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Rev. G. E. Mize, of Jackson, was in the city last week on a visit to his daughter, Mrs. J. W. Bandy.

Rev. L. M. Bradley, who, accompanied by his wife, has been spending a month at Chilton, Tex., has returned to Avondale much refreshed by the trip.

We regret to learn that Rev. A. E. Burns is unable to fill his appointments on account of sickness. We trust that he will soon be able to take up his work.

Rev. John D. Jordan, D. D., pastor of Jackson Hill Baptist Church, Atlanta, Ga., has a series of delightful articles running in Kind Words and his recent travels abroad.

W. W. Gaines, the Atlanta lawyer, who has for years been prominent in B. Y. P. U. work in America, has contributed a series of helpful articles on certain phases of the law to Kind Words.

The Colbert Association will meet with Bethel church on September 5th. We want as many as can come to come. Notify C. M. Yerby at Mehama and he will meet them with conveyances.—L. M. Wear.

Dear Brother Barnett:—All messengers and visitors to the Montgomery Association, to be held with Mt. Hebron Baptist Church September 4-6, one mile from Elmore Station on the L. & N., 12 miles north of Montgomery, will purchase tickets to Elmore Station where arrangements will be made for sending such persons out to Church. All are invited.—A. C. Swindall, pastor.

We have just closed a meeting of several days at Mount Lebanon Church which revived the members, also the means of five conversions. Rev. Wellons, of Plains, Ga., the pastor, did the preaching. There was a collection taken for the Orphans' Home.—T. B. White.

Allow me a few words about our meeting at Lineville. It was a precious meeting from beginning to end. We all were conscious that the Lord was with us to bless us, and He did. Thirty additions, twenty-three of whom asked for baptism. Brother A. S. Smith, of Alexander City, assisted me, doing most of the preaching. Brother Smith greatly attached himself to our entire community. His preaching was splendid, for he was full of the old and precious gospel, and it became the power of God unto salvation to many. We praise the Lord for the great meeting and for the help of His dear servant, our old friend, Brother Smith.—John P. Shaffer.



Sunday, August 4, was a great day with the Corona Baptist Church. At 11 a. m. ordained Brother J. A. Huggins, Sr., to preach the Gospel, and at 8 p. m. ordained brethren Robert Musgrove and George Bagwell as deacons. Brother Huggins assisted in the last named work. These are all good men. We predict a bright future for Brother Huggins. He is intelligent, pious, good singer and Sunday school worker. We believe that he will be worth much to our Church. He says that he has lost thirty years that ought to have been given to ministerial work.

He preached his first sermon to my church at Oakman August 12, at 8 p. m., to a large and appreciative congregation. He did well. May he live many years to redeem lost time and accomplish untold good in the Master's name.—J. I. McCallum, Pastor.

I began a meeting at Pleasant Hill Church Saturday before the second Sunday in July which continued six days, resulting in a good revival of the Church and nine accessions.

I have just closed a ten days' meeting at Pleasant Ridge Church, resulting in a general revival and twenty-three accessions to the Church. I was ably assisted by Rev. J. C. Thomas, of Titus, Ala. Brother Thomas is a good gospel preacher. His plain, forceful sermon delivered in love did us all much good.—J. M. Johnson.

Dumbarton, Va., Aug. 10, 1907.—My Dear Barnett: Tell Cox to put me down for five copies of his book on Romanism and draw a sight draft when he wants the money for 'em. I am one of those who urged him to re-write the sermons and give them a permanent form. I hoped that the Sunday school board could see its way to publish the book, but we must have it any way. Please let my Alabama friends know that my wife and myself are summering in this quiet Richmond suburb with our eldest daughter. I am supplying for the present at Leigh street, and in a few days I expect to go to Augusta county to visit the dear old Virginia matron who hauled me out of a field hospital in '64, and motored until I could walk again without crutches. Yours, always, G. M. Provence.

For good and sufficient reasons the Executive Committee of the Marshall Missionary Association have decided that the next session be held with the Albertville Baptist Church, beginning on Tuesday, October 22, 1907, and the said next session will not be held at Pleasant Hill as is shown in the last Minutes. Please make this correction and give the notice that the next session of the Marshall Missionary Baptist Association will be held at Albertville Baptist Church, beginning on Tuesday, October 22, 1907. Yours fraternally, John L. Ray, chairman executive committee.

Rev. G. B. F. Stovall has returned from Georgia and is now available for meetings. His address is East Lake, Ala.

We wish to offer our sincere sympathy to Brother and Sister Shelburne, of East Lake, in the loss of their darling little infant daughter.

Evangelist Frank M. Wells, Jackson, Tenn., has closed his work for the season and is taking a much-needed rest at Hot Springs, Ark. He opens the season September 8.

We learn with deep sorrow that Dr. Lansing Burrows, of Nashville, has been recently sorely bereaved by the death of his eldest son, Mr. Charles Rochester Burrows, which occurred in Nashville July 23.

Brother John L. Ray writes: I was called to preach twenty years ago, and I refused to obey the call; but last Sunday I surrendered myself to God's call and the Albertville Church gave me license. (We pray God's blessing upon Brother Ray's move.)

Howard College is enjoying a steady growth under the leadership of President Montague. The endowment has recently been largely increased, and now the new library building, erected at a cost of \$10,000, has been opened for use. \$5,000 will be raised for the maintenance of the library, and for the addition of books. \$4,000 has been raised for the establishment of a department of science.—Christian Worker.

The annual protracted meeting of the Ramer Baptist Church closed Friday night, August 9th, after a six days' meeting. Our pastor, Rev. J. S. Yarbrough, was ably assisted by Brother J. V. Dickinson, who began preaching Monday night.

Brother Dickinson is a preacher of power and through his efforts much good has been accomplished. There were eight additions to the Church and others were under conviction whom we hope to see come into the Church in the near future.

Our mission collection was \$50.00, which we send with our prayers that it may become a blessing to be used to the glory and honor of God.

Brother Yarbrough has been pastor at Ramer for the past three years, and has made himself dear to the people of Ramer and community. He will ever be remembered as one of God's soldiers who has fought a good fight.

During his ministry at Ramer the Church has increased in membership. We pray that our beloved pastor may be spared yet a number of years to labor in the Master's vineyard.—J. D. Harris.

THE KINGDOM OF GOD

BY J. R. LAMB.

The words, "Kingdom of heaven," "Kingdom of God," "the kingdom of His dear Son," etc., are used in the New Testament to describe an object which, to the great majority of saints, seems extremely difficult to define. The principal word in the foregoing phrases is the word "kingdom," a translation into English of the Greek word *Basileia*. This word names the object. The important question is this: What is this object? Is it "the state of grace?" Of what is it composed? Of hearts, spirits, affections and heaven? Is it God's family in whole, or that part of His family only which is living in the flesh, and under the government of His laws of "the gospel of the kingdom?" Again, where is the object, and how is it entered? To these questions there are two answers, viz.: (1) "The kingdom of God is the state of grace, and men are born of the Holy Spirit into it." This view of the kingdom is held by all Pedo-Baptist Protestants and by a majority of Baptists today. This view of the kingdom of God was introduced by one Socinus, an Italian, born 1539, who went into Poland and in 1580 published a book setting forth this idea, thus confusing salvation with organized Christianity. His new idea of the kingdom gained little ground until Robert Hall, the "founder of Free Communion," adopted his novel idea of the kingdom. This English Baptist preacher, born at Leicester (1764), advocated the views of Socinus with such vigor and eloquence as to carry all the Protestants and a majority of Baptists in England with him in the "invisible kingdom" and "Free Communion" theory. These two theories were of one birth. They are twin sisters. Every church historian knows that before the days of Robert Hall no two Protestant denominations would commune together at the Lord's table; neither would Baptists and Protestants commune together, generally speaking. Under Hall's masterly persuasions, the Protestant denominations became united in the "invisible kingdom" and "free communion" theories, and the Baptists divided upon the two theories. The Pedo-Baptist world is now united in these two theories, and unanimously over-honor Hall as the "founder of free communion," giving Socinus no honor for casting forth its first seed. Of course if the kingdom of God is "the state of grace" and penitent believers are born of the spirit into it, then all who are born of the spirit are equally entitled to a place at the Lord's table, since Jesus said, "And I appoint unto you a kingdom (state of grace?) as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom (state of grace?)"—Luke 22:29, 30. It can not be denied that all who are in the kingdom are equally entitled to eat and drink at His table, and very naturally when Hall conceived the idea of the kingdom as God's family, that is, the state of grace, he also adopted the communion ideas.

2. The other answer is this: "The kingdom of God is Christ and His church taken in their legal relation, and is entered by faith and baptism." History of the Baptists, Armitage, pages 71, 73. This view of the kingdom was formerly held by Baptists generally. But for the last decade the Pedo-Baptist idea of the kingdom has rapidly gained ground among Baptists. Free communion and apostasy. Past results have shown that the "invisible kingdom" theory leads to "free communion," and future results will show that it also leads to the doctrine of spiritual apostasy. If the phrase, kingdom of God, means "the state of grace," then we can substitute these words thus, without doing violence to the text. "The law and the prophets were until John; since that time the state of grace is preached, and every man presseth into it."—Luke 16:16. Were not the righteous in a state of grace before the days of John?

"Again, the state of grace is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world:

the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire."—Matt. 13, 47-50.

"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The son of man shall send forth His angels, and they shall gather out of His state of grace all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."—Matt. 13:40-42.

If the kingdom of God is His family, or the state of grace, then here is the doctrine of apostasy in a nutshell. Some of our Baptist brethren have tried to extricate themselves from this difficulty, when pointed out to them, by advancing another theory quite as absurd and unscriptural as the Pedo-Baptist doctrine which they have adopted, viz.: that those who are to be gathered out of the kingdom will only be gathered out of the world, its territory. But according to their Pedo-Baptist theory, the kingdom has no territory except heaven and the human heart. Why, the very words of Christ which reveal the fact, that "at the end of the world," some shall be gathered out of the kingdom and cast into fire, puts the "kingdom" and the "world" in pointed contrast. In no case is the kingdom of God designated by the term "world." Remember that Christ was not dealing in figures when He spoke these words, but was bringing forth this truth from the mystery of parable, and expressing it in its most literal terms. It is truth reduced to its last analysis, a positive doctrine of Christ, that at the end of the world some will be gathered out of His kingdom, as "bad" fish gathered into the net, and cast into the fire; while the "good" will be retained. The world is as much the territory of the kingdom of God today as it will be "at the end," and to claim that all who are in the world are also in the kingdom of God is preposterous in the extreme. If so, then every human being has been in the kingdom of God since "the days of John." In that case it is difficult to understand how the Pharisees could "shut up the kingdom of God against men" or fail to be in it themselves.—Matt. 23:13. If to go out of the world is to go out of the kingdom, then to be in the world is to be in the kingdom. It must, in that case, be entered through the natural birth (?). The ablest Baptist scholars have agreed in the truth that God's kingdom consists of (1) Christ the King, (2) His gospel as its laws, (3) the members of His church as its subject, (4) the world as its territory. No one of these is the kingdom. It requires all of these taken in their proper gospel relation to constitute the kingdom which Christ set up, and even of these, the earth is no part of the organic structure, this being constituted of Christ, the gospel ordinances and the members of the churches, the earth being its locality and field of operation. When the New Testament speaks of Christ, His commandments, and the members of the churches in their legal relation to one another as one great living organism, it calls it the kingdom of God. When it speaks of the subjects of the king, it calls them the church. Eph. 5:24. To this church (the churches) Christ gave the keys of the kingdom (Matt. 16:18, 19) and none can enter except through the churches.

God's Family and His Kingdom.

It is universally admitted among Baptists that before the days of John the Baptist, Christ's kingdom existed only in the type and shadow of law and prophecy, and that before the days of John, Christ had no kingdom in fact, and Christ himself states this truth in emphatic language in Luke 16:16; Matt. 11:13. But will any Baptist say that God had no family in the world until the days of John the Baptist? Were not Abel, Noah, Abraham, and the holy prophets the children of God? Were not the righteous His family as truly in the days of Abel as in the days of John? even as truly the now today? Then could God's family and the kingdom which Christ set up be exactly the same identical thing? Read

Luke first and second chapters, and know that God's family was in the world to rejoice at the birth of John and of Christ, before the kingdom of heaven had an actual existence on earth. By this we know that the kingdom of God is not the family of God, or the state of Grace. Here is where the whole confusion about the kingdom begins. If we make this the beginning point in our study of the kingdom we have no difficulty in reaching conclusions that are in perfect harmony with its scriptural descriptions as simply organized Christianity, in which only those who have been led into it by the spirit, having first been born of the spirit into the family of God, will be retained, while all who have "crept in unawares" without the new birth will be gathered out and cast into fire. Mark this! God's family is a matter of spiritual birth and kinship with God; a matter of grace and eternal life. God's kingdom is a matter of law and government; a matter of works and great reward. You enter His family through the new birth to live in Christ eternally. You enter His kingdom by baptism to work out your reward. God's family stands for grace and life. His kingdom stands for law, labor, suffering for Christ's sake, and for achievement, victory, and glory. Christ gave the keys of the kingdom to His church, that they might open and shut its doors. Men enter the kingdom by being baptized upon a profession of faith in the king, and as many make false professions and are thus received into the kingdom along with those who, "with a good and honest heart" do believe, Jesus said, "the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind."—Matt. 13:47-50. The "good" and the "bad" are thus gathered into the kingdom, to be separated only "at the end of the world." This is the truth concerning God's kingdom without the doctrine of apostasy. This mixture of subjects is exactly what we see in the churches today, and despite all corrective discipline millions of these "bad" fish will remain in the "net" until it is finally drawn to shore and the final count out has come. God's kingdom, in its divine intentions, looks to that part of His new born family which lives in the flesh, for its citizens; but in drawing these in, the fishermen gather many a "water dog" and "snapping turtle" into the net, who, though in the place of "servants," are "wicked and slothful," and will at last prove themselves only citizens who hated Him." We must read the kingdom through the light of church members, its only subjects. Since the kingdom is simply God's family organized for work, its scepter is righteousness and spiritual power (Heb. 1:8; I Cor. 4:20) and its citizens, who have been led into it by the Spirit, render it a kingdom of "righteousness, peace and joy in the Holy Ghost," (Rom. 14:17) over which the Holy Spirit reigns in the stead of Christ. (John 14:15-18; John 15:26.) The spirituality of the kingdom no more destroys its visibility than did Christ's spirituality destroy His visibility. Neither does the organization of God's family destroy its spirituality, nor its lack of proper organization prevent or destroy its existence. God's family existed ages before it was organized into an actual kingdom by His son, but when the life forces of His children became harnessed to the cross of His death by the laws of his kingdom, then began the march of the triumph of righteousness as never before, which shall continue until the king's ambassadors shall cry in every land, "the kingdom of heaven is at hand." First birth, then organization. First His family, then His kingdom. There are laws in the family of God, but in it grace reigns supreme. The laws and ordinances are all in His kingdom, and are executed by the local churches. The very word, kingdom, implies law and government. This is the kingdom without the idea of lawless communion, under the name, "free communion," and capable of having its unregenerate citizens gathered out of it "at the end of the world" and cast into "fire" without the loss of one of God's family.

