

PLEASE PAY BACK DUES AND RENEW AT THE ASSOCIATION.

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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## THE BIRMINGHAM NEWS OUT FOR PROHIBITION



ELI P. SMITH,  
Managing Editor B'ham News.

### PROHIBITION MUST COME.

The remarkable and very widespread crusade against the sale of intoxicating liquors, which has been making steady progress in the South during the past twelve months, has reached Birmingham, and in a few weeks the question will be squarely up to every qualified voter in Jefferson county as to whether he is for liquor or against it.

The issue may be stated in as many different forms as different minds may suggest and as varying phraseology may be employed as the English language, which is rich in words, will permit, but on the final analysis the question is the same—for liquor or against it. This is the real issue which must be settled.

There is no middle ground. Mayor Ward and several of the aldermen, after the last municipal campaign in this city, in which the chief issue was regulation and control of the liquor traffic, sought to solve the ever-perplexing problem which accompanies the open saloon by so regulating the sale of liquor as to minimize the evil effects as far as was possible under the open saloon system. A license of \$2,500 per year and a restricted area in which saloons could operate were suggested and urged, but a majority of the city council rejected this. As late as Thursday afternoon of this week, when a special meeting of the council was held, Alderman Moore again presented this plan with some additional commendable features in a resolution which he asked be referred to a committee. The resolution was not only not referred, but it was ruled out of order under a previous determination of the council "not to probe the liquor license question until December."

So it is clear that the middle ground on the liquor



HON. RUFUS N. RHODES, Ed. B'ham News.  
A Journalist who uses his great paper in the fight for civic righteousness.

question, if there ever was any, has been destroyed so far as Birmingham is concerned. It is unnecessary at this time to elaborate on this feature of the situation. The fact remains, however, that no better regulation of saloons than we now have is to be expected <sup>as the</sup> <sup>the</sup> <sup>openings</sup>, and those <sup>churches</sup> <sup>which</sup> <sup>are</sup> <sup>the</sup> <sup>growth</sup> of the liquor crime <sup>may</sup> <sup>be</sup> <sup>prevented</sup> <sup>if</sup> <sup>the</sup> <sup>unchecked</sup> <sup>sale</sup> <sup>of</sup> <sup>whiskey</sup> <sup>is</sup> <sup>stopped</sup>. In a word the evil must be cut out by the roots.

There is no defense to make of the liquor traffic. The strongest argument that the advocates of the saloon advance is the commercial side of the proposition. But is it a fact that prohibition hurts a community commercially? The Birmingham News would answer this question with an emphatic no. If Greater Birmingham has reached the stage of its existence where its future growth and prosperity are dependent upon the fostering of the liquor industry then indeed it rests upon a frail foundation.

The anti-liquor fight is on in earnest. It is being led by men of moral courage whose motives are of the highest and most unselfish character. They are generals in a great campaign for the moral elevation and advancement of mankind. The same gospel we shall hear in this campaign has been heard in Tennessee and in Georgia, and will be heard else



ROBERT HIDEN,  
Asso. Editor B'ham News.

where. Mississippians who believe in it are planning now to make it a violation of their state constitution to sell liquor within the confines of that commonwealth and they have just nominated for governor a man whose heart beats in unison with the music of the great marching army of prohibition advocates.

The issue has been forcing itself to the front in this state for months. The legislature recognized the situation and understood and responded to popular will on this question. So it is no surprise, especially in view of the history of municipal politics of the recent past in Birmingham, that the people of this city and county are about to be called upon to determine this issue here.

But in determining the issue The Birmingham News, which has from the day of its birth stood for the advancement of both the moral and material welfare of Birmingham and Alabama, desires to suggest that every safeguard possible under the circumstances should be thrown around vested interests to prevent their destruction. The signing of the petitions should be expedited and the election held at the earliest date possible so that those who may be affected by the result will have the longest period possible under the law to adjust their business affairs to changed conditions. If those conditions come and The Birmingham News prays that they will.

The American people believe in fair play and fair play we must have in this controversy which is now upon us. Under the law where a county votes in favor of prohibition the change takes place on January 1st next following the election. It is but just and right, therefore, that the movement be expedited and the election called as early as practicable.—Birmingham News.

# A SERMON FOR THE TIMES

BY REV. A. E. FOOTE.

## What Saith the Scripture?

Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

Happy is the man that findeth wisdom. There is precious treasure and oil in the dwelling of the wise. He that getteth wisdom loveth his own soul. The law of the wise is a fountain of life; the well-spring of wisdom is as a flowing brook. Wisdom is the principal thing, and all the things that may be desired are not to be compared with it.

It can not be gotten for gold, neither shall silver be weighed for the price thereof. The topaz of Ethiopia shall not equal it. It can not be valued with the gold of Ophir, with the precious onyx, or the sapphire. No mention shall be made of coral or crystal, neither shall it be exchanged for jewels of fine gold. Yea, the price of wisdom is above rubies; therefore get wisdom.

## But Where Shall Wisdom Be Found?

Whence then cometh wisdom. Here is wisdom; behold, the fear of the Lord, that is wisdom; and the knowledge of the Holy One is understanding. Blessed are they that hear the word of God and keep it.

But if any of you lacketh wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him; for to the man that pleaseth him, God giveth wisdom and knowledge and joy; the knowledge of his wisdom in all spiritual wisdom and understanding. Whoso is wise will give heed to these things.

But with the lowly is wisdom. Seest thou a man wise in his own conceit? there is more hope of a fool than of him. For God resisteth the proud, but giveth grace to the humble. Thus saith Jehovah, Be not wise in thine own eyes; but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

There was a little city, and few men in it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no man remembered that same poor man, and his words are not heard. Wisdom is better than strength; wisdom is better than weapons of war; nevertheless the poor man's wisdom is despised.

Be astonished, O ye heavens, at this, and be horribly afraid; be ye desolate, saith Jehovah. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

## Beware of False Prophets.

But the spirit saith expressly that in the last days grievous times shall come. Grievous wolves shall enter among you, not sparing the flock. For the time will come when they will not endure the sound doctrine, but having itching ears will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables. Some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons.

But there arose false prophets also among the people, as among you also there shall be false teachers, uttering great swelling-words of vanity; who shall privily bring in destructive heresies, denying even the Master that brought them. And even as Jannes and Jambres withstood Moses, so do these also withstand the truth. But Michael the archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these rail at whatsoever things they know not; holding a form of godliness, but having denied the power thereof.

For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel, for even Satan fashioned himself into an angel of light; it is no great thing therefore

that his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their work. For there are many unruly men, vain talkers and deceivers; men who overthrow whole houses teaching things they ought not. And their word will eat as doth a gangrene, and overthrow the faith of some. For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. And this is the spirit of the anti-Christ whereof ye have heard that it cometh, and now it is in the world already. They are of the world and therefore speak they as of the world, and the world heareth them.

Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and by their smooth and fair speech they beguile the hearts of the innocent. Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravaging wolves.

## God is Not Mocked.

Who hath hardened against him and prospered? If he be pleased to contend with him, he can not answer him one in a thousand. He that sitteth in the heavens shall laugh: the Lord will have them in derision. Shall he that cavelleth contend with the Almighty? he that argueth with God, let him answer it.

Thus saith Jehovah of hosts, Is wisdom no more in Teman? Is their wisdom vanished? Dead flies cause the oil of the perfumer to send forth an evil odor; so doth a little folly outweigh wisdom! They are together lighter than vanity.

Woe unto them that are wise in their own eyes. Beware lest ye say, We have found wisdom. Thus saith Jehovah, Let not the wise man glory in his wisdom. Thy wisdom and thy knowledge it hath perverted thee, and thou hast said I am; and there is none beside me. No doubt but ye are the people, and wisdom will die with you; howbeit the foundation of God standeth. There is no wisdom, nor understanding, nor counsel against Jehovah; yea, let God be true, and every man a liar: as it is written, That thou mightest be justified in thy words, and mightest prevail when thou comest to judgment.

Lo, they have rejected the word of Jehovah, and condemned the counsel of the Most High; and what manner of wisdom is in them? This is not a wisdom that cometh from above. Professing themselves to be wise, they glorified him not as God, but became vain in their reasonings, desiring to be teachers of the law though they understand neither what they say nor whereof they confidently affirm; teaching as their doctrine the precepts of men, which things indeed have a show of wisdom, but are not of any value against the indulgence of the flesh. Surely this is vanity, and a striving after wind.

Thus saith Jehovah, Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness. Behold, I will bring strangers upon thee, the terrible nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. Therefore evil shall come upon thee, and mischief shall fall upon thee; thou shalt not be able to put it away, and desolation shall come upon thee suddenly when thou knowest not. For it is written, He knoweth the reasonings of the wise that they are vain. He taketh the wise in their own conceit, and the counsel of the cunning is carried headlong.

The queen of the south shall rise up in judgment with this generation and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. There are many devices of a man's heart, but the counsel of Jehovah, that shall stand.

## Therefore Hear Ye the Counsel of Jehovah.

Take heed lest there should be any one that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. Let no man de-

ceive you with empty words, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ.

But shun foolish questions, and genealogies, and strifes, and fightings about the law; turning away from the profane babblings and opposition of knowledge which is falsely so called, which some professing, have erred concerning the faith; tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error.

And for this cause we also thank God without ceasing, that, when ye received from us the message, even the word of God, ye received it not as the word of men, but as it is in truth the word of God. Learn not to go beyond the things which are written, that no one of you be puffed up, not walking in craftiness, nor handling the word of God deceitfully; casting down the imaginations and every high thing that is exalted against the knowledge of God. But he that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth.

Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets have gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confessed not Jesus is not of God.

For if he that cometh preacheth another Jesus, whom we did not preach; if any man preacheth unto you any gospel other than that which ye received, let him be anathema. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works.

He that hath an ear, let him hear what the Spirit saith to the churches.—Examiner.

\*This unique sermon consists of verbatim quotations from the Bible (American Standard Revision), without the addition of a single word.

## FEET OUT

### She Had Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in South Dakota. She says:

"I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and felt afraid to sleep for fear of catching cold." I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

"When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking.

"I only drank one cup of coffee for breakfast, but that was enough to do the business for me. When I quit it my trouble disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night in sound, peaceful rest.

"Postum Food Coffee is absolutely worth its weight in gold to me." "There's a Reason." Read the little health classic, "Road to Wellville," in pkgs.

### WHAT PROHIBITION WILL DO FOR A BIG CITY. Congress Must Pass Protective Hepburn-Dolliver Legislation.

Significant Interview With John M. Herring, Recent Prohibition Candidate for Mayor, in the Baltimore Sun.

Baltimore, Md., Aug 8.—(Special Correspondence to the Associated Prohibition Press.)—There is unprecedented interest in this city over the Georgia prohibition victory. Some alleged business men started to congratulate the city because several of the big brewers and liquor men of Atlanta were said to be headed this way for their future headquarters, but the prospect of such an addition to the industries of this city does not seem to strike a very cordial response on the part of the press or the people in general. But it is admitted on all sides that the influence of the Georgia victory will be strongly felt in this city and State as well. Commenting on this point, The Baltimore Sun, of Tuesday morning, August 6, gives prominent space to a notably interesting interview with the well-known Prohibition leader of this city and a candidate for mayor at the last election.

Mr. Herring declared that Maryland will certainly follow Georgia within a few years, and continued:

#### Two Axioms of Prohibition Experience.

"Georgia is better off for taking its firm stand for Prohibition. There is nothing in the talk of the loss to community resulting from the shutting off of the liquor traffic. The only losers in Georgia have been the liquor interests. Here is an axiom: WHEN THE LIQUOR TRAFFIC GAINS EVERY OTHER INTEREST IN A COMMUNITY LOSES. WHEN THE LIQUOR TRAFFIC LOSES EVERY OTHER INTEREST IN THE COMMUNITY IS BOUND TO GAIN.

