

THE TIME IS RIPE TO FIGHT FOR STATE PROHIBITION. DON'T WAIT. CALL ON GOVERNOR COMER TO ACT.

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PARAGRAPHS.

Please say in the next issue of the Baptist that the next session of the Harris association will convene with the church at Hurtsboro, Ala., October 29 to 31. In the minutes of the state convention I notice time and place of the Harris is blank; therefore I ask that you give this notice. In the absence of our moderator, Brother Raffley, who has moved to Florida, I wish to invite you to be with us at Hurtsboro.—S. R. Boykin, Clerk.

Dr. John R. Stratton, late pastor of the Second church, Chicago, September 8th began his pastorate of the Seventh church, Baltimore, under excellent conditions. He has recently visited the Pacific coast. While climbing Mount Rainier he slipped on the ice and came near tumbling into a deep crevasse, fortunately stopping himself after sliding over three-quarters of a mile.

We closed a good meeting here last night. Raised \$450 on pastor's salary, and called G. W. Lovell for two Sundays. This is a fine field. I go next to Maplesville for ten days or two weeks.—W. J. Ray.

I have recently made my twenty-fourth annual visit to Hamburg, Ark., my old home church, where I was licensed to preach twenty-five years ago, preaching and lecturing to large audiences. The Lord is greatly blessing my work this season. Zion is moving and God's kingdom is fast coming. Let every preacher do his best for Jesus Christ and the Baptist. All at it and always at it is the need of the hour. May God bless all the workers.—Frank M. Wells.

The East Liberty Association will convene with the Sandy Creek Baptist church, four miles east of Camp Hill, on Tuesday after the first Sunday in October. All visitors and delegates by rail will be met with conveyances at Camp Hill Tuesday morning, October 8th. The editor of the Alabama Baptist, Brotnor Crumpton and all the representatives of our organized work are expected and cordially invited to attend our association.—A. S. Brannan, pastor.

I spent last week at River View, helping Rev. C. J. Burden in a series of meetings, which was one of the best I have attended in quite a while. When I left there on Friday there had been fifteen added to the membership of the church. The Baptist at River View have a nice, comfortable church building, with a new coat of paint just added. The church is a unit and they give cheerfully and liberally for the support of the Master's cause, and love and appreciate their faithful pastor.—J. P. Hunter.

The Ion Association convenes with Oak Grove church, Covington county, on Wednesday, 16th, before the third Sabbath in October. Arrangements will be made to carry out visitors from Gantt, the Central of Georgia rail-

way, the date is ascertained by the minutes of the meeting. T. Watson, moderator.

The Cullman Missionary Baptist Association will meet with Center Hill church on Holly Pond and Hanceville road, three miles east of Hanceville, on Tuesday after the third Sunday in October, 1907. There was a mistake in the minutes of last association as to the time of meeting, the minutes reading on Tuesday after the third Sunday in November. The right date is Tuesday after the third Sunday in October, being the 22d day of October. The mistake was made by the clerk in

clearness and force and was very effective. At the close of the meeting Brother Calvert B. Young was licensed and set apart to the ministry of the Lord Jesus Christ. An affecting scene accompanied this action of the church. Brother Young seemed overcome by the responsibility of the step he was taking and was much affected when the pastor invited him to stand, that the church might pledge its sympathy and support by taking him by the hand.—J. O. Basley, church clerk.

In this week's issue of the Alabama

PARAGRAPHS.

Allow me to say a few words before I say goodby to Alabama for a few months. I leave Calera and Jemison without a pastor. At Calera we have beautified our church inside and out; spent about \$600 in re-covering, painting outside and papering on inside. The membership of the church is small, but the pluckiest set I ever saw; they don't know can't. There are eight male members, not one of them rich, but they know how to treat their pastor. At Jemison, as I before have stated, we have completed one of the nicest little churches on the L. and N. between Birmingham and Montgomery at a cost of twelve or fourteen hundred dollars. They very much need two Sundays a month there; also at Calera. Calera and Jemison ought to have a preacher for all time. The churches are only twelve miles apart, both on L. and N. railroad. Fortunately the preacher that is called to these fields. The Ladies' Aid Society made me a present of a nice purse last night (Thursday) at prayer meeting. May the Good Shepherd of all sheep guide them in the selection of another Shepherd.—A. F. Lottin.

Parties wishing to attend the East Liberty Association will find conveyances at Camp Hill. Time, October 3. Mr. Editor, we would be very glad to have you visit us again.—C. T. Burden.

The inaugural exercises of the Woman's Missionary Union Training school were held at the Broadway Baptist church, Louisville, Ky., Wednesday, October 2, 1907, at 8 p. m. There were addresses by Prof. Henry U. Shrdlu addresses by Dr. E. Y. Mullins, Dr. B. D. Gray, Dr. W. H. Smith and Dr. Carter Helm Jones.

Numerous letters from prospective students indicate, as usual, that some brethren are not informed as to the possibility of entering the seminary after the opening, October 1st. Will you kindly give information to any such that students will be coming to the seminary all along until the middle of November or even the 1st of December. Classes can be taken up and pursued to advantage even as late as the 1st of December.

For the second half session the classes of the seminary are all arranged so that they can be taken up and the course pursued in regular order, beginning February 1st. There are many brethren who will be interested in this information. Our opening lecture will take place on Tuesday night, October 1st, and will be delivered by Professor George B. Kager. The outlook for students is excellent. Cordially and sincerely yours, E. Y. Mullins, president.

Evangelist Paul Price, of Urbana, O., is conducting a series of meetings at the Parkland church, Louisville, Ky. From there he goes to Garfield Avenue church, Milwaukee, Wis., for October 6; Cordele, Ga., October 20, and Jacksonville, Ala., November 2.



AT THE FIRESIDE.

At nightfall by the firelight's cheer
My little Margaret sits me near,
And begs me tell of things that were
When I was little just like her.

A little lips you touch the spring
Of sweetest sad remembering,
And hearth and heart flash all aglow
With ruddy tints of long ago.

At my father's fireside sit
Youngest of all who circle it,
And beg him tell me what did he
When he was little just like me.

JOHN BLONG

misunderstanding the announcement of the moderator on a vote to change the time to November, and occurred during the rush at the close of the association. Pastors and clerks please announce the correct date of meeting at all services.—W. H. Absher, moderator; W. J. Jackson, clerk.

Rev. J. G. Lowery has just closed a meeting of nine days with Hanafatia church, of which he is pastor, which resulted in seventeen additions by baptism and one by letter. The gospel was preached in great simplicity,

Baptist you make me say "a few weeks ago," when it should be "a few years ago," in speaking of the destruction of Moundville, Ala. In speaking of what the Cahaba Association gave for foreign missions you make me say \$123.61, when I wrote you we gave \$1123.61. Siloam church, Marion, gave over \$850 for this object. If you think best, please correct those mistakes.—J. E. Barnes, Marion, Ala.

Please send in address of M. R. Russell. He paid for his paper, but we failed to get his post office.

THE ALABAMA BAPTIST

THE KINGDOM OF GOD.

(Second Reply of W. W. Lee to Rev. J. R. Lamb.)

I have engaged in this discussion with Brother Lamb for no other purpose than to defend Baptist doctrine against his attacks. I believe the doctrines advocated by him are a grave menace to the Baptist cause, and especially so in the Tennessee River Association, where they have been diligently and vigorously advocated for several years, almost without opposition. I believe a majority of the settled pastors of that association have adopted his views, and I have been told that nearly all of the young preachers attending the Baptist Institute at Scottsboro have also accepted them and some are ardent advocates of them. For these reasons alone I urge this discussion in defense of "the faith once for all delivered to the saints."

In Brother Lamb's last article he tries to obscure the main question by saying so much of things only remotely related to it. At the close of his article he tries to get me to discuss eight other questions in order to keep me away from the main point of difference which he has shown himself so far absolutely unable to defend. The doctrine that I am denying is that the kingdom of God is entered by baptism, and, as growing out of it, the claim that the unsaved are now in the kingdom, and that the unbaptized children of God are not in the kingdom. The question as to whether God had a kingdom before the days of John, and the different ages of the kingdom, and the family of God, are only remotely related to this question, and what I shall say of them will directly bear upon this one question. The family of God, about which Brother Lamb says so much, is not one time mentioned as such in the Bible from lid to lid.

The main question to which all others are subsidiary in this discussion is, "Is the kingdom entered by baptism?" Brother Lamb repeatedly asserts that it is, claiming that the unsaved, by making false professions and being baptized, do enter the kingdom. In my former article I boldly affirmed that "not one time is baptism mentioned in the same passage with entering the kingdom," and in a five-column reply Brother Lamb dodge the issue completely, and only ASSERTS again that the kingdom is entered by baptism; but not one particle of proof does he offer, and does not even claim that there is a passage teaching it. At least, he does not cite a passage that in even the remotest way connects baptism with the kingdom in any way. Brother Lamb has published a book advocating his doctrines ("Scientific Method of Bible Study, by J. R. Lamb. Price, \$2.90"). In this book he has given many good rules for Bible study. On page 208 he says: "Rule 3. Every doctrine of Christ can be established by at least two passages of Scripture in the positive form of words." Now, unless he can give "at least two passages of Scripture in the positive form of words" to prove that the kingdom is entered by baptism, it is not a doctrine of Christ. But he has not given one in any "form of words."

Again on page 353, under "Rules for Detecting False Doctrines," he says: "Rule 2. No doctrine can be accepted as a Bible doctrine which is not literally taught in the Bible." This doctrine is not literally taught in the Bible, therefore it cannot be accepted as a Bible doctrine. "Rule 3 (same page): Every doctrine which cannot be established by positive proof in the Word of God, according to its literal meaning, must be rejected as a false doctrine." This doctrine certainly cannot be established, and so "must be rejected as a false doctrine." Is it not strange that a man who has written such rules can possibly hold such a doctrine? On page 213 he gives "Caution No. 3. Be careful not to extend your creed beyond the limits of God's Revelation." I most earnestly commend this caution to Brother Lamb.

Now, Brother Barnett has refused to allow me space to reply to Brother Lamb's next article, and it may be he has some arguments to prove that baptism does introduce into the kingdom, to which he is un-

willing for me to reply, and so he may use them in his next article. Certainly his theory so far has nothing to rest upon but his own bare assertions.

Brother Lamb says I "represent Dr. B. H. Carroll as agreeing in the definition of the kingdom given by Dr. Broadus." This I deny most emphatically, as I did not even mention Dr. Broadus' definition of the kingdom, nor did I mention any agreement between him and Dr. Carroll.

Brother Lamb says: "If, as he claims, no one can enter the kingdom except by the new birth, the characteristic which he mentions every sinner must 'possess' and 'do' before he can be born of the Spirit." But this cannot be true, for those possessing these characteristics are already in the kingdom, and they come into possession of these characteristics at the same time they enter the kingdom and by the same experience.

As to the kingdom of God existing before the days of John, Brother Lamb admits all that I claim; that God did have a kingdom, and that it was the Hebrew kingdom. I certainly did not say that the kingdom of God existed then "as it is today." But if the kingdom of God today is not the same kingdom in some sense as the kingdom over which David ruled, God broke His promise to David that his "throne should be established forever"—II Sam., 7:16; also Luke, 1:32.

Brother Lamb repeats his arguments from the parable of the tares, and quotes Matt., 13:41-42. In his book, in discussing the different ages of the kingdom, page 342, he says: "To apply any passage which relates to the kingdom in either of its future ages to the kingdom in its present state is also a misapplication, and leads only to confusion and misapprehension of the kingdom in its present state." And on pages 333 and 334, in citing the passages which relate to the "Close of the Millennial Age," he gives Matt., 13:40-43 twice as relating to the close of the millennial age. Therefore, in applying Matt., 13:41-42 to the present age of the kingdom, he convicts himself of knowingly and intentionally misapplying Scripture in order to "lead to confusion and misapprehension of the kingdom in its present state."

Dr. B. H. Carroll, after quoting the parable of the tares in full in The Baptist Standard of May 16, 1907, says: "In the exposition the field is declared to be the world, and is also said to be the kingdom; so that in this connection field, kingdom and world are coterminous expressions of territory. It is evidently not a parable to represent the church. It takes in all the inhabitants of the earth, and it brings us to the wind-up of the earth's affairs." "Field, kingdom and world" are coterminous expressions of territory; so, according to Dr. Carroll, those who are said to be cast out of the kingdom are merely cast out of its territory.

To further strengthen his claim that the unsaved are now in the kingdom, Brother Lamb quotes, "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, 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. That "the children of the kingdom" in this passage are the unbelieving Jews is proved by the fact that Jesus in these very words was contrasting the faith of the Gentiles with their unbelief. These Jews were in the Hebrew kingdom, which Brother Lamb says was the kingdom of God, and this kingdom had not at this time been taken from the Jews, for in Matt., 21:43 Jesus tells to the Jews that this kingdom of God should be taken away from them and given to a nation bringing forth the fruits thereof, and that nation that now possesses the kingdom does bring forth its fruits. This fact is made still more certain by the almost identical passage in Luke, 13:28,29, where, instead of "the children of the kingdom," "you yourselves" is used. "Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out; and they shall come from the east and the west and from the north and the south and shall sit down in

the kingdom of God." Does the fact that these unbelieving Jews were to be cast out prove that the unsaved are now in the kingdom?

