

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 43, No. 20

Organ Baptist State Convention.

Office, 2113 First Avenue.

BIRMINGHAM, ALA., AUGUST 26, 1908

Published Weekly. \$2.00 a Year

THE JUDSON'S OPENING POSTPONED UNTIL SEPTEMBER 24



FIELD NOTES.

Have just closed a meeting at Forest Home; 24 accessions, 22 for baptism. A good meeting at Butler Springs; ten for baptism. Here is an ideal summer resort; fine sulphur water in abundance, a fine property owned by that hospitable Baptist deacon, W. J. Jones. Many board at the springs, some attended the meeting. Brother Spann is troubled because Deacon Jones is offering for sale so cheap his splendid property. If he will sell, let some other good Baptist buy him out. Shramm is the most consecrated man I ever knew, true to his convictions and loyal to his denomination, with an unswerving faith in God, he believes he can move mountains of sin. Butler Springs remembered the evangelist in a helpful financial way. I am on my way to Clarke county to hold two meetings; have stopped for a day at Carlowville to visit my Brother, C. M. Hunter, who has just buried his last child. The home is sadder, but heaven is brighter. During my pastorate of ten months at Samson I have received into that church one hundred members.

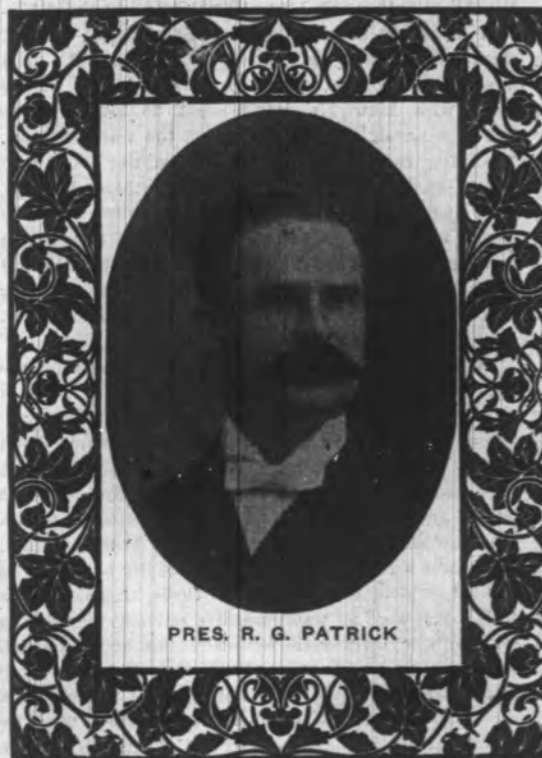
R. M. HUNTER.

The Rev. J. C. Brown, of Evergreen, Ala., has an ancient temperance sermon dated A. D. 1664, supposed to be the oldest one in print. It is short but pithy.

Rev. Sam C. Dean, who resigned the Lehigh Avenue Baptist church, Philadelphia, to accept the First Baptist church at Cartersville, Ga., preached yesterday at the First Baptist church, Birmingham. Brother Dean is one of

our old Atlanta friends. He will be in and around Birmingham for a month and is available for supply work.

Address S. C. Dean, 1029 W. 24th street. Telephone, 3932 Bell.



PRES. R. G. PATRICK

GOES TO NASHVILLE.

Dear Brother Barnett: I close my work here August 31st and leave for Nashville, Tenn., where I accept a position as city evangelist. I have labored in Geneva county three years and six months, and God has greatly blessed my work.

The handsome new church at Geneva was built during my pastorate and a splendid pastorium has been built here. About 340 members have been received into either my churches or churches where I have assisted in meetings.

I leave Alabama with reluctance and only because I believe God has opened up a large field of usefulness for me. I shall not soon forget the many courtesies shown me by the brotherhood in Alabama. I am under special obligation to Drs. Crumpton, Montague and yourself. Your brother, T. O. Reese, Hartford, Ala.

We are having in some respects the greatest meeting in the history of this church. Last night was a Pentecostal shower. Men and women were on their knees for an hour in behalf of the unsaved. The sinners were pleading for mercy. Many were saved. The meeting would not close and we remained far in the night until the lost one who remained was saved. To God be all the praise.—Wallace Wear. Mt. Hope, Ala.

BAPTIST POLITY AND BAPTIST FOOLS

By REV. J. B. GAMBRELL, D. D.

The New Testament evidently goes in individualism. Somebody has well stated that the Old Testament nationalized a family and the New Testament individualized the human race. It is written in the New Testament that every one shall give an account of himself to God. The family is strongly recognized in the New Testament, but it is made plain also that we do not enter into the Kingdom on the basis of flesh and blood. Every individual must repent and believe and be baptised, and live and die and be judged for himself.

Emphasis on the Individual.

The corollary of this fundamental position of the New Testament is liberty of conscience and liberty of action, for individuals must hear and believe for themselves and be judged for themselves. Then if follows, as light follows the rising sun, that individuals must have the right to act according to their own consciences. This brings us to the solemn and awful proposition that the Gospel is to be addressed directly to the individuals, and there can be no coercion about it. Every hearer holds his life in his hand. This is the New Testament view everywhere. The individual cannot lose himself in the church. He cannot merge his conscience into the corporate conscience as the Catholic does. He cannot shift his responsibility, nor can God's preachers take on themselves the responsibilities of others. The greatest thing in preaching is to carry God's message direct to the individual heart and conscience.

This doctrine, so well established in the New Testament, lands full length into democracy. And this means the free play of individual thought and individual action.

Explaining all this to a learned Pedo-Baptist friend, he raised the question, "Under your denominational polity, if every man may think, talk and act for himself, what do you do with your fools?" It was a question that burdens and embarrasses democracy, whether in state or church, and I felt myself bound to give an answer.

Much Sense Not Needed.