THE COLLEGE MAN'S PROBLEMS

BY PRESIDENT W. H. F. FAUNCE.

Judges 6:13: Where be all His miracles which our fathers told us of?

This is the cry of a young man, standing perplexed and irresolute, hearing on one side the clear voice summoning him to a great career and on the other the discordant voices of all the problems and burdens of his nation. Sharply the summons came: "Go in this thy might." Swiftly the mocking voices answered: "It's of no use; the miracles are over, the mighty deeds are done; you are too late and too little to change the face of the world."

No wonder that the college student—the modern Gideon—seems a strange being, not always intelligible to his teachers or to himself. He is usually the opposite of his own reputation. He is thought to be a radical in his attitude toward society; really there is no other man so attached to precedent and tradition, so jealous of any infringement on venerable college custom. He is thought to be a natural optimist; really he is subject to those moods of melancholy which go with adolescence, and which produced "Thanatopsis" when Bryant was but nineteen. He is supposed to be a natural skeptic in philosophy and religion, when behind all his dabbling in doubt is constant craving for the support and peace of unswerving faith. He is supposed to delight in defiance of proprieties and perpetration of wanton mischief; but there is no one more tender hearted or chivalric when, through the development of his imagination, he has been able to put himself in the place of the other man.

The College Man's Hindrance.

Often the college man's chief hindrance is found in the disillusioned older men, whose main occupation is the glorification of yesterday. The old graduate tells the young student of the famous athletic victories in the palmy days of old. He pictures in glowing colors the famous professors, whose inspiring power he unfortunately did not discover until after he had left their class room. He tells of the burning of midnight oil in the far-off days when students really studied. He sees all the prosaic events and prosy personalities of the last generation through a golden haze of memory, until the college student is ready to cry: "Where be all the miracles the fathers have told us of?"

Where are the patriotic leaders equal to Washington and Adams? we say, forgetting that the age of Washington was that of Benedict Arnold as well. Where are statesmen like Seward and Sumner? we ask, forgetting that the age of Sumner was that of Tweed and all his crew. Where are the ages of Christian faith? we cry, looking back on times when we imagine that religion was triumphant, and forgetting how Bishop Butler wrote of his own age that it "had come to be taken for granted that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious."

The world can not grow better in all ways at once, and gain at one point may coincide with loss at another; but evolution, human history and Christianity all unite in bidding us to hope and to believe that tomorrow will be finer and fairer than any yesterday the world has seen.

Sovereign of One's Soul.

Every one has a section of the universe where he is sovereign—his own soul. Every man is a center of initiative, an undisputed possessor of the power to begin. When we meet some man and hear him speak, and we say, "Right or wrong, he is sincere," what do we mean? We mean that he is doing inside just what he wants us to do outside. We mean he is following Kant's great maxim: "So act that the law of thy life might well become the law of all other lives also."

We emphasize today, and rightly, the responsibilities and duties of society; but the chief duty of society is to give the individual a chance. The bigger our mechanism, the bigger must be the men who control and direct it. The larger the ocean liner, the greater must be the dimensions of the captain's

mind. The greater the railroad system, the more far-sighted and forehanded must be the personality at the top. Collectivism means simply larger demand for personal leadership. We can not get away from the individual. Nothing in the mental or moral world ever moves till one man starts. Only the individual has, strictly speaking, reason, conscience and will, and the greatest movements of history have their roots in a single resolve in a single soul. If that gets a chance it will spread like the sunrise, it will gather supporters, will harness to itself the powers of earth and heaven, and a suggestion which starts as a grain of mustard seed will end as the dominant conviction of a nation or a race.

The single man, bare handed, is more than a match for armies, fortunes, philosophies, if only he sticks to his inner vision and works it out in the lives of men. When the call comes, "Go in this thy might," we do not need to gaze helplessly about us for the support of wealth or battleships, or petitions, but to rely on the infinite resources that always reinforce the single brave man who obeys the voice and follows the gleam.

The Summons to a Wider Field.

But after one has wrought well in his own person and in his own home, then comes the summons into a wider field, the call to be a leader in the cause of human justice and brotherhood. All around us today is the spirit of social and industrial unrest. Men are vaguely conscious of glaring divergence between a creed of self-sacrifice and a life of self-seeking. There is a cry for the righting of social wrongs. The full dinner pail does not silence it. The advanced wages seem only to make it more acute. We all feel that some things must be changed, and our eager Anglo-Saxon blood leaps to the task. China for centuries has said: "Things do not need changing; they need only to be perpetuated." India cries: "Things are only apparent; the evils are only phantasms soon to disappear." Materialism says: "You yourself are but a thing, and can only submit to blind force." But true religion answers: "You ought, and therefore you can." It is ours to change the environment, while mere things only conform to it. Every man can be the leader in some group and effect some permanent change in some little section of the world.

But here lies the special need of trained leaders in the complexities of our modern social order. Right and wrong in an advanced civilization are not the simple black and white of an earlier day. We are perplexed by many shades of neutral gray. "Thou shalt not steal!"—and we all accept the Sinitic prohibition. But deferred dividends and new issues of stock and unearned increments are these things stealing or not? "Thou shalt not kill!"—we recognize the imperative law. But if we relentlessly purchase goods in the cheapest market, if unconsciously we press our competitor to the wall and drive him to desperation—is it killing or not? "Thou shalt not take the name of God in vain"—most true! But if we sign the venerable creeds with reservations and ingenious interpretations, is it blasphemy or merely exalting the spirit above the letter?

These questions are not to be answered by mass meeting or the referendum. Any hasty answer is sure to be wrong. The appeal to the rough justice of common sense is not sufficient. Only trained minds can here disentangle truth from error. The educated man must go forth as eager to find the right as men in '48 went to find gold. We can not guess at justice, but must seek it in many strange places, must extract by patient assaying. Snap judgments are all about us. It is easy to condemn, to lampoon, to vilify, but not so easy to understand human motives or foresee results. To pronounce all commercial life brutal, all political life venal, all religious life insincere, is not to advance the cause of morality one iota.

To make all things black is as futile as to make them all white. That power of insight and patient

discrimination which the college man has gained through long days of wrestling with tangled facts in language, in science, in history, is now our great need. The conscience of the country has been aroused from slumber. But it must go through the land, not as a beast seeking whom it may devour, but harnessed into wise and just legislation, into genuine and enduring reform. Half-baked theories of civic renovation, paper programs for an immediate millennium will attract the multitude. But the man of historical perspective knows where those theories led men centuries ago, and is not deceived. Clear vision on the part of the leaders of men in the search for justice is a prime need of our generation.

Equally needful is that sympathy between man and man which comes only with a developed imagination. "Put yourself in his place" is a recipe for creating sympathy. But the man who has only a rudimentary imagination can not conceive how the other man feels. For lack of this imagination the rich and the poor do not meet together, and the professor and the student or the employer and the employed stand hopelessly apart. The former intimate relations of master and apprentice, or of neighbors on the same street, have given place to a kind of impersonal relation which is as inhuman as the grinding of the steel cogs in a mechanism.

Guilty of Social Arson.

Whoever in democratic America fans by deed or word the fires of class hatred is guilty of social arson. Whoever by word or deed helps to demolish the barriers helps men to understand one another and to clasp hands in honesty and equity is a benefactor of the entire social order.

When Moses was young and hot with zeal he saw an Egyptian smiting a Hebrew. His remedy was swift and simple. He smote the Egyptian and hid the body in the sand. Apparently he thought by killing a single man he had solved a national problem. In later life he gave forty years to leading Israel by winding roads out of oppression and slavery. The long road of education and moral development is the shortest road in the end. Not by passionate requital of scorn with scorn shall our country progress, but by patient endeavor to understand, by the sympathy which means two minds tagging at one load. Christian love is no mere maudlin sentiment; it is not a lachrymose effusion.

It is sincere endeavor to understand our brother man, to learn why he is foolish and headstrong and unjust, and whether we should not be as absurd if we had been through his experience. To build a bridge between the men that stand apart in disdain is better than to span rivers or ravines with any structures of steel. The finest engineering of our age is to make the rough places plain in the social order, and make straight in the desert a highway for the advancing kingdom of love. Therefore, the college graduates who are going forth into American life must carry more than learning or technical skill. They must carry breadth of vision, power to sympathize and faith that humanity is still the highest and clearest utterance of God.

Brown University, Providence, R. I.

Last night I greatly enjoyed speaking on foreign missions to a full house in the Central church, my old pastorate. Under God, Yates is leading these brethren to attempt greater things for God. They had already decided to support a missionary in China. After my talk last night a brother and his wife came up and told me they would support one themselves. Another brother said he would take half of one. You see by this the Master continues his goodness to me. Many of our strongest brethren are out of the city at this time, so that I did not have the pleasure of meeting them. I go on to Marion, Va., to visit my sisters there; then back to my work in Louisiana next week. With the prayer that He may continue to bless you, I am yours for His service, W. T. Quisenberry, New Decatur.

THE HISTORICAL GEOGRAPHY OF THE HEBREWS, FROM THE MIGRATION INTO EGYPT TO THE EXODUS.

What transpired from the days of Joseph to those of Moses, variously estimated in the Bible as being from four hundred and thirty years to only three generations, we have no means of knowing except as we may read forward from the situation under Joseph, or backwards from the situation under Moses, or discovered from a few rays of light from the monuments of Egypt. Our ideas will be in the main conjectural and our conclusions precarious; for our data is very meagre. Yet where we know so few facts it becomes us to make the most of what we may know from these. Where were the Hebrews during this period of silence from the migration into Egypt to the Exodus? The Scriptures give us no answer.

It seems clear that the reforms Joseph is said to have instituted in Egypt are found in vogue in Egyptian life for the first time in the Empire which immediately followed the Hyksos Kings. Up to the Hyksos period, Egypt was a feudalism of the most drastic type; but afterwards it is an Empire. This change implies just the reforms attributed to Joseph in the Scriptures. It may be conjectured, therefore, that Joseph introduced them into the rule of the Hyksos, and the Egyptians inherited them from these. This would place the days of Joseph and the migration of the Hebrews into Egypt in the Hyksos period, 1788-1580 B. C., during which time Joseph is said to have been Vizier for eighty years. A good guess for the date of the migration would be about 1700 B. C. We know that the word Hyksos does not mean "Shepherd Kings," as Manetho and Josephus supposed; but is from the Egyptian word, Hyki, meaning "Ruler," and "sos," a vulgar corruption of the Egyptian word for "Countries." Hence the word means "rulers of countries," and implies an overlordship of several smaller nations or tribes. Their rule extended over all the Delta of Egypt, all Palestine, all Syria, and possibly Crete, where monuments of Hyksos kings have been found. Their capital was at Avaris on the border of Egypt and Palestine. They were Semites from Assyria, probably Canaanites; and one of their kings was named Jacob. They were highly civilized, and their rule was on the whole wholesome for Egypt and the progress of the world. They taught the Egyptians war, the use of the horse and chariot, political organization, and made possible the golden days of the Empire which followed. Their expulsion and subjugation by the Pharaohs of the eighteenth dynasty consumed nearly a hundred years and must have been one of the most intense struggles in history; though we have preserved to us only a few fragments of what then came to pass. But specially illuminating are a few bits of fragments from the Autobiography of Ahmose, a naval officer and aid of the Pharaoh by that name. He tells us how his Pharaoh besieged and captured Avaris, when the Hyksos retired into Palestine and made a stand for six years at Sharuhin, a town in Southern Palestine. There also they were attacked and after six years the town was captured, and the Hyksos driven into Syria, or so overcome that they gave up hope of ever regaining the rule over Egypt. Subsequently Pharaohs continued to wage war with them in Palestine and Syria for half a century, until Thutmes III finally reduced them in the great battles of Megiddo and Kadesh, which he describes on the walls of his temples at Karnak. Among those whom he mentions as paying him tribute and giving slaves are the tribes of "Jacob" and "Joseph," which are represented as located in central Palestine. Were the Hebrews expelled from Egypt along with the other Hyksos? There is to be found evidence for such an opinion. The rule of Thutmes extended from 1591-1447 B. C., and the battle of Megiddo was in 1470 B. C. Seti I, on a monument describing his triumphs, (1313-1292 B. C.), makes mention of a tribe of Asher as being in Palestine where later we

find one of the Israelite not-tribes by that name. Merneptah mentions "Israel" on his Stele which was found at Thebes by Dr. Petrie in 1896 on which is inscribed his triumphant ode in the following line: "Israel is desolate, her seed is not. Palestine has become a widow for Egypt." The Context shows that the "Israel" here meant must have been somewhere in Southern Palestine at that time. Were the Hebrews in Palestine during all these years when we have been thinking they were in bondage in Egypt? Not one single mention of them is found on the monuments as being in Egypt, but several as being in Palestine.

