

ALABAMA BAPTIST

Frank Willis Barnett, Editor

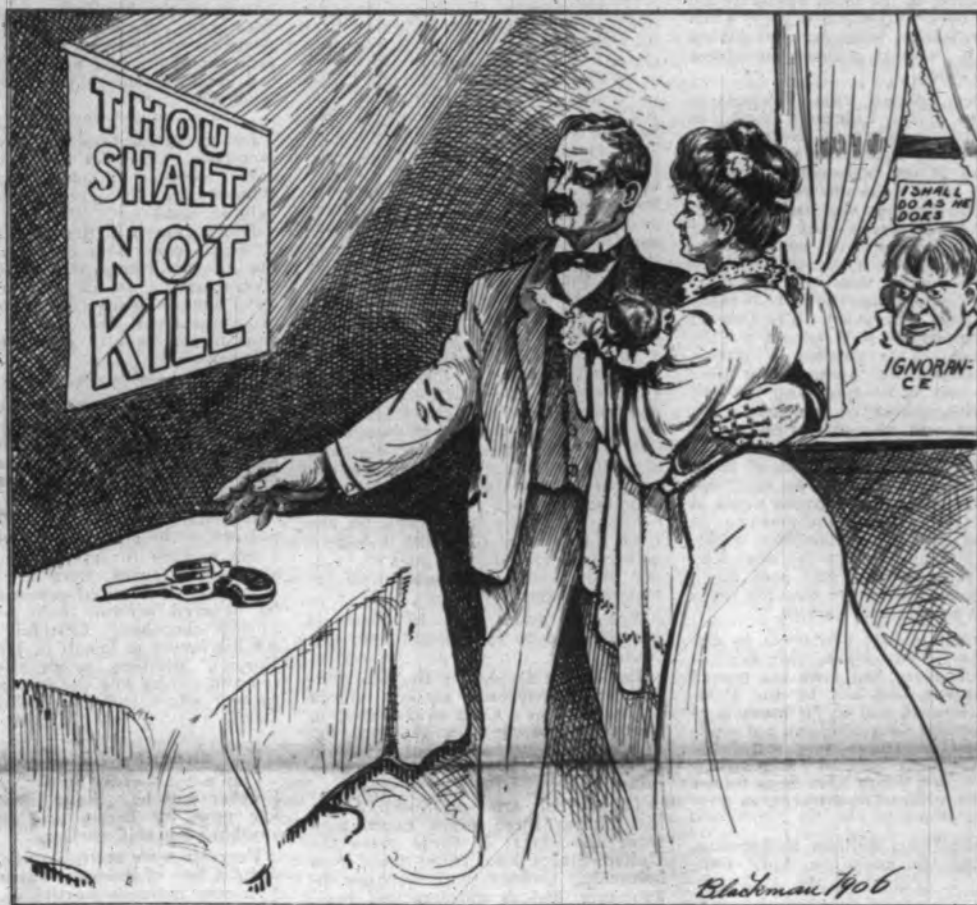
Established 1874: Volume 41, Number 12

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., JUNE 20, 1906.

Published Weekly. \$2.00 per Year



To You, "Mr. Pistol Toter." (Leading Editorial in June Advance)

We are speaking to the man who calls himself a good citizen but puts a pistol in his pocket as he goes forth to the day's work.

We have nothing to say to the professional bad man, that walking arsenal, full of devilish craft and cruel surprises. He is beyond any appeal; and, through laxity in the enforcement of the law and the cheapness of perjury, will go on his way to a bloody grave or until smitten by that remorse which is worse than death. Retribution in some shape, is his sure portion. He is but a beast in human form and in course of time his kind will disappear, eliminated by the processes of civilization.

"Speed the day," you say fervently.

But as you pick up that hideous thing called a pistol and place it somewhere in the recesses of your apparel before you face the world you give the lie to yourself. If it were not for you the going of this monster would be hastened. You are prolonging his stay. He exists in the light of the countenance which you give him.

And you are nearer akin to him than you think. Before the days ends the consanguinity—the blood likeness—between you and him may be stronger than ever. For you may be a murderer by sundown.

Murder is a cruel word, and you shrink from it. Society has made euphemisms, soft words, for it, but when you are brought to bar in the high court of your own conscience you will find the definition of murder awfully simple. It is the taking of human life for any cause or reason whatsoever except to preserve your own life or the lives of those bound to you by the most sacred ties. The law of the land says that before you can plead self-defense you must do all you can to avert the necessity for slaying, retreating until retreat is barred. You must find a way out if possible. And even if you are acquitted by a complaisant jury but know you could have found the way out but for that handy pistol, you are still a murderer in your own eyes.

These are possibilities which you must consider when you hide that pistol on your person. They are remote, you may say; but possibilities are sleeping or suspended certainties; a touch awakens or precipitates them.

Now, before you reach for that death-dealing instrument on the mantel-piece, the bureau top, or wherever it may be, ask yourself these questions:

"What is there wrong in my life that impels me to this act of outlawry?"

"Am I afraid?"

"Am I such a coward physically that rather than suffer some bruises at the hands of a man stronger than I am—pain which will last for a few hours—I will take his life or give him the excuse to take mine? or, worse yet:

"Do I fear to meet this man and tell him I am in the wrong and will make honorable amends?"

Am I preparing to defraud him not only of his right but to make him pay with his life for being right?"

"What of my wife and children or mother or sister. Is my love for them less than my love for self?"

Am I willing to slay or be slain to escape the stigma of a barbarous code, no matter what weeping and want there may be hereafter in my home—or his?"

"And if I have no kindred and he has none, will there not be innocent by-standers and passers-by when the street duel begins? A stray bullet from this pistol may strike down the bread-winner of a household, some young girl, or even the babe in arms, for all the life of the thoroughfare is within its errant range. An accident? No. It would have been impossible but for this pistol or the other one. It is murder, most wicked and cowardly, without the excuse an assassin might plead.

These are a few questions of a broad application. Others more intimately connected with your own case will suggest themselves. Then, if you put that pistol in your pocket after having answered these questions of ours and those of your own, you must make this most humiliating of all confessions:

"Yes, I am afraid—OF MYSELF."



We commend the editorial from June Advance. The Advance always rings a clear moral note, on questions of the day. Its editors, Messrs. Hornady and Sparrow, capable journalists, are men of unquestioned integrity whose public utterances are backed by clean lives. For years we have enjoyed their friendship and we count them worthy co-laborers in our effort to raise the tone of private and public life in Alabama.

FRANK WILLIS BARNETT
Editor and Proprietor



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

TRYING TO KILL THE WEEKLIES.

Publishers have been put on notice that a change in the postage rate on weekly and monthly newspapers and periodicals seems to be a probability of the near future. An effort will be made next winter to have a bill passed, dividing mail matter into two classes only; the first to consist of sealed letters and postal cards, and the second, all other matter.

Section 5 of postal bill introduced by the Hon. John J. Fitzgerald provides: "That all mail matter of the second class shall be subject to a postage charge of 1 cent for three ounces or a fraction thereof." This means a rate for newspapers and periodicals of 5 1-3 cents per pound, instead of 1 cent as now. Other changes that are proposed make the second-class rate 8 cents per pound.

Potent influences are at work in Congress for the adoption of the bill and the influence of express and railroad companies will not be on the side of the publishers.

Stuyvesant Fish, president of the Illinois Central Railroad, in discussing "Economy" in the March "Arena," cites the wasteful extravagance of the postal department as a terrible example. He refers to the cost of almost \$20,000,000 for government free mails, and mentions the rural free delivery as another example of extravagance which cost the government almost \$20,000,000 last year. The editor of "The Arena" replies to Mr. Fish in some extended notes in which he holds that the great financier has confused justifiable with unjustifiable expenditures, while omitting the most important and the greatest cause of a deficit in the postal department. Mr. Flower holds that there can be no question but what the franking privilege and free government mail expenses represent a large and needless expenditure. He believes that a sum not exceeding \$2,000,000 might profitably be set aside for the distribution of educational matter by the government, but that the bulk of the \$20,000,000 spent for free government mails is indefensible. On the other hand he holds that the rural free delivery is just as defensible and important, just as warranted and rightful, as the free delivery in cities. He shows how these deliveries are not only adding to the comfort, educational stimulation and higher development of the people, but also, by removing one of the greatest drawbacks and disadvantages of country life, are stimulating the cultivation of idle lands and greatly adding to the wealth output of the nation. He holds that every dollar thus spent is justifiable; but he insists that the greatest and most indefensible source of waste for which the government is responsible is found in the millions of dollars of excess charges paid by the department to the railroads for carrying the mails and for rental of cars. He shows that the deficit of over \$14,000,000 would be wiped out and the department would show a profit of from five to ten million dollars a year if the government compelled the railroads to carry the mails as reasonably as similar service is given by the railroads to the express companies. Thus, for example, he shows that the government pays the railroads over \$5,000,000 a year for mail-car rentals, while the roads charge the express companies nothing for the use of cars; and at the same time the department pays the railroads far more for carrying the mails than the roads charge the express companies for similar service. He cites Professor Frank Parsons as authority for the statement that if the government

paid the railroads no more liberally than do the express companies for similar service, the postal department would save, at the most moderate estimate, over \$20,000,000 a year, while the Professor believes the saving would be several millions in excess of this figure.

Charles Edward Russell relates in "Soldiers of the Common Good," in the March number of Everybody's, the following significant story:

"I had in my possession once the affidavit of a Colorado railroad man explaining part of the mail contract game. Once every four years the government weighs the mail carried on each railroad. The weighing goes on every day for thirty days, and on the resulting average the price is made for the next four years. The time of the weighing is well known to the concerned. This witness, a station agent, swore that at weighing time on his road he used to send old city directories, pieces of coupling pins, old bolts, and bits of paving stones day by day to the division headquarters of his road and get them all back. A slice of a grindstone, he said, had made the round trip thirteen times in the thirty days. All the stations on his road performed the like tricks, with the result that for the next four years the government paid for a weighing of mails more than ten times as great as was ever carried."

Fortunately, Mr. Cortelyou is disposed to be reasonable and fair toward publishers, but laws are passed by Congress, and not by the Postmaster-General, and so far many congressmen and senators have not studied postal questions very carefully, taking the extravagant statements, that in former years have been issued by the Postoffice Department, as gospel truth.

And the Hon. William Richardson, addressing the house on April 10th, said:

"The purpose of the government is to aid and educate the people, to disseminate valuable and useful literature, to send papers, books and everything that will elevate the moral standard of the people and foster a better citizenship and give them the opportunity to become acquainted with public matters, and teach them and inspire them with religious feelings and other lofty sentiments, which they acquire through newspapers, tracts, and other publications and periodicals, and to do this in the cheapest and most expeditious manner to them. I say here in my place as a representative on this floor that in my judgment the Government cannot exercise its bounty more generously than to put the very lowest postal rate that it can upon newspapers and periodicals."

If the law is passed it will be apt to put all religious weeklies out of business.

BLOODY MURDER.

We publish a cartoon on our front page this week that ought to bring forcibly to the minds of all that carrying concealed weapons has much to do with the wave of homicide that has left its bloody streak in the Birmingham District. A little while back we clipped the following from the Age-Herald:

The record of crime in Jefferson county during the past forty days is appalling, in the opinion of Coroner Paris, who has seen fit in the discharge of his duties to investigate every crime committed during that period.

"Crime is on the increase in this county," he said. "I do not understand what has come over the people. Within the past forty days fourteen

killings have occurred, and the one suicide was the result of an attempt to murder a woman.

"I am making my record up and the facts show that the following persons have been killed during the time stated: Rufus Jackaway, near Bessemer; Frank Alexander, Boyles; Chester Craig, North Birmingham; Jim Robeson, Twenty-fourth street and Second Avenue; Dave Robinson, Flat Top; Gussie Austell, Southside; Geo. E. McCormick, Avondale; Garfield Williams, Sayreton Mines; Joseph J. Pepperman, Twenty-seventh street crossing; J. M. Martin, killed by his son-in-law, Fuller; John Mudd, Wylam; D. A. West, North Birmingham; "Kid" Ridge, Enon Ridge; a baby found dead in a well at Avondale; and the suicide, W. R. Webb, who shot Nora Scarbrough.

"I mention the places where the killings occurred for the purpose of showing the close proximity of Birmingham where persons have lost their lives. In a number of instances the deaths were cold blooded murders, according to the evidence. -I want it understood that the names and crimes enumerated does not include the names of persons found dead on the road sides, many of whom I believe were murdered, neither does the record show crime of assault with intent to murder."

But this awful state of affairs is not confined to the Birmingham district.

Dr. Conan Doyle, an English writer of fiction recently made a speech at the Author's Club in London, in which he quoted some startling figures on the prevalence of crime in our country. He is reported to have said:

The British army in South Africa lost during three years 22,000 men from all causes; in three years the United States lost 31,000 men from homicide. London, with 6,000,000 inhabitants, had 24 murders last year; Chicago, with less than 2,000,000, had 128. Of London's 24, 9 were hanged, of Chicago's 128, 1 was hanged. The single states of Georgia and South Carolina had each more murders than the whole British Empire. Nor was this due to emigrants; it was most marked in the purely American States."

Dr. Doyle suggests that this terrible criminal record is because our laws are loosely administered; that our judges are influenced by political motives; that there is a "pull" hither and thither and justice is not administered.

"Mr. Pistol Toter," leave your gun at home.

POOR ATTENDANCE.

It is high time for the Baptists of Alabama to awake to the fact that they have never made enough of their annual gathering. Visitors at our convention from other states have commented on the small attendance. Brother Crumpton, the lynx-eyed, when it comes to Alabama Baptists, writes:

Look at the minutes, pages 45 and 46, and see how few delegates went to the convention from our strong churches last July. Birmingham 1st, two; Southside, three; Parker Memorial, Anniston, one; Eufaula, two; Mobile, St. Francis Street, one; Montgomery 1st, three; Selma 1st, one; Tuscaloosa, three. Only 188 in all, 58 less than the year before. We certainly ought to make a better show than this at Talladega. Every pastor should determine to go himself and induce as many of his members, men and women, as possible to go with him. Nothing helps the members of our churches like attendance on our conventions. They catch an inspira-

tion there and take it back to their homes.

And we call special attention to the article of Brother Dawson published elsewhere. We hope every pastor in Alabama will join us in a crusade to make the Talladega convention a record breaking one in the point of attendance.

Let everyone heed the cry of our secretary. Don't let him have to report a debt at Talladega. It can be avoided only by everyone lending a helping hand.

Every church in the state ought to be heard from. Our women are moving and we all know that means much. Every pastor should encourage the good women of his church to get the programs from Mrs. Malone and engage in the week of prayer for State Missions.

The response from the churches for the first week in June is encouraging. From all parts of the state come kind words and some of the letters have money in them for State Missions.

Haven't had a line from one of the pastors of the strong churches. While I am looking for many hundreds of small remittances from the weaker churches, the desired amount cannot be secured without help from the strong churches. Grateful to God for his favors in behalf of Home and Foreign Missions, won't the brethren and sisters join me in prayer and earnest effort for State Missions in June?
W. B. C.

BROTHER DICKINSON.

I am not a "heresy hunter" and hope I never will be. Some men have a fine nose for heresy and never do anything but sniff the air.

Very often we are too quick to condemn a line of thinking which is new. The very newness startles us. Many times it turns out to be not at all contrary to the truth. With much that Brother Dickinson says in his article on "The Use of Error," I agree. Like sin, God permits error and mercifully overrules it to the furtherance of the gospel. Brother D— admits this when he compares error to tares in the field. The old enemy sowed the tares, while men slept. But Brother Dickinson defends Dr. Foster's book. I have not seen the book and I very much doubt if I could understand it if I should undertake to read it.

But certain brethren who have read it and are entirely capable of understanding, condemn it.

I would like for Brother Dickinson to answer these questions:

Does Foster deny the miraculous conception and birth of Jesus?

Does he repudiate the miracles of Jesus?

Does he deny the resurrection of Jesus?

If he does teach these things, are they among the things Brother D. "would not approve as an accurate statement of truth"? Are these among the "negative errors" which should be "let alone"?

I do not seek a controversy, but it seems to me if these are Mr. Foster's views and if they are correct, the New Testament, as a rule of conduct is gone and the "simple trust in Christ" is nothing more than trust in a man.

If Christ is not what the New Testament says of him and if he did not do the things the New Testament says he did, how much of the New Testament are we to take as a rule of faith and conduct? Where does truth cease and where does error begin?
W. B. CRUMPTON.

PARAGRAPHS ABOUT MEN, WOMEN AND THINGS

A young lady who has just graduated from the Judson College desires position as governess or private teacher. Address "B," care Alabama Baptist.

Southern Baptist Convention minutes or State Convention minutes sent to any address. Postage on the first 6c, on the last 4c.—W. B. Crumpton, Montgomery, Ala.

The University of Alabama honored itself in conferring the degree of L.L.D. on Rev. M. B. Wharton, D. D., of Eufaula. Dr. Wharton is an eloquent preacher, a successful lecturer and an author of note.

We have received a copy of the Rural School Exponent published monthly at Carrollton, Ala., by W. H. Storey, and congratulate him on the matter, quality of paper and neatness in print and make-up. We trust it may be the means of creating a greater interest in the rural schools throughout the State.

You made me ask correspondence to address me at Newport, Ala. I inhope many of the brethren will write me saying that they will give all the books I can distribute among the brethren who need them. Brethren, look over your books and select from them what you can spare that will help the brethren who need them and write me about them and I will manage the balance.—S. O. Y. RAY, Northport.

On Sunday, June 17th., at the home of Mr. T. Steele, East Thomas, Ala., in the presence of a few friends, Mr. Charles Lane, of Chattanooga, Tenn., and Miss Wiie Bookout, of East Thomas, were happily married, Rev. W. M. Olive, of East Lake, officiating, and in a very impressive manner spoke the words that made the happy couple man and wife.—J. H. Dodson.

Professor Hugh Godwin Neffsinger, of the Franklin Military Academy, Virginia, has been secured as principal of the Academy of the Southwestern Baptist University for next session. Prof. Neffsinger is an A. M. of Richmond College, and will take a special course this summer at the University of Chicago. Besides being a finished scholar and splendid teacher, Professor Neffsinger is a thorough going Baptist.

