

July Bible and Colportage, August Aged and Infirm Ministers

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Some Convention Notes---By Frank Willis Barnett

We Baptists of Alabama need to put more enthusiasm into our work.

God bless our consecrated women, who are making sacrifices to carry on the Master's work in Alabama.

Dr. W. J. E. Cox paid a loving tribute to the memory of Mrs. Montague in his speech on Howard College.

"Telle" Hendon, one of our Alabama boys, who is now field editor of the Baptist Reflector, was present to represent his paper.

George Miles is rapidly developing into a great platform speaker. He is earnest and yet enlivens his talk with some good illustrations. His "mule" story convulsed the convention.

Dr. Frost, Hon. G. L. Comer and Frank Willis Barnett were appointed by the convention to go over to the First Baptist church to request the young ladies to come and hear the reports on Howard College. They went, but hastened back, as no young ladies were in session.

We did not attend any of the meetings of the Woman's Missionary Union at Talladega, but we heard they had a great meeting and planned great things for the future work in Alabama. A report of their doings will appear in our next issue.

The tribute paid to Prof. G. W. Macon, of Mercer University, by the old Howard College boys was enthusiastic and spontaneous and greatly touched his heart. He said every Baptist boy born in Alabama ought to be foreordained and predestined to go to Howard College.

J. B. Ellis, that loyal Baptist layman of Selma, President of Board of Trustees of Howard College, greatly enthused the convention with his clear-cut and vigorous speech as to the policy of the Board in raising an endowment worthy of the Baptists of Alabama.

On Thursday morning when the convention assembled at the theatre Major Harris, who was sitting in the rear, rose in his seat and said that if the brethren wanted to be heard they would have to speak out. A brother suggested that if those in the rear were anxious to hear they could do so by taking the empty seats at the front.

Dr. M. B. Wharton, of Eufaula, made a motion that Dr. Frost be requested to see that a Baptist catechism was included in the publications of the Sunday School Board. The discussion developed the fact that Dr. W. J. E. Cox, the versatile and scholarly pastor of St. Francis Street church, Mobile, had written a Baptist catechism that had been extensively circulated in Virginia.

Dr. W. J. E. Cox, in his speech on Howard College, made some good suggestions, and when he said that the convention had applauded his remarks about Dr. Montague, but that the Baptists of Alabama were killing him and that he ought to have a private secretary and give him a month's leave of absence and money enough to insure his having an easy and pleasant time.

We were glad to see Bro. T. V. Neal at the convention and to know that he was hopeful about his soon being able to be strong enough to take up regular work.

The Howard College "boys" were at the convention in great numbers. They are a noble lot of young men, whose work is telling for God and humanity throughout the state.

Rev. George W. Bouldin, of north Alabama, and his bride were presented to the convention, and, while all stood, Dr. Provence led in a prayer that God would go with them and bless them in their work in Japan.

Dr. Robertson's book, "Key Words of Jesus," evidently made a great hit with Rev. A. F. Owen, colored, who said he was going to use it in his classes. He had by it located the Jews who "were encased in a shell of ignorant omniscience."

The Judson library will be built and it will be a beauty.

Many ladies attended the night services with uncovered heads, while many wore their hats.

Dr. S. M. Provence, the scholarly pastor of Tuskegee, has well been called the "father of missionaries."

"Let us arise and go to Dothan." This Bible injunction will govern the Baptist Convention next year.

Dr. Gray paid a wonderful tribute to Dr. Broughton, which was applauded by many. It was a fine bit of portraiture.

Quite a number of copies of "The Moral Dignity of Baptism," by Dr. J. M. Frost, were sold at the convention by two Howard College students, Brethren Darden and Pinson.

We were not bothered with dust at the convention. The rains kept the streets well sprinkled.

Editor Horace Hood, of the Montgomery Journal, was an interested listener at the convention on Thursday afternoon.

Thursday was a great day for Howard and Judson. Voluntary offerings of over \$3,000 each were given to these Baptist institutions.

It was good to be at the convention. There was a new spirit among the brethren. The Baptists are beginning to come into their own.

Dr. Gray asked the laymen present to stand and then requested Dr. Cox to lead in prayer, that they might see their duty to the Home Board and do it.

Dr. Gray's exposition on evangelism robbed it of many of its terrors, and now some "skeery brethren" will be able to stand without hitchin', even when a Board evangelist passes by.

Dothan, that wonder city of south Alabama, gets the next convention, and already the Dothanites have begun to make plans for the entertainment of the visitors and the delegates.

Dr. B. D. Gray is very much at home in Alabama and has lost none of his old-time power in getting Alabama Baptists to do things. The Home Board in him has a wise leader. Dr. Gray has a level head, a warm heart and a capacity for work that is unbounded.

Bro. Crumpton's "grunt" and "make it short" worked like a charm on Brethren Castleberry and Rosser, the former making a brief, witty but hearty welcome and the latter responding in a chaste and pointed way. When Bro. Crumpton got up to read his report much "grunting" was heard.

Dr. G. S. Anderson was at the convention with his new "Bible Students' Primer in the Science of Truth, and the Student's Course in Scripture Exposition," fresh from the press, offering it to the brethren at the introductory price of \$1. Dr. Anderson has helped many of his preacher brethren by his teachings and this book will be welcomed by many.

Dr. A. T. Robertson was present on Thursday morning and gave an interesting account of the work of the Southern Baptist Theological Seminary at Louisville. His advice to the young ministers was first to go to Howard College and then to the Seminary. He said all of our enterprises were dependent upon the preacher; what will he do? Will he lead his people?

Dr. Patrick, in introducing Hon. B. F. Ellis, President of the Board of Trustees of Judson College, said that J. B. Ellis, the President of the Board of Trustees of Howard College, was an abridged edition, but that B. F. Ellis was the unabridged edition. We are glad, however, that this father and son are bound together in one great educational volume for the help and instruction of the Baptist boys and girls in Alabama.



HON. N. D. DENSON, PRESIDENT ALABAMA BAPTIST CONVENTION.

Rev. A. F. Owen, colored, dean of the theological department of the Selma University, was present and by request spoke of his work. He seemed to think a great deal of Bro. W. J. E. Cox, as he told the convention "that he hoped to hear Dr. Cox speak at his funeral."

Rev. I. L. Collins, the blind preacher of the Sipey Association, gave \$10 to the Judson Library. It was a touching incident that this man of God, whose eyes are shut to the beauty of the world, yet wanted the young women who go to the Judson to have an opportunity to read the best books.

Dr. Montague is one of the best money raisers in the land. In taking the collection for Howard College on Thursday morning he had the people so in the giving mood that it took the orders of both Presidents Denson and Ellis to get him to stop and the crowd to quit giving.

The congregation stood and sang "America" on Thursday night.

Rev. W. T. Davis made a strong statement of the work being done and the needs of the Scottsboro Institute.

Rev. Marion Briscoe brought to the attention of the convention the excellent work and the needs of the Healing Springs Institute.

A great crowd thronged the theatre on Thursday night to hear the matchless Gray, who stirred and thrilled them with the need of Baptists taking the cities for Christ.

Mrs. J. G. Dobbins, of Greensboro, greatly charmed the convention on Thursday night by singing a solo, "Alone with God." She has a well trained voice, which is marvelously sweet.

Report of the 85th Annual Convention---By J. W. Hamner

The Alabama Baptist State Convention met in its eighty-fifth session with the Baptist church in Talladega, Ala., on Wednesday, July 18, 1906.

The devotional service was conducted by Bro. A. G. Spinks. The service, with its uplifting quotations by the brethren generally from the word of God and the soul-stirring hymns and the helpful talk of the leader, made a sweet hour of preparation for the work of the convention proper. How near to the Lord it brought us all! Workers together with God was the theme of the service.

First Day---Wednesday---Morning Session.

The convention was called to order promptly at 9 a. m. by President G. L. Comer.

The delegates were then enrolled. The convention proceeded to the election of officers. Bro. G. G. Miles was put in nomination by Bro. J. A. Hendricks, seconded by Bro. W. D. Hubbard. Bro. Miles declined the nomination.

Hon. N. D. Denson, of the Supreme Court of Alabama, was nominated and elected by acclamation.

Bro. Denson was escorted to the rostrum and was received and introduced in a charming way by Bro. G. L. Comer.

Brethren D. C. Cooper and J. B. Ellis were elected first and second vice-president, respectively.

Bro. M. M. Wood was re-elected Secretary of the convention.

The programme prepared by the committee, after amendment, was adopted.

The convention recognized Brethren W. H. Smith, of the Foreign Mission Board; Tully Hendon, of the Baptist and Reflector; Dr. M. B. Wharton, representing the Western Recorder, and Dr. J. M. Frost, of the Sunday School Board.

The visiting ministers of other denominations were recognized.

Dr. T. W. Ayers, missionary to China, was received by the convention; also all the new pastors who have come into the state since the last convention.

The address of welcome was made by Bro. Castleberry, of Talladega, and the response was made by Bro. Rosser, of Selma.

Bro. Crumpton read the report of the State Board of Missions.

The convention recessed to 2:30 p. m.

The convention sermon was preached at 11 a. m. by Bro. W. M. Blackwelder. The theme was "The Lost Sheep," Luke, 15th chapter.

First Day---Afternoon Session, 2:30 p. m.

Devotional services were conducted by Bro. F. J. Ingram.

The convention was called to order by President N. D. Denson at 2:45 p. m.

The Talladega church tendered the convention the use of the Elks' theater on account of having room there for both delegates and visitors. The convention decided to continue its sessions in the church auditorium.

The report of the Board of Ministerial Education was read by Bro. J. A. Hendricks.

The report of the treasurer of the College Endowment Fund was read by Bro. W. A. Davis.

The report of Healing Springs Institute was read by Bro. W. B. Crumpton.

The report of the Board of Trustees of Judson College was read by Bro. B. F. Ellis.

The report of the Board of Trustees of the Orphans' Home at Evergreen was read by Bro. John W. Stewart.

The report of the State Board of Missions was discussed by Bro. W. B. Crumpton.

"Missions in My Section" was discussed by Brethren C. T. Culpepper, and C. W. O'Hara. After Bro. O'Hara's speech the convention stood and sang "Rescue the Perishing." The subject was further spoken to by Brethren G. W. Dobbins and A. J. Dickinson.

Dr. J. M. Frost spoke to the report on missions.

Bro. W. D. Hubbard offered a resolution providing that the State Board of Missions put a brother in the field as Sunday school evangelist.

The resolution was referred to the committee to report on the "Report of the State Board of Missions."

Further speeches were made by Brethren W. S. Brown, W. B. Crumpton, A. J. Dickinson, Marion Briscoe, A. N. Reeves and I. L. Collins.

Drs. Robertson, of the Seminary; Gray, of the Home Board; Prestridge, of the Argus, and Bro. Folk, one of the new pastors just in the state, were recognized.

After singing the convention adjourned to 8 p. m.

Benediction by Rev. George E. Brewer.

The Ministers' Benefit Association met immediately after the adjournment of the convention on Wednesday afternoon.

All of the old officers were re-elected.

The reports showed steady growth of the society.

Some spirited talks grew out of a motion to remove the age limit. The age limit was not removed.

Quite a number of brethren joined the society.

First Day---Evening Session.

The convention was called to order promptly at 8 o'clock, President N. D. Denson in the chair.

"Nearer My God to Thee" was sung; prayer by Bro. W. H. Smith, of the Foreign Mission Board.

Bro. J. J. Hagood read the report on Foreign Missions.

The report was spoken to by Dr. T. W. Ayers, missionary to Whang Hull, China, and Dr. W. H. Smith, of Richmond, Va., assistant Secretary of the Foreign Mission Board.

Bro. Smith introduced Miss Sallie Priest, of Louisville, Ky., who goes to assist Miss Willie Kelley in China. While the convention sang "My Faith Looks up to Thee" the brethren shook hands with her, and then Dr. Smith prayed for strength for her in the work which lies out before her in China.

The report on Foreign Missions was then adopted.

The action of the convention this afternoon was reconsidered and the convention voted to meet at the opera house in order that the citizens of Talladega may be able to hear the proceedings and all of us be more comfortable.

After singing "The Morning Light Is Breaking" the convention adjourned till 8:30 Thursday morning.

Benediction by Bro. J. W. Hamner.

Second Day---Thursday---Morning Session.

8:30 a. m.—Bro. A. N. Reeves conducted the prayer service. Special prayer for our schools was made.

The convention was addressed by Dr. J. M. Frost, of the Sunday School Board, of Nashville.

Dr. M. B. Wharton moved that the Sunday School Board publish a Baptist catechism.

Dr. Cox announced that the Board is already publishing one.

Dr. Frost said: "You can't tell how many catechisms we sell."

Dr. Wharton's motion prevailed.

Rev. Frank Willis Barnett addressed the convention in his own inimitable way on the "Religious Press," with particular reference to The Alabama Baptist. His heart and life are in this work and he is bending every energy to make the Alabama Baptist the best religious paper in the South, and the brethren and sisters are showing their appreciation.

Dr. Wharton spoke in the interest of The Alabama Baptist and the Western Recorder.

Dr. Prestridge spoke in the interest of the Argus.

Bro. Tully Hendon spoke in the interest of the Baptist and Reflector.

The report of the Board of Trustees for Howard College was read by Bro. J. B. Ellis, President of the Board.

The report was spoken to by Brethren J. B. Ellis, George G. Miles, Dr. W. J. E. Cox, Prof. George W. Macon. After Prof. Macon's speech the convention rose and sang "How firm a foundation ye saints of the Lord."

Dr. A. P. Montague, President of Howard College, then read the report of the Endowment Committee, following the report with a soul-stirring address. The convention stood and sang "Amazing Grace."

Pledges for expenses for Howard College that will arise between now and September 1 were taken by Dr. Montague amounting to something over \$3,500.

A resolution was passed thanking Dr. Montague and the Board of Trustees and their co-laborers for their successful effort in the endowment movement and authorizing them to proceed to raise an endowment of \$500,000.

Dr. A. T. Robertson, of the Southern Baptist Theological Seminary at Louisville, Ky., addressed the convention. The report of the Board of Trustees of Howard College was adopted.

The Endowment Committee, with Dr. Montague as chairman, with the privilege of selecting his own assistants, was continued.

Rev. A. F. Owens (col.), dean of the theological department of the Selma University, by special request of Drs. Cox and Crumpton, addressed the convention. He is in the employ of the State Board of Missions.

A collection was taken to help in that work.

Dr. W. H. Smith introduced Bro. and Sister Bouldin, who go as missionaries to Japan. Dr. S. M. Provence lead in prayer for them.

Second Day---Thursday---Afternoon Session.

Bro. J. W. Sandlin conducted the devotional services.

Bro. W. B. Crumpton read the report of Scottsboro Institute.

Bro. Mallory, of the Committee on Revision of Charter of Howard College, made the report of that committee. The report was adopted and the matter placed in the hands of the Board of Trustees.

A. G. Moseley made the report of the Committee on Nominations.

W. M. Blackwelder made the report of the Co-operative Committee.

Charles H. Davis made the report of the Committee on Time and Place of Next Convention.