Now, add to this that in the subsequent life of this people not one single Egyptian institution, or trace of Egyptian thought and manners and customs is to be found; and you may well ask yourself if they spent four hundred years immersed in that civilization, and kept themselves thus immune to the ways of their masters. Not only is the Israelite life not leavened with Egypt, but it is thoroughly Arabian through and through. Did they spend the formative period of their life in Egypt or in Arabia? The conclusion is that the great body of the Hebrews were expelled from Egypt with their Hyksos brethren and were inhabitants of Palestine until the days of Moses. The Bible does not say where they were during these years.

But how could Moses lead them out of Egypt if they were not in Egypt at that time? There is nothing in ancient history more abundantly testified to than the Exodus under Moses. Stade has put forth the theory that instead of Egypt, which in Hebrew or Canaanitic would be Mizraim, we should read Mukri, a province in Southern Palestine mentioned in the Assyrian monuments; but the suggestion is not sufficient to bear the weight of the facts. Egypt is too distinct in the recollections of the Exodus to be thus explained. A much more probable theory, and one that accounts for the facts of the situation, is that while the great body of the Hebrews was driven out with the Hyksos, some were left and reduced to slavery by the king that knew not Joseph, and their ranks were constantly added to by prisoners the Pharaohs brought back for slaves from the wars they waged in Palestine. We know from the monuments that this was the custom of the Pharaohs during this time. This contingent of Egyptian Hebrews from all the twelve tribes were those from whom Moses sprang, and whom he led forth from Egypt in the Exodus. The situation then would be at the time of the Exodus, that the great body of the Hebrews were in the desert of Southern Palestine where Merneptah finds them, 1258-1238 B. C., and a smaller contingent in slavery in Egypt. Moses when he got into trouble for defending the one and was expelled by them, fled to the others in the land of Midian. If one accepts the analysis of the biblical narratives now advocated by a large number of leading biblical scholars, he will find that the Judean prophetic narrative is written from the view-point of those in Palestine; while the Ephraimite is from that of the contingent in Egypt. The theory will also explain many other problems raised in the Scriptural narratives treating of this era. It is here presented because the writer has found it specially helpful in untangling the many difficulties which attend the study of the Exodus.

A. J. DICKINSON.

AN AMERICAN DECORATION.

At the meeting of the executive committee of the American Institute of Social Service announcement was made that the Scientific American, through a desire to co-operate with the work of the institute in promoting an American museum of safety devices, would give annually a gold medal to be awarded by the institute for the best device for safeguarding life and limb.

An advisory committee of the editors of the great technical papers was organized to co-operate with the institute in the work of protecting life and limb.

As at present constituted the advisory committee consists of fourteen representatives from the Scientific American, Iron Age, American Machinist, Railway and Locomotive Engineering, Automobile, Electrical World, Street Railway Journal, Dry Goods Economist, Electrical Age, Railway Gazette and Engineering and Mining Journal.

The exposition of safety devices which was held by the institute in New York last month has been forwarded from the exposition at Chicago, where it was loaned for one week, to Boston for their exposition.



REV. A. A. HUTTO,
Athens, Ala.

We are delighted with the outlook on our new field. We expect to write you good news from time to time. The people are enthusiastic and have shown us many kindnesses.—A. A. Hutto.

WHAT'S THE USE?

To Pour in Coffee When it Acts as a Vicious Enemy?

Fasters have gone without food for many days at a time, but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee, but I finally cut it out and began using Postum. Twice since then I have drunk coffee and both times I passed a sleepless night, and so I am doubly convinced that coffee caused the trouble and Postum removed it.

"My brother was in the habit of drinking coffee three times a day. He was troubled with sour stomach and I would often notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"Finally he tried a cup of Postum and liked it so well he gave up coffee and since then has been drinking Postum in its place and says he has not once been troubled with sour stomach."

Even after this lady's experience with coffee her brother did not suspect for a time that coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this, but it's easily proved. A ten day's trial works wonders. "There's a reason."

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

SIXTY-SIXTH STREET CHURCH.

I came to Sixty-sixth street ten months ago. At that time the Church had a membership of fifty-four. There have been seventy-six additions; forty-two by letter and thirty-four by experience and baptism during my pastorate. We have not held a protracted meeting, but there has been a revival going on all the time. Our prayer meetings are very helpful and inspiring. We all carry our Bibles and read passages of Scripture and make short talks; the leader is appointed and subject announced a week ahead so that everybody can study and go prepared to make a talk. We are endeavoring to create a new interest in reading and studying the Bible, not only in the prayer meetings, but we are making an effort to introduce it as the text book in our Sunday school. Our motto is "The Bible in the Class." We have a flourishing Sunday school under the wise leadership of our consecrated superintendent, Brother J. N. Martin. We have a Home Department and Cradle Roll. Our teachers' meetings are well attended and very helpful. We have a noble band of women who are doing a good work. Our B. Y. P. U. is taking on new life, and our new president knows how to do things. We have three strong young men who have entered the ministry and now holding a tent meeting and are meeting with great success. Any Church may well be proud of three as promising preachers as our brethren, R. L. Durant, Lee Hartsfield and J. S. Hartsfield, and any Church or Churches needing a pastor would do well to correspond with either of these brethren.

I have a consecrated band of workers that are ready and willing to do anything for the advancement of the cause of Christ. We have a splendid choir, and have in our leader, Brother A. J. Newell, as good as can be found. My people stand by me in every good word and work.

Our protracted meeting begins the third Sunday in September, and we are praying for a great revival.—W. D. Howard, East Lake.

The Mercury has unintentionally overlooked an earlier mention of the splendid sermon by Rev. R. S. Gavin, pastor of the First Baptist church, at the Union services held last Sunday in the First Presbyterian Church. Mr. Gavin's text was from one of Paul's letters to the Corinthians, wherein he speaks of Christians as the epistles of Christ to be seen and read of all men. The elucidation of the text was unique in its original presentation, and yet it was clear, strong and forceful. The preacher held the attention of the large audience from the opening to the close, and evidently instructed, pleased and impressed all whose good fortune it was to hear him. Such sermons are not heard often enough and can not be. Give the people more of them.—Huntsville Mercury.

We closed a good meeting at Sanford last night. I go today to Gantt and from there to Searight.—W. J. Ray, Aug. 16.



THE COMING OF THE FIREFLIES.

Last night the stars were covered deep
 I clouds the wind had woven all day;
 The world without a shadow lay,
 So closely did the darkness creep;
 Without a flickering leaf at play,
 So sound the wind was fallen asleep.

A twinkle in the hedge near by!
 A twinkle in the arbor there!
 A spangle, spangle everywhere
 Breaking the black, as though the sky
 Had spilled its stars a-down the air,
 Or set them winging suddenly!

Now every flower flaunts a light,
 And every field's a cloth o' gold;
 And every hilltop seems to hold
 Beacon on beacon flaring bright.
 'Twas like a fairy tale of old—
 The way the fireflies came last night.
 —Nancy Byrd Turner in St. Nicholas.

TO THE BOY WHO KNOWS EVERYTHING.

Did you ever see a pigeon hopping along the path?
 Did you ever see a sparrow walk to his outdoor bath.
 Did you ever see a pigeon's nest that had three eggs or more?
 Did you ever see a snow-white colt on any hill or shore?
 Do you know what letter you may find on every leaf of clover?
 (I mean the little meadow kind that grows the whole world over.)
 Did you ever see two four-o'clocks colored just the same?
 Or two variegated flowers alike, of any size or name?
 What animal sleeps standing? You may meet him in the street.
 How many toes has pussy on her little feet?
 If you can tell me all these things—and I must confess I doubt you—
 You may say you've learned the lesson well, to observe small things about you.
 —The Golden Rule.

A LIFE SONG.

A maiden on her wedding morn
 Sang to the day just newly born,
 Right merrily, right merrily,
 "I never knew before," quoth she,
 "How very full the world could be
 Of lovers' happy ecstasy,
 Of lovers' ecstasy."
 A matron fair, with loving pride,
 Sang by her sleeping baby's side,
 So tenderly, aye tenderly,
 "I never knew before," quoth she
 "How very full the world could be
 Of duty's sweetest ministry,
 Of duty's ministry."
 A mother bent o'er casket white,

THE ENDLESS CHAIN.

(Priscilla Leonard.)
 "Such a little Lie," said Johnny, "and so white!"
 So he told it without fear
 (Though he felt a little queer.)
 And things seemed to go quite pleasantly and right.
 But the next day came another Lie to call.
 "You will need me very soon!"
 (So he did, that very noon.)
 And this second Lie was gray—not white at all.
 Pretty soon a third Lie came to join the two.
 "You must use me before long!"
 (Johnny felt the need was strong.)
 But this Lie was black—as black as Johnny's shoe.
 After that they came in crowds to Johnny's door.
 And he had to tell them all,
 While the first Lie, white and small,
 Sat and grinned—he'd worked the trick so oft before!
 —Morning Star.

TWO SIDES OF IT.

There was a girl who always said,
 Her fate was very hard;
 From the one thing she wanted most
 She always was debarred.
 There always was a cloudy spot
 Somewhere within her sky;
 Nothing was ever just quite right,
 She used to say and sigh.
 And yet her sister, strange to say,
 Whose lot was quite the same,
 Found something pleasant for herself
 In every day that came.
 Of course, things tangled up sometimes,
 For just a little while;
 But nothing ever stayed all wrong,
 She used to say and smile.
 So one girl sighed, and one girl smiled
 Through all their lives together.
 It didn't come from luck or fate;
 From clear or cloudy weather.
 The reason lay within their hearts,
 And colored all outside;
 One chose to hope, and one to mope,
 And so they smiled and sighed.
 Priscilla Leonard.

BY CARRIE MONNETT.

Moaned to her God through sorrows' night
 So brokenly, so brokenly,
 "Oh, never did I know, prayed she,
 "How very full the world could be
 Of bitter loss and misery,
 Of loss and misery."
 An aged woman, on whose face,
 Rests sanctifying sorrow's trace,
 Sits patiently, sits patiently,
 "My Lord, ne'er did I know," thinks she,
 "How very full the world could be
 Of heaven's divine expectancy,
 Of heaven's expectancy."

FROM GEORGIANA.

Our meeting here closed last Wednesday night, after a continuance of some ten days. Dr. W. D. Hubbard was with us as preacher, assisted by young Brother Jourdan as leader of the singing. I began the meeting on the second Sunday, having Brother Jourdan with us, he having come on with me from the Convention. Brother Hubbard came in Monday evening, but owing to a heavy rain we had no services that night, which embarrassed the interest in the start, so it was two or three days before the attendance was good. Dr. Hubbard was called away twice to conduct funerals at his former pastorate. But we had a great meeting; not so much in accessions to the Church, there being eight uniting with us, but in the awakening of the Church and town religiously and morally, and getting our community on a higher plane of right living. The preaching was strong, fearless and far-reaching in affecting cold and worldly Church members as well as the outside evil doer. He spared no phase of sin in the Church members, but with great earnestness and, at times, eloquence, exposed conditions as he found them, which put our people to thinking as they had never thought before. The severer gospel remedies he applied the better the people took it and the closer they drew about him. With his treatment of cases as he conceived them to be he did great work. Many confessed their sins and put themselves right with God and the Church and promised greater loyalty hereafter to the Lord. Besides the eight who joined, a Law and Order League of some forty citizens was formed, and a young men's prayer meeting started. Our place has been noted for blind tigers for some time, and much disorder growing out of them. Now the Church people are determined to clean out such and restore the wanted quiet and law-abiding status so much desired. The work done by these two brethren is greatly appreciated by our people and they have our prayers where ever they may go. Any of our Churches that need a genuine over-hauling and rightening up, upon high gospel planes will do well to secure Brother Hubbard for a week or two. We enjoyed Brother Jourdan's singing, and he made a good impression on our people.—L. M. Stone.

Have just closed a good meeting with Oakley Baptist church, near Pienna, Ala. The meeting began Friday night, August 9th, and lasted eight days. There were eight additions—seven by baptism and one by restoration. Bro. H. F. Merrill is pastor. Oakley church is in Madison county, about one and a half miles from the Tennessee line. I go from here to Salt Creek church, near Mumford, Ala.—R. R. Brasher.

It seems hard to realize that the beautiful Baptist church at Eufaula is a mass of ruins. Struck by lightning Monday, the high steeple caught fire and the flames became uncontrollable. It removes a landmark of my boyhood days as our home was just across the street from the church.

THE MINISTRY AS A CALLING

BY MILTON G. EVANS.