Count me as one of Bro. Crumpton's regulars. We take collection every Sunday for missions. I have a nice work—four churches, Duke, Centre, Round Mounty, and Shady Grove. The future looks bright. I am going to Howard College next session. I like the Alabama Baptist. We are going to build a new meeting house at Round Mountain. God help us do more for Him.—Thos. L. Nisbet, Duke.

Allow me to say through your paper that I am very much indebted to the ladies of Verbena and Fort Deposit churches and to my young people of Evergreen B. Y. P. U. for my pleasant and profitable trip to Chattanooga during the Southern Baptist convention. I wonder how many tired pastors had their hearts made glad by thoughtful and loving people. The convention was a great soul and intellectual feast. Then the mountain scenery was thrilling to our hearts. After all we saw and heard, we could but be better workers for the Master.

W. J. D. UPSHAW.

Not a Bottle Returned.

Experience of an old Druggist: "I have sold nearly all the Hughes' Tonic bought of you, and not a bottle has been returned. I have been in the drug business for twenty-five years and have never sold anything that gave such satisfaction." Sold by Druggists—50c. and \$1.00 bottles.

Prepared by Roberson-Pettet Co. (Inc.) Louisville.

We are in the midst of a great revival of religion at Dallas Avenue church. Our meeting commenced ten days ago under flattering prospects. Our pastor, Bro. Rice, is ably assisted by Rev. C. T. Starkey, of Scottsboro, who is filled with the Spirit. The Christian people are laboring earnestly and souls are being born daily. The altar is well filled with penitents every night. There have been thirty-three bright conversions. Our little church is crowded every night. Sincerely.—W. E. Pettus, Huntsville.

Last Tuesday night we closed the most glorious revival ever enjoyed by this church. Dr. M. B. Wharton, of Eufaula, did the preaching and did it well. To say that Dr. Wharton is a powerful preacher of the Word is to put it mildly. Our audiences increased at every service and we closed at high tide—sixteen uniting at the last service. Last night the largest crowd that ever assembled in the church crowded in to witness the burial of nineteen candidates with Christ in baptism. Four others are approved for baptism and four or five others will unite with us as a result of the meeting. To God be all the praise.—T. O. Reese, Geneva.

FOUR THOUSAND DOLLARS FOR STATE MISSIONS BY JULY 2.

This is what we must have for State Missions, if the Board is to report NO DEBT at Talladega. A little extra effort will bring about this very desirable result. What do the pastors say. I am counting on \$1,000 from the sisters. Remember

The Books Close at noon of Monday, July 2nd. Only two Sundays more.

I want to ask the pastors not to depend upon hat collections. Please see the brethren privately and work up a good collection. Some of our salaries are due. We have borrowed some, but not enough to relieve them.

Brethren, this is your work: We have done the best we could.

W. B. C.

Rev. T. J. Porter, formerly pastor in Alabama, and a native of Kentucky, has been pastor of the First Baptist church of Cairo, Ill., for three years. During that time there have been 230 new members added to the church, about 150 by baptism. The church has bought and paid for a splendid pastor's home and spent \$1,000 in beautifying the interior of the church. A new Sunday school department will soon be built to the already modern church building, which will give the Baptists of Cairo one of the best church houses in Southern Illinois. The church now has a membership of 408, and the largest Sunday school in the church's history. Cairo is a city of 20,000 people and has been a hard field for Baptists owing to the large Catholic population.

Dear Brother Barnett:—You may state for the pleasure of those who are interested in me that I laid my brace aside the first of June, and am feeling good now. This is the 16th day of the experiment, and I am decidedly stronger than when it began. Two days ago I weighed, and "tipped the beam" at 230 pounds, "rising weight." Am preaching with my usual liberty, and my old-time strength. Have let Bro. Bentley persuade me into an engagement to assist him in a week's meeting at Sylacauga, beginning the first day of July. He wrote: "Come over and preach right easy for us." I will go; but Mrs. Gavin and boy will also go, and I am sure that they two, with good Bentley thrown in, will not let me over-do myself. I am hungry to meet the brethren and mingle with them again. Am looking forward to the State Convention with a great deal of pleasure. We are still at Quitman, Miss.—R. S. Gavin.

The Children's Day at Sardis church, Etowah county, was a glorious day and we believe the Lord Himself got glory, out of the service. The children as they gathered early in the morning with bright faces brought the remembrances of childhood back to older ones. The service began at 9:30 and a well arranged program was carried out. The program was impressive from start to finish. More than the writer came away from the church feeling "Nearer, my God to thee." It led me up into the fond anticipations of that day when every day will be children's day.

Collections for Bible fund was good considering the time of year, as we are all farmers. At three o'clock we dismissed the services at the church and met at the beautiful pool hard by and buried with Christ by baptism five believers in Him, as they went down in the likeness of his death and came up in the likeness of his resurrection, we trust to walk in newness of life. We have disturbed the bosom of these waters three times since Christmas. Brothers pray for us that we may continue to reap souls for Christ.

J. E. LOWRY.

We began a series of meetings on the 3rd inst., and closed last night. The meeting was preceded by a week of nightly prayer meetings, in which there was a marked interest, really the revival spirit and a few conversions. Bro. J. W. O'Hara came to us on the second evening of the meeting and did the preaching till the close. We had several interferences, unavoidable on our part, but the interest was very fine till the last. Brother O'Hara did some splendid preaching which was both edifying and soul-stirring. He is one of the finest and most persistent personal workers I ever saw. He does not "let up at all" till he lands his man. Our church was much aroused and enlisted and some of them did fine personal work. It was a great meeting for the church. There were eleven additions for baptism and five by letter, and I am sure there are more to follow. We give all the praise to God for, "It is not by might nor by power, but by my spirit, saith the Lord." Brother Frank Avery, of East Decatur church was with us part of the time, preaching once and rendering other service. A revival begins tomorrow at Bro. Avery's church in which Bro. P. M. Jones will assist. May there be showers of blessings upon them.—A. A. Hutto, Decatur.

On Sunday, June 17, Dr. Montague, church, Etowah county, was a much loved president of Howard College, filled the pulpit at morning service. The sermon was a great missionary talk and the large audience heard him with unconcealed pleasure. At the conclusion of the regular service Dr. Montague made an appeal for the endowment fund and to such an effect that \$535 were subscribed in a few moments. Those who subscribed and the amounts follow: L. C. Meigs, \$100; J. C. Vines, \$60; B. F. Baxley, \$60; B. Y. P. U., \$50; D. C. Cooper, \$40; J. W. Gray, \$25; Miss Moline Burns, \$25; Jas. W. Burgin, \$25; D. U. Burgin, \$25; Joe Burgin, \$25; Ben Burgin, \$25; E. L. Dodson, \$25; L. A. S., \$25; Sam E. Burns, \$25; P. P. Burns subscribed \$25 additional to the amount previously given by him. The Ladies Aid Society, which, owing to the death of the president and the prolonged illness of one of the leading members, has been inactive for some time, was reorganized on Monday afternoon. This very efficient body of women will soon put on foot plans for the general welfare of the church.

If other unions do not look to their laurels our band will again take the banner at the next meeting of the State B. Y. P. U. Convention. Since

the meeting of the convention we have bought a fine church organ and have pledged \$50.00 to Howard College, and we have other large plans before us.—A. E. Burns.

All those who are planning to attend the Young People's Conference at Asheville, to be held under the auspices of the Young People's Missionary Movement, should make provision without delay for their hotel reservation by forwarding the enrollment fee of \$5 to Mr. John W. Shackelford, Kenilworth Inn, Biltmore, N. C. Reservations are being made rapidly and the prospect is for a larger attendance than at any former Conference. The rate for room and board for the entire conference, June 29-July 8, is \$12.50 where two or more stay in one room; \$17.50 for room alone. A railroad rate of one fare plus 25c has been secured on all roads of the Southeastern Passenger Association.

STATE CONVENTION RATES.

The railroads in Alabama through the Southeastern Passenger Association, have granted a rate of one and a third fare for the round trip to all parties attending the Alabama Baptist State Convention, which meets in Talladega, Ala., July 18, next.

Parties must pay full fare going. They must also get a certificate of purchase from the agent where the ticket is bought and present the same to the secretary of the State Convention for his signature, which will entitle the holder to a return ticket at one-third the full fare plus twenty-five cents. No reduction will be allowed for less than seventy-five cents.

If through tickets cannot be purchased at starting point, be sure to get a certificate for each ticket purchased.

The smaller stations do not always have a supply of blank certificates. It will be safer for parties going from the small stations to see the agent several days beforehand about the matter.

Tickets will be on sale July 15, 16 and 17, good to return up to July 24.

M. M. WOOD, Secretary.

I think all my churches are doing well. They are all trying Brother Crumpton's plan to get collections for some object for the month and then take up another. Fraternally.—W. H. McConnell, Stanton, Ala.

The faculty and students of the Blue Mountain Female College, Blue Mountain, Miss., request your presence at their closing exercises, June 20th and 21st, 1906, College Hall.

I have been a subscriber since 1873, regularly, and would not be without it a year for more than ten times its present cost. I congratulate you on its great improvement since you have had it in charge.—W. K. Thomas.



THE BEST SHIRT WAIST SETS WERE SENT OUT MORE THAN TWO WEEKS AGO AND THOSE WHO HAVE SENT IN THEIR NAMES RECENTLY WILL HAVE TO PUT UP WITH THE CHEAPER ONES. WE REGRET IT BUT IT IS NOT OUR FAULT IF YOU FAILED TO WRITE PROMPTLY. WE GOT ALL LOUIS SAKS HAD AND CANT GET ANY MORE. WE HAVE NONE LEFT BUT IF YOU FAILED TO GET A SET DONT WORRY, FOR WE HAVE SOMETHING ELSE FOR YOU. WAIT FOR ANNOUNCEMENT.

ROMAN SAINTS, IMAGES AND RELICS--By W. J. E. Cox

Romans 1:7: "To all that are in Rome, beloved of God, called to be saints."

The word "saint" has been greatly abused and woefully misapplied by saints and sinners, Protestants and Roman Catholics. Sometimes the ungodly use the word in a sarcastic and scornful manner, having in mind one whose righteousness is distorted, hypocritical or mean. Many Protestants, even some Baptists, will tell you that a saint is a Christian who is eminent for holy living and that the greatest saints have been those of the ascetic or monastic order--too much occupied with the affairs of the next world to give much attention to this. It is no uncommon thing for Protestants to distinguish between New Testament characters by giving to some the title of "saint" and not giving it to others. They will say "St. Matthew," "St. Mark," "St. Paul," etc., but they do not say "St. Nicodemus," or "St. Mary," or "St. Phoebe." Thus they make a distinction between the disciples of Christ which the New Testament does not make and in doing so they are imitating the Roman Catholic church. Neither the Roman Catholic, nor the Protestant who imitates him, ever applies the title to any Old Testament character, as, for example, "St. Moses," "St. Abraham," "St. Isaiah," etc., and yet in the Bible the term is applied to Old Testament characters as well as to New Testament characters.

The word occurs sixty-two times in the New Testament and is always a translation of a Greek word which means "set apart, separate, holy." It is never used in the scriptures to designate one disciple from another because of any special power or sanctity that he possessed. It is nowhere used in the Bible to designate the people of God in heaven, as distinguished from those on earth. It is an appellation of Christians as Christians. It is never applied to one who was eminently pious as distinguished from believers in general. Every child of God, in the New Testament sense, a saint. This is evident from the use of the term in our text as well as from numerous other passages of Scripture. Peter, in writing to believers in general, says: "Ye are all an elect race, a royal priesthood, a holy nation." (I. Peter 2:9.) Here the word "holy" is the same as that translated elsewhere by the word "saint." Paul in writing to the Hebrews, says: "Wherefore, holy brethren, partakers of a heavenly calling," etc. (Heb. 3:1.) Here the same word is translated "holy" again. Paul in writing to the Ephesians, says: "But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints." (Ephs. 5:3.) In speaking of Phoebe to the Romans, he says: "Receive her in the Lord, worthy of the saints." (Rom. 16:2.) In writing to the Corinthians he speaks of "all the churches of the saints." (I. Cor. 14:33.) There are numerous other passages of Scripture which clearly teach that every saint is a Christian and every Christian is a saint. Let us learn to use New Testament words in the same sense in which they are used in the New Testament.

The misuse or misapplication of the term by some Protestants is due to the influence of the teaching of the Roman Catholic church: The Roman Catholic church regards only those as saints who have been canonized by that church. A large number of those who have been canonized by the Catholic church belong to the dark ages and many of them are of doubtful sanctity. The making of saints now by the Catholic church is an elaborate process but it was not so in the middle ages. It requires vast expense, time, patience, and much of intrigue, negotiation and deliberation before one can be made a saint now by the Romish church, but if the candidate has many influential and wealthy friends, who are willing to use their money to bring about his canonization, success is certain.

Before one can be canonized, or made a saint, he must first be beatified. Before beatification can take place, the candidate must have been dead fifty years. There must be valid testimony that he led such a holy life that he escaped the fires of purgatory, and that he worked miracles. When all this has been satisfactorily proven, the bishop of the place appoints a committee who carry the case before a certain ecclesiastical body--the Congregation Rituum--then before the cardinals and finally before a consistory presided over by the pope himself. He is pronounced blessed, altars may be erected in his honor and his remains may be publicly exhibited.

If miracles continue to be wrought by the beatified one through the influence of his earthly remains, a still more rigid investigation is made. Four consistories must be held before the beatified one can be canonized or manufactured into a saint. In the first the pope orders a careful examination of the petition of those requesting the canonization and a revision of all the necessary instruments by the cardinals; in the second the report of the cardinals is made to the pope; in the third, which is public, the cardinals pay their adoration to the pope. One is appointed to represent the devil, who is known as the devil's advocate. It is his duty to produce all the evidence he can against the candidate. He questions the genuineness of the miracles which are claimed to have been wrought by him, and exposes any want of formality in the proceedings. It is said that in the seventeenth century the eloquence of the devil's advocate nearly prevented the canonization of Cardinal Barrocco. There is another advocate who represents the candidate, producing everything he can in his favor. He expatiates on the numerous miracles that have been wrought by him and even claims to know the motives that prompted his actions. In the fourth consistory the pope orders the report to be read before the cardinals and the vote is taken on the question as to whether he shall be canonized. The pope pronounces the sentence, declaring the beatified one to be a saint. The ceremony of canonization is a very elaborate and imposing one, and the whole process is attended with considerable expense which must be borne by the royal or princely person who has requested that the beatified one be made a saint. It is said that the cost of canonizing two persons during the pontificate of Clement IX amounted to sixty-four thousand dollars.

Canonization, in the Roman sense, was unknown until the tenth century. Just prior to this time, when a thick and gloomy veil of superstition covered the whole Christian world and corruption was the ruling force in the Roman church, saints were multiplied quite rapidly. Scarcely did any Christian dare approach the throne of God without first propitiating the saints and images by a series of expiatory rites. Saints were manufactured out of whole cloth, as we say now. The spiritual guides of the people buried bodies in special places and these places were afterwards made known to them by special revelation from God as the resting places of particular saints, and their remains were used to deceive the people. It was the age of a corrupted priesthood and an ignorant and superstitious laity. Almost every individual had his particular saint. Morsheim in speaking of this deplorable condition of things in the tenth century says: "This multiplication of saints may be easily accounted for, when we consider that superstition, the source of fear, was grown to such an enormous height in this age, as rendered the creation of new patrons necessary to calm the anxiety of trembling mortals."

Prior to this time the power to create saints was not vested in the pope. Bishops had assumed this au-

thority. The first pope who assumed the sole authority of making saints was John XV, when he canonized Ulrich of Augsburg. Expecting opposition he threatened those who opposed it with an anathema and on those who accepted it he invoked the divine blessing leading to eternal life. But even after this several provincial councils, and bishops of the first order advanced to the rank of saints those whom they thought worthy of the dignity. It was not until the twelfth century that this privilege of the bishops and councils was abrogated. It was Alexander III who placed canonization among the more important acts of authority.

When one has been pronounced a saint he is entitled to the veneration and worship of the faithful. He is to be invoked, addressed in prayer. The Council of Trent, at its twenty-fifth session, enjoined on all bishops and others authorized to teach that they especially instruct the faithful diligently touching the intercession and invocation of saints. They are to teach the faithful that it is good and useful suppliantly to invoke saints, and to resort to the prayers, aid and help for obtaining benefits from God through His Son Jesus Christ. The Council condemns as impious those who teach the contrary doctrine. Paul says: "There is one God, one Mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." (I. Tim. 2:5.) In plain contradiction of this statement the Catholic church teaches that there are numberless mediators between God and men. One has only to examine any prayer book issued by the Catholic church to see that many more prayers are offered to the saints and the Virgin Mary than to God.

Perhaps the weakest chapter in Cardinal Gibbons' book is his chapter on "The Invocation of Saints." His first argument is based on the interest angels manifest in the welfare of men. The dying wish of the patriarch Jacob for the sons of Joseph that the angel had redeemed him from evil might bless the lads, is one of his proof texts. Another is the statement that there is joy in the presence of the angels of God over one sinner that repenteth; and a third is Paul's statement that we are a spectacle unto the world and to angels and to men. It will be observed that there is no reference to departed saints in any of these references and no intimation that angels are to be addressed in prayer.

His second argument is found in this opening statement: "We have also, abundant testimony from Scripture to show that the saints assist us by their prayers." The proof of this statement is that because of the intercession of Abraham in behalf of the cities of Sodom and Gomorrah God consented to spare them if ten just men were found in them; the success of the Israelites in their war with the Amalekites when Moses raised his hands in prayer; the success of Job's prayer for his friends; and the repeated requests of Paul that the brethren would pray for him. Not one instance is referred to by the cardinal in which prayer is asked of some departed saint. He argues that because the prayers of the saints in this world are helpful to us therefore we should pray to them after they leave this world, as they are then in better position to help us. The Bible plainly teaches that the effectual, fervent prayer of a righteous man availeth much but there is no intimation that prayer is to be addressed to any saint after he has departed this life.

