

HOWARD COLLEGE ISSUE

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 41, Number 10

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., JUNE 6, 1906.

Published Weekly. \$2.00 per Year

HOWARD'S BRILLIANT COMMENCEMENT

The annual commencement sermon was delivered in the East Lake Baptist church by Rev. John R. Sampey, D. D., LL. D., of Louisville, Ky. The text was from Isaiah, "Also I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then I said, Here am I; send me."

The sermon was an able one. It was directed to young men and held up a good lesson for college young men. The strictest attention was given the learned visitor. Not a ripple of noise prevailed to disturb the occasion and the full benefit of the sermon was received by the congregation. The graduates of Howard College in particular were earnest listeners and every word of the divine was given attention.

Dr. Sampey traced the history of Isaiah from his early life to his death. He dwelled on Isaiah's surroundings, who, although he was rich in the world's goods and was learned in knowledge, he was willing when the voice came to sacrifice all and follow after the Lord.

Dr. Sampey contrasted the conditions of Isaiah's time with those of the present day. "What the world needs today," he said, "in all walks of life is a man like Isaiah, who is willing to say, 'Here am I, send me.' This spirit would prove a great blessing in raising the standard of public men. We need strong men in this day and time, when life is growing more and more complex, that have the courage, the devotion and the self sacrifice of Isaiah."

"One of the supreme questions of the hour is the control of the corporate powers. Experience and observation teaches us that the corporations must be under the control of the government. It has been proven that these interests not only at times come in sharp conflict with public opinion and the people, but they fall out and fight among themselves. We need men at the head of our government and our states who will stand firm and say that you have invaded far enough on the peoples rights, stay on your own side. These problems cannot be solved in a radical and impulsive spirit, but must be handled by men who have an eye single to fairness and justice."

Dr. Sampey spoke on the so-called easy places of life. He warned the young men of the danger that lurked behind the glitter these places seem to hold out. "Take Isaiah," he said, "as your standard in this instance. He had the opportunity to drift into a place that would, in the eyes of the world have been an easy place. But he gave up these things and followed the call of his God and came into a life of true greatness."

The order of exercises on Sophomore Day were as follows:

Invocation—Rev. J. G. Lowrey.
Music.
Speech, "Pyramids Not All Egyptian"—By J. E. Cook, Jr.
Speech, "Love of Country"—By J. H. McIney.
Music.
Speech, "True Nobility"—By W. W. Smith.
Speech, "Armies Stronger Than Opinions"—By B. S. Vaughan.
Announcement of decisions of judges.
Benediction.

Professor J. A. Hendricks acted as master of ceremonies, announcing the various numbers on the program and introducing the speakers. The musical numbers were furnished by a chorus of ladies who were drilled and led by Mrs. J. A. Hendricks. This

feature added greatly to the enjoyment of the occasion, and the selections were applauded. The speeches were all of a high order, and showed evidences of much thought and care, and a thorough knowledge of the subject in hand on the part of the young orators.

The judges who decided as to the comparative merits of the speeches of the Sophomores were Professor H. Willingham, Rev. J. G. Lowrey and M. B. Garrett, they took into consideration not only the substance of the addresses, but also the manner of delivery and oratorical ability shown.



After some consideration Professor H. Willingham announced on behalf of the committee that they awarded the prize to the first speaker, Mr. J. E. Cook, Jr., who had as his subject "Pyramids Not All Egyptian." Mr. W. W. Smith was given an honorable mention. The prize is a very handsome gold medal, inscribed "Howard College, Sophomore Declamation, 1906," with a space for the name of the winner.

Mr. Cook is the son of a prominent farmer of Choctaw county. This is his first year at Howard College, and that he has secured his full share of college honors is shown when it is stated that in addition to his medal won, he also captured the "New Man" medal, which is offered annually for competition among the new students of the year.

The program at the Junior contest was as follows:

"Opportunism"—J. H. Akin.
"The Message of the Great Arts"—H. H. Hagood.
Music.
"Prerequisite Conditions of a Poetic Age"—W. S. Hendrix.
"Nationalizing Power of American School"—A. E. Page.
The committee of judges who passed upon the comparative merits of the speeches was composed of George G. Miles, of Montgomery; Hugh E. Ray, of Corinth, and J. F. Thompson, of Centreville. The presentation of the medal and announcement of the winner was made by Mr. Thompson,

and he stated in his speech that all of the addresses had been of so high merit that it was with difficulty that the judges had been able to decide which speaker deserved the palm. After discussion, he said, they had unanimously awarded it to W. S. Hendrix. The decision seemed popular and was greeted with enthusiasm. Mr. Hendrix is from Sylacauga and this is his third year at Howard College. After the conclusion of the exercises he was heartily congratulated by numerous friends and college mates.

The following is a program of the graduating exercises:

"The Evolution of Society"—W. P. Wilks.
Corporations and Their Bearing on the Life of Today—William Weissinger.
"Treasurers of Memory"—F. B. Greenhill.
"An Internal Evil"—J. F. Brock.
Baccalaureate Address—Rev. J. L. Rosser, Selma, Ala.
Conferring of Degrees—The president of the college.
Announcements by the president of the board of trustees.
The three young men selected to deliver orations acquitted themselves with credit to the college and to themselves. The orations, which were written by the speakers, showed advanced thought and the effects of the careful and painstaking training that they had received while in college. The delivery of the speeches was of the highest order.

At the Philanthropic Literary Society the following program was followed:
March.
Prayer.
Declamations.
"The Unknown Speaker"—H. K. Martin.
"Heroes of the Land of Penn"—J. H. Ambrester.
"The Picture of Life"—J. C. Johnson.
Music.
"Pompey"—C. T. Bobo.
"Robert E. Lee"—G. G. Miles, Jr.
Music.

Delivery of Badges—J. A. Cook.
Music.
Valedictory address—W. A. Jenkins.
Music.
Decision of judges.
Benediction.

A large audience was present and the declamation contest created a lively interest. Each of the speakers acquitted himself with credit. The medal was awarded to J. H. Ambrester. The following acted as judges of the contest: G. W. Cunningham, M. B. Garrett and J. H. Ward. W. T. Bell, Jr., acted as president of the meeting, and J. C. Duke as marshal.

The report of the alumni society was read and received with cheers of approval. Secretary Hogan of the alumni society, announced that the resolution introduced by Judge John R. Tyson, pledging in behalf of the alumni the sum of \$2,000 to be used by Dr. Montague to improve the college grounds, has been passed. The alumni society also reported that the following officers had been elected for the ensuing year: Hon. J. F. Thompson, of Centerville, president, re-elected; Prof. E. P. Hogan, Birmingham, secretary, and Dr. Heacock, of Birmingham, member of the Howard College board of trustees; J. H. Rainer, Jr., of Union Springs, re-elected vice president; Prof. S. J. Ansley, of East Lake, treasurer.

The alumni Banquet was a great success.

At the dedication of the handsome library building recently completed at a cost of \$15,000 the following program was carried out:

Invocation—Rev. J. W. Partridge (1906).
Presentation for the Baptist Denomination—Rev. W. B. Crumpton, D. D., Montgomery.
Hymn, "How Firm a Foundation"—College students.
Acceptance for the Board of Trustees—Prof. J. B. Ellis.
Hymn "Will There Be Any Stars in My Crown?"—Miss Carrie Wolff and Prof. G. W. Cunningham.
Dedicatory Prayer—Rev. W. R. Ivey, Oxford.
Benediction—Rev. J. M. McCord.

The new structure is two stories high and contains eight large rooms. The rooms on the second floor will be used for the library and the first floor will be used for reception rooms and fraternity halls. The building is made of pressed brick and is trimmed in stone. The interior is elegantly finished and the structure is modern in all of its appointments.

The new structure was named Montague hall, in honor of the late Mrs. Montague, the beloved wife of President Montague.

At the conclusion of the dedication of the new library building the ladies of the Howard College Co-Operative Association tendered a public reception in the new building, which was greatly enjoyed by a large number of visitors. This society has accomplished great things in the past and promises to do more for the college in the future.

As a subject for his baccalaureate address, the Rev. J. L. Rosser took "My Life—What Shall I Do With It?"

He charged the graduates that the subject as he had chosen it was a question that presented itself to them at that hour, and impressed upon them the responsibility of choosing well. He said that there are three

THE ALABAMA BAPTIST



ways in which a man may spend his life, and he held up before them by example and illustration the rewards that each will receive.

The first is the life without ambition—the aimless life. Mr. Rosser said that the man without a purpose is like the man without a country, and he showed that the ultimate end of such a life is ruin.

The second life, as presented by the speaker, was the entirely selfish life, in which he declared that the principal imagines that the world exists for him and not he for the world. Among other things, he maintained that "selfishness is mildew to the heart and frost to the life." To the graduates he charged: "As you value your soul itself, flee this type of life."

The last life, and the true life, Mr. Rosser declared, is the life of service. This is the life that is real and good and noble. His conclusion was: "As you go out in life—may God help you to answer the question right."

The exercises at the dedication of the library building were held in front of the building on the college campus, and were attended by a large crowd. Dr. W. B. Crumpton, of Montgomery, the principal speaker who accepted the new building in behalf of the Alabama Baptist Convention, delivered an eloquent address, reviewing the history of Howard college and recounting the early struggles of the trustees. He told of Dr. J. J. D. Renfro, one of the pioneer Baptists of Alabama, who started the first movement to endow the college. He told of how Dr. Renfro had traveled over the entire state canvassing for the college, and how the work and hardship had caused the good man's health to break, which shortly resulted in his death.

He told of how President Montague had come to Alabama and took the burden of upbuilding Howard on his shoulders. He told of how Dr. Montague during the first year raised \$30,000 in the Birmingham district and had erected Renfro hall. He paid a glowing and feeling tribute to Mrs. Montague, who had contributed so much to the success of the movement and who had recently been called to her great reward. Nothing could be more appropriate, he said, than to name the new building in honor of this good woman.

President J. B. Ellis, of the board of trustees, acted as master of ceremonies.

The following members of the board of trustees were present: P. C. Ratliff, of Birmingham; J. P. Stiles, of Birmingham; A. D. Smith, of Birmingham; C. S. Rabb, of Evergreen; Dr. W. McAdory, of Birmingham; J. C. Lowery, of Pine Hill; A. W. Bell, of Anniston; J. H. Eubank, of Ensley; S. L. Fuller, of Cullman; H. C. Reynolds, of Montevallo; J. B. Ellis, of

Selma; H. J. Willingham, of Wetumpka, and J. W. Minor, of Ensley. Dr. A. G. Davidson, who has been president of the board for the past three years, presented his resignation. Hon. J. B. Ellis of Orrville, Dallas county, was elected president; P. C. Ratliff, of Birmingham, secretary and A. D. Smith, of East Lake, treasurer.

The following standing committees have been announced as appointed by the board of trustees:

Executive committee—J. W. Minor, W. P. McAdory, P. C. Ratliff, H. C. Reynolds, S. L. Fuller, A. P. Montague, and the president of the board.

Auditing committee—A. W. Bell, chairman, J. H. Eubank, D. L. Lewis, Committee on Honorary Degrees—W. E. Cox, chairman; J. G. Lowrey, M. B. Wharton, C. S. Rabb and A. C. Davidson.

The feature of the commencement was the distinct ovation that was accorded President A. P. Montague, whose name is now linked inseparably with Howard College. When the resolutions from the board of trustees and from the Alumni Society were read, thanking Dr. Montague for the splendid work that he had done in raising funds to erect two new buildings and raising the \$100,000 endowment fund, the entire audience arose to their feet and waved handkerchiefs as a token of esteem for the able president. The cheers and the applause lasted for several minutes. The scene was an inspiring one and showed the high regard in which the students and friends of Howard College hold Dr. Montague.—The News.

The report of the board of trustees recommending that \$500 be appropriated to grade an athletic field and that clean and healthful athletics promoted in the college was received with deafening applause by the students. On the strength of the action of the trustees the athletic council announced that James Councilman, of the University of Michigan, had been employed to coach the football team next year. Mr. Councilman is expected to arrive some time in August and will start early in the session in training the football players.

Howard College is under the control of the Alabama Baptist State Convention. Before the name of the institution can be changed it will have to be acted upon by the convention, which meets at Talladega on July 18-20. Howard was founded in 1844 at Marion, Perry county. During the time that it has been in existence the institution has turned out several hundred graduates, who hold prominent positions in every walk of life, and who are scattered all over the South. The college was removed to East Lake in 1888. During the past three years, the college under the presidency of Dr. A. P. Montague has taken on new life. Dr. Montague has succeeded in erecting two new handsome buildings at a cost of \$35,000 and has raised an endowment fund of \$100,000.—Ledger.

Howard gets its name from John Howard, the great English prison reformer, who was very prominent in the public eye when the college was founded. It is said that Howard was not even a Baptist, and it is argued that there is little reason why the name should not be changed. In the event the name is changed it is expected that "Birmingham College" will be the title adopted.



The board of trustees propose to make the college one of the largest in the South. In the event the present plans are carried out, several new departments will be created, including a technological and mining engineering, as well as several professional branches. The college owns a considerable amount of land in East Lake, and has ample room for the erection of large buildings.

A strong indication of the popularity of Howard College as an educational institution is the increasing attendance upon the commencement exercises at East Lake. There are a large number of out of town visitors present for the commencement. Many of these are the parents and friends of the students, the board of trustees, and others, and who are friends of the school.—The News.

The visitors were entertained by the friends of the college in East Lake. Professor Dawson was in charge of the entertainment committee and attended to the assignment of guests to the various hospitable homes.

The annual battalion and company drills were held. The event was one of great interest, as there is a spirit of warm rivalry between the companies and each was bent upon securing the decision. The judges were Colonel Kennedy and Captain Miller. In the company drill, Company A finally won, thereby earning the honor of being the color company for next year. The presentation of colors to the winning company formed a graceful incident of the afternoon. Capt. F. B. Greenhill, as commanding officer of the winning company, secured the "Captain's medal." The "Soldiership medal," which is offered to the individual most proficient in the manual of arms, was won by J. F. Lassiter.

Dr. Montague at the commencement exercises, said he was about to confer the highest degree that the college could confer upon a student and asked that the audience stand while the honor was being conferred. Amid an impressive silence he declared that Howard College conferred the degree of Master of Arts upon Albert Lee Smith of East Lake and upon Austin Crouch of Woodlawn.

Dr. Montague made the following announcements in behalf of the board of trustees:

The degree of LL. D. has been conferred upon Rev. A. C. Davidson, of Birmingham.

The entire faculty were re-elected with the exception of Professor Albert Lee Smith, who has gone to prosecute his studies for higher degrees at Northern universities.

Renfro hall will be repaired and put in first-class condition in every respect.

Five hundred dollars will be appropriated for an athletic fund and Dr. Montague took the occasion to state that a telegram had been received from J. S. Councilman, the great University of Michigan football player, accepting the proposition made him by the athletic board to coach the Howard College football team next year. These two items of information were received with tremendous applause by the undergraduates.

The grounds in the rear of the main building will be laid out in an athletic field.

The board of trustees of Howard



college announced this morning that the entire faculty had been reelected, with the exception of Prof. A. L. Smith, instructor in mathematics, who had tendered his resignation to pursue special studies in an Eastern university. Prof. G. W. Cunningham, professor of English and mental and moral sciences, was given a year's leave of absence to pursue studies at Cornell University. Professor Cunningham is a candidate for Ph. D. degree at Cornell, and expects to complete his course next year.

Diplomas: William A. Berry, B. S.; John Franklin Brock, A. B.; Marion Tabb Davidson, A. B.; Edward Day, B. S.; James Kelley Day, B. S.; William Madison Duke, B. S.; Fred B. Greenhill, B. S.; Albert Lee Smith, A. M.; Austin Crouch, A. M.; W. Arthur Jenkins, A. B.; Carey Pratt McCord, A. B.; John W. Partridge, A. B.; Victor Leonard Powell, A. B.; Samuel Jefferson Russell, B. S.; William Weissinger, Jr., A. B.; William Pugh Wilks, A. B.

With an appropriate setting of music, flowers, stirring words of inspiration and the kindly interest of friends the above sixteen graduates, composing the class of 1906 of Howard College were given their diplomas in the college chapel by President A. P. Montague. Present on the rostrum at the time of the presentation were most of the members of the board of trustees, together with a number of prominent educators from different points in the state.

At the evening service Rev. J. H. Longier, pastor of the First Baptist church, Ensley, preached the annual sermon before the Young Men's Christian Association, which was thoroughly scriptural and practical and was greatly enjoyed by a large crowd.

The following is the faculty re-elected:

Andrew Phillip Montague, Ph. D., LL.D., president and lecturer on literature and history.

Robert Judson Waldrop, A. M., professor Emeritus of pure mathematics.

Edgar Poe Hogan, A. M., chairman of the faculty and professor of chemistry and biology.

Edward Brand, A. M., M. S., professor of mathematics and physics.

Allen J. Moon, A. M., professor of Greek and Latin.

Gus W. Cunningham, A. M., professor of English and mental and moral sciences.

John C. Dawson, A. B., professor of modern languages.

Rev. J. H. Hendricks, A. M., professor of English and mental and moral sciences, and instructor in the Bible.

I. W. Vardaman, A. B., principal of the academy.

Davis F. Stakely, A. B., LL. B., instructor in business methods and Latin.

Albert L. Smith, A. B., instructor in mathematics.