Today as never before men acknowledge the truth of the words: "Blessed are they that hunger and thirst after righteousness." Huxley and Lecky are co-workers with preachers in calling men to repentance, to do justly, to love mercy, and to walk humbly. Today is the minister's opportunity. He knows the world's need; he knows its best good; he has little need to justify the ways of God in Christ; he simply heralds the worth of character, and lives the life he heralds as if he believed it. He seeks not the calling because it gives him social position; he pays no heed to money inducements to change occupations; he thinks not at all of the intellectual stimulus the pulpit affords; he prizes not the prestige of being considered a leader of men. He values character for himself and for others; and values it so highly that all else sinks into nothingness. He, like every true man, whether minister or not, prefers death to dishonesty, social ostracism to lying, banishment to hypocrisy. He rejoices in the preference, and feels so blessed in being righteous that he wishes his fellows to have the same experience, and suffers in his endeavor to lead them into it. He longs to save men, to save them from sin to holiness, from self-reproach to self-respect. In this task he knows, too, that no rewards of earth's coinage await him. Character is its own reward; the work is its own joy; the loss itself is gain.

The Christian ministry, then, is not the cheap thing called too often "preaching the gospel;" it is the age-long task of quickening the conscience of men, so that here on earth God's will may be done, and his rule established. The call to the ministry is the call to heroism, and in several directions.

First, the work itself is hard. It is not easy to dig down to solid rock and then build up to immovable superstructure. It is no light matter to take a city; it is harder to rule the spirit. It is not child's play to guide a spirited horse; it is a strong man's task to bridle the tongue. It is an empty honor to exterminate wild beasts with snare and rifle; it is an inglorious victory to subdue the earth when the victor renews attack repeatedly while the soil and rock can not call up reserve forces of acquired resistance. Is it surprising that man eventually triumphs? But in the moral realm victory means conquest over acquired immoral forces and unsuspecting evils that ambush at every turn. Here is needed patience and skill and will that explorer or discoverer may not possess. No wonder an early teacher nerved his pupils for the fight by the words: "To him that overcomes, to him I will give to eat of the tree of life." The Christian man can not imagine a day on earth when his powers will not be needed in the struggle for moral progress; he knows Browning's lines to be true:

"Progress, man's distinctive mark alone;
Not God's, and not the beasts; God is, they are;
Man partly is, and wholly hopes to be."

Second, the work requires patience. Imagine the patience of Miss Sullivan in her care of little Helen Keller. How many teachers were equal to the task? Year after year the patient teacher served her little friend, and the result is a double wonder—the marvelous child and the no less marvelous teacher, and the teacher is the more heroic. Yet that which Miss Sullivan effected is what every Christian minister is expected to effect. He takes pupils morally deaf and blind and speechless and by every artifice known to moral teaching leads them to make moral distinctions, sensitizes their consciences and strengthens their wills. He is not discouraged at their lapses; he hopes all things; he suffers long, and is kind. He as God's representative on earth does not misrepresent God by scolding, complaint and contempt, but is as patient as the God of Israel, who took Ephraim

by the arms and taught him to walk. If the Moral Ruler of the universe was patient enough with blind and deaf Israel to train it for nearly two millenniums before it learned the simple lessons of "ethical monotheism" shall not the Christian teacher be patient during a brief lifetime? It is when in despair of the character of fellowmen and when tempted to leave them in disgust that the minister needs the rebuke: "Be not afraid, but speak, and hold not thy peace; * * * for I have much people in this city."

Third, the work involves suffering. The minister of righteousness must under certain conditions expect persecutions. Even in heathen Greece Aristides and Socrates were not exempt. A man of lofty ideals must expect the contempt and indifference, if not the hostility, of men of low aims. The prophet must be the critic of all that is debasing and indifferent in morals. Regenerators of society have been the persecuted for righteousness' sake. The call to the ministry is a call to suffer—to suffer from contempt, from neglect, from misjudgment, from poverty. True, he may not be necessarily called upon to suffer from any of these causes, and often he does not; but if he does, he plays the man, and does not whine because of lack of appreciation or of meager income. If he is not willing to pay the price for the work he is doing, he is free to change occupations. The minister is consciously heroic; he knows that he must be ready to repeat the experiences of Paul, the noblest soul this world has seen, save Jesus Christ. "For I will show him how great things he must suffer for my name's sake." And his sufferings were not merely physical. It would have been a comparatively light thing had they been shipwrecks, imprisonments and scourgings only. After enumerating a long list of perils, he adds pathetically: "Beside those things that are without, that which comes upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?" Anxiety is the self-appointed lot of every physician of souls, pre-eminently the lot of a devoted pastor who has the shepherd instinct to seek and save the lost.

Does a young man wish a task of inherent difficulty and immeasurable proportions? let him become a preacher of the gospel. Does he await an opportunity to show a patience no linguist, nor scientist, nor artist is ever called upon to manifest? let him become a teacher of righteousness. Does he long for chance to suffer for his fellow men, to waste away his life in midnight preparation of his message, to tire body and brain in ministering to the needy? let him become pastor of a church. What is the reward? Social prestige? Possibly. Applause of fellows? Probably; but possibly envy, jealousy or contempt. Money? Possibly, in a few instances; but almost certainly the income is hardly a living wage. What is the reward? The work itself. To uplift the character of self and others needs no reward to make it attractive.

An old heathen long ago said: "The worth of a man is the worth of his ideals," and in Christian America we have men by the score who have loftiest ideals, and who will gladly show their worth, when it is clearly perceived that moral worth is the highest worth, and that the best can be reached only through Christ. The call to preach is the call to remake men in the image of Christ, and no other work compares with it in worth to society. To quicken a man's conscience is nobler than to teach him dexterity in mechanical art; to make him sensitive to moral impressions is better than to render him sensitive to sweetest harmonies; to give him accuracy of judgment in detecting right better than making him skillful in medical diagnosis; to train his will to follow the right nobler than to furnish motives to compel nature to yield her secrets or to weld peoples into empires. In human history conscience has been king; and the teacher of the king has been the preacher of righteousness.—Baptist Standard.

ARE YOU GOING TO HELP THE OLD PREACHERS THIS MONTH? LET COLLECTIONS BE TAKEN IN EVERY CHURCH TO HELP THE OLD HEROES WHO HAVE WORN THEMSELVES OUT FOR THE CAUSE.

PAY THE PREACHER.

This is one of the most important duties that we owe to our God and His service. We say pay the preacher because his support is not charity or benevolence. Our God, who is love, has given us a law for the support of the ministry, and one law for charity. Look at both. First, the law of ministerial support, "Even so hath the Lord ordained that they that preach the gospel shall live of the gospel," I Cor. 9:14. Now what God has ordained or appointed is positively law. He has ordained that they that preach the gospel shall live of the gospel, therefore then it is God's law, and a violation of this law on the part of preacher or church is a violation of God's law. Jesus Christ repeatedly affirmed that the "laborer was worthy of his reward," and applied it to ministerial support. Christ in sending out his servants to preach, says: "Nor scrip for journey neither two coats, neither shoes, nor yet staves (staff), for the workman is worthy of his meat." Matt. 10:10; also Luke 10:7; John 4:35, 36; I Tim. 5:18. And this law applies to the missionary as well as the pastor. Paul says to the church at Corinth (II Cor. 11): "I robbed other churches, taking wages of them to do you service," and Paul did this while he was a missionary and laboring as such. It is not a matter of benevolence or charity to support a preacher than it is to pay any other debt. It is a debt that should be paid first of all debts. Benevolent indeed! Is the preacher a beggar? and must his family suffer because Christians confound their obligations to pay an honest debt with benevolence? That is a sorry church that converts its pastor and his family into beggars and its duty into charity and claims the credit of benevolence for paying a fraction of its debt. And this law fixes the preacher's salary, too! Let us look at it again and see. "Shall live of the gospel," shall receive enough for his sustenance and support. What is a living for the preacher? The salary that was fixed by our Lord and Master. The preacher has a right to a family also and a support for that family. Paul says in I Cor. 9:5: "Have we not power to lead about a sister, a wife, as well as other apostles?" Therefore, Paul says again that "they which minister about holy things live of the things of the temple." Now, we see that the Lord requires us to support the preacher and his family. Paul tells us in Phil. 4:10, 16, 18 of having received various contributions towards his support while laboring as a missionary from different churches and he received what he taught the churches from Christ. Refusal to support those whom God has called to preach is rebellion against the law of God, whether they labor as pastors or missionaries. Second, the law of charity. When thou doest alms let not thy left hand know what thy right hand doeth that thine alms be in secret and the Father that seeth in secret Himself shall reward thee openly. Matthew 6:3, 4. Bestow your gifts freely and secretly and make the poor happy. S. W. ANDRESS.

Fl. Deposit, Ala., Aug. 10, 1907.

ARE YOU GOING TO HELP THE OLD PREACHERS THIS MONTH? LET COLLECTIONS BE TAKEN IN EVERY CHURCH TO HELP THE OLD HEROES WHO HAVE WORN THEMSELVES OUT FOR THE CAUSE.

WHICH SHALL RULE?

THE BIBLE

OR

THE BOTTLE

THE BIBLE

is the
ENEMY
of the
LIQUOR



TRAFFIC

A Serious Question
for
Thoughtful People



The Liquor

Traffic
is the
Enemy
of the
BIBLE

The Liquor Traffic is the Enemy of the Church, the Home and the State. It makes no Contribution to the well being of any Home or Individual.

VOTE FOR NO LIQUOR

I WILL NOT



Church Should Discipline Moderate Drinkers

Dr. Dixon, Chicago's Famous Prohibition Preacher, in Stirring Sermon Arraigns the Respectable Tippler as Drink's Most Subtle Advance Agent.

Dr. A. C. Dixon, pastor of the Moody church, Chicago, in a recent sermon made a terrific attack upon the moderate drinker and predicted that the saloons of Chicago would all be closed in less than a generation. Some of his striking utterances, which were stenographically reported especially for the Associated Prohibition Press by Herman C. Pipkin, are as follows:

"The drunkard, we know, ought to be saved; but it is the moderate drinker that manufactures him. I am inclined to think that the longer I live and work in the pastorate, that churches ought not to discipline drunken men any more rigidly than moderate drinking men.

"To stand before a saloon counter and take a drink across that bar, I think, is a cause for discipline in a church.

"I never heard of a drunkard who wasn't first a moderate drinker. If you know of one, you tell me. If there are men within the sound of my voice who are drinking moderately, and you think you can hold out, that you have strength of will not to become a drunkard, you are walking just in the steps of the eighty thousand men that died as drunkards last year. And if I were to take the vote here, how many families have skeletons in their closets? Is there a family here that has not been touched by the drink demon?

"Let it alone, and it will let you alone.' There never was a blacker lie. Those hurt the most by it are those who let it alone, but suffer through the sins of drunkenness on the part of those they love.

"Sam Jones said that any man who sells liquor is a criminal, and any man who drinks is a fool. The more I think about it, the more I feel like saying it stronger. Every man that drinks intoxicating liquors moderately, and with samples of it before him every day, that man lacks something in his mental machinery or his moral make-up. Make up your mind you are going to be a total abstainer, and if you are a Christian do it for the sake of Christ as well as for your own sake.

"I would like to have just a word with the liquor authorizer, the man in the legislature who authorizes it by law, and then the man at the ballot box who authorizes him to authorize. No, no; I do not believe in a low license. I don't believe in the high license. I haven't time to argue that with you; but a gilded, high license saloon is more dangerous than a low doggery. The low license bids for our boys, and the high license bids for our girls. The high license makes it respectable. During a campaign in Massachusetts the preachers took part in the high license speaking. One of the pastors was there, urging eloquently in favor of high license, and they carried it, and two weeks after

the election two of his deacons went into the liquor business. When the pastor went and remonstrated with them, they said: 'You convinced us that it was right; you convinced us that the high license was good, and we have gone into the high license business. Why shouldn't we?'

"Bear in mind the steps of the contest. First, the first movement is to save the drunkard. We are doing it by God's grace. I look into the faces of a hundred men here this morning, I think, who have been saved from drunkenness. The next step is to save the moderate drinker. The next step is to save the liquor seller, and the last step before the millennium is to save the liquor voter; and the liquor voter is as bad as the liquor seller, and worse than the liquor drinker, in my humble judgment.

"In Knoxville, Tenn., a few weeks ago, the church bells rang in the early morning of the election day, and the women went to the churches and spent their time on their knees asking God for the victory for home and for motherhood and for fatherhood, and for country, and that night every saloon in Knoxville had been voted out. I expect to live to be about ninety years old, and I am going, therefore, to live to see that thing take place in Chicago. It may take the vote of the country, but the vote of the country at large ought to have something to say about Chicago. The whole state of Illinois should have something to say about this great commercial heart.

"As the traveler passes through Switzerland, the guide says to him, 'Be careful, don't you touch anything like that.' 'Why?' 'There is a pile of snow a thousand feet high. It has been accumulating flake after flake, and possibly a loud word will turn it loose and the avalanche will come. Be careful.' There is piling up flake after flake a great mass of Christian condition, getting heavier and more powerful, and in God's own time—I don't know when—in God's own time, somebody will be called to speak the word, and the avalanche will come and every saloon in the land will be destroyed. I believe it. In the meantime, we are going to work to save the saloon keeper by the grace of God; we are going to save the liquor men by the grace of God; we are going to work to save the drunkard, to save the moderate drinker, and we will work to save the voter. God help us in His name. Let us pray."

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THE MINISTRY AS A CALLING

BY MILTON G. EVANS.

