

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 42, No. 16

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., JULY 24, 1907

Published Weekly. \$2.00 a Year

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We had a fine meeting at East Decatur. Several additions and the church greatly helped. We took the church from under the state board of missions and raised pastor's salary above what the church and board had both been doing. Avert has done a great work there. I begin a meeting tomorrow at Midway.—W. J. Ray.

The Selma Association will meet on Tuesday after the second Sunday in August (13th) with Mt. Gilead Baptist church, near Benton, in Lowndes county. Benton is the nearest railroad station, being about five miles on the Western of Alabama. Please give notice and come and be with us.—Lewis Johnson, Moderator.

At the residence of the bride's father in Lineville, Ala., on the evening of the 3d of July, in the presence of a large company of relatives and friends, Prof. Joseph S. Ganey and Miss Julia David were united in marriage, the writer officiating. Both of the young people are literary teachers and Christians, and after the opening of the school year will reside at Dadeville, Ala., where Prof. Ganey has been elected president of the city school. May much success attend them. Affectionately, John P. Shaffer.

We have just closed our protracted meeting at Pollard. Bro. T. O. Reese, of Geneva, most acceptably did all the preaching. I am sure that the meeting was a blessing to the church and to the community. Bro. Reese has a sermon-lecture on "The Baptists—Who They Are and What They Believe," laying special stress upon their position with reference to the Lord's Supper. It is copiously illustrated by three large canvas drawings, and, altogether, is one of the clearest and most forceful presentations of the subject that I have yet seen. I mean to have him deliver it here at Atmore, and I take pleasure in commending it to the attention of the program committee of fifth Sunday meetings, Baptist rallies, etc. One of our leading brethren at Pollard, who gave five dollars toward the purse that was being gotten up for Bro. Reese, said that if he had attended only that one service Sunday morning when this sermon-lecture was delivered he would consider that he had gotten his money's worth out of the meeting.—J. R. Curry



Baptist Temple at Woodlawn Which is to be Erected at a Cost of \$40,000.

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a cost of about \$40,000 and will be of brick and stone. The full length is to be 153 feet, more than that of any other church in the county, while the width of the auditorium will be 75 feet and will seat 1,000 people. The capacity of the Sunday school room is 500, while there is another reception room that seats 300. The Sunday school is 92 feet wide.

One exceptionally fine feature of the building is its spacious class rooms. In all there will be 49 rooms for the use of organized classes and social gatherings. Everything that could be expected in a modern church is provided.

The architects who have prepared this exceptional plan are La Belle-Kribs. Their work is already witnessed by many other fine structures in Birmingham. It is believed that the entrance and large dome will be unusually attractive, while the interior arrangements and appearance will be all that could be desired.—Age-Herald.

I enclose check for \$1.00, worth more than that to the writer. The good Lord is blessing our efforts here. Baptized three Sunday. Come and see us. Fraternally, Alexander Miller, pastor, Oxford.

Through the kindness of my people Mrs. Bradley and I will leave Tuesday, the 16th, for Chilton, Texas, to spend our vacation with two brothers, whom I have not seen in fifteen years. Please send us the Alabama Baptist.—L. M. Bradley.

Rev. E. L. Barlow, a ministerial student at Howard college, from Evergreen, is anxious to get to hold meetings or do missionary work in some association during the summer in order to be able to continue his work at Howard college in the fall. Any one wishing to take the matter up with him can do so by addressing him at East Lake.

Rev. A. J. Preston, pastor of the Baptist church at Jasper, helped in the meeting at Goodwater. He has been with me in several meetings and I hope to have him again. It has been my privilege to hear some of the so-called great preachers of the world, but I have yet to hear a man who can handle the word of God better than Bro. Preston. Long may he live to bless the world. Our church and pastor were greatly edified by the meeting and thirteen were added to the church.—Isaac Windsor.

The second Sunday of July was a good day with us at Uniontown. Good services both morning and evening. At the evening service five young ladies were baptized. We have received some thirty into this church since last November. Bro. J. G. Dobbins, of Greensboro, Ala., will assist me in meetings at Hopewell and Browns churches during August.—J. E. Baines.

Rev. Frank M. Wells, the evangelist, says there is a great future for the Baptist church at Kentwood, La. I never saw a nicer lot of young people—or more of them—than are to be found in the Baptist church at Kentwood, actively engaged in church work, with a long life before them. Who can estimate the value of such a church or say how far her influence will extend? Bro. W. A. McCain, a native Alabamian, is the much beloved pastor. Everybody in and out of the church loves Bro. McCain, and he is doing a grand work in Kentwood.

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REV. AUSTIN CROUCH,  
Under Whose Leadership the Church is Being Built.

Friends of Temperance



HON. M. L. LEATH,  
Senator 12th District, of Walker Co.



HON. J. C. KING,  
Representative Jefferson County.



HON. H. B. STEAGALL,  
Representative Dale County.



HON. ENGENE BALLARD,  
Representative from Autauga County,  
Ch'm Temperance Committee.

**GOOD WORK**

We commend the legislature for the good work it is doing along temperance lines, believing that the day is not far distant when Alabama will be in the prohibition column. The Anti-Saloon League should have the prayers of all good citizens.



HON. G. T. M'WHORTER,  
Senator 31st District, Ch'm Senate  
Temperance Committee.



HON. R. F. LOVELADY,  
Representative Jefferson County.



HON. A. H. CARMICHAEL,  
Representative Colbert Co. (Speaker)



HON. FLEETWOOD RICE,  
Representative Tuscaloosa County

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REV. AUSTIN CROUCH.

Under Whose Leadership the Church is Being Built.

## "WHO ARE ELDERS?"—AN INQUIRY.

BY E. S. GAVIN.

Some time ago the above question appeared in the Baptist. It is an important question, and I have been hoping that some one would answer it in detail. There are many among us who might give a better answer than I have given; but none of them have undertaken to do so. I have exhausted the information at my command in trying to formulate a correct answer to the question. Hence the writing of this article has cost me more labor than any other half dozen articles I have ever prepared.

### I. Elders Among the Hebrews.

The word translated "elder" in the Greek is an adjective, meaning "senior;" and the literal Hebrew import of it is "old man." As an English word it first signified only age; later it signified a function, and later still, an office—because primarily the place was filled by the aged.

Its evolution from private ranks to prominent and official significance was most natural. Here are the main facts: In the growth of civilization from the family government, which was the original form, the patriarchal government was the first to spring. The patriarch in the mind of the Oriental was the ruler of his race—which rulership in an inferior degree was transmitted to the first-born son of each succeeding family. In the history of the Hebrews, therefore, we find that the father of each household is regarded supreme within his circle; and the tribe obeyed without question its prince, who originally was the first-born son of its founder. So it comes to pass that in the governmental affairs of the Hebrews, even before the beginning of the Mosaic era, we find a class of persons called "elders" who exercised the very highest authority among the people. In Ex. 3:16-18 we are told that Moses and Aaron appeared before these men to deliver the message from God respecting the deliverance from Egypt. And the historian refers to this august body in such a matter of fact way as to imply that the "elders of Israel" were, with some variations, what had been the "Senate of the people" ever since they had been a people. And that age was naturally a concomitant of this office is clear from such passages as Josh. 24:31; I Kings 12:6. One of Bacon's quotations is: "Old wood best to burn, old wine to drink, old friends to trust, and old books to read." Evidently the oriental would add: "And old men to judge." Doubtless at first they were spoken of as "The Assembly of Old Men"; later as "The Elders," and finally by the law of metonymy the office took the coloring of the most characteristic feature of the assembly, and the body began to be known officially as elders. Their authority was not defined; but seems to have extended to all matters of public concern. When the Hebrew tribes were settled in the Land of Promise the elders were distinguished by different titles, as "Elders of Israel," etc.

This difference in title arose from the fact that some were elders of the nation, while others were only acting as district governors over the several tribes, and still others as local magistrates in the provincial towns, appointed doubtless in conformity with Deut. 16:18, whose duty it was to sit in the gate and administer justice. (See specimen passages in I Sam. 4:3; I Kings 20:7; II Kings 23:1; Deut. 31:28; 19:12.) And while the Hebrews underwent many political changes yet it seems the elders retained their position through them all. For examples: Under the Judges (Judges 11:5); under the Kings (I Kings 20:8); during the captivity (Ezek. 8:1); after the return (Ezra 6:7); during the inter-biblical period (I Macc. 12:6; Josephus, Ant., 12-3-3); and at the commencement of the Christian era we find this venerable body distinct from the Great Sanhedrin, but connected with it as one of the classes from which the members of the Sanhedrin were selected, and often acting in conjunction with it (Matt. 21:23; 26:27; Acts 4:5; 23:14; 24:1).

### II. Elders Among the Early Christians.

At a very early period in the Christian era we

find a college of deliberative brethren in the Jerusalem church called "elders" (Acts 11:30; 16:4; and also entire 15th chapter of Acts).

Their duty seems to have been to watch over the general discipline and welfare of the church. And it is likely that these brethren were taken from the first converts in preference to others, provided that in other respects they possessed the requisite qualifications. Nothing, therefore, would be more natural than for these Christian Jews to call these deliberative brethren elders. In fact the law of the association of ideas would have rendered it all but impossible for them to be called any thing else. From time immemorial under the Mosaic dispensation the "elders of the Jews" had been doing a work by no means unlike the work these "Christian elders" were to do under the new dispensation. And it is not improbable that the body of deliberatives known as the "elders of the Jews" suggested to these early Christians the college of deliberatives known as the "elders of the churches." But not only do we find elders in the church at Jerusalem; they were in all the churches. (Acts 14:23; Titus 1:5; I Peter 5:1-4.)

#### 1. As to the Manner of Induction into Office.

I have been unable to find any definite information as to how this was done. It is a reasonable supposition that the method differed under different circumstances. In Acts 14:23 and Titus 1:5 we are told that they were "appointed;" but that translation is so elastic that it is impossible to decide anything definite as to method. Besides it gives no definite information as to the mode of choice; neither is a choice by the individual church, even in these two passages, by any means excluded. It all reads to me very much like the beginning of Baptist doings. Both the selection of these elders and their induction into office give to modern Baptists a strong argument for their faith and practice in the matter of the ordination of elders.

#### 2. As to the Number of Elders in Each Church.

It is likely the number varied. It is certain, however, at the first there were elders, and not an elder, or the elder (Acts 11:30; 14:23; 20:17; Titus 1:5; James 5:14).

But this is exactly what one would expect to find when it is remembered that at the first of the Christian era the work of the elder was merely functional and not strictly official. And while all elders were equal in authority and common function, yet all did not possess in an equal degree the same gifts. One was pre-eminent in pastoral care; another in preaching, or teaching, the word; and yet another was distinguished in both these departments, and being thus specially gifted, began to devote more and more of his time to this work. And gradually the less gifted of the elders dropped out of the active work of the assembly until there were only the specially gifted left. Hence Paul's charge to Timothy: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching."

These last, he says, should not receive the ordinary compensation of elders, but a double compensation, proportioned to the greater time and labor given to the work. In the light of these facts it is quite easy to understand how the office of elder was created; and how the work primarily done by the college of elders at length devolved upon one man, called and ordained elder. Doubtless this official at first acted largely under the advice of the assembly of elders, who were now regarded as little more than honorary members. But he was known as the elder because he was active as such. Hence we find James in charge of affairs in the Jerusalem church; and Peter speaks of himself as a "fellow elder," and John's second epistle is addressed to the "elect lady and her children," as from himself as the elder; and his third epistle begins: "The elder unto Gaius," etc.

