books, with more than forty authors. Each author retains his personality, and writes as the man he is. The style of the whole book is unique, shall we not say, divine? John Randolph, in his mature years, says: "It would have been as easy for a mole to have written Sir Isaac Newton's treatise on optics as for an uninspired man to have written the Bible." And he said this after he had read hundreds of other books. DIsraeli describes Sebastian Castillon's attempt to improve the Bible by adding to it the best things of Shakespeare and other eminent authors. The attempt was a failure because even Shakespeare's best in comparison with the word of God, appeared poor and paltry. "What are you doing this morning?" asked the daughter of Dr. Charles Elliott. "I am reading the news," was his reply as he held an open Bible before him. Those who have spent their lives in studying the old book find its news fresher than the monthly magazine or morning newspaper can furnish. It has depth and height, and length and breadth which the infinite mind cannot fathom.

Contrast the character of the Jehovah of the Bible with any of the gods of the nations. Jehovah is pure, just and merciful. Saturn, the son of Time, ate his own children, and, when Jupiter was born, his mother Rhea gave the old father a stone wrapped in swaddling clothes. While he was gnawing at that she succeeded in getting the child out of his reach. Jupiter was a licentious, vindictive, quarrelsome wretch. He flung poor Vulcan out of heaven and maimed him for life because he took his mother's part in a family fracas. It was no uncommon thing for Jupiter and all his train to get drunk, and make the top of Olympus hideous with their orgies. The scenes enacted in the worship of Baal, who kept thrusting his filthy

presence upon the Israelites through the surrounding nations, and whom they were at times base enough to worship, ought not to be described. How different from these wicked, sensual gods is the God of the Bible, who "dwells in the high and holy place," and "is of purer eyes than to behold iniquity."

There is also a unity of purpose running through the whole Bible. We see it for the first time in the curse upon the serpent in the first chapter of Genesis, and for the last time in the "Come, Lord Jesus, come quickly," of the last chapter of Revelation. Its purpose is to reveal God in Jesus Christ. The thought, like the rising sun, grows brighter and brighter into the perfect day of the Gospel. Side by side with this revelation of Jesus, the Saviour, we have in the Old Testament a dark revelation of man as a sinner. This unity of teaching as to the one God, and the holiness of that God, and the coming of Christ, running through so many minds and so many ages cannot be accounted for, except on the ground that the book has one author who moved men to write his thoughts and kept them from falling into the errors of the time in which they lived. Stand by the foundation of Solomon's temple while it is building. Here comes a stone brought from a distant quarry, and it finds its place in the building without the touch of a chisel. A second stone from another quarry fits exactly into its place. This continues day after day until every stone is in its place, and the glorious temple stands there complete. Do you suppose for a moment that these stones have somehow by chance been prepared for their places, and that such a magnificent building had no mind to plan it and superintend its erection?

"Whence but from heaven could men unskilled in arts,

In several ages, born in several parts,

Weave such agreeing truths? Or how or why

Should all conspire to cheat us with a lie?

Unasked their pains, ungrateful their advice,

Starving their gains, and martyrdom their price."

The prophecies of the Bible establish beyond a doubt that the Bible is a revelation rather than an evolution. There could be no evolution giving future events. I found in this book the biography of a person written hundreds of years before he was born. His name, and the place of His birth, over which He could have no control, was given. His character and his reception by the people are so accurately given by one of the prophets that His enemies, in their despair, have claimed that this chapter was inserted after his birth, although it is found in a translation of the scripture made over three hundred years before His birth. The manner of His death, even to the dividing of His garments among the soldiers, the piercing of His body, the kind of persons He would have as His companions in death, all this and more are given without any attempt at double dealing. How can we account for it? By simply accepting the claim that God, who moved men to write the book, could see ahead and could see what was coming to pass, and that He revealed to them what they as men could not possibly have known.

This Jesus, whose biography was written by the prophets, is Himself a prophet, and tells His disciples that certain things would come to pass, while they could see no indications of their approach. He said of Jerusalem: "The day shall come upon thee that thine enemies shall cast a trench around thee, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone above another; because thou knowest not the time of thy visitation" (Luke 19:43-44). Now, has this been fulfilled? You have but to read Josephus and you will find that it was literally fulfilled when Titus, the Roman general, laid siege to the city and utterly destroyed it. And His prophecy, "Jerusalem shall be trodden down of the Gentiles," was and is still fulfilled.

The fulfillment of these prophecies and hundreds more proves the book to be inspired of God, and the Christ whose birth, death and mission were accurately foretold is our Saviour and Lord.—Western Recorder.

WHAT IS LIFE?

Is life worth living? If not, then make it so.

Take the laws of nature and nature's God for your guide. Labor while it is day, "For the night cometh when no man can work."

Young man, arouse yourself to a sense of duty. Duty you owe yourself, your country and your God. Man has twenty-four hours each day in which to qualify himself for a good position—a position in which he may benefit himself, serve his country and honor his God.

Some people take life as a burden. But life is not mean—it is grand; if it is mean to any he makes it so. God made it glorious. Its channels He paved with beauty; its banks He fringed with flowers; He overarched it with stars; around it He spread the glory of the physical universe. Sun, moon, worlds, constellations, systems, all that is magnificent in motion, sublime in magnitude and grand in order and obedience. "It is not all of life to live, nor all of death to die." He who would make life what God intended must not let procrastination steal his time. All men are not great. Some are born great, some achieve greatness, and some have greatness thrust upon them. But the true way to become great is to learn to labor and to wait.

"The heights by great men searched and kept

Were not attained by sudden flight;

But they, while their companions slept,

Were toiling upward in the night."

A great many young men start out in life and halt at or near the bottom of the ladder. It is not the boy who has the best opportunities in life who reaches the topmost rung in the ladder of fame. It is he who soars on the wings of energy.