Today as never before men acknowledge the truth of the words: "Blessed are they that hunger and thirst after righteousness." Huxley and Lecky are co-workers with preachers in calling men to repentance, to do justly, to love mercy, and to walk humbly. Today is the minister's opportunity. He knows the world's need; he knows its best good; he has little need to justify the ways of God in Christ; he simply heralds the worth of character, and lives the life he heralds as if he believed it. He seeks not the calling because it gives him social position; he pays no heed to money inducements to change occupations; he thinks not at all of the intellectual stimulus the pulpit affords; he prizes not the prestige of being considered a leader of men. He values character for himself and for others; and values it so highly that all else sinks into nothingness. He, like every true man, whether minister or not, prefers death to dishonesty, social ostracism to lying, banishment to hypocrisy. He rejoices in the preference, and feels so blessed in being righteous that he wishes his fellows to have the same experience, and suffers in his endeavor to lead them into it. He longs to save men, to save them from sin to holiness, from self-reproach to self-respect. In this task he knows, too, that no rewards of earth's coinage await him. Character is its own reward; the work is its own joy; the loss itself is gain.

The Christian ministry, then, is not the cheap thing called too often "preaching the gospel;" it is the age-long task of quickening the conscience of men, so that here on earth God's will may be done, and his rule established. The call to the ministry is the call to heroism, and in several directions.

First, the work itself is hard. It is not easy to dig down to solid rock and then build up to immovable superstructure. It is no light matter to take a city; it is harder to rule the spirit. It is not child's play to guide a spirited horse; it is a strong man's task to bridle the tongue. It is an empty honor to exterminate wild beasts with snare and rifle; it is an inglorious victory to subdue the earth when the victor renews attack repeatedly while the soil and rock can not call up reserve forces of acquired resistance. Is it surprising that man eventually triumphs? But in the moral realm victory means conquest over acquired immoral forces and unsuspecting evils that ambush at every turn. Here is needed patience and skill and will that explorer or discoverer may not possess. No wonder an early teacher nerved his pupils for the fight by the words: "To him that overcomes, to him I will give to eat of the tree of life." The Christian man can not imagine a day on earth when his powers will not be needed in the struggle for moral progress; he knows Browning's lines to be true:

"Progress, man's distinctive mark alone;
Not God's, and not the beasts; God is, they are;
Man partly is, and wholly hopes to be."

Second, the work requires patience. Imagine the patience of Miss Sullivan in her care of little Helen Keller. How many teachers were equal to the task? Year after year the patient teacher served her little friend, and the result is a double wonder—the marvelous child and the no less marvelous teacher, and the teacher is the more heroic. Yet that which Miss Sullivan effected is what every Christian minister is expected to effect. He takes pupils morally deaf and blind and speechless and by every artifice known to moral teaching leads them to make moral distinctions, sensitizes their consciences and strengthens their wills. He is not discouraged at their lapses; he hopes all things; he suffers long, and is kind. He as God's representative on earth does not misrepresent God by scolding, complaint and contempt, but is as patient as the God of Israel, who took Ephraim

by the arms and taught him to walk. If the Moral Ruler of the universe was patient enough with blind and deaf Israel to train it for nearly two millenniums before it learned the simple lessons of "ethical monotheism" shall not the Christian teacher be patient during a brief lifetime? It is when in despair of the character of fellowmen and when tempted to leave them in disgust that the minister needs the rebuke: "Be not afraid, but speak, and hold not thy peace; * * * for I have much people in this city."

Third, the work involves suffering. The minister of righteousness must under certain conditions expect persecutions. Even in heathen Greece Aristides and Socrates were not exempt. A man of lofty ideals must expect the contempt and indifference, if not the hostility, of men of low aims. The prophet must be the critic of all that is debasing and indifferent in morals. Regenerators of society have been the persecuted for righteousness' sake. The call to the ministry is a call to suffer—to suffer from contempt, from neglect, from misjudgment, from poverty. True, he may not be necessarily called upon to suffer from any of these causes, and often he does not; but if he does, he plays the man, and does not whine because of lack of appreciation or of meager income. If he is not willing to pay the price for the work he is doing, he is free to change occupations. The minister is consciously heroic; he knows that he must be ready to repeat the experiences of Paul, the noblest soul this world has seen, save Jesus Christ. "For I will show him how great things he must suffer for my name's sake." And his sufferings were not merely physical. It would have been a comparatively light thing had they been shipwrecks, imprisonments and scourgings only. After enumerating a long list of perils, he adds pathetically: "Beside those things that are without, that which comes upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?" Anxiety is the self-appointed lot of every physician of souls, pre-eminently the lot of a devoted pastor who has the shepherd instinct to seek and save the lost.

Does a young man wish a task of inherent difficulty and immeasurable proportions? let him become a preacher of the gospel. Does he await an opportunity to show a patience no linguist, nor scientist, nor artist is ever called upon to manifest? let him become a teacher of righteousness. Does he long for chance to suffer for his fellow men, to waste away his life in midnight preparation of his message, to tire body and brain in ministering to the needy? let him become pastor of a church. What is the reward? Social prestige? Possibly. Applause of fellows? Probably; but possibly envy, jealousy or contempt. Money? Possibly, in a few instances; but almost certainly the income is hardly a living wage. What is the reward? The work itself. To uplift the character of self and others needs no reward to make it attractive.

An old heathen long ago said: "The worth of a man is the worth of his ideals," and in Christian America we have men by the score who have loftiest ideals, and who will gladly show their worth, when it is clearly perceived that moral worth is the highest worth, and that the best can be reached only through Christ. The call to preach is the call to remake men in the image of Christ, and no other work compares with it in worth to society. To quicken a man's conscience is nobler than to teach him dexterity in mechanical art; to make him sensitive to moral impressions is better than to render him sensitive to sweetest harmonies; to give him accuracy of judgment in detecting right better than making him skilful in medical diagnosis; to train his will to follow the right nobler than to furnish motives to compel nature to yield her secrets or to weld peoples into empires. In human history conscience has been king; and the teacher of the king has been the preacher of righteousness.—Baptist Standard.

ARE YOU GOING TO HELP THE OLD PREACHERS THIS MONTH? LET COLLECTIONS BE TAKEN IN EVERY CHURCH TO HELP THE OLD HEROES WHO HAVE WORN THEMSELVES OUT FOR THE CAUSE.

PAY THE PREACHER.

This is one of the most important duties that we owe to our God and His service. We say pay the preacher because his support is not charity or benevolence. Our God, who is love, has given us a law for the support of the ministry, and one law for charity. Look at both. First, the law of ministerial support, "Even so hath the Lord ordained that they that preach the gospel shall live of the gospel," I Cor. 9:14. Now what God has ordained or appointed is positively law. He has ordained that they that preach the gospel shall live of the gospel, therefore then it is God's law, and a violation of this law on the part of preacher or church is a violation of God's law. Jesus Christ repeatedly affirmed that the "laborer was worthy of his reward," and applied it to ministerial support. Christ in sending out his servants to preach, says: "Nor scrip for journey neither two coats, neither shoes, nor yet staves (staff), for the workman is worthy of his meat. Matt. 10:10; also Luke 10:7; John 4:35, 36; I Tim. 5:18. And this law applies to the missionary as well as the pastor. Paul says to the church at Corinth (II Cor. 11): "I robbed other churches, taking wages of them to do you service," and Paul did this while he was a missionary and laboring as such. It is not a matter of benevolence or charity to support a preacher than it is to pay any other debt. It is a debt that should be paid first of all debts. Benevolent indeed! Is the preacher a beggar? and must his family suffer because Christians confound their obligations to pay an honest debt with benevolence? That is a sorry church that converts its pastor and his family into beggars and its duty into charity and claims the credit of benevolence for paying a fraction of its debt. And this law fixes the preacher's salary, too! Let us look at it again and see. "Shall live of the gospel," shall receive enough for his sustenance and support. What is a living for the preacher? The salary that was fixed by our Lord and Master. The preacher has a right to a family also and a support for that family. Paul says in I Cor. 9:5: "Have we not power to lead about a sister, a wife, as well as other apostles?" Therefore, Paul says again that "they which minister about holy things live of the things of the temple." Now, we see that the Lord requires us to support the preacher and his family. Paul tells us in Phil. 4:10, 16, 18 of having received various contributions towards his support while laboring as a missionary from different churches and he received what he taught the churches from Christ. Refusal to support those whom God has called to preach is rebellion against the law of God, whether they labor as pastors or missionaries. Second, the law of charity. When thou doest alms let not thy left hand know what thy right hand doeth that thine alms be in secret and the Father that seeth in secret Himself shall reward thee openly. Matthew 6:3, 4. Bestow your gifts freely and secretly and make the poor happy. S. W. ANDRESS.

Ft. Deposit, Ala., Aug. 10, 1907.

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WHICH SHALL RULE?

THE BIBLE OR THE BOTTLE

THE BIBLE

is the
ENEMY
of the
LIQUOR
TRAFFIC



A Serious Question
for
Thoughtful People



The Liquor
Traffic
is the
Enemy
of the
BIBLE

The Liquor Traffic is the Enemy of the Church, the Home and the State. It makes no Contribution to the well being of any Home or Individual.

VOTE FOR NO LIQUOR

I WILL NOT



Church Should Discipline Moderate Drinkers

Dr. Dixon, Chicago's Famous Prohibition Preacher, in Stirring Sermon Arraigns the Respectable Tippler as Drink's Most Subtle Advance Agent.

Dr. A. C. Dixon, pastor of the Moody church, Chicago, in a recent sermon made a terrific attack upon the moderate drinker and predicted that the saloons of Chicago would all be closed in less than a generation. Some of his striking utterances, which were stenographically reported especially for the Associated Prohibition Press by Herman C. Pipkin, are as follows:

"The drunkard, we know, ought to be saved; but it is the moderate drinker that manufactures him. I am inclined to think that the longer I live and work in the pastorate, that churches ought not to discipline drunken men any more rigidly than moderate drinking men.

"To stand before a saloon counter and take a drink across that bar, I think, is a cause for discipline in a church.

"I never heard of a drunkard who wasn't first a moderate drinker. If you know of one, you tell me. If there are men within the sound of my voice who are drinking moderately, and you think you can hold out, that you have strength of will not to become a drunkard, you are walking just in the steps of the eighty thousand men that died as drunkards last year. And if I were to take the vote here, how many families have skeletons in their closets? Is there a family here that has not been touched by the drink demon?

"Let it alone, and it will let you alone.' There never was a blacker lie. Those hurt the most by it are those who let it alone, but suffer through the sins of drunkenness on the part of those they love.

"Sam Jones said that any man who sells liquor is a criminal, and any man who drinks is a fool. The more I think about it, the more I feel like saying it stronger. Every man that drinks intoxicating liquors moderately, and with samples of it before him every day, that man lacks something in his mental machinery or his moral make-up. Make up your mind you are going to be a total abstainer, and if you are a Christian do it for the sake of Christ as well as for your own sake.

"I would like to have just a word with the liquor authorizer, the man in the legislature who authorizes it by law, and then the man at the ballot box who authorizes him to authorize. No, no; I do not believe in a low license. I don't believe in the high license. I haven't time to argue that with you; but a gilded, high license saloon is more dangerous than a low doggery. The low license bids for our boys, and the high license bids for our girls. The high license makes it respectable. During a campaign in Massachusetts the preachers took part in the high license speaking. One of the pastors was there, urging eloquently in favor of high license, and they carried it, and two weeks after



the election two of his deacons went into the liquor business. When the pastor went and remonstrated with them, they said: 'You convinced us that it was right; you convinced us that the high license was good, and we have gone into the high license business. Why shouldn't we?'

"Bear in mind the steps of the contest. First, the first movement is to save the drunkard. We are doing it by God's grace. I look into the faces of a hundred men here this morning, I think, who have been saved from drunkenness. The next step is to save the moderate drinker. The next step is to save the liquor seller, and the last step before the millennium is to save the liquor voter; and the liquor voter is as bad as the liquor seller, and worse than the liquor drinker, in my humble judgment.

"In Knoxville, Tenn., a few weeks ago, the church bells rang in the early morning of the election day, and the women went to the churches and spent their time on their knees asking God for the victory for home and for motherhood and for fatherhood and for country, and that night every saloon in Knoxville had been voted out. I expect to live to be about ninety years old, and I am going, therefore, to live to see that thing take place in Chicago. It may take the vote of the country, but the vote of the country at large ought to have something to say about Chicago. The whole state of Illinois should have something to say about this great commercial heart.

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FRANK WILLIS BARNETT,
Editor and Proprietor.

A. D. GLASS
Field Editor

DIVORCE THE RETAIL LIQUOR TRADE FROM THE BREWERIES.

We want to drive it into the minds of our readers that the great breweries are debauching our cities and are largely responsible for the low dives.

The Nebraska legislature has decided that the time has come to pry the breweries and the retail liquor trade apart from one another, and a law has been passed forbidding any brewery to own a saloon or to hold a saloon license. This is the latest thing in anti-saloon legislation, but it is only one of many ways of striking at the saloons which legislatures this year have been adopting. The people of West Virginia are to vote on the prohibition of the manufacture of wines and spirits. Texas is preparing to charge of \$5,000 license to express companies that transport wines and spirits in the State. Tennessee has been extending the prohibition limits, and Kentucky is expected to make its almost complete prohibition complete.

Bonfort's Wine and Spirit Circular, a recognized liquor organ, is so alarmed at the spread of anti-saloon legislation that it declares that "if there is one thing that seems settled beyond question it is that the retail liquor trade of this country must either mend its ways materially or be prohibited in all places save the business and tenderloin precincts of our large cities."