Principles of Citizenship.

On page 323 of his book Brother Lamb says: "To be in the kingdom of Christ means to be under his government—to be obedient to all the commandments of Christ. Whoever is disobedient to the laws of a government is an outlaw and not a citizen." Page 330: "No sane person will claim that Christ exercises dominion over those who refuse obedience to His commandments." Now, Brother Lamb claims that the unsaved are in the kingdom of Christ. Then he must claim that they are obedient to all the commands of Christ. But it is a command of Christ to repent and believe. If they have obeyed all of the commands of Christ, are they still unsaved? If the unsaved refuse obedience to the commands of Christ to repent and believe, no "sane person will claim that Christ exercises dominion over them." Did the unsaved obey a command of Christ when they made false professions and were baptized? Where does Christ command anyone to make a false profession? Does He anywhere command an unsaved man to be baptized? Does one become a citizen of the kingdom by an act of disobedience to the King? Is it not a fact that the unsaved not only do not obey all the commands of Christ, but that they disobey them all?

That the unsaved are not obedient to the law of God is abundantly proved by Scripture. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be"—Rom., 8:7. This passage proves that it is positively impossible for the unsaved to obey God's law, for they have no mind but the carnal mind. This one passage upsets Brother Lamb's whole theory. "He that loveth Me not keepeth not My words." No sane person will claim that Christ exercises dominion over those who refuse obedience to His commandments. The unsaved cannot know the law of God, I Cor., 2:14; they cannot please God, Rom., 8:8; they do not belong to Christ, Rom., 8:9; for He loses none of His subjects, John, 18:9 and John, 6:39, and all who are in the kingdom under the new covenant know God "from the least to the greatest," Heb., 8:11. If God's Word makes anything absolutely certain, it is that the unsaved are not in the kingdom of God. On the other hand, it makes it certain that God's saved children are in the kingdom. "If ye love Me, ye will keep My commandments;" "If a man love Me, he will keep My word." On page 320, Brother Lamb, after some quotations, says: "Here is the most positive proof that not one of God's children ever commits a sin spiritually and wilfully, though every child of God may in this life sin against God through the weakness and imperfections of the flesh." Paul could do no more than this, for with the flesh he served sin and served God only in his spirit," Rom., 7:25.

If the unbaptized children of God are not in His kingdom, in whose kingdom are they? Brother Lamb claims that some of Satan's children are in God's kingdom, and I suppose he claims that these unbaptized children of God are still in the devil's kingdom. Brother Lamb says: "I contend that one may be in the King and not in the kingdom." If this be true then the King is no part of the kingdom. Are men in Christ, and yet not subject to Him?

In order to bring John, 3:5 into harmony with his theory, Brother Lamb says: "This verse, properly translated, read thus: 'Except a man be born of water, even as of the Spirit, he cannot enter into the kingdom of God.'" I have just examined Thayer's Lexicon of the New Testament Greek for Brother Lamb's translation of "kai," and I have not found it as even a possible translation of it. The translation of kai by "and" was made by 54 of the best scholars in England in 1611, and in 1881 this version was revised by 65 of the best scholars then in England, and in 1901 these two versions were again revised by 13 of the best American scholars, and neither of these revision committees changed this first translation, neither did they put any other meaning in the margin as a possible translation of kai. Brother Lamb

against 122 of the best scholars of the world, upon whose ability and integrity of translation the English-speaking world is dependent for the word of God! If we cannot depend upon any one of these translations, nor upon all of them together when they agree upon a translation, surely we ought to have Brother Lamb make us a translation we can depend upon as early as possible! But what good does this translation invented by Brother Lamb do his theory? How does it help him out?

In order to avoid the force of Cal., 1:13, against his theory, Brother Lamb invents a definition for translate, which is not the meaning of either the English word translate or of the Greek word under it. Webster defines translate "to change to another condition, position, place or office; to transfer, hence, to remove by death." Brother Lamb defines it "to pass from one state of environments to within another state of environments without death." Webster says "by death." Brother Lamb says "without death." Now, if a man may invent definitions of the words of Scripture to suit his theory, he can prove anything on earth he wants to. To escape the meaning of John, 3:5, Brother Lamb invents a meaning to a Greek word, and to escape Cal., 1:13, he invents a meaning to an English word. He must be hard pressed to be driven to such a defense.

Danger of the Doctrine.

The danger of this doctrine is its tremendous tendency toward baptismal regeneration and all the other Campbellite errors. The doctrine that the kingdom is entered by baptism has caused more people to leave the Baptists in the last 85 years than all other heresies combined. It was the slogan of Alexander Campbell and his followers, and John, 3:5, was their main defense when they drew whole churches by the score and individuals by the thousands away from the Baptist faith. This has certainly been the most dangerous heresy with which Baptists have ever had to contend in the past, and I believe it is no less dangerous now. The fact that it is preached on the inside of the denomination rather increases than lessens the danger.

To prove its tendency to all the rest of the Campbellite creed, I will give two quotations from Brother Lamb himself that others may judge as to whether I am right as to its tendency. In his book, page 526, Brother Lamb says: "When the sinner is evidently feeling the power of the gospel and the Holy Spirit in his conscience, he is directed at once to a 'mourners' bench,' when by all means his attention should be directed at once to Christ and His church." Page 527: "The Holy Spirit does not lead people to a 'mourners' bench.'" No one acquainted with Campbellite literature needs to be reminded that this is their favorite point of attack upon Baptists, and that they roll it under their tongues as a sweet morsel, claiming that Baptists point sinners to a mourners' bench instead of to Christ. This quotation sounds like it might have come from Mr. Campbell himself.

But the dangerous tendency of Brother Lamb's doctrine is seen clearly in the following quotation from his book, page 528: "Every penitent sinner should be taught, in simple terms, that in order to be saved he must become willing to pledge his sacred honor to God to obey every command of Christ, and that no one can trust Christ and be saved until he has in his heart a fixed purpose to be baptized and go immediately into the church and active service to God." Notice "No one can trust Christ and be saved until he has in his heart a fixed purpose to be baptized." This means no one can be saved without "a fixed purpose to be baptized." Brother Lamb argues the faith is the law of Jordan, and says this shows he does not agree with the Campbellites. But if the above words are true, "a purpose to be baptized" is necessary before one can have faith. How much better this than to say there is no remission without baptism? Does this doctrine not assign all the pious Presbyterianists to damnation as surely as the most radical Campbellite doctrine? If they did not have "a fixed purpose to be baptized and go immediately into a church and active service to God" when they thought they trusted Christ, they are mistaken, for

"no one can trust Christ and be saved" without it. Now this is the teaching of that book of Brother Lamb's that is having such an influence in the Tennessee River Association, and which is being diligently sold by some of the young preachers attending the Baptist Institute at Scottsboro, and there seems to be almost no opposition to it there; and these doctrines are being taught and preached with characteristic Campbellite zeal. To me it seems no small matter to be educating our young preachers in such environments that they are made more Campbellite than Baptist, and send them out to preach that "no one can trust Christ and be saved until he has in his heart a fixed purpose to be baptized," and that the kingdom of God cannot be entered without baptism.

Brother Lamb says I misrepresent him as standing with the Campbellites. If he will prove to me that these are not Campbellite doctrines, then I will cheerfully make the necessary corrections and apology. In this discussion I have endeavored to resist the influence of Brother Lamb's book rather than of his newspaper articles. His articles, I am sure, will do little harm, while his book has already done much harm, and bids fair to do far more.

Now in conclusion, I appeal to Brother Lamb in all sincerity to establish his doctrine that the kingdom is entered by baptism "by at least two passages of Scripture in the positive form of words" (Rule 3, page 208), "according to their literal meaning" (Rule 3, page 353), and if he cannot do this, then let him acknowledge that it is not a doctrine of Christ, for "every doctrine of Christ can be established by at least two passages of Scripture in the positive form of words" (Brother Lamb's book, page 208), and "no doctrine can be accepted as a Bible doctrine which is not literally taught in the Bible" (Rule 2, page 353). Does it not look like Brother Lamb has been perpetrating a joke upon his unsuspecting friends and brethren who have not as yet realized that it is impossible for both his rules and his doctrine to be true without these two "positive" and "literal" passages which do not exist? If his doctrine is true, his rules are false; and if his rules are true, his doctrine is false. Which will he give up?

TEMPERANCE IN LEE COUNTY.

I have just returned home from my regular preaching appointment at Farmville, in Lee county, and if there is anything in the signs of the times, old Ar-rack will soon be no more within the borders named. The good ladies are aroused, and that means the promoters of the business will have to hie away to their caches. Brother Robert L. Wilson, of Opelika, a prominent business young man, with a heart as big as all out-of-doors for good, came out to meeting with us, bringing Brother W. B. Crumpton, Mrs. J. W. Spinks and Miss Susie Norton with him. Brother Crumpton made us one of his "pat" speeches on temperance, to the interest and edification of all present. The good ladies named also pressed the cause of temperance with a genius betokening an intensity of interest that seemed to me could mean nothing short of success. As they stood on the floor with their pure lives, pure motives, pure manners and intelligent eyes flashing with penetrating keenness into all the particulars that were involved, they appeared to me as much like heavenly messengers from the very throne of God's glory as was possible, not to be, warning men and women against the eternal curse of strong drink. Those who can resist such appeals as they made, associated with the beautiful lives they possess, can be nothing short of brutes in human form. I just had to say to myself, with tender, sympathetic emotions: "God bless you and the cause you so earnestly and commendably espouse, my dear sisters in Christ!"

The ladies of Farmville church organized for their part of the battle, making Miss Lella Mae Wilson president and Miss Hortense Bedell secretary. These are young ladies of fine aesthetic taste, culture and refinement, and will be powers for good in the temperance forces of Lee county. The former will be

recognized as the one whose didactic poems are so sweetly sung in the columns of The Alabama Baptist. They have beautiful badges of white ribbon deftly wrought by the temperance ladies with hands always busy for good, to be worn by all who will enlist with them in the fight as an insignia of right and symbol of purity. My will is that the one pinned on my coat shall be buried with me. How appropriate these are, and how striking the contrast between the good ladies and their work, with strong, manly men to help them, and the dirty, low-down alums of saloons, dealing out death and destruction to every victim they can enslave with the poison that comes from the corruption of the corrupt gang. But liquor, bud, here is my closing speech to you: Zymology will not avail further in Lee, and the venal greed of your vulpine flippertigibbets will pass away with a chronic case of incurable atrabiliariousness unless you repent. Can you read it? W. K. WHATLEY.



Rev. George Stuart, in a recent address in a county in which a prohibition fight was being waged, divides the two factions in the country into two processions, the one the section favoring the saloon; the other the section against the saloon. He at once began to describe the character of the men composing these two processions.

The liquor faction came in for his attention first. On a big black horse the leader of this faction, president of one of the associations, led the parade, and on his banner was the inscription: "Our Business Against Every American Institution." He was at the head of the organization that protects itself by buying votes, declared Mr. Stuart.

Following in the procession came the Retail Liquor Dealers' Association, the Brewers' and Distillers' Association, the gamblers, who line up with the liquor interests and won't exist without them, he said; horse racers, prize fighters and "dead game" sports; anarchists, whose motto is: "To Hell With Your Laws;" women of the underworld; drunken bums, black and white, who have given up honor, hope and family for liquor; thieves and robbers, good friends of the liquor interests; the old "pot" political, or the man who organizes the liquor interests and who will get votes for all who will furnish him boodle, who will sell honest ballots to any dirty crowd; regular vote sellers and regular vote buyers, coming next, these bearing the inscription on their banners, "Ballots for Boogie;" and, lastly in the procession, the decent, self-respecting business men and politicians who cater to the liquor interests for pecuniary reasons, and because it is "sound" business policy.

Mr. Stuart declared that the last named crowd following the black horse was by far the most despicable and by far the most dangerous to civilization.

The Bartender and Burglar.

He insisted that the burglar will take a man's dollar, but he neither injures his character nor his reputation, while the man behind the bar does both, "and winds up his work by sending souls to hell."

"The time will come when the period through which we are now passing, when licensed saloons are permitted, will be considered the dark days of our civilization," said the speaker, amid tumults of applause.

He then cited the other procession, picturing in its ranks, following the minister on a milk white horse, good, solid, reliable men and women, the strength and backbone of the republic.

THE ESSENCE OF HEATHENISM

Most students of language are aware that a great many of our words originally grew out of the environment and not out of the essence of the things to which the words are applied. Thus we are told that when the Spanish adventurers in Florida first saw that ugly creature which we call an "alligator," they were at once struck with its remarkable resemblance to a lizard, and so they named it "el lagarto," which is Spanish for "the lizard." Compare the Latin "lacertus," from which the Spanish gets its "lagarto."