Columbus was the son of a poor wood comber; yet, by energy and perseverance, he became the father of the waters.

Washington was the son of poor parents, and became the father of our country.

Lincoln was born of poor parents and it is not too much to say that he saved the union.

But time must be well utilized for one to acquire any good in this life. Doubtless thousands travel through life without any purpose in view and spend in idleness, look back over the past and even regret that they were born.

Then, why should we spend our time in the same manner? Since time is so very precious, let us use it to the very best purpose. Have some purpose in view and work to that end.

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footsteps on the sand of time."

STELLA EATON.

PROGRAMME FOR THE MINISTERS' CONFERENCE, JULY 23d, DOTHAN, ALA.

1:30 to 3:30 p. m.—"The Church and Politics"—A. J. Dickinson.

3:30 to 4:30 p. m.—"The Evangelical Commission in the Gospels"—W. M. Hartin.

4:30 to 5:30 p. m.—"Open Conference on Difficulties and Encouragements in My Field"—Ten minutes talk by Richard Hall, followed with five minutes talks by others.

7:30 p. m.—Sermon by H. P. McCormick, followed by a laymen's committee meeting.



HON. W. B. DOYLE
Representative from Marengo Co.



HON. B. B. PEETE
Representative from Limestone Co.



HON. M. C. RAOSDALE
Representative from Jefferson Co.



HON. W. E. URQUHART
Representative from Jefferson Co.



HON. W. J. JONES
Representative from Butler Co.

Proposed Code Amendment

A BILL.

To be Entitled an Act to Amend Chapter 98 of the Code of Alabama of 1896.

Be it enacted by the Legislature of Alabama:

That Chapter 98 of the Code of Alabama of 1896 be amended so as to read as follows:

RETAILERS AND LIQUOR DEALERS (3520-3524).

Section 1. 3520 (1319) (1544). Mode of Obtaining License to Retail or Sell Intoxicating Liquors.—A license to retail, sell or otherwise dispose of spirituous, alcoholic, vinous, malt or intoxicating liquors, drinks, or beverages must not be granted until the applicant produces to and files with the judge of probate a petition in writing signed by twenty-five of the qualified electors within the limits of the town or city or precinct in which he proposes to engage in the business of retailing, selling or otherwise disposing of such liquors, drinks or beverages, which petition must state that the electors so signing it are acquainted with the applicant, that he is of good moral character and is in all respects a proper person to be licensed, and such petition after being presented to and filed with the probate judge, shall lay over for at least thirty days for notice or publication of the filing of the same to be given, and for the filing of counter petitions against the granting of the license as may be hereinafter in this chapter provided.

Sec. 2. 3520 a. Notice or Publication of Such Petition.—A copy of the petition provided for in the preceding section shall be published for three weeks in some newspaper published in said county in such print and characters as may be easily read, and if there be no newspaper published in such county, then by posting copies of such petition at five public places within the precinct, town or city in which the applicant desires to engage in business for three weeks preceding the granting of the license; and any license granted without such notice or publication shall be void.

Sec. 3. 3521. Counter Petition and Hearing of Same.—Any electors opposing the granting of a license in accordance with the application or petition provided for in the preceding sections of this chapter, may, within thirty days from the time of filing such application or petition to grant such license, file a counter petition protesting against the granting of such license to the particular applicant or generally to any person; such petition shall be signed in writing by qualified electors of such precinct, town or city for which the license is desired, and upon the filing of such counter petition the probate judge shall set down the counter petition and the original petition for hearing upon the same day not less than ten days from the filing of the counter petition; and upon the hearing of such petition or counter petition any elector may contest the granting or refusing of either petition, and upon such hearing if it appears to the judge or court from such counter petition or any evidence introduced



HON. W. W. BARBOUX,
Senator, DeKalbe County.



HON. NORMAN GUNN,
Senator, Clarke County.



HON. JOHN W. OVERTON,
Senator, Randolph County.



HON. H. A. KILLEN,
Representative, Lauderdale County.



HON. LUCIEN GARDNER,
Senator Pike County.



HON. H. P. SMITH,
Representative, Etawa County.

SOME BIE
O
TEMPERANCE

NEGRO DOMESTIC Negro Men and Women Saloon License

Will the Legislature of Alabama enact inaction, or will they pass House Bill No. 100 printed in full on this page, as proposed by the House Temperance Committee?

The Vote of the members will

FAT

Dadeville, Tallapoosa County, 18 saloon petitions.

Camp Hill, Tallapoosa County, 18 of them negroes, 4 the

Leighton, Colbert County, sales es

back by 12 white men and 8 negroes.

Pickensville, Pickens County, 18 saloon petitions for license.

Vienna, Pickens County, 18 saloon petitions for license.

These facts only represent a briny

Are the people of Alabama ready to vote on the ballot, prepared to stand on these conditions?

TELEGRAPH OR TELEPHONE, OR WRITING TO SENATORS AND REPRESENTATIVES URGING THEM TO PASS AND INFLUENCE. ACT TODAY.

BACKBONE.

When you see a fellow mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes,
Bowing low to wealth and favor,
With abject, uncovered head,
Ready to retreat or waver,
Willing to be drove or led,
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.

A stronger will
Was never heard
In sense or tone
Than this—BACKBONE.

When you see a politician
Crawling through the mud
Begging for some fat piece
In the ring or at the table,
With no sterling manhood,
Nothing stable, brave and true,
Destitute of pluck and
Double-sided all around
Walk yourself with firm bearing

RIENDS
BLANCE



HON. C. W. WHITE
Representative from Lamar Co.



HON. J. D. McCrory
Representative from Catoosa Co.



HON. N. M. ROWE
Representative from Madison Co.



HON. T. L. BULGER
Representative from Tallapoosa Co.



HON. LEE McMILLAN
Representative from Wilcox Co.