This alarmist prediction has no doubt a very large amount of truth, but it certainly makes one mistake, and that is in excluding the business and tenderloin districts from the region of "danger." It is just in those districts in cities like Chicago that the liquor trade is most shameless, most corrupt, and most ruinous. It is just there that it links itself with politics and the police to the greatest detriment to the true interests of the city. If we mistake not, it is just there that Chicago will proceed to attack it most vigorously as soon as the overweening traction issue is out of the way."

LATE STATISTICS OF PROTESTANT MISSIONARY SOCIETIES.

From Dr. D. L. Leonard's statistics of the Protestant missionary societies of the world for 1906, we learn that "over \$21,000,000, with more than \$2,500,000 additional given by the native churches in the foreign field," were contributed to the spread of Christianity. "Of this sum nearly \$9,000,000 came from the United States, about the same amount from Great Britain, and \$1,500,000 from Germany. Four societies received over \$1,000,000 each, and two more almost reached that figure." From Europe and America 18,591 men and women embarked on the missionary work. "Immediately associated with these are nearly 90,000 native fellow laborers (destined soon to become the chief evangelizing force). Combining the two classes of toilers, we have a host of evangelists numbering 108,387." As to the "harvest" the writer has this to say:

"Almost 2,000,000 communicants are found in the mission churches (a number rivaling the population of Massachusetts, Iowa, Georgia, or Tennessee), and of these upward of 140,000 were brought into the Christian fold last year. The Baptists lead with 130,902, three British societies follow each with more than 80,000, and then come three American societies (Methodist, American Board and Presbyterian), each with more than 50,000. . . . Finally, in the almost 30,000 mission schools upward of 1,250,000 boys and girls are receiving Christian instruction. If to all this were added the results of industrial and medical missions, surely nothing approaching to 'failure' could be charged."



The New York Tribune, one of the most conservative and reliable newspapers in the United States, says: "The drink bill of the United States is \$1,410,236,702.00. All the corn, wheat, rye, oats, barley, buckwheat and potatoes put together will not pay for it. The liquor traffic costs more each year than our whole civil service, our army, navy and congress, the river, harbor and pension bills; all we pay for local government; all national, state and county debts; and all the schools in the country. In fact, this government pays more for liquors than for every function of every kind of government."

SHOULD NOT BE ABOLISHED.

A recent editorial in the St. Louis Christian Advocate argues in favor of the abolition of capital punishment. It cites several states in which the death penalty has recently been annulled. It speaks of a general "movement," showing "a growth of mercy, a development of sympathy, an extension of human kindness, even to those who do not seem to deserve consideration at the hands of their fellow men." There is a good deal of weak sentiment in such a view. Such a port of "human kindness" is too unhealthy to be safe to the lives and property of people in general. This sentiment gives direct encouragement to all who are criminally inclined. It says to blood-thirsty murderers, "you may kill as many people as you please without any fear of losing your own life. You may deliberately plan to murder a whole family, and if you shall succeed in your plan, you need not fear that you will forfeit your own life." But that merciful editor would have such ones put into prison for life. Yes, but how large a proportion of those convicted of murder, and sentenced to life imprisonment, have remained in prison till their death? Only a small one. And the legal defenders of those who are tried on the charge of murder will do everything in their power to keep the really guilty ones from going to prison for life, or for any special length of time. All possible exertion is made to prevent a murderer from suffering any sort of penalty, even when the proof is clear and abundant that he has deliberately and most brutally murdered several unoffending persons. Is "human kindness" to be shown so abundantly toward the worst of criminals, while none is shown in behalf of the families and friends of the murdered ones? Is "the growth of mercy" to favor desperate and destructive criminals, and but little or none in favor of the protection of the precious lives of other people? If the wife of that editor were murdered in cold blood, would his "kindness" of heart consent to let the murderer escape the death penalty? Capital punishment is God's judgment, and should not be abolished.

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THE NEW VAGRANCY LAW SHOULD BE ENFORCED.

In March we called attention to a recommendation of our retiring Governor Jelks on the necessity of mending the vagrancy laws in Alabama, and we are pleased to record the fact that Senate Bill No. 113 has been signed, and is now a law.

The measure was designed to correct the weak points in the old vagrancy law, chief among which was the general provision of law that every point upon the trial of a case must be assumed in favor of the defendant until it is proven definitely by the prosecution.

As applied to the vagrancy law, this rule simply meant the state was compelled to prove, beyond any reasonable doubt, the defendant had no means of support, either in this state or anywhere else, of any nature whatsoever. This information, as a matter of fact, was so seldom in the possession of the officials of the state that the conviction of vagrants was practically an impossibility.

The bill in question was introduced to make the burden of proving such means of support incumbent upon the defendant, after a prima facie case had been made out against him.

Some other minor changes were made in the vagrancy law as it had previously existed. One change is in the elimination of imprisonment as a punishment for the defense. Hereafter, if a vagrant is convicted, he must either pay his fine or must work it out. Such a thing as imprisonment without labor is abolished by the present law, so far as the punishment of vagrants is concerned.

We deem it of sufficient importance to publish elsewhere the law in full so that those in any community who care to get rid of the idle and vicious may see just how easy it can be done if pressure be brought upon the officers whose business it is to enforce the law. The people now have a remedy—let them see to its enforcement.

CAN CHINA FIGHT?

Certainly no country has better material to make soldiers of than China. Possessed of wonderful powers of endurance, the Chinese are able to undergo cheerfully a vast amount of fatigue. They never complain of hardships they know to be necessary. They never get drunk, and a provost marshal is seldom if ever needed. Gentle in the ordinary times of peace, in war they are exceedingly daring and reckless of life. Their intelligence to grasp and their capacity to remember the most intricate details of technical instruction, as well as their calm patience, make them especially valuable in modern warfare, while their veneration for authority makes discipline, an army's foundation, a task of easy accomplishment.

At the present time the Chinese reorganized forces are composed practically of the two armies organized and superintended by Yuan Shih-k'ai, viceroy of Chihli, and Chang Chih-tung, viceroy of the two Kuang provinces. All of the available men of these two armies were mobilized for the manoeuvres, recently held. The number engaged is estimated by Chinese authorities at approximately 40,000. The strength of the two armies was practically equal.

Let's hope that the spirit of Christ will permeate the vast country and that instead of thoughts of an inevitable conflict in arms China will enter into Christian rivalry in aiding the Christian nations to evangelize Africa.

A NEW BATTLE CRY FROM BRO. CROSSLAND.

The last Convention left me more enthusiastic than ever for our work in Alabama. My talks with the brethren from all over the State opened to my eyes the great needs of our own people along Sunday school lines and at the same time they gave me more than enough courage to undertake the year's work. A spirit of co-operation met me at every turn and I pray that it may continue and increase. With hands and hearts joined thus we can confidently expect God to richly bless our efforts.

Nineteen hundred and eight is our great Baptist Centennial year. We have wisely set our Christian ambition high and are working for \$100,000.00 for all mission purposes as a glorious manner in which to celebrate the smiles of God on Baptist principles in Alabama for a century. Bro. Crumpton has plunged vigorously into the work and with the assistance our people will give him and the grace God will give us all, it will be done. The Church will be mightily blessed by reason of its great faith and its consecrated effort.

The Situation.

But now I call our Sunday schools in some way also to celebrate this epoch-marking year of our history. How shall it be done? First, however, let me briefly give you the situation before us. At Richmond this year Alabama reported 1900 white Baptist churches with only 980 Sunday schools. Just think of it! Only about one-half of our Churches reported having any school at all! We also reported 157,400 white Baptist Church members and a Baptist Church member means a regenerated free moral agent who is striving to follow the New Testament standard of Christianity. We give ourselves credit for only 67,400 members of our Sunday schools. Think of it! Only two-fifths of our great host reported as taking part in the great studying and teaching service of the Church! Do you believe it? Are you satisfied with it that way?

Centennial Battle Cry.

In view of these heart-straining figures, when I came to select a way for the S. S. to take part in our Centennial celebration—a part worthy of the untold possibilities of the field before us, this question flashed through my mind, "Why can not we make our Sunday school enrollment a round 100,000?" And now I repeat this question to my tens of thousands of readers, "Why can't we?"

"A Few Whys."

"Why shouldn't we?" This is properly the very first question to be answered. Do you think really we ought to undertake the work? Do you think God would be pleased with the plan? In view of the many places in the Bible where God definitely commands His people to teach His word to their children and of the literally numberless places where the study of the scriptures is approved; in view of Christ's concise "Go, preach, baptize, each;" in view of the measureless blessings which Bible study brings to all; in view of the marvelous success the Sabbath school of the past century has had; in view of the showers of blessings which come to us every day through the S. S.—in view of all these things, is there any doubt in your mind as to our duty? Isn't the aim worthy of a true disciple?

"Why can't we?" What is there to hinder the work? Is it ignorance or the path of duty? Hasn't this article shown you that, reader? Is it ignorance of methods—ignorance of the "How?" Where there's a will, there's a way; and oh, there are so many ready hands to help you; there are so many ready to guide your hand and eye to a book written just for you. Is it lack of courage for the task? There's enthusiasm in co-operation, try it; there encouragement in the grasp of a human hand—get hold of one; there's a wonderful uplift when we remember Him who works with us—keep it in mind. Is it lack of self-confidence? Try yourself once and see what you can do; an angel can do no more than do his best. Is it lack of that consecration necessary to

PUT THE SUNDAY SCHOOL TO THE FRONT

In another place in this paper a high centennial standard has been set for S. S. of Ala.

One reason why this standard has not already been reached is the neglect of the Sunday school figures and reports by those who have charge of church letters to associations and by the clerks of the Associations. It is possible that we already have 100,000 Sunday schools in the state, but they are not so reported.

Church delegates to associational meetings this fall ought to be very jealous of their Sunday school report. It should be their duty and pleasure to ascertain the proper figures concerning their school and then consider it a personal matter to see that their church gets the proper credit in the letter with the clerk. They can also create that proper spirit of pride in reporting a good school—one whose enrollment equals or approaches the church roll. They can encourage an interest among other delegates to pay attention to their school figures.

The superintendents and teachers of the Sunday school can impress on their church messengers the absolute necessity of giving attention to the Sunday school. If they cannot attend themselves they can speak or write to the clerk of the association and insist on correct and full statement. In electing messengers the teachers' meeting or council can see to it that some one who has the Sunday school close at heart is put on the list. One reason why your school very often doesn't get recognition is that your Sunday school workers don't demand it. They act offtimes as tho' they didn't care about it. Sad to say, sometimes it is not altogether acting, either.

Pastor, do you do your duty by your Sunday schools at the association? Remember the S. S. is your right arm; the consecrated teachers are preparing the ground all over your congregation for you to reap; don't neglect them at the hour of counting up God's blessings for the past year. Go to your fall meeting determined in your heart to look after this matter, to help your messengers see their duty clear, to create a spirit of appreciation all around you for the great work the S. S. is doing.

The associational clerks can open to our view the great victory won or he can kill it all and simply destroy enthusiasm. In his hands are all the figures; he can decide the whole matter. Let us beg clerks and moderators not to send your minutes to the printer until you have made every possible effort to get a report from every one of your churches on S. S. Some clerks seem satisfied to print minutes without ever a sign of a S. S. figure or a superintendent's name. Please hold up your tables until you have written to or seen some one in every church to get the S. S. report. The list of superintendents will be very valuable next year.

Another suggestion. Let the clerks make another column on the large abstract sheet which they send to Bro. M. M. Wood. Take a pen and draw a line down the column for superintendents' names about a half inch from the left vertical line of this space. Call this new column "S. S." and opposite every church name, whether that church sends in a letter or not, put "yes" if they have a S. S. or "no" if they have none. By calling the roll of churches in the meeting usually somebody can say whether or not a particular church has a school. If you can not find out definitely this way or by correspondence before you go to press, just put in one of those dashes with which our state minutes are so woefully full.

make a Christian worker? Then God help us. Make Paul's great Love Chapter in Corinthians a part of your soul and live near to Christ.

"Why shouldn't you?" Most surely God's unit of work is a consecrated individual, and this alone will be successful in a S. S. campaign, such as described. You do your part as an individual in your own circle, however small and limited, that may be; I'll do my best, however weak that may be; but twelve months from now when we gather to count up the harvest reports will come in from every corner of His field witnessing how richly God had blessed the seed we had sown and the poor but devoted laborer we had given. Then indeed will the lowliest laborer who realized his opportunity and his responsibility as a single unit in God's grand plan fully come into possession of the joy of service. Why shouldn't you be one of these? If you are there, a thousand Bible students in S. S. for every year of the century will be too small an estimate.

If any man can answer these "Whys," let him now speak or forever afterward hold his peace and get to work in earnest. But if you can see one single reason for voting with me on this question, give me your hand on it and your word for it and begin the campaign right in your own school and community right now and right heartily.

WHAT ALL THIS MEANS.

The advance called for in missions will mean more money. The advance in Sunday Schools does not call for money so much; rather it will result in more giving to missions. Such campaign will call for consecrated personal influence steadily used by those who believe in the blessings that come thru the studying and teaching service of the church of God. Careful business-like planning for the work of the year on the part of the pastor, the superintendent and his officers and teachers; prayerful consideration of the material you have to work with and the selection of a few good plans that seem wise to the leaders will put the work on good footing in your church. In doing this let me beg to set your aims high; verily, hitch your wagon to a star. Be assured that you intend and plan to accomplish. How often it is that God doesn't give us a large harvest because we build our barns too small! Do not allow such a failure to be put to your credit, Sunday School enthusiast; but lay the plans for God's work generously. If you do this, working with God on your side, the work will eventually be done and the blessing will be yours.

