

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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IF YOU HAVE ANY OF THE FOLLOWING PAPERS PLEASE SEND THEM TO US, AS WE NEED THEM FOR OUR FILES: APRIL 10, 17; MAY 1, 15, 22; JUNE 5, 19.

I have established headquarters of the Anti-Saloon League of Texas in this city, and expect to sweep every bar room and brewery off the face of the land of the imperial state of the west within the next five-years at the utmost. It may come earlier.—B. F. Riley.

You perhaps know that my wife is on her way to China. The trip was made possible by some friends here. Have heard from her from Honolulu and she had not been sea sick. This was a great surprise to me.—W. J. E. Cox.

Last night at prayer meeting I gave one young lady a copy of the Foreign Mission Journal and another a copy of the Home Field, and they willingly said they would raise a club and I know something can be done for the Alabama Baptist. May God qualify and fortify you for your varied and arduous duties.—R. E. Pettus.

Bro. D. W. Morgan held a few days' meeting with Fairview church, near Dora, Alabama, assisted by Rev. H. J. Graves. God blessed their labor with new born souls. Fifteen additions to the church were made, of which eleven are by baptism. We have a strong district Sunday school, ably superintended by Bro. L. M. Dobbs. The interest is good and the attendance is large. May God bless us with more strong men to warn the sinner of the fate of his soul. A good revival is being conducted by Rev. R. F. Wooten at the East Baptist church at Dora. Much good is being done.—Strother G.

Missed the convention, which I regret very much. Was in a meeting till Tuesday. Came home sick, but am very much improved and am engaged at this writing with Bro. Wm. J. Martin in a very interesting revival with old Judson church, for which this association was named, and which was constituted more than half a century ago. The present membership is hard at work and their zealous and consecrated pastor, Bro. Martin, is bringing things to pass at this old church. We are praying, working for and expecting glorious results from this meeting. I go to Fort Gaines, Ga., to take up Bro. Albert G. Hash's work for two months, during which time he takes a vacation away. My mail will continue to come to Abbeville during this time. Success to the paper and its editor.—J. W. Malone, Junior.



REV. SAM H. CAMPBELL, D. D., Of Arkansas, Who Has Been Called to the First Baptist Church. We Hope Brother Campbell Will Come Back Home, as He and His Wife Have Many Devoted Friends in Alabama.

Notes From Thomasville.—Wednesday morning last closed our meeting with Rehobeth church, four miles east of Gastonburg. A good meeting; church and community are always blessed by these meetings. God bless the dear ones that opened their doors to us.

Last Wednesday night a week ago closed another gracious meeting at Lamison. Two for baptism and more to follow. The church was much revived and the whole community was blessed. Rev. A. E. Page, of Birmingham, assisted in the meeting, and did some fine preaching. Having resigned two of my churches, leaves two vacant Sundays for other field or evangelistic work. Any church needing assistance will be glad to respond. Enclosed please find check for my subscription to the dear old Baptist for another year. I have been trying to get our people to subscribe for it, thereby contributing to its circulation and support and keeping up with the state work.—W. H. Giddens, Thomasville, Ala.

Our meeting began Wednesday, July 17th, closed Friday night, 26th. We had a God-sent revival. We received 21 by baptism and 13 by letter. We received one Catholic, one Presbyterian and two Methodists. Bro. A. F. Lofton, of Jemison, came last Thursday night and preached through the meeting and baptized for us. Bro. Lofton captured the hearts of all denominations and we remembered him very nicely in a material way. Our contribution for him was \$46. Unfortunately our pastor, Bro. Wash Hubbard, was called away last Saturday and did not get back to be with us in the meeting. The meeting closed with 35 penitents and nine to join the last night. We hated to close, but Bro. Lofton was compelled to go to his church on Sunday. The house was packed at every service and many could not get in. This makes 52 added to the church this year. This is the church that was destroyed by cyclone three years ago. The Cahaba meets with us in September. We want you to be with us.—W. P. Phifer, Moundville.

IF YOU HAVE ANY OF THE FOLLOWING PAPERS PLEASE SEND THEM TO US, AS WE NEED THEM FOR OUR FILES: APRIL 10, 17; MAY 1, 15, 22; JUNE 5, 19.

We arrived at our new home at Athens yesterday, and we are now cozily fixed in our home near the church. We had a splendid prayer meeting at church last night. The people have received us with open arms and warm hearts.—A. A. Hutto.

Please state that I have resigned the church at Pollard, resignation to take effect the 1st of September. We hope that a pastor can be secured to enter upon the work immediately after that date.—J. R. Curry.

Our church has been without a pastor for several months and we have exhausted all inquiry without avail, so we have a hope that you may assist us by publishing our "work" in your valuable paper. Any assistance you can give us will be duly appreciated. We pay a salary of \$200 for half time. Allen Page, Clerk, Castleberry, Ala.

I have held meetings with Rocky Mount, Pleasant Hill and Blue Springs churches with great success. There was a general uplift in all these meetings with considerable additions to some of them. I think these churches have been greatly strengthened and the general outlook seems bright. I will conduct a meeting beginning Saturday with Pine Level church. God bless the Baptist.—C. L. Matthews.

I have just closed one of the sweetest meetings at County Line church, Dale county, that it has been my pleasure to hold for many years. There were 36 additions to the church, 26 of them by baptism. The Lord greatly blessed his people. This is a great church with great possibilities before it. The meeting continued nine days. Bro. R. M. Hunter called by and preached one sermon for us, which stirred our hearts to the fullest extent. The writer did the remainder of the preaching. These good people need to read the Alabama Baptist. I hope to place it in many of their homes real soon.—W. J. D. Upshaw.

Mrs. W. J. D. Upshaw left Hartford this morning for Savannah, where she will take steamer for New York city on a visit to one of our daughters, Mrs. L. R. Bailey, and family. She will spend one month in that city. From New York she will visit another daughter, Mrs. A. E. Weatherbee, and family, of Toronto, Canada, where she will remain several weeks. Will return via Birmingham, Camp Hill and Columbus, Ga., the last of September. All of which she richly deserves.—W. J. D. Upshaw, her husband.

THE CHURCH AND POLITICS

A. J. DICKINSON.

There are several questions which are so vitally related to the one under discussion that it becomes us to consider them along with it, if we are to get any trustworthy conclusions from our investigations. The doctrines of religious liberty, of the relations of Church and State, enter into any adequate discussion of the State and religion on the one hand, and of the Church and politics on the other. The most fundamental of all of them is that of the relation of Church and State. There have been three consistent positions tried by the experience of history with reference to the relations of Church and State. First is that taught by Jesus and the Apostles in the New Testament, and persistently held by Baptists of all ages and adopted as the public policy of the United States and the several states. It is that there should be complete separation between the two systems of social service, the church being independent and separate from the state in all spiritual and religious service; and the state independent and separate from the church in all civil service. It is not for the Church to assume civil prerogatives and functions, nor for the state to presume to perform ecclesiastical service. The second is that which came in with Constantine and prevailed for several centuries, when it was displaced by the third policy and was revived at the reformation and made the policy of the Reformed and Anglican churches of Europe unto this day. It holds that the church is an organ of the State, as is the army and judiciary, and should be supported and controlled by the State. This was the policy of the Pagan and Jewish world when Jesus came, and he and his disciples refused to give their subjection to it. It has been tested by long and varied experience in modern Europe and is now being abandoned for the policy of entire separation outlined above. The third policy which has been consistently held and advocated by Romanists is that the State is subsidiary to the church and the temporal subsidiary to the spiritual in all things. This policy was tested by the experience of the middle ages and found wanting the world over. The experience of history seems to show that only the policy of the New Testament meets the requirements of the situation. France, after years of trial, has just abandoned her concordat for the policy of Jesus and his apostles and gone to the position of Peter. Let not the state farm out its offices in society to the Church, nor the Church its prerogatives to the State. We have not yet consistently established this doctrine in our own State, for ecclesiastical institutions are being subsidized by the State to perform civil offices in the county of Jefferson, and possibly in other counties. The court of county commissioners of that county considered that as a branch of the civil service they had obligations to care for the orphans and the sick, and instead of discharging these obligations directly as in the case of the poor and the imprisoned through their own institutions they subsidized two Roman Catholic institutions to perform that obligation of the state. They did not require ecclesiastical institutions to enter into any contract, or to make any accounting for the funds put into their hands. It was in pretense a concordat between the State and Church, but in reality it is the State subsidizing the Church, as was done until recently in France and is now being done in countries where there is a church established by law. We are now engaged in testing the constitutional validity of this concordat which will reveal whether we have the separation of Church and State as a part of the public policy and constitutional provision of this state. The work of our fathers is not yet complete and this convention owes it to them to take up the work and press it until the policy is both established law and is respected by all. If such concordats as these are possible in our land by which civil functions may be relegated to ecclesiastical institutions under the temptation of a subsidy, not only have we not a separation of Church and State, but our religious liberty is endangered—

for in the end religious liberty inevitably falls with the policy of separation of Church and State.

The doctrine of religious liberty, which is also vitally related to our subject is that every one has an inherent and inalienable right to worship God or not according to the dictates of his own conscience, without duress or molestation by another. This forbids any power, state or ecclesiastical, from using force, jeopardizing the person, goods or rights of a man for the regulation of his life in things pertaining to God. It forbids putting one under duress in matters religious from fear of penalties and penances. It takes the sword out of the hand of the Church or any one else, and leaves it with the weapon of persuasion and teaching alone for the control of life in religious progress. "The weapons of our warfare are not carnal." It is the guarantee to each person of the undisturbed right to self government in the culture of his own religious life. It recognizes, as does the New Testament, that the individual is the party vested with inherent and inalienable rights in matters religious, and not the Church or any other party or person. Penance can only be administered voluntarily. Every man is his own king and priest unto God in matters religious and shall enjoy the rights of such a prerogative to the full. The church can only hold its constituency so long as it wins them to observe her behests of their own accord, and this doctrine sounds the death knell of every phase of ecclesiastical tyranny and oppressions. The idea has not as yet been completely worked out and put into actual operation among even some Protestant bodies, but is rapidly winning its way. Among the Baptists it has long been in effect, though treated with something of violence now and then.

The question of the State and religion may not as yet be said to have been worked out in our experience, except that it has no office which would entail the use of force or civil prejudice on human rights. The State is obliged to recognize that man is a religious animal, and that the springs of his social energies flow from beneath the altars of his gods. It must, therefore, protect him in the free and full liberty to cultivate his religious nature and enjoy its benefits without let or hindrance from others. So we have the State guarding and protecting public and private worship of the people. But the most doubtful territory in the relations of the State to religion is in those branches of civic service wherein the State takes charge of the defective and undeveloped for their rectification and training for civil competence in society. Such institutions are the penitentiaries, the jails, the schools for the blind, deaf and dumb, the state schools, from the primary common school to the university. When the functionaries of the state take charge of men they are still under obligation to recognize the fact that they are religious beings, with religious rights, and some form of religious culture is requisite for their being what their nature requires and what the state seeks to have them be. Has Caesar no duties of a religious character to his wards? I have no hesitancy in saying that he has, and hence he is right in hiring him chaplains for these institutions; but here we are on a much disputed subject. Many think that this is a violation of the principle of religious liberty, and of the policy of separation of church and state; but if you will look more deeply into it you will see that it is not. But it is because of these two recognized principles that the state does employ these chaplains. Draw a distinction between the church and religion. Remember that the church is not the mother of religion, but rather its daughter. And that religion may exist and flourish without any church. Keep in mind also that the church has no more power over religion than the state, and there is no authority in religion above the individual conscience, which is never to be put under duress from without. Then you will see that what is forbidden is for the state in these institutions to institute any church or

to operate one. The state recognizes that those she has in ward have religious rights which are inherent and inalienable, even by the state herself, and hence when they are in her keeping she has no right to deprive them of these privileges. She recognizes also that she has not the right to relegate any service arising out of her own functions to the church, even though it be a religious service, and so she has at her own initiative and in her own right employed religious teachers for her wards. The doctrine of separation of church and state keeps the state from contracting with the church for this service to her wards, and the doctrine of religious liberty keeps her from depriving them of religious advantages. So the employment of religious teachers is the only way in which the equities of the situation can be met. She is forbidden to organize or establish a church or to establish one by convention or concordat; nor may she support a minister or a ministry in any exclusive sense. But the state has important relations and duties in religion in the way of protecting the rights of its people in its enjoyment and culture.