C. C. Jones, M. D., college physician.

Hon. J. F. Thompson, of Centerville, solicitor of the Fourth Judicial Circuit, has been in Birmingham for the past three or four days attending the Howard College commencement. Mr. Thompson is an alumnus of Howard and enjoys the honor of being president of the Howard Alumni Society. Mr. Thompson is very loyal to his alma mater and predicts that Howard will rank with the large institutions of learning in the South at a day not far distant. "By reason of its location, its past history and the loyal support of the Baptists of Alabama," said Mr. Thompson, Howard will certainly be one of the largest universities in the country. Howard should be to Birmingham what the University of Chicago is to the city of Chicago. The alumni, I am sure, will rally around the banner and will do all in their power to assist Dr. Montague in making Howard a great institution."—Birmingham Ledger.

Associate Justice John R. Tyson has returned to his home in Montgomery after having attended the Howard college commencement. Judge Tyson is an alumnus of this institution, having graduated from the college while it was located at Marion. At the alumni banquet he responded to the toast, "Law." Judge Tyson served as a member of the board of trustees of Howard for several years and it was at his instance that the alumni society yesterday appropriated \$2,000 to improve and beautify the college campus.—Birmingham Ledger.

KNIFED

Coffee Knifed An Old Soldier.

An old soldier, released from coffee at 72, recovered his health and tells about it as follows:

"I stuck to coffee for years although it knifed me again and again.

"About eight years ago, (as a result of coffee drinking which congested my liver) I was taken with a very severe attack of malarial fever.

"I would apparently recover and start about my usual work only to suffer a relapse. After this had been repeated several times during the year I was again taken violently ill.

"The Doctor said he had carefully studied my case and it was either quit coffee or die," advising me to take Postum in its place. I had always thought coffee one of my dearest friends, and especially when sick, and I was very much taken back by the Doctor's decision for I hadn't suspected the coffee I drank could possibly cause my troubles.

"I thought it over for a few minutes and finally told the Doctor I would make the change. Postum was procured for me the same day and made according to directions; well, I liked it and stuck to it and since then I have been a new man. The change in health began in a few days and surprised me, and now, although I am seventy-two years of age, I do lots of hard work and for the past month have been teaming, driving sixteen miles a day besides loading and unloading the wagon. That's what Postum in the place of coffee has done for me. I now like the Postum as well as I did coffee.

"I have known people who did not care for Postum at first but after having learned to make it properly according to directions they have come to like it as well as coffee. I never miss a chance to praise it." Name given by Postum Co., Battle Creek, Mich.

Look for the little book, "The Road to Wellville" in pkgs.

TO THE BAPTISTS OF ALABAMA.

The session just ended at Howard College was one of the most successful and the most eventful in the history of the institution. The student roll is the largest for fifteen years. Since last July a handsome building has been erected and practically paid for; and our people, with help from the General Educational Board of New York, have thus far subscribed since August 15th, 1905 (the sum of \$101,500.00 for endowment).

The greater success means greater obligations; expansion means added needs. To meet the necessities of the past session and to go before our convention in July with a clear balance sheet, our churches must redeem the pledges made last July at Sheffield. The president of the college built his plans upon these promises; obligations were incurred; obligations must be met. Any pledge from any man is a solemn undertaking; the pledge of a servant of God, in his presence and before the assembled messengers of the churches, is a word that cannot be broken.

Brethren of the denomination, we need the money promised at Sheffield, we need every dollar of it, we need this money now, and the need will be imperative before July. We urge you by the solemnity of a Christian pledge by the growing importance of our work at East Lake, by the success of the present, by the far larger promise of the immediate future, to redeem your pledges, to redeem them now, and to redeem them in full.

Do not, we beg you, send President Montague \$150.00 when you promised \$200.00. When he incurred for the college an obligation of \$200.00, he could not, he cannot, pay of this only \$150.00. The College must meet its obligations, we must meet ours.

Again, many churches made us pledges at Sheffield. We appeal to those churches to give now all that they can spare, that Bro. Montague and the excellent faculty may carry out their plans for canvassing and may have repairs made for next session, that our boys returning, may find improved buildings and clean, wholesome quarters.

There are some five hundred brethren in the state who can spare from \$5.00 to \$10.00 each, and not know the loss. We urge them to send Bro. Montague a donation anything from \$5.00 to \$100.00 at once.

At Talladega, we shall have great plans to present, good news to communicate. Brethren, heed this appeal, and at once. We ask this in the name of our board, in the name of Howard College, in the name of the boys whom we shall train, in the name of education insubly linked with the spread of our Master's gospel.

Yours for Baptist learning.

- J. B. ELLIS,
- Prest. of the Board.
- A. W. BELL,
- H. C. REYNOLDS,
- A. C. DAVIDSON,
- J. G. LOWERY,
- Committee.



ATHLETICS AT HOWARD.

The Howard College authorities have joined the student body in an enthusiastic movement for campus improvement and athletics for next year. H. H. Hagood will tour the State during the summer to arouse interest and raise funds and secure students. A competent coach, J. S. Counselman, from the University of Michigan, has already been secured and the future for athletics at Howard looks bright.

DR. FAUNCE'S SERMON AT THE UNIVERSITY OF ALABAMA.

The celebration of the seventy-fifth anniversary of the University of Alabama was formally begun in historic Clark hall, where an audience which filled the large auditorium to overflowing assembled to hear the commencement sermon preached by the Rev. W. H. P. Faunce, D. D., president of Brown University. Clark hall was tastefully decorated for the occasion and threatened rain did not deter seven or eight hundred commencement visitors from attending.

Dr. Faunce's text was from Isaiah 54:2—"Lengthen thy cords and strengthen thy stakes." He spoke in part as follows:

"I bring a greeting from Brown University to the University of Alabama, for the ties which bind the two institutions together are both cordial and lasting. In addition to being a professor at Brown University before becoming president of the University of Alabama Alva Woods afterward returned to Rhode Island and was a valued trustee of Brown University for thirty or forty years. His son is even now connected with the institution.

"There was a time when the struggling Rhode Island college needed your prayers. We continue to need your sympathy and support. We want the bonds of union to become even closer, not only between Brown University and the University of Alabama, but between all northern and southern colleges. If I had my way every northern college boy would spend a while in the south and every southern college boy would spend a while in the north. I would also make this rule apply to girls. The colleges of this country cannot unite too solidly for the cause of education. We are, however, getting closer together all the time and it is encouraging to see the cordial relations being established. Commencement has become a time when college professors travel about, participating in the closing exercises of sister institutions and forming relations which cannot but prove of great future benefit.

Refers to Text.

"My text for today apparently offers advice difficult to carry out—'Lengthen thy cords and strengthen thy stakes.' Broaden your intellectual life, but at the same time do not overlook the fact that this can only be done successfully by driving primary convictions deeper.

"There are two fold needs in this scheme of progress breadth of apprehension and intensity of conviction. For example, we are familiar with the man who is so broad, so liberal and so tolerant in spirit that he covers all subjects and fixes himself on none. Such people make a great noise in the world but accomplish little. They are so broad that they are flat. There are ages of conviction, just as there are epochs in all other branches of human understanding. There was a time when the king's touch was deemed an infallible cure for certain human ills. That was the period when the supernatural element held sway and people were imbued with supreme confidence in their religion. Gradually ideas have grown and flowered, becoming broader, more kindly and more tolerant, until today we are in danger of becoming spineless. We are either too skeptical or too liberal—accepting all creeds and all beliefs.

Broadened by Travel.

"Now, there is no better way to broaden our intellectual life than to travel. It is easy by this means to lengthen our cords and strengthen our stakes. The vacation months should be devoted to travel or to some wholesome intellectual pursuit. The idea that a student must rest three months in the year is essentially harmful. No man who banks his intellectual fires for that length of time can expect to resume his studies in the proper frame of mind. No healthy man needs three months of rest.

Therefore, the vacation season should be a period of recreation in its truest sense—a time for building up one's store of knowledge by new ob-

servations. If one has no money to travel abroad and educate himself in the customs of alien peoples, the treasures of books are open to him. He may commune with the great minds of the ages and travel the wide world over between the covers of books.

"History is the most emancipating of all studies. Nothing broadens the intellectual life more surely and more rapidly, hence the Bible, greatest of all histories, is the greatest single educating force in human history. It made the martyrs and the great religious leaders and has exerted a profound influence over the destinies of the human race.

"The Christian man studies, seeking to extend his knowledge of spiritual as well as temporal affairs. It is safe to know all knowledge. All that is knowable is for everybody to know. It is a mistake to preach that theological subjects which engross the student should not be imparted to lay minds. It is every man's right to know what are the problems that confront us. As James Russell Lowell said, 'The universe of God is fire-proof and it is safe to strike a match.' The remedy for a little knowledge is more knowledge. What we need is not good men who have stopped growing, but good men who are constantly reaching out for a higher spiritual and intellectual development.

"Schools and colleges perform two great services—they give us a broader command over natural forces and resources and they promote national unity. Of the world's great inventions, thirteen were made in the nineteenth century, while only seven were made in all the centuries preceding. The nineteenth century was a century of marvels and it was the spread of learning which made it so. From Beethoven to the modern organ was a period of greater advancement than from David's harp to Beethoven's spinnet. Yet, are we improving men and women as fast? Is the man who operates the telegraph today better than the scribe who wielded a laborious stylus? In the language of Genesis, 'Let us make men.'

Unification of National Life.

"The unification of national life is seen in the great summer schools at the University of Chicago and elsewhere, where teachers from all parts of the country assemble to learn. It is also evident in uniform text books, similarity in ideas regarding college management, the interchange of views and the intermingling of college professors from all parts of the country.

"The debt the nation owes its universities is incalculable. Michigan owes much of her advancement to her great university, while California has had the same experience with her colleges. It is the duty of loyal Alabamians to cherish the University of Alabama and do all in their power for its upbuilding. It is also the duty of the state to provide liberally for its maintenance.

"Yet, faith is to be desired above all things, for no true intellectual advancement can be made without it. Progress does not raise men to the skies—it is the sublime elements of human life. It is the uplift we get from noble aspirations, from a sympathetic insight to the heart and from a broad humanitarianism. Robert Louis Stevenson with his books accomplished more good than Thomas Stevenson, his father, did with all the lighthouses which he built."

Pleads for Higher Ideals.

Dr. Faunce closed his address with an appeal to the students upon the threshold of a new life, pleading for higher ideals and pointing out that there is a greater service than building earthly works. Today men are finding each other out and are getting closer together on the great basic truths, therefore it is the duty of young men and women to labor for that spiritual and intellectual unification which is the keynote of modern life.

Dr. Faunce impressed his hearers most favorably and was roundly congratulated on his address.

Alabama Central College Closes With a Blaze of Glory

Reine De Mai, Behr, Lurline Harpers and Ida De Weese; Sunny Hours, Enelman, Eudora Yerby; Sleep, Little Baby of Mine—Dennee, Minnie Baxley; Menuetto, Beethoven; Scarf Dance, Chaminade, Beulah and Ethel Ellard; Springed Quartette, Misses Townsend and Farmer, Messrs. Purser and Townsend; Daisies, Hawley; Little Boy Blue, Vevin, Emma Little; Tanz Skizzen, Bohm, Hattie Davis and Ruby Kidd; March from "Faust" (2 pianos), Gounod-Schubert, Ellie Townsend, Kirtis Parr, Beulah and Ethel Ellard; Canzonetta, Meyer-Helmund, Saidee Bevil; La Re traite Mititaire, Bohm, Lois Reed and Elizabeth Hutchison; Cheerful and Serene, Bohm, Nellie Mae Whately; Croon, Croon, Rich, Chorus;

The piano numbers all went with precision and in a number of instances with genuine syle. The vocal numbers were most delightful, the soloists displaying fresh, sweet voices and nice training. The chorus was exceptionally fine. The stringed instrument quartette brought forth the greatest enthusiasm. Many numbers were recalled but no encores were given. The recital was a decided credit to the music faculty and the college.

A Recital, a Play.

Conway Quay, Trottere, Fannie Yerby; Star of Hope, Goerderlien, Ethel Forrester; Flower Song From Faust—Gounod, Evie Clarke; Nocturne in E Flat, Chopin, Ruby Kidd; Two Grenadiers, Schumann, Saidee Bevil; Valse in A Flat, Moszkowsk, Myrtle Hendon and Maggie Snead; Chorus.

Part 2. A Rank Deception, Characters.

Mrs. Francis Charmington—Zoe Jones; Madelina Dering, Norfleet Daniel; Dora Vandever, Josephine Hagler; Reginald De Bluster, Addie Cox; George Washington Wheelshaft, Elvie Forrester; Frederick, Mamie Oaks.

This high grade programme was given in exceedingly clever style to a large audience at the Central College. The pianists evidenced crispness of touch and nice syle and the vocalists showed accomplished training of their pretty voices. The chorus went extremely well. The first part of the programme was entirely musical and was most creditable.

The little play pleased immensely by its pretty and effective staging as well as the clever presentation.

Dr. Davidson's Sermon.

The commencement sermon was delivered by Dr. A. C. Davidson, pastor of the Southside Baptist church of Birmingham, one of the best loved and strongest pastors of the Baptist denomination in the state.

He took his text from Ecclesiastes 9th chapter, 7th verse, "Go thy way for God hath appointed a place for you." The sermon was brief, pointed and intensely practical.

Dr. Davidson has a singularly winning manner and his address being a very able and polished production, was listened to with pleasure and profit not only by the graduating pupils but, by the entire congregation.

The Art Levee.

Miss Shelton and the members of



the art class received in the art room, which was hung with the largest collection of drawings and paintings that the college has had for some time. There were a number of very creditable studies from not only real but live models. The pictures are varied, there being much good work in pencil, charcoal, pen and ink, water colors and oils. There are also several very elaborate and handsome specimens of burnt wood.

The Grand Concert.

Grande Polonaise Brillante, Kuckeu, Ethel Forrester and Myrtle Hendon; Pied Piper of Hamelin, Brown, Eudora Yerby; Marche Hongroise, (2 pianos) Kowalski, 1st piano, Ethel Forrester, Ruby Kidd; 2nd piano, Fannie Yerby, Emma Little; Life's Lullaby, Lane, Myrtle Hendon; Movement Perpetual, Weber, Hester Norris; My Desert Queen, Hartwell Jones, Frances Hinton; Sonata in C minor, Mozart-Grieg, Allegro Molto, Adagio Molto, Allegro Assai, 1st piano, Miss Alva Jenkins, 2nd piano, Mr. Briscoe; Where Thou Art, Grant; Carmena, Wilson, Evie Clarke; Awakenin' of the Lion, Kontski, 1st piano, Frankie Bevil, Evie Clarke, 2nd piano, Maggie Snead, Queenie Barrow; Peggy, Neidlinger, Chorus.

The Grand Concert came off with great brilliancy. Alumnae Hall held a large and enthusiastic audience who paid flattering attention to the splendid programme. The piano numbers all went admirably and as they were all numbers of an elaborate character they were all the more creditable. The songs were beautiful

and the singers were each recalled. Budora Yerby's reading also was exceptional. The concert throughout was a distinct success and the faculty in music and expression and the college have reason to view it with pride.

Meeting of Central College Trustees.

At a meeting of the Board of Trustees President Giles presented an encouraging report of the year's work and enlarged plans for another year.

The following new Trustees were elected to succeed Rev. J. H. Foster of Anniston, and Rev. J. Is. Gross of Texas; Rev. R. M. Hunter of Enterprise, and Rev. A. A. Hutto of Decatur.

A Brilliant Reception.

The association has several times celebrated Alumnae Day with a banquet but its decision for a reception this year proved a happy idea.

The college building was elaborately and tastefully decorated. The grand rotunda was ablaze with light and the college colors, white and gold, were everywhere in evidence. From the circular balcony to the centre were draped scarfs of gold and white, ending in a cluster of college pennants. The walls were hung with ivy and in the niches were placed big palms and ferns. At one arch stood a big bowl surrounded by great clusters of daisies and yellow nasturtiums. The effect was indescribably handsome. The reception hall (the stately old supreme court room) was similarly decorated. The art room was open; also, and the beautiful pictures, so attractively disposed, were features of the fine

decorative effects. The receiving line stood at the entrance to the rotunda.

There was an unusually large number of alumnae present and the graduating class made their first appearance as alumnae on this occasion. There was no happier person present than President Giles, who mingled amongst the guests a guest himself but a veritable host of hosts in himself.

Closing Exercises.

The huge audience gathered at the Central College enjoyed one of the most impressive and entertaining graduating exercises ever held in the institution. The procession into the hall of students, faculty, trustees and the graduates in caps and gowns was an impressive sight. The following was the programme:

March, A. H. Briscoe; Dawn, D'Hardelet; Tell Me Beautiful Maiden, Gounod, Miss Miriam Pilcher; Baccalaureate address, Rev. J. M. Shelburne; Croon, Croon, Rich, Chorus; Presentation of Music Medal by Hon. W. B. Oliver; Presentation of Diplomas by the president; Hymn, God Be With You Till We Meet Again; Prayer.

The address was a splendid thing. Dr. J. M. Shelburne of Eastlake, was the orator of the occasion and it would be hard to find a more practical or helpful baccalaureate address than he delivered. His theme was the moral significance of education. He enlarged on the value of education in every way, opening wider horizons and giving increased opportunities, with especial emphasis on the moral side, apart from its commercial phase. It was a scholarly and able address and was listened to with great pleasure.

Mr. Oliver's delivery of the music medal was a gem. He eloquently spoke of music and its influence and urged the fortunate winner, Miss Maeie Snead of Boaz, to cultivate her gifts.

Dr. Giles' speech to the graduates was brief but full of love and feeling. He presented diplomas to the following

List of Graduates.