Place, Dothan; time, Wednesday before the fourth Sunday in July, 1907.

Preacher, J. L. Rosser; alternate, J. A. Hendricks. Committee on Programme, Dr. Charles A. Stakeley, W. M. Anderson and W. A. Tallafarro.

Bro. M. M. Wood read the report of the Committee on Memorials.

Brethren Wood, Brewer and J. G. Harris were appointed to prepare a suitable memorial of Dr. Z. D. Roby.

The report of the Committee on Encampment, after amendment, so that no liability shall be incurred involving the convention, was adopted.

The hour for discussing the report of the Board of Trustees of Judson College having arrived, Dr. Patrick introduced Bro. B. F. Ellis, president of the Board of Trustees, who addressed the convention. He was followed by Bro. J. L. Rosser, Dr. A. J. Dickinson, Dr. Charles A. Stakeley, Dr. B. D. Gray.

Bro. Mallory offered a resolution authorizing the Board of Trustees of Judson College to proceed to raise the \$30,000 needed to secure the Carnegie offer of a library for the Judson.

Dr. Patrick addressed the convention in the interest of Judson College, and took pledges amounting to \$3,100, besides cash contributions.

Bro. Crumpton read some interesting items additional to the report of the Scottsboro Institute, which were ordered incorporated in the report.

Bro. W. T. Davis addressed the convention in the interest of Scottsboro Institute.

Bro. Barnett spoke in the interest of Scottsboro Institute.

Bro. L. O. Dawson also addressed the convention in the interest of Scottsboro Institute.

Bro. Marion Briscoe addressed the convention, speaking to the report on Healing Springs Institute.

Adjourned till 8 o'clock.

Howard Alumni.

A meeting of the Alumni of Howard College was called just after adjournment of the convention on Thursday afternoon, for the purpose of arousing interest in our alma mater. Determined to stand by the President in every step of progress he may inaugurate for the college, the Executive Committee of the Alumni Association was requested to urge the organization of county alumni clubs and to raise among their number \$2,000 to be turned over to Dr. Montague for immediate use.

Second Day---Thursday---Evening Session.

Devotional services, conducted by President N. D. Denson.

Bro. B. S. Ralley read the report on Home Missions.

The report was spoken to by Bro. B. D. Gray, of the Home Board.

After Dr. Gray's address Mrs. J. G. Dobbins sang sweetly "I walk alone with God."

President Denson led the convention in singing "My country, 'tis of thee."

Dr. Cox prayed for the laymen present and throughout our state, that God may so bless them that this may be a

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DR. FOSTER'S BOOK.

I have wanted for some time to say some things through the columns of The Alabama Baptist about Dr. Foster's book, "The Finality of the Christian Religion," but my investigation of Roman Catholicism has demanded a great deal of my time. I invested four dollars in Dr. Foster's book soon after it was published, but would take less than four cents for the help I have received from it. Dr. A. J. Dickinson thinks it strange that any Baptist should object to the teachings of the book. It is marvelously strange to me that any Baptist, as that term is generally understood, can endorse the book. Dr. Dickinson thinks that the book will enrich the preaching of any minister who will read it. I do not hesitate to say that I do not want to listen to preaching that is "enriched" by the views entertained by Dr. Foster. Now, this may be "sacred swearing"; if so, then make the most of it. If "sacred swearing" consists in defending the faith and repudiating the men who are attacking its foundations, then "sacred swearing" is a sacred duty.

I think the time has come when we need to know where we stand, even in the South. I hear whisperings which indicate that some of our Southern pastors are becoming influenced by the destructive views of some of the higher critics. A prominent pastor in another state, whose church had to come out in defense of his orthodox views last winter, was strongly commending to his brethren at the last meeting of the Southern Baptist Convention, Dr. W. N. Clarke's little volume, "The Use of the Scriptures in Theology." His commendation of that volume, notwithstanding the defense of his church, convinced me that the brother is far from being orthodox.

I have recently re-read portions of Dr. Foster's book, and I find practically nothing in the volume touching the fundamentals of Christianity that I can endorse. Dr. Foster attacks the very foundations of the Gospel. His views are a strange mixture of Unitarianism and infidelity.

One cannot read the first two pages of his chapter on "Jesus" without being convinced that Dr. Foster believes very little that is recorded by the four evangelists about Jesus. He says: "Everything is mediated to us through others. It is a duty of conscience today to be seized with the significance of this fact. The limitations of authenticity thus drawn cannot be honorably forgotten by the apologist." A little further on he says: "The four gospels, which are our main sources for the evangelical history, are neither biographies nor strictly memorabilia, but books for purposes of evangelization and edification. They use their materials much as a popular preacher retells the parable of the Prodigal Son, imaginatively reconstructing it, supplying all sorts of embellishments, and adapting it to the practical ends in view, unmindful to a degree of fidelity to the literal story." How did Dr. Foster learn all this? Does not his position utterly destroy the reliability of the Gospel narratives? He says these books do not exhibit the facts concerning Jesus, but the faith of their authors. How does he know? They certainly claim to state the facts. According to Dr. Foster, "we are forced to the conclusion that we do not surely know that we have any strictly authentic words of Jesus." Jesus and Paul, according to Dr. Foster, are in hopeless conflict in their teaching. He says: "Similar in so many ways, as theologians, Paul and Jesus are 'disparate.'" He says, "A burning question of the hour is whether the watchword must be, 'Jesus and Paul,' or 'Jesus or Paul.'"

Dr. Foster speaks reverently of the personality of Jesus, but what do we know of his personality if the writers of the four gospels have not given us the facts about Jesus, but

only their own faith; if they have supplied "all sorts of embellishments" and have been "unmindful to a degree of fidelity to the literal story?"

Dr. Foster thinks that "not a few of the stories of marvelous cures effected by Him (Jesus) are entirely credible," but he would attribute them to psychic rather than divine power. He quotes Renan to show that threatening, the use of the hands, the use of spittle, etc., only belonged to the general art of exorcism practiced in his day by others. Jesus was simply a man greater than average men, who, by His gentleness and giving the patient assurance of his recovery, healed many.

The views of Jesus concerning the kingdom of God was that entertained by others in His day. "Beneath the fantastic and dramatic preaching of Jesus on the kingdom is embedded the idea of this hope of the nearness of God." Think of the "fantastic" preaching of Jesus! Dr. Foster thinks that if "the kernel of the coming of the kingdom is the nearness of God, we may still pray, in the spirit of Jesus, although not in the literal immediate sense of the word, 'Thy kingdom come,'" because Jesus was mistaken about this as about some other things.

The early Christians believed Jesus to be the Messiah. His resurrection was the convincing proof to many. But "historic science," of which Dr. Foster is an exponent, "repudiates the entire supernatural position on this subject," that is, the resurrection of Jesus. Jesus claimed to be the Messiah, but the "messianism of Jesus is not a necessary article of faith."

Dr. Foster denies that Jesus existed prior to His birth in this world. "If we are not able to affirm that there was a pre-existent personal being who dwelt in heaven, but came down to earth, neither are we able to assume that Jesus had access to better knowledge upon the subject than man has. Such an assumption would jeopardize the integrity of His human nature. If this is to imply that Jesus was in error, it is difficult to see how we can escape the implication."

But listen to this: "The fantastic idea that a dead person should return upon the clouds of heaven chills the modern intellect quite as much as belief in a pre-existent personal Messiah. If Jesus so shared in the antique psychology and cosmology as to believe in the former, it seems probable that he could quite as easily believe in the latter."

There is scarcely a page of this chapter that does not contain some utterance which "chills" the spiritual blood of an orthodox believer, that is, if I understand what the word "orthodox" means. I can mention only a few other objectionable utterances. "Who was Jesus? The son of a carpenter—good enough father for a Savior." If this does not make Jesus nothing more than a man, what does it mean? There is not an utterance in the book, so far as I have seen, that recognized the deity of Jesus, but there is much in it that utterly repudiates His deity.

"The question is as to which is of primary importance, the human historical Jesus, or a mythological being from heaven." But there is really no historical Jesus if we cannot rely on the accuracy of the four gospels.

"Jesus did not transcend the limits of the purely human. He did not put Himself alongside the Almighty God. He never demanded faith in Himself, in the sense that He demanded faith in God." Of course, Jesus was mistaken when he said, "And He that beholdeth Me beholdeth Him that sent Me." "If ye had known Me, ye would have known My Father also; from henceforth ye know Him, and have seen Him * * * he that hath seen Me hath seen the Father; how sayest thou, Show us the Father?"

The precepts of Jesus are not adapted to modern life, according to Dr. Foster. "Thus, when one looks be-

neath the surface, one sees that the precepts of Jesus show no interest for the morally necessary forms of modern life." On the same page there is a foot-note as follows: "One should reflect upon the moral danger lurking in the ecclesiastical dogma of Jesus' deity, rendering His precepts infallible and universally binding." And the preaching of such, it is claimed, will enrich one's preaching. May the Lord deliver our Baptist people from such enrichment!

"Of the importance which Jesus attached to His death there is little that can be said with certainty." Dr. Foster says that there are only two of His utterances that bear on the subject, "the giving of His life a ransom for many, and the words at the Last Supper." As to the latter "we may not claim to understand with certainty the original meaning of the Last Supper of Jesus." "Leaving the Last Supper out of account, the single word concerning the ransom remains. But the character of that tradition being what it is, a permanent and binding dogma of the Christian faith may not be built, consistently with sound morals, upon such a singular and isolated word." But if there is no certainty about what he said at the Last Supper how can there be any certainty about the other passage or any other utterance of His? Of course, Dr. Foster does not believe in the vicarious sufferings of Jesus.

If these utterances of Dr. Foster, which I have quoted, do not attack the very foundations of the Gospel as Baptists understand it, then I am ignorant of simple English or of the belief of Baptists.

"The Standard," of Chicago, which has been disposed to defend the professors of the Chicago University, repudiated Dr. Foster's book and rightly claimed that it was destructive of the very foundations of our faith.

W. J. E. COX.

DIDN'T BELIEVE.

That Coffee Was the Real Trouble.

Some people flounder around and take everything that's recommended but finally find that coffee is the real cause of their troubles. An Oregon man says:

"For 25 years I was troubled with my stomach. I was a steady coffee drinker, but didn't suspect that as the cause. I took almost anything which someone else had been cured with, but to no good. I was very bad last summer and could not work at times.

"On Dec. 2, 1902, I was taken so bad the doctor said I could not live over 24 hours at the most, and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed.

"The pain and sickness fell away from me and I began to get well day by day, so I stuck to it until now I am well and strong again, can eat heartily, with no headache, heart trouble or the awful sickness of the old coffee days. I drink all I wish of Postum without any harm and enjoy it immensely.

"This seems like a strong story, but I would refer you to the First National bank, the Trust Banking Company, or any merchant of Grant's Pass, Ore. in regard to my standing, and I will send a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying "Coffee don't hurt me." A ten days' trial of Postum in its place will tell the truth and many times save life. "There's a reason."

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

1. The Woman's Missionary Union Literature Department, formerly the Literature Department of the S. B. C., an invaluable aid to all mission leaders and students, will be reopened July 1st at the Union's new headquarters, Wilson Building, 301 N. Charles street, Baltimore, Md. As heretofore, leaflets, manuals, band portfolios, narrative leaflets and other missionary publications bearing both on the home and foreign mission fields of the Southern Baptist Convention and missionary organizations of our own and other denominations, will be on sale at the lowest possible price. State the field and purpose for which information is desired, whether for church, woman's, young people's or children's society, enclosing a few cents, and we will endeavor to meet your need. Tracts or narrative leaflets average two cents each. Mission manuals, collection of recitations, etc., from 10 to 25 cents, according to size.

2. "The Monthly Literature" sent in quarterly installments, price 30 cents a year, will be sent out to subscribers as formerly, and will follow the subjects given on the Mission Topic Card and in Our Mission Fields, a new and complete form of monthly program published in a quarterly pamphlet by the W. M. U. One copy of the latter will be sent free through the various state central committees composing the W. M. U. to every society. Leaders will, however, find a second copy—one to cut and one to keep—invaluable. Single copies, 5 cents; four yearly copies, 20 cents. Monthly Literature and Our Mission Fields, 50 cents a year.

3. While the Literature Department is intended primarily for Southern Baptists, others of all denominations, both North and South, have made extensive use of it, finding it supplied a much felt need. In the future, as in the past, we will be glad to serve all mission leaders of whatever name. Address all orders to:

W. M. U. Lit. Department,
Wilson Building,
301 N. Charles St.,
Baltimore, Md.

MOUNTAIN GROVE S. S., BLOUNT COUNTY, ALA.

Whereas, God, in His infinite wisdom, has seen fit to remove from our midst one of our students, Clarence Foust, aged 11 years; therefore, be it

Resolved, first, That we tender his sorrowing relatives assurance of our heartfelt sympathy.

Second—While Clarence is sadly missed in the home circle and in the Sunday school, yet it is a comfort to know that he is safe in the arms of Jesus—safe from the world's temptations. May God, who is too good to do wrong and too wise to commit an error, comfort our sorrowing hearts and save the unsaved.

Heaven retains now their treasure;

Earth the lonely casket keeps;
And the sunbeams long to linger
Where their sainted darling sleeps.

Third—That a copy of these resolutions be furnished his bereaved father and mother and The Alabama Baptist for publication.

RUFUS B. SIMMS, Supt.
W. H. ABSHER, Pastor.
MRS. M. A. SIMMS,
MRS. ETHEL NATION,
MISS OLLIE COBB,

Committee.

Thirty-Fifth Report of the State Board of Missions

THIRTY-FIFTH

Annual Report of the State Board of Missions.

With thanksgiving and praise to the Giver of all good, we present this, our thirty-fifth annual report. Starting out with a debt of \$2,500, we made appropriations in advance of anything we had ever attempted. The demands were such that we could not well do otherwise. The results have proven that the denomination can be relied upon to come to our support, when "advance" is the watchword. While we have considerable debt, we are proud to report a large advance in work and contributions. We have not been able to meet all the demands made upon us. Some urgent appeals we have been forced to decline.

Historical.

On July 13, 1888, the convention met last in Talladega. Many changes have come in these eighteen years. Some of our ablest and best men have gone to their reward. God has given us in their places some of earth's choicest spirits. The material developments have been greater than in any eighteen years of Alabama's history. As a denomination we have made great advancement. The unhappy, discontented feeling, which some of us remember pervaded the convention then, on account of the removal of Howard College the year before, has given place to a feeling of confidence and enthusiasm for the college in its present location.

Then the amount received for State Missions was\$ 8,183
This year it is 16,904
The amount for Home Missions was 2,227
This year it is 15,211
Then we gave for Foreign Missions 3,027
This year it is 31,799
Then for all purposes 15,819
This year it is 67,324
Surely we have cause to "thank God and take courage."

We are happy to report a

Growing Spirit of Harmony and fraternal feeling among the churches and associations. There are no hurtful divisions among us worthy of mention. More and more there is a disposition to enter into hearty cooperation with the convention in all its work.

The blessing of God is so apparent in all our work, brethren everywhere are drawn to it and are eager to cooperate. This is a cause for devout gratitude to all those who love our Lord, who prayed for His people almost with His dying breath that they might all be one, "that the world may believe that Thou hast sent me."