The etymology of the word "heathen" is said to be based upon the historical fact that in the spread of the gospel in Europe the dwellers upon the outlying heath were the hardest people to reach, and thus remained pagans after the rest of the people had been evangelized.

But we are not here concerned with the origin of the word "heathen"; we wish rather to point out the essence of the thing which we call "heathenism," and if in the course of this discussion it shall be made to appear that the word "heathen" is quite frequently misinterpreted; that the word as popularly used is often misunderstood and misapplied, the result may be a lesson that is worth learning.

A great many people when they see or hear the word "heathen," think at once of a savage or of a barbarian. Such people seem to imagine a "heathen" to be the raw material of humanity. This idea is not essentially false, but historically it involves a serious and mischievous error.

My first meeting was with Brother H. C. Sanders at Valley Creek church, in Chilton county. Here the Lord's blessings were appreciated not only in a good meeting in this faithful old country church, but also because of the privilege again to assist this comrade of former years. Brother Sanders and I carried our families to Louisville and were in the seminary at the same time.

We learned to love each other then, and through all these years of sadness and trial for Brother Sanders in the death of his noble wife and two precious daughters my prayer to God has been for his blessing on this faithful man of God, who is now doing good work teaching and preaching. He could and should do good pastoral work for two more churches at least. I enjoyed one night in his home, where another good wife now presides and blesses his life.

My next meeting was with Brother J. H. Pope at Providence, Talladega county, where we had a good meeting, and on the last night several bright girls confessed Christ. Brother Pope has been pastor ten years.

At Hollins, a big saw mill town in Clay county, Brother R. A. Carlisle has been doing some good pastoral work, and in a week's meeting there we had showers of blessing, and about two dozen were added to their membership. I assisted Brother Henson, the zealous pastor at Lincoln, a few days at the close of his meeting, and renewed my already pleasant acquaintance there, where we had a good meeting last year. Brother Henson by hard work of five faithful years, graduated at Howard and now he tells me he will go to the seminary this term.

My last meeting was at Wilsonville with Brother C. C. Heard, who has

Heathenism does not necessarily, nor does it historically involve the absence of what we commonly call "culture." A heathen may be—and many a heathen has been—a very highly cultivated man. Julius Caesar was a heathen, and his is one of the very few names in all the history of the world almost equally eminent for military genius and skill, for statesmanship, for oratory, for scholarship and for literary power. As a general, he has, perhaps, never been excelled. As a statesman, it is questionable if the world has ever produced his equal. As an orator, he stood next to Cicero. He was one of the most accomplished scholars of all antiquity; and as a writer, he has never been surpassed in his own department—military history.

The truth is, that what we call our "culture" is mostly heathen. John Foster, in one of the most splendid and elaborate of all his essays, complained that every college in Christendom was teaching heathenism. Plato, Aristotle, Aeschylus, Sophocles, Euripides, Aristophanes, Demosthenes, Homer, Horace, Livy, Virgil, Tacitus—in a word, all the "classical" authors, were heathen.

When Dr. William H. McGuffey was delivering his admirable lectures on Rhetoric at the University of Virginia, he used English text books in his department. Lord Kames, Whateley, Campbell, etc., were our authorities. But the famous professor, in commenting upon them, told us one day: "Gentlemen, they are all dilutions of

nobly held the field and pressed the Lord's claims there and at Columbiana and Shelby.

We had a good meeting at Wilsonville, where four years ago I assisted my cousin, O. P. Bentley.

The Coosa River Association at Blue Eye and Lincoln was a good meeting, as you said in your last paper. We hope to be heard from in the centennial celebration in song and prayer and shouting, and in giving part of that \$100,000, too.

At present we are going on toward voting liquor out of Talladega county.

A high compliment was recently paid this scribe, so they say, by a liquor dealer in this county, who is reported as saying if Bentley had not been here the prohibition election would not have been had in Talladega county this fall. All of which compliment I do not deserve, but if I did not have a good show in it I certainly would be heartily ashamed of myself for my neglect when the snow white ballot war is over and the traffic is forever banished from our fair country. I am also justly proud of the valiant fight that the Alabama Baptist is making in this great struggle for right. Your brother, C. J. BENTLEY.

We have just closed a good meeting at Pleasant Hill Baptist church, in Wilcox county. Rev. J. W. Jones did the preaching. He did us faithful, earnest work, and the Lord blessed his labors abundantly. The church was greatly revived. Six were received by baptism and three by letter. Others were converted and will unite with other churches. Brother Jones leaves for the seminary in a few days.—A. J. Gross.

Aristotle; and if you could read Greek and understand it as readily as you do English, then Aristotle would be the only text book which I should put into your hands, and you would need no other."

Burke was a Christian, and Longinus a heathen; but Burke "On the Sublime" is dead and buried, while Longinus "On the Sublime" is immortal.

As a matter of fact, there is no necessary connection between heathenism and barbarism; nor is there any such connection between Christianity and "culture." Some of the best Christians I ever knew could not read a chapter in the Bible without making many and most ignorant blunders, and some of the most dangerous men of ancient and of modern times have been men of splendid culture. The "Dialogues" of Plato are not more heathenish than are John Stuart Mills' "Three Essays on Religion."

The simple truth is that the essence of heathenism is godlessness. All men are naturally heathen, and it requires the power of God's grace to make anything better than a heathen out of any human being.

We sometimes imagine that we excuse ourselves from the guilt of wrongdoing, or of wrong-feeling, when we say, "It was natural for me to act thus," or "It is natural for me to feel so." But the very essence of the difference between heathenism and Christianity is that the first is natural and the second is spiritual. If you always allow yourself to do what

it is natural for you to do, and to feel what it is natural for you to feel, you may become a highly cultivated man, but you will live and die a heathen. When the heathen nature within you is subdued under the grace of God, and brought under "the law of the spirit of life in Christ Jesus," then and thus only can you ever be rescued from heathenism.

To imagine that we can make a Christian out of a Chinaman by persuading him to conform to our ideas of dress, personal habits, views of education, "civilization" and what not, is not only wild—it is fearfully mischievous. It teaches men to believe that a little external polish, a little of what we are pleased to call "culture" is part and parcel of the religion of Jesus Christ. "There is no veneration in the work of God." "The King's daughter is all glorious within."

When the Roman Consul Mummius was sacking Corinth, he saw some of his rough soldiers carelessly handling a magnificent Greek statue. He warned them to be more careful, "for," said he, "if you break it, you shall replace it." Think of it. An arm carved by Phidias, broken and "restored" by a hewer of milestones on a Roman road! The thing, however, is no more absurd than is the substitution of some clumsy work of modern "culture" for that grandest of all statues—Christ formed in you, the hope of glory.

J. C. HIDDEN.

Idlewild, Birmingham, Ala.

BACK IN HOWARD COLLEGE.

Please send my paper to East Lake instead of Brookside, as I am back in Howard college. I thank God for the great privilege of being here, and trust that I may be blessed with the privilege of finishing my course before retiring from college. I am also doing some active work in the ministry. I am now preaching two Sundays in each month. When I decided to go to college, I partially resigned my church at Brookside, knowing that it was more than I could well do to preach every Sunday at one church and carry the work required in college, so I resigned that they might call a man for his full time. But at the election they gave me a unanimous call for two Sundays. I was there last Sunday. We had a glorious service Sunday night. Our work at Brookside is prosperous, and we trust that this year may be the most successful year in the history of our church there. While we only have services two Sundays in the month, we have a flourishing Sunday school and some as good Sunday school workers as there is in the Birmingham district. Pray for us at Brookside. I wish to say in conclusion that I have vacant two Sundays, the first and third, and if any one wants me to supply for them on either of those days I am at your service, or if there is a church that is not having any preaching and wants me to preach, you can find me at East Lake, Ala. May God bless our editor with his good paper.—Oliver C. Dobbs.

SOME GOOD MEETINGS.

It was my good fortune to have with me in two good meetings Rev. T. J. Porter, pastor of the First Baptist church at Roanoke. Our first meeting was held with my church at Notasulga, which was a grand success. We had several conversions, five received by baptism and two by letter. Brother Porter did some of the strongest and best gospel preaching it was ever our privilege to hear. Such preaching is sure to tell out for the Master in days to come. Brother Porter's sermons were heard by large and appreciative congregations. The plain, simple gospel of Christ proved to be the power of God unto salvation.

Our Sandy Creek Meeting.

The meeting at Sandy Creek was the best meeting this writer ever attended, as the result of plain, clean, clear cut gospel preaching. Brother Porter didn't do a thing but preach the gospel with great power. Twenty-six were received for baptism as a result of preaching the gospel for five days. Brother Porter is not only a successful pastor, loved and appreciated by his people at Roanoke, but he has all the scriptural gifts of an evangelist. He has held four successful revivals this summer, in which over sixty new members were added to Baptist churches. His motto at home and abroad is to seek and save the lost. He is one preacher out of many who actually preaches to lost sinners. May the Lord spare Brother Porter many years to continue his great and good work. Any pastor wanting help in revivals can not find better help in Alabama than Bro. Porter.—A. S. Brannan, pastor, Sandy Creek and Notasulga.

THE WOMAN'S MISSIONARY UNION OF MONTGOMERY.

Mrs. T. W. Hannon.

One of the best meetings in the history of Montgomery Associational Union was held September 5th at old Mount Hebron church, near Elmore, where it was organized eight years ago.

The church, built seventy years, bears no evidence of age, for it is kept in perfect repair by its noble women. It is situated on an eminence surrounded by a grove of native oaks and pines, and in the church yard near by sleep the pioneers of the early days of the county, who laid their foundation work resulting in the active organization of the present.

Devotional exercises were conducted by Mrs. J. C. Stratford, a messenger to the first meeting. The first vice president, Mrs. S. A. Smith, presided, and in her annual address, full of help and encouragement for the workers, inspired them to yet greater, richer, fuller service for Christ. Mrs. T. W. Hannon, second vice president, in her survey for the year, indicated the gratifying results of the work. In 1899 the Union raised for the first year, \$476.93 for all purposes in eight societies; in 1907, \$7043.98; state missions, 201.73; home missions, \$320.70; foreign missions, \$420.41; church aid and building, \$4587.15; orphanage, \$224.15; Margaret home, \$68.75; W. M. U. Training school and building, \$162.50; and to benevolent purposes, \$1197.59 and box values.

Mrs. W. G. Yelverton was re-elected secretary. Woman's work in home and foreign missions was presented by Mrs. J. D. Perry, in the cities, on the frontier, at the immigrant pier and among the women and children in the homes, schools and hospitals of foreign lands. Mrs. C. A. Stakely discussed the new W. M. U. feature, W. M. U. training school, where young women are trained for service as home and foreign missionaries, \$1000 toward the building purchased at Louisville, to be raised apportionately by Alabama women.

Mrs. Hannon discussed the Margaret home at Greenville, S. C., where children of home and foreign missionaries have religious, moral and intellectual advantages, and where missionaries find rest and refreshment from labor. Young Woman's Auxiliary was presented by Miss L. C. Parker; this generation opening broad avenues for training young workers for usefulness. Our Sunbeams was discussed by Mrs. O. P. Atkinson, in training the children in loving and giving and doing for Christ's cause.

Special emphasis was made upon the plan of work for 1907, in observance of three weeks of prayer; for January, foreign missions; March, home missions, and October, state missions; the maintenance of the three homes at Louisville, Greenville and Evergreen; mission study course, and to observe enlistment day, first Tuesday in October, to double membership, and to double gifts to state missions.

The union was adjourned with prayer by Mrs. J. W. O'Hara.

Dear Friend—Please write to Miss Ida Gay, 512 Columbus, president W. C. M. S., and to Mrs. F. G. Bennett, 15 Milred, leader Young Ladies' division of L. W. C., urging them to dissolve the division into a Y. W. A., which they have partly promised. Send literature to Mrs. Bennett; also to Mrs. J. M. Swage, 131 Jeff Davis avenue,

Woman's Work

CENTRAL COMMITTEE.

- President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.
 - Vice President—Mrs. H. L. Mellen, Livingston.
 - Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.
 - State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 - Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.
 - Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.
 - Treasurer—Mrs. N. A. Barrett, 7900 Underwood Ave., Birmingham, Ala.
 - Auditor—Mrs. Peyton Eubanks, Ensley.
 - Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough street, Montgomery.
 - Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. P. McCormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.
- (All contributions to this page should be sent to Mrs. D. M. Malone.)

who may reorganize Sunbeams in First church, October 1st. Send literature.

BIGBEE ASSOCIATION.