#### How All Legitimate Business Will Be Gainer in Georgia.

"Georgia will not be loser. The men who earned \$15 a week and spent \$5 for liquor will now spend that \$5—unless he saves it—for better clothes for himself and his wife, for the erection or the rent of a better home, for books or for amusements. The money a man spends is bound to help the community in which he spends it, and it helps a great deal more when he spends it for something else besides liquor. Statistics show that for the money invested and for the magnitude of business done, the liquor industry has a smaller number of employes than any other industry. So no matter for what he spends his \$5, he is sure to give a greater proportion of it to a wage-earner than if he spent it for liquor.

#### What Prohibition Might Mean for Baltimore.

"Now, suppose such a law should have gone into effect in Baltimore, and the 2,500 liquor places in the city were shut down. Each of these places takes in at a minimum average about \$10 a day. That means about \$7,750,000 a year. In reality it is a great deal more than that—fully \$10,000,000. Baltimore spends enough in one year to pay for the building of a sewerage system. Suppose this 7,000,000 or \$10,000,000 was cut off from the liquor traffic. A proportion of it would go into banks and another proportion of it would be divided among other lines of legitimate trade. The increased business of other lines would furnish employment for the men who had been thrown out of employment by the closing down of the saloons and breweries, because all other lines would demand a proportionately larger number of men for the same volume of business.

#### Prohibition and the Tax Rate.

"Prohibition would cut down the tax rate here. Of the \$1.97½ rate, 37½ cents is for police. Without drunkenness and its accompanying evils the police force could be cut to one-third. Eighteen and one-eighth cents is for the city poor, and nearly all the poverty that seeks city aid is the result of the failure of some one to do his duty toward those depending on him on account of the money he wastes for liquor. The court gets 6½ cents of the \$1.97½, and nearly all the cases that are directly or indirectly attributable to the use of liquor, for it is the criminal courts that take money out of the city's treasury, while the others nearly pay their way.

"Of course, the one flaw in Prohibition is that the United States has not yet passed a law making it illegal to ship liquor into prohibition territory, and Prohibition for Maryland would mean that liquor concerns outside of the State would profit at the expense of our own people. I feel sure that Congress will pass such a law, for every sovereign State ought to have the right to prevent a resident of another State from doing that which it has the right to prevent its own residents from doing. For instance, it is a fair proposition that no resident of Maryland should be able to sell directly or by shipment to Georgia a commodity which a resident of Georgia can not sell.

"I see no reason in rejoicing in the fact that Georgia liquor manufacturers are likely to come to Baltimore or to Maryland. It will not help the city to be known as a liquor center. The people of this city, I am sure, are not eager for such a distinction.

"What Georgia has done was done slowly by one county after another, and the step has not been a sudden or rash one. The same slow, gradual movement for temperance and Prohibition is in evidence all over the country. Prohibition will come to this land."

#### A WORD TO THE ASSOCIATIONS.

I am writing to express the hope that the causes of Foreign Missions and Ministerial Education may be well represented at the associations this fall. In this, our centennial year, there should be a great awakening to the meaning of both of these questions.

Foreign missions, the evangelization of the whole world, is the great business of all Christians; and the relation of supply and equipment of our preachers to this question of evangelization, any one can see at a glance. The people who give most attention to the equipment of the young men whom God calls in to His work, are the people who will do most toward world-wide missions. Many of our most gifted and best equipped young preachers are going to the foreign fields.

My wish is that at every association there shall be a good, brief report on both these matters, and a stirring, wide-awake informing address on the reports.

I hope that the moderators and the clerks will see that these subjects have the right kind of representation at a favorable hour.

If there should come up to the Board of Ministerial Education greatly increased gifts for the help of our needy preachers who are struggling for an education, every interest for which we stand would thrill with its blessing.

According as the associations speak, upon our work do the churches gauge their efforts for the coming year. I pray that these two great causes may have a voice at the rallying of the saints this fall.

Affectionately and fraternally,

J. M. SHELBURNE.

#### CHURCH CLERKS.

I want to urge again the clerks of the associations to pay especial attention to the Sunday school figures in their minutes and tables. Before they send their copy to the printer or any abstracts to the statistical secretary, I beg them to make some personal efforts to get a report from every school in their territory. A personal letter to the pastor or superintendent of the school that was not reported in the church letter, may bring your showing much higher.

And in the approaching meeting of your association, will some brother, who realizes the importance of our Sunday school work, take it upon himself to see that every church letter presented has some definite report on Sunday schools. It is very important that the list of superintendents be full and complete this year. Faithfully yours,

C. E. CROSSLAND.

#### TRIP NOTES.

Perhaps a few notes taken along the way by a new worker in our State field might be interesting to the readers. In beginning my work I see things through the eyes of a new man and possibly it might be interesting to set forth my impressions in a few stray notes in brief imitation of Bro. Crumpton's habit.

#### South-East Alabama.

After the Dothan convention I took a trip with Prof. J. T. McKee in the southeastern part of our State. In his buggy we left Newton, and for a week visited a number of points in that territory.

At Newton I found a pleasant surprise in the shape of a well-organized B. Y. P. U. The young people there are wide-awake to their possibilities and are looking forward to our April convention at Troy. It was no wonder, however, that the young Baptists were so progressive when I found the great work that the Newton Institute has been doing under Prof. Tate's leadership.

#### Brundige.

After our trip through the rural districts we spent Sunday at Brundige with Bro. R. A. J. Cumble. In the morning preached for the pastor and at night Prof. McKee spoke on Sunday school work. I was particularly impressed with the great number of young people for such a small town. In the afternoon at our B. Y. P. U. service the house was filled with them. A consecrated woman has taken charge of the work, and considering the fact that none of them were experienced in such things, they had a magnificent union.

On Monday night several of the young men of the church called a meeting for their fellows, the young ladies decorated the Masonic Hall and furnished cake and cream; and with about 35 or 40 young men present an enthusiastic Baraca class was organized. The boys undertook the work in the proper spirit and there is no reason why they should not do great things in their home town, as their field is ripe for harvest. Faithfully yours,

C. E. CROSSLAND.

#### FRESH AT NIGHT

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kans., says in this connection: "I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

"I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes, but as my vitality increased, my eyes became stronger. I never heard of any other food as nutritious and economical as Grape-Nuts." Read "The Road to Wellville" in pkgs. "There's a reason."

## THE ALABAMA BAPTIST

### A TRIP TO THE FAR EAST.

(By W. Y. Quisenberry.)

I have just returned from a visit through nine of the eighteen provinces of China and much of Japan. The object of my visit was to study the conditions and opportunities of our missions. My heart and mind were so mightily stirred by what I saw and felt that I have been unable to write as I have wanted to write. I am embarrassed by the greatness of what I saw; for instance, the cordiality, the richness of the hospitality of the missionaries was so generous and general that I find if I begin to write of it in detail that of itself would more than fill an article for the Journal. I visited all of our Missions in China except one, and nearly all in Japan, and never before in my life have I received so warm a welcome from so many of my fellow workers in so short a time.

I was greatly pleased with the personnel, the piety and the patient persistence of the workers. Their problems are complex and profound, and yet by His help they are bravely striving to help them.

I have returned with a great respect and love for the workers, and with a fixed purpose to try more earnestly to support them by my gifts and prayers. How they do crave our prayers, and how mighty and how far-reaching are the problems they are now seeking to solve can only be realized by those who have been on the field. My daily prayer is that the Holy Spirit may be their guide. It is only by His wisdom and power that these conditions can be successfully met.

I was more than pleased with what I saw of the work being done. Multitudes are now turning to our Missionaries for the "Bread of Life." They crowd our chapels and churches and schools. Oh, if we had only more workers and better equipment to meet the urgent needs now before us. The mighty field of China seems "white unto the harvest." I believe that we Southern Baptists ought this year to put at least one hundred new laborers into this field. By earnest prayer and faithful giving we can, and we ought to do this. I know this seems big when we remember the needs of other fields, but, brethren and sisters, we serve a mighty God, who is able and willing to do mighty things through those who will exercise large faith and willing hands. I rejoice that our beloved secretary, Dr. R. J. Willingham, is to go in person and see the fields with his own eyes. Now, let us keep up the finances while he is abroad, and am sure his letters will greatly encourage our hearts.

How many pastors will prayerfully prepare and lovingly preach a sermon on Luke 10:2? He is able to give us the laborers and we are able to furnish the means. Will we do it?

(We had a pleasant visit from Bro. Quisenberry and found him greatly improved physically by his trip. He did not need the trip to enthuse him on Foreign Missions, for he has always been zealous in pushing work abroad.)

### THE PRESBYTERIANS AND MISSIONS.

That men are beginning to take a large interest in world-wide missions was abundantly demonstrated at Omaha, Neb., on February 19-21. Ten hundred and fifty-five registered men delegates, out of all the States from Michigan to Colorado and from Minnesota to Texas, spent three days in considering the distinctive missionary responsibility of the Presbyterian church. It is believed that this is the first foreign missionary convention for men ever held in America. But it is doubtless only the beginning of a series, for the interest was so profound, and the action taken was so important, that similar meetings are likely to be held in other churches and in other sections of the country. The crystallized conviction of the convention was emphatic in declaring it to be the present urgent duty of the church to preach the gospel to every creature. The number of people in the districts occupied by the Presbyterian church in non-Christian lands is about one hundred millions. This is about 100 heathen to be reached by each

member of the Presbyterian church in America. To evangelize these multitudes it is believed by missionaries that one missionary is required for every 25,000 heathen. This would mean 4,000 missionaries for the Presbyterian church. At present they have only about 900. Instead of an annual offering of about \$1,200,000, the amount now being contributed, about \$6,000,000 annually, would be required to support this enlarged work. These advances were frankly and fearlessly faced, and with intense and profound conviction were unanimously accepted and recommended as the basis on which the Presbyterian church should operate. If other denominations in America would adopt a similar policy, and carry it out successfully, the number of American missionaries abroad would be increased from 5,763 to at least 25,000, and the annual contributions from \$9,000,000 a year to about \$50,000,000. Something like this is only an average of a street car fare a week from Protestant church members!

### WORDS OF FAREWELL.

(From the Corresponding Secretary.)

It was never pleasant to the writer to have to say good-bye. The time has come when circumstances seem to make it appropriate. The brethren have been calling to the corresponding secretary to make a visit to the workers at the front for some time past, but the work at home seemed to demand that I remain here. Now that the board has several other secretaries, the can comes again to go. With sad heart I leave the delightful joys in the work here at home, yet I am glad of the privilege of visiting the noble band of workers on the far-nung battle line. Almost all of these are known personally to me and I expect to have a blessed visit to them and their loved work. The trip as outlined will keep me away until next spring. I think and study and wonder how God can use me best as I go among the noble toilers. Will not every one who reads this pray that His Spirit may fill me and that I may be used for His glory.

By a coincidence, I start to the foreign fields just fourteen years after taking up the work in Richmond. May these twice seven years of sweet experience prove a blessing as I go hence among the toilers at the front.

Now, a word to my brethren at home: You have told us to plan for larger things this year. We have appointed already about eighteen new missionaries and have made other appropriations which mean heavy demands. But our receipts are falling far behind last year. We have had to borrow over \$70,000 to date. The pressure is very great upon us. We ask all treasurers of churches and associations to send forward funds as promptly as possible.

There are brethren who expect to give large amounts during the year; if they would give a part now, it would help very much. In behalf of the work, as well as my beloved colleagues here in office, I ask every one to do his or her part and act as soon as possible.

May I be excused for saying just a few words personal? Kind, very kind friends, have privately and quietly, but generously contributed a purse to enable my wife to visit the foreign fields with me. I do not know the names of all who have so kindly given, but to each and every one I express both for Mrs. Willingham and myself our heartfelt appreciation and gratitude. May God bless each one of you. No one knows so well as I the hardships borne, the patient, faithful, loving service of her who has made it possible for me to continuously serve my God and brethren for these fourteen years. It has indeed been the unseen hand and heart. The token of loving appreciation is sweet to our hearts. We expect to leave Richmond, September 2, and sail from Seattle on the "Minnesota," September 10th. May the rich blessing of God rest upon our churches and may they go forward this year in the Master's service as never before. God bless you all.