If the battle-cry of "1908—100,000 Sunday School Students" is acceptable to pastors and laymen and our host of consecrated ladies, we will immediately undertake the campaign. From time to time I will try to have a special message in the Alabama Baptist to those schools I cannot reach personally, the sole theme of which will be "1908—100,000 in Sunday School." Other brethren are also invited to discuss this topic.

Do You Need Help.

In conclusion I shall be glad to recommend to you at any time the very best books published for S. S. workers. There are certain books every superintendent ought to thoroughly master. There is no conscientious teacher who does not realize her need of some help. Live a while in the heart and experiences of some successful teacher and learn. Many pastors want to know how they can be helpful to their S. S.'s; some of them are actually big stumbling blocks when they blunder into a well organized school. There are a great many supplies that would add to your work. Can I put you in touch with any of these helps?—C. E. Crossland, East Lake.

ARE YOU GOING TO HELP THE OLD PREACHERS THIS MONTH? LET COLLECTIONS BE TAKEN IN EVERY CHURCH TO HELP THE OLD HEROES WHO HAVE WORN THEMSELVES OUT FOR THE CAUSE.

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 Bro. Bush is Pastor of Highland Avenue Baptist Church, Montgomery.

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Highland Avenue Baptist Church, Montgomery

EVANGELISTIC SCHEDULES

BY J. V. DICKINSON.

A word is needed just now on this subject, as the evangelists are making their engagements for the fall and winter campaign. We must keep our time filled or be a burden on the board, which none of us desire to be. I therefore make the following requests:

1. Engage your evangelist at least two months ahead of the time you wish to hold your meeting.
2. After the engagement is made do not call it off or postpone it. It is not an unusual thing for a pastor to do this; but it ought not to be done unless the church and pastor are willing to pay the board for the time lost by the evangelist as a result of the cancellation of the engagement. One brother called off a meeting because of a singing school. Think of it.
3. It would be a saving of railroad expenses if several neighboring churches would engage the same evangelist for meetings to follow each other immediately.
4. The fall and winter months are the best time to hold revival meetings in spite of the fact that the people are busy. It is high time that we

cease to expect the Lord to bless us because we serve him when we have nothing else to do. Day congregations are never large and the night service is not hindered by cotton picking.

My time is filled to October first except the week following the third Sunday in September. Several brethren have spoken to me about helping them in meetings in the fall and I trust they and others will write me setting definite dates, or allowing me to do so as soon as practicable.

The executive committee of one association desires me to hold rallies in groups of contiguous churches as follows: One day given to Sunday schools, one to missions and one to doctrine, having all day services and dinner on the ground each day. Why should not a number of associations adopt the same plan? You will not accomplish it by waiting to hear from the churches. "Take the bovine by the horns" and make the announcements and advertise them for all they are worth. What is an executive committee for anyway but to make plans and to execute them? More anon

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FROM FAYETTE.

The meeting which closed July 1st lasted just ten days, and was a glorious success. Evangelist T. T. Martin did the preaching to the satisfaction of us all. Brother Martin is one of the ablest preachers that it has ever been my privilege to have with me in a meeting. It will be remembered by the readers of the Alabama Baptist that Bro. Martin assisted us in a meeting at this place last year, at which time he won the love and respect of all who heard him. This time more of the country brethren came to hear him, hence his friends and admirers were greatly increased. Brother Martin is not only an able speaker, but one of the soundest Baptists that I know of. He uses no high-pressure methods, but preaches the gospel full and complete. He shows to every unprejudiced mind that Christ is all in all in salvation, in His church, and in the heart of every believer. He makes the way of salvation clear and distinct, showing that he who believeth on the son of God hath everlasting life, and shall not come into condemnation, but has passed from death unto life. Our meeting was great in many respects. The church was wonderfully and graciously revived, and fourteen added to its membership by a profession of faith and baptism.

The church here has grown within the past two years, both in spiritual interest and in numbers, beyond the expectation of us all. We now number close on to two hundred, and hope to be able in the near future to have preaching every Sabbath. The Alabama Baptist is read by a great many of our people, and greatly appreciated. I am glad to be able to report the outlook for the Howard and Judson colleges better in this country than ever before. With much love for you and the dear paper, I am as ever yours, fraternally.

A. B. METCALF.

FROM LUVERNE.

With gladness I write you of our meeting at Luverne. Rev. Austin Crouch, a "BAPTIST" preacher of Woodlawn, came to us on Monday after the fourth Sunday in July and preached night and day for nine days.

It is seldom that any people have been blessed with a series of more sound, logical, clear and scriptural sermons. Bro. Crouch believes the word, preaches the word and relies on the word. He is not a church "hurter," but a church helper. Our people seem to be very much pleased with the meeting and as a result I feel that the Baptist cause has been strengthened. There were three additions by letter.

I am especially glad that Woodlawn, the Birmingham district and the state are blessed with such a strong man as Crouch. We all love him. I desire to thank the brethren who have written me such consoling letters during the serious illness of my daughter. I am glad to say that she is now at home with us and the gratitude of our hearts goes up to God and to the physicians at Hill's infirmary as well as the nurses and all who in any way helped toward her recovery and also to the many friends who visited her, sent flowers and in any way brought sunshine to her. I have been deprived of helping in meetings for some weeks, but I begin tomorrow at Pigeon Creek, and then after the fourth Sunday at Honorville.

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MORTGAGE SALE.

Under and by virtue of the mortgage executed to T. W. Binford by Prince Robinson and Emma Robinson, and recorded in the record of deeds, Vol. 315, page 266, in the probate judge's office of Jefferson county, Alabama, which has been duly transferred, sold and assigned to the undersigned, C. L. Fisher, I will proceed to sell on Monday, the 9th day of September, 1907, within the legal hours of sale, in front of the court house door of said county, for cash, the following described property, to-wit: The west half of lot No. 3 in block No. 258 according to the plan of the property of the Elyton Land Company as now surveyed and laid off, said land fronting 50 feet on alley between 8 and 9 Aves, and 11 and 12 Sts. in the city of Birmingham, Jefferson county, Alabama.

Dated this 14th day of August, 1907.
C. L. FISHER,
Assignee and Owner of Said Mortgage.
ALLEN & BELL,
Attorneys for Mortgagees.

A LITTLE WHITE CLOUD.

What are you doing, white little cloud,
Up in the heavens sailing so proud?
Helping my brothers, here in the blue,
Hide the hot sunshine, baby, from you.
Where are you going, flying so low?
White cloud so lazy, I'd like to know.
Gathering raindrops out of the air,
For the poor flowers dying down there.
—From "Little Poems for Children."

A FEW RULES FOR DOLLS.

A wooden-headed doll should be careful not to hit her head against her mother, lest she should hurt her.

A doll should be kept away from the rocking chairs, as the rockers may crush her.

A wax doll should avoid the fire if she wishes to preserve a good complexion.

It is a bad plan for dolls to be stretched out on the floor, as people are apt to tread upon them; and a doll that is trodden upon is sure to go into a decline. Picture Lesson Paper.

THE PRACTICAL SIDE OF EVANGELISM.

Now, here it is again. A brother writes me to know if I will help him in a meeting, and when I have given him the date he asks for—too late for me to fill the time allotted to his Church, I receive a letter in which he says another brother is to help him. When the other brother began to "quibble" as he calls it, he wired me. The question is, if the other brother's "quibbling" is any reason for his "quibbling" with the evangelist. This pastor is one of the best men in the State. Of course he and his Church ought to pay to the State Board of Missions the evangelist's salary for that time, but will they do it.

The financial end of the evangelistic movement is the puzzling part of it, and, as I see it, there is but one solution of it. Our stronger Churches must use the evangelists and pay them enough to enable them, without loss to the Board, to hold meetings with the weaker Churches. "Ye that are strong ought to bear the infirmities of the weak." I can afford to write this without laying myself open to any charge of ambition for promotion, as I have already held meetings in a large number of the city churches in the State.

Of course, with great "arousements" the money would easily come, but the very object of salaried evangelists is to remove the temptation to do unhealthy work. Our pastors do not want that. They may or may not be right in their feeling about it, but the evangelist must, in Christian courtesy, have regard to the kind of work the pastor thinks is needed on his field. The "whooping-up" meetings are out of date with us, and the pastors who want them least are those who have had them most. The aftermath is too hard on both Church and pastor. But we must meet in a safe, sane, healthy way the question which confronts us in the refraining from that kind of work. If we give way, the irresponsible and peripatetic evangelist gets in the saddle again. A good, healthy meeting of real spiritual tone fortifies a community against fanatical work.—J. V. Dickinson, Tuscaloosa, Ala.

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Rev. Fleetwood Hall who has been contributing editor of the Baptist and Reflector and pastor at Lexington, Tenn., goes to the First Church, Clinton, Mo.

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IN MEMORY OF MISS DORA ESPY.

Theodocia, eldest daughter of Thomas Franklin and Frances Searcy Espy, was born October 8, 1860, and departed this life July 7, 1907, after about ten days' intense suffering from an attack of erysipelas in the face.

All that lay in human power was done to avert or break the force of the dread disease which closed to her life's portals, but

"They can not render back
The golden bowl that's broken at the fountain,
Or mend the wheel that's broken at the cistern,
Or twist again the golden cord that's loosed."

Early in life an insatiable love of knowledge instilled itself into her mind and books, "those monuments of vanished minds," were ever her best loved companions, "delightful when prosperity smiled, inseparable when adversity threatened."

Well balanced and intellectual, her pursuits were those of the scholar, her enjoyments those of the student. She could well explain:

"My mind to me a kingdom is,
Such perfect treasure there I find."

She was a graduate of the A. C. F. College, Tuskegee, Ala.; and was a woman of wide learning and unusual literary attainment. From the age of fifteen years her life was devoted to studying and teaching until her health failed in the year 1895, and she leaves as the fruits of her labor many young men and women who received their education under her tutorage.

But the book of her life is closed, and if we are not permitted to break the seals thereof we can profitably recall the memory of her whose name is written therein, associated as it is with a life of usefulness, of faithfulness, of noble impulses and Christian graces.

In reviewing her career we are forcibly reminded that none of us liveth unto himself and no man dieth unto himself.

Truly may this be said of her whose memory we commemorate; for though she has past away, she yet lives in precept and example.

Her demise was universally lamented. The tears of her many pupils and the large concourse of friends on the occasion of her interment bear testimony to this.

But in her life, yea even in her death, history is only repeating itself. A monotone of sadness pervades the literature of every race and comes wailing down to us in the song and story of all the tribes of men. To be born is but the beginning of death. From the initial moment life is a struggle which yields no crown to the victor and to the vanquished suffering. If life were to be estimated by its last and culminating result, or by its continued contest with all destructive agencies, the teaching of the pessimist would be in accordance with sound philosophy, and life itself would be evil and only evil.

But humanity fills a larger place in the moral than it occupies in the material universe and stands on a plane so far exalted above all other creations that human life can not be measured by its number of days; it is estimated not so much by years as by deeds. In the material universe not an atom of matter is ever lost. A drop of water which today may be lost in wild commotion on the waves of the deep may tomorrow glitter in the dew drop or glisten in a tear.

Thus every act of a human life is followed by an ever-widening circle

of consequences and forever reappears in novel and varied phases of existence. This view of the results attained in a life that has not yet reached its meridian may, in a measure, reconcile us to the untimely loss of her who has not lived long, but well.

During the last four years of Miss Espy's life she devoted her time to teaching music, her ill health having forced her to abandon the more strenuous work of a literary teacher.

But the crowning characteristic of her life must be noticed. Just when the finest luster of her life gave hope of its fairest promise, as she stood on the line where girlhood and womanhood meet, she consecrated her life to the service of her Creator. She joined the Missionary Baptist church and was ever after a faithful and sincere Christian; and her daily life, which commended her to the favor of her friends, was the expression of her faith in Christ.

This faith which prepared her to live prepared her also to die.

Peaceful be the repose, for she only sleeps. The beautiful flower scorched by summer's sun or blighted by winter's frost withers and apparently dies; but it does not die; it only falls to sleep in the lap of winter and will bloom again when the "spring time cometh."

So she has fallen asleep on the bosom of her Savior, there to remain until the father wakes her to the joys of eternal life. **A FRIEND.**

FROM ALBERTVILLE, ALABAMA.

Our Church has just closed a very gracious meeting. Rev. J. A. Hendricks did the preaching. He is a great teacher, of whom all our people should be proud. I am sure that our people will love Howard College more for having had this member of the faculty with us. Under his ministry, not only were souls won to Christ, but the Church reached higher ideals of the Christian life.

There were twenty-four accessions. The Church raised the pastor's salary to \$1,000. The Sunday school has undertaken the work of enlarging the pastor's home, and one brother on yesterday announced his purpose to repair the house, having already purchased the materials.

The last was the great day of the feast. The Holy Spirit was present in great power.

Brother J. L. Ray made confession of his call to the ministry and of having quenched the Spirit since his young manhood. The Church licensed him to preach. Some months ago Brother L. L. Hearn was licensed by our Church. Both of these brethren are retired literary teachers and give promise of great usefulness in the ministry. They are doing a great work in our Sunday school and have a large place in the hearts of the people.

The seating capacity of our Church was taxed to its utmost last night when the ordinance of baptism was administered and the beauty and solemnity of the hour seemed to leave its impress upon all present.

