

ALABAMA BAPTIST

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PARAGRAPHS

AUGUST.

Over the blue sea broods the heat,
In faintest pulses the tired tides beat;
Over the sands, with the sun aglow,
Silent the cloud-shades come and go;
A white-winged sail on the water gleams
Faint and far, like a ship-o'-dreams.
The year's great Sabbath fills the air—
And languor and slumber are everywhere.
Then storm-winds rise; then breakers roar;
Then wrecks are tossed on the rocky shore!
—The Outlook.

I was with Pastor J. R. Lamb at Hollytree, Ala. After baptizing seven adults and preaching on missions the brethren gave \$57.65 in cash for foreign missions. We expect to start for Japan August 24th. With best wishes, yours fraternally—Geo. W. Bouldin.

In the semi-annual report of the Sylacauga Baptist Church we find the following paragraph:

"In our Sunday school we have enrolled 172 pupils this term, not including the Home Department and Cradle Roll. Of these there are many out of the church who are old enough to become Christians."

We have just closed a meeting at Antioch. Bro. W. J. Ray did all the preaching. We had thirteen additions, twelve by experience and baptism. Bro. Ray goes from here to Alpine. He will spend four weeks in our association (Coosa River), two with myself and two with my venerable brother, R. F. Kidd. My people were delighted with Bro. Ray. He preached to crowded houses.—F. G. Mullen.

I recently assisted Rev. T. T. Dobbs, pastor of Bulloch church, five days in a revival meeting, during which time the Lord added to the church twenty by addition and two by letter. We had a great meeting. Brother Dobbs has a strong hold upon this church and community and it has never been my privilege to labor with a more devout, consecrated, congenial brother than he.—W. R. Adams, Opelika, Ala.

I have recently held a meeting of several days at Cartersville school house. We had a splendid meeting. The Lord was with us and we were greatly revived as a result of the meeting. We have laid plans for a church building and the contract will soon be let for a \$1,000 house. This church will be centrally located in a good farming country and among good people. Pray for its success. Also I have just closed a meeting at Mars Hill. Here we had another good meeting. The church was greatly revived and three happy souls were added to the church by baptism. The Lord be praised.—J. M. Tucker, Missionary Colporteur.

W. B. Earnest, evangelist, of Carbon Hill, Ala., has just closed some of the greatest meetings ever held in this section of the county, one at Liberty Hill, Ala. Twenty-four joined, 14 by baptism. The other meeting was held at Providence. Thirty-five joined, 29 by baptism. He preaches repentance and faith the strongest of any one I ever heard in my life. Any church or pastor that wants a revival in their midst ought to invite Earnest to hold meetings. He ranks high where he is known. Any one wanting to know anything about him can write his pastor, A. B. Metcalf, at Carbon Hill, Ala.—P.

Dear Brother—Please state that all who wish to avail themselves of a trip to the Orient next year, visiting Egypt and the Holy Land, and parts of Europe, and returning by way of Rome to attend the World's Sunday School Convention, by referring to me can make favorable terms. I am requested to look after those from the south who wish to go on this charming and marvelously cheap trip. It is the cheapest and most attractive trip ever offered. There are a few tickets at \$400 and a number of single berths at \$500, which amounts include all the expenses of the trip. Complete information given and literature furnished on application.—B. F. Riley, Houston, Tex.



REV. E. Y. MULLINS, D. D.
President of S. B. T. S., a Leader Loved by All.

My dear mother died Wednesday morning, August 8, at Bristol, Tenn. She was a true mother and a good and faithful Christian. She was a Christian for 65 years.—E. Lee Smith, Orlando, Fla.

I have just closed a most glorious revival at my home church (Liberty), a meeting long to be remembered. The church was greatly revived and sinners were convicted and mourners were converted, and there were added to the church by baptism 20, by letter 3, under watch care 2, by restoration 1. Total, 26. We thank the Lord for such a meeting. We also had a glorious meeting at Mt. Zion. This is also a noble church. Received by baptism 7, restoration 2. At New Home church and also at Booth's we are expecting good meetings. All of my churches are in good spiritual condition, for which I am thankful.—J. L. Hand.

We began a series of meetings here at Richardson last Sunday. We are having a glorious time. The Lord is working mightily among these people. There have been about twenty who made open acknowledgments of conversion, but no accessions to the church. These, I believe will connect themselves with some branch of the Protestant church in the near future. We have no church here, only a Union school house. The Union Sunday school was organized by Brother G. E. Mize, the Sunday school missionary. I have talked to a crowded house at each service since Monday. Brother Stringer, from Jackson, preached for us four times. This is a fine community and great prospects for two good churches here in the future. These people have treated me in such a way that I have become closely attached to them and hope to do a work here that will be long remembered. I hope to enter Howard in October. May God's blessings rest upon this people always, and upon the Baptist, with its much beloved editor. I am your friend and brother, Douglas Parker.

Huntsville, Ala., Aug. 17, 1906.

Dear Brother Barnett: I congratulate you for the good, solid reading matter contained in the last issue of The Alabama Baptist. The entire paper, if read, will interest, instruct and edify. With the increased number of subscribers asked for—and they ought to be secured readily at the exceedingly cheap rate offered—I believe you can and will continue to retain strong writers among your correspondents. Give your readers "food for thought," then you will strengthen them mentally and morally. Yours truly, R. E. Pettus.

PARAGRAPHS

A SONG OF TRUST.

I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.

I will trust in him,
That he can hold his own, and I will take
His will, above the work he sendeth me,
To be my chiefest good. The glory is not in the task,
But in the doing it for him.

—Jean Ingelow.

The Shelby County Association meets at Bethesda church August 28th. Conveyance at Wilsonville for those coming by rail. Representatives of our boards invited, and Brother Barnett.—C. W. O'Hara, Clerk.

Begin with this week and send my paper to me here for three issues, and oblige. I am supplying for Bro. Albert Hash for August. His saints are treating me royally. "I am getting fat." Success to the paper. Yours for success, T. V. Neal, Ft. Gaines, Ga.

On Monday after the fifth Sunday I went to Shelby county to assist Pastor Spitherman in a meeting. Great crowds attended from the first with the interest growing with every service. I am not able to give direct results, but 15 had joined up to Friday night and the church enjoying the satisfaction of knowing that they were in better harmony than for years. The Kingdom church is one that any pastor might be proud to serve. I met and learned to love a great many of the members, and they may rest assured that they, together with their pastor, have a warm corner in the writer's heart.—W. M. Olin, East Lake.

If you will insert the following I will thank you. These boys left our orphans' home about a week ago, and to the present we have no trace of them.

Boys Gone from Orphans' Home at Evergreen—Jack Griggs, about fourteen years old, with dark hair and eyes, stout build and pleasant manners, and Travis Hawthorn, about fourteen years old, black hair and eyes, tall and slim, and Lucien Williams, about eleven years old, dark hair and eyes, and freckled face, all wearing knee pants. If any one knowing their whereabouts will inform the manager, they will confer a favor on the institution and do a service to the boys.—John W. Stewart, Manager.

Eldridge: You may say to the brethren through the Alabama Baptist that I have just closed a series of meetings for Brother J. I. McCollum at Oakman, Ala., which was one of the best meetings I ever held. Brother McCollum is one of the best pastors in the state. It was beautiful to see how he and his people labored and prayed together for the extension of the kingdom of Christ. Brother Mc is deeply entrenched in the affections of his people. He has been in the field five years and this has been the best year of his work there. The saints at Oakman know a good thing when they see it. It was delightful to preach to a people so united in aim and purposes as were the pastor and people at Oakman. The pastor baptized twelve young men and young ladies at the close of the meeting.—A. N. Reeves.

The writer has just attended a most glorious revival at Pinson Baptist church. It was more like the good old "big meetings" of long ago than anything witnessed in many years. It seemed as if all the people, with one common impulse, had laid aside every care and come together for a season of rejoicing, and to make a grand effort to sweep the hosts of Satan from the field. After eight days so spent the meeting closed on the very crest of a wave of interest. There were twenty additions by profession and two by letter. Others were converted, who will come in later, and some will go to other churches. The pastor, Rev. Z. S. Wyatt, expressed a willingness to continue if the people thought best, though he himself felt that it was best to close for a while. The good people of Pinson will long be remembered by this—Visitor.

BAPTISM AND THE REMISSION OF SINS.

Brief of a Paper Read at the Christian Congress, April 25th, by President E. Y. Mullins, D.D., LL. D.

After giving the passages usually quoted by the disciples, Dr. Mullins said:

The above passages constitute the New Testament group of teachings in which the relations between baptism on the one hand and regeneration and remission of sins on the other, are stated in the strongest terms. Taking these passages, then, as a basis for an induction, what conclusion can be drawn? For one thing, this group may be described as a closed circle of teachings which are self-consistent and harmonious. In this closed circle of teachings we find nearly if not all the elements of salvation placed in the closest kind of connection with baptism; in some instances even a casual connection seems to be taught. In the passage in first Peter baptism of water is said to save us; in Acts xxii:16 baptism is referred to as a means of washing away our sins. In Ephesians cleansing through the washing of water is the form of statement, and in Titus it is called the bath or laver of regeneration. For the sake of clearness of treatment we have presented these passages together, and now we leave them for the moment to consider another group. Meantime the final conclusion must be reserved until our interpretation is complete.

The second group of passages to which attention is called makes no reference at all to baptism.

In John iii:18 we read: "He that believeth on him is not judged; he that believeth not hath been judged already because he hath not believed on the name of the only begotten Son of God." In these words faith alone is indicated as the condition of exemption from judgment. Again in Acts iii:19 we read: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Here repentance alone is made the condition of the blotting out of sins.

We might extend this class of quotations indefinitely, but it is unnecessary. We may now repeat our process of induction employed in dealing with the first group of passages. Looking, then, at this latter collection of teachings by themselves, what do we discover? We find that, as in the former group, practically all the great elements of salvation were connected closely with baptism, so here we find that those elements of salvation are vitally connected with faith or repentance, and no reference whatever is made to baptism. Righteousness, justification, remission of sins, eternal life, salvation, all these great aspects of the one redemption are declared to be ours upon condition of faith or of repentance or of both.

Two Closed Circles.

Glancing back then, over the ground covered we discover that there are two closed circles of teachings in the New Testament, one of which associates the initial spiritual exercise of the Christian life, faith, with the rise of the soul of all these spiritual blessings which together constitute salvation and which may be summed up in the terms employed in our subject, regeneration and remission of sins. The situation thus disclosed gives rise of course to the problem of harmonizing these two groups of passages. For I take it that all of the audience will concede that harmony in some form is possible. This problem is indeed a far-reaching and profound one and involves the whole question of the relation of the ceremonial to the spiritual in Christianity. That there is a ceremonial principal in Christianity is clear from the numerous and impor-

tant passages in which the two Christian ceremonies are placed in important relations to other Christian elements. That there is a spiritual principle of course goes without saying.

In view now of the closed circle of ceremonial teachings as well as a closed circle of spiritual teachings, in one of which regeneration and remission seems to be made dependent upon baptism and in the other upon faith, we may give to the emerging problem a fourfold form.

The Case Stated.

1. First, does baptism alone secure remission of sins and regeneration? I shall not discuss this point at length for the reason that the essential matters which relate to it will be brought forward further on in the discussion, and for the further reason that if I understand the views of the scholarly and representative writers among both the disciples and Baptists, this view is entirely repudiated. Certainly it is rejected by all Baptists. I have a strong impression that sacramentalism is the sense of an opus operatum, which asserts efficacy in the sheer application of the material element, is not a doctrine now held by any really representative member of either denomination. In any event the purposes of this paper can be attained by considering the view which, if I understand it aright, is the prevalent one among disciples, viz., that which insists upon a spiritual change prior to baptism in order to any sort of efficacy in the ordinance itself. This is not meant to ascribe to writers among disciples the view that baptism apart from a preceding spiritual change is without efficacy. Baptism, with them, as I understand it, has a supplemental, but no original and inherent spiritual efficacy. We pass this first question, then, for the present to consider very briefly the second, whether faith alone secures remission of sins and regeneration.

2. In reply to this question it certainly is an impressive fact, whether conclusive as yet or not, that in our second group of passages there is a closed circle of teachings which clearly indicate that faith alone is a condition of remission, justification and of eternal life. If we had no other Scriptures bearing upon the subject, the whole question could be closed at this point. But inasmuch as these blessings elsewhere seem to have an equally close connection with baptism, in an extensive and important group of passages, we must await further development of the argument before announcing our conclusion.

3. We consider in the next place, then, question three; whether or not the principles are to be united in salvation so that both faith and baptism are conditions of remission, the one supplementing and completing the other. There are several forms in which this view may be held. One is that regeneration is a begetting on the part of God, while baptism is the birth of the soul newly begotten in God's image. This assumes the necessity of the spiritual begetting prior to the birth through baptism and regards baptism as the supplementary spiritual process. Another form of this general view holds that repentance precedes baptism, is necessary to its efficacy indeed, but that in baptism God actually remits the sins of the penitent believer. A third form of the view omits all spiritual efficacy from the conception of baptism, save as a means of condition of Christian assurance. Repentance and remission and regeneration have already taken place before baptism; this ordinance simply brings to the penitent and obedient disciple the assurance that God now accepts and pardons him.

As to the last of those views, it may be conceded that many penitent believers do obtain in baptism the inward peace and joy which is called as-

urance. It may be questioned, however, whether we have Scriptural warrant for holding that the ordinance uniformly brings this assurance.

As to the first view that we must distinguish from a prior begetting and a subsequent being born, I think it can not be maintained from the Scriptures. The birth is by water and spirit in the third chapter of John, not a begetting by spirit and a birth by water, and so of the other passages bearing upon the subject. No such distinction is observed by the Scripture writers, and although John's writings uniformly employ the Greek words which denote begetting and begetting in reference to sonship or childship of God, these writings nowhere distinguish between a spiritual begetting and a baptismal birth.

The second view named, that repentance precedes baptism while remission accompanies it, we now consider. There are serious objections to this view also. One is that if the distinction between regeneration and remission usually maintained by interpreters is correct, there is conflict of Scriptural teaching on this point. For in Titus iii:5 it is the washing of regeneration which baptism secures and not that of remission. If remission again is God's act, then it is inconsistent for Ananias to say to Saul in Acts xxii:16: "Arise and wash away thy sins." Some interpretation must be found which will harmonize these varying statements better than the views which limits immersion to the means or condition of securing remission for sins previously repented of. Another objection to this view is that it separates in time the sinner's act of repentance and God's act of remission. This is never taught in Scripture. Forgiveness is the correlative to repentance, and in the case of the healed paralytic, the justified publican, and of Zacchaeus the evidence all indicates that there was no interval of time between genuine repentance and divine remission of sins. Inasmuch, therefore, as baptism can never thus follow without some small interval of time, it can scarcely be held to be a condition of remission of sins. Then besides, remission of sins would depend upon the administrator of baptism, and tend strongly to a sacerdotal conception of the ministry.

Why Never Repeated.

Again, if baptism is the condition of remission of sins, it is difficult to understand why it is never commanded in Scripture that we repeat it. It must be borne in mind that forgiveness is an act of God repeated at frequent intervals throughout the Christian life. The prayer for forgiveness is imbedded in the heart of the Lord's Prayer for the perpetual use of believers. Why is the condition of remission to be observed but once if the necessity for remission so frequently arises? It is scarcely to be held that there are two principles of remission to be taught in the Scriptures, so that a man may actually be forgiven in two totally distinct ways at different periods of his spiritual experience.