The subject before us is the relation of the church to politics, and we are now prepared to discuss it. By politics, I do not understand the committee to mean the selection of this man or party for the administrators of the offices of the state as opposed to that man or party, except as the man or party in question embodies a public policy. The church has no duties of a political nature except as politics affect the policy of social control. Let us get the situation before us by distinguishing between terms that often confuse. In society as parts of the social structure are two organized systems of social service, the church and the state, and they are related much as the nervous and muscular systems in the human body, both permeate the entire social organism and contribute to its life. Each implies the other and can not dispense with the other's service. If society should again become bereft of civil government the church would restore it as it did in England when the Romans withdrew and left the land in civil chaos in the fifth century of our era. The functioning of the church in the body of society makes it feel the need of civil service and renders it more competent to bring forth organs for civil service and operate them with greater efficiency. The state, on the other hand, by protecting and conserving the religious rights of the people greatly promotes the growth and efficiency of the church. Separation of church and state does not mean that they are to be antagonistic nor usurpatious the one toward the other; but on the contrary that they should be in friendly and reciprocal co-operation for the service of society in its life process. It means that each must respect and sacredly regard the peculiar sphere and function of the other, each being equally necessary and divinely ordained for the service of society. Now just as we may not say that the church has exclusive jurisdiction and concern for the religion of the people, so also we may not say that the state has exclusive jurisdiction and concern for the politics of society. The old notion of the opposition of the sacred and the secular as antagonistic and exclusive spheres of life is now refuted and proven fallacious. There is no act which is not both secular and sacred. The old notion that the natural and the supernatural are mutually exclusive is in the face of what we see at every turn of life as well as contrary to the teachings of Jesus. Every natural thing, from the growing of grass to the feeding of the sparrows has its divine element. Every movement of my body implies the mutual and concerted activity of both my nerves and my muscles. So every act of man implies the activity of both religion and law, and both are necessary to the progress of the life process of both the individual and the social organism. Our conduct both as persons and as a society needs to be both motivated by religion

and regulated by law. Now politics is but society discovering and formulating its policy of social control for the conservation of its life process unto better things. When this policy is discovered and formulated it is put into law and turned over to the state for execution and enforcement. Because the church may not assume this trust for society does not argue that it has no office in the discovery of what is needed for the progress of life. On the contrary it implies just the opposite. Social righteousness is more the concern of church than of state, and if the genesis of social reform is traced one will find that nine times out of ten it is the child of the church. Social righteousness and equity are the ends of both the church and the state and the conservation of it the reason for the existence of both in the social organism. They are therefore to work together in their respective spheres for this end. The eradication of vice and crime calls for the energies of both, and the fearful degradation of such a social habit as drunkenness will tax both for several generations before it is removed as a blight from the social organism. The church may not institute courts for the redress of this grievance, nor may the state engage preachers, but the church may preach social righteousness on this needed reform, and the state by law remove the social nuisances that infest society. The conservation of temperance in the life process of society depends upon the co-operation of the two. The state has reason to complain whenever the church leaves off its duty for the promotion of social weal, and the church has the same right to complain and petition whenever the state ceases to be a conservator of good. The state must make the church keep the law, and the church may preach to the state the moral obligations to do justice, love mercy and walk humbly before God. The church has a message for the state and the state a decree for the church. Men not only as individuals, but as a society are under an obligation to do right; they are under an obligation to do it not only in their private affairs, but in their public dealings. We have no right to sin by law, nor can the party guilty of sin even though it be legalized sin escape the just rebuke from the agency in society whose duty it is to preach righteousness and its claim to obedience from men. It is my duty to arraign the state of Alabama at the bar of God when it sins, and in this I have the precedents of the old prophets of God, John the Baptist, Jesus and the New Testament. My brethren, we have neglected our duty in this regard and not a little of the legalized inhumanity and vice and crime which stay the progress of life in Alabama is to be laid to the incompetence or indifference of the pulpit to fearlessly perform its offices at this point. The state of Alabama, by its unjust, inhumane, oppressive laws with reference to those who are suspected of crime creates more criminality than any other institution in society, not excepting the saloon, and brings itself and its laws into ill repute and contempt. The right of this state to make commerce of crime I deny. The right of Alabama to confer franchises for the exacting of fines, forfeitures and fees on certain of its favored officeholders I deny. When the state was redeemed from negro rule in 1876 it instituted the rule in this state of sheriff, probate judge and clerk, who were charged with the duty of making out the returns from elections, and seeing that they were such as the exigencies of the Democratic party required. These servants had to be compensated for this office and that was done by granting to these officers the franchise privilege of charging fees and sharing in fines and forfeitures within limits. It was a war measure. Well, the war is now over, but its methods are still in vogue. So the people who have dealings with these officers are still required to pay them for the service they are no longer expected to render. The result is that men are arrested for all manner of petty offenses for the sake of the fees and fines and forfeitures the officers can exact from them and our jails are bursting with men put there mainly for the sake of the profits the sheriff can make out of them, and we have offices so remunerative that every election we are torn up with a corrupt grasping after the absurdly profitable position of sheriff or clerk or pro-

bate judge. Yea, so profitable has this become in some counties that a syndicate is usually formed, financed and manned for the exploitation of the franchises for fees and fines to the profit of the syndicate winning the office. Syndicating the fat of fees is a sine qua non of success in these campaigns. And who pays it? Not the state, but the unfortunates who may be guilty of some petty crime must not only pay the penalty of his crime, but the fees and fines and forfeitures attached to his penalty as "costs." Such a farming out of civil functions to syndicates would make the middle ages blush. Your jails as conducted are but schools for crime, where incipient criminals are put under the tuition of more advanced experts. I am thoroughly convinced that the great criminal agency in this state is the state herself, and yet our excellent governor said not one word in his recent message about these outrages of the law on patent and manifest justice. The time is ripe for some Elijah to approach the court of Ahab.

Does any one believe for one moment that John the Baptist would allow such sin in high places go unrebuked. But every year in this state fathers and husbands are taken away from their families for crime, and sent to the penitentiary to labor for the fine and forfeitures, while their wives and infant children are left at home to starve. The state of Alabama takes the bread out of the mouths of the widowed and orphaned by crime, and gives it into the fine and forfeiture fund, for which these greedy syndicates scramble. It is not meat to take the children's bread and cast it to the dogs, even though that dog be a court house pet. Now when a crime is committed by law and a sin is forced on people by courts, it becomes a sin of all the people, a corporate sin. It was Annas and Sons who, humanly speaking, brought about the crucifixion of Jesus, a corporation syndicated for the sake of the graft it could make out of its stalls of cattle and money table in the temple, which Jesus overthrew and cast out. They had franchises to amerce the people and made the house of prayer for all peoples a den of thieves and made it so by law, too. Yet our Lord did no more respect legalized sin than unlegalized, but on the contrary did but the more resent it. From the day that Jesus precipitated his death by an interference with a syndicate of legalized graft to this the church has inveighed against corrupt and wicked politics, and that duty never hung more heavily on it than in Alabama today. The call still is to all who are enmeshed in sin whether as individuals or as citizens or as members of society to repent and fear God and do righteousness, and it is nowhere so sorely needed as in politics.

A CALIFORNIAN'S

Successful Experiments with Food.

A man in California took up the question of food, to see if he could recover from an old case of dyspepsia from which nux vomica, pepsin and other remedies gave him no relief.

He started in with Grape-Nuts food and his dyspepsia quickly disappeared. He also left off the use of coffee and took Postum Food Coffee in its place. He writes that he has been put right, perfectly well, and going to remain so by continuing the use of the Grape-Nuts and Postum.

It is worth trial by any one who desires to be well, to change the diet and particularly to leave off coffee. Grape-Nuts food contains elements that rebuild the grey matter in the nerve centers and brain and give one a feeling of reserve strength and vigor. This food is perfectly cooked at the factory, and can be served instantly with cream. Read "The Road to Wellville," in pkgs. "There's a Reason."

THE PASTOR AS MISSIONARY LEADER.

Our word strategic comes from the Greek word which means general. The strategic thing, therefore, is what a general would do were he placed in command. In the church the pastor occupies a strategic position—he is the general, not the boss, but the general. Not only is he the shepherd to "feed the flock of God," but the Holy Ghost has set him as "overseer" over the church. It is of divine appointment.

As far back as 1652, George Herbert in his "Country Parson" said: "A pastor is the deputy of Christ for the redeeming of man to the obedience of God." And farther back than that Paul declared, "We are ambassadors on behalf of Christ." As the deputy and ambassador of Christ the pastor is to speak for Him and in every possible way seek to carry out His will. As he stands before his people he occupies the supreme strategic point in the moral universe. He holds the keys of the Kingdom. If, when Jehovah says, "Speak unto the children of Israel that they go forward," he gives the order to "retreat" or to stand still and "mark time," he is recreant to his duty as a deputy of Christ—he is not doing the strategic thing in the strategic place.

Ministers are frequently admonished to "keep abreast of the times;" but what is meant by "the times?" A general ought to keep abreast of the times far enough to know always the latest war news. So the pastor ought to know the latest news from the front. He should keep himself posted on current events, not only in their relation to the great world powers, but in their bearing on the Universal Kingdom of the Lord Jesus Christ. The pastor who studies this bearing and keeps himself posted on the great achievements and glorious triumphs on the mission fields is "abreast of the times" and is thus far better equipped to be a worthy leader of a church of the conquering Christ.

An active interest in foreign missions will secure in a church a healthy interest and activity along other lines. A young man took charge of a church which had been torn into factions over a pastor who had been preaching along the lines of destructive criticism. He refused to discuss the difficulties or the former pastor, but began to preach on foreign missions. He presented facts and figures interwoven with scripture argument. He secured mission maps and used them and distributed tracts freely. His soul blazed with enthusiasm, which became contagious. The congregation grew, the Sunday school increased and the contributions to foreign missions went up from about \$50 a year to over \$800. It was not strange that there was soon a great revival in the church and a large number of conversions.

Another pastor of a town church, which last year gave \$125 to foreign missions, became freshly interested in missions. He began to preach on missions as he had never done before. He seemed clothed with new power from above. His people became newly interested so that when he asked them on a recent Sunday morning to raise the salary of a foreign missionary they did so within a few minutes, and the pastor and people were happy.

A pastor of a city church thought that he and his people were not doing enough for foreign missions. He prayed over the matter, talked it with his brethren, and then out of a loving heart presented the subject on a Sunday morning not long ago. The offering went up from \$450 for last year to over \$1,600.

Many such instances might be given, but these are enough to prove the rule that an enthusiastic, large-hearted interest in world-wide missions will foster a spirit of unity and co-operation in a church and bring it in line for larger effort and blessing in other departments.

May the Holy Spirit give all our pastors a true sense of their responsibility, a wide vision of the present opportunity and a great desire for the salvation of the lost in heathen lands, so that these chosen men of God may be worthy leaders of the Lord's hosts as they go forth to win the world for Christ.

S. J. PORTER,

Field Secretary Foreign Mission Board, Richmond.



ABOUT THE BAPTIST STATE CONVENTION



BY BROTHER CRUMPTON.

August for Our Old Preachers.

That is the way the schedule reads. Read this part of the secretary's report again:

"The aged and infirm ministers' fund grows some each year from contributions. It is surprising that any preacher should neglect it. Not a man of them can tell what awaits them in life. It may be the time will come when a small monthly stipend from this fund will come as a great boon to some preacher who is now listening to the reading of this report. Some have received aid from this fund, who, in other days, were not enthusiastic for the convention and its work. It was cheerfully granted without inquiring into the past. With how much better grace it would have been received, if they had been conscious of having spent their earlier and more prosperous years in helping to build up the agency which was then extending a helping hand to them in their old age."

The Ministers' Meeting

Ought to be very profitable, if a good program is arranged and brethren will make preparation. All will agree that it is a good place to consume hot air that might be dumped on the convention had we no ministers' meeting.

"It was a great convention" is the verdict of all. We were quite unanimous, too, as to the heat. Brother Farmer's sea breeze, which he had contracted to deliver the morning of the second day, didn't put in an appearance. The electricity about Dothan was of a doubtful turn and frequently disappointed us as to lights and fans. However, the heat can't be charged up to Dothan, for the hot wave was everywhere. We would not have been more comfortable at our own homes. The convention was great for the Baptists of that section. Those who attended believe in the convention now.

The Spirit

Of the meeting was fine. The debates were often sharp and the speakers wide apart, but after the vote was taken, good humor prevailed. "Postponement for a year" was sought for one matter about which there was great difference of opinion. One brother, who has not been long with us, became excited and urged me to take the side of the postponers. "It will create trouble and hard feeling we won't get over for years," he said. He didn't know our people. We have passed the days when the fear of "hard feelings" rules. We have grown in grace as a convention.

"God's Country

is what the people in southeast Alabama call it. The devil is being driven out and more and more it will be entitled to the name. No finer country can be found and it is filled with Baptists.

It was good to hear the Dothanites speak out against the dispensary that they banished lately from the place. It was the first in the state. A Methodist preacher boosted it in the papers when it opened up. I had just investigated the conditions in some of the towns in South Carolina. I took the Methodist preacher's statement and my investigation and wrote a strong endorsement of the dispensary idea. "So foolish was I and ignorant. I was as a beast before thee."

How well I remember when the convention met at Greenville in 1880. A committee on temperance was raised against the wishes of the greatest preacher in the state. He and I were on the committee. He favored a "temperate" report. I favored one which meant something. Twenty-seven years of agitation has done the work.

"More Time for Deliberation"

Is one of the demands. The convention showed itself complete master of its own time and continued the discussions whenever it chose. I have never

seen a program carried out with less friction. Every minute was package full and so it should ever be. Our presiding officer was sometimes too lenient to speakers, but that is not a bad fault.

The Centennial

Movement is on. Not after the old way, asking a dollar from every Baptist of the state. God save us from such folly ever again! A sound, sane movement it is. It gives us a great opportunity to talk to our people about the most wonderful period in the world's history. One hundred years! What marvelous things have happened in that time! How wonderful has been the growth of the Baptists during the century! Surely God has done wonderful things for us and through us! We must make the hills and valleys of the state ring the next year with the triumphs of His love.

