

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 41, Number 9

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., MAY 30, 1906.

Published Weekly. \$2.00 per Year

JUDSON'S BRILLIANT CLOSING

THE HISTORIC SCHOOL FOR WOMEN CLOSES BEST YEAR IN ITS ENTIRE CAREER
STRIKING ADDRESSES--GLAD GIRL GRADUATES--WONDERFUL GROWTH

By Victor I. Masters

ALABAMA Baptists have a right to be proud of Judson. Among the institutions through which the great host of two million Southern Baptists train young women to serve and bless society, with perhaps a single exception, there is not one Judson's equal in record and present standing.

Sixty-eight years is a long stretch in the history of definite facilities for the education of women in America. It covers all the days from the beginning. The grand-daughters of the former fair attendants at Judson Institute are now among the glad girl graduates.

Women are more conservative than men, and their sentiments and instincts are deeper and truer and more significant. The sentiments of hundreds of women, wedded to a high principle, sanctioned by generations of abundant self-justification, envelop Judson College in an atmosphere which is all but as sacred as a faith. Enshrined in the hearts many now in all parts of the Southland are the greatest assets of the school—devotion and love of noble and cultivated women.

Sixty-eight years weds anything Southern definitely to the hallowed ante-bellum. Judson takes hold upon the beauty and romance of that past, but also plants its feet with a dainty and sure precision in the bustling present and turns its fair face with brightest prospects toward the sunrise of the future.

If the reader thinks these sentiments too much tinged with fervid fancies, will he be kind enough to attribute it to the telepathic influence borne to the writer by alleged thought waves from a thousand commencement orations which at this period are being dispensed from college platforms.

It is not really my proper task to follow in the wake of these gentlemen of free and riotous fancy, but only to tell the story of the sixty-eighth Judson commencement, esteeming it a fortunate and natural conceit, if it may unconsciously get its complexion composed a little of flowers and flowing white gowns and fair, bright girls, and great murmurous throngs, all set to a sweet refrain of music and movement—a music which whispered kindly of a rest beyond the days of the commencement exercises.

It began on Saturday night, May 19, and closed on the Wednesday night following. The initial exercise was an elocution recital by the elocution class. An attractive program was observed, in which the following young ladies took part:

Misses Carrie Spievner, Clyde Melcalf, Ruth Hopeson, Leita Garner, Ernestine Patterson, Ethel Salter, Nannie McGlathery, Mary Moseley, Grace Wilson, Nannie Kimbell, Hellen Patrick, Perla Wyatt, Mamie Pope, Onzie Weissinger, and Glen Patterson.

Sunday morning came fair and bright, as did indeed all the commencement days. The baccalaureate sermon was set for Sunday morning. It was preached before a large and handsome assembly in the commodious Judson Auditorium. The preacher was the Rev. J. L. Rosser, the gifted and handsome young pastor of the First Baptist church at Selma. His subject was "Service." The discourse was delivered with infectious fervor and abounded in sound religious instruction couched in cunningly wrought phraseology, in which a vivid imagination had coined into elegant diction the thought of the speaker. Of this let the closing paragraph of the sermon serve as a sample. It was as follows:

"Frances E. Willard said that the mission of women was to make the whole world mother-like. We venture the assertion that that is the truest voicing of woman's mission that language holds, that the waiting ages have heard. Enter into that career divine, and he who weaves the rainbow into a scarf and wraps it around the shoulders of the dying storm will send the angels of all joy and peace to be your daily guests, and fold their soft plumage around your worthy heart."

Dr. B. D. Gray, of Atlanta.

Throughout the Southland Baptists know and love



Dr. B. D. Gray, the great-spirited and genial Secretary of the Home Mission Board. He is the common "property" of us all, and is big enough to shed a ray of illumination from his remarkable personality into each of the States in our Zion.

Dr. Gray has among the Southern Baptists no superior as a platform speaker, not even in the marvelous Broughton. But Dr. Gray is a preacher of power as well as a maker of addresses. His sermon Sunday night of the commencement before the Ann Hasseltine and Morning Watch Missionary Societies of the College, was simple and direct, but was so helpful through the medium of his gracious and mature personality the Holy Spirit was pleased to cause the Spirit of the Master to shine with freshness and seductiveness before his audience,—which, after all, is the great undying business of a sermon.

Art Exhibit.

Thirty young ladies had a total of three hundred and fifty pieces of painting on exhibition in the college art levee, which was held in the main building on Monday morning. All of these but two were original there were two tapestry paintings, which were copies. Many of them were painted from life. The subjects were of nearly every conceivable variety, and the execution was variously in oil, charcoal, water colors and china. There were many lovely paintings, and the painted china was exquisitely beautiful.

These highly gratifying results in the art depart-

ment reflect much credit on the young lady students and upon Miss Laura J. Bacon, the talented art teacher, who is just closing her first year as art teacher in Judson. Miss Bacon is a sister-in-law of Secretary Robert J. Willingham, of Richmond, and a kinswoman of Senator Bacon of Georgia. She is a lady of kindly heart and pleasant manners and has within one year established herself high in the esteem of the great Judson college family.

Commencement Concert.

Striking and unique was the commencement concert on Monday night. As most persons, I have witnessed scores of concert occasions at colleges for women, but the atmosphere of the Monday night "feast of sound" differed from them all. There was a seriousness and intensity of interest on the part of the audience, the sense of which sometimes gripped you and held you as in a spell.

This was no doubt due much to the fact that the Marion audience is a cultivated one in things harmonic. For generations they have had among them musical artists. But there must have been something more in that Monday night situation. The numbers were without exception fine. Some of them, like Miss Burns in the violin solo, and Miss Holly and Professor Powers in the piano-organ duet, were particularly fine. Perhaps the selections leaned toward seriousness and pathos. Perhaps it was an audience with an unusually sober-minded disposition. Or was it some rare soul-appreciation which possessed the assembly and enabled it to interpret for itself the hidden and unseen things which the music sought to say?

I am sure I do not know, but it was most sympathetic and complete interest which for more than three hours the large audience gave to the numbers of the musical program. Now and then a handkerchief would silently and decorously brush out brimming tears from a pair of eyes, and at the close of each number came hearty applause; but no cat-calls, no boys bad and obstreperous in the galleries, no jostling of the proprieties by hangers-on of the baser sort. Decorous and serious the interest, fine and creditable, the performance of each fair miss, and complete the success of it all.

The following program was followed:

Chorus—N. Campana, Row us Swiftly—Sight Singing Class.

Piano—I. J. Paderewski, Nocturne; J. Raff, Valse Favorite—Miss Bessie Burk.

Vocal Quartet—C. B. Hawley, The Jonquil Maid; The Sweetest Flower That Blows—Misses Ezelle, Hogue, Provence and Williams.

Violin—Verdi-Alard, Il Trovatore Fantasia—Miss Annela Burns.

Songs—Richard Strauss, Serenade, V. Bellini, Qui la Vove ("Puritani")—Miss Harriet Reynolds.

Piano—E. Neupert, Concert Etude; M. Moszkowski, Malaguena ("Boabdil")—Miss Margaret Macon.

Piano and Organ—J. N. Hummel, Concerto in A Minor—Miss Ida Holley and Mr. Powers.

Part Songs—Sullivan-Bartlett, The Lost Chord, (by request—Misses Ezelle, Reynolds, Knight, McCollum, Watrous, Cox, M. Brown, Holley, Patrick, N. Brown, Hogue, Davie, Jones, Burk, Provence and Williams.

Organ—W. Faulkes, A Morning Sketch; Lefebure-Wely—Offertory in E. Flat—Miss Maude Robinson.

CANTATA.

John Hyatt Brewer, The Herald of Spring.

Soloists—Soprano, Miss Inez Ezelle, Contralto, Miss Neta Jones.

Chorus—Pupils in Singing.

Accompanist—Miss Mary Williams.

Alumnae Meeting.

On Tuesday morning the Alumnae held a large and enthusiastic meeting at the college. A report was presented showing that a student had been

supported by it at the college during the year. The essay of the young lady was read before the body, as was also that of Miss Caroline Smith, the first graduate of Judson in the year 1841. This essay with the accompanying diploma represents the first graduation from a college for women in the State of Alabama. It is the first diploma issued by a Baptist college for women in the world.

Mrs. J. T. Reynolds presented to the Association the Carnegie library proposition. It is that the Scotsman will give \$15,000 to a library for the school, if its friend will give a like amount. \$5,000 has been raised. The Alumnae Association decided to give \$7,000 to this object.

Class Night.

The annual class night exercises were on Tuesday night. They consisted of a play of the Elizabethan period, in which were thirty or more characters. The costumes represented the days portrayed in the play and were quite quaint and unique. The work of the play is not for particular interpretation here. Its title was "The Knight of the Burning Pestle," and it was a comedy. The parts were well filled, and the audience often showed its appreciation by hearty applause. Outside of the oddness of the parts being filled by ladies and their natural disadvantage in the role of masculine swagger and the deep bass voice, there was completeness in it. And, in fact, the swagger of the men was bravely done by some of the young ladies, though a bit underdone.

The Graduating Exercises.

The commencement proper was a splendid, beautiful thing. I do not know why it is we think we are verging on to impropriety when we write or speak appreciatively about the loveliness of our women. Certain it is that if you take the charm and fascination of feminine loveliness out of a woman's college graduating exercise you have a thing left which is a skeleton from which the living flesh has gone.

The large band of young women who with bright faces and bright eyes, and dresses all snowy white, faced the thronged auditorium at Judson College on Wednesday night of last week.

The Darkness Came.

What I would have said about the fair young woman I do not remember, for during the prayer by Dr. S. M. Provence, the brilliant electric lights faded silently away into utter darkness, and I thought me, "Yes, great is the power and meaning of beauty, but man is as grass after all, and the splendor of the fairest scene or person fades into a nothingness at the touch of darkness. After all, the only beauty which fades not away is of the soul. A lady friend passed me in the gloaming behind the scenes, now a bit mitigated by a lantern, out in the auditorium. To her I remarked: "With this light a calico dress would be as effective as that splendid gown you wear." And she said, "Yes."

But the light is on again, and again the loveliness of the graduates in white dazzles the audience. Not until we forsake this mortal life will the charm of beauty cease to draw from each normal person an admiration and devotion, and it should not.

Discussive.

Now is Dr. Patrick handing to the graduates each her diploma, which parchment, oh, kindly reader, has a deep symbolic significance. Once I her young men on a platform before stood with of the observant multitude, and marched at my name-call to a table were a gracious man, a college president, handed me a rolled-up thing of alleged sheep skin, upon which was inscribed the formal words of my supposed scholastic attainment.

I said to myself, "What's the worth while? It's only some paper. It would have been mortifying not to get it, but now am I fit for anything in the wide world after all this musing of books?"

But I am becoming old, sure. Else why so discussive in this should-be simple narrative. The received diploma means five years or more of faithful work, adaptation, self-control, endless personal adjustments, graceful submission to authority, training of faculties. It means that it is hoped that you are now fit to play a useful, effective, helpful part in society. The pathos of it all is that you likely have a hazy feeling, which all the long figuring at books does not enable you to classify, that you do not know at all what to do with these things which in tutelage have been given you with the assertion that they were efficient tools for life's work.

Tools? Well, perhaps. But how hard the rasp and the grind of the world by which they were put into shape fit for use.

I pray pardon for the digression. The sentiments may not apply to young ladies. But I know they are true to men,—at least one.

The Graduates.

The following young women received diplomas:
Degrees.

- Bachelor of Arts—Mayo Provence.
- Bachelor of Science—Elva Goodhue.
- Bachelor of Literature—Margaret Ansley, Warre Boyd, Janie Ida Bean, Mamie Crew, Inez Webb Collins, Hattie Eloise Collins, Mary Lou Dean, Loucile Donald, Louise Davie, Frances Ruby Holley, Ethel Yvette Hill, Ruth Hopson, Rosa Ramsey, Carrie Spigener, Mabel Catherine



Hauff, Annie Vonceil Strong, Evalyn Thompson, Annie Lorena Warren, Bonnie Pearl Watts, Jane Elizabeth Massey, Harriet Cecil Hampton.

Music—Pianoforte—Bessie Inez Burk, Ida Holley, Margaret Macon.

Voice—Harriet Hosmer Reynolds.
Violin—Annelu Burns.

Organ—Maude Robinson.
Elocution—Ruth Hopson, Cecyle Clyde Metcalf, Carrie Spigener, Ethel Salter.

Art—Annie Vonceil Strong, Edna Middleton.

Baccalaureate Address.

Dr. A. J. Dickinson, of the First Baptist church, Birmingham, then delivered the annual commencement address on the theme, "Telic Ethics." Dickinson is a very vigorous, clear and striking thinker, and the abstruseness of the topic cleared up into practical shape under his master touch. It is beyond the scheme of this report to give the gist of the scholarly and powerful address.

"How shall I regulate the wishes and wants of my own heart?" is the great question for each of us to put to himself. He declared that the old standard of ethics was to learn a law and apply it to life. The new way is to know what is worth while in life and make the law out of that. That is the ethics of Jesus and Paul.

New Plans.

The Trustees in their meeting during the commencement decided to erect a new dormitory which will accommodate sixty, a library building and a president's home. Mr. Carnegie, it will be remembered, has promised the institution \$15,000 for a library, a tactful, courteous, resourceful, wide an equal sum. It is believed, not without authorization, that the philanthropist will increase the gift to \$25,000 if the college will also raise \$25,000. This will provide the money needed, and is the plan which will be worked.

In a Decade.

This completes the tenth year of Dr. Patrick as president of Judson. The growth of the institution in that period has been little short of marvelous and deserves being recounted.

Ten years ago there was a debt of \$28,000, an attendance of 101, an annual income of \$15,500, a property valued at \$75,000, and there were twelve teachers. After ten years there is no debt, an attendance of 300, an annual income of \$10,000, a property valuation of \$150,000. There are thirty-three officers and teachers, and the course of studies has been raised from three years to five years.

This is a fine tribute to the work of Dr. Patrick. This on a condition that its friends will prove and capable nature as made him successful at his great work and a high place in the esteem of the brotherhood. His native Carolina envies Alabama his services, and has sought to take back to the Palmetto State for high and responsible service, but scores of Carolina friends who love him well, join their Alabama brethren in gratitude and felicitations for the great work at Judson and wish for the institution and Dr. Patrick a long and signal career in their great work.

IN RUSSIA.

The Russian Douma, or Parliament, is now in session, having been convened with all the pomp and ceremony inseparable from occasions of state in the Russian Empire. Within a very short time it will be seen whether this assemblage marks an era in the struggle for liberty and peace or whether it will be the prelude to renewed hostilities and bloodshed. It will be remembered that the states-general was convened in France some years before the Terror.

