

SUBSCRIBE FOR THE ALABAMA CITIZEN AND HELP THE ANTI-SALOON LEAGUE

# ALABAMA BAPTIST

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PLEASE  
PROTECT US



"BY VOTING  
AGAINST THE SALE  
OF LIQUORS"

1. WOULD YOU LIKE TO HAVE A SALOON NEXT DOOR TO YOUR HOME? YOU SAY NO. THEN VOTE "AGAINST THE SALE OF LIQUOR" ON ELECTION DAY.
2. WOULD YOU LIKE TO HAVE A SALOON PUT NEXT DOOR YOUR NEIGHBOR'S HOME? YOU SAY NO. THEN VOTE "AGAINST THE SALE OF LIQUOR" ON ELECTION DAY.
3. WOULD YOU LIKE TO HAVE YOUR SON BECOME A DRUNKARD? YOU SAY NO. THEN VOTE "AGAINST THE SALE OF LIQUORS" ON ELECTION DAY.
4. WOULD YOU LIKE TO HAVE YOUR DAUGHTER MARRY A DRINKING MAN? YOU SAY NO. THEN VOTE "AGAINST THE SALE OF LIQUORS" ON ELECTION DAY.

CONCLUSION: THE MAN WHO VOTES FOR SALOONS CAN NOT COMPLAIN IF HIS SON BECOMES A DRUNKARD, OR HIS DAUGHTER BECOMES A DRUNKARD'S WIFE.

THEREFORE VOTE "AGAINST THE SALE OF LIQUORS" AND PROTECT THE HOME.—Alabama Citizen.

## THE PEW AND THE PULPIT—FROM A WOMAN'S STANDPOINT

"Are preachers expected to be better or more consecrated than laymen?" This question has been asked by many. Some prefer putting it, "Must I be as good as the minister?" Now from certain viewpoints without a doubt we in the pew can and ought to be on a par with you in the pulpit, but I shall attempt to set forth here a few things which shall place God's ordained on a higher plane.

With all due respect and deference to our preachers, it is the object of this article to show how closely the pulpit is watched and the reverence and respect it commands, its superiority over other callings.

Say that I am a teacher. I have studied for years in my work, devoted my life to it, my whole soul is in it, when I go into the school room I am able to impart my knowledge, to teach and lead my pupils into unexplored treasures, and most of all, to impart to them inspiration, ambition and interest. They simply imbibe that which has become part of my being. In point of devotion to my work, interest and sacrifices for its promotion, am I not superior to pupils and patrons, even if every patron is a giant of intellect? Then, why is it not reasonable that a man whom God has called into his special service endowed with power, a man who lives with Jesus, who has sacrificed his whole life for the love of his work, for the love of the Master, should not be in point of consecration nearer to God? When he stands and gives the draught of living water, fresh from a heart filled with the Christ to a people weighed down with the cares and burdens of life, even staunch soldiers of the cross, do we not realize that he refreshed our souls, lifted us higher? Then who can lift and raise but those who in some point are elevated?

"We never rise higher than our ideals?" is a maxim that long since has asserted its truth. To accomplish an end in any line of work one must have an ideal and stick to it. At first thought one would place Christ as the ideal in the ministry. Christ is every Christian's ideal, but Christ was God and God is perfect, and no man—no, not one—is or can be perfect. Earthly man has an earthly work, and we would for this work have an earthly ideal we may reach by which in the final end we may be perfect even as Christ.

The Old Testament offers one which, in my humble opinion, stands out apart and aside from the rest. That man was human, yet he withstood temptation, conquered self and today stands out in history one of the greatest men that ever lived. Oh, that we had more Josephs, not only in the pulpit, but in other walks of life! Studying the New Testament, we find Paul the greatest apostle. Now God has not destined all to be Pauls, but who can read his epistles and stumble over the secret of his success? Paul says, "I can do all things through Christ, who strengtheneth me." "Not I, but Christ, speaketh in me." Any man, from the lowest to the highest, can do all things through Christ. Man is human, full of sin, but when he calls him, he gives him strength to bury his sin. Thus it is we seldom if ever see a minister with what the world calls sin. Their sin is only indiscretion. They like other men must fight continually to live down these petty, embarrassing little shortcomings which if let alone will grow and detract from his usefulness and debar from the beauty and joy of their life and work.

From the pulpit I believe God should speak to his people through His servant, for the time being the human element in the speaker should be crucified, conquered and his whole being so consecrated that self is eliminated, and God supreme. Is this too far-fetched?

I can very nearly tell every time whether I shall be interested in a sermon or not by simply watching the minister walk to his stand, handle his Bible, and last but not least, the expression on his face and from the eyes that are unconsciously telling the secrets of his soul. No man has ever interested an audience without previous preparation. He must come before his people his soul filled with his subject.

This I know from experience and observation.



It was my privilege some years ago to be with a pastor some twenty-four hours before he addressed his people. All afternoon he was in general conversation with company. That evening he talked with the family until after tea; then he retired. Next morning he was up by breakfast. After the meal he went to his room and studied until after 9 o'clock, when he, in company with one of the members of the family, drove to Sunday school. At eleven he went into the pulpit and began his sermon. Now I know for a positive fact that he had not been alone with God for nearly six hours before he took his text. Did he interest his people. Candidly, he did not. The sermon was fairly well, but it lacked, ardor, zeal, interest.

When a man dines sumptuously, sits all afternoon in gay company, repairs again to the evening meal, gets up from a well laid table he has helped to make bare, and then goes into the pulpit to feed a people on the bread of heaven, he may pass safely over the chasm of failure, but it will be because some poor soul, weighed down to earth with the burden and cares of life, has hung breathlessly to some words of comfort and cheer that dropped from his lips. I am not feeling my way in unknown land; these are bare facts.

I have walked to church many a beautiful Sabbath morning, my whole soul aglow with the love of God. It seemed that all nature with one accord sang "The heavens declare the glory of God and the firmament showeth his handiwork," but when I walked into the church, saw the preacher and heard, I wished from the bottom of my heart that I had gone some, where in the woods and "list to nature's teachings." Then again I have plodded forth to church too tired and broken in spirit to feel that there was a friend left, and came back with a new peace and a restored love. I can see now that God-like light in that old servant's eyes, hear that old cracked voice, mellowed and sweetened with the inspiration of God's love. It's not the sermon, many have I heard, that lacked polish and finish, rhetorically and oratorically could not bear the light of the "higher criticism," but it seemed the speaker's whole being was filled with the eloquence of God.

Let us in the pew hear from day to day, Christ, his love, his mercy, show us sin and give us its remedy.

I remember once listening to a sermon in one of the first churches in Atlanta, and if that preacher brought in his sermon the slightest mention of the God-head I never heard it; however, it was a good lecture on horticulture and I enjoyed what I got, but I didn't get what I went for.

During the late convention in Richmond a party from that city went to Washington. Being in that city on the Sabbath, they attended services. Coming back from the church one of the party, a preacher, remarked: "There wasn't enough gospel in that sermon to save a mosquito." Now it's a sad fact that there are lots of that description.

The preacher who would win a people must show them that he loves them; he must love them. Then, too, he must be a student of human nature; he must study his people, probe into their lives and search for their needs, bring to light their weak points and find their best qualities. To do this it is necessary to follow them to their day's work, oftentimes it may lead into a den of sin, a hand of love and pity must be stretched forth to pull up this stumbling wretch, show to this world of sin that even in their fallen condition you love them even as Christ.

Not long since I was talking to a young man and he said, "Preachers do not live among people enough.

They can do so much good just dropping in when you are at work and talking." It seems, too, as a general thing, ministers neglect talking enough of their Master's business. I have not yet reached the meridian of life, but I have turned the right angle and of all the ministers I have met and been closely associated not one has ever talked to me privately concerning my spirit's real welfare; not one has asked me, "Is it well with your soul," and not one have I ever heard converse earnestly about their Master's work. Religion has always been discussed on general principles. There have been times when I would have given a little world to have had some things that troubled the peace of my mind explained several times when I was thus perplexed. I have been thrown with ministers. I tried in my timid way to make known my wants, but fortunately or unfortunately they didn't catch on, so I fought my battles alone. Doubtless I am as strong as if I had received assistance.

I have in mind now a minister who has told me as many clean, respectable jokes as any man I ever knew. Honestly I have enjoyed them and liked him, but there are times when jest doesn't satisfy.

Some years ago I was associated in my work with a very conscientious and high-toned teacher. We were speaking one day of a preacher whom we both had heard for the first time. I remarked that I should like to know him better. He half-smiled and answered, "I'd rather never know a minister only in the pulpit." I disagreed, and think until yet a real, consecrated, Godly man can do as much good out of the pulpit as in it. Not long ago a young lady in speaking of a preacher she had known only a short while, said: "If his religion every day is like that he preaches he is certainly a good man. You know," she said, "when I hear him I feel like I would tell him my trouble. I'm afraid he doesn't care, so I turn away when I feel so." I wonder how many are turning away. Pardon another instance. A young lady speaking of a minister who had helped her pastor in a series of meetings, said, "That man touched on a subject while he was here that has always bothered me. I wanted so much to have him explain it more fully while he was here, but he was too busy. I shall pass through his town in a few weeks and I'd love so much to stop over and ask him about it; but if I should somebody would say or think something about it, and most of all the preacher. The very first thing he would think, 'Why don't she go to her own pastor and he would help her.' He has no way of knowing that something, I know not what, keeps me from asking him. He doesn't seem interested; in fact, he hasn't the remotest idea I have a thimbleful of serious thoughts on such subjects, for I always talk foolishness around him. I am not going to say anything against him. So I guess I'll not bother them with it, and 'figger' out my own salvation." So the matter was dropped.

I have never met a minister but whom I thought was good and that I revered and respected, and I wouldn't say aught against one for the world; but I hope that before my little span of years have all been numbered that I shall come face to face with the man that has since I can remember been my ideal of God's servant. I have lived with this ideal so long that I know I shall know him when first I see his godly face. I know I shall feel and see the warm, bright rays of Jesus' love as they radiate from his soul. God's world is full of them, but I just have not found them.

Returning to the main subject again: At times it seems that a minister takes advantage of his position and says and does things unbecoming to his high calling. I have heard from the pulpit the most personal remarks directed at individuals and not at their personal sin, when it reached the pew it was in the garb of revenge, malice and not in that of love. Be personal with sin, but not too personal with the individual. It has often hardened instead of softening.

Some years ago I was in a small town during a series of meetings. Sunday morning a large crowd gathered to hear the first service. They sat there in breathless expectancy, listening for the first words. How much he held in his hands if he had only known. His opening or introductory remarks were in the shape of a little story, somewhat as a burlesque on the town. If one of the lecturers of the lyceum course had given it I could have enjoyed it more, for I admired very much the make up of the little fabrication. The story was a very good index to all his sermons. In his attempt at wit he touched the vulgar. He invariably remarked in the pulpit on the excellency of his meals and dwelt considerably on the subject of food. He informed the people the first thing that he could eat as much fried chicken as any Methodist preacher. How much effect would a sermon he'd preach on temperance have on an audience?

Another thing which seems to be prevalent among all preachers is long prayers in public worship. The gist of every long prayer can be put into one-fourth the time it takes. Long prayers are for the most part mere repetition. Many people are late for church just to escape this second prayer. I was walking to church the other day with a friend and I remarked I was afraid we were late. "Well, I do hope we will miss the second prayer. It's always so long it fags me out, and I am not fit to hear the sermon." That is the feeling of more than one. The Lord answered and blessed the shortest public prayer I call to mind just now. "Lord, have mercy on me, a sinner."

Now to some what I shall say again will seem entirely unnecessary and out of place. It is not. It is a danger signal, a word of warning, given in love and to save the thoughtless and indiscreet.

It is said, and sadly so that when woman slips from the pedestal on which God and man has placed her, there are no powers which will place her back. Man really, with one exception, makes for himself his own standard. He may lower it, and live in the shadows of decency, and then raise his ensign, and the world will look up to it and applaud him. God and man accord ministers a high and holy place, set apart and aside. They are looked up to, respected, revered—even the lowest—but let them slip this mantle of God's high calling, and even as woman no more ascends to her once rightful throne, can they, in the eyes of man hold again that high and holy place of righteousness and purity.

Some years ago there lived in a little town where I was engaged in school work a Godly man, consecrated and ready to do his duty at all hazards. His life was pure and chaste, and I believe is to this day, but by his indiscretions or thoughtlessness he left that town with a shadow on his name.

His work necessitated long drives in the country, and frequently he would take with him a little girl, a special friend of his wife and daughter. The two families were very intimate, and consequently were together a great deal. He treated this beautiful little girl and her sisters just as he did his own little daughters. By and by suspicions were entertained; the shadows lengthened and settled in gloom. Of course his work everywhere has not ended—only in some places.

And it all could have been prevented!

To those who are away from home, be true to the home that is behind. Make no compromises, risk nothing, subject yourselves to no dangers, and avoid any and all appearances of evil.

The beautiful little girl that is just blossoming into young girlhood, full of youth and dreams, treat her just as you would have any man treat your own daughter who has reached the year of maturity. Instill in her principles that will help guide her over these trying years of her youth. Not long since a mother rebuked her little girl child for some trivial act of imprudence with her pastor. "Why, mamma," she cried indignantly, "Brother — is a preacher, and the dearest old man in the world!" Oh, see how much confidence she has in you!

In nearly every home, especially in the small towns and the country, the little girls' and the little boys' highest ideal of what man should be and is is the

pastor. Live so that in future years, when they have reached the age of accountability, they shall retain that great love and respect they now have for you. The people we hold the least respect for are those we once held in highest esteem.

All gentlemen are not preachers, but all preachers must be gentlemen.

What is written here is based on solid facts. This information has been gathered at first hand, both from experience and observation.

I dislike very much to show the darker side of any subject, but some of us have forgotten that there is a dark side. We must know the dark side, so that we may brighten the better. There is no criticism or complaint, but just merely to show more plainly how much the people hold in reverence the pulpit.

