

THE PROHIBITION WAVE HAS REACHED JEFFERSON COUNTY.

ALABAMA BAPTIST

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a gospel of hope. The world needs truth and it needs justice. I will devote myself to bringing in the reign of righteousness. There are moral plague spots in our cities; I will spend myself in trying to remove them. There are dark places on the face of this planet as large as continents, co-extensive with great nations and races; I will plant the banner of Christ's truth there, and I will strive to make the wilderness and the solitary place to rejoice and the desert to blossom as the rose."

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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.



AN ADDRESS--By E. Y. Mullins



To the Baptist Young Men of America by the Baptist Theological Faculties' Union.

The Basis for Choosing a Calling.

This address is to Christian young men, such as have yielded themselves to Christ and desire the coming of His Kingdom in the world. Every thoughtful boy, even, thinks more or less on the question of his life work, and sooner or later must face the matter and decide. Often, of course, it happens that the first decision is revised and another and sometimes a totally different one is reached. This is because the boy frequently decides upon the basis of a partial knowledge of himself, his aptitudes and desires, or the needs and opportunities. Happy is he who holds his final decision back until he is entirely clear in mind as to duty and desire, and happy is he who holds himself in the attitude of earnest inquiry on the subject.

It is fair to assume certain things in advance regarding the young man whose life is directed by the Christian aim inspired by the Christian motive.

1. It may be safely assumed that he does not regard his life as an accident. He does not imagine that it matters little how he spends it. With Christ's teachings about human life and destiny, and about the Providential guidance of the Heavenly Father before his mind, he will surely feel that his life is real and that it is earnest. Bushnell is not wrong when he says, "Every human soul has a complete and perfect plan, cherished for it in the heart of God—a divine biography marked out, which it enters into life to live." Of every soul the words of Scripture are true, "Even for this same purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth."

2. It may be assumed also that the Christian young man will not desire to settle the question of his life-work on a purely self-regarding basis. It is of the essence of Christian life to wish to impart blessings to others. Man is inherently a social being. He can not live as a detached individual and be true to Christ. Three things are essential to real Christian character even after the beginnings of the Christian life have been planted in the heart by faith. These three are self-discipline, self-development and self-giving. All of these processes are carried on under the guidance of the Christian motive and ideal. And self-discipline and self-development without self-giving make but a fragmentary life.

3. A third assumption is that the Christian young man will be more interested in men than in things. A factory, or a bank, or a gold mine, or a stock farm, is an interesting object of human thought and activity. Geology and chemistry and mathematics are fascinating fields of study, and of absorbing interest attracted by them. But a Chris-

piration of any grand ideals. But every great life in any calling is that of one who has learned to "think imperially." Such a life will inevitably seek the sphere of highest service. It will ask, how can I be most useful to my fellow men? It will have decision of character and courage sufficient to rise above the ordinary and conventional aims and standards of men and make its choice after estimating life on the great scale of eternal values. It will ask, what is Christ's will for me? How can I best produce His life on earth?

The above are the general assumptions underlying every earnest Christian life. We next look at some aspects of the Christian ministry as a sphere of service.

The Divine Call.

The call to the ministry is not the special subject of this tract; hence a few words about it will be sufficient. Essentially a call to the ministry for you is the abiding conviction that God's will is that you should preach the Gospel, combined with some evidence of fitness on your part and some indications that you may be useful in this calling. God makes His will known in so many different ways that they cannot be foreseen or described, but it is not difficult to learn what that will is if there is an earnest heart and a teachable spirit.

The Need of Ministers.

There can be no question of the fact that there is great need of more ministers. I do not here discuss causes. The fact has been demonstrated in many ways. Hundreds of churches today are having serious difficulty in finding pastors. A prominent Baptist official in one of the States of the Middle West recently said to the writer that in his States alone every man who might be graduated in one or two of the leading seminaries for the next ten years could easily find fields of labor.

Here are some figures which set forth the general situation. They are for the year 1903, but doubtless they hold for today relatively. There has of course been increase, but the proportion of ministers to churches is about the same. I give the figures for a few only of the leading denominations: In 1903, among the Baptists of the North there were 7,613 ministers and 9,014 churches; with the Southern Baptists (white), 12,759 ministers, and 20,161 churches. Among the colored Baptists there were 10,729 ministers and 15,614 churches. There are numerous other Baptist bodies which I cannot name here. The totals for all Baptists in the United States are 35,829 ministers and 51,492 churches. Estimating one minister to each church, which would be the ideal arrangement, there is a shortage of over 15,000 ministers.

For the other leading denominations the figures for

Again hundreds of the ablest of them occupy positions as mission secretaries, editors, professors and presidents of schools. Besides these the rank of the ministry at home are constantly being drawn upon to supply the demands of the Foreign Mission Field.

The Ministry and Other Spheres of Effort.

Compare the ministry, then, with some other spheres of activity, and what is its appeal to the young man? Beyond question the openings for business careers were never so numerous or inviting as now. If a man cares supremely for money, if sordid or other kind of temporal gain is the acme of his ambition, the crown in his eyes of earthly success; if the hero of his dreams and ideals is the man on whose brow is the aureole of financial triumph, if the sign manual of all that is worth living for is the dollar mark, then the ministry will make but a feeble appeal to the modern young man. But I do not believe the youth of the twentieth century are unresponsive to other ideals, and while recognizing the value of wealth as an instrument of good, and rejoicing in the useful careers of many laymen who are faithful stewards of the manifold grace of God in the use of wealth, nevertheless many of our best young men will say there is a higher, better life, a more glorious career.

We may also refer to law and medicine as fields of usefulness. Many noble men devote their lives to noble service in these callings. But in neither is the motive or the ideal quite so exalted, or the conception of life and its opportunities so sublime, as the ministry. Medicine affords a splendid opportunity to administer to the body, and this is a service beautiful and Christ-like, but more beautiful, more Christ-like, and nearer to the throbbing heart of the Master are the service and motive, the passion and enthusiasm, which field a Paul, a Peter, a John, a Chrysostom, a Spurgeon, a Phillips Brooks, a Broadus in their mighty grip. These men were the servants of humanity for Jesus' sake, and they devoted their lives utterly to the regeneration, first spiritually and afterwards temporally, of the entire human race.

Teaching is another large sphere of usefulness, but it is below the ministry in dignity and power. Teaching in general molds the intellect, preaching regenerates the heart. Teaching inspires to attainment, preaching communicates the gift of God. Teaching relates the human spirit to ideas and books, preaching relates it to the divine. Teaching dispels the mists of ignorance, preaching breaks the fetters of sin. Teaching can make one a child of culture, preaching makes him a child of God. Noble callings, these, teaching and preaching, but the greater is preach-

chant, and falls with the bankrupt, and enters into peace with the old man who has weathered the storms and anchored in the harbor of his fireside." Like his Master, he bears the griefs and carries the sorrows of many, but the joy of his calling is that he knows that there is a balm in Gilead, and that earth hath no sorrow that heaven cannot heal, and the task of his life is to apply the leaves of healing to wounded hearts.

And then, spiritually, what an opportunity for growth the ministry affords! Dwelling in God and with God, laboring with the Holy Spirit, feeling in the onward trend and impulse of his life the heartbeat of the eternal purpose, knowing the secret of the ages, even God's redemptive purpose, how can he fail to grow, to rise up on wings as eagles, to run and not weary, to walk and not faint

The Appeal to Ambition.

The ministry appeals to the unselfish in us as does no other calling, but at the same time it appeals to the heroic in us. Christ does not want the effeminate young man—the society exquisite, who is afraid to soil his hands, the indolent in mind or body, the self-indulgent and ease-loving, in His ministry. He wants stalwart men, with a purpose, who are willing to do and dare for truth and for humanity. An ambitious man has no place in the ministry. But here ambition must be holy as well as high. The higher the better, if it is holy, and in the ministry the greater the fall, in the end, if the ambition is unhallowed, earthly, sensual, devilish.

The Opportunity of the Ministry.

The opportunity of the ministry is so vast and inspiring that it is difficult to state it. Perhaps we may set it forth by an analogy or comparison. Just as the task of man in our day, on the material side, is to reconstruct the world in His own image; so on the spiritual side it is to reconstruct the world in God's image. The man in business erects a building to promote human comfort, or he constructs a bridge or a tunnel to facilitate transportation, or he develops a mine to increase the mineral wealth of the world. The young man in business goes sometimes as a missionary of commerce to open new lines of trade in China or South America or Africa. He dreams of the great things that are to be in the commercial development of the world. It is not difficult to understand why these enterprises appeal with such power to the ambitious young man of today. The life of enterprise and of danger and that which holds out promise of financial reward will attract many. It appeals to the imagination.

Now contrast this with the moral and spiritual enterprise of Christianity. A moral kingdom is arising among us, slowly it may be, almost imperceptibly in deed, and yet certainly. There is a vast army of men, ministers who identify themselves with this moral kingdom. Each one says: "I will try to save men; my task shall be to relieve human misery; my joy shall be to give the helping hand and preach a gospel of hope. The world needs truth and it needs justice. I will devote myself to bringing in the reign of righteousness. There are moral plague spots in our cities; I will spend myself in trying to remove them. There are dark places on the face of this planet as large as continents, co-extensive with great nations and races; I will plant the banner of Christ's truth there, and I will strive to make the wilderness and the solitary place to rejoice and the desert to blossom as the rose."

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Africa and India, who are less fortunate than they.

Phillips Brooks is right when he says: "The time must come again as it has come in other days, when our young men shall feel the vitality of the Christian ministry, and seek it with the heroic consecration of their lives. If they could only know that it is of all lives richest in experience, that in it the passion to live finds fullest satisfaction. What is it to live. To crawl on the dust leaving a trail which the next shower hastens to wash away? Is it to breathe the breath of heaven as the tortoise does, and to bask in the sunshine like a lizard? Or is it to leap and run and quiver with vitality, to do things, to learn things, to become things every day? Is it to touch the eternal forces that are behind everything with one hand, and to lay the other on the quivering needles and the beating hammers of this common life? Is it to deal with God and to deal with man? Is it to use powers to their utmost and to find every new power coming out in them constantly with their use? If this is life, then there is no man who lives more than the minister, and the generous youth whose cry is 'let me live while I live,' must some day feel the vitality of great service of God and man, and press in through the sacred doors saying, 'Let me, too, be a minister.'"

SIXTY-FIVE FRATERNAL ORGANIZATIONS

With a Membership of 7,000,000, Now Bar Liquor Men Catholic Order of Foresters Latest Order to Join the Procession August 8, 1907.