In the first place, it must be admitted that there are some Baptist fools, or rather some fools who are Baptists. It is really a strong point for us, that it does not take very much sense to be a Baptist, for the essential things in the New Testament are as simple as Divinity can make them, and wonderfully well adapted to people of small understanding. They are also the admiration of sages and philosophers. This is a general saying, that the greatest things in the world are the plain, every day things, as air, water, eating, sleeping. It does not take a great man to breathe, or to drink water, or to eat, or to sleep, and yet the greatest of philosophers have not been able to fathom the depths of these simple processes by which human life is cared for.

But I come back to the question. What are we to do with Baptist fools, admitting that we have some? I would not be disposed to admit that we have more than other denominations in proportion, but I would stoutly maintain that we came honestly by all we have. We got them by preaching the simple gospel to simple people. And that is the finest thing any people in the world ever engaged in. Nevertheless, it must be admitted that the Baptist fool is rather unhandy. Essentially, he is not different from the Methodist fool, or the Catholic fool, but in the open circle of pure democracy, as held by the Baptists, the Baptist fool is a fool at large. There are no strings on him. He has slipped the bridle. He can go according to his own will, sweet or bitter. The ecclesiastical systems have their fools, but they are in leading strings. Let one of them commence any very unusual display of foolishness, and somebody above will pull the string, and the place that now knows him will know him no more forever. Not so with the Baptist fool. He does not even drag the halter after him, and can always take his own course anywhere.

Commonly, Baptist fools group themselves, and there are several sorts of them, though now and then you will find one off to himself, like a small, lone donkey, braying in a deep mist. Barring the noise, this isolated fool is not very troublesome. He will in due time bray out his folly and go to sleep, giving a rest to Israel. It is only when they get in bunches that they trouble Israel very much.

Baptist Fools Classified.

Close observation will enable one to make a kind of rough classification of Baptist fools. There is one group whose folly takes the turn of an acute accent placed on remote, inconsequential deductions from some doctrine, or something they call a doctrine. These fools are willing to take any length of time to settle a point, though, if it were settled, in any conceivable way, it would not make a particle of difference to any living soul. They would slow up the caravans of grace, carrying the bread of heaven to a dying world, to settle some small point, that has nothing in it. They belong essentially with my neighbor, Charley, who threshed down a quarter of an acre of growing corn in hot pursuit of a lizard, declaring he would kill the lizard, if he lost the crop. I ought to add that Charley was an idiot.

Off yonder, in an opposite direction is another group. They are broad and liberal. Their strong point is that one thing is as good as another, and even a little better. They have waded their theology and stuffed themselves with such an amount of conceit, that their short legs will not reach the ground, and they float around on the surface of things like rotten apples, unmindful of Paul's exhortation to be rooted and grounded in faith. They have a weakness for applause, and the Laodecean atmosphere in which they live has given them such softening of the brain, and they are ready, in a large spirit of liberality, with what does not belong to them, to give away doctrines stamped with the image and superscription of Jesus Christ. And this they do as lightly as they would toss a penny to a beggar. They buy cheap praise and fellowship by surrendering doctrines for which faithful witnesses of Jesus Christ went to the stake.

In my early days I kept a pack of dogs. One of them was always out, when we went afield, for a lively time. Catching the game was not a strong point with him. He would bark as loud and as lively on suspicion as he would on the warmest trail. That dog represents a group of Baptist fools who have a suspicion that maybe the Bible has missed it, here and there, though they do not know, but they speak and write on suspicion. I gave a negro a quarter to take that dog off, and to see that he did not get back. But we cannot dispose of Baptist fools by that process and we do not need to do it that way.

What To Do With Them.

But we come back to the question asked by my Pedo-Baptist friend. What are we going to do with them? Well, not much of anything. Every democracy, or body politic, produces an anti-toxine which amply takes care of all bad humors, and thorough processes worked out within the body, preserve health and life. As long as the fool keeps his mouth shut, he will do no harm. When he begins to talk, his talk is a remedy for his folly. In the long run, he talks his head off, or else he cures himself of his folly. Anyway, as water purifies itself by motion, so in a pure democracy, the agitations that occur through folly help to keep up a healthy life. It must be admitted and insisted upon, indeed, that democracies do not tend toward quiet and rest. They tend toward unrest, and are always full of growing pains. Moreover, the Baptist fool may be a very useful man in the ranks. He is an agitator, if nothing else, and he may perform for the denomination at large about the same function that the dasher does in a churn. The free enough use of it always brings the butter.

It has already been said in this article that democracy does not tend to quiet, nor rest, but it does tend to growth. The whole world is travelling and

groaning today, because of the spirit of democracy which is dissatisfying the peoples of the earth with its old order. With Baptists, the right to free thought and free discussion, even for fools is never to be abridged. We need the disquiet and unrest in order to get the greater blessing of purification and progress. And, after all, the fool is only an incident, sometimes disagreeable, but only an incident. The main thing is the constant enlargement of the minds of the people, the persistence of education, the painful outgrowing of the smaller and the ingrowing of the larger.

And withal Baptist polity puts every man upon the necessity of defending his ideas. Turn good doctrines loose in an open field with bad doctrines, and the good doctrines will take care of the bad ones in a way to relieve the situation. The democracy of Baptists is the democracy of the New Testament, and its spirit is permeating all monarchies and in all portions of the world. In view of the unspeakable blessings of democracy, a fool within the ranks is a very small item.

Besides all that has been said there needs to be another remark made. Everybody who disturbs the repose of a great people is not a fool. Sometimes he is a man who is running ahead of the company. All improvements are disturbing in their nature. And for the sake of the opportunity that every man in the Baptist ranks may have to point out the weak places in the line, and to suggest better things, the discomforts of democracy are to be lightly considered.

And my last remark is, that sometimes the Baptist fool shows up foolish on a single point. But take him all around, down to the bottom, there is more solid New Testament wisdom in him than in continental conferences of men, who are full of the wisdom of this world, and know little of the wisdom which emanates from the source of all light, the Holy Scriptures.—The Baptist Standard.