Yours in love,

R. J. WILLINGHAM.

### THE IMPREGNABLE ROCK.

"The impregnable rock of Holy Scripture," as Mr. Gladstone called the Bible, not only maintains its general structure of undisturbed impregnability as the years go on, but seems actually to gather into itself renewed strength from the attacks that some folks may have actually believed would weaken it. Prof. A. H. Sayce, of Oxford, whose paper on the recent Hittite discoveries appeared in the Sunday School Times, writes in a personal letter to the editor:

"I believe we are on the eve of great discoveries in the East. The 'critics' were premature in announcing their conclusions. They should have waited till the spade had done its work."

Similarly, Dean G. E. White, of Anatolia College, Marsovan, Asiatic Turkey, who recently read before the Victoria Institute of Great Britain a very illuminating paper on "Survivals of Primitive Religion Among the Peoples of Asia Minor," in sending the paper to the Sunday School Times, writes this very pleasant and hearty word:

"May I add that I congratulate you on the general attitude taken by The Sunday School Times on Old Testament interpretation. The critical methods have probably come to stay, but the eagerness of some critics to find difficulties and contradictions in the Old Testament seems to me unnecessary and rather unworthy. After long residence in the Orient I am sure that a good many of the discrepancies pointed out by certain critics would never occur to an Oriental as discrepancies at all, and he would think the Western methods of interpretation sometimes rather wooden."

The story of biblical criticism is a story of biblical triumph. The climax is not yet reached, and will not be for many a day; but the newly added chapters of the story gleam brighter year by year. The world delights, now, to render homage to the Scriptures. An editorial in an influential paper in the Middle West, the Ohio State Journal, recently commented on some of the archeological discoveries at Rome that have been upsetting Roman history, and destroying even the precious myth of Romulus, Remus, and the she-wolf. And the editorial concluded as follows:

"But, seriously, isn't it strange that these deep, archeological researches—these deep burrowings in the crust of the earth—play so much havoc with profane history, but never run directly against the records as given in the Bible?"

It is passing strange; but some of us think we know the reason.

Brother Crumpton was in the office on Saturday. He is heading for the Association. He said: "Why don't some of our people use the press? We are having great revivals, some of them extending over two weeks, but not a line appears in our great dailies until after the close and then the report is very meager. We have had four associations, but not a line about any of them. It is the fault of our people. Look up the reporters and give them the facts. The papers are eager for news. Why not let them have religious news. I will not be in the office again before the 13th."

### HELP THE PAPER.

If no representative of the Alabama Baptist appears at the association which you attend, please take the trouble to represent it. We specially ask the moderator to see that some one does this.

A PAGE OF MISCELLANEOUS ITEMS

I have been for some time where I had not the glorious privilege of reading the Baptist, but am spending my vacation with my brother and enjoying the paper more than I have ever enjoyed it. May God bless you and yours is my prayer.—J. W. H. Blankenship.

Please announce in the Alabama Baptist that the Cherokee County Association will meet September 10th with Cedar Bluff church, Cedar Bluff, Ala., on the R. and D. division of the Southern railway.

We are anxious to have with us the representative brethren who represent the various interests fostered by us: Let all come. Will meet you with a hearty welcome.—H. W. Roberts.

I have just closed my meeting with Salt Creek church in Talladega county. The visible results were not what we thought they ought to have been, but good seed were sown. Only one for baptism. The preaching was done by Rev. J. A. Davis, of East Lake, which was pure and simple. I also had the pleasure of attending the Shelby Association and got a new subscriber to the Alabama Baptist.—R. R. Brasher.

We have just closed a gracious meeting at Electric. The church was quickened and twenty-four new members were added, and a general interest in the community aroused. By the pastor and prayer, and other work by the brotherhood, under the blessing of God's grace, produced the results. We praise him for his mercies. The pastor is also grateful for the many kindnesses shown him by the good people of Electric and surrounding community.—Arnold S. Smith.

At the home of the bride's father, J. T. Moncrief, near Forest Home, on Sunday afternoon, August 25, Mr. E. P. Murphy and Miss Mattie Joe Moncrief were united in marriage by the writer. After the ceremony we went to the home of the groom where a sumptuous supper was served. Mr. Murphy is a graduate of Auburn College and his wife is a graduate of Tuskegee College. They are both Methodists and good workers in their church. I wish for them great joy and happiness.—H. R. Schramm.

We are having an excellent revival meeting at the Bessemer Baptist church. The largest crowds in the history of Bessemer are attending both morning and night. The spiritual interest is very good and the results ultimately promise to be large. Bro. John Bass Shelton of Montgomery, is preaching, and J. A. Brown, of Waco, Tex., is leading the singing. A great work of grace is in prospect and we are expecting to see Bessemer stirred from center to circumference.—John F. Gable.

Just closed a good meeting at Gault with thirty additions. They have been paying the pastor a hundred dollars a year, but we raised it to six hundred and they are to call for half time. Bro. Floyd has done a good work here. I go next to Searight.

Please send the paper to Mr. J. E. Goodwin and Mrs. E. B. Hydrick, both at Gault and both paid for. Will send you some money later. I made a good long talk today to a house filled with people for the Alabama Baptist. I speak for it everywhere I go, if I can't send in many names. Yours and His—W. J. Ray, August 24, 1907.

We began our protracted meeting with Cedar Bluff church Saturday before the second Sunday in August, and continued nine days. Bro. James R. Magill, of Attalla, was with us and did the preaching, which was well done. The meeting was good throughout, church greatly revived and additions. We began the third Saturday night with Alexis church, continuing until the fourth Sunday. It was a most gracious revival, the best in the history of the church. Eleven joined. We had no preaching help, but the members all worked and all rejoiced together. God be praised.—H. W. Roberts.

My Dear Bro. Barnett—In a typographical error you make me say seventeenth (17th) instead of seventieth (70th) annual session. The Judson will be three score and ten years old by the next session. We are proud of our age and would like for you to mention this fact. Please say also that all our rooms have been taken for the coming session, and that there are no vacancies. We are indeed grateful to you and all our friends and patrons for their continued interest and confidence. Two new buildings will go up this year and we hope in another year to have two other large buildings.—Robert G. Patrick, president.

Doubtless the editor and readers of the Baptist will be pleased to hear of our protracted services held in the Daphne Baptist church, commencing Thursday before the third Sunday in August. Bro. C. H. Morgan, our beloved pastor, did most of the preaching. He was ably assisted by Rev. J. Kallen, of Mobile, who preached three or four sermons. The meeting closed Friday night before the fourth Sunday. Both preachers did some very forceful preaching. Bros. Morgan and Kallen are consecrated men of God and are very faithful ministers of the gospel. Our church was much revived and strengthened. Five were added by letter and one by baptism.

Our Sunday school is growing very rapidly, at present numbering about twenty-five. We hope to do some good work for our Master in this part of His vineyard as we have some of the best material in Alabama.—W. W. Chandler, Daphne, Ala.

Rev. G. L. Yates recently aided us in a five days' meeting at Fitzpatrick. The spiritual condition of the church was advanced and the entire community revived. Four members were added to the church and the gospel seed sown will still yield an abundant harvest. We were delighted to have Bro. Yates with us. He lived in this community many years and is much loved by the people here.—W. J. Elliott.

We have had a gracious meeting at Mt. Zion, in the Bibb county association. I was ably assisted by Rev. P. G. Maness, of Lawley, R. 1, Ala., and Rev. O. O. Pinson, of Blocton, Ala. Bro. Maness was with us only a short time. Bro. Pinson was with us from the start to the finish, and greatly endeared himself to us all. While Bro. Maness was with us he preached a sermon to the children that was simply great. We raised \$31.25 for the visiting ministers. Closed at the water Saturday morning, August 24, with eight for baptism.

We will be able to make a good report at our association. We take mission collections every month by placing a basket on table and all who will are invited to contribute. We will overreach our assessment by association.

We enjoy the paper. Success to you and all the readers of the Alabama Baptist.—James D. Martin.

Since there has been a little unnecessary cloud in the sky with a few of the brethren concerning who would be entertained at the convention to be held in Roanoke next year, I beg to say as pastor of the First Baptist church and in behalf of the church, that every Baptist in the great State of Alabama is hereby cordially invited to attend the Baptist State Convention to be held with the First Baptist church of Roanoke next year. If the entire 150,000 Baptists should come we offer them each and every one free and royal entertainment. Let every Baptist who can come to Roanoke next year. Our people are delighted with having the honor of entertaining the State Convention. We are getting ready to build our Sunday school annex to our church which will cost about \$6,000 and will be completed in time for the convention in July. This will give Roanoke one of the best church houses in the State. We are looking forward to the coming of the convention with much joy.—T. J. Porter.

FROM SYBIL, ALA.

Is it too late to publish about the fifth Sunday meeting in April, 1907?

The brethren of Butler County Association boycotted us at the mother church, at Fellowship, in the southern part of the State. It was published in the minutes it would be the fifth Sunday in April. Preparations were made, dinner was carried to the church, a large crowd was in attendance and no preachers nor laymen put in their appearance, much to the

disappointment of the people. I am afraid that there are very few ministers among us who are willing, Christ-like, to turn aside and preach to the woman at Jacob's well. Some of our preachers and laymen will not go out of hearing range of the steam horse whistle. Brethren, if you can have hopes for isolating Fellowship church go to God in prayer for us if you can not come with Christ to us. Praise the Lord for our great progress and growing peace.—"Incognito."

MEETING AT LADONIA, ALA.

The meeting began August 9th and closed August 18th. The interest was good from the beginning. Rev. H. N. Vandiver, pastor of First Church, Phenix, Ala., assisted me in the meeting. Brother Vandiver is a preacher of great ability. He depends upon the Holy Spirit for help. In each of his sermons we enjoyed a spiritual feast. Surely God was with him, for his discourses were powerful and carried conviction to the hearts of his hearers. He endeared himself to all who met and heard him. The church was greatly revived and many precious souls were led to Christ. There were about twenty added to the church, fifteen by baptism.

On Sunday afternoon at the close of the meeting a most beautiful baptismal service was witnessed by a large course of people.—M. W. Whitman.

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## THE KINGDOM OF GOD--By W. M. LEE.

In the Alabama Baptist of August 21, Bro. J. R. Lamb has a discussion of the Kingdom of God. As he says, to many of the saints the Kingdom of God seems difficult to define. The fact is, it is strange that so little has been written on this subject when we consider what a prominent place it holds in the gospel.

Bro. Lamb says that a majority of Baptists hold that the Kingdom of God is "the state of grace." This is news to me if it is true, for in all the discussions I have ever seen of the kingdom in none of them do I remember such an expression used by a Baptist except Bro. Lamb.

Bro. Lamb says, "It can not be denied that all who are in the kingdom are equally entitled to eat and drink at His table." But this is exactly what Baptists DO deny. I can not see why any one knowing the facts should make such a statement, when it is well known that Baptists do successfully make this very denial.

### Apostasy.

Again, Bro. Lamb claims that if the Kingdom of God is his family the parables of the Tares and the net teaches apostasy. This I deny. The two parables teach the same thing and are applied to the kingdom at only one point of time—"the end of the world." But before "the end of the world" the entire earth will be under the reign of Christ as His kingdom. Rev. 11:15. "The kingdom of this world is become the kingdom of our Lord and his Christ." (R. V.) Dan. 7:14. "And there was given Him a kingdom that all the peoples, nations and languages should serve Him." The devil is the prince of this world NOW, but THEN he will be a prisoner, Rev. 20:1, and Christ will be King of the whole world and all who are then in the world will be in the Kingdom of Christ, because the world will then be His kingdom. But they will not be a citizen of His Kingdom though in it. Just as the Englishman who lives in my town is IN the United States and IN Alabama, but a citizen of neither. So these wicked men shall be gathered out of His Kingdom of which they were never citizens. The Savior was particular to guard this parable from being applied to the kingdom at any other time than the end of the world. He repeats twice the words, "so shall it be at the end of the world" Acts 13:46-49. There is not a passage in the entire New Testament that teaches that one of the citizens of the Kingdom of Heaven shall ever be finally lost.