Chicago, Ill., Aug 10.—(Special Correspondence of the Associated Prohibition Press.)—Last Wednesday, August 7, the Catholic Order of Foresters, with nearly a 250,000 membership, at its national convention at St. Paul, by a two-thirds vote decided to hereafter exclude all saloon keepers, bartenders and liquor dealers from their organization on the ground that their occupation was extra hazardous.

This action taken by the Catholic Order of Foresters is significant in that this order is one of the last of the beneficiary societies of any size in America to take this step. This movement which has been going on for two decades now shows a list of sixty-five fraternal orders in the United States (including the Catholic Foresters) which at the present time bar saloon-keepers, brewers, distillers, or other men connected with the liquor traffic more or less completely from their ranks. The total membership of these sixty-five societies is now nearly six and a half millions, and the tendency is constantly growing towards the complete exclusion of all who are in any way connected with the business of liquor selling.

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"Freight brakemen for a short time were placed in the same hazardous class as the liquor men by the Foresters at St. Paul and it was decided to bar them from membership in the future. The delegates lately decided that the lives of the brakeman were not so imperiled as those of bartenders and the rail-

road employees will be permitted to join the association.

"Scores of labor organizations have already taken action along the same line by practically expelling craftsmen who abandoned their former vocations to embark in the liquor traffic. With few exceptions the union cards of the former members are taken up and they remain suspended until the saloon venture is given up.

"Reasons of varying degrees have been advanced by the societies for the exclusion of liquor dealers. Those whose basis for existence is the fraternal life insurance plan merely quote the vital statistics of the great life insurance companies showing a liquor dealer to be a 'hazardous' risk.

"The Independent Order of Foresters, which in 1895 declined thereafter to admit saloon-keepers, asserted that their presence was undesirable, their influence bad and that reputable citizens would not join lodges listing them in their memberships.

"The fight for their exclusion was a long one," said Grand Master W. R. Humphreys, "and its justification was shown by the progress of the organization after they were barred. It was not a fight on individuals, but a class. A few saloon-keepers, who antedate the decision still are members."

"A year later the Knights of Pythias decided a contest that had been waged in each national convention by following the lead of the Odd Fellows. Newer organizations avoided the contests by inserting clauses in the constitution barring the liquor dealers. The National Union, Royal Arcanum, Columbian Knights and others declined to receive applications from them.

The Knights of Columbus also took a firm stand against the liquor traffic and barred the dealers. Efforts to exclude them also have been considered in many grand councils of the Masonic order and grand councils of six States now exclude them."

BAD DREAMS

Frequently Due to Coffee Drinking.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me, and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time, for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down, and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster coffee."

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STUDY THE BIBLE.

Neglect the reverent study of Scripture is the great fault of our times. Christian people will attend conventions, plunge into all kinds of Christian work, read many good books about the Bible and Christian living; but they give the Bible itself the most cursory and superficial heed. And it is for this reason that the Bible does not speak to them.

If you would know all the wondrous beauty of a forest glade, you must not be satisfied with passing through it with hasty foot, and in company with a troop of merry children, whose ringing laughter carries panic to the hearts of thousands of shy living things that, with trembling hearts, keep still in hole, and brake and nest.

No; you must go alone, and sit quietly down on the log of some felled tree, and wait. Then the mystery of beauty will begin to unfold itself—the fairy bowers, the mossy glens, the interlacing boughs. Presently a note will sound from yonder bough, as a signal for the outburst of many sweet-voiced choristers, and the woodlands will ring with the music of the birds; whilst the squirrel runs up some neighboring tree, and the rabbits come out to feed, and the young foxes play about their holes. All this is hidden from those who can not wait.

So there are mysteries of glory and beauty in Scripture, hidden from the wise and prudent, but revealed to babes. There is no book that will repay time spent over its pages as the Word of God.

A neglected Bible means a starved and strengthless spirit; a comfortless heart; a barren life; a grieved Holy Ghost. If the people, who are now perpetually running about to meetings for crumbs of help and comfort, would only stay at home and search their Bibles, there would be more happiness in the church, and more blessing in the world. It is very prosaic counsel, but it is true.—F. B. Meyer.

TWO IMPORTANT ANNOUNCEMENTS.

Brother B. W. Spilman retires from the Field Secretaryship of the Sunday School Board and will undertake another work of great magnitude to which from a sense of duty he sets his heart. He has been with the Board for six years and has served not only in faithfulness but with distinguished ability. He has won for himself a great place in the hearts of the denomination, and has given the Sunday school cause an exalted place in the thinking of our people. He is greatly honored and loved by the Board, both for his own sake and for the great work he has done. We bid him Godspeed in his new position, and have asked him to serve us as he may have opportunity, and to return to the work of the Board as soon as he may find it in his power to do so.

Rev. Hight C. Moore, at present the Sunday School Secretary under the State Board of North Carolina, has accepted the Field Secretaryship of the Sunday School Board. He is a man of fine abilities and has served with great success in his present position for a number of years. Bro. Moore succeeds Bro. Spilman, and will for the present have headquarters at Raleigh, N. C., beginning his work September 1st. We are very fortunate in closing the breach so promptly in our field forces. Indeed, there is no break, for Bro. Moore begins immediately upon retirement of Bro. Spilman. There will be further enlargement in our field work as opportunity may offer. We commend Bro. Moore to the brotherhood as altogether worthy and competent, able, scholarly and Godly. J. M. FROST.

J. Pierpont Morgan recently brought to this country the most valuable Bible now in America. The copy was made by the monks of Cluny, France, in the thirteenth century. With the Bible also came the original warrant for the arrest of John Bunyan, Mr. Morgan paying \$25,000 for the Bible and warrant.



PROF. CARL JEAN TOLMAN
Associate Director of Music at the Judson.

THE SEVENTEENTH ANNUAL SESSION OF JUDSON COLLEGE.

I have much pleasure in saying to our patrons and friends that we have the prospect for the largest attendance in the history of the Judson during the Seventeenth Annual Session, which begins on Thursday, September 12th. In fact, our enrollment is about already complete. By using the residences purchased in connection with the land added to the Judson property, we can probably take about twenty-five more. It will be to the interest of any who desire to enter to write us immediately.

The Faculty.

A large faculty, numbering about forty, including officers of administration, has been employed. Nearly all of these are teachers who have been with us for a number of years. Among the new teachers I mention—

Mr. Carl Jean Tolman,

who will be teacher of piano and pipe organ for the coming year. Mr. Tolman is a graduate of the New England Conservatory and is a composer of good reputation, and has had remarkable success as a teacher. In addition to his other fine qualifications, he is a Baptist and a zealous Christian worker. Mr. Edward Leeson Powers, who has for nine years had charge of the Department of Music, will return to us, as will all the other music teachers of the past session, except Miss Mamie Carter, whose place will be filled by Mr. Tolman, and Miss Bullard whose place will be filled by

Miss Emily Webb Saeger,

who has studied with the best masters and is admirably equipped for success in her department. She will teach violin and piano. This young lady has had some years of successful experience as a teacher and unusual opportunity will be offered to violin pupils the coming session.

Miss Thomas C. Roquemore.

In the Department of Expression Miss Roquemore will assist Mrs. Rosamon, who has been in charge for some years. Miss Roquemore is a graduate of the Emerson College of Oratory and the Swedish School of Gymnastics. She comes to us highly recommended and we believe this department will be in better condition than ever before.

Miss Mary D. Henderson.

The Health Department will be in charge of Miss Mary D. Henderson, a trained nurse who has for a number of years had charge of the same department at Montevallo. Miss Henderson has the faculty of winning the confidence and love of students, and we expect the best results from her administration.

Mrs. Anna C. Smith,

who, for a number of years, was matron of the Jud-

son, has accepted that position for the coming session. This will give much pleasure to all those who knew Mrs. Smith while she held the position a few years ago.

Religious Life.

I wish to express my gratitude to the pastors and friends throughout the State who sent in the names of prospective students and who have in many ways helped to secure a large attendance for the coming session. In behalf of all the members of the faculty I wish to say that it is our purpose to maintain the highest standards of past years and we trust under the blessing of God that the coming session will be the best from every standpoint in the history of the Judson. A Judson girl of last year writes: "We are hoping and planning to make this the best year for Christ's cause in the history of the Judson." This represents the spirit of our students and I wish to ask the prayers of all friends of the institution that this desire of our girls may be realized.

ROBERT G. PATRICK.

WORDS FROM SOME OF MY CORRESPONDENTS

Sam H. Campbell, Pine Bluff, Ark.:

"I have accepted the work at Troy and will soon be back in Alabama. I hope to reach there about the middle of September and take up the work.

"You can count on me for all the good that I can do for the State work, together with Home and Foreign Missions. I am coming with the determination to stay, and I want you to call on me whenever I can serve you.

"The Alabama brethren have convinced me that they are my friends and I will rejoice to work with them again in the State Convention."

We are glad to welcome him back to Alabama.

A brother writes:

"We are doing more this year than ever before for Missions. We use the envelopes. That is the testimony of many others. The brethren who are willing to try something new are not afraid of the card and envelope system. Put a girl or good woman in charge. Let them write for the cards and envelopes and instructions about how to use them.

"The Tenth is the Lord's."

"My wife and I have adopted the tithing system. Here is the amount for June. That for July will be more. Please send the receipt to our clerk and credit to our church."

The check was for a good sum. My clerk wanted to know if the brother was a preacher. She seemed surprised that any one should adopt tithing except a preacher. I have yet to find one who practiced it who did not prosper, and who was not happy and cheerful in his giving.

"What Am I To Do?"

"My salary is very small and it is not paid promptly. I can't afford to go in debt. What am I to do?"

Isn't that a distressing note!

I am getting them constantly. The real estate of the members is growing in value; their produce brings a greater income; but the preacher's salary remains the same, though the price of living has increased twenty-five per cent.

Some valuable men are leaving Alabama and others are soon to follow, because they can not live on the salaries offered. "Brother, we are determined to have a strong man, if we have to pay \$800." He thought that amount a big salary and would certainly command a "strong man." Preachers do not ask to become rich; but they must have a decent living, where they give all their time to the work. Will the churches wake up to their necessities? W. B. C.

The Bible is now printed in more than five hundred languages, representing the speech of eight-tenths of the population of the world.

A PAGE OF MISCELLANEOUS ITEMS

Please announce that the North River Association will convene with Mt. Joy church at Alta Station on the G. P. railroad, about 50 miles west of Birmingham on September 4th. Everybody invited.—G. D. O'Rear.

