

THE TIME IS RIPE FOR STATUTORY PROHIBITION

# ALABAMA BAPTIST

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W. B. CRUMPTON.



COURT HOUSE SCENE AT BIRMINGHAM ELECTION DAY.

## The President of Anti-Saloon League for State Prohibition.

Montgomery, Ala.—Rev. W. B. Crumpton, president of the Alabama Anti-Saloon League, has declared that the bill of Mr. Ballard, of Autauga, calling for total prohibition in Alabama on July 1, 1908, should be passed by the legislature. He said that in this he was not speaking for the league officially, but he felt assured that he was voicing the sentiment of every member of the league.

Dr. Crumpton has just returned from a week's stay in Jefferson county: In an interview he said:

"Now that Jefferson, Wilcox and Etowah have been added to the column of dry counties, we have thirty-eight, counting Russell, which becomes dry after January 1st without

an election. Four or five more which have elections pending will be added, making forty-three.

"Nearly all the others have prohibition, except in from one to four places. We have but few counties wholly wet. Since the prohibitionists have shown what they can do in a county like Jefferson, surely none can doubt their ability to carry any county in the state when they make up their minds to go after it.

**For Ballard's Bill.**

"I can not speak for the Anti-Saloon League, but I feel safe in saying I voice the sentiments of every member when I say the bill to be presented by Mr. Ballard, of Autauga,

ought to be passed. In July the league was put in the awkward attitude of seeming to oppose such a bill. Had we pressed such a bill then the liquor forces in the larger counties could have charged us with cowardice. But since we measured arms with the liquor power at its strongest point and won the fight, the whole state is ready for a general law.

"I have no doubt about our securing the necessary two-thirds of each house to introduce it. Once it is introduced it is certain of passage, if the voice of the people is regarded by their representatives.

"So far as the enforcement of the law is concerned, I have no fears

about that. We are living in 'New Alabama.' The sentiment of the people with reference to the enforcement of the liquor laws is very different from what it was a few years back. We are making advancement along all other lines; it would be a great reflection on us if there was not advancement along the line of law enforcement.

"Public sentiment caused the last legislature to enact some helpful laws. The same public sentiment will demand the enforcement of these laws. Besides, our officials everywhere, from the governor down, are saying, 'The prohibition laws shall be enforced,' and they will be."



THE PARADE ELECTION DAY AT BIRMINGHAM.



REP. EUGENE BALLARD.

## THE IMPORTANCE OF SUNDAY SCHOOLS

If every minister of God, every redeemed soul will take a few days for the prayerful study of our stewardship and responsibility to our God, our mission in the world and Christian duty to those among whom our heavenly Father has placed us, we, every one, would see in a little while the very great and important importance of the Sunday school and its work.

For in our community, in your neighborhood, in any and all vicinities there is to be found Sunday school material with which to work; material which needs and should not be denied the privileges which the Sunday school affords. This material consists of the children, the young people and the older people who are silently, but none the less, continually calling to us—yes, to us, for the teachings of the Christ and Savior and Lord, who has bought us and redeemed us with a price most precious, who would have all to know Him in the forgiveness of sin, in the redemption of the soul and in the service of his kingdom, who is not willing that any should perish, but that all should come to repentance. Shall we, as God's heritage, then deny these of that which they not only need and call for, but must have, and thereby prove unworthy of our stewardship? God forbid.

The Sunday school offers work, presents opportunities and affords service for us all who are His chosen and redeemed. My dear reader, are you redeemed by the blood of Jesus, which alone can redeem you? If so, will you seek prayerfully to know and to do your part in the important work of the Sunday school? This done, you will be enabled, more and more, as the work goes on, to see, to feel and to know more fully of its importance. "What is my part?" says some one. Your part is to pray, give your presence and to go out as opportunity affords during the week and ask others to give their presence, and to aid in any way you can in this important work. Well do I remember a devoted Christian girl who, full of missionary zeal and work for her Master, went during the week from house to house, doing personal work, leaving her influence where she went. What was the result? What did she accomplish? On Sunday morning—what a glorious sight to behold—this Christian worker walked into the church as she was followed by ninety-four boys and girls whom she brought for instruction in the Sunday school. But the real results, eternity alone can tell. "Go out into the highways and hedges, and compel them to come in." Compel them, not by might nor by power, but my spirit, saith the Lord of hosts. To do this work we must take the Holy Spirit with us.

Let each of us pray in Christ's name that our Lord whom we serve will show us, day by day, not only the importance of this work, but also the very great importance of our doing the work; praying, too, that the Holy Spirit will be our great leader and teacher in this work and service of the church. Those who are rightly taught in the home and in the Sunday school are better prepared for the understanding of the gospel of Christ when they hear it preached from the pulpit or elsewhere by His ministers.

You show me a church that is without a Sunday school and I will nearly be prepared, I think, to show you a church that is without life, that is without a sense of responsibility, and that is thoughtless, careless and unconcerned about the spiritual welfare and salvation of the lost. I do not mean to say that the life of a church depends on the Sunday school, but rather the Sunday school depends on the life of the church.

A gentleman once said to me that when he was a boy he was anxious to be at his place in Sunday school, but that his father was greatly and bitterly opposed to any such nonsense, incredulity and exorbitantness, as he looked upon Sunday school work to be. In conversation upon the subject the father said to his boy: "Son, I had rather see you on the creek fishing than to know of your being at Sunday school." Not many Sundays after the father had

thus expressed himself to his well disposed son he was walking over his farm and along the creek's bank when his eyes fell on a crowd of youthful boys. What more did this father see? Was it the crowd of boys alone that he saw? No. Why had they gone on the creek on the Lord's day? Had they gathered there to read and discuss some good book, such as Bunyan's Pilgrim's Progress, Conwell's Life of Spurgeon or Spurgeon's Sermons on Repentance, on Forgiveness or on Salvation? Had they congregated to read some good paper, like the Sunday School Times, the Alabama Baptist or the Western Recorder? No, it was not that. Glad would we be if we could tell you that such was their purpose. Can we tell you that they had thus congregated themselves together that they might talk of their general knowledge of the Bible, or tell of the special benefits they had received from the reading of the Harmony of the Gospels by Brandus or Edersheim's Life of Christ or Spurgeon's Sermons to Young Men? We wish that we could say that such was their custom, but it was not. Happy would we be to tell you, my reader, that their parents had provided them with such books, but they had not. May I here say a word to parents? Paul says, "But if any provide not for his own and specially for those of his own house (or kindred, as in the margin) he hath denied the faith and is worse than an infidel."—I Tim. 5:8. While it is your duty as parents to provide food and raiment to feed and clothe the bodies of the inmates of your home, is it not also your duty to provide food for their souls by supplying them with sound Christian literature? I am sure you would not appreciate it if some one should say to you that you are worse than an infidel, or that you have denied the faith. But stop, would they be saying the truth? I have observed that boys and girls are fond of apples, and that they like good sound, ripe ones best of all. To eat this kind will do them good. But if they can not get these they will eat green or bad apples. This kind will not do them good, but injure the eater. Boys and girls are also fond of reading. Provide for them the right kind of reading and when they have read it it will do them good. Do you bring or permit to be brought into your home impure reading? If so, be not surprised when its impure influence begins to show itself in your son or daughter. Whatsoever is sown shall be reaped. Train up a child in the way he should go and when he is old he will not depart from it. Prov. 22:6. God will certainly honor and bless parental training. While the Sunday school is of great importance, yet the home school, where the parents must be the teachers, is of the greatest importance. "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame."—Prov. 29:15. Oh, how many parents have suffered shame because of neglected reproof, because of leaving off the rod when it should have been used upon the child for his good then, and also in years to come, as well as to save the parents from shame. A few days ago I was riding on the train. At a station a mother, with her fifteen or sixteen-year-old child boarded the car. Very readily was it seen by the passengers that the mother had need to be ashamed. Surely this child had been left to itself to do as it pleased until now it seemed too late to have it do as the mother wished. I have heard parents say: "I am afraid to whip my child to make it obey me, it might die and then I would hate it all my life." It might live, too, and bring shame upon you. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."—Prov. 13:24. Do you hate or love your children? "Chasten thy son while there is hope, and let not thy soul spare for his crying."—Prov. 19:18. "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him."—Prov. 22:15. "Withhold not correction from the child, for if thou beat him thou shalt hold him with the rod he shall not die."—Prov. 23:13. "And ye fathers, provoke not your children to wrath,

but bring them up in the nurture and admonition of the Lord."—Eph. 6:4. "Provoke not your children to anger, lest they be discouraged."—Col. 3:21. Very often when a child is making an effort at some undertaking its father or mother becomes impatient and in an angry manner speaks to the child and says: "If I couldn't beat that I'd quit." And at once the child is discouraged and that by its own parent.

A word to the children: Would you like to live a long time? I am sure you would. Then read and remember what the Bible says in Ephesians, sixth chapter and the first three verses. It says: "Children, obey your parents in the Lord, for this is right. Honor thy father and mother which is the first commandment with promise: That it may be well with thee, and thou mayest live long on the earth." I have heard some boys speak of their fathers as "the old man." Oh, boys, that is not honoring father, but it is dishonoring him. And God hears you every time you speak thus of your father. I once heard one young man speak of his mother as "the old woman." I am glad he is the only one I ever heard. I wonder if such boys will live long. Do you want to please the Lord? Then see and read Col. 3:20. "Children, obey your parents in all things; for this is well pleasing unto the Lord." And again, "Seek ye the Lord while he may be found; call ye upon him while he is near."—Isaiah 55:6. While you are young is the best time to seek the Lord; the best time to call upon his name, trusting Jesus to save you.

Now some more about the boys on the creek: Did we say they were studying good literature which their parents had provided for them? No, I believe not, for it seems that their parents had left them to themselves and to Satan, the enemy of their souls, who had succeeded in providing them with some of his literature in the shape of cards, which he had influenced them to study very closely and to the extent that they were now putting into practice what they had already learned about card playing, and also acting as teachers, for the enemy in imparting what they knew to those who might be present, but not knowing as yet so much about the game as others. The father who told his son that he had rather see him on the creek fishing than to know of his being in Sunday school now saw, with his own eyes that fishing is not the only thing that might be carried on by boys down on the creek on the Lord's day. Seeing his own boy in the crowd, though he was not taking part in the card playing, he said: "Son, I hate to see you here." He saw the danger his child was in, who, looking lovingly up into his father's face, said: "Father, I had much rather be in Sunday school." One might imagine the feelings of that father, when his own boy thus replied to him. But let us not only ask if this father then saw the importance of Sunday schools, but let each ask, "Do I see its importance?" It may be the parents of some of these boys had taught them how to play cards. There are parents who do this. Do they love their children? Are such parents concerned about the moral welfare of their boys? Can they be anxious for the salvation of their children? Now, let me ask or leave it to every parent, every thoughtful and prayerful Christian to ask—which is the more momentous, the Sunday school or the Sunday loitering? The teachings of the Christ who is the way of salvation or the teachings of sin, the wages of which is death? The teachings of the way to God and to heaven or the teachings of the ways to Satan and to hell? The boy not in Sunday school is likely to be where? He wants to be somewhere. And if he is not in Sunday school, is it not likely that he will be loitering in paths of sin? "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. Having asked the above questions (and I hope you have given the proper answer), now let us every one awaken to our duty in this important work. Let us study our sur-

roundings, our neighborhood. Let us know every home, every child, every young person and every older person in the home, laboring prayerfully to bring all into the Sunday school. If the Sunday school is important, and it is, then it is also important that not only a few but all in a community be in the Sunday school. The parents have a great part in this work. For the best results they should and must co-operate with the teacher. They should prayerfully study the lesson, the Bible, and so teach the word in their home. And where this kind of teaching is done, it adds more than anything else to the life and beneficial results of the school, enabling those thus taught to be ready and more anxious to attend Sunday school, and to make known that which they learned from parental training around the Godly family circle. And making it known it will be a blessing to themselves and to others. If a school is alive it will grow in numbers until all who are in reach are brought in. If the teacher is alive (and we should have no other kind), the members of his or her class will not stay away, but will be glad and anxious to meet their teacher and receive the wholesome and prayer-seasoned instruction which they know the live teacher can give them. If he is not alive he should flee at once to God for life or give way to some one who is alive with a burning zeal for the salvation of the lost. The teacher's duty is to lead the unconverted part of his class to Christ, asking the saved in the class to join him in so doing. It is said of a young sailor who was converted and united with the church that his pastor gave him a class in Sunday school. Learning that the members of his class were yet lost he, knowing by actual experience what it is to be lost could not rest nor be satisfied until in prayer to his heavenly Father he had led every one of them to repentance before God, and to the acceptance of Jesus Christ by faith as their Savior and Lord. When he had done this he said to his pastor, "Take my class away and give me another; I have led them as far as I can; I have led them to Christ." This sailor boy, now a teacher in the Sunday school, was not educated as was some of the members of his class, but he had been with Jesus, and to Jesus he led his class.