### III. An Inquiry as to the Terms Elder and Bishop.

What is the difference between a New Testament

elder and a New Testament bishop? Answer: None. The word episkopos was no new word when the Christian era began. At first, however, it was not known among the Christians as an official title. But when the organization of the Gentile churches involved the assigning of pastoral work to a distinct order, the title Episkopos (bishop) presented itself as at once convenient and familiar to the Gentiles, and as readily understood by them as was the title Presbiteros (elder) convenient, familiar and readily understood by the members of the mother church in Jerusalem. There is no doubt but that elder is the older word as an official title in the churches. The record as early as Acts 12:23 tells us that Paul and Barnabas, in their first missionary tour, transferred the title to the overseers of the assemblies of the Gentile churches. The earliest use of the word bishop as an official title was that of Paul to the elders at Miletus. It is natural, however, that this should be the order; because the former was derived from the usages of the synagogues of Palestine—every one of which, we have already seen, had its superintending elders; while the latter was borrowed from the constitution of a Greek state. And besides, as has been aptly remarked, "if the latter was afterwards felt to be the more adequate, it may have been because there was a life in the organization of the churches higher than that of the synagogues, and functions devolving on the elders of the Christian congregations which were unknown to those other periods." At least this latter possessed the merit of being descriptive as well as titular; a "nomen officii" as well as a "nomen dignitatis."

But that the elders and bishops were one and the same in authority and official dignity is evident from the following considerations:

1. The two words are used in the New Testament indiscriminately. In Acts 20:17, Luke, writing as an Hebrew, says that Paul called the "elders of the church" to him. And then in quoting Paul's exact charge to them, he says in the 28th verse: "Take heed to the flock over which the Holy Spirit has made you bishops." Also see Titus 1:5, 7.

2. In I Peter 5:1ff, Peter uses the term episkopein (to bishop) in defining the duties of elders.

3. In Phil. 1:1, and I Tim. 3:1, 8, only two ecclesiastical officers are named, to-wit: bishops and deacons.

4. Jerome, a father of the Latin church, author of the Latin version of the Bible, known as the Vulgate, and the man, who, by his knowledge of Greek and Hebrew, introduced the "treasures" of the Eastern church into the west, in his comment on Titus 1:5, acknowledges that elder and bishop have reference to the same office. Joseph Henry Thayer, author of the Greek-English lexicon of the New Testament, makes the same affirmation. Dr. William Smith, author of the Dictionary of the Bible, says the same thing. All the commentators I have had the opportunity to investigate say the same. And I have consulted the best of them, both Baptist and Pede. If there is any difference at all, it lies herein: The title bishop denotes the function, and elder the dignity. As if I should say, for instance: "Elder W. J. E. Cox, bishop of the First church of Mobile." But that is only another way I would have of saying: "The Rev. W. J. E. Cox, pastor of the First church of Mobile."

### IV. The Baptist Position Unique Herein.

Yet, notwithstanding all this overwhelming evidence in support of the position maintained by the Baptists, they stand alone in faith and practice in this regard. The Presbyterians have never yet quite finished hating John Milton because he declared: "Presbyterian is only priest writ large"; and Episcopal is only episcopacy gone to seed, for the very first meaning of the word is "belonging to a bishop"; and Methodist Episcopal is nothing short of a methodized episcopacy for no king was ever more supreme in his realm than is a Methodist bishop in

his; his word is law, and his dictum is the highest court of appeal.

I have been in conferences presided over by "elders" and also in conferences presided over by "bishops." I have seen "pastors" with pale face and sealed lips, receive their orders from their superiors with a submission that would have done justice to a galley slave tugging at his oar. And many times these orders (?) were couched in words as cutting as Damascus-blades. He who has never been on the inside workings of a Methodist conference does not know how completely the whole affair is under the iron-hand of the bishop and his college of presiding elders. God bless the Methodists. I love them. I love their pastors, their elders, their bishops; but I shall never get through being thankful that I am a Baptist bishop and not a Methodist pastor. It has been my claim since I began a study of the Baptist faith and practice that the Baptists are at one end of the ecclesiastical line and the Roman Catholics are at the other. All the so-called Protestant denominations are lined up between us. All the good they have—and they have much—they got it from the Baptists and embodied it in their creeds. All the bad they have—and some of them have much—they got it from the Catholics and embodied it in their creeds. For instance, here is a sample: Before one can become a member of the Catholic church he must take a certain oath; among other things is this clause: "I acknowledge the holy Catholic, Apostolic, Roman church for the mother and mistress of all churches, and I promise true obedience to the bishop of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ." That's right iron-clad, but here's a part of another oath: "Before a Methodist preacher becomes an elder he must take this oath, among others: 'The Lord being my helper, I will reverently obey my chief ministers, unto whom is committed the charge and government of us all; following with a glad mind and will their godly admonition, submitting myself to their godly judgments.'"

This paper has suggested to me another on "The History of sectarianism in the Christian era," which I may prepare before long.  
Huntsville, Ala.

NEWS FROM CENTRAL CHINA.

Shanghai, June 14th.

Dear Brother Barnett: The recent annual meeting of the Central China mission was full of interest. The reports for the year showed encouraging progress, despite the weakening of our force. Five of our missionaries have been at home on furlough taking a much needed rest, and three have had to leave the field on account of broken health. This has left the mission sadly crippled, but we have tried to push the work as much as possible.

One of the most prosperous departments of our work is the educational. During the past year we have opened several new schools and the attendance in all our schools has steadily increased. The grade of work done is higher than ever before. One of the best features is the development of the self-support idea. A few years ago it was necessary for the mission to give free tuition and in many cases furnish free board also in order to induce Chinese parents to send their boys and girls to Christian schools. Now we take no free pupils and a large proportion pay the whole cost of board and tuition. It is only when the parents are Christians and too poor to pay the expenses of their children that we help them with mission funds. Yet we could easily have twice as many pupils in our boarding schools, where the best work is done, if we only had room. Our buildings are wretchedly overcrowded. But we have done this because it seemed a pity to turn away any more than we were compelled to.

Two special needs were emphasized in the mission

meeting: First, that our educational work for boys be developed and enlarged. This does not mean that we should do any less for girls, for we are not doing enough; but it is from the boys that our preachers must come, and our crying need is more native preachers. The other need upon which emphasis was laid in our meeting is more missionaries to do direct educational work. Most of us feel that the best way to make our lives count in China is by giving ourselves to the training of Chinese young men and women and through them multiplying the points of contact with the vast heathen mass about us. Of course, we must never neglect the direct evangelistic work, and we are all engaged in this as far as possible. But there is a large and inviting field open for trained teachers, who may not feel called to preach, but desire to give the blessings of Christian education to those who are crowding our mission schools.

Another prosperous department of our work is the medical. The readers of the Alabama Baptist will feel special interest in this because Dr. Adrian S. Taylor and his wife, the charming daughter of Dr. W. J. E. Cox, have recently come from Mobile to Yangchow to take part in the medical work of our mission. They walked right into our hearts and took immediate possession. They are a valuable addition to our force. The hospital is nearing completion. Thus far only dispensary work has been made possible, but more than fourteen hundred new patients were treated during the year, and there were more than four thousand visits to the dispensary for treatment. The history of medical missions shows that hospital work is much more fruitful in spiritual results than dispensary work, so we hope for large returns when the hospital is in full working order. Since Dr. Taylor has come it has been possible to respond to some of the calls to visit patients in the homes of the higher class Chinese and thus exert an influence that would not be possible to the evangelistic missionary. It is exceedingly difficult for the free-born American to appreciate the strength of the class feeling in China. If the upper classes are ever evangelized in any adequate way it will doubtless be through the efforts of men of the same general class. And these must be reached almost entirely by our educational and medical work.

The reports at our recent mission meeting emphasized afresh the pressing demand for better equipment and more missionaries. In Chinkiang we have only one small lot with two inferior houses upon it and the chapel adjoining. There is no possible room for enlargement there. And the value of land has increased so much in that vicinity that we do not hope to get any more without moving farther out. The new railroad between Shanghai and Chinkiang will soon be completed, and this is causing the latter city to grow very rapidly. We ought by all means to have a good lot there right away, a lot large enough for an academy and two missionary residences. This is only one of our most imperative needs for equipment.

Our Shanghai station has been seriously weakened by the departure of Brother Rawlinson and his family. He has been in poor health for a year and recently the physicians decided that he must go to America if he hoped to get well. It was a grief to us all to lose one of our best workers, and of course this has thrown more work upon the rest of us. Think of one man having to superintend a boys' boarding academy with fifty students, most of them from heathen homes, and look after a day school in another part of the city and assist in the work in three chapels, each of them two or three miles distant from the others, and direct the work in a country station and handle all of the funds of the mission, in the meantime trying to learn something of one of the most difficult languages that the ingenuity of man or demon ever invented. Is it any wonder that the work is poorly done? And then think of the feelings of such a man when he goes through surrounding towns and villages with hundreds and thousands of people who are living in sin and dying in despair, and whom it is impossible to save because there are not mission-

aries enough to give them the gospel. The need for evangelization at home is great, but if many of our strong young pastors could have a vision of the real condition in China they would then know something of the meaning of the need. Oh, brothers, will you not seriously face the question whether you ought not to give your lives for the salvation of China? May God call many of you to this land of desperate need and dazzling opportunity.

JOHN WESLEY AND CHURCH OF ENGLAND.

Through the kindness of Dr. W. W. Whitfield, of Mississippi, we have before us a fac simile copy of "Reasons Against a Separation from the Church of England. By John Wesley, M. A." This was first printed in the year 1758. Mr. Wesley reaffirmed these reasons twenty-three years later to Mr. William White, so the latter says.

These twelve reasons are too long for us to give them in full, but we will sufficiently indicate them.

1. Because it would be a contradiction to the solemn and repeated declarations, which we have made in all manner of ways, etc.
2. Because it would give occasion of offense, etc.
3. Because it would exceedingly prejudice against us many who fear, yea, who love God, etc.
4. Because it would hinder multitudes of those who neither love nor fear God from hearing us at all.
5. Because it would occasion many hundreds, if not thousands, of those who are now united with us to separate from us, etc.
6. Because it would be throwing balls of wild fire among them that are now quiet in the land, etc.
7. Because . . . This would utterly banish peace from among us, and that without hope of its return, etc.
8. Because to form the plan of a new church would require infinite time and care, etc.
9. Because from some having barely entertained a distant thought of this, evil fruits have already followed, etc.
10. Because the experiment has been so frequently tried already, and the success never answered the expectation, etc.
11. Because we have melancholy instances of this, even now, before our eyes.
12. Because by such separation we should not only throw away the peculiar glory which God has given us . . . but should act in direct contradiction to that very end, for which we believe God hath raised us up, etc.

These reasons are elaborated by John Wesley and his brother, Charles Wesley, adds:

"I think myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever separating from the Church of England are mine also. I subscribe to them with all my heart," etc.