It is argued by Cardinal Gibbons that there is no Scriptural authority for addressing prayer to the Holy Spirit and yet many Protestants are in the habit of praying to the Holy Spirit. The cardinal is right: there is no Scriptural authority for addressing the Holy Spirit in prayer and I can find none for addressing Christ in prayer. He invariably taught his disciples to address the Father in

prayer and one is orthodox and safe who follows the teachings of Christ. I fear that in modern times the Father has been too much ignored by Protestants as well as by Roman Catholics.

Images.

The second commandment is, in part, as follows: "Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self unto them, nor serve them." The Catholic church has combined the first and second commandments and divided the tenth, thus making the ten. In many catechisms of the Catholic church the second commandment, as we have it, is omitted. That the second commandment clearly forbids bowing down before any image in an act of worship, I think, there can be no doubt. That this commandment is frequently thus violated by the Roman church and some others is, I believe, indisputable.

I know that it is claimed by the Roman Catholics that they do not worship images, but that their contemplation inspires them with greater reverence for the originals. We are told that the conduct of Catholics toward images is like the reverence shown by Protestants to the picture of a deceased mother or to the statue of some distinguished military character or statesman. At the recent meeting of the Confederate Veterans at New Orleans the old soldiers recently uncovered their heads in passing the statue of General Robert E. Lee, and a good Catholic said that it was such reverence as that that Roman Catholics gave to images of the saints. I only wish this were true, and it may be in some instances, but the facts are against the statement. I never heard of an old Confederate soldier who bowed before a statue of R. E. Lee in an act of worship and prayed to him. There is a vast difference between the conduct of the old Confederate soldier referred to and the act of worship by a Catholic before an image of Christ or one of the saints.

The Council of Trent in its twenty-fifth session, made the following decree: "Moreover, that the image of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honor and veneration are to be awarded them; not that any divinity or virtue is believed to be in them, on account of which they are to be worshipped; or that anything is to be asked of them; or that confidence is to be reposed in images, as was of old done by the Gentiles, who placed their hope in idols; but because the honor which is shown unto them is referred to the prototypes which they represent; in such wise that by the images which we kiss, and before which we uncover the head, and prostrate ourselves, we adore Christ, and venerate the saints whose similitude they bear."

In this statement the Council of Trent is guilty of the same sort of misrepresentation of the heathen that Catholics claim Protestants are when they represent Catholics as worshipping images. The heathen do not claim to trust in idols. Their claim is precisely that of Roman Catholics. They claim to worship only that which the idol represents. In meeting this claim of the heathen "Saint" Augustine, in commenting on Psalm 96: 11, says: "Confounded be all they that serve graven images, that boast themselves of idols." But some disputant, who thinks himself learned, comes forward and says: "I do not worship a stone, nor that image which is without feeling; for it is not possible that your prophets should have known that they have eyes and see not, and I be ignorant that the image in question has no soul, and sees not with its eyes, nor hears with its ears. I do not worship that; but I bow before what I see, and serve him I do not

see.' Who is he? 'Some invisible person,' he replies, 'who presides over that image.' By giving this sort of explanation of their images, they think themselves very clever, as not worshippers of idols."

Any one can readily see that Augustine in replying to the claims of the heathen successfully meets the claim of Roman Catholics in the use of images.

In the Missal, which is a book containing directions for the celebration of mass, may be found the following: "The priest, taking off his shoes, advances to adore the cross, genuflecting thrice before he kisses it. Then the minister of the altar and the other clerks and the laity, two and two, genuflecting thrice as aforesaid, adore the cross. We adore thy cross, O Lord." If such conduct is not worship then we need a new definition of the term.

Leo XIII, the immediate predecessor of the present pope, ordered, by an encyclical, that the teachings of the schools of religious philosophy should conform strictly to the "Summa" of Thomas Aquinas. In the "Summa" will be found the following: "The same reverence should be displayed toward an image of Christ and toward Christ himself, and seeing that Christ is adored with the adoration of latria (i. e., supreme religious worship), it follows that his image is to be adored with the adoration of latria."

"The cross is adored with the same adoration as Christ, that is, with the adoration of latria, and for that reason we address and supplicate the cross just as we do the crucified Christ himself." Thus it is clearly taught that the instrument on which Christ was crucified, or an imitation of it, is entitled to the same adoration as Christ himself. If that is not idolatry, pure and simple, then what is it?

Dr. John H. Eager, who was a missionary in Italy for about seventeen years, says that he has in his possession a book published in 1797, with the approval of the Vatican authorities and written by the "Apostolic Examiner of the Clergy." On page 87 of that book is the following language: "In the new series of marvels which the providence of God had reserved until our time, it seems that he also wished to confirm the faith of the Catholic church and to animate and authenticate the pious custom of the faithful in preserving and offering worship to the Most Holy Images, not only in our churches and oratories, but also in private houses, and especially in the public streets, and in the presence of all."

If this does not clearly teach the worship of images it is impossible to tell what it does teach. It is no uncommon thing in Roman Catholic countries for images to be placed upon a sort of bier and carried on the shoulders of men through the streets, the procession marching to the music of a brass band. The people prostrate themselves as the procession passes them. What is this but put idolatry?

The following may be found in Den's Theology: "With what worship are the images of Christ and the saints to be worshipped?"

"Saint Thomas replied to the question, that images may be honored with the same worship with which their prototype is honored, but with only a relative or respective worship; therefore, the images of the saints are worshipped with the respective veneration of dulia; of the Divine Virgin with the relative worship of hyperdulia; of Christ and of God with the respective worship of latria."

In arguing against those who appealed to the Seventh Synod as authority for the position that the worship of latria is due to no image, Den concludes by saying: "However this may be, it is sufficient for us against sectarians, that all Catholics teach and prove that the images of the saints are to be worshipped."

In the church at St. Andrea, in Pistoria, Italy, there is a crucifix that is greatly revered by the people because of its so-called miracle-working pow-

er. It is claimed that this image came down from the cross many years ago and walked to Rome in two nights and a day. The day after its departure the priest was amazed to find it gone when he entered the church. The next morning, however, he was greatly delighted to find it hanging on the cross. He observed that its feet were muddy as if it had been on a long journey and while meditating on the circumstances the image itself informed him that it had been on a pilgrimage to Rome. He announced the miracle with a great flourish of trumpets and thousands of poor deluded souls went to worship the image and to seek its blessing.

The use of images in worship, or image worship, was unknown in the primitive church. It was gradually introduced, though not without vigorous opposition, in an age of superstition and corruption. The Emperor Leo, surnamed the Isaurian, opposed the use of images with uncompromising perseverance until his death. In 741 he was succeeded by his son Constantine, surnamed Copronymus, who faithfully pursued the policy of his father. In 754 he called a synod at Constantinople at which there were 338 bishops present. They decreed the destruction of images and were called Iconoclasts. Leo, who succeeded Constantine, was guided by his principles but died soon after his accession. The Empress Irene was entrusted with the education of his ten year old son as well as with the direction of public affairs. Immediately the religious policy of the palace was changed. Under her influence image-worship was restored at the second Council of Nice in 787. It was condemned, however, by the Synod of Frankfort which was summoned by Charlemagne in 794, and consisting of 300 bishops; also by the Synod of Paris in 825.

Catholics believe that miracles are wrought by the images of saints. Two months ago there was a fearful and destructive eruption of Vesuvius. The following associated press dispatch I clipped from one of our Mobile daily papers. It was dated April 17. "The statue of St. Ann, which was taken to the mountain side to confront the lava, is frequently moved backward as the tide advances." An eye witness of that terrible catastrophe, writing for Collier's Weekly, of May 12, says: "The inhabitants, with touching faith and humility, carried the image of St. Anna in solemn procession from their church to stay the advance of the lava. It was to them a contest between the powers of heaven and hell. . . . With a grim irony one of the streams took its way into the very church of the futile St. Anna herself." And yet we are told that Catholics regard the statues of the saints as Confederate soldiers regard the statue of Gen. R. E. Lee. We would regard any old Confederate soldier who would attribute such power to the statue of R. E. Lee, as a proper subject for an insane asylum.

I believe that the use of images by Roman Catholics in their worship is a plain violation of the second commandment and utterly contrary to the genius and spirit of Christianity, indeed, that it is plain idolatry.

Relics.

Of the good King Hezekiah, who did that which was right in the sight of the Lord, it is said, "He removed the high places, and brake the pillars and cut down the Asherah; and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." (a piece of brass).

Some good Hezekiah is sorely needed today to utterly destroy the numerous relics used by the Catholic church to deceive poor ignorant souls. In Roman Catholic countries there are to be found in the Romish churches thousands of so-called miracle-working, fictitious relics which the ignorant worship. The veneration and multiplication of these relics have the endorsement of the Catholic church. These relics are regarded as the most valuable possessions of the

churches and they have been sources of considerable revenue.

D'Aubigne, in his History of the Reformation, speaking of the condition of religion before the Reformation says: "In the church of All Saints at Wittenburg was shown a fragment of Noah's ark, some soot from the furnace of the Three Children, a piece of wood from the cradle of Jesus Christ, some hair from the beard of St. Christopher, and nineteen thousand other relics of greater or less value. At Schaffhausen was exhibited the breath of St. Joseph that Nicodemus had received in his glove. In Wurtemberg you might meet a seller of indulgences, vending his merchandise, his head adorned with a large feather plucked from the wing of St. Michael." There were those who rented relics, paying a stipulated price for the use of them—a percentage on their profits. They were carried about through the country to the homes of the people in order to save them the expense of a pilgrimage.

There are to be found in Catholic churches today relics that are even more remarkable than these. Italy abounds in wonderful relics. The following is a sample of those found in the church of Santa Croce de Gerusalemme: three pieces of the true cross, the title placed over the cross; two thorns from the crown of our Lord, the sponge extended to our Lord with vinegar and gall; a piece of the veil and hair of the Virgin; a phial full of the blood of Jesus; some of the manna gathered in the desert. A church in Rome claims to have the chain with which the Apostle Peter was bound when in prison.

Dr. Jno. H. Eager is authority for the statement that here are two churches each of which claims to have the whole body of the Apostle Bartholomew. One of these churches is in Rome, the other at Benevento. The translation of the body to Rome from Benevento by the emperor Otto III is attested by Alexander III and Sixtus V. But Benevento church claims that the body is still there and their claim is attested by bulls of Leo IX, Stephen IX, Benedict XII, Clement VI, Boniface IX and Urban V. The earliest of these popes reigned fifty years after the death of Otto III. But Monte Casino and Retms each claims to possess a larger part of the body. In addition to these claims there are three other churches: one at Naples, one at Reichenau and one at Toulouse, each of which claims to have the head of this apostle. Two crowns of the head are at Frankfort and Prague, four whole jaws and a part of another at as many different places, eight arms of the same apostle in eight other churches, with arm and leg bones and other alleged portions of the body, not to mention trifles like skin, teeth, and hair, in twenty other places.

Dr. Eager gives a list of relics which he gathered from books, conversations and actual sight. I cannot give you the long list which he says might be indefinitely lengthened. The following are a few of those mentioned: A portion of the original copy of the Pentateuch as written by Ezra; five boards from the Saviour's manger; the first shirt he ever wore; the finger of Thomas which the Saviour told him to put in the print of the nails; some of the wine used at the marriage of Cana in Galilee; the shoes which Christ wore when a boy; a piece of the towel with which Christ wiped the apostles' feet; many bottles of the Virgin's milk; a feather from the wing of the angel Michael; a handkerchief worn by Mary; the wedding ring of the Virgin; the brazen serpent which Moses lifted up in the wilderness (which Hezekiah destroyed); A piece of Jacob's ladder; a bottle of Joseph's breath; a bottle of Egyptian darkness and the tail of the ass on which Christ rode into Jerusalem which was held in greatest esteem by the Dominican Fathers at Genoa, who instituted a festival and ordered a mass in honor of the ass.

If you think that such deceptions are confined to ignorant Roman Catholic countries you are mistaken. Even

American Catholic churches can boast of their relics. A wrist bone of St. Anna is the priceless possession of St. Anne's Roman Catholic church in New York city. A few years ago several persons from the city of Mobile happened to be in New York on St. Anne's Day and hearing much of the many miracles performed on that day by this wrist bone, they visited the church that owns the miracle-worker. The streets about the church were thronged with a surging mass of excited humanity, and numerous Jesuit priests were endeavoring to quiet them. One poor deluded Italian father besought a priest to take the bone to his house and heal his poor child who was dying, but the sacred thing could not be taken from the consecrated sanctuary.

Mass was being said in the upper story of the church while the miracle-working bone was in the basement. Thither the visitors went and found just inside the door three large candelabra. They discovered that these candelabra were on the order of the Buddhist's praying wheel. A dime was dropped into a slot and for this the privilege of lighting a candle was granted. This lighted candle was a prayer to St. Anne which lasted as long as the candle burned.

After much pushing and waiting the visitors finally reached the place where the sacred relic was to be found. It is a small bone enclosed in a glass box trimmed with silver. They saw the box rubbed on the eyes of the blind, the ears of the deaf, the limbs of the lame and the chests of the consumptive, but saw no one healed. On making enquiry they were told that very few miracles were effected at once. The afflicted ones after being rubbed with the box must pray, confess to a priest, and take communion. They were to repeat this until they were healed and if they were not healed it was because they were not in the right attitude to receive the healing they desired, the fault was with them and not with the holy bone.

Saints, images and relics are drawing the Roman Catholic people away from the simple gospel of the Son of God. Many are depending on these things, and the forms and ceremonies of the church rather than on child-like trust in the Son of God for deliverance from the curse and condemnation of the law, and for eternal life.

Anniversary Meeting.

Palmetto Street Baptist Church, Mobile:—My Dear Bro. Barnett. I write you a few lines to let you know how we are getting along at old Palmetto Street Baptist church. You know we have not had a regular pastor until this month. Bro. J. B. Scott is preaching for us during the month of June. He is a fine young man and a good preacher. Our new preacher, Bro. Sandlin, will be here July 1, and will take charge of the church then. But we have been hard at work ever since Bro. Preston left and are still hard at work. We have formed us a society for our men. The officers are Bro. Jim Barnett, president; Bro. W. J. Young, vice president; Bro. John Stike, secretary, and Bro. Gaston, treasurer. The good ladies have been doing all the work, so we thought it was high time that we men ought to go to work, and we are doing some good work on our pastor's home and also on the church. I have the Alabama Baptist in my house all the time. I love to read it. Now may God bless your paper.—We have one of the best Sunday schools in the State. Bro. W. J. Young is our superintendent, and he does good work. May the good Lord bless him in his work. Why don't you come down to Mobile? We Baptists would give you a good time while here. Come; you are welcome at my house—will give you the best we have.—Geo. H. Clancy.

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.
 Vice-President—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.
 Vice-President—Mrs. A. J. Dickinsan, 517 N. 22nd St., Birmingham.
 Organizer and Leader Young People—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 Secretary—Mrs. D. M. Malone, 736 S. 29th St., Birmingham.
 Treasurer—Mrs. N. A. Barrett, 7900 Underwood Ave., East Lake.
 Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St., Montgomery.
 Auditor—Mrs. Peyton Eubanks, Ensley.
 Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. A. P. Montague, Mrs. G. M. Morrow, Miss Birdie Ethridge, Birmingham.
 (All contributions to this page should be sent to Mrs. D. M. Malone.)

PROGRAM

Of W. M. U. to Convene With Park Ave. Baptist Church on Friday, 22d, at 10:30 A. M.

Consecration hymn.
 Prayer, Outpouring of Holy Spirit—Mrs. Easburn.

Devotional Reading, A Praise Service—Mrs. L. W. Clarke.

Prayer (a) For outpouring of Holy Spirit—Mrs. L. Q. C. Kellog.

(b) A realization of their need by the non-Christian world—Mrs. J. W. Hargrove.

(c) Full surrender to leadership of Christ—Mrs. J. J. Osborne.

(d) The missionaries—Mrs. Poole.

Song—Consecration.
 Paper, Christianity in Practice is Love in Operation—Mrs. W. S. Brown.

Twenty reasons why State Mission work is essential.

Open parliament, led by Mrs. D. M. Malone.

Library fund of Howard College, in charge of Howard College Association.

Business.

Paper, Am I Seeking First the Kingdom of God?—Mrs. W. P. McAdory.

Dismission.

Afternoon Session.

Devotional exercises—Mrs. Geo. B. Mitchell.

Reading by young lady.

Song.

Discussion, The Factory, Mining and Lumber Towns, led by Mrs. T. A. Hamilton.

Boxes to Mountain Schools.—Mrs. L. F. Stratton.

Song.

Our Convention report—by all in attendance at Southern Baptist Convention.

Miscellaneous.

Recitation, "Working Together With God."

Consecration prayer.

Close with Mizpah benediction—By President.

IMPRESSIONS OF THE SOUTHERN BAPTIST CONVENTION

My Dear Mrs. Malone:—To embody in words one's impressions of the great week in Chattanooga is not an easy effort, for the subtle element entering into the very essence of such experiences eludes the material grasp.

I was profoundly impressed with the magnitude of the work, the number of earnest workers and by the atmosphere of deep spirituality evident in every session of the Woman's Missionary Union, whether the order of the day was a devotional hour or a business meeting.

Genuine consecration seemed characteristic of our leaders in the great work that engages all their powers of heart and mind. This was manifested, not in a negative way alone by rapt enjoyment of the privileges of social fellowship and personal communion with the Master, but in a positive, even aggressive manner, as when confronted by issues that touched the well-being and future progress of the organization.

These busy workers proved themselves obedient to the great apostle's admonition to be "fervent in spirit, diligent in business, serving the Lord."

When confronted by the question, whether or not the Training School for Mission Workers at Louisville

should become a branch of W. M. U. (in the same way that the Margaret Home is our own), earnest pleadings in favor of the plan were made emphasized by the gratifying fact that the Trustees of the Theological Seminary had so generously and so lovingly offered their co-operation in the matter.

So eloquently were the advantages set forth in logical array that only the sound of the bell, designating the time-limit, availed to put a quietus to expressions of zeal and enthusiasm. Differences of opinion? Yes, but love ruled over all. A brilliant and devoted Tennessee president exclaimed in the midst of a most earnest discussion of the subject: "Diversities of operation but one spirit, thank God!"