May every teacher be able to say "I have led my class to Christ" and greatly glorify and honor our Savior and King. Oh! how important. And what an important work!  
**FRANK BARNARD.**  
 Eldridge, Ala.

**SOME NOTES FROM BRO. CRUMPTON.**

"November for the Orphans' home." That is what I have been saying everywhere I nailed a schedule to the wall at the associations. Doubtless Brother Stewart will be writing some ringing appeals for the home. When I see the almost frantic efforts he is making day and night to reach the associations, I am impressed with the gravity of the situation at Evergreen. He feels it as none of us can. It will be sad indeed if the Baptists of the state should allow the home to suffer. God gave us the home; He has given us the children, and He gave us our superintendent. What are the Baptists going to do about it? What a glorious thing it would be for the churches to send Brother Stewart \$10,000 in November. Let's do it.

**A Review.**

Of the associations I am preparing as I have time. The season is nearly over and I am glad of it. I enjoy the meetings more than anything in the world. I some times wonder how I will feel when I get too old to go. I think I shall miss them awfully. Did you ever see the old hound who was worn out and maybe with a broken leg, as he lay in the back yard some moonlight night, while the young dogs were out yonder in full yelp after the fox. All the old fellow can do is to lay there and howl. Something like that will be my feelings when the fall of the year comes and I can no longer attend the association. I hope by that time the Baptists will have "get up and get" enough to write up their meetings for the daily papers.

Early in the fall I wrote letters to about half a dozen brethren, urging them to have their meetings.

**Reported for the Papers.**

All except one complied with the suggestion. I got busy and neglected to write more. Only now and then has any notice been given in the papers, though we have had some great meetings. I shall insist another year that the press committee appointed by the convention take this matter in hand. I am impressed with what seems to me

**An Absence of Enthusiasm.**

I thought maybe I was mistaken until I conferred with some of the brethren who travel. I have tried to account for it. The prohibition wave now sweeping the whole country may have absorbed the attention of the people, for in that question everywhere there was great interest.

I have thought that maybe we visiting brethren were too eager to press the claims of our special lines and not interested enough in the things nearest the people, such as associational missions, the support of the pastors on their country fields, the education of their children in their schools, etc. I say "maybe," for I have observed that the local brethren won't even talk when they have the chance.

**Our Centennial**

Is awakening some interest and if the pastors' hearts get fired we will have some good news soon. The first centennial meeting was at Livingston. We must have them everywhere. Let the pastors get the facts and weave them into the best sermons possible. Study the "Memorials" in the Bible. At all the meetings, of course, there will be a rousing centennial offering. This must be in excess of our usual offerings for missions.

**The Schedule.**

Is not taking with the preachers as I hoped it would. Even our traveling brethren do not take interest enough to know if it is at the associations and to see that it is put up on the wall and explained. The package sent to each association contains minutes, tracts, mission papers and the schedule. All of these bear upon every department of our work and the people need to take them into their homes. I am glad that the laymen and sisters often after my talk about the schedule, ask me to send them one. As sure as you live, brethren, it is the thing to develop systematic giving. All you have to do is to give it a fair trial. Of course if you are a good, easy-going fellow and don't care whether your people are developed or not, you don't want the schedule or anything else.

**The Minutes for 1907-8**

Are ready to go out from the office to all who want them bad enough to pay the postage. The state convention minutes will take four cents and the Southern Baptist convention six cents.

I want to ask the Associational clerks to send me two copies of their minutes as soon as published. If they will do so and will drop me a postal card asking for a copy of the convention minutes, I will send it free of cost.

W. B. C.

The building of a new plant of the Carmical Manufacturing Company at Fairburn, Ga., means much to the entire South. Time was, and not so long ago, when the best agricultural implements were all imported to the South from points in the North and East. This new plant of the Carmical Manufacturing Company, equipped with the very latest machinery and the most modern appointments of every kind, means that Southern farmers can now secure the very best of agricultural implements of home manufacture.

Not only are these southern made implements the equal of any manufactured in the North and East, but at fairs and expositions these products of the Carmical Manufacturing Company have secured first prizes when entered in competition with the implements made by the largest concerns in the entire country. This fact that a southern concern has won out in open competition has made the subject of wide and complimentary comment throughout Dixie.

**TO PRETENDERS**

**A Wholesome Word For Guidance.**

Just a word to you, "Collier's" and other glaring examples of Modern Yellow Journalism and Cigarettes.

Environment gives you a viewpoint from which it is difficult to understand that some people even nowadays act from motives of old fashioned honesty.

There are honest makers of foods and healthful beverages and there are honest people who use them.

Perhaps you are trained to believe there is no honesty in this world. There is, although you may not be of a kind to understand it.

Some of you have been trained in a sorry class of pretenders, but your training does not taint the old fashioned person trained without knowledge of pretense and deceit.

These letters came to us absolutely without solicitation. We have a great many thousand from people who have been helped or entirely healed by following the suggestions to quit the food or drink which may be causing the physical complaints and change to Postum Coffee or Grape-Nuts food.

You are not intelligent enough to know the technical reasons why the change makes a change in the cells of the body. Your knowledge or lack of knowledge makes not the slightest difference in the facts.

You can print from old and worn plates all the cheap books your presses will produce and sell them as best you can, but such acts and your "learned" editorials are but commercial and seek only "dollars" and much by pretense.

When you branch out into food values you become only ridiculous.

Stick to what you know. The field may be small, but it is safe.

This first letter is from the president of the "Christian Nation," a worthy Christian paper of New York.  
 New York, Oct. 2, 1907.

Postum Cereal Co., Ltd.,  
 Battle Creek, Mich.

Dear Sirs:

I am this morning in receipt of the enclosed mighty good letter from one of my subscribers, which I forward to you, and which I am sure you will be glad to use. I am personally acquainted with this lady, and know that she has no object in writing, other than to do good. Cordially,

John W. Pritchard, Pres.  
 Brooklyn, N. Y., Oct. 1, 1907.

Dear Mr. Pritchard:

Noticing Postum Food Coffee advertised each week in your reliable paper, I concluded to try it, and feeling it a duty towards those who may have suffered as I have from indigestion, desire to state what wonderful benefit I have received from Postum although using only a short time, and not do I alone realize and appreciate its good effects, but friends remark: "How much I have improved and how well I look," and I tell the facts about Postum every time, for since using it I have not had one attack of indigestion. It is invigorating, healthful, does not affect the nerves as ordinary coffee, and if properly made, a most delicious drink. Although I have not had much faith in general advertising, yet, finding Postum has done so much better for me than I expected I am more inclined to "Prove all things, hold fast to that which is good." I am so thankful for good health that I want it known what a blessing Postum has been to me. You may use these few lines as an ad, if you so desire, and my name also. Very truly yours,  
 Anna E. Reeves.

275 McDonough St., Brooklyn.

Coffee hurt her, she quit and used Postum. She didn't attempt to analyze but she enjoyed the results. Underneath it all "There's a Reason."

POSTUM CEREAL CO., LTD.

## GOV. HANLEY PLEDGES LIFE TO DESTROY DRINK HABIT

"As for myself, I have seen so much of the heart-ache and of the blight and ruin the traffic entails upon the people of my own commonwealth, that I am prepared to strike it anywhere and whenever opportunity presents, and this whether I shall be in public or in private life. All I am and all I have shall be devoted to this contest."—Gov. Frank Hanley in address before the annual Union Interdenominational Conference of Chicago Preachers, September 30, 1907.

Chicago, Ill., Oct. 5.—(Staff Correspondence of the Associated Prohibition Press.)—How long will the Republican State and national leaders who control the destinies of the G. O. P. permit the Governor of the sixth largest Republican State in the Union to go about the country denouncing the liquor traffic and the license system, and preaching the most unqualified prohibition doctrine in direct antagonism to the known views of President Roosevelt, the most conspicuous cabinet secretaries, and other national and State officials—the tenets and traditions of all Republican national platforms—and the personal interests of a host of big brewers and distillers who for years have been among the heaviest financial backers of the Republican campaigns in every section of the country?

That question rose spontaneously to the mind of more than one auditor who heard the extraordinary address delivered by Governor Hanley before the 500 preachers of Chicago at the Central Y. M. C. A. Auditorium last Monday morning.

In an address over an hour in length that frankly criticized the church for too easy tolerance of organized wrong, and yet which provoked enthusiastic applause at well-nigh every paragraph, Governor Hanley declared for the annihilation of the saloon, pledged the remainder of his life, whether public or private, to unflinching championship of the prohibition reform, cut loose from every tie that bound him to liquor politics, and burned every bridge of political expediency behind him—excepting only his connection with and membership in the old party, the leaders of which have so far received his prohibition views either with undisguised scorn or the stony gaze of impending ostracism.

Governor Hanley has for some months been attacking the saloon in public utterance and enforcing with increasing effectiveness the restrictive laws of his commonwealth. But in this Chicago speech the Indiana executive made his previous reform declarations conservative by contrast and aligned himself with the most radical prohibition thought and sentiment of the hour. No one who on last Monday morning heard his deliberate but intensely earnest utterances and saw his whole forceful personality throw so unreservedly into every spoken word could doubt his absolute sincerity or fail to admire the courage of the man as he defied every rule and convention of current political diplomacy, and in effect declared the liquor question to be the greatest issue of the day in state and nation alike.

No wonder, as the daily press report, that when one enthusiastic auditor at the conclusion of the address started the cry, "On to Washington," it was instantly taken up by others in various parts of the hall, or that a well known but hitherto most conservative Chicago preacher was overheard to remark to a companion, "If the prohibitionists will nominate a man like that for president, I will vote for him."

How long will Roosevelt, Fairbanks, Root, Taft, Brewer, Busch and the rest stand for it?

It is a new thing under the sun for the republican governor in a state that is not always "sane," presidentially, to squarely antagonize the big business that financially backs and controls the old party machines generally, but none more completely than those of the three pivotal western republican states of Indiana, Illinois and Wisconsin.