The annual meeting of the Woman's Missionary Union of the Bigbee Association was held at Coatspa, Ala., September 11, 1907, in the Christian Valley church. The Association adjourned to give them the house. The devotional exercises were conducted by Mrs. J. E. Herring Hymn, "I gave my life for thee." Prayer, Mrs. Frank Stallworth. Our vice president read her report, which made a good impression. There were reported ten missionary societies, three young ladies' auxiliaries, three Sunbeam bands and one King's Sons. The report on apportionment was read by Miss Leach and discussed by Mrs. Stallworth. Mrs. Herring spoke of Enlistment Day, and led in prayer for the raising of our apportionment. Miss Rayner read the report of the Young Woman's Auxiliary, which was ably discussed by Mrs. Stallworth. A most interesting paper on the Sunbeam work was read by Miss Mamie Brown, after which pledges were taken for sending new boxes to the Orphans' home. Mrs. J. E. Herring gave most interesting and helpful talks on the training school, and the Margaret home. After a song the meeting was dismissed with prayer by Miss Mamie Brown.

EVELYN E. DIXON, Sec.

ENLISTMENT DAY.

Prepare two lists, one of the members of your society, the other of those in your church, congregation or Sunday school who should be members. Now combine the two, giving to each member who will consent to be a campaign worker the names of five or more for whom she is to be personally responsible on Enlistment Day.

Talk the whole matter over in the Society; think of it, pray for it and go to work.

The campaign workers must go around. If not equipped with missionary facts and arguments, let her become so. If one offers who thinks missionary societies a bore and only attends from duty, decline her services with thanks. Decline also the services of those who can only write notes. This must be a face to face campaign. Each worker must agree to pay a personal visit to each one on her list, talk the matter over with her clearly and enthusiastically, and urge two things. First, that she write her name then and there as a member of the society on a card provided for that purpose, and second, that she promise to attend the special Enlistment Day services on October 1st. If the one visited is not willing to enroll her name on this first visit, leave with her the leaflet, "Seven Reasons and An Invitation," saying you will call again in a few days, when she has had time to think it over.

Talk of it, talk of it, talk of it until every man, woman and child in your

church knows what it means. Have your pastor talk for ten minutes of his hopes and belief in woman's missionary society work. Let your president tell also in ten minutes of the work and plans of your society.

Make the chief feature of the day, however, the campaign workers report. Have each in turn introduce to the society the new members who have joined on her invitation, omitting, of course, any mention of those who would not join.

As the new members rise and are introduced let the secretary enroll them, and at the close read the whole list, stating the total number.

We confidently believe that from this campaign of enlistment and enlargement, thousands and even tens of thousands will be added to our ranks. Do not fail to report the results of the day in your society to your central committee. We can not afford not to count you.

"WE CAN DO IT, IF WE WILL."

These words of Samuel Mills, spoken a hundred years ago, when his glowing spirit of devotion to the kingdom of God was used by our Father to kindle the same missionary purpose in the hearts of Adoniram Judson and other young men, have been sounding in our ears many times of late. The Woman's Missionary Union has before it a program of "Larger Things" for this year, not the least of which is a great increase in membership in every state on enlistment day, October 1, 1907. Every society has been asked to meet on that day and to prepare for the service of it by enlisting beforehand the personal interest and enrollment of those not yet members. You who are reading this, can you not help by obtaining at least one new member for your society? Surely you believe in missions, or you yourself would not be a member of the union; and if you believe that Jesus Christ wants more and more of His followers to join in His great loving purpose to give His gospel to every creature, can you not, for Him, ask your neighbor or some friend to come with you to the meeting of your society on October 1st as a new member? "We can do it if we will." Do we will? It is a small thing for one person to do, but if this little service is faithfully performed by thousands of members all over our Southland, the results will tell mightily upon our year's work for God. May He help us to change Samuel Mills' strong words to express the joyful purpose of our will to win others unto this work, and say "We can do it, and we will."

EDITH CAMPBELL CRANE,
Cor. Sec. W. M. U.

(If your society could not prepare for Enlistment Day, October 1st, observe October 7th or 14th. Don't fail to observe the day. If the campaign committee's will work, it will mean everything to your church.)

There are a great many people who are interested at this time of year in the fall planting of bulbs and flower roots. Suburban Life for October contains a full-page planting table, which gives full directions for planting all the best known bulbs and roots. The same number also contains illustrated articles on "Planting Bulbs to Bloom in the Spring," by Peter J. Knox, and "Bulbs for Winter Blooming," by Ralph T. Paul. These are only a few features of a remarkably interesting number.

On the Water Wagon



We are on our way to the polls to vote against whisky.

HIS CHURCH 'WENT BACK' ON HIM

(By Victor I. Masters.)

Every now and then we hear an insistent cry to the effect that if the churches had better pastors there would be more denominational progress. It is the truth, and no one can gainsay it. One can look around him almost anywhere and find facts to verify this.

But I am of the opinion that the pastors on the average bear more than their share of the sacrifices and burdens incident to the denomination's work, and more than their share of rude buffeting at the hands of brethren, and more than their share of criticism, and far less than their share of compensation and recognition for the value of the service they render. That this disparity should exist is not out of keeping with the vicarious element that a man should be willing to endure in all true religious service. The preachers in general come to realize this, and take it as part of their burden, in the bearing of which each in his own measure imitates the blessed Lord and Master. So they do not complain. It is greatly to their credit that they do not, but it is not to the credit of the brotherhood who may be responsible for it, but much to their shame.

I am led, Mr. Editor, to these remarks by a letter I have just received from a pastor in another State, who is an esteemed friend. There is no man in the South Carolina Baptist ministry more sincerely respected for his true worth than is this man. He has been honored by the State convention by more than one responsible official position. He is recognized as one of the most scholarly men in the State. As a preacher he is thoughtful, earnest and instructive; as a man he is pious, warm-hearted and true.

Well, this man is preaching to some country churches. He is a stronger man by far than churches such pay as parsimoniously as they do usually get. And I now quote from his letter, to indicate just what these churches are doing for the strong man:

"My churches have all gone back upon me: I resigned at Pisgah at the last moment. They are still trying to get O—— back, but he would not consent to serve them. They wanted, they said, a man to live among them. T. L. M. preached for them last second Sunday, but while he preached an excellent sermon in my judgment, they think he is too slow.

"I have resigned at —— I had trouble there once before with a few, and I am getting tired of it. There are some that want a hollering (I don't know how to spell that word) preacher—no matter much what he hollers.

"At B—— I did not have a chance to resign. An attempt was made to run C—— (a churchless preacher), who, with several of his family, is a member of that church, and one of the deacons told me that they ran W. W. R. to divide the C—— faction, and R—— was called.

"There are some churches in my opinion that do not deserve a pastor of any kind, and only for the Lord's sake would I have any hand in helping them to get one. And what in the world do some people want with preaching anyhow? I have come to the conclusion that with many of them it is a mere matter of entertainment. A sermon is 'liked' or 'not liked,' but whether it is true or not, or adapted to their needs, is not the question. What would be thought of a sick man who should tell his physician that he liked the medicine—it tasted good? It might be that his case required a bitter pill.

"I think a little more preaching over the land of sermons which the people do not like might do good. I had F—— with me in a meeting at Pisgah, and some thought he was almost 'too plain.' (He had studied the church's financial report in the association minutes before he came.) I had Brother S—— with me at ——, and he preached a sane and Scriptural sermon on the gift of the Holy Spirit, and insisted on a man's complete surrender to the Lord, and some of them thought he was preaching 'holiness' and 'too high doctrine.' What's the matter with the people?"

I have given this extract exactly, except for the omission or obscuring of names.

It is pathetic. Many a faithful Alabama pastor who may read these lines will know wherein the pathos consists, for, like this good man, many have no doubt suffered contradictions, misunderstandings, rude lack of respect. Like him, no doubt, they have often been ready to say, "Only for the Lord's sake would I be ready to bear this burden of thanklessness and misunderstanding."

The above is the pouring out of frank confidence from a sensitive, cultivated spirit to a friend. How hard it is for such a spirit to stand such treatment at such hands only those who have been similarly placed can fully understand.

Mr. Editor, I never gainsay the religious-conclave speaker who "lays it on" to the preachers for not leading the people better. But I do dare to say that it ought never to be undertaken by a man whose own heart has never felt the burdens which hedge and afflict many good and faithful men in the pastorate. A man who has not suffered with these good men is

presumptuous when he essays to lecture them.

Baptists are more likely to fall into this unseemly fault than others. Our democracy, for which never let us cease to give thanks, recognizes no special prerogative of the clergy over laymen in the denomination's work or the church's life. This is right. But the Scriptures do indicate that special honor is due to the pastor in his official capacity. It appears to me we are in danger of forgetting this. From the great denominational conclave, on the one extreme, to the matters of the local church on the other, the preacher is made the buffer to receive all the conclusions due to ill-regulated movements.

The preachers work and sacrifice for the denomination as no other class of men. They reap none of this world's honors, and are disposed to put the honors of the kingdom on the shoulders of others. If the brotherhood is generous and true, and worthy to have received such devotion, it will be glad to accord honor and consideration to such men. For it not to do so is to acknowledge lack of capacity to discern true worth.

I agree with my friend that there are some churches that do not deserve a pastor of any kind. In fact, there are some of the class which the Saviour would "spew out of His mouth." Only for the Lord's sake does the pastor in such a church get his consent to bear the burden, and with patience strive to lead to better things. This patience and faith are greatly to be commended in the ministers, and there are numbers who have it. It is very proper to say the churches need better preachers, but will it not be as wholesome sometimes to say the preachers deserve better churches? Assuredly my friend quoted above does. Only for Christ's sake would a self-respecting preacher put up with such meanness and callousness as he endured. It is easier to point to the faults of preachers than those churches—not so likely to get one into trouble. But unless I am much mistaken, many churches today are getting more than they deserve, if we choose to put it so, in the way of pastoral service.

God save us, though, from sensoriousness in this or any other thing! What we all need is more of the spirit of sacrifice and humility which will enable us each one to look on his own faults rather than those of another. The churches also need this spirit, instead of worldly wisdom (?) when they come to deal with their pastors.

Abbeville, Ala., Sept. 29.

SOME NOTES FROM BRO. CRUMPTON.

For the first time in years there was a break in the meeting of associations from September 13th to the 20th. I availed myself of this to accept an invitation from the superintendent of the Anti-Saloon League of America, of which I have been vice president for two years, to go to Norfolk and preside over the annual convention of that body from the 16th to 19th. It was about my first attempt at presiding.

The assembly was made up of representatives from every section, even California and the state of Washington were represented. Being introduced at the meeting of the state superintendents the day before the convention, I was greeted with an outburst of handclapping which startled me. Our southern assemblies are very tame as compared to those where northerners predominate. While maybe we are entirely too conservative in our ideas of order, they go at times to the other extreme in demonstration. Everybody and almost everything is greeted with handclapping. There is really a great loss of time—business is often delayed on account of it. The one who is talking generally seems to enjoy it; occasionally a bid for it in the speaker is very apparent. It was certainly

A Business Body.

They were not there for fun. Three sessions a day, with nearly every man in his seat, did not permit a visit to the exposition. A few may have slipped away. I, for one. Reports from every state sounded a note of hope.

The field workers greatly impressed me. Almost without exception they are strong men. They have entered upon the work as if they expected to give their lives to it. One would hardly know from reading the daily papers that these earnest workers were there. Not many of the citizens of Norfolk seemed to be interested; but that didn't disturb the meeting in the least; right on they went with the business before them as if it were the biggest thing in the wide world. Under all there was a spiritual current, a gripping of God's promises and the power of prayer that was refreshing. These men believe this movement is of God, and they are His messengers, calling His people to battle. The people are heeding the message, too; don't you forget it.

Notable Addresses.

Probably that of Assistant Attorney General Trickett on the redemption of Kansas City, Kansas, was the most notable. In thirty days from the time the

work was commenced it was accomplished. In a city of 90,000 inhabitants, separated from a larger city, in Missouri, by only an imaginary line, the prohibition law had been openly and defiantly for twenty-five years disobeyed. The attempt at law enforcement began June 6, 1906. There were 256 saloons in the county; 210 of these in the city. There are none now. Business of every sort has improved. More teachers had to be employed to accommodate the large number of new pupils in the schools; real estate is higher; the sale of furniture and women's and children's shoes especially has marvelously increased. The Democrats and Republicans each nominated strong men for mayor, each promising to bring back the saloon. The good citizens united, raised a \$2,000 campaign fund, nominated and elected a mayor in spite of the large corruption funds the brewers in Kansas City, Mo., furnished to each of the parties and their candidates. The banks in seven months reported an increase of deposits from 20 to 40 per cent. The Kansas City Temperance Union, 703 Jackson street, Topeka, Kansas, can furnish an address by Mr. Trickett giving the figures for seven months at the rate of 50 cents per hundred. In a little while

his Norfolk address will be printed, giving the facts up to this time.

A determined judge and prosecuting officer can have the law enforced anywhere. Our trouble in Alabama has always been with these two officers. We serve notice now on all such officers that the temperance votes are to be considered in every election in the future.

Dr. Chapman, of California, noted for his Stainless Flag address and for his great services as a temperance worker, and George Stewart each delivered fine addresses.

Under pressure one of the papers of the city gave a fair report of them. As the people all over Alabama are fixing to line up on this question, I send a clipping from George Stuart's speech.

He puts the forces in two columns, each with a leader and a banner. Let the voters in Alabama read carefully over those who compose these two columns and decide where they will stand. There is no getting around a decision if they vote.