A further objection to the views we are considering is that it leaves unexplained the large group of passages which connect remission and regeneration with faith, entirely exclusive of baptism. It is scarcely conceivable that if baptism were a necessary condition to the actual remission of sins it would ever be omitted in the statements of the conditions of salvation by the Biblical writers. In other words, this principle of interpretation is not broad enough to explain adequately all the facts. The induction is not an adequate reproduction in general terms of the total significance of the phenomena.

Once again this view unites two incompatible things in salvation—the spiritual and the physical. To hold that repentance, which is a spiritual

act on man's part, finds its correlative, forgiveness, which is a spiritual act on God's part, only through the mediation of baptism, a physical act which he might be prevented from performing at all, is, it seems to me, to place incongruous things in vital relationship.

It is easy to see how perilous this principle might become. If a physical act, a religious ceremony actually secures the unspeakable blessing of remission of sins, then it is almost inevitable that the preceding spiritual condition, repentance, will wane in importance, and men will gradually adopt a thorough-going sacramental theology at all points.

A Suggested Solution.

So much for our third question. We now come to the fourth and last, whether we may find a principle of interpretation broad enough to include all the Scripture teachings upon the subject in hand. I am quite well aware that as yet all difficulties are not cleared up. I announce my conclusion and then proceed to establish it. It is that in one closed circle of teachings, the ceremonial, we find a distinct ceremonial principle in Christianity; that in the other closed circle of passages we find a distinct spiritual principle in Christianity; and that there is no union or amalgamation of these two principles on the one hand, and there is no conflict between them on the other.

We must begin on common ground if we are to make progress toward unity of views. I take it that we all agree as to the Lord's Supper. When Jesus says to the disciples "this is my body," or "this is my blood," we have no difficulty of interpretation. All Baptists and disciples agree here that we have no "real presence" in the Romish or Lutheran sense. The bread and the wine are symbols. They do not, when partaken of, communicate grace; they vividly portray truth to the mind; and in proportion as the mind of the participant grasps the significance, the meaning of the symbols, is there blessing for him in observing the Lord's Supper.

We have here at least a recognition of the ceremonial principle in Christianity in the sense here maintained. We eat the body and drink the blood of Christ in the Lord's Supper, for so the Scripture asserts—but we do this symbolically. The exegetical difficulty which Romanists have never found it possible to overcome is the point blank assertion of Christ that the bread and wine are his body and blood. I am not referring to the passage in the sixth chapter of John, which I do not think refers to the Supper.

The Supper and Baptism Alike Involved.

This ceremonial principle is clearly seen in reference to the Supper and these words of Christ naturalize the principle so to speak, in Christianity and furnish us a clew to the interpretation of the other ceremony without doing exegetical violence at any point. Christ says point blank in the third chapter of John that in order to entrance into the kingdom of God a man must be born of water. This is literally true of symbolic entrance into that kingdom. Ceremonially no man entered into the kingdom without baptism, for baptism is the ceremonial door into it. So also in the second chapter of Acts baptism is "in order to" ceremonial remission of sins. I employ the terms ceremonial and symbolic here as synonymous. There is but one way to secure actual spiritual remission of sins, and that is by means of repentance, and there is but one way to obtain ceremonial remission, and that is baptism. No man since the time of Christ ever received ceremonial remission otherwise. So also of entrance into the Kingdom. Actual spiritual entrance is conditioned upon birth by the Spirit

of God; ceremonial or symbolic entrance through the ceremonial birth. As the spiritual principle of Christianity is a closed circle, actual and spiritual justification, regeneration, remission are all secured through repentance and faith (spiritual conditions), and through these alone; and as each is complete, needing no addition when faith is exercised; so also ceremonial remission and justification are complete when baptism is performed.

It Is Clear Then.

It is clear then that when the birth by water and that by the Spirit are conjoined as conditions of entering the Kingdom of God, the Savior had in mind both the actual spiritual entrance, and where repentance and baptism are conjoined as conditions of remission. It is evident that actual spiritual and ceremonial remission are both in the mind of the writer.

Lest this be not perfectly clear a few illustrations are given to show how in common usage the real and the symbolic may be united to express purpose of result. Take this example: The minister pronounced them husband and wife and the groom placed a ring on the finger of the bride in order to consummate the marriage ceremony. This ring was symbolic and might have been omitted; the essential thing was the pronouncement by the minister. Or this: In order to complete the interment, dust was sprinkled on the casket, the words of the burial service were uttered and the grave was filled. Here the sprinkling of the earth was symbolic only. Or this: The representatives of the two nations signed the papers and shook hands in order to consummate a treaty of peace. In each of these instances there was an actual and ceremonial performance of the same act. It is easy to distinguish the two in every instance.

Now in Christianity the ceremonial symbolizes the spiritual and the actual. Baptism and the Supper are beautiful external figures of internal spiritual realities. The closed circle of teachings, therefore, in which we read of the "laver of regeneration," of baptism as the "earnest request of a good conscience towards God," as well as the other passages referred to, need only be interpreted in the light of the ceremonial principle we have expounded in order that all difficulties be cleared completely away. "He that believeth and is baptized shall be saved" does not mean that faith is the first step and baptism the second in the conditions of salvation, but this, he that believeth and is baptized is saved in the complete New Testament sense; that is, both actually saved by faith and ceremonially saved by baptism. The believer is actually saved, his sins actually remitted without and before baptism, just as the bridal pair may be and are actually often joined in marriage without the symbolic ring. And just as they are and can never be symbolically married without the ring or other symbol, so no man can be symbolically saved without baptism.

No Violence to Scripture.

The above interpretation leaves all the passages of Scripture intact, recognizes the full natural force of every noun, preposition and verb involved in the exegesis, and in particular it is comprehensive enough to allow for apparent contradictions in that it clearly defines the ceremonial and spiritual principles of Christianity in their relations to each other.

It is impossible to see how this interpretation is to be avoided without rejecting our common view of the teachings regarding the Lord's Supper and adopting a corresponding principle there. If the spiritual and ceremonial are to be made jointly efficacious in saving in the one, so must they be in the other instance.

To sum up our view we may say

that baptism, in its relation to regeneration and remission, is not a procuring cause, nor is it a part of a whole of which the latter are the other part, nor is one a spiritual condition of which the other is spiritual fulfillment; but rather baptism is the symbolic cause of which symbolic remission and regeneration are the effects. Baptism is not the moving or original cause of salvation, nor is it a meritorious or efficient cause, and it is certainly not the final cause. It is rather a symbolic instrumental cause, producing a symbolic effect. It is the external invariable concomitant symbol of an internal spiritual reality which precedes. It is well that two great Christian bodies insist upon this close relation of the two. The New Testament does not contemplate a divided Christendom. Entering the kingdom by faith was never dissociated from the significant ceremonial act which always attended it. It will be well if Baptists and disciples continue their emphasis upon this close relationship, and that we will thus gradually come to see this whole subject alike. Signs are not wanting. In these I greatly rejoice, and pray that our common Lord and Master may preside over the destinies of both bodies, and in His own time and way bring together again those who years ago were sundered, and make all of us increasingly faithful with the passing years.

"MY TICKET."

Sermon Recently Preached by the Rev. Henry M. Battle.

Dr. Battle took his text from Joshua 24:15, "Choose you this day whom you will serve."

"Each life is a unit, and what seems to be discord is often hidden harmony not understood. Each life has its regulating center of power; its declaration of independence, if you please. Just as our forefathers, in the western wilds, moved out upon an untried and dangerous career with a definite embodiment of certain great fundamental and eternal principles for their chart, so each human being who sails the sea of life is dominated by an ideal wrought out in the loom of thought where hear-heat drives the mighty wheel and experience piles the shuttle.

Our Life is What We Make It.

"Conceding all that is claimed for the potency of influence exerted by the laws of heredity and environment, we must, nevertheless, believe that 'the judge of all the earth will do right' and confidently rest in the great and indispensable truth that moral accountability (the foundation-stone of all government) presupposes liberty of choice—the ability to act or not to act, to be or not to be. It must be so, for there are great moral distinctions whose inherent excellence the normal mind must recognize—they pertain to those truths which Cicero declared manifest themselves by their own luster.

"He Gives Us History."

"But God does not shut us up to the contemplation of abstract principles. He gives us history, philosophy, teaching by example, the history of men and nations.

"Men are the most potent factors in the history of the planet. The personal equation is the supreme equation. Our chapter narratives, in the words of Jehovah himself, a magnificent catalogue of blessing conferred on Israel, in which peculiar emphasis is placed on the gift of great leaders: Abraham, Isaac, Jacob, Moses and Aaron—men great because they crystallized lofty principles into conduct; they caught and reflected some of the glories of the unseen world, revealing, as in a symbol, the beauty and blessedness of true religion to an age groping in the darkness of paganism.

Men Must Have Leaders.

"Leaders serve to gather, condense and solidify those persuasions which often float nebulously in the minds of the multitude. By their superior genius they not only create, but also formulate and interpret the people's convictions to themselves and become the oriflammes of progress.

"A leader is worthy of recognition and support only so far as he embodies in his creed and life principles of value. He may be richly endowed with personal magnetism as was Absalom, but unless he is the head and front of a worthy cause he can not be counted a special blessing from God. He who aspires to leadership should be prepared to submit his claims to the crucible of severe and dispassionate thought.

We Must Have Convictions.

"But you tell me some people chose without thought. ... as too true! Such persons cannot be said to have convictions; they have prejudices. They chose only that they may be in the fashion, or that they may follow in the way of friends or family—that there are reasons lurking around it which they take for granted, and that those reasons are friends and allies to their particular side of the question they also take for granted. If the matter at issue be one of ecclesiastical interest and they happen to be Methodists, their spirits are held in absolute thrall by the mighty name of John Wesley; if they chance to be Presbyterians they go no further than the eighth chapter of Romans and 29th verse: "Whom He did foreknow, He also did predestinate;" if Baptists they reach the Jordan, and their exploring minds are satisfied. If the issue be of a different sort and they are tossing on the sea political, their chart might as well be written in Egyptian hieroglyphics, so far as any intellectual appreciation is concerned; and alas too often their north-star sparkles with the glint of gold! The word of the Lord is very explicit: More-over thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens. The appeal contained in our text is not made to such as are too indolent, too prejudiced or too besotted to think. It is as if Jehovah had said: "Consider, remember, think, then choose you this day whom you will serve!"

"The context shows that the appeal is addressed first to the reasons and next to the conscience:

"Now, therefore, (considering all that has been said) fear the Lord, and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

"And if it seem evil unto you to serve the Lord, choose you this day whom you will serve."

"Evil and good are involved in every great issue, and no man may escape the responsibility of being dominated, at the moment of choice, at least in motive, by the one or the other. Where the issue at stake reaches beyond the individual and affects the prosperity and happiness of the city, the state or the nation, it is the sacred duty of a man to think before he acts. 'If it seem evil to you'—you have the argument and the facts, now weigh them, and if it 'seem' there is no dogmatism here. The real thinker is ever modest and slow to dogmatize; he knows he can not get all the facts in the case and how slight a thing may cloud the mind and warp the judgment. But when for love of truth and desire to do right, he has exerted his best thought and reached a conclusion, he at least experiences a comfortable feeling that he has done his duty to the best of his ability and is content to leave the rest with God.

God Loves for a Man to Do That Way!

"God does not treat men like some arrogant ecclesiastic, saying: 'Don't read for yourself; don't think for yourself; submit yourself unto the authority of the church'—no! but God says, 'Come and let us reason together'—hear me and I will bow my ear to hear you; I, even I, will consider what you have to say, and you and I, in the sublime hush of the soul's audience-chamber shall decide this matter.

"Because an election between right and wrong (as they appear to the individual) is involved, the enlightened conscience has its appropriate function to perform; so Jehovah exclaims 'if it seem evil unto you.' Mark you, I say enlightened conscience. A man's conscience may lead him into perdition, but it will be a conscience which he has criminally neglected to educate in the teachings of the word of God and prostituted for selfish gain! Do violence to enlightened conscience now, and you must answer for it at God's judgment bar hereafter!

Will Not Coerce Conscience.

"But God himself refuses to coerce the human conscience—if it seems evil to the people to serve the Lord, they are at liberty to serve the gods of the Amorites and take the consequences. If God will not do violence to the human conscience, it is a dangerous and an evil thing for a man to attempt it. Dangerous and evil for him whose conscience has been thus humiliated and dethroned; today it yields with a blush, a tremor, and a struggle; tomorrow the blush has changed to a fainter red, the tremor is scarcely perceptible and the struggle is but the poor bloodless ghost of a protest; the next day conscience sleeps, and integrity is gone forever! Dangerous and evil for him who perpetrates the outrage.

"Listen: 'Woe to them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter! As the fire devoureth the stubble, and the flames consumeth the chaff, so their root shall be as rottenness and their blossoms shall be as dust; because they have cast away the law of the Lord of Hosts and despised the Holy One of Israel.'

Your Political Creed.

"I do not know what your political creed may be. Standing in this place and speaking in the name of Him who answered the challenge for a direct deliverance on a burning partisan issue, with his sublime 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's,' it does not concern me. My message today is to the individual conscience in view of its weighty obligations to God and man. That such a message is needed only the most densely ignorant and veridantly unsophisticated can doubt.

But amidst all the humiliating evidences of the most widespread and appalling corruption in the social, commercial and political world—reaching from north to south and from east to west—one bright and beautiful fact—comes to me over and over: all parts of our once dismembered country are hourly being bound closer and closer together with indissoluble ties of interest, respect and affection! I behold in this the prophecy and potency of a better day—even now daybreak is at hand!

"The gray-eyed morn smiles on the frowning night,
Checking the eastern clouds with streaks of light;
And flecked darkness like a drunkard reels
From forth day's path and Titan's fiery wheels."

"In the day, whose rosy dawn I greet
American Christianity, with a
Continued on Page 11.

Join in the Missionary Campaign for 5,000 New Subscribers at 50 Cents

OUR GREAT OFFER.

To let those who are not taking the paper see that it is meeting the new demands put upon it by publishing each week something of interest for all in the household, we hereby announce an offer to new subscribers which has never been equaled in the history of the paper. We will send The Alabama Baptist from date on which subscriptions are received until January 1, 1907, for fifty cents. The subscription must date from the day on which the money is received and the money must accompany each subscription. This offer is open only to persons not now subscribing. We can not send back numbers, so the sooner you subscribe the more copies you will receive.

Rule as to New Subscribers.

It don't make any difference if you ordered your paper discontinued last week. Any one who is not now taking the paper will be classed a NEW SUBSCRIBER.

A CHANCE FOR A BELT.

50 gilt, two prong, ornamental hair combs—something very pretty. Will send one for one new cash subscriber at 50 cents.

50 fancy top, two pronged tortoise shell ornamental hair pins. Will send for two cash subscribers at 50 cents.

28 Blouse Leather Belts, red, blue seal, green and black. There are 7, 22 in.; 15, 24 in.; 4, 26 in.; 1, 28 in. Retail price 50 cents. Will send one for 3 new cash subscribers at 50c.

4 Black Silk Belts with handsome buckles, 2 handsome velveteen belts with gilt buckles. Will send for 5 new cash subscribers at 50 cents.

6 Black Satin Belts with black passementrie trimming and beautiful buckles. Retail at \$1.69. There are 5, 26 in. and 1, 24 in. Will send for 10 new cash subscribers at 50 cents.

3,000 PRESENTS FOR HELPERS.

Go to work and get subscribers and send in the cash with the names and ask for any of the following presents which will be sent prepaid by return mail. A chance to get a present and an opportunity to help put the paper in the homes of the people:

Take Your Choice.

75 Ladies' Pocketbooks, trimmed in sterling silver, bought from alceding Jeweler. Retail price, \$1.00 to \$2.50. Will send for 10 new cash subscribers at 50 cents each.

