

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Will assist any of the brethren who need my services during the months of August and September. Am engaged until the convention. Will leave for the seminary October 1.—J. W. Malone, Jr., Abbeville, Ala.

The members of the Baptist Young People's Union held a rally Sunday afternoon, June 23d, in the First Baptist church. There was a large attendance and the occasion was very enjoyable. Interesting addresses were delivered by Rev. Marvin Hefflin, Rev. R. S. Gavin and Mr. R. E. Pettus. A delightful program of music and recitations was rendered.

I began revival meetings here Saturday night. We had a fine crowd. One young man was converted and joined the church. We had two good services yesterday (Sunday). Four were converted. Three joined for baptism. The town has about 3,000 people. The church about 300 members. Bro. W. A. McCain, a native Alabamian, is pastor. He is a fine man to work with. God is blessing our work. Brethren, pray for us.—Frank M. Wells, Kentwood, La.

Nineteen hundred and eight will mark the 100th anniversary of the Baptists in Alabama. The second day of October, 1908, the Flint River Baptist church was organized a few miles northeast of Huntsville. (Hoicomb's History of the Baptists, page 107.)

I have heard that the Methodists in Alabama date from the same year. Brethren W. B. Crumpton, M. M. Wood and C. W. O'Hara were appointed as a committee at the last state convention to make a report to the convention at Dothan in July and make some suggestions as to how we can best observe the year.—J. M. McCord, East Lake, June 26, 1907.

After four years of service as President, Dr. Taylor lays down the work to re-enter the pastorate, having accepted the call to the First church, Knoxville, where he expects to enter upon his labors September 1st. Dr. Taylor is a man of great force, and as a preacher he stands in the very first rank. The First church, Knoxville, is to be congratulated on securing him. The college has steadily advanced under his administration in all departments. This session there were 298 students. This is not the largest number reached, but it includes more who did real college work than ever before.—Western Recorder.



Patrick Henry

PATRICK HENRY'S SPEECH

DELIVERED IN OLD ST. JOHN'S CHURCH AT THE VIRGINIA CONVENTION, 1775.

The Oration That Precipitated American Liberty.

It is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in great and arduous struggle for liberty? Are we disposed to be of the number of those who having eyes see not, and having ears hear not, the things which so nearly concern their temporal welfare?

Sir, we have done everything that could be done to avert the storm which is now coming on. Our petitions have been slighted, our remonstrances have produced additional violence and insult, our supplications have been disregarded, and we have been scorned from the foot of the throne. There is no longer any room for hope. If we wish to be free we must fight. I repeat it, sir, we must fight. An appeal to arms and the God of Hosts is all that is left us.

They tell us, sir, that we are weak—unable to cope with so formidable an adversary. But, when shall we grow stronger? When we are totally disarmed and a British guard stationed in every house? Shall we gather strength by irresolution and inaction? There is a just God who presides over the destinies of nations. The battle is not to the strong alone; it is to the vigilant, the active, and the brave. There is no retreat but submission and slavery. The war is inevitable—and let it come. I repeat it, sir, let it come.

It is vain, sir, to extenuate the matter. The war is actually begun. Our brethren are already in the field. Why stand we here idle? What would the gentleman wish? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death.

Rev. J. W. Mitchell, D. D., who has been for several years connected with the Religious Herald as secretary and treasurer of the company and as associate editor, has bought the Baptist Banner, the organ of West Virginia, published at Parkersburg, and has already taken charge of it. We wish him success in his new venture.

Please publish the following program of memorial services to Rev. I. L. Collins to be held at Concord church, Fayette county, Alabama, on the fourth Sunday in July, 1907: 10 a. m., sermon by G. W. Gravelle; 11:30 a. m., "Life and Work of Brother Collins," by Rev. J. B. Furgerson; 1 p. m., "Bro. Collins as Our Pastor," by J. J. Patterson. If you will publish the above program you will greatly oblige many friends of Brother Collins.—T. J. Black.

We have just closed a series of special meetings in the Baptist church at Atmore. Sixteen were added to the membership of the church, thirteen of whom came in by profession of faith and baptism. Bro. M. W. Gordon, of Brewton, did all the preaching and did it effectively. His is a deeply consecrated life, and his pulpit work stirs the intellect and uplifts the heart. The meeting was a great blessing to our church.—J. R. Curry, Atmore, Ala., June 27, 1907.

Hon. R. E. Pettus, who is always looking out for the interests of Baptists in and around Huntsville, has been again doing some good work. The Evening Banner says: "Mr. R. E. Pettus, representing the State Board of Missions, attended the meeting of the board of directors of the Dallas Manufacturing Co. this week and secured a choice lot upon which a new Baptist church will soon be erected. This company showed its usual liberality by donating the lot. Their employes have access free to a splendid library and magnificent new building, the second story of which is used as lodge rooms. They also have one of the most beautiful shaded parks in this section and a fine school house. The liberality of this company is worthy of commendation. This makes the fourth site he has secured for churches—Merrimac, West Huntsville, Dallas Avenue and Dallas Village. We wish every community in Alabama had a Pettus to look after the interests of our Baptist Zion.

THE ALABAMA BAPTIST

A LEGEND OF BARBOUR COUNTY.

By M. B. Wharton, M. D.

"LET US GO TO DOTHAN."

It will soon be time to go to the convention, and churches ought to get ready to send their pastors. This year it meets with Dothan, in South Alabama, one of the most thriving cities in the State, in a part of Alabama from which the Baptists have much to hope. It ought to be a great convention in numbers, enthusiasm and holy purpose. It is time for Baptists to begin to make much of their annual coming together. For unavoidable reasons the great Baptist Encampment scheduled for East Lake was called off and now if we want to have a great time this summer we must come together at Dothan. The Dothanites will entertain visitors and delegates royally. Elsewhere we print a short article from Pastor W. M. Anderson, who will be the host of the occasion, asking the delegates to reach Montgomery by 8 a. m. on Tuesday, July 23d, so that they may get aboard the "Baptist Train." We heartily commend the idea and hope there will be at least 500 Baptists who will take advantage of the opportunity for Christian fellowship en route to the convention.

"TAKE THE BAPTIST TRAIN."

By W. M. Anderson.

I thought it might not be amiss to remind the brethren that on the 24th of July they are to "arise and come to Dothan." And Dothan is glad you are coming. She will hold out open arms to meet you.

But the thing I want to say now is that it is my plan to have a "Baptist train" to leave Montgomery on Tuesday morning (23d) at 8 o'clock. This train will have as many coaches as it will need. The delegates will be expected to purchase their tickets through to Dothan. Be sure to reach Montgomery before 8 a. m. Tuesday. It is 115 miles from Montgomery to Dothan. We can have one of our "best times" on that Baptist train. There should be at least 300 Baptists on that train. It is our purpose to assign the delegates to their homes while on that "Baptist train." The train will stop at all the stations, taking on delegates along the way. The lay of the land is such that the large majority of delegates will come through Montgomery and others will take the Montgomery train on its way down to Dothan.

Brethren, we expect you in great numbers, and will be prepared to care for you. It is hoped that the committee on ministers' meeting will arrange their program according to the above scheduled train. It is hoped that at the evening hour Tuesday the laymen will have a chance.

More later.

THIS OUGHT NOT TO BE.

Dear Brother:—Today at the meeting of the executive committee of the Birmingham Baptist Association there was laid before the committee the recent circular letter and appeal for state missions of Secretary Crumpton to the pastors and churches of the association. The statement that during the past ten months there had been expended by the State Board in the association over \$3,000 and the churches had paid in to State Missions only about \$975 was considered by the committee as a condition of which we should all be heartily ashamed, and which ought to be remedied at once. So that the secretary was instructed to at once communicate with all the pastors, church clerks and Sunday school superintendents and in the name of the committee to urge them to see to it that during this month earnest efforts be made in their respective churches for liberal collections for state missions to be sent to Secretary Crumpton promptly so that his board may go to the convention out of debt. Surely the churches of our great association should not be content with giving less than the board is depending for us. We ought to give much more. We trust that we may have your prompt and active co-operation in this pressing matter. Fraternally,

P. C. RATLIFF,
Secretary Executive Committee.

Barbour county, Alabama, is one of the most noted and historically interesting in the whole state. Here the Indians roved about eighty years ago, and until removed to the far West. Here a few Indians might be seen as late as thirty-five years ago. Eufaula, the name of Barbour's chief town, is also borne by a good sized town in the Indian Territory, showing from what section the red man came who dwells thereabouts. The names of the creeks and rivers all speak of their former Indian associations. The Chattahoochee, the Chewalla, the Pantata, the Cowshoe and so on flow mingling with Indian history and names, "and we may not wash them out," as Mrs. Sigourney says in her beautiful poem on Indian names. Owing to the rich and productive lands white settlers from Georgia and other states came and Eufaula, Clayton, Louisville and other towns were founded, wealth accumulated; society became civilized and refined and the county has become the hotbed for statesmen. Shorter, the war governor; Pugh, the senator; Clayton and Baker, the generals; Cochran, the jurist, are but few of the names that Barbour has given to the state.

Ex-Governor Jelks, Congressman Clayton, the present Governor Comer, show that old Sarah's womb has not yet grown bare. Indeed, it has been said that Alabama is divided into three parts, North Alabama, South Alabama and Barbour county.

But I sat down to write of a legend I once heard of Barbour county. 'Way back in the hot-headed days a man of wealth and position shot down another in cold blood. Only one man saw the deed and he was one of the most respectable and honest men in the community. The murderer, having money and intelligence at his command, retained as his defender ex-Governor James Barbour, of Virginia, for whom the county was named and said to be one of the first criminal lawyers in the United States. The case was put off for several months, as nearly always happens, but at last the time came for trial. Governor Barbour having been promised a fee of \$10,000 in gold if he secured an acquittal, left Virginia a week or so before the day for trial, and with long hair and whiskers, dressed as an old beggar, went through the county selling matches. He went from house to house, finding out everything he could about the case, which attracted the widest and most excited attention. Everywhere he went he learned that it was a cold-blooded murder; that the best man in the county saw the deed done, though he was the only one. All said after his testimony the jury would not be out five minutes.

At last the old beggar walked up to the house of the witness, a well to do farmer, the night before the trial. He played off the character of an old, infirm, but very earnest, honest man, whose business it was to eke out a living, while at the same time he tried to see that righteousness should everywhere prevail. He sat up with his kind-hearted host till late bedtime. He asked if there was anything new in the neighborhood? "Why," said the farmer, "nothing is talked of but the red-handed murder which had been committed, of which he was the only witness."

"Tell me all about it," said the beggar, "for the happiness of my life is to hear of such things and to know that justice is going to be done."

The old farmer went into a recital, not suspecting the beggar at all of sinister motives, and concluded by saying the man would certainly be hanged.

"Then," said the beggar, "I have not lived in vain. I am old and poor, but feel rich when I know that God's law is carried out, that whosoever sheddeth man's blood by man shall his blood be shed."

They retired and next morning on leaving the beggar said: "Sir, you are the most entertaining man I have ever met. In your determination to witness for the truth and punish guilt you have opened for me a fountain of youth. All that I want to know is that you will certainly be at the court house today to testify."

"I'll be there," said the farmer.

"How far is it to the next town?" he asked.

"Eight miles," was the reply.

The beggar then said: "O, sir, that seems uncertain, and I am miserable again. I have ten dollars, made in the humble work of selling matches, but it will be counted into thousands if it will secure the relation of your testimony without fail. Take it—hire the safest and best team, and if you refuse, remember the old beggar will not consider you his friend, for I can't live unless this murderer is brought to justice."

The tender-hearted man, seeing the beggar fall to the earth in a paroxysm of grief, accepted the money and said unless he was smitten with death on the way he would be there.

The beggar then left, stopped at a secluded house, had his whiskers all shaved off, his hair cut and dressed himself in his accustomed broadcloth, and appeared the handsomest man could produce. He went to the court house, which was so crowded he could hardly enter, elbowed his way to the front and took his seat among the lawyers. It was Governor James Barbour, of Virginia, spirited into the town, while the beggar was "lost in the shuffle." After the calling of the case and the empanelling of the jury the indictment was read and the one and only witness called. He was asked to tell what he knew about it, and began to relate the details, when Governor Barbour said: "May it please your honor, I impeach this witness."

Judge, jury, spectators were shocked.

"On what grounds?" was asked.

"Bribery," was the reply. "He has every appearance of a man paid to tell his tale, and I will simply swear him and take his own statement." The man said far from it; he only wanted to tell the truth. "Remember, sir," said Barbour, "the penalty for perjury. Has no one given you money to act your part in this awful proceeding, by which it is sought to deprive a man of his life?" At last he was made to confess that an old crazy beggar had forced him to take \$10 purely from motives known to him, to come to the court house and relate his testimony. His testimony was at once thrown out, the man was acquitted, the old farmer had a stain upon his hitherto unimpeachable character, and the ex-governor, pocketing his \$10,000 in gold, returned to the "sacred soil" of old Virginia.