Since the beginning of time man has sought ideals and objects to which he might look up. Christ's flock in the pew look up to their shepherd and follow at his call. When the day comes when God's people can't look to the great leaders of Israel and feel in their presence the power and peace of God, may we die in the Red Sea of oblivion!

Half unconsciously dwelling in the human soul, timidly begging for recognition, is a great uplifting desire for that which is higher, purer and better than self. Silently, unseen, half unknown, a people unconsciously plead and clamor, "We would see Jesus." Will you hand to them living bread petrified for lack of prayer, Godliness and love? "What man is there among you, if his son ask for bread, will he give him a stone?"

You who stand in the pulpit telling the old, old story, full of divine love, overflowing with Christ, can never, never know until the great and final day, how many seeds have fallen and taken root to bear fruit now and in after years long after you have passed to your rewards. Then in your study, in the pulpit, on the street, in the home, live Jesus, talk Jesus, give Jesus; be love, talk in love, give love.

This subject could have been better and more elaborately treated by arranging it in a series of articles. "The Pastor in His Study," "In the Pulpit," "On the Street," "In the Home;" but time and space forbid. I have hastily put it in the shortest form possible, giving the most important facts; a great many things have been left out (some of you think it would have been better if it all had been left out). You readily see it lacks compactness, beauty of style and composition, but if it accomplishes what it is designed for, and is read and taken in the spirit in which it is written, I shall feel fully compensated for my lack of ability with my pen.

FRESH INTEREST IN MISSION STUDY.

It is a source of great gratitude to us to see the cordial response the denomination has already made to the work of the educational department of the foreign mission board. From all quarters inquiries concerning the course and method of mission study come pouring in, and in a large number of places classes have already been formed.

This widespread interest makes us feel that this fall and winter is going to be a season when we may look for a great forward movement in the direction of mission study. We are expecting to organize a large number of classes in the women's societies and B. Y. P. U.'s all over the South. We have prepared for what we believe the demand will be.

We are ready to furnish mission study text books on Africa, China, Japan, India and other foreign countries. We can furnish some mission studies on the immigration questions and the problem of the city.

We have a new foreign mission study text book which is called "The Uplift of China." It is written by Dr. A. H. Smith, who has been for thirty-five years a missionary in China, and is a book of unusual interest. We are glad we can commend it so heartily. We have also prepared a splendid booklet upon our own Southern Baptist Convention work in China. These two together, along with the special helps to leaders we have prepared, will furnish a course of study in missions that can not be surpassed.

We are equally fortunate in the two home mission study text books. The new text book, "Challenge of the City," by Dr. Josiah Strong, presents with tremendous earnestness the great problems growing out of life in our cities, and the call to renewed activity which these problems bring our churches. The city problem is shown to be a national one, and this fact makes the study of this book of interest to those who live in the country, as well as those who dwell in the city.

The other home mission study text book is on the immigration question and is called "Aliens or Americans." It tells of the immigration questions in a most helpful way.

These books sell for 50c per volume bound in cloth and 35c per volume bound in paper. Along with each one of these is prepared special helps which the educational secretary will furnish free to the leader of the mission study class.

With such a splendid course of study within easy reach we are confident that a large number of classes will be organized this fall and winter. We beg our people to avail themselves of this opportunity now to inform themselves upon the great subject of evangelizing all people for Jesus Christ.

The educational secretary will be glad to send to any one who will apply information as to how to organize and conduct a mission study class.

T. B. RAY,

Educational Secretary For. Mission Board,  
Richmond, Va.

Written also to Baptist Argus, Religious Herald, N. C. Baptist, The Baptist Advance, Word and Way and the Baptist Chronicle.

THE ANTI-SALOON LEAGUE.

The twelfth annual convention of the American Anti-Saloon League will be held at Norfolk, Va., commencing Monday, September 16th, and concluding with National Temperance day, Friday, September 20th, which latter occasion was celebrated at the Jamestown exposition grounds. It was the largest, most enthusiastic and epoch-making convention in its history.

The program was an unusually strong one, including such speakers as Governor Hanly, of Indiana; Governor Glenn, of North Carolina, Attorney General Trickett, of Kansas, and others.

This was a great occasion for the cause of temperance reform, and we believe the results will be most gratifying in awakening the people of this country to the serious menace of the liquor traffic, and to the need of a determined, forward and aggressive movement upon the part of every one interested in the cause of uprooting and abolishing this great curse upon our nation.

Rev. W. B. Crumpton, the president of the Anti-Saloon League in Alabama, presided over the meeting.

JUDGE CONDEMNS SUNDAY GOLFING.

In the second division of the criminal court of Jefferson county somewhat back, Judge Dan A. Greene organized the grand jury of Jefferson county for the spring term and took occasion to deliver an address to the members of the grand jury in the course of which he touched upon some subjects that have created much comment among clubmen in the city. Judge Greene said it was as much violation of the law to play golf on Sunday at Lakeview as to play baseball at the foot of Mount Slag or to sell whisky over a bar. He said the duty of the grand jury was to investigate this question of Sunday law, and if they found that any of its provisions were being violated it was their duty to return indictments.

Sabbath violation is almost a dead letter in Jefferson county and we hope Judge Greene's charge will bear fruit.

## THE ALABAMA BAPTIST

### THE KINGDOM OF GOD.

Reply to Rev. W. W. Lee.

In the Alabama Baptist of September 4th Rev. W. W. Lee, a highly respected minister and Christian gentleman, has an article in negative reply to my article of August 21st regarding the "Kingdom of God." In no spirit of bitterness do I wage this discussion. My object is not victory over a minister of our own ranks, whose influence is needed in the upbuilding of the same cause which I love, but the discovery of truth. It is cowardly to use such language as would put an opponent at undue comparison, or arouse popular prejudice against him in order to weaken the force of his argument for the purpose of gaining a victory over him in the public mind; and this I shall carefully avoid. It is my solemn conviction that the position I hold respecting the Family of God and the Kingdom of God, viz: that the Family of God existed for ages before Christ set up His present kingdom, and that penitent believers are born into it of the Holy Spirit, and thereby inherit eternal life; that it is a matter of grace and everlasting salvation, and that exclusive works (Eph. 2:8, 9); a matter of spiritual kinship with God; but that His kingdom is a matter of government, and stands for the administration of law and justice; for organization and the co-operation of the churches in the gospel work; for victory through Christ the King, and the crown of glory, is more in harmony with the whole tenor of Scripture teaching, and the plain doctrine of salvation by grace through faith, than the position held by Brother Lee, viz: that believers are born of the Spirit into the kingdom. There is, to my mind, as much difference between God's Family and kingdom as between grace and works, or as between birth and government.

I will now call attention to some of the errors in Brother Lee's article: (1) He represents Dr. B. H. Carroll as agreeing in the definition of the kingdom given by Dr. Broadus, when every one who read his article of some three months ago in The Baptist Standard knows he "dissented" from Broadus' definition, and defined the kingdom as implying a Ruler, organization, laws, subjects and territory. (2) He misrepresents me as standing "with Catholics, Episcopalians and Campbellites." Do these teach that penitent believers are born of the Spirit into God's Family and eternally saved by grace, as I hold? Do they teach that, having been saved by the new birth, God's children should then enter His kingdom through baptism to work out their reward, as my articles in The Baptist Standard of June 27th and The Alabama Baptist of August 21st show that I hold. Certainly the Catholics, Episcopalians and Campbellites teach that in and by the act of baptism penitent believers receive remission of sins and are born of the Spirit, and with them Brother Lee agrees that no one can be saved in this age outside the kingdom of Christ, thus confusing salvation with organized Christianity, involving the doctrine of salvation by works, all of which I deny. Brother Lee's argument implies salvation by works, for in defining the conditions upon which the kingdom may be entered he says: "The kingdom belongs to the 'poor in spirit'; 'to those who have been persecuted for righteousness' sake; 'to the child-like; 'to the poor.'" Then he says: "Any who possess these characteristics, to them belongs the kingdom of God, whether they be baptized or not." He then adds this passage: "Not every one that saith unto Me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father which is in heaven." Thus he proves conclusively that the kingdom is entered by actually doing what God commands. Has God commanded baptism? Do God's children do His will in the obedient act of baptism? Brother Lee's passages, properly applied, prove exactly what I have said, viz: that the kingdom is a matter of actual obedience; a matter of works. But he arrays these passages against my proposition that the kingdom, in its present age and state, is entered by the obedient act of baptism, and in support of his avowal that believers are born of the Spirit into the kingdom. If, as he claims, no one can enter the kingdom except by the new birth, then the "char-

acteristics" which he mentions, every sinner must "possess" and "do" before he can be born of the Spirit. That a sinner, in order to be born of the Spirit, must become humble in spirit, I heartily affirm; but that a sinner should "do the will of the Father in heaven" and be "persecuted for righteousness' sake" (when he has no righteousness) in order to be born of the Spirit, is, to my mind, a most ridiculous absurdity. Penitent sinners become the children of God by faith in Christ (1 John, 5:1; Gal., 3:26), and are eternally saved by grace, and not by works (St. John, 5:24; Eph., 2:8-9). There is a difference between the eternal life of saints, which is the "gift of God" (Rom., 6:23), and their reward which is given according to their works (Matt., 15:27; II Cor., 5:10; Rev., 22:12). So great is this difference that one may be saved, though he lose his reward (I Cor., 3:13-15). The Family of God and His kingdom represent this difference. His Family stands for grace and life eternal. His kingdom stands for works of righteousness and reward. To show that the Family of God has always been the same, in so far as its spiritual characteristics are concerned, I cite the following passages: (1) Its members have always lived by faith—Hab., 2:4; Heb., 11:1-34. (2) Always in a state of grace—Ezra, 9:8; I Sam., 2:26; Ps., 84:11; Prov., 3:34. (3) Always enjoyed the inward presence of the Holy Spirit—I Pet., 1:10-11; Acts, 7:38; I Cor., 10:1-4; Ex., 31:3; Gen., 41:38; Ps., 9:14. The Holy Spirit was in the world before the birth of Christ in the name of the Christ to be born, as truly as He is now in the world in His name as the risen ascended Lord. Thus the Family of God stood for ages, living by faith, enjoying the grace of God and the inward presence of the Holy Spirit before Christ was born, or His kingdom "set up," and being filled with the Holy Ghost, praised God at the Saviour's birth (Luke, 2:8-20, 25-30, 36-38). Thus Christ found the Family of God on earth at His birth. But did He find His kingdom already set up? No. I still insist that before the days of John the kingdom only existed in the shadow of law and prophecy. Brother Lee says: "Christ did not state anything like it in Luke, 16:16, or in Matt., 11:13, or in any other passage." I now place these passages before your eyes, and leave it to your candid judgment to say whether these passages imply that before the days of John the law and prophets were in the stead of the kingdom of God: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it" (Luke, 16:16). "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force. For all the prophets and the law prophesied until John" (Matt., 11:12, 13). Certainly these words imply that the kingdom of heaven came, in the days of John, as a fulfillment of law and prophecy as a kingdom of which the law itself prophesied. Why should the prophets and the law prophesy of the coming of this kingdom "until the days of John" if, as Brother Lee says, it already existed "before the days of John"? What are the prophecies concerning the kingdom of heaven? The prophecy is, as follows: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed—it shall stand forever" (Dan., 2:44). This prophecy was uttered B. C. 603, "before the days of John," and as if in response to this prophecy, Jesus said at the beginning of His ministry; "The time is fulfilled, and the kingdom of God is at hand" (Mark, 1:15). What "time" was "fulfilled"? Was it not the "time" when "the God of heaven" should "set up a kingdom" as indicated in Daniel's prophecy? What "kingdom" was "at hand"? Was it not the kingdom of which Daniel had prophesied? In the face of all this clear evidence Brother Lee denies that before the days of John the kingdom of Christ existed only in the type and shadow of law and prophecy, and affirms that "God did have a kingdom in the world before John." I cheerfully admit: (1) God is King of all His creation, in heaven and earth, and through His providence He reigns universally, not only over all men, controlling their destinies, present and future, but in all nature. But this does not involve the kingdom of Christ now in question. (2) The kingdom of God did exist before the days of John, as a present fact for

future fulfillment, just as the resurrection of saints is made a present fact in the act of baptism for future fulfillment; but that the "kingdom of heaven" with "the gospel of the kingdom," as it is today, existed before the days of John, I do most emphatically deny.

### Typical Kingdom and Church.

The kingdom of God, prior to the days of John, existed only in the typical state. In fact, it was the Hebrew kingdom. (1) David and his kingdom typified Christ and His kingdom of which the prophets prophesied. Proof: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David—and of His kingdom there shall be no end"—Luke, 1:32, 33; also Isa., 9:6, 7.

(2) The high priest in this Hebrew kingdom typified Christ's high priesthood in offering Himself to God in death as a sacrifice for sins. Proof: Heb., 7:26, 27.

(3) The family of Hebrews, who were the only subjects of that typical kingdom, in being called out of Egypt, and in being "baptized unto Moses" (I Cor., 10:1, 2), typified the church of Christ called out of the world's fellowship (John, 15:19; II Cor., 6:14-17) to be the subjects of Christ their King. Proof: Compare Acts, 7:38, with Eph., 5:24.