FRIENDLY TIP**Restored Hope and Confidence.**

After several years of indigestion and its attendant evil influence on the mind, it is not very surprising that one finally loses faith in things generally.

A New York woman writes an interesting letter. She says:

"Three years ago I suffered from an attack of peritonitis which left me in a most miserable condition. For over two years I suffered from nervousness, weak heart, shortness of breath, could not sleep, etc.

"My appetite was ravenous, but I felt starved all the time. I had plenty of food, but it did not nourish me because of intestinal indigestion. Medical treatment did not seem to help. I got discouraged, stopped medicine and did not care much whether I lived or died.

"One day a friend asked me why I didn't try Grape-Nuts, stop drinking coffee and use Postum. I had lost faith in everything, but to please my friends I began to use both and soon became very fond of them.

"It wasn't long before I got some strength, felt a decided change in my system, hope sprang up in my heart and slowly but surely I got better. I could sleep very well, the constant craving for food ceased and I have better health now than before the attack of peritonitis.

"My husband and I are still using Grape-Nuts and Postum." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Frank Willis Barnett

Editorials

Editor and Owner

A FATAL DEFECT IN SUNDAY SCHOOL WORK.

One of the most important points brought before the recent International Sunday School Convention was the fact that out of all the Sunday school scholars in the United States and Canada (now numbering about 14,000,000) over one-half, under present conditions, go down to death unsaved and without hope!

This awful fact calls on the church, and all interested in it, to put forth all their energies, if need be, to remedy this fatal defect.

That it can be remedied, both easily (comparatively) and effectually, is not doubted. Especially do we see that this is so, when we consider that other fact (which anyone can verify by making inquiries) that, as a rule, every Sunday school scholar intends to become a Christian at "sometime;" and that all that now stands between these 7,500,000 souls and salvation is the difference between "sometime" and "now."

In brief, only decision is necessary. But it must be a decision of the child's own mind, of and by itself, not a mere assent, uttered at the request or on the urging of some one else. And the decision should be based upon some understanding of all (not merely of some) of the indispensable requirements. These should be presented in a way both adapted to and well within the comprehension of the scholar. To do this requires careful and thorough preparation on the part of the teacher. This, therefore, is not a matter to be dealt with by any sudden spurt, but by patient, careful, persistent effort on the part of the ministers, superintendents and teachers, which will yield its fruit in due season.

It is evident that this subject is of the first importance to every church, not only on account of its scholars (its wards) and of their immortal welfare, but also because of the immense benefit to the church itself and to the community if the Sunday school, the now generally recognized chief source of strength and membership to the church, should yield double its present supply.

For all reasons then, this matter is of transcendent importance—even extending to the destiny of this nation itself, for if half of the rising generation (which these 14,000,000 scholars represent) could be won to Christ and this nation thus become one-half Christian, why could not the other half of the children of the next generation be gathered into the Sunday schools and similarly won for Christ?—and with almost all this nation Christians, what would not this mean to the world?

Strange as it may seem, but very few in the church and probably none out of it, are aware of this state of facts. And, of course, no sufficiently effective steps will be taken by the church (simple though these may—yet necessarily comprehensive, persistent and systematic) to remedy this steadily continuing but unrealized loss of souls, until the church itself has not only been made aware of and realized this fact, and has become aroused to the subject.

Clearly then the first and most important step is to bring a knowledge of the situation home to the church and more especially to the ministers, Sunday school superintendents, teachers, and, so far as possible, to the parents of the scholars by laying before them the plain undeniable facts and figures on this subject. This is done in an article published elsewhere.

WELCOME, NEW PROBLEM.

The situation in the far East has at last reached the stage when it has become a "problem." A "problem," you know, is a condition which everyone or anyone can solve in his mind, but which is never really solved at all. The reason is plain. No social

race or government situation is the same today that it was yesterday. We have a new one every morning.

As long as the billion yellow men in the East sat down and allowed a quarter of a billion white men in the West to treat them very much as the latter pleased it was a mere "condition and not a theory" with which we had to deal. It was for us and not for them to open or shut the door of trade.

With the final victory of the yellow man in the late titanic struggle with the white, the whole thing is in a tangle and no man knows what the morrow will bring forth, and yet as Christians we have a plain duty and that is to give them the gospel. In the mighty trade movements projected let us not forget that these people need our Savior more pressingly than they do our goods.

THE JUDSON'S OPENING POSTPONED.

We have received the following notice:
"On account of extensive improvements that are being made it has been decided that it will be best to postpone the opening of school to September 24th. Of course the session will close two weeks later than announced in the catalog."

"I am pleased to report that we have every prospect for a large attendance, and we believe that the coming session will be the best in the history of the institution. Special training will be run in connection with the opening, due notice of which will be given. With all good wishes, I am,

Very truly yours,
ROBERT G. PATRICK, President."

The Judson is the pride of the Baptists of Alabama and is one of the South's greatest schools for women.

Dr. Patrick has won the love of the Baptists of Alabama in his management of the great institution and we hope that next year will be the greatest in the history of the Judson.

COUNTING THE COST.

Many parents who face the duty of selecting a school for their daughters are asking only, what does it cost? This means usually how much money shall I have to pay out? It is not infrequently true that the decision is made in favor of the school which offers the cheapest rate. Would it not be well to count the cost of sending a daughter to a school without reputation, equipments, skilled teachers and the best moral and spiritual influences? The cost of such a decision cannot be estimated. In the matter of education, if a mistake is made the cost is incalculable. It would be well to ask in solving this most important question: What do I get in return for what I pay? Consider the interest of your daughter as well as the charges.

EDUCATION AS AN INVESTMENT.