Mary Frances Yerby, A. B.; Mallie Norma Williams, A. B.; Zoe Alva Jones, A. B.; Myrtle Inez Rabb, A. B.; Mattie Josie Smith, A. B.; Macie Mae Robertson, A. B.; Carrie Robertson, B. S.; Emma Estelle Little, A. B.; Kirtis Parr, A. B.; Inda Lanier Walker, A. B.; Gladys Ellie Townsend, A. B.; Rubie Idene Kidd, A. B.; Kathryn Burgin, B. L.; Ethel Irene Forrester, A. B.; Eunice Florence Lowery, A. B.; Tillie Virginia Goodson, A. B.; Mae Belle Sheffield, A. B.; Alva Roberta Jenkins—Piano, Theory and History of Music; Ida Mims Lee—Piano, Theory and History of Music; Hester Norris—Piano, Theory and History of Music.

Certificates.

Kathryn Burgin, Art; Amelia Der-shide, Stenography. Miss Anna Baker, in behalf of the alumnae presented badges to the graduates, making a beautiful address to the class.

Dr. Giles made the announcements for the next session which opens on September 19th, and after the hearty singing of "God Be With You Till We Meet Again," Pastor L. O. Dawson delivered the eloquent closing prayer.



A Study in "Moving" Life.



Taking a Post Graduate Course



A Study in "Still Life."

FRANK WILLIS BARNETT
Editor and Proprietor



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

COMMENCEMENT HEROES.

Our college pageants afford fields for speculation and introspection, and God pity the man or woman who can watch the graduates on their day of glory without feeling their blood run warmer. A sympathetic and imaginative woman once went to write up a commencement exercise at one of our colleges and did it in such a way as to put before the minds of her readers a perfect picture, she said:

On the platform, the center of a semicircle of tutors, professors, deans, right reverends and high honorables, stands a slim youth with stern face and abstracted gaze. His is the masterly oration that has won for him the prize in oratory; his the forensic ability now holding forth upon "The Influence of Civil and Religious Liberty upon the Development of the Human Race." Mark this last burst of peroration, "Far-reaching as the stars that send their shimmering splendor into endless space, cheering with heaven's uplifted harmonies the universe that moves proudly majestic across the eons of time into eternity, must ever be the influence of civil and religious liberty upon man, God's greatest, noblest achievement in the wondrous scheme of creation."

It is a little vague and misty, perhaps, but given with a sublime assurance and faith in his opinions that carries the good-natured crowd by storm. How the audience applauds with its gloved hands and roars its acclamation after the retiring youth! Was ever monarch so assured of future dominion as is this young laurel-crowned victor, whose heart, attuned to the best and noblest enthusiasm of life, will never again beat as it does tonight? Somewhere down among the audience—probably close to the platform, that no syllable of the beloved voice may be lost,—sit the mother and father, their dull faces transfigured and glowing with the thought that not in vain have been the struggle with poverty, the hard, bitter drudgery and patient endurance the untold sorrow and burden of their lives. Now they line up—the honor men, the prize-winners, the honorably mentioned—even the hundred and fifty others whose guerdons must be sought for later in the broad battlefield, where men contend for honors that are not so easy. All receive their diplomas, bow, and file past the learned professors, down the steps of the platform, to be lost and merged forever in the crowd. All around them are the fragrance of flowers, the flutter of fans, friends who are bowing, beckoning and nodding across the dividing space, and smiles and whispered congratulations from special fair ones.

Yes, as we saw the graduates of Howard with the flush of victory on their faces, how fair and full the world seemed to them, these men, the youthful embodiment of life, of strength, of hope. God grant that the words of Lord Kelvin may take strong hold on them for he said:

"The end of education is, first, to help a man to earn a living, and then to make his life worth living."

Mr. Roosevelt is quite right in saying that it is possible to harm young men as well as help them by sending them to college. If in the case of any individual it is patent that his university training has produced a taste for refined idleness, a disinclination to sustained effort, a barren intellectual arrogance, or a sense of supercilious aloofness from the multitude of strenuous men who do the world's work, then, obviously, his college experience has injured that particular person. Of such injury we have seen examples. What we want to know is how a university can minimize the chances of such injury, and what more it could do, or ought to do,

than it does now, to fit youth to play a worthy part in life.

Alabama Baptists can well be proud of the fact that already Howard College has throughout the state in all walks of life noble graduates who have made their lives worth living.

HOWARD'S FUTURE.

With Dr. Montague as a leader the Baptists of Alabama are ready to follow and the outlook for Howard College was never brighter for even our great dailies are beginning to "sit up and take notice." In a ringing editorial among other things the Birmingham News says:

"Howard College is one of the oldest of the higher institutions of learning in Alabama. At times it has had to struggle like other institutions in the state to survive the storm of hard times, but it has come through gloriously and is today on a firmer foundation than ever before."

And the Age-Herald gives editorial utterance:

"The Baptists are becoming proud of Howard college, and they have confidence in President Montague, and there is in the air a feeling that Howard college will speedily be expanded into a noble university. The Baptists for Alabama need a strong educational institution, and in order to get one they have but to put a few more fine buildings on the campus and to add a few more round sums to the endowment fund. They will do it. An endowment fund of \$100,000 all told has been secured, and the library hall and the Renfroe dormitory show what can be accomplished when there is a man to lead the way. What has been accomplished is, however, but a beginning.

With the needful equipment and an ample endowment our dream of a great Baptist university in Alabama will have been realized.

THE CENTRAL.

The establishment of this College was the result of an earnest desire of the public spirited citizens of Tuscaloosa and vicinity to have in their midst such an institution of learning as would afford to the young ladies of the present and future generations the highest educational advantages, convinced as they were that a city so famed for its healthfulness, for its intellectual and cultivated society, for its beauty and its central location, might be made the educational metropolis of the South. Accordingly, the founders of this institution determined to erect a Central Female College, which should command the best advantages, and take the highest rank among the colleges of the land.

The wisdom of the undertaking is best shown by the great success of the enterprise. Its honored Alumnae in every section of our beautiful Southern land, for almost a half century, have lived to bless its founders and look with affectionate pride on their Alma Mater.

Dr. Giles, its worthy president, and the entire faculty are to be congratulated upon the brilliant commencement which has just closed.

UNIVERSITY OF ALABAMA.

Last week was a notable week in the history of the University of Alabama as it celebrated its seventy-fifth anniversary in a most fitting way. We attended the alumni banquet and had the pleasure of hearing a magnificent address by Congressman Charles A. Towne of New York. We congratulate President Abercrombie and the faculty upon the great success which attended all of the commencement exercises. Our visit brought back many pleasant memories. If the movement inaugurated by the friends of the university does not miscarry Alabama will have cause to take pride in her state institution.

The Alabama Polytechnic Institute.

We are in receipt of the catalogue of the Alabama Polytechnic Institute for the year 1905-6, which shows a continued growth in the prosperity of the college. The enrollment for the present year is 580, the largest in its history. The attendance represents nine states and three foreign countries, Nicaragua, Cuba, and British Honduras, seventy eight being enrolled from outside Alabama. Of the sixty-seven counties in the State sixty-two have been represented. Among the largest delegations being the following: Jefferson 73, Lee 72, Montgomery 34, Calhoun 21, Marengo 20, Mobile 15, Wilcox 16, Talladega 15, Tallapoosa 14, Dallas 11, Morgan 10, Barbour 10, Butler 10, Lowndes 9, Chambers 8, Colbert 8, Sumter 8, Greene 7, Coosa 7, Etowah 6. The increase within the last four years has been as follows: Graduate students 22, Senior Class 61, Junior 100, Sophomore 119, Freshman 120, etc. The attendance in the different departments is as follows: Electrical Engineering 86, Mechanical Engineering 83, Civil Engineering 37, Mining Engineering 27, Agriculture 132, Horticulture 10, Botany 67, Veterinary Science 28, Pharmacy 37, Chemistry 232, English 508, Mathematics 500. Mark-improvement is indicated by the equipment of the library and lecture rooms. Valuable additions are also noted to the departments of Mining Engineering, Mechanical Engineering, Civil Engineering and Electrical Engineering. The department of Pharmacy shows an increase over last year of 75 per cent. Altogether it has been the most prosperous year in the history of the institution.

TO THE SOUTHLAND.

Rev. Brooks Lawrence, for many years superintendent of the Anti-Saloon League, with headquarters in Toledo, has resigned to accept the position of state superintendent of the league in Alabama. Mr. Lawrence has had charge of the district embracing all northwestern Ohio, and few other men have so wide an acquaintance in this section of the state. Mr. Lawrence is an aggressive worker in the affairs of the league, a forceful speaker, a good mixer and a man of more than ordinary executive ability. He has been successful in bringing the league into prominence in northwestern Ohio, and has secured the hearty co-operation of the churches and temperance workers in his district. In no other part of the state has the work of the league been more aggressively pushed.

Mr. Lawrence is well equipped to prosecute temperance work as state superintendent of Alabama. In that state there are fewer saloons than are now doing business in Toledo. The six hundred and more drinking places in Alabama will find a determined and persistent antagonist in Brooks Lawrence and friends of temperance a leader who has won his spurs in many fierce contests in Ohio. The good wishes of northwestern Ohio will go with him to his new and enlarged field of labor.

The above from an editorial in the Toledo Blade is good news. We welcome Brother Lawrence to Alabama and pray God's blessings upon his labors.

TO THE GRADUATE.

We put together a few warnings picked up here and there in the hope that the graduate who read this may be helped:

It is a trite saying that advice is cheap, but oftentimes a helpful suggestion may aid one to a happier decision than might otherwise be obtained, so we venture to make a suggestion to the graduates of the year

who will have their way to make in the world.

As the tendency of the times is to specialize, so the young man or woman who has studied and trained for a specific business is better equipped for life than those who have no definite aim, except to make a living, and graduates owe much to society for in a sense theirs are picked or selected lives.

Do not stop studying just because you have been graduated. Do not lay out so much work for yourself—as most graduates do—that you cannot complete any of it, but resolutely determine, at the very outset, that you will devote at least a few minutes a day to self-improvement. Do not let a day pass without at least a glimpse at a good book. Try to treasure up a bit of poetry, a helpful maxim or motto, a little history, or something else, which will exercise the mind so that it will not stagnate and keep your hearts open to all that is pure and good and try and radiate happiness and make your lives count for God and humanity.

FELLOW ALUMNI.

It is, I suppose, in conformity to the rule of the sutor ultra crepidam—the shoemaker to his last—that it has fallen to my lot to respond to the toast assigned me and to speak of the shield and the sword of the law.

In obeying your command, I know too well the occasion to attempt anything serious or to detain you more than a moment from the nobler pursuits of the hour.

It is well for us to understand what is the modern conception of law, not of lawyers or even judges, mind you, but as some of our evangelical friends speak of "THE Church," I speak merely of "THE Law."

Leaving out of consideration the conventional rules originating in statutes, but including their application, Law I conceive to be, the dogma of civil conduct or that rule of human intercourse which the well being of the State requires of every one.

The law itself, ideally, of course, is discovered and defined by the application of the highest cultivated reason, animated by a delicate appreciation of fair play or equity to the intricate relations of the people.

This rule is what is called "Justice," a true sense of which Mr. Herbert Spencer says, is the last growth and acquirement of the mature intellect. Law, then—the great common law of the universe—the fixed star that brings to port the Judge at sea—is nothing more than high common sense intelligently and honestly applied to concrete society. This is the bona, bonis, in the toast.

The mala, malis, is the stern executive of administration, which, knowing no loyalty except to duty, impresses upon the whole people that honesty is not only the golden rule of rendering to each his due, but is, in fact, the wisest and best policy.

The combination of these two elements of wise laws and firm administration, makes a perfect government under which the body politic will be as happy as it is given to man to be—or as we are now, right here.

The question may be asked how are we to have the wise legislators and stern executives. Leaving out of view the vis naturae, which does its part with the Anglo-Saxon, the answer is we must rear them by instructing the youth of the country, male and female alike, in the laws of social life, which founded on the maxim, sum cuique tribuere, makes the impulse of self interest and duty to the State coalesce as synonyms.

A. P. MONTAGUE.

Auricular Confession--By W. J. E. Cox

John 20:21-23. "Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained."

The Roman Catholic Church teaches that the so-called sacrament of penance consists of three parts, contrition, which is defined as "a sorrow of mind, and a detestation of sin committed, with the purpose of not sinning for the future"; confession, by which is meant auricular confession, or secret confession to a priest; and satisfaction, which is doing the penance enjoined by the priest after confession of sin is made to him. The first part is what we understand by repentance. This, and the third part, or satisfaction, it is my purpose to discuss at another time. At this time I shall confine myself to the second part of penance, or auricular confession, which the Roman Catholic church teaches must be made at least once a year if one would be saved.

The following canons of the Council of Trent, bearing on auricular confession, will give you an understanding of its importance in the estimation of the Catholic Church.

"Canon VI. If any one shall deny, either that sacramental confession was instituted, or is necessary unto salvation, of divine right; or shall say, that the manner of confessing secretly to a priest alone, which the Catholic church hath observed from the beginning, and doth observe, is alien from the institution and command of Christ, and is a human institution; let him be anathema.

"Canon VII. If any one shall say, that, in the sacrament of penance, it is not, of divine right necessary unto the remission of sins, to confess all and individually the deadly sins, the memory of which, after due and diligent meditation is held, even those which are secret...or, finally, that it is not lawful to confess venial sins; let him be anathema.

"Canon VIII. If any one shall say, that the confession of all sins, such as the church observes, is impossible, and is a human tradition, to be abolished by the pious; or that all and each of the faithful of Christ, of either sex, are not obliged thereunto once a year, according to the constitution of the great Council of Lateran, and that on this account, the faithful of Christ must not be persuaded to confess during Lent; let him be anathema.

"Canon IX. If any one shall say, that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be remitted unto him who confesses; provided only he believe himself to be absolved, or (even if) the priest absolve not in earnest, but in joke; or saith, that the confession of the penitent is not required, in order that the priest may be able to absolve him; let him be anathema."

Thus it will be seen that the Roman Catholic church makes confession of sins, secret and open, once a year necessary to salvation and pronounces a curse on all who deny that it is necessary to salvation. It is cause for profound gratitude to God that we, in this land of religious liberty, can smile at the anathemas of any council or dignity of the Roman church.

Under the old dispensation it was necessary for the high priest to enter the holy of holies once a year, and offer up sacrifice for the sins of the people, but when Christ died the veil of the temple was rent in twain from top to bottom and now all Christians are priests unto God and it is their gracious and blessed privilege to enter themselves into the very presence of God, confess their sins and receive his forgiveness. The intervention of a human priest is no longer necessary. Christ taught each individual believer to approach God directly, not through a minister, for forgiveness.

He taught us to pray, "Our Father, who art in Heaven...Forgive our debts as we also have forgiven our debtors." He said, "For if ye forgive men their trespasses, your Heavenly Father will forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." There is no intimation here that our Heavenly Father forgives us through a priest or minister.

But let us examine the Scriptures on which the Roman Catholic church relies to prove the necessity of auricular confession. There are three passages that are chiefly relied on.

The first passage is Matt. 16:18-19. "Thou art Peter, and upon this rock I will build my church...I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The second passage is similar to this but is evidently addressed to all the apostles, possibly to a local church. It is Matt. 18:18. "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." What is given to Peter, as representing all of the apostles in the first passage is, in this second passage, given to the whole church. Cardinal Gibbons, after quoting these passages, says, "The soul is enchained by sin. I give you power, says our Lord, to release the penitent soul from its galling fetters, and to restore it to the liberty of a child of God." But does this language of the Saviour teach what is here claimed? I am sure it does not.

In the third of this series of sermons I discussed at length the first of these texts and also made some comment on the second as being similar in its significance to the first. I did not, however, discuss the significance of the words "bind" and "loose." The apostles, as we have seen, were the foundation on which the church was to be built. It is therefore reasonable to suppose that some authority would be given them in prescribing the conditions admitting one into the kingdom of the Messiah or causing him to be rejected. They were inspired to declare and put on record for all time these conditions. It is as if he had said, "It will depend on your decision—which will be ratified by God—what things will disqualify one for the kingdom of the Messiah, and what things will be regarded as giving a claim to admission."

These two terms, "bind" and "loose," as employed by the Jews, in the Talmud and other Rabbinical writings, meant to forbid or allow. They had reference to the interpretation and application of "law and traditions on any subject with strictness or with laxity." Myer says, "In the face of this common usage, it would be arbitrary and absurd to think of any other explanation." In the discussion of the first of these verses, Myer says, "This legislative authority, conferred upon Peter, can only wear an offensive aspect when it is conceived of as possessing an arbitrary character, and as being in no way determined by the ethical influences of the Holy Spirit, and when it is regarded as being of an absolute nature, as independent of any connection with the rest of the apostles." Ministers may and should proclaim the conditions of forgiveness but they have no inspired power enabling them to discern a person's true spiritual condition. Their declarations of absolution are of no value whatever beyond stating the conditions.

In the second of these verses Christ is addressing his disciples only, probably only the twelve apostles; but as he has just referred to the action of a church the reference here would naturally be to church action. The meaning evidently is that the church has authority to decide matters of discipline brought before it and that such decision is final. Myer expresses the meaning clearly in the

following language: "By way of giving greater confidence in the exercise of this last stage of discipline at which the matter is finally disposed of by the church, let me assure you of two things: (1) whatever you (in the church) declare to be unlawful on the one hand, or permissible on the other will be held to be so in the sight of God; your judgment in regard to complaints brought before the church is accordingly ratified by divine warrant. (2) If two of you agree as to anything that is to be asked in prayer, it will be given you by God; when, therefore, your hearts are thus united in prayer, you are assured that, in every case, you may arrive at and, in the church, give effect to decisions in accordance with the mind of God."