It is well known that a trio of millionaire Indiana brewers have long held the right to dictate the plans

and policies of the Hoosier republican machine at Minneapolis. This machine slipped a cog when Hanley got into the executive chair. It thought he would be easy to "break in" after they had elected him as "a good temperance man," but the outcome has been a bitter disappointment. What they will "do to him" next year is freely rumored in political circles, where his "future" as a public official is designated as a cipher followed by a minus sign.

But that is not all. When the national party chiefs begin to get their heads together over plans for the presidential battle of 1908 will they doom Hanley, the prohibition degenerate, to the tender mercies of the political tomahawk and scalping knife for his rash endangering of republican supremacy in Hoosierdom as well as the possible alienation of the influential boozemakers who have always as loyally lined the party coffers with a liberal allowance of liquor hush money?

What will Roosevelt, who drinks the Fairbanks' cocktails with such infectious delight and writes to his "Dear Maria" Storer of "fool Methodists who are political prohibitionists," have to say about Governor Hanley's "good and regular standing" in the Grand Old Party?

### WILL PRO-LIQUOR REPUBLICAN LEADERS READ GOV. HANLEY OUT OF PARTY.

What will Fairbanks himself say if he can get the floor about his Hoosier contemporary's alliance with the sort of sentiment that crushed his aspirations for the Methodist general conference and bids fair to turn his presidential candidacy into the stock joke of the next national campaign?

What will be the laconic verdict of Secretary Root, whose wife has so recently joined him in aggressive advocacy of the army beer canteen's restoration?

And with what suave eloquence will Secretary Taft, "our next president," maybe consign this irritating party firebrand to the padded cell of political lock-up—Taft, who publicly counselled the defeat of prohibition in Oklahoma, and whose judicial championship of the personal liberty of the saloon, in a recent work, is now being reproduced and eulogized in the editorial columns of every liquor trade paper of the land?

And when these spokesmen have set the pace, what will be the sentiment of the other well known braves assembled in the national war council?

Will Republican Boss Cox, of Cincinnati and Dead Man's Alley, let such fanaticism go unpunished?

Will Son-in-Law Longworth, representing the dominant whisky trusts of the same city, sit silent in the face of such insolent attacks upon the interests that feed his own bank account.

Will Brewer Busch and Brewer Pabst and the other "regular" republican beermakers have no word of indignant protest against this sort of precedent for officials highly honored in the G. O. P.?

Will Republican Mayor Busch, of Chicago, protector of gamblers and self-pledged champion of the wide-open Sunday, in direct defiance of the law, consider that Governor Hanley is a "safe and sane" statesman to tolerate at large on the party's platforms?

Or will Governor Cummins, who stabbed to death Iowa's Prohibition law with the poisoned stiletto of "mulet," acquiesce in such moral incendiarism?

And if these should all be silent or by some miracle should simultaneously lose their speech in such a critical hour, who can imagine the 130,000 republican saloon keepers of the nation stolid and unconcerned with the possibility that the executive of a great commonwealth should dare to publicly despise their power and at the same time claim partisan comradeship with themselves?

The outcome of this unparalleled defiance of fate by a man of the prominence of Governor Hanley is the more amazing when one considers that he is a young man in the first flush of success in the career

which he has evidently chosen for life—the profession of statecraft.

A politician or a statesman standing thus on the very threshold of a future in which native force and ability combine to promise great achievement would not deliberately blast his influence or commit political suicide.

One of two things is true, either Governor Hanley does not contemplate further advancement in the political world or he has weighed the omens of current events and believes that he may aspire to the highest ambition of the statesman with the great reform as the dominant keynote of his statesmanship.

### The Text of Governor Hanley's Chicago Speech.

In view of these menacing possibilities the text of Governor Hanley's Chicago address can not fail to receive widespread attention. The Associated Prohibition Press is privileged to present herewith the most significant portions of the address as they were given by the governor:

### The Weakness of the Church.

"The Christian church had its birth amid scenes of grief and tragic sacrifice—consecration, sacrifice, atonement are the pillars upon which its foundations rest. The days of the 'shedding of the blood of the saints' are past. With them has gone something of the devotion, the consecration and the militant spirit which in its early days gave the church its power and glory and made it a flaming sword. This is unfortunate. It need not be. I do not deny the church's present power nor that progress in certain directions is being made. Indeed, I affirm quite the contrary. I concede that the church, taken as a whole, never exercised as powerful an influence along ethical lines as it does today. It never taught man's duty in respect to himself and the rights of others as efficiently as it is teaching it now. It never ministered as effectively to his temporal needs. It never responded as quickly or as generously to his cry of physical pain or of bodily suffering. It never was as charitable. It never was as altruistic. It never insisted as earnestly that man if he is not his brother's keeper, is his brother's brother. It never was as tolerant of differing creeds and sects. It adds daily to the sum of man's temporal joys, but grows less effective to meet the needs of his inner life. It is more concerned about the welfare of his body than it is about the salvation of his soul. Its ministries are ethical and not spiritual. It lacks intensity of conviction. It lacks devotion. It lacks consecration. It lacks the inspiration of the Holy Ghost, the unction of Pentecostal fire. It is too patient with sin, too tolerant of evil. It is too complacent, too well pleased with itself and too well satisfied with the world. It is near forgetting that the kingdom of God is a spiritual kingdom; that God is a spirit; that they who worship Him must worship Him in spirit and in truth; that His church on earth must be a militant church, its members militant Christians; that there are crosses to bear and crowns to win as of old; that ease and unction are fatal to Christian life. I would not have less of the ethical or less of the altruistic than the church now has within it, but I would have more of the essential elements of power and greatness which I have named and which it lacks.

### The World Needs a Militant Church.

"The world still needs a militant church. It still needs a living, virile Christianity. It still needs consecrated men and women—men and women who are profoundly concerned about the salvation of their own immortal souls and about the salvation of the immortal souls of others; men and women who have unrighteousness in any form and who are willing to war against it. The world's need of such a church and of such men and women is manifold and enduring. But if there were no other, there is such need in a single direction in this, our land, as to call into exercise every element of strength possessed and to inspire to as high and to as consecrated service as

the church has ever rendered. Indeed, an oft repeated challenge lies now at its feet. Unless it runs away there is fighting to be done. The field is nation wide. The issue is of transcendent import, involving the welfare of society, the faithful administration of government, the incorruptibility of American citizenship and the well being of both the bodies and the souls of men and women. The domain to be fought for is this republic, its manhood, its womanhood, its childhood, its homes and its institutions—institutions founded amid tears and sacrifice; institutions loved by the fathers and revered by their sons; institutions for which men have died at the battle's front, fondly hoping thereby to preserve them to the latest generation.

The trophy to be struggled for is a stainless flag, the banner of the free, ensign of a nation redeemed and glorified.

#### What Governor Hanly Thinks of the Liquor Traffic.

The foe is the organized liquor traffic of America. It is an enemy well worth while. It has great wealth. It is adroit and cunning. It is resourceful. It touches the financial interests of many men. It is desperate. It observes no law, human or divine. It violates legislative enactments and tramples upon the most solemn constitutional prohibitions. The rules of civilized warfare are to it a meaningless jingle of idle words. Its god is Mammon. It has no religion but the greed of gain; no love that the dust of gold does not corrupt. No pity that avarice does not strangle. It is marshaling its forces for a conflict, the impact of which will shake the land.

#### The Church Can Not "Run Away."

"The Christian church of America must meet it or run away. Its splendid, militant past, the memory of its martyred dead, preclude that it must stay. It must fight. And it will stay; aye, it will stay and it will fight—not one, but a hundred battles before it yields or flees the field.

"The church can win, but it must collect and organize its forces and bring to bear every moral influence it possesses. These must be wisely directed. Patience must be exercised. It must be doggedly persistent. The field is too wide and too well defended to be captured by a single charge. It can only be won a little at a time. There are citadels that can not be carried by storm at all. They must be invested and besieged. Because these strongholds can not be taken by assault, the church must not refuse to take and hold such points of vantage as it can acquire. Every inch of ground is worth while. Territory won must be garrisoned and held. It must educate, educate, educate. It must create and keep alive public sentiment. It must lay bare the economic waste and weakness of the traffic; its cost to the public; its injury to industrial enterprises; its share in the production of defectives and dependents; its awful drain on every vital force of the nation. While ultimate extinction of the traffic must be the goal toward which it struggles, it must not refuse to regulate, restrict and control where it can. Every regulation, every restriction, every successful effort at control means added strength and new adherents.

#### Governor Hanly Pledges Life to Cause.

"As for myself, I have seen so much of the heartache and of the blight and ruin the traffic entails upon the people of my own commonwealth, that I am prepared to strike it anywhere and whenever opportunity presents, and this whether I shall be in public or in private life. It was this feeling that caused me to say to the late general assembly of Indiana, after recommending the enactment of a blind tiger law with efficient search and seizure clauses:

"I do not desire that it shall be understood that I am opposed to other restrictive measures, because I have recommended this legislation. Such is not my attitude. The business is so utterly indefensible from any standpoint, moral or economic, that I am prepared to give executive approval to any measure looking to the further regulation or restriction of the traffic which I believe to be a valid enactment.

"It was this feeling that impelled me to say to the general assembly of Indiana in January, 1905, in

reference to the remonstrance clause of the Nicholson law:

"The statute should be so amended that the remonstrance provided for shall be against the granting of license to any and all applicants, and where successful, that it shall be unlawful thereafter for the board of commissioners to grant a license to any applicant therefor during a period of two years from the filing of said remonstrance. Such a remonstrance will strike directly at the traffic and not at the individual."

"It is this feeling that caused me last week to declare in my own state in favor of a new clause to the remonstrance provisions of the present law of Indiana providing for city and county remonstrance. It is this feeling that has led me to declare my full sympathy with the movement in Ohio to secure city and county local option.

#### A Basis for Prohibition Progress.

"Let us not base our campaign for restrictive measures upon thoughtless fanaticism, but upon the duty of the strong to forego their own personal liberty in this regard as they daily forego it in other lines of conduct, for the protection of the weak, and indirectly society and themselves from the countless crimes of drunkenness.

"If the church organize and unite its membership and inspire it with common and harmonious purpose, and give it practical, sane leadership, the days will be too few in which to number its victories. There is much in present conditions throughout the country to justify confidence and to inspire renewed effort. The past two years have witnessed a marvelous change in public sentiment in this behalf; a change so great and so general as to amount to a moral uprising of the whole people. The movement seems to be nation wide. The wave of sentiment which marks its progress will probably recede, but it will never reach again the level of former days.

#### The Wives of the Drink Traffic to Disgust People With Prohibition.

"One of the difficulties with which we must constantly reckon is the peril of losing next year what we gain today. The policy of the traffic has been, now is, and will continue to be, however loudly its representatives may talk about "gentlemen's agreements" to the contrary, to break down public sentiment in communities from which it is excluded, by creating in such communities a second condition which shall be worse than the first. Blind tigers are established, liquors are shipped to irresponsible and disreputable agents, to be sold by them in violation of the law; persons addicted to the excessive use of intoxicants are induced to go into adjoining territory where their sale is permitted, that they may return to their home in an intoxicated condition; drunken men are paraded in public view, and every possible means resorted to, that the evil and the shame of the unlicensed traffic may be emphasized to the advantage of the licensed saloon, in the hope that the people of the community, disgusted with the failure of local option, may overthrow it at the next opportunity.