The need of this school with larger equipment for service was stressed by the startling scene of twenty-eight young volunteers (women among the number) rising one by one in the vast auditorium to signify their willingness to receive preparation for mission work.

A training school supported by the W. M. U. that the young women of our southland may equip themselves for the service of God at home and abroad. What a fitting monument of our devotion to our ideals and what a becoming work for the Baptist women of the South in behalf of the daughters of the South! Who can estimate the influences for good, as these young missionaries would go forth to the ends of the earth, sowing the truth in many hearts that would gladly tell it again?

"Go forward" is the motto of the W. M. U. May we as an organization keep the standard ever before us. Another feature that impressed me was the seriousness of the duty to be about "our Father's business" with which the workers seemed imbued.

The keynote was struck by the active missionaries in recounting experiences in difficult fields but it also colored the thought of all discussions, addresses and petitions throughout the musings.

To one who attended closely to the details of the great enterprises in the hands of the union presented at two successive all day meetings and as the two sessions respectively of Sunday afternoon and Monday morning the fact presses itself on the heart that our Woman's Missionary Union is no kindergarten association but truly the welding of the Baptist women of fourteen states, two territories and the District of Columbia into one great organization that might not be inaptly termed the feminine side of the Southern Baptist Convention.

MRS. D. H. MONTGOMERY,
 Woodlawn.

EAST LAKE.

One great pleasure in Chattanooga was seeing and meeting our missionaries. Some of them veterans, at home for a short time, others newly appointed, soon to bid farewell to loved ones and sail for their adopted country and life work. While looking down this line, and into the faces of these chosen ones, I knew that to the dear workers of Alabama, Miss Sallie Priest, of Hendersonville, Ky., would have a peculiar interest. Now at last Miss Willie Kelly will have an assistant, and companion, for when Dr. Ayers goes home to his great work, in his party, and under

his especial care will travel, Miss Priest, who desires as quickly as may be to share both in the home and in the work of our loved Miss Kelly.

We trust the invitation given by central committee to Miss Priest, asking her presence at our state meeting in Talladega in July, may be accepted, that all may know her, also that she may bear a personal testimony of our love and loyalty to Miss Kelly.

A quiet spirit of earnest prayer pervaded each session of our W. M. U. This, together with the allegiance and devotion manifested for our newly elected president, Miss Fannie E. S. Heck, makes an auspicious beginning for this conventional year.
 MRS. N. A. BARRETT.

RUSSELLVILLE.

My Dear Mrs. Malone:—It isn't hard to decide which of all the good things at the convention seemed best to me. I shall never forget the Sabbath afternoon spent in the missionary meeting held in the First Presbyterian church. This meeting was to bring together the returned missionaries, those under appointment, the volunteer, also any father, mother, brother or sister as well as friends, who were interested in the work. As we entered we felt at once the presence of the Holy Spirit, a peculiar sacredness seemed to bring our hearts very near together. After several fervent prayers Dr. Willingham made a talk in which he thanked God for the noble little band now clustered around him—some who had already been and others waiting to go to their life work on foreign fields. Each one was then asked, after being introduced, to make a short talk telling when and how he had been impressed to make the decision. Some of those present were Dr. and Mrs. W. H. Clark, Japan, Mr. and Mrs. C. B. Willingham, Japan; Dr. T. W. Ayres, China; J. W. Lowe, China, as well as others who were expecting to go at an early date among whom were Mr. and Mrs. Maddox, Messrs. Bouldin, Ala.; Shepard, Tenn.; Rowe, Va.; Miss Maud Burke, Tenn; Miss Priest, Ky. As we listened in turn to each of these noble consecrated men telling of the field that had long ago whitened unto harvest and of the millions who were perishing with so few to tell the story, our hearts were deeply touched and we felt a sense of humiliation to think that some of us who remained away could so easily content ourselves with having done our duty in the offering of small gifts and few prayers while these before us were giving their best, even their lives. As we clasped hands with each one, bidding them a God speed, a radiant smile born only of communion with God broke over each of their faces and we felt as the Master looked on we could almost hear Him as He must have said to them: "These are my beloved children in whom I am well pleased."

And now what are we doing? Would we not hear these same approving words of the Master? We each have a work at our own door; let's begin anew by giving it our time; our prayers, our money, yea, our lives—doing faithfully what our hands find to do, so that we too may hear from the Master: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."
 MISS ADA M. WILSON.

EAST BIRMINGHAM.

Surrounded by the beautiful scenery of God's own handiwork, and enhanced by the endowment given to man, in the historical city of Chattanooga, Tenn., the Woman's Missionary Union held its eighteenth annual meeting in the First Baptist church. The most wide awake and enthusiastic meeting in the history of its organization. The Spirit of Christ prevailed, and the desire of each one seemed to be "acceptable service."

The new objects of the Home and Foreign Boards, presented by Mrs. B. D. Gray, of Atlanta, Ga., and Mrs.

N. A. Barrett, of Birmingham, Ala., were given us in such soul thrilling words, response is sure to come in the form of large contributions to take up the work.

Mrs. D. M. Malone's graphic description of our district all day meeting was received with smiles of approbation.

Too much can not be said in praise of the work of our former secretary, Miss Armstrong. Her faithful service for the past eighteen years has been foundation work for others to build upon for years to come. May God bless her in her retirement and make her still the instrument in His hands for much good.

The new officers shall have our hearty co-operation and support.
 MRS. J. W. VESEY.

CULLMAN.

This being my first attendance at a meeting of the W. M. U., I was thrilled to see everything carried on so nicely by our women.

I was never more impressed in my life than by the beautiful talk on "Christian Service," by Mrs. Ammen; the music was the sweetest that I heard during the convention; above all, I was glad to have the privilege of meeting face to face those of our missionaries who greeted us that morning.

MRS. F. E. ST. JOHN.

Elsewhere we print an account of the good work done by the Woman's Missionary Society of the Altoona Baptist church. These good women lost a considerable sum by a recent bank failure and need help to pay for the new seats. Any one desiring to contribute can send the money to Rev. D. M. Head.

THEY LAUGHED
At the Arguments on the Packages.

The husband of an Ohio woman brought home some packages of Grape-Nuts one evening and there was much discussion, but let her tell the story.

"Two years ago I was thin and sickly and suffered so from indigestion, was very nervous, and could not sleep at night, I was not able physically or mentally to perform my duties and was constantly under the care of our physician. I had tried plain living and all the different remedies recommended by friends but got no better.

"One day my husband brought home two yellow boxes and said, 'The grocer wants us to try this food and report how we like it, he thinks it will help you.' I read all it said on the boxes about Grape-Nuts and I remember how I laughed at it, for I thought it foolish to think food could help me. But the next meal we all ate some with cream. We liked and enjoyed the deliciously crisp and new flavor so we kept on using Grape Nuts, not because we thought it would cure me but because we liked it.

"At that time we had no idea what the results would be but now I am anxious to have the world know that today I am a well and strong woman physically and mentally. I gained over 30 pounds, do not suffer from any of the old ails and I know that it is to Grape-Nuts alone that I owe my restored health. They call me 'Grape-Nuts' here in the home and all of my friends have asked me the cause of it all. I have persuaded several of them to use Grape-Nuts, and every one of them who has done so has been benefited and I wish it were in my power to give this wonderful food a trial. We still have Grape-Nuts three times a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

Ten days on this nourishing and completely digestible food will show anyone who is run down from improper feeding a great change, sometimes worth more than a gold mine because it may mean the joy and spring of perfect health in place of the old ails. Trial proves. "There's a reason"

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

BESSEMER.

After the convention was over, when I had time to think about it my first feeling was one of disappointment.

Having attended the Student's Volunteer Convention in Nashville, where the spiritual fervor was at white heat all the time, I naturally expected the Southern Baptist Convention to be the same.

Then I remembered that the student's Volunteer Convention was likened to a great power-house to generate spiritual energy, while our convention is more like a "clearing house," for our great denomination.

The recent convention, although a business meeting, was by no means lacking in spiritual power.

How impressive were the opening exercises of each day! It was so inspiring to hear those men of God quoting precious promises and rich truths, I was impressed with the thought that those men are accustomed to daily feeding on the Word. How they did make the old hymns ring out! As they sang Coronation, time and again, I thought if any people on earth have a special right to that hymn we are that people.

As I looked at those thousands of Baptists gathered there this question arose in my mind, Who ordered them to come? Who is at the head of this great movement? The answer came, "They are only following Him whom they have crowned Lord of all!"

Among the few speeches I heard at the convention two stand out as the greatest, viz: Dr's. Carver's address on "Ministerial Supply," and Dr. Pickard's address on "Foreign Missions."

As Dr. Pickard told about spending Sunday night in prayer he struck many responsive chords. The good "All Father" knows how many prayers went up that night from the hearts of missionaries and volunteers who were burdened on account of that debt.

It was worth the trip to Chattanooga just to hear Dr. Hawthorne preach. Many young ministers said his sermon helped them more than anything else. The words of his text still ring in my ears, "As ye go preach."

Sunday evening Dr. Vines preached a most helpful sermon from the text, "Work out your own salvation." I expected something good from him and was not disappointed.

There was such a feast of good things in the convention and such wonderful and magnificent scenery on the outside, the delegates were in a "strait betwixt the two."

I only spent one afternoon sight-seeing. Others have described the scenery. I shall not attempt it.

I would not forget our distinguished visitors. Some Methodist friends had been telling, with a little pardonable pride, about the General Conference in Birmingham having been honored by a visit from Vice-President Fairbanks and wife. Imagine my feelings when on my return, I announced to those same friends that we had a real live Baron and Baroness in our convention, and the Baron seemed prouder of his title "Baptist preacher" than of his baronial title.

Another honored and distinguished visitor—probably we should not call him a visitor, as he goes every year—was Cupid. He had his quiver well stocked with arrows too. I will now give the most striking sentence I heard during the convention: "Criticism once after you have prayed ten times." I don't know who said it but it went home to my heart.

God grant many of us may learn to act on that principle!

EAST BIRMINGHAM.

It was a great treat to attend the W. M. U. meeting. We realized more than ever before what a noble work is being done by the Baptist women of the South, and came home resolved to do more earnestly our own part in this great movement.

UNA GILBERT.

TALLADEGA.

My Dear Mrs. Malone: It is with pleasure that I comply with your request by writing you my impressions of the convention but my heart was so deeply touched by each of the proceedings that I hardly know which to mention.

At the opening session when I looked over that vast body of people as they all came together with one accord in God's name, I was lost in meditation and prayer. I wondered if our meeting were not similar to that great meeting which occurred in the Bible days when the "Holy Ghost descended as the sound of rushing wind." And then after several eminent men of God spoke with almost super-natural power, the following thought came: "Our fathers had this old time power and we may have it too," and my heart overflowed with love and gratitude to our kind Heavenly Father for His goodness unto the children of men, to such an extent that I felt the spirit of David when he said, "Let everything that hath health praise the Lord."

I have never been so touchingly impressed with God's love, and have never felt so close to Jesus as I did on Monday when Dr. Willingham made an earnest appeal for Foreign Missions, after which he presented fourteen missionaries who were under appointment. As I looked into the happy faces of those who had agreed to forsake father, mother, sister, brother, friends, and sacrifice all worldly pleasures to go out into a heathen land and join in the glad chorus with the other missionaries to sing "the old, old story of Jesus and His love," and participate in passing the loving message, "who-soever will may come," and as I listened to their sweet voices as they told of their willingness to go and not only go, but suffer for Him who first suffered in order that they might inherit eternal life, I received such strong inspiration, such an impression of the nearness of God's presence, that I seemed to see His mighty hand as He graciously showered blessings from above.

Then and there I found Jesus to be sweeter than He had ever been before, as I saw Lord take my life and use it in the way that Thou seest best. If I had a thousand lives I would live them all for Thee!

"God is great and greatly to be praised! I feel assured that every one that was so fortunate as to be present at the convention realized His greatness and received precious blessings!"

MISS JENNIE TOLAND.

SELMA.

There were several things that greatly impressed me, foremost among them was:

The magnitude of the convention with its hundreds of noble, Godly, consecrated, scholarly men and women assembled together to transact "the business of the King."

The deep spiritual atmosphere of the devotional meetings pervaded the entire session of the W. M. U., revealing the consecration of the women, who with longing hearts wished to draw nearer the Throne of God and be imbued with greater power for more efficient service.

The increased attendance of our young women, showing greater interest being taken by them to better equip themselves for the work in the Master's vineyard.

The vigorous determination of the women to raise money for new phases of work and to go forward along all lines.

The Woman's Missionary Union was a glorious one and my heartfelt wish was that all our workers could have been there.

FRANK E. TURNER.

ENTERPRISE.

Each moment that I spent in the meetings of the convention was a feast to my soul. But Sunday was the crowning day! I feel better prepared for my work. Am planning ahead to be at Richmond next year.

Hope to be with you at the State Convention at Talladega. I pledged \$5 for my society for the Compound in Italy. We hope to pay the support of a native missionary!

MRS. R. M. HUNTER.

THE ANTI-SALOON LEAGUES.

To Our Friends in Alabama: I ask you to read carefully the clipping from the Toledo Blade of Ohio.

To The Southland.

Mr. 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.—Toledo Blade.

Mr. Lawrence comes to us with the highest endorsements from Dr. G. W. Young and others. He has been eminently successful for a number of years in the district composed of twenty-five of the most populous counties of Ohio. He is a Presbyterian minister of pleasing address, unblemished character and indomitable energy. The affairs of the Anti-Saloon League will be entirely safe in his hands. He will call to his assistance good men of all denominations and of every political party.

We bespeak for Mr. Lawrence the earnest co-operation of all who have the best interests of our State at heart. No thinking man will deny that the liquor interests must have some one to watch them. That is exactly the mission of the Anti-Saloon League. We do not propose to go into politics, except in pursuit of our foe. If he takes refuge behind political breast-works, we will join forces with good men everywhere to capture his stronghold. If he has secured the enactment of vicious laws, we will do all in our power to have them replaced with righteous laws. The man who aligns himself with the liquor forces, we shall oppose and seek to defeat before the people. We are in pursuit of nothing but what is right.

We pledge ourselves to obey the laws and to be perfectly fair and honest in all our methods.

Mr. Lawrence will establish headquarters at Birmingham, where he can be reached after the 24th of June.

W. B. CRUMPTON,
President Alabama Anti-Saloon League.

EVANGELISM ONCE MORE.

The writer of this article is an Alabamian of only four months' standing. To the larger part of the Baptist brotherhood he is personally unknown. But he feels deeply that we are set not only for the defence, but for the propagation of the gospel. Recently he wrote a brief article for our state paper advocating that the subject of evangelism be given a period of consideration at our state convention, and at our district association. We wish to reiterate our statement on that line. God has given

us the lead in this state; we number just about as many as all other denominations combined. But it will never do for us to adopt as our motto the Indian interpretation of our State's name. Alabama, in Indian parlance, means "Here we rest." If we do, we shall not much longer maintain our ascendancy. Other faiths are vigorously pressing the claims of their doctrines. The surest road by which to bestir ourselves is to have a sane and fervent discussion of evangelism at all our meetings. We need this work in the old established churches, and in the destitute sections alike. Let the inspiration that can be generated at our annual meetings filter itself all over the state; and the sound of God's going will soon be heard in all the land. We said that others are busy. We can name one denomination that actually imports into this state every summer about a dozen evangelists, and like the scattered disciples of old, they go everywhere preaching. Brethren, we must make a place for this vital and pressing matter at our Talladega meeting. It is essential to our present efficiency and our future efficiency in the beloved and beautiful Alabama.

J. L. ROSSER.

Selma, Ala.

I have enjoyed very much your pithy, pointed write-up of the convention. You surely caught the spirit of the great meeting and you have helped us to breathe afresh the inspirations of the holy hours spent in the sweet communion. May the Master impart to you more and more of His Holy Spirit and enable you to use your great opportunities to inspire our people with the holy zeal that consumes many of our leaders.—J. R. Stodghill.

THE OLD PLEA

He "Didn't Know it Was Loaded."

The coffee drinker seldom realizes that coffee contains the drug Caffein, a serious poison to the heart and nerves causing many other forms of disease noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles, too, and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea, and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 150 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Posum Co., Battle Creek, Mich.

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



Mr. Frank Willis Barnett, Jr.—Wm. Roy Martin will be 19 months old the 3rd day of June. He is a jolly, fat baby, and smiles at your picture. We will teach him to appreciate one of your pins, should you see fit to send him one. We are constant readers of the Alabama Baptist. We keep our subscription paid up in advance, and received the pocketbook given by the editor with delight. May you live to be a blessing to your day and generation.—James D. and Mrs. Terrie Martin.

Dear Little Friend.—You are very kind to send so many babies a pin. I would like to have one, and will call it Alabama Baptist pin. My mamma takes the paper and enjoys reading it so much, for in it I get the news of our Baptist people that I like to hear. I am one year old next Saturday, June 2nd. May you live long and do much good.—From Little Ibbie Jones.

Dear Little Friend.—I send my name and want one of your baby pins. My grandmother is a subscriber to your paper. I am not yet one year old, but am running everywhere. Hope that you will make a big man, some day. My name is Lollie Barefield, Gosport, Clarke County, Ala.

My Dear Little Friend.—I would be more than pleased to receive one of your little pins. I send my best wishes and pray God to bless the little editor.—Vera Mae McClellan.

Frank Willis Barnett, Jr.—I come as so many asking for one of your baby pins for my dear little baby girl, 2 years old, whose name is Amy Brymer. With love and good wishes, hoping that you and your dear papa may live long to edit the much prized paper. I am a constant reader.—Mrs. W. H. Brymer.

Dear Little Friend.—May I claim one of your "baby pins?" I am just two and one-half weeks old, and my name is Edgar William Rudder. My papa and mama are both Baptists and read your paper and like it very much. With love to the little editor. Lovingly—Edgar W. Rudder.