There is neither apostasy nor free communion in this. The Campbellites, with whom Bro. Lamb agrees in claiming that baptism introduces into the kingdom believe in both apostasy and free communion, while the Baptists who do not agree with him, believe in neither. This one fact is a sufficient answer to all he has to say on these questions.

Again Bro. Lamb says:

"THE ABLEST BAPTIST SCHOLARS have agreed in the truth that God's Kingdom consists of (1) Christ the King (2) His Gospel as its laws (3) the members of His church as its subjects (4) the world as its territory."

The question is who does Bro. Lamb include in these "ablest Baptist scholars" besides himself? Dr. J. A. Broadus, Dr. B. H. Carroll, Dr. A. H. Strong, Dr. E. C. Dargan and a few whose expressed opinions DO NOT agree with the above definition and yet many of us have regarded them as at least SOME of our "ablest Baptist Scholars." Do the MAJORITY of Baptists reject what their ABLEST SCHOLARS have AGREED on?

Again Bro. Lamb says:

"It is universally admitted among Baptists that before the days of John the Baptist Christ's Kingdom existed only in the type and shadow of law and prophecy, and that before the days of John Christ had no kingdom in fact, and Christ Himself states this truth in emphatic language in Luke 16:16 and Matt. 11:13." It is not "universally admitted among Baptists," for Dr. Dargan in SOCIETY KING-

DOM AND CHURCH (p. 35) holds the contrary and Christ did not state anything like it in Luke 16:16 or in Matt. 11:13, or in any other passage.

That God did have a kingdom in the world before John is abundantly proved by scripture. A few of the references are Jer. 10:10, Mal. 1:14, 1 Sam. 12:12, Is. 33:22, Ex. 19:16, 1 Chron. 28:5, 2 Sam. 7:16, Luke 1:31-32. There may be differences in God's family and His Kingdom, but I do not care to discuss them in this article. I agree with Dr. Dargan and no doubt nine-tenths of other Baptists do that the subjects of the Kingdom of God are "those who by their own free choice accept God as their Lord and as King in their hearts and lives."

This brings us to the main point in Bro. Lamb's article, that the Kingdom is entered through baptism. He says, "Men enter the kingdom by being baptized upon a profession of faith in the King and as many make false professions and are thus received into the Kingdom, etc." This exaltation of an outward ordinance into such importance that men can not enter the Kingdom of Heaven without it in spite of inward holiness of character, and that by it men can enter the Kingdom of Heaven in spite of the vilest character, is so opposed to the whole tenor of New Testament teaching that we have ever been formed to advocate it. Many have advocated that baptism introduces into the kingdom; such as Catholics, Episcopallians and Campbellites, but almost all these have also held that baptism possessed the magical power of regeneration. The subject of entering the Kingdom of God is discussed in many passages in the New Testament, and NOT ONE TIME is baptism mentioned in the same passage with entering the kingdom. Is it true that with all the emphasis laid on the kingdom and the importance attached to it by the Lord, that He has left the world to guess how to get into it without one word as to the only way it can be entered? Yet such is the case if baptism introduces into the kingdom. But that baptism does not introduce anyone into the kingdom and especially that it does not introduce the false professor into the kingdom is positively proved by the New Testament.

1. The characteristics of those to whom the kingdom belongs are such that baptism has nothing to do with them. The kingdom belongs to "the poor in spirit (Matt. 5:3); to those who have been persecuted for righteousness sake (Matt. 5:10); to the child-like (Matt. 19:15); to the poor (Luke 6:20). Any who possess these characteristics to do them belongs the Kingdom of God, whether they be baptized or not. Again, Rom. 14:17: "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." This passage corroborates the others, as to the characteristics of the citizens of the kingdom.

2. The words of Christ positively exclude the false professor. "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven." But a false professor and outward obedience to outward ordinances was exactly the righteousness of the scribes and Pharisees and Jesus says that that kind can in NO WISE—"no case"—under no circumstances—either here or hereafter—enter the kingdom. Notice the positive and emphatic way in which the Lord expresses the denial as if He knew that at some future day His word was going to be denied or explained away. "Not every one that saith unto Me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father who is in heaven." Whom shall we believe Bro. Lamb or Jesus?

3. Without the childish disposition we can in NO WISE enter the kingdom; it matters not what else he may do. "Except ye turn and become as little children ye shall in no wise enter into the Kingdom of Heaven" (Matt. 18:3). "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein" (Luke 18:17). In both of

these passages Jesus repeats the strong negative, "IN NO WISE." But if Bro. Lamb is right, either the hypocrite receives the kingdom "as a little child" when he makes a false profession or Jesus is wrong about it. I prefer to believe Jesus.

4. "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God" (Matt. 19:24). Is it easier for a camel to go through a needle's eye than it is for a rich man to make a false profession and be baptized? It certainly is if a false profession and baptism puts one into the kingdom.

5. "Except one be born anew he can not see the Kingdom of God. Except one be born of water and the Spirit he can not enter into the Kingdom of God" (Jo. 3:35).

Again, Jesus against Bro. Lamb. Jesus says without the new birth one can not enter. Bro. Lamb says by a false profession and baptism they may and DO enter. A plain contradiction, and as we can not believe both, which shall we believe?

6. To enter the kingdom is to be saved. "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God, and when the disciples heard it they were astonished exceedingly, saying, then who can be saved?" (Matt. 19:24-25). To these disciples "entering the kingdom" and "being saved" meant the same thing. Again, "It is good for them to enter into the Kingdom of God with one eye, rather than having two eyes and be cast into hell" Mark (9:47). In this passage NOT to enter the kingdom is to be cast into hell.

If baptism puts one into the Kingdom of God it saves and keeps out of hell. This is what nearly all believe and teach who teach that baptism does not one into the kingdom.

7. It is God who puts men into the kingdom.

(1. Col. 1:13. The Father who \* \* \* translated us into the Kingdom of the Son of His Love.

(2. Th. 2:12. "God who calleth you into His own Kingdom and glory."

(3) "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. Jesus looking upon them said, with men it is impossible, but not with God." Mark 10:25-27.

If the words I have quoted from our blessed Lord are true it can not be true that baptism introduces into the kingdom and that false professors are in the kingdom by baptism, and that the saved children of God are not in His kingdom because not baptized.

Montevallo, Ala.

### A WORD ABOUT THE BIRMINGHAM ASSOCIATION.

I desire to offer a few suggestions by way of remembrance, to my fellow workers of the Birmingham Association:

a. That every pastor and preacher among us determine to be present at all the sessions of our meeting. Let nothing keep us away.

b. That every delegate appointed by the churches make it a point to have a share in all that is done, at least to the extent of being a witness.

c. That every church see that its letter is in good form and that it contains a complete record of the year's work. Partial letters are disappointment.

d. That all of us be represented by a good cash offering for helping to build mission churches within the bounds of the association.

e. That the chairmen of the several standing committees bear in mind to have their reports well prepared and ready when called for. Poor and tardy reports are a distinct discouragement all round.

f. That we pray earnestly for the blessing of God upon our coming together.

Sincerely and fraternally,

J. M. SHELBURNE

**SUBSTITUTING JOASH DAY FOR CHURCH FAIRS.**

Apparently church fairs and other forms of "pay entertainments" pall on folks after a while, and lose their charm as methods of money-raising. This is not strange, for any money-raising method that lowers morals is sure to lose its charm as its emptiness and demoralization become apparent. Hence, such a letter as this, from a Chicago reader:

Our young folks have given numerous socials, entertainments, bazaars, etc., in order to raise money, and the people seem to have grown tired of attending them. We are going to ask you for a few suggestions as to how we may still continue to raise money. Do you know of anything that can be easily sold to the people by going around into their homes? Any suggestion whatever will be highly appreciated.

Why not try straight-out giving for a change,—giving that brings to the church a hundred cents on every dollar invested? To be sure there would be no ice cream or bananas or tissue-paper napkins or aluminum trays or glass paper weights as a blessing on the investment for those who give. They would have to put up with such a meagre promise as "prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Yet they might be willing to substitute this return for strawberries and ice cream, after a fair trial. And a trial is all God asks for. Some churches have had the hardhood to "prove God" and make the test. Some months ago, in the Illustration Round Table, the Rev. John T. Faris told of an experience in the church of which he was then pastor, Markham Memorial Presbyterian, of St. Louis. It had been the custom there to raise money by entertainments, suppers, and socials. Finally a bazaar was held for one week preceding an evangelistic campaign, in order to raise money to help pay the expenses of the meeting. With difficulty some of the more thoughtful members restrained themselves until the week drew to a close. Then they rose in righteous wrath, and not only drove out the bazaar, but managed to have it decreed that never again should the church building in which they worshiped God be used as a house of merchandise. Were they handicapped by the determination to exclude bazaars? Here is Mr. Faris' word as to the experiences that followed:

The problem before us was unusually difficult, for this is a church of working folks. There are four hundred members. Every man, every woman, and scores of the children work in factory, in shop, or in the kitchen—many of them in other people's kitchens. Not more than a dozen families live in more than three rooms. Many have but two rooms. They were already giving—as some friends outside of the church thought—beyond their means. Now they must increase their gifts by the amount previously secured from the abandoned festivals and entertainments.

After earnest conference and prayer, the officers determined to call on the people for a month of self-denial. The current Sunday school lesson—the story of the plan of King Joash to raise money for the repairs of the temple, after other plans had failed (2 Kings 12)—suggested the method. Early in December a letter was sent to every member of church and congregation, reciting the needs, and asking that during January each one should put aside, in an envelope provided for the purpose, every penny saved by self-denial during the month. At the end of the month the gifts were to be brought to the church and placed in "The Chest of Joash," as in Old Testament days.

There was some doubt in the minds of pastor and officers as to the reception of the invitation. It was a hard winter and expenses had been unusually heavy. Moreover, Christmas came just before the beginning of the month of self-denial; and Christmas giving takes every surplus penny from the pockets of the poor. But doubts were soon set at rest as the people began to talk of their plans for self-denial, and of the growth of the little funds in the

envelopes at home.

And, oh! the joy of Joash day, when the people brought the fruits of their self-denial to God's house. The faces of all were shining as they went forward to drop their gifts in the chest. The heart of the pastor was full: for he knew what absolute privation was back of these gifts. When he saw a laundress—a widow with two children—bring three dollars, and a department store clerk, who earned five dollars a week, on which she had to support three children as well as herself, give five dollars, and a workingman, who had no carpet on the floor of his rooms, hand in his envelope, and a clerk who had gone without an overcoat make his offering, he made up his mind to omit the sermon that morning—the people were giving a far more effective message than he could speak.

Pastor and officers were astonished to learn, after service, that more than two hundred dollars had been given in this way—in addition to thirty dollars in the regular offering. The treasurer had an easier time paying bills next month or two. But this gain was infinitesimal when compared with the great spiritual uplift that came to the entire church.

At once came the demand from the people to have another month of self-denial, followed always by "Joash Day." One poor woman said: "We have decided at home that we must have one month even if the church does not; but please do have it." Another—a laundress, who supports two men—began at once to put aside a penny a day that she might have a respectable gift for the next year. The third year she saved two cents a day. "Sometimes there wasn't a penny in the house to buy bread," she said, at the end of the year. "Once husband suggested that I take some out of 'Joash,' but how could I? That belonged to God."

Other churches in the same city heard of the plan and adopted it. Several churches in other cities asked leave to use it. That made us glad. It is not a patented plan—there was no patent office in Jerusalem.

Do you wonder they want no more bazaars?—Sunday School Times.

Montevallo, Ala., August 26, 1907.

Will you please print the above clipping from the Sunday School Times of recent date. I think that if our churches throughout the country would give less attention to fairs, suppers, etc., and try to raise their money by straight-out giving it would be much better in every way. If they are given more for the social feature than for the money, they can be of service to our church life, but unfortunately most cases the money feature is the important one and the social feature is only a secondary one. I hope the day will come when we shall cease to raise money for our churches in this way, but let our people be educated to contribute straight out for the support of the gospel, and not by indirect subterfuges. I believe that the article which I send should be read by all our people. Yours fraternally,

T. W. PALMER.



**THE CRITICS AND THE BIBLE.**

Last eve I passed beside a blacksmith's door  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,  
"To wear and batter all these hammers so?"  
"Just one," said he; then said, with twinkling eye,  
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard  
The anvil is unharmed—the hammers gone.