#### Federal Government Must Cease to Aid and Abet Liquor Law Nullifiers.

"The policy of the federal government of permissive nullification of the liquor laws of the several states adds greatly to the difficulties attending the enforcement of state local option laws and the saving of local option territory. The present federal law permits the shipment of liquors from one state into another, and its delivery to the consignee within inhibited territory. The state into which it is shipped is powerless to prevent this infraction of its laws. In the last congress a bill was introduced and favorably reported in the house, but not acted upon, which would have changed the law in this regard. Its purpose is to render all intoxicating liquors shipped from one state to another subject to the law of the state to which they are consigned as soon as they enter such state. This measure ought to be enacted into law. It is time the federal government ceased to aid and abet the nullification of state laws intended to regulate or prohibit this unholy traffic. Instead of instructing its revenue officers to give no

information to state officials or state courts as to the names and location of persons to whom internal revenue tax receipts have been issued, such information should be made accessible to all such officials and courts at all times.

"United States senators and members of congress should be instructed that the price of their continuance to represent the people of the states in the congress of the United States will be their support of this measure. They are our representatives. We have a right to instruct them. If they choose to disobey the instructions given, each of us has in his hands a remedy complete and satisfying—a free man's ballot."

#### CHURCH AND STATE.

Will you let "a woman" suggest the real definition of church and state? It is a specific creed adopted by the body politic, paying ministers and church expenses out of the government treasury, and the head of the government is head of the church. And persons not belonging to other denominations are regarded as belonging to the state church. The state religion of Great Britain is the Church of England, and King Edward is official head of the church as well as head of the kingdom. Other creeds are tolerated in the kingdom, but they cannot term their houses of worship "churches," but must call them "chapels." The state supports the church, and no teacher is allowed to teach in the public schools even who is not of the state church. Parallel this with our own church affairs. No churches whatever, no religious colleges receive one dime of support from the public treasury, and our public schools and public charities are sustained from the government treasury without one iota of religious creed in them.

So the agitation of liquor, a subject of such stupendous proportions concerning every man, woman and child in our commonwealth, cannot be classed as church and state.

The church cannot go into politics, nevertheless, without direct violation of the Saviour's command: "Be ye in the world, but not of the world!" And of all things, politics is the most thoroughly "of the world." The power of the pulpit and of the churches, per se, is in prevailing with God by prayer to overrule evils, not in campaigning candidates for election. It is so hard for human nature to believe and trust this that it will reach out and grab hold of matters in its own might to regulate them, and the Lord has to come in at last and patch up their blunders and untangle their zealous mistakes. Biblemen went to God with their troubles and the wickedness, and conquered them, and must not Bible-people of today do the same if they are to win? Jesus says "if two agree touching anything, that shall ye receive."

Men are fearfully superstitious, especially wicked men, and if they knew that every church and pulpit in Alabama and America were assembled in prayer begging God to put down liquor, they would quail and quake in fear, and go out of business, lest the vengeance of God fall upon them; but to parry them with political combat only makes them more determined.

The pulpit and the churches may as well paste wool on goats to make sheep of them as to rely upon mere reform laws to make strong manhood in men. It must come from a man's inside will, with God to help him, and not from mere law outside of him. For example: A sturdy young man of my acquaintance had a beer adjunct to his grocery store. He heard the quiet teachings of the gospel from a pulpit, and it converted his will. He tore in pieces his beer license, flung it into the fire, split open the barrels and split the beer into the sand. It came from his inner convictions, not "law."

Somehow human folk cannot divest themselves of the delusion that men can be reformed in mass by law. Alas, how illusory! It never has been, and never will be. Our great Preceptor said: "Straight is the gate and narrow is the way that leads unto life, and few there be that find it; while wide is the

(Continued on Page 9.)

## THE WOMAN OF BUSINESS

(By M. B. Wharton, D. D.)

The story of Lydia is an interesting one. She was a native of Thyatira, a city of the province of Lydia; from which circumstance some have supposed that the name Lydia was appellative—that the sacred writer meant to say that she was a Lydian, a woman of Lydia. The majority of authorities, however, think that Lydia was her proper name. Lydia was a name often borne by women of that day, just as Florida, Virginia, Alabama, Missouri, etc., are names borne by ladies in this country. While she was a citizen of Thyatira, she was at the time the apostle visited the place a resident of Philippi, in Macedonia, where she was a "seller of purple."

She was a woman of business. While the business of the world seems to be given up to men, yet in a quiet way, multitudes of women in all lands pursue an active business life. There are women farmers, women manufacturers, women merchants, women mechanics, women agents, women lawyers, physicians, etc. It is difficult to think of a single calling in which women do not somewhere and sometimes take a part.

I have never heard of a female blacksmith, nor a female carpenter, nor a female railroad conductor, a sailor, but even the exception, if it exists, proves the rule that women can successfully prosecute a business calling.

Lydia's was a very extensive and honorable calling. She prosecuted that calling, which was as great a one among her people as selling cotton is in the South. She was a "seller of purple" clothing, or vests and other garments dyed with purple, and perhaps sold the dyes also. The trade in purple dates back thousands of years. Some place its origin in the reign of Phoenix, second king of Tyre, and others at the time that Minos reigned in Crete. The person to whom the majority ascribe (says Kitto) is the Tyrean Hercules, whose dog, it is said, instigated by hunger, broke a certain kind of shell fish on the crest of Tyre, and his mouth becoming stained of a beautiful color, his master was induced to try its properties on wool, and gave his first specimen to the king of Tyre, who admired the color so much that he restricted the use of it by law to the royal garments. This incident leads to the remark that the dye called purple by the ancients and its various shades was obtained from many kinds of shell fish. The juice is said to be perfectly white while in the vein, but being laid on linen it soon appears first of a light green color, and if exposed to the air and sun soon after changes into a deep green, in a few minutes into a sea green, and in a few more into a blue, then it speedily becomes a purple red, which upon being washed in scalding water and soap, turns into a bright and most beautiful crimson, which is permanent. The ancients applied the name purple not to the color only, but to the whole class of dyes manufactured from the juices of shell-fish.

This purple brought a great price, as we learn from its use. It was one of the colors of the curtains of the Tabernacle. The Babylonians arrayed their idols in it. It was worn by kings and people of great wealth, such as the "rich man clothed in purple and fine linen." Pliny says it was worn by Romulus and the succeeding kings of Rome. Suetonius says Julius Caesar prohibited its use by Roman subjects except upon certain days, and Nero forbade it altogether upon pain of death. The use of it was bestowed by kings upon favorites.

Like everything else, substitutes have been found for the magnificent dyes of ancient times. Vegetable dyes have taken the place of the juice of the shell fish, such as indigo and cochineal, which make the purple of today; and something else has been prepared of late years to take the place of the vegetable dyes, namely, aniline colors, under which general term are embraced the varied and brilliant coloring and dyeing materials now manufactured chemically from the several products resulting from the dry distillation of coal tar, viz: Aniline, naphthalin, phenol

and anthracene. I found four large establishments in Basle, Switzerland, engaged in this industry, the annual product of which was \$4,000,000. But Lydia dealt in the original shell fish article, or garments dyed with it, and it is supposed was a woman of great wealth.

Women of today sometimes engage in the dyeing business in connection with other work, such as the pressing and renovation of garments, but we have but few Lydias—that is, women of wealth—in business. The branches of business which claim their attention are, first, dressmaking. Far more expert with the needle or sewing machine than men, from the magnificent houses of Paris to the humble cottage in every town and city, they are engaged in making garments for the well-to-do people, especially preparing trousseaus for brides. Multitudes are employed by tailors and women furnishers, yet the great majority eke out a bare existence with the needle. It is often—

"Stitch, stitch, stitch

In poverty, hunger and dirt,

When with a voice of dolorous pitch

They sing the song of the shirlt."

Next come the milliners, where spring and fall openings of hats and bonnets are often gorgeous occasions, where fair women gather like butterflies over beds of flowers.

Large dry goods houses in the great cities employ and train young ladies who are sent out to all parts of the United States to make and especially to trim hats to meet the demand of the fashionable members of the beau monde. The young lady trimmers are often beautiful and fascinating, and while making hats for the ladies "set their caps for the men," and they usually make useful, tasteful and industrious wives.

Then women are largely employed as typewriters, occupying positions in counting rooms, lawyers' offices, and so on, until the name is getting to be legion in that department. Multitudes are acting as shop girls. Once in Chicago I saw no less than fifteen hundred female employes leaving the great store of Marshall Field at once, and in Wannamaker's, and Macey's, in New York, thousands of women are employed.

Women are in the north entering the professions, for some of which I think they are hardly suited. Thousands take to the stage as actresses, ballet dancers and the like; many as readers or recitationists; some enter the lecture field, a few the pulpit, while a goodly number act as traveling saleswomen. Multitudes are "penny a liners" for newspapers, and some achieve distinction as authors, while boarding houses claim their share of these women who go into business.

More women are engaged in business now than at any period of the world's history, and while they are to be commended for their independence and industry, I am afraid the tendency will work ruin in the long run. It is seriously to be feared that the American home is to be the great sufferer by this wholesale plunging of women into business. The place which God designed for women is the home. God made her to be queen and toiler there, in looking after the interests of her husband and in training her children; while on the man was devolved the duty of bread winning and caring for these whom God placed around him as his family. Paul said that women should be keepers at home, and while all women should work rather than starve, if the order of Providence is carried out her chief sphere will be the home. Milton said that "Domestic happiness is the only bliss of paradise that has survived the fall," but if women choose to make their own way through the world, what will become of that "dearest spot of earth" to all? It will pass to decay, desolation will reign where luxuriance and beauty were to flourish.

Isolated cases are known where women must attend to business, and when that is the case, it is my wish that they may all be like Lydia, who was not

only a "seller of purple," but one of the greatest women of all time, who opened her heart to the things spoken of Paul, cared for the prisoners; Paul and Silas, in her own market place, will not forget the limitations God has placed upon her sex: that they beware of the tempter who so often comes to those who are struggling for the necessities of life, and that they will never forget that modesty which so highly adorns a woman.—Central Review.

### COLUMBIA COLLEGE.

I am not any nearer as a neighbor, but since I have entered college work I perhaps as nearer as a friend for the anxiety that hangs around Howard has been overshadowing me for the last sixty days.

In regard to Columbia college at Lake City, Fla. this is the youngest of the Baptist colleges, not yet sixty days old. Its first session is now opening and the enrollment is very gratifying, far beyond our expectations. I confidently believe we will reach two hundred during the first year. If we do, I shall expect three hundred the second year and five hundred the third year. The convention is pledged to raise an endowment during the next twelve months of two hundred and fifty thousand dollars, of which one hundred thousand dollars has already been pledged.

Florida and Alabama come so near running into each other out on the west, I feel like we are close kin, and as Florida has been sending some students to Alabama for a number of years, would it not be fair for Alabama to return the compliment and give some of her patronage to Columbia College, Lake City, Fla.? Yours very truly, G. A. NUNNALLY.

### HER "BEST FRIEND."

#### A Woman Thus Speaks of Postum.

We usually consider our best friends those who treat us best.

Some persons think coffee a real friend, but watch it carefully awhile and observe that it is one of the meanest of all enemies, for it stabs one while professing friendship.

Coffee contains a poisonous drug—caffeine—which injures the delicate nervous system and frequently sets up disease in one or more organs of the body, if its use is persisted in.

"I had heart palpitation and nervousness for four years, and the doctor told me the trouble was caused by coffee. He advised me to leave it off, but I thought I could not," writes a Wisconsin lady.

"On the advice of a friend I tried Postum Food Coffee, and it so satisfied me I did not care for coffee after a few days' trial of Postum.

"As weeks went by and I continued to use Postum my weight increased from 98 to 118 pounds, and the heart trouble left me. I have used it a year now, and am stronger than I ever was. I can hustle upstairs without any heart palpitation, and I am cured of nervousness.