I have a little boy three years and three months old. His name is William Floyd. He can sing Little Children Can Do Something, and I Am So Glad That Jesus Came to Save Me. I also have a baby girl just a month old. Her name is Beulah Mystle. I send for two baby pins as I am a subscriber for your paper. Your brother in Christ.—E. C. Stone.



Dear Little Frank Willis Barnett.—Please send Baby Cornelia one of the baby pins. With love and best wishes.—Mrs. S. W. Neighbors.

Good Morning, Frank Willis. You must be a jolly good fellow. I am two years old and live on a stock farm. My papa and mama think the country is the best place to rear boys. What do you think about it? Do your parents believe in switch doctrine? Mine do, and I cannot for the life of me keep out of the mud and water and quit squeezing little chickens to death. When you get tired of helping to edit that paper come down to see me. We could have a big time. I would like to advise with you about a certain matter, anyway. My papa wants me to be a stock-man or a preacher, and you ought to know something about preachers. Say, did you ever see a "billy" goat stand up on his hind legs and try to butt everything that came his way? Isn't it funny how little lambs wiggle their tails when they are getting lunch—it looks as though they might shake them off. When we get out in the pasture to salt the cows we can call and see them with tails in the air come scampering from every direction with many pretty white-faced calves following to see what is the matter. After salting the cattle we can more than fill all our buckets with berries and plums, and admire the millions of primroses. Perhaps, as we go home, we may find where an old mother partridge has her nest in the grass by a bush, but I hope we will not find any of the red bug family. Good-bye for this time, and come to see me.—James Ernest Lambert.

Dear Little Frank Willis.—I am a little girl four years old. My name is Ideal, and papa gave me to grandma. May I come in for one of your pins? My grandma takes the paper and reads it with a great interest. Should I receive one of your pins it will be greatly appreciated. Your little friend, —Alex George Britt.

Dear Little Frank Willis Barnett.—Please send me one of your baby pins for my little son, aged 14 months. His name is Henry Edmiston. God bless your every effort in making the Baptist a grand success.—Mrs. M. F. Edmiston.

Little Friend.—I would be more than pleased to receive one of your little pins. Papa takes the Baptist and mamma is always anxious to get the paper. I wish you and your papa great success, and thanks for the pin.—Luther Smith, Dora Smith.

Dear Little Friend.—Please send me one of your "baby pins" for my little daughter, Myrtice Horn, aged 3 years and 1 month. I am a subscriber to the Baptist; think it a grand old paper. Thanking you in advance for the pin, I am your friend.—Mrs. L. C. Horn.

Dear Baby Boy.—I want to tell you how much we appreciate the pretty pin. Wordlaw likes it and will enjoy wearing it. I'll be sure to pin it on well so it will not be lost like my "Alabama Baptist" purse. Your papa is so generous and thoughtful; how can we help loving him and his little son, and I know how precious "the mother" is to you both. With an earnest prayer to God for the well-being of yourself, your mamma and papa, and our dear old Alabama Baptist. I am yours with love.—Mrs. D. W. Watson.

Dear Little Frank Willis Barnett.—Please send my baby girl a pin. Her name is Mary Ella, aged three years, also my baby boy two years old, named Frank. These are my grandchildren. I am the widow of F. M. Hobson, who was a Baptist preacher for nearly fifty years. The Alabama Baptist has long visited our home and still occupies a place in our hearts, all its own. Tell your father that his effort to make a great paper has not been in vain. Yours affectionately, —Mrs. F. M. Hobson.

Dear Baby Frank.—My grandpapa is a dear reader of the Alabama Baptist and as he lives with us I often hear him read it. I would be pleased to have you send me one of your baby pins as I am a little tot like you. Wishing you and your papa much success I am your little friend.—Ruxie Baugh, P. S.—I am 4 years old.

Dear Little Friend.—Please send us a pin. We love to listen to the Baptist read, and I, Jewel, can read some of it. I am four and little sister is two years old. With best wishes, we are, Your little friends.—Oulina, Jewel, and Kate Pear Mayton.

Dear Little Friend.—I saw the notice you had in the Alabama Baptist. Papa has taken the Baptist most of the time since he moved to Alabama from Tennessee. I go to meeting, once a month. We go to Union Grove. Rev. R. E. Paulk is our pastor. Sometimes I go to Sunday School twice in the same day. Papa superintends two Sunday schools, the Baptist Sunday school at Union Grove in the morning at 9, and a mission Sunday school at the Comer school house at 3 in the afternoon. I am two years, three months and twenty-nine days old. I have a cute little shepherd pup to play with. It is black, and named Bowser, also two kittens, one black and white, the other gray and white. Please tell your papa to send me one of the baby pins. Yours with love.—Harold C. Johnson.

My husband has been a subscriber for the Alabama Baptist many years. We don't think we could get along well without it. Our baby is 21 years old; have two grand-babies, age three and five months, their names are Esma and Lamar. Would highly appreciate a pin for them if you have them to spare. With much love for our young editor (he is sure fine looking) I remain your true friend.—Mrs. R. M. Dick.

Dear Little Friend.—I would be so proud of one of your pins. We love the Baptist and pray for the editor. A little girl 5 months old.—Katherine Siniard.

My Little Brother.—There is a baby in my home, who, if he could talk, would ask for a pin. He was 5 months old today. With love and good wishes for you and your papa, I will say good-bye. By telling my name, Leon D. Harvill.

I send you our little girl's names, Anne Lois Davis, age four years; Maggie Ruth Davis, age one year. With love and best wishes for the dear little boy. One of your subscribers.—Mrs. J. M. Davis.

Dear Frank.—I'm a wee girlie 4 months old. My grandmother (Mrs. F. E. Hawkins) takes the Alabama Baptist, suppose I'm entitled to a baby pin. My great grandmother and your grandfather were brothers and sisters, James P. Simmons and Mary Simmons Cheek. May we be a credit to them is my sincere wish. Lovingly yours.—Frances Alberta White.

Please send a baby pin to Master Joel Penny Borden, aged 3 years. With love and fond wishes for the little editor and his papa.—Mrs. Joel A. Borden.

Here comes our baby girl, Fannie Belle, eighteen months old, for one of your baby pins. We think the Alabama Baptist the best paper we ever read. We pray that you may edit the paper for the Master's glory.—Mrs. Susan McDaniel.

My grandmother is a subscriber to the Baptist and has been for years. I am a little wee bit of a girl only ten days old and send congratulations. You will please send me one of your little pins and oblige.—Nellie Lucile Sheally.



Who So It Wa

MY DEAR LITTLE COUSINS: PLEASE EXCUSE ME FOR NOT ANSWERING YOU SO BUSY CUTTING TEETH THAT I HAVE FOUND IF ANY MORE OF MY LITTLE COUSINS WANT BABY PINS BY RETURN MAIL, AS I AM GOING OVER TO GEORGIA WITH LOVE AND KISSES.

A Bereaved Mother.

Rev. F. W. Barnett, Birmingham, Ala.
Dear Bro. Barnett.—Will you please publish the enclosed obituary of my darling babe. Your little son sent her a little "Baptist pin" just three weeks ago and she appreciated it so much for a little two-year-old, but in two more days she was taken very

Master F. W. Barnett.—I am a little girl four years old and want one of your baby pins. I wish I had something for you.—Lunita Jacobs.

Kind Little Friend.—Please send me and my little sister Lois pins as per notice. I am 4 years old and Lois is 2 years old. My papa is a preacher of the gospel. Has charge of Pine Grove, Central, Springville and Hebron churches. He takes the Alabama Baptist and likes to read it. We pray God's blessings upon Frank W. B., Jr., as well as upon the Alabama Baptist. Love to you.—Paul and Lois McKenney.

Dear Little Friend.—My mother has just received the "baby edition" of the Alabama Baptist. We have enjoyed it together and I would like one of your pins. Although I live away up in Massachusetts I am no "Yankee boy." My grandfather Uppshaw is an Alabama minister, and we get your splendid paper each week. Best wishes from—William Raiford Bailey, 57 Ellery Street, Cambridge, Mass.

Dear Little Friend.—I would be the happiest little girl to get one of your pretty pins, and send you a sweet kiss in advance. I think your picture in the Baptist is so cute, but you don't favor your papa one bit. Wishing you a long, happy and useful life, I am, Your little friend.—Anna Rose Lee McMullan. (4 years old.)

My grandma lives with us and my papa takes the Baptist for her. I am a 4-year-old girl and the only child my parents have. I thank you in advance for one of the pins, and send Willis Barnett, Jr., a kiss.—Bessie Lee Cowan.



"She is not dead—the our affection— But gone into that school Where she no longer poor protection, And Christ himself doth

In that great water, still seclusion, By guardian angels led, Safe from temptation, sin's pollution, She lives, whom we call

After one month of cate health and just on almost unendurable suffer in His tender love a has seen fit to take the little Euna Mabel Reeve own care. She was not years old, as she was 10, 1904, and went to Jerusalem at 6:20 p.m. Her once was a constant joy to her parents, Mr. and Mrs. Reeves. It seems we her little sweet rattle a laugh even now, and the "Poppy tummy." Mom she uttered one short h she was taken so sudde will ring until our Father let's Papa come but Ma She left Papa, Mama fond Grand-parents, Acles, and three dear litt to miss her sweet presen dear little brother, El ceded her to that ha nearly six years ago an er they are at the bea watching and waiting She was just a little sent along our pathwa our feet aright just a on the verge of steppi It seemed a hard le thanks be to Him we ed it well. Oh, Jesus complain for we realize doest all things we Father, we need thy he us, for we are reming little blossom every m we are lonely, we mi We know thou canst n a mistake, so we bow sive humility and say, be done."



... Was Hot?

... YOUR SWEET LETTERS FOR I HAVE BEEN FOUND LITTLE TIME TO GIVE TO PLEASURE. ... GEORGIA TO SEE MY GRANDMAMA. AFFECTIONATELY YOURS, FRANK WILLIS BARNETT, JR.

... not dead—the child of affection—into school the no longer needs our protection, ... himself doth rule. ... stillness and ... led, ... safe from ... whom we call dead."

... suddenly and died at the same time one week later. I don't feel that she is dead, but only out of suffering, happy in her home with Jesus. Will you remember us in your prayers that we may grow strong in grace? Our little darling was Rev. L. T. Reeves' niece. Praying God may spare your little son to you and his mother for years of work for the Master. I am, Yours in Christ.—Mrs. G. P. Reeves.

My Dear Little Friend.—I am a little boy two and a half years old, and would be glad of a baby pin. Wish I had something nice to send you. "My mamma dear" and grandmother and auntie are Baptists, so you see I must be, too. I trust that you may make a great and good map, with a return kiss, your little friend.—Clyde Bollin Cox.

Dear Little Friend.—I am a little boy, too, just two and a half years old; live in the house with grandpapa and Grandmama Looney. They read and love the Alabama Baptist. We all wish for you great and glorious things. Thank you so much for the pin. Lovingly.—Harold Looney.

Little John Evans Spidle sends love and best wishes to Frank Willis Barnett, Jr., and requests one of the pins. My papa takes the Alabama Baptist and thinks it the best paper we take.

Dear Little Friend.—I am a little boy two years and two months old. Would be very much pleased to have one of your baby pins. With best regards to the little editor and his papa. My papa takes the Alabama Baptist; has for four years. Hope you may have much success in making your paper one of the best. Best wishes for the Alabama Baptist.—Milton Lee Stephens.

Dear Little Frank Willis, Jr.—Send my little baby boy, Aubrey Beck, one of your little pins. He is four and a half years old. With best wishes for the success of your noble father, and for the realization of his fond hopes for his little son, and with many thanks for the little gift.—Mrs. W. B. Shamburger.



Dear Frank Willis.—We are two little sisters, aged one and four years respectively. Our papa, grandpa, several aunts and uncles take your excellent paper. We hope this entitles us to one each of your little pins. Thanking you for it in advance. We are your little unknown friends.—Louise and Marion Buck.

The name of our 9-months-old little girl is Ruth Alma Stockton. In responding to your call for baby names she also sends her picture, which I suppose will get ruined in the mail. Our P. O. is Moulton, Ala. With best wishes to the paper and especially to the little "associate editor."—Mrs. Rush Stockton.

Greetings from Carey Judson Jones, aged 9 months, son of Mr. and Mrs. A. M. Jones, Box 11, Oak Hill, Volusia County, Florida, to Frank Willis Barnett, Jr.

Master F. W. Barnett, Jr.—Here comes a Clay county boy two years old April 11, 1906. My mama reads your paper and when she writes I'm near with my pencil writing busy as a bee. I enjoyed seeing your picture in the Alabama Baptist, and wish you success. With best wishes for a bright and happy future. Your little friend.—Dwight Harlan Leverette.

To Frank Willis Barnett, Jr., from Earlie Russell Smith, Carrollton, Ala. Best wishes for your future success.—E. R. S.

Dear Little Frank.—I saw your picture in the Alabama Baptist and I think it is very sweet. Also my mother read your compliments to me. So I am having her to write to you for one of your pins. I am a little boy of two years. I have light curly hair and blue eyes. With lots of love, I am, affectionately yours.—Dinington Stock.

In answer to notice in "Alabama Baptist," I herewith request that you please send me a pin as Frank Willis Barnett, Jr., promised. I am a sweet little girl four years old; my name is Eunice. I wish I could see Frank Willis Barnett, Jr. I know he is a sweet little boy.—Eunice Palmer.

Dear Little Friend.—I am twenty months old today; can walk, talk, and know what "m-e-a-t" is when mama (Mrs. T. D. Craig) spells it. I thank you very much for the offered remembrance and sincerely trust that you may live to be as faithful and zealous in leading souls to the Master's home as your father is in sending the Baptist in to our home. Your little friend.—Kathryn Craig.

Dear Mr. Barnett.—I want a pin. My papa is a preacher in Montgomery and I have not seen him for nearly two weeks. My mama and grandmama carry me about. Papa is coming on the first Sunday, so send my pin so I can wear it when he comes. Yours truly.—William Murphree O'Hara. P. S.—Give my love to Frank Willis, Jr., and tell him to be a good boy like me.

Greenwood, S. C.—Frank Willis Barnett, Jr., Birmingham, Ala. Dear Mr. Barnett.—I am not a subscriber to The Alabama Baptist, but I want one of your baby pins. I think I am entitled to it by right of inheritance, for my grandfather was the first editor of your paper and my grandmother (who lives with us) is a weekly reader of the paper now. Besides, my father is editor of a Baptist newspaper. Thanking you now, and hoping to know you ere long, I am very sincerely, (Miss) Gwen Bristow, (three years old.)

Little Miss Eloise Hare sends Frank Willis Barnett, Jr., her love and she wants one of his pins, with best wishes from her mother.—Mrs. R. B. Hare.

Louis Solomon Ginsburg was born in Pernambuco, Brazil, May 5, 1906. He is the son of Solomon L. Ginsburg and Emma Morton Ginsburg. This writer has richly enjoyed his bright Brazilian sisters. We join with them in welcoming with glad hospitality the young man. Without rushing into the face of Divine Providence, we can wistfully wish that H. T. Morton might have lived to clasp in his arms his grandson.—Word and Way. (We have sent him a pin.)

My Dear Little Friend.—I am a little girl three months old and I would be glad of a baby pin. My name is Willie Ethel. The Willie is for Miss Willie Kelley who is in China. My Papa takes the Alabama Baptist and it is surely a welcome visitor. Mama says may God bless you to make a good and useful man.—John C. Boyd.

Dear Little Friend.—Wishing you and your papa all the success with your paper, I would be more than glad to get one of your baby pins. Your little friend.—Robert Kuykendall.

Please send me one of your "baby pins," and I will ask my mama to always remember you in her prayers. With love to you and your papa and mama, I am lovingly.—Mary Eudora Glenn.

Mr. Frank Willis Barnett.—Please send me one of your baby pins for my little grand-daughter, Alpha Gachet. Success to the Alabama Baptist. I can not do without it.—Mrs. C. B. Gachet.

Dear Little Friend.—My grandma takes your paper and as she calls me her baby, I'll ask for one of your pins. I'm just one year and a half old. With kind wishes.—Collie Lorraine Roan.

Dear Sir.—I write to tell you that I would be delighted to receive one of your baby pins for my baby. He is 3 years old and is named for his father, also; his name is P. W. Roberts, Jr. I hope I have not waited too long to tell you, but just neglected it. Hoping to receive one of your pins real soon, I am one of your Alabama Baptist readers.—Mrs. P. W. Roberts.

My Dear Little Friend.—I am a little girl just three years old and have a baby sister four months old. Please send us one of the pins you so kindly offer to babies. Thanking you in advance and wishing for you many pleasant days. Your friend.—Annie L. Cleveland.

My Dear Little Friend.—I am a little girl three and a half years old and would be glad of a baby pin. Wish I had something for you. May God bless your every effort in making the Baptist a success.—Mrs. A. W. Thompson.

Dear Editor, Jr.—We take your valuable paper and are delighted with you and it. Please send me one of your baby pins. I am 19 months old and love all young people about my age and especially do we like your beautiful face.—J. Wilburn Hincy.

Dear Little Cousin.—Will you please send me one of your little baby pins by return mail. I will appreciate it very much. I have a little sister who is nearly a year old and she says will you please send her one too. I am three years old. Your papa is very kind to give us the little pins. I hope the Lord will bless him in his work, and bless you all. I am little Shelton Williamson.

Dear Baby Frank.—Please send me one of your little pins for my little cousin. My uncle Clay has been taking the Baptist for quite a while and I enjoy reading your letters. My little cousin is named Frank, also.—Lucile Crenshaw.



Dear Baby Frank.—I would like one of your pins for my little grand-daughter, Fannie Mary Dantaler, age 2 years. She will be very proud of it and wishes you many happy glad birthdays. I hope I am not too late for a pin; have been off from home some time, but saw you nice little letter, and thought I would write any way. With many good wishes for you, your parents and the dear good paper. With much love.—Mrs. M. M. Bruner.

Dear Little Frank.—Your papa was in our home when you were only six weeks old and told us about you, so we feel we know you quite well. Please send me one of your baby pins for my little niece, who is named for me. She is nearly two years old. With love.—Lucie Reynolds.