This is an interesting document and it shows how strongly the Wesleys opposed organizing the Methodists into a separate denomination. And the Wesleys, while founding the Methodists, never did themselves separate from the Episcopallians. They thought they could reform the church of England and they never desired any separation.

But when the separation came no such dire results followed as John Wesley had predicted. It was rather a measure of peace than of war. The Methodists withdrew and formed a new denomination, establishing the shibboleth of Methodism, and they have greatly prospered.

The leaders of the Church of England have for long realized what a mistake they made in allowing the Methodists to separate, when by a little broadening of the Establishment they could have been held. Hence the bearing of the Church of England toward the Salvation Army has been very markedly different than what it was toward the Methodists, lest a similar blunder should be made. It would have been much better for the Episcopallians to have held on to Methodists, but whether or not it would have been better for the Methodists, is a different question.—Western Recorder.

## NEW ORLEANS--A MONSTER OF MISSIONARY NEEDS

BY WALTER M. LEE.

The most unique, representative and cosmopolitan city in America is New Orleans. It is a mixture of Europe and America—a medley of medievalism and modernity. A certain globe-trotter recently remarked: "As you wander through its streets you find bits of Paris or Marseilles, of Salamanca or Valladolid, of New York or London or Antwerp, or even of Vienna and Venice or Genoa, but you will never forget that you are in New Orleans. Over portions of the city broods the spirit of picturesque antiquity. Other portions bristle with modern progress, and flood the soul with the fever of American achievement. Within a half dozen squares apart may be found the cool, sequestered Spanish court yard, with its fountains, music, song and flowers, and the modern sky-scraper, with its whirring elevators and marble halls. Founded and settled by the French, built and fortified by the Spanish, enlarged by German immigration, still further expanded by the inflowing tide of Italians, Sicilians and Hungarians, it has also become the dwelling place of 77,000 negroes, and has received into its hospitable embrace about 125,000 native Americans, not including some 5,000 Jews. Thus we see that with these component parts, we have already something of a cosmopolitan city without including 600 Chinese, several thousand Mexicans and South Americans, and the respectable contingent of Russians, Slavs, Norwegians, Swedes, Poles and Finns, running up into the thousands.

The following figures represent quite accurately, for practical purposes, the character of the population of New Orleans, classified according to nationality. Germans, 40,000; French, 30,000; Italians, Sicilians and Hungarians, 25,000; Spanish, Russians, Norwegians, Slavs, etc., 5,000; Negroes, 77,000; Jews, 5,000; Americans, 125,000. In addition to the 600 Chinese, mentioned above, there are a few Japanese and a few Persians.

Of these 307,600 people, at least one-half of them are unconnected with any Christian church. The communicants of the Catholic church number about 60,000; the membership of the various Protestant churches amounts to about 35,000, divided as follows: Episcopallians, 5,000; Evangelical Germans, 4,400; Lutherans, 4,000; Presbyterians, 3,500; Methodists, 3,000; Baptists, 1,000; colored Baptists, 9,000; colored Methodists, 3,000. To these must be added several hundred members of the two white Christian (Campbellite) churches, besides several thousand negroes of the Lutheran, Presbyterian and Congregational and other churches, making a total of 35,000 Protestants. The nominal Catholics number perhaps 75,000 and the nominal Protestants of the city would probably reach 50,000 in number. But when we deduct the number of Catholics and Protestants from the population of this city, we still have more than 150,000 outside of the churches. This fact constitutes the great growing city of New Orleans a metropolitan monster of missionary need. The evangelization of New Orleans is the greatest problem our people of the South have before them, in the nature of city missions. New Orleans alone could easily absorb the entire missionary activity represented by the contributions for home missions of the entire South for a decade, or longer, and still missionary work would be needed to be done here. New Orleans, with its variety of racial types, its inherited undercurrent of religious formalism, its low order of civic righteousness, its unenlightened standard of ethics, its pleasure-loving population and its high-pressure commercial life, is admittedly comparatively unresponsive to the highest Baptist ideals of religion and life. Yet we must never surrender a foot to the enemy because it is difficult to take and hold. We must take the advice given to Priam, king of Troy, by his aged spouse, "Yield not to difficulty, but press on the more bravely."

The enemies of the gospel of Christ are strongly entrenched in New Orleans. As in Italy, Spain, South America, Mexico and all other countries where



THE OLD FRENCH MARKET.

a certain type of religion predominates, so also in New Orleans, a low standard of morality prevails. The old lottery regime, once regnant, now suppressed, is still feebly represented in church raffles and euchres. New Orleans is the Mecca of race track gambling for all America. This evil is corrupting our youth, demoralizing our citizens and ruining our state.

New Orleans contains nearly 2,000 saloons. Every one of them is a recruiting place of vice, a violator of law, a desecrator of the Sabbath, a disturber of the peace and a breeding place of crime. Temperance and anti-saloon sentiment is practically nil among a large portion of the population. Superstitious veneration of shrines prevails as in the dark ages. Men and women bow down to wood and stone the same as

"Where Africa's sunny fountains  
Roll down their golden sands."

New Orleans covers 136 square miles. Second only to New York in area, she has about fifteen miles of river front and about twelve miles of wharves. The ships of all nations plow the waters of the Mississippi, seeking her harbor, and bearing the wares of earth to us in exchange for our sugar, molasses, corn, tobacco, pork, staves, flour, bacon, lard, and above all cotton, and last—and alas! whiskey!!

Where business and money are congested, gambling and vice gather like eagles to their carrion, and the multitudes who handle the products of the Mississippi Valley at New Orleans are being corrupted and polluted by the low standard of morals which prevails in this sinful and neglected city. Brethren in Christ, we have a great duty to fulfill toward New Orleans. She needs more Baptist missionaries, who shall proclaim the gospel of Christ in its purity and its power, who shall lead the people to higher and more scriptural standards of morality, and who shall, with the sword of the spirit, stab to the heart the hideous and heinous monsters of vice which stalk unchallenged in the neglected sections of the city.

There should be fifty Baptist churches in New Orleans. As it is, there are only seven. If New Orleans had as many Baptist churches, in proportion to the population as Louisville, Ky., she would have fifty of them. And yet Louisville is lamenting her needs and crying for more laborers and more churches. There are several sections of New Orleans which contain as many people as Shreveport, or Baton Rouge, or Lake Charles, or Macon, Ga., or Frankfort, Ky., in which there is no house of Baptist worship whatever.

The Baptists of New Orleans are weak both numerically and financially. Their number is just one-fiftieth of the entire number of Baptists in the state. And yet, I dare say that their contributions to the state and general work of the Baptist denomination is much larger than one-fiftieth of the entire contributions of the state.

New Orleans contains about one-fifth of the entire population of the state. How can seven weak and fallible Baptist preachers reach these hundreds of thousands of people with the truth and power of Baptist gospel, when it takes several hundred Baptist preachers to reach the people of the remainder of the state? Where people are amassed in great

numbers and sin is concentrated in all of its forms, we need a greater proportion of missionaries.

The increase of business incident upon the mere projection of the Panama canal has brought many thousands to New Orleans already. Multitudes are pouring into the city annually, necessitating the expenditure of several millions of dollars every year for new residences. The total building projects for the city this year are 13,325,000 dollars. New Orleans is in the midst of a great boom. Real estate has advanced from one hundred to 500 per cent in five years. Imports have increased 500 per cent in five years; and the total exports this year amount to \$150,000,000, a marvelous advance over former years. New Orleans handles one-fourth the cotton crop of the world.

By the year 1915 New Orleans will no doubt contain half a million people. The completion of the canal will constitute this city one of the greatest ports of all the world. The products of the Mississippi Valley will pour through her like a funnel. Thousands of Baptists will come to the city to aid in handling this produce. Shall we meet them with the gospel and with a fraternal hand grasp? Thousands of the unsaved will come also. Shall we have churches to which to invite them? Shall we have a sufficient force of laborers to properly work over this loose material? We can not reach the thousands we now have, with the small force of laborers at our command.

The Home Board is spending this year \$25,000 in New Orleans. The magnificent First Baptist church building was made possible by the aid of this board. The Baptists of the state should be proud of the fact that Baptist doctrine and consecration have such a monument erected upon the most famous avenue of the great Southern metropolis. Baptists should invest in more building lots in New Orleans and lay plans now for more extensive future conquests. Property bought a year ago by the Home Board for \$5,500, on Hagan avenue, is now valued at \$10,000 by competent judges of real estate values.

Never before has the Baptist cause in New Orleans been in a more prosperous and promising condition. Recent revivals have added more than 100 to the membership of the churches, and the sheaves are yet being garnered into the store house. At the beginning of the year we had only five Baptist churches in this city; now we have seven. The constant growth of the two new churches, since their organization, is a matter of satisfaction and gratitude to all the city churches. A spirit of fraternal sympathy and co-operation prevails among the entire Baptist brotherhood of the city. We are heartily and aggressively supporting every department of the state work. New Orleans Baptists love Louisiana. Our hearts yearn for greater advances along all missionary lines. We give our heart and hand for state-wide co-operation in behalf of the state mission campaign. We take and read and endorse the Chronicle, and we pray that it may grow more powerful, as our state organ, and be better supported by our people. We believe in Baptist education; we believe in the Louisiana Baptist college, and we are ready to support and aid it to the extent of our ability. We believe in Sunday school progress and enterprise, and we long to see Baptist Sunday schools planted in every village, town, hamlet and saw mill camp in Louisiana. We believe in training our young people for effective service in general church work, and in soul winning. We emphasize the necessity of a B. Y. P. U. in every church. We believe in the Anti-Saloon League; we are proud of what it has already accomplished, and we pledge our unqualified endorsement and support in its future conquests. We believe in taking LOUISIANA FOR CHRIST; and here is a hearty hand grasp for every Baptist pastor in the state and for every true disciple of Jesus, who holds with us the above ideals, ambitions and hopes.

**OUR MISSION FIELDS.**

I am sorry that my announcement about our mission fields did not appear in last week's issue of the Alabama Baptist. Other material crowded it out. These publications have not been received from the mission rooms of Baltimore. That they are so late in reaching us is a source of regret to the officers of the W. M. U. They will be sent out to the societies as soon as the state convention is over, and will be distributed in Dothan to those societies present. Every society of the state is entitled to one free copy. If you do not receive a copy, write to the secretary of the Central Committee for one.

**HELP IN TIME OF NEED.**

The Alabama women are congratulating themselves that Virginia and South Carolina have sent them two of their very best workers—Mrs. Alexander Miller, who has come to Oxford, Ala., and Mrs. Victor I. Masters to Abbeville, Ala. Both of these intend going to the state convention and will receive a warm welcome from our women.

**YOUNG LADIES' WORKING CIRCLE.**

My Dear Mrs. Malone:

Enclosed you will find a check for seven dollars and fifty cents, which is given by "The Young Ladies' Working Circle of the First Baptist church of Gadsden for missions.

We hope to be able to send you something each month, even though it be but little.

Our circle has been organized since March. Our membership enrolls thirteen and during these three months we have taken in \$67.19, but of course have been to some little expense, so we have given for missions only \$37, but trust we can, in the future, do much more. Sincerely yours,

EMMA DUKE, Sec'y-Treas.