Our Visitors.

Dr. Gray's address was one of the greatest of his life. As a speaker before an audience, I have never seen his equal. In spite of the heat and the freaks of the electric lights, he was at his best. Brother Porter, of the foreign board, made a great speech. Probably the most touching of all was by young Brother Anderson, a brother of the pastor, who is very soon to sail for China, under appointment of the foreign mission board. It was a very strong address on "The Field is the World." I predict a great future for this young missionary.

Brother Dement, of the seminary, saw us for the first time. His coming did us good. A brother who is a judge said, "There is nothing unsteady about that brother's speech. He speaks with authority."

Brother Sam Campbell and his charming wife, from Arkansas, were among their old friends at Dothan. What a pity he ever left Alabama! Why can't some of our strong churches invite him back? His work as pastor at Dothan was of a high order and he was universally loved.

Brother J. M. Thomas, one of our Alabama boys, was with us. We want him back. In the June number of Service, a writer, speaking of this brother and his work, says: "His preaching was strong and convincing. Conversions were numerous and the churches were revived. He is not an evangelist, as some men count evangelists. He is an able minister of Jesus Christ, who possesses the added gift of an evangelist." Brother Thomas is supplying through August for the Southside church, Montgomery, until their new pastor comes. We must bring him home. Where is the church that will land this splendid preacher?

His old friends in Alabama were glad to welcome Dr. L. R. Gwaltney. What a preacher he used to be and how he used to ring out on temperance! We were just then beginning the fight.

The Place of Next Meeting

Is a good one. They can't furnish a sea breeze, but the hills of Randolph assure us cool nights and a great gathering of Baptists. Roanoke will have her hands full to entertain us, but she will be equal to the occasion, I am sure.

The program committee for Dothan arranged for a sermon at 11 o'clock each day. It was carried out, except in one instance. I was sorry of the exception. Brother McCormick would have charmed us.

If brethren will run off before the business of the session is over, I am in favor of letting them go, but they have no right to rush things before they leave. A few faithful ones remained and closed the convention in order. I hope the next year's program committee will arrange for a thirty minutes sermon every day at 11 o'clock and that we will stick to it.

A Change

Probably ought to be made. Let the different interests be taken in rotation, alternating each year. For many years the state board has been first called. Let us give the orphanage the first place another year. The boards of the Southern Baptist conven-

tion, by mutual agreement, alternate. Of course, home and foreign missions must have the nights with us, as now. They are our guests and must have the best places. Our own work, we can swap around. I hope the committee will consider this another year.

Alabama by Districts

Was a new way to discuss state missions. It was late in the afternoon, exceedingly hot, and numbers of the brethren were out at board and committee meetings. I believe it to be one of the best ways to get the situation before the convention. Probably it would be better to enlarge the districts, so as to have fewer speakers.

Our Old Preachers

Are likely to fare better after Judge Foster's scheme is fully inaugurated. Don't let any one conclude that nothing has been done by the convention along this line. For years it has been before the body and many of God's old servants have been aided. To Maj. J. G. Harris belongs the credit of having it put before the churches through the convention. If the pastors were loyal to it, I would prefer to keep it up by collections from the churches, rather than by endowment. The pastors and churches would thereby be reminded once a year of their obligations to those who have worn themselves out in their service. But of all the objects, it is the most neglected. One would suppose that the pastors would be partial to this cause. Since so little interest can be excited, I am glad our wealthy laymen propose to provide this fund. I believe it will be popular and the amount will soon be raised.

Our New Pastors.

What a drove they were! We were glad to see them. Every year the number seems to increase. If the natural growth of the churches in numbers and wealth is the cause, we should congratulate ourselves on this goodly number. But, alas, some of us know, the most of them came to take the places of men who have moved beyond our borders. "Men that stick" is the great need of Alabama today. The new comer we welcome, but it is impossible for him to adjust himself readily to his new surroundings. Several years must elapse before he catches on with enthusiasm. By that time, if he has his ear to the ground, he may have a call somewhere else, and the cause suffers.

TEMPORARY ARRANGEMENTS IN FOREIGN BOARD WORK.

The foreign mission board, feeling it necessary to make definite arrangements for conducting the business of the board in the absence of the corresponding secretary, who leaves for a trip to the foreign mission fields September 2d, has passed a resolution authorizing Dr. William H. Smith, editorial secretary, to perform the duties of the corresponding secretary in the absence of the latter. All funds for the board should be forwarded after September 1st to Dr. Smith, and he will send receipts for the same. Having been connected with the board for nearly two years, Dr. Smith is well posted on the work which is being done, and he will be ably assisted by Dr. S. J. Porter, field secretary, and also by Dr. T. B. Ray, educational secretary.

It gives me pleasure to most heartily commend the above named brethren to our brotherhood, and ask each and every one to fully co-operate with them in the great work of the Master which has been committed to us.

Yours fraternally,

R. J. WILLINGHAM, Cor. Secretary.

Richmond, Va., Aug. 1, 1907.

SCHOOL OF TECHNOLOGY.

"It is not true," said a prominent citizen, "that the idea of establishing a school of technology here has been abandoned. While the matter was being agitated several months ago it was suggested that Howard college, with its fine buildings and excellent organization would be an ideal institution for adding a technological department to its general educational system; and I have every reason to believe that Howard will carry out the suggestion.

"To build up from the bottom a purely technological school would mean a large expenditure of money, whereas, at comparatively little cost such a school could be founded in connection with a prosperous college like Howard. It is safe to predict that by the fall of 1908 Howard will have a well appointed technological school."

—Age-Herald.



CHARLES HARDY TURNER,
Grove Hill, Ala.

Charles Hardy Turner, born and reared in Meriwether county, Georgia. United with the Baptist church at the age of seventeen. He is a self-educated man. Graduated at Mercer University (A. B.) in June, 1902. Taught school in several places in Georgia for three years, during which time he was preaching (supply work and serving country churches). He was ordained at Harris Baptist church in December, 1903. Spent two years at the Southern Baptist Theological Seminary and graduated with the Th. B. or Eclectic degree, at the past session, 1907. Served churches in Kentucky while in the seminary. He came to Grove Hill the middle of June. He is pastor at Grove Hill (two Sundays) at Whatley and Unity churches (one Sunday each).

which has been, with unspeakable pleasure, increased through many years. Luke has used at least 313 of such words, the majority peculiar to his writings—101 are used metaphorically. Examples: Healing, palsy, dysentery, epidemic, diagnosis, prognosis, undergirding of ship (Acts 27), Greek word for diaphragm, etc.

Very recently I have learned that my investigations have been confirmed by an eminent scholar in Great Britain. The physician-evangelist is a necessity. The Christian physician is a walking preacher, and the Christian preacher is a walking physician, and both are followers of Him whose precious title is The Great Physician.

DAVID WILLIAM GWIN.

AN APPRECIATION.

The Baptist Ministers' Conference of Atlanta and vicinity, in accepting with deep regret the resignation of one of their number, Rev. S. A. Cowan, also secretary of the body, takes occasion to put on record their estimate of his work during his residence in Atlanta as pastor of Immanuel Baptist Church.

Brother Cowan has endeared himself to his brethren in the ministry and to our churches because of his simple, direct, earnest and uniformly consistent and consecrated character, on account of his rare gifts as a constructive pastor, leading many souls to Christ and training the entire membership of the church along all lines of Christian development, for the reason that he has shown himself a broad-minded leader in general denominational movements, especially in work for the young people, and on account of his services as secretary of our conference and his gentlemanly and courteous and fraternal bearing towards us and towards all men.

The conference desires this statement to be communicated to the Alabama Baptist and to the church of which Brother Cowan is to be pastor in Montgomery, Ala.—W. W. Landrum, John E. White, H. C. Hurley, Committee.

BAPTIST EDUCATION.

The way the Baptists of Alabama are pushing their educational institutions is highly gratifying. Howard college and the colleges for young women are to be put on a still higher plane.

Howard has been pushed for a number of years, and it is beginning to assume the proportions of a university, which it will be in a few years. The college has graduated some high grade men and they are resolved that there shall be a constant forward movement.

The state association at Dothan gave a good part of its attention to its educational institutions, and it sent a thrill of joy through the state, though it was expected.—Ledger.

REV. A. A. HUTTO TO LEAVE.

Rev. A. A. Hutto, who is attending the Alabama State Baptist convention at Dothan this week, has resigned the pastorate of the First Baptist church, this city, and accepted a call from the Baptists at Athens. It is with genuine regret that we see Mr. Hutto leave Decatur. He is in every sense a useful man; he is in its strictest sense a good man and in all respects his place will be hard to fill. He is an earnest, consecrated preacher, always full of fervor and zeal and with a solidarity of character that has neither variableness nor shadow of turning. He is active, energetic, always doing and always accomplishing. He is gentle in spirit, gracious in manner, lovable in disposition and pure in heart. Personally, we have formed a great attachment for him, and his removal will be a distinct loss to us. We believe, so strong has been his impress upon his church and the people of Decatur generally, that they will feel the loss almost, if not as much, as we. He has wrought a good work here, and it will prove permanent and abiding.

We wish for Mr. Hutto a cordial reception among the people of the classic city to which he goes, and are sure that he will be so greeted, and hesitate not to say that in time they will learn to love him as the people of Decatur do, and that he and his family will prove a blessing to the town, socially, morally and religiously.—Decatur News.

MORNING.

A purple arch high overhead;
A misty, silver bar outspread
Across the blue;
A merry, early-wakened breeze
That stirs the grasses on the leas,
And scatters dew.

Like silver rain, a mock bird's trill,
Half hushed across the wooded hill
Bursts into song.

A strident note from chanticleer
Grates harshly on my eager ear,
Loud, shrill and strong.

A sheep bell tinkles down the trail;
A dog's sharp yelp echoes the vale,
And blossoms swing.

The silver bar breaks into gold;
Aurora, from her cloudy fold,
Bright arrows fling.

Above, the purple turns to blue,
The gold-tipped mountains greet my view;
The pearly mist

Swings white and high above the world,
And shadows hide, with banners furled,
By morning kissed!

Opelika, Ala.

—LEILA MAE WILSON.

LUKE, THE BELOVED PHYSICIAN—MEDICAL KNOWLEDGE ILLUSTRATING THE GOSPEL.

From the Religious Herald, June, 1907.)

"No word of God is void of power"; "every word of God is pure." The life of the Word is the thought, which is always indefinitely larger than its imperfect symbol. Jesus said, "My words are life," yet "never man spake like this Man."

In the early years of the decade from 1870 to 1880 my attention was called to the significance of the phrase, "Luke, the beloved physician." It seemed clear that Luke had been a physician before he was an evangelist. It must, therefore, follow that his style, speech and spirit as a Christian would, in a greater or less degree, reflect his medical knowledge and skill; with this clue, I began my study of him as a Christian physician and author. It was easy to discover that he was practically the medical adviser and companion of the great apostle Paul, who even called him away from the care of a church at Philippi, in Europe, back to Asia Minor to render him medical service—a strong proof that Paul had no sympathy with the modern doctrine of "Christian Science," "falsely so called." The authorship of the gospel according to Luke and of the Acts of the Apostles, ascribed to Luke, is vindicated by the physician's stamp, which he has put upon them. This is interwoven so thoroughly and extensively in these books as to remind one of the sword in which the maker wove his own name so fully that it could not be withdrawn without shattering the sword, and yet the value of the sword was essentially independent of the name. A professional man, writing on any general subject, would necessarily illustrate his utterances by words and phrases to which he had become professionally accustomed.

In the latter part of the decade above referred to, that is, in 1879, while pastor of the First Baptist church in Atlanta, I quietly studied medicine, and after several years graduated from the Atlanta Medical College in 1881. Having become somewhat acquainted with anatomical, physiological and therapeutic science, I began more accurately to look for the proof in Luke's writings of his medical culture and experience. I can not here describe how my mind was ravished by the discoveries I made. I noticed that Luke used many medical Greek words, which were not used by any other writer in the New Testament; I furthermore noticed that these words were used both literally and figuratively. Subsequently I discovered a remarkable resemblance so far as medical accuracy is concerned between the expressions in the poem of each of his books and in that of the writings of standard Greek physicians. I can in this communication mention but few of the medical words that I have discovered—a list of

ALCOHOL BOOSTER OVERDOES DEFENSE OF BOOZE

Chicago, Ill., July 27.—(Staff Correspondence of the Associated Prohibition Press.)—After a spectacular ninety days sensation the mysteriously published book called "Alcohol, The Sanction of Its Use," translated from the German of Dr. J. Starke, has apparently run its intended course as a "head-liner" in the beer and whiskey press, and is now being summarily consigned by scientists irrespective of abstinence proclivities to the oblivion which it so richly deserves. The consensus of scientific opinion appears to be that the Starke book is simply "unadulterated rot," without mitigation or qualification.

The Verdict of Conservative Medical Thought on Starke's Book.