Whether this story is true or not, I cannot say. It is at least told, though I have forgotten when and by whom I heard it, but it is just like the Barbours to be as smart as that.

It has been my good fortune, having been reared in Culpepper county, Virginia, to know the Barbours well. It is one of the grandest families of which the Old Dominion can boast. They have adorned executive chairs and congressional halls. They have been noted as the most brilliant orators ever heard on the hustings.

A CALL TO THE WOMEN OF THE SOUTHERN BAPTIST CONVENTION.

Who sounds the call?

It comes from the Master. Consecrate yourself this day, willingly unto the Lord.

What is the call?

Feed my lambs.

Where are the lambs?

"Out on the mountains bleak and bare, away from the tender shepherd's care."

What are the lambs crying for?

They are crying for the bread of life. Hungry, eager hands are stretched out to Miss Buhlmaier, begging for the bread of life, but the supply is too small to give to all.

Women of the South and West, shall this thing be?

Souls are crying for that which will save from everlasting death! Think of Dr. Gray's thrilling appeal to house our churchless ones, lest they stray off to the barren wilds of sin, or wander into alien folds.

The foreigners coming into our midst from every

part of the world demand our Christian care.

Dr. Gray has said that the opportunity this year brings will never come again, and if not seized now, will slip away from Baptist grasp forever.

Many women at our great convention pledged themselves to give one-tenth of the cost of their wearing apparel for one year, to Home Missions, so that Dr. Gray may have the money that he has asked for, to strengthen and broaden his great work. Who else among us will join this tithing band, and through a little sacrifice, burst the coffers of Home Missions until they shall overflow into Foreign Missions?

Let us have a band in every state, and at our next great gathering, and out to our great joy, that God has mightily blessed our efforts.

The message is not mine; it is from the Lord.

MRS. G. A. SCHMELZ.

THE TERM "ELECTION."

By A. J. Preston.

Here is a clipping from a Baptist paper which is in line with a number of expressions in the same paper:

"The term 'election' means a choosing. By the voice of the sovereign people men are elected to the privileges of office, but the elected one may refuse to enter the office. They rarely refuse, but they can do so. Really the elect has the casting vote in the matter. We knew of an incident where, just for fun, an old illiterate negro was elected by the people to office. The negro refused to enter the office because of conscious inability to fill it. The action of the sovereign power, and its decree of election, only opened the way for the man to enter the office or not, as he chose."

Is this Baptist doctrine? If so, I am not orthodox. Sometime since I heard a preacher say that no intelligent person any longer believed in the doctrine of election. Will you please allow me to ask my intelligent brethren a few questions:

1. Is God a perfect being?
 2. Can a perfect being be imperfect in knowledge?
 3. Can a being who is perfect in knowledge learn anything new?
 4. How can a being who never learns anything new form a new purpose?
 5. How can a being whose mode of existence is eternal have other than eternal purpose?
 6. Can a sinner be saved without regeneration?
 7. Can a sinner regenerate his own soul?
 8. Does God regenerate the sinner by accident or in the pursuance of a purpose?
 9. If in pursuance of a purpose, when was the purpose formed; in time, or eternity?
 10. If God purposed to save or regenerate a certain sinner is it not because He chose, or elected, to do so?
 11. If regenerating a sinner in pursuance of a purpose formed in eternity infringes upon a free agency, why would it not equally infringe upon the free agency of the same sinner to regenerate him in the pursuance of a purpose formed in time?
 12. If God regenerates a sinner because He learns that he has chosen Him, and thereby become righteous, does it not follow that a soul can and does become righteous without regeneration?
 13. If a soul can and does become righteous without regeneration, what need is there for regeneration?
 14. If God regenerates the soul because the sinner has chosen Him and thus become righteous, is it not "By works of righteousness which we have done" that He saves us, by the washing of regeneration and renewing of the Holy Ghost? Tit. 3:5.
- Now let me quote a few passages of scripture which may, to some extent, account for our stupidity. I hope that the intelligent brother who answers these questions and explains these scriptures will not waste his time and energy in proving that man is a free agent, for we believe that with all of our heart.

Eph. 1:3-4: Blessed be the God and Father of our

Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places, in Christ: even as He chose (elected) us in Him before the foundation of the world that we should be holy and without blemish before Him in love.

To the unintelligent (?) this scripture seems to teach that from the bosom of the Father the great scheme of redemption sprang, and that He is the author or the electing decree.

Another passage which seems equally clear is found in II Thess. 2:13: "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose (elected) you from the beginning unto salvation in sanctification of the Spirit and belief of the truth."

I Thess. 5:9: "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ."

Now if the sinner determines the question of his salvation then he, and not God, is the efficient cause, or author of election. Will the brother please harmonize this theory with the above scriptures, and greatly oblige.

John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name He may give it you."

It seems from this that God elects the sinner, and not that the sinner elects God.

Matt. 24:22: "But for the elect's sake those days shall be shortened." V. 24: "Inasmuch that if it were possible they shall deceive the very elect."

Luke 18:17: "And shall not God avenge his own elect, which cry day and night unto Him?"

Rom. 8:33: "Who shall lay anything to the charge of God's own elect?"

Rom. 16:13: "Salute Rufus, chosen in the Lord."

Col. 3:12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies."

I Thess. 1:4: "Knowing, brethren beloved, your election of God."

II Tim. 2:10: "Therefore I endure all things for the elect's sake."

I Peter, 1:1-2: "Peter, an Apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."

To a stupid mind these passages seem to teach that there is an election of individuals unto salvation. If they do not teach this will some kind-hearted intelligent brother explain their meaning?

It seems also that God gave somebody to his Son and that he did not give everybody to him. John 6:37: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 10:27-29: "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand."

John 10:15-26: "And I lay down my life for the sheep. But ye believe not because ye are not of my sheep." John 18:9: "Of them which thou gavest me I have lost none."

John 17:2: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" V. 9: "I pray not for the world, but for them which thou hast given me; for they are thine."

But my attention is called to John 17:20: "Neither pray I for these alone, but for them also which shall believe on me through their word." But I read Acts 13:48: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed."

There are many other passages which I cannot understand unless they mean to teach election. These will be forthcoming when the above are explained.

ON THE FARM.

By J. Asa Glasscock.

One of the hardest problems of our day is how to keep bright, thoughtful, sociable, ambitious boys and girls contented on the farm.

Every step taken towards making the country more attractive, to make the school and its grounds enjoyable, to make the roads better all over the country, that lead to church, to Sunday school, to postoffice and to various other points, is a step taken to keep bright and energetic boys and girls on the farm. In the country where they can enjoy happiness and taught in a way that they should go, as ours is a country in which the people rule, every boy and girl should be trained to take a delighted interest in public affairs.

They should be trained at a very early stage for good citizenship; for the world wants boys for every kind of task that a busy world can find. Boys who will guide the plow and pen.

The country homes should be supplied with religious literature and farm magazines to help the boys to get a larger knowledge of agriculture and learn to do the right.

Life in the country will never be so enjoyable and a delighted pleasure to our nation until all the roads are improved, and the penning up of young people for many months in their own homes, destroying so many of the innocent pleasures of youth. Can young people who love their country and their country homes engage in a nobler crusade than a crusade for improving highways?

The country is not complete until churches, schools and other important places are plentiful, and developed to a higher degree.

Mr. Editor and readers of the Alabama Baptist, I wish to say a few words in regard to the great interest the people, and especially the young folks, up in Cullman county, feel in Simcoe Baptist church. We have a large crowd and are all deeply interested in the learning of the Master, of His good works and of His teachings.

The Sunday schools of our country are all coming out and doing splendid work. Sunday schools are one of the greatest and grandest studies for the young and old, and teach a brighter and clearer way. If all the Sunday schools of our country were to go down, what would be the final result? Where did the chain-gang crew come from? And all worthless robbers and such? About one out of ninety-nine Sunday school students who attended the Sunday school regularly will you find there.

Hoping to hear more from some others on the Sunday school work, I close.

I have learned to love the weekly coming of the Alabama Baptist as one of my bosom friends. Its pages well perused will inspire souls to greater zeal in the Lord's cause. O, how I long for your paper to enter the homes of our people with its message of love.

We had a day well favored of the Lord to us here Sunday. Large congregation, well blessed with the spirit's presence, collections for state missions and the sufferers of China, \$30. We have a good people here and we are looking for better things. Our Sunday school is flourishing under the wise supervision of our new superintendent, Bro. W. R. Looney. Our meeting is to begin here on Tuesday before the fourth Sunday in August. Bro. Austin Crouch, of Birmingham, is expected to do the preaching for us, and we look forward anxiously to a great harvest. The fields are white unto harvest. Pray for us, brethren, that we shall be very wonderfully blessed and many saved. God's blessings upon the brotherhood. Fraternally, R. W. Carlisle, Fayetteville.

THE FIGHT TO SAVE CHILDREN

Between the years 1885 and 1892 there was considerable discussion of the evils of child labor in this country, with its effect marked by the state legislation of the period. The country was in a prosperous condition and the demand for workers made the presence of children in the factories conspicuous. The laws framed at that time, however, were little more than the recognition of the fact that the state had the right to interfere in behalf of the child whose parents were either too ignorant to appreciate the effects of child labor or too indifferent to the child's welfare to protect it from injury. During this period Alabama enacted a law that children under a certain age should not be compelled to work more than eight hours a day.

Then followed a time of indifference to the evil, the reformers being satisfied with the enactment of the laws and the employers of children being satisfied with the inefficiency of the laws. And during this period in the South there began that enormous expansion of the cotton manufacturing business with an increase from six hundred and sixty-seven thousand spindles in 1880 to nine million seven hundred thousand in 1907. In Alabama, more than in other Southern States, northern capital was invested in the mills and the capitalists, finding the eight-hour law for children in the way of their dividends, persuaded the Alabama legislature to repeal the law. That was the beginning of the present fight for the children that has extended over the nation.

In 1901 Edgar Gardner Murphy, of Montgomery, Ala., began an agitation against the growing evil in his own state. Northern and southern mill owners in Alabama united to defeat the bill before the legislature. Then he kindled a fire in the rear of the Massachusetts men by an appeal to the press of Boston. His pamphlets, illustrated with photographs taken by himself, were widely distributed; both the northern and southern press took up the fight, with practical unanimity; and it is interesting to note that from 1901-3 the following states passed new laws or amended the old ones: Alabama, Arkansas, California, Colorado, Connecticut, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Massachusetts, Michigan, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Virginia, Washington, Wisconsin. The Georgia legislatures of 1901 and 1903 both failed to pass any child labor law.

But the ineffectiveness of the legislation in most of the states continued to be evident. Mr. Murphy, having moved to New York, in the meantime, began in 1904 a movement for the organization of a National Child Labor Committee, which is largely responsible for the present degree of interest on the subject. Since 1904, in more than a score of states, the laws have been amended or passed for the first time, as in Delaware and Georgia.

But the investigations of the committee have proved that the evil, in spite of legislation, is actually on the increase. Some factory inspectors have been inefficient, in some states the certificates stating the age of the child are sold by the magistrates, the perjury of the parents who wish to live from the labor of their children has become notorious in many states there is no factory inspection, and the law is violated with impunity. It was becoming evident that a whole generation of children would be sacrificed to the demand for child labor that the mines and factories created and the greed or ignorance of the parents supplied with their own offspring.

Senator Beveridge became interested in the problem and once, in a campaign speech, touched upon the evil as one threatening to our institutions. The audience instantly manifested its keen interest in the subject, and other audiences showed that they were more interested in this than in any of the political problems he had been discussing. With his

experiences in the passage of the meat-inspection bill, he saw at once that the whole problem could be easily controlled by the congress of the United States, through the power given it over inter-state commerce. He announced that he would introduce a bill prohibiting inter-state carriers from transporting, from one state to another, the products of any mine or factory where children under the age of 14 were employed. The National Child Labor Committee earnestly discussed the endorsement of this measure. Mr. Murphy, to the great regret of his former colleagues, dissenting from the decision of the majority; and the fight is now on in Washington for the enactment of a national law.

The appeal which the child-slave makes, with no choice whether he shall work or not, with no control over the conditions of his employment, wages or hours or conditions of health or safety, with no right to the rewards of his labor, and perforce shut out from the opportunities which should be open to every American child, i. e., the chance of an education, is a more telling appeal than that which sent this nation to war and the dreadful sacrifices of war over African slavery.

The census figures for 1900 are an incorrect representation of the extent of the child labor evil in 1907, with the overwhelming proof that the evil is on the increase. The census bulletins on manufactures issued in 1905 are no authority, for they are the mere compilation of the reports of the manufacturers, who are growing sensitive, fortunately, about this wholesale employment of children, and would often incriminate themselves by telling the whole truth. Yet the Alabama manufacturers report an increase in four years of 27 per cent. In the more advanced states the house-to-house canvass of the census enumerators must be defective, for the reason that the parents who had asserted that their children were over the legal age would not always confess the true ages of the children employed.