13 Fine German Razors, sold regularly at \$1.50. Best steel blades, fancy handles, and first-class in every way. Will send one for 10 new cash subscribers at 50 cents each.

250 Beauty Pins, assorted. Retail price 25 to 50 cents. Will send one for two new cash subscribers at 50 cents.

PRESENTS FOR ALL.

1. The boys and girls have a chance to get some nice presents. Go to work in your neighborhood and get up 1, 2, 3, 4, 5 or 100 new subscribers and send them in with the cash and we will surprise you by sending you a present worth having.

2. The young men and young women can do a little work for the paper and get something worth keeping.

3. The members of the Ladies' Aid Societies can do missionary work in their midst and at the same time receive substantial presents.

4. The pastors, however, are our mainstay. If they will only enter into the canvass wholeheartedly we will get the 5,000 names and their churches will be blessed and their own labors lightened, and we will reward their kindness with suitable gifts.



RECITATION HALL IN WHEELER BUSINESS COLLEGE, BIRMINGHAM.

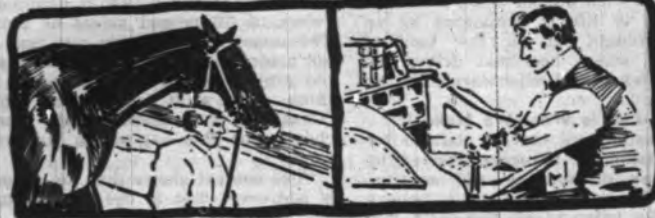
A BUSINESS EDUCATION FREE.

Choice of Commercial or Stenographic Course.

We have bought two scholarships in the Wheeler Business College good for a complete commercial or stenographic course. We will give these \$50 scholarships to the young man and the young woman who send in by Oct. 1 the largest number of new cash subscribers at 50c to January 1.

Provided that the winners must turn in at least 100 new subscribers and \$50 in cash. (This was inadvertently left out last week.)

The Leading and Representative Business College of the South.



The Farmer's Son

Very often makes the most apt pupil and brightest graduate and succeeds in procuring exceptionally good positions upon finishing his course. We have inquiries daily from banks and business firms

who want the services of expert, energetic and apt young men for office work and bookkeeping. If you are not entirely satisfied with your present occupation, let us tell you how easily and quickly you can change it for the better. Catalogue upon request. Please mention this paper.

WHEELER BUSINESS COLLEGE

Capital
Stock
\$100,000.

NEW ORLEANS, LA.
BIRMINGHAM, ALABAMA
or HOUSTON, TEXAS.

WE HAVE \$2,000 WORTH OF PRESENTS.

100 Stick or Cravat Pins. Retail price 50 cents. Will send one for 2 new cash subscribers at 50 cents each.

200 Hat Pins, all kinds—gun metal, gilt, jeweled, beads and flowers. Retail price, 50 cents to \$1.00. Will send one for 3 new cash subscribers at 50 cents each.

75 Hand Bags bought from Loveman, Joseph and Loeb and sold for 35 to 50 cents. Will send one for 3 new cash subscribers.

200 Fan Chains, gun metal, black, from Loveman, Joseph and Loeb. Retail price from 25 cents to 50 cents. Will send for 5 new cash subscribers at 50 cents each.

50 Brooches for women. A truly beautiful assortment, from Loveman, Joseph & Loeb. Retail price, \$1.00 to \$2.00. Will send one for 10 new cash subscribers at 50 cents each.

50 Link Cuff Sets. Suitable either for women or men; bought from Loveman, Joseph and Loeb. Retail price \$1.00 to \$2.00. Will send for 10 new cash subscribers at 50 cents each.

If You Prefer Cash

Will allow any one to keep 50 cents out of every \$2.50 cash or \$1.00 out

A WATCH FREE.

Send 50 new cash subscribers at 50 cents and we will send the paper to January 1st to designated parties, and will also send a 14 carat, 20-year gold-filled gentlemen's or ladies' watch to party sending in names and cash. They come in plain polished, engine turned and engraved cases. Cased up with American Jeweled movements. The watches retail in many places for \$20.00. Here is a chance to get a good watch free, or if any charitably inclined person wants to send the paper to fifty friends and get a watch, let them send the names and 25 and we will send the papers with a card telling by whom the subscription is given and send the watch to the donor. This proposition will net the Alabama Baptist no money, but its editor will be glad to do it as a contribution to state, home and foreign missions, and feel that he is helping the Howard, the Judson, and the orphanage, for the readers of the paper as a rule are the great contributors to the organized work.

A LADIES WATCH FREE.

Do you want a Sterling Silver Ladies' Chatelaine Watch, stem-winder and pendant set, in fancy engraved case? Retail for \$5.00, but any young lady by a few days' canvassing can get one for nothing and do a good thing for the Baptist cause in her community.

Just get 20 cash subscribers at 50 cents each until January 1st and send \$10 and the names and postoffice address and we will send watch and papers. Don't wait, but go to work at once and ask your pastor to help you and in less than a week if you are not too easily tired you can be wearing a nice up-to-date silver chatelaine watch.

Or if any one wishes to send the paper to 20 friends and get the watch for themselves, or give it to a niece daughter, or friend, just send your check for \$10.00 and the names and postoffice address of parties to whom you wish the papers sent and by return mail we will send papers and watch.

You see we want the 5,000 subscribers and we are willing not only to cut the price of the paper, but to give way all profit in presents. It is missionary work pure and simple with no thought of personal gain.

One Hundred Thousand Dollars Lost in Cotton Speculation

The Age-Herald of Tuesday, August 14th, says:

One hundred thousand dollars!

That is the amount filched from the cash of the First National Bank by Paying Teller Alexander R. Chisolm and paid over in bills as margins on stock and cotton speculations to Birmingham brokers.

Young Chisolm made a clean haul of \$100,000 in cash and when arrested yesterday morning only had about \$3,000 of the money in his possession. He returned this to the bank. The other \$97,000 had gone into the hands of some three brokerage houses in Birmingham whose clerks have repeatedly called at the paying teller's widow of the bank for several months past with receipts to him for various amounts, often in the thousands, for margins due. These receipts when laid upon the counter would cause cash to be pushed out similar to the teller's action in paying the checks of regular customers who carried balances.

To hide his shortage young Chisolm would delve into the reserve cash fund of \$150,000 which was set aside in the vault, and which was in his charge. Into this he has been going since last February until he had abstracted a full one hundred thousand dollars.

Chisolm's Record.

Alex R. Chisolm is 24 years of age. He is a son of Colonel Robert Chisolm, formerly of Charleston, but for many years a prominent and honored citizen of Birmingham. No family in the south stands higher. Nor did any young man in Birmingham possess more thoroughly the confidence of his associates and employes. He started with the Berney National bank as a boy of 16. When that bank was bought by the First National he went to the latter, where by merit alone he rose to the position of paying teller. It was simply the old story—first of dabbling in cotton and stocks on small margins on his own account, getting deeper and deeper and finally using the bank's money in hopes of evening up. The calls for margins were incessant. First, he took from the bank's cash a few hundred, then a few thousand and so on until the \$100,000 mark was reached and with it the climax.

Chisolm's Statement.

To the bank directors and officials Chisolm stated that he had commenced speculation on a small scale on some money that he had saved. He stated that several men had told him that cotton was a good investment at that time and that he had taken his savings and lost them on cotton. He then took some of the bank's money to cover his losses and try to regain what he had lost, promising himself that he would return the money to the bank when he made a winning. He was a steady loser and from the start was behind the game all the time. Several of his losses were in large amounts.

To a friend Chisolm stated that he had seen prospects of getting rich fast and that he thought he was certain to win. He stated that he had nothing except his salary and that his family had little money and that he thought he could win enough to live in luxury.

Chisolm told another friend that he had not spent the money he had taken in dissipation of any kind. He said that he realized that he was ruined and that he was the first of the Chisolm's to disgrace the family in any way.

Warrants Issued.

Two warrants were issued against Chisolm, one against Hayes, one against Sims and one against P. G. Smith, who is manager for Foster & Co., with an exchange in the First



A BIRMINGHAM BOY WATCHED THE BOARD AND LOST HIS REPUTATION AND HIS EMPLOYER'S MONEY.

National bank building. One warrant charges that Chisolm, aided, abetted, procured and excited by Smith, did wilfully embezzle various sums from the bank. The other charges that he procured other sums from the bank, aided, abetted and excited by Sims and Hayes.

The warrant which contained Hayes' and Sims' names specified the following dates on which money was obtained and the amounts:

May 17	\$ 5,000
May 31	8,000
June 1	5,000
June 19	5,000
June 23	5,000
June 26	5,000
Total	\$33,000

The warrant which mentions Smith's name specifies the following dates and amounts:

May 17	\$ 3,000
May 22	3,000
May 28	5,000
May 28	2,500
May 30	30,000
May 30	15,000
July 2	10,000
July 3	3,000
Total	\$71,500

Books Are Secured.

The books of the local office of Gilbert & Clay were carried to the office of Assistant District Attorney Steele and figures relative to the dealings of Chisolm were obtained from them. They showed that the first transaction of Chisolm was on February 6, 1906, when he lost \$8,760. The books showed that between that date and the present time he made a score or more of transactions, winning during that time a total of \$14,845 and losing a total of \$62,260, leaving a net loss of \$47,415.

Ordinance vs. Bucket Shops.

An Ordinance to Further Suppress Gambling in the City of Birmingham.

Section 1. Be it further ordained by the Mayor and Aldermen of Birmingham, That from and after the first day of October, 1906, it shall be unlawful for any person, firm, corporation or association, either as principal or agent, to establish, maintain or operate an office or other place of business in the city of

Birmingham, or within the police jurisdiction of the city of Birmingham, for the purpose of carrying on or engaging in the business forbidden by this ordinance, commonly called dealing in futures on margin.

Sec. 2. Be it further ordained, That every contract or agreement whereby any person, firm, corporation or association shall agree to buy or sell and deliver or sell with an agreement to deliver any wheat, corn, cotton or other commodity, stock, bond or other security to any other person, firm, corporation or association, when in fact it is not in good faith intended by the parties that an actual delivery of the article or thing shall be made, is hereby declared to be unlawful, whether made or to be performed wholly within the city of Birmingham, or its police jurisdiction, or partly within and partly without said city or its police jurisdiction; it being the intent of this ordinance to prohibit any and all contracts and agreements for the purpose of sale and delivery of any commodity or other thing of value on margin, commonly called dealing in futures, when the intention or understanding of the parties is to receive or pay the difference between the agreed price and the market price at the time of settlement; provided, that nothing herein contained shall be construed as applying to transactions by mail or wire between persons in this city or its police jurisdiction and persons outside the state of Alabama where the person outside the state of Alabama is not represented in this city or its police jurisdiction by any broker, agent or attorney in said transaction.

Sec. 3. Be it further ordained, That it shall be construed a violation of this ordinance for any person to become a party to any such contract or agreement as is by this ordinance made unlawful, or, as agent, directly or indirectly, to participate in making or furthering or effecting the same, and every agent or officer of any corporation who shall in any way knowingly aid in making or furthering any such contract or agreement shall be deemed guilty of violating this ordinance.

No Person Excused.

Sec. 4. Be it further ordained, That no person shall be excused on any prosecution under this ordinance from

testifying touching anything done by himself and others contrary to the provisions of this ordinance, but any discovery made by a witness upon such examination shall not be used against him in any penal or criminal prosecution, and he shall be altogether pardoned of the offense so done or participation in by him.

Sec. 5. Be it further ordained, That in all prosecutions under this ordinance proof that a defendant or principal, to buy or sell and deliver any article, thing or property, specified or named in this ordinance, or that he was the agent, directly or indirectly, of any party in making, furthering or effectuating the same, or that he was the agent or officer of any corporation or association of persons in making, furthering or effectuating the same, and that the article, thing or property agreed to be sold and delivered was not actually delivered, and that settlement was made or agreed to be made upon a difference in value of the said article, thing or property, shall constitute against such defendant prima facie evidence of guilt of the offense prohibited in sections 2 and 3 of this ordinance.

Sec. 6. Be it further ordained, That proof that anything of value agreed to be sold and delivered was not actually delivered, and that one of the parties to such agreement deposited or secured or agreed to deposit or secure what are commonly called margins, shall constitute prima facie evidence of a contract declared unlawful by the terms of this ordinance.

Sec. 7. Be it further ordained that any person, firm, corporation or association, either as principal or agent, has established an office or place where are posted or published from information received the fluctuating prices of cotton, grain, provisions, stocks, or either of them, shall constitute prima facie evidence of guilt of the offense prohibited in section 1 of this ordinance.

Posting Unlawful.

Sec. 8. Be it further ordained that the posting or publishing of market quotations or prices of commodities, stocks, bonds and securities by any person or any regularly organized commercial exchange or other bona fide trade organization where no purchase or sale for future delivery on margin is permitted, shall be unlawful, and further, that no person or corporation committing any of the acts or things prohibited shall be allowed in defense thereof to plead the payment of any license or tax to the state, to the company or to this board, nor shall a payment of any license or other tax in any wise operate to relieve such offender from the penalties imposed by this ordinance.

Sec. 9. Be it further ordained that all licenses granted in contravention of the terms of this ordinance be and the same are hereby repealed, such repeal to be effective October 1, 1906; and further, that from and after that date this board refuse to issue or grant any license of any character whatsoever which will permit any such transactions or businesses being carried on prohibited in this ordinance, and that all licenses granted by this board shall be construed not to permit the carrying on of any such businesses or transactions either directly or indirectly.

Sec. 10. Be it further ordained that any person violating any provision of or contained in any section of this ordinance shall be punished as provided in section 806 of the city code.

Sec. 11. Be it further ordained that all ordinances, by-laws, resolutions and orders of this board, or parts of the same, in conflict with any of the terms of this ordinance, be and the same are hereby repealed.



PLAY THE "BUCKET SHOP BOARD" AND YOU MAY SOON SET ON A PARK BENCH WITHOUT A JOB.

A CORRECTION.

In last week's issue there occurred a mistake in Brother Crumpton's appeal for the chapel at West Huntsville. Superintendents were asked to take collections "some Sunday in January." Why the state secretary and the Central Committee want the matter pushed NOW! Appeals and cards will be sent to the Sunday schools soon, but do not wait, write stating how many cards you can use in your school society or Sunbeam band. Create an interest and a collection soon.

GREETINGS TO ASSOCIATIONS.

Raleigh, N. C.

Dear Sisters and Friends: In whatever direction we turn there is reason for rejoicing. Everywhere the reapers we have sent out are gathering rich harvests. There is but one drawback—the harvest is vastly greater than they can reap. The joy of harvest is overshadowed by the loss of far greater fields "dead ripe" for the sickle, yet untouched because the reapers are too few.

When I look at Japan I say, here truly is the most imperative need, this moment in the history of the conqueror of the east which must be seized. Turning to China, where at this moment the government of one-third of the human race is being transformed from that of an ancient to a modern state, I exclaim: Here is the supreme opportunity! Both are so overwhelming that I can not judge between them, nor indeed between these and other fields in all of which, in more or less degree, changes which throw them wider open to the Christ message are taking place. I only know that to sit calmly down and look over the world field, home and foreign, with its untold needs and its quick responses to every effort for its betterment makes the heart ache with longing to help.

Giving large sums is in the power of many more than now realize their joy and privilege; but beyond the possibilities of most of us. But this we can do. Those who have been giving a nickel a month can make it a dime; those who gave a dime can make it 20 cents, and so on up. No one will feel the poorer at the end of the year, while many and many a sinful soul will be reached and uplifted. Will you do it?