The third passage on which the doctrine of auricular confession is based is John 20:21-23, which is the language of our text, "Jesus, therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Spirit: whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained." It is claimed that the authority here given to the apostles was transferred to their successors, the priests of the Roman Catholic Church, and that before the priest can forgive sins he must know what they are and therefore confession of sins made secretly to a priest is necessary to the forgiveness of sins and therefore necessary to salvation.

Before giving to the apostles the authority to forgive or to retain sins he imparted to them a special gift of the Holy Spirit, and he gave them no intimation that they were to transfer this authority to others. That Christ gave to the apostles, who were to lay the foundation of the church, special and peculiar authority there can be no doubt, but that he gave them power to transfer that special authority to those who were to come after them, there is no particle of evidence in the New Testament, as I have shown in another sermon. For the exercise of this special authority of the apostolic office they were fitted and empowered by a special impartation of the Spirit.

That a special power of authority was given to the twelve apostles, which was not transmitted to others, is evident from the language of Christ when he sent them forth. He said: "And as ye go, preach, saying the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give." The so-called successors of the apostles in our day do not claim to have the power to heal the sick, raise the dead, cleanse the lepers and cast out demons. That the power thus given by Christ was afterwards exercised by the apostles is clearly stated in the last verse of the gospel by Mark. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs that followed." That the apostolic office was separate and distinct from that of prophet, evangelist, pastor or teacher, is clearly set forth in the language of Paul in his epistle to the Ephesians, "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Ephs. 4:11.)

I have heard some Protestants say that the Roman Catholic church does not teach that the priest forgives the sins of one confessing to him. Such persons are ignorant of the teachings of the Roman church. The canons of the Council of Trent, which I have quoted and by which that church is bound today, not only teaches that the absolution of the priest is a judicial act, but pronounces a curse upon one who refuses to believe that it is such. The ninth canon, which I have quoted, pronounces a curse upon one who refuses to believe that absolution is given even when the priest is not in earnest but pronounces it "in joke"

or jest. The tenth canon pronounces a curse upon every one who refuses to believe that the priest has power to forgive sins, even when he himself is guilty of deadly sin. The language is as follows: "If any one shall say, that priests, who are deadly in sin, have not power of binding and of loosing; or, that not priests alone are ministers of absolution...let him be anathema."

The Bible makes no distinction between sins; the Roman Catholic church does. That church distinguishes between "mortal" sins and "venial" sins. It says that these two kinds of sins differ fundamentally in their effect on the soul. The Bible says that sin, not a particular kind of sin, "is the transgression of the law," or, as the Revised Version expresses it, "Sin is lawlessness." The Catholic Church says that mortal sin is a grievous offense against the law of God, while "venial sin is a slight offense against the law of God in matters of less importance, or in matters of great importance it is an offense committed without sufficient reflection or full consent of the will." The Catholic church says that mortal sin "deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul;" but that the effects of venial sins "are the lessening of the love of God in our heart, the making us less worthy of his help, and the weakening of the power to resist mortal sin." Mortal sin, according to the teachings of that church, "is a thorough breaking of a commandment of God," but venial sin is "not a complete breaking of a commandment, but a tendency towards breaking it." Mortal sin forfeits the friendship of God, venial sin does not. "Mortal sin is beyond comparison more deadly than venial sin."

Of course no Scriptures are quoted to prove these claims. Those familiar with the Word of God know that such claims are contradicted by the Word of God. The Bible says, "The soul that sinneth it shall die;" (Ez. 18:4) the Bible says, "The wages of sin is death;" (Rom. 6:23) the Bible says, "Whosoever shall keep the whole law, and yet offend in one point, he is become guilty of all;" (Jas. 2:10) the Bible says, "Cursed is every one who continueth not in all things that are written in the book of the law, to do them." (Gal. 3:10) There is great danger to the soul in esteeming lightly sin of any sort as the Roman Catholic church does.

It is claimed by the Catholic church—as declared in a canon of the Council of Trent, that auricular confession has been taught and practiced by the church since the days of the apostles; but the proof that it is offered by tradition is as vague as that by Scripture—only an inference. Since the Council of Trent a careful search of patristic literature has been made, with the result that only a few scattered and irrelevant passages have been found which are only indirect allusions or exhortations. The silence of the early centuries is in strong contrast to the clamor which arose after the Council of Lateran made confession habitual in 1216. Nearly every local synod that met for a century afterwards alluded in some manner to the new functions that had been thus thrust upon the parish priests.

If there had been so important a priestly function in the early centuries is it not reasonable to suppose that there would have been some treatises, giving instructions, to both penitents and confessors? But we do not find such treatises. The Apostolic Constitutions, which consist of eight books, six of which contain a comprehensive rule for the Christian life, is supposed to have been written at the end of the third century and the beginning of the fourth century. These books have been ascribed by some writers to Clement of Rome. Bishop Lightfoot says, "The apostles are represented as communicating to Clement their ordinances and

directions for the future administration of the church." The Apostolic Constitutions are silent on the subject of auricular confession. A hundred years later Augustine, who, with untiring zeal, endeavored to cover the whole ground of Christian ethics and duties, has nothing to say about the delicate and responsible duties of confessors. The early councils prescribe penalties for the grosser sins but they give no command concerning confession.

There was much debate among the theologians during the middle ages as to whether sacramental confession was a divine law or only a precept of the church. The view that it was a divine law was unknown to the earlier schoolmen and they advanced only human reasons in its favor. Aquinas is the first who seems to have boldly declared confession to be of divine law. He did not claim Scriptural authority for his position but argued that it could not be of human law because it is a matter of faith. He thought that faith and sacraments were beyond human reason and therefore must be of divine law. Because it is beyond human reason and we cannot understand it therefore it must be of divine command though there is no such divine command recorded. His conclusion, drawn from such reasoning, was adopted by many writers. Chancellor Gerson said that there was no divine origin for it except that the Decalogue commands us to honor our parents and that as mother church has commanded it we must honor her by obedience.

That the only command for auricular confession is the command of the Roman Catholic church, is, it seems, indisputable. There is certainly no scriptural command for it. In reply to Wickliffe, who denied that there was scriptural authority for auricular confession, Thomas, of Walden, could only say that all that Christ said and did was not recorded in the Scriptures. On the eve of the Reformation Baptista de Saulis and Prierias both inform us that the canonists hold that confession is of human precept, while the theologians declare that it is of divine law. Thus you see that there was, even in the middle ages, wide difference of opinion among Catholic authorities concerning the origin of auricular confession. Even some of those who claimed that it was of divine command did not base their claims on the statements of Scripture.

The custom of acknowledging or confessing one's sins was evidently regarded as a wholesome exercise by the church in early times and even in apostolic times, but this acknowledgement or confession was to be made to God only. In the first epistle of Clement, supposed to have been written by the person of that name mentioned by Paul in his epistle to the Philippians, we find this language: "The Lord, brethren, stands in need of nothing; and he desires nothing of any one, except that confession be made to him. For, says the elect David, 'I will confess unto the Lord; and that will please him more than a young bullock that hath horns and hoofs. Let the poor see it, and be glad.' And again he saith, 'Offer unto God the sacrifice of praise, and pay thy vows unto the Most High. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.' For 'the sacrifice of God is a broken spirit.'"

This is the only reference, so far as I have been able to ascertain, to confession of sin in the writings of those known as the apostolic fathers, and it clearly teaches confession to God only.

The Didache or "Teaching of the Twelve Apostles" teaches that confession of sin was to be made public. The language is as follows: "In the congregation (in church) thou shalt confess thy transgressions, and thou shalt not come to thy prayer (or, place of prayer) with an evil conscience." (4:14). In the fourteenth chapter where we find an exhortation to come together to break bread and give thanks it is added, "having before

confessed your transgressions, that your sacrifice may be pure."

Public confession of sins was common in the early history of the church and seems to have been practiced in apostolic times as we learn from the statement that those who came to John "were baptized of him in Jordan, confessing their sins." This language is quoted by Roman Catholics in support of auricular confession but you readily see that there is no intimation of secret confession. Such confession of sin is proper and wholesome now and many of us would be better Christians than we are if we practiced such confession oftener than we do. Even private confession of sin to a pastor or to some Christian friend in whom one has confidence, is helpful, if it is made with the purpose of securing his sympathy and prayer and not forgiveness and absolution. I have often had persons to confess sin to me privately, but I have never been guilty of what I consider blasphemy in saying to them, "I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost." I cannot find the slightest intimation in the scriptures that secret confession of one's sins to a minister once a year or once in a life time is necessary to salvation. Such a statement is a contradiction of every passage of the Word of God that mentions the conditions of salvation.

It was the custom in the early centuries for the more grievous offenders to make confession of their sins publicly, in the face of the congregation; or, if this were not done, the minister declared before the whole assembly the nature of the confession made to him. Leo I discouraged this practice for reasons which it is unnecessary to mention. He encouraged private confession. This was the beginning of the confessional which gradually developed and gave to the clergy, who thus became acquainted with the secret thoughts and acts of people, great influence and power.

That the confessional has been a source of great corruption no one acquainted with the history of this unscriptural institution will deny. This fact can be proved not only from the testimony of Protestants but from the admission of papists themselves, as well as from the laws enacted to restrain the conduct of priests at confession. Dr. John Dowling, in his "History of Romanism," gives the following bull issued by Pius IV in 1560 directing the inquisition to inquire into the crimes charged against the confessional: "Whereas certain ecclesiastics, in the kingdom of Spain, and in certain cities and dioceses thereof, having the cure of souls, or exercising such cure for others, or otherwise deputed to hear the confessions of penitents, have broken out into such heinous acts of iniquity, as to abuse the sacrament of penance in the very acts of hearing the confessions, nor fearing to injure the same sacrament, and him who instituted it, our Lord God and Saviour Jesus Christ, by enticing and provoking, or trying to entice and provoke, females to lewd actions, at the very times when they were making their confessions," etc., etc.

Dowling adds: "Upon the publication of this bull in Spain, the inquisition issued an edict requiring all females who had been thus abused by the priests at the confessional, and all who were privy to such acts, to give information, within thirty days, to the holy tribunal; and very heavy censures were attached to those who should neglect or despise this injunction. When this edict was first published, such a considerable number of females went to the palace of the inquisition, in the single city of Seville, to reveal the conduct of their infamous confessors, that twenty notaries, and as many inquisitors were appointed to minute down their several informations against them; but these being found insufficient to receive the depositions of so many witnesses, and the inquisitors being thus overwhelmed, as it were, with the pressure of such affairs, thirty days more were allowed for taking the

accusations, and this lapse of time also proving inadequate to the intended purpose, a similar period was granted not only for a third but a fourth time. Maids and matrons of every rank and station crowded to the inquisition. Modesty, shame, and the desire of concealing the facts from their husbands, induced many to go veiled. But the multitude of depositions and the odium which the discovery threw on auricular confession, and the popish priesthood, caused the inquisition to quash the prosecutions, and to consign the depositions to oblivion."

In the "Garden of the Soul," a book of devotion published in New York in 1844, there are questions for the examination of conscience, bearing on the seventh commandment, that are too indecent to be repeated before a public audience. The confessional, instead of being a means of grace, has been, to an unspeakable degree, a school of wickedness.

The instructions given to young priests in the "Moral Theology of Peter Dens, as prepared for the use of Romish Seminaries and Students of Theology," for examining young girls and women in the confessional, are so indecent that I am sure the book would be forbidden the use of U. S. mail service if printed in English. I am not charging that these vulgar questions are always asked of every one of the class mentioned but am simply stating a fact about a standard book of theology of the Roman Catholic church. A lady friend once told me that she asked a Roman Catholic priest if it were possible to keep his thoughts pure while he was reading "Dens' Theology," and he replied that it was difficult, but when he read the book he held before him a picture of the Virgin pure, this fact kept his thoughts pure.

That confession of sin is clearly taught in the Word of God there can be no doubt. We are to confess our sins to God and there are times when it is proper to confess them to one another. In the fifth chapter of his epistle, the apostle James, after hinting at the connection between sin and suffering, proceeds to urge upon the sick and the erring to acknowledge to their brethren, on proper occasions, the sins of which they have been guilty, if they would be healed in body and soul, as a result of the intercession offered on their behalf. He says: "Confess therefore your sins one to another." Observe that the confession of sins is to be made one to another and not to the elders only. It is as much the duties of the elders, when they have sinned, to confess to those who are not elders, as for those who are not elders to confess to the elders. Roman Catholic authorities steer clear of this passage of Scripture when discussing auricular confession. It contradicts their claim that confession of sin is to be made to a priest only.

To claim that so-called sacramental confession of sin is necessary to salvation, as the Council of Trent declared, is to contradict the plain teaching of the Word of God. "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." (Acts 10:43). This is the language of the apostle Peter, the first supreme Pontiff, according to the teachings of the Roman Catholic church.

Wardlaw has truly said, "The only true confessional is the divine mercy seat." "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). Confession of sin is to be made to God against whom the sin has been committed, and not to man. And it is God, not man, who forgives and cleanses the soul from all unrighteousness.

As an ambassador for Christ I beseech you impenitent ones to forsake your evil ways and to call upon the name of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he

will abundantly pardon," through Jesus Christ Our Lord.

A BELATED NEWS ITEM.

The Sulphur Springs Church of Christ met on Saturday before the fifth Sunday in April, 1906. Introductory conducted by Rev. I. C. McCreary. His text was from second verse of second chapter of Hebrews. Rev. J. W. Raglin was elected moderator and D. T. Dean secretary.

"How can we co-operate and get the hearty co-operation of our young members?" The above subject was discussed by Brethren J. W. Raglin, J. A. Armstrong, I. C. McCreary, John Grubbs and J. W. Trotter.

"The Duty and authority of Deacons" was discussed by Brethren Facts, Trotter and McCreary.

"What it takes to Make a Model Church" was discussed by Rev. J. W. Trotter. Rev. J. C. Calvert who was to preach at 7 p. m., failed to come and Brother Facts preached from 1st Peter, 3rd chapter and 12th verse.

The Sunday-school work was discussed by Brethren Screw and McCreary.

The missionary sermon was preached by Rev. J. C. McCreary from the 84th Psalm. A collection for missions amounting to \$5.32 was taken.

R. T. DEAN.

THE POST DISCOVERY

A Revelation in Human Food.

Previous to the discovery of the Post process of changing the starchy part of Wheat and Barley into a form of sugar, many people suffered from what is known as starch indigestion.

That was shown by gas and all sorts of stomach and bowel trouble, (sometimes ending in appendicitis) brought on by the undigested starch in wheat, oats, white bread, cake, puddings, etc., etc.

Nature ultimately punishes anyone who continually takes some medicine or drug to smooth over or nullify bad conditions of the body. The only safe way to cure such is to correct or remove the cause. Therefore it was plain to Mr. Post, in working out his discovery, that people who show some weakness in digesting the starchy part of food, (which is much the largest part of all we eat) must be helped by having the starch digested or transformed before being eaten. And of course the safest and truest way to do this would be to imitate nature and avoid all chemicals or outside and unnatural things. The body digests the starchy food by the following process: first the moisture or juices of the mouth and stomach then warmth or mild heat, which grows or develops diastase from the grain. Time is also an important element and when all work together and the human organs operate properly the starch is slowly turned into a form of sugar, as it must be before the blood will absorb it and carry the needed energy to different parts of the body. Of course if the body fails to do its work perfectly trouble sets in.

So in the making of the famous food—Grape-Nuts moisture, warmth and time are the only things used to turn starch into sugar, thus imitating nature and keeping the human food in original purity, free from outside things and just as Mother Nature intends it shall be kept for advantageous use by her children. The food is fully cooked at the factories, and is crisp and delicious with a little thick cream poured over.

It can be softened for people with weak teeth, but is most valuable to others when it must be energetically chewed, thus bringing down the saliva from the gums to go to the stomach and help digest the entire meal, besides the use of the teeth strengthens and preserves them. Nature blesses the parts of the body that are used and not abused. Grape-Nuts food brings peace, health and comfort when people are in despair from any one of ails resulting from undigested food.

Read the little book, "The Road to Wellville," found in pkgs. "There's a reason."

The Postman Brings Frank Willis, Jr., Hundreds



Frank Willis Barnett, Jr., Associate Editor.—We have two children entitled to an Alabama Baptist baby pin, according to age. Fay Seale is our little four-year-old daughter, and Lee Seale is a bouncing boy almost eight months old. They send thanks in advance for the pins. I am sure there are many readers of the Baptist who will give him a cordial welcome. Wishing you and your parents a long, happy and useful life, I am, Your sincere friend, Mrs. S. F. Seale.

Dear little Editor:—My mama sent a postal for me a pin but as it has not come it must never have been received. My papa is writing to yours, so I send this note to let you know I would appreciate one if they are not all gone. Or it may have been sent and not reached here yet. You are a fine little fellow to send us all something to remind us all of you. Lovingly, Lila Earl Posey.

Dear Bro. Barnett:—Please excuse me for taking the liberty to wish you our baby's picture together with his name. Please join us in praying that he may be a useful man, in the cause of the Master. I am sure that it is the prayer of many thousands that F. W. Barnett, Jr., may become a great power for good. God bless him and you is our prayer. G. H. Carr.

Dear Little Bro.—I thought I would like very much indeed to have one of your pins, and so I asked my papa to write and tell you so. I am named for my papa too. James Worthey Haggard, Jr., I am nearly six months old and a big fat boy. My papa says he will have my picture taken real soon and I will send you one. His subscription is paid up to Jan. 1907. May you grow up to be as I wish to be, a strong man in Christ. Your little Bro. James Worthey Haggard, Jr.

Mr. Frank Willis Barnett:—We send in our baby's name for the present of your son editor. He is four months old. He is your name sake. Loyd Barnett Killingsworth, is his name. I am sure he will be pleased with his pin, J. M. Killingsworth.