Nevertheless, the census bulletin on child labor in the United States, No. 69, just issued, is a careful analysis of the census statistics of 1900, made by Dr. Joseph A. Hill, chief of the division of revision and results. And the facts there set forth are like a call to arms in defense of the children of the nation.

The census bulletin shows that in 1900, of the 9,613,252 children from ten to fifteen years of age, 1,750,178 were bread-winners, or 18.2 per cent of the whole. Of these, however, 1,061,971 were engaged in agricultural pursuits, perhaps the most wholesome training for a child if the work be not too severe, and the education of the child be not interrupted. But there remained 688,207 children in mines, factories, sweatshops, stores, the street trades, and other occupations which are for the most part injurious to the child, physically, mentally and morally. It has been proved beyond controversy that the ranks of our paupers and tramps and criminals are being recruited from the class of children whose lives were embittered by too early toil and not from the children who were sent to school.

Consider one of these occupations: the employment of children in textile industries, in the making of our clothing. For the products of that industry are used by us all; waking and sleeping, and from birth to death, from swaddling clothes to the shroud. The social conscience of the nation is being awakened to this demand, that the purchaser of clothing has a right to be protected from buying child-made goods, has a right to know that he is not wearing garments stained with the life-blood of little children, just as he has a right to know that he is not eating premature veal under the name of potted turkey.

The census shows that 117,074 children are employed, from ten to fifteen years of age, as textile operatives and textile workers, 82,004 as employees of cotton mills, silk mills, woolen mills, and so forth, and 35,070 as textile workers, seamstresses, tailresses, milliners and so forth, the names indicating that the most of these employees are girls. Note

that this does not give the number under ten years of age, of which more presently.

Of the textile operatives, there are reported 44,427 in cotton mills, 8,267 in hosiery and knitting mills, 8,938 in silk mills, 6,625 in woolen mills; all others, 13,747. The silk and woolen mills and the knitting mills are mainly in the north. A few children from five to nine years of age are reported in the silk mills, the parents evidently being ignorant of the violation of the law. But the evil is at its worst in the cotton mills, as the beginning of child labor in England was in the cotton mills and, as Lord Shaftesbury remarked, "spread from the cotton mills into the other industries." The same process has been observed in America. New England adopted the child-labor system when it bought its cotton mill machinery in Old England, and the South has borrowed the same system, as it bought its machinery from New England.

And now I quote from the conclusions of the census bulletin, without comment: "To a greater extent than any other manufacturing or mechanical industry the cotton mill furnishes employment to children. Of the total number the New England states contained 30.8 per cent and North Carolina, South Carolina and Georgia, 49.6 per cent. * * * In the North about one cotton mill operative out of every ten was ten to fifteen years of age, while in the South the corresponding figures were about three out of every ten. As a rule the proportion of children was greater for females than for males in both sections of the country. * * * South Carolina showed the greatest proportion of young children, for in that state 60.5 per cent of those ten to fifteen were under fourteen. Of the northern states, Maine showed the highest proportion, 34.4 per cent of the children in that state being under fourteen years of age. * * * In the South, 98.1 per cent of the cotton mill operatives ten to fifteen years of age were native whites with both parents native, while in the northern and western states only 12.2 per cent were in this class. * * * According to instructions, the enumerators were not required to report the occupation of a child under ten years of age. * * * An estimate can be made of the number of cotton mill operatives under ten. Such an estimate gives the following number: For Massachusetts, 5; for Rhode Island, 8; for North Carolina, 394; and for South Carolina, 419. The actual minimum for Georgia was 184, which makes a total for the three leading southern states of 997."

The statistics show that in Spartanburg and

COFFEE COMPLEXION

Many Ladies Have Poor Complexions From Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while, and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Food Coffee; and as I made it well, according to directions, I liked it very much, and have since that time used it in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that coffee caused the trouble."

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. Postum furnishes certain elements from the natural grains from the field that Nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion as well as a good healthy body. "There's a reason." Read "The Road to Wellville," in pkgs.

Greenville counties, South Carolina, the enumerators, not required to report children under ten at work, reported one child of five, fourteen of seven, thirty-four of eight, ninety-eight of nine, 351 of ten, 391 of eleven, and 477 of twelve. And it should be noted that the hours of labor are sixty-six a week, which, with the half holiday on Saturday, makes twelve hours a day for the first five working days of the week, that sixty-six cotton mills in North Carolina run at night, that in 1905 six North Carolina mills reported to a state official that they employed from ten to fifty children under twelve, contrary to law, and that there has never been in the cotton manufacturing states a single prosecution for violation of the law, to my knowledge, while it is a matter of common knowledge that the violations of law are well nigh universal and grand juries refuse to indict the manufacturers.

One other fact from the census bulletin: "Of the total number of children five to nine years of age, one out of every two in the North goes to school as contrasted with one out of every five in the South, and of those ten to fourteen, the figures are, for the North, four out of ten and for the South, one out of thirteen. * * * In marked contrast with the figures for the employed children ten to fifteen years of age are those for the general white population ten to fourteen."

If these conclusions of the census report are not a trumpet call to battle for the children's rights, the right to play and the right to schooling, what could be?

It is my own conviction from considerable observation and experience, that while the agitation of the subject in the South, resulting in the first efforts at legislation, has taken the more conspicuous examples of child labor—the six and seven-year-old children—out of the mills conspicuously located, the percentage of children under sixteen and the number employed have both increased with the expansion of the industry in the South since 1900. The Blue Book Textile Directory, 1906-7, shows 209,000 operatives in southern cotton and knitting mills, double the number in the census of 1900. Thirty per cent of these would be 62,700. If there has been an increase of 5 per cent we should have 73,150, while the actual number of children under ten, as distinguished from the few reported by the enumerators, would swell the total to 75,000.

Under the interstate commerce clause of the constitution, congress has twice prohibited the importation of convict-made goods from abroad. The power of congress in the regulation of interstate and foreign commerce is precisely the same, by many decisions of the supreme court. Can not congress prohibit interstate commerce in child-made goods? Will not the nation force its public servants to abolish this hideous abuse of childhood, with its threatening effects upon the future citizens of the nation?

I am of the opinion that the American people will find a way to abolish child-slavery in the republic.

A. J. McKELWAY.

THE NEW BAPTIST YEAR BOOK.

The figures show 47,852 churches, a gain of 269 over last year; 33,230 ordained ministers, a gain of 381 over the year previous. There were within the year 266,433 baptisms, an increase of 10,863 over the year before. The average was 729 baptisms for every day of the year.

The increase by letter was 131,119 as against 122,768 last year. And the loss by letter was 121,183. There were for the year 84,394 exclusions, which was 150 less than the year before. The entire number of members is given as 4,412,653—a net gain for the year of 103,342. There were 46,201 deaths.

The contributions aggregate \$19,821,734.11, against \$17,932,972.76 the year before. New York leads with \$2,244,649.46 Pennsylvania follows with \$1,393,761.75. Next comes Massachusetts with \$1,071,773.65. Then Texas with \$1,058,083.60. Next Illinois with \$1,004,404.72. Then Georgia with \$1,001,532.00

We have nine theological seminaries, not including Baylor, with 100 professors, 1,071 students, \$1,

216,456 property and \$4,300,892 endowment.

We have 89 universities and colleges, with 1,872 professors, 29,667 students, including 1,923 students for the ministry, with \$22,537,179 property and \$21,195,285 endowment.

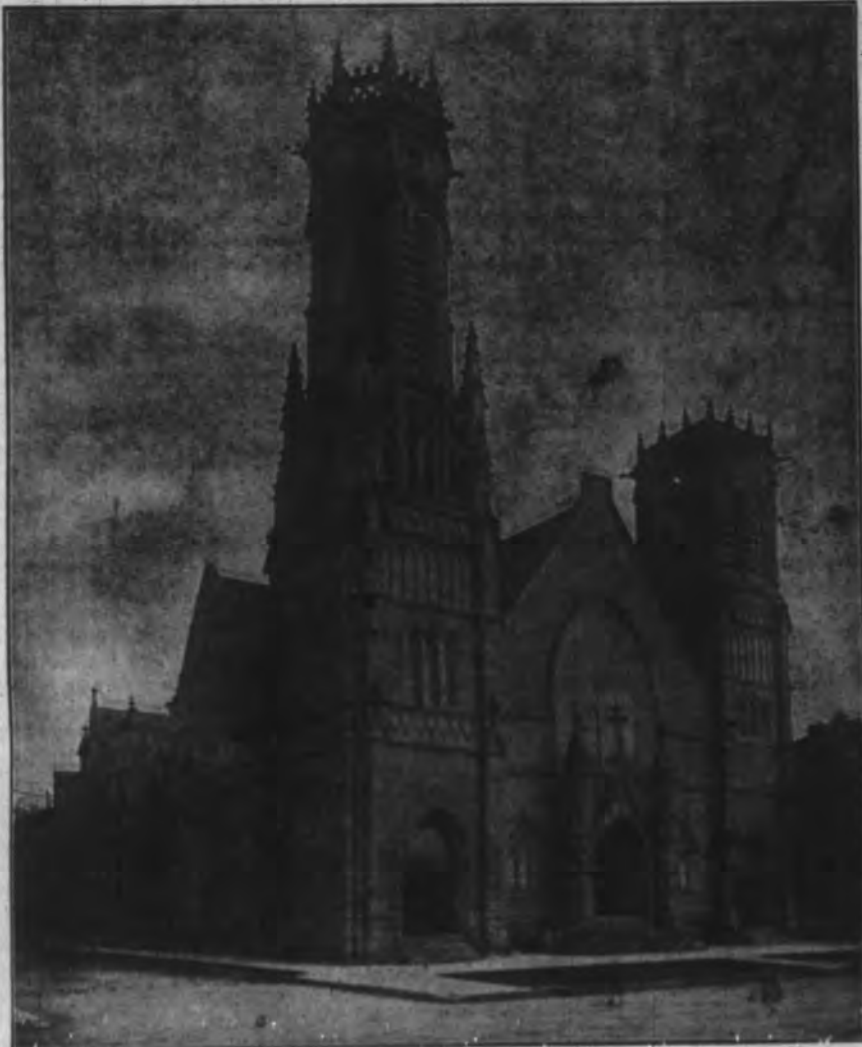
We have 95 academies and institutes with 848 teachers, 15,996 pupils, \$4,435,825 property and \$1,816,251 endowment.

We have 59 denominational papers.

6,367 baptisms; Louisiana 46,556, with 2,990 baptisms, and Florida 29,752, with 2,350 baptisms.

Of the Northern States New York leads with 164,717 members and 7,303 baptisms for the year. Illinois 136,116, with 8,789 baptisms. Pennsylvania 126,806, with 6,942 baptisms. Ohio 79,175, with 4,373 baptisms; Indiana 60,145, with 2,087 baptisms.

The book may be ordered from the American Baptist Publishing Society, Atlanta, Ga., for 50c.



BEAUTIFUL WALNUT ST. CHURCH, LOUISVILLE, OF WHICH DR. T. T. EATON WAS PASTOR.

Among the white Baptists of the fourteen Southern states the total number of baptisms was 115,496 as against 108,687 of last year, an increase of 6,809. The increase of membership was 86,172. The proportion of this increase may be seen in comparison with that of Southern Methodists which was only 36,365, while that of Southern Presbyterians was 6,713, the Disciples in the whole country increased but 29,464, while the boasted increase of the Roman Catholics in the United States was 114,434. If these latter increased proportionately as Southern Baptists their increase would have been five times as great or about six hundred thousand.

Georgia continues to lead in members and in baptisms, 486,637 and 26,056 respectively. Texas is next in both, 396,439 and 24,410; Virginia is next in members, 380,315, while Alabama is next in baptisms, 25,411. Kentucky has 284,396 members and 13,527 baptisms. These figures include the negroes.

Taking only white Baptists, Texas leads with 227,218, and they had 16,756 baptisms. Georgia has 224,094, with 10,603 baptisms. Kentucky has 203,173, with 10,603 baptisms. North Carolina has 194,250, with 11,321 baptisms. Missouri 168,213, with 12,025 baptisms. South Carolina 112,835, with 9,476 baptisms. Tennessee 149,016, with 8,837 baptisms. Virginia 134,506, with 7,366 baptisms. Mississippi 118,097, with 8,147 baptisms. Arkansas 84,203, with

GETTING READY

Feeding Ahead of Hot Weather.

"Not quite so much meat in springtime; use the cereals, as they heat the blood less." Seasonable advice from an old practitioner.

If one uses some care as to food, the hot weather will be passed as comfortably as any season. In fact, a person possessed of a perfectly balanced set of nerves can be happy and comfortable under most any conditions.