MINATION

Sign Petitions for Licenses

endorse such conditions by Bill 241, amending the code favorably reported by the

will answer this question

ATS

names of 12 negroes on three

saloon, 25 names on petition them **NEGRO WOMEN**. sales established here a few years and **NEGROES**

NEGRO NAMES on pe-

NEGRO NAMES on peti-

investigation and can probably communities.

who boast of a purified stand indifferent under such

DELIVERY LETTERS AT ONCE TO YOUR TO SUPPORT THIS MEASURE BY THEIR VOTE

Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense or tone,
Than this—**BACKBONE.**

A modest song, and plainly told—
The text is worth a mine of gold,
For many men most sadly lack
A noble stiffness of the back.

—Selected.

on the hearing that a majority of the qualified electors residing within the proposed precinct, town or city in which the license is desired to be granted, have signed the counter petition, such counter petition shall be granted and the original petition denied and dismissed; but if it appears upon such hearing that a majority of the qualified electors have not signed such counter petition and that twenty-five of the qualified electors have signed the original petition, the counter petition shall be denied and the original petition granted and license issued, and appropriate decretal orders entered for the respective cases.

Sec. 4. 3521 a. Granting or Refusing Original Petition.—If no counter petition is filed within thirty days and it appears to the court that twenty-five of the qualified electors residing within the precinct, town or ward in which the license is desired to be granted have signed the original petition as provided for in this chapter and that due notice or publication thereof as required has been given, the court or judge shall grant a license; otherwise he shall deny and dismiss the petition at the cost of the applicant, entering up the proper decretal orders in each case.

Sec. 5. 3521 b. Appeals from Order Granting or Refusing License.—The applicant for license or any qualified elector signing a counter petition as provided for in the preceding sections may appeal from any judgment or decree rendered by the court or judge hearing the petition or counter petition provided for in this chapter within thirty days, as provided by law for appeals in other cases from the probate court, upon executing bond with sufficient sureties in the sum of two hundred and fifty dollars to be approved by the probate judge rendering the decree or order appealed from, conditioned to pay all such judgment or decree for costs as may be rendered against him by the appellate court.

Sec. 6. 3522 (1321) (1546) (1240) (1060). License to be Produced to Recover Judgment for Liquors Retailed in Quantities Less than a Quart.—No person must obtain a judgment in any court of this State, upon any account, any item of which is for vinous, malt or spirituous liquors without producing to the court a license showing his authority to sell liquor at the date of such item.

Sec. 7. 3523 (1322) (1547) (1241) (1061). Justices to Apprehend and Bind Over Offenders.—All magistrates, whenever informed on oath, showing probable cause, that any person has violated any of the provisions of this chapter, must forthwith issue a warrant against such person, and bind him over to answer therefor, to the next term of the circuit court.

Sec. 8. 3524 (1332) (1548). Sale or Exchange Void.—All sales, or contracts or agreements to sell or exchange spirituous, vinous or malt liquors, are void, if the seller or party making the exchange has not a license authorizing him to engage in business as a retailer or wholesale dealer; and all sales or exchanges of such liquors, with or without such license to or with a minor, or a person of unsound mind, without the consent of the parent or guardian of such minor or person of unsound mind, or to or with a person of known intemperate habits, not made upon the requisition in writing of a physician for medicinal purposes, are void.



HON. BENJAMIN SMITH,
Representative, Franklin County.



HON. J. D. DOYLE,
Representative, Clark County.



HON. A. D. KIRBY,
Representative, Madison County.



HON. H. W. BALLARD,
Representative, Pike County.



HON. H. G. BENNERS,
Representative, Hale County.



HON. R. L. SEALE,
Representative, Sumpter County.

KIND WORDS

May the Lord bless you and yours and give you wisdom and knowledge to continue giving us a good paper. Your sister in Christ,
MRS. W. P. STEWART.

The paper supplies my wants. It is a most welcome weekly visitor. Accept my congratulations on the new addition to your editorial staff. May your endeavors for making the Alabama Baptist the best denominational paper published be crowned with success. With best wishes for a prosperous and happy new year be allotted to you, I am,
Yours sincerely,
MRS. V. H. WALKER.

Many good wishes to you and your wife and babies. Your friend,
MISS JANE ROLEY.

You are giving us a good paper. Every Baptist of Alabama ought to feel proud of it. Wishing you much success, I am, sincerely,
C. M. CARTER.

I enjoy reading the paper and feel like I could not get along without it. Success to the editor and owner.
MRS. LOU ALLEN.

Your paper gets better and there is lots of good reading and information in it. I hope you will live long and use your pen for God's glory and the edifying of His children.
R. W. BEASON.

It would be hard, indeed, to do without your paper. I fear that the Baptists of Alabama do not appreciate it as they should. May the Lord's blessings abide with you.
FRANCIS M. LEETH.

The Alabama Baptist is a welcome guest and looked for every week, and I think that every Baptist family in the state ought to have it in their home, so they could see what our brethren are doing throughout the state and other states. Yours truly,
OLIVER HANSON.

God bless you, Barnett. You have done and are doing a great work for the promotion of the Kingdom in Alabama, and that, too, at the cost of large sacrifices, which I am sure you have been glad to make for His sake. May your labor be blessed in an increasing measure. Your brother,
A. J. JOHNSON.

I trust your paper is doing well. It is a welcome visitor in my home. With kind regards, yours in Christ,
WM. KERRIDGE.

May God bless you in the good work you are doing. I like to read the good paper you send to mamma. Respectfully,
IRIS GLASS.

You are giving us a fine paper and we enjoy it very much. May the Lord bless you abundantly in your great work. Yours truly,
J. M. SMOKE.

You are giving us a good paper and if we would all do our duty you no doubt would be able to give us a better one. With best wishes to the editor. Yours as ever,
LEVI H. DAVIS.