There appears, however, to be a general feeling of optimism in Russia in regard to the Douma. It is taken as the promise of better things, if not the actual substance. The people are demanding a great deal from the throne—the abolition of the death penalty, the suspension of martial law and all exceptional laws, full civil liberty, the abolition of the council of the empire, the revision of the fundamental law, the establishment of the responsibility of ministers, the right of interpellation, the forced expropriation of land and guarantee of the rights of trades unions. If granted these demands would change Russia from an autocracy into a limited monarchy in a twinkling, and it is too much to expect that the Czar will readily yield to all of them. Some sort of a compromise will be reached if the throne and the people deal in a spirit of sincerity with each other. It is important to note that test votes have shown that the representatives of the peasantry are in accord with the social democrats. The expected has happened in the retirement of M. Witte as premier which came dramatically on the eve of the assembling of the Douma. Witte was thrown overboard from the ship of state, as Jona was heaved into the billows; and developments indicate that he reserved the fate. He played fast and loose with the contending forces, and his duplicity was uncovered at last. He is succeeded by M. Gouromykin, who has filled the offices of minister of the interior and minister of justice. He is a man of second-rate ability, with reactionist tendencies, and his stay in office will be brief if the people continue to hold their own. The party of liberty has no truly great leader, which makes what it has been able to do so far marvellous. Assassination has not yet been stricken from its program.

EDITORIAL COMMENT ON MISSIONS

A NEWSPAPER INVESTIGATION OF MISSIONS.

The big business of bringing the kingdom closer to the world is evoking various forms of present-day Christian activity. The latest of these is a first-hand study of foreign mission work, all around the world, in behalf of a syndicate of daily newspapers in the United States and Canada, by Mr. William T. Ellis.

There never before has been made a systematic attempt to popularize the missionary cause through the daily press—which, manifestly, is the only medium by which the great public may be reached. Mr. Ellis goes as a trained investigator, with the avowed purpose of telling, in popular form, exactly what he finds. Just what foreign missions are doing or failing to do, how they work and in what conditions, and the sort of men and women who represent the American churches abroad, will be reported with the utmost frankness by Mr. Ellis.

His tour, which begins at San Francisco, June 13, will include Hawaii, Japan, Korea, China, Philippines, Ceylon, Burma, India, Egypt, Persia, Syria and the Holy Land, Turkey and Europe. Nine months will be consumed in the journey. Mr. Ellis is not sent by any missionary body, but goes independently on a strictly journalistic mission. Whatever of a religious nature is likely to interest the American public comes properly within the field of his survey. The various missionary boards and international religious organizations have expressed a cordial interest in this project, and a desire to cooperate with it.

Mr. Ellis is one of the editors of the Philadelphia Press, and was for five years editor of "Forward," the young people's weekly of the Presbyterian church, having gone to that position from an editorship on the International Christian Endeavor organ. His work has become familiar to a very large con-

stituency outside of the churches through his treatment of the Sunday-school lesson and Young People's topic in more than two score of daily papers scattered over the continent.

PRINCIPLE IN GIVING.

Christian people will never make any considerable progress in the practice of giving their means for good causes until they are governed by sound and rooted principle in their giving. Far too much giving is occasioned by emotional appeals. Agents for various denominational societies are apt to work upon the feelings of those whom they wish to obtain money from. As a temporary expedient, this course is often very successful, but it is decidedly objectionable. Sentimental benevolence is superficial. Giving for the sake of sympathy is poor giving. Much good may result, but it is fickle and unreliable. Our people need to be insistently taught that genuine Christian principle in giving to the cause of God is the only true scriptural doctrine. All through the Bible this idea prevails. The ancient Israelites were drilled in this way. They were required to make sacrifices and present offerings, utterly regardless of feeling, or mere inclination, or sympathetic promptings. And such was the course during all of the apostolic times. The apostles appealed to principle. Their arguments in behalf of benevolence were backed upon great principles. The people were told that because Christ had given himself for their redemption, therefore they ought to freely give their means for his service. They were commanded to give according to their ability. As God had prospered each one, so, in that proportion, each one should give, not as a charity, but as a Christian principle. Our churches should not wait until some agent comes to them and exhorts them to give. Each member should make a practice of regularly conse-

creating a certain amount to missions and other objects. If this be done, each one will receive surprising blessings in various ways. Pastors, here is a work for you.

A TRIBUTE TO MISSIONS.

At a dinner tendered to John G. Wolley the distinguished editor of the *New Voice*, by the Chicago Central Alliance, he spoke for nearly an hour in a most interesting and fascinating way of his twelve months' trip to New Zealand, Australia, the Philippines, China, and Japan.

In part he said: "It goes without saying that I am exceedingly glad to be back in my own country but we have had a wonderfully inspiring year in the East. As never before I feel sure that the hope of the prohibition movement in this country and at this time is that it has become a world movement and the leading thinkers and reformers in all countries are sharing in the movement against intoxicants. Not only here in America but throughout the world the people are beginning to be free to think and act.

And yet he said: "In the Philippines our government is absolutely disgraceful as regards drink. The drinking habits of many of the government officials have been a snare to the natives. The whole American colony in Manila with rare exceptions as far as the drinking is concerned is bad and it will take a long time for the evil influences of our previous island governor to be neutralized in that regard."

But the part of the speech which pleased us most was when he said: "On this trip I have been converted to a great practical faith in foreign missions and I now believe that the greatest investment of money and power that I have ever seen in the world is what is being put into the foreign missionary field."

Some Hindrances to Soul Winning--By R. S. Gavin

Every Christian ought not only to be a soul-winner; but ought to win many souls. Why, then, are there comparatively so few soul-winners? And why do these few, as a rule, win so few souls? Granting the fact that so many Christians do not realize that they are duty-bound to win souls, as the main answer to these two questions, there are yet other reasons why soul-winning is not a universal factor in the lives of the saved:

1. Absence of Prayer. No where does prayer avail more than in the matter of soul-winning. The soul-winner needs to pray a four-fold prayer. For: 1. He needs to know whom he must try to win. 2. Just how to approach him whom he would win. 3. What to say to him after having broached the subject of his soul's salvation. 4. The power of God added to what is said. Now prayer answers all that is involved in these four points. Philip might have found another man than the Eunuch, and have striven even more earnestly than he did with the "man of Ethiopia" to win him for Christ,—and have failed. Not every man one meets can be won for Christ without much labor and prayer and patience. But Philip let God direct; and God never makes mistakes. When a man prays for God to show him whom to win, and then prays all the time he is winning him, he wins him indeed. Just how God will show the soul-winner whom to win and how to do it, is a question that every praying man must answer for himself.

2. Disregard of the Spirit's ability to help. I believe the main cause of most failures in soul-winning may be found herein. Men sit down beside an unsaved man, and reason and beg, and bring forward verse after verse from the Bible,—but the man does not accept Christ. Why? There may be several answers to that; but very likely not the least is, they have been trying to convert the man in their own strength. Reader, arn't you guilty here? I have been many times, I must confess. You can never argue a man to Christ; neither can you beg him.

Listen: In all your efforts to win souls, don't forget that it is written: "Ye shall have power after that the Holy Spirit is come upon you." Here are

three familiar expressions, occurring several times in the New Testament: "Baptized with the Holy Spirit"; "endued with power from on high"; "filled with the Holy Spirit." So far as I can now re-call, these expressions, in every instance, are connected with testimony or service. But both testimony and service are soul-winning means. Hence the soul-winner must have the Spirit upon him if he succeeds as he should. I know the Bible teaches that every believer has the Holy Spirit, as for example, Rom. 8: 9; but that is a different matter to such a filling of the Spirit as is recorded in Acts 8: 12-16. My brethren, it is still true that Paul may plant, and Apollos water; but God must give the increase.

3. Ignorance of the Bible. As familiar as Christians are with their Bibles, yet it must be said, that from the standpoint of a working knowledge of the Book, the majority are distressingly ignorant. The sword of the Spirit is the Word of God; and I am fully persuaded that if any man will work together with God in saving men and women, the Bible is the one great instrument upon which he must rely; and which he must use in winning souls. Workers' helps are now quite numerous in the form of classified portions of the word, arranged with special reference to the winning of all classes of men. These not only enable one to put his finger on the very Scripture his friend needs to read, but also furnish a splendid beginning place for those who wish to study their bibles in a systematic way. Don't forget it is written in the parable: "The seed is the Word of God." He who harvests must first sow seed.

4. A Knowledge of One's Own unworthiness. Our inconsistencies rise up between us and our efforts to win others, and our consciences so condemn us, that we haven't the heart to try to win them. Well, there is much inconsistency; and the more of it is, it is fearfully hurtful when looked at thro' the eyes of the world. I owned an animal once. She was all I could wish with the exception that she had the habit of kicking the sides of the stable when she was eating; and rubbing against nails and "snags" when idle. The result was that much of the time she was either so lame, or had so bruised and torn

her body, that she was unfit for service and was "laid up for repairs." That is what I mean by inconsistency. There are too many Christians who have "lamed" themselves by doing the wrong things; or they have so torn and bruised their influence in the community, that they are "laid up" and need repairs. Yes, it is a sad fact that God cannot use many Christians because of their inconsistencies. But, my brother, because you have been inconsistent, do not become discouraged. One of the most successful soul-winners I ever saw was the work of a man who had been very far away from his duty; and, what is more, he knew his friend knew all about it. But he went to him and said: "Jim, I know I am not worthy to speak to you about your soul. I'm a mighty poor Christian, and I have been doing some mighty mean things. If you have no confidence in me, I can't blame you; but, Jim, I'm interested in you. I am going to do better myself, and I want you to go with me." He got his man. "Confess your faults one to another." That is a good beginning place for soul-winners.

A LIFE OF SERVICE.

In a life of service we create a more vital life for ourselves, we thus radiate an influence which broadens as the years pass on; the first wild poppy that bloomed on the desert died to a most beautiful resurrection, in its death it had sown itself to be repeated each returning spring, and after a sometime winter's rain in the early spring that wonderful scope of country had become a blaze of beauty as far as the eye could reach, the desert was made glad by the little poppy repeating itself yet more and more, we thus live in the lives of others, some idea, some vital principle we have cherished and imparted to others may go down the ages from a seed sown in due season, no one liveth to himself, and if we would be careful to sow the best that is in us "instead of the thorn would come up the fir tree, instead of the brier would come up the myrtle tree," "the wilderness and the solitary places would be made glad and the desert blossom as the rose."

ADDIE TALIAFERRO WEAVER.

TRANSUBSTANTIATION--By W. J. E. COX

John 6:53, 54. "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day."

This Scripture and the language which Christ used at the time of the institution of what is known as the Lord's Supper, to which I shall refer later, are the passages chiefly relied on by the Roman Catholic church to prove the doctrine known as transubstantiation. What is transubstantiation? I shall let that church speak for itself.

In "A Catechism of Christian Doctrine, prepared and enjoined by order of the Third Plenary Council of Baltimore," I find the following questions and answers: "Q. What is the Holy Eucharist? A. The Holy Eucharist is the sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine. Q. What do you mean by the appearance of bread and wine? A. By the appearance of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses. Q. When did Christ give his priests power to change bread and wine into his body and blood? A. Christ gave his priests the power to change bread and wine into his body and blood when he said to his apostles. Do this for a commemoration of me. Q. How do the priests exercise this power of changing bread and wine into the body and blood of Christ? A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: This is my body; this is my blood."

At the thirteenth session of the Council of Trent the following canons were promulgated:

"Canon I. If any one shall deny, that, in the sacrament of the most Holy Eucharist, are verily, really, and substantially contained the body and blood, of our Lord Jesus Christ, and consequently the whole Christ; but shall say that he is only therein as in a sign, or in figure, or virtue; let him be anathema."

"Canon III. If any one shall deny, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be anathema."

"Canon IV. If any one shall say, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable Eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which after communion are reserved or remain, the true body of the Lord remaineth not; let him be anathema."

The doctrine then of the Roman Catholic church is, that, every particle of the bread and every particle of the wine used at the celebration of the Eucharist or Lord's Supper, are, after the so-called consecration of the priests, converted into the whole substance of Christ, "body and blood," "soul and divinity." In other words, each particle of the wafer given to the people constitutes the whole of Christ, body and blood, muscles and bones, nerves and veins, soul and divinity. Christ is not only whole in the whole, but also whole in every part. He is entire in the bread, and entire in the wine, and entire in every particle of each element. He is entire in countless hosts, on numberless altars, every day. He is entire in heaven, and at the same time, and in innumerable instances, entire on the earth. The whole is equal to a part and a part equal to the whole. The same material substance may, at the same time, be in many places, and many substances in the same place. These numerous contradictions led Ragusa to say that transubstantiation is "a display of Almighty

power." Faber calls it "the greatest miracle of Omnipotence."

If the claim of Roman Catholics be true Faber is right in saying that it is "the greatest miracle of Omnipotence," for there is no miracle of the Old or New Testament that is like unto it or comparable to it. It is claimed by Catholics to be a miracle and it is argued that, while it is a mystery, the same thing is true of the miracles recorded in the Bible. But in transubstantiation, if true, there is a miracle without any evidences whatever of a miracle. The appeal for the reality of miracles is to the senses. When Moses' rod was changed into a serpent it became a real serpent. It had the appearance of a serpent and no longer looked like a rod. It acted like a serpent. Those who saw it were convinced by their senses that it was a real serpent. When Christ converted the water into wine at the marriage of Cana in Galilee, there was a change, which was evident to the senses. It had the appearance, the color, the taste of wine. But when the priest of the Roman Catholic church converts bread and wine into the flesh and blood, soul and divinity of Christ, he teaches the people, that while each crumb of bread and each drop of wine is Christ entire and literally, body and blood, muscles and bones, soul and divinity, yet they still have the appearance of bread and wine. There has been no change in size, color, taste or general appearance. In other words, it is a miracle contradicted by all five of the senses. Is it not an insult to common sense to ask any man to believe it? The thought of eating the flesh and blood, soul and divinity of Christ is horrifying, disgusting. It is not true nor did the early church believe such nonsense. It was an invention of the middle ages. It is an illustration of giving a literal meaning to passages of Scripture which were clearly intended to be understood as figurative, and which has led many into the grossest absurdities.

Let us examine the passages of Scripture that are relied on to prove this doctrinal monstrosity and then take a brief review of its history. Three several passages are quoted as proof texts by Roman Catholics.

1. The first passage relied on is our text. What were the circumstances that caused Christ to utter these words? By examining these we shall be able to readily understand what he meant by the language of the text. The Jews had asked him for a sign, calling his attention to the sign of the manna given their fathers in the wilderness. He tells them that it was not Moses that gave them the bread out of heaven and adds, "but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world." Then they asked for this bread and he told them what it was and how they could get it. He said, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst." The Saviour is talking of spiritual life and of spiritual food. In the next three verses he emphasizes still more clearly that this life is to be had by coming to him or believing on him, for the two terms express the same truth.

The Jews murmured because he said, "I am the bread which came down out of heaven." Then he proceeds with further emphasis to explain what he meant. He added "Verily, verily, I say unto you, He that believeth hath eternal life." Having explained the figure he had used he proceeded to repeat the figure in the boldest manner. He tells them that their fathers ate the manna in the wilderness and died but that if a man eat of the bread that came down from heaven he would not die, meaning, of course, spiritual death. And then he says, "and the bread which I will give is my flesh, for the life of the world."