**"FOLLOW ME."**

What simple words! Yet they are words of our Master. The blessed loving Saviour who suffered on Calvary, that you and I might inherit eternal life. Even as this loving command was given by Jesus Himself to live in days of old, so it is given to you and I today. It is given in love and from a motive of love it should be obeyed. The same Jesus who spoke those words stands now at the right hand of God interceding in your behalf. What love! It is beyond the mind of mortals to conceive of such wonderful love. What ingratitude if we are not following Him.

He who left His home where "no sin cometh," and came to this wicked world to take our sins on Himself and suffer in our stead. And even in the darkest hours of trial, while he was hanging on the cross in agony, He raised His eyes to heaven and said, "Father, forgive them, for they know not what they do."

Even as His body suffered in those sad hours we still cause His heart to suffer when we turn from Him and say, "Go thy way, I will call on Thee at some more convenient season."

There is an incident told of a lady, while attending services one night, during a revival in one of the large cities of our country, who was under conviction of her sins. The preacher called for all who felt their need of Christ to come to the altar. She did not come, but remained in her seat. Again an opportunity was offered, but she would not come. Picking up a hymn book, she wrote something on the fly leaf and laid the book down. That night the preacher was called to go to a lady's home who was dying. Upon arriving he found that she was the same lady who had refused God's call that night. She told him to go to the church and read the words she had written in the book. He did so. The words were these: "I will risk one more chance." Yes, she had risked one more chance, but it was her last.

My friends, do not risk another chance. Even while you say to the Spirit, "not now," it may be your last chance. Your soul is too precious to be lost. God's Son has paid too dear a price for your soul to be lost. Then why not live for Christ? Should you not be proud to own that you are a child of God. After all, what is this world but a place of preparation for the glorious life to come. How often do you think, my friends, "when I am older I will be a Christian." Jesus, your Master, has a work for you to do now. Are there not those who by your influence would lead a Christian life? You have an influence, whether for good or evil. There is some one whom nobody but you can reach. It may be father, mother, sister, brother or friends. Perhaps that one now is longing for you to talk to him in regard to his life. Ask God to show you what to do and pray, believing, and never fear but that He will guide you. Doubtless, some time your cross seems heavy, but it is not so heavy as the cross under whose weight the Savior sank. Your cares and trials sometimes seem great, but what a sweet thought to know that He has traveled the road before you and knows it all.

Young men and women, girls and boys, are you following Him? Do you find it sweet to trust in Jesus? Do you realize the importance of living a Christian life?

Some of you have younger sisters and brothers and naturally they will follow in your steps. Will you lead them to the Master who is standing with outstretched arms waiting, or will you meet them at the judgment bar of God and hear them say, "You never asked me to be a Christian?" The pleasures of this life are only passing shadows, but when Jesus comes into your heart, there comes a peace which passeth knowledge.

Just as sure as God sits on the throne tonight, you and I must stand before Him and answer for our sins. Not for some one else, but for ourselves. When that day comes and I shall answer to the roll-call, my Jesus, my personal Savior, answer as my intercessor, "She hath done what she could."

JOHNNIE L. HAMRICK.

FRANK WILLIS BARNETT,  
Editor and Proprietor.



A. D. GLASS  
Field Editor

#### THE PLAIN DUTY OF THE BAPTISTS OF ALABAMA.

Christian people have never really grappled with the problem of the steady evangelization of the world. The undertaking is not at all impossible. It is comparatively easy, if only God's people could be led to try it in a practical, business-like way. It is estimated that the Protestant church members of North America ought to evangelize one-half of the non-Christian world. In other words, they are responsible for 500 millions of heathen. It requires one missionary, with his native helpers, to every 25,000 people if they are to evangelize in a few years. That means that the Christians of the United States and Canada must increase their missionary force from 4,000 to 20,000 and their annual gifts from \$9,000,000 to \$40,000,000. This seems impossible, until we remember that there are twenty millions of Protestant church members in North America and that it requires only one-tenth of 1 per cent of the membership to go as missionaries and an annual average of less than one street car fare per week to sustain the work. Does it seem impossible for Christian people to send one out of every thousand of their members and give an average of two dollars per year per member to evangelize the world?

It is the command of our Lord that we preach the gospel to every creature. To be obedient to that command, the Christians of today must evangelize the non-Christians who are now living. Unless we give the gospel to them, they can never hear it. Can we meet our Lord face to face and tell Him that obedience was impossible when it called for only one-tenth of 1 per cent of our members and an annual average gift of two dollars per member, a little less than 5 cents a week?

On this basis it is easy to estimate the plain duty of Alabama Baptists. They report 157,000 members. They ought to send out 157 missionaries and give \$314,000 a year to support the work. Does that seem too large? It is only one missionary out of every thousand members and an average of less than five cents a week per member. Is that too large, if we really love the Lord and want to obey Him?

It can be done. It ought to be done. Duty demands it. Let the matter be candidly discussed in every district association. Let the pastor of every church call together the leaders of the church and discuss the ways and means of securing at least an average gift of two dollars per member for the year. Let them realize that it is a plain duty. Here is a child who can give only 10 cents, but yonder is a man who can give twenty-five dollars. The average can be made up. No church is doing its duty until it raises two dollars per member. All above that is a matter of glorious privilege where there is no limit to what we may do. Some denominations are trying this year to secure an average of from \$4 to \$8 per member. Shall we let them go beyond us in zeal for world-wide evangelization?

The Baptists of Alabama gave last year to foreign missions an average of only about 17 cents per member. How far they fell short of their duty! If our people could only be brought to doing something really worthy of their Lord and the gospel which He has committed to them, how marvelous would be the blessings which would come upon them, and how every interest fostered by them would be prospered!

#### THE ABUNDANCE OF CHARITY.

It is not an uncommon thing to hear charity spoken of as one might speak of an extinct race or a new and unexplored country.

Far from being rare, charity is one of the commonest manifestations in every day life. Evidence

of its workers can be seen on every side, every hour, and its accomplishments are marvelous in more than one sense. Charity rhymes with charity, but that is about the only connection between the two. Charity is abundant and it flourishes with all the abandon of a tropical vine and is as often as wild and untrained. Indeed the very rankness of the growth would tend, upon superficial examination, to confirm the popular idea as to its rarity. Its manifestations are so varied and it bobs up in so many unexpected places that confusion and doubt is inevitable.

The habit of reducing charity to a cash register basis, with balance sheets and long, accusing lines of figures, has much to do with the false notions prevailing. Cash register and adding machines may tell what organized charity does for the poverty-stricken, but this is not all of charity. The greatest works of charity are found in its willingness to forget and readiness to forgive; the disposition to give poor, weak, stumbling human nature another chance.

Great indeed is the charity that endows the characterless with character; the weak with strength; the hopeless with hope. In this, its broadest phase, charity defies the bookkeeper and statistician, but seen or unseen, the work goes on.

#### SOME FACTS ABOUT THE ARMY CANTEN.

The brewers and liquor men have been busy with the press ever since the closing of the army canteen trying to create public sentiment to have it restored, and all kinds of misleading statements have crept even into some high-class journals as the result of the deceptive campaign. The two following samples will show some of the tactics used, as they or similar ones have been made to do duty in many a publication in the last few years, and these got in a bill before congress (H. R. 8433) introduced by Congressman Morrell, of Pennsylvania:

"There is an increase in drunkenness, disease, insubordination, desertions, moral and physical degeneration in the army since the closing of canteen," and "the testimony of 90 per cent of those in command of posts" is "a positive opinion that the anti-canteen law has increased trials by courts martial 95 per cent."

The anti-canteen bill was signed February 1, 1901, by President McKinley. The government's figures concerning courts martial for the seven years beginning June 30, 1900, are as follows, as given by the judge advocate general:

1900—General courts martial, 6,680; drunkenness, 1,645.
1901—General courts martial, 6,065; drunkenness, 1,458.
1902—General courts martial, 5,311; drunkenness, 960.
1903—General courts martial, 5,275; drunkenness, 811.
1904—General courts martial, 4,429; drunkenness, 616.
1905—General courts martial, 4,800; drunkenness, 508.
1906—General courts martial, 4,596; drunkenness, 504.

The figures contain cases where officers as well as soldiers were court-martialed. With the sale of "pure beer and light wines" at the canteen in 1900 there were 1,645 courts martial for drunkenness. In 1906, with canteen bar closed, 504.

The next time you pick up a paper with one of the above lies in it just drop it with the reflection that the enemy are hard pressed for facts and have taken to plain lying, for the official reports furnished by the government are sufficient answers to satisfy any sane man or woman.

#### SORROW AND CONSOLATION.

"Oh, thou who mournest on thy way,  
With longings for the close of day;  
He walks with thee that angel kind  
And gently whispers, "Be resigned;  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well."

—John Greenleaf Whittier.

Sorrow is universal; sooner or later we shall have one and all the drain the cup of desolation and of bitterness to the dregs. It may be death, it may be minor griefs, but every life has its cloud as well as its sunshine. There is poetry which heals the wounds of sorrow, which wings comfort into the bruised heart, which sings consolation to the despairing soul, and which breathes solace into, and kindles, the fire of hope in the troubled breast however gloomy be the day.

The grief of bereavement, the hopelessness of death visit us all, and in true poetry sweet consolation is to be found. It deadens the sting of death, for in the words of Longfellow:

"There is no death; what seems so is transition.

This life or mortal breath  
Is but a suburb of the life elysian  
Whose portal we call Death."

It uplifts us and braces us in endurance, dries our tears, binds our wounds, and both rekindles and renews our hope with its

"O weary hearts! O slumbering eye!  
O drooping souls whose destinies  
Are fraught with fear and pain  
We shall be loved again!"

#### TO ABOLISH THE OPIUM TRADE.

The United States government has taken the initiative in inaugurating a new war upon the opium vice. Following a careful sounding of Great Britain, China and Japan, the three countries directly interested, Assistant Secretary of State Bacon, with the approval of President Roosevelt, has extended an invitation to all the powers having possessions in the Far East to participate in an international conference which shall devise measures for the suppression of the use of opium, if this be possible, or at least its restriction. Negotiations on this subject have been in progress since last September. The powers which have been asked to take part besides those named are France, the Netherlands, Portugal and Germany.

General Theodore A. Bingham, police commissioner of the city of New York, says of the New York police department:

"There is a 'system' from the bottom to the top of the police force. The patrolman often is an intimate friend of the saloon keeper; the sergeant with the small politician; the captain with the gamblers and the bigger politicians, and the inspector with the political leaders and their moneyed associates. And this brings us to the climax of the police situation—the inspectors. To my mind Jerome's warning to keep hands off the inspectors, because they can not be whipped, should be a clarion call to battle. If nineteen men, under present conditions, are able to dominate the rest of the population of New York city, the first duty of the citizen is to change those conditions."

Some day the people in our cities are going to rise up and demand that even policemen as well as saloon keepers shall obey the law.



PREAMBLE AND RESOLUTIONS.

The Adams Avenue Baptist Church:

Dear Brethren and Sisters—Your committee appointed on resolutions, the occasion of the resignation of our pastor, Rev. John Bass Shelton, beg to submit the following:

Whereas, Our pastor has often expressed the desire to enter the evangelistic field of labor, to which he has been more and more inclined, and now finally announces to this church that he has concluded to quit the work of the pastorate that he may be free to go into this larger work of usefulness, therefore has presented his resignation as pastor of this church, to take effect the first Sunday in October next.

That in view of his expressed determination to quit the pastorate, to enter that of a broader, and more active evangelistic work, we feel it altogether appropriate that this church may take this occasion to express their appreciation of his faithful and untiring labors in our midst.