Dear Brother Barnett:—I want to extend my congratulations to you for the wonderful improvement you have made and are making in the Alabama Baptist. I think it is the best paper in Alabama for Baptists, and that every Baptist in Alabama ought to be a paying subscriber to the paper, especially the preachers; but I find that a large per cent of our country preachers, to say nothing of a host of the membership, are not taking any of our denominational literature. How they get along without it I don't know; how the preacher keeps up with the work and progress of his church, I do not know. I know quite a lot of Baptists, good Baptists, "they say," that pay from \$3 to \$5 a year for the daily papers, and hang around the postoffice and anxiously wait for their political papers, and if they do not get them are terribly disappointed. These same Baptists cannot spare one or two dollars a year to help in building up and extending the circulation of their church paper. This looks a little inconsistent. The Good Book says that "where a man's treasure is, there will his heart be also." If this be so—and it is—then the inference would be that many of our church members are a great deal more deeply interested in worldly things and politics than they are in religion and in the advancement of Christ's Kingdom in the world. I take a daily paper, but I also take my church paper, and if either one had to go today, it would certainly not be the Alabama Baptist. That comes first, and is read first, and I hope the Baptists of Alabama, fathers and mothers, who claim to be Christians and into whose hands God has committed the great work of training up souls for eternity, will in some way be brought to see and realize the need and importance of putting good, wholesome Christian literature into their homes and into the hands of their children instead of so much political and worldly trash. Sometimes parents become disturbed and alarmed because of the worldly inclinations of their children, but never stop to think of the wonderful influence that trashy literature in the home has in shaping the mind and moulding the character of the children. If you want your children to grow up to a noble, virtuous manhood and womanhood give them proper instructions yourself; keep the trash off the center table, and place good, wholesome literature before them, and in their hands, and it will have its influence in shaping their life for good. Take your church paper and read it yourself and then put it where the children can get it. It will do its work. Try it, Baptist.

Yours truly and fraternally,
J. S. DeLACHE.

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WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained, by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.

OBITUARY.

Ernest Harris, the subject of this memoir, was born near Clay Hill, Marengo county, December 27, 1884, and died in Selma, Ala., June 3, 1907, in his twenty-third year. He leaves a host of friends and relatives to mourn his loss. Reared in a Baptist home, he was converted at 15 years of age and baptized by the writer into the fellowship of Indian Springs church. On the removal of the family he became identified with Hoboken, of which body he was a member at his death, and was regarded as one of their best young members. At home he was a kind and dutiful son and began his education in the schools of his native county. The last three years of his life were spent at the Marion Military institute, where he won the esteem and love of the honored principal and his associates. In this wider circle everybody was his friend and many at that institution mourn his loss.

An all-wise father has seen fit to take unto himself this young and promising life and we can only say "Thy will be done."

He has left behind the memory of one who witnessed for Jesus and a life showing the power of divine grace in the human subject. In the home, church and college he set a good example to all. To the grief-stricken relatives and to those who mourn his loss in other parts of the state, we would say with the beloved apostle, "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

HIS PASTOR.

OBITUARY.

On May 21st 1907, L. G. Beatty passed to his reward. He was born at Conway, S. C., Dec. 4, 1857, and came to Atmore, Ala., about 24 years ago. From the day of his arrival here to the day of his death he was employed almost continuously by the Carney Mill Co. His business ability and his fidelity to duty commanded the confidence and the esteem of his employers, who advanced him from time to time to positions of trust. At the time of his death, he was Mr. Carney's agent and the general manager of the saw mill, which positions he held with distinguished credit to himself. He joined the Baptist church here in 1890, and about four years ago was made deacon of the church. He was always devotedly attached to his church and Sunday school, co-operated faithfully with his pastor, being capable in service and wise in counsel. He is survived by his wife, who was Miss Mattie Ashley, and five children: one, Frank, by a former marriage, and Ashley, Bessie, Jennie and Webb by his last wife. He will be greatly missed by his community and his church. A host of friends who deeply sympathize with his loved ones in their loneliness and sorrow pray that they may soon come into full realization of the promise, "All things work together for good to them that love God."

HIS PASTOR.

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Allen's Foot-ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-ease makes tight or new shoes feel easy. It is a certain cure for: sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and shoe stores. By mail for 25c in stamps. Don't accept any substitute. For free trial package, also free sample of the Foot-ease sanitary Corn Pad, a new invention, address Allen S. Olmsted, LeRoy, N. Y.

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FIFTH SUNDAY MEETING HELD AT BROWNSBORO.

The fifth Sunday meeting of the Liberty Baptist Association begun Saturday in the new Baptist church at Brownsboro. Rev. H. E. Rice was elected chairman and G. W. Lovell was elected secretary. Rev. R. S. Gavin delivered an address on "A Clearer Conception of Baptist Doctrine."

Mr. R. E. Pettus was called on to give a sketch of Baptist history and responded with the statement that the first Baptist church in Alabama was organized within a mile and a half of the location in which this meeting was being held. The old brick church was organized in 1808 with twelve members and so far as history shows it was the first regularly organized church in Alabama. The centenary of the first Baptist church organized in Alabama will be celebrated by the Liberty Association next year and, if possible the exact spot on which the old brick church stood will be found and that will be the place where the celebration will be held. The meeting will continue through today.

The sum of \$160 was subscribed, and this will almost pay the congregation of the new Baptist church out of debt.

The new church starts in with a large membership. Rev. G. W. Lovell, of the Gurley church, organized the new church.—Evening Banner.

GOOD DAY AT UNION FIFTH SUNDAY.

Our people were treated to something good last Sunday. Arrangements had been made to have some of the brethren with us, and at 10 o'clock Bro. A. J. Brooks, from the First church, Birmingham, gave us a stirring speech on the Sunday school and missions. Then Bro. Crossland, our Sunday school man, told us of some plans which he had for bringing the Sunday school up to what it ought to be. I feel that no mistake has been made in putting Bro. Crossland in this work. May the Lord bless him.

