

THE KINGDOM OF GOD---By REV. J. R. LAMB

(Second reply to Rev. W. W. Lee.)

In this discussion with Brother Lee I have, in my former articles, clearly shown that: (1) The Family of God existed for ages before the kingdom of heaven, as it now exists, was set up; that it embraces all the saved of all nations; that penitent believers are born of the Spirit into it, and thus becoming the bodily heirs of God, are eternally saved; and this present, complete salvation prepares one for baptism and for citizenship in the kingdom of God. (2) The kingdom which Christ set up having come to hand after the Family of God was set up on earth, it is impossible for the Family and the kingdom of God to be the same thing. (3) The members of the churches are the only properly qualified subjects of the kingdom, and as there can be no church without baptism, and therefore no qualified citizens to make possible the existence of the kingdom, it necessarily follows that the kingdom can only be entered by baptism, upon a profession of faith in the King. I have thus shown that God's Family is a different universe from that of His kingdom; that within its limits is incorporated the doctrines of salvation by grace through faith, exclusive of works (Eph., 2: 8, 9) and the eternal preservation of saints; and that in this universe of spiritual kinship with God and all saints, grace reigns supreme. The kingdom is the universe of works and reward. In it law reigns supreme. The Family is a matter of kinship, the kingdom a matter of citizenship. (4) I have clearly shown that the new birth should precede baptism, and that none should enter the kingdom except those who have first been born of the Spirit into His Family. (5) I have shown that since baptism does not save men, it is possible for one to enter the kingdom as an intruder, and on this account some will be gathered out of the kingdom at the last day and cast into fire. This is the doctrine that Brother Lee denounces as "Campbellism." These are the very doctrines set forth in my book on this subject. I appeal to every candid, intelligent Baptist to say whether this is not strictly the old, time-honored Baptist doctrine of salvation by grace, in its truest Scriptural light. At the close of my article of September 18th I asked Brother Lee some questions to lead him out on the "differences" which he admitted exist between God's Family and kingdom, and to force him to acknowledge the relation of the churches to the kingdom, and the purpose of baptism, but foreseeing the defeat of his theory in a proper answer to these questions, he refused to answer them.

My purpose in setting forth the three different ages of the kingdom in my former article was to show that Brother Lee misapplied passages which relate to entering the kingdom in its future state to entering it in its present state, and this I showed so clearly that he has not denied that he did misapply them.

Summary of Brother Lee's Gross Errors.

He says, "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." Here is the passage that mentions it: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole Family in heaven and earth is named" (Eph., 3:14, 15. If this is not the Family of God, whose family is it? Again he says: "Therefore in applying Matt., 13:41, 42, to the present age of the kingdom, he convicts himself of knowingly and intentionally misapplying Scripture," etc. He knows I applied verses 26 and 30 of that chapter to the kingdom in this age, and verses 41 and 42 to the kingdom in its future age. Again, relating to the "Principles of Citizenship," he misapplies what I have said of the true citizens of the kingdom to "false brethren who creep in unawares; who are bastards, and not sons." Again, in my former article, I claimed that the Greek conjunction "kai," translated "and" in John, 3:5, may be correctly translated by the English conjunction "although," or by

the words "even-as;" and that his verse, correctly translated, reads thus: "Except a man be born of water, even as of the Spirit, he cannot enter into the kingdom of God." To this Brother Lee replies: "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." I ask those who can read Greek to look at this word in Greenfield's Greek Lexicon, and if you fail to find the word "kai" translated in the same words which I have quoted, "even as" and "although, then confirm Brother Lee's charge that I "invent definitions." Also examine the word in any standard Greek lexicon. Brother Lee makes another woeful lapse in defining the word "translate" to mean "to remove by death." In my former article I defined "translate" as it occurs in Col., 1:13, Heb., 11:5, to signify to pass from our state of environments to within another state of environments "without death." This I did to show that as the new birth involves a death to sin (2 Cor., 3:6, Rom., 6:2) it cannot be a "translation;" and to prove that the new birth should precede entrance into the kingdom. Please examine the word "translate" in the 1900 edition of Webster's Dictionary, Revised and Enlarged, and decide for yourself as to whether it is myself or Brother Lee that "invents definitions." To enforce his charge against me of "Campbellism," he quotes from my book as follows: "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 mourner's bench, when by all means his attention should be directed at once to Christ and His church"—page 526. What do you think of a minister who would oppose directing a penitent sinner to Christ, and then to His church? I have no objection to inviting penitent sinners to a seat for instruction and prayer, but I do deny that a long season of mourning is necessary for the salvation of a penitent sinner. Where is there an intelligent Baptist that holds that the "mourners' bench" method in revival meetings is a fundamental doctrine of the gospel or a distinctive tenet of the Baptists? Again he quotes my book, page 528, as follows: "The Holy Spirit does not lead people to a mourners' bench." Here Brother Lee stops, instead of quoting at sufficient length to give the complete sense of what I say in my book, as a candid man should have done. The paragraph continues thus: "He (the Spirit) leads them unto Christ, into His churches, and into work for the Master. In the very instance in which the penitent sinner yields up his life to God for complete obedience to the term of doctrine, that sinner is born of God." Who ever heard of a Campbellite teaching that sinners are led to Christ by the Holy Spirit? Or that they are born of God in the very instant in which they consent in their hearts to obey every command of Christ? The man who will deny that a sinner must become willing to obey Christ in all things whatsoever He has commanded in order to be saved, fosters rebellion against God, misleads sinners to ruin, and provokes the just wrath of God upon his own soul. This Brother Lee must do, or come to agreement with me that a sinner must become willing to obey every command of Christ before he can trust Him and be saved. He is the only Baptist I ever knew to deny this. I show in my book that God accepts this intended obedience and saves the penitent believer before he has time to be baptized or to perform any other physical act of obedience. Brother Lee took good care to not quote me in full on this subject. Now I ask all my brethren who are willing to do me justice in the eight years of hard labor I bestowed on the book Brother Lee so bitterly opposes, to read pages 59 to 62 and 502-3. Then pages 523 to 529. You will then be surprised that Brother Lee has charged me with teaching Campbellism.

To show the difference between Brother Lee's esti-

mate of my book and that of our profoundest Baptist scholars, I give, verbatim, the commendations of some of them.

Dr. J. M. Frost, corresponding secretary of the Baptist Sunday School Board, Nashville, Tenn., says: "Scientific Method of Bible Study." This is the title of a book by Rev. James R. Lamb, and is indicative of its character and of what the author has done. As the basis on which he has worked, he says in his introduction: "I believe there are scientific methods of Bible study, and these methods insure the discovery of truth in each text." "There are rules of interpreting the Scriptures which are as unerring as the laws of mathematics." "These methods are scientific methods, and these rules are scientific rules." The author has done much excellent work, and the book shows laborious and painstaking care throughout. It is an interesting study in the word of God, and helps to a good understanding of much of its history and many of its doctrines. One will likely not always agree with the author either as to his rules or interpretations, and yet will feel that he is following a man in honest search of truth. The work is worthy of commendation for thoughtful and careful study, and will be of service in many ways. I wish for it large circulation and much usefulness."

Dr. J. Frank Norris, president of the Baptist Standard Publishing Company, Dallas, Texas, says: "I think your book is a very worthy one, calculated to do much good. It throws new light on fundamental matters among Baptists."

I could give many more but for lack of space. Why did Drs. Frost, Norris, Holt, Landrum and other great Baptist scholars not see Campbellism in my book? Is Brother Lee so much wiser than those great men that he could discover it, while they were not capable of discerning the difference between sound Baptist doctrine and Campbellism?

Brother Lee Against Baptists.

He says, "I have engaged in this discussion with Brother Lamb for no other purpose than to defend Baptist doctrines against his attacks." The "doctrine," you will please remember, which he denounces as a grave menace to the Baptist cause, is that the children of God cannot in the present age enter His kingdom except by baptism, upon a profession of faith in the King. This I declare to be old-time Baptist doctrine, and this I will now proceed to prove by the following statements of the most prominent Baptists of modern times.

Thomas Armitage, D. D., LL. D., says: "Peter offered them salvation through the blood of Jesus for the sin of shedding it, and urged them to leave the wicked hierarchy and enter the new kingdom by faith and baptism."—Hist. of the Baptists, page 73.

J. M. Pendleton, D. D., in his Compendium of Theology, says: "There is a sense, then, in which 'things that offend' and persons who 'do iniquity' are in the kingdom of heaven, but they are to be gathered out by angels on the last day. When, however, Paul refers to the deliverance from the power of darkness and translation into the kingdom of God's dear Son (Col., 1:13), it is plain that regenerate persons are meant." He says: "I wish to make prominent the fact that Jesus claims the right to exercise kingly authority over His churches. Such right is implied in the first use of the term church in the New Testament." Page 217: "In almost numberless cases in the New Testament the word church is used to describe a local congregation of Christ's baptized disciples united in the belief of what He has said and covenanting to do what He has commanded. He is her King, and she cheerfully and gladly yields to His authority"—Page 218. He further remarks: "Their King and their Lord says, 'Take my yoke upon you.' The yoke is a symbol of subjection. Christ requires unconditional subjection, and this is professed in the ordinance of baptism." Page 219: Here Dr. Pendleton expresses precisely the same views of the

kingdom as stated in my book and in my articles. And in his Church Manual, which is so popular among Baptists, he remarks: "Let it never be forgotten that the only suitable materials of which to constitute a church of Christ so far as spiritual qualifications are concerned are regenerate, penitent, believing persons. To make use of other materials is to subvert the fundamental principles of church organization. It is to destroy the kingdom of Christ; for how can there be a kingdom without subjects—such subjects as the King requires?"—Pages 11, 12. J. R. Graves, LL. D., says in his Seven Dispensations: "If, therefore, He has a visible kingdom, He has no invisible one. But He has a visible one, and upon this earth; and, that it is entered alone by baptism, He plainly declared to Nicodemus, for, after discoursing about it at some length, He says: 'If I have told you earthly things, and ye believe Me not, how shall ye believe if I tell you of heavenly things?' (John, 3:12). Mr. Graves says: "He had spoken to Nicodemus of His kingdom, of the invariable qualifications for entering it, viz: first, a birth from above to enable one to comprehend, and in addition to this a birth of water, in order to enter it"—Pages 287-88. Then on page 295 Dr. Graves further says: "We conclude the locality of the churches, which alone constitute the kingdom of Christ, is this earth, and that where He has no church He has no kingdom."

Alvah Hovey, D. D., LL. D., claimed that the words, "born of water," in John, 3:5, signify baptism. See his appendix to John, page 422.

In the Tennessee Baptist of October 30, 1886, page 5, Dr. Graves says: "If Brother Vaughn convinced us that 'born of water' refers to anything but the baptism of one previously born of the Spirit, we never knew it, and we would have owned it to him and to our readers. It means nothing else, and no Baptist that we ever heard or read of ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages."

These great Baptist leaders set forth precisely the same views of the kingdom as set forth in my book and articles, which Brother Lee denounces as "Campbellism." These views are these: (1) The new birth should precede baptism. (2) The members of the churches are the subjects of the kingdom. (3) The kingdom is entered by baptism upon a profession of faith in the King. These views were held by all American Baptists until A. Campbell, by misconstruing John, 3:5, to teach baptismal regeneration, frightened some of them away. Thank God, he did not frighten them all away. Armitage, Curry, Pendleton, Graves, Hovey, Hall and thousands of other Baptists stood firm on the truth that John, 3:5, signifies the baptism of one previously born of the Spirit. And the doctrine that the kingdom is entered by baptism is held today by many of the ablest Baptist scholars living, and by a minority which, so far as I have been able to ascertain, almost equals the majority for numbers. Pendleton's Church Manual is one of the most popular hand-books in use among Baptists today, and his Compendium of Theology, from which I have quoted in this article, is being still circulated by the American Baptist Publication Society, and in their catalogue for 1907, on page 86, they commend it in the following strong terms: "A Compendium of Theology, by J. M. Pendleton, D. D. Price, \$1.50." The society then says: "This work presents briefly, but in a remarkably clear manner, the doctrines of the sacred Scriptures and the organization and the ordinances of a Christian church. For a clear, concise and Scriptural treatise on systematic theology, this work has not an equal."—Battle Flag.

"The right book for our people, both ministers and laymen."—Central Baptist.

This is what the American Baptist Publication Society and the two great Baptist papers have to say of a book that teaches that the kingdom of God is entered by baptism; that the members of the churches are its subjects, and the wicked are in the king-

dom now, but shall be gathered out at the last day, which are precisely the same views which I have presented in my articles. In the same catalogue Hovey's books are also highly commended. There are no more popular works among Baptists today than these very books which teach that the kingdom of God in this age is entered by baptism upon a profession of faith, and the American Baptist Publication Society is commending and circulating these books with zeal.

The Scottsboro Baptist Institute.

This is one of the best schools of its grade in the whole range of "mountain schools," a school planted and fostered by the Baptist State Board. Its principal, W. L. Yarbrough, is a staunch Baptist, clean in character and full of godly zeal. Under his efficient labors this school is steadily growing. The young ministers in this school are consecrated, noble young men, who bid fair for great and useful lives. Yet because these intelligent young preachers, some of whom are already doing efficient pastoral and evangelistic work, agree with our great Baptist leaders, Armitage, Graves, Hovey, Pendleton and others of our greatest leaders who have gone to rest with God, and with others of our greatest leaders who still live, as Dr. B. H. Carrol, dean of the Baylor University, and thousands of other Baptists, both ministers and laymen, that God's children enter into His kingdom by baptism, Brother Lee charges these young ministers with "Campbellism."