At the Exposition.

I spent a few hours on the exposition grounds. Persons who travel much and see many sights are criticizing the exposition. They compare it unfavorably with St. Louis. But to my mind, it is worth all it costs to see it, to the average person. Every minute of my time was taken up with sights worth seeing. I could have spent several days very profitably there.

His old friends will be glad to hear from
T. M. Bailey.

I spent a Sunday going in Greenville, S. C. I was in the home of my old Kentucky friend, Z. T. Cody, pastor of the great old First church. Brother Bailey happened to be in the city and I had some very pleasant hours with him. How we talked of old times in Alabama! We eagerly inquired after many old friends. He was the first corresponding secretary of the Stat Mission Board in Alabama. What a work he did for ten years! How well he laid the foundations of the work! He has been corresponding secretary in South Carolina all the years since he left Alabama. He has done a great work. He is in excellent health and faces the future cheerfully. I had Dr. Cody preach a great sermon to a full house. It was the first after his return from his summer outing. Furman university and Greenville Female college was to open the next week. The prospects were very bright for both institutions. The great problem for the church and Sunday school was: What they were going to do with the students.

Greenville is a Baptist town. In almost every town along here one sees large cotton mills. Brother Bailey spoke hopefully of the work of his board among the operatives.

W. B. C.

DUTY OF DEACONS.

I see in The Alabama Baptist of the 18th an article from Pauline Reeves on "Deacons' Duty." (1) We will notice that deacons were elected or appointed as financial agents of the church—Acts, 1:6—but remember that deacons can do nothing without the cooperation of the entire church.

- (1) The church must have a treasury—Mark, 12:41-44; John, 12:6, 13-29.
- (2) Every member must give into the treasury according to his ability—Luke, 12:48; I Tim., 6:17-19; Cv., 16:1-2; II Cor., 8:11-14.
- (3) The treasury funds must be expended (a) to defray the expenses of the gospel work, (b) for relief of poor—John, 13:29.

What is the New Testament's standard of giving? If you will read Hebrews, 7:1, and Genesis, 14:18-20, you have a solution of this problem. Abraham paid one-tenth of his gains to Melchisedec about five hundred years before the Mosaic law was given, because Melchisedec blessed him. Christ was made a high priest after the order of Melchisedec—Hebrews, 6:20. Christ Jesus all who come to Him by faith, therefore we should pay tithes unto Him as Abraham did to Melchisedec.

As every member must give according to his ability and as God has prospered him, it naturally follows that we must give a certain per cent. of our yearly income in order to conform to this rule of equality. Hence it follows that: (1) Christ is a priest after the order of Melchisedec. (2) Melchisedec received tithes. (3) Christ commands us to give tithes—Mal., 3:10; Matt., 23:23; Luke, 11:42; I Cor., 16:2. (4) Jesus receives tithes paid to His deserving servants as unto Himself—Heb., 7:8; Matt., 25:31-46. (5) Our aims or tithes are kept as a memorial before God in connection with our rayers in eternity—Heb., 6:10; Acts, 10:2-4, 31; J John 3:17-22; I Tim., 6:17-19; Phil., 4:15-18; Rev., 8:3.

The sister struck the keynote when she said "the burden was left to the faithful few." If any member refuses to pay or give as the Lord has prospered him, after being prayerfully taught, the church should exclude him for covetousness, which is idolatrous—I Cor., 5:18; I Cor., 10:7; Rev., 21:8.

This is a deacon's views after reading and studying God's Word. Yours for the Master,

J. A. INGLIS.

THE AMERICAN REVIEW AND PEDOBAPTISTS.

A good many Pedobaptists have been complaining sharply that the American revisers in making the American revision of the Bible translated the Greek "en" by the English "in" as it ought to be translated. The special passages that have brought grief to the hearts and irritation to the brows of our charitable and "broad" Pedobaptist brethren (as distinguished from Baptist bigotry and narrowness) are those where water follows the preposition. Though admitting that immersion is valid baptism, they resent any translation of the New Testament which makes that validity any more evident than it is in the King James' version. Some of the passages in question are: Matt., 3:11, 12, "I indeed baptize you in water. * * He shall baptize you in the Holy Spirit and in fire." Mark, 1:8, "I baptized you in water, but He shall baptize you in the Holy Spirit." John, 1:31, 33, "For this cause came I baptizing in water. * * * And I knew Him not, but He that sent me to baptize in water, He said unto me * * the same is He that baptizeth in the Holy Spirit."

These Pedobaptist brethren cannot bear to have the validity of immersion, which they admit, made any plainer. They are very liberal and charitable (we know it, because they tell us so), and yet they cannot stand that what they admit to be true shall be made any plainer, when this encourages the Baptists. We would not recognize this as an exhibition of charity and liberality if it came from any other source.

They have even gone so far as to pronounce the American Revised New Testament a Baptist book (every copy of the New Testament is a Baptist book) made in the interest of Baptists.

Several times we have been called on to give the names and denominations of the members of the American Revised Committee, but we were unable to do so. By the kindness of Dr. Howard Osgood, we are now furnished with this information, and it is as follows:

- T. D. Woolsey, Congregationalist.
- J. H. Thayer, Congregationalist.
- Exra Abbott, Unitarian.
- Thomas Chase, Quaker.
- Howard Crosby, Presbyterian.
- Timothy Dwight, Congregationalist.
- A. C. Kendrick, Baptist.
- Alfred Lee, Episcopalian.
- M. B. Riddle, Presbyterian.
- Phillip Schaff, Presbyterian.
- Charles Short, Episcopalian.
- E. A. Washburn, Episcopalian.
- J. K. Burr, Methodist.

It will be noted that of these thirteen eminent scholars (we leave off their titles), only one was chosen from the Baptists. It cannot therefore be charged that these Revisers were at all prejudiced in favor of the Baptists. The simple fact is, they knew the meaning of Greek, and they had the hon-

esty and the courage to tell that meaning. Surely that, and nothing more. The quarrel of our Pedobaptist brethren is with the Holy Spirit who inspired the apostles to write those Greek words. The apostles "wrote as they were moved by the Holy Spirit"—Western Recorder.

BEGINNING AT JERUSALEM.

"Sophie had been praying for twelve years to become a foreign missionary. One day an aged friend said to her, 'Sophie, stop! Where were you born?'
"In Germany."
"Where are you now?"
"In America."
"Well, are you not a foreign missionary already?"
Then the friend said: "Who lives on the floor above you?"
"A family of Swedes."
"And above them?"
"Why, some Switzers!"
"Who in the rear?"
"Italians."
"And a block away?"
"Some Chinese."

"And you have never said a word to these people about God's Son! Do you think He will send you thousands of miles to the foreigners and heathen when you never care enough about them at your own door to speak with them of God's love?"

Not a few need the lesson Sophie learned. Beginning at Jerusalem." As the salt of the earth, sweeten the bit of it next to you; as the light of the world, conquer the darkness nearest you.

WILLIAM JENNINGS BRYAN ON MISSIONS.

"I am not yet convinced that this nation will substitute the sword for the Bible in dealing with weaker people. And I have more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better. There are those who object to foreign missions on the ground that those who have the least light are in the least danger. If we bring Christ to the notice of the heathen and they reject Him, they are worse off, it is said, than before; whereas, if they remain in ignorance, God's mercy will provide for them. Now, if the only purpose of religion is to get into heaven, there is reason in such argument. But my understanding of religion is that it is not meant simply to save men for heaven, but it is also intended to teach them what this life really means. If this is true, then we have an obligation to make Christ and His gospel known to every human being. The Sermon on the Mount far surpasses all the wisdom of the sages. Because Christianity gives an assurance of the life that now is as well as of that which is to come, I am anxious to see this religion brought to all mankind."

HIS CHURCH "WENT BACK" ON HIM.

Elsewhere under the above heading we print a true and pathetic story of a preacher whose church went back on him, told in a graphic way, with comments by Victor I. Masters, a versatile newspaper man and pastor. It is well worth reading and pondering. We dare say there are numbers of good preachers in Alabama who are quietly eating their hearts out in silence because of mistreatment at the hands of churches which they honestly tried to serve. We hope the article will reach the eye of some of our people who have for years been hammering their pastors instead of helping them. Let our pastors spend themselves for their people, and let our people co-operate with their pastors. There is a great opportunity for appreciation on both sides.

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

CORDIALITY IN THE CHURCHES: IT OUGHT NOT TO BE LACKING

Miss Laura A. Smith has made the round of a number of churches in New York, Brooklyn and Boston, dressed in plain clothes, endeavoring "both by dress and behavior to typify the average young woman, without means, who goes to a city to find a church home." She gives the results of her experiments in these cities in the Ladies' Home Journal for September.

The results of her investigation do not show that the stranger is generally welcomed in the city churches. She attended 37 churches of various denominations in New York and Brooklyn. Out of the 37 the ministers of three churches spoke to the stranger; in five churches 13 members spoke to her; in 32 churches she had been absolutely ignored.

In Boston she attended 24 churches. One pastor spoke kindly to her, and in four others the usher addressed to her a kindly word. In 19 she was ignored.

The telling of these things, along with the name and treatment received at each church, disturbs several of the pastors, and they have "hit back" at Miss Smith. Says one, explaining:

"In our vast city congregations few people comparatively become personally acquainted with one another. . . . Social conditions in the modern church differ widely from those found in the early days of Christianity. It is impossible to bring back the primitive customs. . . . And it is equally impossible, and to the last degree undesirable, to make the church the social club that Miss Smith seems to be looking for."

Thus the Rev. Dr. J. L. Lasher, rector of St. Andrew's Episcopal church, disposes of the troublesome young woman.

One of the Boston daily papers takes the young lady and her contention to task as follows:

"Normal persons go to church, not for mere sociability, but for spiritual edification, communion, and to be healed of their soul hurts.

"Sincere worshippers do not seek human fellowship in the church; they are in search of something else, and they appreciate the gentle courtesy of being let alone in their quest."

Another pastor replies by telling a story of how a certain city pastor had the habit of standing at the door and shaking hands with people as they departed. He said he had heard ladies resent this, questioning the right of a stranger to shake hands with them or to talk with them whether they would or no.

We have put before the reader the characteristic pleas of formal cold-bloodedness in justifying itself in religious worship. How do you like it?

For our part, we concede that it is more difficult to keep up cordiality in a city church than it is in a church in the country or a small town. Life is more intense in the city. The social instincts, which receive much of their satisfaction at the church gathering in the country, are often overworked in other than church circles in the city.

But this does not justify the chilling formality which characterizes many a city church. It would be better for all churches which have fallen into this to confess their fault and repent and turn away from it. As for the fastidious woman who has heard a minister preach, and thought him fit to minister spiritual comfort to her delicate personality, but yet can resent this man's extending a cordial greeting to her without a formal introduction, she is ridiculous in the extreme. We dare hope we have no such women in the South.

Dr. Lasher begs the question in declaring it is impossible and undesirable to make the church a social club. To give kindly greetings to strangers, and for members of the church to be cordial to one another, is not to make the church a social club. It is precisely the churches whose members are daft after society in the selfish, worldly sense, in which this chilling lack of cordiality is found. With what poor grace does one speak who justifies such snobbishness by accusing those who object to it of wishing to establish a social club!

As for the utterance of the Boston paper, we are glad it is a secular paper. We should be sorry indeed to think any religious paper responsible for such an assertion. To say that sincere worshippers do not seek human fellowship at church is to say what is untrue, as every devout Christian knows. Take out of church worship human fellowship, and what you have left is principally the intellectual pabulum of the sermon. The music is in part a means of voicing human fellowship in worship. The public prayer has much of its significance only as the assembly enters into fellowship in its utterance. And it is not too much to say that the sermon is a barren thesis if the spirit of fellowship be not present, for the very life of it depends upon a certain intimate and magnetic contact and sympathy between the speaker and his audience—a contact and sympathy which cannot be without fellowship among the audience.

The Scriptures warn us that we forsake not to assemble ourselves together. They tell of the great blessings which came upon those who were with one accord in one place, waiting for the Holy Spirit to come upon them. They tell repeatedly of the fellowship which the saints had in worship, and how they in fellowship ministered unto each other's needs.

A religion without human fellowship is a religion emasculated of its power, shorn of its significance, and becomes a stranger to the life of service and sacrifice. A person who can habitually attend public worship, with no desire for fellowship with those who join in the worship, either is not a Christian at all, or else is a negative Christian, using the church for what he can get out of it, while he refuses to give himself in service, even to the a b c extent of cordiality to those who worship with him. Selfishness dominates him. His religion is a thing of tender sentiments, with which he would comfort his all but starved soul in its crises—not a vigorous principle of love and services. He is either a babe in Christ or a child of the devil. To diagnose the case and to give the right and efficient treatment is one of the severest problems before constituted Christianity today.