(4) The law which governed the ritualistic services of the Hebrew kingdom was typical of the "good things to come" in "the glad tidings of the kingdom of God" which should afterward be revealed in "the gospel of the kingdom" which the God of heaven should yet set up. Proof: "The law prophesied until John" (Matt., 11:13). "For the law, having a shadow of good things to come, and not the very image (presence) of the things" (Heb., 10:1). Notice further of this Hebrew kingdom: (1) The Hebrews became a distinct family through God's call to Abraham, B. C. 2247 (Gen., 12:1-5). (2) The Hebrews became a "church" through their call out of Egypt and their baptism unto Moses by their passage through the sea into the wilderness, B. C. 1491, 756 years after they became a distinct family (Acts, 7:38). (3) This Hebrew "church" was organized into a "kingdom" (under Saul B. C. 1095—I Sam., 10:17-24), of which David the prophet (Acts, 2:29, 30) became the typical king. (4) The Hebrew kingdom was a visible kingdom, and the Jews, its subjects, were of the righteous and the wicked, "false brethren," who were only "Jews outwardly," and were in this kingdom together with saints and prophets. (5) Its territory was the land of Canaan. Thus it stood as a great living oracle, prophesying of "a kingdom which the God of heaven should set up" until "the days of John," when "the scepter departed from Judah" and "Shiloh had come." When the God of heaven set up a kingdom which "shall stand forever," this typical kingdom, which had already become tributary to "these kings," the Caesars, in the days of which the kingdom of prophecy should be "set up," the subjects of the Jewish kingdom became scattered among all nations and the typical kingdom ceased to exist. To identify this typical kingdom with the kingdom of Christ as it exists today, with its "gospel of the kingdom," is an egregious error. The "gospel of Christ" is the "gospel of the kingdom" (Mark, 1:14; Matt., 4:23; Matt., 23:5), and Christ designed it to be preached as the "gospel of the kingdom among all nations" until "the end come" (Matt., 24:14; Acts, 8:12; Acts, 19:8; Acts, 20:25; Acts, 28:23). Is it the gospel of the old Jewish kingdom which existed "before John"? I answer, no. The "gospel of the kingdom of God," witnessing the birth of the King, His crucifixion, resurrection, ascension, the gift of the Holy Spirit in His name as the conqueror of hell and death, His majesty in the heavens, the cleansing power of His blood for sinners shed, with its doctrines of repentance, faith, the new birth, baptism, the Lord's Supper, etc., could not be the gospel of a kingdom that existed "before John."

So much for Brother Lee's denial of my statement that before the days of John the Baptist, Christ's kingdom existed only in the type and shadow of law and prophecy, and not in actual fact.

### Christ's Kingdom in Three Distinct Ages.

Three distinct ages and states of excellency of the

kingdom of heaven are clearly marked in Scripture, viz: (1) The present age and state, extending from the days of John to the second coming of Christ, which I call the Gentile Age of the kingdom, introduced in these words: "The time is fulfilled and the kingdom of God is at hand" (Mark, 1:15). Other texts which apply to the kingdom in the present age are Matt., 3:2; Matt., 11:12; Luke, 16:16; St. John, 3:3, 5, et al. This age is made distinct by three facts, as (1) Christ bodily absent from the earth; (2) the Holy Spirit is present in His name and stead—John, 14:16-18, 26; (3) Satan at large on the earth—I Pet., 5:8; II Tim., 2:26.

(2) The Millennial Age, from the first resurrection at Christ's second coming to the last resurrection and last great judgment, introduced in these words: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt., 25:31). Other texts which apply to the kingdom in its millennial state are: Matt., 16:27, 28; II Tim., 4:1; Rev., 20:1-6; Rev. 5:9, 10; II Pet., 1:10, 11; Matt., 18:1-3; Luke, 18:17, and many others. This age is distinguished by four great facts, viz: (1) Christ will be bodily present on the earth—Acts, 1:11; Rev., 5:10. (2) Satan will be bound—Rev., 20:1-7; Rom., 16:20. (3) None shall enter the kingdom in that age through the first resurrection except the truly righteous, who shall have done the will of the Father and endured suffering for Christ's sake (Matt., 5:20; Matt., 7:21, 23; Matt., 18:1-3; II Pet., 1:10, 11; II Tim., 2:12; Acts, 14:22). (4) During that age the saints of the first resurrection shall reign with Christ on the earth (Rev., 5:10; II Tim., 2:12; Rev., 20:4, 5).

(3) The Paternal Age, when it shall become "the kingdom of the Father," extending from the last resurrection and final judgment to all eternity, which is introduced in these words: "Then cometh the end (of the millennial reign) when He (Christ) shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and all power. For He (Christ) must reign till He hath put all enemies under His feet" (I Cor., 15:24, 25). Other texts which apply to the kingdom in its third age and eternally perfect state, are: Matt., 13:43; II Pet., 3:13; Rev., 21:1-4, 10-27; Matt., 6:10, and others. Three sublime facts mark this age of the kingdom, viz: (1) The Son, having subdued the powers of sin, delivers up the kingdom to the Father and becomes subject to Him—I Cor., 15:24, 28. (2) Satan confined forever—Heb., 2:14; Rev., 20:10. (3) The saints of all ages shall be gathered into the kingdom on the new earth—Matt., 8:11; Luke, 13:28, 29; Eph., 1:10; Rev., 21:1-5, 10-27. This proves conclusively what I have said—that the kingdom stands for works and reward, for law and justice, victory and glory, and before its throne the whole world must be judged.

#### Brother Lee's Great Mistakes.

His mistakes are: (1) Failing to recognize, in his argument, the "differences in God's Family and His kingdom," which he admits. (2) Claiming that "To enter the kingdom is to be saved." This statement stands condemned by Christ's words as follows: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness"—Matt., 8:11, 12. This is conclusive proof that to enter the kingdom does not make one a child of God, for some of the "children of the kingdom" are not children of God, and therefore shall be cast out of the kingdom "into outer darkness." Again, "The Son of Man shall send forth His angels, and they shall gather out of His kingdom them which do iniquity and shall cast them into a furnace of fire"—Matt., 13:41, 42. To avoid the doctrine of apostasy which his theory involves, Brother Lee says of the tares and draw-nets: "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 certainly they also apply to the kingdom during the time when the "good" fish are gathering into the net with the "bad," and while the wheat is growing; from the time the Son of Man sowed the good seed until the end of the world, for Jesus said, "Let both

grow together until harvest"—Matt., 13:26, 30, 37-42. It is their going out of the kingdom into fire that takes place at the end of the world. Brother Lee, in *The Baptist Standard* of July 11th, says: "There will be a general cleaning up of the entire earth, said then to be the kingdom of our Lord and His Christ." But it will no more be the kingdom then than now, but only its territory, "a new earth"—II Pet., 3:13; Rev., 21:1. His chief mistake is arguing that salvation is in the kingdom. The kingdom is not Christ. Salvation is not in the kingdom, but in the King, the Son of God. "And this is the record, that God hath given to us eternal life, and this life is in His Son"—I John, 5:11. Now since Christ is not the kingdom, I contend that one may be in Christ and not be in the kingdom, and that all who are born of the Spirit are saved, though they may fail to enter the kingdom in this age. To fail to enter the kingdom will not save one from hell. Salvation is not in the kingdom. To be born of the Spirit is to be eternally saved, and no one should be baptized who has not been first born of the Spirit. Is this Campbellism? Millions were saved before Christ set up His kingdom, and as some will be gathered out of His kingdom and cast into fire "at the end of the world," I contend that men are not saved in the act of entering through baptism. Is this Campbellism? I claim that men should first be born of the Spirit into the Family of God and eternally saved by grace through faith, and then enter His kingdom through baptism to work out their reward. Is this Campbellism?

(3) Another of Brother Lee's great errors is his failure to recognize the three different ages of the kingdom and applying texts which relate to entering it in its millennial age to entering it now. Jesus said to His disciples in A. D. 31, "Blessed be ye poor, for yours is the kingdom of heaven" (Luke, 6:20; Matt., 5:3), signifying that they already belonged in the kingdom in the present age. Then in A. D. 32, He said to these same disciples, in relation to entering the kingdom in its next, and in answer to their contention as to who should be the greatest in the kingdom, "Except ye (the disciples) be converted and become as little children, ye (disciples) shall not enter the kingdom of heaven" (Matt., 18:1-3). These disciples were then in the kingdom, whether it is entered through the new birth or baptism, for they had undergone both; so the contention is relative to the kingdom in its millennial age. Every passage He used that relates at all to the kingdom of heaven relates to its future age, except St. John, 3:3, 5; Col., 1:12. I will now examine these. "Except a man be born again he cannot see the kingdom of God." The verb "see" means to perceive, to understand, to know by revelation (Matt., 13:11, 16; I Cor., 2:7-14), but never means to "enter." The Greek word "kai," improperly translated "and," in verse 5, means "although," or "even as." This verse, properly translated, reads thus: "Except a man be born of water, even as of the Spirit, he cannot enter into the kingdom of God." The birth of the Spirit stands distinctly first and for a different purpose from the birth of water, and proves what I have said—that those who are properly in the kingdom are first born of the Spirit, and then enter the kingdom through baptism (Col., 1:12, 13, shows the very same fact). The subject is first made "meet to be a partaker of the saints' inheritance." He is then "translated" into the kingdom. The new birth is not a "translation," which means to pass from one state of environments to within another state of environments without death. Enoch was "translated" that he might not see death (Heb., 11:5). But in the new birth there is a "death" to sin (II Cor., 3:6; Rom., 6:2). There is not one passage in God's word that states "Except a man be born of the Spirit, he cannot enter the kingdom of God," but He does teach that "good" and "bad" are in the kingdom now, and that the wicked shall be gathered out of it at the end of the world. I will now ask Brother Lee a few relative questions to be answered in his next article: (1) What are the "differences" between God's Family and His kingdom? (2) How is the Family of God entered? (3) Define the difference between the kingdom of heaven and the church of Christ. (4) Which was set up first, the kingdom of heaven or the church? (5) How

is the church entered? (6) In a local church, which the N. T. recognizes as a "church of God," what elements of the kingdom are lacking? (7) What is the chief object of baptism? (8) How long must a sinner "possess these characteristics to do them" and be "persecuted for righteousness' sake" before he can be born of the Spirit into the kingdom?

J. R. LAMB.

Trenton, Ala.

#### A GLORIOUS REVIVAL.

This revival was recently held at Oxford Baptist church by Brother W. D. Hubbard. We believe that the Lord sent him in answer to our prayers to Him that He would send us the right man.

The residents of the city say "It is the greatest revival held here in twenty-seven years." The attendance was all that could be desired. The morning attendance was wonderful. Merchants closed stores, farmers came from miles around. The thought, the interest of the entire community centered in the meeting.

Brother Hubbard preached in his own inimitable style. His subject was "The Way, the Truth and the Life." Regardless of man or condition, he hesitates not to pierce with the sword of truth; he makes no compromise with the sinner or sinner in any form. Clearly he teaches the way to the kingdom to be narrow. Definite, bold and decisive, there is no uncertain sound.

Great as he is in revealing sin as revolting and destructive, we believe him greater still in teaching the love of God as beautiful, sweet, precious and saving to the uttermost. His earnestness and entire self-surrendering and love of all who know him have drawn many to him. In his preaching we are reminded of John and the teaching of Paul.

The Baptist church here is revived and strengthened as never before; not only so, but every church in town. The work of the meeting was builded on a solid foundation, therefore it must stand.

Brother Ira Jordan, now at the seminary at Louisville, conducted the singing. We shall not soon forget his spiritual hymns nor his helpful influence. May the Lord bless him!

As a result of this meeting, I baptized fifteen. We are planning to spend several thousand dollars in remodeling the church building. It is our purpose to make it convenient and beautiful. We are looking forward to its dedication, and hope to have Brother H. to preach the sermon.

It would give us pleasure and benefit to have the editor of *The Baptist* to visit our church. These good people would be glad to welcome you. Come, brother, and talk to us as you did at our association.

Fraternally,

ALEXANDER MILLER

#### PROGRAM.

A centennial Baptist rally will be held at Enon Baptist church, three miles from Montevallo, commencing on Friday evening, September 27, 1907.

8 p. m.—Preaching by J. L. Busby; alternate, J. M. Maulden.

9 a. m., Saturday—Prayer service by E. L. Barber.

10 a. m.—Associational missions, by J. L. Busby, B. C. Hughes and C. W. O'Hara.

11 a. m.—Centennial movement by W. W. Lee, J. J. Haynes and S. Smitherman.

2 p. m.—Layman's movement, by T. W. Palmer, J. F. Avery and J. E. Adams.

3 p. m.—Woman's work, by C. C. Heard, H. C. Reynolds and C. W. Wade.

4 p. m.—Periodicals, by C. W. O'Hara, W. W. Lee and G. W. Freeman.

9 a. m., Sunday—Sunday school mass meeting, C. E. Crossland, J. F. Avery and H. C. Reynolds.

11 a. m.—Missionary sermon by W. W. Lee; alternate, C. C. Heard.

Visitors and representatives of boards cordially invited. C. W. O'HARA, Clerk.

## PROHIBITION? YES.

Bro. Barnett: In this terrible struggle for the eradication of the liquor traffic from the county of Jefferson, and from the state of Alabama and even from the whole country I can not sit idly by and leave my sword sheathed. My impulses are to get out and take the "stump" in the cause, but circumstances prevent this, but if you will permit it I will sit by my desk this morning and make a few strokes in behalf of the glorious cause of temperance and civility and freedom. There never was a time when the great arch rebel was more active and more determined to overthrow the cause of righteousness in the earth than at the present time, and so there never was a time when soldiers of God needed to heed the admonition, "put on the whole armour of God," more than at present.

To old gray-headed men, are bound down by these From wee little tots, not more than six years old, chains of intemperance. Whiskey consumption is one of the worst evils that confronts civil government today, and I wish to put myself on record as saying that it should not be tolerated by any nation, state, county or town in the world, but outlawed everywhere as an enemy to every good thing that exists in heaven and in earth. We do not need a single drop in the world, the prescriptions of some physicians to the contrary, notwithstanding, much less in our stomachs. There never was a nation made better and stronger by it, nor a church made nearer to God, nor a family made happier, nor an individual made purer by the use of it; but it has accomplished everything possible to the opposite. Then why should a civilized people grant license to traffic in the vile stuff at all? It only feeds the perverted appetite that the devil gave to fallen humanity. No man nor woman can possibly pray the Lord's Prayer and lift their voices in behalf of intemperance. They cannot say, "Thy kingdom come, Thy will be done in earth as it is in heaven," and at the same time favor the damnable traffic in our midst. We know that it is not God's will in heaven, nor will it be in the earth made new.

What we need more than anything else just now to make an ultimate success is the application of the gospel of Jesus Christ to the individual heart. When this evil is thus eradicated it is gone for good. If the gospel, which is the power of God to save, fails to accomplish the desired end, then heaven and Christianity are a myth and a failure.