Dear Little Frank Willis:—My grandpa takes the Alabama Baptist. I am eight months old and weigh 15 pounds. Please send me a pin. Your little cousin, Willie Presly.

My papa is a subscriber to your paper, my grand mother took your paper in our home, but God has called her from us. I should appreciate one of your pins. May God's richest blessings rest upon you in your work. Thanking you for the pin, Lela Delle Jawdon.

Frank Willis Barnett, Jr., Please send me and my little sister a pin if you are as sweet looking as your picture you are O. K. My papa takes the paper. Best wishes to you and your papa and all Baptists. Rosco Marion.

Dear Little friend:—I have two little grand babies, Otto Helms and Arthur Killough, one 14 and the other 5 months old. I would be glad to get one of your pins for each of them. I am a regular reader of the Baptist. Hope you may live and make as good an editor as your papa. Yours with love, Mrs. C. F. Barrett.

Dear Little Friend:—I have a little name-sake, named Geraldine Estelle Gilbert, and will be glad if you will send me one of your little, baby pins, to give to her for a present. Miss Estelle Gay. I am a subscriber to The Alabama Baptist and enjoy reading it so much. It is always a welcome visitor in our home.

I have one baby boy; his name is George Eaton. His age is three years. He is bright as can be, and when I get my paper he says, Mama, here is the Baptist. I love to read your paper and if I could not get it I would be lost. I pray God's blessings will be with Frank Willis Barnett, Jr. May God bless you all in your work.—A. B. Eaton.

Dear Little Frank Willis Barnett, Jr.—I would be more than pleased to receive one of your little pins. Wishing you and your papa much success with your paper. With love and best wishes, I am, your friend.—Ola Estelle McKinley, aged four years.

Frank Willis Barnett, Jr.—I am a little boy two years and seven days old, and will be delighted to get one of your little pins. I know your papa feels very proud of you. My papa thinks I am a great boy, too. Thanking you in advance, I remain yours very respectfully.—Jas Edward Burks, Jr.

Dear Baby Frank:—My papa takes the Alabama Baptist; and I enjoy so much to read it. I would be pleased to receive one of your pins for my little sister, who will be two years old November 28th, 1906. Her name is Bertha Mae. She has brown hair and blue eyes; and is sweet as she can be. Your picture is so pretty, and you look so manly with your pen in hand. Good wishes to you and all the cousins. Yours truly.—Jessie Pearl Brumbador.

Dear Little Friend:—Please send me one of your baby pins. God bless the young editor of the Alabama Baptist. I am three years old. Your little friend.—M. A. Bishop. I love you, little Frank. May you live long and be happy.

Dear Little Friend:—Please send me one of your "baby pins" for my little brother (James, aged 4 years). Mama takes the Alabama Baptist. With love from your strange friend—Lillian Eubanks.

Dear Baby Frank:—I saw your picture in the Baptist and think you are a fine looking boy. I have no little brother or sister; wish I did. We take the Alabama Baptist, and think it is improving much. If you have a picture of yourself to spare please send it to me. How old are you, and how much do you weigh? I wish I could see you and show you my toys and pets. I know I would make you sick stuffing you with peaches, apples and pears. My brother is in Howard college, and I expect he has seen your papa. We all think you are such a cute baby, and I bet you are a sweet one, too. All send love to you and your papa. Your little friend.—Ema J. Weisinger. P. S.—I am a little girl eleven years old.

My Dear Little Friend:—Please send me a pin. I am one year and twelve days old. I have five brothers. Julian, the youngest, is almost a baby, too. I send you a present. You see I know boys like balls. I have been walking for two months past, have twelve teeth. My papa, mama, and eldest brother are members of the Baptist church and mama says I will be, too. Sometime I will tell you my brothers' names. Your little friend.—Annie Marie Wade.

Dear Little Friend:—Our very best wishes to you and thanks for a baby pin for our little girl, Mary Isabel, aged two and one-half months.—Mrs. Paul Keeton.

Dear Friend:—Please send me one of the baby pins. When I get to be a man I expect to do great things. Come to see me and drive my goat. We'll have a big time. I'm three years and six months old.—Coleman Miller.

We are a little late accepting your very kind and sweet offer, but we were at the convention and did not see it at first. Little Ruth Jeffers is just eleven months old, has bright blue eyes and chubby hands, very much like your own sweet little picture. She will thank you so many times for the dear little pin. May God's richest blessings be upon you and make you His own little boy. With love.—Mrs. J. A. Jeffers.

We certainly do enjoy the dear old Alabama Baptist. Our baby's name is Ion Robinson. He is two years old but often as the shades of night gather he needs a pin. I am very truly yours.—Mrs. P. N. Robinson.

Dear Little Friend:—We have a baby boy eleven and one-half months old. His name is Sidney Ray Ramsey. Please send him one of your "baby pins." His father is a paid-up subscriber to your father's paper. With love and best wishes for the "young editor."—Mrs. M. A. Ramsey.

Master Frank Willis Barnett, Jr.—I saw your letter in the paper so I send my little sister's name and my own, William and Bessie. I am three years old, my sister is four months old. Please send us a pin. I am a cripple; can't walk. Your little friend—William H. Foster.

Dear Little Editor.—I want one of your baby pins. My name is Verner Wright. I am three years old; my papa takes your paper and likes it fine.—From J. S. Wright, Jemison, Ala.

Dear Little Brother:—My papa takes the Alabama Baptist. My mama wrote a card last week for a pin and forgot my name. I am three years and six months old. Yours in love—John Hugh Womack.



It was our thought to put the face of the beloved President of Howard, the story of the college that in naming honored itself and her; but we claimed as a on our boys' page, as she loved a often for she had the true mother's hat and her the place of honor on the Children's

I was glad to see your pretty little face in the paper and I want a pin. Papa takes the paper and we are glad to get the paper every week. I am three years old. Much love to you and your father.—B. T. Beckham.

I am a little boy and will be three years old the 18th of August. I hope to be a Baptist. My mama and papa are Baptists and take your paper. I love to hear mama read the dear letters from the little cousins. I have one little brother eight years old that is a Baptist and is a Christian boy, and one sister and another brother twelve years old that are Baptists; so if I live I mean to be one of the flock too. I hope to receive one of the pins in return. From your loving cousin.—Elmore Lipscomb.

My Dear Frank Willis, Jr.—Please send my baby brother, Leonidas Warren Payne, a baby pin. My grandfather takes your father's splendid paper, and my father did, too, when we were in Philadelphia. With love and best wishes, I am cordially yours.—Bledsoe Payne.

Dear Frank, Jr.—My papa takes your paper, and I see where you are sending each baby a little pin. I am a little boy not quite three years old. Hope it will not be long before I enjoy the children's page in the paper. Thanking you in advance for the little pin, I am with best wishes, your little friend.—Master W. Smith, Jr.

Master Frank Willis Barnett, Jr.—Please send my little baby girl, Emma Leona Gardner, two years old, one of your baby pins, and may heaven's richest blessings rest upon you and your dear father, and may the paper carry light and truth where it goes. Yours truly.—Mrs. O. A. Gardner.

Dozens of Charming Letters From His Little Cousins



the face of dear Mrs. Montague, wife of the front page in the midst of the new library "Montague Hall" honored as a personal privilege to place her often asked about Frank Willis, Jr., and loved all babies, and so we give the Children's Page.

Wordlaw Finklea Watson presents his compliments to Frank Willis Barnett, Jr., and wishes to say he needs a "baby pin" and none would please him so well as an Alabama Baptist pin. It will give him pleasure to wear the pin knowing so many of his little brethren and sisters are wearing them too. He thinks it very kind indeed of you to send the pin and he wishes you and your father and mother much joy. He is three years and four months old and sends a hug and kiss. Affectionately—Wordlaw Finklea Watson.

Dear Little Associate Editor:—We are three little boys and have one little sister three months old. Will you please send her a pin? We know she will thank you when she is old enough for we are sure she is just the nicest little sister in all the world. Our papa takes the paper and pays in advance for it, too, and we like the pictures when papa and mama tell us what they mean and some day we expect to learn to read it and won't that be fine? Waldo can read it a little now. God bless your family and the paper. Your little friends—Waldo, Manley and Herschel Hamric.

Dear Little Editor:—Will you please send me a pin for a little girl baby who lives in my yard and whose father is a Baptist. She is four years and five days old. You are beginning your first missionary work in the home field. May God bless you.—Maggie Embrey.

Dear Young Editor:—I will be glad to receive one of your pins. I know that mother will remember you and your dear father in her prayers. I am eight months old and my name is Eunice Lois Black.

Dear Little Frank Willis Barnett:—We have a little boy baby at our home who would like to have one of your pins. His name is W. A. Flournoy and he is two months old. His mother does not take the paper, but his grand-mother does and expects to as long as she lives if it is printed that long. She has been a subscriber for a long time. May God bless you and make you as good as you look.—S. L. Flournoy.

Dear Little Frank Willis, Jr.—I am the smallest boy in the home, two months and twenty-nine days old. But have no name yet, as there are six other babies under twelve in the house. I do not know when mama will find a name for me, but you may please send a pin to the address of mama for me. Success to you and yours.—Mrs. R. W. Carlisle.

I send my baby's name for a pin. John Curtis Boyd, age seven months. Many blessings on your boy and his mother.—(Mrs.) J. L. Boyd, Miller-ville, Ala.

Dear Sir and Brother:—Our boy is 4 years old. Please send him a pin. His name is Ernest. Give Frank Willis Barnett, Jr., our compliments.—Felix Eiland.

Dear Little Frank Willis:—My grandmother lives with us and takes your good paper, and wishes you to send me one of your pins. I am three years old. With best wishes for you and your dear papa, I am your little friend.—John Edgar Noland.

Dear "Editor Jr."—Here we are for our little pins if you have one for us. We are four and one-half and two and one-half years old. It's Irene and Annie Joe Williams. We wish for you, little editor the greatest success in life. You may send our pins to our mother and many thanks and love to you.—Mrs. J. E. Williams.

Dear Little Editor:—Please send one of your baby pins for my little granddaughter, Ireez, eighteen months old, and oblige.—Mrs. A. B. Brown.

Our little boy (Parker) just two years old, would appreciate a "baby pin" very much from "our young editor."—Mrs. R. C. Watters.

I send you names of my little grand-children who live with me: Thomas Ellis and Elizabeth Ellis. Yours truly—Mrs. T. J. Ellis.

Dear Little Frank Willis:—I want one of your pins and when you get to be senior editor of the Alabama Baptist I will be a preacher and will get my people to subscribe for your paper and pay you for it, too. Your little brother—Willie Sandlin.

Dear Little Brother:—My name is Gilbert Burns Doster. Wish you a very prosperous and happy life. May we both grow to be useful citizens. Yours truly—Gilbert B. Doster.

Mr. Frank Willis Barnett, Jr. Dear friend:—I will send you my name and address. I am a little boy four years old, will be five years old in November next. I am the only child that my parents have. I would be glad for you to come and romp and play with me. I think we would have a fine time. I get lonesome by myself; nobody to play with unless I go some where or somebody comes to see me. When you come down the mountain call to see us. We live in twenty-five miles of Chattanooga, Tenn. My papa takes the Alabama Baptist and papa and mama enjoy reading it. Your friend.—Elfie Forsyth.

Send pin to John Ralph McKee, Newton, Ala., age 1 month. Praise for the little editor and may he live long to step in the old editor's shoes.

Dear Little Brother:—I saw your picture and announcement in the Alabama Baptist. Please tell your papa to send me one of your presents (baby pins). My papa is a paid-up subscriber to the paper. Many blessings on you and the Alabama Baptist. Your little sister.—Annie Lois Hardy.

Dear Little Frank:—Please send me a little pin. I am 1 year and 1 month old. My grandpa takes your papa's paper and prays for you every night. Thanking you in advance and with love, I am your little friend.—Priscilla Doss.

Master Frank Willis Barnett:—Jewel Baughn presents her compliments to her little friend and will appreciate the baby pin very much. Age two years. We take the Alabama Baptist. With love and best wishes to you and yours. God bless you all.—Mrs. J. W. Baughn.

My mama is a Baptist and I am a two year old and would like to have one of your pins as a memento. With best wishes and a kiss from your little sister—Lucie Gore.

Dear Frank Willis:—You are a generous little brother. Please send me one of your little pins and accept my love and thanks. I shall be two years old the 9th of next October. I wish we were big little boys, then you could come with your papa to our association this summer, and I would make you have a good time.—Alton Calloway Edwards.

Little Miss Katie Buck Quarles, aged 2 years and seven months, sends compliments and best wishes to "Master Frank Willis Barnett, Jr." and wishes for him a long and useful life.—Katie Buck Quarles.

We have a baby girl nine months of age; her name is Margaret. Please send me one of your baby pins for her. May the Lord bless your little boy, and always be with you as editor of the Alabama Baptist. Yours fraternally.—Mrs. Ruth Roden.

We take the Alabama Baptist and like it very much. Please send our little boy a pin. His name is Joe W. Vesey Adams, named for J. W. Vesey now of East Birmingham, who baptized little Joe's father and performed the marriage ceremony of his parents, and for whom we all have the greatest love and respect.—J. L. Adams.

Dear Baby Frank:—My father has been taking the dear old Baptist almost as long as it has been published. We all enjoy it so much, and wish that our young editor will improve his paper as much as his father has. I wish you would send me one of your pins for my little baby cousin. She is only six months old, and named Lucile. Yours with love.—Miss Lula Watts.

My grandmama takes the Alabama Baptist. Please send me one of your baby pins. I am three years old. With love and best wishes for Frank Willis Barnett, Jr. I am sincerely.—Leslie Lamar.

Dear Little Frank Willis:—My auntie takes the Alabama Baptist and mama reads it too, and thinks it is a valuable paper. I am one year old and would like one of your pins. Your little friend.—William Wallace.



Dear Little Friend:—You are very thoughtful and liberal to remember all of us so sweetly. I thank you in advance for the beauty pin. My birthday comes the 8th of June, when I will be one year old. My mama and papa join me in best wishes for you and prayers for the Alabama Baptist, which we love. Your little friend—Robert Carson Barnes.

Dear Little Friend:—My grandpa takes the "Baptist," and said for you to please send me a "baby pin." I am nearly two months old and grandpa's folks think I am a "great boy." With much love and best wishes I will close. Your little friend.—Eustace Witherington.

My Dear Little Friend:—My mama reads something to me every week in the Alabama Baptist. I know you are the sweetest, best little boy. I enjoy looking at your picture in the paper. Would be glad to receive a pin. I am four years old. Lovingly.—Josie Louise Rice.

Dear Little Frank Willis:—I saw your sweet, bright face in your papa's paper today, and as mama read her paper I tried to pull the paper out of her hand. Come to the country to see me. I would enjoy a romp with you. We are kindred anyway as we are both sons of Baptist preachers, and maybe when we grow up we will go to school to the big Seminary at Louisville, Ky., and learn to preach like our papa's. I will then show you my Alabama Baptist "baby pin," for which I thank you in advance. I am ten months old now. Sister Olive Pearl, three years old, wants one, too, please. Your life-time friend.—Henry Bascomb Craighead.

My Dear Little Cousin:—I am a wee little baby; will be four months old the 8th of June and weigh 12 pounds. I am No. 10. My name is Daisy Elizabeth Lipscomb. I want to join the circle and be in the band with my mama and papa, sisters and brothers if I live. I can not talk but I can coo and cry for my papa. I have blue eyes and brown curly hair. Please send me one of your pins and with many thanks I am lovingly—Daisy E. Lipscomb.



WOMAN'S PAGE--THE GOSPEL FOR COLORED PEOPLE

A CORRECTION.

I am afraid that I received credit for writing the good report clipped from The Chattanooga Times. Their name was omitted unintentionally. The Baptists were under great obligations to The Times for the excellent report of the convention and of the women's meeting. In the next issue will appear impressions of the convention by the many visitors present.—Mrs. D. M. Malone.

JUNE, 1906.

Subject: "The Gospel for the Colored People."

"As I meet and touch each day Many travelers on life's way, Every such contact shall be A Christ-like, helpful ministry."

1. Prayer: For the conscious presence of the Holy Spirit.

2. Roll Call: Response by each member with a thought helpful to spiritual life.

3. Scripture Selections on Helpfulness: Be helpful. Acts 16: 9-10; Rom. 15: 1; Rom. 14: 7; Rom. 13: 9-10. Examples of helpfulness, Acts 8:27-40; Luke 5:12-13.

4. Is it Worth While? The secretary of the Woman's National Baptist Convention (Negro) says: "Gifts from the W. M. U. of the Southern Baptist Convention have been of incalculable value. Women have been kept in the field visiting neglected homes, holding Mothers' Meetings, conducting Institutes, organizing Missionary Societies."

5. Reading: "The Negro Here—Here to Stay—Influence of Contact." See leaflet, "Work Among the Negroes," by Dr. Barton.

6. Other Phases of "Work Among the Negroes."—Again see leaflet by Dr. Barton.

7. Prayer Hymn: "More Love to Thee."

8. Business: Collections, etc.

9. Reports from S. B. C. and W. M. U. Meetings at Chattanooga, Tenn. (See State papers.)

10. For Bible Research: Divide the letters of the alphabet among the members of the Society and each to bring for the next meeting missionary verses beginning with the letters assigned.

11. Leaflet: "Mrs. Ashmead's Bureau Drawer," by A. H. Young.

12. Chain of Prayer: Ask help in being more faithful as "laborers together with God," in meeting all opportunities.

THE GOSPEL FOR THE COLORED PEOPLE.

Some Startling Figures.