Do you wish to make an investment for your daughter? There are many ways in which you may do it. You may buy for her some stocks or bonds, which financial reverses may render worthless, and which will be subject to other vicissitudes of such properties. You may buy for her real estate and entail it, but unless it is wisely managed it may become unproductive and be eaten up in the course of time by taxes. Or you may invest in an education which will increase her capacity to earn a living and harbor whatever of prosperity may come to her in coming years. Also, it will give to her standing in society, so that she can form better relations in life. If she marries, she will probably do better educated than uneducated; if she pursues teaching or any

business occupation her education will contribute to her attaining a high degree of success. If you invest in an education it is inalienable, in that it will be a part of herself and be hers so long as she lives. So we conclude that anything you may desire to give your daughter is best invested when put into an education. Is it not good business sense to educate our daughters?

DEBT OUGHT TO BE WIPED OUT.

Montgomery, Ala., Aug. 4, 1908.

Dear Brother: The State Board of Missions was never in a more desperate strait than now. We were forced to report a debt of \$4,000. State Missions will not be reached again according to the schedule until February. If the missionaries could cut their salaries, if some of the churches which are receiving aid, could pass a resolution excusing the Board further obligations; if the Women's and Young People's societies and the Sunday schools could send us something; if the pastors and churches could get it on their hearts at once, the debt would soon be behind us. The corresponding secretary gladly pays, besides his regular contributions, ten dollars per month on the debt. What do the brethren say? Would be glad to hear from them. Fraternally,

W. B. CRUMPTON.

NOT THURSDAY BUT TUESDAY.

Here is a note I want to report from "Convention Notes." I want to urge the brother pastors who receive this to turn at once to their next year's calendars and mark Tuesday after the third Sunday in July as the time for the next meeting of the Convention. Then they will not say as many have written me, "I am so sorry I missed the Convention this year. I made a mistake and set my meeting and am compelled to hold it now or not at all." That is the way it was written, but the printer put it Thursday. It is so important for the pastors to attend the convention.

W. B. CRUMPTON.

THAT WORK-DAY FOR THE ORPHANS—OCT. 31 IT IS.

Why can't everybody give the earnings of that day? Give the children a chance and let the grown ups help and the \$8,000 debt will be wiped out and in one day. We are doing great things these days.

W. B. CRUMPTON.

Happiest Boy in the Kingdom.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in and pictures and toys and books. He gave him a pony to ride and a row boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went and was always wishing for something he did not have. At length one day a magician came to court. He saw the boy and said to the king: "I can make your son happy, but you must pay me a great price for telling you the secret."

"Well," said the king, "what you ask I will give." So the price was paid. Then the magician took the boy into a private room. He wrote something on a paper with a white substance, gave the boy a candle and told him to light it and hold it under the paper, and then see what he could read. Then he went away.

The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words, "Do a kindness to someone every day."

The prince made use of the secret and became the happiest boy in the kingdom.—Sunday School Gem.

FOR SUNBEAMS.

Missions and Minding.

I want to tell you something!
I heard my teacher say,
"I don't believe in missions,
I don't think I will pay
A single cent of money
To go so far away!"

I really think that's wicked,
Because—why don't you know?
Our dear Lord told his people
Before He left them, "Go
And preach to every nation."
Our Lord Himself said "Go!"

I wonder what my teacher
Would think if I should say,
"I don't believe in minding!"
And then I'd run away
And do whatever pleased me—
I wonder what she'd say?

"I don't believe in missions!"
That's what some people say,
"I don't believe in minding."
They mean, and turn away
From Jesus' last commandment,
And grieve Him every day.

—Mary Nowlan Wittwer.

Richmond, Va., June 16, 1908.

My Dear Sunbeams:

You do not know how I appreciate the efforts you are making to build a new church at our new compound in Canton, China. As you know I recently visited our missionaries at Canton and was deeply interested in the work which is being carried on. I hardly know which impressed me most, the young men who are training in the Theological school, or the girls who are being taught in the female academy, or the masses of people who are around and need the gospel. Right close to our compound is being erected an orphanage, and also an academy for boys. Soon there will be railroad station near by, and in addition the China Publication Society has bought a lot, expecting to build and put their plant close to our compound; so that you see we have many interests centered at this point. It is outside of the city wall. We have several churches in the city, but what are these in the midst of a population of millions? If we had forty churches in this great city of Canton, they would not begin to supply the need. Recently there have been a number of converts baptized at this compound. I preached to the people there, but it was in a small room, and only a limited number could get in to the services. The missionaries have been so impressed with the need of more room that they have erected a mat shed, and to this hundreds of people now come. What we want to do is to raise the money and put up a church on or before the time that mat shed falls to decay, but we must act at once. I want each and every one of you to go to work and help us raise the \$6,000 which will be needed, and have the building ready by this time next year. I do not think I need to say more. With your earnest

Woman's Work

State Executive Board.

President, Mrs. Charles A. Stakely.

First Vice President—Mrs. T. A. Hamilton.

Second Vice President—Mrs. A. J. Dickinson, 517 N. 22d Street, Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Superintendent Y. W. A.—Miss Kathleen Mallory, Selma, Ala.

Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham, Ala.

(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham, Ala.)

young hearts thrown into this I expect to see every dollar raised.

May the Master bless each one of you and make you a blessing.

Yours fraternally,
R. J. WILLINGHAM.

Atlanta, Ga., July 1, 1908.

Dear Sunbeams.

It is a great thing to work for Jesus. And there are many ways to do this. Last year you helped raise money for the Mexican Church-School building at El Paso. I hope you have all seen the picture of that beautiful house. It was dedicated June 4, 1908. Dr. J. F. Love, G. D. Daniel and others took part and that dear friend of the Mexicans, Mrs. J. B. Gambrell was there.

Now then, for this year we want the Sunbeams of our loved Southland to give \$6,000.00 for building a Chapel at Cardenas, Cuba. Well, that looks like a large sum. But we have hundreds and hundreds of Sunbeam societies in the South. We want a gift from every member of every Sunbeam society.

Let me tell you why we want the Sunbeams to build this house: First, we have no Baptist church building in Cardenas. Our poor Cuban brethren cannot build the house themselves. In the next place, it is far better for us to own a house than to rent one, because the houses we rent are not built for church purposes. Then, the Cubans have been accustomed to large, handsome Catholic churches. So we must have neat attractive church buildings.