**YOUNG WOMAN'S PLACE IN MISSION WORK.**

Our young women, born in an age like the present, surrounded with gospel privilege, "given more of knowledge, more of cultivation, more of mental training, more of freedom to make what they will of life, than has been given to any generation of women since the creation of the world," and with avenues for gospel work widening out in every direction, how could they do else than fill the front ranks of the Lord's army of workers if trained aright? Some writer has said: "What do all these wonderful blessings bestowed upon our young women of today mean, except that God expects from them a richer and fuller and larger response in His service than any generation of women has ever rendered?"

Those who are older little realize the relation which the young women of our churches bear to the mission work of the future. For them not to be interested helpers, means to retard and enfeeble the entire work of the twentieth century, upon whose threshold they now stand. And alas! What effect would this lack of interest have upon themselves? It has been beautifully said: "If you would save our young women from shallowness, from narrowness and idleness; if you would secure for them breadth and depth of character, if you would have them cultivate the heart as well as the mind; if you would have them refined, but not so refined alas! as to make them useless to the world about them; if you would have them made beautiful without, and all glorious within, set their hearts on fire with love for the Master, and give them an ambition to do their part in building up His kingdom."

**HOW YOUNG WOMEN MAY FIND THEIR PLACE IN MISSION WORK.**

Principally through the aid of the workers already in the field of service. The members of every Senior Missionary Society should study carefully, prayerfully, patiently and persistently, the best ways of bringing the young women into close touch with all departments of the Lord's work, and put them speedily into practice. Where there is no organized young woman's society take a personal active interest in helping to organize one at once. Where

**WOMAN'S WORK**

**CENTRAL COMMITTEE.**

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.

Vice President—Mrs. H. L. Mellen, Livingston.

Vice President—Mrs. A. J. Dickinson, 517 N. 22d St., Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.

Secretary—Mrs. D. M. Malone, 736 E 29th St., Birmingham.

Treasurer—Mrs. N. A. Barrett, 7900 Underwood Ave., Birmingham, Ala.

Auditor—Mrs. Peyton Eubanks, Ensley.

Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St., Montgomery.

Advisory Board—Mrs. Chas. A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. P. McCormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.

(All contributions to this page should be sent to Mrs. D. M. Malone.)

one already exists lead your aid in every possible way to help make it a success in training for service all the young women of your congregation. Above all, help them to make their lives and their work spiritual. As knowledge must precede interest, perhaps the most direct way of giving permanent help to the young women is to supply them with that which will give them missionary information. Create a taste for missionary literature in your homes by talking of the work of your society, and reading aloud from time to time the latest news from the mission fields.

**FOR THE YOUNG WOMAN'S AUXILIARY.**

"I may not reach the heights I seek;  
My untried strength may fall me;  
Or, half way up the mountain peak,  
Fierce tempests may assail me.  
But though that place I never gain  
Herein lies life's comfort for my pain—  
I will be worthy of it.

"I may not triumph in success,  
Despite my earnest labor.  
I may not grasp results that bless  
The efforts of my neighbor.  
But though that goal I never see,  
This thought shall always dwell with me—  
I will be worthy of it."

—Wilcox.

**OUTLOOK ON THE FOREIGN FIELD.**

Christ and His church are now doing for Africa, China and Japan what they have done for ancient Rome and modern Europe. The civilization and the Christianization of Japan seem about to be realized, and that will mean the ascendancy of Christianity in the Far East, and the ultimate Christianization and civilization of the whole yellow race. At first only a few humble peasants and lowly fishermen followed the despised Nazarene. During the first fifteen centuries a substantial gain was made and His followers numbered 100,000,000. From the fifteenth to the eighteenth century another 100,000,000 were added, the growth being five times as rapid. During the last century the number has been more than doubled, swelling the present number of adherents to about 500,000,000.

What part have we as Southern Baptists in this general advance? Our missionaries on the front line have midst dangers and difficulties been toiling. Some have fallen weak and faint, but the banner of the Lord has gone forward and they send back the glorious report of 2,239 baptisms during the year. Is this not enough to make every one among us join in thanksgiving and praise to God? After

we had been working as a board for forty-five years, we reported in 1890 a complete enrollment of our churches in foreign lands of 2,213, and now God gives us over that number in one year. Surely we ought to praise Him and plan for greater things in His work.

**THE CALL OF THE FUTURE.**

We hear congratulations and encouragements all along the line. The foreign mission board, home mission board, Sunday school board and Woman's Missionary Union are all rejoicing in obligations met and hopes fulfilled. Aspirations are taking new wings and the outlook is enticing. But do not let us sit down and admire ourselves too long, for there are new obligations before us, better hopes beckon us and higher aspirations await us; nor should we admire ourselves too much, for God has poured wealth into our Southern States once more, and thus made it possible for us to give more to Him. The one thing we can not overdo is to praise Him for giving us the joy of success and the happiness of working for Him. Is there anything like it?

Let us pat the past year upon the back gently and thankfully close the door upon it and turn our faces to new endeavor. If we could only convince our dear, idle sisters in the churches that there is the highest satisfaction and contentment in missionary work, what a W. M. U. report we could have in 1908.

We plead with those who "sit at ease," with those who say they are not interested in missions—can it be true that they really mean this? The knowledge of the Lord Jesus Christ is a precious gift to be given to others through us, a gift that multiplies in the giving. Dear women, what will you do with your knowledge? Keep it unused or graciously, generously, lavishly give it to those at home and abroad who have it not? "Come with us and we will do thee good." A working member of our W. M. U. said of the coming year, "yes, I expect to be very busy, but I don't want to give up my mission work. It is my recreation and such a pleasure."

We invite you to recreation and pleasure, hard work and rich blessing, joy in service and sure results to lay at the Master's feet.

**TAKE A RECORD.**

**See How Many Friends Are Hurt by Coffee.**

It would be just as reasonable for a temperance advocate to drink a little diluted whisky as to drink coffee, for one is as truly an intoxicant as the other, and persistence in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (ultimately heart failure), frequently constipation, kidney troubles, many cases of weak eyes and trembling condition of the nerves.

These are only a few of the great variety of diseases which come from an unbalanced nervous system, caused by the persistent daily use of the drug, caffeine, which is the active principle of coffee. Another bit of prima facie evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of self-control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers. There are hundreds of thousands of our most prominent people who have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill health, nervous prostration, and consequent inability to work has in times past pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and Postum put in its place. "There's a reason." Read, "The Road to Wellville," in pkgs; it has been called "a health classic" by some physicians.

# LAYMEN'S MISSIONARY MOVEMENT IN GREAT BRITAIN

BY MR. J. CAMPBELL WHITE.

Within seven months from the date of its inauguration in New York the Laymen's Missionary Movement has been welcomed in all parts of the United States and Canada, and has been definitely and strongly taken up both in England and Scotland. This means united action on the part of the Christian laymen of the English speaking nations in behalf of the evangelization of the world. When it is remembered that eighty-five per cent of all the Protestant missionary work carried on throughout the non-Christian world is either British or American, the significance of this new united movement for a great advance can be better appreciated.

The commission from the Laymen's Missionary movement of the United States and Canada, which visited the leading cities of Great Britain at the invitation of various British missionary societies, completed its work on June 12th in London. Six laymen composed the commission: Dr. N. W. Hoyles and Mr. E. R. Wood, of Toronto; Mr. Silas McBee, Dr. William Jay Schieffelin, Mr. Alfred E. Marling and Mr. J. Campbell White, of New York.

The commission was officially received at the Bible house in London on May 27th, by the representatives of the various British missionary societies, about seventy-five gentlemen being present. The welcome extended to the deputation was most cordial, not only in London, but in the other cities visited.

After the letter was read which had been sent by the Laymen's missionary movement to the Christian laymen of Great Britain, and brief addresses were made by the members of the commission, a resolution was unanimously passed asking each of the missionary societies to nominate one layman to a committee which would keep in touch with this new movement and take such further steps as might appear desirable. Every important society, without exception, provided a strong layman for membership on this committee.

The next morning at 9 o'clock, two hundred and fifty men attended a breakfast at the Holborn restaurant, given to the commission by the treasurers of the various missionary societies. Here again the members of the commission gave brief addresses, and it was manifest that their message was most warmly welcomed by this very influential body of men. The same evening, in the Queen's hall, a mass meeting was held, presided over by Sir Mortimer Durand, when the members of the commission spoke to a large and responsive audience. It was apparent that the ideals and spirit of the Laymen's Missionary movement had taken powerful hold of the minds and hearts of the missionary leaders in London.

The next day the commission was scheduled to be at Bristol, the city from which William Penn set sail for America, and which has been made famous during the last generation as the home of George Muller and his vast orphanages. The commission was received by the lord mayor of the city at tea, and had the privilege of addressing about one hundred of the leading Christian laymen of the city. A men's mass meeting was held in the evening.

This same afternoon the entire commission had been invited to attend the annual reception of colonial and missionary church workers by the archbishops of Canterbury and York. As arrangements had already been made for the commission to address meetings in Bristol, Mr. William Jay Schieffelin was delegated to represent the commission at the reception by the archbishops. He had the great opportunity of addressing a very distinguished company of church leaders, including some twenty-five bishops and a large number of clergy and prominent laymen. The entire commission on its return to London was invited to the Lambeth palace by the archbishop of Canterbury, who expressed deep interest in the laymen's movement and in a season of prayer in the historical chapel of the palace commended the com-

mission and the movement to the guidance and blessing of God.

The next day the deputation spent in Sheffield, being received by the lord mayor in the afternoon, when a carefully selected group of perhaps one hundred men was addressed, this being followed by a large popular meeting of men in the evening.

The next morning at 9 o'clock the commission was being breakfasted in Edinburgh, with about one hundred of the leading gentlemen of that city. After breakfast there was an hour of speaking and another hour of informal conference. It was apparent that the men were ready for a distinct step forward and that the laymen's missionary movement commended itself to them as eminently wise and practicable.

The next evening, after the close of the regular church service a great men's meeting was held in the United Free church hall, presided over by Lord Kinnaird, the lord high commissioner. Every speaker was repeatedly greeted with hearty applause. At the conclusion of the addresses by the commissioners a resolution was presented by the lord provost of Edinburgh, appointing a large representative committee to inaugurate the laymen's missionary movement throughout Scotland. The resolution was seconded in an earnest appeal by Lord Overton, of Glasgow, and unanimously carried. The committee appointed held a meeting the following day and adopted the basis of the North American movement as their own, and decided to secure a secretary as soon as possible to promote the work in Scotland.

On June 6th three very important meetings were held in Liverpool. The Lord Mayor of the city gave a magnificent luncheon to the commission at the town hall, about one hundred of the chief business men of the city being present. Addresses of welcome were given by the lord mayor and by the bishop of Liverpool, after which the members of the commission spoke.