But for the want of money and the fear of debt we would have

Employed Every Ministerial Student for the summer. In the Howard and the Seminary and other schools we have young preachers. They would have been a mighty force for God if we could have employed them this summer. If every ministerial student could find employment in his association during the summer months some of the most effective mission work would be done, the student greatly benefited and the churches kept in sympathy with ministerial education in our college.

It is especially important that the services of our Alabama students in the Seminary be secured in the state during vacation, so that they may not get weaned away after graduation.

The Supply of Preachers

is alarmingly short. Counting those who are scheduled to go this fall, Alabama has lost twenty-six preachers, some of them from our most prominent pulpits. We have brought in some, but not enough to make up our losses. Some of this unrest is due, maybe, to a mere desire to change, but we fear that lack of support fig-

ured in no small degree in many cases. So long as pastors are harassed with the fear of insufficient support we may expect these changes, some going to secular employment and others seeking new fields. Our churches forget the fact that the cost of living has greatly increased, and the salary, which was sufficient five years ago to support the pastor and his family, cannot sustain them today. There is more disposition on the part of the pastors in the country to devote their time wholly to the ministry. It is a good omen. Godliness with contentment is great gain, but contentment with our work and progress—our attainments—is a great sin. When a spirit of unrest of this sort takes possession of our preachers they will give the needed instruction on pastoral support and the people will be quick to respond. Nothing would be more helpful to the cause of missions and the general interests of the denomination than this desired change. Agitation will bring it about and we trust that this convention will pronounce upon it, that our papers will urge it and that every preacher will take it up before the association and in the pulpits. Our slogan for the year 1906-7 should be: "A ministry unburdened by secular business, giving themselves 'wholly to these things,' and churches furnishing the needed support."

The Question of Evangelism

is in the air. Everybody is discussing it and its discussion is timely. While the boards should employ evangelists, let us never forget that pastors can do much by giving themselves to this kind of work. Some of our preachers are engaged for several weeks this summer in the needy sections about them. We have had since March the services of Bro. J. V. Dickinson for one-half of his time. He is much in demand. He cannot begin to answer all the calls made upon him. Bro. W. B. Earnest is employed jointly by the Board and the North River Association until the meeting of that body.

Dr. J. B. Gambrell, of Texas, does not put it too strongly when he says in a recent publication: "As certain as we live evangelism is God's cure for all manner of evils."

Some of the states are employing Sunday school evangelists jointly with the Sunday School Board at Nashville, and we need to be doing something along the same line. The statistics show 1,891 Baptist churches in Alabama and 931 Sunday schools. We are certain that there are more schools than the number given. The information furnished by the church clerks to the association, from which these statistics are taken, is fearfully defective. But, after all are reported, the number will be shamefully small compared to what we ought to have. Many of these schools, maybe two-thirds of them, continue for only a few months of the year. We doubt if there are five hundred evergreen schools in the state. If the employment of a man for this special field can result in a great awakening of interest in this important department of work, we ought by all means to find the man and put him at it.

Church Building.

The towns are so numerous and the demands for places of worship so great we employed Bro. O. Y. R. Ray to travel and assist in the collection of money for the erection of church buildings. The design was that he should confine his efforts to mission points, but some pastors have pressed him into service for short periods. He has assisted in raising \$13,060 at twelve places. Some of the buildings are now up and occupied. Others are approaching completion. Of course much of this money would have been raised without him, but most of it would not, and the buildings would

have been long delayed. In March and April he dropped his work and assisted the Corresponding Secretary during the closing campaign for home and foreign missions, raising for these boards more than \$2,100. Besides this he raised for Healing Springs Institute over \$500. He has assisted in collecting, all told, since October 1, over \$15,000.

We are often embarrassed for the want of a church building fund. It is not practicable for us to attempt the establishment of such a fund. May it not be we have fallen on a better plan in the employment of Bro. Ray? Struggling churches may be best served by a man of experience and energy, giving a few days to help them raise the money for their buildings, agree on plans and start the work. Churches, like individuals, often wish to beg or borrow, when a little extra effort in their own communities would secure the needed money. This agency in the state will be of immense advantage to the Home Board in placing its limited church building funds to the best advantage.

The people at West Huntsville were so cramped in their little old house the Sunday school could not be accommodated, and the people who wanted to hear the gospel were turned away in droves. The Brethren, at a venture, by the advice of the Secretary, went in debt for a building. They are now worshipping in a handsome, well ventilated building, which is crowded at every service. The building cost \$——. We hope the pastor will be able to raise in Huntsville and vicinity half the amount. The Sunday schools had put in our hands nearly \$300 for the purpose. We hope soon the balance necessary will be furnished by the Sunday schools.

The Schedule

recommended by the last convention to the churches has met with much favor. Wherever the pastors have presented it and pressed collections accordingly the results have been satisfactory. Only one change is recommended. According to the schedule March is given to home missions and April to foreign missions. The weather in March is often very bad, as it was this year, hundreds of churches not being able to meet. It will be better, we believe, and fairer to the Home Board to throw the two months together and press collections for the two boards. More and more we are convinced of the wisdom of

Scattering Literature

over the state. We have sent it out from the office literally by the bushel, and the people have eagerly read it. Hundreds of letters are received by the Secretary, telling of its value and asking for more. Very little mission money has gone into the printing of tracts. A special fund has been provided, largely through the personal efforts of the Secretary, but it is not adequate. A thousand dollars a year would not be too much to expend on tract publication.

The Bible and Colportage

business grows with each year. We still believe a permanent home for the Board a necessity. The room we have is overcrowded. The growth of the colportage business embarrasses us. Books are too heavy to properly handle except on a ground floor; but rents are so high we have not felt it prudent to "enlarge the place of our habitation." One brother of means has promised to generously help when we are ready to purchase property. We trust the time may not be far distant when we can see our way clear to embark in this important enterprise.

If pastors would interest themselves they could greatly help us in putting good books into the hands of the people. If they would get a price list of books into each home and occasionally call public attention to some book and

propose to become the purchasing agent for their members, thousands of volumes could be put in the hands of the people. The good of their reading cannot be estimated. Seven associations are carrying on colportage work successfully. Some of the colporters work most of the year, others for only a few months. The number of volumes sold was 4,630, valued at \$2,024. Besides these we have donated 274 volumes.

We Mourn with Our Colored Brethren over the death of Bro. W. H. McAlpine, long in the employ of our Board. Returning from last summer's campaign, he wrote on the margin of his last report: "This summer's work is the best since I have been in the work. I have held more institutes, instructed more ministers and had a larger attendance than ever before. The work grows in interest. I have not yet touched half the state. The outlook is good for a large class of ministers this session." The following resolution was spread upon the minutes of the Board and deserves a place in this report: "Rev. W. H. McAlpine, colored, who died November 3, 1905, having been a faithful employe of this Board, we desire to record our estimate of his Christian character, his consecrated devotion to the work of the Master, and our sorrow at his death; therefore, be it resolved, That our deceased brother possessed to an eminent degree the confidence of this Board, having, while in its employ, discharged the duties of his position with fidelity and intelligence. He was a man of great common sense, modest and unassuming, of deep piety and of rare devotion to the cause of our common Lord. Having been supported by this Board, in conjunction with the Home Board of the Southern Baptist Convention, as instructor in the Theological Department of the Selma University, colored, he did his work with judgment, zeal and efficiency."

The university was fortunate in securing, in Bro. McAlpine's place, the services of Rev. A. F. Owens, a man of ability, well and favorably known by the brethren in Mobile and in other parts of the state. He reports: "Sixty-eight ministers attended the school the past session." He is now canvassing the state, holding ministers' institutes wherever he goes. The hope of the colored people is in their ministry. If we can help to shape and mould the men of God who lead them we are doing the greatest possible good to the race.

The Plan of the Apportionment grows in favor with the brethren. The figures suggested for the past year were:

For State Missions	\$20,000
We raised	16,904
For Home Missions	20,000
We raised	13,211
For Foreign Missions	27,000
We raised	31,799

It will be seen that we fell short for State Missions \$3,096, and on Home Missions \$4,789, and we went beyond for Foreign Missions \$4,799, lacking only \$3,086 of raising the full amount. We must bear in mind, however, the Foreign Mission contributions include the generous gift of \$10,000 from Bro. J. C. Bush, of Mobile. The figures show that we went ahead of last year:

For Home Missions, \$3,327; for Foreign Missions, leaving out the contribution from Bro. Bush, \$3,760, making a total advance of \$7,087.

Alabama stood third in the list of states for Foreign Missions. We can hardly hope to maintain this place in the Foreign Mission column, as we may not have another contributor next year, but we must strive to maintain our figures for Foreign Missions and make a large advance for Home Missions.

We Suggest for Another Year:

For State Missions, \$22,000; for Home Missions, \$22,000; for Foreign

Missions, \$31,000, making a total of \$75,000, which is \$8,000 beyond the figures attempted the past year. In the face of our present debt on account of State Missions, it may seem reckless for us to name so large a sum in advance, but when we consider the great need in our state and the unbounded prosperity of our people, it would be little short of cowardice to retrench. Faith in our brethren and faith in our God alike demand the advance. The Committee on Co-operation, having failed to meet this year, it might be well for this part of the report to be referred to them, with instructions to prepare a report for the present session.

The Woman's Central Committee have agreed to take charge of the Plank Cards for Mission Chapel buildings. The plan to have the Sunday schools to build one Mission Chapel each year has not yielded this year so much as last, though it has been more vigorously pressed. The superintendents and pastors have failed to bring it before their schools. We are sure the plan suggested by the Central Committee, under their wise management, will be entirely successful. Each year adds to the efficiency of this band of noble women, who work so faithfully to arouse interest among the sisters in the churches. Almost entirely through their efforts the women of Alabama raised this year:

For State Missions \$ 1,684
For Home Missions 3,461
For Foreign Missions 4,903

Total for Missions \$10,048
And for all purposes, including church repairs, etc. 33,600
Quoting from the report eighteen years ago, when the movement among our women was very young, we find this:

"Our Christian women are quietly moving, too. They will soon be claiming in every church the right which God has given them—to work for Christ and to raise money for His cause. We should not attempt to stop them—we could not if we would, for it is of God—but encourage them, advise them, and as long as kept within proper bounds no possible harm, but great good, will come of the movement.

"In every community there are good women, only waiting for some encouraging word and a little instruction to form themselves and the children into societies. These organizations in all our churches mean much for the future—more comfortable houses of worship, better instruction in the Sunday school, more reading of God's word and religious literature, more money in God's treasury—these are some of the immediate fruits, and, more than this, it means for our churches fifteen years hence a missionary ministry in our pulpits and a missionary membership in our pews."

We do not claim the gift of prophecy, but modestly call attention to our prediction eighteen years ago and to the report of our Woman's Missionary Union, printed in the minutes of our convention. God be praised for the work of our consecrated women. If all the pastors would give them the encouragement they so richly deserve there is no telling the extent to which their work would grow.

Our Relation to the Other Boards continues most cordial. The Sunday School Board gave us \$355 worth of Bibles and other literature, and Alabama gave to the Board \$384 for its Bible work. We hope the Sunday schools will more generally observe Children's Day and increase the contributions for this purpose to \$1,000 annually. The Home and Foreign Boards cheerfully accepted the suggestion of the convention and contributed liberally each month to the office expenses. This is the proper thing for them to do, since our Secretary impartially and energetically represents the interests of all the boards in the administration of the office.

Baptist Encampments
are becoming common in all the states. They are usually held in the summer, when many of our members are at leisure and desire to take an outing. Bible studies, lectures on education, missions and other subjects, and recreation, are so arranged that the meetings are profitable and interesting from every standpoint. We have had committees on this subject from time to time, but nothing has been done. Your board believes that the time has come when the matter should be handled more vigorously and something recommended. An annual encampment, where a large number of brethren and sisters, old and young, could be gotten together for ten days, would be of untold good to the cause in every way.

Our Mission Schools
will each make reports through their trustees. We must, however, call attention to the generosity of our Home Board in purchasing, at a cost of \$2,600, a building to be used as a dormitory for girls at Scottsboro. This puts it in possession of a valuable and much needed property very near the school building.

One of the Most Serious Problems
confronting the denomination is the condition of our churches in the Black Belt. As fast as they can the white people are moving away. In most cases never to return. There is but little hope of a white population ever again occupying the territory. Even where the churches are able to furnish a good support it is difficult to secure pastors, because of the small congregations and the almost hopeless future. We cannot afford to abandon this splendid region of country and these grand people. Something must be done, but just what is the wisest thing to do your Board has not fully decided upon.

Vacancies on the Board.
The places of the following brethren, who have removed from the state, will have to be filled: O. F. Gregory, A. C. Davidson and J. L. Thompson. We have no vacancies to report, according to the instructions of the convention last year, as contained in a resolution found on page 31 of the minutes.

The terms of the following brethren expire with this year: A. E. Burns, W. J. E. Cox, W. B. Davidson, L. O. Dawson, Lum Duke, J. G. Harris and N. C. Underwood.

Special Mention.
We are sad to report the death of Bro. N. Baker, one of our best colporters. Though considerably past his three-score years and ten, he remained active to the end. In his last report to the Board he says: "I have been very sick. I hope to do much better in the future. I hope to bring up a glorious report next time for the orphans." He loved the orphans and he loved his work. He made his next report to the Master in person.

The Alabama Baptist wields a fine influence for missions wherever read. The paper goes into 10,000 homes. The editor is always obliging and courteous to the Secretary, the Woman's Central Committee or anyone else who wishes to plead the cause of missions.

Since the Aged and Infirm Ministers' Fund has been put down permanently on the schedule and a time assigned for collections, we are gratified to report some increase in contributions for this worthy cause. We feel certain that the amount will continue to grow.

"But where are the nine?" our Savior asked with sadness when only one of the ten healed lepers returned to give thanks. We are reminded of the nine forgetful ones when churches receiving the aid of the Board, sometimes for years, seem to forget us after they become able to stand alone.

We commit this report, with the summary of work and the financial exhibit, containing all that is reportable of our work, to the prayerful scrutiny of the brethren of the convention. We have not done all that we might have done, but we are happy in the consciousness of having tried.