Cardenas is a beautiful, growing city on the North coast of Cuba, nearly one hundred miles north-east of Havana. Our Baptist pastor there is Rev. A. U. Cabrera, one of the best men we have in Cuba. He is a Cuban, though he speaks English as well as Spanish. He is a hymn writer and a musician also. He is very happy because the Sunbeams this year will build that Chapel for him and his Cuban brethren there.

The Chapel ought to be built at once, but we haven't the money. Let the Sunbeams begin right away to send the money, and keep giving until the last cent of the \$6,000.00 is raised for this much needed Chapel at Cardenas, Cuba; and be sure in sending the money to mention that it is for the chapel. Yours sincerely,

B. D. GRAY,
Corresponding Secretary.

LITTLE JEWEL.

"I won't go, I don't want to go," wailed little Jewel as his mother was getting ready to take him to the Chinese doctor. He had been ailing some time, and it was thought that a demon had gotten inside his small body. It was a bitter cold day, and the little boy crouched on the brick bed, still warm from the last kitchen fire.

First of all his mother wiped his face and hands, then she brushed and oiled and braided two little pig tails, tying them with red cord, so that they stuck out bravely on each side of his head. Then his clothes were put on, first the shabby ones, and last of all the gay ones, till Jewel had his whole wardrobe on his back.

His mother took a whiff from a long tobacco pipe, drank some tea, lighted a fresh stick of incense before the gods, muttered a prayer for good luck and started. As Mrs. Shen carried Jewel through the crowded Pekin streets, Jewel wailed, "Mother, mother, I don't want to see the doctor!"

"Don't cry, little treasure, he will make you better," but Mrs. Shen's heart was heavy, for she had suffered much already from Chinese doctors. As tall Chinaman in flowing silk robes, wearing a huge pair of spectacles, met them; that was the doctor. He asked Jewel's mother all sorts of questions about open doors, evil spirits, unlucky days and so on. Then Mrs. Shen had to undress Jewel and O dreadful! He took a rusty old needle, eight inches long, and thrust it more than once into the child's flesh. He said the evil spirit must be driven out.

Screaming with pain, the little fellow was taken home and laid on the brick bed, where he lay for days almost as if he were dead. One day a friend told Mrs. Shen about the missionaries who had come to that neighborhood, that one was busy all day giving medicine to women and children.

"I am afraid to go there," said Mrs. Shen, "they say these foreigners take our children's eyes to make medicine."

"Elder sister, I'm sure that isn't true. I have been there and they seem so kind. And Jewel is not helped by our doctors."

The poor mother knew that Jewel would die unless something was done quickly. Yes, she would go tomorrow.

"Elder sister, I give you a courtesy, I have brought you my little boy and beseech you to make him well."

The missionary doctor reached out for the dear little five year old with his big scared eyes, but he only screamed with terror: "Don't pierce me, don't pierce me!" She showed her empty hands and told him to listen while she talked to his mother. At the word 'medicine' Jewel wailed again, for he had drank bowlful of horrible stuff. But with the first dose he was given a sugar ball, and tried to say, "Thank you" very sweetly.

Next day he came again and said, with beaming face, "The medicine made me a little better; please give me some more." But Jewel also had an eye on the sugar balls.

It was not long before the dear boy who had been so tortured and almost killed, was strong and well, and all around the people knew what a wonderful thing the "Jesus doctor" had done.

MRS. O. W. SCOTT.

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

My Dear Sister: Inclosed please find \$4, which my Sunbeams are sending for the school building. This will leave only one dollar of their pledge for this year. Will you please write me what other work they can do when they have finished this? It seems that this has been so easily and gladly done I feel like there is a great work for them to do before the close of the year. Our Sunbeams keep up their attendance well, notwithstanding the hot weather, and I am looking for greater things just ahead, when the cool weather comes. Surely God will use any one that will let him use them. Many thanks for the nice letters you have written. I always read them to my Sunbeams and I think they have been an inspiration for them to do greater things. Sincerely,

EDNA C. DAVIS.

I will give you the names of those who worked on the chapel: Sallie McKee, 80c; Allie Melton, 20c; Sadie Melton, \$1; May Melton, \$1; Billy Melton, 50c; Minnie Crum, \$1; Irene Reynolds, \$1; Carrie Norred, \$1; Willie Colman, \$1; Nell Colman, \$1; Carrie and W. Vaughn, 50c; Rob Hardy, \$1; total, \$10. Many thanks for the nice new material. My little band last Sunday borrowed 10c each, with which they will buy something and make it bring in more money. Some are hem-stitching handkerchiefs, others working dollies; some running errands, while others are hoeing yards and gardens, japalacing furniture, etc. I've never had busier and better workers, as you see from this contribution.

With love for you and your work, I am a friend sincere,

MRS. CLAUDE HARDY.

Monroeville, Ala., Aug. 10, 1908.

My Dear Mrs. Hamilton.

My heart is full of thankfulness this morning. How I wish you could have been here yesterday afternoon to have attended our Band meeting.

August 2d we organized, but it was not generally known, as I couldn't decide, it seemed, whether to undertake it or not. But yesterday we had thirty-three present and thirty-one are

Continued on page 9

PERTINENT PARAGRAPHS FROM PROMINENT PEOPLE

The following appreciative words about the work and character of the Judson have been selected from numerous voluntary testimonials and published articles from eminent educators and ministers, who are acquainted with the methods and management of the institution. A large volume could be filled with the high commendations of friends and patrons of the school.

Those who have daughters to educate are invited to read this expert testimony:

President J. T. Murfee, LL. D., one of the distinguished educators of the south, says:

The work at the Judson is of the highest order in every respect. The methods are in accordance with the great psychological laws, and the teachers were trained by the great masters in their departments, and have had long and successful experience; their pupils, in their mental development and power, reflecting great credit upon them. This faculty and their work stand in great contrast to what is found in many institutions of the present day, where so much is said about modern methods.