Two things seem specially to work against cordiality among people who worship in city churches. One is that their lives are so full that they do not think they have time to cultivate such relations. The other is snobbishness. The snobbish spirit has no business in a church, for snobbishness is not only selfishness, but it is barren and is the weapon of barren people and weaklings. It is not wrong for a person to have social relations outside of his church, but he has no right to have social relations the prosperity of which will depend upon his snubbing a Christian brother or sister; and to have them is to insult Jesus Christ and act the craven.

And we do not believe a man or woman in the city or the country has any right to have his life so full of the world and its cares and toil and pleasure that he cannot give even the fag-end of his powers to fellowship with his brethren in Christ.

We sincerely trust the spirit shown in these churches visited by this young woman may never become characteristic of our Southern Baptist churches. If so, then indeed they shall have become "social clubs" only! If not that, what, pray? They have not the spirit of Christ, and cannot assuredly in this thing be His.

STATE PROHIBITION IS NOW A LIVE ISSUE IN ALABAMA

All over the State the enemies of whiskey are saying to themselves, if we can stop the sale of liquor in the majority of the counties, why not drive the saloons out of the State and be done with it? And so the cry goes up not merely from those who are generally classed among the temperance workers, but already some of the weeklies have been joined by two of the leading dailies in Alabama—the Birmingham News and the Birmingham Ledger—both of which are urging it with all their power, and it seems likely that Governor Comer will include the question in his call for an extra session.

The following is the letter the Ledger has sent out to each of the State senators and representatives:

Dear Sir:

The Birmingham Ledger is taking a poll of the members of the Alabama Legislature for the purpose of ascertaining their positions on statutory prohibition in this State.

Will you kindly answer the following questions:

1. Will you cast your vote for a bill providing for prohibition in Alabama?
2. Will you, through the Birmingham Ledger, petition Governor B. B. Comer to include in the call for the proposed extraordinary session of the Legislature the subject of statutory prohibition?

The Ledger will be pleased to have your views on the question of prohibition.

Thanking you for an immediate answer,

Very truly yours,

LEDGER PUBLISHING CO.

Per E. R. Norman.

Governor Comer has already indicated his willingness to incorporate in his call for a special session statutory prohibition, providing a majority of the Legislature would request it.

We hope, however, that nothing will be taken for granted, but that our readers will press the matter on the hearts of their legislators and write to the Governor urging him to embody the question of State prohibition in his call for an extra session. While we have an opportunity to be rid of the liquor evil, let us be up and doing.

THE IMPORTANCE OF TRACTS.

Those of us who go to the associations year after year and hear Brother Crumpton talk about his tract fund and the value of using tracts may sometimes think that he is riding his "hobby" overmuch; but when we stop and consider, we must confess that without his patient hammering on the brethren they would not distribute his tracts, and that would really be a serious affair, for we believe in the power of tracts for good and for evil, as can be seen from the following:

Rev. George L. Shearer, D. D., secretary of the American Tract Society, New York, has received from D. Downie, the treasurer of the American Bap-

tist Mission, Nellore, India, a letter in which he says that the Hindus, recognizing the influence of tract distribution, are using it, not so much to propagate Hinduism as to ridicule and abuse Christianity. Cablegrams have been published in this country concerning alleged sedition in India. Treasurer Downie reports concerning these conditions as follows:

"India is at present in a state of transition. In the north and in Eastern Bengal there is a very serious state of affairs which threatens the peace of the country. At present the two great religious divisions, Hindus and Mohammedans, are pitted against each other, but both are opposed to Christianity, and there is a cry for self-government, and down or out with the British and all other Europeans. Now, while I do not for one moment think that the British will

be driven out of India, I do believe that there is a very widespread dissatisfaction and a revival of opposition to missions and missionaries, and for that very reason missionaries and Christians should double their efforts to set forth the truth of Christianity. And one of the best ways of doing this is to put into the hands of the people a liberal supply of Christian literature. Preaching is God's ordained method of saving men, but next to that the distribution of God's Word and Christian books and tracts is the most powerful agency I know for spreading Christian truth. Strange to say, we have very few native Christians who care to devote themselves to the work of colportage, and yet I would gladly exchange the best preacher I have for an equally good colporter."

COMMENDS BRO. HALE'S SERMON

Please allow me space to say amen to the sermon preached by our Brother Hale before the North Carolina Baptist state convention and published in last issue of the Alabama Baptist. I believe that it is right to encourage those who stand for the truth, and I always did enjoy a hasty amen, and I believe God approves it. I want to urge our Baptist people to read Brother Hale's sermon. You will find it in the Alabama Baptist of September 25th, 1907, and that sermon alone, well studied and heeded by our people, is worth three times the cost of the Alabama Baptist. I do believe that if the people understood what Baptists stand for that the great majority would become Baptists, and how are the people to know what Baptists believe unless Baptist teachers (preachers) teach them, and first of all Baptist preachers should know the doctrine. I have felt for many years that if the world's idea is correct, "that it makes no difference what church you belong to, just so you are a Christian, I say that I have felt that if that is true, God need not have said one word about the church, and he might have said instead of what he did say, that the gates of hell shall not prevail against it, that you disciples of mine who have been bought with my blood need not honor the church composed of baptized believers. But I am making this too long. Read what Brother Hale says about the neglected truth, and may God help us.—S. M. Adams.

GONE, BUT NOT FORGOTTEN.

Just as the shadows were lengthening toward the evening-tide, the sweet spirit of our little Sunday school pupil and classmate, Clara Gertrude Norris, daughter of Mr. and Mrs. M. L. Norris, took its flight to the heavenly Father's home. She was an only daughter, a bright little girl of seven; a helpful companion to her mother. Ever eager to be in her place in the Sunday school, to those who knew her best, her devotion was beautiful and has impressed itself upon the lives of her little classmates. May the loss of this little one be the tie that binds the loved ones here to the heavenly home, and to Him who said, "Let the children come unto me and forbid them not," and we pray that the God of comfort may give grace to sustain, and let them sing with the little class:

"Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and his own."
Mrs. Henry B. Allen, Floy White,
Louise de Lacey, committee.

THE TIGER NAILED



Don't you call him blind. As a seer we will put him against the world. He can see through a wall or around a corner just as well at midnight as at midday. We have had nothing heretofore with which to fight the tiger except a fine. He enjoyed that. Now see what we have. The five nails to hold him down are the anti-shipment bill, to prevent the shipment of liquors from wet territory into dry territory; the vagrancy act; the sheriff's bill, requiring sheriffs to publish in their county twice a year the holders of all federal tax receipts, possession of such tax receipts being prima facie evidence of the sale of liquors; the law imposing a fine and chain-gang service on all who violate the liquor laws of Alabama, and stronger than all, an aroused public opinion to enforce all these laws. (The above cartoon is the conception of Dr. W. C. Crumpton, of the Alabama Anti-Saloon League.)

THE BIRMINGHAM LEDGER FOR STATE PROHIBITION



R. F. JOHNSTON, Managing Editor.



JAS. J. SMITH, President.

The Ledger has not only jumped into the fight against whisky in Jefferson county, but is using its news and editorial columns to stir the people to begin at once a campaign for state prohibition. The representatives have been asked for their views.

MORE SINGERS NEEDED.

As we all know, much stress—but not too much—is at the present time put upon evangelism; so much so that the pastorate is almost sunk out of sight. However, I do not apprehend any danger for a while of our swinging too far off after evangelism. I would, if I could, add to its success. Observation and experience have taught me that most men who succeed as evangelists either sing well themselves or they have a good singer to go with them always.

Some very inferior preachers make great success in meetings. The singer's name seldom reaches the paper. But really without him little could have been done. I know that it is through the foolishness of preaching that men believed and are saved. But if I have not heard the gospel preached in song, then I have not heard it preached at all. A young evangelist now in the Methodist church is a success. Many souls were added to his congregation. He is not an extra preacher, but a good man, no doubt. But he has a fine singer, who knows how to manage his part well. So great crowds flock to the meetings. This singer claims to be a Baptist. If he is, he is in the wrong pew. Why does not one of our own evangelists put Baptist harness on him and put him to a Baptist chariot? We need our own talent, our own gifts. Baptists have training schools for pastors, missionaries and evangelists. Why not have at least one for singers? Could not our seminary at Louisville have a special choir for this purpose? Let gifted young men of musical talent and consecration give themselves wholly to this work. Some one will say the expenses of running a meeting would be too much. Not so; but the very fact that the people would come and gladly share in the expenses would make it easy to all. I believe that at this age of the world nothing would so promote the interest of evangelism as one good singer with every evangelist. "At midnight they prayed and sang praises unto God, and the prisoners heard them," and there was an earthquake; and why may we not have a spiritual one even now?—R. M. Hunter, Enterprise.

An old ante-bellum negro in a small southern town was arrested and brought before the village magistrate for drunkenness. He asked for a lawyer who had helped him out of scrapes before, and the magistrate sent for the attorney.

The young man came into the little office where the usual crowd of spectators had gathered, and asked the old negro, "Well, William, what are you charged with this time?" Sadly the ancient darky replied, "Boss, I's charged with whisky."—Harper's Weekly.

THE ALABAMA BAPTIST



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

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

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A TRIP TO THE JUDSON.

On Wednesday morning I came over to Selma, where I joined my sister on her way to the Judson; went from Selma to Marion on the Judson Special, and by his kind invitation, took dinner with Dr. Patrick and his noble set of young ladies—Alabama's best. All I have to say about dinner itself, is that if all the meals of the session are cooked and served like the first two, those girls will never have cause to kick against "mess hall grub." Everybody in the dining hall seemed happy. There was a smile on every face from Dr. Patrick's even to that of the visitor. Every old girl seemed glad to be back and anxious to make the new girls pleased with their lot, which task wasn't very hard to perform.

After supper it was my privilege to meet with the young ladies in their first prayer service of the new session. It was an inspiration to be in one of the recitation rooms crowded with girls and feel the spirit manifested in the service under the leadership of Miss Fella Denson, of LaFayette.

This was my first visit to the Judson, and it was one of exquisite pleasure. How delightful to meet young ladies from all over our state and other Southern states who represent our most cultured families and who are intent on educating themselves and perfecting their culture.

Not only was my visit one of pleasure, but I learned for a fact that the Judson is the place for a thousand of our Baptist girls in Alabama. With Dr. Patrick, Miss Kirtley, Miss Brown and the other members of the faculty in charge of the college and Dr. Bowman as the college pastor, I can see every reason why the Judson is so popular that scores have to be turned away each year.

As for myself, I am firmly convinced that a place for the culture of the minds and hearts of our daughters and sisters better than our Judson has not yet been established.

CLAYTON CROSSLAND.

IN MEMORY OF MR. GEORGE LANE

The following resolutions were unanimously adopted by the B. Y. P. U., of the Woodlawn Baptist church:

Whereas, in His divine providence, God has removed from our midst Bro. George Lane, a devoted and beloved member of our Baptist Young People's Union; be it

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

Resolved, third, That we extend our sincere sympathy to the bereaved family and commend them to our Heavenly Father for love and comfort.

Resolved, fourth, That these resolutions be recorded upon the minutes of our union, published in the Alabama Baptist and a copy be sent to the bereaved family.

MAMIE KILLIAN,
LUCILE MASSEY,
J. J. EDMUNDSON.

IN MEMORY.

On the 25th day of May, 1907, we were made sad by the death of our sister, Mrs. Polly Mitchell, nee Mills, wife of our beloved Brother, J. W.

Mitchell, who preached here several years ago. She lived to the good old age of 79 years. After a long and lingering suffering, God saw fit to call her home. She bore her affliction with patience. She bore her affliction with patience. She was born in the community where she died. She was loved by all who knew her. Always cheerful and pleasant, manifesting a true Christian spirit, and is not missed by the family alone, but by the entire community. We mourn her death, but feel that she has left us a rich legacy in her beneficent example, replete with shining deeds and every way worthy of Christian emulation.

A beautiful life is ended, but its influence will last long. She leaves seven children, four brothers, two sisters and a host of relatives and friends to mourn her death. She was a constant member of Corinth Baptist church. Her body was laid to rest in Corinth graveyard. Funeral services were held by Rev. S. E. Hodge.

"She is waiting, ever waiting,
For the friends she loved best,
And she'll gladly hail their coming
To the mansion of the blest.
One by one the Lord will call us
As our labors here are done,
And then as we cross the river
We will meet; yes, one by one."
HER SISTER.

RESOLUTIONS OF RESPECT.

The following resolutions were unanimously adopted by the Pleasant Hill Baptist church, commemorative of the life of Brother Thomas E. Knight, who passed away to his eternal home August 26, 1907.

Resolved, first, That in the seemingly untimely death of Brother T. E. Knight, the entire community fully realize that they have lost a citizen of whom they were justly proud, who was noble-hearted, high-minded, public-spirited, hospitable, just and charitable.

Resolved, second, That for so short a time as member of our church Bro. Knight had won for himself an enviable character. The church felt as though they could say indeed and in truth: "Behold a man in whom there is no guile." Though we desired and elected him as our deacon, we now see that an all-wise Providence had prepared at the same time an office for him in the invisible church.

Resolved, third, That as a friend, a brother, a husband, a father, there were none better.