As I showed in my first article, and as every one well acquainted with Baptist history knows, Baptists generally held that the kingdom is entered by baptism until the days of Robert Hall, when, through his influence, the Baptists of England became divided on the subject, and the Pedobaptists generally adopted the doctrine that believers are born of the Spirit into the kingdom. But in America Baptists were still united in the doctrine that the kingdom is entered by baptism until A. Campbell frightened some of them away, and they became divided on the question. Dr. H. W. Dodge, teacher of John A. Broadus, was chief among the first American Baptists in introducing the Pedobaptist idea that believers are born of the Spirit into the kingdom among American Baptists. Now, since Dodge and Broadus differed from Pendleton and Hovey as to how the kingdom is entered, how can our young ministers of the Scottsboro Baptist Institute agree with both parties? All these noble men of God were Baptists, but they differed on this question. Is it not as honorable and as "orthodox" to the Scottsboro Baptist Institute and its ministerial students to agree with Armitage, the great historian of Baptists, and Graves, Hovey and Pendleton, among our greatest theologians, as it would be to agree with Dodge, Broadus and Brother Lee? Now, as I have written a book on general principles of Scripture interpretation, containing what Brother Lee calls "many good rules for Bible study," why should Brother Lee brand the book, its author, the Scottsboro Baptist Institute and the young ministers of that school with the titles "Campbellite" and "Campbellism," simply because we do not stand with him on a question upon which Baptists are generally divided? But suppose Brother Lee could succeed in destroying my influence among Baptists, stop the sale of my book, destroy the influence of the young ministers he has assailed and break down the Baptist Institute at Scottsboro; what then would he do with Armitage's History of the Baptists, and Pendleton's Theology, and Graves' works and the works of Hovey? They all teach precisely what my book teaches on the subject in question. Then what will he do with the American Baptist Publication Society for selling their books that teach that the kingdom is entered by baptism? Will he brand the whole thing as "Campbellism," and then mount a mourner's bench and gallop away with the Pedobaptists?

Brother Lee and the Pedobaptists.

As the theory held by Brother Lee is a Pedobaptist theory to which American Baptists have never generally agreed, and as the American Baptist Publication Society is circulating standard books that oppose his theory, I conclude that in this regard he

is against Baptists. He asks, "Does this doctrine not assign all the pious Pedobaptists to damnation as surely as the most radical Campbellite doctrine?"

I answer, no. All Pedobaptists who have been born of the Spirit are in the Family of God, and are full brothers in Christ to Baptists who have had a like birth of the Spirit. Feeling in my heart that they are with me in the great Family of God, I shall strive to do the part of a true brother in condemning what I conceive to be their errors, instead of endorsing them. To know what I teach respecting God's Family and the denominations, I invite all who read Brother Lee's question to examine my book, pages 519 to 521, and 639 to 642, 647-48. I condemn what I conscientiously believe to be an error, whether held by a Baptist or a Pedobaptist, and defend what I believe to be gospel truth, regardless of denominational distinctions. Realizing that the Pedobaptist theory he has undertaken to champion is receiving poor protection at his hands, Brother Lee seems to be a little uneasy about the "pious Pedobaptists."

He says: "If he (Brother Lamb) will prove to me that these are not Campbellite doctrines, then I will cheerfully make the necessary corrections and apology." How can this be done until Brother Lee learns the difference between Campbellite doctrine and Baptist doctrine? His articles clearly show that at the present he does not understand the distinctive doctrines of either. That believers are born of the Spirit into the kingdom, as Brother Lee claims, is not a distinctive Baptist doctrine, and the former view that God's children enter His kingdom by baptism is now rapidly regaining ground, and there is good reason to believe that Baptists will soon become united again in their former view of this question. In conclusion Brother Lee says: "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." This I will now do. But to explain the light in which I apply these passages, I will say with Graves, Armitage, Pendleton, Hovey, Robertson and other standard authors among Baptists, that: (1) Those who are properly in the kingdom are first born of God by faith, and are then led by the Spirit into the kingdom through baptism. (2) The church, which is Christ's representative body, of which He is the Head or King (Col. 1:18), constitutes the only proper subjects of the King. "Therefore, as the church is subject unto Christ," etc.—Eph. 5:24. (3) As the church holds the keys of the kingdom (Matt. 16:18, 19), one enters the kingdom through the church, by being baptized into "His body, which is the church;" for, in becoming a member of the body, one becomes a 'component part of that body which Paul declares to be "subject unto Christ." Hence to be led by the Spirit to be baptized into the body which is "subject unto Christ" the King, is to become a bona fide citizen of the kingdom of Christ. To make literal proof of this I quote the following passages:

"For by one Spirit are we all baptized into one body"—I Cor. 12:13. "For as many of you as have been baptized into Christ (the King) have put on Christ." "Then they that gladly received his word were baptized; and the same day there were added unto them (the church) about three thousand souls"—Acts, 2:41. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"—Acts, 8:12. "Except a man be born of water and (even as) of the Spirit, he cannot enter into the kingdom of God"—John, 3:5. These passages prove that the kingdom is entered by baptism, for (1) In all the New Testament there is not one passage that states that any class of people on earth in the present age, is "subject unto Christ" except "the church."—Eph. 5:24. (2) There's not one passage that recognizes Christ as the "Head" of any body on earth except the church—Eph. 5:23, 24. "For the husband is the head of the wife, even as Christ is the Head of the church, and He is the Savior of the body

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DO SALOONS HELP A TOWN?

"They say saloons help a town. Did you ever see a real estate man put in his circular something like this: 'This town has two smelters, two brick factories, gas and electric plants, a Carnegie library, Y. M. C. A., fourteen churches and ten saloons?' If saloons help draw people to a town, why do not the towns advertise the saloons more?"—Canon City (Colo.) Record.

Chicago, Ill.—(Staff Correspondence of the Associated Prohibition Press.)—The hackneyed bluffs of the liquor champion that "prohibition will kill a town," that "business requires the saloon as a commercial bait," that "no-license means 'grass in the street,' empty stores and shrinkage in real estate values," etc., etc., are being daily pulverized and exploded one by one, not merely by prohibitionists, but by the accumulating testimony of impartial business men whose prejudices and adverse opinions are alike being shattered by the facts of actual prohibition results.

Items referring to Georgia, Oklahoma, Kansas, North Dakota, Maine and Prince Edward Island, the new prohibition province of the Dominion of Canada, summarized below, add such conclusive emphasis to this assertion that further comment would be superfluous.

From Oklahoma City.

"Instead of being a detriment, as some persons thought, prohibition has proven a help to real estate values in Kansas City, Kan.," is the significant conclusion of the report presented at the recent meeting of the Oklahoma City Real Estate Exchange at the Chamber of Commerce by the special committee which had been sent to Kansas City to investigate the strict enforcement of prohibition law in that municipality of 100,000 people.

More than 75 of this city's real estate men were present to hear the reports.

"We have been expecting prohibition to have some effect on real estate values for months," declared President Joe Hess, "and to determine what that effect would be we sent to Kansas a committee of men well adapted to do this work."

President of Real Estate Exchange Welcomes Prohibition.

"They have made a rigorous investigation, and I now confidently expect to see real estate values in Oklahoma City increase rather than diminish as a direct result of the prohibitory liquor law. It is certainly better for the morals of a community, and this to no small degree reflects upon real estate values."

What the Special Committee Reported.

The members of the special committee were enthusiastic concerning the effects of prohibition upon values of land, and expressed themselves as thoroughly convinced of the wisdom of Oklahoma's voters.

"We talked with men in Kansas City," said J. H. Johnston, a member of the committee, "who were anti-prohibitionists when the movement was proposed in that city, and with almost one accord they were changed in their views and stood for a strict enforcement of the prohibitory law."

The report of the committee submitted to the Real Estate Exchange last night is as follows:

"In accordance with your instructions, we visited Kansas City, Kan., on Saturday, September 14, for the purpose of making a thorough investigation into the comparative business situation in that city before and after the strict enforcement of the prohibitory liquor laws, and have the honor to report as follows:

Court Stenographer Takes Down Facts About Prohibition Prosperity.

"Immediately upon reaching Kansas City we secured a court stenographer and took him with us on our round of investigations, with the result that we are able to attach hereto, for the benefit of those who

care to peruse the report, a complete statement from a large number of the parties interviewed.

"Fully four-fifths of the business men with whom we talked stated unqualifiedly that general business conditions had in no way been injured by the enforcement of the law, and many of them were emphatic in his statements that conditions had practically been bettered, and a great many of the gentlemen making these statements were formerly opposed to the idea of prohibition in any form.

"Many of the gentlemen making such reports were not prohibitionists originally, nor have they changed their attitude in regard to the principles of prohibition, but they said that they had to admit that from a real estate and general prosperity standpoint they certainly were agreeably disappointed in the outcome in Kansas City, Kansas.

"The attached report shows that Kansas City, Kansas, has gone right ahead in house building and other developments, and not only have the old banks larger deposits, but one new bank has been added in the last year, and that the city is in every way keeping up with the general prosperity of the rest of the country.

"Therefore your committee states without reservation, as based upon the preponderance of the evidence secured, that Oklahoma City has nothing at all to fear from a business standpoint on account of the coming of state-wide prohibition.

"Respectfully, L. E. Patterson, chairman; J. H. Johnston, H. P. Harter, committee."

DAILY PRESS INDORSES REAL ESTATE MEN'S VIEWS.

On the strength of these facts the City Real Estate Exchange is going forward with plans for a tremendous advertising campaign for the new state. Under the headline, "Progress the Watchword," the Daily Oklahoman editorially indorses the stand of the real estate men in the following trenchant language:

"Refreshing is the announced determination of the Oklahoma City Real Estate Exchange to accept the prohibition regime as a benefit and proceed to the carrying out of an elaborate campaign for the development of Oklahoma City and the new state.

"This view of the situation and determined spirit of endeavor should be adopted by every community in the new commonwealth.

"That man who sacrifices either business or property to the belief that prohibition means a depression of values in Oklahoma will err seriously, while it is certain that there will be others to step in and quickly take advantage of his mistaken judgment.

"The state that can show to the world an annual production of wealth in excess of \$200,000,000 at the time of its admission to the sisterhood of states, when its resources are merely at the beginning of development, has a wonderful future and will sustain little harmful effect from the eradication of a traffic that produces nothing of stable value and that keeps an army of men from productive industry."

PROHIBITION BOOSTS BIG CITY.

Oklahoma City Business Man Refutes Another Liquor Slander.

The Times-Journal takes a similar position and a recent issue contains the following pointed comment:

"It is well known that Charles Colcord and Robert Galbraith bought the lots at the corner of Grand and Robinson and entered into a contract with Mr. Overholser to erect a magnificent building on the lots or forfeit \$20,000. It was reported that the gentlemen, because prohibition had carried, had declared they would forfeit the \$20,000. Mr. Colcord told a number of gentlemen that he and his partner had made

no such declaration, but on the contrary that Mr. Galbraith had worked for prohibition, believing that it would help business. Mr. Colcord says the great building, costing nearly one million dollars, will be begun on schedule time and pushed to completion.

"This is significant of a tremendous change which is taking place in regard to the liquor traffic over the whole country. The stand taken by Mr. Colcord and his partner, Mr. Galbraith, is identical with that held by every property owner in the city."

ATLANTA WILL HAVE LARGER REVENUE UNDER PROHIBITION.

Atlanta, Ga.—With an increase in taxable values, declared by City Comptroller Goldsmith to be more than \$10,000,000 over the previous year, and with the certainty that even this figure will be surpassed next year, this city is not worrying about the coming of state prohibition on January 1st, or the loss of its former \$100,000 revenue from liquor licenses.

As the Atlanta Georgian says:

"In other words, without turning a hand, without shutting down on a single public improvement. Atlanta will have more than made up for the loss of whisky licenses next year by the natural increase in taxes."

This bright outlook is detailed in a report just compiled for the finance committee of the city council. This report shows:

The city of Atlanta will receive in taxes this year \$133,959.34 more than was received last year.

This increase is more by \$27,021.84 than the total amount received by the city from retail and wholesale whisky licenses last year.

The total taxable property in the city last year was \$80,067,103. The total taxable property in the city this year is \$90,783,850, according to the comptroller's compilation.

THE AGGREGATE LOSS IN WHISKY LICENSE FEES.

The city received last year from wholesale and whisky licenses \$106,937.50. The city receives \$27,021.84 more from increased tax returns this year than she received from whisky licenses last year.

Even considering the double whisky license which went into effect in July, the city probably will receive enough in increased taxation next year to counterbalance the financial loss of saloon licenses.

LEADING ATLANTA REAL ESTATE DEALER SHOWS STRONG FAITH IN PROHIBITION.

In a recent interview James A. Holloman, of Jacksonville, Fla., and known as one of the largest real estate operators of the South, told the Georgian of his confidence in the good effect which prohibition would have in Atlanta:

"Speaking about Atlanta," said Mr. Holloman, "I have heard a great many people predict that the prohibition enforcement here would depress real estate values. My judgment is it will have just the reverse effect.

"With the saloon and its environments gone, hundreds of present-day tenants will begin to appreciate for the first time that the noblest ambition of man is to acquire a home of his own, and the weekly savings, I believe, will largely go in that direction.