We had a good revival from the Lord at Spring Hill. Twenty accessions to the church, 16 of them for baptism, three by letter, one by restoration. God bless the Baptist cause in Alabama.—Junius W. Jones.

We are doing all in our power to get the minutes of the state convention out by September 1st. Let the brethren remember that the entire minute, except the list of preachers and statistical tables, has to be "set up" after the convention adjourns.—M. M. Wood, Secretary.

Our meetings at Forest Springs resulted in 28 accessions—18 by baptism. Bro. P. M. Jones as usual captured his hearers and greatly stirred the church. I baptized two more on Sunday at Nicholville and two more await the ordinance, making 30 in all added to this church.—J. Mercer Green.

We have just closed a series of meetings at Liberty. Bro. R. C. Granberry, of Tuskegee, did most of the preaching, and did it well. His sermons were strong and forceful. We are glad to have him in our association. Bro. H. W. Garling was with us and preached two good sermons at the beginning of the meeting. There were eight additions to the church.—J. P. Hunter.

We have just closed a fine meeting in Cane, which was a marked success. Rev. J. R. Curry, who is leader of the Baptist flock in Atmore, did the preaching. He did some earnest and pointed preaching. He is a graduate of Howard and the seminary, which gives him an equipment equal to any occasion. The last night of the meeting was the climax. Ten precious souls put on the Master in baptism. Three by letter and two by statement, which made a total of fifteen.—E. F. Brooks.

We have just closed a great revival at Woodstock Baptist church, Bibb county, Alabama. Had ten additions to the church—six by letter and four by baptism. The church was strengthened and God's name glorified. Rev. J. V. Dickinson, of Tuscaloosa, who is in the evangelistic work, did the preaching. Bro. Dickinson is one of our strongest gospel preachers. He preaches with power and demonstration. We all learned to love this great Christian worker during the nine days he was with us in the meeting. As an evangelist we feel sure that he is the right man in the right place. May God bless him in his labors.—M. T. Branham, Pastor.

Yesterday afternoon at West Huntsville, after an address by Hon. R. E. Pettus on "The Benefits of Enlisting the Young People in Church Work," a Baptist Young People's Union was organized with the following officers: Mr. Willis Corcoran, president; Miss Margie Parker, vice president; Mrs. Spooner, secretary; Mr. Ike Linblair, treasurer. A vote of thanks was extended to Mr. Pettus for a helpful and enthusiastic address. He was also voted an honorary member of the union.—The Tribune.

I suppose you knew that wife and I were recently appointed missionaries to China and will start from here on the 28th inst., sailing from Seattle, Wash., on Sept. 10th. Of course we want your good paper to continue to come to us, and please send it, after this week, to me at Pingtu, China, via Chefoo.—T. O. Hearn, Albertville, Ala.

(We pray God's blessing upon the work on the foreign field and hope that they will have a comfortable trip.)

I began a meeting at Beulah church on Saturday before the third Sunday in August and continued five days, resulting in the best revival that the church had had in several years and thirteen accessions by experience and baptism. Among these were several heads of families. I organized this church in my younger days and it is gratifying to me to see and enjoy this gracious outpouring of God's Holy Spirit. I failed to get any help after inviting Brother Elliott, Brother Dardin and Brother Thomas, but God gave me strength to run the meeting myself. God bless you and the dear old paper.—J. M. Johnson.

Mt. Moriah Baptist church, Pike county, Alabama, has decided to celebrate its thirty-ninth anniversary on the third Sunday in September next and Bro. J. B. Huckabee was one of the presbytery that helped to constitute the church and we have decided to invite him to be with us on that day and not knowing his whereabouts, if he is living, ask you if you can give us any information about him. The last we knew of him he was living in north Alabama. Will you please inform me if you know of his whereabouts and oblige, etc.—C. N. Mallett, Curry, Ala.

We are glad to know that Dr. R. J. Willingham and wife are to start about the 8th of September for a trip to foreign mission fields. They first go to Japan and then to China, and to Italy. We think the visit will greatly benefit our missions, and certainly it will benefit the doctor and his good wife. For years Bro. Willingham has devoted himself to the interests of our foreign missions. We wish them a delightful trip and a safe return and great invigoration.—Exchange.

MARRIED.

At Mr. T. G. Williams', near Thorsby, the home of the bride, Miss Naomi Williams and the Rev. W. M. Olive were married August 6, 1907, the writer officiating. Mr. Olive is a Baptist preacher and a young man of promise. He is now giving his entire time to two churches in the Birmingham district. Miss Williams is a member of New Salem Baptist church and a good worker in the church and Sunday school, and now that she will move away will be greatly missed, but she goes to fill a higher calling—that of a preacher's wife—and great is the responsibility that comes to her, and we believe that she will come up to the full measure. Her former pastor, S. M. ADAMS.

A WONDERFUL REVIVAL.

Dear Baptist:

The writer was present at a revival meeting recently at Panola church, Crenshaw county, Ala. Bro. T. E. Morgan, pastor.

Our young brother, S. W. Andreaz of Fort Deposit, did the preaching. Blessed with the presence and power of the Holy Spirit, he preached Christ crucified to immense congregations, reviving the church and bringing many souls into His kingdom on earth. Results: 39 accessions, 37 by baptism.

An incident worthy of special note was that of Sister Rebecca Bozeman, 60 years old, and for years an invalid and a subject of the prayers of pastor and church. During her illness she vowed that if she got well enough she would unite with the church at this meeting. Through God's mercy she received strength enough to come and thus paid her vows before all the congregation. "The Spirit of the Living God broods over church and community."

To Him who loved us and redeemed us be all the glory and honor.

C. C. LLOYD.

Greenville, Ala., Aug. 24, 1907.

TWO GOOD MEETINGS.

I have just closed two good revival meetings, one at Brownsboro and the other at the Price Church.

Bro. R. S. Gavin did the preaching in both meetings. His sermons were logical and spiritual and the Lord used them to the conviction and conversion of sinners. Bro. Gavin is one of our best preachers. We don't wonder when we speak of him to the Huntsville saints that they smile and say, "Yes, we have the best preacher in the country."

I baptized yesterday at Brownsboro and will baptize the first Sunday in September at the Rice Church.

I have everything on my field in good shape.

We have the new church at Brownsboro almost complete. Our church at Gurley is in good condition.

May God bless Bro. Barnett and all the readers of the Alabama Baptist. G. W. LOVELL.

FROM WILCOX.

I often wonder why the brethren and sisters over the State don't send in more news items. I am surprised at myself for not doing better.

Crop conditions are good. Recent rains have injured them some but the outlook is good. The hay crop is fine.

The new pastors, J. M. Gilmore at Pineapple, and A. J. Gross at Camden are well in harness and doing fine work. Their people have rallied to them and will make a good report at the Association September 11.

My field, Ackerville, Allenton and Furman, has treated me royally and each belongs to the regulars as Bro. Crumpton can testify. At the former we have just had a gracious refreshing. Ten were baptized, one received by letter and brotherly love reigns supreme. Bro. Blackwelder was with us and his speech and preaching was "in demonstration of the Spirit and of power." He is to be with us at Furman September 1 to 6.

Mrs. D. A. Watson, vice-president of the Pine Barren, is arranging for a meeting of our women at the approaching session, and the prospects now are that it will be a fine meeting.

The Allenton church, "not many but much," will hold their meeting beginning August 24. This noble little band of God's servants is ahead with all of her collections, and in fine shape.

M. M. WOOD.

FROM BRO. STODGHILL.

Albertville, Ala.

I spent last week with Bro. Griffin at Dyke in a very delightful meeting. It was a pleasure to work with so sweet-spirited a brother as is he. Some excellent people worship at this church. They are blessed with the old-time spirit of hospitality. It was delightful to sit around their tables and to worship around their family altars. The church seemed to be in sweet unity and the spirit of the Lord descended in great power.

This week I have been with Bro. Nash at West Gadsden. It was a sore trial to leave this meeting so soon with such flattering prospects for a great meeting. Bro. Nash is doing a fine work in this field and his people are greatly attached to him. The meeting gave promise of abundant fruitage when it became necessary for me to leave.

Tomorrow evening our church is to give a farewell service to Dr. T. O. Hearn and wife, who leave next week for China, where they go under appointment of the Foreign Board as medical missionaries.

The Marshall Association is to meet with our church at Albertville in October. We will expect the editor to pay us a visit at that time. Fraternally, J. R. Stodghill.

GOV. FOLK ON SUNDAY CLOSING LAW

More than a thousand letters were received by Governor Folk from saloon men protesting against his enforcement of the Sunday closing law in Missouri. In reply, he wrote the following remarkable letter addressed to a member of a Beer Drivers Union:

"Dear Sir: I have the honor to acknowledge the receipt of your favor protesting against the enforcement of the law requiring dramshops to close on Sunday. Any man has the privilege of urging the repeal of any law through the law-making body, but no man has the right to demand of an executive official that he violate his oath of office.

"It would be just as proper for me not have the gambling laws, or the larceny statutes enforced as to order that no attention be paid to the dramshop law. It is my sworn duty to execute the laws, and if every man, woman and child in the State were to protest against the dramshop law, I would still enforce it where I have the power to do so, because it would be my duty.

"But the majority of the people of this State want the law enforced. Were this not so they would not have enacted the law, for laws are put upon the statute books for some purpose. As governor, I must either stand for the law or against the law; I must either observe the oath I have taken or break it.

"And I say to you, as long as I am governor, I am going to do my best to uphold the law and to keep my official oath inviolate. No reasonable man could expect anything else of an executive official.

"You say that this law ought not to be enforced because it is an infringement of the natural rights of the citizens of the State. No one has a natural right to keep a dramshop open on Sunday, or any other day of the week.

"They exist at all not as a matter of the right, but by tolerance. It is a privilege that the State can give or take away as she pleases. In this State dramshops are permitted six days in the week, but on Sunday they are outlawed.

"The people of Missouri have decreed through the Legislature that the dramshop is a special menace to peace and good order on Sunday, and have forbidden them to operate on that day.

"The effect of the enforcement of this law in the large cities of Missouri, in reducing crime by some 40 per cent., as shown by the statistics, demonstrates that the action of the Legislature, in passing this statute, was not without wisdom.

"However that may be, it is the law, and any violation of it is lawlessness. This is not even a prohibition law, for forbidding a dramshop to sell intoxicants on Sunday no more requires a man to totally abstain than the law prohibiting the sale of clothing on Sunday demands that a man go naked then.