"My children are very fond of Postum, and it agrees with them. My sister liked it when she drank it at my house, but not when she made it at her own home. Now she has learned to make it right, boiling it according to my directions, and has become very fond of it. You may use my name if you wish, as I am not ashamed of praising my best friend—Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

A LIBEL EXPOSED.

We frequently hear from Baptist pulpits and platforms, and read in Baptist papers, the statement that "The Baptists are the Lord's simpletons," or "the Lord's idiots." We have little sympathy with the sentiment, and though it is understood to be quoted from distinguished Baptist authority, we reckon it one of the stupidest libels ever originated by any man of sense and character. Let us glance at some of the facts in the case.

The greatest religious book since the New Testament canon was closed is "The Pilgrim's Progress," by John Bunyan, a Baptist.

The greatest pioneer of the modern missionary movement and withal one of the greatest linguists of his age, was William Carey, a Baptist. Two of the greatest men that have served as missionaries since Carey's time, Adoniram Judson and Matthew T. Yates, were Baptists.

The first man who ever established a commonwealth upon the principle of full religious freedom to all citizens, Roger Williams, was a Baptist. Baptists were powerful factors in having the original constitution of the United States so amended as to provide for absolute religious freedom. The two greatest English speaking preachers of the nineteenth century, Robert Hall and Charles H. Spurgeon, were Baptists.

The greatest all around preacher we ever heard John A. Broadus, was a Baptist, and he was also the author of the ablest working commentary on Matthew that we have ever seen in English.

Jefferson and Madison were both conversant with Baptists and learned much from them. Madison was one of the most profound and widely read theologians of his day, preachers not excepted, and he is on record as saying that the tenets of the Baptists were "in the main, quite orthodox."

Not a few of the leading American scholars today are Baptists. Harvard was supposed to be intensely loyal, and when C. H. Toy, who was then a Baptist, and had been a confederate soldier, was elected to the chair of Hebrew, some one is said to have asked the president, "Why was a rebel chosen to fill that chair?" And the president's reply was: "He was not elected as a rebel, but as the ablest Hebraist in the country."

When a professor of Assyriology was wanted at Harvard, the trustees again came south and chose D. G. Lyon, an Alabamian, a Baptist, who was for a time editorially employed upon The Alabama Baptist.



A DRUNKARD'S HOME

One of the purest, most patriotic, ablest, wisest and most unselfish statesmen that this country has produced was that sturdy Baptist, Nathaniel Macon, of North Carolina. As his life, character and career are altogether too little known to this generation, it is worth while to give a brief sketch of him.

He was born in 1757, died June 29, 1837. He fought as a private soldier through the Revolutionary war, though various offices were urged upon him. He refused pay and pension. His delight was his plantation. He served as a representative and afterwards as senator in congress; was speaker of the house 1801-1806, and then declined a renomination. He was in congress, house and senate for thirty-seven years; twice declined a seat in Jefferson's cabinet; read few books except his Bible; was called by Mr. Jefferson "The last of the Romans," and by John Randolph "The wisest man he ever knew."

Old Thomas Ritchie, "the Nestor of the Virginia press," used to say, "When I think of pure men, I think of Philip P. Barbour and Nathaniel Macon," and he added that when he thought of great constitutional lawyers, he thought of Barbour alone. Justice Barbour was not a Baptist, but he held that on the matter of baptism they were right. From the sixteenth century until our own time, the Essay has held an important place in English literature. Not a few of the ablest and most brilliant men of Great Britain have been distinguished as essayists. Lord Bacon led off and was followed by Addison, Sir Richard Steele, Sam Johnson, Burke, Carlyle, Lord Brougham, Sir Walter Scott and Macaulay. And yet for keenness, depth of thought, keenness of insight and brilliancy of style, scarcely one of all this splendid galaxy has excelled John Foster—and he was a

Baptist. His essay on the reasons why men of taste are so generally averse to evangelical religion is one of the very finest in our language, and ought to be a hornbook of every preacher. Two of the ablest, acutest, profoundest and most widely cultivated metaphysicians that have lived in America since Jonathan Edwards died—Noah K. Davis and A. B. Brown—were Baptists. About the year 1859 a distinguished professor in the University of Virginia, himself an Episcopalian, said that three-fifths of the talents among the students there had for quite a long series of years been Baptist talents.

With the facts before us, it is difficult to see how any intelligent human being, not bent upon saying something paradoxically sensational should have blundered upon the stupid libel that "The Baptists are the Lord's simpletons."

J. C. HIDDEN.

Tidewild, Birmingham, Ala.

"LIKE MAGIC."

New Food Makes Wonderful Changes.

When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then hits on a cure, he may be excused for saying "it acts like magic."

When it is a simple, wholesome food instead of any one of a large number of so-called remedies in the form of drugs, he is more than ever likely to feel as though a sort of miracle has been performed.

A Chicago man, in the delight of restored digestion, puts it in this way:

"Like magic, fittingly describes the manner in which Grape-Nuts cured me of poor digestion, coated tongue and loss of appetite, of many years' standing.

"I tried about every medicine that was recommended to me without relief. Then I tried Grape-Nuts on the suggestion of a friend. By the time I had finished the fourth package, my stomach was all right, and for the past two months I have been eating with a relish anything set before me. That is something I had been unable to do previously for years.

"I am stronger than ever, and I consider the effect

"Then women are largely employed as typewriters, occupying positions in counting rooms, lawyers' offices of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a

Reason."



REV. J. R. STODGHILL.

The Pastor at Albertville, who is doing a great work for the Baptists on Sand Mountain.



SCENE AT POLLS AT JEFFERSON COUNTY PROHIBITION ELECTION

FRANK WILLIS BARNETT,  
Editor and Proprietor.



A. D. GLASS  
Field Editor

## A GREAT VICTORY FOR CIVIC RIGHTEOUSNESS

Probably no city was ever more under the domination of its saloons than Birmingham. The grasping and cruel hand of the saloonists was to be seen in every political campaign, and saloon matters absorbed the time of the council and the police force. The institution was entrenched and fortified with every safeguard. It became defiant, and openly so. Many citizens considered that its domination was no longer to be tolerated, and under the initiative of the Pastors' Union an election for or against the sale of liquors was precipitated. The Birmingham Evening News, which has always been the organ of the best civic life of Birmingham, espoused the cause of prohibition, and soon the Ledger fell into line. The battle raged until the 28th when the prohibitionists won out with a majority of nearly 2,000 votes. After January 1st the saloon, which has dominated the civic life of Birmingham for years, and brought desolation to so many homes will cease to be numbered among the institutions of our city. It is the greatest victory for civic righteousness which has ever been won in the history of Alabama, for it means that all the state will go against the sale of liquors. In vain did the saloonists dispense their corruption fund, which, it is said, went into the hundreds of thousands of dollars. The civic integrity was such that it could not be used to effect. With the saloon will go its allies, the gambling den and kindred evils which hide beneath its wings. The women for the first time got a chance to go up against that enemy of home, and they did effective work. All honor to them in their unselfish and righteous endeavor. It is as clear as daylight that the people of Alabama will not longer tolerate the saloon and its days are few in this state. The governor, who has always been a friend to prohibition, and was one of the first to cast his vote for it on the morning of the election, can now see what the people want. Now let the legislature rise to its opportunity and give us statutory prohibition and provide a way to let the people vote on constitutional prohibition. Let the good work go on until all sections of the state shall be delivered from this evil and domineering institution.

## Prohibition by Constitutional Amendment is the cry.

### HIGHLY COMFORTING.

To those of our readers who have frequently been conscious of the fact that God was guiding them in ways which were not of their own choosing, it is not necessary for us to argue in favor of such guidance. One's experience of such a gracious service from God is all the proof that he needs to convince him that God does directly lead the trusting in ways that are best for him to walk in. We venture to say that there is nothing more comforting to the Christian than the consciousness that he is being guided by God, and especially when his general circumstances at a particular time are outwardly unfavorable and naturally vexatious and gloomy. There is an indefinable solace in the very thought that the great God of all persons and all things is condescending to direct one's steps in just the right way, though to one's friends and family it may appear to be a wrong way. And this comfort is the more precious when the believer is undergoing a great struggle because of opposition to him from those who ought to sympathize with him, or because of his fears and forebodings, whether well founded or not. It is then especially that the tried and troubled believer yearns for God's guidance of him, and as he proceeds in the way which seems to be lighted by God his heart gets aglow with an unwonted warmth and there goes out to God a volume of praise and thanksgiving for the blessing of His loving and safe guidance. How very near to such a Christian does his good God seem to be! The guided one says to himself, "Is it possible that God thus remembers me? What am I among the millions of others who crave God's care and direction, that He should precisely direct my footsteps in the way that is best for me to take?" And yet it is indeed true that the great God of all men does specifically and clearly direct the believing one into such ways as His wisdom deems best. Does any reader of ours doubt this assertion? Perhaps some of them do, for there are professed Christians who doubt that God does particularly lead any one. They say that God gives each one the natural sense and reason in sufficient measure to govern his own career. If this be true, then why should any Christian pray God to be with him day by day? Why mock God thus? They who do so know nothing of the glad comfort which one has in God's guidance.

### DISCUSSIONS WITHOUT PROFIT.

To the unprejudiced observer there seems very little profit in the discussions as to whether or not Noah was a millionaire. If he was as rich as some would have it appear, his heirs have long since dissipated the money and there is not even an action in chancery to show for it. If, on the other hand, he was poor, the fact would not injure his credit. And this reminds us that there is from time to time a tremendous amount of thought and fairly good printer's ink wasted on subjects that can not possibly be of the slightest value, no matter how much light is shed thereon. The wealth of Noah, the age of Ann and the absence of dirt around a gopher hole are all questions offering no reward to those who would solve them and time devoted to their solution might be profitably applied to something having a closer identity with the real problems of life.

### THE CENTENNIAL MOVEMENT.

What are you doing to help raise the One Hundred Thousand Dollars to make our Centennial year a success.

### A MORAL DISINFECTANT.

The "knocker" is not a new addition to society, being merely an old familiar figure bearing a new and more impressive name. The man who talks like an anvil has been with us from the beginning, and if his history is ever written it must chronicle a few praiseworthy achievements. In his ceaseless search for something to growl about, he occasionally stumbles upon an evil that needs correcting, and no doubt he helps to keep the social scale adjusted. He also has his uses as a moral disinfectant, and in view of these things we should curb our desire to kick him unceremoniously down the stairway. Even the human machine must have an eccentric, and perhaps the important functions of this attachment are discharged by the "knocker."

### SPIRITUALITY.

It is doubtful that very many people who speak much in favor of one's being spiritually minded really understand the true meaning of spirituality, especially as the term is used in the Bible. It means far more than the cultivation and exercise of one's natural spirit. One may put his natural spirit into the attitude and exercise of worship in the sanctuary on the Lord's day, and still lack the great essentials of true spirituality. Saying prayers in the form of devoutness is not a sure evidence of one's being spiritual in an exalted sense, and yet a great many people think that it is. Let us not be deceived in regard to this matter. True spirituality is a product in one's self of the Holy Spirit in connection with the eternal life which Christ has given, and the word of God which has an abiding place in the believer. Thus it is that spirituality in the best sense is a pure and holy fountain within the Christian, fed and constantly sustained by the Holy Spirit, which enables the believer to freely worship God, not as a mere duty, but as a joyful exercise and because of a yearning desire to commune with God. The truly spiritually-minded person does not need to urge himself to worship God; he does not have to work himself up to a certain degree of feeling in order to serve his Lord; he is moved to do so by the legitimate force of the heavenly life within him. He has a divinely-born appetite for the word of God, and for all such truth as will minister to his spiritual nature. The psalmist says: "As the heart panteth after the water brooks, so panteth my soul after thee, O God." That expressed aspiration of a godly man fitly describes the yearnings of the new nature of the Christian. It is not a life according to statute law; it is not worship by the rule of a creed; it is the spontaneous outgoing of a renewed soul, having fervent fellowship with the Lord of its sanctified love. And such a one reads the Bible from love to it. There is an affinity between the two. Then, too, a real spiritual person so loves the truth that he hates a lie, detests dishonesty and lives soberly and righteously without ceasing.