The Jews persisted in being offended at his language and he grew bolder still in his figure saying, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." Now, that the wayfaring man, spoken of in the Scriptures, may see that eating his flesh and drinking his blood are figurative terms, let us put this 54th verse by the side of the 40th and 47th verses. In the fifty-fourth verse he says, "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." In the 47th verse he says, "He that believeth hath eternal life," the very same result, you will observe, follows believing that follows eating his flesh and drinking his blood. In the 40th verse he says that it is the will of his Father that "every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day." Here again, we have the same results from believing as from eating and drinking. Therefore they are one and the same.

But following the language of our text he repudiates a literal interpretation of the text when he says, "It is the spirit that giveth life; the flesh profiteth nothing."

The woman at the well of Samaria had the same sort of misunderstanding of his figurative language that these Jews had. He asked her for a drink of water. She expressed surprise that he, a Jew, should ask of her, a Samaritan, even so small a favour. He replied, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." She was incredulous and asked, "whence then hast thou this living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?" He replied: "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." Who would be so stupid as to claim that we are to understand that this striking figure of the refreshing and life giving power of the Spirit is to be understood literally; that the gift of God here mentioned by the Saviour is to be understood as literal water, a well of which springs up in every one who drinks it? What nonsense! you exclaim, to give such an interpretation to the Saviour's language here, and yet this is a case exactly parallel to that found in our text, except that there the figure is bread and here it is water.

Eating and drinking, though acts of the body, are often used as metaphors, to signify the operations of the mind in believing. Bold metaphors are common in the eastern mind. It is not uncommon to find in the Scriptures, actions of the mind signified by those of the body. Solomon says that evil men "eat the bread of wickedness and drink the wine of violence" (Prov. 4: 17). He also says that "the soul of the treacherous shall eat violence." (33: 2). Jeremiah is represented as eating the words of God. (Jer. 15: 16). Ezekiel was commanded to eat "a roll of a book." (Ez. 2: 9). John ate "the little book" the angel gave him, and it was sweet as honey in his mouth but bitter in his belly. (Rev. 10: 9, 10).

Our text can have no reference to the Lord's Supper for that ordinance had not then been instituted. Cardinal Cajetan says our Lord "spoke of faith; as he had not yet appointed the sacrament. This Jesus ordained at Jerusalem, the night in which he was betrayed." Pope Pius II said, "The words whoso eateth and drinketh are not in the future, but in the present time; and the expression therefore

could not, by anticipation, refer to futurity." Many learned dignitaries in the early history of the Roman Catholic church understood the language to mean spiritual eating and drinking by a living faith.

Cardinal Cajetan says our Lord "speaks not here of the sacrament; for he, it is said, who eateth my flesh and drinketh my blood, dwelleth in me and I in him. But many, it is plain, receive the communion, and do not dwell in him by faith. This is often the case with the unworthy." Pope Innocent reasoned after the same manner for he says the good and the bad "partake in a sacramental manner, the good to salvation, and the bad to condemnation. Our Lord therefore, in John's gospel, refers not to oral participation, but to reception by faith; for in this manner, the good only eat his body." If time permitted I could give you numerous other similar quotations from Roman Catholic authorities.

Another passage employed by the Roman Catholics in support of the absurd and repulsive doctrine of transubstantiation is found in the language of Christ at the institution of the supper. When he had broken the bread, he said, as he gave it to his disciples, "This is my body," and when he gave them the cup he said, "This is my blood of the covenant." Roman Catholics say that this language is to be understood literally, and therefore, when Christ handed the bread and wine to his disciples on that occasion he held in his own hand innumerable multiplications of himself. If this be true, he never performed a miracle comparable to it. But is it true?

Cardinal Gibbons asks, "Could any idea be expressed in clearer terms than these: This is my body; this is my blood?" and I answer, No. At the same time I would ask, "Can any idea be expressed in clearer terms than these?" "I am the true vine; I am the door; I am the way; I am the light of the world; Behold the Lamb of God. The Lord is my rock." There are many other similar expressions which no intelligent person, protestant or Catholic, would think of interpreting in any other than a metaphorical sense.

Of course the language of Christ at the institution of the Supper was figurative. There are many similar examples in the Bible. When the Philistines were encamped against David he expressed a desire for a drink of water from the well of Bethlehem, which was by the gate. Three of his brave men, knowing of his desire, broke through the host of the Philistines and brought David water from the well of Bethlehem. When it was handed to him he refused to drink it but poured it out unto Jehovah, saying, "Shall I drink the blood of the men that went in jeopardy of their lives?" Who would be so dull as to think that David meant that the water brought to him was the real blood of the men who risked their lives for him?

Paul in writing to the Corinthians says, "ye are the body of Christ, and severally members thereof." In his letter to the Ephesians and also in his letter to the Colossians he represents the church, or believers, in general as the body of Christ. Would any one, possessing ordinary common sense, even intimate that Paul meant that the church or believers were the flesh and blood, soul and divinity, of Christ? The suggestion is absurd and yet the language is parallel to that used by our Lord at the time of the institution of the Supper.

But take the language of Christ concerning the cup at the Supper, as recorded by Luke, and you will readily see what an absurdity a literal interpretation will lead to. After supper he took the cup and said, "This cup is the new covenant in my blood, even that which is poured out for you." Now, if you admit the parabolical or literal sense, the cup, not the wine would be transubstantiated, not into the blood of our Lord, but into the new covenant.

When Christ said, "This is my body; this is my blood," he simply meant, "This represents my body; this represents my blood." If I should see a portrait hanging on your wall and should ask, "Who is that?" and you should respond, "That is my mother," any one hearing the question and answer would readily understand that neither the question nor the answer implied that the portrait was the body and soul of your mother.

No one, it seems to me, who is not blinded by ignorance or prejudice can fail to understand the language of Christ in any other than a figurative sense.

Another passage quoted in proof of the doctrine we are discussing is Paul's language in I Cor. 10: 16, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" What there is in this passage that even squints at transubstantiation, I am unable to see. He distinctly speaks of the elements used as "the cup" and "bread" and represents a partaking of them as communing with Christ. If transubstantiation be true there is no communing with Christ in the ordinance but an eating of Christ, and the significance of the Supper is destroyed.

Paul's account of the institution of the Supper by our Lord as recorded in the eleventh chapter of I Corinthians is also appealed to. In the appeal to this passage, however, no allusion is made to what precedes it, which was Paul's reason for calling their attention to the Supper. Some of the Corinthians had gone to the Lord's Supper hungry and satisfied their hunger on what Roman Catholics say was the literal flesh of the Son of God, and some of them had even gotten drunk on what Roman Catholics say was the literal blood of the Son of God. Is not the charge Paul here makes against the Corinthians a plain contradiction of the doctrine of transubstantiation?

In the account which Paul gives of the institution of the Supper there is also, it seems to me, a contradiction of the doctrine. He says, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." Here the elements are again spoken of as "bread" and "the cup." He adds, "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord." The last words of this sentence, as well as the last words of the 20th verse, "if he discern not the body," are specially emphasized by Roman Catholics. But the apostle again speaks of eating "the bread," not the literal body of Christ, and of drinking "the cup," not the literal blood of Christ. To discern the Lord's body is simply to recognize the bread used at the Supper as representing the Lord's body. Not to discern in the Lord's Supper the sacrifice which he made for us, is to partake of it unworthily, and thus bring judgment, not damnation as in the King James' Version, unto ourselves.

These are the passages of Scripture appealed to in support of the doctrine of transubstantiation and we have seen that there is nothing in them to justify the unreasonable, contradictory and repulsive doctrine. This settles the matter so far as we are concerned, but a brief history of the doctrine will, I am sure, prove interesting to you.

Some of the utterances of the early fathers quoted to prove that the doctrine of transubstantiation was taught in the early centuries, but these utterances by no means teach what is claimed, when we understand the fathers as speaking metaphorically, as did their Lord and Master. By the same process I can prove that the M. E. Church, South, believes in and teaches transubstantiation. In their book of Discipline you will find in their ritual for the Lord's Supper, this language, "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that our sinful souls

and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us." The minister when giving the bread and wine to the people, says, "The body of our Lord Jesus Christ; the blood of our Lord Jesus Christ." Of course, every one understands this language as metaphorical and would not think of charging the Methodist church with believing in the doctrine of transubstantiation. So it is with the quotations from the fathers, as I shall show. Not one of them believed in the doctrine as taught by the Roman Catholic church.

Ignatius is the earliest of the fathers who is quoted in support of the doctrine. Cardinal Gibbons quotes him as saying, when speaking against a sect called Gnostics, "They abstain from the Eucharist and prayer, because they confess not that the Eucharist is the flesh of our Saviour Jesus Christ." But Ignatius should be allowed to interpret himself. That he meant what the quotation I have given from the Methodist Discipline means, and what Christ means, is clear from his language in another place where he calls "the gospel, and the faith that comes by the gospel, the flesh of Jesus, and love, his blood."

Cyril, of Jerusalem, is quoted: "He himself having declared, This is my body, who shall dare to doubt henceforward? And he having said, This is my blood, who shall ever doubt, saying: This is not his blood? He once at Cana turned water into wine, which is akin to blood; and is he undeserving of belief, when he turned wine into blood." This same Cyril, however, said: "If the Lord shall deem thee worthy, thou shalt hereafter know that the body of Christ, according to the gospel, sustained the type of bread." And again: "With all assurance let us partake as of the body and blood of Christ. For, under the type of bread, his body is given to thee, and, under the type of wine, his blood is given to thee, that so thou mayest partake of the body and blood of Christ bearing one body and one blood with him." It is clear that he understood the body and blood of Christ as given to us typically, in bread and wine. These are two of the strongest utterances of the fathers quoted by Roman Catholics.

In the Didache or "Teaching of the Twelve Apostles," a manuscript written in the second century, there are two references to the Eucharist, one containing instructions for its observance, but there is not the faintest intimation of the doctrine of transubstantiation.

Tertullian, of the second and third centuries, says, "God in your gospel, has so revealed the matter, calling the bread his own body, that you may hence understand how he gave bread to be the figure of his own body; which body, conversely, the prophet has figuratively called bread."

Cyprian, bishop of Carthage in the third century, alluding to the mixing of water with the wine at the Supper, says, "By water we perceive that the people is intended; but by wine, we may observe that the blood of Christ is shown forth."

Chrysostom, of the fourth century, says, "Under the name of flesh, Scripture is wont alike to set forth both the mysteries and the whole church, for it says that they are each the body of Christ." Wherefore let these approach not Judas, partaking of the poison of iniquity, for the Eucharist is spiritual food."

Augustine said: "Christ instructed his disciples, and said unto them, It is the spirit that quickeneth, the flesh profiteth nothing. The words which I speak unto you are spirit and life. As if he had said, Understand spiritually what I have spoken. You are not about to eat the identical body which you see, and you are not about to drink this identical blood, which they who crucify me will pour out. On the contrary, I have commended a certain sacrament to you, which will vivify you, if spiritually understood. Though it must be celebra-

ted visibly it must be understood invisibly."

Galasius of the fifth century, reckoned as one of the popes of Rome, says: "Certainly, the sacrament of the body and the blood of the Lord, which we receive are a divine thing, because by these all are made partakers of the divine nature. Nevertheless, the substance or nature of the bread ceases not to exist; and, assuredly, the image and similitude of the body and blood of Christ are celebrated in the action of the mysteries."

There are many others I could quote but these are sufficient. For six hundred years and more the doctrine of transubstantiation of the elements was known. Archbishop Tillotson quotes Cardinal Balarmino as saying, "None of the ancients who wrote of heresies, hath put this error (of the corporal presence) in his catalogue, nor did any of them dispute about this error for the first six hundred years." "True," says the archbishop, to this singular argument, "for as this doctrine was not in being during the first six hundred years and more, as I have shown there could be no dispute against it."

It seems to have been the monk Paschasius, in the ninth century, who first seriously discussed, advocated and formulated this strange doctrine. It excited the astonishment and opposition of many. Scotus and Bertram, at the instance of the French king, replied to Paschasius. Their works were not condemned in that age as heresy. The archbishop of Mentz, in replying to Paschasius, said: "Some persons, of late, not entertaining a sound opinion respecting the sacrament of the body and blood of our Lord have actually ventured to declare that this is the identical body and blood of our Lord Jesus Christ; the identical body to wit which was born of the Virgin Mary in which Christ suffered on the cross, and in which he arose from the dead. This error we have opposed with all our might."

In 1045 Berengarius, of Tours, in France, afterwards archbishop of Angiers, one of the most learned men of his time, publicly opposed the doctrine of Paschasius and advocated the views of Scotus. He was persecuted by several of the popes. In 1058 Nicholas II called a council of Rome against Berengarius but his oratory and logic was too much for those who were on the opposite side. The council being unable to overcome him threatened him. A desire to live induced him to endorse this formula: "The bread and wine on the altar are the Lord's real body and blood, which, not only in a sacramental, but also in a sensible manner, are broken by the hands of the priest and ground by the teeth of the faithful." When he returned home, under the protection of the French king, he renounced what had been forced from him and again advocated his views.

In 1078 Gregory VII determined to put an end to the controversy and called a council of Rome, to draw up another confession of faith on the subject. It was finally done and Berengarius was induced to sign it. But this confession caused a division among the clergy. Some said that it was true catholicism and others that it was heresy. Gregory endorsed the views of Berengarius. After the death of Berengarius, which occurred in 1088, the doctrine of transubstantiation advanced by slow and gradual steps, until 1215, when the fourth council of Lateran declared it to be a doctrine of the church. Pope Innocent III drew up and presented to the council for their endorsement the doctrine of transubstantiation.

I have not time to tell you of the silly things told about the power of the wafer after it had been converted into God; of the ridiculous fables of the worship of the wafer by animals. They are nauseating at least to the intellect and common sense.

Baptists and Roman Catholics occupy opposite extremes as to the significance of the Lord's Supper. This is true not only with reference to the Lord's Supper but many other doctrines of Christianity. We have practically nothing in common with them.

As to the Lord's Supper we believe that it is nothing more than a memorial ordinance. Christ said, "This do in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." In these two utterances will be found the significance of the Lord's Supper. It is nothing more.

We do not agree with the Roman Catholics, who teach transubstantiation, nor with the Lutherans, who teach consubstantiation, nor even with other Protestants, that a special, spiritual blessing is imparted to those who partake of the Supper, which is not received unless it is partaken of. We believe that the Lord's Supper is a blessing to us only as it reminds us of our Saviour's sacrifice for us and kindles grateful affection toward him.

EVANGELISM FOR OUR STATE.

J. L. Rosser

It is everywhere conceded that the most significant and distinctive thing done at the recent meeting of our great convention in Chattanooga was the consideration and action in regard to evangelism. It was a departure; and one rich with promise, and fraught with great expectations and hopes. The Home Board is to take up the work, and endeavor to carry the life out to the deserts spiritual. We rejoice in what we are assured that they are going to do. But the great movement ought to have a wider sweep and broader range than it is, in the very nature of things, possible for the Board to give it.