"If this law causes any inconvenience it is a matter to be regretted, but it cannot be helped. I am told that the Germans, as a rule, are opposed to the enforcement of this law. This, I believe is a mistake. I have a German name and German blood in my veins, and I am proud of it. There are no more law-abiding people anywhere than they are.

"They may not like the law; they may be in favor of the repeal, but they, being good citizens, are in favor of observing the law, because it is the law, for they are not lawless.

"I observe that you are a working man and a union man. Some of the best support I have had in the enforcement of this law has come from union labor. Eight hours a day and six days a week are among the cardinal teachings of organized labor.

"The laboring man should be the last to stand against the enforcement of the law. All he has to protect him is the law. A man of wealth can secure what he wants through the magic of gold, but the laboring man must depend on his ballot and the laws that are made in accordance with the ballot.

"Union labor secured the passage through the Missouri Legislature of the eight-hour law. Many of those who oppose this law are filing the same kind of pro-

tests against its enforcement that you do against the dramshop law.

"I am demanding that the eight-hour law be observed, and that those who fail to do so be prosecuted under the law. If I do not enforce the Sunday dramshop law, why should I enforce the eight-hour day law, or any other law, for that matter?"

THE SOCIAL REDEMPTION OF A KANSAS CITY.

Almost every writer upon American politics asserts that democracy falls down when it is applied to the government of large cities. The conditions do not justify quite such indiscriminate assertion. American cities—some of them, possibly most of them—are not so well governed as our towns and rural districts. Municipal management in New York, Boston and Chicago does not compare in many respects with that of Glasgow, Paris and Berlin. Nevertheless, civic ideals are gradually rising. New York has made numerous notable improvements. Chicago, once gang ruled, is now under fair way to a remarkable reform of its municipal affairs. If once the saloon power with its accompaniments of crime and lowering of conscience could be eliminated there would be ground for rosy hope. Kansas City, Kas., a city of 100,000 inhabitants, has just completed a prodigious task in cleansing itself of crime-breeders, the remarkable success of which ought to be a shining example to other cities and city officials. One year ago the county in which Kansas City is situated was disgraced by 256 saloons, 200 gambling houses and sixty houses of social evil. Today it has none. It has had none for over ten months. It hopes never again to be injured by gin-mill, pool-room or brothel. The splendid results of this disinfection of the city are seen in a remarkable report made by Assistant Attorney-General C. W. Trickett to the Congregationalist:

"At the commencement of the contest a large number of our people thought it would ruin business and destroy our prosperity, but it has stimulated business in all lines. Our population has increased at a greater rate than ever before. The deposits of the bank have gained by \$1,500,000. The merchants upon our streets have had to employ additional clerks. The attendance in our public schools has increased largely, and we have had to employ eighteen additional teachers. The teachers inform us that this increase is largely of boys and girls from twelve to sixteen years of age who, prior to the closing of the saloons, were compelled to assist in supporting the family, by reason of the father spending his wages for drink. The charitable institutions report a reduction of more than two-thirds in the demand for aid. The juvenile court, which has the care of dependent children, had but two applications in the past eight months; while prior to the closing of the joints from eight to eighty-eight children required some assistance and aid each month. Prior to the closing of the joints we sent from fifteen to twenty-five young men to the reformatory every year. In the twelve months since the closing of the saloons we have sent but two. The expenses of prosecuting criminals have been reduced \$25,000 per annum. The expense for the police force has been reduced as much more. For the first time in twenty-five years the court of common pleas in this county opened its term of court the first Monday in May without a criminal case. The city courts, created for the express purpose of trying petty suits for the collection of rents and grocery bills, which formerly were crowded with a black docket every day, have now practically no business, for the reason that people are paying their bills instead of being sued for them. A year ago this city was trying to devise ways and means to spare the money to build additions to our city jails. Today the doors of the city jails swing idly upon their hinges, and we have no use for those we have. One year ago not to exceed two business men on the principal thoroughfares of this city would have favored the closing of the saloons. Today there are not two who would favor opening them up, showing a wonderful revolution in public sentiment. Twice

since the saloons were closed we have held city elections, at which the issue was presented to the people, and at each election the people have endorsed present conditions. Every banker is loud in the praise of the present situation; the city is clean; crime is at a minimum; merchants prosperous; real estate advancing.

THE AUDACITY OF THE BAPTIST POSITION.

(By Edward B. Pollard, in Baptist Commonwealth.)

The Baptists make very bold when they announce their platform. It may be we do not always realize how daring some of our positions are.

First, we say to the infant, "Go on from your unconscious to your self-conscious, self-directing life—nothing shall be done to prejudice your own judgments nor hamper your own religious choices of later life." Thus we let the child go, trusting to catch it again when it reaches the age of accountability. And we are not prepared to recede from the position which gives soul-freedom to every being who comes into the world. But it is well for us to remember that the compliment to this doctrine is religious training, which shall be so true and vital that when the time does come for choosing the choice will be for Christ and obedience to His commands.

Baptists have boldly struck out to find the individual. All their doctrines and polity are intensely individualistic. They have refused to use the net, and have taken the hook for their instrument as fishers of men. This is daring, but slow. Individual rights are sensitively guarded; local church authority is zealously emphasized, and all the advantage of large ecclesiastical machinery is audaciously discarded. There seems little prospect of the denomination receding from this position. But it is well to remember that there is to this a complimentary doctrine. It is voluntary co-operation in doing the larger work of the Lord. Without this our individualism cannot save us but may only destroy.

It was a very daring stroke when our denominational forefathers deliberately struck down State aid to religious propaganda. The State had been for more than twelve centuries the most important support of the Christian faith. The Baptists went deliberately to work to undermine this whole fabric; throwing the support of religion entirely upon voluntary offerings of those who believe in it. This was a daring stroke. The wheel will never turn backward. But there is an important corollary to this doctrine. Baptists should be the most willing and liberal contributors to the spread of the gospel, for it was they who dared strike down an arm of help which they conceived to be both a hindrance and a menace to the true faith of Jesus Christ.

It is also a very daring experiment to put the government of the Lord's house in the hands of all—big and little, strong and weak, cultured and ignorant. How safer it seems to be to entrust the Master's business to the best, and have an ecclesiastical aristocracy; to pick the wisest and most consecrated, and so put the administration of affairs in the care of bishops, presbyteries or councils.

But Baptists, believing in the priesthood, and purify of all believers, can never be anything but republican in form of government; not only that the doctrine "One is your master, even Christ, and all ye are brethren," be emphasized, but that by divided responsibility all may have equal opportunity to be developed in the service of the Lord. But the denomination should never forget that the complement of this doctrine is a converted church membership. This is the pre-supposition to equality in administration, and a sine qua non to our church life. A bad man in the republic is in the place of greatest possible harm. All this means that it is very daring to discard material aids and world wisdom. But true faith discerns the superior value of the spiritual agencies, and reliance upon the spiritual is fundamental to the Baptist position. The audacity of the Baptists is really faith in the power of the spiritual. They give up what seems temporary advantage for ultimate triumph. Spiritual forces, as do all fundamental forces, move slowly, but they move surely, and in the end must win.

AN ANNOUNCEMENT.

To My Brethren: After nine years in the sweet service of the pastorate, I have resigned the Adams Avenue church in Montgomery, in order to "do the work of an evangelist." This step has not been taken because of the slightest estranged relation between the pastor and people. A sweeter church, or a more loyal church, to their pastor, is not to be found than Adams Avenue has been since I took charge two years ago. There has always been, since I was first converted, a strong desire in my heart to lead men to Christ. During this pastorate of two years in Montgomery 178 have united with the Adams Avenue church. I spent eleven years of my early ministry in the evangelistic work, and have always yearned to return to it since I gave it up. Since I have been in the pastorate, I have devoted much time to evangelistic services, and I feel am assured that in giving all my time to the work I am doing God's will. I shall not hold meetings only under the auspices of pastor and people of a regular organized Baptist church. I am now open for engagements, and if the Holy Spirit impresses any of the churches that He will use me as an instrument in their midst, I shall be glad to hear from them. I shall accept the first invitation that comes, and all others in succession as they may be sent to me. It will make no difference as to the strength of the church financially, for I shall have no financial basis to conduct my meetings upon; they will all be in the Lord as He may direct. My purpose is, with His approval, to try to be simply a humble instrument in His hands for the reviving of His children and the saving of the lost. I do not regret the nine years which I have spent in the pastorate, for it has been a fine schooling, and I am much better prepared for the evangelistic work with my brother pastors. My permanent address will be Montgomery, Ala.

Thanking God for the blessed opportunity and the complete restoration of my health, I am yours to serve,
JOHN BASS SHELTON.

SEMINARY NEWS.

I have lately received a communication from Chancellor J. C. Willis, of the University of Louisville, in which he informs me that the Arts Department of the University of Louisville will be opened this fall on September 16th. He offers the privileges of the courses in the University to our students in the Seminary free of all cost. This will be interest to such brethren as desire to pursue some additional college or university work in connection with their Seminary courses. I wish to take this occasion, however, to urge upon brethren the importance of attending our Baptist colleges in their own States, rather than leaving their college work to be done here. This announcement should affect only such as find it out of their power to complete their college work before coming here. It may be possible in some cases for a few studies to be taken in the University of Louisville in connection with a Seminary course, and for the benefit of such students I am making the announcement.

I desire also to state that all brethren coming to the Seminary, who have not attended the Seminary hitherto, are required to bring with them credentials of some kind. A license of ordination paper will suffice. If neither of these is in hand, then the student should bring a letter from the church of which he is a member, recommending him as a student for the ministry. An ordinary church letter will not answer. The letter must commend him as a student for the ministry.

The first meal will be served in New York Hall on Monday night at supper, September 30th. The Seminary will open on Tuesday, October 1st, at 10 a. m., in the chapel of Norton Hall. Students should plan to be present promptly at that time if possible, if not then, as soon thereafter as they can come. The opening address by Dr. C. S. Gardner will be delivered Tuesday night, October 1st, at 8 o'clock.

E. Y. MULLINS.

REV. A. N. REEVES, WINFIELD,
A Strong Believer in the Eldridge Academy and a
Tireless Worker For It.



THE ELDRIDGE ACADEMY.

I will write for the Alabama Baptist concerning our school, as I promised

Eldridge is located on the Frisco railroad, sixty-six miles west of Birmingham. No better water or more healthy place in the State. A strategic point, being in the corner of Walker, Fayette and Marion counties.