The attitude of conservative medical thought is pointedly expressed as follows in the current issue of American Medicine, Philadelphia, and its criticism of Dr. Starke is the more impressive because American Medicine is a journal which habitually scoffs at temperance, agitation and is emphatically not a champion of total abstinence. American Medicine says:

"To be sure he bases his arguments on such well known facts as the presence of alcohol in the tissues of all times, and the fact that when artificially made and ingested it burns up to produce energy, but in his conclusions he is an extremist who will not receive the support of that part of the profession whose opinions are worth quoting. His denial that alcohol is never a poison is simply untrue. He states the well known fact that alcoholism—the craving for the narcosis—is a sign of mental abnormality and weakness, but his theory that moderate drinking by the healthy never produces the habit is sure to raise a storm of protest, for facts seem to be against him.

"Condemnation of total abstinence is risky business. There may be some who agree with Starke that small amounts of alcohol are not harmful, but when he advocates its habitual use as an aid to digestion and cerebration he is on debatable and highly dangerous ground, not only scientifically, but ethically. He advocates its use to aid invention and by the very ones who appear to be the most damaged by it—the unstable neurotics who are highly gifted creators, artists, writers, and men of genius generally. It does seem that his advocacy is scientific fanaticism, as harmful as that of the opposite extremists who are far from scientific."

Mystery of Publication of Starke Book by Reputable American Firm.

It is impossible at this writing to say who or what influences secured the introduction, translation, and publication of Dr. Starke's book in America under the auspices of so reputable and well known a firm as that of J. P. Putnam. If the United States Brewers' Association is back of the enterprise they have shrewdly covered their trail, so far as any concrete evidence of their connection with it is concerned.

But the experience of a representative of the Associated Prohibition Press, who secured an unexpected personal interview with the publishers, only adds to the mystery already surrounding this curious "scientific" work.

Putnam's, themselves, when cornered by the Associated Prohibition Press representative, could give no convincing reason for their publication of J. Starke's book.

What the Associated Prohibition Press Representative Discovered at Putnam's.

The Associated Prohibition Press, desiring to obtain all possible information regarding the publication of this peculiar work, asked the Hon. Samuel Wilson, superintendent of the Christian Citizenship Federation of Jersey City, to call at Putnam's and see what that firm had to say of the book which not only bears their imprint, but is extensively reviewed in its latest announcements. Mr. Wilson thus tells the story of his visit to the publishers:

"I first called at Putnam's and inspected the book, and then visited their publication rooms and talked with the manager. They informed me that the book

came to them through a literary bureau with recommendation of their London agency as a good seller in Germany, where it was published by Julius Hoffman, of Stuttgart. They had it translated, and paid a small honorarium to either the publisher or the author, I forget which. The book was not copyrighted, so they virtually pirated it.

"In answer to my inquiry they claimed to have had no dealings with any individual or association or interested party who engaged to take a number of copies for circulation, but assured me that they published it purely as a speculation on their judgment that it would be a good seller, which they claim it is.

"I pressed them for information as to the medical or scientific standing of 'Dr. J. Starke,' but they could give no reply. They didn't know whether he was connected with any German university, or medical school, or whether he is anybody or nobody in scientific circles. They consulted 'Who's Who,' but he was not catalogued.

"I suggested that a house like Putnam's ought to know whether the author of an alleged scientific work to which they attached their honorable name is a genuine scholar or a fakir. They admitted the justice of the criticism, and took my address, and promised to make inquiry through their London agency."

This astonishing exhibition of a great publishing house adopting and standing sponsor for a pretended "scientific" work of such a revolutionary character, without knowing or taking the trouble to even look up the standing of either the original volume or the author of it, would be one of the most ludicrous developments of recent literary history were it not so contemptible and disgraceful a betrayal of every point of honor of the reputable publishing business. Putnam's Sweeping Endorsement of Starke's Unknown Book.

In the light of the Putnam manager's amazing confession of utter ignorance as to Dr. Starke's standing or the reliability of his writings, how amusing it is to read the following sweeping endorsement of the book, which appears in a current "publication list" of Putnam's, and which, it now appears, was written without the slightest basis for its eulogistic approval and recommendation.

The question comes involuntarily to the reader's mind, "If this strong and superficially sincere review of Dr. Starke's book was in reality written without even an acquaintance with the author's reliability or the intelligence of his dissertations, how much credence can be placed upon the so-called 'reviews' and 'announcements' of other works issued by the same publishers?"

Here is what Putnam's has to say in its advertisement of the Starke book:

"The uncertainty of conviction—whether one should not take a drop of alcohol or whether one may at least take moderate quantities—must always disconcert people anew, since this question is continually coming up when one is on a journey, at home, or in company, and even when one consults a physician who orders wine. Here, then, a word of relief is necessary, and all the more for the reason that there is not the slightest ground for all this uncertainty, since neither natural science nor medicine has hitherto shown that the moderate use of good alcoholic drinks is harmful. The present treatise is principally a revision of the most generally accepted views concerning alcohol, but it is not that alone. It is not only a criticism of old demonstrations of scientific advances, but it is also a popularly intelligent picture of the conditions under the moderate use of alcohol on the basis of modern scientific facts and demonstrations."

The brewers of America could easily have afforded to pay Putnam's a cool \$1,000,000 more or less to publish this book of Starke's and get it popularly recognized everywhere at the face value of this shrewdly worded recommendation of its contents. Whether they did or not is of course a question that

may never be definitely determined.

But, thank God, the American people can no longer be humbugged by mercenary publishers or pseudo-scientists. There are too many honest investigators for any such sham or fraud to go long undiscovered. Dr. Crothers Sums Up Impressions Made by Dr. Starke and His "Book."

In conclusion, the opinion of leading medical thinkers is well voiced by Dr. T. D. Crothers, editor of the Quarterly Journal of Inebriety, in the current number, who pays the following brief tribute to the spirit and content of this extraordinary work:

"On page 22 (of Dr. Starke's book) the author tells us that he has a 'practical use and knowledge of all sorts of alcoholic drinks' and hence he knows all about them. This statement is confirmed on almost every page of the work. The author starts out in the first few pages with an epitome of the conclusions and object of the book, and after reading these it seems unnecessary to go farther. The oft-repeated story of Brother Jasper, that 'The Sun he do move' and 'The Earth, he do stand still,' describes the position of the author and the object of the work. The author calls himself a rational physiologist, but the extraordinary conclusions, dogmatic assertions and special pleas in defense of alcohol as a beverage sound more like a paid partisan or advocate for beer and spirit manufacturers. Perhaps after all the author is a humorist and follows Mark Twain's plan of the most extravagant defense that could possibly be made and looks out upon the effect of such a work with keen humor and pleasure. At all events the reader is in doubt whether to take the work seriously or not."

HOWARD COLLEGE AT DOTHAN.

At our state convention at Dothan a handsome sum was promised for the current expenses of Howard College for 1907-1908. In order to have enough to meet our bills for next session and also to secure all pledged at Dothan (a part being given conditionally) we must have \$1,500 more.

Therefore, on behalf of our college at Birmingham, I ask every Baptist church in our state, which has not promised a sum for next session, to make a donation to Howard college and to do this DURING SEPTEMBER, which is Howard college month. If the payment can also be made in September, it will be so much the better for our college.

Why do we ask this aid? First, because we are training, and we rejoice in this, sixty young men who will preach the gospel, and we give these young brethren FREE TUITION, and sometimes more than free tuition.

Secondly, there is not a male college in the south that pays its way simply from tuition and the little it may make—if any—from board. Our endowment is, of course, not yet productive. Even the fifth of it will bring no interest to amount to anything for months. Therefore, help is necessary, that we may pay our teachers and meet the almost numberless demands and extra expenses.

Thirdly, Howard college will very soon begin to expand. Of this we are not yet prepared to speak; and then we believe that it is your wish that we announce results rather than give forth plans, projects, and purposes.

Finally, brethren and sisters, see to it, we entreat you, that your churches make a liberal donation to your college at Birmingham during the month of September. We feel that we have your sympathy, and this feeling is inspiration, cheer and blessing to us. Then we respectfully and affectionately urge you to give evidence of this sympathy, even as you have nobly done in the years that are gone.

Please write me what sums our churches give as soon as you take action; and in the name of our great cause I beseech you to act.

Your servant and brother,

A. P. MONTAGUE.

July 29, 1907.

HELP FOR THE BLIND.

A blind clergyman used to lecture in some of our western cities on "The Fun of Being Blind." So armored in good humor was he that his optimism seemed never to falter, and through this steadfast regard of pleasant things he got much happiness out of life.

Truly, in some respects the blind hold a seeming advantage over those who see; for to them the existence of sin and wretchedness and misery need never be known. They need never recognize the contrast between the palace and the hovel; there need be no thorns in their roses. Is not the beauty of character in so many of the blind explained by their protected innocence? This happy innocence, of course, can not equal the larger happiness of seeing misery and alleviating it. But how many of those who can see attain that larger happiness? How many, for instance, do anything to enlarge the sphere of activity for the blind?

Helen Keller, herself blind, deaf, and—until mechanically trained to speak—dumb, is indefatigable in her efforts to help others who are cut off from the light of day. Her wonderful story is well known—how almost miraculously she has triumphed over the dark. She does not even now know what the human voice sounds like—does not know what sound is like, unless by roundabout comparisons in terms of other senses; yet she has learned how to speak like other persons, and at a recent meeting of the New York Association for the Blind she talked to a large audience on her favorite subject.

As she stood on the platform she heard none of the applause. Before the time came for her to speak she did not know what the other speakers were saying, except when some of their thoughts were translated to her through the sense of touch. Much of the time she sat with her face buried in a bouquet of flowers, the perfume of which appeared to give her exquisite pleasure. The sense of smell is one of her three avenues to the material enjoyment of life.

Finding Occupation for the Blind.

Talking about the needs of the blind, she emphasized a point which her own extreme industriousness has made it easy for her to appreciate. She said:

"The heaviest burden of the blind is not blindness, but idleness. Our work for the blind is practical. The Massachusetts commission, your association, and the New York commission are placing it on a sincere basis.

"The first task is to make a careful census of the blind, to find out how many there are, how old they are, what are their circumstances, when they lost their sight, and from what cause.

"The next step is to awaken each town and city to a sense of its duty to the blind. For it is the community where the blind man lives that ultimately determines his success or his failure. The state can teach him to work, supply him with raw materials and with capital to start his business; but his fellow citizens must furnish the market for his products and give him the encouragement without which no blind man can make headway. They must do more than this—they must meet him with a sympathy that conforms to the dignity of his manhood and his capacity for service. Indeed, the community should regard it as a disgrace for the blind to beg on the street corner or receive unearned pensions."

Miss Keller had her answer for critics who think that the blind should be made comfortable, but kept idle:

"One of our critics has suggested that we who call the blind forth to toil are as one who should overload a disabled horse and compel him to earn his oats. In the little village where I live there was a lady so mistakenly kind to a pet horse that she never broke him to harness, and fed him twelve quarts of oats a day. The horse had to be shot. I am not afraid that we shall kill our blind with kindness. I am still less afraid that we shall break their backs.

"Nay, I can tell you of blind men who of their own accord enter the sharp competition of business

and put their hands zealously to the tools of trade. It is our part to train them in business, to teach them to use their tools skillfully. Before this association was ever thought of, blind men had given examples of energy and industry, and with such examples shining in the dark other blind men will not be content to be numbered among those who can not carry burden on shoulder or tool in hand, those who know not the honor of hard-won independence.

"I appeal to you to give the blind man the assistance that shall secure for him complete or partial independence. He is blind, and falters. Therefore, go a little more than half way to meet him. Remember, however brave and self-reliant he is, he will always need a guiding hand in his."

"REMEMBER THE BOYS."

Emma M. Barnett.

"Remember the boys!" in "the days of their youth."
So dear to the Master's heart,

Ere the forces of evil shall compass them round,
With temptation's o'er-mastering art.

Protect them, Oh! Mothers, with tenderest care,
And keep them unswayed and pure;

Protect them, Oh! Fathers, with kindly restraint,
Ere the dice and the wine cup allure.

By word and example, at home and abroad,
Let precept by practice be shown;
Suppress the saloon, nor give sanction by vote,
To an evil too great to condone.

Oh, Sovereign State! Forget not the boys!
Who will soon their young manhood attain;
Cast not a temptation so dire in their way,
Lest it serve all their powers to enchain.

Oh, Churches of God! Remember your boys!
And surround them with counsel and prayer;
The church of the future will live in the youth
Who now claim your fostering care.

For the hope of the patriot, the church and the home,
Will be soon in the hands of our boys,
Whose characters our own influence may mould
And make or unmake by our laws.

Oh, Father Almighty! Remember our boys!
And "be Thou the guide of their youth!"
Then the Home and the Church, and the state will
enshrine
Their highest ideals of truth!
Washington, Ga.

(The above stirring lines were written by a saintly maiden aunt whose voice and pen for nearly three score years have been at the service of the Master. She writes:

"My Dear Precious Frank: I enclose you some copies of verses I sent to Atlanta as a little aid in their strenuous prohibition campaign, and perhaps you may find them available in your own coming struggle. They were written some time ago except the last two verses and I had thought of sending them to your paper, when the situation became so acute in our own state."

God grant that her lines may stir our people to rise up and "Remember the Boys!"

SUPPORT THE PRESS.

From one of the reports of the Baptist state convention, published in the daily papers, I clip the following:

"Dr. M. B. Wharton discussed 'The Religious Press.' He declared the press to be the greatest power on earth. 'We can not succeed,' he said, 'in the activity of the denomination without the press.'