The object of this article is to urge that the subject of evangelism be given a period for consideration at our State Convention and also at each of our District Associations. Let it be co-ordinate with Home and Foreign Missions, and all the other great enterprises of the denomination. Its claim is just, and knocks at our doors for fair treatment. The need is superlative and our God-quickened hearts ought to be swift to answer the call. Have an awakening consideration of this topic at all our meetings, and delegates and visitors will go back to their homes filled with a consuming zeal for the salvation of the lost. With all our noble efforts to God it will be at once admitted that we are not coping fully with the problems that face us in our state. The best thing we can do at present towards covering the ground is for evangelism to become the watch word of every Baptist heart in Alabama. Seek and save the lost now. Look abroad where you will in the land, and you will see that the churches already great, and growing greater, are those that give prominence to this idea. There is around us everywhere a great mass of human driftwood upon the current of life. It will lodge God only knows where, unless the churches "get busy."

Brethren, the writer believes that the topic here considered is vital. Church history shows that the great doctrines have one by one come to the front, and each in its time retires, and another has its day in the minds of God's people. It is thus with the Atonement and the Trinity, and all the great doctrines. If the signs of the times are to be read, it does seem that Evangelism is the dominant idea abroad today. This seems too patent to ask for factual demonstration. Now the secret of success in spiritual things ever lies with those who are wise to discern the direction in which God is moving and to fall in line with him who is the Power, and co-operate with him. Beloved, do we not see the divine finger pointing the way of victory? Let us be swift to follow where our Guide is directing us. "Be swift to answer him; be jubilant, my feet," to follow on.

Selma, Ala., May 24, 1906.

Dewberry School Agency.

This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Manager, Birmingham.

FRANK WILLIS BARNETT
Editor and Proprietor

THE JUDSON COMMENCEMENT

The account of the Judson commencement which we present this week is from the pen of the Rev. Victor I. Masters, editor of the Baptist Press of South Carolina. It is the record of the closing exercises of probably the best year in the history of the oldest Baptist college for women in the entire world.

The college began operations in 1838 under Milo P. Jewett, who afterwards founded Vassar, and issued its diploma in 1841 to Miss Caroline Smith. The diploma is on exhibit at the college.

The decade of service rendered by Dr. Robert G. Patrick, the gifted and popular president, has truly been remarkable for the growth which has come to the institution during this period. When Dr. Patrick took hold there was \$28,000 debt; now there is none. Then there were 101 students; now there are 300. Then the annual income was \$15,000; now it is \$70,000. Then the property valuation was \$75,000; now it is \$150,000. Then a three-year course led to graduation; now it is a five-year course.

A combination of these results into a general statement will justify us in saying that Judson College has within a decade multiplied three-fold or more as a power to bless society with cultured, efficient womanhood. To the best of our belief there has been no such instance in our time of progress in a woman's college in the South.

The Judson trustees, who are a level-headed set of men, have decided to raise \$50,000 for a new dormitory, a library and a president's home. It is expected that \$25,000 of this will be given by Andrew Carnegie and \$25,000 by the friends in Alabama of Christian education for women under Baptist auspices.

To president Patrick and the trustees and friends of Judson The Alabama Baptist offers its heartiest felicitations and well wishes.

TIMELY ARTICLES.

The Catholics are holding special services for the benefit of non-Catholics. They are especially active now everywhere.

The articles of Brother Cox are most timely. Our preachers ought to study Catholicism so as to save the unthinking from the soul-destroying heresies they are promulgating.

The article of Brother Dickinson in reply to the recent deliverances of Bishop Beckwith was well and strongly written and was much needed. The fact is we Baptists have got to be more aggressive in self-defense.

The Campbellites were never more active than now in their evangelistic efforts. They are trying to prove that they and we are pretty much the same, only a slight difference in the name. To the unthinking they can make a very plausible plea, while in the very essential of Christianity we differ as wide as the poles.

It is passing strange though, that any Baptist can be found who would hold himself still long enough for the Episcopal bishop to go through the farce of trying to prove that his church and the Baptists hold substantially the same doctrines. Keep up the strong articles you are now printing, Brother Editor, and you will please your Baptist constituency much. W. B. C.

Miss Birdie Bowman, of the National Magazine, who is looking after the descriptive articles on various cities published in the National, is thoroughly expert in her work, and is now here to see that Birmingham gets the publicity which an article on our enterprising city will receive from the quarter-million circulation of Joe Chapples' famous magazine.



Somehow our readers who are paid up or ahead seem to enjoy the paper more than those who are in arrears for the great majority of those who owe the paper nothing are its warmest supporters while many of those who "knock" it are reading it on a credit. Being anxious to get our subscribers in the habit of paying up or ahead we have arranged a series of surprises in the way of gifts to be given from time to time to those who request them if they are paid to date or in advance.

We have already bought hundreds of presents.

There will be no string tied to the gifts (save in the wrapping). You get one by simply writing your name on a postal card, saying that your subscription is paid up to date or in advance.

If you owe any back dues it will pay you to pay up and get in line for a present. Yours sincerely,

FRANK WILLIS BARNETT.

P. S.—See announcement elsewhere at top of page 12.

Some Notes From Bro. Crumpton

I went to see Brother Culpepper in Huntsville the other day. He is just crying for more room to house the people who want to hear him. The Sunday schools will furnish the money cheerfully if the superintendents and pastors will ask them. See Bro. C. S. Rabb's letter in another place. I want to ask that pledges be taken by classes. One of the wealthiest schools in the State sent ten dollars. That was given out of the treasury by motion. The Evergreen Sunday school will give more than double that amount by calling on the classes to pledge. The school of the First Baptist church, Birmingham, gives fifty dollars and authorizes me to notify them when any other school goes beyond that. We want \$1,500. The pastor will beg one-third of that amount.

Alabama \$1,000 More for Foreign Missions.

It has been discovered that a check for \$1,000 mailed to Dr. Willingham a week before did not reach Richmond until after the books closed. We are sorry! But that gives us a good start on the next year and comes in ample time to help pay off the debt. I beg the brethren to stick to the schedule. We are all sorry that the Foreign Board had to report a debt; but Alabama did pretty well for the board and we have our hands full now to

Round Up State Missions in June.

I shall depend upon every pastor to help at this critical juncture. I hope everybody will read carefully the circular letter which I am sending to the clerks of the churches. How gloriously we did at Chattanooga! Let no church fall down on us at Talladega.

The Program

published last week is good. The committee overlooked the usual precautionary remark: "Speeches of principal speakers limited to thirty minutes, all others to fifteen minutes." No exception should be made for the visiting brethren. At Chattanooga he had his day; we would be glad to hear him, as long as he wishes to talk, but our Alabama work needs and must have attention. Of course Home and Foreign Missions, the Seminary and the Sunday School Board are a part of the "Alabama work," but we are in a measure through with them for this year. State Missions, the Orphanage, Ministerial Education in Howard College, our Schools, our paper and Temperance could easily consume every minute of our time.

I shall move that the next Convention meet a day earlier and devote four solid days to work. Parliamentary practice proper allows the chairman of the committee to have the floor first, after reading his report, but the Alabama Baptist Convention, when it adopted the plan of the program changed all that. The chair-

man is supposed to have had his say in his report and another brother is appointed to discuss the question. The president and chairman, keeping this in mind, can save much valuable time.

Let There Be No Collections

for any of our general work. The ordinary hat collection for the Orphanage, which the people are always glad to give, ought to be the only exception. When the question of Temperance is up, it may be that permission will be asked to circulate the cards for pledges for the Anti-Saloon League work, but this is not a part of our general work.

If there is a debt on any of our boards or schools, let's talk about it and when we reach the time for that object in our schedule, let's put forth an extra effort to raise the full amount of the apportionment, plus the debt. When the Orphanage reported a debt at one of our Conventions, an enthusiastic brother took the floor, without consultation with anybody and undertook to raise the amount in subscriptions. It was done and the word went out that a great collection was taken. The pledges were made by the very men and churches, who a little later would have sent it in the regular way. The superintendent of the Orphanage told me the other day, that collection did the Home a great injury. These remarks are not based upon the old Hardshell idea that collections keep people away from our Conventions, but upon the idea that the plan of the apportionment and the schedule are taking hold of the churches and in a little while we will work the problem out at home before we go to the Convention.

Every year there are something less than forty brethren wanting to get help on their church buildings. Occasionally one of them is engineered before us and a collection engineered out of us. The word goes out and the idea grows that the Convention is a fine place to get help, so the number of brethren seeking help increases. "Brother, if your people deserve help, your neighbors know it and you may get assistance from them, but the further you get away from home the colder the trail becomes. My advice is, do your best at home, then call on your neighbors. Don't depend upon strangers far away to help you." That was the advice given one of our Alabama brethren at Chattanooga.

One Fare for the Round Trip

ought to be had for delegates this year. It saves a world of trouble and saves money, too. Many more will come if this accommodation can be secured from the railroads. We are looking for a drove of people to entertain. I put Talladega on notice now: that Baptist hosts are coming.

J. W. HAMNER
Corresponding Editor
A. D. GLASS
Field Editor

NOT SAFE FREEDOM.

It is patent to all sensible people that there are certain true limits to teaching and preaching. A theological teacher's freedom is legitimately limited to the doctrinal tenets of the denomination under whose auspices he teaches. The freedom to teach doctrines which are plainly subversive of the general principles which are held by one's church or denomination is an unsafe freedom. And yet there are men, reputedly sound in the true faith, who affirm that a theological teacher is entitled to the freedom to teach views which are contrary to those that are held by his church, if he see that the latter are in error. Thus Rev. Dr. Norman Fox, in an article in *The Standard of Chicago*, says: "If a theological professor finds that the church creed is essentially wrong he should declare to the people their mistake. The doctrine that a teacher who has come to hold opinions contrary to the views of those who appointed him should step down and out, is saying that when he discovers that his brethren sadly need teaching he should immediately thereupon forbear to teach." There is a degree of reason in this view, but there is also a large element of unsafety in it. There are not a few theological teachers who feel very certain that the doctrines which they hold to are far more correct and necessary than are the ones which are maintained by their own denomination, when in fact the teachers are in gross error. Of course they will not admit that they themselves are teaching destructive heresies. It is the church, they say, that is blind and wrong in creed and it is their duty, as wise reformers, to urge their ignorant brethren and sisters to accept their teachings. It is on this principle that some pastors act. They insist on pressing their false notions to the acceptance of the members, under the plea that they are entitled to freedom of thought. The devil could not ask for more freedom of this kind, and he seems to be succeeding.

But as unsafe as some latitudinarian pastors are they are monuments of orthodoxy when compared with Dr. G. B. Foster, professor of the Philosophy of Religion, University of Chicago, whose book on the "Finality of the Christian Religion" was recently revised in the Alabama Baptist by A. J. Dickinson.

CHILDREN'S BIBLE DAY.

Children's Bible Day comes this year on the second Sunday in June. Many, however, prefer the last Sunday in June as that is for review and will not interfere with the regular lesson. We have prepared an excellent program with supplement and mite boxes. These are furnished without cost. They are for the Sunday schools of the Southern Baptist Convention and will be furnished upon request.

The contribution for that day is for the Bible and Colportage Fund of the Sunday School Board, and will be used for the distribution of the word of God in destitute places. We earnestly hope for a general observance of this day and for large contributions to this noble work.—J. M. Frost, Nashville, Tenn.

The report of the commencement exercises of The Alabama Central College reached us too late for this week's paper, but having read the account we congratulate Dr. Giles, the faculty, and the pupils upon the brilliant close. We will give a full report next week.

As we go to press the Howard College Commencement is drawing to a close. The exercises have been unusually interesting. We hope to have a good report of the commencement in our next paper.

WOMAN'S PAGE

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.
 Vice-President—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.
 Vice-President—Mrs. A. J. Dickins, 17 N. 22nd St., Birmingham.
 Organizer and Leader Young People—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 Secretary—Mrs. D. M. Malone, 736 S. 20th St., Birmingham.
 Treasurer—Mrs. N. A. Barrett, 7900

By special request of Dr. Montague the annual reception of the Howard Co-operative Association will be given the students of Howard College and their friends on next Tuesday, May 29th, from 5 to 7 p. m. The association had deemed best not to hold this reception on account of the death of our beloved Mrs. Montague, but since the request is so urgent from the president of our college, we respect his wishes, and earnestly invite you to be present.

MRS. J. W. VESEY,
 Pres. Howard Co. Assn.

Jemison, Ala., Feb. 26, 1906.

Mrs. T. A. Hamilton, Birmingham, Ala.

Dear Mrs. Hamilton:—I send you the report of our organization and I have such a good report of our band that I'm sure you'll pardon my neglect in not sending it earlier.

Miss Anna Lowery and myself organized the little folks here on Sunday, Jan. 14th. We enrolled twenty-five members and now have forty-six.

The children are delighted with the work, they are all so willing and anxious to work that it is a pleasure to help them. We meet every Sunday afternoon. Will send a mission offering the next time I write.

We are all looking eagerly forward to the time you will visit our little town and will be so glad to have you with us. Remember us in your prayers, that we may be successful.

Sincerely,
 MATTIE PATTON.

Thorsburg, Ala., March 28, 1906.

Mrs. T. A. Hamilton, Birmingham, Ala.

My Dear Sunbeam Friend:—I am sending you our report with this letter. Hope I have filled it out all right. I put in my name on the report as president, as I understood you to say it was the leader's name you wish there. We elected Robert Robinson as president and I think he is going to do real well. We organized March 11, the Sunday Rev. Beale was here. There were only a few out as it poured down nearly all day. We started with an enrollment of eleven—pretty good considering the weather, I think. Last Sunday we had five new members. I know of a number more who are going to join and am sure we will be able to get quite a large band. The children are so interested in the fishes and are busy hunting for new members. We had a nice program though short, last Sunday. I think we will set aside a certain per cent for missions right along and work too for our new church. The ladies have had one meeting so far. I thank you for your letter and the papers or programs you sent me. Will you please send me quite a few of the fishes including some of the silver and gold ones? If our band grows as we hope it will we will want a good many fishes.

I do so hope we will make a success of our band. I know I shall enjoy it as well as the children. I pray God He may keep me faithful and work for Him every way I can.

We will be glad to see you any time you can come to Thorsby. We enjoyed having you with us so much and it did us all good.

Wishing you success in your work and God's rich blessings upon you.

I am ever

Your sincere friend,
 MAUDE GERALD.

Underwood Ave. East Lake.

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

Auditor—Mrs. Peyton Eubanks, Ensley.

Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. A. P. Montague, Mrs. G. M. Morrow, Miss Birdie Ethridge, Birmingham.

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

Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham, Ala.

My Dear Mrs. Hamilton:—After some delay, I will now answer your highly appreciated letter I received some time ago.

You spoke of spending such a pleasant day here. Why we were so glad to have you with us and wish you could come to see us again soon.

Our Sunbeam Band is getting on fine and of course we are going to continue to do all we can.

I will appreciate all the help you may render me.

Our band meets every Sunday afternoon. Thanking you for wishing me such good success, I am,

Your friend,

MAGGIE LOU CHANCY.

Louisville, Ala., April 5, 1906.

My Dear Mrs. Hamilton:—The programs received, came in good time to help out my junior exercises. Thank you.

Last Sunday night Mr. Green baptized two more of my band. These make eleven who have been received.