We have a splendid two-story stone building standing on a five-acre campus, all of which has been deeded to the Home Mission Board and is one of the Mountain Mission schools of the S. B. C. We are now erecting a two-story, eighteen-room dormitory for boys. We are building the outside walls of stone, the partition walls of concrete, so the building will be practically fire proof.

I want to say to the Baptists of Alabama that I was raised among these hills. I think I understand the situation here; the cause of the poor boys and girls of this region has been upon my heart for four years, and it appeals to me like the cry of the helpless for aid; for four years I have been talking, praying and working for the establishment of this school. The Home Mission Board appointed me general agent for the school to raise funds and build the dormitory. They propose to build one for girls as soon as we shall have completed ours. We have most of the material paid for, but we need help awfully bad to finish the building.

Oh! brethren, there is a mighty army rising in these mountains that is going to help shape the destiny of this State. Will you help us enlist their energies in the cause of Christ for His sake?

You speak of doing Mission work in the mountain regions of our State. I am sure that the most effective Mission work that we can do amid these hills is to establish Christian academies for the education and training of the young. One such school will go further toward developing this section than ten missionaries could do in twenty years.

We can come nearer enlisting the parents through the children than any other way. We need means at once. May God lay it on the heart of some one who reads these lines to give us a liberal donation for our school. I am sure that no one could invest their money in anything that would go further toward glorifying Christ and blessing the world than this work.

ARTHUR N. REEVES.

GOOD MEETING AT CUBA.

On July 10th we commenced a meeting at Cuba, assisted by Rev. F. M. Woods, of Clanton, Ala., who preached with great power for five days and was taken sick. Bro. Woods, by his strong personality

and sermons, laid a deep and broad foundation for a great meeting, and several came into the church during his stay. After Bro. Woods left we had the pleasure and profit of hearing Rev. J. D. Cook, of Meridian, Miss., who is a brother beloved and former pastor here. He took up the work where Brother Woods laid it down and went gloriously on.

As a result I had the happiness of baptizing fifteen converts in our new baptistry and receiving five by letter.

In June we had an eight days' meeting at York with that prince of preachers, J. V. Dickinson, of Tuscaloosa, to do the preaching.

There were no additions at York, but the influence of Bro. Dickinson's preaching abides and I have received some by letter since the meeting.

I have resigned at Cuba and York and accepted work at Henderson, Tex., for full time. In going away from the dear old state I go with a heart full of love for the brethren and the work at home and will read with interest of all your victories for our King. No man ever served better people than the Cuba and York churches contain, and happy will be the man who is so fortunate as to become their under shepherd. It makes the tear drops start to think of leaving them, but God's hand seems to be directing, and so I follow on. Love for all the brethren.

I. N. LANGSTON.

The Moody Bible Institute of Chicago attains its majority at its forthcoming annual meeting, September 10th, an occasion which will be marked by an address by Prof. Jas. Orr, D. D., of Glasgow, and the graduation of thirty-one students, who will have completed the full two years' course; several of whom are going to the Foreign field.

The new two years' cycle of studies begins at this date also making it a specially favorable time for intending students to enter. Both the Bible and Music courses are strengthened this year by the addition to the staff of Rev. Howard W. Pope, formerly connected with the Northfield Extension, who will deal with topics of practical Christian work; and Prof. E. O. Sellers, recently with Dr. Eaton, of Cleveland, who comes to assist Dr. Towner in the teaching of Harmony and other branches of musical culture. Prof. Orr will open the fall term with a series of lectures on Apologetics; Dr. James M. Gray on the text of the Pentateuch; and Dr. William Evans on Bible Doctrine.

These privileges are entirely free. Catalogues and other literature can be had by addressing A. P. Pitt, Secretary, 80 Institute Place.

WHAT IT IS

Composition of the Famous Food.

A widespread interest has been created among good liver, as to the composition of Grape-Nuts, the food that has become popular and famous the world over.

It has long been known to physicians, chemists and food experts that the starchy portion of entire wheat and barley flours is transformed into a true and very choice sugar, by the act of intestinal digestion in the human body. This sugar is identical with, and is known as grape sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate nerve centers are built up.

A food expert followed a line of experiments until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following Nature's processes, in a mechanical way. That is, heat, moisture, and time are the methods employed and directed by scientific facts gained in research.

Grape-Nuts food is probably entitled to the claim of being the most perfectly adapted food for human needs in existence. Certain it is that the user's delight in the flavor and the perfect action of intestinal digestion during the use of Grape-Nuts is satisfying, and the added strength of body confirms the fact. "There's a reason." Read "The Road to Wellville," in pkgs.

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

AN ACUTE SITUATION--INTEGRITY OF OUR COURTS INVOLVED

The litigation over the regulation of railroads in intra-state commerce by the State has raised many important and far-reaching questions which are of interest to every good citizen. Not only are points of law involved, but also questions of civic ethics, constructive statesmanship, and social weal; so that every public functionary is vitally and morally interested in the situation. The Alabama Baptist stands for Christian citizenship, and from this point of view has something to say in the solution of the problems involved. It is privileged to say to the learned men who sit upon the bench, if your honors please, 'you could have no power except it be given you of God;' and the threatening of arbitrary use of the power of "contempt" is thus rebuked by the Lord himself before the District Judge of Judea in the long ago, and is equally pertinent to the judiciary of our own day. It is serious enough for a court to be treated with contempt from citizens wantonly; but it is much more serious for the court to make itself contemptible in the eyes of fair-minded people. It is a great compliment to the law-abiding public that so often it has treated even a contemptible judiciary with respect it did not deserve under the circumstances. No court can long depend upon being held in respect by its own arbitrary power to force the public to suppress its contempt for its decisions which do not by their own justice and patent equity merit such respect as the court would require. This may not be law, from a technical point of view, but it is human nature and equity; and after all the real constitution of society is not a document however wise, but the constituents of the body politic. As we see it there is now serious danger that our courts, national and state, will soon be holding each other in "contempt;" and we fear that there may be some real ground for such attitude on each side! This would be seriously regretted by our citizenship. The people of this land are not going to have any more wars over states rights; but will depend upon the courts to solve such questions according to the principles of equity and social well being involved. So we deplore any manifestation of hostility and the use of force between the two jurisdictions. We regret to see that the judges themselves should be most in tense in their feelings in the controversy. It is not seemly that the United States should be of threatening mien toward the state or the state toward the United States. Let the courts respect each other be-

cause they have mutual confidence in each other's competency and integrity, rather than array against each other the relative amounts of force by which each is sustained. If the United States courts, backed by its army, shall override the state courts without just warrant, it may maintain itself as being immune from "contempt" technically; but it will as a matter of fact, be held in all the more contempt by all right thinking people. Even a contemptible court may technically purge itself of contempt, but not from its contemptibility. The most serious situation that can face a court is when circumstances make it the trustee of the reputation of another court, and no malfeasance of a judge is more to be deplored than casting a cloud on the reputation of another court arbitrarily. Let the courts be respectful toward each other and settle the problems of each other's jurisdictions according to the principles and spirit of peace, for if war arises they will all be put out of business.

But there is a question raised by this litigation of vital moment to the people of Alabama. Shall a subordinate court of the United States have power to hold up the police laws of the state for a time by a writ of injunction? We have had much to say about government by injunction, but now sovereign states are to have their sovereignty subject to government by injunction. Soon we may see the district courts of the United States enjoining the legislatures of the several states until they can prove that the laws they contemplate are constitutional, and some subordinate judge may hold up the governor from his exercise of official duties until he shall satisfy the said judge that what he proposes is in accord with the constitution as the said judge may see fit to construe that document. That a corporation, a citizen of another state, can hold up the sovereign state of Alabama by an injunction from the exercise of its sovereign prerogatives ought not to be lawful. It is a most dangerous power to put into the hands of a subordinate judge, not elected by the people, not amenable to them in any way, nor removable except by impeachment proceedings; which is now little more than a question of party politics as shown by the attempt to impeach the late Judge Swaine. Where the state is made a party defendant the law should require the case to go directly to the supreme court of the United States by writ of error from the state courts. No other tribunal should have power to hold up the

sovereignty of a state in the execution of its own laws, and it seems to the layman of the law that that is the law now. In this case the situation is peculiarly unfortunate, in that the trial judge was for a long time the attorney for the plaintiff, owes to it much of his political and financial prosperity, so that under any other circumstances he might be susceptible to bias growing out of natural and commendable gratitude. Those who are acquainted with him (and they are many) will readily acquit him of any bias of mind in this regard, but to the public these facts seem all but sufficient to warrant a change of trial judge. It was a breach of propriety for the plaintiff to have brought this case in this court under the circumstances and subject the judge to unwarranted criticism.

It may be that the best and most equitable solution lies in the State courts heeding the injunction, even though they may think it an unwarranted assumption of power on the part of the federal judiciary. Let the grand juries find their indictments against any violators of the law, and let the State judges hold the indictments in abeyance until the Supreme Court of the United States shall have decided the validity of the injunction. Then if the laws are sustained they can proceed with the prosecutions, and if they are not sustained they can, of course, be quashed. But in the meantime let every one show the competency of this people to settle their differences without resort to force or unseemly contentions. It is a matter of congratulation to every citizen of Alabama that our governor and other State officials have kept the proprieties of the situation, and maintained the dignity and honor of the State without unseemly threats or boasts of power. We regret to say that the officials of the federal government have not been so careful to conserve the public good, but have issued through the press gratuitous threats of arbitrary use of the power with which they are entrusted for a season. It is difficult to see what there is in the situation to warrant the attorney general to issue his proclamation that he would sustain the federal judge right or wrong. May not an injunction lie somewhere against this officer who is equally ready to use his power for right or for wrong? He could have no power to crucify or to release except it were given him of God, and a trust from such a source would seem to call for more respect and consideration than is implied in his course in this matter.

THE BIBLE.

Lamp of our feet, whereby we trace
Our path, when wont to stray;
Stream from the fount of heavenly grace,
Brook by the traveler's way.

Bread of our souls, whereon we feed,
True manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky!

Word of the ever-living God,
Will of His glorious Son;
Without Thee how could earth be trod,
Or heaven itself be won?

Lord, grant us all aright to learn
The wisdom it imparts;
And to its heavenly teaching turn
With simple, child-like hearts.

—Exchange.

LINCOLN AND THE BIBLE.