The truest food for building up the nervous system to a perfect condition is Grape-Nuts. The makers are skilled in their art, and knowing that nature fills the brain and nerve centers with a soft gray matter which is used up more or less each day and must be replaced, (or nervous prostration sets in), and also knowing that this gray matter is made by the combination of albumen and phosphate of potash, they select the parts of the field grains that contain the needed materials, manufacture them into a delicious food, ready cooked, predigested, and of a fascinating flavor.

The use of Grape-Nuts quickly proves that it really does rebuild and strengthen the nervous system in a most certain manner. Sold by all first-class grocers and in daily use in hundreds of thousands of the best families all over the world. "There's a reason." Read "The Road to Wellville," in pkgs.

"MANIFESTATIONS OF TONGUES."

We are living in times of wonders. Something like a month ago a gentleman arrived in Birmingham claiming to possess the gift of speaking in "unknown" tongues and went to work here among the class of people calling themselves "holiness people," and there is today a large number of them in possession of some superhuman power which they say is the Holy Ghost, and it gets control of their tongue and causes them to chatter and murmur things not understood even by themselves. The same they call speaking as the Spirit gives utterance, and quote Acts 2:4 to prove that it is scriptural.

Now, in this article, we want to compare the original outpouring of the Holy Ghost as it occurred there at Jerusalem on the Day of Pentecost with this manifestation here among us in this time. Acts 1:4 says: "And (Jesus) being assembled together with them (the Apostles), commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." The 8th verse: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." And when the Day of Pentecost was fully come they were all with one accord in one place and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."

Now for the comparison. In the original the Spirit came as with a sound from heaven, as of a rushing mighty wind, whereas now no sound is heard from heaven at all. And it filled all the house where they were sitting, but now we do not see the house filled with anything except a crowd of persons chattering something they know not what and an amused congregation.

And there appeared (could be seen) cloven tongues like as of fire, and it sat upon each of them. Now, dear friends, there has been nothing manifested in this latterday movement to remind any one of the cloven tongues of fire. Nothing has appeared in any of their meetings like as of fire.

"And they were all filled with the Holy Ghost and began to speak with other tongues," whereas these people do not speak in any language that is discernable. And moreover, the record says that at the original meeting there were representatives from every nation under the heavens and of course of every language and tongue, but at these meetings none except English speaking people, that is, those who understand the English tongue, and consequently there is no need of any foreign tongue, that all present may hear of the mighty works of God, as saith the record.

In the true Pentecostal service every man heard and understood the speaking in his own language. Whereas, in this counterfeit, as we've before stated, nobody hears and understands the mighty works of God in their own language. Here we see quite a contrast. In the original can we imagine all the Apostles upon the floor at once, and each one speaking in a different tongue, and there would have been according to the record, not less than eighteen different tongues? Could it have been possible for each national representative to have heard and understood the Word in his own language if there had had been not less than eighteen men on the floor at once, and each one speaking in a different tongue with all their might? Nothing is more absurd and void of logic and reason. Nothing would be more demonstrative of Babel and confusion. And

yet these people would have us believe such was the case, for in their meetings probably a hundred or more are on the floor at once and even if they were speaking the very best English no one could gather enough sensible phrases to make a complete sentence out of the utter confusion that reigns. Now we do not pretend to say that these people are not sincere in what they are doing and are feeling happy over their condition. Some of the very best class of people are falling victims to the wonderful delusion. Thousands through their tabernacles and men, women and children give way to the satanic delusion. If we do not take the word of Jehovah as our shield and buckler we shall all fall into the net and snare laid by the prince of devils. When we take into consideration the fact that we are living in the time of the end, when the coming of the Lord is near, even at the door, we may expect wonderful deceiving things to occur to draw our minds away from the true God. For saith the scripture: "Even him (Christ), whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." "And for this cause God shall send them strong delusion, that they should believe a lie." II Thes. ii:9-11. The mystery of iniquity is great among us today and evil men and seducers shall wax worse and worse, deceiving and being deceived, and if it were possible they would deceive the very elect, but praise His name He is a wall of fire about us, to protect us from the wiles of the wicked one, and amid the confusion and terrors and troubles of the last days we hear the sweet, gentle voice of our Saviour saying "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." May God help us to realize the absolute necessity of knowing just what saith the everlasting King of Kings and Lord of Lords. Let our motto be: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii:20

In future articles we would be pleased to dwell upon the true manifestations of the spiritual gifts including the "speaking with tongues."

Yours in Christ,

J. MARSHALL SMITH,
2220 31st Ave., North Birmingham.

"THAT PER CENT."

The following editorial appeared in the Western Recorder, October 12, 1905. We commend what Dr. Eaton says to our Baptist brethren in Alabama:

We spoke recently of the objection often urged to mission work that the expense account is too large a per cent of the whole receipts. And we advocated eliminating one large item (interest on borrowed money) from the account of our Foreign Mission Board, by our churches sending up their contributions more regularly and earlier in the convention year.

It has been common to reckon the salaries of the secretaries as part of the expense account, and they are added in when counting the cost of the machinery compared with the cost of the work. We insist, however, that the support of the secretaries should not be charged to the expense account. Their work is missionary. Dr. Willingham, for instance, devotes his whole energies to foreign missions. Every sermon he preaches is a foreign mission sermon, and every speech is a foreign mission speech. His whole work is a foreign mission work. Hence what he does is a part of the work of foreign missions, an expense incident to the work, but as a part of the cost of the work itself.

The same is true of Dr. Gray of the Home Board, and of the state secretaries. Certainly there is not any better mission work in Kentucky than Dr. Bow is doing. Money devoted to his salary is just as truly devoted to missions as if it were appropriated to any of the missionaries. His whole work is the cause of missions, and supporting him is supporting missions. And the same can be said of the other state secretaries.

By this standard, then, the per cent of expense to

contributions to the Foreign Mission Board (leaving out the item of interest) in only one and four-tenths per cent. In other words, out of every \$100 contributed to our Foreign Board, \$98.60 is spent on the work, and \$1.40 on the expense account. What other business is carried on at such small per cent of cost?

The same reasoning applies to the work of our other boards. The salaries of workers are not properly a part of the expense, but a part of the cost of the work. The amounts paid for travelling expenses, for rent of offices, for clerk hire, for postage, etc., these properly belong to the expense account, and are rightly so estimated, but what is paid one worker in the mission work itself, is no more to be counted as expense than what is paid another.

Of course, if a secretary were simply an agent to raise money, his support should be counted as part of the expense account, because in such a case, his purpose being simply to raise money, only what he actually turned into the treasury could be available for the work. But the work of our secretaries is not to raise money, although that work does result, and ought to result in enlarged contributions. Similarly faithful work of missionaries will always result in increased contributions, though raising money is not the purpose of the missionary.

HOWARD COLLEGE.

In my far-away home toward the setting sun, I have just read your glowing account of the commencement of Howard College. It fills my soul with joy to learn of the continued prosperity of the school. A college so ably manned and directed deserves success. I rejoice in the splendid achievements wrought by President Montague. The Baptists of Alabama have the ability to endow the college handsomely, and should do so. The denominational colleges of the South have reached the crucial period of their history, and nothing short of ample endowment will save them. They have long ago vindicated their right to live and mold men, full-orbed and full-panoplied, for the high stations of life. I have watched with keen interest, the steady growth of the beloved Howard. Under prevailing conditions, there is no reason why it should not continue with increasing prosperity through the years.

One slight error creeps into your report of the history of the college. You say that the enrollment of the year has been two hundred and five, and further say that this is the largest attendance of any year since the foundation of the college. No spirit of envy prompts me to correct you by saying that during the last year of my incumbency of the presidency of the college the enrollment was two hundred and six. Excepting the attendance on the polytechnic institute at Auburn, the Howard, in 1892-3, led all the colleges in the state, in point of attendance. This is a matter of history, and I am sure that you will appreciate the correction, though slight. I wish the attendance might have been twice as many, and trust that the next session will be a marked improvement, in attendance, over the present.

All hail to President Montague and his worthy and able co-laborers. How I should like to see the greater Howard, with its additional buildings and its increased equipment! Maybe I would be the more delighted to see it when its grounds shall have been ornamented, as proposed by President Montague. Always count on me as being loyally devoted to the interests of Howard College. I shall continue to regard it with an interest of affection.

B. F. RILEY.

LIKES THE STATE MISSION NUMBER.

You certainly gave us a state mission number this week. I believe it will do good. The pastors, too many of them, are tired of the old song I sing so constantly; it will be refreshing to them.—W. B. Crumpton.

STATESMANSHIP OF TRUE FOREIGN MISSIONS

Statesmanship the idea for the churches at home. It was shown in a previous article that the burden of responsibility of establishing the Kingdom on the foreign field rested in a large measure upon the missionary. And that his success depended upon having a statesmanlike grasp of the situation.

The responsibility, however, primarily rests with the churches at home with the obligation to send the missionary out in the first place. The missionary having been sent, begins with a statesmanlike grasp to lay hold of the situation as the conditions are realized from first hand. He sees the ever-widening opportunities before him that call for enlarged efforts. But he is powerless, helpless to meet the enlarged opportunities that his very presence has created unless those responsible for his presence on the field come to the rescue. Then in all candor, according to the laws of obligation, Christian people at home must meet these increased demands for larger effort or else retrench. They are under the obligation to meet the opportunities created by the work of their missionaries on the field or else to recall them. But to do this would only mean the moral degeneration of the churches at home. And the failure to meet the enlarged obligations is an impeachment of the common honesty of those who thus fall. There is no excuse, and there is no difficulty external to Christian people themselves for not meeting the enlarged opportunities and taking this world for Christ.

Notice, now, that properly meeting what is termed by the above enlarged opportunities in China does not mean merely the sending out of more missionaries or meeting promptly the expenses required to support them. But while all this is included it means a great deal more. It means the obligation to furnish all the equipment necessary for carrying on the work of evangelization, viz: Schools, colleges and seminaries need to be established for the education of preachers, teachers, pastors, evangelists and native workers. And, moreover, to fit the Chinese for living, as the work of education—Christian education—does for any man. Then there needs to be established hospitals for healing the sick, printing presses, etc. In doing this work and in the training of our people at home for its accomplishment would not only place China in the condition to become a Christian nation, but there would be a wonderful reflex influence upon the churches at home in the deepening of spirituality as the result of placing missions upon the right basis in maintaining the proper attitude toward the growing opportunities created by missionary effort. There would be a steady, healthful growing increase in mission contributions rather than spasmodic giving and high pressure methods at the close of the year just to squeeze out of debt. This would place a higher ideal before our people rather than the grating teeth of the grim monster "debt" continually held up before our people as they devour them.

But some one says, the building of schools, colleges, seminaries, hospitals, printing presses, orphans' homes, etc., in China would not be such a high ideal. And moreover would take away the rapturous joy and ecstasy that comes in giving, solely, to win beloved converts.

Now, let's look this matter squarely in the face. I grant that this does exclude the romantic and the sentimental side of missions. Our people, truly, have been influenced by it long enough. The idea of sending out a missionary and merely contributing enough for his support with money given scarcely to equip him for the great work to which God has called him and the people sent him. And by the time he lands on the field begin to listen for romantic reports and to hear of large numbers of conversions attending on his daily administrations as the immediate and direct result of his labors among the heathen. It is really too ridiculous in the extreme when we come to think about it real serious-

ly. Yet a large number of our people have this idea, solely, concerning mission work.

Not that our ardor for winning lost men to Christ should be lessened in the least. But that our mission work should be made more adequate for the very great purpose of winning more of the right kind of converts in the proper way. And to lay stress upon the educational feature of mission work is only to make it possible to win the larger number of souls in the end. And more than that it is in harmony with the idea of winning China to Christ with the Chinese. And this, as we have seen, is the only logical way of ever making a Christian nation out of China.

Let us notice again, however, that to stress educational work does not necessarily mean to decrease the number of converts for the present, even. But on the other hand, the great educational and institutional centers of mission work in China are as a general rule, the centers of most conversions.

For instance, in the great city of Soochow, a revival broke out among the Methodists. There these Methodists have a great university, with over one hundred and fifty young men in attendance from over a large area of the empire. Also they have a woman's college for young women, and a hospital well equipped and manned, treating as high as thirty thousand patients in a year. Now, this revival broke out among the native preachers there. It spread throughout this great body of students and natives in connection with these institutions. The church building, holding more than five hundred people, was crowded night and day for several weeks in succession. I attended some of these meetings and I was reminded of some great revival in the home land. Young and old, men and women, would stand up convulsed in tears confessing their sins, renouncing their old lives and casting themselves upon the world's great sin-bearer. Truly it was a great revival. And such instances are frequent in their recurrence under similar conditions, and in other places in the empire.