At 11:10 Dr. Montague preached a most thrilling, soul-stirring sermon from the scripture of the commission. Our souls were thrilled, and giving was easy when Dr. Montague asked for an offering for state missions; \$20.30 was the result. In the course of the offering a good brother addressed the doctor as Bro. Crumpton. The doctor said: "I want Dr. Crumpton to know that once in my life I was while taking a collection for state missions, too."

After the sermon dinner was served in the shade of the oaks, after which we listened to S. D. Monroe, from Southside; Bro. Harris, lately from the seminary; Bro. Crossland and Dr. Shelbourne from East Lake.

We feel that the day was profitably spent and will be the means of great good.—W. M. Olive, July 3, 1907.

THE DISTRICT MEETING

Of the Alabama Baptist Association with Indian Creek church the fifth Sunday in June was a decided success.

William P. McQueen was chosen chairman and J. W. Rogers secretary. The discussion of the various subjects resulted in the following conclusions:

2d subject, the ordinances of the church. What are they? The ordinances of the church are the Lord's special divine arrangement and are only two, viz.: Baptism, emblematic of His death, burial and resurrection, and the Lord's supper, a perpetual memorial of His broken body and shed blood for human redemption.

4th. Why was Paul chosen above all others to carry the gospel to the Gentiles? In him the Lord saw the elements of success far beyond all the other apostles.

5th. What is sin against the Holy Ghost? Unbelief.

6th. Duty of the church to young converts. Make them objects of special care, interest and sympathy.

First and third are carried forward to be discussed at next meeting to be held with Panola church in September. Respectfully submitted,

J. W. ROGERS, Sec'y.

Greenville, Ala., July 2, 1907.

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MONTGOMERY NOTES.

Montgomery churches are all at present supplied with pastors. Rev. S. A. Cowan, of Atlanta, has just been called to Southside, and has accepted. The church expects to make rapid advancement under his leadership. He will begin about August 1st. Rev. J. H. Bush has been called from West End to Highland Park and has taken hold of the work, and it is taking hold of him, as all are well pleased with his service. Rev. Robert Jones has just come to West End from a year's work in the seminary at Louisville. He has already gained the love, affection and co-operation of the people there.

The Christian people of Montgomery regretted to lose Bro. Stewart from their city, but rejoice to hear good reports of him in his new pastorate at Lafayette.

Rev. John Bass Shelton, of Adams avenue, is at present away on his summer vacation, spending the time in Kentucky. The deacons are looking after his pulpit work in his absence. The church there has frequent additions, both by baptism and letter, and seems to be moving along at a good pace.

Dr. Stakely keeps his building enterprise well before the members of the First, and also visitors as they pass through the city, for he delights to show the magnificent edifice. It now has the roof complete and the interior work will be begun at once.

The Highland Avenue church has its plans for building and will begin at once the erection of the wood work for a brick or stone veneer. The church has a splendid lot on a prominent street and is well located. It will be one of the strongest churches in the city not many years hence.

At Clayton street we have had baptisms every month for several months, and are receiving by letter all the time. We are now crowded for room, and will have to enlarge in some way in the near future. I trust that it will be to erect a new house of worship. We are keeping up regular monthly contributions for missions. This month our report was \$142.50, and all other finances in proportion.

The Sunday schools of Montgomery are in a flourishing condition. Almost every church has had to make additional room or remain in a cramped condition. The average is holding up well through the summer months. Many teachers are away, but good substitutes have been secured and the work moves on as usual.

Rev. W. J. Elliott has been supplying at Fort Deposit for several months, and during the time has had a large number of additions. He retains his other churches and the same love and devotion from them as heretofore.

The Montgomery association has employed Rev. A. E. Emfinger, of Wetumpka, to serve as missionary during the summer months. Bro. Emfinger has been the beneficiary, and in the service he renders this summer there will be a double benefit, the help to the association and aiding him to return to Howard next year. Many associations ought to do the same in caring for and employing their beneficiaries.

The State Mission number of the Alabama Baptist last week was full of good things. It no doubt has been blessed in stirring the churches of the state to great effort in their State mission offerings. May it grow stronger as the years pass by. Yours fraternally,

J. W. O'HARA.

FROM CARTERSVILLE.

Allow an Alabama exile to say just a few words to your many readers, especially to the many thousands over my native state that I have had the privilege to preach to during the past twenty years.

When I accepted the call to this field more than four years ago some of my friends remarked: "You are going to a Methodist town." My reply was: "Yes, but it can be made a Baptist town." At that time this church was worshipping in a dilapidated church house in one edge of town; now they have a splendid \$25,000.00 house of worship on a central lot. Then there were about 300 Baptists in town; now there are more than 600, about 130 more Baptists than Methodists. Then 75 was a good Sunday school, 90 was extra; now our Sunday school runs from 300 to 416. We hope to see it go to 500 before Christmas.

When we built our new house of worship we thought it would meet our purposes for ten years, but we find in less than two years from its completion we have to build an annex in the rear and wings to the sides. Our building as it stands is 112 feet long and 60 feet front.

We praise the Lord for his goodness and give him all the glory for his marvelous works among men.

Respectfully,

JOHN E. BARNARD.

A GOOD WAY TO DO IT.

(We take pleasure in publishing the following circular letter sent out by Bro. Ashcraft and hope other moderators will be equally as thoughtful and enterprising:)

Dear Brethren and Sisters of Lauderdale Association:

I beg to remind you that the association meets at Waterloo on Friday before the second Sunday in August.

Please see that your church letter is prepared and delegates selected.

Begin now to talk among the members and find who can attend, so that your church may be sure to be represented.

Look up the question of contributions, and see that your church does its duty.