Mr. Lincoln, as I saw him every morning, in the carpet slippers he wore in the house and the black clothes no tailor could make really fit his gaunt, bony frame, was a homely enough figure. The routine of his life was simple, too; it would have seemed a tread-mill to most of us. He was an early riser; when I came on duty at eight in the morning, he was often already dressed and reading in the library. There was a big table near the center of the room: there I have seen him reading many times. And the book? We have all heard of the president's fondness for Shakespeare, how he infuriated Secretary Stanton by reading Hamlet while they were waiting for returns from Gettysburg; we know, too, how he kept cabinet meetings waiting while he read them the latest of Petroleum V. Nasby's witticisms. It was the Bible which I saw him reading while most of the household still slept.—William H. Crook in Harper's Magazine for December.

MY BIBLE AND I.

We've traveled together, my Bible and I,
Through all kinds of weather with smile or with sigh,
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my psalm.

We've traveled together, my Bible and I,
When life had grown weary and death e'en was nigh,
But all through the darkness of mist or of wrong,
I found thee a solace, a prayer or a song.

So now who shall part us, my Bible and I,
Shall isms or schisms or new lights why try?
Shall shadows for substance, or stone for good bread
Supplant thy sound wisdom, give folly instead?

Ah, no, my dear Bible, exponent of Light,
Thou sword of the Spirit, put error to flight
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I.

—Anonymous.

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.



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.

PERSONAL RESPONSIBILITY.

There is a great deal of personal responsibility involved in relation to the continuance of one's life on earth. It is believed by very many Christian people that the day of one's death is precisely ordered and controlled by God. They say that no Christian dies until "his time comes," and that then God "calls him home." It is true that there is a sense in which our life is in God's hands; there is also a sense in which our life is in our own keeping. This is the teaching of the Bible and it is according to sound reason. It certainly is not true that it is God's will that one should hazard his life by, persistently working beyond the limit of known safety, and especially when he has been warned by competent medical authority. When a man does as much mental work as two or three men of equal capacity can do in the same length of time, and then fatally collapses as a result of it, it is a perversion of truth to say that he died by the express will of God. Dr. T. T. Eaton, the brilliant editor of the Western Recorder, and long the pastor of a church at the same time, died very suddenly recently from apoplexy. It was stated in his paper that God "had called him home to his reward." And yet in the same issue of that paper it was editorially declared that he had been doing "the work of four men," and had been advised to be less strenuous. The assistant editor says that Dr. Eaton "died from over work." This being true, then it is inconsistent to say that God "took him away." We must not charge God with desiring that Dr. Eaton should work himself to death, and especially in the midst of great usefulness which, by prudence, might have been prolonged many years more. Let us bear in mind the great lesson that we are the stewards of our own life—that God has entrusted it to our careful keeping, and that it is our duty to heed the danger signals in time, so that we may, as long as possible, do good on earth.

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.

THE BIBLE RHYME.

Genesis first in order stands;
Exodus gives the ten commands;
Leviticus and Numbers, see
That Deuteronomy next will be
Joshua, Judges, Ruth,—each dwells
Before Samuel, Kings and Chronicles.
Ezra and Nehemiah then
To Esther point, the pious Queen.
Job, Psalms, and Proverbs next appear
With Ecclesiastes, while we hear
The Song of Solomon declare
What beauties in the Saviour are.
Isaiah speaks in sweetest strain
Of Christ, and tells us all his pain.
While Jeremiah weeping bears
His Lamentations to our ears;
Ezekiel, Daniel, then will come;
Hosea, Joel here find room,
Amos and Obadiah, too;

"CLEAN UP," "SELL ONLY 'PURE' (?) WHISKEY," "OBEY THE LAW."

These are a few of the new directions being offered by trade leaders to escape the menacing whirlwind of popular disapproval. "The prohibitionists have captured a large part of the country and they will soon vote us out of the rest if we do not make some very decided changes in the good we sell and the way we buy them. Is the startling wall of a confidential letter to the "trade," dated April 15, 1907, which was sent out to their members by the "St. Louis Wholesale Liquor Association." The unconscious humor of this pathetic call for help can not fail to strike the prohibition worker, whose most radical platform could scarcely go farther than to demand a "decided change" in "the goods sold" by the saloonist, but there is life and death in it from the whiskey vendors' point of view.

After, frankly admitting to their friends that all retail liquor dealers alike have been selling concoctions "that would kill a horse if he drank it," the St. Louis association, over the signature of its general manager, one "J. B. Goode" (!), makes an eloquent plea for the introduction of "pure liquor," "under government guarantee" and thus apologizes for the "rot-gut" brand long in ordinary use:

"We retail dealers have allowed the 'reduction rogues' to swindle us out of millions by substituting for good whiskey which we have paid them for a compound that would kill a horse if he drank it.

"We have unwittingly sold this accursed poison to the youth and the flower of our manhood, many of whom have been crazed, have lost their manhood, their honor and their all because they drank it.

"Their mothers, their sisters, their fathers, their brothers and their friends are driving us retailers out of business.

"The only salvation left for the liquor business lies in a firm resolve on the part of all retailers to be sure that they sell nothing but the purest and best goods that can be had for their money."

Probably Manager Goode would have put it a little more diplomatically if he had thought his confidential confession was destined for so much publicity; but it is a good thing once in a while to get the "inside" opinion of his own business of so prominent a booze distributor, and thousands will no doubt thank him for his unexpected candor.

DANIEL WEBSTER'S ESTIMATE OF THE BIBLE.

Daniel Webster placed the highest value on the Bible. Concerning it he once said: "If we abide by the principles taught in the Bible, our country will go on prospering, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." Again he says: "I have read it through many times. I now make a practice of going through it once a year. It is a book of all others for lawyers and divines, and I pity the man who can not find in it a rich supply of thought and rules for conduct. From the time at my mother's feet or on my father's knee I first learned to lip verses from the sacred writings, they have been my daily and vigilant contemplation. If there be anything in my style or thought to be commended, the credit is due to my kind parents for instilling into my mind an early love of the Scriptures."

THE TRUTH DEMONSTRATED.

Ex-United States Senator Carmack, of Tennessee, gives this important testimony to the evils of the saloon and the value of Prohibition:

"There is not a single reason, moral, economical or otherwise, why the saloon should be permitted to exist anywhere. It is a public breeder of crime, corruption and poverty. There is not a community that would not be richer in material wealth, which would not have cleaner government, better citizens and happier homes without the saloon than with it. From the most materialistic standpoint it is a curse. We often hear the argument that the abolition of the saloon would injure the business property of the community. What wealth does it create? It can not be too often repeated that wealth is the product of the industry and intelligence of man, and the saloon is a destroyer of wealth. It is argued that even if saloons be abolished it will not stop the drinking of intoxicants. While that is true, in a measure, it is no defense for the saloon. Young men do not learn to drink out of a jug in a back alley. Nor does the sneaking bootlegger wield the corrupt and pernicious influence of the open saloon. The saloon keeper would not go to the expense of providing costly furniture and luxurious surroundings if he could sell as much whiskey out of a jug over a rough plank bar. The experience of every community in Tennessee which has banished saloons is an invincible argument in favor of its abolition in other communities. There is not a town which has not rid itself of the saloons in which it could be restored by a vote of the people. Actual experience has demonstrated in every case the folly of every argument advanced by the supporters of the whisky cause."

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.

Jonah and Micah stand to view;
Nahum and Habakkuk make way
To Zephaniah and Haggai;
Then Zachariah's book is seen,
Malachi concludes the scene.

This is the way the Gospels run;
Matthew, Mark, Luke and John;
Then comes the Acts inviting you
The Apostolic Church to view.
The Epistles next our notice claim,
Which in succession thus we name;
The Romans and Corinthians were
To cities sent renowned afar;
Galatians and Ephesians then
Wrote by the same inspired pen.
Philippians, Colossians stand
With Thessalonians near at hand;
Timothy leads to Titus on,
This brings us down to Philemon.
The Hebrews soon we gladly find,
And that of James comes close behind.
To Peter now our thoughts we give,
With loving John we wish to live;
Then solemn Judge will pierce the soul
And Revelation close the whole.



No wonder baby doesn't smile...
If your head was on fire, Would you?

A simple application of TETTERINE preceded by a hot bath with Tetterine Soap will relieve the most aggravated form of that burning, tormenting eczema. It cleanses, soothes and heals the most stubborn cases of skin disease, in infants and adults alike. Tetter, eczema, ringworm, itching piles, sores, scalp disease, heat, rashes, etc., quickly yield to TETTERINE if directions are followed. This remedy is composed of the purest of antiseptic ingredients, in the form of a fragrant ointment, very pleasant to use and harmless to the most delicate skin. Every family should keep both the soap and the ointment in the house, and use them at the first symptom of a skin trouble. The Soap is not only medicinal, but toilet as well, and a great skin beautifier.

If your druggist does not keep them, send 25c for soap and 50c for ointment to SHUPTRINE COMPANY, Savannah, Ga.

"AMERICAN" MACHINERY
WELL DRILLING & PROSPECTING—
DEEP WELL PUMPING, CENTRIFUGAL PUMPS,
IRRIGATING PUMPS, AIR COMPRESSORS.
THE AMERICAN WELL WORKS,
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IN TEN DAYS.



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CREAM, the unequalled beautifier is endorsed by thousands and guaranteed to remove freckles, pimples, liver-spots, tan, sallowness, etc.,

the worst case in 20 days, and restore the beauty of youth. Price 50 cents and \$1.00, by leading druggists or mail.

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will cure one head 4 times or 4 heads one time. Money back if they fail.

Price 10 and 25c at all druggists or by mail on receipt of price.

COLLIER DRUG CO.,
Birmingham, Alabama.

The South is Going Dry

Lay the jest about the julep in the camphor balls at last,
For the miracle has happened and the olden days are past;
That which makes Milwaukee thirsty doesn't foam in Tennessee,
And the lid in old Missouri is as tight-locked as can be—
Oh, the comic paper colonel and his comrades well may sigh,
For the mint is waving gayly, but the south is going dry.

By the stillside on the hillside in Kentucky all is still,
For the only damp refreshment must be dipped up from the rill;
No'th Ca'lina's stately ruler gives his soda glass a shove,
And discusses local option with the South Ca'lina Gov.,
It is useless at the fountain to be winkful of the eye,
For the cocktail glass is dusty and the south is going dry.

It is water, water, everywhere, and not a drop to drink;
We no longer hear the music of the mellow crystal clink,
When the colonel and the major and the gen'l and the jedge
Meet to have a little nip to give their appetites an edge,
For the eggnogg now is noggless and the rye has gone awry,
And the punch bowl holds carnations, and the South is going dry.