The work of the departments of Music, Art and English is, by the nature of the subjects, exhibited to the public during every commencement week. The most intelligent people who see these exhibitions testify that the work of these departments is unexcelled. The other departments, which, because of their very nature can not be exhibited to the public, are known to all of us who visit the class rooms, and to those who observe the working of the minds of Judson pupils, to be of the same high order.

Rev. J. M. Frost, D. D., Secretary of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.:

According to my thinking, the Judson is the greatest female school in the South, at least it is not second to any. I remember once to have heard Dr. Broadus say that it was second to none in its literary department or in its department of art. We sometimes overlook the fact that a church and school has its character, and makes its reputation just as truly as a person. The character and reputation of the Judson through all these years have been of the most delightful and helpful kind.

The late Major John G. Harris:

I have shown my appreciation of the Judson by educating all my daughters there. This is the highest test of loyalty and appreciation. It was in this famous institution that their mother was graduated. Hence it will be observed we are in a condition from experience as well as observation to know of a truth the high standing of the school. We have visited and examined carefully the training in other schools, and we have made female education a study and we say here and now, that in all the schools we have studied, not one surpasses and very few equal the standing of the Judson.

The high position taken by the Judson among the great female schools is owing to a number of causes, but the chief reason why the Judson has reached such a high grade is the selecting of a competent faculty. Great care is given to this important matter. Inferior teachers are never employed. The very best talent is selected in all the departments; and while some people think it a dear school, yet in fact it is one of the cheapest schools in the land. Not cheap as some folks count cheapness, but the outlay is small when you remember that the very best teaching force it is possible to get is employed.

From Rev. L. O. Dawson, D. D., Pastor of the Tuscaloosa Baptist Church:

There is an atmosphere about the Judson indefinable and indescribable, that exercises over the girls such a subtle influence they are unconsciously molded into something good and great. Travelers who are acquainted with the various forms of life in our

native state declare they can easily tell when they are in the home of one who was trained in the Marion school. There is a quiet, calm, dignified, cheerful, refined Christian grace about it that adds a thousand charms to the hospitality extended to the stranger or the friend.

Miss Louise Manly, Author of Southern Literature:

The Judson has the unwavering devotion and love of its alumnae and pupils. No school has a grander endowment of this sort than has the Judson. This gives it a prestige throughout the length and breadth of the land, from the Atlantic to the Pacific, from Dixie's line to the gulf; for I know of old pupils and devoted lovers of the Judson throughout all this region. Mothers and grandmothers wish that they could send their daughters and granddaughters to the "dear old Judson" even from distant North Carolina and California.

Rev. A. J. Dickinson, D. D., Pastor First Baptist Church, Birmingham, Ala.:

The character of the Judson is the product of sixty years of the most painstaking care of the ablest educators, and is conducive to the culture of the noblest womanhood. The Christian spirit reigns in the Judson.

Every provision for the comfort and happiness of the pupil has been made. The Judson is loved as a beautiful Christian home by all her pupils. Former patrons and pupils are most enthusiastic in their praises of the Judson.

Probably more of the leading women of the South have been educated at the Judson than at any other college.

Miss Mary C. Stone:

Much as may be said concerning the undisputed excellency of the advantages which the Judson offers to those who are seeking an all-round and finished education, there is still another feature in connection with the life of the school which asserts itself at all times, and which is a guarantee of the Judson's merit as the promoter of the best interests of her pupils—this is the pervading home atmosphere, and the distinctly moral and religious influence brought to bear upon those who compose her large family.

Recognizing the fact that education is useful only so far as it tends to enlarge one's power for good, and that he only is advancing in life whose mind and heart make equal growth, she seeks to give her girls that education which makes them not only mighty of mind, but mighty of heart as well.

This being the formative time of character, and the time when the whole happiness of a young girl's future may depend upon her remaining undazzled by a show of false ideals, we can not overestimate the responsibility of Christian schools under whose influence the varying moods of girlhood take color and form.

It is because of this interest in the individual good of her pupils, as well as the excellency of her advantages, that the Judson has gained for herself a reputation which is second to none of our Christian colleges.

She is known in hundreds of homes throughout the South as the dispenser of that royal bounty which conduces to a healthy growth of both mind and heart, and which has enabled many of her daughters to become rulers of "queen's gardens," in the fullest sense of the word.

A FEW WORDS TO JUDSON GIRLS PRESENT AND PROSPECTIVE.

By Rev. Paul V. Bomar, D. D.

As pastor of the Siloam church I wish to say a few words to former and to prospective students of the Judson. Your presence is always a joy and an

inspiration and your memory a benediction. We miss you when you are away and ever welcome your return. In the language of Paul you are "our dearly beloved, our longed for, our joy and our crown." Let my word be a word about the spirit of the Judson, about the spirit of your lives. For the most important fact about an institution of learning is not its brick walls nor its splendid equipment, nor even its formal teaching. As important as these are more important still is the spirit that lies behind and permeates all. So the most important fact in your lives is not what you say or do, but the spirit that dwells within your words and works and gives them color.

A great deal is being said today, and rightly said, about the spirit of the Judson. In every convention or association, whenever the Judson is mentioned, some one is sure to speak about its spirit. I heard a speaker the other day say it was almost as if the spirit of that noble Christian woman, Ann Hasseltine Judson, after whom the institution was named, had been transferred to the Judson.

What is this spirit? Who can say? For it is something intangible, indefinable, the very real. It must be felt in order to be known. May we not, however, say this much, that whatever else it may be it is THE SPIRIT OF LOVE AND LOYALTY TO CHRIST. This was the spirit of the noble men and women who founded it, the spirit of those who have presided over its destinies for seventy years, the spirit also of the student bodies of past years. The Judson is a Christian institution. Her spirit is the spirit of the Master.