When the Rev. John Bass Shelton came to us, upon our unanimous call, two years ago, he found us more or less unsettled, and in debt in the sum of \$1,000, a state of things sufficient to discourage the stoutest heart, but the time was not long, following the relation of pastor and people, before he had the work well in hand, and let it be said as a lasting tribute to the wisdom of his forethought and unselfish energy that he, single-handed, went among our immediate people, and secured the money to pay off this obligation, and that without burden to any one.

And further we rejoice in the fact that during the two years' administration of Pastor Shelton, the church has constantly grown in members, notwithstanding the fact that a large list of our members were granted letters of dismission to form the Highland Avenue Baptist church, to say nothing of many



REV. JOHN BASS SHELTON, Evangelist.

Brother Shelton is holding a meeting at the First Baptist Church, Bessemer, which is stirring the whole city.

members who have gone to other cities and communities. During this period the church has had a higher conception and a greater quickening in the missionary enterprises of our denomination, and the church has perhaps contributed more to these causes per capita within this period than within the same period at any time of the church's history, and we feel it is not too much to say that no pastor of this church of the past has labored more persistently or with more force and devotion to the cause of missions, keeping before our people this, the greatest work of the church, thus happily impressing the missionary spirit upon the rank and file of our people.

And further, next to his efforts for the advancement of Christian work among us, the desire was always prominent to do things in the New Testament way, from a Baptist standpoint.

On the question of intemperance and the liquor traffic he was always outspoken in no uncertain sound against this black sin. Now, therefore, be it

Resolved, First, In accepting the resignation of our pastor, Brother John Bass Shelton, we do so in the spirit of regret, and hereby express our appreciation of the good work done through his efforts and zeal in his two years' pastorate.

Second, That in his newly chosen field, in the work of soul-winning, he will be followed by our earnest prayers for his consecration to the work, that he may be abundantly used of God, our Father, through Christ, our Lord and Master, in planting the gospel in the hearts of men.

Third, That the church clerk is hereby directed to hand a copy of these resolutions to Brother John Bass Shelton, our retiring pastor, and a copy also to the Alabama Baptist.

WILLIAM J. PROCTOR,  
G. B. BARNETT,  
WILLIS CHANDLER,  
Committee.

THE "YELL-ON" MAN AND ONE OF HIS WAYS.

To call a man a liar seems rude, so we will let the reader select his own term.

Some time ago the manager of "Collier's Weekly" got very cross with us because we would not continue to advertise in his paper.

We have occasionally been attacked by editors who have tried to force us to advertise in their papers at their own prices, and, on their own conditions, falling in which we were to be attacked through their editorial columns. The reader can fit a name to that tribe.

We had understood that the editor of "Collier's" was a wind cat of the Sinclair "jungle bungle" type, a person with curdled gray matter, but it seems strange that the owners would descend to using their editorial columns, yellow as they are, for such rank out and out falsehoods as appear in their issue of July 27th, where the editor goes out of his way to attack us, and the reason will appear tolerably clear to any reader who understands the venom behind it.

We quote, in part, as follows: "One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying, and, potentially, deadly lying. Similarly, Postum continually makes reference to the endorsement of "a prominent health official," persons as mythical doubtless as they are mysterious."

We do not hesitate to reproduce these mendacious falsehoods in order that it may be made clear to the public what the facts are, and to nail the liar up so the people may have a look at him. If this poor clown knew what produced appendicitis, he might have some knowledge of why the use of Grape-Nuts would prevent it. Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested food, and chiefly by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals and such. These lie in the warmth and moisture of

the bowels in an undigested state, and decay, generating gases, and irritating the mucous surfaces, until, under such conditions, the lower part of the colon and appendix become involved. Disease sets up, and frequently, of a form known as appendicitis.

Now, then, Grape-Nuts food was made by Mr. C. W. Post, after he had an attack of appendicitis, and required some food in which the starch was predigested. No such food existed; from his knowledge of dietetics he perfected the food; made it primarily for his own use, and afterward introduced it to the public. In this food the starch is transformed by moisture and long time cooking into a form of sugar, which is easily digested and does not decay in the intestines. It is a practical certainty that when a man has approaching symptoms of appendicitis, the attack can be avoided by discontinuing all food except Grape-Nuts, and by properly washing out the intestines. Most physicians are now acquainted with the facts, and will verify the statement.

Of course, this is all news, and should be an education to the person who writes the editorials for "Collier's," and who take at least some training before he undertakes to write for the public.

Now, as the references to "a distinguished physician" or "a prominent health official" being mythical persons." We are here to wager "Collier's Weekly," or any other skeptic or liar, any amount of money they care to name, and which they will cover, that we will produce proof to any board of investigators that we have never yet published an advertisement announcing the opinion of a prominent physician or health physician on Postum or Grape-Nuts, when we did not have the actual letter in our possession. It can be easily understood that many prominent physicians dislike to have their names made public in reference to any article whatsoever; they have their own reasons and we respect those reasons, but we never make mention of endorsements unless we have the actual endorsement, and that statement we will back up with any amount of money called for.

When a journal willfully prostitutes its columns to try and harm a reputable manufacturer in an effort to force him to advertise, it is time the public knew the facts. The owner or editor of Collier's Weekly can not force money from us by such methods.

POSTUM CEREAL CO., LTD.

THE MAN AND THE SOUL.

(By Lucy Strickland.)

The Man and the Soul had been comrades in their youth. The Man and the Soul were one. The Man loved the Soul, yet he understood it not. He only knew it was a thing divine. The Soul was happy, joyous, hopeful. The Man was, too—for the Soul's sake.

Then there came a time when the Man met Fame and Fortune. Instantly was he filled with a desire—a burning desire—to possess these things. So it happened that the Man left the Soul, to seek Fame and Fortune.

The Soul was thus deprived of its companion, the Man. It became lonely, miserable, sickly, dwarfed, in consequence. And the Man, being bereft of the holy influence of the Soul and being filled with a desire to win Fame and Fortune, became selfish, worldly and unhappy.

He forgot the Soul.

At last the Man won all that mortals desire. He was happy. His Soul, worn and tried with waiting for his return, fell asleep. The Man had forgotten the Soul's existence. The Soul slept on.

But one night Fame and Fortune vanished. All was dark. The man was utterly miserable. He searched for hope; but instead he found Old Age and Poverty. He wrung his hands in despair. He cried aloud in bitter anguish. He longed for the Soul's comfort—for hope. His cries, so full of agony, aroused the sleeping Soul. The Soul, in its former hopefulness, pointed to the bright light of Hope and Faith. The Man understood. The Man and Soul were one. But Death gathered the Man in his strong arms—the Soul and the Man soared to Realms of Endless Light—soared—singing in unison, Alleluia.

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**THE COST OF PROHIBITION**

The following is reproduced from the Atlanta Georgian, and every argument therein is good for every liquor town and city in Alabama.—Editor Citizen.

Regardless of whether it is right to consider if moral reforms will cost money or property, the fact that those who are fighting to keep out prohibition are spreading fear in the hearts of our people lest we be ruined financially, makes it necessary to answer their fancy with facts:

They claim that—

1. Values will be ruined.
2. Taxes will be higher.
3. Foreigners, and especially Germans, will not come here.
4. Our cities will not grow.

**Cold, Hard Facts**

We will take the latest government reports which have only been from the presses of the Department of Commerce and Labor a few months, and delivered to us six weeks ago. Then we will use for comparison the state of Kansas, to which our friends refer so often as the horrible example. Kansas is an agricultural state—so is Georgia. They raise grain—we raise cotton. Kansas has about the same amount of manufacturing that we have. Kansas is one-fourth larger in size than Georgia. Its population is the same as our white population, 1,500,000.

Bear in mind, please, that we do not claim that prohibition in Kansas has made its values what they are. We simply claim that it has not ruined their values.

All farms, improvements and buildings in Georgia are worth \$183,000,000. In Kansas they are worth \$643,000,000. The buildings alone on Georgia farms are worth \$44,000,000—in Kansas \$111,000,000.

The value of all real property and improvements—not including any railroad, street railway, telegraph, telephone or private water works system nor privately owned electric light and power plants, and leaving out all property of every kind exempt from taxation in Georgia, is \$517,000,000. In Kansas it is 1,067 millions.

Georgia owns fifty-seven million dollars worth of live stock, while Kansas owns 228 millions.

Georgia owns 156 millions of railroads—Kansas 356 millions.

The average value of all real property and improvements for the state of Kansas is \$21.00 per acre, while in Georgia it is \$15, notwithstanding there are 15,000,000 acres more in Kansas than in Georgia.

The per capita value of Kansas real property is \$739, of Georgia \$237. Suppose, for argument, we give the whole value to the white population alone. Georgia would then be less than \$500 per capita, against \$739 in Kansas.

Enough of that—these are facts in answer to hearsay.

**Question of Taxation**

2. Taxes will be higher.

The argument is used that if we have no liquor tax we will have nothing with which to run our schools. Let's look at the state as a whole. Georgia has a state debt of 7 3-4 millions, on which it has to pay taxes, and levies for all schools a tax of 1 1-2 millions. Taxes in Kansas are higher than the average in Georgia, and, as has already been shown, the wealth has grown greater, and they have a state debt of but a little more than 1-2 million, against Georgia's 7 3-4 millions, and they levy a school tax of \$4,655,000 against our \$1,500,000—over \$3.00 for our \$1.00—a good excuse for more taxes, and Georgia could profit by levying them. The average tax per \$100 in Kansas is just about double that of Georgia, and nearly all of it is shown in the school expenditures, regardless of the fact that all must come from direct taxation.

**Foreign Population**

3. Foreigners will not come. Germans must have beer.

The population of Georgia is two and one-half millions. That of the two prohibition states, Maine and Kansas, 700,000 and one and one-half millions, respectively.

Kansas has one hundred and twenty-seven thousand foreign-born citizens and Maine ninety-three thousand, while Georgia has twelve thousand.

Kansas entertains forty thousand Germans and eleven thousand Irish and thousands of Danes, Austrians and Poles. Georgia has 3,000 Germans.

Kansas has more foreigners than any state of its size except Connecticut, Rhode Island and Nebraska.

No comment could strengthen these facts.

**Growth of Cities**

4. Our cities will not grow.

Atlanta grew 37 per cent from 1880 to 1900; Savannah 25 per cent; Augusta 18 per cent. Kansas City, Kan., grew 34 per cent; Portland, Maine, 37 per cent, and Topeka, Kan., 8 per cent, though Topeka grew over 100 per cent the 10 years previous and Kansas with a population equal only to our white population, has 365 cities to our 375.

Most significant of all is the fact that Kansas, with this million less popula-

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tion, levies in municipal taxes, four million dollars a year, while Georgia with more cities raises two and one-half million.

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The Georgian is not convinced that Atlanta will be less desirable as a southern headquarters for the many insurance companies and large northern corporations that fill our office buildings.

The Georgian does not believe Atlanta will be less desirable as a railroad center and headquarters, when the biggest railroads in the world are making the use of liquor a bar to employment on their lines. The Georgian believes it is absurd to think that the cotton mills will stay from our borders when their men can not get liquor as conveniently as they now do. The mills are getting closer to the cotton fields every day, and no power could stop the commercial advantage they reap by being nearer the source of supply. Those who make other claims have never studied the economics of cotton manufacture.

The Georgian calls with all its might to every citizen of our state to arise and drive off the bugaboo that is being used to scare our people, and putting aside all sentiment, all weeping, praying and singing, set your faces to give our cities and our state at least a fair trial of what can but be a blessing to many if it succeeds at all, and what so great a man as Henry Grady says was an absolute success here twenty-two years ago, contradictory statements of men who were children at that time, and only tell us of hearsay, notwithstanding.

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### A DEDICATION AND ORDINATION.

Dear Bro. Barnett:

The third Sunday in August was a good day with us at Hopewell church. It was dedication and ordination day.

Our splendid church house, which was recently completed, was dedicated. Bro. W. B. Crumpton, who has dedicated so many church houses in our State preached the sermon and the pastor offered the prayer. Bro. G. S. Anderson was also with us and assisted in many ways. The church house, including some material we had on hand, cost \$15,000.

Our people are happy over the results of their faithful work.