Church members need to fight with the sword of the spirit, which is the word of God. Simply to legislate the traffic out of the state will not be lasting. The perverted appetites of men are not satisfied by civil legislation; it is not eliminated by anything less than the love for God and the truth, and this love for God and truth is not, nor cannot, be created in men by legislation.

There are two features to this question—the moral and civil. The civil can be and should be governed by civil government, but the moral feature cannot be touched by civil laws. Morality cannot be legislated into men's hearts, and a reform that does not originate in the very centre or heart of man is a complete failure. Now don't misunderstand me as being opposed to civil government taking a hand in the matter, for I am not opposed to it, but hope to see it fulfill its special function by enacting laws forbidding the very manufacture of it, and unless it does this it is not filling the purpose for which God ordained civil government; but what I am opposed to is the passing of laws by the legislature as moral laws, and its attempt to enforce them as such. It cannot be accomplished. Church members must not expect too much from the hand of the state. After the state does its duty in prohibiting the manufacture of whiskey within its domain, there still remains the same work to be done by the Christian as there was before, e'er a soul is saved. So we can readily see that it is the regenerating power of God's word, which the state cannot administer to the heart of man, that accomplishes lasting reform.

Aside from the liquor evil, there is a far worse malady which confronts us today, and without the elimination of it there cannot be any degree of suc-

cess hoped for towards the ushering in of temperance, and this evil is the tobacco evil. It claims men, women and children, regardless of age or station. Rich and poor, free and bond, high and low, all come under the bondage of this universal evil introduced by the devil through uncivilized savages. Thousands—yes, millions—of souls are led on to the evil of strong drink by the use of the pernicious weed. Appetites foreign to civil and natural man are created by the use of tobacco in its many shapes and forms, and many are the drunkards' graves filled with victims of this evil of evils.

I am not an old man, but I can remember when does not strike at the very root of the trouble, and any effort to bring in temperance without the elimination of such an evil as the tobacco evil is like trying to fight fire with fire, and can only end in a complete failure.

I am not an old man, but I can remember when men and boys had more respect for themselves, not mentioning their respect for ladies, than to smoke or chew in such public places as stores, street cars and churches; but now they have seemingly lost all sense of decency, and do not hesitate to smoke and chew and spit in all places, and do not seem to care for those who might not like the dreadful fumes of their old rusty pipes, cigars or cigarettes; and I dare say there are a few who do not like the smell that reaches unto heaven and causes sadness among the angels. And why shouldn't we all dislike it, when it is so poisonous that birds, frogs and other small animals and insects succumb to its fumes when confined with it for a very short time.

Those who use it are not clean enough to preach the clean, pure word of God. I do not care to listen to a preacher who defiles himself with it. It may be compared to a vile serpent which is carried about in the bosom of unsuspecting victims. Because ministers and men and women of high social standing approve of its use, only magnifies and enlarges the evil of it.

Now in conclusion let me say that while those who depend on the state for everything are busily engaged trying to eliminate these evils from the state, let's you and I work mightily among men with the gospel of Jesus, eradicating the evils from the heart, and teach men that "he that defileth the temple of God (the human body), him will God destroy."

Yours in Christ Jesus.

J. MARSHALL SMITH.

North Birmingham, Ala.

## A GOOD MEETING OF HOME BOARD.

There was a meeting of the home board held on Monday, September 2. To the members of that board it was a Labor Day indeed, for we spent hours that afternoon hearing reports of committees and attending to matters of detail and laying out plans for days to come. It may interest the brethren to know that the increase in receipts, while not satisfactory, is nevertheless encouraging. Since the meeting of the Southern Baptist convention the increase over the same date last year amounts to more than fifty-one per cent, and yet all told there has been received only something like \$25,000. We have had to borrow almost as much more in order to carry on regular expenses. In order to reach the standard set by the convention, our receipts ought to be one hundred per cent over last year.

One item may be of present interest to the brethren. One man, nearly ninety years of age, has given to the board in trust bonds worth \$12,000, to become the property of the board upon the death of the giver, and also the death of one other aged beneficiary. These bonds are deposited for safe keeping, and legal papers have been executed which will make them the property of the board upon the terms mentioned. This is the second largest gift the board has ever received, and when it is noted that the giver does not live within the territory of the Southern Baptist convention, it becomes in every sense of the word a most remarkable donation. If only our own people would take the home board more seriously, how pleasant a thing it would be.

JUNIUS W. MILLARD.

## THE CENTENNIAL MOVEMENT

W. J. E. Cox, St. Francis St., Mobile:

"I very heartily indorse the recommendation of the committee that the Baptists of Alabama undertake to raise for missions for the year 1907-1908 ONE THOUSAND DOLLARS FOR EACH YEAR OF THE CENTURY OF BAPTIST HISTORY IN ALABAMA.

We ought to do better than that and give at least an average of one dollar apiece.

That would be \$157,000. I will set the mark for St. Francis Street at \$5,000.

You know we will be building. That may interfere somewhat. I shall do my best to keep my people up to the top notch.

Enoch Windes, Town Creek—"I graze on short pastures, but I will help what I can in the \$100,000 celebration."

W. L. Henson, Coal City, Ala.—Things are growing brighter here. I hope we will do great things this year. You can count on me to do all I can on the Centennial movement.

L. C. DeWitt, Hixon, Ala.—Put me down to help all I can.

J. S. Wood, Greensboro—Yes, sir, I will help you in the celebration.

J. M. McCord, East Lake—I believe in the Centennial with all my heart and you may count on me and my field.

C. N. James, Columbia—You propose a great leap for the Baptists of Alabama. I certainly believe in progress. Nothing else indicates life. I am ready to do all I can.

A. P. Majors, Chestnut—My hands are tied with sickness and deaths in my family, but I believe in the undertaking.

James R. Magill, Attalla—You may count on us to do our level best.

J. M. Anderson, Newton—We will pull with the brotherhood.

J. V. Dickinson, Tuscaloosa—I am with you heart and soul. I think we ought to put the figures at \$160,000. Surely we can average one dollar a head.

L. T. Reeves, Battle Creek, Mich.—If it be the Lord's will, I will gladly co-operate to make the movement a success. My church at Cullman has been very kind to me and is patiently waiting my return.

A. T. Camp, Northport—Count on me for the movement.

A. B. Metcalf, Fayette—Yes, I will help. We are going to build a home for the preacher. We will do better after that.

## FOUND OUT

## A Trained Nurse Made Discovery.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observed a curious fact about Postum when used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 to 20 minutes after boiling begins and served with cream, when it is certainly a delicious beverage." Read "The Road to Wellville" in pkgs. "There's a Reason."

OF INTEREST TO JUDSON STUDENTS.

All who have been reached, in person or by mail up to this writing, know about the plan, which originated among the members of the class of 1905 in behalf of our dear missionary friend Mrs. A. Y. Napier nee Miss Lois Davie of the Judson; but for the benefit of others who may be interested I will name the plan and let our beloved Baptist take it to the homes of all Judson readers.

The pledge reads thus:

"We, the undersigned members of the student body at Judson College do agree together to share our blessings with our Judson friend and substitute to far off China, Lois Davie Napier, on each annual anniversary of her departure from the home land beginning on March 12th 1906.. A list headed by this agreement is sent to any girl who has been a student at the Judson during recent years, and whose heart is in our Lord's work, most especially to the personal friends of Mrs. Napier, and the names and contributions are placed below the agreement. Not one annual contribution has been less than \$100

I will say that I received \$20.00 from the girls for the year 1906-7; and on conferring with Dr. Willingham as the safest method of sending our little offering, he advised a New York Exchange Draft, which has reached Lois safe.

And now I write to tell the girls that they have received a love message from their sweet voiced friend across the sea, a message full of grateful paths and tender joy at the thought of being remembered by her fellow students at home.

And O' we are glad to have cheered one brave true heart like hers who has sacrificed home and loved ones for Jesus.

She wished to write a letter to each one who remembered her, but bade me tell them instead, as she is always busy. May God give us all some share in this noblest of all noble work on earth.

I am sure many of us remember now we were often thrilled by her singing "I'll go where you want me to go dear Lord," knowing by her pure life how earnestly she craved to do His bidding.

May I not ask that others will join us and send in annual offerings to me any time between now and March 12th, 1908? It would surely be appreciated. And, too, if any Judson student who reads this feels disposed to send me names and addresses of those whom she feels would be glad to join us in this work, I would be very grateful.

Yours in Christ's service,  
OLIVE BURSON IVEY, Beatrice, Ala.

"WHAT IS THE DEACONS DUTY."

Will someone please give their ideas concerning the duty of the deacon? We have a considerable discussion pertaining to the requirements of a deacon in the Sunday School and I would be glad to know what some competent persons have to say in this regard. I know they were first chosen to take charge of the contribution of the church also to distribute this and also to aid the church and pastor in any way they see fit, but I am anxious to know the whole duty. My husband and his father are both deacons and you see I am interested as I want to know if they are sure enough deacons. Some say a deacon should go to see all the members and insist on them paying on any line of church work, and then if the members don't do their part the deacon must pay out of his own means even if he has already done what he feels he can. Should not the deacon tell them at church what the scripture says and leave the persons to give as directed.

Has anyone found a plan to get all the church members to each pay his part. In our church and others the burden as some term it is left on the shoulders of the faithful few. I wish to know a way so they could share the blessings of the one who gives cheerfully and liberally as the Lord prospers him. The one who gives most enjoys religion best or rather the one who has most religion enjoys giving best.

PAULINE REEVES.

THE LESSON OF THE LARK.

Through leagues of desert sand from break of day,  
A way-worn traveller pressed his weary way,  
And, though his heart on mission high was bent,  
His halting pace betrayed a spirit well-nigh spent.

"What worth my journeying? What reck's my haste?  
Why sow my life on such a barren waste?  
My failing heart, by doubt and danger torn,  
As are my feet by cactus and acacia thorn."

Repeating, thus he spoke, when his deep sighs  
All suddenly were hushed in glad surprise;  
For, perching lightly on an ancient palm  
Hard by the way, a field-lark raised its vesper psalm.

As water from the rock to Israel's eyes,  
The welcome sight and sound bade hope arise  
Anew within the fainting breast, and woke  
A fresh faith's faltering flame. Revived, again he spoke:

"O childhood's mate, by what stern duty pressed,  
Hast left thy native hedge, thy meadow, nest,  
For this unfriendly clime? And canst'then here  
Forget thyself, a fellow wanderer to cheer?"

"Sweet-singing angel sent from God! To me  
Thou hast performed a holy ministry!  
Within my heart, I'll bear thy sermon-song  
And learn, like thee, to sing the thorny way along.

"Like thee, brave bird, a missionary I'll be  
Of joy to spirits faint; my minstrelsy  
A lightsome one—that all the desert ways  
My pilgrim feet may tread, be redolent of praise.

"And will press on, o'er thorns and burning sand,  
With tuneful heart and lips, and helping hand,  
Till, streaming down upon my palling face,  
Shall fall the light of my eternal resting place."  
—Hugh P. McCormick, in The Missionary Review of the World.

SOME TRIP NOTES.

C. E. Crossland.

Dear Brother Barnett:

I spent yesterday (Sunday) here in Selma. In the morning I visited the First church, and in the evening spoke at the Second church for Brother Bennett. Brother Bennett is certainly an excellent pastor, and under his leadership his people are doing a fine work. Their new pastorage will be completed soon.

Union, Montgomery, Bethel.

Last Tuesday I went with Brothers Glass and Worley from Tuscaloosa to Union Association. I found there a plan I liked very much, and wish to recommend to others. They divide their association into four districts, and some time during the year, say once a quarter, hold rally days in a district for the discussion of Sunday school work, doctrines, missions, etc. This appears to me very fine.

Wednesday and Thursday I was with the Montgomery Baptists of Elmore. There I met Brother Sims, the new Sunday school man from Virginia. He is a Baptist, and will work with Judge Carthel in the interdenominational work. He is just the kind of man we need in the field, and will certainly wake up some of our people.

Friday and Saturday I visited the Bethel Association at Arlington. A more lively or a better spirited people I never saw. They are doing a great work in some of their churches. For instance, under Bro. C. M. Brewer's leadership at Linden, that church gave about \$1,100 last year, compared to about \$300 the year before. In Sunday school enrollment Bethel gained something like 250.

Montgomery Association reported 2,300 Sunday school scholars this time, against 1,600 last year—a clear gain of 700.

Have secured a number of subscriptions for you since Brother Glass left me.

The "Delenda est Carthago" of noble old Cato has become "100,000—1908."  
Selma, Sept. 9th.

THE ESCAMBIA COUNTY BAPTIST ASSOCIATION.

TION.

Atmore, Ala., Sept. 11, 1907.

Dear Brother—We desire to call your attention to the fact that the association will convene at Flomaton on Friday, October 25, 1907, and to urge you to see that your church sends a full delegation.

It is our purpose to try to make this the very best meeting of the association that we have ever had, and to this end we earnestly ask your co-operation, and we are writing you now so that you may not postpone making preparation for the meeting until just before the date fixed for it, as so many of us have done heretofore.

All the churches will have preaching days between this and the association and we ask that you take the matter up at your first meeting and select your messengers and insist on getting such as will be sure to attend. Insist on the pastor going. Introduce a resolution in your church that the pastor be excused from preaching on the Sunday embraced in the association, urging him to go and remain during the entire session, and not only the pastor, but a number of your strongest brethren. There is no reason why we should not have all the churches in the association represented. We meet but once a year as an association for the purpose of transacting the business pertaining to the Master's kingdom, to aid and encourage the missionary, benevolent and educational enterprises of our churches. Should we not give our attention to this work for the few days allotted to the meeting? We pray God's blessings upon you and the church of which you are a member. Yours in His name,

M. F. BROOKS, Moderator.

D. C. BURSON, Clerk.

Russellville, Ala., Sept. 13, 1907.