We tender the bereaved family our heartfelt sympathy, knowing that these sentiments rest upon their hearts:

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

"God in His wisdom has recalled
The boon His love has given,
And though the body slumbers here,
The soul is safe in heaven."

Resolved, fourth, That a copy of these resolutions be sent to the family and to the Alabama Baptist for publication.

J. R. CRUMPTON,
September 9, 1907.

Accounts of the associational meetings have been delayed on account of the quarterly reports taking possession of our page for three weeks.

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does not make you sick or otherwise inconvenience you; cures the worst colds in 5 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripe. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it. Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need **PORTER'S CA-TARRH-O.**

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by **PORTER'S CA-TARRH-O.** A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; send stamps if not kept by your dealer. **PORTER MEDICINE CO., Paris, Tenn.**

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LIFE AND SAYINGS
It sells very fast, 1,000 agents wanted at once, also carry our 100 page catalogue. \$100. per month easily made. Circulars free. Write to-day.
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PREACHERS AS POLITICIANS.

A minister says: "In the Italian art galleries I frequently saw pictures labeled "Ignoto" (unknown), and was tempted often to stop and pay tribute to genius that was illustrious though nameless." He then adds: "True greatness can afford to have simple memorials."

May we not then stop a moment and pay tribute in simple words to the brave champions in the prohibition fight? While ministers may be very reluctant to take the place of responsibility as leaders in this field of activity, not having been trained and tested in the school of experience as politicians, yet "a great business will go to pieces without competent leadership," and it is likely to become one of the eternal realities that in the temperance cause most especially preachers, like Moses, possess the wisdom of the statesman, the courage of the warrior, the devotion of the patriot and the faith of the saint. With unabated strength possessing the characteristics of heroes they seem to have shown that they are the best men to lead, and when the time of their departure is at hand well may they shout with the victor, "There is laid up for me a crown," for we are never false so long as we live truly, ever finding the prize beyond the promise.

We hear the expression, "Preachers don't know anything about politics," but in the prohibition contest in Greenville and Butler county those who exerted the most potent influence on the direction and progress of the movement were ministers, men the most gifted, the bravest and the strongest. Dr. W. M. Blackwelder evidently thought that the higher a man rises in communion with God the more glorious the message and office which are put into his hands, and prohibition politics in the hands of Mr. W. D. Upshaw, "Earnest Willie," is like an ancient harp or an old violin: when touched by the master musician it pours forth melody which angels well might covet ability to produce, and that Saturday night in September when the news of victory was sounded forth that Greenville and Butler county had gone dry, "under the light of the stars the love of God shone into our hearts."

May the white ribbon ship of temperance sail on!

RESOLUTIONS.

Inasmuch as our pastor, Rev. W. M. Hartin, deemed it expedient to resign the pastoral care of our Dauphin Way Baptist church, be it

Resolved, That we hereby express to him our tender sympathy in the critical illness of his mother, and our prayers, both in his and her behalf.

Second, That we thank him for his missionary courage in becoming our pastor in our weak beginning when others declined to come; and that under his pastorate we have grown from a little band of twenty-one to a membership of one hundred and forty.

Third, That we forward a copy of these resolutions to him expressive of the Christian love which has bound master and people together for three years. And now, under God's providence, that he has resigned, we shall follow him with our prayers for his future usefulness in the Lord's vineyard. Respectfully submitted,

R. A. Lambert, R. L. Howell, G. J. Robertson, committee.

AN OLD SONG.

Dear Brother Barnett:
Enclosed you will find the words to an old song I learned when a girl. I thought perhaps you could use it to advantage during this prohibition campaign. Yours respectfully,
MRS. N. D. McMULLEN.

East Birmingham.
"Please, Mr. Barkeeper, is my father inside?
He has not been at home all day,
And mother is in fear some
Accident keeps him away."

"No, little stranger, your father is not here;
An officer took him away.
He has gone to the lock-up. I am sorry, my child;
He has done something wicked to-day."

"Oh, it was not my father who did the bad deed—
It was whiskey that maddened his brain.
Oh, can't he go home to poor mother and me?
I am sure he will not drink it again."

"Please, Mr. Policeman, my father is lost;
An officer took him away."

Oh, can't he come home, and—what will it cost
If mother will send you the pay?"

"Oh no, my child; your father can't go. We put him in prison today. Go home to your mother, and quick let her know
What is keeping your dear father away."

"Please, Mr. Jailor, please let me come in;
They say my father is inside. I scarce can tell you how we feel—
We could not feel worse had he died."

"Oh no, little stranger, you can't come in;
The rules must be obeyed. Go home and let them know
What is keeping your father away."

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.

Have One Doctor
No sense in running from one doctor to another. Select the best one, then stand by him. Do not delay, but consult him in time when you are sick. Ask his opinion of Ayer's Cherry Pectoral for coughs and colds. Then use it or not, just as he says. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

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Letter Heads, good grade 2.00 per 1,000	1.25 per 500
(Letter Heads either Ruled or Unruled)		
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Contains in brief the laws of Alabama regulating the making of wills, decedent of property, married women's rights, exemptions, dower, homestead. **Reasons Why** it is better to make a will and why a trust company makes the best executor or trustee. Call for copy or write. Capital \$500,000; Surplus \$250,000

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These famous Perfect Vision Spectacles of mine will enable the very weakest eyes to see to thread the finest needle and read the smallest print both day and night, just as well as you ever did before—and I hereby positively guarantee to return you your dollar cheerfully and without one word of discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price, and you yourself are to be the sole judge.

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 Leading to every man's home if he'll only see it! A path so sure that, after being informed about it by this Company the father of the family should not hesitate to walk within.
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CONSIDER CAREFULLY. ACT PROMPTLY.

We guarantee: On each \$1000.00 borrowed, monthly payment of principal will not exceed \$7.50 plus interest at 5 per cent., which decreases as loan is returned. Loan can be settled at any time, stopping interest, or can return for 10 1-2 years. Full information upon request. Write to-day.

SOUTHERN STATES TRUST CO. Inc. (Gen'l Offices) COLUMBIA, S. C.

Mrs. W. M. Pearce, who was born September 20, 1882, and departed this life July 25, 1907, was a member of the Ladies' Aid Society of the First Baptist church of Cullman, Ala., and the society, in regular meeting, unanimously adopted the following resolutions of respect:

Whereas, it has pleased our Heavenly Father to remove from our midst Mrs. W. M. Pearce, who was one of our most faithful Christian workers; therefore, be it

Resolved, That we bow in humble submission to Him who doeth all things well. This society deeply feels the loss of so beautiful a character, so useful a member, and extend to her family our tenderest sympathy in their sad bereavement.

That we hold in sacred memory her beautiful life, her wonderful patience, her cheerfulness through months of suffering, her loyalty to all that was right and her helpfulness to all those who come under her influence.

That through her abiding faith in God, her devotion to all that was helpful to His Kingdom and her gentle resignation to His will, she truly made her life sublime.

That a copy of these resolutions be sent to her family, the county papers and the Alabama Baptist for publication.

Miss Rosa Herrell, Mrs. Dwight C. Fuller, Mrs. E. E. Fleming, committee.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure permanently Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Branaman, 1338 Walnut St., Kansas City, Mo.

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Backache, weak and inactive Kidneys can be cured by MOXINE TABLETS. Mrs. Orion Wilson, of Cleburne, Texas, says: "MOXINE KIDNEY TABLETS are worth more than gold nuggets." Price 50 cts., from SOUTHERN CHEMICAL CO., Houston, Texas. 500,000 boxes sold annually.

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 A Chill Cure in Every Bottle
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THE POPULAR OPINION.

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Elsewhere in this issue will be found a proposition from Draughon's Practical Business College Company to give a Home Study course free to five persons in each county. Read the proposition. Draughon's Company has over 3,000 students taking lessons by mail. Many who are now holding good positions owe their success to Draughon's Home Study.

ADMINISTRATOR'S SALE.

Under and by virtue of an order and decree of the Honorable S. E. Green, judge of the Probate Court of Jefferson County, State of Alabama, I, John F. Knight, administrator of the estate of L. E. Ewell, deceased, will sell at public outcry to the highest bidder, in front of the Court House door of Jefferson county, Alabama, on Monday, the 28th day of October, 1907, at 12 o'clock noon, for cash, the following described real property belonging to the estate of L. E. Ewell, deceased, to-wit: Lots six (6) and seven (7), in block One Hundred and Forty-nine (149) of the North Birmingham Land Company's survey, according to map of said survey.

JOHN F. KNIGHT,
 Admr. of the Estate of L. E. Ewell,
 Deceased.
BURKHART & KNIGHT, Attys. for Administrator.

IN TWELVE HOURS.

Quick returns for small investments. "Your Hughes' Tonic is doing much good in this country. It never fails to cure chills and fever. My little daughter had fever and Hughes' Tonic broke it up in twelve hours." Sold by Druggists—50c and \$1.00 bottles.

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WANTED: Energetic Salesmen for New Map being compiled, combining Alabama and Georgia. Many agents making \$10 per day; let us tell you how. H. C. Tunison Co., Publishers, Temple Court, Atlanta, Ga.

Bookkeeping Course \$3.00 per month.
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 Main line wires and modern equipment.
 Expert teachers. Write Southern Business College and Telegraph School, Newman, Ga.

FREE BOOK ABOUT CANCER

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new one-hundred page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in the case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address: Dr. L. T. LEACH, Box 138, Indianapolis, Ind.

D. L. MOODY'S MONUMENT

There are some names geographical that are wedded to names biographical, so that the two are one, and no man can put them asunder, such names as Stratford-on-Avon and Shakespeare, Bedford and Bunyan, St. Helena and Napoleon. So it is with Moody and Northfield. Whenever the name of Northfield is mentioned it calls up the great name of D. L. Moody, and the visitor to Northfield quickly discovers that the whole village is a monument to this man of God, as much more impressive as it is more useful than any monument wrought out of bronze or chiseled out of marble.

The generosity of the Evergreen Baptist church enabled their pastor and his wife to visit Northfield during the month of August, and had not Giant Procrastination so woefully vanquished me, I would ere this have tried to share my delight with the readers of the Alabama Baptist.

Surely Northfield is one of earth's fairest spots and has resting upon it Heaven's richest blessing. Located in the northwest corner of Massachusetts, in the beautiful valley of the Connecticut river, amid the foothills of the Green and White mountains, from one of which immediately back of Camp Northfield, thirty or forty mountain peaks are clearly in view, this is an idea place for a summer conference. The spacious campus of the Northfield seminary, with its closely trimmed lawns, well kept walks, beautiful shade trees, under which each summer gleam the white tents of hundreds of visitors, is dotted over with handsome brick and stone buildings, dormitories and recitation halls transformed into summer hotels during July and August for the accommodation of the thousands of guests who each year attend the various conferences. In the background

is a long, steep, pine-covered ridge and at the foot of the campus the shallow, crystal waters of the Connecticut wind hither and thither. During the height of the season hundreds of visitors find accommodation in the village, where, walking down the long, broad main street called Moody avenue, with its double row of ancient elms and oaks, you speedily conclude that the whole village has gone into the business of taking boarders.

The largest building on the campus is the Auditorium, seating 2500 people. Mr. Moody called the first conference of Christian workers in 1880, and this building was erected a dozen years ago. Here on platform and floor are gathered the four corners of the earth. The conference of Christian Workers, which is preceded each year by three or four other conferences for young men, young women, Sunday school workers, etc., was opened Friday night, August 2, with a sermon from Rev. F. B. Meyer, of London. Another Englishman, Dr. George Campbell Morgan, delivered the first address next morning, and each morning thereafter for two weeks a masterly exposition of the epistle to the Romans; Dr. Broughton, of Atlanta; Rev. W. R. Lane, of England, the associate of Gipsy Smith in his evangelistic work; Prof. James Orr, of Glasgow, another Scotchman; Rev. John Hutton, Rev. J. Stuart Holden, an Episcopal minister of London; Drs. G. F. Pentecost, A. T. Pierson and H. C. Mable, all of Northfield, each having a summer home in this vicinity; Rev. C. R. Janvier, of Philadelphia; Baron Uixkull, of Russia; and John R. Mott, of everywhere, just back from his trip around the world, were some of the speakers who dispensed intellectual and spiritual food of such richness and abundance that spiritual dyspepsia

was inevitable for every one as foolish as this scribe, who tried to swallow it all.