"I will predict that more homes will be purchased on the easy payment plan in Atlanta the first six months of 1908 than in any other similar time in the city's history. I own a few vacant lots in West End, and I feel what I say so keenly that I shall erect a half-dozen cottage homes out there for sale in the next ninety days. My associates and I have recently purchased 250 acres of your suburbs, and we expect to market this property next spring right in the face

of your 'dry town.' Nine times out of ten suffianism is caused by whisky. When you eliminate the cause, you eliminate the effect. When prohibition goes into effect here your suburbs, which necessarily are lacking in full police protection, will become safer and delightful residence sections. I believe, therefore, that you will see more suburban development in Atlanta next year than ever before."

**HOME MISSIONS FOR ALABAMA IN OCTOBER!
ALABAMA FOR HOME MISSIONS IN OCTOBER!
OCTOBER FOR HOME MISSIONS IN ALABAMA!**

Beloved brethren, read the headlines; read them three times; put the emphasis where it ought to be! Let the whole State ring for Home Missions till the 31st of October! I was absent two weeks steadily from my office, and failed to get Dr. Crumpton's note October 1st telling me that the whole State of Alabama was to give Home Missions the right of way during October. Two Sundays have passed. I hope that before now you have \$7,000 of the \$14,000 Dr. Crumpton calls for during the month for Home Missions.

October is a great month for Southern people; the cotton has been rolling in; the brethren have money; the weather is crisp and stimulating; the Indian summer is on us. If during any month of the year all our churches can be reached by great denominational appeal, surely it ought to be October.

Everybody should have a hand in this. Every church ought to send a contribution. Every individual, as far as possible, should be enlisted. What a mighty host of Baptists there are in Alabama—nearly 160,000 white Baptist church members; over 7,000 added to their number last year! Surely God has been gracious! Shall we not be grateful? The crops are bountiful; prices are good. Everybody can help some, and thousands upon thousands can give largely. There are individual brethren and sisters so blessed of God with material wealth that they could give from \$50 to \$100, \$250, \$500 and \$1,000. Brethren and sisters, let us do a thing worthy of ourselves.

It is the Centennial of Baptists in Alabama. A hundred years ago they were few indeed and poor, but now are a great host and growing rich. During this conventional year \$100,000 FOR MISSIONS IS THE MOTTO OF ALABAMA BAPTISTS. A thousand dollars for each year of the century—shall we not make it? It can be done twice over and nobody hurt. There will be joy at the convention in Roanoke next July if we reach our high motto. In the meantime, there will be joy in heaven by the angels over repentant sinners who shall be led to Christ through the missionaries that shall be employed by our various boards. May the Lord give our people a great vision and open their hearts and hands alike to meet the great needs of our growing denomination.

The Sunday Schools and Home Missions.

October 13th was Home Mission Day in the Sunday schools throughout the South. Reader, did your Sunday school observe that day? If not, be sure that your school comes in either October 20th or the 27th with a good collection for Home Missions. We ought to get \$2,000 from the Sunday schools of Alabama on those dates. There are schools in the State—a score of them really—that could give from \$50 to \$100 each. Brother superintendents, brother pastors, brother teachers, see to it that these two days, Sunday the 20th and the 27th of October, are the great days of your school for the month—yea, for the year!

Hundreds of our noble Women's Missionary Societies will certainly come with generous offerings to Home Missions. Will everybody help Mrs. T. A. Hamilton bring the Sunbeams and the young people into line during October for Home Missions? When the last day of the month comes I trust Dr. Crumpton's figures, \$14,000, will be reached, and we shall shout the glad song of triumph.

The Lord never blessed our Home Mission work as He is doing. Last year we had nearly 19,000 bap-

tisms by our missionaries, an average of fifty every day in the year, and the mails are burdened daily with messages concerning the blessings of God upon our work, and they bring likewise countless calls, pitiful and heart-rending, from churches and destitute fields for help. Men of Israel, one and all help! Yours most cordially,

B. D. GRAY,
Corresponding Secretary.

Atlanta, Ga.

THE LAST SCENE.

The sky is black as the pit of sin,
The north wind shrieks and howls;
On the storm-oaten village and snow-covered earth
The sky in blackness scowls.
Inside an humble cottage door
A lonely woman stands,
Furrows of pain on her pallid brow,
And wrinkled her care-worn hands.

"Such a horrible night! Oh, why don't he come?
Why does he leave me alone?
Last year a bride—tonight a mother—
In a drunkard's dingy home!
Oh, hush, my child! No bread tonight
To stop your hungry cries;
The fire is out; no wood to burn—
God pity my freezing child!"

The night drags on, and the fierce wind howls
Against the drunkard's home,
Where his weeping wife and his infant child
Are dying tonight alone.
She clasps her babe to her aching heart,
And strokes its curly head;
She tries to warm its death-chilled cheek,
But the spark of life is fled.

A stifled prayer from her bleeding heart
Is frozen on her icy lips:
"O heaven, save the drunken father tonight
From the cursed cup he drinks!"
A heavenly light o'erspreads her face,
There is rest for her weary head—
The angel of God bears her soul away
To a home where she'll never want bread.

On Central Square, in the great bar-room,
Where sots and gamblers come
With bitter oaths and bloodshot eyes,
He calls, "More rum! More rum!"
He pays away his last earned cent
For the drink that stinks his soul,
And fiendishly quaffs hell's beverage
From the demon's damning bowl.

He staggers out at the bar-room door
Through the black and blinding night;
His form is bent, his manhood gone—
A pitiful, sorrowful sight.
He wends his way to his humble home,
And heavy comes his breath,
Freighted with rum, through his cursing lips,
As he enters the room of death.

On the cold, bare hearth, his wife and child
Are sleeping, to wake no more;
No footsteps greet the drunkard tonight
As he enters the half-open door.
The room is still and dark and cold;
He reels and falls to the floor.
He little dreams the end is so near,
Nor thinks he'll rise no more.

A drunken stupor has closed his eyes,
The death angel is in the room.
Ere the morning dawns the drunkard dies,
And meets a drunkard's doom:
"Depart from Me to your portion below,"
He hears in the voice of his God;
"You've drank the cup with the devils of hell;
Therefore, you can't sup with the Lord."

—MARIE CONSTANCE.

(Continued from Page Three.)

Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." (3) There is not one passage that recognizes any "body" on this earth as sustaining the marriage relation to Christ of "husband and wife," except the church—Eph., 5:23, 24. Is the marriage relation a birth relation or a legal relation? (4) It is by baptism that a child of God "puts on Christ" the King publicly before the world. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ"—Gal., 3:26, 27. Here we have the truths that one must first be made a child of God by faith before he "puts on Christ" by baptism, through which act of outward obedience he enters the "one body," the church, which is subject unto Christ. As certainly as old Simeon "came by the Spirit into the temple" (Luke, 2:27), and as Jesus was "led by the Spirit" into the wilderness (Luke, 4:1), just so certainly are all who are properly in the kingdom "led by the Spirit" to be "baptized into one body," the church, which is subject to Christ the King. Simeon was not born of the Spirit into the temple, but having been born of the Spirit previously, was afterward led by the Spirit into the temple, and just so are those who are properly in the kingdom first born of God by faith (I John, 5:1, Gal., 3:26) and then led by the Spirit to be "baptized into the one body" on earth, which is subject unto Christ their King. Hence the passages which I have quoted prove literally that the "one body" of Christ's subjects enter into formal and actual subjection to Him, and hence, into His kingdom by baptism; for, Except a man be born of water, kal—although born of the Spirit, he cannot enter into the kingdom of God (John, 3:5), as it is in this present age. Baptism is the first act of actual obedience which the King requires after the new birth, for it is the act in which a child of God puts on Christ in a public profession of subjection to Him as an acknowledgment of His kingly right to govern His children. To treat the sacred ordinance of baptism lightly is irreverence to the King. J. R. LAMB.

Trenton, Ala.

**OLD SOAKERS
Get Saturated With Caffeine.**

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about forty years, and for the past twenty years has had severe stomach trouble. "I have been treated by many physicians but all in vain. Everything failed to give relief. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded that coffee was the cause of my troubles, and stopped using it. I tried tea in its place and then milk, but neither agreed with me; then I commenced using Postum, had it properly made and it was very pleasing to the taste.

"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum." "There's a Reason." Read "The Road to Wellville," in pkgs.

JOSHUA LEVERING WILL REPRESENT PROHIBITION PARTY IN TRIP TO ORIENT.

All readers of the Associated Prohibition Press will be interested in the following special correspondence with the Hon. Joshua Levering, Baltimore's distinguished prohibition leader and prohibition candidate for president in 1896, who on the eve of a six-months' trip to the Orient makes a frank statement

THE ALABAMA BAPTIST

NOTES ABOUT THE ASSOCIATIONS.

as to his views on the coming national canvass from the prohibition standpoint. Mr. and Mrs. Levering sail from New York on October 15, and will visit their two daughters, both wives of missionaries in China.

Chairman Jones, of the Prohibition National Committee, has appointed Mr. Levering official representative of the prohibition party on his tour, and he has been invited to contribute his impressions from time to time to the prohibitionists of the country through the Associated Prohibition Press.

Mr. Levering goes as a member of the Laymen's Missionary Movement. He writes just previous to embarking:

"In making this tour I can hardly get back before April or May next, too late, perhaps, to participate in the preliminary arrangements for our national convention.

"I am deeply interested in this, as I feel there are many thousands—perhaps hundreds of thousands—of persons in our country just ready to come over to the support of our principles and party if a fair chance is given them. This I greatly regret, as I should like to help in any way possible in bringing this to pass, but duty seems to call me elsewhere.

"I notice with much interest the growing demand for the selection of Atlanta for the holding of the convention, and the more I think of it and the reasons which justify it, as well as the far-reaching results which should, and, I believe, will, follow such a selection, the more it seems to me would it be wise to hold it there.

"Again I would venture the suggestion that the date fixed for the meeting be not too early in the year; in fact, I believe it better to hold it after the other two parties have held theirs, and thus get the benefit of what they may do in arranging our platform and ticket."

THE "MODEL" SALOON A MYTH.

Wholesalers' and Retailers' Review, Leading Liquor Organ of Pacific Coast, Flays its Friends and Points Out Traffic's Doom.

The latest official newspaper organ of the liquor trade to admit the truth of the prohibitionists' indictment of the drink business is the Wholesalers' and Retailers' Review, of San Francisco, which, in its regular issue for September, in a leading editorial makes a series of the most astonishing admissions and confessions as regards the trade it champions that ever appeared in any publication, no matter how strenuous a foe of the rum business. Here are a few selections from this editorial:

"Any man who knows the saloons well can honestly say that most of them have forfeited their right to live.

"The model saloon exists chiefly in the minds of the editors of liquor journals, in the imaginations of a certain type of ministers, and in the mythical stories sometimes rehearsed at saloon-men's camp-fires.

"Unfortunately the average tippling house is a place of ill-fame, a place of shame and debauchery.

"With comparatively few exceptions, our saloons are houses of drunken men, profanity and obscenity of the vilest possible type.

"Journals like the Review preach the gospel of purity for the saloon, but the preaching is not heeded, if indeed it is heard above the roar of dissipated voices. Over all our speaking trumpets the gray sea and the loud winds answer, 'Not now; not in this age of Bacchus can your voice be heard.'

"It is no wonder that even in the better towns of the wild west, as well as of the effete east and the conservative south, the stranger who visits a saloon is at once invoiced, labelled and damned.

"This growing disrespect for the saloons is the harvest of tears, ripened by the lurid glare of thousands of nights of hellish debauchery. It is no wonder that saloons in some localities are called Hell-fire clubs.

"There are, in fact, not enough model saloons in California to hold the degenerates of one ward of San Francisco."

I have been on the go for two weeks, hardly taking time to open my mail, and the greater portion of my stops in Birmingham between trains have been spent in trying to aid in driving whisky out of Jefferson county. It is very unsatisfactory to spend the opening day at an association, but I have been compelled to rush from one to another, as Brother Hamner, who assisted me so well during five years, is now busy in the pastorate and the work falls heavily upon Glass and ye poor editor, and yet where neither of us has been able to show up some good brother has volunteered to do the work. The work of trying to reach from four to six associations each week means many hours at night spent upon the trains and many weary miles across country during the day. I do not see how Brother Crumpton has stood it for years, and yet I meet him constantly going (and by the way, he looks unusually well these days and is speaking with great power and vigor). John Stewart, the stalwart, has not covered as many associations as is his wont, having been out of the state for a short while; but Dr. Montague is putting in nearly all of his time and is fast becoming a veteran young Sunday school secretary, while Clayton Crossland is rapidly learning that Alabama is quite a large state. Dr. Patrick I have not seen this season at any of the associations, but what's the use when the Judson keeps full without any constant drumming. Brother S. O. Y. Ray is moving about considerably, and wherever he goes somebody is giving to help him build churches where they are sorely needed in the Birmingham district.

The Etowah Association met with the Second church, Gadsden, and Brother Dunnaway was an ideal host. When the Lord made "Jud" he must have left the pattern, for there is none like unto him, but he is likeable and has a heart big enough to beat for every man, woman and child who needs help and sympathy. He is one of the few preachers who has the "money sense" well developed, and wherever he goes adds to his store in spite of the fact that he is one of the most liberal givers in all the ranks of our ministry. He is proud of his wife and sons and happy is the man who occupies the "prophet's chamber" in his lovely home. Rev. J. E. Smith was re-elected moderator, and J. W. Whorton, clerk; both competent men and gracious to visiting brethren, and quite a number were present. I was glad to find Brother J. N. Webb, the moderator of the Cedar Bluff Association, on hand and to hear him present the claims and needs of the Gaylesville school in such a stirring and forceful way that Dr. Montague and Rev. S. O. Y. Ray volunteered to run up and spend a week with him to aid in making a canvass for money and students. Both of these men have "gifts" when it comes to getting money for good objects. Jeter Dickinson was on hand part of the time, but was kept away, as Brother Hubbard was assisting him in a meeting. The Etowah association is reaching out and has promise of a brighter future in making things come to pass for the Master. Etowah county is going dry.