"The committee on co-operation recommended the following amounts for the different causes to be raised during the next convention year: Foreign missions, \$40,000; home missions, \$28,000; state missions, \$25,000; church building, \$7,000; orphans' home, \$25,000; Christian education, \$5,000; ministerial education, \$5,000; aged and infirm ministers, \$1,000; Bible and colportage, \$1,000. The report was unanimously adopted."

What Dr. Wharton says about the power of the press I believe to be correct. "We can not succeed in the activities of the denomination without it."

Now, isn't it strange that this being true; that it is one interest upon which the success of the other denominational interests largely depends, yet it is the one-interest that is not fostered and nourished and aided financially by the denomination as a body.

The denominational papers are allowed to struggle along as best they can, indulging delinquent subscribers, and offending some by requiring them to pay up. They are abused and criticised if they accept much advertising—the revenue from which is necessary to pay expenses, and while thousands of dollars are donated annually to support and carry on the other branches of denominational work, as set forth in the above clipping, yet not a penny is donated for the support of the denominational newspaper, the acknowledged greatest agency in the success of the other activities of the denomination.

I for one think it not only strange, but I think it a shame on the denomination: The Alabama Baptist is as much entitled to a donation of five thousand a year as any other branch of Christian education, and at the next session I hope our convention will take the matter under consideration.

You may be surprised to receive this article and may not want to publish it, but I hope you will overcome any objections you may have to giving it space in the columns of the Alabama Baptist, for I am convinced that it is a matter to which the attention of the denomination should be called.

My connection with the Alabama Baptist during the last year of its publication in Montgomery furnished me an opportunity to know that a movement of this kind would greatly strengthen the religious press in the work it is now doing under adverse conditions. Denominational support in this way would enable you to furnish the paper at a less price to subscribers, thereby reaching some who can not now afford it, and in reaching greater numbers, a greater work can be accomplished for missions, education and other denominational interests. It will be a good investment.

JOHN C. LAWRENCE.

Union Springs, Ala.

(We are obliged to Bro. Lawrence, who is a capable and active newspaper man, at present editing the Bullock County Breeze, for his kind expressions, and while we do not want any subsidy from the convention, we do hope that the brethren and particularly those in the ministry, will realize the terrible up-hill fight we have made to give them a good paper and do all in their power to aid us in putting it into the homes of our people. If they will do this, and if those who take it will pay for it, we can continue to dispense with any subsidy and yet improve the paper.)

PROF. L. P. LEAVELL AND B. Y. P. U. WORK.

The Sunday school board at its last meeting instructed our field secretary, Bro. L. P. Leavell, to give such of his time as may be needed to fostering the B. Y. P. U. work in the territory of the Southern Baptist convention. This practically gives a B. Y. P. U. secretary for our young people of the south. This assignment of work was done at the request of the B. Y. P. U. of the south, through their executive committee at Louisville and endorsed by their convention at Richmond, and also by the Southern Baptist convention.

Bro. Leavell has no superior as a B. Y. P. U. man, and I am sure much good will result from this service. The board is now publishing and will soon have ready his B. Y. P. U. manual, a small booklet of convenient size, and will be sold at 50 cents per copy. The board has through its field force and through the B. Y. P. U. Quarterly done much to advance this part of our denominational work.

J. M. FROST.

FRANK WILLIS BARNETT,
Editor and Proprietor.

A. D. GLASS
Field Editor

THE PRINCE OF PEACE.

The Hague conference threatens to create a critical moment. Various great subjects will come before the conference; for instance, the limitation of armaments, a general treaty of obligatory arbitration, the immunity of private property at sea from seizure by belligerents, the establishment of a world congress, and the provision that hostilities shall in no case begin before an opportunity is given for investigation through the mediation of one or more friendly powers. The British parliament has already voted with substantial unanimity that the first of these great subjects shall be urged by their government. The United States ought not to be backward in this urgency, and since the president in his message has brought the question of war to the front and Mr. Bryan has entered his protest, the question is indeed to the forefront. It is a tremendous task now set before the world, more prominently than ever before, that of transferring the emphasis in literature, art, politics, diplomacy, and in the still wider field of human ambition, from war, its superficial glamor and its meretricious glories, to peace and the nobler victories and achievements that belong to peace. Thus to make a stand against the current of thought and feeling coeval with the history of mankind, to turn it aside into new and unaccustomed channels, into saner, loftier, more humane ways, will be the work of slow and weary years, filled though they be with the most intelligent, energetic and persistent effort to that end of many gifted and devoted men and women. All the vast literature of the world as it exists today, its poetry and its prose, its history, and its biography, and its romance, are imbued with the martial spirit, with the pomp and circumstance of war. Everywhere it is the warrior who figures as the hero of his time, as the idol of the people; everywhere it is the deeds of the sword, the clash of deadly combat, the roar of battle, that sounds, what seems to be the sweetest music in the ears of men. To change this note in literature, to put the dominance on the heroics of peace, will in itself be a mighty undertaking, demanding the finest thought, the highest gifts, and the noblest energies of men for many years to come. And the great work can not begin too soon nor be pressed too vigorously to save the world from adding further to the awful load of woe and agony which war has piled upon it.

A BAD BREAK.

Back in the early boom days in Birmingham a well educated young lawyer with means and social position was a member of a leading law firm here. The major portion of the business of the firm consisted in corporation practice, but frequently the junior member of the firm had to represent some of the big clients in the lower courts. Somehow he got it into his head that he did not care to bother with cases before Justices of the Peace, and where the firm had represented a large mercantile firm in a failure, when it was found that there were a number of accounts to be sued upon he turned them over to a young struggling collection lawyer, who handled the business in such a satisfactory way that after the firm got on its feet again they gave up the old law firm and retained him despite his effort to have them continue with the firm which had favored him. Today the old firm is scattered, the young lawyer who did not care to bother with small cases is without any cases, while the young attorney who pushed them successfully has left far behind his collection business and represents some of the biggest corporations in the district. It is not safe to get above one's business and no case ought to be too small to be handled by any young man who expects to make his way at the bar.

THE WAY HE DOES IT.

The convention each year sets Bro. Crumpton a higher mark to reach for missions, and we come home wondering if he will be able to report at the next session no debt. We know now how he does it, for scarcely had the convention adjourned at Dothan when we received the following:

"Montgomery, Ala.

"The Dothan convention resolved to celebrate next year the founding of the first Baptist church in Alabama. The plan is to raise \$1,000 for each year of the century for missions. That will make \$100,000. What do you think of it? Will you earnestly help in the movement? Please let me hear from you. God bless you.

W. B. CRUMPTON."

The secret of his success is in his early start and then "keeping everlastingly at it."

Already his plea is bearing fruit, for Roanoke church, which is to be the host of the convention next July, starts the centennial movement.

"Put Roanoke church, down for \$1,000.

"J. J. PORTER."

Bro. Crumpton writes:

"We are looking for Roanoke to do better than that, but that is a good start."

Let's all pull together and raise the hundred thousand dollars.

HELP CIRCULATE THIS BOOK.

Dear Bro. Barnett: In the spring of last year you published a dozen sermons of mine on the doctrines of Romanism. I had no idea of publishing them in any form when they were first prepared. After they appeared in the Alabama Baptist numerous requests came to me from brethren that I publish them in a more permanent form. The sermons have been carefully rewritten, divided into twenty-two chapters and much new material added. The manuscript has been read by two eminent church historians who have said some pleasant things about it. I find that the manuscript will make a larger book than I at first thought. I was hoping that it could be published in such form that I could sell it for fifty cents, but this is impossible. I do not feel that I can afford to publish the book unless I have some assurance that the brethren will give me their support. It will be necessary to sell the book for one dollar. If the brethren who are willing to give me their advanced subscription with the understanding that the money is not to be paid until I notify them that the book is ready for delivery will let me know by postal card at once the publication of the book will, I am sure, be assured.

The headings of the chapters of the book are as follows: Chapter I, "The Bible and Tradition;" chapter II, "The Church;" chapter III, "Primacy and Succession;" chapters IV and V, "Infallibility;" chapters VI and VII, "The Church and Persecution;" chapters VIII and IX, "Transubstantiation and the Eucharist;" chapters X and XI, "Auricular Confession;" chapter XII, "Penance;" chapter XIII, "Indulgences;" chapter XIV, "Saints;" chapter XV, "Images;" chapter XVI, "Relics;" chapter XVII, "Corruptions of Worship;" chapters XVIII and XIX, "Marriage and Celibacy;" chapter XX, "Extreme Unction;" chapter XXI, "Purgatory;" and a "Conclusion."

W. J. E. COX.

Mobile, Ala., July 27, 1907.

(We hope every pastor who reads this will go to work and get names and send to Dr. Cox, as the book is timely and ought to be in every Baptist home in Alabama.)

WHY DO WE COUGH IN CHURCH?

Recently this subject was handled in one of our magazines setting forth how a writer in the British Medical Journal had thought it of sufficient importance to consider it seriously, arriving at the conclusion that the cause came from the nervous irritability of the congregation, taking issue with an American physician who claimed that it was produced by prolonged attention, and charged it rather to a lack of attention. In the investigation pointing out that "persons who will sit out a play or listen to an interesting conversation without coughing seem to be seized, as soon as they compose themselves to hear a sermon, with distressing irritation of the windpipe that can be relieved only by violent and continued coughing. The affection is contagious, spreading from seat to seat, cough answering unto cough, till the church is as full of noise as Prospero's Island. Is it due to sudden changes of temperature in the sacred edifice, or to the sudden inroads of malign drafts? It may be granted that the eloquence of some preachers has a chilling effect, while that of others is of a windy character; neither of these things, however, can be accepted as a vera causa."

An American scientist attempted to explain the coughing epidemic to over-strenuous listening on the part of the audience, but the English writer takes little stock in the theory, admitting, nevertheless, that it might be a comfort to preachers if the church cough could be explained on any such hypothesis.

"He fears, however, that a solution of the riddle is rather to be found in what Falstaff calls 'the disease of not listening; the malady of not marking.' It is related that once upon a time when an author was reading a new play before the members of the Comedie Francaise, an actress fell asleep. When the company were expressing their various opinions, the author maliciously insisted on having that of the sleeping beauty on the ground that the attention she had given to it would make her opinion especially valuable. The reply was disconcertingly to the point: 'Monsieur, le sommeil est une opinion' ('Sir, sleep is an opinion'. In like manner it may be said that coughing is an opinion. At a full dress rehearsal of a new play by Sardou, the audience, which had applauded the first act, began to cough in the middle of the second. The author at once exclaimed: 'They cough; I always thought that scene was too long.' Preachers might sometimes at least draw the same moral from the coughing of a congregation."

And yet one of the strongest impressions which we have of our visits to hear Spurgeon comes from the memory of how his audiences seemed to have had coughing fits to such a degree that at times it almost drowned his words. We state this for the benefit of our brethren in the ministry.

THE NEWS FROM GEORGIA.

Glorious news comes from Georgia. Just think of it, after January 1, 1908, state prohibition goes into effect and we believe will be enforced, even in Atlanta.

Over a thousand men of Atlanta, including many of her leading citizens, have banded themselves together and publicly announced their determination to secure the enforcement of prohibition in that city. The names of the thousand were printed in the Georgian for July 19, 1907.

THE WORK OF THE LEGISLATURE.

Regretting that the bill prohibiting freight trains from running on Sunday failed to pass and that the child labor bill enacted falls short of what we had hoped, yet on the whole the legislature took high moral grounds and are to be congratulated on their good work.

TO THE LADIES OF THE WOMAN'S MISSIONARY UNION.

Oh, glorious women of Alabama,
Oh, women with hearts fond and pure,
We love you, we love you, we adore you,
Have faith in you and a hope that is true.

A faith that reaches to the heavens,
A hope that's as deep as the sea,
Can't you feel it, don't you know it, my sisters,
It's whispered in the air, and by me.

We have faith that the Master's message
Will through you reach every land;
We have hope, yes, a sure hope—a safe hope,
That God himself will hold up your hands.

To carry His beautiful message
Is an honor, the greatest on earth;
Believe this, receive this, my sisters,
For 'tis true since the dear Savior's birth.

Ah, 'tis He and He only knows the struggle
'Tis to give self, counting not the cost,
And leave home, a heavenly home, with its splendor,
To come save a world that was lost.

We have listened to you here in our meetings
'Till our hearts with the feast overflow,
And the good things, the true things you have uttered
With fire our soul hath set aglow.

We feel more honored by your coming
Than if a queen in her splendor enthroned
Had seen fit, yes, even condescended
To visit us here in our homes.

For you are all the King's daughters,
And heirs to the great throne above,
A bright throne, a white throne, a pure throne,
Ruled by our Father with love.

Our prayers to the Father will go with you
To your homes or to far distant lands,
And we'll beg of Him, pray to Him always,
For you His richest blessings command.

Dear women, take home with you this message,
Sweet and holy, I deliver unto you:
He loves you, He loves you, He loves you,
And goes with you wherever you go.

Mrs. Vesey, that dear, lovely woman,
These verses inspired me to write,
Invited me, implored me, so sweetly,
That to pen them has been my delight.
—KATE DOWNING GHENT.

MISSIONARY WORK.

A Paper Read Before the First Anniversary of the Ladies' Aid Society of Laney.