From our Woman's Missionary Union I bring you a message of assured hope. We are going forward. I see no limit to what we may do for our Master. We can go beyond our mark and give \$100,000 to Foreign Missions and \$75,000, besides boxes, to home missions, if we will. The question turns on—if we will. It can not come by the will of one or twenty, but if the Baptist women who, like yourselves, gather this summer in their associational meetings all over the South, resolve that it shall be, it will be. The question remains with you. Will your association lead? Shall we not only "Go forward," but "Hasten forward?" Our King's business requires haste.

Yours hopefully and sincerely, Fannie E. S. Heck, President W. M. Union, Auxiliary Southern Baptist Convention, Raleigh, N. C.

Greetings from Dr. Willingham.

Dear Sisters: I wish to send you a word of greeting in your District Association, and at the same time thank you for the cordial co-operation which has been given to our Foreign Mission Board by so many of our sisters. Your contributions for the last year were larger than ever in the past. I trust that this year under the blessings of God you will raise the standard even higher for the glory of our Master. It is difficult to say which was the largest gift for our work during the past year. While one sister gave \$5,000 and several gave \$500 or \$600, the salary of a missionary, and a

Woman's Work
CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.
Vice President—Mrs. H. L. Mellen, Livingston.
Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.
State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.
Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.
Treasurer—Mrs. N. A. Barrett, 7900 Underwood avenue, East Lake.
Auditor—Mrs. Peyton Eubanks, Ensley.
Recording Secretary—Mrs. T. W. Hannos, 431 S. McDonough street, Montgomery.
(All contributions to this page should be sent to Mrs. D. N. Malone.)

number gave \$100, the salary of a native preacher in China, yet it may be that some who gave \$1 or 25 cents gave the most in the Master's eyesight. The Lord looks not only at the amount we give, but at the amount which we keep back for ourselves. Let us see that we make a liberal division with him as we consider the work for which He gave His Son from heaven.

Last year we sent out a number of new missionaries, and we have now a goodly number of applications from those who desire to be sent. I trust that you will not only give, but will stir the hearts of others around you to give, so that these young people who feel called to go can soon enter upon their work.

The world was never so open to the Gospel as now. Last year we had 2,445 baptisms, and yet we did so little compared with what could have been done. Let us awaken to the Lord's work.

I appreciate the help that the sisters are giving in distributing tracts and in procuring subscribers for the Foreign Mission Journal. I ask that at your association you get up a good club of subscribers for the Journal for us. During the association meeting you can take as many as will subscribe at 25 cents apiece for the year.

Thanking you for the help which you have given and trusting that each one of you will earnestly pray for this work, and hoping that you will each take a part with us for the glory of the Master, I am yours fraternally, R. J. Willingham, Cor. Sec., Richmond, Va.

Greetings from Dr. Gray.

Dear Sisters: Let me bear the greetings of the Home Mission Board as you gather at your associations to plan for the Master's work.

The past year has been notable for the signal favors of the Lord upon our labors. In gifts to Home Missions our people have surpassed all former years. Our good women have made large increase on this line.

Then, too, we have had a glorious harvest of souls. More than 15,000 baptisms were reported by our missionaries. Many weak churches have been strengthened and brought to self-support. Our forces have been better organized. We are ready for greater things in the future.

The Home Board sincerely thanks our sisters for their hearty co-operation, their earnest prayers and their liberal gifts. We crave your help for the new year. We have been instructed by the Southern Baptist convention to enlarge our work and to call for \$250,000 for its maintenance. Of this sum we ask our sisters to provide \$60,000. How easily this can be done if all will help. We are confident our sisters will not fail us.

The Southern Baptist convention at Chattanooga also instructed the Home Board to inaugurate a special department of evangelism. For its support we shall need \$25,000, which is to be additional to the \$250,000 for the general work of the board. We confidently look for great results from this department of our labors and beg your

prayers and gifts for the same.

Again thanking you for your help and praying the Lord's guidance in your deliberations and His blessings upon your labors for the new year, I am yours in Christian bonds, B. D. Gray, Cor. Secretary, Atlanta, Ga.

IMPORTANT.

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, booklets, manuals, band portfolios, narrative leaflets and other missionary publications bearing on both the home and foreign mission fields of the Southern Baptist convention and missionary organization 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 or 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 ten to twenty-five 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 programs 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 five cents, four yearly copies, 20 cents. Monthly Lit. 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. Department, Wilson Building, 301 North Charles street, Baltimore, Md.

Thinking that perhaps some of the readers of the Baptist would like to help a worthy, zealous and consecrated young lady with their means to finish a Baptist church in a needy missionary field, I thought I would suggest to such that Miss Ella Wester, of Ricks, Ala., has done heroically and is still in need of funds to finish a neat country church of which I am missionary-pastor. Brethren, if you can't help, write her a word of encouragement and pray for the work in this mission field.—G. W. Palmer, Leesburg, Ala.

From Albertville.

The Lord is doing great things for us on Sand Mountain. Brother Johnson closed meeting at Mt. Vernon on first Sunday; baptized thirty. On the same day Brother Lowery baptized twenty at Sardis. On the preceding Sunday Brother Bynum baptized seven into the fellowship of Union church. On the second Sunday Brother Taylor baptized twenty-two into the fellowship of High Point Baptist church.

Brother C. J. Bently, of Sylacauga, came on Monday after the first Sunday to assist in the meeting at Albertville and remained until the following Saturday afternoon. The Lord very graciously blessed us in the meeting and twenty-six happy converts were buried in baptism. This makes a total of 65 by letter and upon profession of faith received into the fellowship of our church since January last. Two of the converts came as the fruits of Brother Parker's meeting last year. Our hearts are full of gratitude to God for His goodness and mercy.

On the first Sunday we buried young Brother Theodore Bright, a promising young man in his eighteenth year and a member of the Baptist church. On Monday following we buried Brother S. E. Finney, fifty-nine years of age, for fifteen years a member with us. He had been in failing health for several years. On Tuesday another child of Brother John Bright, only three years of age, was laid to rest by his brother. May God comfort the bereaved. Affectionately, J. R. Stodghill.

Seale, Ala., July 10, 1906.

In memory of Brother R. K. Chadwick. Death has claimed another of our brethren, making three leading members of Seale Baptist church this year. Brother Chadwick had been a consistent member of this church for a number of years. We have sustained a great loss by his death. He was born and reared in Russell county, where he had many friends. He was a good, kind husband and a loving father. He leaves a wife and seven children to mourn his loss. We would say to the grief-stricken family, Look up to him who doeth all things well. W. T. Foster, pastor.

SALLOW FACES

Often Caused by Coffee Drinking.

How many persons realize that coffee so disturbs digestion that it produces a muddy, yellow complexion?

A ten days' trial of Postum Food Coffee has proven a means, in thousands of cases, of clearing up bad complexions.

A Washn. young lady tells her experience:

"All of us—father, mother, sister and brother—had used tea and coffee for many years until, finally we all had stomach troubles more or less.

"We were all sallow and troubled with pimples, breath bad, disagreeable taste in the mouth, and all of us simply so many bundles of nerves.

"We didn't realize that coffee was the cause of the trouble until one day we ran out of coffee and went to borrow some from a neighbor. She gave us some Postum and told us to try that.

"Although we started to make it, we all felt sure we would be sick if we missed our strong coffee, but we were forced to try Postum and were surprised to find it delicious.

"We read the statements on the pkg., got more and in a month and a half you wouldn't have known us. We were all able to digest our food without any trouble, each one's skin became clear, tongues cleaned off and nerves in fine condition. We never use anything now but Postum. There is nothing like it." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." "There's a reason."

A Page of Interesting Miscellaneous Items

SOME NOTES FROM BROTHER CRUMPTON.

Still they go! Bro. W. R. Ivey writes me he will soon leave for Maysville, Ky. We lose by this move one of our most useful pastors. Oxford and Jacksonville, two strong churches, ought not to be pastorless long. I hope they will not imitate some of our other strong fields. Demopolis and Midway and Northport all become pastorless Sept. 1. Bro. N. S. Jones, of Demopolis, a first-class man, we are liable to lose from Alabama, unless some of our vacant fields secure him at once.

Bro. W. L. House, from Tennessee, comes to East Florence. Brother J. B. Kilpatrick moves from Monroe to take charge of an important interest at 27th street, Birmingham. Brother L. C. DeWitt takes Brother Kilpatrick's place in Monroe.

Brother Magill goes to Attalla and Brother Underwood moves to Georgia. However, he keeps one foot and a large part of his heart in Alabama, holding on to Oswichee, the best country church in Alabama.

October 1st Bro. Lamar Jones leaves Marbury to whet his sword at the seminary. This will leave another good church pastorless. Brother Arnold "goes west, young man," seeking a field of wider usefulness, while the Second church, Selma, mournfully turns to the work of seeking his successor.

Bro. T. H. Johnson, from Belvue, Ky., has taken charge of Park Avenue Birmingham. Bro. J. H. Bush leaves a field where he has been very useful, in Barbour county, to accept West End, Montgomery.

Oh, this shifting, changing world! Thus it will go to the end, I suppose. The schedules can be had free by writing for them.

Many brethren, I fear, do not look after the cards. One needs to be changed each month. This the brethren forget. A good plan is to tack the card reading "Collections this month are for" and one of the others beneath permanently; then take a pin and make it into the letter S and hang the next card over the lower card, using two pins. Thus the change can be easily made each month. Much depends upon this. Brother pastor, ask some of the girls or sisters to see that the change is made each month and it will be done.

I am hearing from a good many of the schedule brethren on aged and infirm ministers, notwithstanding the prevailing notion that "there is no money in the country in the summer months."

During the associational campaign I will be much out of the office and brethren need not be surprised if their letters remain unanswered for some time. How I wish I could attend all the associations! No pleasure is comparable to meeting the brethren in their annual gatherings, but there are too many. Often they meet on the same day.

This year we have four in August, 19 in September, 48 in October and three in November. In October 11 meet to include the 17th, six the 20th and eight the 24th. Frequently associations whose territory join meet on the same day—for instance the Eu-faula and Judson, DeKalb and Cherokee counties. This ought not so to be.

W. B. C.

Southern Railway

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



THE OLD GIVING PLACE TO THE NEW.

Pekin City wall cut through for North China Railroad, now being built from Pekin to Shanghai, and expected to run through the whole of China, passing through Ying-tak, in the Hak-ka country, to Canton.

HOW THE APOSTLES MET DEATH.

(Published by Request.)

Though the manner in which the apostles met death has been the subject of considerable controversy, church traditions give the following accounts of their fate:

Matthew is supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia, in Egypt.

Iuke was hanged upon an olive tree in Greece.

John was put into a cauldron of boiling oil at Rome and escaped death. He afterwards died a natural death at Ephesus, in Asia.

James the Greater was beheaded at Jerusalem.

James the Less was thrown from the pinnacle or wing of the temple, and then beaten to death with a fuller's club.

Phillip was hanged up against a pillar at Hieropolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached unto the people until he expired.

Thomas was run through the body with a lance at Coromandel, in the East Indies.

Jude was shot to death with arrows. Simon Zealot was crucified in Persia.

Matthias was first stoned and then beheaded.

Barnabas was stoned to death by the Jews at Salania.

Paul was beheaded at Rome by the tyrant Nero.

STETSON UNIVERSITY TROUBLE SETTLED.

The question of convention contact between Stetson university and the Florida Baptist convention, which has been agitating the Baptists of Florida and disturbing the Board of Trustees for several years, reached a final and satisfactory adjustment at a special meeting of the board on the 9th inst. The contention on the part of well nigh all the Baptists of Florida for closer contact between the university and the denomination prevailed in the following basis of agreement:

1. The life tenure of trustee is limited to a term of six years. This was an apparent necessity on account of so many of the Board for one reason and another losing interest in the affairs of the institution, and being present only by proxy. Besides new conditions require new adjustment of forces.

2. Vacancies on the board will be filled in the following manner: The board will nominate three persons for each vacancy, and the Florida Baptist convention will elect one of the three.

The present charter and by-laws of the university are to be changed so as to conform to the above resolution.

Nothing was said about gifts, as it was thought best to settle these vital questions free from all complications. It is believed, however, that friends of the institutions will be even more disposed to give than ever on account of the amicable adjustment of all dif-

ferences in the board of trustees and among the Baptists of the state and the general good will and co-operation which will follow.

W. A. HOBSON.

Jacksonville.

A GOOD MEETING.

We have just closed the best meeting at Liberty Hill in the history of the church. W. B. Earnest, evangelist, of Carbon Hill, Ala., employed by the state board, did the preaching. If churches and pastors need help he is the man that can stimulate and help the cause. Twenty-four joined, 14 by baptism. The church was greatly revived. Bro. Earnest also has just closed one of the greatest meetings ever held at Providence church, of which Rev. J. I. McCollum is pastor, one of the best pastors in the state. Thirty-five joined, 29 of which was by baptism. We all love Bro. Earnest in this section who know him. He ranks high in his town and county. I want to say that he has done a work that no one else has ever been able to do in this part of the state. He leaves the churches strong where he goes. He helps the pastors to organize their people. In fact, he is a great preacher.

The state would do well to keep him in the field if they can. I have known Bro. Earnest for 25 years as a preacher 18 years. He is a noble Christian and a good preacher, honored and loved by all who know him.

L. H. BAKER.

Bro. A. J. Preston, of Jasper, assisted me lately in a meeting of several days at Lineville. The rainy weather interfered very much, as we thought, but still the meeting was a good one. Ten members were added to the church; six of them were baptized. Our people were delighted with the preaching of Bro. Preston. He is a strong man and full of the scriptures. The Lord preserve him and give us many more like him. Mrs. Preston accompanied him and made many friends amongst us.—John P. Shaffer.

MORE THAN MONEY

A Minister Talks About Grape-Nuts.

"My first stomach trouble began back in 1895," writes a minister in Nebr., "resulting from hasty eating and eating too much. I found no relief from medicine and grew so bad that all food gave me great distress.

"It was that sore, gnawing, hungry feeling in my stomach that was so distressing and I became a sick man. Grape-Nuts was recommended as a food that could be easily digested.

"Leaving the old diet that had given me so much trouble, I began to eat Grape-Nuts with a little cream and sugar. The change effected in 24 hours was truly remarkable, and in a few weeks I was back to health again.

"My work as a minister calls me away from home a great deal, and recently I drifted back to fat meat and indigestible foods, which put me again on the sick list.

"So I went back to Grape-Nuts and cream and in four days I was put right again. The old dull headaches are gone, stomach comfortable, head clear, and it is a delight to pursue my studies and work.

"Grape-Nuts food is worth more than money, to me and I hope this may induce some sufferer to follow the same course I have."

Name given by Postum Co., Battle Creek, Mich.

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



BUDDHIST TEMPLE IN JAPAN.

FRANK WILLIS BARNETT
Editor and Proprietor.



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

THE PASSING OF THE BUCKET SHOP.

The fight we have been waging on "bucket shops" is getting hold of the people. When we began we could interest but a few in our warfare of extermination, and commercial leaders talked wisely about the danger of restraining business and property owners feared that their property might become tenantless, and all the powers that chase tainted money were against us, and we almost despaired. But a while back that great reforming magazine called *Everybody's* began a pitiless crusade and we took courage, and then the Alabama Bankers' Association passed resolutions. We easily remember the time that candidates for the legislature and the senate from the cities almost seemed personally aggrieved that they should be considered "rubes" enough to vote for an anti-bucket shop bill, but since the Chisolm steal both the candidates for the senate from Jefferson county and the majority of the candidates for the legislature are falling over one another in their eagerness to assure the "dear public" that they are the sworn enemies of the "bucket shop." We welcome them into our ranks and expect to watch their efforts at Montgomery very closely. If you live where one of the miserable pitfalls is operated, look to it that the men who want to serve in the legislature are ready to help our Jefferson county delegation pass a bill that will wipe them out.