The executive committee has arranged for Bro. Buchanan to visit as many churches as possible between now and the association. He will preach among others at the following places:

- Gravelly Springs, June, 5th Sunday.
- Evergreen, July, 1st Sunday.
- Waterloo, July, 2nd Sunday.
- Liberty, July, 4th Sunday.

Consider carefully and prayerfully what should be done in the county next year. We must make an earnest effort to go forward.

Yours fraternally,
JOHN T. ASHCRAFT, Mod.

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Ladies can wear shoes one size smaller after using Allen's Foot-Ease. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, aching feet. At all druggists and Shoe stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmstead, Le Roy, N. Y.

The State of Alabama, Jefferson County, Probate Court, June 20, 1907.

This day came John F. Knight, as administrator of the estate of L. E. Ewell, and filed its petition in writing and under oath, praying for the sale of certain lands therein described, belonging to the estate of said decedent, for the purpose of division, on the grounds that said lands can not be equitably divided among the heirs and distributees of said estate, without a sale thereof, and it appearing from said petition that the following heirs of said estate are non-residents of the State of Alabama, to-wit: W. A. Ewell, father, Vanceboro, N. C.; William A. Ewell, brother, Norfolk, Va.; M. F. Ewell, brother, Meileville, Ohio; Lizzie E. McGowan, New Berns, N. C., sister; John McGowan, New Berns, N. C., husband of Lizzie E. McGowan; Annie Ewell, sister, Vanceboro, N. C., all of whom are over twenty-one years of age, and the following named heirs are over fourteen and under twenty-one years of age and reside in Vanceboro, N. C.: Ade Ewell, sister; Ema Ewell, sister; Joshua Ewell, brother; George Ewell, brother; Gertrude Ewell, sister; Lena Ewell, sister.

And whereas, the 20th day of August, 1907, has been set as a day for hearing said application and the testimony to be submitted in support of same.

It is therefore ordered that notice of the filing of said application and of the day set for hearing same be given by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county, notifying all parties in interest to appear and contest said application if they think proper so to do.

S. E. GREENE, Judge of Probate.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to any applying at once two full months' medicine free to prove his ability to cure permanently Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Branaman, 1338 Walnut St., Kansas City, Mo.

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Argo Red Salmon is just the thing for unexpected company. There is nothing better to serve from the can. At all grocers.

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Argo Red Salmon readily adapts itself to the requirements of breakfast, luncheon, dinner, or supper, and gives seasonable variety to every meal.

A FINE SHOWING.

Newton, Ala., June 13, 1907.

"Now, John," said sister, "that dinner is over and I have arranged for a fishing party this afternoon down at the little lake. Yes, a fishing party for two—for you and me, John, and after this I shall permit you to have some time with some body else's sister. So follow me and we shall soon be at the water's edge. But the best place to fish is away out on that old lake. I'll hang my sack of cookies here on this broken snag and you may set your bait just there and we will bait our hooks and wait for the fish to bite; and while we are waiting, tell me about the work one must do at the B. C. I. in order to be among the alumni."

"Well, sister, this past year being my first, I cannot speak with absolute certainty, but looking up the road towards commencement two years hence, it seems a little farther than I had expected; rather rough, also, and seems a little dark in places, but several level lanes and a few downhill pulls and, besides, there are quite a good many of us on the same road and a guide goes with us and, being well acquainted, if we shall follow his direction and pull with him the work to be done is possible to any one who will put his shoulder to the wheel and do his best. Since the B. C. I. began, nine years ago, more than 1500 students have crowded within her walls and no special effort has been put forth to draw them to Newton. Almost every student considers himself an Andrew and brings some one with him when the time comes to return. But look there, the end of your pole is in the water, sister."

"Well, let me reach it."

"All right; and you got it. That is right; pull it sidewise. Let him run."

"Help! Help! My pole is breaking."

"Just so this tree don't give way."

Now, that is right, up through there! And a large sun perch bade farewell to the lake and took refuge in the top of one of the limbs of the fallen tree.

"We are sure of this one, sister and I'll hang it here at my feet."

"But you have dropped some papers from your pocket there, John; get them before they slip in."

"Yes; thank you. That is my B. C. I. catalogue, and while I have it, let me read to you what Dr. Montague, president of Howard College, says about the work done at Newton:

"Prof. A. W. Tate, Newton, Ala.—My Dear Sir: The three young men from your school are in morals, mind and class standing among the very best students in Howard College. I cannot speak too highly of their work here and their preparation in your institute. Of the six students chosen to represent our junior class with original orations at commencement, your three boys have won places. I do not know that I ever heard of a record so fine of one school among so many students. A. P. Montague."

"That is pretty good, sister, isn't it? And that is not all—every word of it is truth. A young man graduating can enter the junior class at Howard and a young woman take the same

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S. W. RIGGS.

grade at the Judson. Not only enter, but stand in the front row, where the privileges and honors are.

"Before stopping, permit me to read what Dr. Patrick, president of the Judson, says about the B. C. I.:

"Principal A. W. Tate—My Dear Sir: I have much pleasure in congratulating you upon the excellent record made in the Judson during the present session by the young ladies prepared for entrance here in the Baptist Collegiate Institute. In all their work these young ladies have given evidence of the genuine conscientious and painstaking work that is done in the Institute over which you preside. From what I know of your school I should not hesitate to commend it as one of the very best in Alabama. Robert T. Patrick."

"And when one stands on the hill at the B. C. I. he can feel the heart throb of every lover of education in the great State of Alabama. Our boys are entering many of the colleges and universities, preparing to follow different pursuits in life, and the same statements might be made of them with reference to their standing and preparation. A week or so before school closed six or seven took special exams. at Montgomery and all but one received high grade certificates, and I suspect she would have gotten one, too, if she had kept her wits. They tell me that when the examiners see a B. C. I. student coming in they just hand him a certificate."