According to the census of 1900 there were in the United States 8,840,789 negroes. At the usual rate of increase in population it may be estimated that there are now 10,000,000. More than 9,000,000 live within the states comprising the Southern Baptist Convention. In these same states there are twenty-five counties, allowing the District of Columbia as a county, in each of which there are more than 30,000 negroes. There are fifty-five counties in which the negroes make at least 75 per cent of the population, with a larger number in which the per cent is 50. There are not a few counties, particularly in the delta section of Mississippi, in Southeastern Arkansas and Eastern Louisiana, and possibly some counties in other states, where the negroes number fifteen or twenty to one white person. We see him so frequently and mix and mingle with him so freely in industrial and commercial relations that we are in danger of losing sight of the significance of his presence. In the entire history of the world our situation has not a parallel.—Dr. A. J. Barton.

RACE PROBLEM THEORIES

Many theories have been advanced for the solution of the so-called race problem. One that has been advocated even within the last twelve months by a man of more or less

prominence in a public address, is the deportation and colonization of the negroes in Africa or Liberia. Of all the visionary and foolish theories ever advanced this is the most extreme. One hindrance would be the physical impossibility of the task, if the negroes wished to go. If anybody doubts this let him study thoughtfully the census reports and other statistical documents and be convinced. But the physical impossibility is not the most important hindrance. Under present conditions the negro is a citizen and we should have no more right to deprive him of his prosperity and liberty than we should to deprive any other citizen. The negro is here and here to stay. Not only will he remain in the United States, but he will remain in the South, where for the most part he now lives.—Dr. A. J. Barton.

THE PRESENT PLAN OF S. B. C. WORK AMONG THE NEGROES.

It is simple and easy. The National Baptist Convention is an organization of representative negro Baptists which, like the Southern Baptist Convention, meets once a year. It is composed of messengers from the negro churches, Sunday-schools, missionary societies, district and general associations, Sunday-school conventions and State conventions. It covers the entire United States, but the bulk of its constituency is to be found in the South, of course, where he bulk of the negro population is found. This convention. The negro organization sends messengers just as the Southern Baptist Convention. The plan for work among the negroes provides for cooperation between the Home Mission Board of the National Baptist Convention. The negro organization selects the missionaries, who are negroes, agreeing upon their salaries and field of labor. Their election is referred to the Home Mission Board S. B. C., with full assurances as to their personal character, as to their ministerial qualifications and ability, and with the request that our board share with the negro brethren in their salaries. After full and careful correspondence, the Home Board approves or disapproves the appointment, as the case may be. When the appointment is approved the missionary enters upon his labors and makes reports regularly to the two boards which share equally his salary.—Dr. A. J. Barton.

PERSONAL WORK AMONG THE COLORED PEOPLE.

"Lord, if Thou wilt, Thou canst make me clean." "And Jesus put forth His hand and touched him, saying, 'I will, be thou clean,' and immediately his leprosy was cleaned." Not thousands but millions of colored people are waiting for the outstretched hand of Christianity, the touch of Jesus, the contact with intelligent, sympathetic helpfulness. Where can this touch be given and where felt as in the home? A missionary among the colored people when asked, "What are you doing?" replied, "Caring for the immortal souls in ebony houses." Yes, and they are also caring for the houses of these souls, for multitudes sin and suffer because they know so little about their bodies. The teaching of some of the missionaries was characteristically emphasized by the woman who exclaimed, "I will honey, I will look up to God and clean up my house." She had the right conception of the order, Godliness, then cleanliness; as inseparable as faith and works. The influence of a growing plant helped to get one home in better condition; the introduction of a pretty picture wrought a change in another. In view of such facts, how numerous are the opportunities of Southern Baptist women to extend a helping hand, and to influence for good those who are at our doors, looking to us for help!—Selected.

OBLIGATIONS, GENERAL AND SPECIAL.

"Go ye into all the world and make disciples of all the Nations." This is the great universal law of Christian service, the one command of our Lord from which none of his disciples may be exempt. It applies at home and abroad; it sends the herald of the cross with the gospel message to America and to China, to all men everywhere. If it doesn't obligate, us to give the gospel to the negro, we are not under obligation to give it to any body. To disregard this law at any single point is to bring anarchy into the Kingdom of God; to set aside this divine command at any point in its application is to leave the redeemed servants of the Son of God to the control of their own caprices and at the mercy of their own prejudice.—Dr. A. J. Barton.

THE MISSIONARY TOPIC FOR JUNE.

The subject for the month of June, "The Gospel for the Colored People," is something that comes home to us and should receive attention, as much as China, Japan or any other of missionary effort.

"Tis distance lends enchantment to view," but duty knocks at our own door first. We must admit it is something we have neglected and God will not bless us if we presume to make distinction. "God is no respecter of persons," and our Bible tells us how Peter refused to preach to the Gentiles until God convinced him the gospel is for all, and "In every nation he that believeth and worketh righteousness is accepted of him."

The exposition of the subject this month, "Work among the Negroes," by Dr. Barton and published in the Messenger is simply grand. It is the best thing on the subject ever published. It takes a broad and Christ-like view of the subject. "As ye would that men should do to you, do ye even so to them."—The Messenger.

SOUL WINNING AT HOME.

A visiting preacher was emphasizing the matter of soul-winning at home. The hand-to-hand and heart-to-heart struggle for the lost was the substance of many appeals. In the church was a wealthy influential woman who had not had much conviction as to personal obligation. The word found her heart and created conviction. She had a Godless negro woman as a cook. Up to that time she had felt no interest in her cook's salvation. Under the driving power of God's word and Spirit, she felt as if she must win her servant to Christ. She went home and began the work. Pretty soon the pastor and visiting brother were called over the phone to come to her assistance. At the door they were greeted with the information that the servant was mightily under conviction for sin and that their help was desired in teaching her and leading her to an intelligent acceptance of the Savior. "Where shall we go," they inquired, "to the kitchen?" "No," said the woman, "I want her to come into the dining room and we will have all the family gather there, and we will read and pray with her and instruct her till she finds the light." And so it was; and there was a time of great rejoicing. It is not that the true spirit that should fill all those who profess to be followers of Christ, and who profess to love and desire to reach the lost?—Dr. A. J. Barton.

FOR ABSENT FRIENDS.

Holy Father, in Thy mercy,
Hear our anxious prayer,
Keep our loved ones, now far absent,
'Neath Thy care.

Jesus, Saviour, let Thy presence
Be their light and guide;
Keep oh, keep them, in their weakness,
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise
Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send Thy grace, that they may conquer
In the strife.

Father, Son and Holy Spirit,
God the One in Three,
Bless them, guide them, save them,
Keep them
Near to Thee. Amen.
My prayer, for every member of
the Woman's Missionary Union.
JULIA MEADOWS, China.

AN ELECT CHRISTIAN LADY. MRS. A. P. MONTAGUE.

We are trying to take it kindly that the Heavenly Gardener came thitherward to gather a pure lily wherewith to garnish the upper sanctuary, but the loss seems to us well-nigh irreparable. Through our tears we thank God for her coming among us for her gentleness and winsomeness; for the rich perfume that came from her broken "Alabaster box," as it sweetened her home; for her consecration which was the ripened fruit of her genuine conversion, and was as the full and beautiful rose developing from the bud; for the influence and inspiration extending to a large and ever widening circle through her sympathetic personality, and above all we do rejoice that with her the secret of power was, that the noble art of "sitting at the Master's feet" had not gone out of fashion.

The consummation of such a life is peace, and eagerly we "gaze" as did the disciples of old longing to catch one more glimpse of her as she mingles with the "blood bought" throng, the supernal light of Heaven on her brow, upon her lips the "new song."

May faith not triumph so signally over "the flesh" that even the "tormenting pain that gnaws the heart" may be lulled as we project ourselves into the "joy of those who have entered in?"

"We sit beside the lower feast today,
She at the higher,
Our voices falter as we try to pray,
In the great choir,
Of happy saints, she sings and does not tire.

"We break the bread of patience and the wine
Of tears we share,
She tastes the vintage of that glorious vine
Whose branches fair,
Set for the healing of all nations are.

"I wonder is she sorry for our pain,
Or if, grown wise
She wondering smiles and counts them, idle, vain,
These heavy sighs,
These longings for her face and happy eyes.

"Smile on then, dear one! As God wills is best,
We lose our loved,
Content to leave them to the deeper rest.

The safer fold,
To joys immortal life, while we grow old.
"Content the cold and wintry days to bear,
The icy wave,
And know thee in eternal summer there
Beyond the grave,
Content to give thee to the love that gave."

—A. T. H.

Hard Work

has brought many a poor woman to the brink of the grave. Do not work too hard at tasks which strain your delicate womanly constitution, such as lifting, carrying, running a sewing machine, etc. Injury from these causes will weaken your whole system and cause dreadful pain and suffering. Take

WINE OF CARDUI Woman's Relief

for all functional weakness, pains and other disorders peculiar to women. As Mrs. Malinda A. Akers, of Basham, Va., says: "It is a wonderful medicine," and will make you "feel like a new woman." It has helped thousands, when all else had failed. Try it.

Write Us Freely

describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

51

At all Druggists

ARE YOU SICK?

If suffering from Rheumatism, Specific Blood Poison, Piles, Stricture, Nervous Exhaustion, Debility, Breakdown, etc., Kidney or Bladder Complaint, Varicocele, Heart, Liver, Bowel and Stomach Diseases, Skin Diseases, Catarrh, Asthma, Women's Diseases, or any chronic ailment, call on or write us.

We are specialists with over 20 year's experience. Reputation firmly established. 10 medical books and an examination blank, our books, "Brain and Nerve Exhaustion," "Health," and "Men's Diseases" sent free. WE DON'T DEAL IN PATENT MEDICINES.

Address Dr. Hathaway & Co.,
90 Inman Bldg., Atlanta, Ga.



A. NEWTON HATHAWAY, M. D.
Graduate Dartmouth Med. College 1881. Ex. Pres. N. H. M. S. Soc. Ex. Member State Med. Soc., Board of Health, etc.

Earthquake and Fire

Every Safety Vault in 'Frisco came through unharmed with its contents uninjured. That was the supreme test.

Our Vault is as strong and complete as anything in 'Frisco, and you have papers which you can't afford to lose.

Price of Boxes, from \$3.00 up.

Birmingham Trust & Savings Co.
Birmingham, Ala.

COMPLETE ONLY \$15.00



JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD

2202 WILLARD BLDG.
520 CHESTNUT STREET

ST. LOUIS, MO.

PRIVATE WORDS FROM MY CORRESPONDENTS.

Rev. W. M. Garrett, Delta:

"It is hard to get our people organized when we have so many disorganizers.

You need not count on me for large amounts but I will try and be regular and try to bring my people to larger things. If you have anything on hand good for the blues, send it, if not, make an order at once. Don't take me to be pessimistic. I am pleased with my field of work, especially Boaz, yet I live seventy or eighty miles away."

T. K. Trotter, Lincoln:

"Enclosed find postoffice order for \$1.60 for foreign missions from Okebowery church. This is, I trust, the beginning of better times with the church there. This church has done but little for missions but from this time on we will take a collection every meeting for missions. We have arranged to take a collection for this purpose at all four of my churches and I believe the advance is permanent. They are giving from a sense of duty and not because of sensation. We need to be enlarged in our conception of duty along this line and I shall labor to this end. But while the contributions are small, I thank God and take courage, for I feel it is an improvement."

C. S. Rabb, Evergreen:

"Your letter in reference to the West Huntsville Chapel received, and I heartily endorse the laudable undertaking to get the Sunday-schools to build a chapel each year. I presented the matter to our school Sunday, by permission of the superintendent, and each class made a pledge which in the aggregate amounted to twenty one dollars, which we hope to forward to you during the months of June and July."

J. W. Mitchell, Centreville:

"I came home tired last night, did the month's work the best I could. Had prayed the Lord that my people would give for missions this month one hundred dollars. How I did pray and work. The result is \$40.00 from Pineflat, Antioch \$34.00 Hepzibah \$30.00 and Sardis \$5.30, making in all \$109.30.

"I felt the responsibility of raising my part of what Alabama is asked for. I did what I could but am praying that the entire state may come up to the full measure and that our secretary may go to the convention feeling that he is representing a great people."

A. A. Hutto, Decatur:

"We greatly enjoyed Dr. Ayer's visit and had him talk at Central church at the Sunday-school hour, at our church at eleven a. m., at Chattanooga at eight p. m., on Monday at 8:15 a. m., at Decatur public school and at 12:15 he talked fifteen minutes to the L. & N. shop men; about 175 heard him there. So you see we used him and I think to great advantage. He made a fine impression. By doing a little work in advance, I was ready to announce to the church that we had \$65.00 toward the support of a native helper in China and after Dr. Ayer's talk, we finished out the \$100 in ten minutes. All the promises are as good as the bank. So we will support a native preacher."

MANY DELIGHTFUL SUMMER RESORTS.

with the most picturesque surroundings, with mineral waters in abundance, and "brim full of summer restfulness," are located in the Highlands 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.

Peterman's Roach Food.

A HOON TO HOUSEKEEPERS.

As the roaches go to the food, enticed by it at night from their breeding places, it perfectly eliminates large or small roaches.



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.

Bedbugs
"Peterman's Discovery" (quick-kill cream) will kill bedbugs that go over where it is painted on lightly. It is also a preventive. It will not rest or harm furniture or bedding.

"Peterman's Discovery," liquid, in scabious cases, with sprouts; pressing sides of can 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 poisonous food; alarm others; they will leave the building 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.

Taken no other, as time may be even more important than money.

Originated in 1873. Perfected in 1906 by W. Y. PETERMAN, Mfg. Chemist, 24, 26, 28 West 15th St., New York City, London, Eng., Montreal, P. Q.

If not obtainable from your local dealer, mail order direct to us. 25 cent packages of these preparations will be sent without charge upon receipt of price.

50c Sheet Music 15c

Two copies for 50c; or five for 50c. To introduce our new music quickly we will, for a short time only, send the following named creations at above named price. The Butterfly, a new piano hit, has a beautiful colored title and is well worth the regular price. For Thy Own Dear Self, a new vocal hit. Just As I Am, a fine sacred solo. A Kiss at Home and Regret, two fine songs that should be in every home. The regular price of all these pieces is 50c each. Take advantage of this opportunity before the price advances.

THE TRELOAR MUSIC CO., 505 N. 4th Bldg., Kansas City Mo.

POSTAL TYPEWRITER

The only real typewriter at a low price. An ideal assistant to ministers. It combines universal keyboard, strong manifold; mimeograph stencil cutting, visible writing and interchangeable type.

Write for our booklet and installment plan. Agents Wanted. Liberal inducements to clergymen to represent us locally.

Postal Typewriter Co. Dept. 8800 and Factory, Newark, N. J. New York City Salesrooms: 1306 Broadway.

\$25.00



Yes my child if you don't use Magic White Soap. Rub Magic on soiled parts, leave them in water one hour. No boiling, no washboard, no backache, if you use MAGIC WHITE SOAP: will iron easy as magic; has no resin like in yellow soap.

Get your grocer to order, or send us \$1.00 in a sample box of 20 cakes. Express prepaid. Save the wrappers.

MAGIC SOAP CO., Ltd. New Orleans

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.

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

RETAILS FOR 5c. Magic Soap Co., Ltd., New Orleans, La.

DR. HIDDEN'S SERMON.

Sketch of a sermon preached at the First Baptist church, Birmingham, Ala., Sunday morning, June 3rd, 1906, by J. C. Hidden, D. D.

Text, Romans, 2nd chapter, 4th and 5th verses: "Despise thou the riches of His goodness, and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath."

It may be a fancy, but I have sometimes thought that when Paul wrote that word "despise," he may have had in mind the characteristics of the people to whom he was writing—the Romans. They were proud, self-sufficient, vain-glorious. Their arts and arms had made them the masters of the world. To be a Roman citizen was to be a king; to be a Roman citizen was to be almost a god.

The apostle who wrote these words had saved himself from disgraceful corporal punishment by repeating the magic words, "I am a Roman citizen. And it was to a people of this character that a tent maker wrote, recommending a manger-cradled Saviour. Would it be strange if they despised him?

What does "despise" mean? It does not mean "to hate," but "to look down upon." We hate snakes, and despise toads. Voltaire did not despise the gospel; he hated it. You despise the gospel when you fail to regulate your life by it.

You despise God's goodness when you leave it out of view, as a motion to right living. Yet where will you look and not see signs of God's goodness?

"Not knowing that the goodness of God leadeth to repentance": who does not know that? The phrase "not knowing" is here equivalent to "ignoring." Men will not know—will not keep in mind—the things which it is important to think about. Don't say that you cannot control your thoughts; for this will land you in anarchy. Thought is the bottom fact of all morals. "As he thinketh in his heart, so is he."

"Hardness and impenitent heart." The Bible tells us that God hardened Pharaoh's heart; but it also says that Pharaoh hardened his own heart. He cruelly robbed and oppressed a down-trodden people; and this will harden anybody's heart.

The four-year-old boy, who sat for the artist's picture of heaven, after forty years, sat for his picture of hell, his marble block before him. I know He had hardened his heart.

"Chisel in hand stood the sculptor boy,
With his face lit up with a smile of joy,

As an angel-dream passed o'er him.
He carved it then on the yielding stone,

With many a sharp incision,
With heaven's own light the sculpture shone.

He had caught that angel vision.
Sculptor of life we are as we stand,
With our souls uncarved before us;
Waiting the hour when, at God's command,

Our life-dream shall pass o'er us.
If we carve it then on the yielding stone,

With many a sharp incision,
That heavenly beauty shall be our own.

Our lives that angel vision.
Treasuring up wrath. The figures of speech used by one Lord were commonly taken from natural objects, or from homely matters: The lilies of the field; the grass; making up bread; patching old clothes.