We have fifty-four real workers and they are a joy forever, I love the work and them. Will entertain them Friday afternoon. They gave \$3.00 last quarter to missions and next Sunday we will take another offering. They paid \$8.00 to church improvement fund.

I am rejoiced to see so much interest in our ladies' meetings.

Our missionary circle meets once a month. Have a program in which many take part.

Yours in the work,

MRS. J. MERCER GREEN

Garden, Ala., April 21st, 1906.

Mrs. T. A. Hamilton, Birmingham, Ala.

My Dear Friend:—As another quarter has passed I write to let you hear from our Sunbeam Band.

The band sends seventy-five cents (.75) for missions, I am in hopes that it will be more next time; for we have several new members and I think that the attendance will improve with the good weather.

We have two of Miss Willie Kelly's cards, being filled by penny gifts, and I hope can soon send them in.

I read your letter to the band and feel sure that it encouraged them. It is my sincere desire that you will have cause to be proud of us ere 1906 passes away.

Wishing you continued success in the work, I remain, Your friend,

MAGGIE FORT.

Fitzpatrick, Ala., April 28, 1906.

Mrs. T. A. Hamilton, Birmingham, Ala.

Dear Mrs. Hamilton:—We want some mite boxes, leaflets, short ones for children, and some blanks for sending money. I thought you would be the one for us to ask, but if I am mistaken, wont you please get them for us?

We are doing very nicely, I think. There are very few of us, but we work real well some times.

I am going to take them to the woods for a day next week and they are all looking forward with pleasure to that.

Hoping to hear from you at an early date, I am, Yours in the work,

MRS. JOHN E. MIELER,
 (nee Willie Gray.)
 Leader of Sunbeams.

Talladega, Alabama,

Mt. Ida Church, May 18, 1906.

Dear Mrs. Hamilton:—After extended delay I will give you a report of our Sunbeams. However, I am fearful lest you have concluded that we have expired, but feel assured that if you could only take a peep at us and see how busy and enthusiastic we are, you would say they are still surviving.

The Sunbeams of this place have let their light shine with such a brilliancy as to cheer and comfort many during the last three months.

In February we raised \$5.00 for the benefit of two little blind children who were in destitute circumstances.

Then we went to work and got up an entertainment for the purpose of raising money to defray our pastor's expenses to the S. B. Convention.

It was not only encouraging, but a great inspiration to see the interest that the little folks manifested, as they put forth their best efforts to make the entertainment a success, and said their pastor just must go to the convention.

One bright little fellow of nine years voluntarily offered to chop cotton to make money for this cause, in case we did not raise a sufficiency. These children are not only Sunbeams by name, they are Sunbeams indeed.

We are now endeavoring to raise sufficient money to buy a new Bible for the church, and have a neat sum on hand. Your little Judson Girl,

JENNIE TOBAND.

Newton, Ala., May 5, 1901.

Dear Mrs. Hamilton:—We thought we would write you a few lines to let you know how the Newton Sunbeam Band is getting along. We are to study Africa this quarter. We meet every first, second and fourth Sunday in each month and have very good program each Sunday. We are raising money for the new fence the Sunbeams are going to put around the church. Our officers are as follows:

John Poyner, president; Kirby Jones, vice-president; Lola Chapman, secretary; Sallie T. Oliver, organist. Our leader is Mrs. McLaney, who is doing all she can in the work.

Your little Sunbeams,
 EDNA WARD,
 ROY JONES.

Birmingham, Ala., April 27, 1906.

Dear Mrs. Hamilton:—We would be so glad to have you visit us. Every member of our little band has learned to love you, and we are always delighted when you visit us. You always tell us so many good things it makes us want to do more for our Savior.

We are getting along very nicely now. We have such a sweet leader, Miss Grace Gardner, and we all love her very much.

Your little Sunbeam,

LUCIA HAYES,
 Corresponding Secretary East Birmingham Sunbeams.

Inverness.

Dear Mrs. Hamilton:—Please find enclosed seventy cents (.70cts) from our Inverness Sunbeam Band. The children have all had measles and we have missed two of our meetings, but hope we can move on now. They are very enthusiastic about their meetings though you may not think so from their contributions. Much love to you and yours.

MRS. C. W. SELLERS.

Belleville, Ala., Feb. 6, 1906.

Dear Mrs. Hamilton:—I guess you are wondering what has become of your little Belleville Sunbeams. We are trying to shine. Mrs. Crum is our leader now.

Mrs. Riggs has moved to Repton. We all hated to see her leave for she was so good and sweet and we loved her so much.

The Sunbeams are going to have an Easter egg hunt on Saturday before Easter. We all wish you could be with us, for we would all love so much to see you.

Accept much love and kindest wishes from each Sunbeam and pray for us.

Your little friend,
 ALMA SMITH.

Beatrice, Ala., April 29, 1906.

Dear Mrs. Hamilton:—I am very sorry to write you that our Sunbeam Society has disbanded for the present. Our president was married last week and left our village, so we will have to get another leader which I hope will be very soon. We are all too young to attempt to hold our meetings alone but will try to pay past dues when we continue.

Enclosed please find one dollar and sixty cents, amount we have on hand. Please forward it to the treasurer.

Your little Sunbeam,
 NETTIE LOU ANDRESS.

Alexandria, Ala.

Dear Mrs. Hamilton:—Enclosed you will find a report of our organization. Your letter was received March 28th, (also literature) and will be read at the next meeting. The society appreciates all help from you.

We had a letter from Mr. Stewart last week telling us much about the orphanage and the children, for which we are working. He wrote us to please send a box of clothing to little Edna Bishop, one of the little orphans as he had no prospect of getting a box we will send off the box by the first of May. Mr. Stewart says he will be here to lecture to the society at the next meeting (second in April). Mrs. Reynolds wrote us that you could furnish mite barrels to our society. Will you kindly send us fifty barrels?

Yours truly,
 ANNIE M. WOODRUFF.

Sumterville, Ala.

Dear Mrs. Hamilton:—I remember your pleasant visit to Sumterville last May. You gave us one of the cards with Miss Willie Kelly's picture on it. As there are so few Baptist children around here, we cannot have a Sunbeam society. So the primary class raised the dollar.

There are only five children in the class and three of them are from our home.

We are glad to send the money in time to be counted in this year's offering.

Please send us another one of Miss Willie Kelly's cards

Your loving friends,
 CHAS. HERRING,
 CARRIE HERRING,
 ROBERT HERRING,
 JOHNNY WHITE.

Dear Mrs. Hamilton:—The above is from the class of Mrs. J. J. Dixon, and that third signature is our baby boy's effort at Robert Herring.

We all remember with so much pleasure your visit to Sumterville and to our home. Please come again.

Sincerely yours,
 J. E. HERRING.

Jemison R. F. D. 2.

March 19th, 1906.

Mrs. T. A. Hamilton.

Dear Friend: I will write you a few lines about our Sunbeams. We organized March the 11th, the day set by you with fourteen members and five members joined yesterday. I received the programs last week and the children had some nice pieces and we are getting along finely.

Please send us about two dozen fishes.

Yours truly,

MRS. BETTIE SCOTT.

Jemison, R. F. D., No. 3.

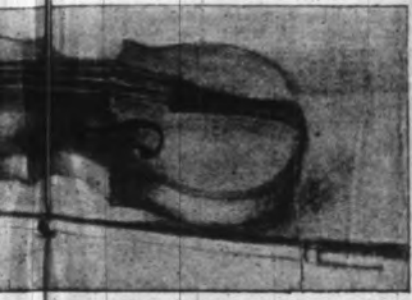
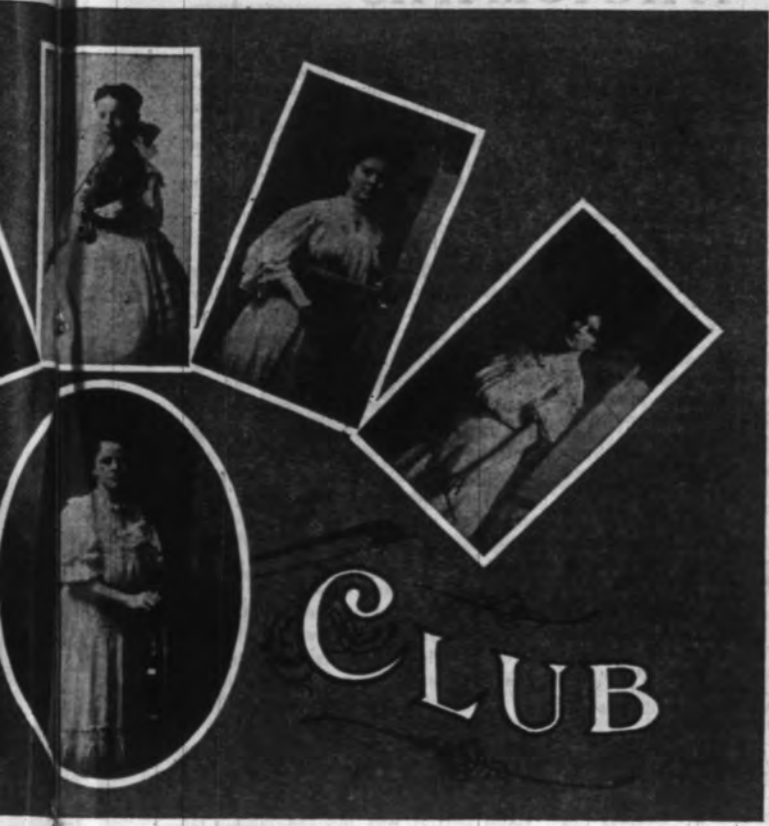
My Dear Sunbeams:—You will receive from the Sunday school Board the programs for Bible Day, in June. I hope you will all do your best to bring in a large contribution to send Bibles to those who cannot buy them and especially for Miss Bulhimer's use, as she meets the foreigners coming to our shores. Your leaders will tell you about that dear little German woman, who is doing such a great work, and you will help her. I just know you will! For every dollar you raise Dr. Frost will give another and credit you with it. I wonder which band will be the first to make an offering and which will give the largest amount? Let me hear from every one of our one hundred and sixty-one Sunbeam bands. Your loving friend,

MRS. T. A. HAMILTON.



SOME VIEWS FROM THE JUDSON.





A PAGE OF INTERESTING PARAGRAPHS

Rev. W. Y. Quisenberry was in the city Saturday and honored us with a visit. We would like to have him back in Alabama.

Rev. William Thompson of Germantown, Pa., who preached at the 26th St. Baptist church on Sunday morning, greatly delighted and strengthened his hearers.

Dr. John D. Jordan is back in Savannah. Toward the close of his long trip he was sick with grip and pleurisy, and arrived in New York, May 10th, quite weak. With this exception, he had a great trip, and will tell us some of his experiences later on.—Religious Herald.

The Executive Committee of the Etowah Association recommends to the churches to take good collections for associational missions and devote it to the church building at Altoona. The brethren there deserve help. Altoona is an important point on a new line of road and the Baptists are struggling to build a house of worship. Let the churches help liberally.—W. B. Crumpton.

We beg to acknowledge receipt of the following invitation: Mrs. L. E. Stinson invites you to be present at the marriage of her daughter, Fletcher, to Mr. John C. Dawson, on the afternoon of Wednesday, the sixth of June, nineteen hundred and six, five o'clock, 114 Sixtieth street, Woodlawn, Alabama.

A treat is in store for the folks at Baylor University in Texas during commencement. Rev. P. E. Burroughs, of Temple, Texas, will preach the commencement sermon; Rev. Forrest Smith, of Sherman, the sermon before the Students' Christian Association, and Rev. Austin Crouch of Birmingham, the annual address.—Baptist and Reflector.

Our Virginia boys seem to meet with great favor wherever they go. The good people of Richmond and Hampton, in particular, and his friends throughout the State will be glad to know that Rev. J. L. Rosser is meeting with great success in Alabama. He preaches the Commencement sermon at Judson College and makes the Commencement addresses at Howard College and Dallas Academy. "How is your work at Selma?" I asked. "Fine," was his cheerful reply.—Religious Herald.

Dr. Johnson, of St. Louis, in discussing his report on the finances of the Foreign Board said that our Lord commended the business ability of the man who had five talents. Many of the greatest men of the Bible were men of wealth. God nowhere puts a premium on poverty. But where much is given much is required. Many of God's people excuse themselves from giving to our Lord's cause because they are poor, but as a rule those of moderate means are the largest givers, from a Scriptural standpoint. If our rich men would give as the Lord has prospered them what a mammoth sum would come into the treasuries of our boards.—Christian Index.

A Correction.—Please say that in my article on "The Trend of the Times," I wrote "The church of the Advent and its rector. (not career) are in defiance of the bishop's authority." There were a number of other typographical errors, but they will be apparent.—J. V. Dickinson.

The editor, proof-reader and compositor had great difficulty to read Brother Dickinson's correction. We hope John will get a type-writer or take time to write legibly, as his articles are always interesting when we know the "Trend" about which he is writing. Of course we know he thinks his copy is easily read.

With genuine sorrow, I have resigned my churches in this field to take effect in June. I have been called to the Palmetto Street church, Mobile, and expect to enter upon my work July 1st.

In leaving this work I am fully aware of the fact that I am giving up an important place and some of the most loyal people in the world.

I trust the Lord will soon send them another pastor.

I go to Mobile because I believe the hand of the Lord is leading me into a broader field of usefulness than I have ever had before.

J. W. SANDLIN.

A numerous body of friends in South Carolina will sympathize with Dr. Andrew P. Montague, president of Howard college at East Lake, Alabama, in the sad affliction which has come upon him in the death on Sunday night of last week of his beloved wife. Mrs. Montague was a woman of sweet Christian character and of great tact and amiability. She was of invaluable assistance to her husband in his great work of training young men, and was highly regarded by the college students. Dr. Montague is a gentleman of warm and generous heart, and lives as few do in the lives of his friends and loved ones. To him our sympathy goes out in this hour of his great bereavement. May God abundantly bless and sustain him.—The Baptist Press.

Vaughn, Ala., March 9, 1906.

Dear Mrs. Hamilton:—Will you please send us some Sunbeam programs for the fourth Sunday in March? We have only twelve members now. We haven't a leader now. Sister was our leader before she went off to school and would be glad of any idea about our Sunbeams you will give us.

We have raised for orphanage six dollars and thirty cents (6:30), for

foreign missions, two dollars (\$2.00), home missions one dollar and seventy cents (\$1.70), one dollar (\$1.00) to help build a church in Birmingham, and now have (\$1.50) one dollar and a half on hand, which is eleven dollars and a half (\$11.50) we have raised since the association.

I am the secretary of our Sunbeams and like it very much. Pray for us.

Your little Sunbeam,
MARY GARY.