The Muscle Shoals Association, which met with Shoal Creek church, elected Brother R. L. Guinn as moderator and he entered heartily into the work. I did not get to see Brother J. A. Thomasson, the retiring moderator, as I reached the association on the second day and he had returned to Decatur. He made a good presiding officer. A session of the association without Dr. Shackelford as clerk would be like the play of Hamlet without Hamlet. He has spent many years with the brethren who hold him in high esteem. I was glad to find him hale and hearty. The crowd was so great on Sunday that the committee asked me to speak to the great throng out of doors on the subject of temperance, and they gathered down by the spring and grouped themselves about the rocks while I talked. Morgan county is going dry.

I went to East Liberty and it was a pleasure to see this body organize and get to work. C. J. Burden stands higher than any moderator in Alabama,

and his six feet and more give but a faint idea of the power and strength of this truly modest man. Dr. Bledsoe is the ideal clerk, and I wish he might have an opportunity at least once a year to hold an institute for associational clerks and impart to them his methods. The minutes of the last association were about as perfect as minutes could be. I spent the second day as well as the first at East Liberty, and saw the biggest crowd of the season. Pastor Brannon is truly a bishop and directed things with a firm hand. He ordered me to go out and try and hold down the surging crowd on the outside with a temperance speech, and I went and got up into a buggy, and for an hour harangued the multitude. The reports read at the East Liberty sounded like state convention ones, and the speeches were of a high order. Sandy Creek church is one of the neatest country churches in Alabama, and it was a pleasure to sit within its comfortable walls, and to know that in Alabama there was one church without the cities which prided itself on its neatness and charm. I gave up trying to give an account of this delightful body. It was a pleasure to see Judge Denson and his charming and consecrated wife on hand filled with enthusiasm for the Lord's work. Park Nichols, with his dashing pair of ponies, drove up, much to my delight, for wherever this genial man settles down something is doing, and that "bunch" at the Dothan convention who put him down as inhospitable because he jokingly limited those who would be welcome at Roanoke to delegates made a great mistake, as they will find out next July, as in all Alabama there is no greater host than this "hefty" son of Roanoke.

I got to the Unity, which convened with Bethsalem church, which is without question the largest and most commodious country church that I have ever seen in Alabama, just in time for dinner on the last day. In company with Dr. Montague and Clayton Crossland we reached Coopers on a delayed train to find that every buggy and conveyance was out, but not to be outdone, we persuaded a good Baptist brother to hitch up a team of mules and send us out. If you have never tried to ride eighteen miles and at the same time hold down a chair in a wagon body, you can not know just how eager we traveling brethren are to reach associations. The day, however, was lovely, and with the exception that I came near being thrown out several times, only saving myself by hugging the driver's neck, the trip was not without its charms. We got on the grounds as dinner was being served, and as the association was scheduled to adjourn at 3, Brother Woods, the moderator, had to limit the visiting brethren to ten minutes each. Dr. Caffey, the retiring moderator, was present. He is loyal to the cause and has been a great friend of mine and of the paper, all of which applies equally well of Rev. F. M. Wood, of Clanton. Brother Riddick was re-elected clerk and a good one he is. I got only a glimpse of the work of the Unity, but gathered that the session was most gratifying. I saw Tom Crumpton, of Maplesville, and was glad to know about the new church and his interest in it.

The DeKalb County association met with Gravel Hill church at Colbran. Dr. Montague and I went up on the night train and were afraid that we would be unable to get a place to stay, as there is no hotel at Colbran; but a good sister said to me as she was getting off at Collinsville not to worry, but merely to alight at Colbran and ask for Ryle Burt, and I took her at her word and to my great astonishment and delight the first man I struck was the man for whom I was looking, but who, though not looking for me, opened his hospitable home to Dr. Montague and myself. The former moderator, Brother E. Crawford, was prevented from being present on account of the serious illness of his wife, and Brother Burt was unanimously chosen in his stead.

One of my reasons for visiting the DeKalb Association was the hope of seeing Brother John B. Appleton, the man who for four score years has lived among his people like a patriarch of old. He was

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present and the association showed him many tender and touching courtesies as an evidence of their love. May God richly bless this dear old saint in his declining years. From the first he has given me his friendship and never ceased to work and say a good word for the Alabama Baptist. I was sorry to learn that Brother Parker had resigned his churches to accept work in Georgia. We lose in him one of our strong young men. Brother Culberson, of Valley Head, was re-elected clerk. He loves the work and attends to his duties faithfully. Brother Burt took me out and showed me a beautiful hill and a clear bubbling spring, and told me of the desire of those living in Collbran to have the high school located in their midst. If it gets it, there will be disappointment in both Fort Payne and Collinsville, as both are reaching after it.

Mud Creek association met with Union Grove church, three miles out from Cordova. Dr. Montague, John Stewart and I drove out together and were joined on the way by Brother Preston, of Jasper. Brother A. White was elected moderator and Brother Waldrop clerk. If all the moderators would do like Brother White and refuse to entertain any motion unless the mover rose to his feet on making it there would be less confusion in our bodies and no questioning as to whether a motion had been made and seconded. The introductory sermon was preached by Brother Tuggle, who very graciously desired to give way to one of the visiting brethren, all of whom, however, insisted that he should go ahead and preach. The moderator very kindly gave the representatives of the various interests and opportunity to speak. As a number of churches were located in Jefferson county I took the opportunity and so did Dr. Montague to stress prohibition. Jefferson county is going dry.

I always like to go to the Chilton county association, for I always know that the program will be carried out on schedule time, and that when a speaker is given five, ten or fifteen minutes it means that when his time is up he will be called down and not allowed to proceed unless further time is granted him by the body. Just as I entered the room Brother Maness, the moderator, said we are waiting for you to speak on missions and you have just ten minutes. I began, but soon saw I had cut out more cloth than I could sew together in such a limited time, and appealed for more, but Brother Maness was firm, and I had to leave the garment unfinished. Bro. Shaw was re-elected clerk. He is painstaking and enjoys his la-

hors. Rev. S. M. Adams preached the missionary sermon, giving a clean, clear-cut biblical statement of our Baptist position. It was a sermon that I wish might be preached in every pulpit in Alabama. The Chilton county association is keeping step with all of our denominational enterprises and have great hopes of it in the future.

The Sulphur Springs association met with Union church, eight miles west of Warrior. Brother J. N. James was re-elected moderator and Brother Sloan clerk. Dr. Montague, Brother Crossland and I went out together and were shown every courtesy. By special invitation and at the urgent request of Brother Ragland, the appointee, I preached the introductory sermon, stressing temperance, as I was anxious to reach the community and the delegates from Jefferson county. At Warrior I inquired closely into the situation among the merchants since the saloons were put out of business, and I found practically a unanimous sentiment that the business and the morals were greatly benefited, and that the beat would roll up a large majority for prohibition on the 28th. Jefferson county is going dry.

We have had some young society women to frankly tell us that they were wearied beyond expression by the continuous treadmill of their social duties, and would gladly give up going to dances, card and theatre parties, but could not afford to do so because they would lose touch with "the set" and be dropped, and once out, it meant a struggle to get back into the crowd. A society belle in another State, whose mother was a prominent church worker, said: "Mama pretends that she wants me to give up society, but just let any of the leaders fall to invite me to their dancing, card or theatre parties, and she is howling mad." It is a trying time in the life of any woman when she has a daughter old enough to make her debut. We have known devoted church women to lose all interest in religious work and go crazy about social functions in trying to get or keep their daughter in the swim.

There are men and women who are willing to barter their very souls to get into fashionable society. They have an inordinate desire to shine in the local "400," or be one of the "upper ten." They give up Bible reading and devout novels when they find that verses from Scripture are palpably out of place when small talk is needed around the card table. They give up prayer meeting, and spend their evenings at

the club, preferring the gossip of the day to hearing the old, old story of Jesus and His love. They give up secret prayer when they come home tired out from the opera. Little by little they let slip religious duties, giving preference to social ones, and finally the devil claims them as his own.

SENSE ABOUT FOOD.

Facts About Food Worth Knowing.

It is a serious question, sometimes to know just what to eat when a person's stomach is out of order, and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to any one interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything. I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it at any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well.

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care, but medicine did not seem to do him any good until he began to leave off ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has nothing but words of praise for Grape-Nuts.

"Our boy thinks he can not eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts." "There's a Reason."

It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray matter to daily refill the brain and nerve centers.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food, and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

THE TESTIMONY OF RUST.

(S. J. Porter, Field Secretary.)

"Go to, now, ye rich; weep and howl for your miseries that are coming upon you. Your riches are corrupted; your gold and your silver are rusted, and their rust shall be for a testimony against you."—James, 5:1-3.

It is the rust, not the silver and the gold, that turns witness against them. Their means are not used for Christ, and the rust on them eats "as it were fire." Rust strikes in and works destruction. It is always ruinous and wicked. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

Wealth is an awfully dangerous power, and yet in large measure God is entrusting His people with it. For the right use of every power of service God holds each one of us responsible. The income that each one of us receives, the property that each one of us holds, has in it power of service for the promotion of the Master's kingdom, and in this kingdom there is no place for rust. We are

God's stewards—

"All that I have I owe to Thee—
I hold it for the Giver."

In view of the great blessings with which we have been blessed, and in view of the immense missionary opportunities before us, what are we going to do? Is our property to prove a curse or a blessing? Shall our silver and gold be encrusted with the rust of hoarding selfishness, or through loving liberality shall it be made the brilliant reflector to send afar to earth's dark places the glow and glory of the goodness of God?

What answer can we give for ourselves before the judgment throne of God, if the glorious task of preaching the gospel of light to dying men is dwarfed and retarded because we who are God's stewards hold fast to God's money for our own selfish uses? There is a time when the Almighty Banker of the universe calls in His loans.

A hard-working man in Melbourne, Australia, after hearing an earnest missionary appeal, sent in the title deed of a farm worth \$2,500. Afterwards, when asked about his gift, he said:

"This is how I look at it: Supposing I were a boy, and my father gave me \$5, but afterwards wanted part of the money back again to help him in some work he was doing, and he came to me to help him, and I gave him only a 5-cent piece, what sort of a son would I be?"

Foreign Mission Board, Richmond, Va.

MAKE THE CHILDREN HAPPY.

Orison Swett Marden, in Success Magazine.

We have all seen children who have had no childhood. The fun-loving element has been crushed out of them. They have been repressed and forbidden to do this and that so long that they have lost the faculty of having a good time. We see these little old men and women everywhere.

Children should be kept children as long as possible. What has responsibility, seriousness or sadness to do with childhood? We always feel indignant, as well as sad, when we see evidences of maturity, over-seriousness, care or anxiety in a child's face,

for we know some one has sinned somewhere.

The little ones should be kept strangers to anxious care, reflective thought and subjective moods. Their lives should be kept light, bright, buoyant, cheerful, full of sunshine, joy and gladness. They should be encouraged to laugh and to play and to romp to their heart's content. The serious side of life will come only too quickly, do what we may to prolong childhood.

One of the most unfortunate things I know of is the home that is not illuminated by at least one cheerful, bright, sunny young face, that does not ring with the persistent laughter and merry voice of a child.

No man or woman is perfectly normal who is distressed or vexed by the playing of children. There was something wrong in your bringing up if it annoys you to see children romping, playing and having a good time.

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FRANK WILLIS BARNETT,
Editor and Proprietor.

A. D. GLASS
Field Editor

HOME; FRIENDSHIP.

"Backward, turn backward, O time, in your flight,
Make me a child again just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart as of yore.
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumber your loving watch keep—
Rock me to sleep, mother, rock me to sleep!"

—Elizabeth Akers.

"Be it ever so humble, there is no place like home," is a truth which pervades our whole existence, from the day of our birth to the hour of our passing away. Whatever age we may reach, the memory of childhood and home can never be effaced. In fact, the older we grow, the more distinct and indelible become the impressions of childhood days. While individuals, advanced in years, forget the incidents of yesterday, they live again their happy hours of youthfulness and song, and enter that period in life which is popularly known as "second childhood," second childhood being nothing more than Nature's compensation for old age. The home being the keystone of life, it is only natural that the true poet should find his inspiration in the home circle, in the lurid glow of the hearth embers. He rebuilds the castles of childhood, creates a wonderland of song, takes one into a world of Make Believe where the pit-pat and patter-patter of chubby, plump, naked feet and the laugh of baby days are again to be heard. We experience once more the joy awakened at a mother's kiss, that God's sunshine, which smiles through the clouds of sorrow and tribulation and tinges the dark of life with the roseate hues of home and childhood, for in the words of the poet:

"How sweet 'tis to sit 'neath a fond father's smile,
And the cares of a mother to soothe and beguile."

Home life engenders friendship, that friendship which endures through life, in spite of storm and turmoil; that golden chain of friendship whose links cannot be snapped by suffering or misfortune, by reversal of circumstances, be it poverty or wealth; that friendship

"Which outlives all other themes,
Glorious survivor of old time and death."