Georgia will put them out of business and Alabama must do the same.

BIRMINGHAM'S ORDINANCE AGAINST BUCKET SHOPS.

For weeks we have been terribly in earnest in our crusade against bucket shops, but were unable to create much enthusiasm among our friends in our fight against them. Then came the terrible Chisolm steal and we knew the precise psychological moment had arrived for action. We dropped for the time the fight to get the candidates for the legislature pledged to an anti-bucket shop bill to pick up the fight here in Birmingham and get an ordinance passed by the city council. We thoroughly canvassed the situation and brought the matter before Alderman Henry B. Gray, who, at our request, offered the ordinance published elsewhere abolishing bucket shops and exchanges where stocks, bonds and shares are bought and sold on margin, on and after October 1.

The rules were suspended, the ordinance was placed on its third reading and final passage and passed without a dissenting vote.

There was a large crowd of people present in the council chamber and the applause was vigorous when the result of the vote was announced.

The Age-Herald says editorially:

Cotton and stock gambling has long been a curse to the South. Here in Birmingham the traffic in this species of gambling has increased rapidly, and its demoralizing effect on legitimate business has been seriously felt. Through bucket shops hundreds of thousands of dollars of local money have been taken out of commercial channels every year and many a man has been wrecked financially and morally.

The recent \$100,000 defalcation of a young bank teller, caused by his losses in cotton and stocks, stirred the public and hastened the action of the city council; but the bucket shop was such an obvious evil that a prohibitive law was demanded and would have been adopted soon or late.

The legislature should, and doubtless will, pass an anti-bucket shop bill similar to the Georgia act. In the meantime Birmingham sets a good example, and young men with a craze to get rich quick by the hazardous bucket shop route will save their money, and better still, their character.

THE BANKERS OF ALABAMA DOWN ON BUCKET SHOPS.

The day after the Chisolm steal, when the public conscience was aroused by the enormity of the evil of bucket shops, we set out to see the heads of the banks in Birmingham to get them to more thoroughly co-operate with us in our fight on all species of "wire gambling" in Alabama. We were most courteously received, and having laid the matter before either the cashier or the president, felt that they were in earnest and that the resolutions which they passed at their last annual meeting was to be no dead letter. We herewith reproduce them in order that our readers may see that the bankers themselves realizing the fearful drain on the resources of the people and the menace to society, set about to try and do away with the bucket shops by first agreeing themselves to cut loose from them and calling upon the telegraph, express companies and press to aid them in their fight.

"Whereas, we regard the form of gambling carried on in bucket shops under the guise of legitimate speculation as an ever present and ever increasing menace to society in general and business in particular, the more dangerous by reason of its masquerading under false colors; and

"Whereas, without the support furnished by telegraph companies, the press and banks, this evil would soon be eradicated, at once effecting a great saving to the pockets of the people and removing the cause, which more than all others combined is bringing about defalcations and failures; therefore, be it

"Resolved, by the Alabama Bankers' Association, That we condemn this form of common gambling, declaring it to be such, and that we will from this date cease to furnish accommodations to the operators thereof, and will no longer permit the use of our names as references to serve as bait for the unwary.

"Resolved, further, That we ask the telegraph companies and the press to co-operate with us in stamping out this evil, the one by discontinuing the service of market quotations and the other by denying the use of its pages to seductive advertisements and alluring letters.

"Resolved further, That the president of this association shall appoint a committee to consist of himself as chairman and two others, whose duty it shall be to carry out the spirit and object of this resolution, and who are hereby expressly authorized and charged to prepare and introduce a bill at the next session of the legislature for the purpose of passing such laws as will effectively restrict speculation to its legitimate field."

We were invited to meet with the executive council and the legal committee of the Alabama Bankers' Association, which met in Birmingham last Wednesday. We went to the Commercial Club before the meeting was called to order and talked with a number of our banker friends, but did not remain, as we found that the matter was a live one and that they were eager to do something effective.

It was decided by them that a bill be drafted and presented to the next legislature for the purpose of securing such laws as will restrict speculation to its legitimate fields. The committee appointed to draw up the bill is composed of the officers of the association and the standing law committee. Officers: W. H. McKleroy, of Anniston, president; E. L. Buck, of Mobile, vice president; McLane Tilton, of Pell City, secretary. Committee: W. E. Holloway, of Montgomery; W. P. G. Harding and A. M. Baldwin, of Montgomery.

We set forth the status of the bankers to commend them for the high moral stand they have taken and to ask the Christian men who read this to make

it convenient to let their banker friends know that they will stand by them in their warfare on bucket shops.

LETTERS FROM BANKERS.

We have had a strenuous week, for when we go into a fight against any great moral evil it means that we are in it for all we are worth. We had intended to be present at the Selma Association, but felt that we were needed here in Birmingham. We had expected to devote our time to writing and urging pastors to help us in our great "Missionary Campaign" for new subscribers at 50 cents, but we used the time in writing letters to a number of prominent bankers throughout the state, our personal friends. We wrote to Major William H. McKleroy, president of the Anniston National Bank, and also president of the Bankers' Association of Alabama, a member of the Parker Memorial Church, and an old schoolmate, and received the following kind and encouraging letter:

My Dear Frank:

Your letter of August 12th I received today upon my return from Birmingham. You have seen in the papers a copy of the resolutions adopted by the Alabama Bankers' Association at their meeting at Anniston on May 21st in re bucket shops and evils. This was taken up again by the Executive Council and Legislative Committee yesterday, and we agreed and intend to do everything possible to abolish this evil from our state. I am sorry I did not have the pleasure of seeing more of you. I did not receive your letter before going over, but we have at heart the accomplishment of the same purpose. With kind regards, very truly yours,

W. H. MCKLEROY.

We wrote to McLane Tilton, Jr., Secretary of the Bankers' Association of Alabama, a capable and aggressive lawyer and banker, who is studying the laws passed in other states against "bucket shops" and "exchanges" in order to embody their best features in a bill to be drafted by the bankers and introduced in the next legislature and received the following letter which carries with it a great truth, that the passage of an "anti-bucket shop" bill "is only the beginning of the fight, which is, after all, more or less educational." Which means that after the combined forces have outlawed "bucket shops" in Alabama that we preachers, together with all good citizens, must quicken the public conscience against all forms of marginal gambling:

Rev. Frank Willis Barnett,

Birmingham, Ala.

Dear Sir:

For your very kind-letter of the 12th inst. please accept my sincere thanks. I call your attention to the resolutions appearing in yesterday's News and this morning's Age-Herald, which are fairly comprehensive and to the point. I prepared these and they were passed without opposition at our last convention in May, and, so far as I am informed, they appear to have been the first step taken by any business organization in the south.

Recent developments admit of little doubt but what we will succeed in getting a proper bill through the Legislature, but this will be only the beginning of the fight, which is, after all, more or less educational. If the knowledge becomes prevalent that speculation on margin is of the same character, but infinitely worse in its tendencies, than poker or craps, we will accomplish in my judgment more than any statute can hope to do. With all good wishes, please believe me, very faithfully,

McLANE TILTON, JR.

Having given letters from the President and Secretary of the Bankers' Association, we will close by printing one from the President of the First National Bank, Anniston:

Dear Frank:

Your anti-bucket shop letter is received. I have been against them a long time and have aided our mayor, Hon. Thomas E. Kilby, in his brave fight against them in this city. He has run them out. I feel sure the Legislature will do them up in the right style. With best wishes, truly yours,

MAX WELLBORN.

THE SALOON GANG WORSTED.

Last week we wrote an editorial under the caption "The Editor's Work Worth While," but little did we dream that before another week we would have cause to thank God for giving us the friends and the power to win a skirmish with the saloon gang in Birmingham and put to rout the bucket shop dealers. You may remember the story of the mayor's appeal to us for help and of our giving Brooks Lawrence, state superintendent of the Anti-Saloon League in Alabama, a chance to prove his mettle and demonstrate the efficiency of the League as an active, aggressive force where quick fighting was needed. You may have read the three letters that he sent through the mails, one to the pastors, one to the laymen and one to the aldermen; but to have seen how they worked you should have been at the council chamber on Wednesday night and looked into the faces of such men as Brethren Bush, Estes, Johnston, Cooper, Ratliff, Haley, Lowe and other staunch Baptists, not to mention the sterling laymen from the ranks of the Methodists and Presbyterians, and you would have learned the efficacy of a "petition in boots." On one side sat nearly one hundred Christian citizens, while opposite them were arrayed brewers, saloon keepers and sprinkled in among them the gamblers. The fight was on between virtue and vice, and virtue won, for the aldermen were on trial before a jury of determined citizens who meant to let them know that they were behind them in the stand which they had taken for civic decency, and did not propose to let them be cowed by the saloon element which was willing to have dominoes and dice and pool and billiards in their dives in order to catch and hold the vicious and vagrant.

No more dice and dominoes in saloons. No billiard and pool in saloons after October 1. In brief, that is the result of the action of the judiciary committee, ratified by the mayor and aldermen at the regular meeting this week. Sections 115 and 111 of the annual license schedule have been revoked. The former provided a license for dominoes and the latter for dice.

The resolutions adopted by the council on the matter were as follows:

"Be it resolved by the mayor and aldermen of Birmingham, That the mayor be instructed to enforce at once ordinance No. 37, except that part which refers to pool and billiards; and be it further

"Resolved, That on and after October 1, 1906, the entire ordinance be enforced."

"Be it resolved by the mayor and aldermen of Birmingham, That the license inspector be, and is hereby, instructed not to issue license for any saloon, pool or billiard room, or for any restaurant until application has been made and authorized by this board; and be it further

"Resolved, That all such applications shall be referred to and reported back by the miscellaneous committee."

"Be it resolved by the mayor and aldermen of Birmingham, That sections 115 and 111 of the annual license schedule for 1906, be and are hereby repealed."

Brooks Lawrence not only proved himself an effective organizer, but in a tilt with the attorney of the saloon men before the judiciary he bested one of the ablest and shrewdest lawyers at the Birmingham bar. He took the brunt of the open fight upon himself while we remained in the background pulling what wires we could, but both were on hand at the passage of the bill ready to put in an oar if it became necessary.

Too often associations and conventions pass resolutions which mean absolutely nothing because they are never put into effect, but letters on page 8, taken together with the personal assurances received from the leading bankers in Birmingham, evidence the fact that the bankers of Alabama are in earnest and propose to carry out to the letter the full power of the resolution against the great evil which has and is still blighting the south.



LET THE SOUTH SELL ONLY THE COTTON IT RAISES AND QUIT SPECULATING IN FUTURES TO THE CHRISTIAN VOTERS OF ALABAMA.

I believe I am well enough known in Alabama to venture a suggestion to the Christian and moral voters of our great state. I am a candidate for no office. I am the partisan of no candidate. I am extremely anxious for the best interests of my native state that only good men shall be elected to office.

I want to beg good men everywhere to join hands to bring this about. We can do it if we will. Men who drink or who are otherwise immoral should not be put in office by our votes. There are numbers of men seeking election in Alabama who are unworthy of our support. Find out certainly who they are and let them feel the power of your opposition. Don't depend too much upon the newspapers to give you the information needed. Combine with good men in your neighborhood and stand only for the best men. You must be willing to do some unselfish work for the men you fix upon. They need you before the election to give the voters information. They need you at the polling places all the day of August 27 to help voters make out their tickets. Some of the most important offices to be filled and the men who are seeking them are but little known by the great majority of the voters. After you post yourself you can do some first class missionary work with these. There can be no remuneration for such service except the consciousness of having helped to put good men in and to keep bad men out. This ought to be ample compensation for every patriotic soul. If you come in contact with saloon keepers, gamblers and drinking men generally find out certainly who they are for. If you are in great doubt because of lack of information about whom you should support, you will be generally safe in voting for the man they are seeking to defeat.

God has said: "Righteousness exalteth a nation, but sin is a reproach to any people." What reproach sin has brought upon our beloved commonwealth! Drunken and immoral men have too often been elevated to office by our votes. Let us quit the dirty business. Let us no longer be the tools of unworthy men. Let us keep our heads and not be swept along by partisan prejudice. Let our consciences be clean in this work of the ballot. I believe every God-sent, gospel minister in Alabama will endorse the sentiments this letter contains.

I subscribe myself, A Christian worker with you for Alabama's good. W. B. CRUMPTON.

I assisted Brother J. A. Hendricks in a good meeting at Coal City beginning July 29 and continuing for ten days. The meetings were fine from start to finish; the congregation unusually large; every one seemed to enjoy the meetings. There were forty-one accessions to the church. Several made public professions of faith who will join other churches. The membership seemed much revived and are going to undertake greater things in the future. Brother Hendricks and those good people have done a fine work. The new church just completed and well nigh paid for is a thing of beauty and convenience and stands as a monument of self-denial and perseverance.—L. M. Bradley.

BROTHER CRUMPTON'S APPEAL.

Elsewhere we publish a stirring appeal from Bro. Crumpton to the Christian voters of Alabama to use their ballot for putting clean men into office and not to be afraid to do some personal work on election day. The Alabama Baptist has consistently refused to champion the cause of any of the candidates and refrained from fighting for or against individuals in the race, but it has all along urged voters to post themselves, and cast their votes in the fear of God and without personal favor, only seeking to put the best men available in office.

"A POLITICAL-SERMON."

Dr. Henry W. Battle recently preached in the First Baptist Church at Greensboro, N. C., a powerful sermon which he entitled, "My Ticket." In a brief notice of this sermon printed in the Daily Industrial News it was spoken of as "A Political Sermon." Dr. Battle took exception to this caption, and in a note to the editor says:

"There is a great difference between a 'political sermon' and one that deals with important moral principles involved in politics—you will at once appreciate the distinction—the latter type of preaching is legitimate; the former has no appropriate place in a Christian pulpit. I think you will like to correct the misnomer."

Elsewhere we print the sermon, as we deem it specially timely in view of the great political agitation throughout the State.

The Associational Season is Upon Us.

Brother Crumpton wisely points out how the gatherings can be made of great service to the cause when wisely handled. From year to year he has written about the necessity of securing good associational clerks and then keeping them, and we feel sure that he and Brother M. M. Wood will endorse the following from the Biblical Recorder:

"The clerks are altogether the most important officers of our associations. In selecting clerks great care should be taken to secure capable and painstaking men. It is their duty to record the 'Acts of the Apostles' in modern times. The associational minutes are to form the material for our future history. In our State facts and figures are gathered from the minutes of the several associations and compiled in the State Convention minutes. The general statistics of the Southern Baptist Convention, as well as of the Northern Convention, are gathered from these same minutes. It is of highest importance that these statistics be as accurate as possible. It will be readily seen from this how important it is that the clerks do their work well."