We reached home Tuesday morning from the meeting of the Southern Baptist Convention. On Friday the secretary, Dr. Lansing Burrows, put into our hands a copy of the Minutes, with the remark that "It was the first copy." He seemed heart-broken over the fact that he had not been able to get the Minutes out earlier, and also because he was able to publish only a few hundred copies last week, inasmuch as most of the copies of the report of the Foreign Mission Board had been sent to Nashville by freight, instead of by express, and had not arrived. We could not help sympathizing with him in his evident distress over the delay. He seemed to feel that he had forfeited his reputation as a lightning secretary and had disgraced himself before the eyes of Southern Baptists. And this, too, upon the occasion of his twenty-fifth anniversary as secretary. But we write this to let the brethren understand that it was not his fault. He is just as much a lightning secretary as ever, but he is unable to make lightning express trains out of freight trains. We hope the brethren will, under the circumstances, overlook his delinquency this time. We are sure that he will do better next time.—Baptist and Reflector.

Important Notices Relative to the Woman's Missionary Union

As is widely known, the Woman's Missionary Union adjourned without appointing a corresponding secretary. Mrs. Rust having declined the office.

The responsibility of filling this important position for the present year, was left to the executive committee.

Feeling deeply the double burden of this responsibility and that of at once making provision for carrying on the work of the Union, a meeting of the executive committee was held Friday, May 13th, the newly appointed president going to Baltimore to be present.

As the result of arrangements there perfected, I take pleasure in making the following announcements:

First. That the present officers of the executive committee assure the officers of the State central committees and through them the societies, that there shall be no lapse in the work on account of the present vacancy in the office of corresponding secretary, undertaking until such time as it shall be filled, to render every service in their power to this end.

Second. That as soon as consistent with the importance and responsibility of the office, the position of Corresponding Secretary will be temporarily filled, after due conference with the State vice presidents.

Third. That programs and leaflets for three months mission study, as heretofore given on the Mission Topic-Card, will be ready for distribution to State literature committees and by them to the societies, by the middle of June.

Fourth. That the topic of study for these three months will be as follows: July, the Outlook, August, Japan, September, Our Foreign Neighbors.

Fifth. That the address of the Woman's Missionary Union Rooms will, until further notice, be the same as formerly, No. 233 N. Howard St., Baltimore, Md., and that requests for free literature, mite barrels, etc., should be sent to this address. Later more convenient rooms may be secured.

Sixth. That Miss Fannie E. S. Heck, President, Raleigh, N. C., and Mrs. John Eager, vice president for Maryland, No. 233 N. Howard St., Baltimore, Md., will be pleased to give any information or help in their power, to State workers, until such time as a corresponding secretary shall be appointed.

Seventh. That the executive committee will be prepared to supply letters from frontier missionaries and also Sunday school missionaries in need of boxes, by the usual time.

Eighth. And finally that we begin the year with great hope, realizing that broad and wise foundations have been laid in the past and believing that in the consciousness of our great common purpose and by the united support of every worker, the Union will go on to even larger things.

FANNIE E. S. HECK,
President W. M. U.

Good News From Richmond

It is reported from Richmond that the money has already begun to come in to pay the debt of the Foreign Mission Board, and it is confidently believed by the brethren there that it will come more and more as the churches have time to take collections for this purpose. A large number of brethren at the convention stood up on the proposition to go home and take steps to wipe out the debt. They meant what they said and we are sure the board will not be hampered very long with this burden.

An Interesting Article.

The following letter, written April 4th by Brother A. Y. Napier from Nagasaki, Japan, where he had gone to meet his bride, will be of interest to all our readers:

The McCollums and Miss Davie are at Kobe, and the Sakata will arrive here in a few days. While it lingers in port, we will be married in the home of the Walnes, and after the event is solemnized, I think we will board that steamer for Shanghai. At Shanghai we will be the guests of Miss Kelly for a few days while we do some shopping for ourselves, and for our friends in Honan. After which we will go at once to Kuling, where Miss Lois will take up the study of the language, and I will resume my studies. I hope to take the second half of the first year before the end of July or earlier.

Yesterday was the birthday of the founder of Japan. The Walnes kept an open house. I would that our beloved brethren might have seen what it was my privilege to see. Members of the congregation of the Nagasaki Baptist church gathered in the missionaries' home. There were devotional exercises, sacred songs, national hymns and the rendering of patriotic pieces on the organ. Mrs. Walne presided at the organ, and at their earnest request played the "Battle of Bull Run." Afterwards the Japanese pastor, a Rochester graduate, who could double his salary in educational work, and his flock repaired to the lawn at the side of Mr. Walne's home, and the children played while the young people amused themselves in playing games. By and by simple refreshments were served, and when the shadows began to be cast far across the yard, the young men began to take the leaders

and toss them in the air, throwing them up and catching them, with exclamations of approval and good cheer. It meant, I judge, just what we used to mean at college when we put the best ball player on our shoulders. They thus honored their pastor, and then they took up Brother Walne, their missionary, and he entered heartily into it. I looked on and wished that I might be worthy of such a tribute of love. Mr. and Mrs. Walne keep themselves aloof from most of the foreign social functions, in order that they may give themselves and their five bright children more fully to this as a part of their work. I saw they had gotten very close to their people, and my heart said it was blessed.

Will you bear with me while I tell you of something which went on to one side. I stood talking to a college student, who was present, and who told me that he was a follower of Jesus. He spoke English well. I said:

"What are you going to do as a life work?"

He replied: "I am taking the English literature course, and I will receive orders as to what I shall do."

I supposed he was preparing for a government position, and I said: "Who will give you your orders?"

He replied: My Heavenly Father has a plan for my life, and He will direct me what to do. I want the people of my country to come to Jesus."

I tried to reassure him of the correctness of his position, and to tell him how glad I was to hear him so express himself.

Mrs. Walne looks quite herself again. Mr. Walne is a little run down, but he is overjoyed at the coming of Brother McCollum and family and he is planning to get a little rest during the summer.

100 of These Sets Free



We want every young lady whose subscription to the Alabama Baptist is paid up to date or in advance to send in her name and address on a postal card and we will send her with our compliments by return mail a set of pearl shirt-waist buttons. We bought them from Love-man, Joseph & Loeb, and they range in price from fifteen to thirty-five cents. We have only 100 sets. Better write today.



FOR SECOND MOURNING WEAR.

Separate mourning waists for semi-dressy wear are made up for warm-weather wear in soft China and light-weight taffeta silks, unlined and given a fresh and summery touch by collars and cuffs or inset chemisette of fine lace or embroidery. Black China silk is the material of the model illustrated, the full sleeve tucked in the centre of the upper part of the arm to form a double puff, the lower puff finishing just below the elbow with a deep frill of the silk. Fronts and back are shirred over the shoulders and drawn easily into the waistline. The neck is cut out square to the bustline to admit the eyelet embroidery chemisette, the high collar of which is supported by little rods of feather-bone, the cut-out neck finished with a puffing of the silk, while the blouse portion immediately below the chemisette is tucked for a couple of inches over the bustline, the tucks set with black crochet buttons.



MOHAIR IN CHILDREN'S FROCKS.

The vogue of mohairs in the spring productions has extended into the summer lines of both women's and children's apparel, and smart tailored dresses for the growing girl are to be seen in the best shops of the metropolis. The Russian blouse and variations of this model seem the favorite mode of development. In this example of a creamy white mohair a dressy touch is given to an otherwise severe frock by the shallow yoke of white Swiss embroidery set in above the yoke portion of the mohair with its edges machine-stitched and the centre front trimmed with three mother of pearl buttons. The skirt portion is then tucked into the yoke and confined at the waistline by a stitched belt of the mohair buttoning in the front and slipped through slots attached to the under-arm seams. The fastening is in the back, beneath the centre box pleat, and the sleeve is the full conventional bishop pattern.



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Graduate Dartmouth Med. College 1881. Ex. Pres. N. Mich. Med. Society. Ex. Member State Med. Soc., Board of Health, etc.

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Every other had failed: "We had just as soon be without quinine as to be out of Hughes' Chill Tonic. One of the most wonderful cures of chills and fever came under my observation. A man suffering for about twelve months from a most obstinate attack of chills and fever tried every remedy that he could hear of, all to no purpose. I persuaded him to try a bottle of Hughes' Tonic; from that time, over twelve months ago, he has not had a chill." Sold by Druggists—50c. and \$1.00 bottles.

Prepared by
Robinson-Pettet Co., (Inc.)
Louisville.



OVER-DRESSES AGAIN POPULAR.

The over-dress which the thrifty mother uses as an apron during the succeeding winter is again a favored model in small girl's wear this season. Delicate blue, pink and green chambrays are charming in these to be worn with sheer batiste or lawn gumpes, with low round or pointed necks and short sleeves, which reveal the charms of the dimpled elbow. The skirt of this pink chambray frock is side-pleated from the centre front box pleat, and attached beneath a stitched belt to the slightly full bodice, which is cut square at the neck, revealing the gumpes of embroidered lawn. The berthe, cut square over the shoulders and in a deep front point, is trimmed with two bands of white Swiss embroidery, the edge finished with a narrow frill, the neck of the gumpes and the deep cuffs of the full puff sleeve receiving similar treatment. If desired, a charming effect may be gained by running black velvet baby ribbon through an embroidery beading trimming, a frock modeled after the picture.



SMALL BOY'S PLAY FROCK.

These balmy spring days remind the mother of small boys as well as girls that she must be up and making or having made these neat little play frocks with which the summer wardrobe should be so replete. The plain chambray gingham in all the staple colors make up admirably after this model, which hangs straight from neck to hem, the right front which buttons over on the left laid in inch side pleats and stitched to yoke depth. In the back there are three box pleats stitched to the waistline, being released from this point to form the skirt fullness. The full bishop sleeve is tucked into the armhole and gathered into a band of the blue gingham, trimmed with white Swiss embroidery. A band of the same insertion is set around the top of the narrow neckband and down the left side over the invisible closing.

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Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary Corn Pad, a new invention, address Allen S. Olmsted, Le Roy, N. Y.



An Eczema Hand

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

Heiskell's Ointment

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

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

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

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L. E. of the M. E. Church, South.
Send for catalogue X, stating power requirements.

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Rub Magic on soiled parts, leave them in water one hour. No boiling, no washboard; no backache. If you use MAGIC WHITE SOAP, you'll find it as easy as magic; has no roots like in yellow soap.

Get your grocer to credit, or send an \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.

MAGIC SOAP CO., Ltd. New Orleans

The Southern Baptist Convention of 1855.

According to promise, I give to the readers of the Alabama Baptist some account of this session, which was held at Montgomery, Alabama, beginning Friday, May 11, at 10 a. m., and ending Tuesday night following. I was then a young pastor, and this was my first attendance upon the convention. And it was a real attendance. I missed no session, and was during the whole time a close observer and an attentive listener. R. B. C. Howell, then of Virginia, was chosen president, and Wm. Casey Crane of Mississippi, and J. M. Watt of Alabama, secretaries. Thos. Stocks of Georgia, J. B. Jeter, of Virginia, W. C. Buck of Mississippi, and W. P. Chilton, of Alabama, the vice-presidents.

At this session I saw for the first time a number of eminent brethren, such as J. B. Gaylor, first secretary of our foreign mission board; W. C. Buck, A. M. Poindexter, W. W. Everts, J. L. Burrows, J. H. DeVotie, J. O. B. Dorgan, T. C. Teasdale, J. P. Boyce, Samuel Henderson, A. D. Sears, R. Holman, first secretary of the domestic (now home mission) board, and others. R. B. C. Howell and J. B. Jeter I had met the year before at our state convention, and of course, the Georgia notables I had seen before.

Here also, I saw for the first time, brethren who subsequently became leaders among us, such as John A. Brodus, B. Manly, Jr., A. C. Dickinson, J. W. M. Williams, E. B. Teague, A. J. Battle, T. G. Jones, I. T. Tichenor, H. McIntosh, Joseph Walker, A. C. Dayton, and R. H. Graves, our now veteran Chinese missionary, but who was then introduced to the convention as a young brother under appointment to China. Judge W. P. Chilton, one of Alabama's most eminent jurists, was a prominent and useful member of the convention; and certainly one of the noblest looking men I ever saw.

The notable features of this convention, as I now remember them, were:

1. A protracted and somewhat acrimonious discussion as to inviting those not Baptists to seats in the body. The discussion went over from the morning of the first day to the afternoon, and it was finally decided that "ministers of our denomination who are present be invited to seats;" and we fondly thought that this "bone of contention" was no more to trouble us. But alas, "the best laid schemes of mice and men gang oft a-gley." During the morning session of the next day, an invitation was given to the convention to attend in the afternoon a union Sunday-school celebration at the Methodist church. The body was unwilling to lose the afternoon from its business, and so passed resolutions: expressing thanks for the invitation but courteously declining to accept. To smooth over the matter still better, an additional resolution was offered, virtually, though not technically, undoing the action of the day before. And thereupon was renewed, with more earnestness than ever, the discussion of the "invitation question," consuming the remainder of the morning session and the entire afternoon! The resolution, after amendment, was passed thus: "Resolved, That the clergymen and brethren of the denominations be affectionately invited to seats in this body." But the next session, at Louisville, in 1857, only Baptist ministers were invited, and without discussion. Two years later, at Richmond, the general invitation was moved again, but, after considerable discussion, was withdrawn, and according to my recollection, has never been renewed up to the present time.

2. Quite a spirited and lengthy discussion was had on the proposition of the old Indian Mission Association to transfer to the Domestic (now home) Mission Board its missions, missionaries, assets and liabilities. The discussion over, the convention, by a close vote, refused to agree to the transfer to the domestic (now home) ter much more discussion, the refusal

was reconsidered, and with a good degree of unanimity, the transfer was agreed to.

3. Another lengthy discussion was had about the condition of the Baptist cause in New Orleans and the raising of money to pay for the house of worship of the Coliseum Baptist church. I remember pledging one hundred dollars myself, and further remember that the pledge was promptly paid and in full.

4. A notable feature was the closing session, Tuesday night. At this time, Brother A. D. Philips, who had been accepted as a missionary to Central Africa, and R. H. Graves, already mentioned as recently appointed to China, both of whom have been introduced to the convention in the afternoon, were now brought before and introduced to a large congregation. Both made addresses, and at the close J. H. DeVotie made earnest prayer for the young missionaries.

There were present at this convention, so the committee on credentials reported, 223 members. Of these a little more than one hundred were from Alabama, and of this large number, so far as I know, only one survives, Dr. A. J. Battle, a native of Georgia, and now residing in that state. If the Virginia delegation, twenty-two in number, I think there remains only A. E. Dickinson, the senior editor of the Religious Herald. From North and South Carolina, Tennessee, Kentucky and Mississippi, if one remains I do not know it. Georgia had present nearly fifty. I think all are gone but myself. And so out of the two hundred and twenty-three who were present, only four are now living, so far as I know: A. J. Battle, A. E. Dickinson, R. H. Graves and the writer. Yes, the fathers are all gone, or soon will be, but thanks be to God that He has raised up and is raising up so many to take their places. J. H. KILPATRICK.
White Plains, Ga.

"Howard College Subscriptions."