KEEP AT IT.

Once as a brave man was borne in the agonies of death from a bloody deck, he gasped five words which have made his name imperishable.

You know already, perhaps, that he was Captain Lawrence, and what he said was, "Don't give up the ship."

How many battles have been lost as the enemy was ready to surrender? How many swimmers have thrown up their hands and sunk when another stroke or two would have brought them where they could have put their feet on the bottom?

Failure, when every effort has been made, is honor rather than disgrace. But be sure you have done all you could before you quit.

COLD WATER MIGHT CURE IT.

At Canton, Ohio, the other day some one started a report that a certain bank was perhaps unsound. The report spread with the usual rapidity, and the result was a run on the bank, a perfectly sound institution. Unhappily this is not the first time an event of this kind has taken place. It is an old, old story, and it would be impossible to extract a new moral from the incident. It merely emphasizes the need of some method of punishing those who start vicious reports, as well as those who magnify them

and keep them going. A revival of the old system of "ducking" might prove effective. Certainly a remedy is needed, and it should be something calculated to make the guilty party think twice before again becoming the author of a false and malicious report.

FILLING THE WAREHOUSE.

The human brain is much like a warehouse. Its doors are open to everything the individual cares to store in it, and there seems no limit to its capacity. It will hold more good things than were ever gotten together within four walls of brick or stone, and is likewise capable of containing more of blackness and infamy than was ever heaped together within an inanimate enclosure. In the former event the possessor is as happy as it is given mortal to be, while in the latter the life is full of bitterness. So be careful what goes in this storehouse. Treasure up those things upon which the nobler instincts feed and shun those which dwarf and cripple. Good literature and good companions are the vehicles bearing the best cargoes to this imperishable warehouse, and these should be cultivated.

CAN WE ABOLISH THE SALOON?—WHEN? HOW? WHAT THEN?

1. When? At once, so far as our own responsibility goes, provided that from this hour forth we consecrate our voice and purse and vote to the cause of the home vs. the legalized drink curse; and remember that, until the battle is won, the issue faces us squarely at every election, and at every point where we meet friend or business or religion or politics on the highway of life.

In the larger aspect, we shall abolish the saloon whenever we can spread the facts of its economic devastation, its moral pestilence and its political menace in vivid and thought-arresting fashion before all the people, and then focus the power of the church and organized decency at the saloon's weakest point, its colossal robbery of the poor, its spoliation of youth, its merciless destruction of home and wifehood and motherhood.

2. HOW? By loyalty to principle, by refusing to compromise with license champions or license parties; by hearty co-operation in every move for the outlawry of the saloon, and by keeping in active and constant touch with the battle-line, ready to aid by every sacrifice the occasion may demand.

By realizing that the prohibition reform is the great heroic movement of this age, and in its progress and triumph will appear the providential solvent of sectionalism, sectarianism, racialism, materialism, and all the other isms which have retarded the forward march of our American civilization.

3. WHAT THEN? Then will come the long-sought answer to the reformer's puzzling query, What can be a substitute for the saloon? and the answer will be:

(1) The Home, redeemed and glorified, as a fit shrine for the nurture and inspiration of childhood and manhood.

(2) The Church, with all doors open seven days in the week, the club house of the masses.

(3) The School, the Library, the Art Gallery and the Conservatory, the people's source of instruction, recreation and amusement; and, finally,

(4) The City Hall and State House, purified of its ghastly alliance with organized vice, the temple of Christian citizenship, where patriots rule in place of the saloon boss and the spoilsman.

A BIT OF UNCONSCIOUS HUMOR IN "BAR AND BUFFET."

No one knows better the inherent handicaps of the saloon business than the liquor editor himself. Seeing the fate to which the trade seems bent on consigning itself through its own idiotic ignoring of law and decency, the liquor editors are now admonishing their friends that "sobriety and obedience to law" must be the novel watchword of the business if it expects to live at all.

On this line "Bar and Buffet," one of the leading liquor organs, published at Cincinnati, is conducting an aggressive campaign. In a letter dated April 24, 1907, addressed to a subscriber supposed to be a liquor dealer, the manager of "Bar and Buffet" plainly avers this policy in these remarkable words:

"Our journal stands for expurgating the liquor trades.

"It stands against selling liquor to minors.

"Against keeping places open after legal hours.

"Against the keeping of low dives, in connection with which is often found rooming houses for immoral purposes.

"Against selling liquor on Sunday—if it is against the law.

"We mean to make 'Bar and Buffet' a power for good in the liquor trade, as we honestly believe that the above policy is the one that will best serve the liquor man."

More unconscious humor unexpectedly crops out in these declarations. One cannot help wondering what the liquor trade would be if it were really "expurgated" of its badness, or what hades would be if it were expurgated of his Satanic majesty; what "Hamlet" would be with that first immortal "brain-storm" artist left out. The vistas thus opened up are so bewildering that we hasten to drop the subject. There seems to be little doubt in the minds of the enemy as to where his foes come from. "Bar and Buffet" in its issue for March says editorially:

"Nine out of every ten reform movements which are directed against the saloonists of this country originate in the church or among church workers."

SHOW THIS TO YOUR REPRESENTATIVE.

The Supreme Court of the United States recently handed down a decision in the case of the State of South Dakota vs. Delamater, upholding the decision of the Supreme Court of this State in a suit to determine the constitutionality of a law that imposes a tax of \$200 upon anyone soliciting orders for liquor in any county of the State. A whiskey drummer in Potter county, who failed to pay the tax imposed, was arrested and found guilty in the lower court. The liquor men appealed the case, and set up the defense that this law was in conflict with the inter-state commerce law and a decision of the United States Supreme Court. The Assistant Attorney-General of the State insisted that the law did not place a tax upon the business of soliciting orders. The Supreme Court of the State upheld this contention. The liquor men then appealed the case to the Supreme Court of the United States.

This decision opens the way for any State in the Union to seriously handicap the liquor traffic in its defiance of local prohibition laws by imposing such a tax upon the business of the whiskey drummer and making it payable in each county in which he undertakes to do business, so as to make it practically prohibitive.

THE ALABAMA BAPTIST

THE IMPORTANCE OF HAVING A W. M. U. IN EVERY CHURCH.

Nineteen years ago, when our southern sisters were meeting in Richmond for the first time to plan for the organization of missionary societies in our churches, we are persuaded that God was smiling upon them in a wondrous way, for God alone can know how much influence a missionary society has in a church.

There are numbers of reasons why every church should have a Union. Only a few can be mentioned in this paper.

In the first place, a church that has a Union is sure that she has a band of women who are keeping up with the workings of the denomination. I read some time ago a thing that has impressed me very much. "If you want to know what the Lord has done, read the Bible; if you want to know what He is doing, read the missionary magazines." It is true that some of the sisters outside of our societies read the Home Field and the Foreign Mission Journal, but I will venture the assertion that one per cent. of our women do this who are not in some way interested in a missionary society. I think it means a great deal for us as women to keep up with what our brothers and sisters at the front, at home and abroad are doing. We have a broader love for them and for humanity.

A church that has a Union is sure to have the missionary spirit. We women, if we get stirred up, can influence the men, just as the W. C. T. U.'s of our country are influencing the great prohibition question. A woman who has the spirit of Christ cannot go to a missionary society very long and read the tracts and "Our Mission Fields" prayerfully without getting stirred to her heart's center, and if she gets aroused you may feel sure that her husband will hear a good deal about the missionary cause; also her children. Then you have a whole family being influenced by the Union, and they in turn will influence others, just as the waves of the sea are influenced by the movement of other waves.

A church that has a good strong Union is sure to have enlarged gifts, for we cannot read and study about God's work without feeling it our duty and privilege to give to this grand work. We can see by statistics just how the gifts of Southern Baptists have increased by the works of the Unions in our churches. Nineteen years ago we women gave a little more than \$30,000; last year (May, 1907), \$154,000. We can never tell how many women reached with the stirring literature of the Union influenced their husbands to swell the amounts turned into the boards.

One of the greatest things a Union can do in a church is to improve and bless the individuals, and is not this the great end of the church, to save and help the individual? We women who work day in and day out in our homes become narrow; we get worried over the numerous calls upon our strength, but if we will give but one afternoon a month to missionary study

—no gossip about it—we will feel elevated and strengthened when we return to our homes. An individual can become acquainted with the whole world by studying the missionary fields. It will make us broad—as broad as the world—and a woman living in the twentieth century is not living up to the privilege God has placed before her if she is not keeping up with the world. I mean this also for the individuals who are living in the country and in remote places. We hear it said by some of our sisters sometimes: "We live in the country, and have not the books or literature that the women in the towns have." But, my sisters, you as individuals are just as responsible as we who live in the towns, if you can hear and read. For what woman could not take "Our Mission Fields," which is sent free for the asking, and organize a society, if she has God with her?

"I am only one;
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything,
I will not refuse to do something that I can do."

"THAT MUCH ABUSED WORD."

Mr. Editor—To an appreciative reader of the Alabama Baptist you will permit space for settling a point of mistaken identity. In your issue of October 16th J. V. D. cogently confuses the one-time Professor Glenn, of Owenton college with the Rev. James M. Glenn, who sometimes airs in the Alabama Christian Advocate his opinions of the word "baptizo." By such confusion J. V. D. is led to marvel as to what manner of linguistics may be taught at Owenton and to cry "Alas, for the scholarship" thereof. As the major part of the pith in J. V. D.'s article seems contingent upon the identity of these two Glenns, hence upon that same the pertinency of the suggestion as to the character of linguistics taught at Owenton by this Professor Glenn: Pity it is to turn so fine a point by revealing the fact that these twain are not one; that the Glenn impaled thus by J. V. D. was never a professor at Owenton; that the Glenn who was professor never taught Greek linguistics, but had he done so, might surely have fallen under the same condemnation as has his scholarly kinsman. Of course this case of confusion does not imply that J. V. D. is confused in any of his other thinking.

With cordial appreciation of your great denomination and with best wishes for the highest prosperity and usefulness for the Alabama Baptist and its versatile editor,

EDGAR M. GLENN.

LaFayette, Ala.

EDWIN HANNON GREEN.—Born December 28, 1814; died October 10, 1907. Joined Missionary Baptist church in early manhood, and was a member till his death. End was quiet, and expressed readiness in last hours. Was native of Bartow county, Georgia. Died in Pell City, Ala. Was buried by W. W. Kirkland, October 12, 1907.

WOMAN'S WORK IN THE NEW RIVER ASSOCIATION.

I must tell you something of our work in the New River Association, especially about our associational meeting. Of course, you know that Mrs. Vesey was here to represent the central committee of the Woman's Missionary Union. Her talk to the ladies was inspiring to all who heard her.

How deeply we felt the need of workers when she was explaining to us the different objects before the women the coming year. We could truly say from our hearts, "Send more workers into the field; create a revival in the hearts of our women, and make them realize the great needs around them!"

We believe the ladies of our association are more interested in the work than ever before, and will go forward and strive to make the coming year a successful one.

Several ladies from different churches in the association seemed anxious to have organized societies. We are so glad to see them so interested, and we trust that before our next association meets we can report a society in each church.

Why can't we expect great things in our work? Is not the Lord able to do more than we ask of Him? May the cries from far and near reach the hearts of all our women, and may we feel that these cries are for us, not for some one else. We are the needed ones!

We were so glad to see many of our young women at our meeting, especially those whose hearts were in the work. Very soon we hope to have a young woman's auxiliary in every church. Just think what it would mean to the work of the auxiliary if we could have the young women in every church doing active work! We do want our Y. W. A. to be one of the strongest organizations in Alabama.

We are so glad to say that we have the Y. W. A. at Fayette, and the young women are doing very good work, though not as much as we want them to do. The young women of this association, with only one organization in it, have given \$20 to State missions this month—very good, I think.

We were all so sorry we could not have Miss Metta Gravlee, our vice-president, with us at our association. Her heart is in the work, and she wants to do great things for the Lord.

I must not forget my Sunbeams. Truly they are real sunbeams to me! Always so faithful and ready to work. Our special work this winter is the support of one of the little girls in the Orphanage. The Sunbeams call her their "Sunbeam" orphan.

Last Sunday afternoon we had our public meeting. Of course the mite-box opening was very interesting, as \$10 was added to our treasury.

May we hear of great things in Alabama, not only from our ladies, but from our young women and Sunbeams, is the prayer of my heart. Sincerely,

CLYDE C. METCALF.

HOWARD COLLEGE ENDOWMENT FUND.

Between this time and December 31 the second installment of our endowment will be due, and, on behalf of our college and Brother William A. Davis, treasurer of the Endowment Fund, Anniston, Ala., I beg all subscribers, who have the money and who do not object, to send Brother Davis the amount of their pledge for this year at their earliest convenience. This we ask, not as a right, but as a fraternal favor.

It is of extreme moment that all pledges for 1908 be redeemed by December 31, and I urge our friends to pay on time, even if the money has to be borrowed to meet this obligation. I am asking the brethren to do precisely what I shall do. If I have not the money in hand, I shall borrow it and send it to the treasurer.

If any of our well-to-do subscribers can afford, without inconvenience, to pay now for the remaining four years, and if they will do this, they will render our college a great and signal kindness. Then the institution will get the interest all the sooner.

This endowment fund is in the hands of a committee of careful and wise brethren, men of the highest character, who have been pre-eminently successful in business, as well as conscientious and devoted in church work.