Now, then, the Baptists have been carrying on work in that same city for over twenty years, the main feature of its work being chapel and street preaching. Never having anything like a revival above mentioned as the results. Only a few now and then to join the church from the poorer classes. Further, showing the vast importance of the work of education in conserving what is gained by chapel and street preaching is illustrated by what a brother of the Methodist Episcopal Church, North, told me occurred in the interior of China. Said he:

"We have been educating, in our schools and colleges, the young men converts of the 'China Inland Mission' for over twenty years. And this, with the results that these same young men now educated are manning important centers as teachers and preachers to their own people." While the "China Inland Mission" people are just beginning to realize their mistake in not having properly equipped schools to educate their converts, thus conserving their work and multiplying the future usefulness of their mission to the Chinese, it will be remembered that it was the absurd policy of the "China Inland Mission" in the past to send out large numbers of missionaries and scatter them over the empire simply preaching, by word of mouth, the gospel to the Chinese in chapels, on the streets, everywhere, solely with the idea that when this was done and testimony borne to each individual, their work was done, and that Christ would then come and "take 'em all home."

But Christ hasn't come yet. And these people are beginning to see the folly such a course in the past has wrought. Now they are bending their energies to recover lost ground and going to work to establish something more permanent and more adequate to meet the real needs in China.

Now, unfortunately, Baptists have lost a great

deal in their mission efforts, especially in Central China, and I am inclined to believe in other parts as well—by not emphasizing the work of education in the past history of mission work there; and the results are that we have only a few trained native workers to help seize important openings and the vast opportunities now upon us, to say nothing of what might have been gained in a direct way toward increasing the number of our converts. Still, Baptists have at last awakened to the situation so far as the majority of the missionaries on the field are concerned, and it is hoped this is the case at home as well. For within the past two or three years the foundation has been laid for the work of higher education in the Shanghai College and Seminary. However, in Shanghai our work, for several years, has been greatly aided with both boarding schools for boys and girls.

Now, then, these tremendous facts ought to stir our people to greater endeavor to bring up the work of education in China. It has been stated by some of the leading workers on the field that at least with a conservative estimate the work of education should be increased in China five times within the next few years. That is, instead of just one college in Shanghai, there should be five in other places besides.

In closing this article I would like to make a suggestion in addition to the course Dr. A. J. Dickinson suggested to be added to the curriculum of Howard College. My suggestion is this, that Howard College install a chair of missions, and that this chair of missions be presided over by a man who knows his subject from first hand, that the subject has been studied on the foreign field. No man can teach the subject of missions with best results unless he has a grasp of the situation from first hand by having come in living contact with the conditions on the field. This is being recognized by some of our larger institutions; and mark you, the idea is growing. And whether this suggestion meets with favor or not, let me say, the time is coming when this will be done in more of our institutions of learning. Yale, for instance, has Harlan P. Beach as professor of missions. He not only had been on the field, but under the conditions by which he fills this chair of missions in Yale he is required to spend some time every three years in further study of the subject on the foreign field. He is now in China. And what will it mean to the great cause when on his return he brings directly before the people the conditions there, with the manifold opportunities to enthroned Christ among those people.

Brethren, what say you? This means "bigger things" for Alabama, bigger things than she has ever undertaken for the cause of Christ before, and it may stagger some to think about it. But it is easy when only the work is undertaken.

Brethren, this is going at mission work right at the foundation of things. If our people "go" they must first "know." Hence the vast importance of the educational feature now fostered by the Foreign Board. For truly herein lies "the peril" of foreign missions to Christianity—the "peril of not knowing."

MISSIONARY.

PROGRAMME FOR THE MINISTERS' CONFERENCE, JULY 23d, DOTHAN, ALA.

2:30 to 3:30 p. m.—"The Church and Politics"—A. J. Dickinson.

3:30 to 4:30 p. m.—"The Evangelical Commissions in the Gospels"—W. M. Martin.

4:30 to 5:30 p. m.—"Open Conference on Difficulties and Encouragements in My Field"—Ten minutes talk by Richard Hall, followed with five minute talks by others.

7:30 p. m.—Sermon by H. P. McCormick, followed by a laymen's committee meeting.

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

THE ORATORICAL VALUE OF HAIR.

The Baptist Courier comments upon the visible evidences at the recent Richmond convention that the long-haired tribe of Baptist preachers is increasing. Our contemporary opines that these brethren of unshorn locks are special admirers of the inimitable Dr. Broughton, of Atlanta, and that they seek to secure for themselves some of the Broughtonesque talents by the simple trick of shunning the barber— which the distinguished Atlanta pastor-evangelist does for months and months at a time.

Our exchange generalizes on the basis of these newly-discovered long-haired ones, declaring for the edification of the admiring imitators that you can not get a man's talent unto yourself by mimicing his idiosyncracies. Which is very true indeed.

We are not apprised as to who are these long-haired ministers, but feel sure they are far enough removed from our immediate sphere for us to throw stones in perfect safety if we should wish. But, while we agree with the conclusion of our esteemed contemporary on this grave matter, we really confess to a lingering doubt as to whether there is not really some virtue in an uncropped hirsute growth. Does our contemporary remember the sing-song tone of some of the old pioneer preachers? And has it never seen a cultivated city audience succumb in admiration to the mellifluous tones of a more cultivated preacher, whose voice-effectiveness was the same thing as that of the back woods "sing-song" exhorter, only that it was refined to suit refined tastes?

Now, if we admit that these vocal accomplishments count for something, let us not be too sure there is no virtue in long hair. When all is said, the power of an orator does not admit of easy analysis. We are all but ready to declare that for oratorical effectiveness more depends upon the manner of the utterance than upon the freshness and inherent value of the truths uttered. And there is one thing which the orator assuredly does, else he is no orator: he in effect magnetizes or mesmerizes his auditors, to a greater or less degree.

We do not believe we care to undertake a dissertation on how the flowing mane and the fiery eye of the public speaker helps him in putting his audience under a spell. We are content, for the present, to make the bold assertion that they do. But if any of our contemporaries, despite the languor of the season and their exhaustion from the summer surcease of subscription payments, have energy enough left to be curious or skeptical, we will strive to edify them further as to the oratorical value of hair.

NEW ANTI-SHIPPING LAWS.

The Alabama Citizen says:

"While the Senate of Alabama is debating whether or not they will give protection to more than a million of her people from the lawlessness of her wholesale liquor dealers, it is well to notice that Kentucky has such a law, so has Mississippi, so has Georgia. Missouri has just passed such a law, so did Arkansas, so did Tennessee, and Governor Patterson under the pressure of some liquor influence vetoed it, with the result that the people of Tennessee will veto him if he ever comes up before them again for office.

"Will the Senate of Alabama follow the example of lawmakers in other States and help the 'no liquor' territory of our State protect themselves.

"Instead of crying 'Prohibition don't prohibit,' the Senate should pass this conservative, common sense law enforcement, protective measure."

We give this space in our editorial page to emphasize the necessity of our readers getting in touch with their senators before they leave for Montgomery and urging upon them the great need of passing such a bill. If you can't see your senator in person, sit down and write him a letter. Do it now!

WHAT ARE YOU DOING TO ABOLISH CHILD LABOR?

Everywhere the subject of child labor is being discussed. The national child labor committee has started the fires that have illuminated the disgraceful conditions found in every nook and corner of this land of prosperity, until now hundreds and thousands of committees, clubs, churches and individuals are eagerly studying this question. The discussion is not all one-sided. Men in high places, leaders in philanthropy and charity, pillars of the church and high priests in commerce and finance are beginning to discuss the evils of child labor. What are you—the reader of this paragraph—doing to support the cause of the children, whose voices will not be heard in high places unless the people speak? In a score of state legislatures, now in session, bills are pending to give the children in the different states some additional protection. Who keeps a lobby, day in and day out, watching these bills? Who appears at hearings, trying to have them defeated or amended in such a way that they fail to regulate any evil or protect anybody? The attorneys of cotton manufacturers, of glass manufacturers, the paid representatives of the oppressors are there, but who represents you and me in our earnest desires to see justice done to the children? Why do you not join the national child labor committee or one of the local child labor committees, and give the support of your name and money to bring to an end these things? It can be done. Will you be one of them? We are counting on your help. Begin work today by signing a letter of application for associate membership and sending two dollars, or whatever larger amount you may be able to spare for this work. Send this to the secretary of the national child labor committee, 105 East 22d street, New York city.

But if you do not take enough interest in rescuing the children from their slavery to join the national child labor committee won't you at least see or write to your representative and senator and urge them to use their influence to see that our boys and girls are not further sacrificed to the greed of mill owners.

SELF-DISCOVERY.

In the parable of the prodigal son it is said that "he came to himself." This means that he got to a point of self-discovery. He became conscious of his true condition. He saw himself under a better light than he ever had seen himself previously. He had been thinking much more favorably of himself than he was warranted in thinking. But now he discovered that he was not worthy of being called even a man. He saw that he was a moral wreck. He discovered that he was greatly in need of self-improvement, and also that he could not make himself any better by his own efforts. This prodigal's brother made no such self-discovery. He continued to imagine that he was a very fine young man, too good to be blamed for any sort of wrong doing. He boasted of his supposed virtues. He praised himself for his obedience to his father's commands. He did not see in himself any disposition to do bad deeds. He was self-satisfied, and it was because he had never discovered his real self. He was just like thousands of moral people in our land today. They are quick to discover badness in other people. They can see a heap of penuriousness in their neighbors, but not a particle in themselves. They discover hypocrisy in members of churches, but they are blind to their own hypocrisy. It is a great pity that they do not have a correct view of their own selves. They never will have it unless they receive a change of heart. Then, too, there is a class of Christians who greatly need to discover their true

selves. They will not believe that there is such a necessity. They say that they know that there is nothing but purity within them. When they look within themselves they see nothing of their old nature there, and therefore they see no inclination to do anything that is contrary to God's will and laws. They readily discover immense sins in many members of churches, but not even the smallest one in themselves. Of course they are never proud of their own moral whiteness. They never praise the superiority of their piety. They never discover that they are glad that they are living on a much higher plane than nearly all other Christians are. Will they ever in this world discover their actual selves? Not unless a thunderbolt shall knock the bad conceit fully out of them.

THREE POINTS STRESSED.

Dr. Willingham stressed three points in a circular letter which was recently sent out:

1. The need of prayer for our missionaries. (The editorial secretary, Dr. W. H. Smith, says: "It is pathetic to read the foreign mail and to know the real condition of our workers at the front. Their letters, like the epistles of the great apostle, constantly cry out, 'Pray for us.'")

2. The fact that the board is receiving almost no money now, and that expenses are piling up rapidly, so that the board will soon be heavily in debt again, unless money begins to come.

3. The real import of the gift of Brother Brooks, of Georgia. He tells us that the gift itself is a mere incident, and that his main purpose was in stimulating others to give. He pleads for the "Society of the Three Hundred, the Gideonites." His noble gift will fail of its main purpose unless others catch the spirit of it. It was the thought of the laymen's movement and what it means that helped to bring him to the decision for the great sacrifice which he makes in bestowing this large gift upon the cause.

TRAIN MANNERS.

Selfishness is on parade on every train which rushes through the country. Our train manners are abominable. We never take a trip that we do not blush for our people. We have seen men who in their own homes were courteous act like barbarians when they get on a moving train. We have seen men who were as polite as dancing masters in social gatherings act like bores the moment they boarded a car. We have seen men sit when by moving a valise they could easily make room for a woman with a baby. We want the young men who read this to make up their minds to be civil, unselfish, and helpful even when traveling.

Grand Junction, Tenn., June 29, 1907.

Editor Alabama Baptist,

Birmingham, Ala.

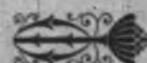
T. T. Eaton died here suddenly today. Funeral in Louisville Tuesday or Wednesday. Notify Alabama brethren.

T. T. MARTIN.

Dr. Eaton's death removes one of our great Baptist leaders, who always stood for our Baptist tenets. We offer our sincere sympathy to the bereaved family.



HURRAH FOR THE 4th OF JULY



TWO JULY BOYS.

(July 1 is Federation Day in Canada)

Said little John of Ottawa to Tom of Washington,

"Of all the months I think July's the very nicest one."

Said Tom of Washington to John of Ottawa,

"Oh, yes; for then I have the nicest time you ever saw!"

"My pa hands out a dollar!" "And so does mine!" "I buy

A bushel of firecrackers." "You do? Why so do I!"

"They always let me sit up late to see the rockets flare."

"And wherever there are cannon or torpedoes I am there."

Said John of Ottawa, "The First is always packed with fun."

"The First? You mean the Fourth!" said little Tom of Washington.

"The Fourth? Why, no, I mean the First," said John of Ottawa.

"Well, you're the funniest boy," said both, "I think I ever saw."

—Ethelwyn Wetherald.

THE FLAG UNFURLED BY WASHINGTON.

By Manton Marlowe.

When General George Washington, afterwards the first President of the United States, had his headquarters in Cambridge, Massachusetts, he lived in the house that, long years afterward, came into the possession of the poet Longfellow. The house is still standing, and it was here that the poet died. It was of this house that he wrote:

Once, ah, once, within these walls,
One whom memory oft recalls,

The father of his country dwelt
And yonder meadows broad and damp,
The fires of the besieging camp
Encircled with a burning belt.