"Had you observed that the sun is down? Our fish string is full, so we would best go home; but be careful, John, and don't get water on your shoes or you will spoil your polish."

"Yes; that is so. I must be careful, as when we polish shoes we put it on the outside and rub it in as best we may, but any little thing knocks it off and spoils it, but not so with the polish at the B. C. I. They begin from within and polish the heart, if possible, with the blood of Christ, and then the brain with Latin, mathematics, history, science, chemistry, etc., and if these shall radiate and polish the external man, nothing under heaven or among men shall be able to deface, permanently, that polish."

"On the way home let me tell you of the new department for next year. The State Mission Board shall assist in having a department of Sunday school pedagogy, and that one department alone, presided over by Prof. McKee, will be the cause of many attending the B. C. I. There will be a class, taken from the whole number, who shall study in this department, and used in the main as supply teachers. In the Newton Sunday schools and others to go as the Apostles did, two and two, visiting the Sunday schools in a radius of several miles out from Newton, putting into effect what they have learned as well as being useful in making the Sunday schools go, all over that section. I shall take it next year. Would you for that alone, if necessary. I see company driving in, so sometime will tell you more about the B. C. I. at Newton.
J. M. ANDERSON.

Include six cans of Argo Red Salmon in your next grocery list. It will keep for twenty years.

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OUR SPECIALTY:
Chronic Diseases of Men and Women, Nervous Debility, Blood Poison, Gleet, Stricture, Varicocele, Piles.

How many business, moral and physical wrecks are due to this one cause. All know that many a suicide is caused by the depressant influences of the continual thought of going through life a physical wreck; but few think of the many that go on day after day, with their physical condition always in their thoughts, like a horrible nightmare, fully cognizant all the time that on account of their lessened vitality they are greatly handicapped in the race of life. One of the first to ever take the subject up from the scientific standpoint and having given almost a lifetime of earnest attention to it, we realize not only its importance from the physicians' standpoint, but the vital importance, both morally and physically, to the patient. Our work, *Brain and Nerve Exhaustion*, should be read by every man and woman. Sent free on request. Examination and consultation free of charge. This we advertise and we always do just as we advertise, and without any equivocation whatsoever. If you can't call, write for booklet. If you write us fully about your case we will advise you fully. *Book for Men, Book for Women, Brain and Nerve Exhaustion, Health*; either sent on request.

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FRANK WILLIS BARNETT,
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A. D. GLASS
Field Editor

HAVE WE THE SEPARATION OF CHURCH AND STATE IN ALABAMA?

Unless we have been misinformed, two Roman Catholic institutions in Jefferson county, viz., the St. Vincent hospital and the East Lake Orphans' Home, have been receiving from the public funds of the county \$100 per month for a considerable period, and that the hospital has received from the public funds of the city of Birmingham \$100 per month for some time. It seems that each year thirty-six hundred dollars of the tax-payers' money goes to help sustain these Roman Catholic institutions. The appropriations to these institutions has been disguised under the name of charity, but no accounting has been required of them with reference to the expenditure of the funds. It is boldly claimed that all of this is done with the sanction of law. The entire amount appropriated amounts to a considerable sum. This situation has very naturally raised the question whether we have the principle of separation of church and state as a part of the organic law of this state. Some lawyers say we have, and the appropriations above referred to are recoverable under the law. Other lawyers say we have not, and they are not recoverable. Is it possible that in a state where Baptists outnumber all other denominations combined we have not established in law the principle of separation of church and state? The constitutional convention seems to have "handed us a lemon" on this important American principle. If ecclesiastical institutions may be placed on the pay rolls of the several counties as charities, what have we come to?

Dr. A. J. Dickinson, of this city, under the appointment of the Pastors' Union, has gone into the matter and recommends that a suit be brought for the recovery of the funds, which will not only test the question whether we have the separation of church and state in this state or not, but will give all people to understand that the law in that matter is not to be violated with impunity. If ecclesiastical institutions are given to understand that when they violate the law they must make restitution with interest this thing will stop; otherwise we are going to have the Roman Catholic church forever in politics scheming to get its fingers into the public funds of the several counties. It will require an expense fund to prosecute this suit, and Dr. Dickinson asks that the Baptists of Alabama put up this sum for that purpose. Our Baptist fathers suffered in person and in pocket to plant this tenet into the constitution of our country, and shall we allow it now to be choked out by its enemies, or protect it for our children's children. It may be that the same situation which has been exposed in Jefferson county exists also in Montgomery and Mobile. How about this, Drs. Stakeley and Cox? If the principle of separation of church and state is not law in Alabama, then the Baptists have a great work to do to bring it about. Let the brethren send in their subscriptions to the prosecution of this important matter, that the law, if it is a law, may be enforced against those who violate it with impunity; and if there is no such law in effect, that we may make the needed changes at once. Now is the time to show whether you are worthy of your glorie is ancestry or not.

The Alabama Baptist will take the responsibility to see that the funds contributed are safely kept and applied to the necessary expenses of this campaign to put the law into effect. The case will have to be fought through the Supreme Court before a final verdict is obtained. We will keep our readers posted from time to time as to the progress of the suit. Is the old Baptist doctrine of separation of church and state worth the trouble and expense of being preserved and enforced? What do the brethren think about this? The names of those sending in contributions will be published. The Alabama

Baptist starts the list with \$10. Let the 160,000 white Baptists in Alabama rise to their opportunity and forever stop the pillage of our public treasury by the Catholics or any one else who may attempt it under the false guise of charity.

THE THING FOR WHICH WE FIGHT.