If there are still some brethren or sisters who made pledges, but who have not yet signed their bonds or made the first payment, we beg them to write at once to Brother Davis or to me for blank bonds. We need the help of every subscriber, and a pledge is a solemn obligation.

It gives me pleasure to report to our people that we have enrolled 186 students, and that boys are coming in every week. We should reach an enrollment of 225 this year. We urge Baptists who have sons to educate to send them at once to their Baptist State college here, where the instruction is equal to that anywhere in Alabama, and where the moral influences are not surpassed in our country.

A. P. MONTAGUE.

"HALF HOURS WITH JESUS."

There are twenty-five chapters in this book. The first being the "Birth of Jesus," the last "He Has Risen" and "A Cloud Hides Him From Sight." It will take an average person a half hour to read each chapter, which explains why we call the book "Half Hours With Jesus." The beautiful story of our Savior's life is simplified and explained so that little children can understand it. It is in childhood that the mind is most open to impressions and ready to be kindled by the first spark that falls into it. Ideas are then caught quickly and live lastingly. The book contains 200 pictures, and they entertain and please the little folks, as well as being lessons in themselves for the older people. The book is printed from large type and contains 455 pages. A copy will be mailed to any address on receipt of the price, \$1.75. We want agents to sell this book with a line of "Red Letter Family and Teachers' Bibles." Liberal terms. Write today. Mention this paper.

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If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:
 DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

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Dear Brother:

I enclose herewith a copy of a leaflet published some time ago by the American Baptist Publication Society. Not long ago I had a number of letters in the same mail asking if this address had been published, and at what price it could be obtained. I learn that the Publication Society is receiving similar requests. I was under the impression that announcement had been pretty generally made in the various denominational papers of the publication of this leaflet, and that it was not necessary to refer to it again. The Publication Society, however, informs me that a number of papers to which the leaflet was sent did not announce it. I am therefore taking the liberty of asking if you will kindly announce that the leaflet has been published, and indicate where it can be had. I feel sure it will be an accommodation to some brethren who have made inquiries about the tract and to others who may not have written. Very sincerely yours, etc.,

E. Y. MULLINS.

(Send 5 cents to American Baptist Publication Society, Philadelphia, Pa., and get a copy.)

ANTIOCH BAPTIST ASSOCIATION.

The twenty-fifth annual session will convene with Healing Springs church, Washington county, Alabama, on Friday, November 1, 1907. The following will be the program:

10:30 a. m.—Devotional services, led by Rev. J. F. Brock.

11 a. m.—Introductory sermon by Rev. M. Briscoe.

2 p. m.—Permanent organization. Report on publication—James N. Granade.

Report on orphanage—Rev. J. L. Carney.

Report of executive board—By Chairman.

Second Day—Morning Session.

9:30 a. m.—Report on State Missions—Rev. M. Briscoe.

Report on Home Missions—Rev. J. F. Brock.

Report on Foreign Missions—Rev. J. H. Mackey.

Evening session:
 2 p. m.—Report on woman's work—Mrs. M. E. Bailey.

Report on education—Prof. W. J. Dinsby.

Report on ministerial education—Rev. T. E. Tucker.

Night session:
 Report on temperance—Rev. W. A. Parker.

Third Day—Morning Session.

9:30 a. m.—Report on Sabbath schools—T. B. Shoemaker.

11 a. m.—Preaching.

We hope to have a good session. All are invited to attend. Brother Editor, I hope you can be with us, and get a good drink of water and add a lot of subscribers to your valuable paper.
 CLERK.

Please announce through your columns that the Antioch association will convene with Healing Springs Baptist church on Friday and Saturday before the first Sunday in November. Every body invited.

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THE PREACHER AND HIS HOME.

Here is a letter from a subscriber telling of the neglected condition of a certain preacher's family by the preacher himself. This is not the first information that has come to this office of preachers giving too little attention to their own families and too much to other men's families.

We are asked and urged, in the interest of neglected and sad-hearted wives and daughters, and in the interest of the cause of Christ, to say something concerning this flagrant and hurtful sin. To write or even think of the matter is anything but pleasant. It is saddening and humiliating to know that a minister of Jesus Christ could be guilty of a thing so grossly mean as to be untrue to his wife and neglectful of his children.

In a man's home more than anywhere else is his true self revealed. The man who is cross and unkind at home, and courteous and agreeable away from home, is a hypocrite, be he preacher or what not. The man who neglects his home, failing to provide for its comfort to the limit of his ability, and failing to bestow the attention and devotion due to his wife and children, is unfit to be husband and father, and forfeits the respect of all decent people. If such a man be a preacher the offense is even worse.

No preacher is fit to be a preacher for an hour who skylarks around, leaving those dependent upon him unprovided for. The preacher who is not faithful and loving and kind to his wife and children is a consummate rascal and unfit to open his lips to speak for Christ.

Such preachers are only "wearing the livery of heaven to serve the devil in," and should be deposed from the ministry.

The preacher may put on pious airs, make long prayers and exhort with vehemence, but if he be not true and kind and good in his home, he is destitute of the qualities which are found in a man of God.

OUT OF BABIES' MOUTHS.

Dr. Gerritt J. Kollen, the president of Hope College, at a dinner in Holland, Mich., recounted some quaint juvenile definitions. "They are definitions," said Dr. Kollen, "given by little children in examinations. Some of them, I think, are rather good. Some show unconscious, some intended, humor."

And with that preface he began: "Perspiration—When the heat makes your body cry all over."

"Fan—A thing to brush the warm off with."

"Monkey—A little boy with a tail."

"Clear soup—A quart of water boiled down to a pint to make it strong."

THE WAY OUT OF MALARIAL SICKNESS.

"Last fall I was down with malaria, could not do one lick of work, and doctored for nearly one month to no good. I was advised to buy a dollar bottle of Hughes' Tonic. After I had taken three doses I felt better, and after taking one bottle I was a well man." At Druggists 50c and \$1.00 bottles.

Prepared by ROBINSON-PETTET CO. (Inc.) Louisville.

Every New Thing In Fall Ready-to-Wear For the Entire Family

We are ready with the largest stocks and greatest varieties of fine ready-to-wear, for any member of the family, ever shown in the state. Our prices will delight you. Come and see us.

LOUIS SAIKE

CLOTHIER TO THE WHOLE FAMILY. BIRMINGHAM, ALA.

There's Wealth in SILVER



The great Silver mining district of Montezuma, Colorado, will soon be one of the most famous mining camps of the West. Twenty big silver-lead mines in this wonderfully rich district will soon be paying to stockholders millions in dividends every year. The Barfield Mine is one of Montezuma's oldest, richest properties and has already produced one hundred and fifty thousand dollars in silver-lead ore, which was carried down the steep mountain slope on burros. Much of the Barfield ore is so valuable that it could be carried down the mountain by man as a big profit. Improved transportation and milling facilities—which are now already available or provided for—means added millions in Montezuma's output and enormous dividends for the holders of shares in the great Barfield. Colorado's mines have produced \$1,500,000,000 and are now producing each year more than \$50,000,000. I believe Montezuma is the greatest mineralized district in America. I want to send you free maps and illustrated literature telling the true story of the Barfield and why it is the best buy in the investment world today. I will tell you why you can for a short time secure stock in this famous producer at the low price of

10 CENTS A SHARE

I will tell you how you can go and see the Barfield mine at my expense and verify every statement I make. I have seen the Barfield and many of the great mines of Colorado and I am firm in the belief that the Barfield will soon rank with the best of this great rich state as a producer and dividend payer. I doubt if there is another mining company offering its stock to the public that can produce such absolute proof of merit as the Barfield. Only a limited amount of treasury stock is to be sold at ten cents a share, and when the present allotment is taken up the price will be advanced to a higher figure. If you can invest only one dollar a month I want you to write me. If you can invest more, so much the better for you. But act NOW, if you would be in time to share in this first allotment of Barfield stock at 10 cents. Let me send you full information regarding this splendid opportunity TODAY. Address: E. S. KELLOGG, Financial Agent, BARFIELD SILVER MINES CO., 728 Century Bldg., KANSAS CITY, MO.

SPECIAL STATIONERY

Prices for Preachers, f. o. b. Birmingham

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

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

GUIDE PUBLISHING COMPANY

2108 Morris Avenue We print the Alabama Baptist

MAKE A WILL

ARTISTIC PAMPHLET JUST ISSUED

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

Birmingham Trust and Savings Co.

THE DEATH OF MRS. M. A. McKINLEY.

Sister McKinley died in her home in Demopolis Saturday, September 21, 1907, at 10:25 a. m.

In the death of this good woman who had passed her "three score and ten years," our church lost one of her strongest and most spiritually minded members. For more than two years she had been a great sufferer, and the children and attending physician had for some time realized that it would be but a little while before death would relieve her. And those who have faith in Christ, and know her life, know of a truth that death came as a relief; for as she had lived for Jesus, so she died to be with Jesus.

Sister McKinley was one of the charter members of this church, and when the Baptist cause was struggling for existence here she was one of the faithful ones in maintaining it. It was a long struggle and a hard fight to build the first house of worship, and the church had been enjoying a season of prosperity in it for a while when it was burned. Real character is revealed by crisis, such indeed was the case with her when she beheld that house for which she had toiled and prayed so long going into smoke and ashes; instead of giving up in despair as many a faint hearted disciple would have done, she went to be alone with God, and then before the smoke had ceased rising from the ruin she was out busily engaged in an effort to build another, which was soon done.

Her devotion and loyalty to her church was beautiful indeed. And one of the greatest burdens that she bore during the last few months of her life, was that she was deprived of attending the services at the church. Just a few days before she died she was planning to go to church Sunday and said that the boys could carry her in and bring her out, and Sunday at 11 o'clock "the boys" four sons and two sons-in-law were pallbearers and carried her in and brought her out; and while it thundered and rained we laid that body to rest in the cemetery near by. And the boys will erect over that grave a monument to her memory, and this will be right if there be not too much expended in that direction; but there are monuments here which those tired hands helped to build, that will live when marble and stone have crumbled to dust. The church house stands here today as a monument to her memory, the service which she so long helped to maintain by her presence, open purse and personal effort; these things and such like are the deeds that compose a long life that was given preeminently to the service of the Lord.

Since she was laid to rest we've gone back to our work and service for the Master, yet we have felt sensibly the weakening of the force. But God is good, and the line that is broken and the place that is made vacant we shall look to Him to fill in with an-

other like her, or else in a greater measure of His grace in us.

"O death, where is thy sting?
O grave, where is thy victory?
The sting of death is sin; and the power of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

J. R. G. WHITE.

AS IN A DREAM.

I lay upon my restless couch,
And shadows dim had gathered there;

A troubled sleep, with broken dreams,
Had followed close a day of care.
Ere slumber came, I weeping said:
"The load is more than I can bear;
Show me, O Father mine, the way
That leads me past temptation's snare!"

As in a dream, great mountains loomed

About me, as a mighty wall;
From rugged cliffs high overhead
I heard a clear voice sweetly call:
"Come up, my child, though faint and weak,
Climb on until you gain the height;
But heed My voice along the way,
And I will surely guide aright."

The way was steep, the path was rough,

And dangers lurked along the way;
So oft my tired footsteps failed,
But stumbled on, and would not stay
Until beside a jagged cliff
I saw a hoary head bent low—
An aged form, with eyes grown dim,
Yet heavy still with untold woe.

I cheered and helped him as I could.
He blessed me with his feeble breath,

But bade me haste with quickened step,
For just ahead had journeyed death.
And soon I found a lovely form,
All stark and cold, where briars grew;
I robed her for her last sweet sleep
As gently as the mothers do.

Beside a brackish pool there stood
A bonny, fair-haired little child
In mute dismay; his wayward steps
In tangled paths had been beguiled.
I took the trusting baby hand,
And guided well the little feet;
And oft along the stony way,
A fainting heart I paused to greet.

The heights grew smooth. I soon forgot

The thorn and stone that hindered so;

And, turning, cast a saddened glance
Back to the vale that lay below.
O, wondrous change! O vision fair!
The hills turned to a meadow green,
And where the thorny briars were,
The sweetest roses now were seen.

The grass was velvet, daisy-starred,
And sprinkled o'er with violets blue;
Bright blossoms nodded left and right,
Glad blossoms of the brightest hue.
Down close beside a pearly stream,
With snowy lilies hedged about,

CUTS and WOUNDS Are Quickly Healed

There is no remedy so useful or necessary in the home as A. I. M. It is always ready in case the unexpected happens. For Cuts, Wounds, Old Sores, Burns and all external inflammation it is indispensable.

Applied to the inflamed parts, it immediately soothes and quickly cures. Disorders of this nature are dangerous, painful and often hard to heal.

NATURE'S MATCHLESS REMEDY

SHOULD BE USED IN TIME, AND A LASTING CURE IS CERTAIN TO FOLLOW.

A. I. M. is also a great relief for Indigestion and all Stomach and Bowel troubles caused by any form of inflammation. It is obtained from a Natural Mineral, found deep in the earth. It is more powerful than many of the celebrated Mineral Springs. Test its merits in your case. Get a bottle from your druggist or general store. If your dealer fails to have it, send us your name and one dollar (\$1.00) for two fifty-cent (50c.) bottles. Express prepaid to you.

Acid Iron Mineral Company

RICHMOND, VIRGINIA.



Beautiful except

for the pimples. Many faces that would otherwise be attractive are spoiled by an eruption. If yours is unsightly do not despair; it can be cured. TETTERINE, the great skin and household remedy, will make it smooth and soft as a baby's, while TETTERINE SOAP, the greatest of beautifying soaps, will keep it so.