Tonight we have met in our first annual meeting—a meeting which, viewed in the light of the many changes that must be made, will prove the most important in our history.

Let us strive to be careful lest by any outward deed we jeopardize the welfare of the organization. For what we have accomplished this year we are profoundly grateful, and we feel that we can say with the grand old patriarch, "Hitherto hath the Lord helped us." The future is before us and must still remain to be done.

In missionary work three things are absolutely essential, and our message would be incomplete if we failed to emphasize them. These are Consecration, Prayer and Study.

The first essential is consecration. We need a deeper, holier consecration—a setting apart of self and all that is ours for God's use. More time should be given to the study of His word, more time to His service, more time to planning for the extension of His kingdom and more time to telling of His won-

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. 13th St., Birmingham.

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

Secretary—Mrs. D. M. Malone, 786 S. 29th St., Birmingham.

Treasurer—Mrs. N. A. Barrett, 7908 Underwood Ave., Birmingham, Ala.

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

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

drous love for humanity and the glorious gift of His son.

What other friend would we treat so indifferently as we often treat Him? With an increase of spirituality would come consecration of time, talents and money. Let us earnestly seek it.

Second is prayer, the soul's sincere desire. We need more constant prayer. James tells us "the effectual fervent prayer of the righteous man availeth much."

Just as marvelous have been some direct answers to prayer in modern times as were ever vouchsafed to Elijah or Hezekiah. Tonight we have the promise that if two agree as touching any thing and ask for it, it shall be done. Would not God's kingdom on earth be hastened if all missionary workers would unite in fervent, unceasing prayer? Prayer should ever be tempered, however, with submission—always should there be "Thy will be done." Lord, teach us how to pray.

Our third essential is study. In these days much stress is being laid upon all lines of study. If one would keep up with the times one must be a student to some extent.

Not only should we acquire literary or historical knowledge, but the study of the Bible should be especially emphasized as an important duty. How much more important that we should band ourselves together for the purpose of studying the conditions surrounding lost humanity with a view of giving to starving souls the bread of life. If missions is worth anything it is worth the best that is in us. Then let us study, striving at all times to show ourselves "approved unto God." We ought to be alert on the varying conditions of nations. We should watch the finger of God as He moves the mighty power and seemingly insignificant forces from position to position on the chess board of life.

This is a history making epoch. Let us seek to make it replete with Christian history, the kind that will enlighten the dark places and cause the whole earth to shine in the fullness of His love. Only by study and practical application of our knowledge of truth can we hope to accomplish much in turning the world to Christ. With consecration, prayer and study we are fully equipped for missionary work both at home and in foreign fields. A missionary is one sent and the missionary spirit is backed up in that little word sent.

Tennyson once gave Dr. Henry Van Dyke a photograph of himself. Dr. Van Dyke requested that the poet should write the two lines from all his writings that he liked best. When the picture came it bore two lines from "Locksley Hall":

"Love took up the harp of life and smote on all the chords with might,
Smote the chord of self that trembling passed in music out of sight."

That is what is needed in this work to have love so abundant that self passes out of sight: We are workers together with God. Through his great precious promise we may become partakers of a divine nature. In the power of that divine life we can do all things. We must keep in constant contact with the electric current of the Holy Spirit and we can hold and carry our burdens. "For my yoke is easy and my burden is light." We are workers together in purpose to preach the gospel to every creature not only at home, but abroad. God is the author of foreign missions. This work started in heaven. God so loved that he gave his son. This is the work to which we as individual Christians, as churches and societies are committed. This engages our thoughts, plans and prayers. Both in the foreign and home work there has been much to encourage us. Our missionaries in front of the line have stood midst dangers and difficulties. Here we are a weak band with but few laborers, and meager visible results, but our God will enlarge us if we are faithful, if we will be more in earnest at all times. Generations are sinking into hopeless ruin—can't we be more determined to help them? We are commanded to "Go ye unto all the world." You and I are charged with this duty. We are to help tell the good news to every creature under heaven; if we can we should go in person. He who can't must go by proxy. How shall they preach unless they be sent? Send the Bible with a man behind it, a man to bear it, to add to its pure precepts and its glorious message the inspiration and magnetism of the living voice, if you stay here preach to your friends and children and by your prayers and purses help others to preach to the millions over whose very souls hang a funeral pall.

Let the fire of God come down and take possession of our hearts and tongues and the gospel will wing its way like the beams of the morning sun and illumine the darkness of the world.

And when the message shall have been proclaimed in full, and this old world shall have been saved when time shall have ceased, and "His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads and they shall reign forever and forever, even then will their happy refrain be "Hitherto hath the Lord blessed us."

MISS MATTIE REAVES, Isney.

SOAKED IN COFFEE

Until Too Stiff to Bend Over.

"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time, but when I went to visit a friend I got in the habit of drinking Postum.

"I gave up coffee entirely and the result has been that I have been entirely relieved of all my stomach and nervous trouble.

"My mother was just the same way. We all drink Postum now and, without coffee in the house for two years, we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"At last I persuaded her to stop drinking coffee and try Postum Food Coffee and she did so and has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine and she never feels the least bit of pain in her side; in fact she has got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." "There's a reason." Look in pkg. for the famous little book, "The Road to Wellville."

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

COLLIER DRUG CO.
Birmingham, Alabama.

ARGO ARGO ARGO ARGO ARGO
ARGO ARGO ARGO ARGO ARGO

TIME AND PLACE OF MEETING OF ASSOCIATIONS FOR 1907.

(Please Send in Corrections at Once.)

AUGUST.
Lauderdale Co., Waterloo, R. R. Rly-erton Junction, Friday, 9th.
Sefma, Mt. Gilead, R. R. Benton, Tuesday 13th.
Shelby, Kingdom church, R. R. Columbia, Tuesday 27th.
Tuscaloosa, Bethany Church, P. O. May, Wednesday, 28th.
Butler Co., Mt. Pleasant church, R. R. Georgiana, Wednesday, 28th.

SEPTEMBER.
Union, Grant's Creek Ch., P. O. Foster's, Tuesday, 3d, 11 miles south of Tuscaloosa.
Calhoun, Oak Bowery, R. R. Alexandria, Wednesday, 4th.
Montgomery, Mt. Hebron, R. R. Elmore, Wednesday, 4th.
Colbert, Bethel Ch., P. O. Mehama, Wednesday, 4th, Leighton R. R.
North River, Mt. Joy, R. R. Oakman, 12 miles W., Wednesday, 4th.
Bethel, County Line, R. R. Arlington, Friday, 6th.
St. Clair, Coal City, on S. A. L. R. R., Friday, 6th.
Bigbee, Christian Valley, R. R. Coatsop, Tuesday, 10th.
Cherokee Co., Cedar Bluff on Southern R. R., Tuesday, 10th.
Birmingham, Bessemer, Tuesday, 10th.
Cahaba, Moundville, Wednesday, 11th, A. G. S. R. R.
Coosa River, Blue-eye Ch., near Lincoln, Wednesday, 11th.
Pine Barren, Pineapple on L. & N., Wednesday, 11th.
Mineral Springs, Emon Ch., P. O. Morris on L. & N., Friday, 13th.
Blue Creek, Hepzibah, R. R. Aben-ant, Friday, 13th.
Cedar Bluff, Bethlehem, P. O. Round Mountain, Friday, 20th.
Cleburne, Hopewell Ch., R. R. Heflin, Friday, 20th.
Bibb Co., Bethel, Wednesday, 25th, near Centerville.
Tennessee River, Paint Rock, Thursday, 26th.

OCTOBER.
Clarke Co., Horeb Ch., Whatley P. O., Tuesday, 1st.
Clear Creek, Mt. Pisgah, R. R. Houston, Tuesday, 1st.
Central, Shiloh, R. R. Kellyton, Wednesday, 2d.
Etowah, Gadsden 2d Ch., Thursday, 3rd.
Muscle Shoals, Shoal Creek, Morgan Co., Friday, 4th, near New Decatur.
Liberty, Central, Pleasant Hill Ch., Phipps P. O., Friday, 4th.
Sardis, Alberton, Friday, 4th.
Yellow Creek, Mulberry Springs, R. R. Sulligent, Saturday, 5th.
Liberty, East, Sandy Creek, R. R. Camp Hill, Tuesday, 8th.
New River, Pleasant Hill, R. R. Fayette, Tuesday, 8th.
Centennial, Liberty Ch., R. R. Inverness, Wednesday, 9th.
Unity, Bethsalem, R. R. Cooper, Wednesday, 9th.
Salem-Troy, Goshen, Wednesday, 9th, on the C. of Ga.
Coffee Co., Bethlehem, P. O. Victoria, Wednesday, 9th.
Columbia, Mt. Ararat Ch., Webb Station on C. of Ga., Wednesday, 9th.
Alabama, Union, R. R. Honoraville, Friday, 11th, 13 m. east of Greenville.
Big Bear Creek, Crooked Oak, Colbert Co., Saturday, 12th.
Newton, Midland City, Saturday, 12th.
DeKalb Co., Gravel Hill, R. R. Fort Payne, Tuesday, 15th.
Tuskegee, Concord Ch., Macon Co., Tuesday, 15th, P. O. Tuskegee.
Mud Creek, Union Grove Ch., R. R. Cordova, Wednesday, 16th.
Coffee Co. (formerly Haw Ridge) Mt. Liberty Ch., Dale Co., Wed., 16th.
Chilton Co., Shiloh, R. R. Clanton or Billingsley, Wednesday, 16th.
Elm, Sardis Ch., R. R. Wawbeek,

Wednesday, 16th.
Zion, Oak Grove Ch., Covington Co., Wednesday, 16th.
Gilliam Springs, Union Grove Ch., Morgan Co., Friday, 18th.
Harmony Grove, Eldridge, Friday, 18 Sulphur Springs, Union Ch., R. R. Warrior, Friday, 18th.
Blount Co., Union Hill, R. R. One-onta, Friday, 18th.
Arbacoochee, Pinetucky Ch., Cleburne Co., Saturday, 19th.
Clay Co., Christiana Ch., Tuesday, Oct. 22. (P. O. Hat, Ala.)
Marshall, Pleasant Hill Ch., R. R. Albertville, Tuesday, 22d.
Shady Grove, Shiloh Ch., R. R. Hackleburg, Marion Co., Tuesday, 22d, near Bear Creek.
Sipsey, Salem Ch., New Lexington, Wednesday, 23d.
Judson, Beulah Ch., Henry Co., Wednesday, 23d, P. O. Dothan.
Eufaula, Clayton, Wednesday, 23d.
Bethlehem, Excel, Wednesday, 23d, Mamstee Junction R. R.
Escambia, Flomaton, Friday, 25th.
Macedonia, Pine Level Ch., Saturday, 26th.
Harris, Hurtsboro, Tuesday, 29th.
Randolph Co., Antioch, P. O. Newell, Tuesday, 29th.

NOVEMBER.
Antioch, Healing Springs, Friday, 1st, Millry, Tombigbee R. R.
Crenshaw Co., Chapel Hill, R. R. Rutledge, Wednesday, 6th.
Geneva, New Hope Ch., Holmes Co., Fla., Wednesday, 6th.
Conecuh Co., Bermuda Ch., Tuesday, 12th, R. R. Drewry.
Mobile, Zion Ch., Thursday, 14th, near Mobile.
Cullman, Center Hill, R. R. Hanceville, Tuesday, 19th.
Bessemer, dissolved.
Liberty, North, New Hope Church, Limestone Co., time not given.
Mt. Carmel, no minutes.
Southeastern, no minutes.
Weogufka, no minutes.
Carey, no minutes.

At 1 o'clock p. m., July 22, 1907, Mr. J. E. Turner quietly passed away from his earthly home to his heavenly home. He was an affectionate friend, a true Christian, a devoted husband. He was a member of the Camp Hill Baptist church and one of its most regular attendants. Mr. Turner will surely be missed. He was devoted to his wife and they were sincerely happy. His death was caused by a stroke of paralysis. He lived only four days afterwards. It is indeed hard for his dear wife to give him up, but we dare not to complain, for God knows best. His will, not ours, be done. He leaves behind a wife, one brother and two sisters, a large number of relatives and friends uncountable. May the holy Comforter comfort them in their sore bereavement and may heaven's richest blessing be upon them till they shall meet again in that sweet by and by. He was sixty-one years of age. His remains were laid to await the resurrection in the Camp Hill cemetery. The funeral services were conducted by his pastor, Rev. H. B. Woodward.
A FRIEND.

I have just resigned the pastorate of the First Baptist church here to take effect September 1st. Part of August I will spend at my old home in north Alabama, holding a meeting and visiting my relatives and friends. I have made no definite plans for the future. One or two openings are before me, but as yet I do not feel led to enter them. I leave my work here in first-class condition; congregation the largest I have ever had, finances in the best possible shape, and benevolence increased from 25 to 50 per cent. Have received 40 members since October.—J. W. Willis.