I have just read Dr. M. B. Wharton's communication on the above mentioned matter. I suppose my church may be classed with the "leading churches" mentioned by Dr. Wharton, but the facts, so far as my church is concerned, are not as stated by Dr. Wharton. When the subscription was taken for Howard College at Sheffield I was seated on the platform, having spoken for the college only a few minutes before. I distinctly stated publicly that I would not pledge my church for the amount I mentioned, but would pledge myself to make an earnest effort to raise that amount. I do not know what the pastors of other "leading churches" have done but my pledge has been faithfully kept, though the amount mentioned has not been raised. I never pledge the church of which I am pastor for any definite amount. I have no authority to do so. If I pledge a definite amount, without qualification, I pay it myself if I fail to raise the amount from the brethren of my church. Any pastor who subscribes on such an occasion a definite amount and does not do his best to raise it is deserving of censure. Dr. Wharton's communication, together with one or two other things, will make me very slow hereafter to even promise to "endeavor or to try to raise" any definite amount. W. J. E. COX.

SKEPTICISM.

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and Life saver in the whole world. If you believe this and accept it as a truth, you will be the immense gainer thereby; and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send 2 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of Fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

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It has been sent for 20 years to large Institutions throughout the U. S. and abroad, with bills not payable unless it did the work to their entire satisfaction.

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"Peterman's Discovery" liquid, in flexible cans, with sprays; pressing sides of cans will force it in cracks and kill bedbugs and eggs instantly.

Peterman's Ratmouse Food. Ready for use.



Rats and mice made wild by this noxious food; alarm others; they will leave the build up and not return.

Peterman's Ant Food, a strong food to kill and drive away ants. Large black beetles may also be destroyed by it in one night.

Take no other, as time may be even more important than money. Originated in 1875. Perfected in 1900 by Wm. PETERMAN, Mfg. Chemist, 54, 56, 58 West 13th St., New York City, London, Eng., Montreal, P. Q.

If not obtainable from your local dealer, mail order direct to me. 50-cent packages of these preparations will be sent postpaid upon receipt of price.

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Man or Woman, or Husband or Father, earning a fair salary can become a Club Member and secure our NEW SCALE \$400 LUDDEN & BATES PIANO at Club price to members of \$287, on very easy terms of payment—a little at a time.

LUDDEN & BATES CLUB PIANOS cost club members \$287 instead of \$400, which is the regular price, just a little more than ordinary \$250 and \$275 pianos; in five or ten years they cost much less—because they are still good. They are built to last A LIFE TIME, and are guaranteed to do so.

You can buy other pianos at or about \$287, but you don't get Ludden & Bates TONE, Ludden & Bates ACTION, Ludden & Bates LASTING QUALITY, Ludden & Bates reputation, and in all, Ludden & Bates satisfaction. Our Ludden & Bates Piano Club in connection with our inexpensive Mail Order department saves you nearly \$125—worth investigating—besides, we do not collect balance due on piano in case of death of parent joining—we give you a receipt in full—you keep the piano in the home. For particulars send for booklet No. 32 "Do it to-day."

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The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Park, Tenn.

MEMORIAL OF DR. EDGAR ALLEN JONES.

(Read before the Jefferson County Medical Society.)

Dr. Edgar Allen Jones was born in Wilcox County, Alabama, February 13, 1877, and died in Woodlawn, Alabama, April 17, 1906.

The brief time and space allowed to a memorial will not allow us to compass fully this remarkable and well-rounded life. In it, truly it can be said, were born the greatest possibilities of a strong and useful career, that would have blessed the world for its being. His was a mind of ambition that purposed to accomplish all that could be done in its earthly limitations. Born of a gentle and sturdy ancestry, there naturally inhered in him such qualities as stimulated by his environments led early in life to the eager pursuit and strenuous use of the advantages afforded him. They were utilized in such practical form as enabled him to bring to bear upon the preparation for and pursuit of the calling he had marked out for his life's work, an unusual maturity of thought. He brought to bear upon it the resources of a mind well trained beyond his years, which was readily recognized by all who knew him well. He was essentially a student, and while enjoying the ordinary associations of life, found his greatest daily pleasure in the study and investigations of those problems which concern human life. Not content with the ordinary routine of study, he delved deeply into all the issues that bounded the narrow line between this life and the other, and found his greatest joy in the practical interpretation of such results as threw light across the round of human existence. Such study made him an accurate diagnostician and a successful practitioner.

Joined to these strong intellectual attributes was the courteous bearing of a gentleman well-born, with a frank open countenance that knew no guile, and made him a welcome at once in the sick room. Without studied effort he readily impressed for good the sick who came under his care, and in his long absence the benison of many a loving and kindly heart followed him with earnest wishes for his recovery. His was a gentle nature, yet he was strong in the courage of his convictions. When he saw and knew the right, he did it. The unanimous esteem in which he was held by his professional brethren, testified above all things else to the purity and nobility of his character, a testimonial not to be bought with silver or gold, but only by those gentle and noble endowments of which he was the happy possessor. A rare spirit, hopeful and cheerful, while conscious even to the last. For the future came no doubt. All was quiet and serene. He had looked beyond the horizon of this life and had quietly and determinately settled that greatest of all questions involving the happy immortality of a future life. He had decided wisely and well, and but a few days before his death expressed that serene confidence of a strong and abiding faith that was anchored upon the Rock and that knew no doubts or fears; and as the sun sinks gently to its evening rest, so the soul of this noble and Christian gentleman passed to the fruition of his better hopes.

Shall not we, yet in active life, emulate this example?

"To think; to act; to work; to wait; Faith strong, heart true, whate'er our fate; Content, come guerdon soon or late,—Such life's worth living."

And better still to know of that other life: "Somewhere,—and 'tis within God's ken,—

I know that I shall see those dear, Who smiled on me awhile,—and then Passed on in spite of sob or tear.

"Somewhere, somehow; enough for me

To know within my inmost heart. Once more my loved and lost I'll see

And greet, if I but do my part; And knowing this, I'll sink to sleep, Content that God my soul will keep."

Be it resolved, That a copy of this memorial be transferred to our records, and that the Secretary be instructed to furnish a copy to the family of our deceased brother, and to the Alabama Baptist, for publication.

E. H. SHOLL, M. D.,
B. L. WYMAN, M. D.,
W. P. McADORY, M. D.,
Committee.

A STATE SUNDAY SCHOOL SECRETARY.

"Six state boards at present have each its own Sunday school secretary, viz: The two Carolinas, Georgia, Mississippi, Kentucky and Oklahoma."—(Report of S. S. Board to Southern Baptist Convention.)

Is there any reason why Alabama should not do likewise?

There are today in Alabama 1,000 churches which have no Sunday school. There are at present more than 100,000 Baptists in Alabama who are connected with any Sunday school. Some of our churches have Sunday schools a few months in the summer and then go into winter quarters. Many of these churches have preaching only one Sunday in the month and that constitutes about the only religious instruction that many of our young people ever get. Is it any wonder that they are easily proselyted by other denominations? The Sunday school is the great nerve center of our denominational life.

Every church should have a well regulated, well taught, evergreen Sunday school and every member of the church should belong to some department of the Sunday school.

The schools that we have are greatly in need of more efficient teachers.

Much of our teaching is but little better than no teaching at all, and in some instances worse than no teaching.

When we employ a man to train a horse or a dog, we want a man who knows how, but it seems that some of us are careless about how our children are trained.

Every Sunday school should be under the immediate supervision of the church. Its officers should be elected by the church; its support should come from the church and its reports should be made to the church. But this seems impossible unless our churches could be aroused to the great importance of the Sunday school work. How can this be done? In my opinion, the surest, quickest and best way is to follow the example of the States above referred to and put in the field an active, aggressive Sunday school secretary, whose duty it should be to go into every association in the State and organize Baptist Sunday School Conventions, and put in operation such means as may be necessary to reach every Baptist church and secure the co-operation of every Baptist preacher in the State. At present many of them do not encourage the Sunday school either by their presence or personal efforts.

The advisability of putting into the field a Sunday-school secretary was discussed in our convention at Troy and also at Anniston, but the effort was defeated because it attached to it the colportage work. I believe that the minority report, on Sunday-school and colportage work, as offered by Bro. J. V. Dickinson at Troy would have been adopted if he had left off the word colportage.

A Sunday school secretary should have nothing to do but devote his entire time and energy to the Sunday-school work. He certainly can find enough to do, and I honestly and sincerely believe that no phase of our work at present, is of more importance.

I believe that if a suitable man could be secured for this work his salary would be forthcoming without subtracting one cent from the mission work. Fraternally,

A. J. PRESTON.

TIRED OF LIFE AWFUL SUFFERING

From Dreadful Pains From Wound on Foot—System All Run Down After Six Months' Agony—Not Able to Work—Completely Cured in Two Weeks

MIRACULOUS CURE BY CUTICURA REMEDIES

"Words cannot speak highly enough for the Cuticura Remedies. I am now seventy-two years of age. My system



had been all run down. My blood was so bad that blood poisoning had set in. I had several doctors attending me, so finally I went to the hospital, where I was laid up for two months. My foot and ankle were almost beyond recognition. Dark

blood flowed out of wounds in many places, and I was so disheartened that I thought surely my last chance was slowly leaving me. As the foot did not improve, you can readily imagine how I felt. I was simply disgusted and tired of life. I stood this pain, which was dreadful, for six months, and during this time I was not able to wear a shoe and not able to work.

"Some one spoke to me about Cuticura. The consequences were I bought a set of the Cuticura Remedies of one of my friends who was a druggist, and the praise that I gave after the second application is beyond description; it seemed a miracle, for the Cuticura Remedies took effect immediately. I washed the foot with the Cuticura Soap before applying the Ointment and I took the Resolvent at the same time. After two weeks' treatment my foot was healed completely. People who had seen my foot during my illness and who have seen it since the cure, can hardly believe their own eyes."

Robert Schoenhauer, Newburgh, N. Y., Aug. 21, 1905.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (in form of Chamberlain's Colic, Cholera and Diarrhoea Remedy, 25c. per vial of 60), may be had of all druggists. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, "The Great Skin Book."

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**OLD VETERAN
RHEUMATIC CURE**

CURES RHEUMATISM ONLY—READ LETTERS FROM PEOPLE YOU KNOW.

Frankfort, Ky., Feb. 11, 1905.
Dear Sirs—I suffered with Rheumatism this winter and finally used a bottle of your Old Veteran Rheumatic Cure. I improved while taking it and have had no trouble since.
Very truly yours,
J. P. HONSOCK,
Chief Justice of State.

Department of Justice, Office of U. S. Marshal for the Western District of Kentucky,
Louisville, Ky., Sept. 1, 1905.

Gentlemen—I received the bottle of Old Veteran Rheumatic Cure sent me, containing a nine days' treatment, and after using same am entirely cured of a very severe case of rheumatism. I feel it my duty and a pleasure, in the interest of others suffering from that dreadful malady, rheumatism, to recommend it as a wonderful

medicine, and worth a trial from every rheumatic sufferer in the land, and I will assure you I will recommend it to all I meet.

Very resp'tly, J. D. JAMES, U. S. Marshal.

Old Veteran Rheumatic Cure Co.,
Gentlemen—I feel like I can not say too much for Old Veteran Rheumatic Cure. I have suffered a great deal with rheumatism. At times could scarcely get home from my work. At other times down and could not get up without great pain. Tried different remedies, but Old "Vet" did the work. I get around like a boy. I feel that I am cured. I believe in the nine days' treatment like I believe in the Scriptures. I believe it to be the greatest remedy on earth for rheumatism.
T. R. MASON,
Hopkinsville, Ky.

A GOOD OFFER If you suffer with Rheumatism write us, enclosing One Dollar, and we will send you postage paid, Our Nine Days Treatment, on our guarantee that it will cure you. We promise faithfully to return your money if you are not satisfied, and for our reliability refer you to the People's Bank of Adairville, Ky. We know "Old Vet" will cure you. Write today. Mention this paper.
OLD VETERAN RHEUMATIC CURE CO. INC.
ASK YOUR DRUGGIST. Box 263 ADAIRVILLE, KY.

SPLENDID!
"Never tasted such coffee before."
That's what the all say after drinking.
MAXWELL HOUSE BLEND
for the first time. Get a sealed can from your grocer. You'll agree. So will the Coffee

30 DAYS' WASH NOTHING TO PAY

You may have a Spotless Washer free for thirty days' trial. We will ship it at once and pay the freight. Use it every day if you like. Wash a dozen or a thousand pieces with it, and if it doesn't do the wash quicker, better, and with less labor than any other machine, return it, we'll pay the freight back, too. We are sure that you will say it is the best machine you ever saw, and if you like we will make the terms of payment so easy that you will never miss the money on our plan of a few cents a week. The

SPOTLESS WASHER

is made of the finest selected Virginia White Cedar—steam tight, never breaks or comes loose. Only machine made with moshan, iron enclosed, preventing hands or clothing being caught. Absolutely dirt and dust proof. Ball bearing—lightest running machine made; can be turned right or left handed, while sitting or standing. The machine does most the work, your hand merely guides it. We know what the Spotless Washer will do—but to convince you, we make the above remarkable offer.

Write to-day for our Proposition.
SPOTLESS WASHING MACHINE CO., Inc.
Box 564 N. Chicago. 878, New York. 648, Richmond, Va.

INDIANAPOLIS CONSERVATORY OF MUSIC

Associated with him, a most efficient and accomplished staff of successful American and European teachers.
LARGEST SCHOOL IN MIDDLE WEST.
SPAN IDEAL AND EXCLUSIVE RESIDENT DEPARTMENT FOR YOUNG WOMEN.

FREE We will distribute 200 Complete Scholarships and Partial Scholarships FREE for the coming school year, September 1, 1906, to June 30, 1907. It is possible for YOU to secure a scholarship FREE. Write to-day for particulars and our CONSERVATORY CATALOG. Address, EDGAR M. CAWLEY, Director, 420 N. Meridian St., Indianapolis, Ind.

HOW BAPTISTS SUFFERED.
In the San Francisco Earthquake and Fire.

Hear the Committee:
Religious Interests.

But there are other interests that suffered heavily. A number of religious centers were destroyed. Our Baptist work suffered severely. Four churches were burned to the ground, two were wrecked and twelve badly damaged. Some congregations were scattered to the four winds. In one case everything that church owned and everything the members owned was consumed. In other cases the members of the churches lost their business and in more cases their incomes were cut off. It will be many months before they will be able to do for their churches what they were doing before this disaster overtook us. As the business interests must be helped by outside capital, and as thousands of individuals and families must be aided by friends at a distance to get the necessities for beginning life again, so the religious interests must receive aid. The Christian brotherhood in these stricken centers must be helped by their more fortunate brethren elsewhere to get on such a footing as will make it possible to meet the issues now facing them. This necessity is recognized by all the Christian denominations and steps are being taken to raise the money necessary to rehabilitate the now ruined centers of Christian work. \$183,000 is the estimated loss of the Baptists.

Do you want to help? We do not wish what is given to this cause to lessen in any way the contributions for our regular work. The list will be published. Send money to Brother Crumpton. Here is a starter.
W. B. Crumpton.....\$20.00

A Correction.—I would not bother you, Brother Editor, if your types had made only a slight mistake; but I must draw the line on being made to say just the opposite of what I meant and what I wrote. You make me say "Evangelism won out in the convention almost unanimously. One poor fellow was against it for fear somebody would want to boss him or his church. Let US have NO patience with the "skerry" brother. I was once in that crowd. I would grow panicky every time I read a certain paper. I felt sure everything was going to the bow-wows unless the brakes were put on. Leave out the "no", which I did not put in the manuscript and you have my meaning: "Let us have patience."—W. B. C.