Mr. George C. Stebbins, the composer, many of whose hymns we sang, led the music, and also Mr. Charles M. Alexander, once of Tennessee now of Birmingham, England. With the latter was Mr. Robert Harkness, converted in one of the Torrey-Alexander meetings in Australia, now traveling with Mr. Alexander as accompanist and furnishing the melodies of several of his most popular songs. Mr. Butler, of Georgia, a fellow student at the Moody Bible Institute, was the soloist. I had read in the British weekly how Mr. Alexander astonished London by playing upon huge audiences in the Albert hall and bringing forth music as skillfully as an accomplished organist from his instrument, and had therefore great expectations. They were not disappointed. Many evangelists surpass him as a soloist, but none equal him as the magician who makes thousands watch breathlessly the motion of his hands so that the music rolls out in great billows of sound or sinks to the faintest whisper. But Mr. Alexander is more than a great chorus leader; he is the prince of informal preachers who, with song and story, reminiscence and exhortation moves men, women and children from laughter to tears, and whose marvelous resources keep his audience at the highest tension of interest wondering what will come next. No one could prophesy what would happen in that praise service from 11 to 12 each morning; now it is the London preacher, W. R. Lane, that he suddenly calls to stand by his side and sing a duet with him; then it is a pale, trembling, ten-year-old boy that he makes stand up in the gallery to sing a solo on one verse of

a new song he is teaching the people; now it is "all the children under sixteen years of age," and then he picks out five little girls standing together in the gallery to sing, then coaxes them on the platform to sing another verse, and finally bewitches the smallest of the five and puts such heart of courage into her that she sings beautifully, facing 2000 astonished and admiring listeners. Today it is Baron Uixkull who sings a song in Russian, tomorrow "Uncle Jimmie," of the Bowery Mission, gives us a song, pious in wording, but of the latest Music Hall in style, and the next day and again another day the praise service is turned into an evangelistic meeting, hands are raised for prayer and the big auditorium becomes an inquiry meeting, with scores of personal workers responding at once to the appeal of the gospel singing preacher. No wonder that Mr. Meyer writes home to the British Weekly: "But the most popular man in Northfield is Mr. Charles M. Alexander."

There were 1500 visitors on the campus and hundreds in the village, of whom about sixty were from the south. In spite of the long distance and expense of traveling (the rates are very reasonable for board), I am sure there would be far more than sixty if our southern people realized what surpassing privileges and joys can be found at Northfield. Twenty-five cents sent to the Record of Christian Work, East Northfield, Mass., will procure the October double number of 160 pages, containing full reports of the principal addresses at the August conferences. After reading it you will understand fully why this scribe's song is, "I have been there and still would go, 'Tis like a little heaven below."

RICHARD HALL.

SOME GOOD MEETINGS.

My protracted meetings begun with Point Clear church June 7th. Falling to get help, the pastor did all the preaching. Hope seed was sown that will yield fruit in the future.

My next was at Barnwell. Here we had a good meeting; four additions, two by baptism. August 1st we began at Mt. Vernon, Clarke county. Visible results, two by baptism.

From here I went to Daphne. The presence and power of the Lord was evident from the beginning. The pastor did all the preaching except three strong, earnest sermons by Rev. J. M. Kallin. Results, church strengthened, additions 5, 1 by baptism.

From Daphne I went to Grand Bay. Here we had fine services, good attendances and attention. The members expressed themselves as greatly strengthened. Owing to conditions at Daphne, Brother Kallin began this meeting for me, but could not remain. I did the preaching until Thursday night, when Brother Elliot, from Meridian, Miss., came and preached several sermons, much to the delight of all who heard him. One received since the meeting. I spent eight days of pleasure and preaching with Brother Kallin in his meeting at Wilmer. Oh, that we had more such men as Kallin, deeply consecrated, faithful and true, and with all a safe, earnest, gospel preacher.

I have also spent two weeks in Mon-

roe county with Brother L. C. DeWitt. Here is one of the hardest worked preachers in Alabama. He covers more territory and preaches to more churches than perhaps any preacher in the state. Brother DeWitt is an earnest, untiring gospel preacher, is greatly loved and is doing a great work for God in Monroe county.

You are giving us a splendid paper and doing a great work for the Baptist of Alabama. God's blessings be upon you and yours. Come to the Clarke county association. I want to shake your hand.

C. H. MORGAN.

AN ECHO FROM GEORGIA.

As I promised, I will make mention of our revival meetings we had in Alabama before leaving and coming to my native state on a month's vacation. This is my first month's vacation from my people, and I thank these good people very much for this rest. In all my meetings this summer I had Brother George R. Jordan, pastor of the Wylam Baptist church, part of the time. He is a very busy pastor, hence he only gave part of his time. Just here permit me to say that he is one of the finest revivalists I ever had in my meetings. I verily believe that if he could be induced or that the Lord would lay it upon his heart to give his entire time to revival work, it would prove a benediction to the churches throughout the state. We were richly blessed at the following

churches in the revival work: Hebron, near Leeds, in a beautiful, fertile valley of the Cahaba river; Pine Grove, in Shades Valley, a young church, but a live working church. Here we are to build a beautiful church in keeping with the rapidly increasing demands. Central church at Argo, on A. G. S., where we have baptised continuously all through the year "such as were being saved," and then at Springville, a beautiful country town of several hundred inhabitants, and a beautiful bank in course of construction. While we had a good meeting at this place there was not so much demonstration of God's power. Praise ye the Lord. Bless His holy name.—J. L. McKenney, pastor.

FROM CURRY, ALA.

I see reports from various churches throughout the state, and have decided to write you something concerning the meeting at Mt. Moriah Baptist church, held on the third Sunday of this month, it being the thirty-ninth anniversary of said church. The church was called to order by singing "I love Thy Kingdom, Lord," after which Brother Myers, of Troy, gave a good talk and led in a prayer service. Brother Bowles, of Troy, the one-armed Confederate soldier and Baptist preacher, then preached us one of the best sermons on the Baptist church and its duties, I think, it was ever my pleasure to listen to. Then at the

noon hour dinner was spread and there was an abundance and to spare. In the afternoon we had talks from such brethren as Thomas J. Youngblood, Brother Hay and Brother Myers. We then had a short historical sketch of the church read. The church was constituted the 18th day of September, 1868, with thirteen members, and there is only three of those members left who have never moved their membership since the constitution. The clerk that was elected at the constitution is the clerk yet and the church has had no other. If there is another church in the state that can report a clerk for that length of time we would like to hear from them. I feel that our church is on the upgrade. Our association asked of us so much for missions, and we have done better than they asked us to do. For fear I might write more than necessary, I will close for fear of the waste basket.

C. N. MALLETT.

The Alabama Baptist is on our exchange list, and we consider it one of the most valuable exchanges we have.—Clay Smith, manager Cullman Democrat.

The Baptist has more subscribers here than at any time in its history. I wish it had twice as many.—R. E. Pettus.



An Eczema Hand

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

Heiskell's Ointment

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

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

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

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531 Commerce St., Philadelphia, Pa.

Ware's Baby Powder For Red Bowels & Infants.
Perfectly Harmless, Soft and Soothing. Write Patton Worsham Drug Co., Dallas, Texas, for Circular.

The Prettiest Invitations to Autumn Brides

and are now on view at C. L. Ruth & Son's store.

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FROM JACKSONVILLE.
Since the first of last February I have been at Jacksonville, and inasmuch as I have seen no notes from this part of the state for some time I have decided to offer a few feeble remarks, with the positive denial of any intention whatsoever to advertise.

From the state convention at Dothan of which doubtless a majority of our Alabama Baptist have heard (I mean to say, a majority have doubtless heard of the convention)—of course, they have all heard of Dothan. At any rate, I went from that convention across to Pushmataha and Yantley, in Choctaw county, and conducted a meeting at each place.

By the way, those Choctaw county people are the very elect. They are the most prosperous and the most generous people in all the southland. While other people are wrangling over railroad regulation and trying to solve the problems of the city and worrying over the question of how to keep the niggers from quitting the farm and flocking to the little towns, these Choctaw county saints are going on serving the Lord, and at the same time getting rich. May their tribe increase until they inhabit all the country roundabout.

We are moving along nicely at Jacksonville. We have here a united people with some of the very best of the elect. We have not had our revival meeting yet, but will hold one in October. Our collections for the year have been very good and the church soon to build a pastor's home. No church in Alabama has a greater opportunity than ours. This is the home of the Jacksonville State Normal, and the man who preaches here preaches to every county in the state. There are Baptist boys and girls here from every nook and corner of Alabama.

At Piedmont.
I held a meeting at Piedmont, closing two weeks ago. There was quite a good interest manifested, and with all we had a good meeting. The pastor, Brother J. W. Devaney, of Gadsden, was at home sick, and did not get to attend the meeting at all. The Piedmont church has a very fine building, one which does credit to the cause and one of which they may well be proud. I found, however, that there was a debt of some thirteen hundred dollars on the building, and we set about making arrangements to pay it off. Something like one thousand dollars has now been arranged for, and the brethren are confident that the other three hundred dollars will be subscribed.

Our prohibition election comes off on October 15, and it is only a question of what the majority will be. Even the saloon advocates concede a majority for prohibition, but we are going to work as though it all depended upon one vote. We are going to take nothing for granted.

Brother Spinks has left Anniston, and has gone to Dothan. He did a good work in our association, and we will miss him very much.

Brother Foster and the Parker Memorial saints are going right on bringing things to pass, and fully living up to their well established reputation.

The Oxford people have a strong man in Brother Miller, and I have nothing but good reports from them. The meetings at all the country churches have been quite successful so far as I have been able to learn. Brother McCain at Wellington, Brother Noah Stevens at White's Gap, Brother Buford at Post Oak, Brother Solley at Mt.

Zion, and Brother Hardin at Oatchie have all had fine revivals, while we had quite a good meeting at Weaver's. All things considered, the outlook in this part of the State is flattering. Our people are hopeful and ready to heartily join in.

That Centennial Movement
to raise the thousand dollars for each of the one hundred years will require only about 65 cents for each Baptist in Alabama. Surely we should not think of doing less.

In this connection it seems to me that it would be most fitting for us to erect somewhere a suitable monument to the memory of the wives of the pioneer preachers of Alabama. These are the almost forgotten missionary heroines without whose faithful, loving, self-sacrificing toil at the wheel, at the loom and in the field, our fathers could not have gone forth as they did to publish the glad tidings of salvation. It is easy for us to remember and to honor those heralds of the cross whose labor made them famous, but I sometimes feel that we do not stop to consider that in almost every case there was at home a faithful, self-sacrificing wife and mother, whose prayers and tears and toil made possible the career of our illustrious pioneer proclaimers of the truth. All glory to the memory of these half-forgotten heroines! Is there a Baptist in Alabama who would not be willing to lay on the altar during the year the small sum of one dollar as an expression of gratitude to God for giving to us those fathers and mothers whose self-sacrificing labors have, through the blessings of God, brought to us the rich heritage of the lands we now possess? I beg to answer, surely not. I believe that by bringing this matter properly before the Baptist hosts of Alabama we can, under God, round out the year with more than the one hundred thousand dollars, and I here and now pledge myself to do my very best.

ALBERT W. BRISCOE,
Jacksonville, Ala.

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,
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Greenville, Ala., Sept. 1, 1907.

Dear Mrs. Malone—I took courage and attended our county association last week at Mount Pleasant church. I am glad my Sunday school lesson taught me that most of our anxieties are like the cloud monsters seen by travelers from Alpine heights, that prove to be only enormous shadows of themselves, and if in the bright lexicon of youth there is no such word as fall, so in the records of Christians, it never should be written, "And they brought back a discouraging report," for happy indeed those ought to be who bathe in such a promise as "I am with thee."

We were kindly transferred from Chapman to Mount Pleasant by way of the log train, and oh, that log train! If you ever feel like you ought to have a good shake for something you have done or left undone, just make a trip on this log train and I promise that fourteen carloads of logs attached to the rear won't keep you from getting that shake. On Thursday if a representative from our Central Committee had been present one might have thought the State Convention was in session. Word came that Mrs. Vesey would attend that day, and we were sorry she failed to do so, for the association graciously granted the use of the church during an hour in the afternoon to hold a woman's meeting. The meeting was well attended and though few took part in the program all were united in two important features—in repeating in concert our union motto, "Larger Things for Christ," and in lifting their voices in united praise while singing some of the sweet old tunes. The following day the ladies of Mount Pleasant were organized into a Society—and would you believe it? in a few moments after electing officers they had actually begun work with a fund started for the purpose of purchasing a beautiful Bible for their church. (Now in boy language, such like would be called a "hustling thing." And what more fitting beginning for a woman's society than to be planted upon the Word!

It was suggested by some of these ladies that it would be impossible to attend their society without taking their children—their little children; and also their older daughters. So right here is the possibility of both a Sunbeam Band and a Young Woman's Auxiliary.

We appreciate the true spirit in which these good people entertained us, and a miracle need not happen for Mt. Pleasant to be the banner society at our next association.

KATE M'MULLAN.

Offered and adopted by faculty and students of Howard college in chapel assembled on September 21, 1907:

Whereas, it has pleased God to remove from our midst our beloved friend and fellow student, John B. Craighead, Jr., be it

Resolved, first, That while we lament the death of our friend, and while day by day we miss his genial presence, we rejoice that we had the privilege of association with one so manly, so generous and so faithful, both to God and to man.

Secondly, That we hold his memory precious and are led by his high example to live better and purer lives.

Thirdly, That we assure his family of our tender, sympathy and of our prayer that God will be very near to them in this their season of sore trial and sorrow.

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