At the eighty-second session of the Alabama Baptist state convention, held at Troy in July, 1903, on motion of Rev. H. W. Provence, by a rising vote, the following was adopted, to-wit:

"IT IS A CHERISHED AND TIME-HONORED PRINCIPLE AMONG BAPTISTS, BASED UPON THE TEACHING OF THE WORD OF GOD, THAT THERE SHOULD BE ENTIRE SEPARATION BETWEEN CHURCH AND STATE. THE CIVIL GOVERNMENT HAS NO RELIGIOUS FUNCTION WHATSOEVER. ITS DUTY IS MERELY TO PROTECT THE INDIVIDUAL IN THE ENJOYMENT OF HIS INHERENT RIGHT TO WORSHIP ACCORDING TO THE DICTATES OF HIS OWN CONSCIENCE. BEYOND THIS THE STATE SHOULD NOT PROCEED ONE STEP. WHENEVER IT ALIES ITSELF TO ANY KIND OF ECCLESIASTICAL ORGANIZATION, WHENEVER IT APPROPRIATES PUBLIC FUNDS TO THE SUPPORT OF ANY FORM OF RELIGIOUS WORK, IT VIOLATES THE IMPORTANT PRINCIPLE OF RELIGIOUS LIBERTY AND TRESPASSES UPON THE RIGHTS OF THE INDIVIDUAL. THE USE OF PUBLIC MONEY IN THE MAINTENANCE OF DENOMINATIONAL SCHOOLS IS THEREFORE CONTRARY TO BAPTIST PRINCIPLES, AND WE HEREBY DECLARE THAT SUCH A POLICY MEETS WITH THE UNQUALIFIED DISAPPROVAL OF THE CONVENTION."

While this resolution was specifically aimed at estopping the gift of or reception of public money for denominational school purposes, its intent is much broader and includes the giving or taking of public money for any sectarian purpose whatsoever. And now when the Baptist position is being violated in Jefferson county, and two of our leading Baptist preachers, Drs. Dickinson and McCormick, attempt to perform a public duty at the request of the Pastors' Union their acts are called in question and they are made subjects of editorials in the Age-Herald. We hope the convention when it meets at Dothan will by resolution show these honored brethren that they glory in their stand and will call upon the 160,000 white Baptists in Alabama to deprecate the repeated criticisms of their efforts by the Age-Herald and reiterate the great Baptist principle of separation of church and state, and thereby serve notice on those who may hereafter seek public office that the Baptists will not tolerate a diversion of public funds for use by Catholics or any other religious organization on any plea whatsoever.

"SYNDICATED ARTICLES".

Elsewhere we have an interesting page article from the versatile pen of the pastor at Abbeville, Rev. V. I. Masters, on "Syndicated Articles and Our Baptist Boards." It is a question that many will be glad to see both sides stated so aptly. We know some editors refuse to handle what they are pleased to call "syndicated matter," but knowing the pressure under which our secretaries are forced to work we give our columns generously to their communications, even when we know that other papers will handle them. We have had some fine special articles from Mr. Smith, the editorial secretary of the Home Board, and Dr. Love, of the Home Board, has also favored us with some strong special articles. Our great desire is to serve the cause of missions and we generally give space to the appeals and copy sent to us by the men who are on the firing line.

THOMAS TREADWELL EATON—AN APPRECIATION.

It was a great shock when we noticed in the papers the sudden death of Dr. Eaton. Somehow we never thought of his dying, so vigorous and strong was he in every way. But now that it has come we see that he had as much right to his departure as any of the rest of us. And now that he has put aside his armor and gone to his reward we wish to lay a tribute of appreciation before God and the brethren to his worth and service.

Dr. Eaton was a prodigy of power, and those whom he attracted became his satellites, while those whom he repelled sought another sphere. It was impossible to be negative to his presence. In his attitude towards matters his brethren either intensely agreed with him or intensely dissented from his positions. He was a strenuous man in all his ways. In his convictions he was as adamant, and his beliefs could not be chiseled into any other form than that which his own nature and reflection had cast them. Such men form the bones of the social organism. Our denomination has felt his power and strength to an extent far beyond what appears on the surface. Around this strong, strenuous and adamant man of God our denominational life has acted and reacted for a generation past. The man who writes his life must write the history of the Southern Baptists. He found himself often in controversy with his brethren, sometimes bitter controversy; and so great was his power that to some who did not know him intimately it appeared that he was reckless of the requirements of mercy and grace. But to others who had occasion to controvert some of his positions, and yet possessed his personal friendship he never appeared to be moved by anything which might border on malice. He has often been called the successor of Dr. J. R. Graves, and the statement is probably to a great extent borne out by the facts of history. To a great extent they occupied the same denominational positions and were endowed with the same marvelous power to excite denominational struggle and stress. Both of them were the most lovable of men when they put aside their armors, and sat with you by the camp fires. Both were fierce in battle. Both were loyal to their people and stubborn in defense of their landmarks; and inspired great confidence in those who desired a strong arm to lean upon. Society sorely needs men who are strong enough to take the weight of such responsibility, and lead on in its life. Probably no man was more implicitly followed than he by those who saw matters as he did. It is too early as yet to estimate the value of his leadership to his day and generation, but it was certainly very great. There may be, and doubtless is a difference of opinion as to which was wise and which otherwise; but this time will reveal. In the meantime we may well thank God for the gift of his servant to labor among us and lead to better things. We shall greatly miss him in our councils until we shall be with him in the land where we shall see face to face and then we wot that we shall solve each other but the more. To the bereaved family we send our sincere condolence and sympathy, and to the church in which and over which and for which he labored so long we offer our compassion because of its sore loss, and on the Western Recorder where his pen glittered and shone forth we bespeak God's blessing to rest for the severe task set before it in maintaining the high grade of literary efficiency his genius has entailed upon it.

Montgomery, Ala., July 5, 1907.
Rev. Frank Willis Barnett,
Birmingham, Ala.

More than six thousand debts will be paid.
I am happy. W. B. CRUMPTON.