At 5 o'clock at the bishop's palace another group of about one hundred church leaders was addressed, followed by informal conference. At 8 p. m. about 1800 men gathered in the Central hall for the final meeting. The bishop of Liverpool presided and threw his whole soul into the appeal for united action of all Christian laymen in behalf of world evangelization. After the addresses by the commissioners, all of which were received with great enthusiasm, a resolution was unanimously passed appointing a large representative committee to promote the Laymen's Missionary movement. The meeting was described by the press as one of the most remarkable ever held in Liverpool. It was said to be the largest men's missionary meeting which the city had ever witnessed. The closing days were spent in London in conference with various leaders of Christian and missionary enterprises. On June 10th the commission gave a luncheon at the Victoria hotel to the committee of laymen which had been nominated by the various missionary societies. Brief reports were made of the hearty reception given to the message of the visitors in Bristol, Sheffield, Edinburgh and Liverpool. Mr. John Cowan, one of the leading members of the committee appointed in Edinburgh, was present at this luncheon and gave an inspiring account of the plans of the Scottish committee for an aggressive effort throughout Scotland by the newly organized Laymen's Missionary movement. Before the committee adjourned, it had drawn up a series of resolutions to be presented to a representative meeting two days later at the Bible house. These resolutions provided for the inauguration of the Laymen's Missionary movement throughout Great Britain on the lines already being followed in the United States and Canada, a large advisory council of laymen to be appointed, representing all churches and all sections of the country, and a suitable secretary to be secured at once to promote the development of the work. It was felt that since the management of the

movement was confined to laymen, the difficulties in the way of co-operation between those of all churches were greatly minimized, and by united, co-operative work it was hoped that all churches might be drawn into much greater fellowship and unity. It is certainly a result for which to be devoutly thankful that a basis has been found on which Christian laymen of all communions and schools have found it possible thus to unite and have actually begun to co-operate in the promotion of intelligent missionary interest.

The representative meeting at the Bible house on June 12th, after very thoughtful discussion of the resolutions drawn up by the special committee passed them with deep conviction and entire unanimity, thus definitely and formally inaugurating the Laymen's Missionary movement in Great Britain. Before the meeting finally dispersed a large proportion of the salary of a secretary had been subscribed for the next three years.

Through the generous enterprise of the Rev. J. Cumming Brown, a British edition of the address of Mr. Samuel B. Capen on the Laymen's Missionary movement has been printed and several thousand copies have already been distributed.

Some of the prominent gentlemen already actively identified with the Laymen's Movement in Great Britain are the following: Lord Guthrie, Lord Kinnaird, Lord Overton, the Master of Polworth, Sir Mackworth Young, Sir Edwin Russell, Sir Andrew Wingate, Colonel Williams, Sir John Kennaway, Sir Albert Spicer, Sir Fowell Buxton, the Master Cutler of Sheffield, the Lord Mayor of Liverpool and the Lord Mayor of Sheffield.

The commission feel that their highest hopes have been realized in the progress already made by the Laymen's movement in Great Britain. It will take a decade and possibly a generation to realize the full significance of this alliance of the Christian laymen of the English-speaking nations in behalf of the evangelization of the world.

## MEAT OR CEREALS

A Question of Interest to All Careful Persons.

Arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly cooked, starchy oats and wheat or white bread, pastry, etc., produces serious bowel troubles, because the bowel digestive organs (where starch is digested), are overtaxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into a form of sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately made into blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is obtained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of Phosphate of Potash obtained from the grains, and this unites with the albumen of all food and the combination is what nature uses to rebuild worn out cells in the brain. This is a scientific fact that can be easily proven by ten days' use of Grape-Nuts. "There's a reason." Read "The Road to Wellville," in pkgs.



## KIND WORDS

I appreciate all the improvements you have on the dear old Alabama Baptist.—J. M. Johnson.

My wife and myself don't think we could do without the Alabama Baptist and we never read it on a credit.—D. D. Cannon, Deatsville, Ala.

Enclosed find express order for \$2. Please mark up my time for one year. We can not do without your paper. Expect to take it as long as I live.—T. M. Bayless.

We have been taking the Alabama Baptist all this year and enjoy it very much. I think so many pieces in it inspire us to nobler things, and that is what all of us need, I think. Yours truly, (Miss) Edna Welch.

Enclosed find \$2.00 in postal order for which please renew my name on your subscription list for the Alabama Baptist. We can not afford to be without the paper. Wishes for your success with the paper. Yours truly, J. E. Hughes.

My subscription ends the 1st of February, 1907. I will enter my 85th year the 3d of February, 1907. I have been taking the Baptist for long years past. I am pleased with the advance made in religious literature. If I should not live to renew next February, my grandchildren will do it. My great-grandchildren will soon be reading the Alabama Baptist. Yours fraternally, W. T. Nettles.

You will find enclosed one dollar to renew my subscription to the Alabama Baptist. Thanking you for the weekly visits of the noble old Alabama Baptist. The reason I say old is because it has been with us so long and through the decades of time she has grown stronger and brighter as the years go on, casting sunshine, light and joy in many darkened hearts and homes. I have been endeavoring to get my brethren to subscribe for the paper and have been giving out the extra copies you have sent me. Our church is weak in numerical strength, only five male members, but strong for the Alabama Baptist. Four out of five are subscribers. It is worthy of a place in the home of every Baptist family in this southland of ours, and may God speed the time that his goodness and mercy may rest upon you as an instrument in reaching all the nooks and corners of our state and everywhere I go I will talk for your paper.—John H. Bishop.

May God bless you and your family and give you the grace to raise little Frank Willis Barnett, Jr., and the little baby up in the way they should go. The Alabama Baptist gets better every year, and I do enjoy reading it very much. It is food to my inward man. May God bless the Alabama Baptist and its many readers. Yours in Christ, A. J. Jester.

I enjoy reading your paper. It gets better all the time. Yours in the cause, J. B. Poole.

Yours is a great paper, improving all the time. I pray God's blessings upon you in your noble work. Fraternally yours, C. D. Woodruff.

Yes, I like the paper. I liked specially "Somebody's Mother" and "If All the Boys and Girls Were Safe in Temperance Town" in this week's paper. Very respectfully, Judson Strook.

Please change my paper from Blount Springs, Ala., to Bangor, Ala. I have just moved here. Can't afford to miss one issue of the paper. God bless you in your work. Yours in Christ, R. E. Smith.

Please find inclosed one dollar for the paper to be sent to Bro. A. W. Brazil. I think I will be able to send in several more names in the near future. I am so glad when the paper—the welcomed visitor—reaches my home weekly. I am yours for the cause, W. F. Clark.

Thanks for the nice and useful little gift received; also for pictures of senior and junior editors, which I prize and will keep in my Bible as "marker." I do not think I should be rewarded for paying a just debt, and I am sure I receive full value in the weekly coming of the Alabama Baptist for the \$2.00 sent for it. I greatly enjoy its pages. With sincere good wishes, I am yours, etc., E. R. Dean.

I called, but missed "ye tired editor" of the grand Baptist paper. I am pleased with each issue of our paper. It is a welcome visitor to my home. If each one will read its pages they will surely get their money's worth and their names will be continued as a subscriber. The trouble with many is that they will look through it at a mere glance and throw it aside and think they will read it at some future time, and it never comes. This ought not so to be. May God bless you and yours. Your brother in Christ, J. W. Jones.

Inclosed please find \$2.00 check, which pays my subscription to January, 1908. Please place same to my credit. The Alabama Baptist is a welcome visitor in our home. We would not know how to get along without it. Hope for you a happy and prosperous year and that your work may grow more and more effectual as it has in the past. Best wishes to you and every home that your valuable paper visits.—Dr. J. P. Liles, Lineville, Ala.

You will ever have my prayers for the noble work you are doing for the Master. Yours in Christ, W. H. Parrott.

We all love the dear old paper and miss it when we fail to get it. Your brother in Christ, A. J. Jester.

Please change my paper from Hanceville, Route 3, to Blount Springs, Ala., Route 1. We can't afford to miss the paper.—R. E. Smith.

Please find inclosed \$2 as a renewal to the Baptist. I love it very much. Such sermons as Dr. Hawthorne's and many others are indeed instructive and consoling on the great work of the denomination. It brings us in close touch with each other.—J. E. Pinson.

Your paper has been a welcome visitor to our home and has been a blessing to our family. Wishing you all the success you and your noble work deserves, Richard A. Polglaze, Auburn, Ala.

So many have spoken of the paper being so greatly improved that it seems like you would get tired, but I must say it has passed my most sanguine expectations. I can not keep from feeling in my heart: God be praised and Frank be happy. Fraternally, W. H. Connell.

I am not an authorized agent for the paper, but I take pleasure in recommending it to others, for I get so much refreshing reading and spiritual food from the paper that I want everybody to read it. I would rather do without one meal a day than do without my Baptist. My two girls, Ermine and Edna, and my boy, Ernest Willie, love to hear me read the paper and talk about the good you are doing through the paper. Thanking you for the good paper that you are giving us and praying God to bless you and the loved ones that He has given you, I am yours to serve, John H. Buck.

I have only been taking the Alabama Baptist a few months and have found it to be one of the greatest papers our denomination can afford. I believe every Baptist in Alabama should read the Alabama Baptist weekly because it will keep you in line with the great work. So, wishing you and the readers of the Alabama Baptist much success, I am yours in Christian love, F. M. Barnes.

I rejoice in the continued success of yourself and the paper. The paper is by far the best we have ever had published by our denomination in the state, and it improves with each issue. Nothing short of an ardent love of the work, as well as a natural ability to do it, would succeed like this. I wish you great success and long life. My wife joins me in this and sends her highest regards.—Lum Duke.

Much success to you and your good work. Your brother, Clay I. Hudson.

The Alabama Baptist is all that any one could ask of it. It stands for the right, first, last and all the time.—J. A. Pearson.

Find enclosed check to pay for the paper for 1907. We like the paper very much. Could not do without it.—Judge John T. Kaylor.

It has been a long time since my home has been without your paper, and I feel that I can't do without it and am glad to say it gets better every issue. Your brother, G. W. Barfield.

May this be a great year for you in the service of the Master—not great in earthly treasures you may earn, but in real helpful, God-honoring service you may render for His glory. Yours truly, H. L. Howse.

You are giving to the Baptists of Alabama and the south a good paper, "full and running over" with good reading. I am a Methodist, nevertheless I read your paper with interest. Wishing you and yours success and prosperity during 1907, and with prayers, I am your brother in Christ, T. H. Fielder.

May this be the greatest year of success for the Baptist, which is Christ's cause. The Lord bless you and every reader of your paper. Yours for service and the Baptist cause, Rev. J. R. Hallman.

### PLAYING SCHOOL.

"How many seed compartments are there in an apple?" he queried.

No one knew. "And yet," said the school inspector, "all of you eat many apples in the course of a year, and see the fruit every day, probably. You must learn to notice the little things in nature."

The talk of the inspector impressed the children, and they earnestly discussed the matter at recess time.

The teacher the next day overheard this conversation in the play yard. A little girl, getting some of her companions around her, gravely said: "Now, children, just s'pose that I'm Mr. Inspector. You've got to know more about common things. If you don't, you'll all grow up to be fools. Now tell me," she said, looking sternly at a play mate, "how many feathers has a hen?"—Selected.

**Has Not Failed.** Success test of merit. "Your Hughes' Tonic having been highly recommended to me, I ordered one dozen bottles, soon sold every bottle, and have yet to hear of a single instance of its failing to effect a speedy cure of chills and fever." Sold by druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettet Co. (Inc.) Louisville.

There is nothing nicer to have in the larder than a few cans of Argo Red Salmon, just the thing for unexpected company.

FRANK WILLIS BARNETT,  
Editor and Proprietor.