From the 2d of September to the 8th I aided Bro. W. H. Austin in a meeting at Cherry Hill Baptist church. We had a glorious revival and a great harvest. Forty-five additions to the church; thirty-seven by baptism. On account of the physical inability of the pastor, I administered the ordinance of baptism in the presence of a large audience on last Sunday morning. We have received a hearty welcome into our new field and our people here have greatly endeared themselves to us by their generous hospitality and their willingness to co-operate with the pastor in the great work that needs to be accomplished here. May the Lord bless you in your great work. Yours in Christ—J. W. Partridge.

Mellow Valley, Ala., Sept. 9, 1907.

The Carey association will meet Tuesday after the second Sunday in October (October 15th). Hope you can be with us. It will meet with Rock Springs church, about six miles from Goodwater. Fraternally—John William Dean.

CHANGE FOOD

And Lose That Uneasy Feeling.

A man who has always been a "skinny chap," although hardly ever ill, tells of the way he put on flesh and reduced his irritability and nervous condition.

By chance he had a taste of Grape-Nuts Food at the table of a friend and enjoyed the flavor so much that he began to have it every meal. He says:

"In a short time I found myself another person, the old feeling of discontent and uneasiness left me entirely, it became a pleasure to go about my work, whereas, before, for years, I had always had the feeling of being a little weary, but now I seem to have a surplus of energy for everything; my weight has increased eleven pounds in four weeks, and am still gaining.

"I have never been very sick, and am satisfied if my present improvement in health continues, I shall not be.

"The change that this food has made in my life has been remarkable and so satisfactory that I am glad of the opportunity to tell you." Read "The Road to Wellville," in pkgs. "There's a Reason."

FRANK WILLIS BARNETT,  
Editor and Proprietor.



A. D. GLASS  
Field Editor

#### IMMIGRANTS WANTED.

The railroads, great land owners, mine and manufacturing plants, and nearly all employers of labor have set up a hue and cry for more laborers. Gov. Jelks in February voiced the demand in his last word to the legislature saying:

Some practical plan should be put on foot looking to the attraction to Alabama of desirable immigrants. Something has been done in the last year or two by the railroads, land companies, factories and furnaces. The state government, while willing to do what it could, had no funds at its disposal. It is probably fair to say that we received during the past four years something like ten thousand homeseekers from the continent and the northwest. The national government is spending a large sum of money at New Orleans providing an immigration station like the one at Ellis island and this will furnish better opportunity for the South to secure laborers for its fields and factories than has been offered it before. A bureau might be established, presided over by a practical person, which bureau should be provided with considerable means. This might be a charge on the state for only such a time as it should appear to the government that it is effective. The need for additional labor for all lines is very imperative. A stream is already begun to this state. Some little assistance would keep it open and provide for its enlargement. There cannot be before you many more important matters for your attention than this.

It makes no difference how we may feel on the subject, whether we want them or not, the immigrants are being turned this way and the stream will grow from year to year and we must get ready to receive and assimilate them, and when they flock in by the thousands the wisdom of having a Home Board will be seen even by those who have heretofore conscientiously felt that it had no proper sphere in the work of the Southern Baptist convention. Subscribe for the Home Field and keep up with what the Board is doing and pray for Dr. Gray and his co-workers.

#### "PERFORM THE DOING OF IT."

In his poem of Laodmia, Wordsworth tells how the oracle has declared that the Greeks could never conquer the Trojans unless, some Grecian ship touching upon the Trojan shores, its chief should be first to suffer death. The husband of Laodmia determined to be that chief who, grounding his vessel's keel upon the Trojan strand, should be first to meet death, and thus open the way for Grecian victory. After his death he is permitted to come back to his wife to tell the story. The poem is a narrative of how he purposed to do the brave deed; but, for love of her life, he kept hesitating, on the edge of it and yet not doing it. In two lines of the poem is recited the essential story of every noble life:

"Old frailties then returned; but lofty thought  
In act embodied my deliverance wrought."

Ah! Here is the secret of it all. Here is the secret of every noble life and high achievement; in spite of fear and frailties, to get "lofty thought in act embodied."

At the recent meeting of the Convention in Richmond our souls were stirred with a "lofty thought" which took shape in the form of a resolution to raise \$750,000 this year for foreign missions. Shall we come "to the edge" of a great deed and yet not do it? The Lord urged upon Moses to make all things after the pattern shown him in the mount. Are Southern Baptists going to get their high ideal "in act embodied"? In the valley of toll will they

make real the ideal shown them on the mount of vision or are we going to come short of the pattern? And who shall dare to say that this resolution wasn't indicted of the Spirit? Surely the call of God rings through every word of it. This question of worldwide evangelization assumes new seriousness each day.

What do the pastors say? Brethren, what do you say? Shall we raise the \$750,000? This question must be answered by the pastors—divinely chosen leaders of the Lord's people. A Chinese philosopher who lived more than twenty centuries ago said, "The prince is a dish, and the people are the water; if the dish is round the water will be round, if the dish is square the water will be square likewise." This dictum is true concerning the pastors and the people. The convictions of the pastor go far towards shaping the conduct of his people. If our pastors have the deep-wrought conviction that we ought to raise the \$750,000, then it can be done easily. Brethren, it is for us to embody our lofty thought in worthy action. Let us make all things after the pattern which we saw on the mount. "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

#### ON PASTORAL SUPPORT.

The minister should not preach at his own expense, for (1) God forbids it in His word, I Cor. 9-7, Matt. 10:9-10, Luke 10:31. (2) It injures the churches to fall to charge them with the minister's support, II Cor. 12-13. (3) God has ordained that the minister make his living by preaching, I Cor. 9:13-14. (4) The minister should receive a reward for his labor as a matter of hire, for Christ plainly says so, Luke 10:7, I Tim. 5:17-18, II Cor. 11:8. Definition: A reward is a stated amount proposed by the pastor of the first part, and received by the party of the second part for some duty performed. Wages is a stated amount for a certain stated term of service. A hire is but another term expressing a stipulated amount paid for a certain term of service. All these terms are applied to the amount to be given preachers or pastors for their gospel labors. These terms necessarily imply a contract between the church or churches, party of the first part, and the pastor, party of the second part. Now I speak this to Baptists alone: If all the pastors would stand firm on the law of Christ, the laity surely would take teaching along this line.

Brethren, let us wake up, for this is the Master's work. Yours for the Master, J. A. INGLIS.

#### A FRIENDLY COMMENT.

In an editorial entitled "A Friendly Comment on Tendencies in the Baptist Communion," the New York Christian Advocate says:

"Our judgment has been and is that the firm and stern adherence to the principle that none are entitled to the holy communion who have not been baptised, and none are baptised who have not been immersed on profession of faith, has given the Baptists, in comparison with the Congregationalists, their greatly superior power in gathering and keeping members. Relative to church government their fundamental principle is the same. And their doctrinal views are the same—except on baptism, its subjects and mode, and the relation of baptism to the communion. If in practice the relaxation of these views widely extends among the regular Baptists, a change may be expected to take place in the adhering power of the communicants."

#### BREWERIES AND THE RETAIL LIQUOR TRADE.

The effect of McClure's tremendous exposure of Chicago's "organized forces of dissipation" has already made a profound impression in Chicago. Every leading paper has given space to discussion of the article as written by George Kibbe Turner, and scarcely a single criticism of its accuracy and timeliness has appeared to date. One of the most notable comments was the following editorial in the Record Herald (Election) morning. It is certainly one of the most radical utterances ever voiced by a great metropolitan journal:

"The writer who discusses Chicago's dissipation and crime in the April McClure's asserts that 90 per cent of the saloons are under obligations to breweries, and that 80 per cent are under such heavy obligations that they are practically controlled by the breweries. He emphasizes this systematic pushing of the retail liquor trade by the breweries as one of the factors in the situation which brings about the close relation between vice and the police. It is in the 'forced' saloons which have vice as a side line that the police are able to show themselves the most important aids to corrupt politics."

Mr. Turner wisely points out that:

The great central power in the liquor business in America is the brewery. In the past thirty-five years, the per capita consumption of spirituous liquor in the United States has increased not at all. The per capita consumption of malt liquor has trebled. This increase has come, partly because of the demand for the milder drink, but largely also because of another fact—because the breweries own or control the great majority of the saloons of American cities. They have a distinct policy:—If there are not as many saloons as there can be, supply them. This is what has been done in Chicago. Fully ninety per cent of the Chicago saloons are under some obligation to the brewery; with at least eighty per cent, this obligation is a serious one.

The business of the brewery is to sell beer. There are excellent men in the brewing trade, but that fact has never interfered with the carrying out of the development of the industry to its utmost limit. It could not be allowed to do so. The brewery, under present conditions in Chicago, must sell beer at all cost, or promptly die. This is because the brewing business has been over-capitalized and over built there for at least ten years. There has been furious competition—"beer wars," which have left financial scars that are not yet and probably never will be entirely obliterated. And at the present time a full third of the capital invested in the forty companies and fifty plants is not earning dividends. Under these circumstances, the breweries of Chicago can have but one aim—to fill Chicago with beer to the point of saturation.

Each brewer disposes of his product by contracting with special saloon-keepers to sell his beer and no other. The more saloons he has the better. Up to a year ago there was absolutely no legal hindrance to the multiplication of saloons. The brewers employ special agents to watch continually every nook and cranny in Chicago where it may be possible to pour in a little more beer.

#### HOWARD'S OPENING.

The opening at Howard was most satisfactory. There were a number of speeches of welcome to the students by various friends of the college. The absence of Dr. Montague was noticed, but when it was known that he was at Jamestown on a special mission by the request of the editor of the Review of Reviews to be one of the council to make certain awards along educational lines all realized that Howard college was honored in having its president to sit with such a picked body of educators.



**MINERAL SPRINGS ASSOCIATION.**

This association met with the church at Morris, which sits high on a hill overlooking a beautiful valley. Pastor Hughes, after long service as moderator, was relieved of the work, it being placed on younger shoulders, as Rev. J. A. Moncrief was called to the chair, and Brother Creel, the clerk, was succeeded by Brother J. A. Jolly. I spent Friday, the first day, with the association, and by request delivered a talk on the fight against the saloons in Jefferson county. The attendance on the first day was small. I always enjoy my visits to the Mineral Springs Association, as the brethren give me a warm place in their hearts.

**BIRMINGHAM ASSOCIATION.**

The Birmingham Association was held at the beautiful new Baptist church at Bessemer and the Bessemer saints are surely given to hospitality. I must specially congratulate the good women for proving that city people not only know how to have dinner on the ground, but also how to serve it. The first day it rained almost incessantly, but the second day was fair and fine. Some day this association is going to find itself, and then watch our Baptist cause grow in the Birmingham district.

P. C. Ratliff is a first class presiding officer. He runs the association on schedule time. P. M. McNell, the clerk, gets out a good minute. The fea-

**AT THE ASSOCIATIONS**



ture of the association was the inauguration of the laymen's movement by President J. W. Minor, who made a strong address in launching it. The annual report of Rev. S. O. Y. Ray, the missionary of the association, showed much work done at a small cost. It is a pity that the Baptists do not give him more help in his work, which at best is a hard and discouraging one. Two days is too little for the association to do its work in. I hope hereafter at least three days will be set apart, and that the eight thousand Baptists will be enthused to greater endeavor.

**COOSA RIVER ASSOCIATION.**

The Coosa River Association met with Blue Eye church, near Lincoln, on September 11, 12 and 13. I have seen preacher moderators, lawyer modera-

tors, farmer moderators, physician moderators; but none of them can excel the editor moderator of this association, for John C. Williams, the beloved editor of Our Mountain Home, knows how not only to run an association on time, out how to put enthusiasm into the proceedings. The address on temperance by Hon. C. C. Whitson, of Talladega, was the feature of the gathering, although there were a number of strong addresses and some very helpful sermons. Pastor J. D. Gwaltney, of Talladega, was on hand and read some splendid reports. His speech on missions was among the best I have heard anywhere. Clerk S. J. Strock, of Vincent, is a faithful officer.

**BLUE CREEK ASSOCIATION.**

This is one of the smaller associations, but I was glad to note that the brethren were anxious to get information along the lines of our organized work, and by special request I set forth the status of our various boards. I believe this association intends to do things. The introductory sermon was preached by Brother Mink, who pointed out that the great trouble with Christians and churches came from the fact that they were shutting Christ out. Brother C. E. Crossland, the state Sunday school secretary, was present and presented his work in a strong and attractive way. W. B. Kyle, the moderator, put life into the association by his quick ways and never let's time drag. The clerk is Brother G. L. Franklin, and he takes pride in his work. The association met with Hepzibah church.

**IMPRESSIONS OF THE ASSOCIATION.**

I have attended the Lauderdale, Selma, Butler, Calhoun, Bethel, Birmingham and Pine Barren associations to date.

At all these except one the attendance was good. I can not say the feeling amounted to enthusiasm anywhere, but an excellent spirit prevailed and there is a general desire for improvement.

The heat was so intense at most of these meetings as to make the afternoon services especially unpleasant. At some of them the first day was practically thrown away with letter reading and the election of officers.

The Birmingham was organized and ready for business in thirty minutes from the time the moderator called the body to order.

One association saved some valuable time by leaving off the reading of letters. That looked like business; but the next day they wasted a good hour and a half at a critical time reading the letters and correcting the roll.

I have written much in the past about associational reform. It makes my heart sick to see how slowly it comes. The preachers seem to be satisfied and the laymen will not take the initiative in making changes.

**The Executive Committee**

at some of these associations arrange for district meetings, usually to embrace the fifth Sundays. The time and place of each is printed in the minutes. The reports from these meetings indicate a growing interest and the churches eagerly ask for them. The attendance is good and many say they are better than the associations. There is no letter reading and no debates on points of order. The discussions begin at once and continue without interruption throughout. People love to hear discussions, and if they are animated will listen attentively.