A strong flow of natural gas has been struck in a well just two blocks from our West Huntsville church. This will be plugged and others bored at once in the same vicinity. Six other wells with a strong flow have been brought in a few miles out from town. The gas hitherto discovered in Huntsville has not all been of an illuminating character, but this find is the genuine article. After the pyrotechnic display night after night and the discussion of the dispensary question, car load after car load of people has been visiting the gas well to witness its illuminating powers. Nature has done great things for us, has given us coal in sight on the east, our magnificent big spring in the heart of the city and gas in West Huntsville. We have a bright future before us industrially and Baptistically.—R. E. Pettur

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CANCER

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TIME AND PLACE OF MEETING OF ASSOCIATIONS FOR 1906

- AUGUST. SHELBY CO., Betheda, 6 miles Wilsonville, Tuesday, 28. TUSCALOOSA CO., Big Hurricane, Wednesday, 29. SEPTEMBER. UNION, Pickens Co., Aliceville, Tuesday, 4. BETHEL, Linden, Wednesday, 5. MONTGOMERY CO., West End, Wednesday, 5. COLBERT CO., Liberty, Town Creek, Wednesday, 5. BIGBEE, York, Friday, 7. ST. CLAIR CO., Ashville, Saturday, 8. BIRMINGHAM, Woodlawn, Tuesday, 11. COOSA RIVER, Munford, Wednesday, 12. PINE BARREN, Wilcox Co., Beatrice, Wednesday, 12. NORTH LIBERTY, Madison Co., Charley, Thursday, 13. BLUE CREEK, Jefferson Co., Liberty, 2 1-2 miles Yeoland, Friday, 14. MINERAL SPRINGS, Jefferson Co., Mt. Pisgah, 1 1-2 miles, W. Brookside, Friday, 14. NORTH RIVER, Walker Co., Oakman, Wednesday, 19. BETHLEHEM, Monroe Co., Drewry, Wednesday, 19. CEDAR BLUFF, Cherokee Co., Demaris, Friday, 21. CLEBURNE, Howies Grove, 10 miles E. Hedlin, Friday, 21. MACEDONIA, Washington Co., County Line, Saturday, 22. BIBB CO., Rebooth, Wednesday, 26. TENNESSEE RIVER, Jackson Co., Bethel, Thursday, 27. OCTOBER. CLARK CO., Forest Springs, Tuesday, 2. CLEAR CREEK, Winston Co., Sardis No. 1, 3 miles E. of Lynn, Tuesday, 2. CENTRAL, Tallapoosa and Elmore Co., Town Creek, 15 miles N. W. Wetumpka, Wednesday, 3. COFFEE CO., Enterprise, Wednesday, 3. MUSSEL SHOALS, Morgan and Lawrence Co., Austinville, Thursday, 4. CENTRAL LIBERTY, Hale Co., Pine Flat, Friday, 5. ETOWAH CO., Cave Springs, Friday, 5. SULPHUR SPRINGS, Jefferson Co., Providence, near Horse Creek, Friday, 5. EAST LIBERTY, Chambers Co., Fredonia, Tuesday, 9. COLUMBIA, Houston Co., Liberty, Pansy P. O., A. C. L. R. R., Wednesday, 10. UNITY, Chilton and Autauga Co., Chestnut, Coopers P. O., Wednesday, 10. WEOGUFKA, Coosa Co., Sardis, 8 miles N. W. Rockford, Wednesday, 10. CENTENNIAL, Bullock Co., Mt. Carmel, Thursday, 11. MT. CARMEL, Jackson Co., Mountain Grove, Thursday, 11. ALABAMA, Lowndes and Crenshaw Co., Bradlyton, Friday, 12. BIG BEAR CREEK, Franklin Co., Harmony, Saturday, 13. NEW RIVER, Fayette Co., Friendship, 12 miles N. E. Fayette, Saturday, 13. NEWTON, Dale Co., Ozark, Saturday, 13. CAREY, Clay and Tallapoosa Co., Antioch, Truette P. O., Tuesday, 16. DeKALB CO., Beulah, Tuesday, 16. MOBILE CO., Vinegar Bend, Tuesday, 16. TUSKEGEE, Macon Co., E. Tallassee, Tuesday, 16. ZION, Covington Co., 17th, New Providence, near Beda P. O. ELIM, Pine Barren, Wednesday, 17. CAHABA, Perry and Hale Co., Siloam, Marion, Wednesday, 17. CHEROKEE CO., Liberty, near Spring Garden, Wednesday, 17. CHILTON CO., Pilgrim's Rest, 2 miles S. Fletcher Sta., M. and O. R. R., Wednesday, 17. CALHOUN CO., Coldwater, Wednesday, 17. SALEM-TROY, Pike Co., Spring Hill, 8 miles S. of Troy, Wednesday, 17. ANTIOCH, Washington and Choctaw Co., Leroy, near Carson, M. and O. R. R., Friday, 19. MUD CREEK, Concord, Friday, 19. WARRIOR RIVER, Blount Co., Pine Bluff, near Addville, Friday, 19. GILLIAM SPRINGS, Marshall Co., Shoal Creek, near Arab, Friday, 19. HARMONY GROVE, Marion Co., Guin, Frisco E. R., Friday, 19. ARBACOCHEE, Randolph Co., Union, Saturday, 20. BESSEMER, Pleasant Ridge, near Bessemer, 23d. HARRIS, Russell and Lee Co., First Ch. Phoenix, Tuesday, 23. MARSHALL CO., High Point, 5 miles west Albertville, Tuesday, 23. CLAY CO., Delta, Tuesday, 23. CULLMAN CO., Bethsaida, 5 miles Cullman, Tuesday, 24. EUFAULA, Barbour Co., Louisville, Wednesday, 24. JUDSON, Henry Co., Abbeville, Wednesday, 24. SIPSLEY, Tuscaasoola and Pickens Co., Cross Roads, 6 miles N. E. Gordo, Wednesday, 24. SHADY GROVE, Bethlehem, 14 miles E. of Phil Campbell, Thursday, 25. ESCAMBIA CO., Catawba Springs, near Pollard, Friday, 26. RANDOLPH CO., Fellowship, Tuesday, 30. BUTLER CO., Mt. Olive, 6 miles S. Garland, Wednesday, 31. PEA RIVER, Coffee Co., Clintonville, Wednesday, 31.

WON-IN-A-WALK 350 SHOES -10- 400. Various Lasts and Leathers. Neat styles for the well groomed gentleman. The tough texture of the material used insures long wear. CRADDOCK-TERRY CO., LYNCHBURG VA.

The New Orleans College of Dentistry. If you are interested in obtaining a dental education, write for catalogue to 831 Carondelet St., New Orleans, La. Andrew G. Friedrichs, M. D., Dean. Cloth, 12-mo. 282 pages. Price 90c, postpaid.

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Read elsewhere about the greatest gift campaign ever begun by a Baptist paper. You can get a present by securing one new cash subscriber at 50 cents to January 1, 1907, and bless a home and help us in our fight for the organized work. Do not wait, but get busy at once. There are gifts for all. Look down the list and select what you want.

SCHEDULE OF TRAINS. The Western Ry. of Ala and the A. & W. P. R. R. Co. (The West Point Route.) Effective May 13th, 1906.

Table with 4 columns: No., Lv. Selma, Ar. Montgomery, Ar. Selma. Rows 35-37, 39-41, 43-45, 47-49.

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

CONNECTIONS FOR COLUMBUS, MACON and SAVANNAH—Trains 38 and 40 connect at Opelika with C. of Ga. for Columbus. No. 36 from Montgomery, if on time, connects for Columbus, and if not more than thirty minutes late, for Columbus, Macon and Savannah. Through sleeper from Opelika to Savannah. CONNECTIONS FOR MERIDIAN and JACKSON—Train 39 from Montgomery connects with Sou. Ry. at Selma for Meridian and Jackson. W. C. HUNTER, Com. Agt. W. H. AMERINE, S. F. & P. A. Montgomery, Ala. J. P. BILLUPS, G. P. A., Atlanta, Ga. Telephone 201

NOVEMBER. CRENSHAW CO., Dozier, Wednesday, 7. GENEVA CO., Geneva, Friday, 9. CONEUBH, Olive Branch, Gravelly, Tuesday, 13.

\$95.00 Pays Tuition and Board. For a few more in Club Home of Meridian Female College a whole session. Largest and best private college in the South. Apply at once to Pres. J. W. Beeson, Meridian, Miss.

Clearance of Women's Shirt Waists

Thin White Shirtwaists of linens and lawns will be the best part of a woman's wardrobe for several months to come. But we must get rid of our stock before your demands cease. Now we might be able to do this at regular prices, but we can't afford to run any risk. We must take measures that will make a complete clearance absolutely certain, and we have, for there can be no doubt of an early leave taking at such reductions as these:

- \$5.95 Waists now \$3.95. \$6.95 Waists now \$4.95. \$8.95 Waists now \$5.95. \$11.95 Waists now \$7.95. \$13.95 Waists now \$8.95.

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Free to Little Girls! Your Choice of 4 Selected Music Folios. We make this offer to Little Girls, but as a matter of fact the prizes are so select that they will appeal to any one.

Write Today for our plan and reason for giving these valuable books away. ABSOLUTELY FREE!

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Continued from Page 3.
 corrective for every evil and a balm for every wound, will come into its own. The people as a rule are not bad, and for the most part they love the morality of the old Bible, and the people will yet be heard from! No truer words were ever spoken than those uttered by the late Dr. Rainsford, of New York city:

"There is no fear for this country from without. No outside force can assall what is most precious in our national heritage. I do not believe that any revolution can shake us; I do not believe that the aberrations of any political party can permanently damage us. I do not think that fighting about high or low tariffs or expansion or non-expansion or any other political movement can permanently hurt our people. But I can not hide from myself the fact that if we ignore the plain teachings of history, the plain commands of Jesus; if we turn a deaf ear to the voice we call the spirit of God in every honest man's conscience, then we may bring ruin upon ourselves and our children and upon the nation. Institutions are great, but institutions after all are worth only one thing; they are worth the value of the men who stand behind them. Institutions are like paper money; they are worth anything because there is gold behind them; and the institutions of the United States are not worth a song except so far as the gold of the manhood of the United States is behind them to make them good."

"I appeal today for generous, broad-gauged patriotism! such patriotism as found expression in the words of William Jennings Bryan:

"The destiny of this nation is in the hands of the American people. You can make it what you will. We want this nation to rise in the dignity and grandeur of a self-governing people. We want this nation to prove to the world that there is a reality in the principles we profess. We want this nation to be so great, so good, so just that whenever nations fall out, instead of sending our armies to kill each other, we will say of the United States, there is a nation that will do something. We want this nation to be the peacemaker among nations, and then it can claim the reward promised to the peacemakers, 'Blessed are the peacemakers, for they shall be called the children of God.'"

Appeal for Christian Manhood.

"I appeal today for Christian manhood in the party and out of it—a manhood dignified, generous, broad minded, brave and incorruptible!—at all times and under all circumstances. I appeal for individual consciences that, in the fear of God, will undertake to build up a public sentiment strong enough and sane enough to demand 'personal integrity' of the people's servants in office, be they high or low! which will dare to brand all blackguardism as disgraceful to American citizenship, and all graft in whatever disguise it may choose to masquerade, as treachery so infamous that the offender, wearing on his very forehead, in the sight of all men, the foul mark of his order, must flee for protection to the enforced seclusion of an eternal obscurity. I would have this day and time hark back to the old question, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

No Life Truly Great Without Fear of God.

"I tell you no life was ever yet saved from dismal failure, amid the temptations which beset the race, except through the consciousness of the support of the supernatural. And no life was ever yet truly great unless the reverential feelings, native to the human soul, embraced a distinct fear of God as the regulating principle—the fear which is filial rather than servile. Moses must take the sandals



THE ATLANTA DENTAL COLLEGE

This Advertisement Will Not Appear Again.

The Atlanta Dental College was organized fourteen years ago with the largest opening attendance on record—one hundred and twenty students. The patronage has grown steadily each year since till the matriculates for the session 1905-6 numbered two hundred and thirty-five—the fullest attendance South.

The chief cause of this success lies in the fact that the Atlanta Dental College is strictly a dental school, taught by dentists, for dentists, and not subservient to any medical college or other institution. The faculty being entirely independent, is able to focus its teaching upon the particular needs of the student of dentistry, appropriating everything new and good in the way of methods and equipment.

The growth and needs of the College necessitated the erection of a modern four-story College Building before the beginning of the session of 1904-5. Further increase in attendance proved even this large building inadequate, so that an ample addition was constructed and is now occupied, giving us the largest building devoted exclusively to teaching dentistry in the South. Comparison and inspection will show the Atlanta to be the largest

Dental School in the State of Georgia or in the South in point of equipment, teaching force, alumni and attendance. There are reasons for this.

The best test of the usefulness of a school is the character of its alumni. If the graduates sent out succeed and distinguish themselves in their profession, they must have been well prepared. These graduates, which number over six hundred, have succeeded beyond the average, and many of them are among the leaders of their profession today. The only two Dental Surgeons (appointed on competitive examination) in the United States army from the South or from a Southern College are graduates of the Atlanta Dental College.

Write today for the illustrated catalogue No. 10. Address all communications to

William Crenshaw, Dean,
 Atlanta, Ga.

from off his feet in the presence of Jehovah before he can be made fit to lead the people forth from bondage; Isalah and Jeremiah and Ezekiel and Daniel (politicians in the noblest sense of the word) must find in Him their wisdom, their passion and their inspiration; Paul must be caught up to the third heaven and hear unspeakable words; Luther must live above the sense realm; Spurgeon must exclaim 'I believe in the colossal!' Lincoln must say, 'Douglas doesn't care whether slavery is voted up or voted down, but God cares!' Benjamin H. Hill, of Georgia, must be constrained by the love of God to write in his last will and testament: 'I now give and bequeath to my wife and children that which some of them already possess, and which I assure them, in full view of death, is far richer than gold and more precious than all human honor. God is a living God and Jesus Christ came into the world to save sinners. I beseech them to have faith in Christ, for by this faith alone they can be saved.'

"These, my hearers, are some of the tokens by which you may recognize real greatness; these are some of the evidences by which you may judge of qualifications for leaders—and upon mighty interests are at stake, and to the degree that any life swings off from them, to that degree is it dis-

traught and unworthy of high trust.

"In an address delivered before the Young Men's Christian Association of New York city, on the night before he surrendered his stewardship as governor Theodore Roosevelt said:

"The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law of reverence, and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived."

"Here is My Ticket."

At this point Dr. Battle held in his hand a card which he seemed to be reading, and exclaimed: "Here is my ticket!"

"I will vote this ticket; God helping me, so far as I can 'I will live up to it!' On this little slip of paper the name of my chief is written. His sweet visage shall be on no campaign button worn on the lapel of my coat, but I will carry it in my heart of hearts, and when that heart is still in death, I ask for no prouder epitaph than that it may be said of me: 'He was true to his chief!'"

"Here is my ticket; it bears a name that is above every name! When your

little political game shall have played out and your hot hearts turned to dust; when the very planet on which we dwell shall have run its course and laid down in the grave of worlds, then this name, like a deathless star set in the firmament of God, will wax brighter and brighter as the years of eternity roll. Oh, Democrats and Republicans, today hush your bugle notes and furl your party banners; today bow with me at His feet and cast your ballots for Jesus, the King!"

We will observe the fiftieth anniversary of the dedication of Hickory Grove church on next Sunday, the 19th inst. Dr. Charles A. Stakely, of Montgomery, will be with us and preach the semi-centennial sermon. Dr. Stakely's grandfather, Elder John A. Fonville, preached the dedicatory sermon just 50 years ago. All friends are cordially invited to come.—Fraternally, David S. Hurst.

Large Sales.

Good value for your money. "We have found your Hughes' Tonic to be one of the best selling Chill remedies that we ever sold. We have sold 15 gross in 8 months, and in selling Hughes' Tonic, feel that we are giving value." Sold by Druggists—50c and \$1.00 bottles. Prepared by

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Encouraging Letters From Good Women

We are delighted with the paper.—Mrs. E. D. Avery.

May our Father bless you and your family and prosper the paper.—Miss Nora Ingie.

I can't do without the paper and I think every Baptist ought to take it.—Mrs. J. H. Boyd.

With all good wishes for yourself and loved ones and for your excellent paper, I am—Mrs. A. W. Hurst.

I have been taking the Alabama Baptist for many years, and enjoy reading it very much.—Mrs. R. A. Davis.

The dear old paper gets better and better, and we welcome it each week as a dear friend. May God bless you and it.—Mrs. L. S. Cater.