Money!—Do You Want It?
So many are anxious to assist in mission work, if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$5 a day selling medicated gloves. They are wonderful sellers. So cheap, only 20 cents a pair; so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a woman or man. Tell people you will give 1-4 of your profits (or whatever share you can afford), to church work, and many will buy, who would not otherwise, so you make more than you would if you did not donate to the church. God bless those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 151 and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope some one in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 or \$6 a day, at home, why should any one be poor.

WANTED—Traveling Salesman. Must furnish references and invest \$1,000.00 in first class 6% bonds. Salary and expenses paid. Experience not required; we teach business at our Mills. The Wheeling Roofing & Cornice Company, Wheeling, W. V.

**Extraordinary
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of
**Linen Suits
Silk Suits
All-wool Suits**
at Reasonable Reductions.

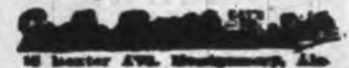
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Joseph & Loeb
Birmingham, Ala.**



Pretty Jewelry
REASONABLY PRICED.

Any one who desires something in jewelry that is really worthy and artistic, should look over our collection of Waist Sets, Crosses, Bracelets, hat pins, etc., in gold, gold-filled and Sterling silver.

They are fine in quality, yet not too expensive.
Waist Sets, signet style or flower design, solid gold, \$4, \$5, \$6.
Crosses, plain heavy, solid gold, dull finish several sizes \$2, \$3, \$5, \$6.50.
Hat Pins, long, strong stems, pretty tops, \$1.50, \$2.50, \$3.50; all gold.
Bracelets, popular hoops and bands, plain solid gold, \$6, \$7.50, \$12.
Catalog free.



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This is the title of our fastest selling book. We want agents to sell the best line of Standard Books and Bibles. We pay agents well. Write quick.

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with the most picturesque surroundings, with mineral waters in abundance, and "brim full of summer restfulness," are located in the Highlands and mountains of Tennessee and North Georgia, along the lines of Nashville, Chattanooga & St. Louis Railway

The accommodations vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated SUMMER FOLDER giving a list of these resorts and a brief description of each; also a list of hotels and boarding houses, with rates, etc., is now being distributed. A copy will be mailed free to any address upon application to W. L. DANLEY, G. P. A., Nashville, Tenn.

Special Summer Session

OF THE

Massey Business College

\$25.00

pay for special summer course of three months, or for \$36.00 we will make the scholarship unlimited as to time in either the commercial or shorthand departments, to pupils registering during the month of June. This is a large reduction from our regular rates of tuition. During the past thirty days we have placed eighteen pupils in excellent positions as book-keepers and stenographers, and could have placed several others if we had had the graduates. Pupils entering now will finish their courses in time for positions this fall, when many business changes are made. Large, well ventilated and lighted halls. New courses in all departments being organized.

Massey Building
2024 1-2 3rd Ave.

BIRMINGHAM, ALABAMA.

NOTICE OF MORTGAGE SALE

Under and by virtue of a mortgage, executed to the undersigned by Ruthie L. Fox, and recorded in Vol. 299, Record of Mortgages, on Page 384, in the office of the Judge of Probate of Jefferson County, Alabama, default having been made in the payment of the indebtedness secured by said mortgage, I will proceed to sell on the

14th DAY OF JUNE, 1906
in front of the Courthouse door of Jefferson County, Alabama, within the hours of legal sale, to the highest bidder for cash, the following property to-wit:

The Surface right in and to the following described real estate: The Southwest quarter (SW¹/₄) of Southwest quarter (SW¹/₄) of Section Twenty-eight (28), Township Seventeen (17) Range One (1) West

B. M. ALLEN, Mortgagee.
This the 8th day of May, 1906.
J. C. B. GWIN,
Attorney for Mortgagee.

Southern Railway.

Four trains daily Birmingham to Atlanta. Leave Birmingham 6:35 a. m., 4:05 p. m., 6:50 p. m., 11:30 p. m. Arrive Atlanta 11:40 a. m., 10:08 p. m., 11:45 p. m., 5:30 a. m. Pullman sleeping cars on all Trains. Train leaving Birmingham 6:35 a. m. carries Dining Car.

R. W. LUCKETT,
Union Tkt. Agent, Birmingham, Ala.
Union Ticket Agent,

SPECIAL EXCURSION RATES
SPECIAL EXCURSION RATES

via
L. & N.

Home-Coming Week for Kentuckians.
Tickets will be sold to Louisville, Ky., June 10th, 11th and 12th, limited to June 23d, account Home-Coming Week for Kentuckians, at rate of one fare plus 25 cents for the round trip. By payment of fee of 50 cents, tickets may be extended to July 23d.

Special Round Trip Home-Seeker
tickets to the North and Northwest on sale the first and third Tuesdays of each month limited 21 days from date of sale; also **SPECIAL SUMMER TOURIST** tickets will be sold daily until September 30th, limited to October 31st to all Summer Tourist points in the North.

For further information, sleeping car accommodation, etc., call on or write to P. Sid Jones, D. P. A., or R. G. Pierce, T. P. A., both phones 825, Birmingham, Ala.

War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 66, Gray Bldg., Kansas City, Mo.

Sunday School AND Revival Song Books

CHARLIE D. TILLMAN,

311 AUSTELL B'LD'G., ATLANTA, GA.

Does the Business with SONG BOOKS.

Superintendents write him what you are using and for 12c he will send you something new which can be returned.

BLOOD POISON CURED!

Have You Seen throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, sores in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scars, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of **Botanic Blood Balm (B. B. B.)**; 32-page book and medical advice, together with free sample, given by writing **Blood Balm Company, Atlanta, Ga.** Per sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$4.50. If druggists do not keep this medicine in stock send us your order—we will ship same by express, charges prepaid, on receipt of price.

NOTICE OF SEIZURE.

Internal Revenue Service,
District of Alabama,
Collector's Office,
Birmingham, Alabama,
Jefferson County,
May 15, 1906.

To Whom it May Concern:
Notice is hereby given that I caused to be seized, by reason of the violation of the Internal Revenue laws of the United States, the following described goods at the places and dates hereinafter named, to-wit:

- In the State of Alabama, at Birmingham, on the 7th day of July, 1905, 25 Cases of Whiskey.
- At or near Mynot, on the 2d day of December, 1905, One Barrel Whiskey.
- At Gadsden, on the 6th day of February, 1906, 7 Barrels Whiskey.
- At Phoenix City, on the 17th day of February, 1906, 6 Barrels Whiskey.
- At Sylacauga, on the 15th day of February, 1906, 12 Barrels Whiskey.

Thirty days' notice is hereby given for any person or persons claiming said goods or any part thereof to appear and make claim therefor in the manner provided by law.

JOS. O. THOMPSON,
Collector, District of Alabama.

I CURE CANCER.

My **MMB Combination Treatment** is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. **DR. O. A. JOHNSON, 113 E. 15th St., Kansas City, Mo.**

HELLO!
I'LL BE YOURS FOR \$3.23

SEND FOR ME TODAY!
This ad will not appear again—the chance of a lifetime. A genuine imported Guaranteed-To-Talk **SP. MEXICAN PARROT** is an ideal present—a joy for any home—now offered for the first time at Less Than Cost. Send Today. A WRITTEN GUARANTEE WITH EVERY BIRD. Write for Beautiful Bird and Posh Catalog—It's Free. **ST. LOUIS SEED COMPANY**—America's Greatest Bird and Plant Expertise—557-559 N. 4th St., ST. LOUIS, MO.

FOR WOMEN ONLY
I positively guarantee my Never-Failing **EMGO-KOLO** Regulator Compound. Believe long, most obstinate cases in 3 to 5 days. No harm, pain or interference with work. By mail \$1.50. Double Strength \$2. "Ladies Booklet" FREE. Write **Dr. Southington Remedy Co., Room 20, 213 Main, Kansas City, Mo.**

CANCER CURED
WITH SOOTHING, SALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Burns and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address **DR. BYE, Broadway, Kansas City, Mo.**

GOLDEN EAGLE BUGGIES

WHY WE SAVE YOU MONEY
Send your money to a **FAR-A-WAY FACTORY** or Mail Order House, and pay **\$5.00** additional Freight? Manufacture the Golden Eagle Buggy here in Atlanta, Ga., and sell direct to consumer at lowest wholesale price. You the **\$5.00** freight and **\$16.00** Dealers' Profit. Also, save you on a **\$12.50** Harness—our price is **\$6.49**. Can buy direct from us; because we manufacture our own Buggies, in our own Factory, here at home. Is Money, and our GUARANTEE of saving, and our Guaranteed Satisfaction is the REAL money to you.

GOLDEN EAGLE BUGGY CO.
158 & 160 Edgewood Ave.
ATLANTA, GA.

Mail this Coupon for Catalogue No. 10
Name.....
P. O.

MONTEVALLO.
The tenth commencement of the A. G. I. S. has come and gone and the little town of Montevallo is settling down to a long rest after the strenuous life of commencement week. We have enjoyed the presence of three men, who each brought us a message of power and inspiration, Dr. Geo. B. Eager, of the Seminary at Louisville; Dr. E. F. Buckner, of the University of Alabama, and Dr. W. W. Smith, President of Randolph Macon College, Virginia.

Beautiful in phraseology and delivery, it would be difficult to imagine anything more helpful and appropriate than Dr. Eager's commencement sermon. Class Day exercises, closing with the presentation of an oil portrait of the much loved President, Dr. Peterson, by the art class, the work of an old pupil, were especially interesting.

The past year has been the most prosperous in the history of the school. Over 400 girls have been enrolled. The institution grants no degrees, for it does not pretend or attempt to do college work, but it does have a literary curriculum equal to that of an excellent high school, in addition to the industrial features which are peculiar to the school. The teachers are competent and cultivated women, several of them having done one or two years' work in such universities as Columbia and Chicago. The religious atmosphere of the school is excellent. A genuine interest is shown by the teachers in the spiritual welfare of the students. Every Friday afternoon at the close of school a half hour's meeting is held, addressed by the president or one of the local pastors. A large majority of the girls remain to it. The Y. W. C. A. is active and has its regular meetings. Last February five of the girls went as delegates to the Student Volunteer Convention at Nashville; two of them, one a Baptist, have volunteered for the foreign field. Attendance at church and Sunday school is compulsory, but the voluntary enrollment of over fifty girls in two denominational classes for the study of the Life of Christ, using Steven & Burton's Harmony of the Gospels, is evidence that forced early piety is not a product of this school. The classes meet Monday afternoon, one at 2:30 in the Baptist church, or under the trees in the church lot, the other at a later hour led by the Methodist pastor.

Many of our brethren here believe that the Baptists of the State do not fully realize the advantages offered by this school. Besides other denominations there were enrolled last session 121 Baptist girls and 161 Methodists (probably more, whose names were not properly listed). This is a larger proportion of Baptists than in some previous years, yet it is not in keeping with our relative strength in the State. This school is not a competitor of the Judson or the Alabama Central Female College. After every allowance is made for the girls who can and ought to go to our denominational schools, the 150,000 Baptists of our state might profitably and ought to have a larger representation at Montevallo. The small expense—less than \$100 for the session, tuition being free—puts the school within reach of numbers who cannot afford these other schools. The teaching is thorough, the equipment every year increasing in excellence and extent, and I am persuaded that many Baptist parents who are not sending their girls off to any school are making a mistake in not availing themselves of the remarkable advantages offered them in this State school, which is their own property. Early application to the president, Dr. F. M. Peterson, is necessary, as the school cannot accommodate all who desire to attend.

The fire which came near burning our church building last November has proved a benefit to us. The insurance money received for the damage sustained has enabled us, by adding to it a little, to paint the church, and put up a neat iron fence around the lot. The Young Ladies' Auxiliary will have the lot cleaned up and improved.

RICHARD HALL.

DURBON

No amount of sun or rain sleet or snow, cold or heat, will wash the paint off

KING OF BLACKS

DURBON



DURBON PAINT

Arrests rust, prevents decay, protects iron, preserves wood. It pays to buy paint because it protects your structures and makes them last. But it does not pay to buy poor paint for it soon wears off. Then buy the best.

It is
DURBON PAINT

DURBON PAINT

Has been TESTED. GUARANTEED. If you are going to buy paint why not buy the best? Buy a paint that is a natural carbon which nature has many years ago stored away, left unknown till the last three years.

It is
DURBON PAINT

The King of Paints who holds his sway
O'er metal's rust and wood's decay.

"DURBON"

is not a tar smear but a true protective coating that is positively guaranteed against any kind of weather or acid. Black is our standard, but we furnish iron brown and grey. A trial order will be shipped on request in either dry, paste, semi-paste form, or ready for the brush with directions and suggestions for use.

Ask your dealer for Durbon and if he doesn't keep it, send his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never see any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of Write today and we will send full particulars regarding our DURBON PAINT which will positively preserve your structures from decay or rust.

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Twenty-five CENTS A BOTTLE.

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Hundreds of individuals look upon the Edison Phonograph as something inseparably connected with minstrel, vaudeville, or concert-hall performances. No greater fallacy could exist. The Edison Phonograph provides any kind of music, no matter what your taste or preference may be. At the Edison factory in Orange, N. J., special attention is being paid to the issuance of sacred music each month, and many of the sweetest and most satisfying hymns are now included in our catalogues. Torrey and Alexander, the famous evangelists now conducting revivals in this country, were greatly aided in their work in England by the Phonograph Records of

The Glory Song

which taught this inspiring melody to thousands. The American record of this song (male duet) can be bought of any Phonograph Dealer for 35 cents. Other sacred duets, with orchestra accompaniment, at this price are: "I Need Thee Every Hour," "I Love to Tell the Story," "Caucifix," "God Be With You Till We Meet Again," "Jesus, Saviour, Pilot Me," "O Morning Land," "When the Mists Have Rolled Away," etc. Also the following Male or Mixed Quartettes: "Lead, Kindly Light," "Nearer, My God, To Thee," "Onward, Christian Soldiers," "Refuge," etc.

Then the old-time songs; those that father and mother heard when young and that to them always seem better than any others. The Phonograph will render them as often as you like.

Ask any Phonograph dealer to play some sacred or old-time songs for you, or write to us for Catalogues and name of nearest dealer.

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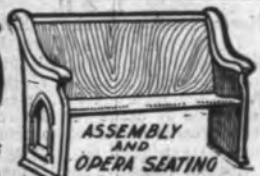
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A 10 Cent Package of
DR. LORD'S HEADACHE POWDERS

will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.

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ALCOHOL, OPIUM, DRUG HABITS, TOBACCO, URINE, NEURASTHENIA
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The Great English Remedy
BLAIR'S PILLS
Solely Preps. Chicago, Ill. 10c & 25c

MAGIC TAR SOAP.
FOR WASHING HAIR AND FACE
For Skin Diseases, Eczema and Piles
it has no equal.
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