Up and down these echoing stairs,
Heavy with the weight of cares,
Sounded his majestic tread.

Yes, within this very room
Sat he in those hours of gloom,
Weary both in heart and head.

If you will "brush up" a little on your history you may discover that General Washington left Philadelphia for New England on the 21st day of June, in the year 1775. Abigail Adams, the noble wife of John Adams, writing to her husband at this time of the state of affairs in Boston, said: "The present state of the inhabitants of Boston is that of the most abject slaves, under the most cruel and despotic of tyrants. Among many instances I could mention, let me relate one. Upon the 17th of June printed handbills were posted up at the corners of the streets and upon houses, forbidding any inhabitants to go upon their houses, or upon any eminence, on pain of death; the inhabitants dared not look out of their houses, nor to be heard or seen to ask a question."

Mrs. Adams, who was at this time living in Braintree, eight miles from

Boston, met Washington. It is of interest to read her own account of the impression he made on her. Writing to her husband, who was then in Philadelphia, Mrs. Adams said: "I was struck with General Washington. You had prepared me to entertain a favorable opinion of him, but I thought the half was not told me. Dignity with ease and complacency, the gentleman and soldier, look agreeably blended in him. Modesty marks every line and feature of his face. Those lines of Dryden's instantly occurred to me:

"Mark his majestic fabric! he's a temple
Sacred by birth, and built by hands
divine;

His soul's the deity that lodges there;
Nor is the pile unworthy of the god."

"Rapid transit" was still unheard of. Washington went from Philadelphia in his carriage or on horseback, arriving in Cambridge on the third day of July, and took command of the army under a great elm tree that is still standing, but is much decayed and very ragged in appearance. The people of Cambridge guard it carefully, but the "Washington Elm" apparently cannot stand much longer.

The American army numbered about fifteen thousand when Washington took command of it. At first he had his headquarters on the campus of Harvard College in the president's house. That house is also standing. Washington did not remain there long, but removed to the Cragie house, now known as the Longfellow house. Here he made many of the plans and from here he directed movements that finally resulted in the bringing about of our most precious possession—as a nation—our Independence.

The American army was in a somewhat chaotic state when Washington reached Cambridge. He said of it that it was "a mixed multitude of people under very little discipline." Washington was a born soldier with a true soldier's love of order and discipline. He was also a born leader, and it did not take him long to bring order into the camp of his troops. The grandfather of Emerson, writing of the change Washington at once effected in the affairs of the army, said: "There is a great overturning in the camp as to order and regularity. New laws, new laws. Generals Washington and Lee are upon the lines every day. New orders from his excellency are read every morning after prayers. The strictest government is taking place, and great distinction is made between officers and soldiers. Every one is made to know his place and keep it, or be tied up and receive thirty or forty lashes according to his crime. Thousands are at work every day from 4 until 11 o'clock in the morning. It is surprising how much work has been done. Who would have thought twelve months ago that all Cambridge and Charlestown would be covered over with American camps and cut up into forts and intrenchments, and all the lands, fields, orchards, laid common—horses and cattle feeding in the choicest mowing

land, whole fields of corn eaten down to the ground, and large parks of well-rooted, well-regulated locusts cut down for firewood and other public uses."

Up to this time the American army was without a suitable flag, and it was felt that one should be made. A committee consisting of Mr. Harrison, Mr. Lynch and Dr. Franklin were appointed to design a flag, and it was this flag that Washington himself flung to the breeze on the second day of January, in the year 1776. This flag, antedating as it does the flag made by Betsy Ross, was of thirteen stripes, alternating red and white. This was emblematic of the Union of the thirteen colonies, but there were no stars in it. It had instead the crosses of St. George and St. Andrew—a British symbol. Why was this? Simply because, even at this time, the people were not fully prepared to break away absolutely from British authority. Had the just rights they demanded been conceded to them they would still have remained loyal to the crown and our Independence might not have come to pass for years. So it was that the British symbol was placed on the flag as a sign, perhaps, that the people were ready to become obedient to the British sovereign under certain conditions. But some of the loyalists were disposed even then to break away from all British control and they were openly opposed to having the British emblem on the flag. They were called "hot-heads" and were counseled to restrain themselves, as a letter had been received from the king, in which he wrote so kindly and graciously of his affection for his American subjects that it deceived many into thinking that he wanted peace on any terms. He had no such wish, and the letter was false in sentiment, as the Americans soon discovered. The "hot-heads" ere long had a chance to say, "I told you so," and it soon became apparent that the British emblem was much out of place on a flag floating at the head of the American army. But for a year and a half this flag unfurled that January day by Washington remained at the flag of our country, and it floated at the head of the army. It was on the 14th of June, in the year 1777, that congress took the matter in hand and ordered that the American flag should consist of thirteen alternate stripes of red and white, and that there be added to it thirteen stars on a white background. The objectionable crosses of St. George and St. Andrew were removed from our flag and the better symbol of the stars took their place. The wonder is that the British symbol remained so long on our flag. It should never have been there in the first place.

You may like to know that the first salute ever paid to the American flag by a foreign naval vessel was on the 14th of February in the year 1778, when the "Ranger," an American vessel, arrived at a French port floating the beautiful Stars and Stripes.

The flag remained unchanged until the year 1795, when Vermont and Kentucky were admitted to the Union and two more stripes and two more stars were added. No more stripes or stars

were added until 1818, and by this time five new states had come into the Union. Discussion in regard to changes in the flag occupied the attention of congress for a long time, and at last it was voted that the flag of our Union should consist of thirteen alternate red and white stripes with a union of twenty white stars on a field of blue, and that on the admission of a new state to the Union an additional star, but not an additional stripe, should be added. This, briefly told, is the story of our country's flag, that flag of which a patriot wrote:

When freedom, from her mountain height,
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there!

She mingled with its gorgeous dyes
The milky baldric of the skies;
And striped its pure, celestial white
With streakings of the morning light.
Then, from his mansion in the sun,
She called her eagle-bearer down,
And gave into his mighty hand
The symbol of her chosen land!

A FOURTH OF JULY STORY.

- 1 Was the wide-awake little boy
Who rose at the break of day;
- 2 Were the minutes he took to dress,
Then he was off and away.
- 3 Were his leaps when he cleared the stairs,
Although they were steep and high;
- 4 Was the number which caused his haste,
Because it was Fourth of July!
- 5 Were his pennies which went to buy
A package of crackers red;
- 6 Were the matches which touched them off,
And then he was back in bed.
- 7 Big plasters he had to wear,
To cure his fractures sore;
- 8 Were the visits the doctor made
Before he was whole once more.
- 9 Were the dolorous days he spent
In sorrow and pain; and then
- 10 Are the seconds he'll stop to think
Before he does it again.

—St. Nicholas.

RATES TO THE STATE CONVENTION.

Railroad rates to the state convention at Dothan, Ala., July 24, will be announced in your issue next week. I am sure they will be satisfactory to those desiring to attend. So let them get ready to go.—M. M. Wood, Secretary Alabama Baptist State Convention.

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completely. She had no chill after taking the first dose." Sold by Drug-gists—50c and \$1.00 bottles.
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KIND WORDS

I enjoy every week's issue and hear many nice things said about it. Sincerely, Mrs. J. F. Price.

May our kind Father's richest blessings rest on you and your dear ones and your work, is the prayer of your humble brother, W. R. Gamel.

I can't do without the dear old Baptist. I am never too busy to stop and read it just as soon as it comes.—Mrs. C. E. Kemp.

The paper is a welcome visitor to my home and always brings comfort and good cheer to the lonely. I don't see how I could get along without it.—Martha Matthews.

God bless you and yours abundantly that you may be able to keep our paper still improving, for it is now the best I see at all and I can't do without it.

Your paper grows better each issue. I enjoyed it so much. You will find enclosed one dollar, which runs my subscription up six months. Much success to you.—L. G. Collins.

I inclose \$2, which will pay my subscription to January, 1908. The Alabama Baptist has been in my family ever since it was established. I enjoy reading it very much. I couldn't get along without it.—Mrs. E. R. Manasco.

My paper is like one of the loved ones. I can not remember when it has not been in the home. My father was taking it when I could first remember and then my husband was taking it when we were married. He was clerk of the Centennial Association until his death.—Mrs. M. A. Tompkins.

I love to read your splendid paper. Its pages thrill my heart with a greater desire for the loving power of God to be abundantly used and his gracious will thoroughly accomplished in the world. May God's power and rich blessings be with you and all the work. Fraternaly, M. W. Lanier.

I appreciate my paper. It is a real comfort to me, and I read it for information about our Baptist folk and what they are doing, and it is like talking with them; and when I am through reading it I send it to my daughter in Georgia. So you see I am willing to pass a good thing along and let others share it with me. Praying God's richest blessings upon you and yours, your sister in Christ, Mrs. M. A. Sowell.

The paper is better than ever, I think. I love it now because I am an invalid and never have the privilege of going to church—hardly ever. I hope this last offer will result in putting the paper in many homes that have been without it so long. God bless you and yours. Sincerely, Mrs. W. F. Spencer.

I enjoy reading the Alabama Baptist. Cannot afford to be without it. As ever your brother, J. A. Donnelly.

You are making a glorious success of our paper. The seal of heaven's approval is upon the work. I rejoice in this greatly. Yours to help a little, Robert Jones, 750 5th Ave.

Your paper is good. I love to read it. It is to the point. I love to read about Bro. Crumpton's work. Would that we had more Crumptons.—C. D. Templeton.

I want to help make the paper a blessing to us all. It is now a welcome visitor in our home. May God bless you and yours.—W. E. Horn.

I can not do without my paper, for it is all the world to me—it and my Bible, for I never get to go to preaching. I pray the Lord's blessing upon you and yours. When you pray don't forget me and mine. Your sister in Christ, Malinda Brown.

Find inclosed \$2.67, for which please put me up to January 1, 1908. I thank you for such a good paper and I have tried to get you some new subscribers, but failed so far. I will still try. I think every Baptist in Alabama ought to read the Alabama Baptist. Your brother in Christ, J. E. Griffin.

I have been taking the Alabama Baptist now for over four years, and I think it a splendid paper, and we love to read it. I am with my aged mother and afflicted brother, and my widowed daughter, who has lived with me, has gone to the Indian Territory, so neither one gets the paper. I have been a widow for over nineteen years and the comfort and help that I have had from the reading of religious papers and books is more than I can tell. I pray that you may always have our Father's blessing upon your work, and that the paper may continue to grow better in the future as it has in the past.—Mrs. S. M. Pesnell.

I am a Baptist and can't afford not to read the Alabama Baptist, so here goes \$2 for it. Since you are so kind to offer me a present with the paper, I have written my choice, but I don't think we Baptist ought to be paid for subscribing for our religious paper. How are we to know what our denomination is doing if we don't read our paper? I am going to try always to be in time from this on. Our new pastor, Brother Gilmore, preached for us yesterday. He will have his family here by the 1st of April.—Miss Cassie Hawthorne.

Please find express money order for \$2 for renewal to the Alabama Baptist. I would hate to miss a number. Each and every number is just all that every loyal Baptist could ask. May God's richest blessings abide with you and yours and may you live long to lead the Baptist hosts throughout the land. Yours in Christ.—B. H. Stroud.

Periodicals of the Southern Baptist Convention

Each order contributes to the Bible Fund and fosters the Sunday school interests of the convention.

Price List Per Quarter.

- The Convention Teacher, single copy, 15c; in orders of five or more, each12c
- Bible Class Quarterly, single copy, 8c; 5 or more, each4c
- Advanced Quarterly2c
- Intermediate Quarterly2c
- Primary Quarterly2c
- Lesson Leaf1c
- Primary Leaf1c
- Child's Gem6c
- Kind Words (weekly)13c
- Youth's Kind Words (semi-monthly)6c
- Baptist Boys and Girls (large four-page weekly)8c
- Bible Lesson Pictures75c
- Picture Lesson Cards2 1/2c
- B. Y. P. U. Quarterly (for young people's meetings, in orders of 10 each6c
- Superintendent's Quarterly, 56 pp 15c

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- See B. Y. P. U. Quarterly in list above.
- Home Department Supplies.
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- An Experience.—Junius W. Millard. Price, per dozen, 5 cents; 30 cents per 100.
- Class Books. For visitors' use, 2c each.
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- Superintendent's Quarterly Reports. Price, 1 cent each.
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I have berries, grapes, peaches and apples two years old, fresh as when picked, do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor like myself, I feel it my duty to give you my experience feeling confident anyone can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 3-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis J. Turner, 170 Eighth avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at \$1.00 each.

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Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Itch and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D., San Antonio, Texas.

We enjoy the paper more and more. As ever, Miss Laura Bishop.

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 1615 W. Main. Richmond, Va.