A. D. GLASS  
Field Editor

### THE BLACKEST STAIN ON AMERICAN CIVILIZATION.

Mr. H. G. Wells, recording in Harper's Weekly his observations of American life and customs, laments, as the blackest stain upon our national civilization, the appalling conditions touching child labor. Commenting upon the fact that "the richest, greatest country the world has ever seen has over 1,700,000 children under fifteen years of age toiling in fields, factories, mines and workshops," Mr. Wells delivers himself of this depressing but seemingly justified prophecy:

"These working children can not be learning to read—though they will presently be having votes—they can not grow up fit to bear arms; to be, in any sense but a vile computing sweater's sense, men. So, miserably, they will avenge themselves by supplying the stuff for vice, for crime, for yet more criminal and corrupt political manipulations. One million seven hundred thousand children, practically uneducated, are toiling over here, and growing up, darkened, marred, and dangerous, into the American future I am seeking to forecast."

And the south is harboring a system of slavery more horrible than that which existed before the civil war, or which now exists in the Siberian mines—the slavery of child labor. Children from five to twelve years of age, working twelve and fourteen hours a day; babies that ought to be playing with toys or romping in the sunlight, are tramping wearily all day before flying and buzzing machinery, pitiful little wrecks of humanity that wring the hearts of all who behold their thralldom, save their brutish masters, the mill owners.

And yet among our legislators are fathers who love their little ones. God grant that they will turn a deaf ear to all who whisper it will hurt business, but listen to the wail of the children. Give us a decent child labor law in Alabama.

### MISSION JOURNAL IMPROVEMENT.

The Foreign Mission Journal for July comes to us much improved in appearance. The typographical work is neat and tasteful, the paper of excellent quality, and the cover more attractive than the one which has become familiar to us all.

And the contents are improved also. There is more variety and spice and the smaller type used has enabled the editor, Dr. W. H. Smith, to get more in the space used. The Journal in this issue promises to enlarge still more. We wish specially to commend the woman's department by Mrs. W. S. Lake, of Virginia. It is full of information which is needed by the women's societies (and all other Baptists) and is carefully prepared and well put.

Our Home Field, the organ of the Home Mission Board, has been decidedly improved for the last year, and we are glad to see the Foreign Mission Journal also moving forward. These two organs of our boards are each worth more than the subscription price (25 cents each for the year) and all Baptists should read them. They are the next most important to the denominational weekly for the Baptist home. The state denominational weekly we unhesitatingly put in the lead as the most valuable periodical which our people can have. Every Alabama Baptist should have the Alabama Baptist, and then the journals of the Home and Foreign Mission Boards.

### MUNICIPALITIES TO LICENSE PROSTITUTES.

Montgomery, Ala., July 18, 1907.

Rev. Frank Willis Barnett,  
Birmingham, Ala.

My Dear Sir:

In the bill "To provide for the organization, incorporation, government and regulation of cities and towns and to define their rights, powers, etc." which passed the senate yesterday, without any amendment, so reported in the paper, and which will come up for consideration in a few days in the house, has in it this provision:

"Section 159. The council shall have the power to prohibit houses of prostitution and to punish the inmates thereof as vagrants or otherwise; to pass inspection laws in reference thereto; to designate the locality in which the alleged inmates of such houses may reside; to do all things necessary to promote the health and sanitation of the city and its inhabitants."

For the first time in the history of Alabama this, if it becomes a law and is constitutional, will authorize the municipal authorities to license prostitutes, and also confers upon the authorities the power to establish a system of inspection of the houses and of the prostitutes.

It is very difficult to discuss such a proposition with any patience, and I have been assured by several senators that had they known that that provision was in the bill that they would not have voted for the bill at all, and they urge that it be stricken out.

Before it is too late, speak your sentiments and have our citizens aroused to the danger of fastening this nefarious system upon us, and if necessary send a strong delegation of clean, strong men here to protest against it. Yours very truly,

SAMUEL WILL JOHN.

(We only received this as the paper was going to press, but we wish in the names of the Christian men, women and children of Alabama to enter our solemn protest against this iniquitous piece of legislation and to beg all who read it to telegraph, telephone or write at once to their representatives to defeat it.)

### A WISE MOVE.

The Baptist conference of this city agreed at a recent meeting to devote the collections of July and August to church extension in this district, believing that more good will be done than by giving it to any other source. Our missionary can not do the work assigned to him in our association without the aid of the churches. So let every church in the association and as many in the state as feel that they fall to help. This work must be done if we can, raise what they can and send it to Rev. S. O. Y. Ray, East Lake, Ala. Brethren, don't hope to do a tithe of the work needed in this district.

### A GREAT BAPTIST EXHIBIT.

The Baptist building and exhibit at the Jamestown exposition has already been visited by thousands from every state and territory in the union. The exhibit is complete and unique. Above the door through which every visitor enters is inscribed the words of Bancroft:

"Religious liberty was from the first a trophy of the Baptists."

Our Baptist Governor Hughes, of New York, spent an hour in our building recently and expressed his surprise and delight. As you enter the spacious and attractive hall the eye is caught by the picture gallery of more than one hundred Baptist leaders, some of whom are still with us, while others have gone to their reward. There are also about 300 photographs of missionaries with more than 500 splendid views of mission stations and interesting scenes on more than 400 fields, which add vividness and life to the exhibit. The faces of more than 2,000 natives are shown in the photo groups.

And then every need of the missionary worker, pastor, society and individual is met by a specific and suggestive leaflet.

The Sunday School Board of the Southern Baptist Convention and the American Baptist Publication Society both have creditable exhibits. Among the most interesting exhibits are the more than 100 relics. Baptists can here see the original warrant for the arrest of Nathaniel Saunders and William McClanahan in Culpepper county, Virginia, in 1778, "for preaching the gospel of the Son of God."

### UNBELIEF IN CHURCHES.

There is much reason to think that there is a great deal of unbelief in the Christian churches of our land. Many members who are called believers are such only in a very superficial sense. They do believe that there is a God over all people and all things, and that the Bible is a divinely inspired revelation and book of supreme authority and that Christ is the world's Savior; but such belief, important as it is, is not intensive and extensive enough. One may believe all that we have referred to, and yet have so much unbelief as to not take practical hold upon God, upon His strength, the verity of His promises, and the realness of His answers to prayer. Doubt is mixed with the belief that exists. Fear is stronger than the faith. There is a hesitation to appropriate all that is possible to one's faith. There is a reservation of confidence in God's willingness to do "exceeding abundantly" above that one may ask of Him, or even think of asking. Such seems to have been the case with the disciples of Christ, and even His apostles. They were called believers, and they were believers, yet not in the fullest sense, nor as largely as Christ wanted them to be. After the apostles had been in close contact with Christ three years He saw that it was necessary to upbraid them with "their unbelief and hardness of heart." They were believers, yet Christ charged them with indulging in "unbelief." This seems to be contradictory, and yet the statement is true. And, perhaps even more remarkable, they possessed "hardness of heart." And they were Christians! Yes, but with defects. Christ also exclaimed to the same ones, "O, foolish men, and slow of heart to believe in all that the prophets have spoken!" Are we not justified in saying that there is a good deal of unbelief in our churches? Verily we are. There is such a lack of real faith in God and in the Bible, on the part of many members, that it amounts to a considerable measure of unbelief. It is no wonder that much weakness and inactivity prevails in our churches. Get out of that condition!

"O, MISSIONARY" BAPTISTS.

Our Baptist brethren, both Primitive and the Hard Shells, are dying out. We rejoice. We wish them well as individuals, long life and happiness, and admire their interest in some great and fundamental doctrines.

But the sooner the world is rid of Christian denominations which oppose missions the better. Whether it knows it or not, such a denomination is the vehicle of covetousness and greed among men. It tells men they may give Christ their hearts, but withhold their possession; that the sheep belong to the shepherd, but the wool of the sheep belongs to the sheep themselves, every thread of it. And they who would fain shear the sheep are bad men, watering at the mouth for the said wool of the sheep that they may own it and selfishly profit by it as an asset.

That such a silly fib so long should have served to blind the eyes of some to the truth is strong testimony to the power of gold to sear the consciences of men against the great principle of stewardship.

These sects are decreasing in number. We rejoice. May their tribe soon pass. But when it has passed as a formal organization, what will we have?

What have we now? Forty per cent of the Missionary Baptist churches in the state last year gave but one and a half per cent of what the denomination gave to missions. Twenty per cent of these churches gave nothing to missions!

Venerable Dr. T. M. Bailey, once Baptist secretary of state missions in Alabama, now in the same position in South Carolina, is wont to class Baptists as missionary, anti-missionary and "O-Missionary." In Alabama there are still twenty per cent of churches which are entirely in the "O-Missionary" class.

How much better off are we with fewer openly professed anti-missionary religionists, if we have so many of like practices within our own fold? Truly, the Alabama Baptists have a large responsibility on their hands in the obligation to lead these churches into a better understanding of the Lord's will, of the life of service and stewardship.

A SUBTLE PLEA FOR THE MORNING NAP.

We used to hear quite a bit about the "early bird catches the worm" and had parental counsel to the effect that:

"Early to bed and early to rise  
Makes a man healthy, wealthy and wise."

But all this has been changed since we arrived to manhood's estate and we bitterly regret that Prof. J. A. March, of Northwestern University, was so late in expressing the view that such proverbs are out of date in the twentieth century. Formerly, he points out, when the problem of satisfactory artificial lighting had not been solved, the night did not lend itself readily to either work or recreation.

"The scholars of former centuries must study by sunlight or not study at all. Whatever hours were wasted in sleep in the morning could not be made good in the evening, except at the greatest disadvantage. The words of Jesus, 'The night cometh when no man can work,' had for His hearers literal meaning, but for us they are only figurative," says Prof. March.

People have turned their whole day around now. Many eat their heaviest meal at the end of the work day. This interferes with the rule of "early to bed." On the other hand, the man who rises very early is apt to waste time waiting for the rest of the world to warm up. The eyes are weak and relaxed on rising, the stomach is empty, and especially study is at this time injurious to the health, he adds.

This is surely comforting doctrine for the boys and girls, and we fear that we are doing just the least bit wrong in giving it publicity and only quiet our conscience by calling the learned professor's at-

tention to a quatrain from Proverbs which says:

"Yet a little sleep, a little slumber,  
A little folding of the hands to sleep;  
So shall thy poverty come as a robber;  
And thy want as an armed man."

It might also be well for our young folks to remember another couplet from that same sermon preached against laziness:

"How long wilt thou lie down, O sluggard?  
When wilt thou arise out of thy sleep?"



REV. ALEXANDER MILLER, OXFORD,  
We Welcome Brother Miller to Alabama and Pray  
God's Blessings Upon His  
Labors.

THE THING FOR WHICH WE FIGHT.