This church was constituted in 1822. The old building we tore down to make room for the new one had been in use about sixty years.

After a splendid dinner had been served on the church grounds, the people reassembled in the house to witness the ordination of Brethren Wm. H. Pope and J. Marvin Moore to the office of deacons. Revs. W. B. Crumpton, G. S. Anderson, L. O. Dawson and J. E. Barnes, together with Deacons W. H. England, John R. Hogan and J. A. Martin, formed the presbytery. Bro. W. B. Crumpton acted as chairman and J. E. Barnes as secretary.

Bro. and Sister J. G. Dobbins, of Greensboro, came over Monday morning to assist the pastor in a meeting of several days. So we are now in the midst of a splendid meeting. Three oined the church last night by experience.

Our meeting begins at Brown's Sunday with the same helpers. Will write you later as to the results.

Be with us at the Cahaba Association September 11, 1907, at Moundville.

Yours fraternally,

J. E. BARNES.

Marion, Ala.

Our revival began at Oakley Baptist Church on Friday night before the second Lord's Day in this month. We had Bro. R. R. Brasher with us and he did the preaching, and it is only those who have heard him that can place a proper estimate upon his ministry.

He draws men to him as if by magic and yet he is as meek and humble as a child.

We added nine to our church by baptism and one restored and one by letter, and there are others to follow.

We hope to have our brother with us again next year.

May the blessings of the Lord rest upon you and the paper.—Hugh Merrill, pastor.

Athens, Ala.

Dear Bro.:—We began a meeting at Berry with the Baptist church August 15th and closed the 23rd, with 15 accessions to the church, eight by baptism and seven by letter. It was said by some of the people to have been the best meeting in the history of the town. The preaching was done by the pastor. The Lord did great things for us whereof we are glad.—J. I. McCollum, pastor.

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JOY AT HIS CONVERSION.

Dear Brother Barnett:—Out of the abundance of the heart, the mouth speaketh. My heart has been burdened for the salvation of some souls. May be a few words of the joys and comforts in believing on the Lord Jesus, written by my father in his conversion, trusting that it will be a benefit to some, will quote it: His leading thought was that he was doomed to inevitable destruction and that there was no hope. His conversion into the happy period which was to shake off my fetters and afford me a clear discovery of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and seeing a Bible there ventured once more to rely to it for comfort and instruction. The first verse I saw was the 25th verse of the 5th chapter of Romans. Immediately I received strength to believe and the full beam of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement He had made for my pardon and justification in a moment. I believed and received the peace of the gospel. Unless the Almighty arm had been under me I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears and my voice choked with transport. I could

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only look up to heaven in silent fear, overwhelmed with love and wonder. How glad should I now have been to have spent every moment in prayer and thanksgiving. I lost no opportunity of repairing to a throne of grace, resistible, never to be satisfied.

My father was in his 50th year when he was converted; regretted till his departure that he had spent his best days in sin. How important it is to consecrate our lives to God while in youth. Fraternally, Mrs. W. H. De Witt.

A GREAT REVIVAL AT REFORM.

Last Saturday night about 10 o'clock Elder Metcalf, of Fayette, left home for this place, and after driving the remainder of the night and part of Sunday morning through a very rough country, reached Reform and began a work of reformation in our town. The meeting begun at 11 o'clock Sunday morning and continued with increased interest until the close Thursday night. This was the greatest revival that we ever had in Reform. I hesitate to speak of Bro. Metcalf's ability to preach the Gospel lest I should be unsuccessful, but must say that he is a grand and noble man and a preacher of ability. His sermons were logical and convincing. Great crowds came to hear him. Business men of this place who have hitherto shown but very little interest in their soul's salvation, were stirred up and brought under the influence of the blessed word.

The meeting resulted in 23 accessions, 21 by baptism and two by letter.

Praise the Lord for the great things He has done for us. Oh! what shall we render unto the Lord for all His benefits towards us? We will take the cup of salvation and call upon the name of the Lord. Bro. Metcalf will help me at Ebenezer in a meeting beginning the fourth Sunday in September.

God Bless the Baptists.

Mr. D. O. Baird, who was taken very sick during the meeting at Garder and moved to this place, was able to attend one service here, and left this morning for his old home and expects to go from there to Millport. Respectfully, G. W. Kerr.

We have just closed a ten days' meeting at Oak Grove Church in Talladega county. The Lord was with us in great power. We had 16 additions to the church. Had the pleasure of pouring 15 by baptism into the church of Christ. A beautiful scene indeed. The church is greatly revived, and I believe they will stand for greater things in the kingdom of God than ever before. I pray for them and may the Lord bless you in your great work. You are giving us a good paper and may it soon be read in every home in the land. Steers in His work and love.—T. E. Steely.

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**FROM BRO SCHRAMM.**

Dear Baptist:

I have been so busy that I haven't had any time to write for the paper.

We had our protracted meeting at Monterey the second Sunday in July.

Bro. J. M. Gilmore, of Pineapple, came on Tuesday and preached at 11 o'clock Tuesday and stayed until Thursday at 11. Bro. Gilmore did us fine preaching. He is a gospel preacher. He endeared himself to all the congregation. He is a consecrated man and a very earnest preacher. We had a fine meeting, good congregations. One received under watch care and Christians greatly revived.

Thursday was observed as thanksgiving day during our meeting and \$7.76 was contributed to the Orphans' Home.

We had a fine temperance meeting at Forest Home on the fourth Sunday in July, consisting of recitations by the children and reading of two fine papers by physicians, one by Dr. C. Wall on the "Effects of Liquor on the Human system," and the other by Dr. J. J. Garrett on "Whether the Medical Profession Could Do Without Liquor in Their Practice." Both papers were fine. My idea is to inform people with reference to the evil of liquor.

We had a fine meeting at Mt. Moriah. Bro. M. M. Wood, of Furman, came to us on Monday at 11 a. m. I preached Saturday and Sunday at 11 and Sunday night. After the 11 o'clock sermon Sunday we had a sumptuous dinner and there were many to enjoy it. In the afternoon we had our temperance meeting, consisting of recitations by the children, reading of papers by the young ladies and papers by Dr. E. G. Donald and Dr. C. C. Bruner. Both were able papers. Dr. Donald showed the evil effects of liquor on the human system and Dr. Bruner showed the medical profession needed liquor in its practice to some extent. The meeting was well attended.

Bro. Woods preached from Monday at 11 until Friday at 11 to the delight of all. The church was greatly revived. Bro. Wood is an able, consecrated preacher that preaches the pure gospel and did us much good.

Thursday was thanksgiving and a good day. \$8.90 was given to the Orphans' home. Success to the Baptist.  
**H. R. SCHRAMM.**

The North Liberty Association will meet with New Hope Church September 12-13-14, six miles north of Bellemina, in Limestone county.

The editor and all who can be cordially invited to come and be at the meeting. We will meet the trains with conveyance at Bellemina for all who will come.—Your brother, S. S. Hacker, C. C.

**Classified Advertisements.**

**OPPORTUNITIES AND INVESTMENTS.**

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Good Investment Proposition. Agents Wanted. Prospective Bankers or Real Estate men preferred. E. M. Martin, Sec. & General Manager, Key West, Florida. WE WANT YOU to sell "Good Gumption," brand new, finest, most reliable, fastest selling book. Outfit free to agents. The Southwestern Co., Nashville, Tenn.

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A large yield can be counted on if the orchard or vineyard has been properly fertilized. One thousand pounds per acre of a fertilizer containing 10 per cent. of Potash is standard. Our practical books on successful fertilizing are sent on request, free of any cost or obligation, to any farmer who will write for them.

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Education under ideal conditions is offered to girls and young women who can furnish satisfactory references. Session opens Sept. 12th. Requests for reservations will receive prompt and courteous attention. Interested persons are cautioned against delay in writing; but if the registration fee is received too late to secure the admission of the applicant, the money will be promptly returned. If you would like to see the new 130-page catalogue, illustrated, write for it to day. Address: T. J. SIMMONS, LL. D., Pres. BOX 1101 ROME, GEORGIA

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PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL AND CHORUS CHAIRS  
ASSEMBLY AND OPERA SEATING  
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is loss of flesh. Waste of time. Reduced strength. It exacts this penalty every time it is used. This is its record of 100 years. The reward of Johnson's Tonic is: A clear skin. A bright eye. No loss of flesh. No waste of time. It cures fever in hours instead of days. It enters the blood and drives out every trace and taint of Malarial poison from the blood. Does things quickly. Write for the agency. The Johnson's Chill & Fever Tonic Co., Savannah, Ga.



Tuscumbia, Ala.  
I write to correct a mistake concerning the Colbert Association. In your paper this week the date is given as the 5th, when the minutes of the last session call for Wednesday before the second Sunday in September, which is the 4th.

Will you please call attention to this. Can you be with us? Would be glad to see you. Write me if you can come. Messengers will be met at Leighton, Ala.—W. L. Howse, Pastor of Tuscumbia Baptist Church.

**OXIDINE.**  
A Chill Cure in Every Bottle.  
Guaranteed under National Pure Drug Law.

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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TETTER, ECZEMA, RINGWORM, PIMPLES which disfigure the face and torment the body, can be permanently cured by killing the germs through the application of

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**OUR SPECIALTY:**

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**TREASURER'S REPORT**

(Continued from last week)

**ETOWAH ASSOCIATION.**

<b>Gadsden—</b>	
Y. L. W. C., home mis.....	\$ 2.50
Y. L. W. C., state miss.....	2.50
Y. L. W. C., for miss.....	2.50
<b>Attalla—</b>	
L. M. S., for miss.....	22.88
L. M. S., home miss.....	18.24
L. M. S., state miss.....	15.00
L. M. S., Howard Lib.....	1.00
L. M. S., orph.....	21.25
L. M. S., ch. aid.....	121.05
<b>Altoona—</b>	
L. A. S., home miss.....	1.00
L. A. S., ch. aid.....	125.30
<b>Gadsden, 2nd—</b>	
W. M. S., for miss.....	10.00
W. M. S., home miss.....	5.00
W. M. S., state miss.....	10.00
W. M. S., min. ed.....	23.00
W. M. S., Howard lib.....	.50
W. M. S., ch. aid.....	18.00
<b>Gadsden, 1st—</b>	
W. M. S., for miss.....	17.00
W. M. S., Scottsboro school.....	23.00
W. M. S., home miss.....	78.55
W. M. S., Tich mem.....	3.55
W. M. S., state miss.....	38.00
W. M. S., state ch. bldg.....	10.00
W. M. S., Howard lib.....	17.00
W. M. S., orph.....	29.00
S. B., Mrs. McC's help.....	12.00
W. M. S., Mary Home.....	10.00
Sewing C., for miss.....	3.00
<b>Steele—</b>	
Sewing C., ch. aid.....	86.00
L. A. S., home miss.....	4.00
<b>Antioch Church—</b>	
L. A. S., H. M. Off.....	2.00
L. A. S., ch. aid.....	1.80
<b>Gadsden, 1st—</b>	
S. B., Mrs. McC's help.....	18.00
<b>\$645.12</b>	

**EUFAULA ASSOCIATION.**

<b>Louisville—</b>	
W. M. S., for miss.....	\$ 2.00
W. M. U., state miss.....	10.00
W. M. S., Mt. school.....	2.75
<b>Clayton—</b>	
W. M. U., for miss.....	4.00
W. M. U., home miss.....	3.40
<b>Clto—</b>	
L. A. S., state miss.....	1.00
<b>\$ 23.15</b>	

**HARRIS ASSOCIATION.**

<b>Hurtaboro—</b>	
M. S., ch. aid.....	50.00
<b>Phenix, 1st church—</b>	
M. S., state miss.....	5.00
M. S., ch. aid.....	20.00
<b>Seale—</b>	
M. S., H. M. boxes.....	2.00
M. S., for miss.....	2.00
L. A. and M. S., ass. miss.....	2.00
M. S., state miss.....	6.00
M. S., ch. aid.....	6.00
<b>Osmichee—</b>	
L. A. and M. S., for miss.....	13.20
S. B., for miss.....	6.00
S. B., home miss.....	7.25
<b>Cubahatchie—</b>	
W. M. U., home miss.....	3.00
W. M. U., A. Y. Napier.....	1.00
W. M. U., for miss.....	1.00
<b>\$124.45</b>	