You are giving us an excellent paper. I can't be without it in my home. Find inclosed \$1. Please move me up a notch. We, the Glen Adale Baptists of Anniston, are going to begin a series of meetings Sunday, July 7. M. M. Wood will do the preaching. I want to ask all of God's children to unite their hearts and on that day as near 11 o'clock as possible ask God to send us a glorious revival in Glen Addie. May God bless you and your paper.—R. S. Wood.

ARGO ARGO ARGO ARGO ARGO
 ARGO ARGO ARGO ARGO ARGO.

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How many business, moral and physical wrecks are due to this one cause. All know that many a suicide is caused by the de- essant influences of the continual thought of coming through life a physical wreck; but few think of the many that go on day after day, with their physical condition always in their thoughts, like a horrible nightmare, fully cognizant all the time that on account of their lessened vitality they are greatly handicapped in the race of life. One of the first to ever take the subject up from the scientific standpoint and having given, a most a lifetime of earnest attention to it, we can see not only its importance from the physicians' standpoint, but the vital importance, both morally and physically, to the patient. Our work, *Brain and Nerve Exhaustion*, should be read by every man and woman. Sent free on request. Examination and consultation free of charge. This we advertise and we always do just as we advertise, and without any equivocation whatsoever. If you can't call, write for booklet. If you write us fully about your case we will advise you fully. *Book for Men, Book for Women, Brain and Nerve Exhaustion, Read it!* either sent on request.

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FROM HARTSELLE.

Dear Brother Barnett:

As soon as the commencement exercises at the Howard were over I came to my field at Hartselle and Falkville. Both places are thriving towns in Morgan county and only six miles apart. Never did a pastor find a more congenial people than I found at both Hartselle and Falkville. We have two Sundays a month at Hartselle, but so far we have had only one a month at Falkville. Both churches have Sunday schools and prayer meetings. At Hartselle the ladies have an aid society, which is doing a good work. Also the teachers in the Sunday school have organized a teachers' meeting, which meets weekly to study the normal courses offered by the Sunday school board. We are beginning to have clearer visions of the part each Christian ought to play in the great move for world wide evangelization. Both churches count themselves fortunate in being able to secure the services of Brother Paul Price, the great evangelist of the southern states, for meetings. We begin at Hartselle July 28th for at least ten days. Then on the 11th of August we begin at Falkville for a like period. We are working and praying for a great revival in the churches at both places. Just here I can not refrain from speaking a word in honor of the Ladies' Aid Society of the Hartselle church. To make a long story short, the ladies of this society saw that their humble pastor needed a little rest from his labors, and so they, altogether unexpected by him, notified him through a committee that they would bear his expenses to the Jamestown exposition. Surely no pastor could appreciate such an offer more than theirs. His heart has already felt its inability to show its thankfulness, and yet he has no doubt but that, the thoughts of the trip are just a shadow of the reality which will be better understood between the 8th and 20th of July. God bless our ladies; they can always see an opportunity to help their pastor and to do a hundred other things that the average man would never see.

The different churches of our town have arranged for a union temperance service on the 8th Sunday. The Sunday schools will come together for worship and each take a part in the programme, which will consist of speeches, recitations, papers, songs and prayers. O. T. ANDERSON.

"SOUL SONGS" The Hymn and Song Book for Baptist Churches, Sunday Schools, etc. Write The Singing Evangelists' Music Co., Chattanooga, Tenn. or Waco, Tex.

Song book wisdom is possessed by all more or less. Three representative publications by N. H. Lincoln, the leading song book man, are Songland Melodies, 520 songs, 50c a copy; All in All Songs for revivals, 20c a copy; Young Folks' Songster (1907) for S. S. and B. Y. P. U., 20c a copy. We suggest that all who are interested in this important matter write the publishers, Songland Co., Dallas, Tex. They are reasonable, reliable and capable.

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Terms \$2.50 A Month OR On one and two year's time if you prefer it that way and at

Factory Prices, Saving you all Agent's commission. \$75.00 Organs for \$45.00 \$60.00 Organs for \$38.00 You can't afford to buy until you get our Money-Saving Plans. Free Catalogue. Write today. SEALS PIANO & ORGAN CO., Southern Distributors Birmingham, Ala.

A 10 Cent Package of Dr. Lord's HEADACHE POWDERS will cure one head 4 times or 4 heads one time. Money back if they fail. Price 10 and 25c at all druggists or by mail on receipt of price. COLLIER DRUG CO., Birmingham, Alabama.



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The Great Hymn and Song Book for Baptist Churches, Sunday Schools, Etc. Contains 261 rich Gospel Hymns and songs; the old, familiar pieces to kindle a revival wave of song at once; the new to delight and uplift all who love to sing unto the Lord new songs of praise. More than 50 of the cream of the old time standard church hymns. Convenient size for both grown people and children. Many thousands already in use and sales increasing.

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Maxwell House Blend Coffee
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The Never Failing Treatment for Alcoholism
Absolutely removes the craving in from 24 to 48 hours. No suffering, no detention from business and no bad effects. ONLY TEN DOLLARS for a month's treatment. Man yare cured with one month's treatment. It takes away all craving for stimulants and builds up the system, making a new man of you. It is marvelous the number of people who have been rescued by the Woolley treatment. Any physician or minister in Atlanta can tell you about me. For particulars address Dr. B. M. Woolley, Drawer 387, Atlanta, Ga.

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WINTERSMITH'S CHILL TONIC
WINTER'S TONIC FOR CHILLS—FEVER
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YOU can do it as well as any optician or optician. We send you this Eye-Meter FREE, and after you have tested your eyes and made report we will MAKE TO YOUR MEASURE a pair of Toricoid Glasses and send them ON APPROVAL, at the MANUFACTURER'S price, which you'll find much less than the retail price. If the glasses are right you send us the money; if not, you return the glasses. We take all the risk. Write today for Eye-Meter, enclosing this paper. Toricoid Optical Co., Mfg. Opticians, Louisville, Ky.

A DOCTOR'S PRAISE

What a Conscientious Physician Has to Say About a Great Female Medicine.

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Thedford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit.

"I have also lately used Wine of Cardui in four cases, two of amenorrhoea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

In a Pinch, Use Allen's Foot-Ease.

Ladies can wear shoes one size smaller after using Allen's Foot-Ease. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, aching feet. At all druggists and Shoe stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmstead, Le Roy, N. Y.

Permanent relief: "My daughter contracted chills in 1877. No prescription ever gave more than temporary relief, no tonic kept them off. Two bottles of Hughes' Tonic cured her

GET IN TOUCH WITH SUNDAY SCHOOL SECRETARY.

I have just returned from Estill Springs, where the Baptists of Tennessee have just closed their splendid encampment. My association there with Field Secretaries Spillman and Leavell and other workers opened to me more than ever the possibilities for better organized Sunday school work in Alabama. I could quote you some startling statistics concerning the Sunday school conditions in our state, and yet there is not a better field to be found—none where our efforts will bring more satisfactory results.

I intend to work out a plan for a more perfect state organization and present it to the convention at Dothan. The unit through which we must do our work is the association, and my plan is to secure a committee of interested workers in every association who will look after the Sunday school interests among the churches in their territory. It is on these devoted workers that I must depend for co-operation in all our work.

Therefore, I am anxious to get in as close touch as possible with our workers all over the state. I want all to feel perfectly free to write me on any department of Sunday school and B. Y. P. U. work. Requests for information or literature, suggestions as to methods, requests for a conference with the workers of your association, will receive my best attention as promptly as possible. Letter postage in Alabama is still two cents and is often a fine investment. Especially do I invite letters from pastors, superintendents and teachers advising me of local conditions and needs.—Yours for progress, C. E. Crossland, Sunday School Secretary.

NOTICE TO NON-RESIDENTS.

The State of Alabama, Jefferson County, Probate Court, June 20, 1907.

This day came John F. Knight, as administrator of the estate of L. E. Ewell, and filed its petition in writing and under oath, praying for the sale of certain lands therein described, belonging to the estate of said decedent, for the purpose of division, on the grounds that said lands can not be equitably divided among the heirs and distributees of said estate, without a sale thereof, and it appearing from said petition that the following heirs of said estate are non-residents of the State of Alabama, to-wit: W. A. Ewell, father, Vanceboro, N. C.; William A. Ewell, brother, Norfolk, Va.; M. F. Ewell, brother, Meilaville, Ohio; Lizzie E. McGowan, New Berne, N. C.; sister; John McGowan, New Berne, N. C., husband of Lizzie E. McGowan; Annie Ewell, sister, Vanceboro, N. C., all of whom are over twenty-one years of age, and the following named heirs are over fourteen and under twenty-one years of age and reside in Vanceboro, N. C.: Ade Ewell, sister; Ena Ewell, sister; Joshua Ewell, brother; George Ewell, brother; Gertrude Ewell, sister; Lena Ewell, sister.

And whereas, the 20th day of August, 1907, has been set, as a day for hearing said application and the testimony to be submitted in support of same.

It is therefore ordered that notice of the filing of said application and of the day set for hearing same be given by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county, notifying all parties interested to appear and contest said application if they think proper so to do.

S. E. GREENE, Judge of Probate.

THE GLORIOUS FOURTH.

The Fourth of July, ever since that memorable date in '76, has been an important day in the history of this country. The adoption of the Declaration of Independence makes it, perhaps, the most notable day in American history.

Other important events which have occurred on July 4th are the capture of Fort Mifflin and the continuation of the horrible Wyoming Valley massacre in 1778; the signing by President Washington of the first revenue bill, thereby making it a law, in 1789; the death of Thomas Jefferson, the author of the Declaration of Independence, in 1826, the fiftieth anniversary of the adoption of that document, and the death of John Adams on the same day; the abolition of Slavery in New York state, and the freeing of 10,000 slaves in 1827; the laying of the cornerstone of the Baltimore and Ohio Railroad by Charles Carroll of Carrollton, the last surviving signer of the Declaration of Independence, in 1828; the death of James Monroe in 1831, the anti-abolition mob riots in New York in 1834; the ratification of the Texas Annexation Bill in 1845.

INTERESTING PROGRAM.

The following is the program for the second district meeting of the Union Baptist Association to be held with Fellowship Baptist church, beginning Friday before the second Sunday in July, 1907, and continuing three days.

Introductory sermon by Rev. J. A. Mitchell; alternate, Rev. J. M. Mills. Doctrinal sermon by Rev. J. M. Mills.

Missionary sermon by Rev. D. O. Baird; alternate, Rev. G. N. Kerr.

"What Would be the Best Method to Get Members to Attend Conference?"—T. J. Lowe.

"What Should be Done With a Member Who Does Not Support the Gospel?"—Opened by J. I. Free.

"What are Worldly Amusements?"—Opened by J. I. Keasler.

"What Relation Has Education to Christianity?"—Opened by J. B. Hodo.

"What Should Be Our Department Toward Other Denominations?"—Opened by Rev. J. M. Mills.

"How May We Know That We are Christians?"—Opened by A. T. Ezell.

A. C. EZELL, Mod.
JNO. B. SLOAN, Secretary.

We wish to offer to Brother and Sister H. T. Crumpton our sincere sympathy in the loss of their dear little son, Thomas Pettus, who died several weeks ago and was interred here.

ALABAMA NORMAL COLLEGE.

The only normal college in the State where girls are boarded under the care of the president. State examinations are held in the college hall. Normal, Literary, Music and Art Departments. Board \$10 per school month. Tuition free in Normal Department. Loans made to worthy students in limited circumstances. Students have had remarkable success in passing State examinations. For further information address Miss Julia S. Tutwiler, President, Livingston, Ala.

WOMAN'S BEST FRIEND

All the Horrors of Change of Life for Five Years. Leucorrhoea for Ten Years.

USED ZOA-PHORA

After Physicians Failed to Cure. That Was Five Years Ago. Still Praising Zoa-Phora.

Woman's best friend is one that will give her the degree of buoyant health and strength that nature intended for her. Zoa-Phora is that friend. Not a "patent cure all," but just a medicine, scientifically prepared for women only. One that acts directly on the diseased organs through the blood and nervous system, replacing the old worn-out tissues with new, and removing congestion, inflammation and unnatural discharge.

Zoa-Phora is the well woman's friend, too, because it keeps her well. Mrs. Edwin Lee, of Addison, Mich., says: "Pen and ink can never tell what Zoa-Phora has done for me. It is indeed a true and tried friend and has never failed me once." Whether you are sick, ailing or well, keep a bottle of Zoa-Phora in the house all the time. It will prove a friend in need.

Mrs. Alice Brown, of Valley Junction, Ia., wrote on May 27, 1902: "I wish to tell you that Zoa-Phora has been a wonderful blessing to me. I have been a sufferer for the last ten years from leucorrhoea, and for the last five years with change of life and all its horrors. I took treatment from local physicians in Elkhart, Ind., but received no benefit. Finally I was induced to begin taking Zoa-Phora, and after taking four bottles my health is



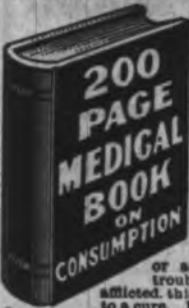
MRS. ALICE BROWN.