At Present Work and Pray for Statutory Prohibition.



## A PROHIBITION SERMON

Preached by Dr. A. J. Dickinson at the First Baptist Church, Birmingham, Ala., Oct. 20, 1907.

"I will not be with you any more, except ye destroy the devoted thing from among you"—Joshua, 7:12.

When the Israelites came into the land of Canaan they found already occupying the land one of the most cruel and vicious and degrading civilizations in the history of the world. They were commanded by Jehovah to put the institutions and centers of this vicious life under the ban, and to utterly destroy it root and branch. The ban was severe, but the issues were momentous. The Canaanitic cities practiced human sacrifices, and the first born of every family was sacrificed on the altars of their Baals. One of the most pathetic things connected with the excavations at Gezer and Taanach is the uncovering of a number of jars containing the charred bones of little ones, telling the horrible tale of their suffering in this inhuman rite. They practiced the phallic worship at the cost of the virtue of every woman, and their symbols for such worship are too indecent to put on exposition before the public. They had the institution of blood revenge, more murderous even than dueling, which has been an institution of our civilization until recently. Think of the millions of children who went to a cruel death; the millions of women robbed of that which meant more to them than life itself; think of the bloody feuds avenged by lynching. How was it possible to cultivate a pure and virtuous life where such vice and cruelty and barbarism was established, and had the force of law and public approval? So they were put under the ban and "devoted" to destruction for the salvation of the world in all coming ages. We do not begin to appreciate what the Jew has done for civilization and society in modern days, but this does not compare with what he did in the days of old at the behests of his God. We are just beginning to learn what he did for morality and virtue when he came into the land of Canaan for the moral reform of his Semetic neighbors.

Society grows and progresses not only by the power it has to create and appropriate new and wholesome institutions and customs, but by its power to throw off old ones. The ban was a wholesome social institution, and still is such. Society sees and recognizes wrong and evil, and evaluates it as such, and puts on it its stamp of disapproval and executes that ban. Thus in this country we have gotten rid of the lottery, dueling, slavery and other recognized evils from our institutions. If I am not mistaken, we are now about to do this with the American saloon. The ban is on it, and no one advocates it as good; but even its friends do not apologize for it except that it is better than some other recognized evil. No one pleads for it as a help to good and wholesome life, personal, social or economical. It is under the ban, and recognized and branded everywhere as evil. The next step is to execute this ban. Now we are told in the text that God expects us to destroy from among us that which is under the ban, as a condition precedent to His continuing to us the blessings of His presence. If we have moral sense enough to recognize an institution as evil, and condemn it as such, and then do not have the moral courage to put it off, to execute the ban, He will not be with us any more. This is true with you in your personal life, and the habit you have put under the ban you must destroy if you would enjoy in your

heart the presence divine. It is true of social life as well, and society must put off its recognized evils if they would enjoy God in their social life. It is true politically as well. You must have the courage of your moral sense if you would enjoy the presence and blessing of God. Moral cowardice He does not tolerate in those who are to walk with Him. A great question is now before this people with reference to this institution—the saloon—which they recognize as an evil, have branded as such, and yet continue to tolerate. It means moral, social and religious stagnation until we have done our duty as we have pronounced it with reference to this institution. Let us arise and destroy from among us this devoted thing, and look for the presence and blessing of God.

Now this is no easy job, even where the devoted thing is disapproved of from a moral point of view. Institutions get rooted in society, and their roots are intertwined with those of every other social institution, so that if you root it out you will disturb the rest of the social organs. Men do not see things alike, nor will they estimate them alike, nor will they feel that they are to be treated just alike. The overthrow of an evil institution always means more or less sacrifice of property, for institutions take up into themselves property values. In order to destroy the institution you must destroy the property it has appropriated to a greater or less extent. Think of the immense property it was necessary to send up in smoke ere those old Canaanitic cities were destroyed. And yet think of the immense number of children consumed on their altars, and women degraded in their temples, and innocent blood spilt in their feuds. To keep the property meant to keep the destruction of life and virtue in society. Was it worth the price when we destroyed the Louisiana lottery? Was it worth the price when we abolished slavery? Was it worth the price when these ancient Jews destroyed child sacrifice and Phallic cults and blood revenge? They burned some twenty or more of the greatest cities of the Palestinian world, but they saved the women and children of all succeeding generations from death and shame. Was it worth the price? One man did not think so. I am sure he belonged to "the property owners and good government committee" of Israel, and thought it madness and folly that Joshua wanted to burn all those Babylonian robes, those bars of silver and those shekels of gold. Achan had good economical argument on his side of the question when he resolved to be anti-Ban in the destruction of Jericho. Joshua was, in his eyes, reckless in his waste of property, and if prohibition of the institutions of Canaanitic vice and cruelty would make a property loss, he was opposed to it. Every time society has put into execution its ban there have been those who see only the Babylonian robes and the bars of gold and the shekels of silver. This was true of slavery, of the lottery, and of every other ban ever executed in the history of society. It is true now. But the reforms of society cannot wait on the conservatism of financial matters. We must pay the cost of every reform, and the price will grow none the less by waiting, but will rather grow the heavier. If it takes all we have today to promote our virtue and our humanity in social relations and institutions, we can well afford to pay it, and our conserved virtue will so increase our earning power that we shall be but the richer on the morrow. The best financial asset of society is the moral power of its people. If the saloon is wrong, vote it out, if need be, at any cost, and enfranchise society with virtuous manhood and womanhood, and the world will be only the richer for the exchange. If it is a good thing, then vote it into the recognized lines of helpful business, and take off your ban. What do you want to tax to death for if it is a conservator of social life? Why do you not get rid of it if it is a social evil? If we need this institution in the future, let it be treated so that it may perform some social service; if we do not, let it be put away as among the devoted things of history. The prohibi-

tionist is the true friend of the business when he requires either that it be put into the same category as other lines of business that it may serve some good function in society, or be put down as having passed under the ban. To use this social evil, under the ban of public sentiment, as a collector of taxes from those who through their weakness are within its clutches, is wrong. It is the collection of taxes from an injury done the man who pays it. Atlanta will lose her revenue from whiskey on the first of January next, but she has decided to go into the business of furnishing water to her people, and to make that a method of getting revenue. She found that the service of furnishing water to her people, plus the tax of one hundred thousand dollars added, still gave the people water at a rate lower than they had hitherto paid. Is it better to add the one hundred thousand dollars taxes to the drink bills of our people—a tax which will reach only a minority of our people—or to add it to the water bill, which all of us must pay? Why not add the tax to one's street car fare rather than his drink bill? I can tell you where Birmingham will get the money she needs to operate this city if prohibition carries. She will get it by rendering some municipal service to her people which will be worth their money. During the administration of the present mayor more franchise values have been alienated from the city than his inventory shows our whole present assets now to be. So long as the city of Birmingham practically gives away its franchises, and does not perform the service for its people incident to a modern municipality, it will have to debauch its people for its income. Rather let it render them some wholesome and necessary service. I can see no righteous principle of just taxation which is not violated by using the saloon, an institution society has put under the ban, for that purpose. It makes its citizens pay into the treasury of the United States four dollars for every one that is paid into that of the city, whether he wants to or not; it makes the citizens of Birmingham spend for a useless and injurious thing three millions of dollars to get one hundred thousand into the city treasury. And this when the same amount could be collected on water without adding a dollar to their water bills; but, on the contrary, a service as good as that they now enjoy could be rendered for less than they now pay. Then each citizen would get a service of positive value plus his taxes, and not a cent of it would go out of town. It may be that the gentlemen who are opposing prohibition know that it will mean that this city will, in the event of its passing, be compelled to take back its franchises which they to some extent hold and enjoy. It might revoke some of our gifts of these valuable privileges. The tax on the saloon is an unjust tax, a wasteful tax, a tax that entails the perpetuation of what is under the public ban as a positive evil to society; and shame on that community which preserves the devoted thing under such circumstances as a vehicle to load with taxes.

The text tells us that the presence and blessing of God is conditioned by our having the courage to destroy what we know and condemn as evil. See what is at stake—religion, prosperity, conscience, justice, humanity. All are waiting on the destruction of the devoted thing. Will you have the moral courage to destroy from your midst what you have the good sense to put under the ban as evil?

(Continued from Page 5.)

gate and broad is the road that leadeth to destruction, and many there be who go in thereat."

The pulpit and the churches must teach the Bible in all fervor and consecration and leave the fashioning of its results unto God Himself, and not deflect and swerve aside in human might to do it themselves in politics. The human side of all of us is so hard to curb and to lift up from sin that it cannot be done in man's way; it must be done God's way.—Lida B. Robertson, in Mobile Register.

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**THE FOUNDER OF THE LOUISE SHORT HOME.**

In response to an earnest invitation from Mrs. Louise Short Woodson, I went to Selma on Tuesday last and spent a few hours with this noble lady, who, by a munificent gift, laid the foundation of the Louise Short Widows' and Orphans' home—the Baptist Orphans' home of Alabama, so near to the hearts of all our people. In doing the generous deed which she did she has achieved what but few of our ladies have done for the cause of helpless and suffering humanity, and her name will be cherished as the years roll on and be ever fragrant among our people, and especially with the little ones who are the beneficiaries of her munificence. I received a cordial welcome and never tired hearing her tell of the days that are no more. She is in her eighty-first year, a most intelligent and elegant lady, and with the exception of a local trouble seems in excellent health.  
 The 10th day of this month is her birthday, when she will be 81, and I think it should be observed as Founders' day at the home. There is no charity that we have so popular as the one started by her, and surely the whole denomination should delight to honor her.  
 I am told there are one hundred and seventy orphans in the home now, and with the additions that shall in the course of nature soon come from the same source as the foundation, the home will be able to provide for a still larger number.  
 "When father and mother forsake me, then the Lord shall take me up." The orphans' home is the agent of God in this matter. Let us all love

and work for the home, and in the meantime honor by having a founder's day the Christian lady who did so much for it.

I commend this suggestion to Rev. John W. Stewart, our worthy superintendent, and all having the interests of the home in charge.

In Washington city there is a home for helpless ladies, founded by Mr. W. W. Corcoran and named for his daughter, Louise. That home is known and praised throughout the land, and its founder honored. Let us do likewise with our Louise Short widows' and orphans' home, not forgetting the venerable founder. M. B. WHARTON.  
 Eufaula, Ala., Nov. 2, 1907.

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### IN MEMORY OF JOHN ADNER.

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In every county in Alabama two or three reliable men who know the difference between first class organs and cheap ones, to sell

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Give age and present occupation and references and address.

W. R. PHILLIPS,  
 2010 Second Ave., Birmingham, Ala.,  
 State Agent.

WANTED—Energetic salesmen for new map just issued, combining Alabama and Georgia; many salesmen making \$10 per day. Let us tell you how. H. C. Tunison Co., publishers, Temple Court, Atlanta, Ga.