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Prices for Preachers, f. o. b. Birmingham

Envelopes, best rag	\$2.50 per 1,000	\$1.50 per 500
Envelopes, good grade	2.25 per 1,000	1.40 per 500
Letter Heads, best grade	2.50 per 1,000	1.50 per 500
Letter Heads, good grade	2.00 per 1,000	1.25 per 500
<small>(Letter Heads either Ruled or Unruled)</small>		
Cards		1.25 per 500

Association Minutes, etc., will be printed at prices consistent with good work. Anything in the printing line from a book to a visiting card

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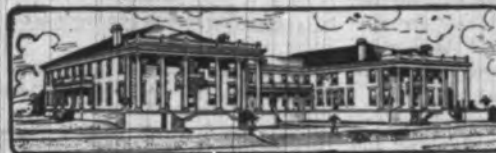


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ROCKEFELLER TALKS TO SUNDAY SCHOOL CLASS.

Cleveland, O., July 29.—John D. Rockefeller told members of the Sunday school of Euclid Avenue Baptist church yesterday that the secret of success is to "get away from the butterfly pursuits of life and devote yourself to doing good to those around you."

It was the first address to the Sunday school in nearly a year, although he attended church on the last three Sundays.

"How long do you think it has been since I joined Sunday school," Rockefeller asked a little boy in the back seat.

"Fifty-three years," responded the lad, evidently well informed as to his questioner's life.

"It will be fifty-four years next September since I came into Sunday school," said Rockefeller. "I was fourteen years of age and I consider that event the most important of my life. An old lady came to me one day and asked if I belonged to Sunday school. I told her I belonged to the Baptist Sunday school and she said she was a Presbyterian and did not have much use for the Baptists, but she told me to stick to it and I have always done so."

RESOLUTIONS IN MEMORY OF MRS. HENRY FLORENCE.

Whereas, It has pleased God to call from our midst our dear sister, Mrs. Henry Florence, be it

Resolved, 1. That in the death of our sister the Ladies' Aid and Missionary Society of Midway Baptist church has lost a true and faithful member.

2. That while we deeply mourn the loss of our sister, we bow in humble submission to Him who doeth all things well.

3. That we extend our heartfelt sympathy to the bereaved family.

4. That a copy of these resolutions be sent to the bereaved family; also to the Alabama Baptist, and that they be recorded in the minutes of our society.

MRS. M. E. PRUETT,
MISS EMMA PRUETT,
MRS. E. H. JORDAN,
Committee.

RESOLUTIONS

Of Respect to the Memory of Mr. J. E. Harris in Daleville Baptist Sunday School July 28, 1907.

Whereas, It has pleased our Father in heaven to remove from our midst Brother J. E. Harris, who was for several years Superintendent of this Sabbath school, and at the time of his death teacher of the Bible class, Resolved, 1. That while we humbly and submissively recognize the sovereign hand of an All-wise and gracious heavenly Father in the dispensation of His providence, we would hereby express our deep sense of sorrow and loss in his death.

2. That we remember with pleasure his many acts of kindness; that he was punctual in attendance, always zealous for the good and welfare of the church and of the Sunday school, and ever ready and willing to bear his part of the work.

3. That we extend to the bereaved wife and children our heartfelt sympathy and commend them to our heavenly Father who doeth all things well.

4. That these resolutions be spread upon our minutes, published in the Alabama Baptist and the county papers, and that a copy be sent to the bereaved family. W. E. Mullins, Miss Zuleika McLeod, Mrs. Z. V. Ennis, Mrs. H. T. Donnell, Mrs. J. A. McGugan, Committee.

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R. K. BRUFF, Secretary.

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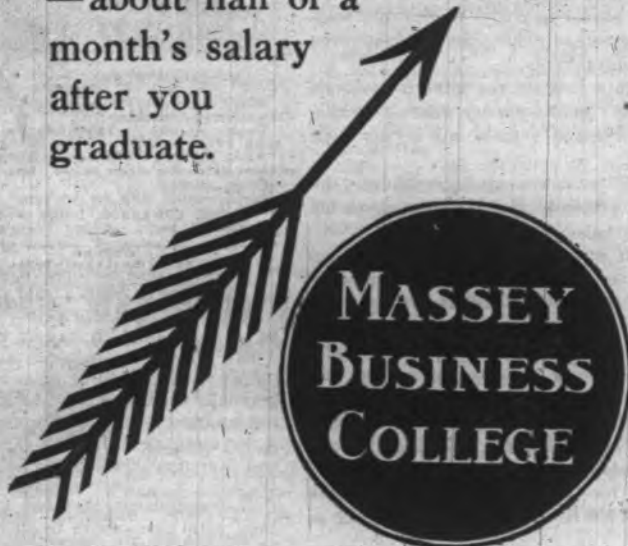
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A. CRY FOR HELP.

T. W. Ayers, M. D., China.

The annual meeting of the North China mission has just closed. During the session a prayerful consideration was given to the needs of the field of labor which the Lord has entrusted to the hands of southern Baptists in North China, and it has been found that there are a million people within two days' travel of some one of our present stations who are not being reached with the gospel. Listen! A million people right at the doors of work committed to the hands of Southern Baptists without having heard the story of Christ and His love!

It is estimated that there should be one missionary in China to every 25,000 of population and on this basis the North China mission asks for the appointment of forty missionaries to come and tell these million people that there is a Savior who died to save them. These forty missionaries are asked for working territory close to our present stations and then others are needed for opening other work in this province and in Manchuria.

Our present force of laborers is doing all they can, and yet we have a million people who are not being reached for the lack of men and women. These people must be given a chance to be saved, and we must look to Southern Baptists to give them this chance. They are yours. We commit them to your hands. We cry to you for help. Their need is immediate. While you wait, hundreds and thousands of them are going down to hell without having had a chance to be saved.

What will Alabama Baptists do this year toward sending these forty missionaries to North China? How many Alabama men and women can come over into Macedonia and help us?

Among the number needed are two physicians and a trained nurse and several single ladies.

Not only who will come, but who will send? How many men and churches in Alabama will send a missionary to North China this year?

Now is the time to push the work among the Chinese. They are now willing to hear, and now is unquestionably the accepted time to give them the gospel.

Hwanghien, China.

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Including a cure, board & room.
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Dr. John B. Gunter, Medical Director. Reference, Greensboro National Bank.

RICHMOND COLLEGE

Richmond college has just celebrated its 75th anniversary with a greater endowment, larger faculty, better equipment, more departments of study, and more students than ever before in its long and honorable history. Among recent gifts is a subscription of \$150,000 by the general education board of New York, which is the largest grant made by this board to any Southern institution. Courses of study lead to degrees o. B. A., B. S., M. A. and L. L. B. Particularly strong courses in Science and Law. Special aid fund for young ministers from outside of Virginia. Scholarships for worthy men. Session begins Sept. 19. Patronize a well established, growing college, where your son will be taught by men who are Christians as well as scholars, and who get acquainted with their students.

For catalogue and information address

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QUICK WORK.

On the morning of June 24th the large plant of the Brown Chemical Company, Nashville, Tenn., was destroyed by fire. All of their employes escaped injury, and within twenty-four hours the management had secured even better quarters than before and had placed their orders, by wire, for a new supply of drugs, chemicals, oils, etc. No interruption of business resulted. This is a striking example of modern business efficiency and speaks well for the executive ability of the management of this old reliable firm.

The Brown Chemical Company are the manufacturers of the old family remedies known as Dr. Brown's Family Remedies. The company is rebuilding on a larger scale, on the old site, and hopes soon to be installed in its handsome new building.

Ware's Baby Powder For Red Bowels
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One fare, plus 25 cents, round trip from points in the Southeast, July 12, 13, 20, 21, 22, 30, 31, August 9 and 10, tickets good until Sept. 5, 1907.

Write for illustrated summer folder and Montegale Daily Program. W. L. Danley, Gen. Pass. Agent, Nashville, Tenn.

JOHN B. CRAIGHEAD, JR.

Dear Brother Barnett: Please give me space to speak a few things about my friend and student, J. B. Craighead, who died of typhoid fever yesterday, August 1. I am sure I speak for the entire student body and the faculty when I say that his death comes as a great shock to us all. John had a malignant form of typhoid, which even his vigorous constitution could endure for only three weeks, when he passed away at the Hillman hospital. Skilled nursing and the consultations of five physicians could avail nothing for him.

John was one of the most faithful students we had at the college last year. He was manly and honorable in all of his relations and a diligent, hard student. Whatever he undertook to do he did it with his might. No student ever entered into competition with him that did not realize that he had a hard competitor, whether in the class room or on the athletic field. He worked hard whether he was at his books or at play. Most boys in college do not take more than they have to take, but I happen to know that John took a half year's work in the English department which was not in his course for his degree. Only the best young men do that. He was not afraid of hard work, as every member of the faculty will testify.

Then he was one of the most enthusiastic and daring members of our foot ball team. He will be missed there as well as in the class rooms. Nobody ever saw him hesitate before an antagonist. He was brave, quick and honorable. It will be hard for us to fill his place so well.

I am glad to say that one of the studies he most delighted in was the Bible. He took the freshman Bible last year and told me that he got more out of it than anything he had. He expected to take the Bible work every year whether required in his course or not. He had high ideals for a Christian and tried diligently to live up to them. You could hardly expect anything else when you think of his people. His father, Rev. John B. Craighead, of Uniontown, Ala., is a noble Baptist minister of that high and splendid type that one delights so to meet. His mother is a worthy daughter of Dr. A. C. Caperton, of blessed memory, who was at one time editor of the Western Recorder, Louisville, Ky., and John B., Jr., was a worthy son of these worthy parents.

John was clerking at the Birmingham hotel to make money to return to college this fall, when he was taken sick. And now at the early age of 18 he is gone. How we shall miss him! To his broken-hearted mother, who loved him so deeply, and to all of his grief stricken family, I bear my profoundest sympathy. We all grieve with you. We can not understand it now, but we shall some day. May heaven's rich blessings be upon you, and great grace until that day.

J. A. HENDRICKS,
Howard College.

EVANGELISTIC MEETINGS.

Brother Ray, our evangelist and missionary, is holding two tent meetings at this time where he has organized churches and where there is no houses of worship. In one of these communities he and his helpers have found more than 200 Baptists who have no connection with any church in this city. In this community they are trying to build, but must have help. They have a membership already of 65 and hope when the meeting is over to have at least one hundred. A church has also been organized at Boyles, where Rev. H. H. Frier is conducting a successful tent meeting. Rev. Lamar Jones has been assisting our missionary in a tent meeting at West

Woodlawn. Brother Jones was called away on last Monday to meet other engagements to the regret of the brethren out there. Bro. Rogers, from Hattiesburg, Miss., is assisting Bro. Ray at present, and may take permanent work with the church there, as he has moved to the city as one of our citizens and fellow helpers.

FROM BETHEL ASSOCIATION.

I have been a member of Bethel association for ten years, preaching in its bounds and surrounding country, and I am free to say in all of these years we were never in better shape than we are today. All of our churches are supplied with pastors. We have the strongest and best equipped team of preachers we have ever had, consisting of Lowney, Arnold, Tucker, Brooker, Greene, Huckaby and myself. Our contributions to missions increases every year and our pastoral support is better than it has ever been. I have been in the field this association year selling books and preaching at school houses and other destitute places, and I am now on the wind up. As the sale of books is dull, I will give most of my time to protracted meetings until the sitting of the association. I began this the third Sabbath in July at Old Providence church, which we reorganized, and it will now be represented in the association for the first time in ten years, and I had the pleasure of constituting a new church at a school house on the fourth Sabbath of July with twenty-five members, where we will soon have a building, and hope to double the membership by the time of the association. So all in all we take courage and go forward.—G. W. Webb, missionary colporteur.

If you want a can of good Salmon, ask for Argo. Every can guaranteed.

GOD'S DAY.

By Mary M. Currier.

From Ram's Horn.
God's day, and no time spent with Him!

How strange a thing is this!
All day such duties to forget,
Such blessed joys to miss!

The morning hours without a prayer
Passed by to come no more;
The church bells all unheeding rang
Their summons o'er and o'er.

No vesper service crowned the day,
No praise made evening sweet,
And no repentance brings the soul
Tonight to Jesus' feet.

O human creature, strange as frail
How have you spent this day?
What work of yours so needed you
That you paused not to pray?


What work is greater than His own,
More lasting and more blest?
Who finds a sweeter rest than those
Who come to Him for rest.

Come, ere the Sabbath come again
And fade to twilight dim.
He needs your service, but, far more,
Your soul has need of Him.

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Birmingham, Ala., July 22, 1907.

We desire to call your attention to our newly located and equipped Sanitarium, No. 2000 12th avenue, north, where we offer the well known Keeley Cure to those in need of the same. It does not mean by this letter that we think you or any of your business connections need our services, but you are indeed fortunate if you do not number among your relatives or friends some one who stands in need of treatment. Ours being a home institution, managed by home citizens, we feel that we have some measure of right to ask the support and influence of the people of Birmingham and Jefferson county, and if it comes in your way to say a good word for us, we will heartily appreciate it and will reciprocate the kindness.

Our physician is one of the experienced experts in this line of work, having been especially instructed by the medical faculty at Dwight, Ill., the home of the Keeley Cure, and we are safe in saying that he has no superior when it comes to the treatment of drug and alcoholic addictions. If you have in mind any person who needs treatment we will be glad to have you send his name and address, and without mentioning your name, we will write him.

With our best wishes, we are, most truly yours, The Keeley Institute, New Sanitarium, 2000 12th avenue, north.

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 - Mexican Ranch, A, Janie Prichard Duggan.
 - White Shield, The, Caroline Atwater Mason.
 - Windflower, A, Caroline Atwater Mason.