**An Outsider Heard From.**

"Well, I have heard lots about associations and have often wished I might attend one. But if the one I attended today is a sample, I want no more in mine. It was the most stupid public meeting I ever attended. The sermon was mighty sorry. The preacher began by saying he had been so busy he had no time to make preparation. He had been under appointment a whole year. He ought to have considered himself honored by the appointment and have been on his metel to prepare the best sermon possible. Of course the dinner was very fine and all enjoyed that feature of the meeting. After dinner we went in. The day was hot, but the people crowded into the church, eager to see and hear. The letters from the churches were called for. For one

hour and a half we sat listening to stupid fellows read out names and figures and postoffices. Before that was over the crowd began to melt away. I determined to stick it out and see what was done. Tellers were appointed to take the vote for the officers. They couldn't have gone about it more carefully and deliberately if they had been charged with managing the election of United States senator. An hour was given to that business. The moderator-elect announced the committees; the committee on homes for delegates made the assignments and at 4:30 they were ready for business. The moderator called for reports of standing committees. Not one was ready, though they were appointed a year ago. I did not return next day. Some of my neighbors went, but they did not attempt to go in the house, as they lost interest in the proceedings the day before. No, sir, I have no time to waste on such performances. I can see how such meetings, with the talent they generally have, could be made very profitable to the whole community, but they disgust the people before they are ready to begin."

What do the brethren think of an arraignment like that? Who will say it is overdrawn? Yet the great mass of our preachers are willing that we shall continue in the same old beaten track. More and more the brethren are leaving the discussions entirely to the representatives of our various interests. If the time can not be extended or utilized so as to give more time to the various subjects, that plan should be adhered to. It would be so much better if what the visiting brother says were reinforced by the brethren on the ground in short, strong speeches.

I am greatly gratified at the hearty responses the associations are making to the plan of

**The Apportionment.**

A great trouble is the committee too often devotes too little thought to it, and the amounts are often not equalized according to the ability and liberality of the churches.

**The Schedule**

is being ordered by many of the churches. The reports of the pastors using it are most encouraging.

There were many fine things said and done, which I will report later on.

W. B. C.

**OUR FOREIGN MISSION WORK.**

In beginning the new year there are several points which we wish to bring before our brethren. First of all, we ask that our people pray earnestly for our foreign missionaries. A number of them have recently been sick. Several have had to return home. We fear that we do not remember them as we should in our prayers. The conditions on the foreign fields

are very trying. Their environment is such that their bodies suffer as well as their minds and souls. Let us pray more for them. We suggest that special prayer be made that God will keep them in health and strength for the great work before them.

We have just closed the first month of the convention year, and are sorry to report that the receipts for the whole month have been less than \$5000; whereas for last year the receipts in May went up to over \$19,000 (part of which was checks delayed from April). The brethren can see that at this rate we will be terribly behind in a few weeks. Some seem to think that because the foreign board paid all indebtedness May 1 they will not need more funds soon. Expenses go right on. Already the board has had to borrow \$18,000 and bills are coming in which must be met. We ask that those who are purposing to give for the work will do so as early in the year as possible. This will help us in more ways than one. We want to keep down our interest account as much as possible.

Our people were pleased with the great laymen's movement at the convention. We hope to see much good result from this movement, but we must remember that it takes men to work plans. Several men giving liberally will not get the great results for which we wish. While Brother Brookes agreed to give \$50,000, many of the people did not hear his great plan for raising far more. He called for three hundred men to join him in this movement, as he calls it "The Society of Three Hundred, the Old-conites"—a hundred of whom would subscribe \$50,000 each (\$5,000 a year for ten years), a hundred \$25,000 and a hundred \$12,500. If these three hundred could be found giving as he suggested, the gifts would amount to \$8,750,000 in ten years. Then other gifts would rapidly mount up into millions more. He estimates that our gifts in ten years would go up to \$25,000,000. Who doubts that Southern Baptists could give this if they would? One brother subscribed \$2,000; another agreed to give \$1,000 a year for five years; others still agreed to give \$600 a year (the salary of a missionary) for five years. The time has come for us to aim high. We must undertake great things for God. Last year a number of churches gave more for foreign missions than for pastor's salary. Why should we not give more to preach the gospel where there are millions who have never heard it, than to preach it in this country, where there is one preacher for every six hundred of our people? If, indeed, we are missionary Baptists, let us prove it by our works.

R. J. WILLINGHAM.

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**SUNDAY SCHOOL PROGRAM. FROM CULLMAN, ALA.**

Program of DeKalb County Association Sunday School Convention, which will convene with Friendship church, near Lawson, the fifth Sunday, Friday night and Saturday before in September:

**Friday Night.**  
 8 p. m.—Called to order by the president, and devotional exercises conducted by W. Y. Young.  
 8:15.—"The Purposes and Possibilities of this Convention," by J. D. Bethune and others.

**Saturday.**  
 9:15.—Devotional exercises conducted by Dr. T. Hall.  
 9:30.—"History of the Sunday School Movement for the Last Century," by J. B. Hamric.  
 10.—"Sunday School in Its Relation to Christ's Kingdom," by W. A. Parker.  
 10.—"Sunday School in Its Relation reached Masses," by J. C. Hall.  
 11.—"Relation of the Teacher to the Class," by J. V. Curtis.  
 11:30.—"Importance of Teaching the Bible in Our Homes," by A. L. Stephens.  
 1:30.—"Best Methods of Keeping an Interest With the Young People," by Hon. I. M. Pressley.  
 2:00.—"Future Prospect of the Sunday School Movement," by Rev. E. Upton.

2:30.—A short business session.  
**Sunday.**  
 9:00.—Sunday school.  
 10:00.—An address by G. H. Carr.  
 10:30.—An address by M. W. Howard.  
 Dinner.  
 1:30.—"Evangelization and Organization," by Judge Croley and E. Crawford.

I will thank you to publish this in your paper, The Alabama Baptist, and if not asking too much, I would thank you for a copy containing this program.

J. E. JOHNSON,  
 J. B. HAMRIC,  
 Committee.

**LAYMEN'S AND DEACONS' MEETING.**

Program for laymen and deacons' meeting to be held at Weogufka, Ala., September 28-29, 1907:

**September 28.**  
 10 a. m.—Devotional exercises, by M. B. Manning.  
 10:30—Organization.  
 11:00—Preaching by Rev. R. Cooper.  
 Noon.  
 1:30 p. m.—Devotional exercises, by Mr. Elba Calloway.  
 Reading of the minutes.  
 2 p. m.—"The Duty of Deacons of Today," by W. P. Fulmer and E. J. Pinson.  
 3 p. m.—"Need of Deacons and Laymen Together, Co-operating With Pastors," by Judge A. D. Bentley and Professor John A. Darden.

**September 29.**  
 9 a. m.—Prayer and praise, conducted by J. A. Pate.  
 10 a. m.—Sunday school.  
 11 a. m.—"Importance of Christian Giving," by Rev. R. W. Carlisle.  
 Noon.  
 1:30 p. m.—"Need of Every Christian Forming the Habit of Giving for Religious Purposes," discussed by A. B. Manning.  
 2 p. m.—"How to Fix the Habit of Systematic Giving," by M. W. Lanier.

R. F. D. No. 1.  
 I began my meeting at Arkadelphia on August 17 and closed the 23d, which resulted in 21 additions to the church and a general forward movement. I had with me my old brother, W. G. W. Smith, of Falkville, Ala., whom I labored with thirty years ago. Of course it was a great pleasure to have him with me. He preached on Saturday night.

Rev. D. W. Morgan, of North Birmingham, did the preaching from Sunday at 11 o'clock until the close. He held his people from start to finish. He preached the gospel strictly. Notwithstanding sickness at nearly every home, we had good, attentive congregations at every service.

Brother Morgan's wife is certainly a helpmeet. They endeared themselves to our people. At the close he did the baptizing in Mulberry river. At the closing service he talked to the church of the importance of half-time of their pastor, which they agreed to do, and in fifteen minutes raised \$165, and asked the State Mission Board for \$150 more. The pastor agreed to give them half-time, and we hope the board will assist us. We feel that it is a move in the right direction, and will get our churches in North Alabama on higher ground. So why not help us?

Your scribe has been laboring to get our people enlisted in missions. This help from the board will be seed in good ground. Our prayers will ever follow Brother Morgan and his dear family. We love them for their work's sake.

We all love to have The Alabama Baptist at our homes. We read and let others have our paper that don't take it. I don't see how a Baptist can do without it. God bless you and yours and the entire brotherhood in dear old Alabama. C. A. OWEN,  
 Pastor.

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 A. J. Speers, M. D., Zalma, Mo.  
 25 cents—All dealers.  
 Dr. Thacher's Worm Syrup is absolutely non-alcoholic and complies with the requirements of the Pure Food and Drugs Act without change of formula. The testimonial of Dr. A. J. Speers, Zalma, Mo., found in this issue, is identical with all who use this preparation.

Savannah, Mo., Sept. 9, 1907.

Dear Brother Barnett:  
 Please change my address from Dothan, Ala., to Savannah, Mo., to which place I have accepted a call to the First Baptist church, and am now on the ground. Good beginning last Sunday. Received four by letter and one for baptism. Fraternally,

J. H. RIFFE.  
 (We will miss Brother Riffe in our state work. He has been an earnest helper in all our denominational enterprises.—Ed.)

**To Whom It May Concern:**

Take notice that a meeting of the stockholders of the South West Land Company has been called for the purpose of considering a decrease of the capital stock of said corporation from \$50,000 to \$25,000. Said meeting to take place at the office of J. L. Yancey Real Estate and Insurance in Birmingham, Alabama, at 10 o'clock a. m. on the 14th day of October, 1907. This 12th day of September, 1907.  
 J. L. YANCEY,  
 President of South West Land Co.

**Of Proven Quality**  
 For three score years the mark of silver plate of proven quality has been  
**"1847 ROGERS BROS."**  
 on knives, forks, spoons, etc.  
 Send for Catalogue "O"  
 INTERNATIONAL SILVER CO., Successors to  
 HERKIMER BRITANNIA CO.  
 Herndon, Conn.  
 SOLD BY LEADING DEALERS

**Feel Bad**  
  
 Can't think? Got head or back ache? Faints all over your body? Try  
**HICKS' CAPUDINE**  
 Trial Bottle 10 Cts  
 IT'S LIQUID  
 EFFECTS IMMEDIATELY REMOVES THE CAUSE. Relieves Indigestion, Flatulency, Regular size 25c & 50c at druggists.

**KIMBALL ORGANS**  
 Terms  
**\$2.50**  
 A Month  
 OR  
 On one and two year's time if you prefer it that way and at  
**Factory Prices,**  
 Saving you all Agent's commission.  
**\$75.00 Organs for \$45.00**  
**\$60.00 Organs for \$38.00**  
 You cannot afford to buy until you get our **Money-Saving Plans.**  
 Free Catalogue. Write today.  
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 Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well.  
 A. A. BROWER, M. D.,  
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 OFFER OTHER BRANDS OF MEDICINE, BUT NONE AS LOW PRICES AS THESE. WRITE FOR CATALOGUE.

REVIVAL AT JEMISON.

Our revival services closed last night with 23 additions to the church, 16 of whom are to be baptized tomorrow afternoon at 3 o'clock.

Dr. W. D. Hubbard was with us, and did the preaching. I never before in all my life have had the privilege of listening to such a fearless proclaimer of God's truths as Brother Hubbard is. I believe if I ever saw a man indifferent to what men say, he is. He presents God's truths in such a plain way that no one can listen to him and not be convicted of sin. This is the first meeting held in our new church. The new church is one of the best between Birmingham and Montgomery on the L. & N. We expect to dedicate it to the Lord right soon. We are expecting great things on that day. The Lord did wonderfully use Brother Hubbard while he was with us for His glory. The revival in many respects is more far-reaching in its effects than any meeting ever held in this place.

Brother Hubbard's singer, brother I. L. Jordan, was with him here, and added much to the meeting by his singing. Brother Jordan will enter the seminary at Louisville soon. We predict for him a bright future not only as a singer, but as a minister of the gospel.

Fortunate is that church and people that secures Brother Hubbard to assist in their meetings.

A. F. LOFTIN.

GOOD MEETINGS.

We began our protracted meeting with Mt. Vernon church the first Sunday in August, Rev. W. M. Garrett, of BOAZ, ALA., assisting in the preaching service. Brother Garrett delivered his sermons with great power. The meetings increased in interest from start to finish, and closed in eight days with the greatest ingathering in the history of the church. We baptized 34 and received by letter 10, making 44 in all. The church and community received a great uplift that we hope it will not recover from soon. I have been a member of Mt. Vernon all my church life of 18 years, having been baptized into its fellowship, ordained into its ministry in 1903, and called to its pastorate in 1906, and am now closing my first year as pastor. It has been a pleasant year to me in many respects. A nobler people could not be found.

At the close of the meeting we liberated Brother W. H. Garrett, a Jonah of thirty years' standing, but Brother Garrett seems full of zeal, and will no doubt do a great work for the Master yet. It was touching to hear him tell his experience. He begged the young brothers to take warning from him and not shirk duty. I believe it would be a good idea for us pastors to look up our people who have grown indifferent, and put them to work with a little encouragement. They can be brought out and do a lot of good.

Well, I will go and give somebody else room.

Say, Brother Editor, what has become of William A. Parker, Sr.? I don't see anything from him nowadays.

J. E. LOWRY.

Duke, Ala.—We began a meeting at this place the second Sunday in August. We were ably assisted by Rev. Stodghill, of Albertville, and Rev. Jas. Duke. Brother Stodghill did the preaching from Tuesday until Friday night, preaching with great power. He

is a man of prayer, and our people all love him. At the close of the meeting we baptized nine. This church is on the L. & N. railroad. All of my churches are in Calhoun county.

Our next meeting was at Coldwater. Brother Duke preached Saturday and Sunday, the third Sunday in August, so I did not get there until Monday and continued until the fourth Sunday, baptizing 13 happy converts.

Then we left Sunday afternoon for Choocolocco, Harmony church. This meeting continued until the following Sunday, resulting in a great revival and sixteen for baptism. This church has a good Sunday school, with Brother L. F. Green superintendent.

We thank God for all.

W. S. GRIFFIN.

Alexandria, Ala.

A LADIES' AID.

The ladies of the Baptist Missionary church of Steele organized an Aid Society in February, 1906. The charter members were twelve, with Mrs. James West as president, Mrs. Sam Quarles vice-president, Mrs. James Shaw treasurer and Miss Bessie Trotter secretary.