## 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 JANK**  
 CLOTHIER TO THE WHOLE FAMILY.  
**LOUIS JANK**  
 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 Sarsfield 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 Sarsfield ore is so valuable that it could be carried down the mountain by men at 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 Sarsfield, Colorado's mines have produced \$1,200,000,000 and are now producing each year more than \$5,000,000. 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 Sarsfield 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 Sarsfield mine at my expense and verify every statement I make. I have seen the Sarsfield and many of the great mines of Colorado and I am firm in the belief that the Sarsfield will soon rank with the best of this great rock 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 a bonafide proof of merit as the Sarsfield. 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 Sarsfield stock at 10 cents. Let me send you full information regarding this splendid opportunity TODAY. Address

E. S. KELLOGG, Financial Agent, Sarsfield Silver Mines Co., 725 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
Cards		1.25 per 500

(Letter Heads either Ruled or Unruled)  
 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

## OPPORTUNITIES to MAKE MONEY

In no city in the world are there so many opportunities to make money with money. But what good does this do you, if you haven't any money when the opportunity comes along? The thing to do is to save a part of your income, put it in a good strong savings bank and have it ready.

## Birmingham Trust and Savings Co.

Capital \$500,000; Surplus \$250,000

**A Penny Is All  
It Need Cost You.**

Write at Once For a Free Trial Package of Dr. Blosser's Catarrh Remedy and an illustrated Booklet.

Chronic catarrh means a life of suffering unless it is cured. If you knew the relief you may obtain from the suffering and annoyance of this stubborn disease by the use of the free trial package of Dr. Blosser's Catarrh Remedy, you would not delay a moment in sending for it.

This remedy was discovered thirty-three years ago by Dr. Blosser, and used with such success with his patients that he was influenced to make it known to the world. His business now occupies a large four-story building, and over one hundred people are employed in preparing and sending it out to patients, and all this great business is secured simply by giving the sufferers a free trial and allowing them to judge for themselves before buying it. Certainly no better or stronger proof of the merit of the remedy could be given than this.

Dr. Blosser's Remedy reaches and drives out catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly be applied. The manner of its use is radically different from anything else you have ever tried. It is a practical method, adapted to home use without the slightest detention from business or pleasure, and at a moderate cost.

Send a postal card (or letter) at once to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., if you wish to receive the free package and an illustrated booklet.

**Ware's Baby Powder** For Bad Bowels, Infants, Perfectly Harmless, Soft and Soothing. Write Patton Corban Drug Co., Dallas, Texas, for Circular.

**American Centrifugal Pumps**  
GUARANTEED  
Highest mechanical efficiency.  
Saves 25% of power over all other pumps.  
Give us your PUMP specifications.  
Manufactured by  
**THE AMERICAN WELL WORKS**  
Aurora, Ill., U. S. A.  
Branch Offices:  
Chicago, Ill., First National Bank Building.  
New York, N. Y., 2-4 Stone St.  
San Francisco, Cal., 205 Market St.  
New Orleans, La., J. H. Menge & Co.  
Dallas, Texas.  
Joplin, Mo.



**Ware's Black Powder** For Stomach and Digestion, Flux and Headache. Write Patton-Corban Drug Company, Dallas, Texas, for Circular.

**DON'T SWALLOW IT.**

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer.

Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee.

PORTER MEDICINE CO., PARIS, TENN.

**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 a probable fortune are guaranteed. Don't delay. Write today. The Gravelle Postoffice Collection, Macon, Ga.

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

**ONLY 10¢ HYMNS OF HIS GRACE BY F. P. BILHORN 243 GOSPEL SONGS BILHORN BROS. 122 LARE ST. CHICAGO.**

**BAPTIST RALLY AT PINE HILL.**

Wednesday and Thursday, November 20th and 21st.

Program for Wednesday, 20th:  
9:30 a. m.—Devotional exercises—W. V. Vice.  
10 a. m.—Missions: State, Home and Foreign—J. M. Green, W. B. Crumpton.  
11:30 a. m.—Sermon by Dr. W. J. E. Cox.  
Dinner served at church.  
1:30 p. m.—Devotional exercises—J. Lee Tucker.  
2 p. m.—Laymen's Movement—J. W. Minor, J. B. Ellis.  
3:30 p. m.—Woman's Work—W. A. Parker, J. L. Rosser.  
7 p. m.—Devotional Exercises—H. C. Rikard.  
7:15 p. m.—Christian Education—J. B. Ellis, Dr. A. P. Montague.  
Program for Thursday:  
9:30 a. m.—Devotional exercises—J. B. Perkins.  
10 a. m.—Centennial of Baptists of Alabama—W. B. Crumpton.  
11:30 a. m.—Sermon—W. A. Parker. Dinner served at church.  
1:30 p. m.—Devotional service—F. M. Dunaway.  
2 p. m.—The Sunday School Work; Best Methods, etc.—C. E. Crossland.  
3:30 p. m.—B. Y. P. U.; Its Importance and Object—J. L. Rosser.  
3:30 p. m.—Ladies' meeting, addressed by Mrs. Hamilton.  
7 p. m.—Sermon by Dr. P. M. Jones.  
Each church in the association is earnestly requested to be well represented in this meeting. Come, brethren and sisters. Pine Hill will greet you with warm hearts and open doors

**NEW HOPE BAPTIST CHURCH.**

New Hope Baptist church is located two miles north of Pratt City. Five years ago we had a little log hut, 16x29 feet, with a membership of 23. Many of this number had moved off, and the church had lost eight of them, only leaving about nine active members. Three years ago we called Brother J. F. Parker to the care of the church, only giving him as a salary \$5 per month. Now we have a house worth \$1,200, which will seat 400 persons, and we have an organ and a membership of 115, most of whom are active members. We pay our pastor \$18 per month. Brother Parker is getting our people educated on the question of missions, and every month most of our members come up with their free-will offerings.

We have a large Sunday school, with Brother T. L. Devine as superintendent.

Brother Parker has done a great work for us, whereof we are glad. We have licensed four young men to preach the gospel.

Success to The Alabama Baptist.  
A. W. BONDS.

**WANTED.**

A music class. Have had four years' experience. Can give good reference. Address K. Y., care of the Alabama Baptist.

**Not a drop of Alcohol**

Doctors prescribe very little, if any, alcohol these days. They prefer strong tonics and alteratives. This is all in keeping with modern medical science. It explains why Ayer's Sarsaparilla is now made entirely free from alcohol. Ask your doctor. We have no secret! We publish J. C. Ayer & Co. the formula of our preparations. Lowell, Mass.

**CHURCH-DEWS**  
PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL AND CHOR CHAIRS  
ASSEMBLY AND OPERA SEATING  
SCHOOL DESKS AND SCHOOL SUPPLIES  
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.



**Corn, Alfalfa, Cotton, Rice, Cane**  
PAY \$30 TO \$80 PER ACRE PER YEAR  
In Victoria, Jackson and Wharton Counties, Texas. Fresh fruits and vegetables every month in the year. We are selling 1-8 to 1-2 the prices of Crops on adjoining lands. Write for illustrated booklets. Agents wanted in every county. THE ALLISON-RICHEY LAND CO., "Dept. C" Moore Bldg., San Antonio, Texas.

**FOUND AT LAST.**  
A Cheap, harmless, pleasant and ABSOLUTE cure for the tobacco habit in all its forms. Price per Box, \$1.00  
**ROSE DRUG CO., Birmingham, Ala.**

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



**KEEP THE MONEY THE SOUTH EARNS IN THE SOUTH**

That's the way to get it back again next year. If you spend your money in Chicago or Cincinnati, you're doing more to retard the progress of the South than its worst enemies.  
We don't ask you to pay more to us. What we do ask is that all things being equal—quality, style and price—that you buy here. That is the safe and sane policy of the man who loves his state.

**THE GREATEST MAIL ORDER HOUSE IN THE SOUTH**

The largest stock of Furniture, Books, Dress Goods, Domestic, Linens, Carpets, Mattings, Shoes, Boys' Clothing, etc.  
The Farmer's wife can buy her household and purchasing necessities to better advantage here than anywhere else.  
Give our Mail Order Department a trial. Complete satisfaction guaranteed or your money returned without question.

**LOVEMAN, JOSEPH & LOEB**  
THE GREATEST STORE SOUTH OF THE OHIO  
BIRMINGHAM, ALA.

# FEARFUL BURNING ITCHING

Relieved by Heiskell's Ointment

## Eczema Quickly Cured

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, spots and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

The hands should be washed in lukewarm water, carefully rinsed and dried, then Heiskell's Ointment applied, being gently rubbed in with the fingers. Fresh antiseptic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement. Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It readily soothes and heals where other preparations fail, and there is no skin disease, no matter how stubborn or long standing, not constitutional, that it will not cure. Its effectiveness is proven by the instant relief following its first application.

Cures Erysipelas, Prurigo, Eczema, Milk Crust, Itching Piles, Scalded Head, Tetters, Ringworm, Black Heads, Psoriasis, Pimples, Freckles, Sunburn, etc.

In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Pills, as in eczema and erysipelas, to tone up the liver and purify the blood.

Cure is hastened in all skin diseases by frequently bathing the affected parts with Heiskell's Medicinal Soap and toning up the blood with Heiskell's Blood and Liver Pills. In mild skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicinal and Toilet Soap is particularly effective, and its constant use not only cures a delightfully clean and luxurious bath, but its medicinal qualities, those of the ointment in a mild form, will prevent many diseases and disorders that the skin is heir to.

Heiskell's preparations are free from injurious properties and can be safely employed, even upon the thinnest skin of babies.

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

Johnston, Holloway & Co., 531 Commerce St., Philadelphia, Pa.



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

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

If your druggist does not keep them, send 25c for soap and 50c for ointment to

SHUPTRINE COMPANY, Savannah, Ga.



TEST YOUR OWN EYES WITH THE

TORICOID EYE-METER, which will be sent on request. You can do it as well as any oculist. After you have made the test and reported, we make to you measure a pair of Toricoid Glasses, at manufacturer's price—much lower than retail price. If glasses are not satisfactory return them and we refund the money. We take all risks. Write today for the eye-meter. TORICOID OPTICAL CO., Mfg. Opticians, 641 4th Ave., Louisville, Ky.

STANDARD FOR 40 YEARS

# WINTERSMITH'S CHILL TONIC

FOR CHILLS, FEVER

**How's This.**  
We offer One Hundred Dollars Reward for any case of Cataract that cannot be cured by Hall's Cataract Cure. F. J. CHESEY & CO., Toledo, O.  
We, the undersigned, have known F. J. Chesey for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.  
WALTERS, KUNKAN & MARTIN, Wholesale Druggists, Toledo, O.  
Hall's Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 50c per bottle. Sold by all Druggists.

FROM PHENIX CITY, ALA.

Dear Brother Barnett:

Just three months ago I came to this place. So far our stay has been pleasant as could be, and we hope to some extent prosperous. It would, it seems to me, be heartrending to stay at a place as pastor any length of time without some hope of prosperity to the church. God seemed to bless our work here from the beginning, and under His blessing of course everything has moved along nicely. Since the 1st of August there have been 35 accessions to the church, and those who were members before this time have taken new courage, gotten into their hearts more grace, and now they see the Master's work on a broader scale than ever before. Every church member ought to look at our Lord's work as being the work of all works.

The Sunday school has grown, and is continuing to grow. It is a church feeder, as all Sunday schools are. I have a class of men in the school that is doing a work that nothing else could do. It is reaching in a peculiar way a peculiar people. Interest the men of our congregations, and they will do the rest. The gospel must be preached by them, hence we ought to interest them.