At the eighty-second session of the Alabama Baptist state convention, held at Troy in July, 1903, on motion of Rev. H. W. Provence, by a rising vote, the following was adopted, to-wit:

"IT IS A CHERISHED AND TIME-HONORED PRINCIPLE AMONG BAPTISTS, BASED UPON THE TEACHING OF THE WORD OF GOD, THAT THERE SHOULD BE ENTIRE SEPARATION BETWEEN CHURCH AND STATE. THE CIVIL GOVERNMENT HAS NO RELIGIOUS FUNCTION WHATSOEVER. ITS DUTY IS MERELY TO PROTECT THE INDIVIDUAL IN THE ENJOYMENT OF HIS INHERENT RIGHT TO WORSHIP ACCORDING TO THE DICTATES OF HIS OWN CONSCIENCE. BEYOND THIS THE STATE SHOULD NOT PROCEED ONE STEP. WHENEVER IT ALIENS ITSELF TO ANY KIND OF ECCLESIASTICAL ORGANIZATION, WHENEVER IT APPROPRIATES PUBLIC FUNDS TO THE SUPPORT OF ANY FORM OF RELIGIOUS WORK, IT VIOLATES THE IMPORTANT PRINCIPLE OF RELIGIOUS LIBERTY AND TRESPASSES UPON THE RIGHTS OF THE INDIVIDUAL. THE USE OF PUBLIC MONEY IN THE MAINTENANCE OF DENOMINATIONAL SCHOOLS IS THEREFORE CONTRARY TO BAPTIST PRINCIPLES, AND WE HEREBY DECLARE THAT SUCH A POLICY MEETS WITH THE UNQUALIFIED DISAPPROVAL OF THE CONVENTION."

There are more souls to be saved in New Orleans than in Richmond, Atlanta and Nashville combined, because New Orleans would contain all three of the cities named. To have a proper conception of the unsaved population of New Orleans, of the unchurched people alone, it would be necessary to add together the population of Baton Rouge, Lake Charles, Plaquemine, Natchitoches, Monroe, Welsh, Covington, Shreveport, Minden, New Iberia, Leesville, Alexandria, Homer, Houma, Thibodeaux, Jackson and Kentwood, and then it would be necessary to have at least three more cities the size of Shreveport in order to make up a number of people equal to the unsaved and unchurched portion of the population of New Orleans. And that is not all. New Orleans has just begun to grow.

THE LITTLE WHITE SLAVES.

(To the Alabama Legislature: By Phil H. Armstrong in the Montgomery Advertiser.)

A bill has been introduced in the legislature to prevent child labor in the cotton factories.

Beautiful snow-white cotton,  
Emblem of purity—  
'Twill not be soon forgotten—  
This lesson we learn from thee.

Harken ye to the story,  
List to the horrible tale,  
O men with locks that are hoary,  
O women who quake and quail.

What are those pale dwarfed creatures,  
Half monkey and half man,  
With pitiful corpse-like features  
Eking out Life's brief span.

With chests that are hollow and sunken,  
With cheeks that are pale and wan,  
With eyes like a man long drunken,  
With arms from which strength has gone.

Ever and on forever,  
From early morn till dusk,  
Till body and soul dis sever,  
Earning a miserable husk.

Little old men—like boys,  
Girls with face grown old,  
No romps, no fun, no noise,  
As little white slaves they're sold.

All day long at the spindle,  
All day long at the loom,  
Into queer warped shades dwindle,  
Lives grown black with gloom.

Sometimes they look with yearning,  
Where the green fields stretch away  
And their childish hearts seem burning  
To run in the woods and play.

Sometimes the mock bird calls them  
To come to the laughing brook,  
But the very thought appalls them  
To lie in a shady nook.

Sore, half-clothed and weary,  
With hands that are slim and white,  
The hours seem long and dreary  
And they learn to welcome night.

Too tired when the work is ended  
To play in child-like bliss,  
The good God never intended  
The beautiful cotton for this.

And what will ye tell the Master,  
O Bosses, rich and proud?  
You're killing them faster and faster,  
Each baby is weaving his shroud.

Beautiful snow-white cotton,  
Emblem of purity,  
'Twill not be soon forgotten—  
This lesson we learn from thee.

**OF HEAVEN**  
(BELLS OF HEAVEN)  
**BEST CHURCH SONG BOOK OF THE CENTURY**  
REALIZING THE PROMISE OF THE GOSPEL OF SALVATION  
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(LIQUID)  
Quickly Cures  
all pains, headache, backache, neuralgia and nervous exhaustion, brain fog, etc.

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**TRY A TEN CENT BOTTLE**

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We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.

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

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**ARGO ARGO ARGO ARGO ARGO**

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillboro, O.**



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FOR YOUNG WOMEN

Situated in a beautiful campus of several acres, covered with forest trees. Buildings modern and equipped with all conveniences and comforts. Faculty unsurpassed. High grade of scholarship maintained. Only a limited number received. For catalogue and additional information, Address **MRS. J. O. RUST, Principal, Nashville, Tenn.**

**FOR SUNDAY SCHOOL WORKERS.**

At Monteagle, Tenn., during the last ten days of July, 1907—July 21-30—will be held the third annual session of the famous Monteagle "International Training School" for Sunday school workers of all Christian churches of the South. Monteagle is easily accessible by rail. It is about 80 miles from Chattanooga and 100 from Nashville on the Tracy City "Mountain Branch" of the Nashville, Chattanooga and St. Louis railroad. Passengers leave the main line at Cowan and their train climbs the Cumberland mountains fourteen miles away to Monteagle, which is 2100 feet above sea level, with no mosquitoes, few flies, splendid spring water, an anti-malarial climate, abundant and reasonable board at hotels and cottages, and the finest summer constituency in the South. A splendid Chautauqua program is conducted during July and August, to which students of the school are admitted without extra cost.

There is no fee or charge for the ten days' session of the school, and all railroads in the South will sell tickets at one fare plus 25 cents for the round trip on July 19, 20 and 21, good for several weeks.

The program and faculty of the school for 1907 will include all helpful Sunday school courses and such expert lecturers as Dr. J. A. B. Scherer on church history; Prof. L. P. Leavelle on teaching; Prof. E. A. Fox, on child study; Dr. W. States Jacobs and John R. Pepper, on Sunday school management; Miss Florence Darnell, on the blackboard; Dr. E. F. Cook, on missions; Miss Frayser and Mrs. Hamill, on primary and junior work; Dr. H. H. Hamill as dean on Bible study, and Prof. C. D. Tillman on music; Doctors Carre and Chappell will serve as preachers.

Write to Manager F. A. Butler, Monteagle, Tenn., for programs and information as to board, etc.

**FLAT CREEK ORGANIZATION.**

On the fourth Sunday in June Bro. S. O. Y. Ray, together with others, organized a Baptist church at Flat Creek. They organized with twenty members and continued the services for one week and received into the church thirteen more, one for baptism. This is going to be a very strong congregation. The mining interest is controlled by the Pratt Consolidated Coal Co. The organization of the saints at Flat Creek is due to the faithful work of Bro. C. T. Rogers. Bro. Rogers is one of our best young men. Good preacher and thoroughly consecrated to the work. This congregation elected Bro. Rogers to the pastorate of Flat Creek church and the Baptists in Alabama will hear great things from this new field and its pastor.

The blessing of God be upon them.  
**G. R. JORDAN.**

**SOCIAL EQUALITY OF THE BASER SORT.**

W. R. Whatley.

I notice in the 10th of July issue of the Alabama Baptist reference to the fact of the names of white (?) people and negroes on the same petition for the sale of whiskey in certain towns of Alabama. That is what I denominate "social equality of the baser sort." It is near enough negro like to sign liquor petitions without negroes on them; but when a fellow gets his consent to rattle his name along down the line with negroes for the purpose stated, I can't see that he would make his record much blacker to "take tea" with them. The time is fully on to "mince" no words with the liquor gang. The quicker they are put where they belong the better. As long as the business, and those associated with it, are permitted to be counted "respectable" there will be no end to it. Nobody hurts any man. The man always hurts himself by the facts he makes in his life, and if he can't stand his own facts, so much the worse for him. I would not take a "gold nigger" for my part, or stock, in the successful crusade now waged against liquor. The dagger of truth in my hand against it has been driven to the hilt many a time and withdrawn only to sharpen for another and a deeper thrust. The demon is reeling and tottering for his final fall to rise no more to the pitch of power and influence once wielded. I would be ashamed to know he carried no wound from my lance. He is indebted to "cranks," etc., for his defeat; and I repeat, the names of white people on petitions with negroes for the sale of whiskey is "social equality of the baser sort."

**OXIDINE.**  
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Three and a half years ago we, the First Baptist church of Anniston, Ala., had no house of worship and no money with which to build. Today we have a ten thousand dollar building and not one cent of debt on it.

1. We are under lasting obligations to our Home Mission Board for lending us the money to begin this great work.

2. The State Board of Missions has been very kind in lending financial aid when we could not carry the load alone.

3. Our friends over the State and in Anniston have done much toward bringing us to this joyous day free of debt. To every one who has assisted us in this great work we return our most heartfelt thanks.

Done in conference, June 30, 1907.  
**A. G. SPINKS, Moderator.**  
**E. O. McCORMICK, C. C.**

Drop a postal card to The Alaska Packers' Association, Advertising Department, Atlanta, Ga., if you use "Argo" and get their Argo Red Salmon Cook Book, with 39 ways of preparing Salmon.

Mr. and Mrs. John Curb announce the marriage of their daughter, Sallie McAllister, to Mr. Herman Ross Arnold on Wednesday, July 10th, 1907, Curbyville, Ala. At home, Consul, Ala.

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### THE BAPTIST CHURCH.

In September, 1883, a presbytery, composed of Revs. Joseph Shackelford, John D. McClanahan and W. B. Carter, met and with nine charter members, constituted the First Baptist church of Hartselle. By the kindness of the Presbyterians the Baptists were permitted to use their house for worship until they could build.

Rev. C. W. Hare, the first pastor, soon brought others into the fold. Since his time the following preachers have served as pastors, and have brought many to the church:

Revs. W. B. Carter, J. Gunn, H. J. Halbrooks, T. R. Bragg, I. Windsor, W. T. Cobb, J. B. Kilpatrick, J. G. Lowery, F. C. David, J. M. McCord, A. W. Briscoe and O. T. Anderson.

Among the honored dead who did much for the church are: Dr. J. M. Kitchens, J. C. Orr, R. H. Johnson, H. E. Kelley and John Maples. These and others whose names could not be secured have passed to their eternal reward.

The Baptist church, as well as all the others here, is looking forward to greater things.

O. T. ANDERSON, Pastor.

Dear Brother Barnett: I have just returned from Graceville, Fla., where I assisted Rev. J. W. White in a meeting. We had a glorious revival. Large crowds attended every service. The house was packed and many could not get in at the night services. There were twenty-five accessions; eighteen by baptism. Graceville is the terminus of the A. & F. division of the L. & N. railroad, and is a nice town. I have had so many invitations to assist in meetings I thought it wise to give up my church and devote my whole time to evangelistic work, but the church would not willingly give me up, so I shall remain here as pastor.

T. O. REESE.

**OXIDINE,**  
 A Chill Cure in Every Bottle.  
 Guaranteed under National Pure Drug Law.  
 Forgotten the cocoa—forgotten it all,

While she was unstylishly playing at ball!

"Please tell her," I said, in my haughtiest way,  
 "It was very bad form!" Then we bade the day,  
 And that was the end of the afternoon tea  
 For poor little dolly, and kitty, and me.

—Abby Farwell Brown.

The Baptist church last Sunday voted unanimously not to accept Rev. T. O. Reese's resignation. He was offered a month's vacation whenever he sees fit to take it.—Geneva Reaper.

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**THE BLOOM OF WOMANHOOD.**

By WM. MORSE COLE.