Recapitulation of Statistics.
Contributions for all purposes for the year 1905-6:

State Missions	\$16,831.31
Home Missions	15,211.16
Foreign Missions	31,799.10
Miss Kelly, special for books	20.00
Aged and Infirm Ministers	260.94
Bible and Colportage	77.11
Orphanage	1,004.41
Ministerial Education	596.07
Howard College, Endowment Fund	105.00
Howard College, Denominational Education	204.02
Merrimac Church building	19.15
Tract Fund	83.26
Sunday School Board, Bible Fund	47.92
Training School, Louisville	4.00
Carpet for office	50.00
Church Building Fund	231.19
Newton School	26.86
West Huntsville	247.42
Seminary	5.00
San Francisco churches	33.34
Healing Springs	447.55
Margaret Home	18.87
Total	\$67,323.68

Summary of Work for the Year 1905-6.
Total number employed—

Teachers	9
Secretary and assistant	2
Missionaries	102
Days of service	12,683
Miles traveled	61,798
Sermons delivered	5,898
Addresses made	2,246
Religious services in homes	2,333
Churches constituted	17
Number of persons baptized	881
Baptized with others in connection with labors of missionaries	566
Received by letter	1,077
Restored	52
Sunday Schools organized	58
Ladies' Missionary Societies organized	37
Young People's Societies organized	49
Number of regular preaching stations without churches	82
Number of visits to preaching stations	660
Number of churches visited	898
Associations attended	14
Baptists rallies attended	22
Subscribers to "Alabama Baptist" secured	458
Subscribers to "Our Home Field" secured	445
Subscribers to "Foreign Mission Journal" secured	369
Meeting houses commenced	37
Meeting houses finished	14
Money collected for meeting houses	\$24,934
Money collected for repairing meeting houses	1,774
Tracts distributed	29,714
Money collected for State, Home and Foreign Missions	\$ 6,640
Money collected for other benevolences	1,812
Money contributed by Sunday Schools	356
Money contributed by Women's Societies	814
Prayer meetings organized	85
Prayer meetings held	1,402
Number of books and Bibles sold	2,946
Value of books and Bibles sold	\$ 1,453
Institutes, colored ministers	7
Preachers enrolled in Selma University	68

A young lady desires position as governess or private teacher. Was educated at Judson college. Address G, care Alabama Baptist.

PLEASE ASK THE BRETHREN TO REMEMBER

That for two weeks in April and two weeks about the last of June, extending into July, the office force is too busy to receipt for money. Maybe we ought to have more force, but that would cost us something. The patience of the senders for a little while will be worth more than money.

That the minutes of the two conventions can be had for the asking, on receipt of 10 cents in postage.

That tracts can be had "free, gratis, all for nothing," by writing to the Secretary. It would be more pleasing, however, if a few stamps were sent along to pay the freight.

That we want to furnish a list of our books and their prices for everybody to keep in their Bibles, so they will constantly be reminded that here is the place to buy Bibles and other religious books.

That postal orders are so cheap and convenient they are preferable to registered letters, personal checks for small sums, or even currency enclosed in a letter.

That business matters should be written on a sheet separate from a letter. For instance: "I send \$— for missions," or "Send me a supply of envelopes," put at the bottom of a long letter, makes it necessary for the clerk in the office to read the whole letter. Always she is hurried, and sometimes she overlooks the thing that most concerns her. Of course when the Secretary returns to the office he reads the whole letter with pleasure, and discovers anything she has missed, but, meantime, the writer is worried. To avoid that, write the business part on a separate sheet from the letter.
W. B. C.

BACK TO PULPIT.

What Food Did for a Clergyman.

A minister of Elizabethtown tells how Grape-Nuts food brought him back to his pulpit: "Some five years ago I had an attack of what seemed to be La Grippe which left me in a complete state of collapse and I suffered for some time with nervous prostration. My appetite failed, I lost flesh till I was a mere skeleton, life was a burden to me, I lost interest in everything and almost in everybody save my precious wife.

"Then on the recommendation of some friends I began to use Grape-Nuts food. At that time I was a miserable skeleton, without appetite and hardly able to walk across the room; had ugly dreams at night, no disposition to entertain or be entertained and begun to shun society.

"I finally gave up the regular ministry, indeed I could not collect my thoughts on any subject, and became almost a hermit. After I had been using the Grape-Nuts food for a short time I discovered that I was taking on new life and my appetite began to improve; I began to sleep better and my weight increased steadily; I had lost some 50 pounds, but under the new food regime I have regained almost my former weight and have greatly improved in every way.

"I feel that I owe much to Grape-Nuts and can truly recommend the food to all who require a powerful rebuilding agent delicious to taste and always welcome." Name given by Postum Co., Battle Creek, Mich. A true natural road to regain health, or hold it, is by use of a dish of Grape-Nuts and cream morning and night. Or have the food made into some of the many delicious dishes given in the little recipe book found in pkgs.

Ten days' trial of Grape-Nuts helps many. "There's a reason."
Look in pkgs. for a copy of the famous little book, "The Road to Wellville."

REV. W. R. WHATLEY'S PAPER
READ AT MINISTERS' MEETING

"What constitutes proper regard on the part of the churches for the direction of the Holy Spirit in calling, continuing or discontinuing pastoral relations?"

The first thing necessary to the end in question is spiritual unity in church organic unity. The Lord organized His church while on earth, associating therewith His ministry, giving the Holy Spirit to guide them in their relation to each other in all work for Him. This thought does not ignore church plurality, growing out of church singular, locally considered.

Proper regard, therefore, for the direction of the Holy Spirit in calling, continuing or discontinuing pastoral relations exhibits the following:

1. Spiritual unity, in church organic unity, must be maintained by permitting the spirit's guide in each member by or through prayer in the church meeting, in a conference capacity for the purpose under consideration, free from extraneous influences or bearings of all kinds, expressed secretly, by "lot" or ballot.

2. It prohibits one or more members of a church, or anybody else, through one or more of them, from calling or being instrumental in calling unsolicited, continue or discontinue pastoral relations without proper regard for the spirit's guide, in all the members on the principle stated.

3. It recognizes each member of a church, fit to be a member, as much a member as any other member, and sustains no partial relation to any of them, nor to anybody else, in the sense of permitting one or more of them, or anybody else, to supersede the relation of one or more in the regard in question.

4. It prohibits a church from appointing a committee to call, continue or discontinue pastoral relations. That would be church delegation against church messenger, without scriptural right. If a member can delegate his power in this regard he can in all others, stand aside and do nothing. A committee can be appointed to look after a pastor in the regards stated, to be accepted or rejected, according to the prerogative vested in the committee, reported in a church conference set for hearing it. Putting these deductions to the modern ways and means of supplying churches with pastors, in many instances, it is conclusive that the Holy Spirit has but little, if anything, to do with them.

1. The ungodly in the community of the church, with no spirit of Christ in them to judge spiritual things, sometimes exerts successful influences in calling, continuing or discontinuing pastoral relations.

2. The retiring pastor frequently controls in this regard, from personal or friendship relations existing between himself and the successor proposed, taking the right of the spirit in the membership away to the detriment of the church, by the fact of the usurpation.

3. Sometimes a member of a church, with the spirit of a Bishop of Presiding Elder in him, takes the matter in hand, from some personal advantage possessed, or assumed by him, and controls it his way, against the will of the spirit.

4. Pseudo-Baptist influences are strong, persistent and effectual sometimes in determining these relations if the pastor is a very pronounced Baptist; and for this reason, in some instances, the Baptist ministry steers clear of what is called Baptist doctrines. Some of them really seem ashamed, or afraid, of the faith they profess, which is a condemnation of it, and destroys their ability to inspire others to have faith in it. In such cases they should quit it.

5. If anybody, aside from the membership of a church, has the right to figure in determining the relations between church and pastor, the Secre-

tary of State Board has, from his thorough acquaintance with the churches and the pastors of the state; but the office of the Holy Spirit in a church forbids his voice, unsolicited, in the matter. It may be that sometimes he violates the law of this relation.

6. When the place of Judas was to be filled "they put forward two, Joseph, called Barrabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord who knowest the hearts of all men, show of these two the one whom Thou hast chosen to take the place in this ministry and apostleship from which Judas fell away, etc. And they gave lots for them, and the lot fell upon Matthias, and he was numbered with the eleven apostles." The relations between church and pastor are to be determined as Matthias was selected. If there is a pastor knowing an instance let him speak.

The result of some of these performances shows the spirit was not in them, evidenced by the absence of harmony and duration of relation. The Holy Spirit makes no such mistakes, nor can they be charged to Him. He rebukes and disavows them, by the consequences that follow.

In opposition to the will of the spirit, such pastors enter on their work, a great pounding follows, too superb to be well endured; the new soon wears off, because so fondly handled, sinful curiosity is satisfied, and the pounding sets in to the reverse, under the fire of An-ath-e-ma Mor-an-a-tha, and he speeds quickly and hastily away, dodging as he goes, from the peltings of the spirit that called him.

Then the effort is made to justify the discontinuance, by saying he has "done his work," or lost his influence," as though the Holy Spirit would send a pastor on a field who could wear out, play out or lose his influence. The only demurrer any church or anybody else can make to a pastor is the absence of conformity by him to the qualifications fixed for him by the spirit, specifically stated and maintained accordingly in a church conference, for good, and not for evil. If there is a church that knows these, or pays any attention to them, in determining the relations between church and pastor, I do not know where it is.

It frequently goes into the religious press thus, that he resigned, and a bigger falsehood was never told. He was consigned, the freight prepaid, and he designed—consigned to anywhere on earth except that church, and designed by him to go anywhere except there. These assumptions apply only in the calls, continuances and discontinuances the Holy Spirit is not in. If the churches were let alone by everybody, and taught properly from pulpit and press, in regard to the relations involved, the evils would cease. If the Holy Spirit, in and with a church, is not competent to settle these questions who on earth is, and how can he, in and with them, settle any other?

At Mt. Creek church, where I attended when a boy, is a tomb with the writing: "Rev. John Trapp; born Oct. 27th, 1798; joined Mt. Creek church July 16th, 1825; ordained Sept. 16th, 1831; pastor Mt. Creek church 42 years; pastor Little Stephens Creek church 38 years; pastor Bethany church 21 years; pastor Bold Springs church 20 years; died June 27th, 1876. Last text, 'Lord, now lettest Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation,'" etc. Luke 2:29-32. Twenty-seven when joined, 33 when ordained, 78 when died, speaking in round numbers, pastor church he joined his ministerial life. This was in the gold old days, before the churches lost their moorings, in the regard in question. How many Alabama pastors will have such an epitaph on their tomb when dead?

TWO IMPORTANT QUESTIONS IN
SOUL-WINNING.

By R. S. Gavin.

The first is, "How can I interest men for Christ?" The second is like unto it, "How can I get the interested to decide for Christ?" On the correct answers to these two questions hangs the secret of success in soul-winning. I know every one who has ever tried to win men for Christ has experienced something of the stubbornness of the fact that lies back of these questions, and makes them such "important questions."

By nature men are not interested in the Christ of the Gospel. Indeed, "the carnal mind is enmity against God." Hence the first important question confronting the man, or the woman, who goes forth among "the children of this world," to win them for Christ, and hence for the other and better world, is this: "How can I interest those in that in which they have no interest, and in which, moreover, by nature they cannot be interested?" If you have never tried to win a man who did not want to be won, you do not know what a difficult work it is, unless one knows something of how to go about it, to interest an indifferent, and, maybe, a rebellious, one for Christ. Many a time have I gone forth to a work like this, but to have my efforts fall back like arrows with blunted points; and to experience, perhaps, what you have experienced when you have done your best and failed. "How can I interest careless, indifferent, and even rebellious, men for Christ?" All would-be soul-winners ought to be able to answer this question; and yet it is my conviction, based upon experience, that the answer to the question cannot be gotten wholly from a study of the books which deal with the "ways and means" of soul-winning. "Experience is a dear school." That is true; but she is as efficient as she is "dear," and in no department of life is her tuition more nearly satisfactory than in the matter of arriving at the best possible answer to this important question. Learning all one can from books about how to interest men for Christ is not to be discounted; but it is well to remember that this class of literature deals with a matter that is like "book-farming"—it is more nearly ideal on paper than one can hope to have it in actual operation. What the books teach is merely suggestive, and furnishes an excellent basis upon which one may build his own answer. I know of but one rule that it is absolutely safe to always follow, and it is this: "Stick close to your Bible," The Word is sharper than any two-edged sword. With just a few select passages, wisely used, one can, in the majority of cases, interest those whom he would win.

1. The Bible is clear in its teaching that all men need a Savior. See Isaiah 53:6; Ps. 130:3; John 3:36; Rom. 3:23, 6:23; Gal. 3:10.

2. The Bible is clear in its teaching that God has sent the very Savior the world needs; and that He has done all He can do to save men. See Isaiah 53:5-6; John 3:16; I. Peter 1:18-19, 2:24.

3. The Bible is also clear in its teaching that the one damning sin known to man is that of rejecting Jesus Christ, God's expression of mercy for our lost race, as well as His remedy for all our sins. See John 3:18, 3:36, 16:9; Hebrews

The three propositions above named constitute an epitomized statement of the Gospel. Paul tells us that the Gospel is the power of God. Then let me repeat: If you want to interest men for Christ, there is no better way to do so than by the wise, intelligent use of your Bible in showing them the "Thus saith the Lord" of the Gospel. Nine-tenths of the failures of Christians to interest men and women for Christ is due to the non-use, or the unwise use, of the Word. "The

entrance of thy words giveth light." It does; and such a light as usually begets much interest.

II. But it is not enough to interest one for Christ. "How can one get the interested to decide for Christ?" In the natural order of things, it ought to be that the interested, all of them, should decide for Christ. But facts are to the contrary. Many become interested, and for various reasons are slow to go any further. I have had a good deal of experience hatching chickens in an incubator. Have learned that it is no trouble to run a machine until one comes to the "hatching" time. There is the tug of war. If you can successfully manipulate matters during the last thirty-six hours of incubation, your hatch is almost a certainty. But it is no easy task to get all the chickens out of the shell. So it is in all life. Not one seed in fifty comes to growing; and of the countless spawn of ocean-fish, the smallest percent come to maturity. And so it often is in matters of spirituality and religion. For instance, there are those who are anxious to be saved, but do not know how to appropriate the blessings of the Gospel. These need to be cited to such passages as Isaiah 53:6, 55:7; John 3:16; Acts 16:39; Romans 10:9-10.

Then there are those who are anxious to be saved, but difficulties rise between them and a personal acceptance of Christ as their Savior, and a full surrender of their lives to Him as their Lord. These difficulties are too numerous to enumerate them in this short article.

The wise soul-winner studies men's difficulties in the light of his Bible, and meets them with the light of the Word. I am sure there is not a difficulty known to an anxious soul which cannot be met with the Baptist slogan, "Thus saith the Lord."

Then there are the complaining. They have much against men, and some insinuations, at least, against God and His Book. They are sour. That's where their trouble lies. And they are to be pitied more than blamed. Get something out of your Bible that will drive away their darkness and counteract their acid, and you will have done a great work. Again, there are those, and their name is legion, who are anxious, in a way, about themselves, but they are good at the Felix-act of putting the matter off. These, "an best be met with the Scripture." If I am

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important . . . better cl . . . stating pl . . . what I have hinted at all along—the successful soul-winner know his Bible. I do not mean that he knows all there is in it; but his soul has fastened upon certain portions of it, and he has so classified these that he has a real working knowledge of his Bible.

SAW IT IN THE BAPTIST FLAG.

W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

Wanted—A widow with one or more daughters to educate (no sons) to pay their way by helping with the work, such as we all do—cooking, dish washing, etc. A great opportunity to educate some poor girls who are willing to work. Write to A. W. Tate, Newton, Ala.

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ASHEVILLE CONFERENCE.

Young People's Missionary Movement.
June 29-July 8, 1906.