Inclosed find \$2 for renewal of paper. May God's rich blessing be with you and in your good work for His blessed name and for the Master's cause.—Mrs. W. C. Cleveland.

I like your paper more than I can express and bid you God speed in your good work. It ought to be in every Baptist family.—Mrs. W. H. Barritt.

The Alabama Baptist is a welcome visitor to my home. I have read it ever since it was first published and expect to read it as long as I live, if we can pay for it. I was very young when I first began reading it. It is a fine paper.—Mrs. A. J. Day.

You are giving us a good paper and every loyal Baptist should stand by you. I inclose check for \$2. May we every one do all in our power to support you in the cause you represent and remove every straw that would help break that camel's back.—Mrs. James O. Lipscomb.

If all could feel as I do, they would pay for the paper and help you in many ways. I send you \$2. Please send the paper to my sister. I have sent for the paper for my mother and sister. If I were able I would have it sent to many of my friends, but this is all I can do now except pray for you.—Mrs. W. D. S. Morgan.

I don't grudge you \$2 for your paper, for it is worth every cent of it, but you proposed to send it for one dollar because I was a widow and poor. Now do as you think best. I dearly love the paper and long may you live, and the paper, too, and both prosper, is the wish of your sister in Christ.—M. A. Sorrell.

I have been a subscriber to the Baptist at intervals ever since it was a paper, but only since you have taken the helm can I say that it is the peer of any religious paper in the South. I congratulate you and the people on having a paper of which we can all be proud.—Mrs. L. Q. C. Kelly.

The Alabama Baptist has been a member of my family for generations. Parents and grandmother had it in their homes during Dr. DeVotie's time and thirty-five or forty years ago my husband and I began our subscriptions, during its struggles to regain life, at the time our beloved pastor, Dr. Winkler's strong hand aided to reconstitute it. At this date my children's children enjoy it. Therefore it would take out of my life one of its necessities should the visits cease to be made to me each week. May God ever care for and direct our dear paper and those into whose charge it is now left.—Mrs. J. C. Williams.



I like the paper so well I can't do without it.—Mrs. James L. Green.

Your paper gets better with every issue.—Mrs. R. W. Beason.

The dear old Baptist comes to us full of good news every week.—Mrs. A. W. Bean.

May God richly bless your efforts in giving us a first class paper.—Mrs. J. E. Wood.

I enjoy the paper and note with interest the continued improvement.—Mrs. Farmer Seale.

Long may you live to continue giving us a good church paper.—Mrs. L. P. Stuart.

Nothing escapes my eye in the dear old paper. Wishing you success.—Miss Essie Lanford.

I appreciate the Alabama Baptist very much, and enjoy reading it more than any other paper.—Miss Sallie C. Watts.

Wishing you much success during this year, and praying God's blessings upon you in your work.—Mary J. Polglaze.

May God spare dear little Frank Willis to make as useful a man as his father is my earnest desire.—Mrs. C. E. Brunson.

I feel that I must have the long appreciated Alabama Baptist. I have been reading it about fifty years. Time has brought about a great improvement, though it has changed somewhat in name.—Mrs. Carrie Bailey.

Inclosed find pay for my paper. I enjoy looking at Frank Willis Barnett, Jr.'s picture. I am going to make me a scrap book, put the best pieces that I find in the Alabama Baptist in it; little Frank's picture also.—Mrs. A. J. Day.

May you continue to touch the world with the glad news, the hopeful message, the happy heart, as you have since you became our editor. I am especially pleased with the last issue of the Alabama Baptist. It contains matter along every line of work. Wishing you everything best in life, I am sincerely, Mrs. W. M. Blackwelder.

Your paper is a great pleasure to me, as it is the only source of ever knowing or hearing anything of our great denomination. I have been a member of the Baptist church here for forty-five years; since I was fifteen years of age. No preaching for five years, but Sunday school until one year ago the doors were shut. I manage to keep up the building yet. Only three Baptists here. We are old and childless. I work some for our orphanage; send about \$15 a year. I was delighted at the sweet picture of your dear little boy in our paper and pray that he may live a long and useful life and be a joy to his parents and a true soldier of the cross, a constant follower of our Lord and Savior. Wishing you a long and useful life and that your paper may grow each day. With success.—Mrs. N. J. Holdcroft.

God bless the Alabama Baptist and its editor.—Jesse Holliday.

Long live the dear old Baptist.—Mrs. F. R. Borden.

With best wishes for you and your paper.—Mrs. Gross Scruggs.

I appreciate and love the Alabama Baptist and its editor.—Mrs. J. C. Hayley.

You are giving us a good paper. I enjoy its weekly visits very much.—Miss S. L. Daniel.

I enjoy the weekly visits of the Baptist. Wishing you success.—Mrs. J. E. Finney.

We couldn't get on without the dear old Baptist. May God bless you in your work.—Mrs. C. G. Jackson.

I hope your paper will continue to grow until it reaches every Baptist home in Alabama.—Mrs. H. R. Schraum.

I have taken your paper for several years and enjoy reading it very much.—Mrs. E. A. Davis.

Your paper is a welcome visitor in our home. Could not get along without it. Wishing you success in the future and God will bless you.—Mrs. A. E. Sturdivant.

May God bless you in all your interests and spare your darling boy to be a great light in this life and pleasure to "papa and mama."—Cora Turner.

Inclosed please find money order for \$2 for one year's subscription to "our paper." We enjoy its weekly visits very much indeed and feel that we hardly could be without it.—Mrs. J. W. Reed.

I have been a subscriber to the Baptist for a number of years and enjoy reading it very much. Think you have made many nice improvements.—Mrs. L. N. Aiken.

We enjoy reading your paper so much. It is full of good things all the time, and I don't see how any Baptist family can afford to be without it.—Mrs. N. C. Underwood.

I want to congratulate you for your interesting paper, The Alabama Baptist. I think each copy is more and more interesting.—Your sister, Mrs. J. A. Smith.

I am now sixty-nine years old. My son takes the paper for me, but I help pay for it and we both read it, and think we could not do without it. I hope to be able to always pay in advance.—Mrs. M. E. Matthews.

I have been taking your paper so long I feel like I can't do without the Alabama Baptist. Wishing you much success.—Mrs. M. P. Solomon. Inclosed find \$1 for the ever improving paper.—Mrs. S. A. Wilder.

Please send my paper on. I can't give it up—it does me so much good to read it, and I am ready and willing to do all that I am able to do for the Baptist cause. May God bless you and help you in your good work for our dear Master, is the wish of one who loves the cause.—Mrs. C. E. Kemp.

May God richly bless your efforts to continually improve our splendid paper.—Mrs. J. E. Wood.

May God bless your every effort in making the Baptist a grand success.—Miss Sallie Parker.

We like the Baptist fine. With no end of good wishes for you and your paper.—Jessie L. Johnson.

Having been a reader of the Alabama Baptist for many years, we feel that we can not do without it. It gets better all the time.—Mrs. Noel Turner.

We have been taking the Alabama Baptist for a number of years, and could not do without it. We enjoy it so much.—Lura Russell.

I have read your paper all this year and think it a very fine paper. I wish to congratulate you on your success.—Miss L. Roberts.

I am nearing my ninety-third year. My eyes have failed so that I can hardly see to read, so I thought I should discontinue my paper when the subscription expired. But it is too dear. I can't do without it. Inclosed find my subscription for 1906.—Mrs. S. A. L. Rogers.

TO THE JUNIOR EDITOR.

Dear Little Frank: Please send me one of your little baby pins. I would be very glad to have one of them. I am a little girl thirteen months old. I have blue eyes and light hair. My grandpapa takes The Alabama Baptist. He has been taking it for some time, and I am the only baby there is in the family. Your little friend, Bessie Louane Holt.

Dear Little Friend: I hope I will not be too late to get one of your pins. I would appreciate it so much. I am a little girl four years old. My papa takes The Alabama Baptist. I hope you will have a pleasant trip to your grandfather's; I do when I go to grandpa's. Much love to the little man and his mama and papa. Annie Turner.

Dear Frank Willis: As you so generously offer babies your pins I write and ask for one. My name is Roy Morris and my papa and mama take and read The Baptist. I'm fourteen months old, and live in the free country and eat peaches, lots of them. Wish you'd come over and see us and get out of the hot city. I never lived in the city, but think the country good for boys. Lots of love and good wishes. Roy Morris.

Dear Little Friend: I know if I could talk I would have asked mother to write you ere this. I want a pin anyway, if you please. I am eight months old and weigh nearly twenty pounds. Isn't it hot weather for such fat babies as you and I? My father and grandfather are subscribers to your paper. Wishing you continued success and thanking you in advance for my Alabama Baptist pin, your little friend, Lottie Kathryn Gaines.

Dear Little Frank: I hope I am not too late for a pin. I would appreciate one very much, for last night the pin I had in my "nightie" stuck me and I thought it was a bear and I cried. Please send my little brother one, too. His name is Gordon Winningham Davis. He is ten months old. He puts on my pants and crawls in the yard in pretty weataer. I am two years and seven months old. We take your paper. Robert Simeon Davis.

SCALY ECZEMA ALL OVER BODY

Eruptions Appeared on Chest, and Face and Neck Were All Broken Out—Scales and Crusts Formed—Iowa Lady Has Great Faith in Cuticura Remedies for Skin Diseases.

ANOTHER WONDERFUL CURE BY CUTICURA

"I had an eruption appear on my chest and body and extend upwards and downwards, so that my neck and face were all broken out; also my arms and the lower limbs as far as the knees. I at first thought it was prickly heat. But soon scales or crusts formed where the breaking out was. Instead of going to a physician, I purchased a complete treatment of the Cuticura Remedies, in which I had great faith, and all was satisfactory. A year or two later the eruption appeared again, only a little lower; but before it had time to spread I procured another supply of the Cuticura Remedies, and continued their use until the cure was complete. It is now five years since the last attack, and have not seen any signs of a return. I have taken about three bottles of the Cuticura Resolvent, and do not know how much of the Soap or Ointment, as I always keep them with me; probably one half dozen of each.

"I decided to give the Cuticura Remedies a trial after I had seen the results of their treatment of eczema on an infant belonging to one of our neighbors. The parent took the child to the nearest physician, but his treatment did no good. So they procured the Cuticura Remedies and cured her with them. When they began using Cuticura Remedies her face was terribly disfigured with sores, but she was entirely cured, for I saw the same child at the age of five years, and her mother told me the eczema had never broken out since. I have more faith in Cuticura Remedies for skin diseases than anything I know of. I am, respectfully yours, Emma E. Wilson, Liscumb, Iowa, Oct. 1, 1905."

Complete External and Internal Treatment for Every Humor, from Pimples to Scrofula, from Itchiness to Aps, consisting of Cuticura Soap, 25c. Ointment, 50c., Resolvent, 50c. (In form of Chocolate Coated Pills, 25c. per vial of 40), may be had of all druggists. A single set often cures. Potter Drug & Chem. Corp., Sole Proprietors, Boston, Mass.

Get Mailed Free, "How to Cure for Skin, Scalp, and Hair."

OBITUARIES.

Whereas, the great and supreme Ruler of the universe has, in his infinite wisdom, removed from among us one of our worthy and esteemed brothers, J. A. Adams, and


Whereas, the long and intimate relation held with him in faithful discharge of his duties in his church that the sudden removal of such a life from among our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of the DeWitt Baptist church at Alabama City, Ala., that with deep sympathy with bereaved relatives of the deceased we express our hope that so great a loss to us all may be overruled for good by him who doeth all things well.

REV. J. C. HEPTINSTALL,
Pastor.

Died, on Thursday morning, August 2, 1906, Miss Maud Dean. She was born October 16, 1885. Daughter of Elias and Taylor Dean. She was a member of the Cleveland Baptist Sunday school and organist for same; a devoted Christian girl. Although she had lived in our midst less than a year she had won the friendship and esteem of every one and impressed them with her pious Christian life. While we mourn her untimely death, yet we know she is at rest, and we bow in humble submission to the will of our Heavenly Father, who doeth all things well, and to the sorrowing family we would say, in this your hour of trouble look to him who is able to bear our burdens for us, and—

"Not now, but in the coming years
It may be in that better land
We'll read the meaning of our tears,
And then, some time, we'll understand.
Then trust in God through all your days,
Fear not, for He doth hold your hand,
Though dark the way, still sing and praise,
Some time, some time, we'll understand."

A. R. Head, W. A. Roberts, Miss Zona Head, Miss Luelle McAnally, Committee Cleveland Baptist Sunday School.



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Expenses: \$210 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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NOTICE.

Default having been made in the payment of a part of that certain indebtedness described in and secured by a certain mortgage executed by W. B. Giller to the Investment Real Estate Company of Alabama, on the 5th day of November, 1904, conveying the following described real estate situated in Jefferson County, Alabama, to-wit: Part of lot 1 of block 4 of Pheasant's Addition to Birmingham, according to the plan and survey thereof, by the Investment Real Estate Company of Alabama, as shown by the Investment Real Estate Company of Alabama's map of lots 1, 2, 3, 4, 5, 6, 7, 8 and 9 of D. L. Bridges' map of block 4 of Pheasant's addition to Birmingham, which said map of the Investment Real Estate Company of Alabama is recorded in Map Book 4, page 74, in the office of the Probate Judge of Jefferson County, Ala., and more particularly described as follows: Begin at the N. W. corner of said lot one; thence eastwardly along the N. line of said lot to a point which will be reached by extending the E. line of lot 2, in said block northwardly to the N. line of said lot 1; thence along said extended line eastwardly to the S. of said lot 1; thence eastwardly to 15th street along the south line of said lot 1, and thence northwardly along the west line of said lot one to the point of beginning. Also lot number two according to the Investment Real Estate Company of Alabama's map, plan and survey of lots 1, 2, 3, 4, 5, 6, 7, 8 and 9 of D. L. Bridges' map, plan and survey of block 4 of Pheasant's Addition to Birmingham, which said map of the Investment Real Estate Company of Alabama is recorded in the office of the Probate Judge of Jefferson County, Alabama, in map book 4 on page 74, and which said lot is more particularly described as follows: Begin at the N. E. corner of 15th street and 14th avenue S.; thence eastwardly along the N. line of 14th avenue, following the curvature of the same 34.6 feet; thence northwardly and parallel with 15th street 118.2 feet; thence westwardly 54.5 feet to the east side of 15th street, and thence southwardly along the east line of 15th street, and thence southwardly along the east line of 15th street 100 feet to the point of beginning. And said mortgage providing that if any one of the payments described in the notes secured by said mortgage should remain unpaid in whole or in part at maturity, that the entire amount of the principal of said indebtedness should at the option of said company become forthwith due and payable.

And the said company having exercised the option to mature the whole of said indebtedness as aforesaid.

Now, therefore, notice is hereby given that said company will on the 17th day of September, 1906, sell the said real estate hereinbefore described, within the legal hours of sale at public auction to the highest and best bidder before the court house door of Jefferson County, Alabama, for cash, and that it will apply the proceeds of the sale as provided in and by said mortgage.

This 5th day of August, 1906.
INVESTMENT REAL ESTATE COMPANY OF ALABAMA.
 By J. W. McQueen, Secretary and Treasurer.

NOTICE OF ADMINISTRATION.

Notice is hereby given that L. L. Hunt was appointed administrator of the estate of Minnie K. Randall, deceased, late of Jefferson County, Alabama, on the 12th day of January, 1906, by the Probate Court of said county. All persons having claims against the said estate are required to present the same within the time required by law or the same will be barred.

L. L. HUNT,
 Administrator of the Estate of Minnie K. Randall.
 JOHN F. KNIGHT, Atty. for Admr.

SPECIAL RATES VIA L. AND N.