A new church building was nearing completion, but more funds were needed for its furnishing.

The first work of the society was to purchase seats for the new church; the next to buy a pulpit, chairs, carpet and table for the rostrum. The society succeeded so well in securing this furniture that they were emboldened to try to purchase an organ for the church.

The membership in the meantime had increased to 25. By July 1st of the present year a new organ was installed and paid for, and at the present time the society has something between thirty and forty dollars in the treasury. We have also given fifteen dollars to missions and other causes. We feel that God has blessed our efforts and is blessing us, and He expects us to pass on the blessing by helping wherever and whenever we can.

The members are earnest, and interested in every effort to help the work of the church.

The present officers are: Mrs. William Shaw, president; Mrs. C. Sprague, vice-president; Mrs. W. Jones treasurer, and Miss Bessie Trotter secretary.

THE BEST MEDICINE EVER PUT IN A BOTTLE FOR CHILLS AND FEVER.

The best of all. "I came here with my wife and five children. The first year my family were all down with chills and fever. I tried all the known remedies, but without success, until I got Hughes' Tonic, which has cured them entirely. I have kept the medicine in the house ever since. Hughes' Tonic is the best medicine ever put in a bottle for chills and fever." Sold by Druggists—50c and \$1 bottles.

Prepared by Robinson-Pettit Co. (Inc.), Louisville.

SOME GOOD MEETINGS.

We began a meeting at Nancier Creek the first Sunday in August, and continued until the following Sunday. The church was revived, but there were no additions. This church is located in a beautiful valley leading up from Choocolocco to Piedmont, surrounded by good people. They have a splendid house, beautifully located, and an evergreen Sabbath school.

**Desperate Coughs**  
 Dangerous coughs. Extremely serious coughs. Coughs that rasp and tear the throat and lungs. Coughs that shake the whole body. You need a regular medicine, a doctor's medicine, for such a cough. Ask your doctor about Ayer's Cherry Pectoral for these severe cases.  
 We have no secrets! We publish the formulae of all our preparations.  
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Prices for Preachers, f. o. b. Birmingham

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

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

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Prices, 95c to \$25.00

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 EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.

It is so easy to make a cup of delicious coffee when you use  
**MAXWELL HOUSE BLEND**  
 Flavor, strength and aroma unequalled. Years ago Maxwell House Blend coffee proved its superiority in the cup and has maintained it ever since. None so good.  
 Try a cup for breakfast tomorrow morning and judge for yourself. In sealed cans at all grocers.  
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# APPORTIONMENT FOR THE YEAR 1907-1908

## OUR CENTENNIAL YEAR

\$100,000 for Missions  
 100,000 Children in our Sunday Schools  
 \$20,000 for the Orphans  
 \$5,000 each for Denominational and Ministerial Education  
 \$1,000 each for aged Ministers and Bible and Colportage.

### SEPTEMBER ASSOCIATIONS

LOCATION	Number of Churches	Membership	Amount Contributed for all Benevolences in 1907-1908	Amount suggested for Missions	Amount Suggested for Orphanage	Amount Suggested for Denominational Education	Amount Suggested for Ministerial Education	Amount Suggested for Aged and Infirm Ministers	Bible and Colportage	Total Amount Suggested for all Benevolences 1907-1908
Bethel.....	24	1943	\$1493.67	1500	\$ 350	\$ 150	\$ 150	\$ 75	\$ 75	\$ 2350
Montgomery.....	22	3215	7293.78	8000	1000	500	500	200	300	7400
North River.....	27	2174	1083.25	1500	300	150	150	75	75	2250
Bibb County.....	27	2358	723.65	1200	350	100	100	75	75	1900
Bigbee.....	19	1057	2014.23	1800	600	200	200	100	100	2800
Birmingham.....	49	7739	8687.58	12000	1000	700	700	250	250	14900
Blue Creek.....	10	519	33.04							
Cahaba.....	32	2189	3930.67	2500	600	300	300	150	150	4000
Calhoun.....	36	4393	3376.66	4000	800	500	500	200	300	6200
Cedar Bluff.....	15	923	585.39	600	200	200	200	50	50	1300
Cherokee County.....	23	1550	245.07	600	200	200	200	50	50	1300
Cleburne County.....	23	1461	256.43	500	200	100	100	50	50	1000
Colbert.....	19	1262	1061.54	1000	300	200	200	75	75	1850
Coosa River.....	39	4198	3722.48	2500	600	200	200	100	100	3700
North Liberty.....	21	1715	413.33	1500	350	150	150	75	75	2300
Mineral Springs.....	14	758	84.21							
Pine Bluff.....	27	1574	1547.45	1500	350	150	150	75	75	2300
St. Clair.....	33	2850	534.57	1000	250	150	150	75	75	1650
Tennessee River.....	28	1938	1132.01	1500	350	200	200	100	100	2450
Union.....	34	2624	888.16	1200	300	200	200	100	100	2100

#### MEETING AT PINOLA.

I have been looking for some time to see an account of the meeting at Pinola, and as none has appeared I would like to tell the Baptist what the Lord is doing for our people.

I visited in the neighborhood after the meeting had been going on for several days, and hearing what a glorious meeting they were having, we decided to go to church.

Bro. E. W. Andrews was doing the preaching, and his work was wonderfully blessed.

There were 39 additions to the church. Some of them were men and women whose sun was nearing the western horizon, but God had sent the call and they responded ere the door was forever closed.

Dinner was served on the grounds to a very large crowd, then we were conducted to a beautiful grove in a valley near the church, where we witnessed the service of baptism; 38 were baptised. Immediately after the baptizing I returned home and never had the pleasure of hearing how long the meeting lasted, or how many were received, but I am sure the Lord was there, and the people were wonderfully blest.

J. D. HARRIS, Ramer, Ala.

#### TRUE BROTHERHOOD.

Foot to foot, no matter where,  
 Though far beyond my desired road,  
 If brother needs a brother's care  
 On foot I'd go and share his load.

Knee to knee, no selfish prayer  
 Shall ever from my lips ascend,  
 For all who act upon the square,  
 At least henceforth my prayer shall bend.

Breast to breast, and this ay,  
 A brother's secret here shall sleep,  
 If told to me upon the square,  
 Save those I am not bound to keep.

Hand to hand, O, type of love,  
 Fit emblems to adorn the skies;  
 Be this our talk, below, above,  
 To help poor falling mortal rise.

Cheek to cheek, or mouth to ear,  
 We all like sheep, have gone astray,  
 May we good counsel give and hear,  
 Till each shall find the better way.  
 —From an Old Scrap Book.

On Saturday night we closed a real good meeting at Shelby. Bro. J. V. Dickinson, of Tuscaloosa, came in on Sunday night and preached for us until the services closed. At no time during the meeting was there any thing that savored of the sensational. Bro. Dickinson preached the simple gospel in a plain and forceful manner. Eleven were received for baptism and two by letter. Bro. Dickinson is a good strong man to have in a meeting and one good thing about his meetings is that he leaves the church in such condition that the pastor doesn't fear a collapse. There are a lot of pastors who know how to appreciate such preaching.

I take great pleasure in commending Bro. Dickinson to the brethren who are in need of help. R. L.

## BUILT TO BAKE STEEL RANGE \$23.75



Buy this New Model built-to-bake steel range with high-warming closet and reservoir. This Range is made of the highest grade blue polished cold-rolled steel; will not scale or discolor. Hand riveted and lined throughout with an extra heavy asbestos sheet strongly braced with angle iron. Warm in a flash is of the latest pattern, finished inside with nickel trimmed. Grates are the Ransom Duplex, self-cleaning and suitable for either coal or wood. Ask for it in large, full length, high and wide, and is furnished with large balled ash pan. Main Top is made of heavy circular ribbed covers, centers are well braced. Top has extra large cooking surface, has operating deeper rear pipe collar. The nickel base on the front edge gives the top a handsome appearance. This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish repairs. Write at once and get our new Catalog, describing a full line of cook stoves, steel ranges, heaters, etc. You can buy from us for about half the price you must pay any other stove dealer or manufacturer. Write today for our **FREE** Catalog.

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

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

Prepared by NATIONAL TOILET CO., Paris, Tenn.

## Free to Ministers

The analytical Holy Bible, edited and arranged by Arthur Roberts. 1506 pages; 255,000 references. We have a special proposition to make to Ministers by which they can secure a copy of this valuable, Special Feature, Reference Bible—ABSOLUTELY FREE.

Write for particulars. Egyptian Publishing Co., Chicago, Ill. Manhattan Building.

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### Perfection Mattress

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## TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HESKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Itchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HESKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HESKELL'S MEDICINAL SOAP. HESKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

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**COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY**  
 (Keopvel, Highest Honored, Situations, Model prepared, Prof. Smith at Florida Fair, Book-keeping, Business, Short-hand, Typewriting and Telegraphy taught. University diploma to graduates. 16,000 Graduates in Business, begin now. Address only, WILBUR R. SMITH, Lexington, Ky.

## RICHMOND COLLEGE

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

For catalogue and information address  
**Pres. F. W. Boatwright,**  
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FROM RANDOLPH COUNTY.

The Randolph county association will meet with Antioch church, Newell postoffice, in the northeastern part of the county, Tuesday after the fourth Sunday in October. Our moderator, Brother Cofield, is pastor of this church, and although it is somewhat inconvenient from railroad, yet we hope to welcome ye editor and all the denominational representatives and as many visitors as will come. We have had as evangelist Rev. H. J. Holliday this year, whose work has been principally in the northern and northeastern part of the county, and this, together with the coming of the association to these parts, will do much to build up the Baptist cause and the cause of Christ in the hills of Randolph. Come and be with us and do us good, and perhaps we'll do thee good. We are glad the state convention is coming to Roanoke next year, and we hope to report ere its coming great things for Christ. Our Brother Porter and the association's efficient treasurer, F. P. Nichols, deserve commendation for being instrumental in bringing this great Baptist host into our midst. And Roanoke will entertain them right royally, for a pluckier, more thriving little city does not exist than Roanoke. The summer meetings in our county are about over, and the reports are not as encouraging as we hoped for. We have heard of but few revivals, but we trust the Lord has planted a deeper work of grace in the hearts of His people. In conclusion, Brother Editor, allow us to congratulate you in the continued improvement of the Alabama Baptist. Come to the association and swell your subscription list. If you can't come have a representative there. May God bless you and guide your pen ever in the defense of His cause and for the good of His people.—W. H. Henry, Secretary Randolph County Association.

AN ORDINATION SERVICE.

At the request of Stanton Baptist church, of Stanton, Ala., Bro. David Bryan was on July 7, 1907, called to ordination by Concord Baptist church of Yantley, Ala., of which he was a member, and which had ample opportunity to know of his piety and ministerial gifts.

The presbytery was composed of Elders Charles G. Elliott, representing Immanuel Baptist church, of Meridian, Miss.; B. S. Vaughan, of Hopewell Baptist church of Lowell, Ala.; M. Briscoe and A. J. Hearne, representing Concord Baptist church. Elder M. Briscoe was elected by the presbytery as moderator, while John D. Phillips was requested to act as secretary.

After due examination, the candidate was cordially recommended to the church for ordination.

By order of the church, the ordination proceeded; and thus, with the entire approbation of the presbytery, by the laying on of the hands of the eldership, and by prayer Brother Bryan was publicly set apart to the full work of the ministry.

May he be "full of the holy spirit and of faith" and through him may

"much people be added to the Lord."

M. BRISCOE, Mod.
CHAS. G. ELLIOTT, Pres.
A. J. HEARN,
B. S. VAUGHAN,
JOHN D. PHILLIPS,
Acting Clerk.

MEETINGS AT HOPEWELL AND BROWNS.

As I wrote you in my last news notes, we were in the midst of a good meeting at Hopewell church, five miles west of Marion. Pastor Dobbins, of Greensboro, and his consecrated companion were with us.

The preaching was clear and strong, and the singing was excellent. All greatly enjoyed it and were helped by both the singing and preaching. Three were received by experience and baptism.

This church is in better working condition than the present pastor has ever known it to be.

Our meeting at Browns began on the fourth Sunday in August. Pastor Dobbins and his wife were with us for five days. The conditions at Browns differ very materially from those in west Perry, where my Hopewell church is located.

At the former place dancing, card playing, Sabbath desecration and whiskey selling are sins we have had to contend with. But with plain preaching, earnest praying and much work, much good was accomplished. Two were received by experience and baptism and one under the watch care of the church. Our people were very much pleased and impressed with Bro. Dobbins' preaching, and with the sweet, helpful singing of Sister Dobbins.

Uniontown has called me for full half time for another year. This will necessitate a change in my present field of labor. Can't say what that change will be. Browns is a needy and an important field.

We need more pastors in this section. We have some faithful men. J. E. BARNES.

Marion, Ala.

A PASTOR WANTED.

A pastor is wanted for Brooklyn Baptist church, which is situated in the southeast corner of the Conecuh County Association.

This church was organized in October, 1822, with 14 members. The house of worship was a little log house used by all denominations and as a school-house for the neighborhood. In 1841 the community built a union church, which was a frame building about 60 by 40 feet. In 1861 the Baptists moved a half-mile west and built a large, commodious house at a cost of \$1,955, and now have a membership of 153 and a good, live evergreen Sunday school with an enrollment of fifty, and another Sunday school three miles distant, under the auspices of our church, with an enrollment of forty.

In ante-bellum days our pulpit was filled occasionally by Drs. Manly, Murphy and other noted preachers, and since the war Drs. Renfro, Riley and W. B. Crumpton have preached for us. Dr. B. H. Crumpton and Rev. J. W. Stewart have served us as pastors. This church ordained Rev. I. A.

White, who served us a number of years.

Rev. Alexander Travis, the pioneer preacher of Conecuh county and first pastor of this church, served sixteen years, Rev. Andrew Jaw seven years, and other preachers from two to four years.

Our last pastor, Rev. B. F. Brooks, a student of Howard college, served us from December until August 22d of the present year. His resignation took effect at the close of an interesting and profitable meeting, which resulted in an accession of nine members. He is a native born Conecuh county boy, and we commend him to the brethren of Alabama.