Both the Remedy and the Soap should be kept in the house. They will cure eczema, tetter, itching piles, ring-worm, dandruff, and all skin diseases.

If your dealer does not keep them send 50c for the salve and 25c for the soap to

SHUPTRINE COMPANY

SAVANNAH, GA.

A GREAT MAIL ORDER HOUSE.

Albaugh Bros., Dover & Co., one of the greatest mail order houses in America, has increased its capital stock to \$1,000,000.00 and changed the name to Albaugh-Dover Co.

Their advertisement appears in this issue. This great business has been built up by honest dealing with customers all over the country, and on the basis of extremely low prices direct to the customer.

Albaugh-Dover Co. manufacture on a large scale many of the articles which they sell at such low prices to mail order customers. Their purchases in other lines are so enormous that rock bottom rates are secured. Every home should have an Albaugh-Dover Catalog, which is sent for the asking. It is a great money saver, including almost any article which you could ask for. The general store of this concern covers acres of floor space.

Rev. W. J. D. Upshaw, for reasons which he considers good, and after one year's work at Hartford, has resigned and would consider a call in middle or north Alabama.

SAVE 50 PER CENT

by buying buggies, harness plows, wagons, crockery, stoves, sewing machines, guns, shoes, or anything you need for the home or farm. 220 page illustrated catalogue sent free upon request showing cuts and prices on above articles. Address

THE SPOTLESS CO.
84 Shockoe Square, RICHMOND, VA.

I saw a curly, sunny head,
And then a little face laugh out.
The dimpled arms were over-full
Of lily-cups and roses rare,
And while the daisies brushed his feet,
The lilies leaned to kiss his hair.
"Ah, heaven keep you, little one,
And lead you safely day by day,"
I softly said—then recognized
The child I saved beside the way!

There 'mid the roses, fragrant sweet,
The crimson-hearted ones and white,
Some like the early blush of morn,
All bathed in pearly dew and light,
I was so happy, glad and free
That care and sorrow sped away;
Then once again, like silver lute,
These gentle words came back to me:

"Ah, you have hearkened well, my child,
For I am Love, sweet Charity.
In helping other fainting hearts,
You soon forget your misery."
'Twas but a dream that chased its way
Across my brain, all overwrought
With pain and care; and yet to me
The dream a wondrous lesson taught.

LEILA MAE WILSON.

Opelika, Ala.

CENTRAL ASSOCIATION.

The Woman's Missionary Union, auxiliary to the Central Association, held its third annual session with Shiloh Baptist church, near Kellyton, October 3, 1907.

Mrs. A. L. Harlan, vice-president of the Central Association, was present, and presided over the meeting.

Devotional exercises were conducted by Mrs. S. C. Thompson, of Alexander City.

Mrs. Julius Jones, of Rockford, was elected secretary.

Address of welcome by Mrs. J. A. Thomas, of Shiloh Baptist church.

Response by Mrs. George Gosdin, of Goodwater.

Annual address of the vice-president was next in order, which reviewed the work of the Union since the last meeting. Progress is reported along all the lines of our work, and contributions have been made to all the causes fostered by our boards. A plea was made for more earnest effort being put forth the ensuing year—the centennial of Baptist effort in Alabama.

The committee on enrollment reported representatives from the following societies: Alexander City, Goodwater, Rockford, Eclectic, Mt. Olive, Weogufka and Shiloh.

Arrangements were perfected for the organization of two new societies at Equality and Central, respectively. The ladies at Kellyton are expecting to organize at their next regular preaching day, the second Sunday in October.

We had the pleasure of having Mrs. J. W. Vesey, of the central committee, with us, and her talks were an inspiration to all who heard them. In her own sweet way she impressed upon us the great sacrifice made for us by the Heavenly Father, and should not we make some sacrifice for Him?

Miss Ammie Conger, vice-president of the Carey Association, was present, and aided us in the meeting.

The Aim of Alabama Woman's Missionary Union for 1907-8 was next read. Interesting articles on the Margaret Home, and the Training School for Missionaries, State Missions and the Orphans' Home were read by representatives of the different societies present.

Plans for Enlistment Day were discussed, and each society was asked to make an earnest effort to double its members during the month of October.

Representatives of the King's Sons and Daughters and Sunbeam Band of Alexander City made a nice report of their work the past year, and added much to the pleasure of the meeting by appropriate recitations.

At the close of the meeting a collection of \$10 was secured for State Missions.

On Sunday afternoon, October 13, we met with the ladies at Kellyton and organized the W. M. U. with twelve members and three honorary members. Officers elected:

- Mrs. C. K. Maxwell, president.
- Mrs. Mitchell Webb, vice-president.
- Miss Mamie Baird, secretary.
- Mrs. Shepard, treasurer.

They expect to observe the day of prayer for State Missions, October 23, and secure a contribution for same. We expect to have good reports from this society in future.

REPORT OF WOMAN'S MEETING

Held at Mount Ararat Church, Columbia Association, Oct. 10, 1907.

The meeting was called to order at 2 o'clock by the vice-president, Mrs. C. N. James.

After singing "All Hail the Power of Jesus' Name," Mrs. Howard Griggs, of Columbia, conducted the devotional exercises. Mrs. George Rountree was elected secretary.

Mrs. James spoke encouragingly of the work and of the importance of keeping our motto before us—"Larger things in prayer, study, organization and contribution."

The following societies made good reports: Columbia, Cowarts, Bethel, Dothan, Ebenezer and Gordon. Columbia Mission Band also reported a good year's work.

"The Voices of Women" was read by Miss Ethel Forrester.

Mrs. W. M. Anderson, of Dothan, spoke on "The Importance of Having a W. M. U. in Every Church."

She also presented the work of our Training School and Margaret Home.

Mrs. W. P. Stewart presented our Sunbeam work, and Mrs. Howard Griggs made a splendid talk on missions.

We were disappointed that Mrs. Vesey couldn't be with us. She, however, arrived Friday morning and held a meeting with the ladies, at which time a collection for State missions was taken amounting to \$1.60.

We feel that some progress has been made in our association, but we are going to do even "larger things."

MRS. GEO. ROUNTREE,
Secretary.

GOOD MEETINGS.

Brother Barnett:

A few words about our protracted meetings. We spent a week at each of our four churches. Brother Lamar Jones was with us the first two weeks and was heard by large crowds of people. The third week Brother Cunningham helped us. The fourth week Brother Darden, a student at East Lake. Fifty-five were baptized, others were restored to fellowship, and several were received by letter. The churches are greatly revived. This is the first visit Brothers Jones and Darden have made to this section. The people were so well pleased they want them to come again. Brother Jones worked about six weeks with the churches of the Yellow Creek Association. We are very destitute of ministers who can give their full time to preaching the gospel. We think that the churches need a consecrated ministry.

Brother Barnett, can you not come to the Yellow Creek Association? It is near Sulligent, and convenes the Saturday before the 1st of October. I read many reports of good meetings in The Baptist, for which we should thank God and take courage.

W. C. WOODS.



Turn the Wick

as high as you can—there's no danger—as low as you please—there's no smell. That's because the smokeless device prevents smoke or smell—that means a steady flow of glowing heat for every ounce of fuel burned in a

PERFECTION Oil Heater

(Equipped with Smokeless Device)

You can carry it about and care for it just as easily as a lamp. Brass oil font holds 4 quarts burning 9 hours. Handsomely finished in japan and nickel. Every heater warranted.

The **Rayo Lamp** adds cheeriness to the long winter evenings. Steady, brilliant light to read, sew or knit by. Made of brass, nickel plated, latest improved central draft burner. Every lamp warranted. If your dealer cannot supply Perfection Oil Heater or Rayo Lamp write our nearest agency for descriptive circular.

STANDARD OIL COMPANY
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THE B. Y. P. U. MANUAL

A NEW BOOK, BY L. P. LEAVELL, FIELD SECRETARY.

The purpose of this Manual is to put into convenient form a number of plans found to be successful in conducting a Baptist Young People's Union. Cloth, 12mo., PP. 1-9. 50 cents Postpaid

SOME RECENT TRACTS

We have issued several splendid tracts along Baptism of Jesus in the Jordan.

A chapter from "The Moral Dignity of Baptism," in tract form. Single copy 10 cents; 12 copies 75 cents; 50 copies, \$2; 100 copies, \$3.

Baptists in Sunday School History. Lecture delivered at Southern Baptist Theological seminary by Rev. B. W. Spilman. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.50.

Doctrinal Teaching in the Sunday School.

Lecture delivered at Southern Baptist Theological seminary by Henry A. Porter, D. D. Single copy, 5 cts.; 12 copies, 25 cents; 100 copies, \$1.75.

The Business of a Church of Christ. Sermon by Fred D. Hale, D. D. Single copy, 5 cents; 12 copies, 20 cts.; 100 copies, \$1.

The Supper of Our Lord. George W. Truett, D. D. A sermon preached at First Baptist church, Dallas, Texas; 32 pp. Single copy, 10 cents; 12 copies, 75 cents; 50 copies, \$2; 100 copies, \$3.

Our Teacher-Training System. A paper read at the conference of Field Workers, Richmond, Va., May 1907, by I. J. Van Ness, D. D. 12 pp. Single copy, 5 cents; 12 copies, 15 cents; 100 copies, 75 cents.

Some Things on Which It Behooves Baptists of this Generation to Put Supreme Emphasis.

Address by Rev. J. B. Hawthorne, D. D., before the Southern Baptist convention, Richmond, Va., May 16, 1907. 20 pp.

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

HOME TREATMENT

Hundreds of men and women are prevented from obtaining a cure on account of the expense incidental to a trip to New Orleans to consult us. They believe a personal visit to be necessary in all cases. In some cases it is absolutely necessary that you pay us at least one visit. We have, however, so perfected our system of home cures that we are meeting with universal success in those cases which we undertake to cure in their homes. We have proven conclusively that a large per centage of the afflicted can be cured without the necessity of visiting us in person, without interruption to business, and with only a nominal expenditure of money, by taking our home treatment.

On application we furnish prospective patrons with charts and blanks which, when properly filled out, will enable us to make a correct diagnosis and formulate the proper curative remedies. After making an exhaustive study of your symptoms we will give you an honest opinion of your condition, whether curable at home, the cost and the time required to complete the cure. By returning this ad you will receive free our 82 page medical book. Advice free. Write us.

Drs. S. & E. Davison & Co.,

1013 CANAL STREET,
New Orleans, La.

Your Hearing in Danger If You Have Catarrh

Every one who has catarrh is in constant danger of becoming partially or totally deaf. Catarrh does not remain stationary or get well of its own accord. It is inclined to spread. It may make its way from the nasal passages through the little Eustachian tubes to the middle ear, and then it becomes a serious trouble producing "buzzing" noises in the ears and finally total deafness. No liquid, atomizer spray, douche, ointment or anything of that kind can go through the Eustachian tubes, and, therefore, cannot reach within an inch and a half of the middle ear. The only possible way of reaching it is by the means of a medicated smoke-vapor, which manner of treatment was originated by Dr. Blosser in his medical practice many years ago.

This treatment is unlike any other remedy for catarrh, bronchitis or catarrhal deafness, and is being used with success in all parts of the country. By his method the medicine goes into the middle ear, where it comes in direct contact with the parts that are affected by catarrh, and cures the disease. In this way many have been restored to hearing who had lost all hope.

In order to demonstrate how his remedy reaches the disease in the head, nose, throat and lungs, Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., offers to mail a five days' free trial package of his remedy, also an illustrated booklet telling all about the treatment to any sufferer who will write to him for it.

HELP IS OFFERED TO WORTHY YOUNG PEOPLE

We earnestly request all young persons, no matter how limited their means or education, who wish to obtain a thorough business training and good position, to write by first mail for our great half-rate offer. Success, independence and probable fortune are guaranteed. Don't delay. Write today. The Ga.-Ala. Business College, Macon, Ga.

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

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 29th 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 Seventy (170), also lots fourteen (14) and fifteen (15) in block One Hundred and Forty-nine (149) of the North Birmingham Land Company's survey, according to map of said survey, situated in North Birmingham, Ala.

JOHN F. KNIGHT,
Admr. of the Estate of L. E. Ewell,
Deceased.

BURKHART & KNIGHT, Atty's for
Administrator.

POSITIONS SECURED or MONEY BACK,
Leaves BY MAIL or AT ONCE of

DRAUGHON'S Colleges
PRACTICAL BUSINESS

22 Colleges in 19 States. 19 years' success.
ENDORSED BY BUSINESS MEN. 79,000
students. FREE literature. Write-to-day for it.
Montgomery, Atlanta, Memphis or Nashville

BRIGHT'S DISEASE

Backache, weak and inactive Kidneys can be cured
MOXINE TABLETS. Mrs. Orice Wilson, of Cleburne
Texas, says: "Moxine Kidney Tablets are worth more
than gold suggests." Price 20 cents from Southern
Chemical Co., Houston, Tex. 500,000 boxes sold annually.

THE MEETING AT MAPLESVILLE.