**LIBERTY (EAST) ASSOCIATION.**

<b>Dadeville—</b>	
M. S. for miss.....	25.30
M. S., home miss.....	26.00
M. S., state miss.....	15.00
<b>La Fayette—</b>	
M. S., for miss.....	20.50
M. S., home miss.....	3.52
M. S., H. M. boxes.....	74.77
M. S., state miss.....	10.00
M. S., state ch. bldg.....	1.00
M. S., Howard lib.....	1.00
M. S., Mary Home.....	1.00
M. S., Y. U. Te. sch.....	1.00
<b>Cusseta—</b>	
M. C., for miss.....	4.24
M. S., home miss.....	5.82
M. S., state miss.....	1.82
M. S., ch. aid.....	20.52
Y. P. S., for miss.....	11.94
Y. P. S., home miss.....	3.62
<b>Camp Hill—</b>	
M. S., for miss.....	20.00
M. S., home miss.....	30.00

M. S., state miss.....	20.00
M. S., orph.....	26.00
M. S., ch. aid.....	44.03
<b>Cusseta—</b>	
Y. P. M., home miss.....	3.62
W. M. S., home miss.....	5.82
<b>Lanett—</b>	
Y. U. A., for miss.....	5.00
Y. U. A., ch. aid.....	60.00
W. M. S., ch. aid.....	5.00
S. B., Chinese suf.....	5.00
S. B., S. S. board.....	2.00
S. B., ch. aid.....	5.00
<b>La Fayette—</b>	
U. M. S., state miss.....	10.00
U. M. S., May Home.....	1.00
W. M. S., Tr sch.....	1.00
S. B., for miss.....	4.75
S. B., Howard lib.....	4.00
L. A. S., for miss.....	5.00
L. A. S., home miss.....	2.27
L. A. S., Heward lib.....	10.00
L. A. S., orph.....	30.00
L. A. S., ch. aid.....	378.75
<b>Langdale—</b>	
M. S., for miss.....	10.00
M. S., home miss.....	20.00
M. S., state miss.....	5.00
M. S., orph.....	4.00
S. B., for miss.....	10.00
S. B., home miss.....	10.00
S. B., state miss.....	7.00
S. B., orph.....	5.00
S. B., Chinese suf.....	6.00
S. B., box fruit orph.....	15.00
<b>\$965.24</b>	

**LIBERTY (NORTH) ASSOCIATION.**

<b>Huntsville, 1st church—</b>	
W. M. U., for miss.....	25.00
W. M. U., ch. aid.....	1.00
W. M. U., So. Bap. Theo. Sem.....	5.00
<b>North—</b>	
L. A. S., state miss.....	5.60
<b>West—</b>	
S. B., Chinese suf.....	4.38
<b>\$40.98</b>	

**MOBILE ASSOCIATION.**

<b>Bayou La Batre—</b>	
L. A. and M. S., home miss.....	2.00
L. A. and M. S., for miss.....	1.75
L. A. and M. S., state miss.....	2.00
<b>Mobile St. Francis—</b>	
W. M. S., for miss.....	29.50
W. M. S., state miss.....	29.50
W. M. S., home miss.....	19.50
W. M. S., H. M. Off.....	21.08
W. M. S., May Home.....	10.00
<b>Bay Minette—</b>	
L. A. and M. S., for miss.....	5.00
S. B., for miss.....	3.20
<b>Grand Bay—</b>	
W. M. U., Mexico.....	5.00
W. M. U., Tr. sch.....	5.00
<b>\$133.53</b>	

**MONTGOMERY ASSOCIATION.**

<b>Montgomery, 1st church—</b>	
W. M. S., home miss.....	30.00
W. M. S., state miss.....	40.00
L. A. S., orph.....	25.00
L. A. S., ch. aid.....	19.60
L. U. C., ch. aid.....	472.92
W. M. S., for miss.....	5.00
W. M. S., home miss.....	20.00
W. M. S., state miss.....	18.00
<b>Adams Avenue—</b>	
W. M. S., for miss.....	30.00
W. M. S., Th. Off.....	15.07
W. M. H., home miss.....	15.00
W. M. S., orph.....	40.00
L. A. S., ch. aid.....	34.87
S. B., home miss.....	2.00
S. B., for miss.....	4.00
<b>Mtg. Southside—</b>	
W. M. S., for miss.....	2.70
W. M. S., home miss.....	4.78
W. M. S., state miss.....	1.85
W. M. S., for miss.....	5.52
W. M. S., state ch. bldg.....	2.75
L. A. S., Miss Kelley.....	5.00
L. A. S., state miss.....	2.25
L. A. S., Chinese suf.....	4.00
L. A. S., ch. aid.....	3.00
<b>Clayton Street—</b>	
W. M. S., for miss.....	3.46
W. M. S., home miss.....	2.59
W. M. S., state miss.....	7.60
W. M. U., Miss Miller.....	2.60
W. M. U., state miss.....	2.00
W. M. U., for miss.....	1.99
L. A. S., orph.....	30.10
L. A. S., ch. aid.....	39.45

S. B. orph.....	2.00
<b>West End—</b>	
W. M. and A. S., May Home.....	1.00
W. M., ch. aid.....	42.63
<b>Highland Avenue—</b>	
W. M. S., state miss.....	5.00
L. A. S., state miss.....	5.00
L. A. S., orph.....	5.00
L. A. S., ch. aid.....	55.00
S. B., S. S. board.....	3.00
S. B., Chinese suf.....	3.00
<b>Fort Deposit—</b>	
W. M. S., home miss.....	11.83
W. M. S., state miss.....	3.00
S. B., Tich Mem.....	5.00
S. B., Deskin, Mrs. G's sch.....	15.00
<b>Hayneville—</b>	
W. M. S., home miss.....	5.00
W. M. S., ch. aid.....	47.00
<b>Prattville—</b>	
W. M. S., state miss.....	50.00
W. M. S., Chinese suf.....	5.00
L. A. S., ch. aid.....	202.71
S. B., for miss.....	1.60
S. B., home miss.....	6.25
S. B., state miss.....	1.92
<b>Wetumpka—</b>	
L. A. S., state miss.....	12.50
L. A. S., state miss.....	5.00
L. A. S., for miss.....	7.50
L. A. S., orph.....	31.15
<b>Lowndesboro—</b>	
L. A. S., Howard lib.....	1.00
<b>Wetumpka—</b>	
L. A. S., ch. aid.....	386.96
<b>Fitzpatrick—</b>	
W. M. and A. S., state miss.....	5.00
W. M. and A. S., ch. bldg.....	4.10
W. M. and A. S., bx to orph.....	52.00
<b>Montgomery, High Park—</b>	
W. M., state miss.....	1.00
W. M. S., for miss.....	1.00
W. M. S., home miss.....	2.15
W. Work, for miss.....	1.00
W. Work, home miss.....	1.00
W. Work, state miss.....	1.00
<b>\$1708.38</b>	

**NEW RIVER ASSOCIATION.**

<b>Shepherd Church—</b>	
For miss.....	1.00
Home miss.....	1.00
Mary Home.....	.50
State miss.....	4.50
<b>\$ 7.00</b>	
<b>COFFEE COUNTY ASSOCIATION.</b>	
<b>Enterprise—</b>	
L. A. and W. M. U., for miss.....	24.75
L. A. and W. U., home miss.....	8.00
L. A. and W. M. U., Howard.....	20.00
Eud.....	20.00
L. A. and W. M. U., orph.....	50.00
L. A. and W. M. U., (Miss Hyal) Y. A. Tr. Sch.....	25.00
W. M. U., ch. aid.....	425.00
S. B., for miss.....	5.00
S. B., orph.....	.50
S. B., S. S. board.....	1.00
S. B., ch. aid.....	124.55
<b>Coffeeville—</b>	
L. A. S., state miss.....	4.70
<b>\$688.50</b>	

**LAUDERDALE ASSOCIATION.**

<b>Florence, 1st—</b>	
L. M. S., for miss.....	25.00
L. M. S., home miss.....	24.00
L. M. S., state miss.....	52.50
L. M. S., Flowers.....	5.00
L. M. S., ch. aid.....	134.00
<b>Florence, East—</b>	
L. M. S., ch. aid.....	34.00
W. M. U., home miss.....	.30
W. M. U., stae miss.....	30
<b>\$275.10</b>	

**NORTH RIVER ASSOCIATION.**

<b>Jasper—</b>	
L. A. and M. S., home miss.....	5.00
L. A. and M. S., state miss.....	5.00
L. A. and M. S., ch. aid.....	26.80
<b>Carbon Hill—</b>	
S. B., ch. bldg.....	1.00
<b>\$37.80</b>	
<b>NEWTON ASSOCIATION.</b>	
<b>Newtonville Shepherd—</b>	
L. A. S., for miss.....	1.00
L. A. S., home miss.....	1.00
L. A. S., state miss.....	50
L. A. S., Mar Home.....	.50
<b>\$ 3.00</b>	

**SALEM TROY ASSOCIATION.**

<b>Troy—</b>	
L. A. and M. S., for miss.....	85.80
L. A. and M. S., stat. miss.....	20.00
<b>Orim—</b>	
M. S., state miss.....	2.50
<b>Bundridge—</b>	
W. M. S., for miss.....	5.00
W. M. S., state miss.....	6.25
<b>Troy—</b>	
W. Workers, for miss.....	10.00
W. Workers, home miss.....	20.00
W. Workers, charity.....	20.95
W. Workers, ch. aid.....	61.00
W. Workers, orph.....	15.00
W. Workers, expenses.....	31.80
S. B. for. miss.....	5.00
S. B. state miss.....	1.50
<b>\$284.80</b>	

**TENNESSEE RIVER ASSOCIATION.**

<b>Scottsboro—</b>	
Orph.....	15.70
<b>Plagah—</b>	
W. M. U., home mis.....	6.60
<b>Fackler—</b>	
Ch. aid.....	53.13
<b>Bridgeport—</b>	
Ch. aid.....	28.80
<b>Hollywood—</b>	
Chinese suf.....	10.00
Charity.....	10.00
Ch. aid.....	5.00
<b>\$129.23</b>	

**SELMA ASSOCIATION.**

<b>Colljerne—</b>	
W. M. U., ch. aid.....	8.90
<b>Orrville—</b>	
L. M. S., for miss.....	45.00
L. M. S., ch. aid.....	1.00
<b>Pleasant Hill—</b>	
L. A. and M. S., state miss.....	5.00
L. A. and M. S., ch. aid.....	46.95
L. M. S., Tich Mem.....	13.00
<b>Selma, 1st Church—</b>	
L. A. S., for miss.....	22.50
L. A. S., orph.....	19.35
L. A. S., ch. aid.....	6.00
Y. L. C., for miss.....	30.00
Y. L. C., home miss.....	2.50
<b>Selma, 2nd Church—</b>	
W. M. U., St. Chap bldg.....	5.70
W. M. U., orph.....	10.00
W. M. U., ch. aid.....	5.00
<b>Tyler—</b>	
A. and M. S., for miss.....	10.00
A. and M. S., home miss.....	3.00
A. and M. S., ch. aid.....	1.00
<b>Town Creek—</b>	
L. A. S., state miss.....	2.15
L. A. S., home miss.....	2.00
L. A. S., ch. aid.....	1.50
<b>Sister Springs—</b>	
L. A. S., ch. aid.....	3.75
<b>Orville—</b>	
S. B., for miss.....	25.00
<b>\$251.70</b>	

**TUSKEGEE ASSOCIATION.**

<b>Opelika—</b>	
W. M. U., for miss, A. Y. Napier.....	136.87
W. M. U., Home miss.....	5.00
W. M. U., state miss.....	9.00
W. M. U., Chinese suf.....	2.50
W. M. U., ch. aid.....	69.05
W. Workers, orph.....	14.30
S. B., for miss.....	5.00
<b>Tuskegee—</b>	