Valley Junction, Ia., restored. I can now do my own work, and can never thank you enough for the benefits derived from your wonderful remedy." On April 23, 1907, nearly five years later, Mrs. Brown writes: "You may still refer any woman to me. I will gladly recommend Zoa-Phora." Does this not prove that the benefit was permanent?

This letter is strong proof of the merit of Zoa-Phora. The only way that you can become positively convinced that Zoa-Phora will do as much for you is to try the medicine yourself. Go to your druggist and ask him for Zoa-Phora; no other explanation will be needed. You will receive the medicine already prepared, compounded in just the right proportions, and put up in a sealed, sterilized one dollar bottle.

In each package will be found a copy of "Dr. Pengelly's Advice to Women," a medical book, giving interesting and instructive information about all diseases of women and the way to successfully treat them. You can now treat yourself in the privacy of your own home and need not tell your troubles to any one.

Consumption Book



FREE

This valuable medical book tells in plain, simple language how Consumption can be cured in your own home. If you know of any one suffering from Consumption, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless.

Write at once to the Yonkerman Consumption Remedy Co., 1701 Water Street, Kalamazoo, Mich., and they will gladly send you the book by return mail free and also a generous supply of the New Treatment, absolutely free, for they want every sufferer to have this wonderful cure before it is too late. Don't wait—write today. It may mean the saving of your life.

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We give below a few titles. A complete list will be sent upon request.
Christianity and the Social State. George C. Lorimer, D. D.
Dawns of Christianity. The. Prof. H. C. Vedder.
Great Awakening of 1740. The. Rev. F. L. Chapell.
Italy and the Italians. G. R. Taylor, D. D.
Faithfulness of the Faith. The. George E. Merrill, D. D.

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A WONDERFUL SKIN REMEDY.

Tetterine is a prompt and permanent remedy for all skin diseases, and has done wonders for sufferers from Eczema, Tetter, Ground Itch, Erysipelas, Infant Sore Head, Chaps, Chafes, Sunburn, Insect Bites and all forms of cutaneous affections. Its relief in aggravated cases of Eczema has been phenomenal, and any one suffering from this dread disease will find it a most valuable friend. For sale at druggists, or sent by mail, postpaid, from J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c cake.

FROM OAK GROVE BAPTIST CHURCH.

Dear Brother Barnett:

I have just read "The Good News from Bethel," and it reminds me that I have some good news from Oak Grove if you can spare space for it. We held our annual children's day June 9th. Mr. J. B. McCombs was master of ceremonies. Mr. W. J. McCombs and Mrs. J. A. McCombs were the ushers. The following was the programme:

Singing by the choir. Prayer by Mr. W. M. Harwell (choirster). Welcome address by Mr. E. J. McCombs (superintendent). Song of welcome by Elcie Watson, Lula Harwell and Myrtle Glenn. Scripture texts by the advanced class. Scripture reading by the intermediate class. Recitations by Hattie McCombs, Ettie Thomas, Dovie McCombs, Pearlle Thomas, Fannie Harwell, Sudie Moore, Dolly McCombs, Cora Moore, Carrie Stubbs, Gussie Murphy, Jennie Moore, Minnie Murphy. Song, The Happy Christian Dialogue, Do Something for Somebody Quick. Recitations by Sadie Jackson, Susie Stubbs and Sinkles McCombs. Dialogue, The Heart Garden. Song, Beautiful Story To Tell. Recitations by Della Glenn and Lela Jackson. Dialogue, Our Fathers, by primary class. Recitation by Myrtle Stubbs. Christian warriors' flag drill, Gracie Moore, leader, and children. Song, We are a band of Christian soldiers. Recitations by Elcie Watson and Lula Harwell. Recitation and song, I shall know my mamma, by Della and Myrtle Glenn. An alphabetical missionary exercise by Effie Jackson, Sinkel McCombs, Della Glenn, Sadie Jackson, Lela Jackson, Parham McCombs, Annie Stubbs, Della Stubbs, Cliff Moore, Lizzie Moore, Herman Stubbs, Lily Coleman, Susie Stubbs, Jessie Stubbs, Pearlle Thomas, Ettie Thomas, Manly Murphy, Gussie Murphy, Minnie Murphy, Hattie McCombs, Cora Moore, Jennie Moore, Earl Cooper, Mae Cooper, and Dolly McCombs. An object lesson, Christ the center, by Sudie McCombs, Mack Smith, Essie Murphy, John Rylant, Gracie Moore, Freddie Watson, Effie Jackson, Henry Rylant, Maude Coleman, Charlie McCombs, Myrtle Glenn, Myrtle Stubbs, Lula Harwell, Ed Murphy, Annie Harwell, Dalton Lee, Lessie Jackson, Lester McCombs, Lula McCombs and Johnnie Harwell. Song, Thou art gone, and collection taken by T. E. Stubbs, Dalton Lee, Myrtle Glenn and Lula Harwell. Amount received, \$13.88.

A bountiful dinner was then partaken of by all present and after an hour's rest and refreshment a good singing lesson led by Mr. W. M. Harwell and Mr. J. B. McCombs was enjoyed by the entire congregation. Thus ended a pleasant day.

We held our memorial service the first Saturday in May and it was one of the best I ever attended was said by many who were present. Mr. J. B. McCombs delivered the welcome

address and the response was given by Mr. William Harwell. Our pastor, Rev. A. J. Creel, preached on the subject of "How to Live," and I never heard a more appropriate sermon in my life than the one he delivered that day. After the flowers were strewn upon all the graves a sumptuous dinner was served on the grounds and the afternoon was spent in a devotional service, conducted by J. A. McCombs, which was beneficial to many and a true spiritual revival was the result. Yours in His name, J. B. McCombs, J. A. McCombs, W. M. Harwell, T. E. Stubbs, J. J. McCombs, Mack Smith, Lester McCombs, Margie Lee, Lessie Jackson, Myrtle Glenn, Lula Harwell, Sudie McCombs, committee.

OBITUARY.

Huntsboro has lost one of its best members in the death of Mrs. Sarah Jane Flournoy. Her consecration to her church and her daily walk bespeaks for her a Christian life, all that is necessary to be said of any one. She died May 28, 1907. Was born August 19, 1848. Had been a member of the Baptist church thirty years. She was the mother of eight children, three sons and five daughters. She made herself noted by successfully raising three families of grandchildren that were left without father or mother. She lived a life of enlarged usefulness by living a life for others. May the children and the grandchildren trust him in whom she always found comfort.

W. T. FOSTER,

Her Pastor.

Died, on May 31, 1907, Bro. J. W. Ward, of Milton Mill, aged about 57 years. Brother Ward joined Beulah Baptist church in 1866, was baptized by Rev. E. Greathouse, a then pioneer preacher. The life of Brother Ward has been one of Christian usefulness, fraught with many deeds of kindness, ever willing to aid the widow and orphan in life's struggle and to assist in the education of the suffering with whom he often came in contact. He had gained the utmost confidence of his community, which was fully demonstrated when on Saturday, June 1st, about 300 friends assembled at Union cemetery to pay the last sad tribute of respect to one they so much loved. He leaves a widow and five children, three sons and two daughters, to mourn his loss. The writer conducted the funeral services. Peace to his ashes. A. W. LANGLEY.

We congratulate the First church, Gadsden, upon the completion of the Sunday school annex. It was commenced last fall and has been finished at a cost of \$6,500. It is a model of convenience, and is arranged so that it can be utilized in connection with the main auditorium. A number of improvements have also been made in the church which will add much to its convenience and comfort.



Ruth's

Watch Special

The watch here shown is a lady's model, solid gold 14 kt. hunting case, set with genuine diamond on one side, other side plain with engraved monogram. Reliable 15-jewel Waltham or Elgin movement, thoroughly warranted, \$35.00.

Handsomely illustrated Jewelry Catalogue free.

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does not make you sick or otherwise inconvenience you; cures the worst cold

QUICK!

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your

colds until catarrh has attacked you, you have a malady worse than a cancer, and you need

PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by

PORTER'S CA-TARRH-O.

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50c; send stamps if not kept by your dealer. PORTER'S MEDICINE CO., Paris, Tenn.

Tennessee College for Women



Located in the blue grass section of the State, beautiful and healthy, just an hour's ride from Nashville. The only school for women in the State owned and controlled by Baptists, and one of the best for the higher education of young women.

EVERYTHING NEW.—Three story framed brick building; furnished complete throughout; steam heated; lighted by gas and electricity; twenty-four rooms with private baths, besides plenty of public bath rooms.

An ideal school in an ideal location, where your daughter will be looked after at all times, in the building of character, training of mind and heart, and development of the body. For further particulars and prices write to **GEORGE J. BURRETT, Pres.** J. NEFAY BURRETT, Sec. Sgr. Murfreesboro, Tenn.

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REV. A. A. HUTTO LEAVES DECATUR.

On the first Sunday in June Bro. Hutto tendered his resignation as pastor of Baptist church at Decatur. This action of Brother Hutto came as a surprise to many, and is deeply regretted by his numerous friends and admirers in the Decatur. Efforts have been made to persuade him to reconsider his resignation, but he declines to do so, being convinced that conditions justify his action. His three years' pastorate has been a phenomenal success. Prior to his taking charge of the church it had been fostered and largely sustained by the state mission board. Brother Hutto at once took strong hold upon the church and city, and by his wise and conservative methods in one year the church became self-supporting, asked the state mission board to take its name from the list of dependents and since then the church has continued to go on to fuller and larger growth, paying its pastor a comfortable salary and is a regular and liberal contributor to all our denominational enterprises. Having been intimately associated with Brother Hutto during his pastorate here, closely observing his methods, I feel sad over his leaving the work just now. But the Lord knows best, and I trust will order the steps of his servant and the church in right ways.

Brother Hutto has no plans for the future and is open to propositions from churches that may be looking for a pastor. Men like Hutto are always in demand and will not be idle long. Bro. G. L. Yates is deeply imbedded in the affections of the Central church and the work goes gloriously forward.

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New Decatur, June 21, 1907.

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HON. WM. D. KYLE.

This highly esteemed brother passed to his reward May 19th. At the time of his death he was deacon and Sunday school superintendent of Bayou la Batre church, Mobile county. He performed the duties of the Sunday school up to the time of his death. Everybody who knew him had implicit confidence in him. He and his excellent wife, who survives him, reared a large family of worthy sons and daughters.

Brother Kyle was a soldier in the Confederate army four years, being honored as first lieutenant of Company A, Sixty-third Alabama regiment. Brother Kyle served three years as representative of Lee county in the legislature. Other honors were conferred upon him by his fellow citizens. The Commercial Club of Mobile sent him over to seek trade of the Philippines. He delighted in serving his friends. The church has lost a worthy member and the state an exemplary citizen and his family one who loved them devotedly.

J. D. ANDERSON, Pastor.

ANNISTON.

On the second Sabbath night in June the Baptist church at the Net and Twine mills (North Anniston) ordained six deacons, H. F. Williamson, general manager of the mills; W. H. Call, Brother Seens, T. Osborn, U. S. Henderson and Brother Spence. This gives the church the Bible number, as they had but one deacon before. The Baptist church at this point has been receiving some help from the board. The board will be glad to learn that the church is doing well; that they have about \$1200 in the bank to build the new church house; the old church house has been sold for its value and will be turned into a kindergarten. The proprietors of the mills have erected a modern school building that will add a great deal to the interest of education in North Anniston. I do trust that our Sunday schools of the state will send to Brother J. B. Keown, the pastor of this church, a contribution to aid them as a church to build a modern house of worship. This church is fortunate in having Brother H. F. Williamson, the superintendent of the mills, to be an enthusiastic Baptist deacon, who gives six days in the week to the mills, and the seventh day can be used for the Lord at the church house in various ways.

J. W. DUNAWAY.

We certainly enjoy and appreciate the Baptist. God bless you and the paper and crown all your efforts with success.—C. E. Finney.

How to Open a Can of Salmon.
To open a can of Argo Red Salmon properly, lay the can on its side, insert the can opener at the seam, then stand the can on end, and pressing the top firmly down, work the can opener around the top, removing the entire top. The Argo will then come out in one solid piece.

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"Have you heard," says the congressman, "the latest story on President Roosevelt? Well, this one was told me by a prominent eastern capitalist.

"It goes like this: One day while President Roosevelt was a boy, his father was on the eve of taking a long journey. Before his departure he called up his son. 'Now, Theodore,' said the fond father, 'I am going away, and while I am absent I want you to take good care of your mother.'

"I will," answered young Roosevelt with an air of self-confidence and determination.

"The young man did not forget the heavy responsibility resting on his shoulders. That night, as he knelt down to pray, he said, 'Lord, I pray you to take good care of father while he is away. I will take care of mother.'"

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