It gives me pleasure to acknowledge the beautiful pin. Accept many thanks from Robert Carson and his mother. Long live the editor and assistant editor of the Baptist, and for the dear mother we breathe a prayer and best wishes. Since we know the boy and father, we look forward to an introduction to Mrs. Barnett. With best wishes always.—Mrs. J. E. Barnes.

Dear Little Man.—I send you my baby's name, Charles Joy. He was born May 22, 1905. Joy wants a pin.—Mrs. W. A. Davis.

Dear Little Friend.—I am living with my grand-father and he is taking the Alabama Baptist. My name is Robert Adlie Leeman. I am fourteen months old. Would appreciate one of your baby pins. With much love to you, I am as ever your friend.—Robert Adlie Leeman.

Little Friend.—Please send me one of your baby pins for my little daughter, Sadie Kendrick, who was two years old the 4th of March. She is a name sake of Rev. J. L. Kendrick's wife. Wishing you a long and useful life, and thanking you in advance for the pin, I am, your friend.—(Mrs.) D. S. Caine.

Dear Little Editor.—Please send two of your baby pins for my little grandsons, Little Wellbourne and Adron Cole, one two years old and the other eight months old. May you live long and be happy. Yours in love.—Mrs. M. E. Cotten.

Dear Bro. Barnett.—I am a little late in making application for one of your baby pins, but if you still have them, please send me one. I have three little girls, Mabel, aged 5; Ruby May, aged 2½; Addie Pearl (the baby), aged 2 months. I enjoy reading the Baptist very much and think it ought to be read by every Baptist family in the State. Wishing you success, I am.—(Mrs.) N. R. Martin.



THE BAPTIST

WHY OBSERVE THE SABBATH?

William Wirt Chandler, Superintendent, Daphne Baptist Sunday-school, Daphne, Ala.

"Remember the Sabbath day to keep it holy, (Exodus 20: 8.)

To few questions would one be likely to get a greater variety of answers from a given number of Christian believers, than to the simple query: What is the Sabbath for? Every one, Christian or wordling, is always ready with an opinion of his or hers upon this subject. To a few the matter is of great interest, but to the majority I am sorry to admit it is a matter of comparative indifference. To people of the world, the Sabbath day is the one day of freedom, it is a holiday in the loose sense of being a day to do as they please their day of entire release from business obligation and indeed from obligation of any sort, merely so long as the civil law is obeyed. In this they are partly correct, being free from the secular duties of life, but can they justly claim that they are free from the service of Almighty God and from the service of their fellow man, for in serving our fellow man we are doing a grand and glorious service for Him who said while upon earth: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto Me." To the average Christian whose religion is in working order it is a day of church and Sunday-school attendance. This last course of Christian belief is alright, for we are commanded, "To forsake not the assembling of ourselves together." But how many of the world or of the church, ever stop to enquire seriously into God's ordering of a Sabbath day, in order that they may know, so far as He is able to reveal it, God's purpose in the establishing of such a day and His divine will, for His children on that day in this present age of complex duties and relationships. Is it of special importance that one should do this? What estimate does God's revelation of His will as given in His word seem to place upon Sabbath keeping and Sabbath breaking? In the early days of Israel's history, a breach of Sabbath observance was punishable with death. "Whosoever doeth any work in the Sabbath day he shall surely be put to death, (Ex. 31: 15.)

As one studies the continued revelation throughout the scriptures of the purpose of the Sabbath it becomes clear that the seemingly extreme and unreasonable infliction of death for such a petty offense as gathering sticks upon the Sabbath day was intended as a warning that should stand out then and down through the ages of time to us today, as a type of the death that Sabbath breaking inseparably carries with it. The religion of Jehovah makes no despotic claims or demands upon men for the doing of senseless, unreasonable or incomprehensible duties. Every law of God finds its reason in the highest well-being of man and it is possible for us while we are yet in the finite limitations of the flesh to understand this reasonableness of our Heavenly Father's laws and to live more heartily and cheerfully in absolute conformity with them. "Applying this fundamental truth to the question, what is the Sabbath for? we may answer confidently and with all reverence, that the Sabbath is for the highest well-being of man, and we may then go on to test and prove the correction of that answer by an examination of the Scriptures and from life with ever increasing conviction as to its truth." (From S. S. Times.) The Hebrew word translated "Sabbath" means "cessation." The first Sabbath in the history of the world was a day of cessation, when after six days of creative action, God ceased from His labors and in that seventh day "Rested from all his work."

It matters not whether one understands those first seven Sabbaths as cons of years or as of only twenty-

four solar hours each, the six periods of work were certainly followed by one period of rest. How soon after the populating of the earth a Sabbath or cessation day was observed we may never know; but we do know that it was observed long before the days of Moses. This Sabbath might have been one day in six or in ten so far as the meaning of the word itself is concerned, but the decalogue revealed to God's children then, and for all ages to come, why it should be one day in seven thus likening the toil and rest of mortal man to the toil and rest of the One in whose image man was created. The same covenant of love which we call the "Ten Commandments," tells us still more as to the design of the Sabbath. It is not merely a day of cessation, if it were the word "holiday" which means a "day of exemption from labor," would properly be synonymous with "Sabbath day" and we would then have to find another cause than Sabbath breaking for the action of nations who use the Sabbath only as a holiday. This day of cessation God tells us is to be "holy" and "hallowed" which means "set apart" and it is to be a "Sabbath unto Jehovah of host." How can it be given specially to God? The natural way would seem to be by devoting it to special worship of God and this is just what we find the children of Israel doing under God's direction, (see Liv. 23: 1-3; Ex. 45: 17, 46: 1-3.)

In these three essentials therefore we find the answer to our question, as given in "God's Eternal Word" and as confirmed throughout that divine record. The Sabbath day is a day of rest; it is God's day; it is a worship day: But there is another great purpose in God's ordaining the Sabbath day, the recognition of which reveals in shining clearness the love which is the foundation of God's every law—God's ordinances have but one purpose and only one," says Dr. H. Clay Trumbull "and that law is life for His children." "Mine ordinances" saith Jehovah by His prophet Ezekiel "which if a man do he shall live by them." That is the reason God asks us to "observe the Sabbath, for a perpetual covenant," so that we may live. We cannot live physically, and we cannot live spiritually unless we keep the Sabbath. Men and nations in all past ages have put this to the test, and by attempting to do without the Sabbath, have wrecked their lives and brought shame and contempt on their nations. No human being can stand the strain of seven days work without breaking down under it. Every one can do more work in six days than he can do in seven by resting on the seventh. The body needs one day's rest in seven. It has been proved time and again that workmen with such a rest, will accomplish more than by unremitting labor. As Dr. Robertson says, "One day in ten, prescribed by revolutionary France, was actually pronounced by physiologists insufficient. Even in the contrivance of one day in seven the Sabbath was arranged by unerring wisdom."

When Christ said that the Sabbath was made for man He did not abolish it but confirmed it. The Sabbath is "made"; it is God's gift to man. But did he not abrogate the Saturday Sabbath of the Jews? "To be sure, the apostles, after the resurrection," says Dr. F. N. Peloubet, "came to observe the anniversary of that great event rather than the day when Christ lay in the grave; but in so doing they did no violence to the "Fourth commandment," which merely requires us to rest one day in seven." "The seventh is the Sabbath" and we are not told where the count should begin.

"When the Saviour came into the world he seems to have observed the Sabbath day in certain matters as the Jews of His time expected it to be observed; but in teaching the spirit of its observance He uttered

words which, next to his announcement of His being the Son of God, were probably the boldest and most startling, in their breaking loose from the conventional mistaken "orthodox" of His day that are recorded in the gospels." (Dr. H. Clay Trumbull, in The S. S. Times.) Yet Christ came to fulfill the law, the law of the Sabbath as of all else—not to destroy it. And Christ's disciples including St. Paul, were very careful in their observance of the Sabbath. Therefore the matter of Sabbath observance would seem to be no mere incidental detail in life but something that God ranks as a vital organic part of His children's relations to Him. Is it sensible, and is it safe, for one who would live in right relationship to God here and hereafter, to be willingly in any doubt or uncertainty as to what one may and ought to know about this institution and one's duty towards it? Is it not perfectly fair to say that there can be no such thing as power and right living in this world so long as God's will in this divine ordinance is unknown or disregarded?

What cessation from work does in restoring the life of the physical man, communion with God does in re-creating and maintaining the man's spiritual life. Dr. R. A. Torrey has said "Bible study and prayer are as essential to our spiritual life, as the air we breathe is to our natural life." That communion which is found in public worship is a natural expression of the brotherhood of God's children. Private prayer is essential; but we need also to join together publicly in prayerful worship of the other to study his holy word and learn more of the "wonderful story of love." Our spiritual life needs this public pledge as it were of its existence and it also needs the refreshment and added strength that comes from fellowship and open expressed sympathy in a common people and a common cause.

Upon the observance of the Sabbath depends the future existence of the great powers and nations of earth. And how are we, as citizens of this great country of ours—a country where right should be honored and righteousness upheld—a country of bibles and Christian influence, and Christian liberty—living and honoring this holy day. I especially plead with the young Christians of this country in this urgent need.

May the God of all grace help them to see their duty and then—do it. How both old and young Baptist Christians of this land need to rise in bold defiance of this Sabbath desecration which is carrying death and destruction in its wake. We need more of that sublime courage and absolute fearlessness of man, together with that unflinching fidelity to our God, that characterized the first great Baptist that ever lived—St. John the Baptist—and may God help us to find out what he would have us to do, and then may we be found faithful to our duty, guiding this great nation on to its grand and glorious destiny, a land for Christ and his church. Then may the day be not far distant when the "Bride of Christ" shall reign supreme, in our country, and above all may the Spirit of Christ reign supreme in the hearts of our country's people.

How many Baptist readers that read this observe the Sabbath as they should? I speak especially to the young people of our church for the boys and girls of today will certainly be the men and women of tomorrow. How many spend more time upon this day in studying their Sunday-school lessons, their B. Y. P. U. subjects and above all else their bibles than they do in entertaining company and seeking to do their own pleasure. Some one will ask what harm is there in doing these things? I answer from God's word as my only authority. "Whether ye do, whether you eat or drink, do all to the glory of God."

What Christian man or woman can truthfully say that they can glorify the great Eternal God more in selfish indulgence for a few fast fleeting hours of pleasure than in His public service. Every one that reads this has his or her talents for at least one thing in life and if you improve this talent, all will be well, but if you do not improve it, Christ teaches us that you shall be bound hand and foot and cast into outer darkness, there shall be weeping, wailing and gnashing of teeth.

Our attitude towards this day is therefore the best possible test of our spiritual condition. "It will tell us whether our hearts be more set upon the things of the world or on those things that are above. Whether we like it best to be immersed in the business and pleasures and companionship of a scene that is speedily to pass away or to stand at the gate of heaven and catch a glimpse of its coming glories." Because this loving ordinance of God who is love has for its purpose only our protection and best interests, God never wants the keeping of the Sabbath to injure one of His children. And that was the truth that the Son of God, in revealing His heavenly Father's will, tried to show to those who were blindly and perversely making Sabbath observance a hateful and absurd burden for the chosen people, criticised for His disciples innocent plucking of grain in passing through the fields, and for restoring physical health to a withered hand. Jesus simply said "The Sabbath was made for man, and not man for the Sabbath. So that the Son of man is Lord even of the Sabbath." This ordinance, like all others he pointed out was to help man not to hinder him, and if it was perverted into a hindrance it was not being observed, but dishonored and desecrated. Because God had revealed it simply as a helper to man and Christ was Lord over that helper "even the Sabbath." If then Sabbath keeping is the way of life, let us remember what is so plainly taught throughout the Bible and all history that Sabbath breaking is certainly the way of death. It is a slow death, an insidious death, but a sure death. Man can not live in defiance of the loving Father's life-giving, life-saving, covenant. Then as we value the life of our loved ones, the integrity of our people, the present and future destiny of our great nation, let us as Christians write forever on our hearts and honor in our teachings, our characters, and our lives, the heavenly Father's stern, but loving command, "Remember the Sabbath day to keep it holy."

State Norman College,
Florence, Ala.

A Training School for Teachers,
Tuition Free.

Full corps of expert teachers. Courses in Pedagogy, Science, Literature, History, Mathematics, English, Latin, Manual Training, Music and common school branches.

Graduates readily secure good positions. Special attention given to preparation of teachers for the public schools.

Fall term will begin Thursday, Sept. 13th.

Board \$10 to \$12 per calendar month. Necessary expenses \$100 to \$125 per session of nine months.

Write for catalogue to

M. C. WILSON, President.

LADIES CAN WEAR SHOES

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

REV. WALLACE WEAR,
Pastor West End Baptist Church.



SOME GOOD RULES TO OBSERVE IN SOUL-WINNING.

By R. S. Gavin:

And the first one is this:—One cannot have any set of rules that will always work. A set that will be instrumental in winning A will be instrumental to the same degree in driving B away. People are different; conditions vary; every occasion has its peculiar atmosphere, and the soul-winner who best succeeds is the individual who accepts the circumstances as he finds them, and does his best "under the circumstances." And the second rule is this:—Rely wholly upon the Word and the Holy Spirit. No matter what He indicates, do that at all hazards. The correct reading of Judges 6:34 is: "The Spirit of the Lord clothed Himself with Gideon."

Are you surprised that Gideon did so many impossible things, when you study his career in the light of this statement? Rather would we not be surprised, had he met with defeat? The Spirit of the Lord put Gideon on, not altogether unlike one puts on a new suit of clothes; and Gideon wrought; and yet it was not Gideon, but the Spirit using the man. Be sure to remember Rule No. 2.

Ever keeping the two above-mentioned rules on one's mind, it is then well to observe the following:

1.—If you can, get the one whom you would win, alone. The best fishermen do not want too many in the crowd. Fish are wary; and so are men. When you have failed to win a man in the midst of the crowd, wait until you catch him alone, and try again; and the chances are that you will succeed. I remember an instance wherein a father persisted in broaching the subject of the salvation of his boys at the table, where were present, often times, as many as a half-dozen boarders. The result was that he drove his children from Christ.

2.—After getting the individual alone, try to find out the difficulties he has—but don't lose your opportunity by arguing with him. Remove the difficulties, if you can, by citing him to Scripture. And do not be satisfied with quoting verses to him, or even reading them yourself in his presence. Let him read it; and then with the

good use of your common sense, and a little discretion, you can soon make him feel that the Scripture you have cited is for his personal benefit. Often it is the best thing you can do, if you can get him on his knees. And if you do that, then embody his difficulties in a short prayer, together with the Scripture before him, and lead him in taking the whole matter up to the mercy seat.

3.—And then point him to Christ, and insist on an acceptance and public confession at once. Place much store by Romans 10:9-10. I am coming more and more to believe that there is something about a public confession that can be found nowhere else. Don't suffer yourself side-tracked with excuses. All men use them; and especially just at this critical period of one's experience. Insist that no matter what one's excuses, or conditions are—the one thing necessary is to accept and acknowledge Jesus Christ as Saviour and Lord.

4.—I said above:—"Don't argue." Let me emphasize that. Argument is worthless as a soul-winning means. A young minister was approached by a bright young lawyer, who said: "I don't believe what you are preaching; and I want to discuss your beliefs with you." The young minister was wise. Hence he said: "Well, my friend, there's no use in our doing that. I am convinced, and you don't want to be. What is more, I am sent here to preach the Gospel, whether my hear-

ers believe it or not." And thus matters were left. But the young lawyer kept coming to hear the young minister. One evening he came to the minister's study and said: "I am here tonight not for argument, but for counsel. I've watched you, and heard you for weeks. I know that you have got something that I haven't. Now I want you to tell me how to get your crucified Christ." That's it. A man once came to Mr. Moody with a long list of doubts, and said: "If you can clear up all these doubts, I will be ready then to listen to your message." Mr. Moody said: "I will clear up every one of them on one condition, namely: That you accept Christ here and now; then go your way and return tomorrow with your doubts. He did so, and on the morrow he returned with much rejoicing, saying, "My doubts are all gone." Point sinners to Christ. He is the only sure doubt-remover; and He is more convincing than all the logic we know.

5.—I also said above:—"Insist on an acceptance and a public confession of Christ at once." I meant just that. But don't get in a hurry. One of the criticisms that may be made about much of what is known as "Modern Evangelism" is that it is too anxious to count results. Do not, I warn you, be guilty of that sin—for it is a sin. Every man ought to repent of his sins, accept Christ as his Saviour, and be baptized. But no one ought ever measure the results of a meeting by the

REV. D. M. HEAD,
Pastor Altoona Baptist Church.



number who "join." One rather high-pressure brother whom I had with me once, said to the people: "If you feel that you want to be better, and intend to be, you ought to join the church." I had to avail myself of the first opportunity to call the brother down. He was too anxious; with the result that he was in a fair way to get me into a lot of trouble by bringing a score of more people into my flock, who had had no real grace-experience. His invitation would have done all right in a Methodist meeting; but was very out-of-place in ours. Over-much anxiety for immediate results is apt to beget superficial work. One man with whom slow but thorough work has been done, and who at last has been brought out clearly for Christ, is better than a score with whom hasty, superficial work has been done, who fancy they have accepted Christ when in reality they have no part or lot in Him. Andrew brought his brother to Christ; and Philip, his friend. Go thou and do likewise.

Carson:—I preached my first sermons last Sunday at 11 a. m., and at night, at Leroy. We had fine crowds and it was a sweet day to me. I have felt the call for over a year but have just given my life to this great work. It is my desire and aim to enter Howard in October. I believe the Lord will open up the way for me. I want the good Baptists to pray for me that God will make of me an humble and consecrated servant, ever ready and glad to go at His bidding. Though He call me into distant lands. May God's richest blessings rest upon the paper and its much beloved editor.

DOUGLAS R. PARKER.

Having located at Troy as missionary of the Salem-Troy Association, I wish my paper changed from Howard College to Troy. Our outlook here is fine. Much work is needed, but a loyal people are willing to make sacrifices that the work may go on and are standing nobly by their missionary as he begins his work.—W. P. Wilkes.



EDGAR POE HOGAN

To the Editor of "The Alabama Baptist."