Paul's figures are largely taken from men's occupations. Many of them are military; many from the Greek games; and here we have a banking figure—"treasuring."

The figure brings to the imagination a man who is working hard, digging and delving, without rest, day after day; and laying up his wages in a safe place. And what are those wages? Gold? Silver? Precious stones? Bank-notes? No; but the treasured wrath of Almighty God.

"When the harvest is past, and the summer is gone,

And sermons and prayers shall be o'er;

When the beams cross to break on the sweet Sabbath morn,

And Jesus invites thee no more:
When the rich gales of mercy no longer shall blow,

The gospel no messenger declare,
Sinner, how canst thou bear the deep wailings of wo?

How suffer the night of despair?"

EVANGELISM.

W. M. Anderson.

Perhaps it is about time I was making my bow to the Alabama brotherhood; and how better could I do it than by speaking a word on evangelism? It has not been many years since evangelism was unheard of as it is now understood. But now it is the slogan of the kingdom. It is our battle cry. Our pastors are waking up and are preaching to save sinners. In the past too many sermons were preached to save the sermon. Now when a sermon is given to save the sermon, both sermon and preacher are lost. "He that would save his life shall lose it." Churches are now coming to see that they can have conversions on Sunday, their pastor doing the preaching. The evangelist has his place but it ought not to have to be in our churches. At Chattanooga some one said that there was a place now for the Baptist Young People's Union, but he hoped to see the day when they would not be needed. It seems that as yet our evangelists must come to many of our churches, but I hope to see the day when they will not be needed. Oh for every Sunday and every day evangelism. Oh for heart to heart preaching and hand to hand personal work.

All sorts of schemes are resorted to today to draw crowds to our churches to compete with our parks, opera houses, and social functions, but the greatest drawing card a church can have is a conversion every Sunday. Not only the angels rejoice but the children of men rejoice also. It touches the hearts of the people and makes them think of spiritual things.

Without any question, the greatest movement of the Southern Baptist Convention was that of evangelism as entered upon in their recent session at Chattanooga. I take it that this movement is to infuse evangelistic life into our pastors and churches. It is encouraging to think that we are upon the eve of a great campaign for immortal souls. When was the church ever moved by such a movement? Let the brotherhood of Alabama get on their knees and ask God for an outpouring of the Holy Ghost, and for our Master let us take Alabama and the world.

Dothan, Ala.

Mrs. LeNoir in San Antonio:—I wish to commend to all Christian workers the work of Sister Edward LeNoir lately from Alabama, but for a year or more in this city. She has already done a blessed work here, having been largely instrumental in organizing and running a Sunday-school from which there have been a large number of conversions.

She now wishes to do special work among the Mexican children of this city and I most earnestly commend her especially to the ladies' societies of Alabama. Surely there is not a home mission field so needy and so ready and so fruitful as San Antonio. Aid Sister LeNoir by your prayers and means. Fraternally,

W. W. LEE.

Whistler:—Our meeting closed with two promising young men received by baptism, eight having been received by letter before the meeting started, making ten accessions since the first of January when I took charge as pastor. Elder A. T. Sims, of Mobile, did most of the preaching. May the Lord guide all our ministers at home and abroad.—I. L. Taylor.

Help the California Baptists.

Help the committee:

"Four churches were burned, two were wrecked and twelve badly damaged. Some congregations were scattered to the four winds. In one case everything the church or its members owned was completely consumed."

\$183,000 will not repair the damage. Alabama Baptists are asked for only \$500.

W. T. Pierson, New Shiloh church, Perryville, is the first to respond with \$6.25, and Healing Springs, a band of poor, struggling Baptists without a house of their own, comes next with \$5.75.

Remember this must not interfere with our regular contributions.

Our Women to the Rescue.

Mrs. Carden, of Cuba, is the first to write Mrs. Malone for programs and envelopes for the week of prayer in June for State Missions. Pastors, please encourage the sisters in this important movement.

2480 Letters.

Pretty good for one day, don't you think? That is the number I sent out on June 1st to the clerks of churches, superintendents of Sunday schools and pastors about the June collections for State Missions.

I have never prayed more earnestly than the last two days that God's blessing may attend their reading.

Brother reader, don't treat the matter lightly. Much, very much, depends upon your action this month.

Other Notes.

A want to say amen with all my heart to your editorial on "Not Safe Freedom." Brother Rosser on Evangelism is good. I agree with Brother Preston, except that I would advocate a Sunday school evangelist rather than a secretary. W. B. C.

An Appeal:—I want the brethren who can do so to give me some good books for some of our preachers who have no books—as many as they can spare. If you will write me I will arrange to have them put where they will be a great blessing to our brethren. Write me at Newport, Ala.—S. O. Y. Ray.

The fifth Sunday meeting at Clay-hatchee was a great success. The sermons and speeches delivered by Brethren Harris, Long, Ray, Price, Hunter, and Dr. Montague, were both eloquent and instructive. The church and community were greatly revived. We raised \$450.00 for Howard College, and \$60.00 for missions. J. A. SMITH.

Springville:—On the fifth Sunday in April at 11 o'clock there were four deacons ordained in the Springville Baptist church as follows: Brethren Wm. McLendon, John Terry, W. T. Smith, and J. M. Herring.

The presbytery consisted of Revs. Noah Hood of Ashville, J. M. McCord of East Lake; E. P. Reed of Springville, and the pastor, J. L. McKenney.

Rev. J. M. McCord preached on the office and duty of the deacon, and Rev. Noah Hood gave the charge to the deacons and church.

It was a good day for Springville for all present enjoyed the feast of good things said. These are noble brethren ordained to this sacred work of looking after the temporal welfare of our church.

We will join Bro. Crumpton's band of "Regulars" in our systematic giving.

Hope to have more of the brethren taking the Alabama Baptist soon also. J. L. MCKENNEY.

USE ALLEN'S FOOT-EASE.

A powder to be shaken into the shoes. If you have tired, aching feet, try Allen's Foot-Ease. It rests the feet and makes new or tight shoes easy. Cures aching, swollen, sweating feet. Relieves corns and bunions of all pain and gives rest and comfort. Try it today. Sold by all druggists and shoe stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Qimstead, Le Roy, N. Y.

MONTGOMERY NOTES.

The Baptist cause in Montgomery shows encouraging progress. The Wharton preached the gospel story sulting in many conversions and additions to all the churches. Dr. Wharton preached the gospel story simply and earnestly and for three weeks great crowds thronged the city auditorium. The whole city was perceptibly moved and very largely enlisted in religious work.

The Clayton Street Baptist church has received so far fourteen from the meeting, eight by baptism, all of whom were baptized on June 3rd. More will be received later. The First Baptist received 15 or 20 on last Sunday and will receive a great many more. The West End, South Side and Adams Street churches all received members, though it is not definitely known how many.

Two of our pastors have recently been engaged in commencement work. Bro. Shelton preached the commencement sermon at Enterprise. Dr. Stakeley has just returned from Shorter College and Carson and Newman where he preached sermons and made one literary address.

Bro. Jenkins has resigned his pastorate at West End to take a secretaryship in the State Sunday-school work. He begins his new work the first of July.

Pastor Shelton has been in very bad health for some weeks, but was able to go to his pulpit last Sunday. He feared it would be necessary to give up his work and go west for awhile to rest, but his friends are rejoicing with him in his recovery.

Rev. W. J. Elliott, in addition to his work with his churches, is now engaged in the local work of the Alabama Bible House.

Rev. C. M. Brewer has been called to Linden and Myrtlewood and thinks strongly of resigning his field adjacent to Montgomery and beginning his new work July 1st. Some of us would like to see him at West End.

Bro. Stewart is moving along in his usual good way at South Side. The work there is rapidly reaching higher ground.

Dr. Stakely is quite busy looking after the multitudinous duties of his new church building and his vast field. Safely can it be said that the First stands first in influence and power in the city.

The writer is much encouraged at the splendid growth on the Clayton Street field. Members are being received regularly. A teacher's Sunday-school library has just been secured, the Sunday-school continues to grow and everything is harmonious.

The Young People's work has taken on new life. All the unions are looking to the coming of the convention next year and are setting in motion plans to make it the greatest convention at all.

The Highland Park Baptist church has not yet called a pastor, but has preaching every Sunday by some one of the Montgomery pastors and has a most flourishing Sunday-school. They are preparing to build in the fall.

The writer will be engaged from June 4 to 16th, in a meeting with Bro. Hutto at Decatur and will do some work with his Father in Shelby county just after the state convention.

Allow me to speak of the excellent work and finish of the Alabama Baptist. It is rapidly becoming an organ of immeasurable influence in our organized work. May the Lord continue to prosper it and put it in the heart of every Baptist to have it.

Fraternally,

J. W. O'HARA.

Montgomery, June 4th.

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.

POND'S EXTRACT
THE OLD FAMILY DOCTOR

The Survival of the Fittest

is well illustrated by the success of Pond's Extract. For sixty years witch hazel manufacturers have offered their product as "the same thing" and "just as good." Pond's Extract never has and never can be equalled.

Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel—often offered as "the same thing"—fifty-two were shown to contain wood alcohol or formaldehyde or both. To avoid danger of poisoning use

POND'S EXTRACT
THE OLD FAMILY DOCTOR

A Good Bed IS ONE THING EVERYBODY WANTS



THE ORIGINAL
Perfection Mattress
\$9.50
DELIVERED AT YOUR HOME
Guaranteed to be the best bed in the world. Write for free literature.
Perfection Mattress Co.
Birmingham, Ala. Baltimore, Md.

Beautiful the Complexion IN TEN DAYS.

Nadinola
THE UNEQUALED BEAUTIFIER, endorsed by thousands guaranteed to remove freckles, pimples, all facial discolorations and restore the beauty of youth.
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.

DUPLEX SAFETY PIN THE STANDARD

that has never been equalled. The guard on the spring prevents tearing the cloth. The only pin that fastens from either side and can't slip through. See that all cards have our name on.
Send 4 cents in stamps for sample worth double the money.
CONSOLIDATED SAFETY PIN CO., Box 159 BLOOMFIELD, N. J.

AN APPRECIATION.

On the night of May 13th the spirit of Sister May Christian Montague passed from earth to Heaven.

This noble woman will be missed. It cannot be said of everyone who leaves this world to try the realities of the unknown that they will be missed, but those who knew Sister Montague will cherish her memory for many reasons.

No one could be in her company long without being made to feel the power of her religion. There was something about her manner that spoke more forcibly than words in revealing her real life.

Her home life was a benediction. This was true not only with respect to her husband and children, but the visitor whoever he might be, felt the sweet influence of her life in her home.

We will never know her worth to the denomination and to the world in connection with her husband's work. Dr. Montague has been a great blessing to Howard College and to all the people with whom he has come in contact since he came into Alabama.

We praise the Lord for giving us such a man. Many of us don't know how far her work entered into his. She was indeed a helpmeet for him.

He never made a speech for Howard College in which he did not feel her influence. In the unprecedented work of securing the large endowment for Howard College no one was nearer him in the move than his wife.

Those splendid new buildings on the campus are a monument to the prayers and untiring efforts of the president of the college, but we must not forget that his faithful wife stood by him in all the work.

When discouragements confronted him she was ever ready with her prayers, sympathy and sunshine to hold up his hands.

There is a new building on the campus not yet named. That building ought to be called by her name. If not that one then some other that may be built in the near future.

I insist on the one already built, because there is no other name more worthy than hers and I insist on it because the president's private office is to be in that building.

How it would help Dr. Montague in a time like this when he feels his great loss. She stood by his side in everything he has done for us.

During the last conversation I had with her, which was only a few days before her death, she said, "Go to see Mr. Montague often and try to cheer him."

It was her delight to help and when she came face to face with death the same thought was uppermost in her heart.

Her life was unselfish, and by living such a life she has left a legacy to her family and friends far above silver and gold.

Brethren of the denomination, Dr. Montague is doing a great work for us. Let us get close to him that he may feel the sympathetic touch of each one of us, and in the great battle in which he is fighting, let us hold up his hands and cheer his heart.

J. M. McCORD.
(The building was named for Mrs. Montague.—Ed.)

RESOLUTIONS

of the Ladies' Aid Society of the Pinson Baptist church in memory of our two departed sisters, Mrs. Beard and Mrs. Maggie Fortenberry.

The Divine Creator has seen fit to call unto Himself the spirits of our beloved sisters. In the death of our beloved sisters, we have sustained a loss which time alone will teach us the full meaning. Though it has been some weeks since the graves claimed their victims, our grief has not abated, but grown more and more intense as each day speaks of their absence.

Mrs. Beard and Mrs. Fortenberry were members of the Baptist church at the time of their death, and had been in active service during their Christian life. They were especially noted for helping in the Sunday

school. Though they both suffered a few weeks, they bore their afflictions with great patience. They were both good members of our Ladies' Aid Society. Therefore be it

Resolved, 1st, That we lose in the death of our sisters two of our most devoted members, whose cheerful presence and loyalty to their Master's work in the church and society will be keenly missed. Be it

Resolved, 2d, That we extend to their heart-broken husbands and children and relatives our deepest sympathy and that we pray God to comfort their hearts and speak peace to their troubled souls, and wipe away their sorrowing tears, and we commend them to Him who said, "Let not your hearts be troubled."

We miss thee from our Aid, dear sisters,

We miss the sunshine of thy faces. A shadow o'er our life is cast, We miss thee from thy places. The Father in His wisdom called Thee ones His love had given, And though in earth the body lies, The souls are safe in Heaven.
MRS. ANNIE DUMAS.

Dawson:—The angel of death claimed as his victim dear Brother W. P. Dawson, of Ware, Ala., May 9, 1906. He was sick but a few days, then came the end. It is true that "death loves a shining mark." During my ministry of over twenty-five years I have never known a truer, a more loyal Christian gentleman. It was my pleasure to have been his pastor for four years, during which time he was ever ready to do his part in the Lord's cause and even more than his part. Although he was a very busy man, attending to the many calls upon him from his business interests, yet never did he fail to turn aside from all these claims, to meet with his ever cherished church (Bethany, Elmore Co.) both Saturdays and Sundays of each month. His church had learned to lean heavily on him in every respect. His money, his prayers, his thought, were for his church, and the cause of his precious Saviour. As a friend he was true and loyal, as a father, O, so tender and kind and devoted. How he loved his dear children. As a husband, devoted, kind and loving. This great life deserves more than a passing notice.

Born in Edgefield, S. C., Oct. 22, 1822. Gave his heart to God when about 17 years old and joined Antioch Baptist church and was baptized by Father Calloway, whose initials I cannot recall. He was 84 years old when the Lord took him. Moved to Chambers County, Alabama, with his father, L. G. Dawson, when 12 years of age. Went to Wetumpka when 19 years old, where he engaged in the mercantile business for a number of years. He afterwards removed to Ware, Ala., sixteen miles from Wetumpka, where he spent the remainder of his prosperous and useful life. Owning and successfully managing an extensive farm.

Bro. Dawson is survived by his wife and seven children, two of whom are children of a former marriage, L. G. Dawson, of Montgomery, and Mrs. G. W. Turner, near the city of Montgomery. (His son Willie died several years ago, who was also a child of a former marriage.) His children by his present wife are Miss Eula Dawson, a teacher of Judson College, Marion; Mrs. D. M. Turner, Highland Park Montgomery; Mrs. Woody Dozier, Ware, Miss Marion Dawson, and Miss Celestia Dawson, all of Ware. God blessed this faithful servant with dutiful, obedient, Christian children, who loved and revered their godly father. We extend to the bereaved family our deepest sympathy.
W. J. D. UPSHAW.

The Best.
Hughes' the best: "Have been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." Sold by Druggists—50c. and \$1.00 bottles.
Prepared by
Robinson-Pettet Co., (Inc.) Louisville

ECZEMA AFFLICTS WHOLE FAMILY

Father and Five Children Suffered for Two Years With Terrible Eczema—Home Remedies and Medicines Gave No Relief—Mother Expresses Joy at

WONDERFUL CURE BY CUTICURA REMEDIES

"My husband and five children were all afflicted with eczema. They had it two years. We used all the home remedies we could hear of, without any relief, and then went to a physician and got medicine two different times, and it got worse. It affected us all over except head and hands. We saw Cuticura Remedies advertised and concluded to try them. So I sent for \$1.00 worth, consisting of one cake of Cuticura Soap, one box of Ointment, and one vial of Pills, and we commenced to use them. I do not know how to express my joy in finding a cure, for two of my children were so bad that they have the brown scars on their bodies where they were sore. If it will be of any benefit to you, you can publish my letter with pleasure. Yours truly, Mrs. Maggie B. Hill, Stevens, Mason Co., W. Va., June 12, 1905."

CUTICURA A BLESSING

To Skin-Tortured Babies and Tired Mothers.

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for birth humors, milk crust, scalled head, eczemas, rashes, and every form of itching, scaly, pimply skin, and scalp humors, with loss of hair, of infancy and childhood. Guaranteed absolutely pure.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (In form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all druggists. Foster Drug & Chem. Corp., Sole Preps., Boston, Mass. "Mail Free." "How to Cure Every Humor."