Any preacher seeing this and desiring a work in this field can communicate with us by telephone at Brooklyn. We would be glad to have them come and preach for us the Saturday before the third Lord's day in September or the same date in October. E. N. AMOS.

CO-WORKERS WITH GOD.

The day is long, and the day is hard, We are tired of the march and of keeping guard;

Tired of the sense of a fight to be won,

Of days to live through, and of work to be done;

Tired of ourselves and of being alone; Yet all the while, did we only see,

We walk in the Lord's own company. We fight, but 'tis He who nerves our arm,

He turns the arrows that else might harm,

And out of the storm he brings a calm;

And the work that we count so hard to do,

He makes it easy, for He works, too; And the days that seem long to live are His,

A bit of His bright eternities; and close to our needs His helping is.

—SUSAN COOLIDGE.

WHAT IS CHARITY?

'Tis not to pause when at the door & shivering brother stands, To ask the cause that made him poor, Or why he help demands.

'Tis not to spurn Lat brother's prayer, For faults he once has known; 'Tis not to leave him in despair, And say that "I have done."

The voice of Charity is kind, She thinketh nothing wrong; To every fault she seemeth blind, Nor vaunteth with her tongue.

In penitence it pleaseth falter— Hope smileth at her— Believeth first, then softly saith, "Go, brother, sin no more." —Selected.

By all means use sometimes to be alone;

Salute thyself; see what thy soul doth wear.

Dare to look into thy chest, for 'tis thine own,

And tumble up and down what thou find'st there.

Who cannot rest till he good fellows find,

He breaks up house, turns out of door his mind. —Unknown.

Advertisement for C. P. Barnes & Co., Oldest Mail Order House in the South. Established 1858. Jewelry, watches, diamonds, silverware. Address: Box 43, Louisville, Ky.

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I want to tell the readers of the Alabama Baptist of my glorious success in my work. I have just closed my last revival service. I consider my year's work very successful. I have received into the church which I served seventy-two by experience and quite a number by letter and restoration. My churches have been greatly revived and seem to be in a much better working condition than formerly. I think we will prove by our work in missions and sabbath school work that our revivals were a success. I hope to see the constant growth of the church at the fruits of our revivals. I am now looking anxiously to the gathering of the East Liberty Saints, for good reports from all the churches. May the Lord bless the Alabama Baptist. We hope to see the editor at our association. Our church here is moving on nicely at present, though many members have been away on extended visits, and all have returned except Bro. J. D. Norman and family, whom we are expecting this week. Then we hope to see our Sunday school teachers, deacons and lay members—all settle down to faithful work again.

C. A. Strickland.

The Alabama Baptist Ministerial Benefit Society was organized June 30, 1902. Its history now covers a little more than five years. It has lost two members by death and now has enrolled, (Sept. 2, 1907) 208. Every dollar of our assessments is paid to the widows and children of deceased brothers. One dollar a year from each member is all we ask for our expense fund, and each member is required to pay an assessment of \$2.00 on the death of a beneficiary member.

Removal from state does not forfeit membership in this association. However gratifying our past has been and however assuring our present condition, we are fully aware that the further developments of our Society into greater proportions will not be accomplished by any force inherent in our policy or the fact of our past success.



Therefore, as we look into the future we are dependant upon our present members to aid us in turning the attention of the brethren to the advantages of our organization. If you are already a member make a special effort to increase our membership. If you are not a member allow me to urge you to become one that the Society may assist your family, or the family of a brother preacher in case of death. Please read this and send me your name at once.

I ask it in behalf of your wife and children. Be sure and send us one or more names. We can double our membership this year if you will help us.

W. J. Elliott, Sec. Treas.

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**OXIDINE.**  
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Elder T. W. Shelton has just closed a eight days meeting with the Addison Baptist Church.

We had a god send revival, we received twenty-one by baptism and eight by letter, several more are likely to join later.

The preacher captured the hearts of all who heard him, just as he is doing all over a great portion of northwest Alabama. He is making great strides against the powers of sin and darkness, and we remembered him very much in a material way, and sent a nice contribution for State Mission. Bro. Shelton has accepted the pastorate of this church, and with such an under shepherd we are looking for greater things for Addison church.

The meeting closed with about twenty penitents, so pray for us that we may be a mighty power against sin and darkness.

G. B. LESTER, Church Clerk.

We acknowledge with pleasure the receipt of the following wedding invitation: "Captain and Mrs. D. B. Edwards invite you to be present at the marriage of their daughter, Mary Caloway Edwards, to Rev. Robert Wayne Jones on Thursday morning, September 19, 1907, at 8 o'clock, at home, Tyler, Ala."

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,  
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## BROTHER WEAR WRITES.

I find myself very much interested in the reports from the different churches in all parts of the state. I am inclined to add the things accomplished through my work. I rejoice in every victory gained for God.

My month's vacation was spent in Texas. During my stay I held a meeting at Rice. I found a little church with 63 members, and left her with 105. Besides this number, 11 joined the Methodist church, and three did not join any church. Rev. D. E. Heaton, an Alabama boy, is the pastor.

I spent some time in Waco. I visited Baylor University, and saw 250 students taking summer courses. I found East Waco Baptist church without a pastor, although they have a nice brick church and a beautiful parsonage. The First church will soon have one of the finest houses of worship in the south.

I returned home, spending only a day here, and then made my way to Dothan. On my return home I rested a few days, and then went to North Alabama, where for the past three years I have been assisting my father in his meetings at Mt. Hope. I love North Alabama for starting me in the work and assisting me the first year in Howard. I feel that North Alabama has the first claims on my spare time. The meeting resulted in 17 additions to the church; but the marvel and surprise came when at the water's edge my uncle's wife, an invalid and the mother of several children, was brought to us for baptism at the hands of the church. Her faith in God was so strong, notwithstanding her swollen limbs, caused by rheumatism, that she was anxious to be baptized.

Next was our meeting at West End. Brother J. A. J. Brock, the Methodist pastor, and I held a tent meeting of two weeks' duration. At the meeting 42 joined the Baptists and 28 the Methodists. As a result of the meeting 44 have joined the Baptists and 40 the Methodists. Thirty were received for baptism and 14 by letter into the Baptist church. Twelve were received for baptism by the Methodists. It was a great meeting, and we are still rejoicing over the victory. We have been having a steady growth for the past year. More than a hundred have joined.

Our Sunday school had more than 200 present last Sunday. We are praying that this may be the greatest year in our history. Pray for us.

May God richly bless the paper in its work.

WALLACE WEAR.

P. S.—Nine-tenths of our people signed the petition for a prohibition election.

## A FALLACY NAILED, OUR ENEMIES THEMSELVES BEING JUDGES.

(J. L. Rosser.)

How often have we heard it, and had our patience and charity taxed by it—"I would vote for prohibition, but prohibition does not prohibit?" And such statements are usually made by men who are reputable in the community, high-toned moral people, if not active church members. We dislike to question any man's honesty, but our long-suffering charity is put to the test in such instances.

Well, who ought to know? The men most interested in the sale of liquor surely. At the recent National Wholesale Liquor Dealers' Association attention was called to the impending catastrophe to the liquor business through the "surprising success" of the prohibition movement in many states. Now, if prohibition does not prohibit, and more liquor is drunk under local option than under free license, to plain common business sense it seems that liquor men, especially wholesalers, would cordially welcome every prohibition victory. Whoever may drink it, the article ultimately comes from them. Surely the condition that calls for more liquor is the thing for them. But their testimony is that the prohibition success threatens them with catastrophe. Thus out of the mouths of our enemies we establish our case. How can a thinking man ever give to his pricking conscience such a sedative again as that he would vote "dry," but it does not lessen the evil of drinking?

Selma, Ala.

Send the paper to me at East Lake, Ala., No. 106 51st street. Please publish my address in paper, so my friends will know where to write me. Fraternal-ly, J. B. Byrd, Jr.

Rev. J. H. Longrier has resigned the care of the Ensley church to take effect October 1st. This will give some church an opportunity to get a good pastor. We hope he will not only remain in Alabama, but stay in the Birmingham district.

The Woman's Missionary Training school opens October 1st, 1907. It is urged the young ladies who contemplate attending the Training school write immediately for application blanks and catalogues. Address Mrs. M. R. McLure, 320 E. Broadway, Louisville, Ky.

Troy, Ala., Sept. 14, 1907.

Dear Brethren: I have just taken charge of the church here and write to ask that you let my paper come to me in the future at this place, instead of Pine Bluff, Ark. Whenever I can serve you, call on me. Yours fraternally, Sam H. Campbell.

(We are glad Brother Campbell is back on Alabama soil.)

Here I am in far-off Texas. The parting from dear old Alabama friends was sad, but these Texans have been so good and given us such a warm welcome that already we feel at home. Truly the harvest is great and the laborers few. We need preachers for all this East Texas territory. The Henderson saints are a royal people and the future seems bright for us. We received five for baptism Sunday night. More will follow.—I. N. Langston, Henderson, Texas.

We had a good meeting at Loachapoka this week, which we trust will prove a great blessing to our church and community. During the meeting we received five for baptism and we are quite sure of receiving several others at our next appointment. Our ladies are enthusiastic in their work for the Master. May they do great things for the Lord. Our people at Loachapoka are solid for prohibition. We pray God to hasten the day when we will be delivered from the whisky traffic.—J. P. Hunter.

Selma, Ala., September 12, 1907.

Have just closed a good meeting at Thomaston, with thirty-two additions and church greatly revived and strengthened. Raised pastor's salary from \$250 to \$640 for two Sundays instead of one. Brother Arnold has done a good work here, but is to leave soon, and this church ought to have a good man on the field at once to look after the work. I am now on the way to Castleberry to begin a meeting and will be there ten days or two weeks.—W. J. Ray.

We have just closed a glorious revival meeting at Pleasant Hill church, Macon county, Ala. Six additions and the church greatly revived and God's name glorified. Rev. Clay Hudson, of Auburn, did the preaching. He preached some of the strongest gospel sermons I ever heard. We all learned to love this great Christian worker during the seven days he was with us. We think he is the right man in the right place. May God bless him in all his labors. God bless you and your paper.—M. C. Youngblood.

The eighty-eighth session of the Muscle Shoals Association will be held with the Shoal Creek Baptist church, commencing on Friday, October 4, 1907, at 10 a. m. This church is about four or five miles northeast of Hartselle, which is on the L. and N. railroad. Rev. A. A. Hutto was appointed to preach the introductory sermon and Rev. R. L. Quinn, alternate. The representatives of our mission boards, educational institutions and paper are invited to attend. The following are chairmen of the standing committees and are expected to have their reports ready and send them if they can not come: On associational missions, J. C. Weaver; state missions, Frank Avery; home missions, R. L. Quinn; foreign missions, W. G. Curry; education, Jos. Shackelford; ministerial education, R. T. Wear; anti-saloon, H. A. McClelland; Sunday schools, C. C. Kirby; indigent ministers, W. J. Briscoe.—Jos. Shackelford, clerk.

## GOOD MEETINGS.

Womack Hill, Ala., Sept. 10, 1907.

I have many things for which to be thankful. The second Sunday in August I went over to New Hope, in this county, and assisted Brother J. L. Carney in a week's meeting. When I reached him I found the church in bad condition. They seemed cold and indifferent towards the meeting. Some wanted to close the meeting on Tuesday because there were no conversions, but I told them just to wait on the Lord. So we continued, and Wednesday the Power came, and Thursday I saw thirteen souls follow Christ in baptism.

From New Hope I went to Mount Sterling, and had the pleasure of spending a week with that man—little in stature, but big in heart and mind—Brother M. Briscoe. There I tried to preach with all the earnestness of my heart, and God gave us six souls. I just wish to say that Brother Briscoe ought to be exceedingly proud of his people at Mt. Sterling. I can truly say he has there some of the best people in the world. They certainly know how to treat a preacher. After our meeting there I went with Brother Briscoe to his home at Butler and preached for him one time. I shall never regret the few short days spent with this good little man of God. He is a power for God in this part of His vineyard.

From here I went to Center Point, in Clarke county, expecting to find my father with Brother Etheredge in a meeting. When I reached there I learned that my father had been there and preached on Sunday, but had gone home. So nothing would do but I must preach. I preached three times a day for nearly a week, and I must say this was the happiest week of my life. Of course it is useless to speak of the kindness and hospitality of these people; it is enough to say they live in dear old Clarke county—the county of red clay hills and good folks—but I take time to say they are the greatest personal workers I ever saw. Even the little boys were at work day and night trying to lead souls to Christ. There were thirty-four additions to the church, twenty-nine for baptism. Among these were four old ladies and several grown men, one an old soldier. God has been very gracious to us this summer, and my prayer is that this work may continue until every soul in this country shall have been saved.

I leave this week for Dublin, Virginia, to begin work for the American Sunday School Union.

God bless the papers!  
Jackson, Ala.

D. R. PARKER.

FROM BROTHER W. A. PARKER, SR.

Jackson, Ala., Sept. 14, 1907.

Dear Brother:

I commenced my meeting as follows:

St. Stephens, third Sunday in July.

Frankville, Saturday before fourth Sunday in July, and at Coffeetown on Saturday before the first Sunday in August. In all these meetings I was assisted by my son, Rev. L. F. Parker, of Somerville, Tex., whose work was blessed of God, by the Holy Spirit made manifest in the clear and incisive expounding of the truth. The churches were much revived, and there were many who sought Christ, and not a few found Him a precious, personal saviour, and one at St. Stephens, two at Frankville and seven at Coffeetown were united to the churches, besides quite a number by letter. Moreover, the good work has not stopped, for I have baptized into the membership of Frankville church ten since the meeting closed, and hope to receive several at Coffeetown at our next meeting.

I baptized two promising young men last Monday morning at Salitpa. We will begin a meeting of several days at Salitpa on Saturday before the second Sunday in October. Pray for us that the Lord may be gracious unto us. William A. Parker, Jr., will do the preaching in that meeting.

Fraternally,

WM. A. PARKER, SR.