Some years ago a Judson girl sent for me, and when I came said, "Mr. Bomar, I want you to tell me how to become a Christian. I have been here only a few weeks; I came in late, after Christmas. No one has been talking to me specially, but there is something about this place that makes me want to be a Christian, that makes me feel I just must be a Christian." Can any greater tribute be paid to one than to say her very presence makes you want to be better? It is something when the atmosphere of an institution is such that to breathe it makes one long to lead a higher, a better, a Christian life. And is not this the spirit that Judson girls are expected to manifest wherever they go, in society, in the church, in the home?

Again, is it not true that the spirit of the Judson is THE SPIRIT OF LOVE AND LOYALTY TO ONE ANOTHER? It is the spirit of fellowship, of oneness; the spirit that says "We are members one of another. And whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it." It is the spirit that makes the student body one great sorority. This spirit becomes more difficult to maintain with the growth of the institution, with the increase in the number of students; but it also becomes increasingly important that it should be maintained. It becomes, therefore, a part of the duty of every Judson girl to stand for this "one spirit," to do all she can to maintain it, to withstand in every right way the opposite spirit.

And now to former and to prospective students, both I can wish no greater blessing than that this spirit shall ever dwell within them, this spirit of love and loyalty to Christ and of love and loyalty to one's fellows.

I thank every former student for her encouragement and help, and I trust that wherever her lot be cast she may be a blessing in the work of the Master. And to coming students in the name of the community and in the name of the church I extend a hearty welcome. Let the church be a home to you. Make her services a joy and an inspiration, and let the pastors be your friend and helper in the Christian life.

THE ALABAMA BAPTIST

A STATE PEDAGOGY.

There is a rapid tendency to establish by law a state education, with its chain of schools, from the primary to the university. Then all other institutions will be regarded as non-conformists and dissenters. We will have in a few years here in Alabama, supported by the taxes of the people, an established school covering old grades and manned with a pedagogical hierarchy. The state teacher will be as much in evidence here as the state preacher is in England and Germany. They will have their certificates of ordination to pedagogical privileges, thus pedagogical propaganda and creed, and possibly in time their pedagogical vestments and rites. Then what will be the position of the non-conformist and dissenter? It is already being proposed to institute in the State university a department of pedagogy to furnish superintendents and teachers for the high schools of the state, and require by law each officer and teacher in a high school to hold a diploma from this department of the university and each teacher in the primary schools to have the diploma of an established high school. So the hope of a position in the established pedagogical system of the state will be confined exclusively to graduates of the university and state high schools. No one who expects to engage in teaching will then attend any other college than the university, nor any other than the state high schools. Then we will have our pedagogical bishops, deans, canons and clergy; our established lists of text books to be studied, our established schools of learning, psychological, ethical, historical, etc. Then some one will rise up in dissent and institute a campaign for disestablishment of the school and free learning untrammelled by law. We will then have our battle between the believers in political and free pedagogy. The state of Alabama, through its text book commission is already determining what shall and shall not be in the scope of the education of its people. We have a school of political economy approved and taught by the state without asking the consent either of teacher, patron or pupil. A dozen pedagogical bishops meet in Montgomery and determine what shall be the beliefs of the coming generation in matters of learning. This tendency of the centralization and consolidation of our schools is far-reaching and radically dangerous to liberty of learning and diversity of mind. It is very doubtful whether in destroying all competition it does not forebode evil to society. Certainly religion was greatly impeded by an established church, and it may be doubted if an established pedagogy will not work the same result in that phase of social progress.

When learning is free and competitive it is much less likely to stagnate and deteriorate. If we are to introduce authority into the world of learning as established by law it will work much as it does in religion. We need the active ferment of conflicting minds in learning as well as in religion. The hierarchy of political pedagogues have a task before them ere this scheme is enacted into law, and they may well pause ere they spring such an un-American innovation on a free and democratic people.

A. J. DICKINSON.

FROM THE JUDSON TRUSTEES.

The trustees of Judson college have ever looked on their duties and opportunities for service in the board as a most sacred engagement. The Baptists through their state convention have created and promoted this institution as a contribution to the education of the women of Alabama, and committed to this board the duty of administering this trust. It is our aim to so administer it that it will carry out the intent of its creators and convey to its beneficiaries the greatest service. There has come to us from the creators of this institution not only its present exceptionally good buildings and grounds and other equipments of a material nature; but also we hold in trust standards of life and scholarship, character and attainments which are of even more value to our patrons. We have therefore had in view the preservation and promotion of these psychical assets,

which are of such priceless worth in every college. From the very first the standards of the Judson have been high and healthful, representative of the noblest type of Southern womanhood. The trustees have ever had an eye to this, and have sought to conserve it by putting into the institution teachers and officers of the best and noblest type of southern life. No teacher has been considered for a vacancy in its faculty whom the trustees did not have reason to believe competent to maintain and promote the standards of the institution. Also it has been the policy of the board to preserve the continuity and character of the institution by holding on to those who by their efficient service have proved themselves competent to maintain and conserve the college standards in every way. This has made it necessary for the institution to pay a salary higher than some not so careful in this particular; but the trustees could not see how cheapening the work done at the cost of the lowering the standards could comport with the object had in view in the establishing of the institution. The college is not operated to make money, but to do good work; and every dollar the institution makes goes right back into it to improve its service to our patrons. Our sole aim is to invest the income from the patrons so that it will return to them the greatest service in educating their daughters, and the price has been put at that amount, which experience has shown yields the largest and most valuable return for the money expended. There is a point where the ratio of the value of service rendered to the cost is greatest, and we have sought to find that point in the interest of our patrons, and make our rates both with them and with our teachers accordingly. To reduce the cost to the patrons would mean a reduction in the quality of service worth much more than any saving which might accrue in the reduced rate, and to increase it would possibly not give him a service improved in the same proportion as the increase in cost. About the most difficult and complicated incident to the work of a Board of Trustees is that of fixing on rates; for when you fix rates you fix standards as well. But it should be remembered that when we fix rates we do so in the interest of our patrons, and it is our aim to spend every dollar of it in giving them the best service possible; for by the very nature of our trust no one can ever make a cent out of the income of the institution except by rendering a service which is a quid pro quo to our patrons.