Yesterday was our mission day, and those are great days for any church. We had hoped to do something for missions at the first of the month, but the prohibition campaign absorbed everything, even the saloons, in Lee county; so yesterday we took our collection for missions and got \$53.15. We hope to get greater enthused in this work and do more for it.

J. N. VANDIVER.

Phenix, Ala.

### Classified Advertisements.

#### OPPORTUNITIES AND INVESTMENTS.

TRACTS OF TIMBER WANTED. Large or small. Not particular about location. Address High Point Show Case Works, High Point, N. C.

FARMERS: Write Prof. M. M. Lippes, Bluff City, Tenn., for particulars of testimonials regarding his famous \$5.00 per ton fertilizer, no better made.

Wanted—Young men and women to prepare for positions requiring \$150 to \$200. R. H. for mail. Positions guaranteed. Wheeler Bus, College, Birmingham, Ala.

#### FOR THE HOME.

A HOME in a mild and healthy climate, among intelligent and enterprising people, can be secured by any person of moderate means. Write for illustrated booklet. W. I. GLESSNER, Macon, Ga. Desk 4.

#### SACRED HYMNS TO POPULAR AIRS.

By M. B. Wharton, D. D.  
100 hymns specially suited for solos, composed to the most popular secular tunes. All choirs should have them. Price, 25 cents, postage prepaid. Address Rev. M. B. Wharton, Eufaula, Ala.

**WANTED** Good men and women to fill positions, such as clerks, bookkeepers, stenographers, carpenters, machinists, day labor, teachers, housekeepers, salesladies, telephone operators, hotel work in all lines. We can secure you work in any line that you are most suited for. We employ white people only. Write for particulars. Enclose stamp for reply.

OFFICE HELP ASSOCIATION  
478 Hood Building Birmingham, Alabama

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



The Best Paper for the Whole Family.  
52 Weekly Issues for \$1.75.

## The Youth's Companion

The 52 issues for 1908 will contain as much reading as twenty 400-page books of fiction, travel, etc., ordinarily costing \$1.50 each. The contents will include:

- 250 Capital Stories; 2000 One-Minute Stories—Sketches, Anecdotes and Miscellany. The Notes on Science; The Weekly Health Article; The Children's Page; A Timely Editorials, etc.

Sample Copies of the Paper and Illustrated Announcement for 1908 Free.

### NEW SUBSCRIPTION OFFER.

Cut out and send at once this slip (or mention this publication) with \$1.75 for The Companion for 1908 and receive

**FREE** All the issues of The Companion for the remaining weeks of 1907. The Thanksgiving, Christmas and New Year's Holiday Numbers. The Companion's 4-Leaf Hanging Calendar for 1908 in full color. Then The Companion for the 52 weeks of 1908—a whole library of the best reading.

THE YOUTH'S COMPANION, Boston, Mass.

## TO PRACTICAL FARMERS THE COLE PLANTERS

**HAVE PROVEN**  
That they are time and money savers.

### The Cole Universal Planter No. 7

Distributes guano and drills cotton seed at the same time. Drops corn, one grain or more if wanted. Perfect pea planter; fine for peanuts, sorghum, beans, etc.

The guano is mixed with soil and is not in contact with seed. Gives better stands increases the yield, and saves labor.

It is simple, practical and easy to run. Over 30,000 farmers are using Cole machines with satisfaction and profit. They will save you much time and money.

Write to-day for illustrated catalogue explaining all about them.

THE COLE MANUFACTURING CO.  
CHARLOTTE, N. C.



### STEWART HOME and SCHOOL FOR FEEBLE-MINDED CHILDREN AND ADULTS.

Expert training, mental development, and care by specially trained teachers, and approved physicians who have secured the best results in the study and treatment of nervous children. Home in Germany. Druggists located in the best grass section of Kentucky. The name of beautiful lawn and wood and the picture grounds. Excellent applied building, electric light and steam heat. Highly educated and trained. Mental and physical education, and care and training. Write for terms and description, 1908. Address: E. J. P. STEWART, Sept. Box 4, Farmdale, Ky.

SECOND QUARTERLY REPORT OF TREASURER OF CENTRAL COMMITTEE FOR 1907.

Bethel Association: Nichollsville, So. Tr. Sch. . . . \$ 5.00 Bethlehem Association: Tunnel Springs, Philadelphia Ch. Tr. Sch. . . . 5.00 Bigbee Association: Cuba W. M. S., H. C. Lib. . . . 1.00 H. C. Endowment . . . 5.00 Cuba Sunbeams, state missions . . . 1.00 New Prospect W. M. S., For. M. . . 1.70 Home missions . . . 1.70 State missions . . . 1.00 H. C. Library . . . 1.00 Expense Fund . . . .50 Epes W. M. S., church aid . . . .25 Livingston M. S., exp. fund. . . .1.00 Y. W. A., state missions . . . .3.90 Demopolis, foreign missions, Miss Kelly . . . .3.75 Church aid . . . .32.50 Coatopa L. A. S., Margaret Home . . . .2.00 Hopewell, Belmont W. M. U., Miss Kelly . . . .1.50 Miss Hartwell . . . .1.50 Home Missions . . . .1.00 Min. Ed. . . . .5.00 Orphans' Home . . . .1.50 \$91.55 Birmingham Association: First church M. S.— Miss Hartwell . . . . \$31.25 Training school . . . .50.00 Expense fund . . . . 5.00 Southside L. C. Miss Hartwell . . . . 5.85 Training school . . . .32.00 Southside Y. W. A.: Training school . . . .15.00 Expense fund . . . . .60 Missions literature . . . .1.40 Trussville: Miss Hartwell . . . . 2.50 Training school . . . . 5.00 Church aid . . . .251.54 Twenty-seventh Street: Training school . . . . 5.00 North Highlands: Foreign missions . . . .10.00 Home missions . . . .10.00 Pratt City: Miss Hartwell . . . .12.50 Training school . . . .10.00 Orphans' Home . . . .10.00 Expense fund . . . . 4.90 Woodlawn: Home missions . . . .20.00 Training school . . . .20.00 Pleasant Ridge W. M. S.: Associational mission . . . .5.00 Training school . . . . 5.00 Orphans' Home . . . .11.00 Pleasant Ridge S. B.: Scottsboro scholarship . . . .1.00 Union L. A. S., exp. fund . . . .1.00 Training school . . . . 2.50 North Birmingham, train. sch. . .5.00 Easley, foreign miss. . . . 5.00 Home missions . . . . 5.00 Training school . . . .10.00 Calvary, state missions . . . .1.65 Training school . . . . 5.00 Church aid . . . . 7.00 Avondale, Miss Hartwell . . . .5.25 Training school . . . .10.00 Expense fund . . . . 2.00 Flowers . . . . 4.00 Charity . . . . 3.80 Bessemer, frontier box . . . . 5.00 Training school . . . .10.00 66th St., home missions . . . .1.15 Church aid . . . .18.00 Salem, home missions . . . . 2.00 State missions . . . . 2.00 Training school . . . . 2.50 Lewisburg, training school . . . .1.00 \$634.39	Butler Association: Greenville, for. missions . . . \$ 6.15 Home missions . . . . 55 State missions . . . . 9.00 Church aid . . . .162.35 Central Association: Goodwater, expense fund . . . .1.20 Church aid . . . .19.00 Eclectic, expense fund . . . . 1.00 Orphans' home . . . . 1.00 Margaret home . . . . 1.00 Rockford, associational mis. . . .5.00 Church aid . . . .49.00 Mount Olive, for. missions . . . . 2.50 Home missions . . . . 2.50 Benevolence . . . . 3.50 Shiloh, state missions . . . .10.00 Tichenor memorial . . . . 1.00 Famine sufferers . . . .101.00 Weogufka, benevolence . . . .12.00 Alex City Sunbeams: Church aid . . . .15.00 Goodwater Sunbeams: Orphans' home . . . . .27 \$263.17 Cherokee Association: Cedar Bluff Y. 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IN MEMORIAM.

On October 14, 1907, Sister Maggie Grimmer, of Hackneyville, Ala., reached the terminus of her earthly pilgrimage. She was the youngest daughter of Mr. and Mrs. William Toland, formerly of Millerville, Clay county, Ala., now residents of Texas. Mrs. Grimmer was born and reared in Millerville community, was converted and joined Millerville Baptist church in her fifteenth year, was married to Professor J. B. Grimmer December 29, 1940. In her filial relation she was all to her parents that a sweet-spirited daughter could well be. In her conjugal life she was kind, affectionate and true. "The heart of her husband did safely trust in her." In the social circle she was a pillar of strength. In her church relation she was faithful, ardent and devout. A few months prior to her death her membership was changed from Millerville to Hackneyville Baptist church. The memory of her fellowship will linger like a sweet aroma with us. By her gentle, strong and helpful life, she has erected a monument to her own memory in the warm esteem of many friends. Many preachers, and especially those who had been her pastor, have seen the glow and felt the ardor and warmth of her beautiful Christian spirit and will call her blessed. The mention of her name will awaken in the minds of her friends many happy recollections. She was buried at Hackneyville by the newly made grave of her infant son, whose little life was of short duration. Her last words were Rock of ages cleft for me. To her sorrowing loved ones we offer sincere sympathy and condolence, commending them to the Savior she trusted and served. J. R. CONGER, Pastor.

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**AMERICAN BAPTIST PUBLICATION SOCIETY**  
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The writer has just returned from a very successful meeting at Avondale with L. M. Bradley. There were 30 additions to the church, 14 by baptism and 16 by letter and watchcare. There were other conversions, who will unite later. Brother Bradley has a strong hold upon his people, and the church under his leadership is destined to be a far greater factor in the development of the Master's work in that part of the city.

We have been welcoming pastors in the city the last two months. The first was Rev. Robert Jones at West End; then came Brother S. A. Cowan, and two weeks ago we were called upon to take part in the welcome service of H. W. Fancher at Adams Avenue. The welcoming of these pastors means much to Montgomery, for they are all men of God, well equipped for their work. They have all fallen into line for an aggressive fight for morals and righteousness.

The Bob Jones meetings, which were under the auspices of the Dexter Avenue Methodist church, but in which all denominations took part, resulted in good to all. There was not a church in the city but what received converts. The First Baptist lead with 23, who gave their names as desiring to unite with that church. Since then the Southside church, with Brother Cowan doing the preaching, has held nightly service, and tonight (Wednesday) six will be baptized. The West End church had a meeting in progress at the time, which resulted in great good to the church there. Brother Howard, of Woodlawn, did the preaching.

The Highland Avenue Baptists are doing a splendid work. Recently there has been quite an ingathering both by letter and baptism, and in every way the work assumes more and more definite shape. They hope to be able to get in their Sunday school room of the new building by the first of the new year.

Two weeks ago two young men were baptized at Clayton Street. There are others who are just on the eve of a decision for Christ.

The Ladies' Aid has just sent a box of things to the orphanage valued at about \$61. This box contained, besides the clothes for the little girl whom they support, a large lot of counterpanes, pillows, curtains and other necessary things for furnishing the girls' cottage. The other Aid Societies of the Montgomery Association have had part in the same worthy undertaking. Why could not the societies of some other association furnish the necessary things for the boys' cottage and the baby cottage?

We are in the midst of a campaign for prohibition in Montgomery, and the Christian people here as elsewhere are lining up together in the fight. It is probable that our election will come about the middle of December. Montgomery needs the prayers of the Christian people as well as Birmingham. All rejoice in the success at Birmingham, and expect just such here, and, in fact, all over the State.

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  - 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 Behoves 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.

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