All the nightcaps now have tassels and are worn upon the head—
Not the nightcaps that were taken when nobody went to bed;
And the breeze above the bluegrass is as solemn as is death,
For it bears no pungent clove twang on its odorific breath,
And each man can walk a chalk line when the stars are in the sky,
For the fizz glass now is fizzless, and the south is going dry.

Lay the jest about the julep 'neath the chestnut tree at last,
For there's but one kind of moonshine and the olden days are past;
Now the water wagon rumbles through the southland on its trip,
And it helps no one to drop off to pick up the driver's whip,
For the mint beds make a pasture and the corkscrew hangeth high;
All is still along the stillside, and the south is going dry.

—Chicago Post.

THE COUNTY LOCAL OPTION BILL.

Valuable Amendment Passed at Recess Session—Any County With Old Dispensary May Vote at Once.

The Merritt bill repealing the two years' exemption to old dispensaries has passed both branches of the legislature and is ready for the governor's signature.

The friends of the liquor traffic and some of its agents were especially active in the house in their effort to prevent the passage of this repealing measure. Much credit is due Representative McMillan, of Wilcox county, for his able leadership in this fight, inasmuch as "Senator" Weiss, the head of the liquor lobby, had made a strong appeal to many of the house members to save them this much territory for at least two years, and some wavered under his strong personal plea.

Under Mr. McMillan's leadership with the able assistance of other temperance leaders the bill was carried by a decisive majority, and an attempt to reconsider and defeat the measure was prevented by an increased majority.—Alabama Citizen.

Coming to Alabama, are you? That is what some of the large whisky-houses of Georgia say they are going to do. Come along, gentlemen; we will give you a warm reception, and we promise to make it hot for you every minute you stay. But we would advise you before you come to consider well the advice of some of your friends to put your money in some honest business.
—W. B. C., in Alabama Citizen.

Eczema Cured

Nothing could be more annoying or disfiguring than Eczema; and few skin diseases are harder to cure. Tetterine allays the itching and burning; and absolutely destroys the cause by killing the germs that eat into the tender coatings and cause decay. Tetterine is a prompt and effective cure for Tetter, Ground Itch, Eczema, Chaps, Chafes, etc. 50c box at druggists or by mail, postpaid, from J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c cake.



Can't think? Got head or back ache? Pains all over your body? Try—

HICKS' CAPUDINE Trial Bottle 10 Cts
IT'S LIQUID
EFFECTS IMMEDIATELY
REMOVES THE CAUSE,
Relieves Indigestion, Pains also,
Regular size 25c & 50c

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Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well.
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Envelopes, best rag	\$2.50 per 1,000	\$1.50 per 500
Envelopes, good grade	2.25 per 1,000	1.40 per 500
Letter Heads, best grade	2.50 per 1,000	1.50 per 500
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Cards	1.25 per 500	

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Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—and we want you to know it. Send for the sample bottle and try it.

BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.



IN MEMORY OF MRS. JOHN L. TROTMAN.

The following resolutions were unanimously adopted by the Troy First Baptist church Sunday school:

"Whereas, In His divine providence, God has removed from our midst Mrs. John L. Trotman, a devoted and beloved member of our Sunday school, be it

"Resolved, 1st. While we recognize an all-wise and most gracious Heavenly Father in this great bereavement, and bow in humble submission to His holy will, we would express our deep sense of loss in our dear sister's death.

"2nd. That it will ever be a source of pleasure to the members of the school with whom she was associated, to her friends and to her family to dwell upon the memory of her Christian virtue, her gentleness, her devotion to duty and deep piety.

"3rd. That we extend our heartfelt sympathy to the bereaved family, and commend them to our Heavenly Father for love and comfort.

"4th. That these resolutions be recorded upon the minutes of our school, published in the Alabama Baptist and The Troy Messenger, and a copy be sent the bereaved family.—Mrs. Towles Pierson, Mrs. J. B. Wiley, Miss Celeste Darby, Committee.

DEATH OF A SWEET CHILD.

At a meeting of the Baraca society of the Ruhama Baptist church Sunday morning the following resolution was adopted:

"Whereas, God in His wisdom has seen fit to take from loved ones and friends Virginia Ashby Shelburne, the infant daughter of our beloved teacher, and

"Whereas, Dr. Shelburne is and has been a true and tried friend of the Baraca boys, both collectively and individually, since the organization of the class, and while we recognize that God doeth all things wisely, yet there is nevertheless a great deal of sorrow and bleeding of hearts when the time of separation comes, be it, therefore,

"Resolved, That the love and sympathy of the boys be and is hereby extended to Dr. Shelburne and family with the wish and prayer that the taking of this loved one may prove a blessing to them and lead them on to nobler and better things in this life; and be it further

"Resolved, That a copy of these resolutions be presented to Dr. Shelburne and that the same be spread on the minutes of this class and furnished the press for publication.

"J. R. TARRANT,
"E. D. THOMPSON,
"B. L. WHATLEY,
"Committee."

OBITUARY.

Miss Telltha Jane Franklin was born Dec. 11, 1825. She was converted at the age of 17 and joined the Trussville Baptist church, where she remained a member until her death, which occurred April 22, 1907.

In her last years she was afflicted with deafness, which prevented her hearing the gospel; but it did not keep her from holding sweet communion with her Lord, with whom she had lived in close touch from her conversion.

Her lonely hours with her Savior were times of refreshing to her soul. When the summons came she was not only ready, but anxious.

HER PASTOR.



An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c a box; Soap 25c a cake; Pills 25c a box. Sold by all druggists, or sent by mail.

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The equipment includes 22 buildings, with laboratories in all branches of science, and a library of 140,000 volumes. There is a finely equipped gymnasium, swimming pool, and a well furnished building for social and religious uses. Providence offers the advantages both of city and country.

For further information, address The Registrar, Brown University, Providence, R. I.

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 Bible Class Quarterly, single copy, 8c; 5 or more, each4c
 Advanced Quarterly2c
 Intermediate Quarterly2c
 Primary Quarterly2c
 Lesson Leaf1c
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 Child's Gem6c
 Kind Words (weekly)13c
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 Baptist Boys and Girls (large four-page weekly)8c
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 B. Y. P. U. Quarterly (for young people's meetings), in orders of 10 each6c
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Sunday School Record (simple, complete and accurate) each . . . \$1.00
 Class Books (for keeping class records), per dozen40c
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 Excellent maps (see catalogue)
 B. Y. P. U. supplies.
 Topic Card. Price per dozen 15 cents, 75 cents per 100.
 Pledge Cards, 50 cents per 100.
 How to Organize—with Constitution and By-Laws. Price, 10 cents per dozen; 50 cents per 100.
 See B. Y. P. U. Quarterly in list above.
 Home Department Supplies.
 Its Plan.—J. M. Frost. Price 25c per 100.
 An Experience.—Junius W. Millard. Price, per dozen, 5 cents; 30 cents per 100.
 Class Books. For visitors' use, 2c each.
 Collection Envelopes. Price 35 cents per 100.
 Superintendent's Quarterly Reports. Price, 1 cent each.
 Application Cards, 50c per 100.
 Membership Certificates, 50c per 100.
 Superintendent's Record, 40 cents each.
 Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets and other supplies or samples.

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tenn.

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 Mortgagee.



LOSTED.

I feel so far from anywheres,
 Perhaps my family
 Has got so many other cares
 They've all forgotten me.
 I s'pose I'll starve to skin an' bone
 If I stay losted here alone.
 My little dog, he founded me,
 An' wagged his tail an' whined,
 But he can't lead me home, for he
 Is taught to walk behind.
 And so I'm crying yet, becuz
 I'm just as losted as I was.
 —Burgess Johnson, in Harper's magazine.

THE PRODIGAL'S RETURN.

(In Hoosier-boy dialect.)
 Virginia Coyne in September St. Nicholas League.

One time I said an awful word,
 I really did,
 An' paw was angry when he heard,
 An' so I hid.
 An' they was huntin' everywhere,
 An' my! I gave 'em such a scare!
 Don't be mad 'cause I didn't care,
 I was just a kid.

But when it got all dark an' cold,
 Why, I was scared,
 For 'en I wasn't over bold,
 An' 'en I eared.
 I could see lights dancin' here and there,
 An' they was huntin' everywhere,
 An' when they found me, I didn't care
 If I had swared.

But when maw called me her poor child,
 An' didn't scold;
 An' paw looked mad, but soon got mild
 'Cause I was cold,
 An' maw got clothes 'cause mine was wet,
 For it had rained—why, 'en, you bet
 I was sorry I swared, an' I'm sorry yet,
 So don't you scold.

THE LITTLE BALL.

Madge had gone with Dottie to kindergarten one bright spring morning, and now she was sitting on the floor, one of twenty happy little folks who formed a big circle.

Miss Betty in a red waist was at the piano, and there were so many white aprons and red dresses and blue

SPEND THE SUMMER AT MONT- EAGLE—LOW RATES.

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

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

blouses and pretty hair ribbons that old Mr. Sun, looking in at the window, must have thought at first that he had found a garden full of pretty flowers. But the children's faces were brighter than anything else, and showed a great deal of excitement. Little heads bobbed forward and twisted and turned, so that bright eyes could follow a tiny ball that was being passed from one to another of the children while they sang:

"Little ball, pass along
 Slyly on your way;
 While we sing a merry song,
 You must never stay;
 Till, at last the song is done,
 Then we'll try to find
 In what pair of little hands
 You've been left behind."

Miss Betty smiled as she saw how eagerly Dottie reached for it when it came to her. But the little girl was very slow to pass it on, and Miss Betty sighed as she thought, "I hope Dottie isn't growing selfish."

One little girl standing in the ring had her eyes tightly closed all this time, but when the music stopped they popped open as quick as could be, and she began to look all around the circle to see which little hands were holding the ball.

All little folks who have been to kindergarten know how she found it.

Miss Betty had seen Dottie reach for it just as the children had finished the song, then quick as a flash she hid it away under Madge's dimpled fingers.

"The dear child," thought Miss Betty; "she wanted it for Madge, not for herself."

When the little girl who was hunting for the ball had looked almost all the way around the ring, Miss Betty played very softly; but when she came in front of little Madge the music suddenly grew very loud indeed, and she and Madge both laughed with glee and all the children clapped their hands, and the ball was found in wee Madge's lap and Dottie was the happiest of all.

"Isn't it nice to have company to come?" she said when it was time to go home.

"Yes, dear," answered Miss Betty; "but the reason we enjoyed it so much was because we helped the company to have a good time."—Evangelical Messenger.