Holds America's Highest Prize

Walter Baker & Co.'s Breakfast Cocoa

Finest in the World
46
HIGHEST AWARDS IN EUROPE AND AMERICA

Sold in 1/2-lb. and 1-lb. Cans FULL WEIGHT
WALTER BAKER & CO. Ltd.
Established 1780 DORCHESTER, MASS.

at? ing of tanoga, r. The oven-brought reported oppor-on the broth-of the The not at ll they n who e him-rts on is and et him ts and splene Con- Talla-discuss ds, be e min-forma- then of For-let the every red to ditions m per-meet- under-usually rk and sd (of-d) the foreigen en get on our pt the or- lect to ar peo- in the ds and nd the ca. Jar- ditions ormed, n will ardlulu e asso- s, sys- ed and on at ary in ing of work? urches unless e needs them if formed ry well ionary, y true, e is in- n. giving, harder, week- re on a be bet- ns full ion in- nough to as pro- nism to the LEY. M e a man he crug- gs ac- you in anything e is the a maver ve this l be the u doubt he the life. sader of the two send us st, send st John- Swan-

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 same 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 leaks or comes loose. Only machine made with mechanical safety 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 544 B, Chicago. 598, New York. 648, Richmond, Va.



WOOLEY'S WHISKEY ANTIDOTE:

The Never Failing Treatment for Alcoholism

Absolutely removes the craving in from 24 to 48 hours. No suffering, no detention from business, and no bad effects. **ONLY TEN DOLLARS** for a month's treatment. Many are cured with one month's treatment.

It takes away all craving for stimulants and builds up the system, making a new man of you. It is marvelous the number of people who have been rescued by the Woolley treatment. Any physician or minister in Atlanta can tell you about me. For particulars address Dr. B. M. Woolley, Drawer 387, Atlanta, Ga.

CHURCH PEWS
 PULPIT AND CHANCEL FURNITURE
 SUNDAY SCHOOL and CHOIR CHAIRS

ASSEMBLY AND OPERA SEATING

SCHOOL DESKS AND SCHOOL SUPPLIES
 EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.



67c To introduce our Silverware

into every Southern home we offer this elegant decorated silver berry spoon, direct from factory, for only 67 cents. It is of the beautiful Florida Pattern; massive design, triple plated and **GUARANTEED FOR 25 YEARS.** Money refunded if not satisfactory, also the postage you pay to return the spoon. Let us explain our 30 days offer. Write for free catalogue to-day. Address, **BRUCE PLATING WORKS, Macon, Ga.**



1793
1907
 114th Year

THE BINGHAM SCHOOL

Catalogue very full. **MILITARY.** Area of patronage widest in the South. Ideally located on the Asheville Plateau since 1891. **RATES REASONABLE.**
 COL. R. BINGHAM, Supt., R. F. D. No. 4, Asheville, N. C.

DR. LORD'S HEADACHE POWDER

HALF TONES
 ZINC EXTRACTS
 COLORED WATER



Excelsior Steam Laundry

Geo. A. Blinn & Son, Proprietors
 THE OLD RELIABLE FIRM
 Our Patrons are our best Advertisers
 O-- -- a Customer
 Always a Customer
 GIVE US A TRIAL

1807 2d Ave. - - - - Birmingham, Ala.

A 10 Cent Package of

DR. LORD'S HEADACHE POWDER

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

COLLIER DRUG CO.,
 Birmingham, Alabama.

DR. C. A. STAKELEY AT CARSON AND NEWMAN.

By S. E. Jones.

We were all charmed not only with Dr. Stakeley's sermon and address, but also with himself. I do not know what fitter praise I can bestow on Dr. Stakeley and on what he said than to say that he is a plain, earnest, scholarly, godly man who spoke to us earnestly, simply, forcibly and effectively on the highest and most opportune subjects. His sermon was on

An Introduction of Jesus.

"Sirs, we would see Jesus." He said no likeness is given us of the physical features of Jesus. Singularly as men might think, but wisely from the divine standpoint, the gospels hold up to us no portrait of our Lord as to his bodily appearance. All this is left to the fancy or imagination of the artist. But we can see Jesus in the higher parts of his being. The records do give us a view of Him infinitely more important. We can see Jesus. 1. In his perfect sinless life. In this Jesus occupies a unique position in the universe. No other founder of any religion has or could have that pre-eminence. 2. His ethical teachings in some important particulars are unlike those of any other teacher. His doctrine of morals is based on humanity and docility. No one receives the kingdom of God or is prepared for the realm of an unselfish sacrificing life that does not become first a little child. But one may be introduced to Jesus as a unique personality sinless and perfect, may understand His divine ideals of being and living, nay, more, may try to imitate Jesus in all His perfections, yet he has failed to see Jesus in the sublimest and deepest aspects of His being, if that is all. If we would see Jesus in His most important and fundamental relations to us, we must see Him as the sin-atonement Lamb, in His vicarious sacrifice, in His death on the cross. Here is a revelation of infinite love, forgiveness, cleansing, safety and sanity. Life comes through death and there is no spiritual life apart or otherwise. The sermon was great!

The Literary Address on Growth

was most scientifically and impressively discussed. Three things were emphasized. 1. The standard of growth. This must be found in our best self. 2. Laws of Growth. These were illustrated from plant life (a) There must be antecedent life; (b) There must be nutriment; (c) Activity. A stick can't grow. Plants derive their nourishment from their environments by a kind of instructive certainty taking in only that which builds them up. A wise selection of literature—our food—was stressed. Plants are incessantly active even in the dead of winter. So must we pay the price of growth—eternal vigilance, "always at it."

3. The end of growth is the best service we can render to God and our fellow men. Splendid, timely, edifying address!

Come again, Dr. Stakeley. You have a warm place in our hearts; shall ever be kindly, gratefully and affectionately remembered, and this notice is a hearty welcome to come again.



OUR BEST

Advertisement is never printed—A satisfied customer. The man or woman who has a **NEW SCALE \$400 LUDDEN & BATES PIANO**—cost Club Members only \$287—in their home is our best advertisement, because the piano satisfies, not only as a \$287 purchase, but equal to others at \$400. If your neighbor has one ask him—if so, and you are looking for the fairest and best piano proposition ever made you will be one of our **SATISFIED CUSTOMERS**—our best advertisement.



Let us tell you about safeguarding your family—to have the piano stay in the home, through our **"FREE LIFE INSURANCE" plan.** To join the club you merely send us \$10, the balance of \$277 can be paid at \$8 per month—quarterly or yearly terms can also be arranged. No discount for cash except saving of interest which we charge for time payments—one price only—to all alike. Our Booklet No. 32 will explain everything; write for it today.

LUDDEN & BATES S. M. H. SAVANNAH, GA.

All 50c popular music 17c.

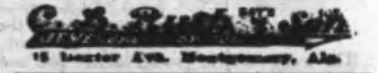


No Matter What Your Eye Trouble is

the first step towards getting glasses to cure or correct it, is to have the eyes examined.

It is absolutely impossible to properly fit the eyes without an accurate examination—and this cannot be made except by a qualified optician, having at his command, the requisite scientific apparatus and appliances.

We offer you our services and the most approved modern facilities for examining eyes, free of charge.



ATTEND THE Summer Session
 In this beautiful city at the famous **Commercial College of Kentucky University.**
 Bookkeeping and Business, Shorthand, Typewriting and Telegraphy Taught. Begin now. Positions—Refers to 6,000 successful graduates. Ky. University Diplomas Awarded Graduates. Address **WILBUR R. SMITH, Lexington, Ky.**

WELSH NECK HIGH SCHOOL
 Hartsville, S. C.

1. One of the largest and best equipped co-educational boarding schools in the South.
2. Twelve years of successful history.
3. A competent corps of instructors.
4. A large plant, electric lights, steam heat, hot and cold baths.
5. Students prepare lessons under direction of teachers every night.
6. Healthy location: pure artesian water.
7. Thorough course of study literary, music, business.
8. Our graduates make successful men and women.
9. Very moderate cost; write for our catalog. It will please you.

ROBT. W. DURRITT, Principal

Special Summer Session

OF THE

Massey Business College

\$25.00

pays 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.

Excellent Facilities for Treating Cancer.
New Up-to-Date Hospital Just Completed
We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia. If you are seeking cure come here and you will get it.
We Guarantee our Cures.
KELAM CANCER HOSPITAL
1812 W. Main St. Richmond, Va.

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.

BLUMYER CHURCH
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Keeley Cure
SAFE, PERMANENT, SURE CURE
ALCOHOL, OPIUM, HEROIN HABITS.
TUBERCULOSIS, NEURASTHENIA
KEELEY INST BIRMINGHAM, ALA.

MRS. WINSLOW'S SOOTHING SYRUP
has been used by millions of mothers for their children's coughing for over fifty years. It soothes the child, cures the cough, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

MONUMENTS
Readers of the Baptist, do you contemplate having any monumental work done? If so, write us for designs and prices.
ANNISTON MARBLE WORKS
ANNISTON, ALA.

BELLS
Steel Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO., Hillsboro, O.

FOR OVER 60 YEARS
Mrs. Winslow's Soothing Syrup has been used for children's teething. It soothes the child, cures the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. No a bottle.

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 68, Gray Bldg., Kansas City, Mo.

BLOOD POISON CURED!

Have You Sore throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of Botanic Blood Balm (R. B. B.); 32-page book and medical advice, together with free sample, given by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. 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 17th 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, 5 Barrels Whiskey.
At Sylacauga, on the 15th day of February, 1906, 13 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.

Commissioner's Sale of Real Estate
In pursuance of and in accordance with the terms and directions of a commission issued and addressed to the undersigned by the Honorable S. E. Greene, Judge of the Probate Court in and for Jefferson County, Alabama, bearing date the 2nd day of June, 1906, I will proceed to sell to the highest bidder for cash at public outcry in front of the court house door of said county on Tuesday, the 10th day of July, 1906, at 12 o'clock noon the following described real property situated in Jefferson County, Alabama, to-wit:
Northeast quarter of Northwest quarter of Section Twenty-Six (26), Township Seventeen (17), Range Three (3); being in the City of Birmingham, and containing 2 1/2 acres, more or less. Said lands are to be sold under the decree of said court, dated the 2nd day of June, for the purpose of a distribution between and among the several owners thereof, who are as follows: Oscar S. Welsh, Horace Welsh, Scott Welsh, Blanch Duncan, Garland Duncan and John Welsh. Witness my hand this, the 2nd day of June, 1906.
A. B. PERDUE,
Commissioner.

BECOME A NURSE and secure while training. The salary of a nurse is from \$12 to \$20 and up per week, and a nurse from the Red Cross Nurse Association can work "shoulder to shoulder" with the best nurses of this country. For full particulars write for Catalog No. 1. A copy of our monthly journal of nursing "The Professional Nurse" sent for 4 cents in stamps. Scholarship and tuition free. Training at home. Red Cross Nurse Association, Chicago, Ill., U.S.A. Largest training system in America.

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

After the Convention, What?
Since that wonderful gathering of Baptists in convention at Chattanooga, we begin a new convention year. The purpose of the meeting of the convention was that the work done through the past year should be reported and the needs of the field and opportunities for Baptists be laid upon the hearts and consciences of the brotherhood throughout the bounds of the Southern Baptist Convention. The great hordes of Baptists were not at the convention, then how shall they get the benefit of it?

Let every pastor and layman who attended the convention provide himself with a copy of the reports on Foreign, and Home Missions and Sunday School Board, then let him familiarize himself with the facts and conditions as set out in those splendid reports, and when the State Convention convenes, in July, at Talladega, let those who are to discuss conditions, means and methods, be prepared to incorporate into the minutes of the State Convention information that will be helpful, and then with the reports of conditions of Foreign, Home and State work let the pastors and laymen go before every association in the State prepared to diffuse knowledge of the conditions and needs of all the work. I am persuaded that the purpose of the meeting of associations is sadly misunderstood by a great many. We usually meet and elect a moderator, clerk and treasurer, or re-elect them; read (oftentimes something that is called) the report on State, Home and Foreign Missions, two or three brethren get up and talk a few minutes on our duty to give to missions, adopt the reports, take a collection for the orphans and adjourn.

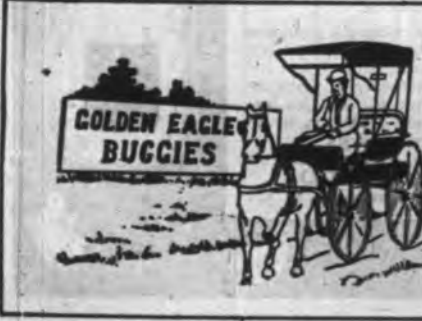
Brethren, why not let us meet to discuss and plan and educate our people on the needs of the state in the different sections and the needs and conditions in the home field, and the work being done in China, Africa, Japan and Brazil; tell of the conditions and then the people will be informed, the purpose of the association will be met, and plans, systematic plans, will be met, and plans, systematic plans, will be inaugurated and the work in our state will go on at an encouraging rate.

How can a pastor be missionary in practice when he knows nothing of the needs and conditions of the work? How can the laymen in the churches be enthusiastic missionaries unless they are informed of the crying needs of the field? Who is to teach them if the pastor fails? Every well informed pastor is a missionary, and every well informed layman is also a missionary, then if this is ever substantially true, the great need of all our people is information—mission information.

If we rely on spasmodic giving, then every spasm must be a harder one. If we rely on systematic, week or monthly, giving, then we are on a safe basis and our work will be better maintained.

Let us go to our associations full of good and wholesome mission information, let us take time enough to impart this knowledge, and thus produce a Godly and healthy enthusiasm for the spread of the gospel to the uttermost parts of the earth.
O. P. BENTLEY,
Luverne, Ala.

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.



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 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.
In Money, and our GUARANTEE of saving, and our Guaranteed Satisfaction is the REAL money to you.
GOLDEN EAGLE BUGGY CO.
136 & 140 Edgewood Ave.,
ATLANTA, GA.

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

Whereas, Brother C. C. Pugh has resigned the pastorate of the Auburn Baptist church to enter a new field, therefore, be it resolved, by the Auburn Baptist church:

1. That we are conscious of our great loss in Brother Pugh's departure and that we have heretofore expressed the unanimous desire of this church to have him continue as our pastor.
2. That we are profoundly appreciative of the great work which Brother Pugh has done in our church in his edifying and uplifting preaching, in his wise ministrations as pastor, and in his exemplary life in our midst.
3. That our prayers will be offered to God that Brother Pugh's forceful preaching and wise pastoral oversight may continue to be a blessing to the church in whatever part of the vineyard he may labor, and that the Father's blessing may continually abide upon this faithful servant of God and upon his family.
4. That in the departure of Sister Pugh we realize keenly the loss of a zealous and tactful worker who has rendered here such effective aid in the Master's cause through her singing, her Christian activity, and her home and social life.
5. That a copy of these resolutions be spread on the minutes of the church and one sent to the Alabama Baptist for publication.

J. F. DUGGAR,
C. E. LITTLE,
W. B. GULLATTE,
Committee.

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 Loveman, Joseph & Loeb, and they range in price from fifteen to thirty-five cents. We have only 100 sets. Better write today.

THE LAXATIVE OF KNOWN QUALITY



There are two classes of remedies; those of known quality and which are permanently beneficial in effect, acting gently, in harmony with nature, when nature needs assistance; and another class, composed of preparations of unknown, uncertain and inferior character, acting temporarily, but injuriously, as a result of forcing the natural functions unnecessarily. One of the most exceptional of the remedies of known quality and excellence is the ever pleasant Syrup of Figs, manufactured by the California Fig Syrup Co., which represents the active principles of plants, known to act most beneficially, in a pleasant syrup, in which the wholesome Californian blue figs are used to contribute their rich, yet delicate, fruity flavor. It is the remedy of all remedies to sweeten and refresh and cleanse the system gently and naturally, and to assist one in overcoming constipation and the many ills resulting therefrom. Its active principles and quality are known to physicians generally, and the remedy has therefore met with their approval, as well as with the favor of many millions of well informed persons who know of their own personal knowledge and from actual experience that it is a most excellent laxative remedy. We do not claim that it will cure all manner of ills, but recommend it for what it really represents, a laxative remedy of known quality and excellence, containing nothing of an objectionable or injurious character.

There are two classes of purchasers; those who are informed as to the quality of what they buy and the reasons for the excellence of articles of exceptional merit, and who do not lack courage to go elsewhere when a dealer offers an imitation of any well known article; but, unfortunately, there are some people who do not know, and who allow themselves to be imposed upon. They cannot expect its beneficial effects if they do not get the genuine remedy.

To the credit of the druggists of the United States be it said that nearly all of them value their reputation for professional integrity and the good will of their customers too highly to offer imitations of the

Genuine—Syrup of Figs

manufactured by the California Fig Syrup Co., and in order to buy the genuine article and to get its beneficial effects, one has only to note, when purchasing, the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package. Price, 50c. per bottle. One size only.



FIRST PRIZE

Was awarded the HAGAN GAS ENGINES at the Georgia State Fair, Atlanta, Oct. 4-21, 1906; as the best gas engine for general purposes.

It is adapted to all power purposes—cotton gins, oil mills, yarn and hosiery mills, farm and dairy machinery, grain elevators, feed mills, water works, electric lighting, irrigation, etc.

Write for catalogue and price list of the best built engines in the world. Address

THE HAGAN GAS ENGINE AND MFG. CO., WINCHESTER, KENTUCKY.

THE PRETTIEST SUMMER RESORT

*Health and pleasure go hand in hand at Chicks Springs.
If looking for either you'd better repair thither.*

TWELVE OF THE ADVANTAGES OFFERED

1. The most valuable water known for kidney, liver and stomach troubles.
2. The most modern and comfortable hotel. (Everything brand new).
3. Cool days and pleasant nights.
4. No mosquitoes.
5. Easily accessible.
6. Five daily trains.
7. Only 1 mile from main line of Southern Railway.
8. Convenient telephone and telegraph connections.
9. Altitude 1,300 ft.
10. An immense amount of popular outdoor amusements.
11. The best orchestra to be found,—and (12) last, but not least, a large crowd of congenial guests.

Come to Chick Springs to spend your summer vacation, assured that you will get twice your money's worth.

**CHICK SPRINGS CO.,
Chick Springs, S. C.**