The personal work on the part of the membership during the meeting was fraught with blessing to the entire community. The pastor's heart was enlarged and his life greatly enriched by the co-operation effort of these noble men and women of God. Fraternally, **J. R. Stodghill.**

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THE ALABAMA BAPTIST

ROBERT PRESNAL.

Robert Presnal was born in Heard county, Georgia, June 6, 1836, and died at his home near High Shoals, Ala., May 13, 1907.

When quite a young man he came to this country and most of his life was spent in the neighborhood in which he died.

Robert Presnal was pure gold through and through. Honest, faithful, true in every relation of life, of simple, strong faith in Christ. He was a man worth knowing and worth loving. He was a member of the Baptist church at High Shoals for more than 20 years and the better we knew him the more highly we prized his life. He had the gift of strong common sense and as readily detected a religious sham as any man we have ever known. His was an humble sphere in life, but he filled it. A man of one talent, but that talent was used to the limit of his ability. His name will not be found in history; his memory will be kept green in but a limited circle, but this few who knew him found him in every day life a true, honest and humble witness for his Lord and Savior.

To his bereaved wife he leaves memories of love and tenderness, to his children the priceless heritage of a good name. We shall meet again on that day. Done by order of conference August 3, 1907.

C. W. STILL,
CHARLES VEAL,
J. D. PITTMAN,
Committee.

Whereas, It has pleased an all-wise Providence to remove from our midst our beloved sister, Mrs. John Z. Houston, who, though a great sufferer, was a faithful attendant at Sunday school, prayer meeting and upon all the ordinances of the church.

Resolved, 1. That in her death the Ladies' Aid, Missionary Society and Sunday school of the Jonesboro Baptist church has lost one of its most faithful and efficient members, whom to know was to love, who inspired you with the wish to be better and of more service to mankind, whose speaking and beautiful countenance seemed to reflect the glory of heaven.

2. That we remember her beautiful life and example, how faithful and cheerful she was in the discharge of every duty, her kindness to all and loyalty to all that was right, how anxious she was to promote the good, how helpful she was to all who came under her influence, pastor and laymen, the young and the old.

3. That while our hearts are sad over our loss we are made to rejoice over her eternal gain. We realize that God makes no mistakes and that there is wisdom in all that He does. 'Tis sad to see her vacant chair, Which can ne'er be filled again, She has climbed the golden stair With Jesus to ever reign.

4. That these resolutions of love and respect be published in the Alabama Baptist and the county papers. That a copy of them be sent to the bereaved family and that they be recorded in the minutes of our society.— Mrs. J. W. Rearden, Mrs. J. N. Smithson, Mrs. P. B. Brown, E. J. Bryant, Ed Davis, Committee.

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OBITUARY.

Mrs. R. O. Walton, daughter of Mr. and Mrs. J. M. Ray, was born July 4, 1883, at the old homestead near Wilsonville, and died August 2, 1907, at Birmingham, Ala.

January 14, 1906, she was married to R. C. Walton and moved from the old home to Birmingham. She placed her letter in our church in February this year from old Liberty church. At the tender age of 16 she gave her life to Christ for salvation and service and was baptized into His death in August, 1899.

She was just in the bloom of life, when hope, enthusiasm and ambition lay out before her, but her Father spoke to her and she left it all to go to heaven.

To her it was given to be a blessing to all who knew her. She was one who never failed to cheer wherever her sunny nature crossed one's threshold.

'Tis hard to say good night, but we humbly bow our heads in submission to God's will and await with heart longings the hour when we shall be with her.

May he who came to heal the broken hearted, guide, comfort and cheer the bereaved husband, father and mother and loved ones. These are dark hours, dear ones, but just back of the clouds and mists there is cheer and sunshine.

Were it not for the darkness of the night the stars would lose the beauty of their brightness. Heaven is dearer, nearer and sweeter by its gain.
H. H. FRIAR, Her Pastor.

ROBERT MITFORD MEGGINSON.

In the death of Bro. Robert Mitford Megginson, the community sustains the loss of a good citizen, the church a loyal member, the parents an obedient son, the children an affectionate father, and the wife a devoted husband.

Many hearts were made sad by the announcement of his death. As a business man he was honest, truthful and energetic. He was true to his church, and loved the association of his brethren. As a citizen he honored the law by obeying it. He was an obedient son and never gave his parents an unkind word. Bro. Mitt loved his family devotedly, and his home was a happy one.

Bro. Megginson was born August 30, 1872, united with Midway Baptist church July 29, 1892, was married to Miss Irene Cassity December 22, 1898, and died May 21, 1907.

He leaves to mourn his loss an aged father and mother, four brothers, four sisters, a wife, two little ones, and a number of relatives and friends. He is the third of his family whom we trust have entered upon that rest which remains for the people of God. A brother and sister have preceded him. May this family be unbroken in the day of our Lord's second coming, and may the father and mother, with all their loved ones, enter at last through the gates into the city.

P. M. JONES, Pastor.

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THE ALABAMA BAPTIST

STATE W. M. U. SESSION.

The State W. M. U. session held at Dothan was one of unusual interest, energy and helpfulness to the many messengers present.

In the address of the beloved and honored president, Mrs. L. F. Stratton, though absent in person, her power and leadership were evident to the workers whom she has inspired to "Go forward" in the Master's work since 1895.

As presiding officer, Mrs. Chas. A. Stakely exercised wisdom, adaptiveness and ability, and in her report of committee on plan of work made a long movement in advance and progress, in recommending the dual office of secretary-treasurer of the Central Committee as a salaried one, and the opening of W. M. U. rooms in Birmingham.

Mrs. T. A. Hamilton, the inimitable state organizer and Sunbeam superintendent, and Mrs. N. A. Barrett, the four years treasurer, were sadly missed, but their magnificent reports indicated work nobly and successfully performed and brought forth words of grateful appreciation from their co-workers.

Mrs. D. M. Malone, the faithful, gifted corresponding secretary, by inheritance, ability and training, peculiarly fitted for the great work to which she has been called, reported the gratifying results of the year's work in 35 societies in the state.

Mrs. J. W. Vesey, leader young woman's work, has been eminently successful in mobilizing and directing effort in this important feature, thirty-one young women's societies having been organized.

The union in 1907 raised \$36,990.11 for missions and benevolence, the women's societies \$33,247.55, the Y. W. A. \$2,023.96, and the Sunbeams \$1,718.60.

The mission boards were ably presented by Miss A. M. Gaugh, Mrs. J. M. Anderson and Mrs. J. W. O'Hara, and the homes at Evergreen, Greenville and Louisville had prominent places on the program, the pledges for them being promptly and cheerfully made. In the "Alabama Baptist" will appear the strong, forceful paper of Mrs. Alexander Miller upon "The Apportionment."

Miss Alice Huey, Alabama's new appointee to Laichow-fu, China, conducted one of the tenderest, most impressive devotional exercises of the session, this earnest, consecrated young missionary leading the chain of prayer for the "Alabama substitutes" on foreign fields, and for Miss Floy White, preparing for work. In the centennial year the state W. M. U. will have a share in raising \$100,000 for missions. Never has more cordial, unbounded hospitality been extended than by the gracious, generous people of Dothan to their grateful, appreciative guests—the convention and union.

MRS. T. W. HANNON.

(Received too late for last week's issue. We would be glad to hear from other delegates and visitors of the convention.)

LARGER THINGS—EXTRACTS FROM LETTERS.

Here is an extract from a letter which was read at the state convention from Mrs. George B. Eager, of Louisville, Ky.:

"By their works ye shall know them." In the struggle of the Kentucky women for the past three years to maintain a home, Alabama has been her strong tower of help and encouragement. I wish I could express to the women among whom I lived and tried to work for so many years what their love and confidence in me during these trying years have meant. They held up my hands and made it possible for me to hold on until God's good time for reaching other hearts in this cause had come. I know that now they will be foremost in making the work they have fostered in its weakness a great glory to our Master and our denomination. I do not need to appeal to Alabama women to do what they can now to make this great forward movement possible, because they will. God bless you and your co-laborers in all you are doing to speed the King's business. My dear love goes with this."

Mrs. Claude Riley, Elba—We came home from the convention with a desire to do more for missions. Enclosed is a check for \$5 to redeem pledge to W. M. U. training school building.

Mrs. A. L. Harlan, Alexander City—Enclosed find \$10 for the training school building as promised at Dothan. Our convention was so much enjoyed by every one who attended and the people of Dothan were lovely to us. I hope to visit several churches between now and fall and do my best to get them to do active work. We would like to have one of the institutes here in Alexander City.

Fred A. Owen, Bessemer—I send \$1 from Pleasant Ridge Sunbeams for scholarship in Scottsboro school. D. C. Cooper, Jr., of Oxford, sends \$5 for the training school from the B. Y. P. U.

Mrs. J. E. Barnes, Marion—I rejoice in the Larger Things our leaders have planned for the year and will try to do a small part in bringing them to pass.

Mrs. C. N. James, Columbia—Our work is moving along nicely. The convention was certainly an inspiration to our ladies. Enclosed find \$15, our pledge to the training school.

Mrs. A. G. Spinks, Anniston—Didn't we receive a royal welcome and have a great meeting in Dothan? I enclose \$5 for the training school from First church. The Gordon society sends \$1 for the Howard Library, \$2 for the training school and \$3 for missions where it is most needed. Hurrah for this little society!

The little society at Orion sends \$2.50 for the training school building, for as they express it, they are only a few, but they want to have a share in this great work.

The Montgomery churches pledged liberally for the training school building and have sent their money.

The first amounts given to the training school, after the pledges were taken, were from Mrs. Stewart, of Ashford, and Mrs. Jones, of Newton. Then our hostess society gave a check of \$15.

Mrs. J. C. Williams, Talladega—I write for the name of a frontier missionary. Didn't we have a great meeting in Dothan? I have come home determined to do something to arouse the missionary spirit among the women of our association.

These are only a few of the many enthusiastic expressions of praise from the delegates of the state meeting. All unite in saying that they are going home to work. A meeting which has this effect is great!

NEWS FROM ONE WE LOVE.

I know many of our readers will be delighted to hear from Mrs. Marcellus McCreary, especially those who were with her last year at the state convention and heard her beautiful report as vice president of Conchuh Association. She and the doctor have had an ideal trip through California and are now living in Magdalena, Mex. Mrs. McCreary writes, and I hope she will forgive me for publishing it:

"This is the queerest little Mexican town; nearly all the houses are little adobe houses, the funniest looking little things you ever saw, but there are quite a number of lovely people living here, all new people, and I'm so interested in everything that I don't mind the roughness of the life. The climate is fine, and I have a nice little pony and go horse-back riding every day. Oh, how my heart longed to be with you during the convention at Dothan. I thought of you all, wished to know each day what you were doing, what you were talking about and planning for. We have written for the Alabama Baptist, but it has not yet come. Give my best love to the Central Committee. I have gotten very much interested in the church work here. Oh, there is such a work to be done here! The only minister is Presbyterian; he has been here only four months. He and his wife are charming people; had to come west on account of their child's health, so were sent here kinder as frontier missionaries. They are doing such good work and have a nice little church started. But it makes my heart ache to see no work among the Mexicans who are Catholics or nothing. Marcellus has a great time getting along with them and not knowing Spanish, but of course we are studying the language. He has quite a good contract practice with the miners. It is hard to know whether the work here is frontier or foreign missions."

ITALY.

Beautiful Italy? golden amber

Warm with the kisses of lover and traitor!
Then who hast drawn us on to remember,
Draw us to hope now; let us be greater
By this new future than that old story.

Till truer glory replaces all glory,

As the torch grows blind at the dawn of day;
And the nations, rising up, their sorry
And foolish sins put away,
As children their toys when the teacher enters,
—Mrs. Browning.

Italian Mosaics.

"Italy is made, and now it is necessary to make the Italians."

"The commercial traveler learns Italian in three weeks, and will know it never."

"A holy family in the home has no need of a Holy Family on the wall."

"The floor area of St. Peter's Rome, is 237,069 square feet, being the greatest of any cathedral in the world."

"The bureau of industrial statistics of Maryland estimates the Italian population of Baltimore as 2,042."

"Two hundred and seventy-three thousand one hundred and twenty Italians emigrated to this country in 1906, including those from Sicily and Sardinia."

"About ninety-nine per cent of the emigrants to the United States come from the country. Most of them have never seen a city until they set sail for America. One per cent comes from the city, and is doubtless a hard element. They spoil the reputation of the other ninety-nine per cent."

"Nearly all Italian immigrants carry a large tin tube, in which they keep paper money or silver coin, and this tin tube is hung around the neck by a small chain or cord."

"Papal lands are singularly accessible, where for centuries Protestant missionaries were as effectually excluded as from any part of heathendom. Who could have foreseen, fifty years ago, that Italy would be free to the gospel and the city of the vatican itself be occupied by forty Protestant centers!"

Dr. George B. Taylor, the father of missions in Italy, has recently published "La Teologica Listermatica." This work promises to be of great service to the evangelical cause in Italy. It is the only work extant in Italian on that important subject. His pen is busy on other needful text books for Italian students. The British and Foreign Bible Society has chosen him as one of five to revise Diodati's translation of the New Testament.

PASTY FOOD

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves."

"Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use, but the ordinary way of cooking leaves them in a pasty condition."

An Indiana man says: "My physician prohibited the use of oats and wheat, for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible, but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into a form of sugar, is very easily digested."

I have become very fond, indeed, of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and have none of the distressed feeling after my meals which I had formerly. Grape-Nuts food has done the work. "There's a reason." Read "The Road to Wellville," in packages.