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A GREAT MEETING AT OPP, ALA.
Dr. W. D. Hubbard assisted me in a meeting August 8 to 15. It was in many respects the greatest meeting I ever witnessed. Never before have I seen a town so stirred. The truth did not return void. This man of God declared the whole truth fearlessly. He showed men their condition in the light of God's word, and many, at once, looked to Christ and found peace. Forty-five were added to the church and thirty-four of these came for baptism. Most of these were young men, and as they came into the church they went to work. They did not mind going after their friends and bringing them to Jesus. It was the old way of doing it. Before they were baptized they organized a prayer meeting for the new converts.

Dr. Hubbard is a good man in a meeting. He has no cheap-trap method. He knows the truth and understands men. I most heartily recommend him.

We showed our appreciation of him and his services by paying him \$125. The church was greatly strengthened. There is a bright future before this people. We raised money to repair the church, put in electric lights, etc.

I have just closed my first year's work with Elba and Opp, Ala. Each church has paid three times as much for missions as they paid the previous year. One hundred and fifty members have been received during the year. This is a great country and the people are making rapid progress. God is blessing His people.

Yours fraternally,
O. C. BARKLEY, Elba, Ala.

FROM SPRING HILL CHURCH.
We have just closed a great revival at Spring Hill church, Pike county, Ala. The meeting began on Saturday before the second Sunday in August and continued seven days. The church was strengthened and God's name glorified. The meeting was conducted Saturday by Rev. J. E. Johnson, ably assisted by Rev. W. H. Tew. Sunday morning Rev. J. W. Jones, from Newton, arrived, filled with the Holy Spirit and enthusiasm; preached the 11 o'clock sermon, urging the brethren to love each other, pray more and give of our means for various religious causes, which, of course was our whole duty, but at that time was not pleasing to us. After serious prayerful consideration, we yielded. Bro. Jones fought a good fight and gained the victory for God and His cause, and such a meeting has never been realized at this place by us. There were 23 added to the church; sixteen by baptism, six by letter and one under watch care of the church. We can honestly say that our homes, our community and our church have been made better by having Bro. Jones with us.

There is, and ever will be, a warm place in the hearts of both Methodists and Baptists for Bro. Jones for his untiring energies here. Brethren pray for us that the spirit of giving may continue with us.

A liberal contribution was raised for the ministry and missions.
T. R. SEARCY.

THAT DROWSY FEELING
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CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work?
You have slept pretty well.
You don't feel sick. Just drowsy.
What's the cause of it?
Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all.
When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs. The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do?
Wake up your drowsy liver with a good dose of **Theodor's Black-Draught** (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, **Theodor's Black-Draught**, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

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A GOOD ADVERTISING MEDIUM.

Castleberry, Ala., Aug. 21, '07.

I must compliment you in having the best advertising journal in our country. By the notice you gave us in your paper that our church was without a pastor we have had seventeen replies and through the same medium we would say to our brethren who have made inquiry that we must ask some time to reply that we may find some church to co-operate with so as to give full time to our pastor, as we can only give half time. As soon as we can so arrange will elect from those who have favored us with an inquiry and then notify the one chosen. Yours fraternally,

ALLEN PAGE, Church Clerk.

Midland City, Dale county.—I went to Enon Church, Dale county, July 13 and commenced a meeting. Brother W. B. Moritz came on Sunday without invitation, except, as he says, impressed by the Holy, and we feel like he was directed by the Holy Spirit. Bro. Moritz is colporter of the Haw Ridge Association. He preached with power. This Church has been praying for the Lord to bless them for some time. There was good interest from the beginning. The meeting ran seven days, during which time there was added to the Church eighteen members, fifteen by baptism, three by relationship. The meeting closed on Friday. On returning home Saturday morning received a telephone message from Bro. R. B. Arnold, who was sick, asking me to fill his appointment at Spring Hill Church, Barbour county. The meeting lasted six days. I did all the preaching except two sermons, which were filled by Brethren W. J. Williams and C. E. Jones, during which time the Church received eight members, six by baptism, one by letter and one by restoration. On the 27th of July I commenced a meeting at Salem Church, Dale county, my home Church, which lasted nine days. The Church was very much revived. Received three by baptism. I was assisted by Brethren C. E. Jones and Hamp Gunter, who preached with power. We are looking forward to the time when we shall see more added to the Church as a result of this meeting.—J. W. Phillips.

The Southern Witness says "that Dr. G. A. Nunnally, of Georgia, has accepted the position as president of the college, which position had been unanimously offered him by the trustees. Dr. Nunnally is regarded as one of the strongest men in the South, and has had considerable experience in school work, having at one time been the successful president of the Southern Female College at La Grange Ga., and also of Mercer University, Macon, Ga. Those who know him are loud in their praises of him in every way. He was personally known to five of the Board of Trustees and they feel that they are fortunate in securing his services in this important and distinguished position. We hope soon to be in possession of other facts in connection with Dr. Nunnally's life and work and present them to our readers." Dr. Nunnally is a strong, forceful man and will add strength to the organized work in Florida.

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WINTERSMITH'S
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The State of Alabama, Jefferson County, Probate Court, August 22nd, 1907.

Estate of Baylis E. Grace, Deceased. This day came Annie E. Grace, administratrix of the estate of said decedent, and filed her application in writing and verified by affidavit, praying for the sale of certain real estate therein described, belonging to the estate of said deceased, which said real estate has never been sold and is now subject to the payment of the debts of the estate, said estate having heretofore been declared insolvent.

And, whereas, the 23rd day of September, 1907, has been appointed as a day to hear the same,

It is, therefore, ordered that notice of the filing of said application and of the day appointed to hear the same be given the following-named heirs and devisees of said estate, by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county, viz: Charles Walker Grace and Marie Antoinette Grace, both over twenty-one years of age, and Edward Earl Grace and Samuel Francis Grace, minors, over the age of fourteen years, all of whom are children of Baylis E. Grace, Jr., deceased, who was a son of Baylis E. Grace, deceased, and all reside at Woodlawn, Alabama; David Borden Grace, residence Birmingham, Alabama; Bettie Grace Burrell, wife of Tom Burrell, residence East Lake, Ala., and Annie Grace Drake, wife of Claude Drake, residence in the State of Texas, but whose address is unknown to petitioner, all of whom are over the age of twenty-one years; William Grace, Francis Grace, Judith Grace and Ermine Grace, all minors under the age of fourteen years, residing with their mother, Ida Grace, at Birmingham, Ala., all of the seven last named heirs being children of Francis M. Grace, deceased, who was a son of Baylis E. Grace, deceased; and Mrs. Mary Lowery, wife of John Lowery, who is over twenty-one years of age, daughter of Baylis E. Grace, deceased, residence being in Mansfield county, in the State of Louisiana, but whose postoffice address is unknown to petitioner.
S. E. GREENE,
Judge of Probate.

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"TAINTED" MONEY.
Dr. W. L. Pickard, of Savannah, is supplying Dr. W. W. Landrum's pulpit in Atlanta during August, to the delight of overflowing congregations. The Atlanta papers had stated that Dr. Pickard was Mr. Rockefeller's pastor during his ministry in Cleveland. This brought from Dr. Pickard the following story and statement to his congregation last Sunday morning:
"There were two Irishmen talking," said he. "One of them asked, 'What do they mean by this tainted money they say the oil king's giving away to the churches?' 'Why, it's tainted twice,' said the other Irishman. 'Taint mine and 'taint yours.'
"I have never had a dollar of Mr. Rockefeller's money," continued Dr. Pickard, "except for church and educational work, donated to the First Baptist church. I have known Mr. Rockefeller quite well and for a long time much better than most of those that criticize him. He is plain and unostentatious in private life and charitable and benevolent to a large degree.—Christian Index.

The Grace street church, Richmond, has called to its pastorate Dr. D. M. Ramsey, pastor of the Citadel Square church, Charleston, S. C.

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FIRST QUARTERLY REPORT OF TREASURER OF CENTRAL COMMITTEE.

(July) ANTIOCH ASSOCIATION.

Table listing financial items for Antioch Association, including Spring Bank, L. A. S. foreign miss., L. A. S. State miss., and Isney-L. A. S. State miss.

BETHEL ASSOCIATION.

Table listing financial items for Bethel Association, including Thomaston, Linden, Jackson, Hartford, Sumterville, Nichelaville, and Bigbee Association.

BIGBEE ASSOCIATION.

Table listing financial items for Bigbee Association, including Demopolis, Cuba, New Prospect, Epes, Eutaw, Livingston, Bessemer, Wylam, Avondale, and Tuxedo.

BIRMINGHAM ASSOCIATION.

Table listing financial items for Birmingham Association, including Bessemer, Wylam, Avondale, Tuxedo, and East Birmingham.

Table listing financial items for West End, Birmingham, Woodlawn, Birmingham, North 21st, Birmingham, First, Birmingham, Twenty-seventh St., Birmingham, Fountain Heights, Ensley, Pritt City, and Union.

Table listing financial items for Woodlawn, Birmingham, North 21st, Birmingham, First, Birmingham, Twenty-seventh St., Birmingham, Fountain Heights, Ensley, Pritt City, and Union.

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Table listing financial items for Georgiana, Forest Home, Greensboro, and Cahaba Association.

Table listing financial items for Greensboro, Newberne, Gallon, Judson, and Calhoun Association.

Table listing financial items for Anniston, Parker Memorial, Miss Jewels, King's Sons, and Jacksonville.

Table listing financial items for Jacksonville, Harmony, Anniston, and Oxford.

Table listing financial items for Oxford, Anniston, and Cedar Bluff Association.

Table listing financial items for Cedar Bluff Association, Carey Association, and Centennial Association.

Table listing financial items for Centennial Association, James, and Central Association.

Table listing financial items for Central Association, Alexander City, and Eclectic.

Table listing financial items for Eclectic, Clark County Association, and Thomasville.

Table listing financial items for Clark County Association, Thomasville, and Jackson.

Table listing financial items for Jackson, Colbert Association, and Tuscumbia.

Table listing financial items for Tuscumbia, Sheffield, and Columbia Association.

Table listing financial items for Sheffield, Columbia Association, and Cowarts.

Table listing financial items for Cowarts, Ebenezer, and Conecuh Association.

Table listing financial items for Conecuh Association, Bibbville, and Coosa River Association.

Table listing financial items for Coosa River Association, Talladega, and Sycamore.

Table listing financial items for Sycamore, Cullman Association, and DeKalb County Association.