Have you ever noticed, on a plum, a blueberry, or a grape what is commonly called the bloom? Its beauty is so delicate that a touch mars it; once marred, it can never again be whole.

Every girl has about her, at some time in her life, a spiritual bloom unlike anything else in the world. It is the bloom of her individuality, herself, her soul—for which she alone is responsible to her future. It is the very essence of womanhood—as fresh as a growing flower, as delicate as the fragrance of summer, dew, as pure as moonlight on a mountain tarn. No one has a right to mar it, to remove it. Only a husband can ever claim it, and it is his only because she is his. By helping her to attain to the full womanhood of which it is the symbol, he may help her to preserve it. Whatever else a worthy man wants in his bride, this fresh, fragrant, pure bloom of her womanhood he deems most precious; and this, if she cares to meet any man's ideal, she must at all costs protect. If she has lost it by flirtation, by thoughtless caresses, with make-believe lovers, by thinning the atmosphere of holiness that should surround her, she can not expect a husband to hold her in that sacred chamber of his heart in which only she can dwell with God, and she can never look into the secret chamber of her own heart without feeling that something has departed forever.

The care of this bloom should be in the girl's thought from childhood, for she may carelessly suffer it to be marred long before she is of an age to experience its value. She must be sure that God has put into her keeping some of the most precious things in the world, and that she must keep them holy. Only a noble husband can thoroughly appreciate them, and that is why marriage is beautiful; but to be conscious of worth, tho' one is unmarried, is a happier lot than to be married and conscious of unworthiness. This sacredness of a girl's personality was Browning's inspiration for his beautiful "Summum Bonum" (The Most Precious Thing).

"All the breath and the bloom of the year in the bag of one bee;  
All the wonder and wealth of the mine in the heart of one gem;  
In the core of one pearl all the shade and the shine of the sea;  
Breath and bloom, shade and shine, wonder, wealth, and—how far above them—  
Truth, that's brighter than gem,  
Trust, that's purer than pearl,  
Brightest truth, purest trust in the universe—all were for me  
In the kiss of one girl."

Surely any girl with a sense of values would save this bloom until she is sure that the supreme moment of her life has arrived.

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When Daniel Webster was a boy, his father's means were very limited, and Daniel believed that the narrow circumstances of the family would necessarily limit the amount of education which could be his. His father, however, without saying anything to the boy, had resolved that Daniel should have a college education. One day, when the father and his young son were riding into town in the farm wagon, Mr. Webster very abruptly told his boy what his intentions for him were. Daniel was so overcome at the unexpected good news, that he laid his face against his father's shoulders and burst into tears.

Such was the way that Daniel Webster felt toward and appreciated the opportunities which education would mean to him. Does every boy to whom the opportunity comes far more easily than it did to the great statesman, value his chance as Daniel Webster did?

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**CHILDHOOD**

**STRANGERS IN CHURCH.**

Several years ago two strangers, well dressed young men, entered a church in a small town and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door and motioned to them to come out until she could pass to the further end. They were offended at her discourteous manner and marched angrily out of the church, refusing to listen to any invitation to remain.

A few years afterward the queen of Holland, being an invalid, visited the city of Heidelberg, Germany, for medical treatment. While here, she went each Sabbath to a modest little church, occupying the back seat in order to escape notice.

One day a scholarly looking man, plainly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German woman swept up to the pew and seeing a stranger in it, ordered him by an imperious gesture to leave it.

The stranger quickly obeyed, and, going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her and demanded whether she knew who it was she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the queen."

Her mortification may be imagined.

A correspondent who was an eyewitness of both of these scenes, sends

the story to us and asks: "Which played the more manly part, the two vain young men or King Oscar?"—Herald and Presbyterian.

**GUESSING THE NAME.**

"Twas the prettiest spaniel that ever was seen,  
For his coat was so silky, so long, and so clean,  
His teeth were like pearls and his eyes were like jet,

(No wonder that Bess was so proud of her pet)  
As I lifted him into my lap to caress I asked, "What's the name of your dog. She said, "Guess!"

So I guessed it was "Jerry." If not, was it "Joe?"

But she smiled and then laughed as she answered: "Oh, no."

"Perhaps it is 'Charlie,' or possibly 'Ned?'"

Then, maybe, it's 'Rover?'" She shook her fair head.

So I said, "It is 'Hero,' I'm sure, now confess."

But it seems I was wrong. All she answered was: "Guess!"

Then I tried all the names that I ever had heard

Although some applied to a dog seemed absurd.

"Napoleon" met with a look of surprise;

At "Caesar" a twinkle came into her eyes.

Then I pleaded, "Do tell me." "Why, Auntie," said Bess,

"I have told you three times that the dog's name is 'Guess!'"

**HOWARD COLLEGE, EAST LAKE STATION, BIRMINGHAM, ALABAMA.**

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3. The moral tone in the student body is not surpassed in America.
4. A spirit of earnestness, industry and economy of time and money marks its life.
5. It trains men for high citizenship and for usefulness as Christians.

Do these facts appeal to you? If so, write to  
**EDWARD BRAND, or A. P. MONTAGUE.**

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**LIBERTY COLLEGE, FOR WOMEN, GLASGOW, KY.**

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The Registrar, Brown University, Providence, R. I.

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CAMDEN, ALA.

The Lord has done great things for us here at Camden, whereof we are glad.

The noted evangelist, R. R. Jones, conducted for us a series of union revival services in which much was done for the advancement of the Master's cause in our midst.

The preaching was clear cut and forceful. He did not refrain from telling the whole truth, and the Holy Spirit used the truth in making men free.

Spirituality in Camden was at a low ebb, as it always is in a town where the churches run a dispensary. Grievous sins of other kinds were engaged in freely.

The plain, spiritual preaching of the evangelist went home to the hearts of our people. The Christian people were greatly revised. Many souls were saved. Between twenty-five and thirty converts gave their names for membership in the Baptist church. The other churches received members in the same proportion. Many made resolutions of different kinds—some to erect family altars in their homes, others to give up their sins and to live for God, etc. A great sentiment was created against the dispensary.

On the ninth and last day of the meeting a mass meeting of the men and women of Camden and surrounding community was held in the court house to petition the mayor and aldermen to close the dispensary at once. Six or seven hundred men and women were present, almost all of whom were anxious for the dispensary to be abolished. Speeches were made before the councilmen in favor of prohibition and every one felt sure the end of the whiskey shop had come. Songs of praise were sung and prayers were offered to God while the town officials were making their decision. Regardless of the wishes of the people, regardless of their prayers, regardless of the tears that were shed by women and children whose homes had been ruined by whiskey, regardless of the will of God, the city officials refused to close the dispensary. Two councilmen favored prohibition, four opposed it. They said: "It is against the law to close that dispensary." But, the dispensary is tottering, thank God! Camden's going dry. A mass meeting of the citizens of Wilcox county will be held July 15th in Camden to discuss the whiskey situation and to petition the legislature to repeal the act that entitles Camden to sell intoxicating drinks of any kind.

Brethren, pray for us here at Camden.  
A. J. GROSS.  
July 11, 1907.

**A BOY'S RESOLUTION.**  
This school year, I mean to be better! To bind myself down with a fetter, I'll write out a plan As strong as I can, Because I am such a forgetter. Resolved: But I'm sleepy this minute, There's so much, when once you begin it! Resolved: With all my might I'll try to do right! That's enough, for the whole thing is in it.

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HAPPIEST BOY IN THE KINGDOM.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures, and toys, and books. He gave him a pony to ride, and a row boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy, and said to the king: "I can make your son happy, but you must pay me a great price for telling you the secret." "Well," said the king, "what you ask I will give."

So the price was paid. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle and told him to light it and hold it under the paper, and then see what he could read. Then he went away.

The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day."

The prince made use of the secret and became the happiest boy in the kingdom.

FIFTH SUNDAY MEETING.

Held With Six Mile Baptist Church June 29 and 30, 1907.

As the pastor was absent, Rev. John R. Caldwell, of Pike county, was made moderator, and W. C. Pratt secretary. The first subject was "The Importance of Christian Education." As the speakers were absent, this subject was dropped, and the next subject taken up. "Is Mission Work Enjoined by Scripture?" was discussed by N. P. Langston, Rev. C. R. Miller, Rev. J. R. Caldwell, after which the following resolution was offered:

"Resolved, 1st, That it is the sense of this body that mission work is scripturally enjoined upon us, and we earnestly solicit the co-operation of the entire brotherhood." This was adopted.

Adjournment for dinner. Reassembled at 1:30. After prayer the subject, "What is the Duty of the Church to Its Pastor?" was freely discussed by all.

SUNDAY, JUNE 30TH.

After Sunday school Bro. J. B. Davie, of Blocton, delivered one of his splendid lectures on the best method of conducting the Sunday school. At 11 o'clock Rev. S. Smitherman, of Randolph county, preached, which was enjoyed by all present. It was said by many, may the Lord bless Bro. Smitherman in his work. After the sermon a collection was taken for state missions, which amounted to \$7.20. If you think the above worthy please give it room in your valuable paper. Yours truly,

W. C. PRATT.

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# STRIKE FOR FREEDOM

## Why Remain a Slave

when thousands are becoming free men and women. Why suffer in chains and bondage when FREEDOM is calling to you, waiting for you to take the FIRST STEP toward it—glorious, happy freedom. Why sit back and hesitate, why question, delay and refuse, when one blow, one action right now may mean LIFE, everything to you. A blow that costs you nothing to strike, an action in which you take no risk. Freedom's messenger is here, right now, on this page, waiting for you to answer the call that offers freedom—freedom from Kidney Tyranny, from Stomach Torture, from Heart Fear, from Rheumatic Clutches, from Bowel Enslavement, from Catarrh Oppression, from Nerve Decay, freedom to enjoy life and its duties. How can you ignore it? How can you remain in slavery? How can you continue to suffer?

## The Man Who Will Not Try For Freedom Deserves to Be a Slave

## Here is a Remedy

waiting for you to send for it, waiting for you to use it, that you can use without paying a penny, that offers to free you from disease and ASKS NO PAY unless it does its work. It marches through the system like a conquering army, along the routes of the veins and arteries, sending fighting elements into every nook and corner of the body to meet, conquer and destroy the disease-demons that linger there, and leaves the body free, with glowing health, to enjoy life and its duties. No one need be without it, for all can get it without a penny. No one should continue to suffer day after day, when here is A CHANCE to be free. We send it to you and TRUST YOU to pay when you are satisfied, when you are getting the health we offer. Otherwise you don't pay us a single penny. We take your word—you are to be the judge. Read our 30-day-trial offer.

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was so low that those around me were afraid to have me use it. I told my daughter, who had been a trained nurse, that I wanted to use the Vitae-Ore and she answered: "When you give up a good physician for a remedy you know nothing about, you are going to die." I told her that death would be preferable to the torture I was then suffering and commenced to take Vitae-Ore that Thursday. By Saturday I could sit up a little and soon began to walk about.

I now weigh seventy pounds more than I did and feel better than I have for thirty-eight years.

It seems surprising that so much good and such a cure could be accomplished in so short time with one medicine. I wish that I could see every sufferer with indigestion, Rheumatism, or Bladder trouble, or any of the ailments I had, so I could tell them of this medicine. J. D. Dobb, 245 W. 3d St.

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Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral-substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

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