The Louisville and Nashville railroad will sell special low round trip tickets to many points in the North, South, West and East.

Summer tourist tickets on sale daily until September 30th, limited October 31st, to all summer resorts.

The L. and N. offers the finest sleeping car and dining car service in the South. All meals served on through trains. Service a la carte.

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Dewberry School Agency.

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

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.

WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request that they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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Help us in our campaign for 5,000 new subscribers by January 1st. Go to work among your friends. Get 50 cents, send in their name and post office address and we will send the paper until January 1st. No back papers sent. The subscription begins on the date the money reaches the office. The offer grows less attractive the longer you wait to work it. Now is the time. See lists of presents elsewhere.

A BIT OF HISTORY.

On January 1, 1902, when we bought The Alabama Baptist, we saw that by the help of God and the good pastors of Alabama we wanted 10,000 subscribers. Many of the brethren joined us in the wish, but few expected to see it come to pass. A few put stumbling blocks in our path, but many came along and cleared the way. Night and day we worked and prayed and kept putting more money into the paper until we were able to announce at the Talladega convention that we had passed the 10,000 mark, and a great wave of enthusiasm swept over the body and the brethren overwhelmed us with their love and sympathy. It was an inspiration, and then and there we moved our peg for 15,000 subscribers, and we are going to get them if we have to do like Brother Crumpton says he used to do when some boy outjumped him and set a new mark. We are going to get them or "bust the buttons off our pants" in trying.

Will you help?

SEND THE PAPER TO SOME ONE.

Elsewhere Brother Crumpton suggests that it would be a great thing if those who take and enjoy the paper would avail themselves of the special cash offer of 50 cents until January, the subscription to begin from the time the money reaches the office, and send the paper to some worthy person, relative or friend.

To encourage our readers in adopting his suggestion we will let you send the paper as a gift and allow you to select the presents from the lists of premiums to be sent direct to the donors.

Write out the names of the persons to whom you want the paper sent and enclose a check, money order, or the currency, and we will send you the premiums you request and will also send to each one to whom you send the paper a card saying:
 Birmingham, Ala., ————1906.

Dear Friend:
 By request of we are sending you the paper with their compliments paid up in full to January 1st. It is sent with the prayer that its weekly visits will bless your home, and that on January 1st you will notify the editor to stop the paper or send a check for \$2.00 to pay for it during 1907, or a request to let it come on to be paid for later. Preachers, dependent widows and confederate soldiers in straitened circumstances can continue by sending \$1.00. It is hoped that you will speak a good word for the paper and try and interest your friends in it.

Yours in the work,
 FRANK WILLIS BARNETT.

EVERY ONE GETS A PRIZE.

Become an agent for the Alabama Baptist and get a prize. There are gifts for those who get one, two, three, four, five, 10, 20 and 50 subscribers. If you use tact and perseverance it will be easy to get a club for the Alabama Baptist at 50 cents cash until January 1st, the subscription to begin from the time the money reaches the office. NO BACK PAPERS SENT.

COSTLY IMPROVEMENTS.

We are making costly improvements. It is our earnest desire to give the Baptists of Alabama a great state paper, if they will give us their enthusiastic support. We want 5,000 more subscribers. We ought to have them. We can have them, and quickly, too, if our friends will all help us. The Herald truly says: It is just as easy to do a large thing as a small thing.

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Special endowment for aid of ministerial students from other states than Virginia.

Session opens September 20. Two catalogues, one general and one of the law school. Copies of either or both sent upon request. Address Pres F. W. Boatwright, Richmond, Va.

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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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BROTHER GAVIN WRITES.
 We have recently closed one of the greatest revivals Georgiana has ever had, so say the oldest inhabitants. The entire town felt it. Thirty-seven accessions, and it is confidently expected that it will be fifty by next Sunday. We invaded the Episcopal ranks and the Methodist ranks and the Methodist Sunday school; but it was all done in a spirit of love. It was an heavenly occasion. Old differences were wiped out, the church was greatly revived, and some of the hardest cases in the town swapped life centers. At Talladega Brother Metcalf, a former pastor, said: "I do not think there is much material there." And it did look that way at first. But think of it. Between forty and fifty, and nearly all of them for baptism, and ranging in age from strong men of fifty to children of ten. There is material everywhere, and it's waiting for God's evangel. We need an evangelistic campaign.

Dr. L. A. Stone, the Georgiana bishop, is one of the saintliest men I know. He has come up through much tribulation. But he is ripening for heaven, his home. There is nothing more inspiring than the Bible assurance that the Lord can make out of our troubles means of grace. Brother Stone is doing a splendid work. The waters are continually being disturbed. The church needs a baptism very much. (Since writing this last sentence the announcement has come that the brethren will put in the baptism at once. Good!)

This leads me to say that we are too careless with reference to our conveniences for baptizing our people. As to the ordinance itself we have won, by the help of the Lord. Now, if we will stand as uncompromisingly for every possible convenience in the administration of the ordinance as we have for the ordinance itself we will have knocked every possible plank from under the opposition, and then—well, watch us grow.

You can not imagine how thankful I am that I am well. Have held three meetings in almost immediate succession. Preached two and three times every day for thirty-three days. Will rest here until about September 1. Then I shall begin meeting work to continue without interruption until I locate as pastor. If the Lord will allow me to choose in the matter I prefer to hold meetings until late in the fall, and then locate as pastor. Until further notice brethren will address me at Quitman, Miss.

RUSSELL.—Sarah Elizabeth Russell died at her home in Alexander City, Ala., August 5, 1906. Though born in Newton county, Georgia, Oct. 4th, 1849. She spent most of her life in Tallapoosa county, Alabama, and much of it in Alexander City. Sister Russell had been a Christian and a member of the Baptist church since she was fourteen years of age. She was the daughter of Milton and Mary Ann Henderson and was married to Benj. F. C. Russell on the 17th day of December, 1867. Her three children, T. C. and Benj. Russell and Mrs. Oscar Thomas, are residents of Alexander City. Hers was the simple life of faith, conviction, open-heartedness and faithfulness to duty. She has gone to join her husband, Deacon Benj. F. C. Russell, in glory. Sincerely,
ARNOLD S. SMITH.

August 9, 1906.
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 Application for rooms should be made at once.
 For catalogue and general information, address **J. W. VARDAMAN,** Secretary of the Faculty, or **A. P. MONTAGUE.**

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 Graduates excel in all vocations. Tuition in academic department free to all Alabamians. After first year, worthy students assisted financially. Expenses moderate.
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The Massey Business Colleges are the "Great Commercial Schools of the South," and for seventeen years have been training young people for business and placing graduates in profitable situations. These schools maintain an Employment Agency for the sole purpose of securing situations for competent students. Our graduates are to be found in every city, and almost every town and hamlet, in the South and Middle West, besides thousands of former pupils are scattered over all parts of the United States. These students are living testimony to the value of a commercial training in the Massey Business Colleges.

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The Alabama Baptist

Frank Willis Barnett, Editor.

BIRMINGHAM, ALABAMA.

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President R. G. Patrick, D. D.



A WRITE-UP OF JUDSON COLLEGE

By Victor I. Masters



TIME was in the memory of some yet living when the education of a woman was considered a minor matter, but the time has passed, and perhaps there is in our time no better proof than this of the real progress of society.

Within a generation educational ideals have grown much. In the education of women it has been from training in the graces and accomplishments merely to a real cultivation of the individual, including the intellectual and psychical as well as the aesthetic. There are colleges for women the curricula of which require intellectual exercises equal to those required at the better colleges for men, while the women's schools provide much study in music and art, which is seldom even attempted at the institutions for men.

The secular education of a man means an individual with trained powers, without particular regard to whether they shall be used selfishly or unselfishly. The Christian education of a man means an individual with powers trained in an atmosphere saturated with the idea that service, not self, is the end of achievement. The Christian education of a woman not only gives to society an individual thus trained, but through her influence over her children develops in the coming generation the highest ideals.

Christian education for women is a modern and developed fruit of the spirit which the gospel of Christ has put into society, and is one of the most blessed social potentialities of our day.

The training of all of the powers to the highest efficiency that they may be unselfishly consecrated to the service of society,—that is the ideal of every Christian college.



Approach to Judson.



Judson college was founded in 1839 by Milo P. Jewett.

Its record for high-class work is unsurpassed.

Its property valuation is more than \$150,000.

It is the oldest Baptist college for women in the world.

Its location for healthfulness and beauty could not be surpassed.

Its student body is from the best Southern homes and averages three hundred.

Its faculty numbers thirty-three and is composed of the best obtainable talent.

Its standing among the twenty-two Southern Baptist colleges for women is prime.

Its president is one of the most versatile and successful college administrators in the South.

Its curriculum is setting a new standard for Southern female colleges in its extent and thoroughness.



Professor F. V. Bomar, D. D.

A Historical Glimpse

Statistics before me show that two years ago there were in the United States twenty-four Baptist colleges engaged exclusively in the education of women. Twenty-two of these are in the South. Judson college at Marion, Alabama, is the oldest of all the Baptist institutions for the education of women, and older than all woman's schools, with perhaps two or three exceptions. It began work in 1839 and issued its first diploma in 1841.

The outlines of the history of this perhaps most representative Baptist college for women in the South are familiar to many, and yet some restatement of them is desirable. In 1838 General Edwin D. King of Marion met in Tuscaloosa the Rev. Milo P. Jewett of Vermont. Mr. Jewett had been a teacher and a lawyer in parts of his career and had a warm and intelligent interest in educational matters. Mr. King soon enlisted that gentleman's interest in behalf of a school for girls at Marion, and Judson opened in 1839.

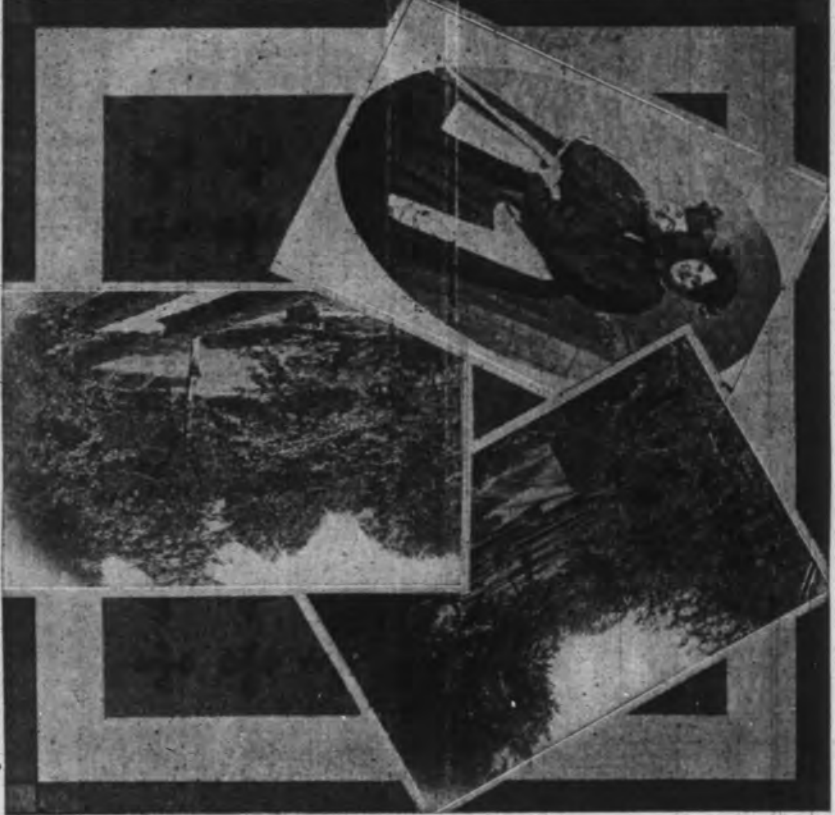


regard themselves just as good or better. I am well assured that the course of study at this institution is not only remarkably extensive and thorough, but that the standard is being raised all the while. The entrance requirements are those of the Southern Education association and are unusually high. The courses of study lead to the degrees A. B., B. S., and B. L. Let a few standard branches illustrate the college work required: Five years in Latin and English must be had, four in physical science and four in mathematics. This does not embrace all the work necessary for the student in these branches. For instance, the four-year course in mathematics begins with higher algebra and ends with analytic geometry, and differential and integral calculus. Persons acquainted with the science of higher mathematics know that to be versed in these things is a guarantee of a well-trained reasoning powers.

The Music Department

There is nothing more generally valued in a woman's college than its facilities for instruction in music, and there is no better illustration of the broad and thorough work done by Judson college in its many departments than is found in the music department. This is under Edward Leeson Powers as director, Pauline E. Garganus as

THE CAMPUS AND TWO OF THE GIRLS.



two and thirty-three. Its situation is beautiful and healthful. The town itself is old and is composed of an unusually cultivated citizen-ship. It makes an ideal atmosphere for a college. In fact Judson and other colleges, including formerly the Howard college and now the military school of that princely old gentleman, Col. Murphy, have largely fashioned the urban atmosphere in which they live.

The Faculty and Trustees

The Judson faculty, numbering more than thirty, for the last session was as follows:

LITERARY DEPARTMENT
 Robert G. Patrick, D.D., President.
 Margaret Brown, Lady Principal; Robert G. Patrick, A.B., D.D., Ethics, Greek; Paul V. Bomar, A.B., D.D., Psychology; Anne E. Kirtley, English; Mattie L. Jones, Mathematics; Amie Vary, History; Eula V. Dawson, Latin; Anne W. Kaynor, French; German; Edith C. Bellamy, Natural Sciences; Claudia Crumpton, English; Ethel Salter, Assistant in Natural Sciences; Taylor McBryde, Assistant to Lady Principal; Mary Williams, Assistant in Mathematics; Charles C. Johnson, B. S. Teachers' Training Course; Soidee Pettus and Lurline McLaurine, Librarians.



voice culture, and Mrs. W. A. King in piano, organ and history. Associated with these are seven ladies, experts in various branches of music instruction. There are fifty-two pianos for the use of har-mony and musical sound. The Judson girls have the best in op-portunities for culture by music.

Plant and Location

The plant of the college embraces the large and handsome main building, with class-rooms, gymnasium, society halls, dining-room and parlors, together with dormitories for 300, and a handsome new auditorium with a seating capacity of 1200, and a large number of music rooms. The grounds are large and very beautiful in grass, trees and shrubbery.

This beauty of the premises is enhanced by the lovely approaches of the streets of Marion, shaded by magnificent trees. In fact the whole town of Marion has an unusually quiet and refined sylvan beauty about it.

Marion is among the south-westernmost foothills of the Appalachian mountains, 150 miles from the Gulf, and between latitude thirty-

Lydia Anna Rosamon, Elocution; Margaret M. Derbyshire, Physical Training; Bessie Lena Ellis, Assistants.

MUSIC DEPARTMENT
 Edward Leeson Powers, Director, Piano and Harmony; Mrs. W. A. King, Piano, Organ and History; Pauline E. Garganus, Voice; Mamie Carter, Piano; Carrie Robson, Piano and Harmony; Minnie Evelyn Johnson, Piano, Violin, and Theory; Corinne Smith, Piano; Mary Williams, Accompanist; Belle McCollum and Nell Brown, Superintendents of Practice.

ART DEPARTMENT
 Laura L. Bacon; Amie Vary, Book-keeper; Margaret Ansley, Teacher of Stenography and Secretary to the President.

HOME DEPARTMENT
 Robert G. Patrick, President; Margaret Brown, Lady Principal; Taylor McBride, Assistant; Eugenia H. Phillips, Marston; Lida H. Watrous, Assistant; Lydia Hornbuckle, Rosa L. Cooper, House-keepers; May K. May, Assistant.

The trustees of Judson are a fine body of men. The body is