At the very outset of this conference the suggestion was emphasized that the conference be not considered as an end in itself, but rather as a beginning of a more extensive campaign for missions and a heartier dependence upon God for power. The instruction and preparation and inspiration that has come to the young people will have its value in the organization of campaigns for the widening of the effectiveness of the Gospel both in the home and in the foreign fields. The influence of this summer conference has brought a new vision to many hearts. The relation of missions and young people was put upon the highest plane. Every appeal and every message invited young men and young women to cast their lives into the largest mould. The practice of prayer was continually kept before the conference as the sole power which would secure for each one new purposes and deeper spiritual life.

Peculiar uplift came to each heart as they heard the glowing testimonies and messages from the missionaries concerning the progress of the Kingdom of God in the mission fields. From China, Japan, Korea, Brazil, Cuba, India and Africa we have heard the cry of hungry hearts. The power of God has taken hold of China and is shaking China to the very foundations. This great Gospel of ours is breaking down and reconstructing the nation. It is a period when Christian leadership is wanted; from Japan we had the message that it is our responsibility to recover Japan's moral ideas, enlarge them and vitalize them under the Gospel of Christ. A stupendous task—but offering a magnificent opportunity. The Japanese are ready, as never before, for the message of the cross; Korea, too, brought us an invitation for larger effort in their behalf; India, where cruelty has robbed and starved a nation, is calling for some one to love them; in Brazil the doors are wide open; Cuba calls for increased effort; and the beckoning hand from the Congo bids us "come over and help."

The course of study outlined for this conference sent new life pulsating in the heart. The picture of the world's need was brought into bold relief. Needs and needs in need of answers so abundant and so strong, and needs in need of help so abundant and so strong, influenced the religious character of many. The actual condition and need of these lost souls was an appeal and drew out the noblest qualities of manhood and womanhood. Deep resolves were formed in facing the facts of missions. Practical results followed, decisions were made on the high plane of motive—the depth of love to Christ was tested by the gift of self.

Young men strong and vigorous and hopeful, thoroughly furnished and equipped in heart, mind and body, bore testimony to the joy of having decided upon a life of service. Each one was satisfied that the need was the call, and their ability to meet that need was the clearest evidence of duty. One young man from Virginia was a telegraph operator six years ago. The way opened for him to go to college. There the desire to make the best use of his life was awakened, and having no reason why he should stay, he was ready to go anywhere. A young physician from Arkansas felt that there was no need for him here, where 6,000 young men were being graduated every year to take the place of 3,000 physicians who die within one year. Another young man, son of a missionary, said that his circumstances of birth he believed to be God's call to him.

The knowledge of the Chinese language he believed had been given to him for a purpose. He placed one converted heathen over against fame, one heathen community changed over

against money, and with the realization that his life should go on forever, concluded that to give himself to a foreign field would make the largest use of the powers that God had given him. A young woman from Georgia had prayed for the missionary spirit, but also that she might not be sent to the foreign field—but one day a flood of love and light entered her soul, and she prayed: "Lord, give me the privilege to go." The testimony of a young Spaniard from Cuba, now preparing in this country to return to Cuba as a missionary, said, "From my earliest childhood I had an ambition to be a soldier, and now the Lord has granted me my desire, but in a different army than the one I had in mind." A negro, born in Jamaica, just finished his work and preparation for work in the Congo, where he sails this month in company with the hero, Sheppard, said: "I am glad that I can give my life to the Congo. To the Congo I will go, and in the Congo I will die. My hope is that the people in the land of my fathers may come to know the love of Him who has loved me with such a great salvation." Volunteers testified a desire to meet the responsibility of harmonizing their lives with the will of God, and to share the joy with others that had come to them.

Many pastors reaped a larger experience as a result of this conference. It was acknowledged that a church that has only her own interest in view is selfish and cannot grow, but a church that has before it constantly a world-wide vision, that church enjoys as a result a deeper consecration, and gifts follow accordingly. An enthusiastic missionary pastor will inspire a church with the fire and the warmth of his enthusiasm. "The weak place of foreign missions is in the pulpit." It is not only the duty of the preacher to preach on missions, but it is his privilege to make missions attractive. This can be done through literature and information. We must ask men for great things and present them with facts. Our opportunities are unlimited as pastors. As shepherds we may lead men into the largest and most liberal friendship with the cause of Christ.

The missionaries by their hopeful testimony and thrilling recital of their contact with actual conditions and the glorious triumphing of the gospel truth in heathen hearts helped many into a deeper fellowship in the personal enjoyment of the Holy Spirit, and created a yearning to enter the largest possible heritage of service.

Organization, concerted effort, well planned and defined, will be enterprised as the result of these ten days of study, of counsel and of prayer together under the leadership of consecrated talent and the Spirit of God. These results shall be sure to follow as a consequence to this annual council. But of greater value is the clearer vision and larger outlook for each individual life. Having come face to face with the supreme question of the best investment of life to the largest advantage in the extension of the kingdom of God, many hearts have entered into an experience of greater missionary zeal. The heart of the whole matter is to be discovered in the personal expression of consecration and information and sympathetic fellowship with the heart and mind of Christ in His passion to save men. Largeness of vision, boldness of plan, strength of faith and depth of prayer life must be the recognized benefits which have accrued to the delegates of the Asheville summer conference.

FOR LITTLE GIRLS.

THE 300 POCKET BOOKS FOR OUR LITTLE GIRL FRIENDS HAVE ALL BEEN SENT OUT. BUT WE HAVE A LOT OF DAISY HAT PINS THAT WE ARE SENDING IN PLACE OF THE POCKET BOOKS. IF YOU GET A HAT PIN IN PLACE OF A POCKET BOOK IT WAS BECAUSE YOUR LETTER CAME AFTER ALL THE PURSES WERE GONE.

MISCELLANEOUS ITEMS

ROMAN CATHOLICISM

has certainly been exposed by Pastor Cox. How a thing like that can get hold of sensible people is a strange thing. It can be accounted for only on the idea that thinking is hard work. It is so much easier to turn it over to somebody else. The unthinking multitudes of Catholics who are coming to this country are going to give us trouble. The power and influence of these people is growing alarmingly.

Is it so, Brother Editor, that two of the Cabinet officers are Catholics? Is it so that one of these is being seriously talked about as a candidate for President? The whole country is asleep on this subject. It seems that we Americans cannot be aroused until a thing is on us. We are a powerful people when stirred up, but the damage is often done before we begin to stir.

The Catholic power is being felt in politics more and more.

W. B. C.

THAT PICTURE

on the front page of your last issue, of the beautiful South asleep, while the cotton-future leech sucks her life-blood, was timely. Georgia will drive the infamous business out. Let us hope that the next Legislature will drive it from Alabama. One of the best business men in Selma said to the writer: "The bucket-shop is ruining the town." Another told me of men who were foolish enough to mortgage their homes to get money to put up on margins. If the poor fools were the only sufferers we might afford to let them go to the wall and end their careers; but their innocent families are being deprived of that which legitimately belongs to them.

The mania for gambling which possesses so many of our young men is encouraged by the example of older men who gamble on cotton futures.

The press, that mightiest of agencies, is speaking right out, and I am proud to see it.

W. B. C.

We closed a good meeting with the Blue Mountain Baptist church, North Anniston. The meeting continued 11 days. We had eleven accessions. Bro. Keown has been pastor at this place over eighteen months. During this time he has received into the church eighty-six members. This is one of the live churches of the Calhoun Association. They are contemplating a new church house, and I do trust that Rev. W. B. Crumpton will let this church building come before the Sunday schools of the state this fall and winter for help. The Baptist people do not know what a treasure we have in Bro. H. F. Williamson, the proprietor of the net and twine mill, also clerk and deacon of the Baptist church. The church has fine help in Bros. J. A. Fry, Call, Partee and Leyden and a multitude of other noble workers. Then comes the noble band of W. C. missions, which is doing a great work. Fraternally, J. W. Dunaway.

A PECULIAR SCHOOL.

It hires teachers to teach the books and to coach its students in honor, sobriety, industry, economy and all else that is good and useful. A school that believes in work and self-denial to accomplish great things. Its graduates enter junior classes in the state schools and in Howard and Judson. Music elocution, literary. Expenses the lowest in the state. Write to A. W. Tate, principal.

It will pay you to pay up and write for one of our presents.

CONVENTION NOTE.

One of the most touching incidents of the convention occurred when Geo. W. Macon appeared on the rostrum. The moment he came in view the cheering was universal and long. He was so completely overcome with emotion that he was not able to speak till with great effort he was able to take command of himself. Some of us understood the almost overmastering emotion with which he was struggling. Here was the home of his nativity; here the friends of his boyhood; here he was born into the Kingdom of God; here sat before him numbers of his old college mates and large numbers of his old students at Howard—all doing honor to the man whose life has from early boyhood been devoted to helping his fellow-man and to the service of the Master. The cheering came from our hearts and went to his heart. God bless Macon. From his chair in the University of Arkansas, his chair in Howard College and to his chair as professor in Mercer University his career has been of the most noble and successful type.

We need him in Alabama now and some day we are going to bring him home to stay.

Rev. Brooks Lawrence, superintendent of the Anti-Saloon League in Alabama, made a stirring address. He promises to be a live wire in the fight against the saloons.

Senator James D. Norman, of Lanett, spoke of the Anti-Saloon League and its work.

CENTRAL OF GEORGIA RAILWAY

Rate: One fare plus 25 cents will apply account of the following excursions:

To Monteagle, Tenn., account Monteagle Bible Training School, July 5-August 1, 1906.

To Monteagle, Tenn., account Monteagle Sunday school institute July 15-August 5, 1906.

To Asheville, N. C., account convention Commercial Law League of America, July 30-August 4, 1906.

For full information relative to rates, dates of sale, limits, etc., apply to nearest ticket agent.

NOTICE TO NON-RESIDENT.

The State of Alabama, Jefferson County. In chancery. Circuit Court of Jefferson County.

F. K. Ferrall vs. Mae L. Ferrall.

In this cause it being made to appear to the judge of this court, in term time, by affidavit of James M. Russell, agent of complainant, that the defendant, Mae L. Ferrall, is a non-resident of the state of Alabama, and resides in Toledo, Ohio, and further, that in the belief of said affiant the defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring her, the said Mae L. Ferrall, to answer or demur to the bill of complaint in this cause by the 27th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against her.

This 13th day of July, 1906.
(Signed) A. A. COLEMAN,
Judge Tenth Judicial Circuit of Alabama.

Now, therefore, pursuant to said order, this publication is made, and the said Mae L. Ferrall is required to answer or demur to the Bill of Complaint in this cause by the 27th day of August, 1906, or after thirty days therefrom a decree Pro Confesso may be taken against her.

This 13th day of July, 1906.
WALTER K. M'ADORY,
Clerk and Register.

FRANK WILLIS BARNETT
Editor and Proprietor.

LET'S TALK IT OVER.

Many people let their dues run on for several years and when it finally dawns on them that possibly an editor has need of coin, they sit down and naively write, "We would have sent this sooner, but just overlooked it; why didn't you send a statement?" Well, we will try and tell you why. We get down our subscription list and begin to look over the ten thousand and more names, many of whom are in arrears and nearly nine thousand of them unknown to us, and we don't know where to begin. In the old days we were "never able to pick a winner," and we haven't the nerve to try and select out of our innumerable host of delinquents the few who are waiting for a statement. In fact, we have tried it and lost our \$2 and our 2 cents, and our friend, whose wrath we stirred by sending him what he denominated "a miserable dun." Our friend names it well, for that is what it proved to be, "a miserable little ineffectual dun," that never even got the smell of coin. If some philanthropic scientist would only invent an X-Ray that would select out of our subscription list those who were mad because we had failed to mail them a statement we would buy one if we had to mortgage the paper, but for fear that some of you may get real angry before the instrument is put on the market, just look at your label and drop us a card and we will rush you a statement. This proposition is open to all. Yours for pay,

FRANK WILLIS BARNETT.

P. S.—Better pay up and get in line for a present.

AFRAID OF OUR NEIGHBOR'S OPINION.

A converted man had placed at the cross roads and in other conspicuous places in and about Nashville texts from the Bible in which every one is warned "to prepare to meet their God," etc. And yet men and women continue to break the commandments and pay as little to these bill boards erected to the Lord as does the average bad boy to the signs in a city park warning pedestrians to "keep off the grass."

The eye of God never sleeps nor slumbers, but it is true that the knowledge "that God sees us" seems to have less control over our actions than does the thought that our neighbor may be watching.

Thousands will indulge in secret sins without fear or shame in the presence of God, and yet are humiliated and confused if their neighbors happen to find them out.

People resort to all kinds of strategies to keep their friends from discovering their vices, forgetting that God is taking note of them and that one day they must stand in his presence to be judged.

There are any number of church members who will outrage God's holy laws and care nothing about it unless some one reports it, but when brought before the church their conscience becomes very sensitive and they profess to be penitent.

Worldly ostracism has more terrors for many people in society than heavenly exclusion.

Perhaps this can be partially accounted for by the fact that one's neighbors pronounce an immediate judgment on those who break the rules of society, and enforce the penalty in this world, while God's sentence is withheld for another life.

God's judgment may be postponed, but it will be final. "The moving finger writes, and once the verdict is recorded, nor all your piety, nor all your wit can erase one line of it."

EDITORIAL PARAGRAPHS.

The plain gospel presented in plain terms, the preacher himself free from indirectness, the embodiment of simplicity and meekness, these are the conditions of edification.

Cecil says that a minister of Christ is very often in highest honor with men for the performance of one-half of his work, while God is regarding him with displeasure for the neglect of the other half.

If the clipped advertisements of a single year's advertising were placed sheet upon sheet they would erect a pile 117,000,000 feet high—a heaven-scraping monument to the credit of American business.

A movement is on foot to abolish the dispensary at Athens, Ga. This was the institution from which the South Carolina dispensarites got their idea, though there had been a dispensary at Barnesville before the one at Athens was established.

Georgia prohibitionists announce a contest next year for state prohibition and are now preparing for the fray. There has been much activity in Georgia during the past two years. But this activity has been chiefly local, sporadic, and has generally taken the form of local prohibition, doubling saloon licenses and displanting local saloons.

A society was recently inaugurated for the purpose of carrying on the business of painters, decorators, picture frame makers and painters of "portraits in oil." The articles of association deny membership to all who have not for six months been a member of some temperance society or pledged to total abstinence from spirits and a very moderate use of wine, beer and cider. Five per cent of the profits of the organization is devoted to the propagation of temperance principles.

No man ever believed in his calling more thoroughly than Lincoln, and he had no patience with the much-mouthed charge that honesty was not compatible with its practice. He once wrote: "Let no young man choosing the law for a calling yield to that popular belief. Resolve to be honest, at all events. If, in your judgment, you cannot be an honest lawyer, resolve to be honest without being a lawyer. Choose some other occupation rather than one in the choosing of which you do, in advance, consent to be a knave."

Time is the most valuable of things, and punctuality is a virtue bordering nigh on to a grace. An exhortation to begin on time will fit many a negligent, non-punctual preacher who waits for the choir and waits for the congregation, and then begins the service with a slack hold, and the grip is not tightened all the way through. Be punctual. Begin on time and move choir and congregation up to the point. God's service, like time and tide, should wait for no man.