Dear Brother Barnett: Please say to the readers of our paper that our meeting at Maplesville was one of great success. Brother W. J. Ray began the meeting on the first Sunday. He caught the people from the very start and held the interest for eight days and nights. From three to seven hundred folks at every service. The result of these meetings: A good, strong Baptist church of one hundred and ten (110) members; sixty-seven by letter, forty-one by baptism and two await baptism. There was no Baptist church here before Brother Ray came. Now there is one with a bright future. Many of the best people about this place joined this church. Then others by the score, who had been deep in sin, turned from the service of the devil and joined the church. Brother Ray called for subscription to build a Baptist church and raised about seventeen hundred dollars. We wish to build about a twenty-five hundred dollar house. He also raised a pastor's salary of three hundred and fifty dollars. The call was given your humble servant. I will give one Sunday and two Sunday nights in each month. The Lord be our helper, you are going to hear from us at the new church at Maplesville. Brother Ray is a great preacher. He is in every sense an evangelist. He has gifts that are for God. He moves the people by the powers of the gospel. He presents the claims of the Master in a forcible and business way. The people believe and obey. We paid him \$125 for his services. He is here with me at my home church (Bethel) now, and the prospects are for a good meeting. He will begin a meeting at Whistler on the third Sunday.—J. W. Mitchell.

A MOTHER'S LAST LESSON.

A mother lay dying; her earthly hours were numbered, and the sands of life ran low. Grouped around her were her three daughters, so soon to be left motherless and alone.

Wistfully she eyed the group. Too weak to more than whisper, she made known her wants, of paper, pen and ink. It was brought to her by Alice, the oldest. She motioned them to come closer. Wonderingly they obeyed.

Falteringly she dipped the pen into the ink well, and with a death-palsied hand, quiveringly held the full pen over the spotless page until one drop of ink spattered on the page.

"Dear, erase it," she whispered, faintly.

"We cannot get it off, mother," they said.

"I know it, my children; neither can you remove all the blemish of a sin from your soul. Your soul, children, is the page. Remember; keep it spotless."

With these last words on her lips she passed to the great beyond, still clasping the blotted page in her nerveless hands. It was a lesson well remembered and never forgotten by one of the three.

"MOTHER."

I'm gittin' old—I know—
It seems so long ago—
So long sence John was here!
He went so young!—our Jim
'S as old now 'most as him—
Close on to thirty year'!

I know I'm gittin' old—
I know it by the cold,
From time 'at first frost flies.
Seems like—sence John was here—
Winters is most severe;
And winter I de-spise!

And yet, it seems, some days,
John's here, with his odd ways—
Comes soon-like from the corn-
Field, callin' "Mother" at
Me—like he called me that
Even 'fore Jim was born!

When Jim come—(La! how good
Was all the neighborhood!—
And Doctor!—when I heard
Him jokin' John, kind o' low,
And say: Yes, folks could go—
"Pa" needn't be afeard!)

When Jim come—John says—e—
A-bendin' over me
And baby in the bed—
And jes' us three,—says 'e,
"Our little family!"
And that was all he said.

And cried jes' like a child!—
Kissed me again, and smiled,
'Cause I was cryin', too.
(And here I am again
A-cryin', same as then—
Yet happy through and through.)

The old home's most in mind
And joys long left behind!
Jim's little h'istin' crawl
Acrost the floor to where
John set a-rockin' there!
(I'm gittin' old—that's all!)

I'm gittin' old—no doubt!—
(Healthy as all git-out!)

But, strangest thing I do—
I cry so easy now—
I cry jes' anyhow
The fool-tears wants me to!

But Jim he won't be told
'At Mother's gittin' old!"
Hugged me, he did, and smiled
This morning, and bragged "shore"
He loved me even more
Than when he was a child!

That's his way; but ef John
Was here now, lookin' on,
He'd shorely know and see:
"But, Mother," s'pect he'd say,
'S'pose you air gittin' gray,
You're younger yet than me!"

I'm gittin' old,—because
Our young boys, like they was,
Keeps comin' back—so clear,
'At little Jim, once more,
Comes h'istin' 'crosst the floor
Fer John's old rockin'-cheer!

Oh, beautiful!—to be
A-gittin' old, like me!
Hey, Jim! Come in now, Jim!
Your supper's ready, dear!
(How more, every year,
He looks and acts like him!)
—James Whitcomb Riley in the Oc-
tober Century.



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New Books

Annual Catalogue



The Society is preparing its annual Catalogue of Books, Bibles, and Church and Sunday School Supplies for 1927-1928. Special attention is being given to the book department. For lovers of good books who wish a carefully classified and suggestive list it will be unquarred. All whose names are on the Society's mailing lists will receive a copy. Others may secure one free by sending a post-card.

LATE ISSUES
Beautiful Joe. New and enlarged edition. By MARSHALL SAUNDERS. Illustrated by CHARLES COPELAND. Price, \$1.25.

The Formation of the New Testament. By GEORGE HOOPER FERRIS, D. D. 16mo. Price, 90 cents net, postpaid.

Christ and Buddha. By J. N. CUSHING, D. D. With an introduction by HENRY M. KING, D. D. 16mo. Price, 60 cents net, postpaid.

That Blessed Hope. By DAVID BRADLE, D. D. Ph. D. Price, 75 cents net, postpaid.

Christian Agnosticism. By Prof. E. H. JOHNSON, D. D. Price, probably \$1.00.

Gail Weston. By Mrs. S. E. GRAHAM CLARK. 12mo. Illustrated. Price, \$1.25.

The Morning Hour of American Baptist Missions. By A. L. VAIL, D. D. 12mo. Price, probably \$1.25.

The Fruit of the Desert. By EVERETT T. TOMLINSON. Illustrated. 12mo. Price, \$1.25.

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The report of the Central Baptist Church as read at the Association last week, will show that we have not been altogether idle during the last ten months, but that progress has been made along all lines. Indeed Baptist affairs in this city were never more encouraging.

The report will show that more than \$14,000 has been contributed to missions in that time, which amount will be increased to \$1,500 by the end of the year. The total contributions for the year will reach \$4,500. All things considered we feel that this is a splendid showing and unless some of the churches greatly increase their offerings to missions over last year we will stand fourth in the list. Only three gave more last year than we have already forwarded to the Boards in the past ten months.

We have broken ground for our new Sunday School Annex, which will give us a splendid equipment, and one of the handsomest churches in the state. The auditorium is to undergo a thorough overhauling, and a splendid pipe organ will be installed by the first of January.

Since November 1st our membership has increased more than 60 per cent, which to us is one of the most encouraging features. Of the large number that it has been our privilege to baptize, most of them were young men who are making their presence felt among us, and whose lives are counting with God.

Our Sunday evening services are all evangelistic in character and in these meetings we are always greatly disappointed if God doesn't draw some one into the charmed circle of His love.

On November 9th hundreds of God's brave and loyal men in this county will heed the voice of motherhood in its appeal to help them keep the boys pure, and when the sun drops down behind the western hills, they will have said by their ballot, "The Saloon Must Go." Even so, amen.

G. L. YATES.

Alantus, Alabama.

I am a reader of the Alabama Baptist and have been for nearly three years. I dearly love every page of it. It grows better all the time. I have just got home from six weeks work where I had been running revival meetings. The Lord has blessed my feeble efforts this year and many souls have been saved, and forty-three have been added to the churches that I have been preaching to. I have held some meetings at churches that I did not pastor and had several conversions and quite a number of accessions. I am glad to hear of so much good being done by the Baptists of Alabama. In fact we have got many things to thank and praise the Lord for since I last wrote you. So I will close and write again some other time.

May God bless the editor of the Alabama Baptist and all of its readers is the prayer of your brother in Christ.

WM. LINDLEY.

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THE ATLANTIC MONTHLY.

The Atlantic Monthly is celebrating its fiftieth anniversary this fall by offering, besides the special semi-centennial November number, a particularly fine set of books on the installment plan. This "Atlantic Library of Travel" consists of six volumes describing life and customs in foreign lands. "Our Old Home," by Nathaniel Hawthorne, is a standard book on English life and scenery by this great romancer. "The American in Holland," by William Elliot Griffis, deals with the fascinating land of dykes, and Henry James' "A Little Tour in France" consists of a series of vivid and human sketches of life in Southern France. The late Secretary of State, John Hay, in "Castilian Days," depicts conditions and manners in modern Spain. William Dean Howells, in "Italian Journeys," acts as guide and interpreter through sunny Italy. The last book of the set, "In the Levant," by Charles Dudley Warner, is one of the best volumes ever written about the Holy Land, Greece and the Orient. This Library of Travel is bound in handsome dark red and gold binding, with gilt top, and is illustrated profusely with photographs and with drawings by Joseph Pennell. It is a welcome addition to any collection. Together with this set of books, the offer includes a year's subscription to the Atlantic Monthly (plus the November and December issues of 1907), and the "Atlantic Monthly Calendar" for 1908. This is an attractive leaf-a-day tablet mounted on an illuminated card, its special feature being that on each sheet is printed a quotation from some number of the Atlantic. Looking over the names of the authors, we find a brilliant and varied list—Roosevelt, Lowell, Agnes Repplier, Holmes, Emerson, Aldrich, Grover Cleveland, H. B. Stowe, Burroughs, Margaret DeLand, E. R. Sill and a hundred more. The total price of the library, Atlantic, and Calendar is \$12, on the plan of \$1 down and \$1 a month till paid.

FROM PHENIX CITY, ALA

I will thank you very much for space in your columns to report the good meeting that has just ended here at the West Side Baptist church. Not only the church, but it seems that the entire town has taken on new life as a result of our revival which was conducted most of the time by the Rev. John Bass Shelton, of Montgomery. We all thought he was a godsend to us, for our church was almost in a dead state. We had only been having preaching twice a month and could hardly pay our pastor for that much time. But after hearing some of the most powerful sermons that ever fell from the lips of mortal man, we feel so much revived that we have called a pastor for full time and are looking forward to next year as being the greatest year of our history. We recommend Brother Shelton to any church that is in a cold and indifferent state, for he will sure wake them up. Your brotner in Christ, J. L. Edwards.



WHO IS RESPONSIBLE FOR THE SALOON?

SERIOUS QUESTIONS FOR VOTERS

- Do we want saloons? If so, why?
 Who of us want them, and for what?
 Is time spent in them which could be better spent elsewhere?
 Is money spent in them which could do more good spent elsewhere?
 Is there likely to be gambling in them?
 Is any money worse than wasted in them?
 Do any fathers set bad examples there for their boys?
 Do our boys get good habits that will make them good men, or habits that will make them good-for-nothing men?
 Are our wives, mothers and sisters made happier by having loafing and drinking places to tempt their husbands, sons and brothers to waste their time and spend their money in drinking and loafing instead of being at home with their families?
 Is the saloon a good place to educate the young men, who are to be the husbands of our daughters?
 If no money were spent in saloons, would there not be more good trade and less bad debts in business, and more comfort in homes?
 Would anybody be hurt by having these places shut up? If so, who? And how would they be hurt?
 Would some men be better off today if they had never been in a saloon?
 Would some women and children be better fed and better clothed?
 Would some homes be happier?
 Would anybody who is dead be alive today?
 Would saloon-keepers themselves and their families be better, happier or more useful in some other business?
 Do saloon-keepers want to do us good or to get our money?
 Do you like the dictation of the saloons in politics?
 Let us think of these questions, and vote as we think is RIGHT—not as those who only want our money wish us to vote.



A STUDY IN FACES

Would you like to have your boy become like this.

On second Sunday in September we commenced a protracted meeting with the Pleasant Grove saints near Shoults—at Rev. P. G. Maness' home church. We had requested him to help in the meeting. He arrived on Monday night and did some noble preaching. As a result one was restored and twelve young men and women were baptized on the fifth Sunday evening, and on last Sunday (the second in October) they were heartily welcomed to all the privileges of church membership by giving them the hand of fellowship. At the close of the service the writer solemnized the rites of holy matrimony between Brother Grover Williams and Miss Letitia Doyak. Pleasant Grove church is in good condition. Brother Maness is the principal of their high school, and they are building an \$800 school house. Success to the Baptist.
 —James D. Martin.

The Lord has wonderfully blessed us at New Hope Baptist church, four miles and a half east of Irondale, on the Leeds road. In our August meeting from which there were seven additions, two by letter and five by baptism, for which we praise the Lord. Pray for us.—L. L. Waldrop, pastor.

Here I am away out here in Texas at Baylor university. I am well pleased so far. Entered last Monday. This is Friday evening. Dr. Carroll told me there were something over 900 pupils here now. You will please send me the dear old Alabama Baptist to 1622 South Seventh street, Waco, Tex. Former address, Jemison, Ala. Will you please send this week's issue also. I expect to be back in Alabama next summer, God willing. I feel so lonesome this week without the paper. I beg to remain, your humble friend, A. F. Loftin.

Last week our hearts were made sad over the departure of our beloved pastor Brother Isaac Windsor, to the Lone Star state. He has served our church faithfully for three years and did much and lasting good in our town and surrounding country. Sister Windsor was vice president in our L. A. and M. society, was faithful and active in the work. We will miss her sweet and gentle influence, her inspiring words and great zeal in urging us to carry out the motto to "Go Forward" in the Master's work. We wish for Brother and Sister Windsor every blessing in their western home.—Mrs. Gilbert, president L. A. S., Goodwater.

On October 10 at the residence of the bride's parents, Mr. and Mrs. David Snyder, Mr. Jno. Hammonds led to the altar Miss Anna Snyder, and the couple were pronounced husband and wife by Brother Pilley. The bride is one of our fairest flowers and will be greatly missed in our church and community, and more by her Sunday school class. The groom holds a lucrative position on the railroad. Mr. and Mrs. Hammonds left immediately for their home in Montgomery, May God's richest blessings rest with them, is the wish of—A Friend.