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Absolutely no smoking, drinking or other immoral conduct.
Expenses the very lowest.
Write to A. W. Tate, Newton, Ala.

Dear Bro. Barnett: I want to tell you of our revival at Friendship Baptist church, which began on Friday, the 19th. Quite a large attendance the first day and a steady increase till Sunday night. Bro. Whatley did all the preaching. There was not very much interest in prayer meeting until Wednesday, when the Holy Spirit was with us in such power till all were made to rejoice. We had such a grand prayer service till it did not close until the hour preaching should have closed, so there was not any preaching. The prayer service continued good until meeting closed, and as the prayer meeting had been very near dead for several weeks, it did our hearts good when one brother proposed our beginning it again, meeting each Sabbath afternoon. Since Christ met with and so greatly blessed us at that sweet prayer service, I think we are convinced that if we come with prayerful hearts and helpful thoughts and speak what we are prompted to that we shall reap blessings. Many of the unconverted found Christ during the meeting, but our hearts are made to feel sad when we know there are others of our friends whose souls are lost and we are going to continue praying that they will accept Jesus as their Savior. We received fifteen in all, one by restoration, one baptized who joined in the winter, Mr. Daniel Anderson (restored). Those by experience: Misses Gertrude and Jessie Moore, Nora Sanford, Sallie Graham, Johnnie and Willie Totty, Jessie Thomas, Niel Sandford, Gordon Pierce, Ab Woodall, Johnnie and Allen Parker, Allie Graham and J. D. Woods, were baptized the fourth Sunday at 9 a. m. and the meeting closed at the 11 o'clock service.

We have a fine, flourishing Sabbath school and we can readily see the good it is doing. Three of the young ladies who joined were the last of my class to give their lives to Jesus, but next Sunday some unconverted young men have agreed to join my class and, dear brethren and sisters, pray that I may by being faithful be the means of leading them to Christ. These young men are deeply interested and I request Christians to help us pray that it will not be long ere we may see them turn from the world. Pray for me too. I hope to be more zealous and work harder than I ever have and I have an opportunity to do and I feel my dependence on God. Our little school of about 60 or 70 has sent about \$20 to the orphans in the last two months. We highly appreciate Bro. Whatley's labors with us, as he preaches the truth in its plainness and purity, for he realizes the worth of a soul and he wants the sinner to be sure he knows where he stands without any emotion or excitement, but plain, practical preaching.

**PAULINE REEVES,
Tallahassee, Ala.**

July 29, 1907.

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MARION INSTITUTE.
The Alabama Baptist has received volume IV, No. 3 of the quarterly bulletins of the Marion Institute. This is the first number issued under the new charter of the college and it contains much of public interest.
A brief historical sketch gives the origin of the Marion Military Institute, which for twenty years has flourished on the foundation. Under a new charter recently granted by the state the Marion Military Institute will in future be known as the Marion Institute with enlarged scope and powers.
This issue of the bulletin contains the new college entrance requirements, an account of the schools and courses of instruction, and standards for degrees. With a signally successful past, the institute is now entering upon a field of greater usefulness.

It is with feelings of profound sadness that we humbly submit to the will of Divine Providence and bid farewell to our beloved friend and relative, H. H. Burns, whose immortal soul was conducted by the death angel from this earth to its celestial home on the evening of June 30 1907 at 2 o'clock.
Mr. Burns was born in Tallapoosa county August 6 1840 and spent his childhood days upon his father's farm. In his early manhood he became a salesman and worked in mercantile establishments at different times in Loachapoka Dadeville and Montgomery in the sixties Mr. Burns joined Company K, 38th regiment of Tennessee volunteers, and did what he could as a soldier for the cause of the confederacy. On Jan. 6, 1870, he was united in marriage to Mrs. M. I. Walton, and to this union was born only one child, C. H. Burns, who preceded his father in death only two and one-half months. After his marriage he was engaged in farming, and for many years served the people of Roxana as postmaster and notary public, and for one term honorably served the people of Lee county as tax assessor. Mr. Burns has been in feeble health for a number of years, but was confined to his bed only three weeks. During all of his illness he was attended and comforted by his affectionate step daughter, Miss Wyche Walton, and his wife and many friends.

Mr. Burns belonged to the Masonic fraternity, to which he was devoted, and had been a consistent member of the Baptist church since 1882.
Mr. Burns was very kind-hearted and pleasant and his friends were limited only by his acquaintance.
Mr. Burns leaves a grief-stricken wife and step daughter and two sisters, Mrs. M. S. Sprattling, of Roxana, Ala., and Mrs. W. H. Herndon, of Haralson, Ga., besides many friends to mourn his death.
The burial ceremonies were conducted by Rev. W. H. Bedell at Roxana and the interment took place in the Roxana cemetery on the evening of July 1 at 3 p. m.
Farewell, dear, but not forever
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn.
Though thy darling form lies sleeping
In the cold and silent tomb,
Thou shalt have a glorious waking
When the blessed Lord doth come.

AN INVALUABLE SALVE
"Enclosed find \$1; please send by first mail two boxes of your famous Tetterine. Send by first mail, as I am anxious for it. It is the best preparation of the kind on the market. Best wishes for success of your invaluable salve."
H. W. SHANNON, Bland, Va.
Tetterine at druggists 50c, or of J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c cake.

NERVOUS DEBILITY

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 depressing 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 lowered 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 a most 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 whatever. 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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AUGUST FURNITURE SALE

\$125,000 Stock of Furniture at Ten to Forty Per Cent Under Regular Prices--Some Lower

Bargains in Fine Solid Brass Beds

\$35.00 Solid Brass Beds at \$24.69

This brass bed will be one of the great specialties in the August Furniture Sale. It has full 2-inch posts, large 4-inch brass knobs, and heavy, well-finished brass rails and head. It is a real beauty and will be sold at a special price.

\$60.00 Solid Brass Beds at \$37.50

2 1/2 inch brass, with handsome posts, and heavy ornate and T-bar construction. A very special bargain at this low price.

\$100.00 Colonial Brass Beds at \$56.50

Heavy cast brass ornaments and attractive square side rails. The brass is in head and foot board. One of the most beautiful Colonial beds in any bed store.

\$75.00 Napoleonic Brass Beds at \$54.79

Made of solid brass, with 2-inch posts and 1 1/2 inch iron rods on head and foot ends. A perfect far-seeing of the best Napoleonic design.

\$75.00 Solid Brass Beds at \$48.00

Two-inch brass posts with large brass knobs, one low foot, and legs in very heavy design. One of our best bargains at a low price.

That's the one commanding feature of this great event. There are plenty of others—all of them, good. But the single dominating fact that will attract most buyers to the August Furniture Sale is the extraordinary value-giving. Every piece of Furniture on our third and fourth floors is reduced in price—plainly marked with the savings emphasized by putting the old and new prices side by side. As you walk through the aisles, studying the stock with your own particular needs in mind, the impression is most convincing.

Not an Easy Matter to Prepare for a Sale of This Magnitude.

Especially, where preparation means months of planning, the widest search of markets and factories for choice selections, the bringing together of the best from every source of production in this and other countries. Not easy either, to elapse the great successes of past years. But 1907 we feel certain will go on record as having given the public the greatest stocks and choicest values that the south has ever witnessed before. If this doesn't bring success in a greater measure than in past years, the fault will not be with the goods nor prices.

Visitors from Out-of-Town Will be Cordially Welcomed.

And their wants properly cared for. Your convenience will be ours. If you are hurried for time, be sure that we will do everything possible to facilitate your shopping. At the same time we urge upon visitors the necessity for taking plenty of time. One day will hardly do justice to your needs—especially if the furnishing of a new home or the re-furnishing of an old one is considered. Make an appointment a day or two ahead if possible by phone or mail, and a special salesman will be set apart for your convenience. In a stock of this size selections may be a little bewildering at the moment—but it is immensely satisfying to you afterwards.

Some prices follow—but really we cannot begin to tell the complete story today. Others to come—every day almost for a month.

Three Special Lots of Iron Beds

Special offer of 25-30-30-30 iron beds with low 2-1/2 inch posts, blue and white and green and white iron beds, with heavy posts and heavy ornamental cast-iron brass rails in footboard; regular price, \$22.50 to \$28.00. In this August Sale, the entire lot at..... **\$15.45**

Large 2-1/2-30-30-30 iron bed, 42-inch high, full width, very heavy, and of good design. Combination of all white and gold, and green and white, gold and blue, and white and gold. Regular prices from \$18.50 to \$22.00. August Sale price..... **\$13.75**

Low 2-1/2-iron and brass beds in blue, white and gold, green and gold, and other combinations, ornamental with turned knobs or fittings; some all iron, with no brass, but heavy cast-iron posts. Regular values from \$12.00 to \$17.50. In the August Sale, the entire lot at..... **\$9.95**

\$80.00 Colonial Brass Bed at \$70.00

A beautiful square tube design in Brunswick style. Made of the very best material and all joints connected with solid brass castings.

\$10.00 and \$12.75 Iron Beds at \$7.35

Colonial iron bed, five feet high. Finished in Venetian marble, green and gold, white and gold, pink, white and gold, and apple green, white and gold. These beds can be furnished in either double or single, 4 ft. 6 inches, or in single 3 ft. 6 inches.

\$4.50 Brass and Iron Beds at \$3.50

Good serviceable brass and iron beds, 4 ft. 6 inches in size, with head and foot-boards to the posts. The best bed that you can find at this low price.

Bed Room Furniture Specially Reduced

MAHOGANY, OAK AND WALNUT SUITS

\$110 Mahogany Suit \$88.00

Bed, dresser and washstand. Colonial style, massive and heavy. Dresser has 48-inch base with 36-inch French plate mirror, oval front, all pieces with beautiful claw feet.

\$132 Fumed Oak Suit \$85.00

Bed, dresser, chiffonier, vanity table and washstand. Mission style. Dresser and washstand trimmed with copper pulls. A quiet and attractive suite.

\$250 Circassian Walnut Suit \$211

Bed, dresser and chiffonier. Bed has high carved headboard. Dresser with 48-inch base and 36-inch oval French plate mirror, large carved chestboard and 27-inch base with 24-inch mirror.

\$42.50 Golden Oak Bed Room Suit \$35.50

Bed, dresser and washstand. Style heavy and massive. Dresser with 48-inch base and 36-inch French plate mirror. Washstand has 31-inch base with 24-inch mirror.

\$65.00 Golden Oak Suit \$58.50

Bed, dresser and washstand. Heavily carved with fine turned ornaments. Dresser in low base style with 48-inch base and 36-inch French plate mirror. Both dresser and washstand has oval fronts.

\$75.00 Circassian Walnut Bed, \$62.00

Napoleonic design with heavy roll head and foot boards showing the beautiful grain of the wood in bed sections.

\$32.50 Golden Oak Suit, at \$26.75

Bed, dresser and washstand. The bed is handsomely carved and well finished. Dresser with 48-inch base and 36-inch French plate mirror, dresser and washstand with double oval fronts.

Odd Pieces of BED ROOM FURNITURE

\$25.00 Golden Oak Chiffonier, \$19.95

Colonial design with 26-inch base and mahogany mirror, 18 1/2 inches, has four large and two small drawers.

\$45.00 Circassian Walnut Chiffonier, \$32.50

Has small front, glass knobs and oval feet. 24-inch base with 36-inch French plate mirror.

\$65.00 Mahogany Chiffonier \$52.50

A genuine reproduction of antique colonial style; has 38-inch base, with 36-inch French plate mirror, glass knobs.

\$48.50 Bird's Eye Maple Chiffonier, \$35.75

Handsomely carved with oval front and 24 1/2-inch oval shaped mirror, 24-inch base.

\$98.50 Mahogany Dresser \$67.75

Colonial design, made on plain straight lines of clear fawn and glass knobs. 48-inch base, with 36-inch French plate mirror.

Chiffonier to match above dresser, regularly \$24.00. Sale price \$18.00.

\$65.00 Golden Oak Dresser at \$50.00

A beautiful empire dresser, with drawers on either side of 36-inch mirror and wing glasses on either side above the drawers.

\$34.50 Mahogany Toilet Table, \$28.00

A beautiful piece with crusted veneer reading surface, 26-inch base with 24 1/2 oval shaped mirror.

\$17.50 Golden Oak Wardrobe, \$13.95

Double door wardrobe, 48-inch wide and 72-inch high, with panel doors and two drawers in base.

Free Fare and Free Freight

During the August Furniture Sale, we will prepay freight on all furniture bought here to any city in the South within the limits of five hundred miles of Birmingham. This offer has been a great feature of the August Furniture Sale from the beginning. This year we do more than pay the freight—we pay your fare, or a great part of it, according to the amount of your purchases. As members of the merchants' Association of Birmingham, purchases amounting to \$30.00 are entitled to car fare to and from Birmingham—within fifty miles of this city. Beyond the limit of fifty miles an additional allowance is made of one per cent on all purchases in excess of \$50.00. By making your purchases for furniture on a generous scale you can easily get your car fare to and from Birmingham by this arrangement. Customers from out of town under this free fare and free freight offer are able to make their purchases on the same terms as local patrons. **LOVEMAN, JOSEPH & LOEB, Birmingham, Alabama.**

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