"Genius stands in the market place," says Dean Hodges, "and the soul is for sale." There are indications not a few that a brutal and soulless capitalism is getting control of the means of production and distribution in our land, and is confusing all sense of values. "In so far as this capitalism is in control of the standards of business action," says Professor Small, of Chicago, "it is reducing the march of human progress to a marking time to the lock step of a chaingang."

It has been said a cruel Mammonism is gaining control of our modern civilization. The passion for a fortune, the disposition to measure life by one's bank account, are fast becoming the dominant sentiments in our American life.

There are between 21,000 and 22,000 newspapers and other publications on the North American continent. The world prints over 50,000 periodicals. About 33,000 of these publications are in the English language. All but a few dozen of them regularly carry advertisements. It is estimated that the annual grand total of the number of copies of newspapers and other North American periodicals exceed 3,500,000,000.

Dr. Woolfkin tells a good story about Dr. Stifer. As the latter came down from the pulpit a gentleman who prided himself on his memory approached him and said: "Doctor, you must like that sermon; I have heard you preach it four times." The unabashed preacher replied: "Oh, have you heard it but four times? I have preached it on a hundred occasions." "It must be your favorite sermon." "No, replied the intrepid doctor, "I have another sermon that I have preached two hundred times."

Bishop Breul, of the Philippine Islands, well says:

"What has been termed 'respectable inefficiency' among the clergy is more often due to poverty of inner inexperience than lack of technical training. I can conceive of no more wretched fate than for a young man to find himself in the ministry, solemnly commissioned to give a vision to others, without ever having had one himself; charged with the duty of spiritualizing the commonplace activities of his fellows, without ever having spiritualized his own."

A secular exchange says: "The severest, most unreasonableness and exacting critics of newspapers are the people who do not keep their subscriptions paid up, and who never do anything to help the paper." That indicates the strange order of mind that is willing to work without compensation to self or anybody else. An old lady was inquired of concerning her health, and replied: "I am enjoying bad health now, thank you." Some people seem to really enjoy bad things, especially those done by themselves. It is a pity.

Recently Ray Stannard Baker said: "Armour is given credit—and justly—for devising cunning methods of economy in utilizing every ounce of the carcasses of cattle and hogs; he is excused because he saves in valuable by-products what the smaller butcher throws away. Blood, hair, hoofs, tall, horns, by his wonderful system, are converted to the public use. But let us be clear in our distinctions. Every dollar he saves by these excellent economies we pay him gladly; for such work he is to be admired and rewarded as a public servant, but the success of the beef trust is not founded on public service of this sort, but upon what may truly be called public betrayal. Armour and his associates, not contented with the fair returns of their genius and industry, employed secret, underhand methods; they entered into illegal conspiracies to obtain advantages in railroad taxation. They were traitors to the principles of democracy. As a result, we have fastened upon us, as a people, this veritable leech of commerce, the railroad rebate."

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

A big batch of criminal warrants have been issued at Murray, Ky., against officials of the Southern Express Company, charging them with violating the recent act of the Legislature forbidding the carrying of liquor into prohibition localities. The company has refused to accept state consignments of liquor, but has continued to accept consignments from without the state, holding that the interstate commerce law protected them in this "skulduggery" and that that part of the Kentucky law which forbade the shipment of liquor from points without the state was unconstitutional.

Schopenhauer's "Studies in Pessimism" for awhile had a great vogue. Recently in looking over his essays we came across this passage: "The fly should be used as the symbol of impertinence and audacity; for whilst all other animals shun man more than anything else, and run away even before he comes near them, the fly lights upon his very nose." It must have been on a summer's afternoon while trying to get a nap that the great German philosopher sat up in bed to take notice that a common house-fly would not permit itself to be ignored or lightly brushed aside. No wonder the apostle of gloom found life unbearable.

Ex-Premier Combes, in speaking on French Catholicism, said: "Not one law submitted to our legislative bodies during the last thirty years has, during the parliamentary debates, escaped the assault of the entire clerical clique, and failed to be represented to the faithful as being the work of the evil one. It is necessary to recall to our minds the petitions circulated by the French clergy, with an abundance of calumnies, against the projected laws making primary education free and obligatory while at the same time secularizing it? Is it necessary to recall the nameless outrages promulgated from the heights of the pulpits, and directed at Jules Ferry, the principal promoter of those laws, or the menace coming from those same pulpits, and threatening fathers and mothers with exclusion from the sacraments if they made themselves guilty of sending their children to the government schools?"

The literature of Greece is remarkable equally for its matter and for its form. The Greek mind was curious, bold, enterprising, sagacious, acute, subtle; if it loved light too well to be distinctively deep, as we say, yet it loved light so well as almost always, at least, to be clear; it was extremely hospitable and penetrable to ideas; it was agile, graceful, gay—open to sensuous impression, passionately fond of beauty; as it was gifted with a sense divine of measure, proportion and harmony, so too, it was instinctively enamored of the perfect in whatever it attempted, and it was capable of great patience; it was exquisite in taste and judgment, while, by necessary complement and contrast, it was electrically alive to everything grotesque or ridiculous. These qualities of the Greek mind impressed themselves, as the seal impresses itself upon the wax, upon Greek literature. There never has been, anywhere else in the world, so much writing approaching so nearly to ideal perfection in form as among the Greeks. For the purpose of study in style there is nothing else equal to Greek literature.

Some Convention Notes--By F. W. B.

Frank Willis Barnett

Bro. W. A. Davis, of Anniston, was on hand, and as usual was helpful in dispatching the business of the convention.

Dr. J. P. Shaffer was greatly missed in the ministers' meeting and work of the convention. He was prevented from being present by sickness.

It was good to be able to shake hands with the brethren from all parts of the state and hear reports of progress in the work of the Master.

The following brethren were greatly missed at the convention, having moved to other states: Gross, Callaway, Thompson, Gregory, Hubert, Shell, Campbell, Tandy, Miller.

Dr. Frost of the Sunday School Board; Secretary W. H. Smith, of the Foreign Mission Board, and Dr. B. D. Gray, of the Home Mission Board, were present at the opening session.

Major John G. Harris, for many years editor and owner of The Alabama Baptist, was present. From the smile he wore we judged that he was glad to be an ex-editor with a "cinch" on a good paying position.

Rev. M. M. Wood, of Fayette, was again unanimously elected Secretary. The minutes gotten out by him last year, with its tables, was a great joy to the brethren in the general work. Bro. Wood has great secretarial ability.

The Talladega church is quite a substantial building, with a fine Sunday school room in the basement. The interior of the church is handsomely decorated, the floor beautifully carpeted and the new pipe organ very rich and sweet in tone.

The new pastors introduced were Brethren, Horton, Reese, Anderson, James, Rosser, Johnson, McCormick, White, Jones, Neal, Parker, Jackson, Murray, Strickland and Folk. We welcome these brethren to Alabama. Some of them are old Alabama boys who have come home.

Dr. A. J. Dickinson, in asking for a place for Dr. Frost on the programme, stated that Dr. Frost had assured him that he had a new speech. The ready Secretary of the Sunday School Board said it might be new to some, but he feared nothing would be new to Dr. Dickinson, as he knows everything.

Rev. W. J. Elliott, of Montgomery, Secretary of the Alabama Ministerial Society, recently had the misfortune to have his home burned and lost all of his household goods, but he grieves most over the loss of his library. We hope the brethren who are members of the association will show their appreciation of his work by sending him a good book. If this suggestion is acted upon it will be the means of giving him a start to build up his library.

Dr. T. W. Ayers greatly moved the audience on Wednesday night by reciting the simple stories that came into his experience as a medical missionary in China, and his description of the work done by the consecrated Christian women who went alone into the jungles was one of the most vivid and striking pieces of story-telling that we ever heard. We could almost see the missionary, her runners, the Chinese children, and the women and hear the conversation.

Rev. G. S. Anderson was present and made several effective talks.

Rev. Marion Briscoe, missionary in the Butler Association, gave a graphic account of conditions in his association.

As a wise, conservative, consecrated leader, Bro. Crumpton grows year by year in the affection of the Alabama Baptists.

Hon. H. S. D. Mallory, the wise lawyer and polished Christian gentleman, of Selma, was present and did effective work on the committees.

Rev. M. B. Wharton, D. D., LL. D., of Eufaula, in the absence of Bro. Harvey, represented and reported the convention for the Western Recorder.

A number of the young brethren were present with their brides. Happy is the pastor whose wife is interested in the general work of his denomination.

Hon. R. E. Pettus, that faithful layman of north Alabama, got up out of a sick bed to be present at the convention.

The convention sermon by Rev. W. M. Blackwelder, D. D., of Greenville, was evangelistic and helpful. Bro. Blackwelder is one of our saltiest preachers.

Judge Denson set a new pace for the convention Presidents by not only taking part in the singing, but actually doing it in such a hearty way as to show that he had in him the making of a good choirmaster.

D. C. Cooper, Moderator of the Calhoun Association, who was elected First Vice-President of the convention, is a progressive business man, who finds time to serve his church and his denomination.

Judge N. D. Denson, who was elected by Alabamians as Associate Justice of the Supreme Court, was honored by the Baptists of Alabama, who unanimously elected him President of the convention. Judge Denson belongs to the best type of our Christian citizenship.

Dr. J. M. Frost, beloved in Alabama, made several wise and helpful speeches. He usually waits until a subject has been pretty well threshed out and then gathers up the fragments and makes such a nice package of them that no one has the heart to disarrange it by further handling of the subject.

The crop of candidates at the convention was unusually large. All were high-class men, ready to serve their state. We were glad to note that the majority of them were regular attendants upon the convention before they became office-seekers. There is no necessity to vote against a man just because he happens to be a Baptist!

Hon. G. L. Comer, of Eufaula, who for the past two years was President of the convention, was present with his wife, "an elect lady," whose gentle influence and sweet spirit have blessed not only her household, but the lovely little city in which she has spent her life. Bro. Comer is a deacon upon whom his pastor leans. As President he dispatched business and was always impartial in his rulings.

We had the pleasure of having Rev. J. A. Beal, of Jemison, for our roommate during our stay at the convention.

The good-natured repartee of the brethren was a feature of the convention. There were some good-humored thrusts made.

The eighty-eighth session of the Alabama Baptist State Convention was opened on time at Talladega with a large number of delegates and preachers on hand to transact business.

Rev. T. M. Callaway was greatly missed. Many kind things were said of him by his people and the visiting delegates. "Tom" Callaway was greatly beloved in Alabama.

The crowd at the Wednesday afternoon session filled the church, but the convention voted to stick to the church rather than go to the new opera house, which had been kindly tendered by the local committee.

Bro. I. L. Collins, the blind preacher of Fayette, made a short speech that was greatly treasured by the brethren, who felt that if he could grope his way about and do so much for the Master that they, with open eyes, ought better to do their work.

Rev. A. W. Wingfield gave a good account of the state work in northwest Alabama. He said the spirit of friendship between the country and the city was growing, as both realized that they needed one another's help.

The hospitality of the saints at Talladega was unbounded. Everybody seemed anxious to add to the pleasure of the visitors and delegates.

Talladega has furnished a number of distinguished public men who have played a conspicuous part in the history of Alabama.

Thirteen years ago the convention met at Talladega, and at that session, as at this, the Talladega church was without a pastor, but that is no sign that the Talladega saints change pastors often, for during the past fifty-seven years only five pastors have served the church.

George G. Miles, that staunch layman, whose services to the Baptists of Alabama have been various, declined the honor of a nomination for President. Bro. Miles, for a modest man, has many honors thrust upon him. He is worthy the best the Baptists of Alabama can bestow.

Stirring speeches were made Wednesday afternoon on the report of the State Board of Missions by Brethren C. T. Culpepper, of Huntsville, who has done a great work at Merimac; C. W. O'Hara, whose labors in the Shelby Association have been greatly blessed.

Bro. Denson has all the years that he has been on the Circuit bench and the Supreme bench run in home on Sundays in order to preside over the Lafayette Sunday school and attend to his duties as deacon. He has been loyal, not only to his home church, but he has always attended his Association and has ever been a liberal giver. No wonder he possesses the unbounded love and confidence of his people and has been honored by the Baptists of Alabama.

Talladega shows much evidence of improvement in every way. New railroads, new buildings, new homes, new sidewalks are the order of the day.

We had the pleasure of being entertained in the hospitable home of Bro. Sam Williams, a substantial business man, who finds time to serve his church, and come away with pleasant memories of his lovely wife and charming children.

Looking out into the faces of the Baptist preachers of Alabama and knowing how they had stood by their editor and helped him to build up the organ of the convention, we breathed a prayer of thankfulness to God for having cast our lot among such a people.

Miss Sallie Priest, of Louisville, Ky., who is going out to help Miss Nellie Kelley, was present and came to the rostrum that the congregation might look into her lovely face. It wasn't on the programme, but "Jack" Gregory rose to the occasion and stepped forward and grasped the hand of the woman who was going out to the foreign field, and soon the men were pressing around her and there were many eyes wet with tears.

Dr. W. H. Smith, one of our Alabama boys, Associate Secretary of the Foreign Mission Board, was present and made a strong plea for the work which is on his heart. His story of an accidental meeting with McCollum at the railway station and of his begging him to get Dr. Willingham to wire him back to get ready to go to Japan, despite it meant his probable death, was touching, but when he told of Mrs. McCollum, the devoted wife, a Judson girl, and his talk with her at Nashville, begging her not to let her husband kill himself, she said: "If you don't want John to kill himself you must give him five helpers." God grant that Alabama may do her part in raising funds sufficient to answer the prayer of Sister McCollum.

MINISTERS' MEETING.

The ministers' meeting was a good deal hampered by the absence of a number of the brethren who were on the programme, but the committee were fortunate in filling the vacant places.

The attendance at the ministers' meeting was most gratifying.

Rev. W. T. Davis, Sr., was elected chairman and Rev. A. J. Preston secretary of the ministers' meeting.

It was certainly a gloomy session of the ministers' meeting so far as the weather was concerned on Tuesday afternoon, as it was almost impossible to recognize one's brethren across the church.

No one present at the ministers' meeting will ever forget Rev. I. N. Langston's characterization of the "stackpole preacher." In discussing ministerial courtesy he certainly did not mince words.

The Talladega saints were thoughtful of the delegates in many ways, but in putting in electric fans in the church they certainly showed great interest in the pleasure and comfort of their guests.

The trip to the convention was broken at Calera, where I found a number of the brethren waiting for the Talladega train. I spied a wagon load of watermelons and soon had an interested lot of friends of The Alabama Baptist to gather round and offer to lend me their knives.

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G. P. A., Nashville, Tenn.



The Children's Corner

PULLIN' A TOOTH.

I grabbed de chur
An' stiffened my knees,
An' sez, "Mr. Dentist"
Go easy, please.

Fer dat ole snag
Am sorer'n a bble—
Hol' on, Boss,
Lemme res' a while.

He sha'pended us lance
Till it split a hair;
He g'in a swipe.
An' I riz in de air.