Prof. Edgar Poe Hogan, chairman of our faculty and professor of chemistry and biology, has resigned, to take up work in medicine and surgery in connection with the eminent surgeon, his kinsman, Dr. John D. S. Davis, of Birmingham.

Trustees, faculty, students, and alumni will deeply regret the loss of Col. Hogan. Devoted to the interests of the college, he has been of incalculable service to the institution; kindly and generous, he wins and holds hundreds of friends, whose attachment is real and lasting; deeply interested in teaching and using to the best his talents, he has taught with success and with the greatest benefit to his students; brave and manly and strong, he possesses the esteem and respect of college men, of the general public, and of the best people of Birmingham, many of whom have in the strongest terms commended him.

We shall miss him in every way and shall find it very difficult to choose a successor who shall possess the powers and traits that mark this admirable gentleman.

Personally, I am losing from the faculty one of my best friends, one of my ablest helpers, one whose assistance has even been timely and valuable, a friend whose affection I cherish as one of my most precious possessions.

A. P. MONTAGUE.



FRANK M. WELLS

Evangelist Frank M. Wells, of Memphis, Tenn., has closed a successful meeting with Pastor J. R. Wells, of the Oxanna Baptist Church, Anniston. There were ten or a dozen professions of faith and much good otherwise, done. On Sunday, 3 p. m., he gave his lecture, "Jerusalem Under the Turks" to an audience of 450 or 500 men. He closed with an earnest appeal for men to become Christians. Some thirty or forty came forward for prayer. Two accepted Christ.

Brother Wells is a graduate of the Southwestern Baptist University, of Jackson, Tenn., and has had a two-years' course in our Seminary at Louisville, Ky. He was chaplain of the First Tennessee Regiment U. S. Volunteers and served one year in the Philippine Islands. He has traveled extensively in Europe; has spent one year studying the Bible in Egypt, Palestine and Syria. He has seen much of the world and has quite a number of lectures he gives in connection with his meetings. In all his lectures Christ is presented to the people as the only salvation. He is a sound Baptist and it is said that he teaches the Bible and preaches the gospel with great clearness.

Brother Wells called at our office last Thursday as he was passing through the city en route to Brenham, Tex., where he begins meetings June 17th with the First Baptist church. He is to be in our State again in September.




New West End Baptist Church.



New Altoona Baptist Church.

Baptist Periodicals



Bright, Shining Helps for the Sunday School

MONTHLIES

Baptist Superintendent 7 cents
Baptist Teacher 10 " *per copy 1 per quarter 1*

QUARTERLIES

Senior 4 cents
Advanced 2 " "
Junior 2 " "
Primary 2 " "
Our Story Quarterly 15 " "
per copy 1 per quarter 1

LESSON LEAFLETS

Bible *per copy 1 per quarter 1 cent each*
Junior
Primary
Picture Lessons *per set 1 per quarter 2 1/2 cents*
Bible Lesson Pictures *per quarter 1 1/2 cents*

HOME DEPARTMENT SUPPLIES

Senior H. D. Quarterly 4 cents
Advanced H. D. Quarterly 2 " "
per copy 1 per quarter 1

ILLUSTRATED PAPERS

Young People (weekly) 13 cts. 56 cts. *per year 1*
Boys and Girls (weekly) 5 " 22 " "
Our Little Ones (weekly) 4 " 18 " "
Young Reader (semi-monthly) 3 " 12 " "
Young Reader (monthly) 2 " 6 " "
(The above prices are all for clubs of five or more.)

Good Work (monthly) *per year 15 cents*
in clubs of ten or more per year 10 cents

NEW QUARTERLIES

Lesson Pictures for Older Scholars. 10 cents for each quarterly set; 40 cents for one year.
First Studies in the Bible. *Teachers' Edition*. Single copy, 25 cents a year. In packages of 5 or more, 4 cents each for one quarter; 16 cents each for one year.
First Studies in the Bible. *Schools' Edition*. Single copy, 10 cents a year. In packages of 5 or more, 2 cents each for one quarter; 8 cents each for one year.

Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 20 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 40 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Prices, in paper cover: Parts I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents.

American Baptist Publication Society
SOUTHEASTERN HOUSE, 37 South Pryor Street, Atlanta, Ga.

FACTS AND FIGURES.

The Baptist Collegiate Institute, Newton, Ala., Close of the Eighth Session.

Enrollment—regular school—	
during year	292
Enrollment of new pupils in summer school	23
Total enrollment	315

Boarding students	226
Ministerial students	11
Preparing to teach	90
Preparing for medicine	5
Preparing for pharmacy	2
Preparing for law	2
Preparing for business (about)	20
Graduates (all members of some church)	14
Number in music class	42
Number in elocution	20
Literary societies (about forty members each)	4
Girls' Glee Club	30
Young Men's Glee Club	40
Number in orchestra	15
Number of volumes bought for library	200
(Works of reference, encyclopaedias, commentaries, etc.)	
General department very fine.	

Summary for the Past Eight Years.

Number of teachers turned out 160
Music teachers 5
Prepared for medicine 18
Total number graduated 48
Number prepared for colleges of various kinds, about 60

In the present year, 1906, we have students in the following colleges and universities:

Howard College, Judson College, State Normal College, University of Alabama, Atlanta Medical College, Grant University, Vanderbilt University, Tulane University, several business colleges, Polytechnic Institute, Auburn, Ala., etc.

The past year is by far the most successful in the history of the school. Brethren, are you going to help us build a home? Are you going to see this work go down because the little eight-acre lot and the old buildings do not belong to the convention? Is ownership of property the key to recognition and affiliation, and sympathy and help? Are we not brethren? Do you not accept us in everything except in helping us? Why are we thus alienated?

But my duties call and I must go. Ask yourself the question: "Ought I to help in building a house for the Baptist school at Newton?"

Yours very truly,
A. W. TATE.

NEWTON PENCILINGS.

To be permitted to attend a session of the Southern Baptist Convention, such as we had at Chattanooga, is no mean privilege, and the experience growing out of such attendance is a genuine benediction and spiritual uplift to any pastor. This writer is indebted to his people for the privilege of attending the late session. On his return he gave as glowing account as he could of what he saw and heard and felt at the convention, and, as a result, had the satisfaction of learning with other things, that some of our people decided, the Lord willing, to attend the next convention.

The eighth session of the Southeastern Alabama Baptist Collegiate Institute, under the splendid supervision of its able and worthy principal, Prof. A. W. Tate, aided by a corps of excellent assistants, closed about three weeks ago with most satisfactory commencement exercises. The graduating class consisted of fourteen choice, promising and talented young men and women, three of whom are young ministers. One of these and a young lady of the class are planning to go as missionaries to the foreign field.

The commencement sermon was preached by Rev. W. M. Anderson, pastor at Dothan. It was packed with good things from start to finish, and was much appreciated and enjoyed by all present. The baccalaureate address was to have been delivered by Dr. A.



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 199 BLOOMFIELD, N. J.

FREE BY MAIL

BOOKKEEPING AND SHORTHAND

to FIVE persons in each county, desiring to take personal instruction, who will within 90 days clip and SEND this notice to either of

DRAUGHON'S Business Colleges

Montgomery, Atlanta, Nashville, Memphis, Dallas, or Jackson, Miss

We also teach BY MAIL successfully, or REFUND MONEY, Law, Penmanship, Arithmetic, Letter-Writing, Drawing, Carting, Business English, Banking, etc.

27 Colleges in 18 States. \$300,000.00 Capital. 17 years' success. Indorsed by business men. No vacation; enter any time. Write for catalog. POSITIONS secured or MONEY REFUNDED. YOU MUST in order to get Home Study FREE. Write now. "I desire to know more about your special Home Study Offer made in this"



W. G. Willard, President

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 \$1.00 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, 18x24 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
No. 62 WILLARD BLDG.
300 CHRISTY STREET
ST. LOUIS, 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 (B. 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.

THE AMERICAN TELEGRAPH AND COMMERCIAL COLLEGE

For both sexes. May enter any time. Positions guaranteed. More calls for help than can fill. No graduates unemployed. Only telegraph school in South with wires connected with main line R. R. wires. Best method of Shorthand, Book-keeping, Penmanship and Typewriting etc. Write for free catalogue.

BOX 950, MILLEDGEVILLE, GA.

A 10 Cent Package of



Dr. Lord's PLEASANT POWDERS

will cure one head 4 times or 4 heads one time. Money back if they fail.

Price 10 and 25c at all druggists or by mail on receipt of price.

COLLIER DRUG CO.,
Birmingham, Alabama.

MAGIC TAR SOAP.

FOR WASHING HAIR AND FACE

For Skin Diseases, Eczema and Piles it has no equal.

RETAILS FOR SC.

Magic Soap Co., Ltd., New Orleans, La.

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.

CANCER

Send today for my FREE BOOK, telling all about my great home cure for this dreadful disease; no knife; no pain. A postal card will do. Address A. J. MILLER, M. D., ST. LOUIS, MO.

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.

Beautify the Complexion IN TEN DAYS.



Nadinola

THE UNEQUALLED 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.

Turn of Life

Weak women, sick women, suffer, at this time, from pain and misery, that may leave them tortured invalids for the rest of their lives. To help you pleasantly over this dangerous period, into the comfortable harbor of health, during the remainder of your life, take

WINE OF CARDUI Woman's Relief

a pure, reliable, strictly vegetable, non-intoxicating tonic, for all women's ills. Proven relief or cure for the diseases of your sex. In 50 years it has achieved unquestioned success, and in that time has benefited over a million women. Try it.

At all Druggists

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.,

DENTISTRY

If you are interested in a Dental Education, mail this Coupon to the Southern Dental College for beautiful, illustrated free Catalogue.
DR. S. W. FOSTER, Dean, 100 N. Butler St., Atlanta, Ga.

Send the Catalogue No. _____ of Southern Dental College.

Mail This To-Day

NAME _____

ADDRESS _____

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 \$8.00 up.

Birmingham Trust & Savings Co.
Birmingham, Ala.

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 change of payment so easy that you will never miss the money on our plan of a few cents a week. The

SPOTLESS WASHER

is made of the finest selected Virginia White Cedar—steam tight, never breaks or comes loose. Only machine made with mechanism enclosed, preventing hands or clothing being caught. A beautiful dirt and dust proof. Ball bearings—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.

We're to-day for our Proposition.
SPOTLESS WASHING MACHINE CO., Inc.,
Box 5648, Chicago, 898, New York, 648, Richmond, Va.



FIRST PRIZE

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., WICHITKA, KENTUCKY.

P. Montague, but owing to his recent sore bereavement, he was unable to be present, so no address was made. The graduating essays were all excellently prepared and well delivered. The number of matriculates during the session was 298, and the outlook for the next session, as to attendance, is yet bright. The principal and faculty have much reason to felicitate themselves touching the substantial progress the Institute has made. The great need of the school is more substantial and commodious school buildings.

Our school, I suppose, may be said to be making fair progress. At least, the trend of affairs seems to be onward and upward. In many respects a better people than those at Newton would be hard to find. Since the beginning of the present pastoral administration about eight months ago, the church, without any high pressure methods, has received forty by baptism. All current expenses, including pastor's salary, have been paid to date, besides paying our ministerial help in a revival meeting something over eighty dollars. Added to this, the church has thus far multiplied their contributions to missions three times or more, and these contributions have been entirely voluntary, without any high pressure efforts whatever, and the expenses of the church have all been raised without any departure from New Testament methods, such as bazaars, church suppers and the like. The church auxiliaries are also making good progress; the Sunday school under the superintendency of Prof. J. T. McKee, the Sunbeam Band under the leadership of Mrs. Lillie McLaney, and the B. Y. P. U. under the presidency of Mr. A. L. Jones. The Union has recently supplied the church with a handsome new organ, much to the gratification of all concerned.

In addition to having Evangelist Paul Price to aid us in our revival, whose labors were highly enjoyable and profitable, we have had, as visiting ministers to preach for us since I came, Brethren J. H. Riffe, of Headland, W. J. Martin, of Abbeville, S. O. Y. Ray, the ubiquitous and untiring hustler, and P. M. Jones, who was brought up here, now of Pine Apple. We enjoyed having these brethren with us, as well as some others, though they did not preach for us, and hope they will come again.

Some body has got quite a move on the Baptist these days, and I suspect it is its wide awake editor. I am glad to note the unmistakable tokens of improvement in its make-up every way. Success to our paper.

H. M. LONG.

Newton, Ala., June 7, 1906.

Rev. H. M. Long, pastor of Baptist church, preached two very interesting and instructive sermons last Sunday. The morning subject was "Praying Amiss." His text was taken from James 4:3, "Ye ask and receive not because ye ask amiss." The evening subject, Evidences of love to Christ. Text taken from John 21:15, "Simon, son of Jonas, lovest thou me more than these?" Pastor Long while here has shown himself not only to be the man for the place, but the man for the hour, and undoubtedly is one of the foremost Baptist ministers of our southland. He has shown himself to be while here a deep student and a cultured scholar, a man of letters. He handles his subject text with that ease showing thoroughness of preparation that each public speaker should take advantage of. It's a genuine pleasure to listen to Brother Long's sermons, and when the Baptist church here awakens to realize that they have a power now in their pulpit and place their hands under their pastor and aid him in every possible manner, we will predict a bright future both for him while here, and the church.—Newton (Ala.) Progress, June 15, 1906.

TORTURED BY ITCHING SCALP

Eczema Broke Out Also on Hands and Limbs—Suffering Intense—Doctors Said Too Old to Be Cured—An Old Soldier of 80 Years Declares:

"CUTICURA TREATMENT IS A BLESSING"

"At all times and to all people I am willing to testify to the merits of Cuticura. It saved me from worse than the tortures of hades, about the year 1900, with itching on my scalp and temples, and afterwards it commenced to break out on my hands. Then it broke out on my limbs. I was advised to use salt and water, which I did, to no effect. I then went to a Surgeon, who commenced treating me with a wash of borax. This treatment did me no good, but rather aggravated the disease. I then told him I would go and see a physician in Erie. The reply was that I could go anywhere, but a case of eczema like mine could not be cured; that I was too old (80). I went to an eminent doctor in the city of Erie and treated with him for six months, with like results. I had read of the Cuticura Remedies often. I was strongly tempted to give them a trial, so I sent for the Cuticura Soap, Ointment, and Resolvent and continued taking the Resolvent until I had taken six bottles, stopping it to take the Pills. I was now getting better. I took two baths a day, and at night I let the lather of the Soap dry on. I used the Ointment with great effect after washing in warm water, to stop the itching at once. I am now cured.

"The Cuticura treatment is a blessing and should be used by every one who has itching of the skin. I can't say any more, and thank God that He has given the world such a curative. You can use this letter as you please. A very much befriended man, Wm. H. Gray, 3303 Mt. Vernon St., Philadelphia, Pa., August 2, 1905."

Complete External and Internal Treatment for every Humour from Pimples to Scrofula, from Itchiness to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 50c. per trial of 50), may be had of all druggists. A single set offers cure. Patent Drug & Chem. Corp., Sole Prop., Boston, Mass. 50¢ Mailed Free, "How to Cure Disgusting Humors."

POSTAL TYPEWRITER

The only trial 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. Office and Factory, Newark, N. J. New York City, Salesmen: 1306 Broadway.

\$25.00



Put Magic on soiled parts, leave them in water one hour. No boiling, no scrubbing; no backache. If you use MAGIC WHITE SOAP, it will iron easy as magic; has no resin like the yellow soap.

Get your grocer to credit, or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Here the wrapper.

MAGIC SOAP CO., Ltd. New Orleans

DON'T FORGET THOSE BABY PINS.



A ROMANCE

RINGS

is encircled in every solitaire or wedding ring and the beauty and the value of the gold—the fire and purity of the gems we show well typify the joys of newly plighted hearts.

Our stock of diamond solitaire rings is exceptionally well selected and every stone is warranted.

Our wedding rings both in 14k and 18k are perfection itself.

We are glad to advise and we keep secrets.

15 Dexter Ave. Montgomery, Ala.

The Baptist Woman's Missionary Society of Altoona Baptist church held their first anniversary meeting in the new Baptist church last night. The first address was delivered by Mrs. Veasey, of Birmingham. From the introductory until the close of Mrs. Veasey's address the great congregation seemed charmed. She gave a very graphic description of the battlefields about Chattanooga. Then in a very impressive way showed up the great work of the Southern Baptist Convention as she saw it. Then told of the wonderful work that was being done through the faithful women of the S. B. Convention. That the women through their various societies of the Southern Baptist Convention for the past year had given over \$152,000. She closed her address by admonishing all the Baptist women to unite with the faithful ones in the great work. After an address by the writer, the pastor of the Altoona church, Rev. D. D. Head, made an earnest and complimentary talk in regard to the many good things that had been done within the past year. He said through the faithful women of his church that he had been able to get the sympathy of many others, and by putting all of their donations together the society had collected \$315.00 in honor of the Altoona Baptist church. A few months ago I went to Altoona as the evangelist of the Etowah Baptist Association. I preached two nights in the school house. I learned that there were two thousand white people in Altoona who had not a house of worship. This week you will see perhaps the prettiest church house for the amount of money expended that has ever appeared in our dear Alabama Baptist. Many people were afraid that it would not be built, "but it is built." Remember, brethren, that the collection for May in the Etowah Association for associational missions is to go to aid the Altoona Baptist church.

J. W. DUNAWAY.

D. D. Head, pastor of the First Baptist church at Altoona, was born in Green County, Ala., Jan 18, 1867, was reared on the farm in the northern part of Alabama. Had no educational advantages while growing up. Entered school at Walnut Grove, Ala., under Prof. W. Y. Adams at the age of 22, finished his entire course of literary studies under Prof. Adams. Graduated first in a course of bookkeeping under Prof. N. E. Adams, son of Prof. W. Y. Adams, in 1891, and finished the degree of Bachelor of Science at Hoke's Bluff Male and Female Institute, in the year 1877. Taught schools in the country villages and rural districts for 10 or 12 years. Had reasonable success as a teacher. Was licensed to preach the gospel by the Baptist church at Walnut Grove, Ala., in the year of our Lord, 1898, and entered the Baptist Theological Seminary in October of the same year and took the degree of English Graduate in 1894. Was ordained to the work of the ministry in 1894, and became assistant pastor of the Altoona Baptist church the same year, and called to the full care of the church the next year 1905. During the time he has been pastor of the church the interest has been gradually growing. At first they had no house of worship, were few in numbers. Since then several have united with the church and they have an interesting Sunday-school and they have now just finished a beautiful house of worship. There is some indebtedness on the house but the good people of Altoona have contributed liberally toward its building. It probably will not be a great while until they will have a handsome church building and it paid for.