But when dem fawceps
Lef' his pocket,
My eyes come purty nigh
Leavin' dey're socket.

He grabbed a holt
An' g'in a wrench,
Right den, Jedge,
I lef' de bench.
Hit come out quick,
But I dunno how.
An' all I had time
Ter say wuz "O-w!"

A FINLAND BOY'S BATH.

When the boys of Finland want to take a bath, this is the way they do it:

In the first place, it is very cold in Finland, and the bathroom is not in the house at all, but in a building quite separate.

It is a round building, about the size of an ordinary room. There are no windows, so light and air can come in only when the door is open.

Inside the benches are built all along the wall, and in the center is a great pile of loose stones. Early on Saturday morning wood is brought in, and a great vessel standing near the stones is filled with water.

Then some one cuts 'ever so many birch switches, and these are placed on the floor of the bath-house. Next the fire is made under the stones, and it burns all morning. In the afternoon, when the stones are very hot, the fire is put out, the place is swept clean, and all is ready.

The boys undress in their houses and run to the bath-house. As it is generally thirty degrees below zero, you may be sure they do it in double-quick time.

As soon as they are in the bath-house they shut the door tight and begin to throw water on the hot stones. This, of course, makes the steam rise. More water is thrown on, and there is more steam, until the place is quite full.

And now comes the part that I think you boys would not like at all. Each boy takes a birch switch and falls to whipping his companions. This is to make the blood circulate, and, though it is a real hard whipping, no one objects, but all think it great fun. At last, looking like a lot of boiled lobsters, they all rush out, have a roll in the snow, and make for home.—Northwestern Christian Advocate.

THE GIANTS OF EVERY DAY.

Looking up from the picture book he was eagerly reading, Teddie exclaimed, "I'd like to be 'Jack the Giant-Killer' and frighten all the old giants away!"

The other children laughed heartily at Teddie's choice, and Bob remarked: "There never was such a man, Ted. It's only a foolish story, you know. There aren't any giants."

Teddie looked disappointed. This was taking away the charm from his book.

"There are giants, aren't there, Un-

cle John?" he asked, throwing down his book and coming over to his uncle's arm-chair.

Uncle John laid aside his paper, and took the little fellow upon his knee.

"Giants, Teddie?" he repeated, gravely. "Yes, my boy, there are a great many giants all around us; and we have to learn to be good fighters if we do not wish to be overcome by them."

Teddie beamed triumphantly, but the other children opened their eyes in wonder, and Alice asked:

"What do you mean, Uncle John?" "My dear Alice," he answered, "there is one dreadful giant, named Intemperance, that is harder to conquer than any that the famous Jack ever vanquished. And there is another called Selfishness, a terrible monster, with nine heads; and a third named Cruelty, and a fourth named Dishonesty. We might mention ever so many more."

"Oh, that kind!" said Bob. "I meant there were no real giants."

"Well, these are fairly real giants, Bob. Did you ever try hard to fight one?"

Bob looked sober. "I don't believe I've tried as hard as I might, sir," he confessed frankly. "I think my worst giant is Selfishness," he added, slowly.

"And mine is Idleness," whispered Alice.

"What is mine? It must be Quick Temper," admitted Nellie, blushing over memories of recent defeats.

The three had formed a semi-circle around Ted and Uncle John, and their bright faces were more thoughtful than usual.

Little Ted looked perplexed. They were talking in riddles.

"Has everybody got a giant?" he ventured.

The others laughed at this, but Uncle John answered, kindly:

"I'm afraid so, Ted. Anything that keeps us from doing good is our giant that we have to fight. Have you one, my little man?"

The child's face flushed as he replied after a moment's hesitation:

"Yes, there are lots of them. There's my cross words to the nurse this morning; and I disobeyed mamma; and I broke papa's penknife that he told me not to touch; and I, oh!"—there Ted stopped suddenly and hid his face on uncle's shoulder.

The children didn't laugh this time.—Little Chronicle.

TODAY OR LONG AGO.

If you're a little girl today
You wear a sailor hat,
Or one with bows,
Or flowers in rows,
Or feathers and all that.

But if you lived in Pilgrim days,
You'd wear a cap of white,
All neat and prim—
No flaring brim,
And not a curl in sight.

You've quite a family of dolls—
Nineteen or more—or less!
You take them out
To ride about,
Each in a stylish dress;

But long ago the little maids
Were busy all the day;
They used to sit
And sew and knit,
Nor waste much time away.

Would you have liked so long ago
(Suppose that it were you),
To never say
A single word
Till you were spoken to?



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36	5:00 a m	6:50 a m
36	4:00 a m	6:05 p m
39	Lv. Montgomery	Ar. Selma
37	8:20 a m	10:30 a m
	9:35 p m	11:50 p m
38	Lv. Montgomery	Ar. Atlanta
36	6:55 a m	11:40 a m
34	9:15 a m	3:40 p m
34	1:15 p m	3:40 p m
36	6:30 p m	11:35 p m
35	Lv. Atlanta	Ar. Montgomery
33	5:30 a m	10:55 a m
37	12:45 p m	6:20 p m
37	4:20 p m	9:20 p m
37	11:15 p m	3:17 a m

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 Sparta 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.

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RICHARD F. JOHNSTON,
Managing Editor Birmingham Ledger.

REV. FRANK BARNETT.

We greatly appreciate the following kind words by Richard S. Johnston, managing editor of the Birmingham Ledger:

Highly deserved were the encomiums passed on the Alabama Baptist and its gifted editor, Rev. Frank Willis Barnett, by the Alabama State Baptist convention in annual session at Talladega. This journal, which Mr. Barnett assumed charge of several years ago, has been improved and enlarged in every respect. It has become more modern in tone and has reached thousands of homes where it did not go before. Mr. Barnett is not only a strong writer, but he is a man of remarkable personal tact, perseverance and magnetism, factors which make him irresistible as a canvasser in the interest of his church and its denominational paper. Mr. Barnett returned today from Talladega with a brow well crowned with laurels conferred by his brethren.

GRAND WORK OF STATE'S BAPTISTS.

Rev. Frank Willis Barnett Speaks Glowingly of Convention Results.

Rev. Frank Willis Barnett, editor of the Alabama Baptist, spoke glowingly and interestingly of the recent Baptist State Convention when requested by a Ledger reporter for an interview.

Mr. Barnett said: "The eighty-fifth session of the Alabama Baptist convention, which has just closed at Talladega, was one of the greatest, if not the greatest, in the history of Alabama Baptists. The discussions were of a high order, the enthusiasm was great and the spirit of giving was marked.

"Every branch of the organized work was represented and the reports of the various secretaries of the general work showed an advance over previous years, while the work done by Dr. W. B. Crumpton, the 'beloved secretary' of missions in Alabama, showed that not only had he himself put his whole heart into the cause, but that the brethren had given him their support and sympathy.

"Dr. Montague, president of Howard college, came to the convention with a report that created unbounded enthusiasm and sent a thrill through the Howard college alumni who were present in large numbers. At the suggestion of Dr. W. J. E. Cox, of Mobile, Dr. Montague was voted a month's leave of absence and sufficient money was raised to pay his expenses. The scholarly president will put in the month on the gulf coast.

"It was truly remarkable that when Dr. Patrick, of the Judson, finished telling the convention about the \$30,000 new library for the girls, and said that he had made up his mind not to ask for a collection, that the delegates would not let him sit down until they

had voluntarily subscribed about \$3,500. The Judson is the pride of the Baptists of Alabama.

"Rev. John Stewart, superintendent of the orphanage at Evergreen, brought good reports of the work and went home knowing that he and his band of children need not fear that they would be forgotten by the Baptists.

"Talladega sustained her reputation as a hospitable city, for not only the Baptists, but all the citizens opened their hearts and homes to the delegates and visitors.

"One of the features of the gathering was the meetings of the W. M. U. The good women under the leadership of the central committee at Birmingham, are doing a wonderful work. They propose to do more, for they created a new work among the young women to be headed by Mrs. J. W. Vesey, one of the most active and consecrated women workers in the South.

"The great Baptist giant in Alabama is beginning to shake himself. Railroads, land companies and commercial clubs better get after the encampment. The Alabama Baptist came in for its share of praise, and its editor was greatly touched by the loyalty of the pastors."—Birmingham Ledger.

Editorial in Birmingham News.

The Baptists of Tennessee, Texas and Mississippi have been conducting organized Baptist encampments for several years, which have proven of great interest to that denomination and of great usefulness to the communities in which the encampments have been established. Last week at Talladega the Baptists of Alabama determined upon establishing a Baptist encampment, at which annually all good Baptists are expected to be present. A committee was appointed to take the matter in hand. It will assemble thousands of earnest, religious men and women, good citizens in every way, whose examples and precepts will be of great worth to the people among whom they dwell, and it occurs to The Birmingham News that the Commercial Club would do well if it got to work at once to secure the Alabama Baptist encampment for Birmingham, or one of its immediate suburbs.

CONVENTION ECHOES.

It is Said To Have Been the Best the Alabama Baptists Ever Held.

"The session of the Alabama Baptist state convention, which closed yesterday at noon, was an epoch making one in the history of the Baptists of Alabama," said Rev. Frank Willis Barnett. "Never before has such a wave of enthusiasm swept over the hearts of the delegates. It was great in numbers, greater in enthusiasm, but greatest in giving without any high pressure collections. It is true at some of the past sessions more money has been raised, but never before was it so easy to raise money.

"The election of Judge Denson as president showed that the Baptists were eager to honor the upright judge whom the people of Alabama had placed on the supreme court bench. He presided with ease and dignity.

"A curious situation arose when it dawned on the convention that one family had cornered the educational situation, but all felt safe when it became known that it was in the hands of the Ellises, father and son, Hon. B. F. Ellis, of Orrville, being president of the board of trustees of the Judson, and J. B. Ellis, of Selma, being president of the board of trustees of Howard college. The Baptist boys and girls of Alabama may well congratulate themselves that this noble sire and active son will look after their best interests. They are not only liberal givers themselves, but their generosity inspires others, and Baptists believe that under their leadership it will not be many years before the Judson and the Howard will have large endowments.

"The report of Dr. W. B. Crumpton, secretary of missions in Alabama, was most encouraging, and knowing how faithfully he had labored, the board insisted on his taking a month's rest. He has the confidence and love of his people and wields a great influence for good throughout the state. As president of the Anti-Saloon League in Alabama he promises to make it lively for the saloon men.

"Rev. Brooks Lawrence, superintendent of the Anti-Saloon League of Alabama, and a Presbyterian preacher, was present and by invitation made a stirring speech which showed that the Christian people when the facts are brought before them can be counted upon to act and give, for in a few minutes nearly \$500 was raised for an expense fund.

"The Baptists have made up their minds to have a yearly encampment somewhere to last about ten days. Here is a good chance for the railroads and land companies and proprietors of summer resorts to compete for the 'Baptist plum.' Whoever gets it will have something worth picking up, for there are over one hundred and fifty thousand white Baptists in Alabama. The Commercial Club might get busy. There are certain good places in the Birmingham district. A word to the 'hustlers' ought to be sufficient. In Texas the Baptist encampment is one of the great features, and the land company and the railroads went down into their pockets to get the encampment.

"Talladega Baptists were without a pastor, but the church saw that the delegates and visitors were entertained with true Southern hospitality.

"Among the happiest men present were Drs. Montague and Patrick, the former the eloquent and scholarly president of Howard college, the latter the able and cultured president of the Judson. The convention entered with enthusiasm its work and gave them both large collections to carry on their respective works.

"The speeches were fine, the reports excellent, the spirit lovely and the Alabama Baptist was treated royally. The great Baptist host is on the move."—Birmingham News.

In this issue will be found an advertisement of the Bowling Green Business university, Bowling Green, Ky. This is a thoroughly established institution and one of the largest and best equipped business colleges in the South. Its graduates have no trouble whatever in securing pleasant and profitable employment. We advise any one contemplating taking a course in bookkeeping, shorthand or telegraphy to write to this institution for free catalog and illustrated college journal.

SPEAKING OF POLITICS.

Editor Advertiser:

We are having a good deal of it in Alabama just now. The campaign promises to warm with the weather. What are Christian voters going to do about it? Whether we believe it or not, there is a great moral issue on in Alabama. There are drinking men candidate for office, who are laughing in their sleeves over the idea that the church people are going to down them. Some of the church people have told me they were going to support some of the very fellows I have in mind. I clip the following from the Montgomery Advertiser:

"The Selma Journal speaks wisely when it says: 'If ever there was a great necessity for the Democratic voters to weigh well the candidates asking for their suffrage it exists in this Senatorial succession race. The ability, the characteristics, the record and the promises of each candidate should be carefully studied.'

Why limit it to candidates for the Senate? And why not add 'habits' to 'ability, characteristics, record and promises?' Suppose the voters do not 'weigh well' and go ahead and nominate—well, just anybody, what are the

Christian voters going to do about it? We have often heard the remark, "Between the devil and the deep blue sea."

That more nearly expresses, than anything I can think of just now, the attitude of the Christian voter in the Democratic party in Alabama. To vote in the primary, he must agree to support the whole ticket nominated. That is the party law, promulgated by the Executive Committee. From a party standpoint, it is all right; from the standpoint of a Christian voter, it is all wrong. There is the "devil" part of the saying. "The deep blue sea" part is this: Suppose the Christians refrain from voting, then the primary is turned over to the extreme partisans and the toughs.

In Alabama heretofore a nomination meant an election. Are we willing to turn over the election of officers to the non-Christian element? It is up to you, Mr. Christian, to cut this hard knot. Again I ask, what are you going to do about it?

If some one says, "this is a critical time and questions like this should not be sprung," I reply, that is just the reason I spring it now. It would not be read at any other time.

Here is my platform: Clean men and only clean men have any claim to the vote of a Christian. Dare we pledge to vote for any other. The men who wear the party collars in this country are responsible before God for all the corruption in this government.

—W. B. Crumpton, in Advertiser.

(The Advertiser is in accord with the views of Dr. Crumpton as to securing good, clean, honest men for office and believes that they can be obtained through the people by expression at the polls. A movement outside of party alignment and on independent lines would bring more disaster than good. Let the good men go to the polls and not stay away from the primary.—Ed. Advertiser.)

Three years ago Bro. J. R. Magil was called to the pastorate of Bethel Church Union Association for one Sunday in each month. The church paid him a salary of \$250, Bro. G. W. Shepherd \$85 for assisting in a protracted religious service, and \$50 for missions. The second year he was called for half his time, and paid \$500; Bro. Blackwelder \$5, for assisting in a protracted revival service, and about \$85 for missions. This year the call was for half his time at a salary of \$500; the missionary collection thus far is about \$120, and he has appointed a committee on finance and building to erect a neat and more comfortable house to turn over to the pastor who will follow him. It has become proverbial that "a church is what its pastor makes it."

Bro. Magil tendered his resignation as pastor on last Sunday and the membership accepted it in the best of feeling. We congratulate, and at the same time envy, the Attalla Baptist church in securing him as their future pastor.

Can you or Bro. W. B. C. not get up another such "hustler" and send him this way? Fraternally,

J. W. PARK.

Mrs. W. P. Pope, one of the sweetest Christian characters I ever knew, has passed off the stage of action and has entered into the Christians' home beyond this vale of tears. I knew her only a short while and yet I learned to love her very much for her real worth as a Christian. She was a member of Wilsonville church and her works do follow her. May her God comfort the bereaved husband and children. The church and community as well as the loved ones are sorely stricken under this special dispensation of God's providence, but sometime we will understand.

C. C. HEARD.

We have left over 100 bows for little boys. Write for one by return mail before they are all gone.

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BRO. J. V. DICKINSON AT CLAYTON.

It was our good fortune to have Bro. J. V. Dickinson, of Clayton, with us in a series of meetings at Three Notch recently. His sermons were clear and convincing, one especially, on "Regeneration," being the clearest line of thought I ever heard on that subject. It was discussed both from a human and Divine point of view.

The meetings were well attended; there were three additions by letter, \$12.70 was contributed for state missions at the close of the series, and this, too, after having contributed every month regularly.

After September 1 my field of labor will be with West End church, Montgomery. I leave as appreciative a field as a man could have, and it grieves us very much to have it to do, but it seems the best thing to do.

My field has been scattered over a large territory for a year or two. Our work this year has been greatly blessed. Four small country churches have given nearly \$300 for missions and other benevolences away from home, besides sending their pastor and his wife to the Southern Baptist Convention.

This contribution is considerably more than one dollar per capita for missions, etc.; at least 40 per cent above last year.

I have served Lofin, Three Notch, Mt. Andrew and Ramah this year. The improvements in The Baptist are splendid and we appreciate them.—J. Henry Bush, Clayton, Ala.

FIFTH SUNDAY MEETING.

Programme for fifth Sunday meeting to be held at New Prospect church No. 1 July 28 and 29, 1906:

- 9 a. m. Prayer service.
- 9:30 a. m. What is a Christian, G. S. Smitherman.
- 10:15 a. m. Duties of the Church to Young Converts, G. J. W. O'Hara.
- 11 a. m. Sermon, "Made unto us wisdom and righteousness, sanctification and redemption," I Cor. 1:30, G. R. Hall.
- 2 p. m. Duties of—
 1. Pastor to the Church.
 2. Deacons to the Pastor.
 3. Individual members to the Deacons, C. C. Heard.
- 3 p. m. Christian Education—
 1. Our Colleges.
 2. Ministerial Education.
 3. Our Denominational Periodicals, G. R. Hall.

SUNDAY.

- 9 a. m. Sunday school lesson by the school.
- 10 a. m. Is the Sunday school work a success? G. J. F. Averytt, J. E. Adams.
- 11 a. m. Missionary sermon, G. R. Hall.

There will be conveyances at Willsonville on Friday for the accommodation of those coming by rail.

C. W. O'HARA, Chairman Committee.

SUMMER EXCURSION TICKETS.

Hot weather trips via Central of Georgia railway, to the seashore, mountain and lake resorts in the North, South, East and West. A trip by rail and sail to New York, Boston, Baltimore, Philadelphia and points in the East via Savannah and steamship lines, is to be considered at this season. Tickets are on sale at all coupon ticket offices. For rates, schedules, etc., apply to any agent or representative of the Central of Georgia railway.

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Expenses: \$21.00 pays for board, fuel, lights, laundry, physical culture, sight singing, books, physician's attendance, uniform, incidental fee and tuition in Literary department. The above with piano or voice, with practice one hour per day, \$260; with violin, mandolin or guitar, \$250; with art, \$250.00.

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Complete External and Internal Treatment for every Itch, from Fleas to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 25c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all druggists. A single set often cures. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. See Mailed Free, "How to Cure for Skin, Scalp, and Hair," and "How to Cure Torturing Itchings."



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BAPTIST HOSTS ARE IN THE CITY.

(Our Mountain Home.)

When the morning trains come in there will be fully five hundred delegates in the city in attendance upon the Alabama Baptist State Convention. The attendance is the largest in years and Talladega feels flattered that such a large list of Alabama Baptists should respond to her invitation to meet in annual convention within her borders. The First Baptist church, where the convention convenes, is one of the most important in the state, and some of the most illustrious names that adorn the church history in the South have filled its pulpit, which at present is vacant. Hon. William B. Castleberry is chairman of the Committee on Hospitality, and has directed the entertainment of the convention.

Rev. T. H. Johnson, a Baptist minister in the Birmingham district, is the guest of his brother, Rev. J. W. Johnson, Presiding Elder of the Talladega district.

John W. Stewart, head of the Baptist Orphanage, is here to represent his family of over 100.

William A. Davis, of Anniston, secretary of the Programme Committee and for many years secretary of the convention, is one of the well known Baptists in the city.

Rev. M. M. Wood, of Fayette, is Secretary of the convention.

President G. L. Comer, of Eufaula; Dr. R. G. Patrick, of the Judson; Dr. A. P. Montague, of Howard, and Rev. W. B. Crumpton, Corresponding Secretary, are at the Exchange.

Frank Willis Barnett, of the Alabama Baptist, is one of the wide-awake, progressive men of the convention. His paper, out yesterday, is a convention number and contains a history of the Talladega Baptist church, by John C. Williams.

Rev. J. M. Frost, of Nashville, is a welcome visitor to the convention, and is stopping with Mr. and Mrs. J. H. Hayden.

Judge N. D. Denson is a prominent member of the convention and is entertained by Judge and Mrs. Miller.

Dr. L. O. Dowson is here. He is one of the smooth and even members.

Rev. C. J. Bentley, of Sylacauga, is here and a prominent member.

Rev. R. S. Gavin is here and will be heard from on proper lines.

G. G. Miles and George Ellis, of Montgomery, and Rev. Mr. Mosley are stopping with J. H. Hicks.

A. W. Bell, of Anniston, is here and his old-time friends are more than glad to see him.

Rev. W. T. Davis, of Lineville, is one of the oldest members of the convention, but he is always present and takes an active part.

M. M. Wood, the efficient Secretary, is at his desk and doing efficient work.

Rev. W. R. Ivey is smiling on the brethren.

Rev. A. A. Hutto is on his native head and is stopping with R. H. McCain.

Hon. H. S. D. Mallory, of Selma; James B. Ellis, President of the Board of Trustees of Howard College; B. F. Ellis, President of the Judson Trustees; Rev. W. J. E. Cox, of Mobile, and Rev. Walter S. Brown, of Pratt City, are among the prominent citizens of the state who are present and taking a deep interest in the proceedings.

Dr. M. B. Wharton, of Eufaula; Rev. H. P. McCormick, of Birmingham; Mrs. D. M. Malone, of Birmingham; Mrs. Marcellus McCreary, of Evergreen; Miss Cook, of Cook Springs, and Miss Ninna Horn, of Sylacauga, all prominent in the work of the denomination, are here and are entertained by Mr. and Mrs. John C. Williams.

Mrs. O. M. Reynolds, of Anniston, a prominent member of the Woman's Home Missionary Union, is present and takes a deep interest in the exercises.

The ministers' conference, in session yesterday, elected Rev. W. T. Davis, of Lineville, president, and Rev. A. J. Preston, of Mobile, Secretary.

Dr. A. J. Dickinson, of Birmingham, pastor of the First church, is the guest of Dr. and Mrs. B. B. Simms.

M. F. Pope, of Fayetteville, is attending the convention. He is one of the most prominent laymen in the state and is always active and liberal in the work of the church.

F. Moss, of Childersburg; Hugh Darby, of Sylacauga, and a host of our county Baptists are present taking an interest in the work of the denomination.



A WORD ABOUT OUR GIFTS.

We stated several weeks ago we couldn't get any more of the shirtwaist sets, but that we would have something else for this week. We are sending out belt buckles. If you received a belt buckle instead of a shirtwaist set it was because your request came too late. We have bought 300 belt buckles from Loveman, Joseph & Loeb. If you want one send your name on a postal card with your address written so that it can be easily read.

We think the belt buckles are mighty pretty and hope you will like them.

BE SURE TO READ THIS

If you received a shirtwaist set please don't request a belt buckle, but if you failed to ask for a shirtwaist set and want a belt buckle we will be glad to send you one, PROVIDED YOUR SUBSCRIPTION IS PAID UP TO DATE.

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"My subscription, or my father's or mother's is paid to date. Send me a belt buckle.

Sign it and send by return mail. Don't wait.

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P. O.

great year for the convention in the work of the Lord.

The report on Home Missions was adopted.

Bro. Anderson, of Dothan, was called to the platform to tell us about Dothan, the place the convention is to go to next year.

Adjourned till 8:30 Friday morning.

THIRD DAY.

Friday (Morning Session).

Devotional services were conducted by Brother John W. Stewart. Special prayer for more workers was made by Dr. T. W. Ayers, of Whang Hien, China, and Dr. W. H. Smith, of Richmond.

On motion of Brother W. A. Davis, all the remaining business was consolidated with that of the morning session so that the convention could finish by 1 o'clock and all be able to catch the afternoon trains. This allows ample time for due consideration of all remaining business. Brother W. B. Crumpton asked that the nominating committee be allowed to make some necessary changes in their report. Brother J. M. McCord offered a resolution looking to enlargement in all our work in view of 1908 being the one hundredth anniversary of the organization of the First Baptist church in Alabama and Brother W. B. Crumpton, C. W. Orlara and M. M. Wood were appointed to report on this matter to the next convention.

The president announced the standing committees to report at the next session of the convention.

Brother L. M. Bradley reported for the committee to whom the report of the state board of mission was referred. The report recommended that the wisdom of appointing a Sunday school evangelist be considered; also that the name of Healing Springs institute be changed to Healing Springs Industrial institute. This last recommendation caused quite a spicy discussion. The report of the committee was adopted.

Professor T. V. Neal was appointed Sunday school evangelist.

Brother John W. Stewart addressed the convention, speaking to the report on the orphanage at Evergreen.

Brother C. S. Rabb also spoke to the report on orphanage's home.

Brother A. G. Moseley also spoke to the report. Brother Stewart announced that he had his "shot sack" with him. Then a cash collection of \$76.22 was given for the orphanage. The report was adopted. The report on temperance was read by Brother W. J. D. Upshaw. The report was spoken to by Brethren J. D. Norman, assistant superintendent and campaign manager of the Anti-Saloon League of Alabama, Rev. Brooks Lawrence, superintendent of the Anti-Saloon League of Alabama.

A. J. Dickinson offered resolution requesting the state board to furnish funds to keep up the work of statistical secretary and commending the work of said secretary and that he act under the direction of the State Board of Missions. Brother Dawson offered a substitute for the report on temperance, which was adopted.

The report on Sunday schools was read by Brother Walter S. Brown. The report was spoken to by Brethren Brown, J. A. Jenkins, W. J. Elliott,

C. S. Rabb, George G. Miles, Brother W. B. Crumpton. The report was adopted.

Brother I. N. Langston read the report on Young People's work. The report was adopted without discussion. The report on woman's work was read by Brother M. M. Wood. The report was spoken to by Brethren W. D. Hubbard, Frank Willis Barnett, A. J. Dickinson, W. B. Crumpton, J. N. Prestidge. Report adopted.

Resolutions of thanks were voted the Talladega church, citizens of Talladega, the press of Alabama and the railroads for their courtesies to this body.

President Denson indulged in some helpful remarks, to which Brother Barnett replied in a way very complimentary to Brother Denson.

Adjourned with benediction by Bro. A. J. Dickinson, to meet with the church at Dothan, Ala., on Wednesday before the fourth Sunday in July, 1907.

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A MOTHER IN ISRAEL HAS PASSED AWAY.

On the 29th of June, 1906, Sister W. D. Haynes, wife of William D. Haynes, of Lineville, Clay county, Alabama, breathed her last on earth and passed up to her home in heaven.

Sister Haynes was a daughter of Rev. Dred Pace—Miss Lucretia Holton Pace. She was born in Putnam county, Georgia, on December 18, 1828. About the year 1851 she was baptized upon a profession of faith in Christ Jesus, and united with the Liberty Baptist church in Talladega county—now Clay county, Alabama. She was baptized by her dear father.

Miss Pace was united in marriage with William D. Haynes on November 9, 1854. As a young woman Miss Pace was a beautiful character, and distinguished herself by her dutiful and thoughtful attentions to her parents. As a wife she lost none of her graces which adorned her young womanhood. She was sound in heart and clear in mind, during her entire life, in the discharge of her duties and functions as wife, mother and neighbor. She was a woman of fine judgment and clear-cut convictions, and had the courage of them. She was a dutiful and loving wife, an affectionate mother, and an intelligent and safe counsellor to both husband and children, and was respected as such. Such was her life that she was loved and respected in her home, by her church and by her neighbors. She was faithful, brave and helpful. She was above the ordinary in many respects. She was a fine type of Christian womanhood.

Her marriage was honored with motherhood, and she esteemed motherhood an honor. She was the happy mother of five daughters and four sons, and lived to see all of them members of the Baptist church, all of them married and all of them fathers and mothers. She was a loving grandmother, having fifty-five grandchildren, and after a long life of much usefulness she died the very idol of husband, children and grandchildren. What a satisfactory life! Not many of us fill such a measure as this.

The funeral services were conducted in the Lineville Baptist church by the writers. A very large congregation and many beautiful flowers evidenced the high esteem in which she was held by the church and community where she had resided for nearly half a century.

She and her husband were the only living members who were in the constitution of Lineville church. Now that she is gone, her dear husband stands alone in that honor. May the Lord allow him to remain with us yet, for he has been and is one of our most faithful soldiers of Christ here throughout all the years—a man of means and full of grace.

The funeral scene was a touching one. She was surrounded by the entire family, except one—Dawson—who resides in Jones county, Texas. All wept and clung to her as if they could not afford to part with her at all.

Her body was interred in the Lineville cemetery to await the resurrection.

Farewell, dear sister, till we meet in our Father's home. Affectionately,
 JOHN P. SHAFFER,
 Pastor.

WILLIAM T. DAVIS, Associate.

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The State of Alabama, Jefferson County, City Court of Birmingham, In Chancery. At Rules before the Clerk and Register, In Vacation.

J. M. Austin, complainant, vs. Willie A. Austin, defendant.

In this cause it being made to appear to the Clerk and Register of this Court, in vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Willie A. Austin, is a non-resident of the State of Alabama, her particular place of residence being unknown, and further that in the belief of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Willie A. Austin, to answer, plead or demur to the Bill of Complaint in this cause by the 16th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against her.

Granted this 9th day of July, 1906.
 JOHN S. GILLESPIE,
 Clerk and Register.
 JAMES M. RUSSELL, Solicitor.

The State of Alabama, Jefferson County, City Court of Birmingham, In Chancery. At Rules before the Clerk and Register, In Vacation.

Lizzie Lee, complainant, vs. James J. Lee, defendant.

In this cause it being made to appear to the Clerk and Register of this Court, in vacation, by the affidavit of James M. Russell, Solicitor for and agent of complainant, that the defendant, James J. Lee, is a non-resident of the State of Alabama, his particular place of residence being unknown, and further that in the belief of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him, the said James J. Lee, to answer, plead or demur to the bill of complaint in this cause by the 16th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against him.

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