REV. J. W. DUNAWAY.

Peterman's Roach Food.

A BOON 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 30 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 silver cream) will kill bedbugs that go over where it is painted on lightly; is also a preventative. It will not rust or harm furniture or bedding.
"Peterman's Discovery," liquid, in flexible cans, with spouts; 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 noxious 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.

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

Originated in 1873. Perfected in 1905 by Wm. PETERMAN, Mfg. Chemist, 54, 56, 58 West 13th St., New York City, London, Eng., Montreal, P. Q.

If not obtainable from your local dealer, mail order direct to me. 50 cent packs; 25 of these preparations will be sent postpaid upon receipt of price.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Ovarian, Piles, Fistula, Ulcers, Burns and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Cor. 9th & Kansas City, Mo.

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 Diploma Awarded Graduates. Address WILBUR B. SMITH, Lexington, Ky.

BELLS

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

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.

I CURE CANCER.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 513 E. 15th St., Kansas City, Mo.

SAFE, PERMANENT, SURE CURE. ALCOHOL, OPIUM, HEROIN HABITS, TOBACCO SMOKING, NEURASTHENIA. KEELEY INST. BIRMINGHAM, ALA. FREE

War on Liquor and Tobacco.

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

LIBERTY COLLEGE (Est'd. 1874) FOR YOUNG LADIES

SPLENDID EQUIPMENT MUSIC DEPARTMENT DEGREES CONFERRED THOROUGH WORK DONE SCHOOL OPENS SEPT. 11th IDEAL LOCATION TEMPERANCE TOWN BOARDING DEPARTMENT PRICES REASONABLE

GEO. J. BURNETT, PRES'T J. HENRY BURNETT, BUS. MGR. GLASGOW, KY. Near Mammoth Cave.

The SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY.

Next session of eight months opens October 1. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information write to E. Y. MULLINS, President.

NEW SCALE \$400 L. & B. PIANO

To club members at \$297 cash, or \$10.00 cash and \$8.00 monthly with interest quarterly, or yearly terms if you like.

Nearly 500 L. & B. Club Pianos Sold Inside of Seven Months and Every Customer Satisfied. The following is an example of the appreciation expressed by over 400 club members: GAYLESVILLE, ALA., Sept. 2, 1905. Messrs. Ludden & Bates, Savannah, Ga. Dear Sirs—Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here by agents for from \$250 to \$500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selection and prompt shipment. Yours with best wishes, (Signed) J. E. WILLIAMS. Write for Booklet No. 33 and full particulars about free life insurance to club members. LUDDEN & BATES S. M. H., SAVANNAH, GEORGIA. L. & B. Pianos are Warranted for a Life Time.

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. DURRETT, Principal

CHURCH PEWS FURNITURE PULPIT AND CHANCEL SUNDAY SCHOOL AND CHOIR CHAIRS ASSEMBLY AND OPERA SEATING SCHOOL DESKS AND SCHOOL SUPPLIES EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.



TYBEE

"Where Ocean Breezes Blow"

is the place to go in the summer for rest, recreation and a real good time. Travel via

The Central of Georgia Railway.

In a few hours you can be on the shores of the Atlantic, listening to the roar of the surf, drinking in the wine-like air, bathing, boating, fishing and dancing, and mingling with a gay throng of charming, good-natured people; the bluest of blue skies above you.

A maximum of pleasure at a minimum of cost.

For full information, rates, schedules, etc., ask your nearest Ticket Agent.

LOW-RATE EXCURSION TICKETS are on sale at all ticket offices of the



W. A. WINBURN, J. C. HAILE, F. J. ROBINSON,
Vice-Pres. and Traffic Mgr. Gen'l Pass'r Agent. Ass't Gen'l Pass'r Agent.

WE ARE SPECIALISTS

In the treatment of Chronic Diseases of Men and Women. Having devoted over 20 years to their study and reatment, built up a practice which we believe is second to none in this country and from the many letters of endorsement received from people we have cured, we feel that we offer every chance possible of a cure. Our methods are all modern and up-to-date—absolutely the best medical science affords. We hold diplomas from the leading medical colleges of America.

Our practice is conducted on the highest ethical basis. We make no wild, extravagant statements that we can cure every disease mankind is subject to, make promises we cannot fulfill, deceptive propositions, misleading statements, etc. Our reputation and standing, both professionally and financially, is of the very highest, and firmly established.

If you have any disease of a chronic nature, consult us. We will give you our expert opinion of your case free and tell you frankly just what we can do for you. We especially solicit severe and difficult cases. WE DO NOT DEAL IN PATENT MEDICINES but prepare in our own private laboratory special treatment to suit the conditions of each case. Our recent publication on Nervous Diseases and "Health" free on application, also examination blank "A" for men and "B" for women. We always advise a personal examination. Dr Hathaway & Co., Suite 90 Inman Bldg., Atlanta, Ga.

Alabama Polytechnic Institute
Chas. C. Thach, M. A., L. L. D., President.
AUBURN, ALABAMA.

Session begins Wednesday, September 5th, 1906.

Location high, healthful, 826 feet above sea level Attendance 580 students from 12 states and 3 foreign countries. Twenty-three professors and twenty-five instructors. Eight degree courses.

Engineering: (1) Civil. (2) Electrical. (3) Mechanical. (4) Mining. Thirteen professors and instructors.

Extensive shops, full equipment, new machines, forge shops, foundry, etc. Over 200 students in leading professional positions throughout the south. Special attention to work in mining engineering.

(5) Agriculture and Horticulture; fourteen professors and instructors.

(6) Chemistry and Metallurgy; eight professors and instructors.

(7) Pharmacy. Every facility in chemistry. Large chemical staff. Extensive work in Pharmacy, assaying, etc.

(8) Latin and modern language course English, four years; Latin four years; History, four years; French, two years; German, two years; Mathematics, through conic sections; Physics; Chemistry; Political Economy and Psychology. Seven professors and instructors.

For further information address the President
Ju 20-5t

SCHEDULE OF TRAINS.
The Western Ry. of Ala. and the A. & W. P. R. R. Co.
(The West Point Route)
Effective May 15th, 1906

No.	Lv. Selma	Ar. Montgomery
28	5:00 a m	6:50 a m
30	5:00 a m	6:55 p m
31	Lv. Montgomery	Ar. Selma
32	8:30 a m	10:30 a m
33	9:35 p m	11:30 p m
34	Lv. Montgomery	Ar. Atlanta
35	6:55 a m	11:40 a m
36	9:15 a m	3:40 p m
37	11:15 p m	3:40 p m
38	6:30 p m	11:35 p m
39	Lv. Atlanta	Ar. Montgomery
40	5:30 a m	10:55 a m
41	12:45 p m	6:20 p m
42	4:12 p m	9:20 p m
43	11:15 p m	3:17 a m

KIMBALL ORGANS



On terms of \$2.50 per month \$8.00 per quarter, or otherwise if you desire it.

You can secure a Kimball Organ at Factory Prices and on terms as indicated. Why pay Agent's Profits and Commissions when you can buy one of these organs direct from the factory distributors?

Our 24 year's experience in Birmingham as Southern Distributors for this factory has made us a great reputation, but the biggest item and question is the amount which we have been saving our customers.

HERE ARE TWO EXAMPLES:

A \$140 ORGAN for \$93; saving you \$47
A \$ 75 ORGAN for \$45; saving you \$30

Every instrument guaranteed and if not as represented your money refunded.

Write today for free catalogue and our money-saving plan. Address:


SEALS PIANO & ORGAN CO.
Southern Distributors
DEPT "A" BIRMINGHAM, ALA.



PRESENTS FOR THE OLD FOLKS.

From time to time we get a letter from some dear old grandmother or honored grandfather saying their eyes are growing dim and our heart has gone out to them.

Perhaps some of you have lost your spectacle cases or the ones you have are old and worn out. If so, send your name and address on a postal card and we will send you a holder by return mail. We have sent out nearly 1,000 pins to the babies and we want to give their grandparents a present. May God bless the dear old folks who read the Alabama Baptist.



CARMEL SOAP
FROM THE HOLY LAND



MADE FROM PURE OLIVE OIL

By a HUSBAND SOCIETY at the foot of MOUNT CARMEL, Palestine, where the olive grows. It is absolutely pure, keeps the skin soft and smooth and is the only safe soap for the face, hands, and body. Recommended by Physicians. Sold by Druggists and First class Grocers, 10c per cake. Sole Importers
A. KLIPSTEIN & CO.
122 Pearl St., New York.

TRAINS FROM MONTGOMERY—Train 38 carries through sleeper to New York. Dining Car on this train. No. 36 carries through sleeper to New York and day coach to Washington. Dining car service on this train Spartanburg to Washington. Trains 40 and 34 east are local. Trains 39 and 37 west are local.

CONNECTIONS for COLUMBUS, MACON and SAVANNAH—Trains 38 and 40 connect at Opelika with C. of Ga. for Columbus. No. 36 from Montgomery, if on time, connects for Columbus, and if not more than thirty minutes late, for Columbus, Macon and Savannah. Through sleeper from Opelika to Savannah.

CONNECTIONS for MEMPHIS and JACKSON—Train 39 from Montgomery connects with Sou. Ry. at Selma for Meridian and Jackson.

W. C. HUNTER, Com. Agt.
W. H. AMERINE, S.F. & P.A.
Montgomery, Ala.

J. P. BILLUPS, G. P. A.
Atlanta, Ga. Telephone 201.

Sermons by the Devil

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

D. E. LUTHER PUB. CO.,
ATLANTA, GA.

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.

Can Cancer Be Cured? It Can

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

We Guarantee Our Cures

THE KELLAM HOSPITAL
1615 West Main Richmond, Va.

Cold Sulphur Springs

In the Mountains of Virginia.
Elevation 1,500 feet. Sulphur, chalybeate and freestone waters. Abundant shade. Homelike and attractive. Hot Sulphur baths. Terms moderate.
Address, J. S. CRAIG, Proprietor, Cold Sulphur Springs, Va.

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.

VIRGINIA INSTITUTE Bristol, Va.
A SELECT SCHOOL FOR GIRLS.
Gain of 22 boarding students over previous year; 300 students of music; 26 new pianos. Four story brick and stone building with 165 rooms and modern conveniences. Students from many states. University teachers. About the same altitude and climate as Asheville, N. C. For catalogue address
J. T. HENDERSON, Box 126, Bristol, Va.

Hollins Institute, Virginia
ESTABLISHED IN 1862. For the higher education of young ladies. Faculty, 13 gentlemen and 1 lady. Enrollment 260 pupils from 26 States. For illustrated catalogue, apply to
MISS MATTY L. COCKER, President,
HOLLINS, VA.

Anniversary Medals, Banners, Bibles, Board, Brick, Bread, Bell, Coal, Chair, Land, Library, Organ, Piano, Roof, Stone and Window Buyers; B. Y. F. U., Dime, Epworth, Lutheran, Missionary and Penny Helpers, 75c per 100, less than 25c, each, postpaid. Maps, Money Banks, New and Second hand Books, Old Coins, Patches, Quaker Bibles, Quizzes, Recitation, Sunday School Thermometers, Tiltie Gleaners, Unfermented Wine, Wordless Books, Cradle Rolls, Y. F. S. C. B. Supplies.
E. C. Romaine, 725 W. Huntingdon Street, Philadelphia, Pa.

Did More Good Than all Other Tonics or Quinine.

When Quinine fails, try Hughes' Tonic: "Your Hughes' Tonic did me more good than all the other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY
ROBINSON-PETTET CO., (Inc.) Louisville.

BECOME A NURSE and secure an income while training. The salary of a nurse is from \$15 to \$30 and up per week, and a nurse from the Red Cross Nurses Association can work "shoulder to shoulder" with the best nurses of this country. For full particulars write for Catalogue 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 Nurses Association, Chicago, Ill., U.S.A. Largest training system in America.

THE STATE S. S. SECRETARY.

The first time I remember seeing Brother A. J. Preston, was on the train going to the convention at Savannah, three years ago. Somehow, I didn't like his looks and manners much at first. But when I got into a conversation with him on Sunday-school work and found he agrees with me on all the vital points discussed in his good article May 30, Alabama Baptist, I liked him. Read that article again, brethren, Preston is on the right track. Why not organize this foundation work and employ a state secretary? It would be a paying investment. If we could get our people to understand that this is church work, we would do well.

Teachers! Efficient, God-called teachers! How are we to get them? "Teachers wanted" is an advertisement that might well be tacked up over the door of almost every church in Alabama. Oh! for a system of education that will bring about the much needed reformation. Preston suggests it. What are we going to do about it?

This closing word: I know schools, yes, in Alabama, in which little children are allowed to choose their teachers (?). Oftentimes they elect an outsider, an agnostic, a pedo, a dancing Baptist, or a what-not. (May be it's the best they can do.) Shame upon our leaders! I have heard of a dog school in South Georgia in which they pay \$10 per month tuition to train fine blooded dogs. Wonder how much they pay for the training of their fine blooded children? A horse raiser in North Georgia pays his groom \$2000 a year and furnishes him the best bed, nice steak, ham and eggs. He joins in with his neighbors and then pay a Christian woman \$150 a year to train their children. These same committees can't (don't) support a preacher for one-fourth his time. But, I am not a pessimist. No, no. This is God's work. A bright, glorious day will dawn. All go to work and hasten the dawning of that glad day.

ROBERT JONES.

I DIDN'T KNOW.

Twenty-one years ago when I found J. Frank Ray, a bare-foot, uncouth lad, among the hills of North Mississippi, and took him into my school, I didn't know he would be among the first missionaries the Southern Baptist Convention should send to Japan. He was boiling over with ambition to get an education and do something in the world, and possessed with as brave and true a spirit as ever dwelt in mortal bosom. Later on when I had him come to Alabama and assist me in a school at Gum Spring Academy, I didn't know he would soon be on the frontier. When from there I had him follow me to Blountsville, working him in the printing office, while he took a course in Blount College, I didn't know he would go to Japan. It was here he was liberated to preach. Three years later, when I was called to Mississippi to aid in his ordination, I didn't know he would soon be a foreign missionary, but thought it. When my mother and sister washed and ironed and patched and cooked for Frank Ray, they didn't know how God would honor him and them. That mother, now in the glory, looks down upon his work in that "Island Empire," and is more interested in it than we can possibly be, I think. And the other day at Chattanooga, when that message of love and greeting came ten thousand miles, under the water, from Japan, I wished that sister and Frank's mother (thank God for her) could have been there.

Oh! fellow-teachers and fellow-pastors, how much are you doing to help and encourage those boys God has entrusted you with? You do not know what they will yet do nor where they will yet go. What if they do go on and outstrip you in the race? Oh! to be only an Andrew leading to the Savior, a Peter is to be the very "primate of the Apostolic

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.

college," under whose preaching thousands shall be influenced to bow at the feet of the King.

ROBERT JONES.

Stanton, Ala.
P. S.—Brother Barnett: Yesterday when I was wrapping my last Alabama Baptist to send to a friend in Chicago, I noticed your "Editorial

Comment On Missions." I didn't know it was in there. I am so glad I found it, for it is seed wheat. Especially is "Principle In Giving" worthy a place in every pastor's scrapbook. Our brethren talk about "visions." I have one. Praise God for light! Thank Him for such marvelous growth in missions! R. J.

Southwestern Baptist University



Phillip T. Hale,
L.L.D.
President
Jackson, Tenn.

If you desire the highest intellectual culture under the most healthful and finest religious influences, send your son and daughter to the South-western Baptist University. Departments, Literary, Music, Art, Military, Bible, and Theological and Academic. For catalogue address:

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.

GOT THE ITCH?

Dr. Boeck's Ointment positively and quickly cures the worst known cases. It never fails. We will send you by return mail, FREE trial box if you mention the name. Why suffer longer from this annoying disease when you can be cured so quickly and easily. Write us today. Sent by mail to any address at 50 cents and \$1.00 a box.
MONRAD COMPANY, DES MOINES, IOWA.

MRS. WINSLOW'S SOOTHING SYRUP
Has been used by millions of mothers for their children while teething for over fifty years. It soothes the child, cures the mother, and relieves all pain, croup, wind colic, and the most terrible diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

LEFT THE PLOW—NOW A DOCTOR.
Our representative in Hancock County, Indiana, was remarkably cured by a sample of our great Kidney and Liver Regulator, and became so enthusiastic over its merits that he **RENTED HIS FARM OF 120 ACRES** under cultivation and is now making \$4.00 a day setting the remedy in his own county. Write to us this very day if you want a good position representing us in your county. **W. T. ALLEN**, Medicine Co., 610 Main St., Greenfield, Ind.

Sunday School AND Revival Song Books

CHARLIE D. TILLMAN,
811 AUSTELL B'LD'G., ATLANTA, GA.
Does the Business with **SONG BOOKS.**
Superintendents write him what you are using and for 15c he will send you something new which can be returned.

GOLDEN EAGLE BUGGIES

WHY WE SAVE YOU MONEY

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

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

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

Good Cuts

When in need of Engraving, of the Print-Well Variety see the **ALABAMA ENGRAVING CO.**
210 21st ST., BIRMINGHAM, ALA.

Excelsior Steam Laundry
Geo. A. Blinn & Son, Proprietors
THE OLD RELIABLE FIRM
Our Patrons are our best Advertisers
Once a Customer Always a Customer
GIVE US A TRIAL
1807 2d Ave., - - - - Birmingham, Ala.

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 Southeast quarter of Northeast 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. Walsh, Horace Walsh, Scott Walsh, Blanch Duncan, Garland Duncan and John Walsh. Witness my hand this, the 2nd day of June, 1906.
A. B. PERDUE,
Commissioner.