But when you buy education you are trading for a very complex thing, and there are many grades and varieties of it. How many people have sense enough to buy for their girls dresses which fit them well and serve them finely in the way of choice raiment, but when it comes to their education they take but little thought as to what is really needed. Is not one's education more than raiment, and culture of mind and heart more than meat? Can you afford to have your girl cheapened in her thinking, feeling, purposing in life, and let her ideals, standards and aspirations be lowered for the sake of saving a few dollars on the cost of her education? The trustees of the Judson do not think that you can so desire it, and so have provided for her the best to be had for the money. It would be better for her to have one year less in a college which does good work than a longer time in one that is inferior. So we do not feel that we can afford to lower the standards of the college committed to us in trust, without impairing some line of its service below the point of highest efficiency and being justly charged by the Alabama Baptist state convention with dereliction. We owe it to the creators of this institution to keep the standard of service up to what they have approved and made possible by their benefactions to it. We offer to our patrons our goods at cost. It would seem that an honest man could wish for nothing more. The only reward which the creators of this institution get for their investment is to have the education in it done accordingly to the high standards they have fixed, and it is the duty of the trustees to see that they are not disappointed in this expectation. Some of the trustees believe that the institution might be made even more

remunerative to its patrons and satisfactory to its benefactors by increasing the rates and further improving the service, for at the Judson is now offered to the people of Alabama and other patrons an educational service which could be obtained nowhere else for anything like the same cost. Some people send to other schools in the north and get a service less valuable at much greater cost. But we are glad to say that enough people appreciate what is offered them in the Judson to fill the institution to overflowing each session; and this goes to show that we have not made any mistake in solving our responsible problem in these matters. Let patron and trustee and benefactor work together for the common end of doing the best for the girls who seek education in the college, and each will receive that great reward of good service well done for the glory of God.

A TRUSTEE.

A TRIP THROUGH A CAVE—A LESSON IN GEOLOGY.

Arah H. Hubbard, Dept. Natural Sciences in the Judson.

The heart of a mountain may reveal marvelous secrets. This "Cave of the Winds" near Manitou, Colo., of whose wonders I tell you, is in the very heart of a mountain of limestone. While not so large as the famous Mammoth cave of Kentucky, I believe that a ramble of a mile through its maze of vestibules, halls and avenues will convince you that it is one of the great natural wonders of the world. We agree at once that there are no exclamations that adequately voice our impressions, and so we silently wander and wonder at the great unseen force that has excavated and chiseled and carved this mass of rock as no artist's skill could ever have done.

We chose a very hot day for our trip through the cave, that we might get the temperature contrast. Ninety-four on the outside, fifty-three on the inside! They told us that its winter temperature is about fifty-two. The quality of the atmosphere at once attracted our attention—crisp and pure as mountain air can be, it proved a specific for that nameless effect of the hot days.

What a marvelous "Dark Room" this is! Hundreds of feet from the last rays of sunlight, there are developed here rarest crystals and most beautiful colors. Here is cypress slender, flowering alabaster; there only a few feet beyond are immense carbonate stalactites six or eight feet long.

We had agreed that silence only could properly express our feelings, but when we entered "Curtain Hall" everybody exclaimed. This portion of the cave is called "Curtain Hall" from the beautiful fluted curtain of solid carbonate—hard as any rock—that is attached to the perpendicular wall. The graceful folds and draperies of the curtain are represented by stalactites of slenderest form.

Soon we came into what might be mistaken for a king's palace, but no king's wealth could do for his palace what nature has done for "Diamond Hall." Its ceiling is arche dand through its entire length of ninety feet is decorated with wreaths and festoons of flowering alabaster. These depths of the cave are lighted by magnesium lights, and every inch of the walls of this room sparkles and scintillates in this dazzling whiteness until you wonder if some fairy has transported you into a palace whose walls are a diamond mosaic. Where, on the surface of the earth, is nature more wonderful?

We thought there could be nothing beyond more wondrously beautiful than this, but when we entered "Crystal Palace"—four rooms in it, I think—we felt sure that in this we had reached the climax in this underground wonder of nature. Here we found the flowering alabaster in its perfection. It is said that this particular type of alabaster is not found in any other place in the United States. It has indeed the most perfect translucence combined, with an unexpected brilliance, that I have ever seen. This form is of unusual interest, geologically, in that it crystallizes from the atmosphere, unlike the usual stalac-

title that forms from dripping water. The walls and ceilings are closely matted with this purest alabaster. And needles of varying length, from one to three inches, are clustered into figures, suggestive of the chrysanthemum or the chestnut burr, and grow as thickly as grass on your lawn.

One emerges from this underground ramble with a deepened feeling of reverence for Him who hath so wondrously fashioned this earth, and I shall never forget my living object lesson in geology learned in these solemn and beautiful halls.

IN GROWING HOURS.

When an architect completes a great building he makes for it one key which will unlock every door—the "master key," they call it. It is not shaped for one lock, but combines the peculiarities of all, and unless barred from within each bolt flies back when the master key is applied. There is a master key designed to unlock all minds, and the door of the soul rolls back when it turns in the lock—save when the owner seals it within. Even then the rusty bolt shakes and the unusual hinges tremble at the power of the magic key.

There is power in a smile, symbol of love. Among those who speak different tongues a kind heart has often expressed its desire in a smile and been answered by one. The Master Workman so framed us that where language fails, emotion speaks and soul answers to soul through that universal tongue. More sensitive than the most delicate instrument which records the vibrations of light or of sound is that soul power through which we attain our highest joys and our deepest sorrows. We call it feeling, but name it with caution and ignore its value when reckoning the great forces which develop the mind. We say knowledge gives the substance, will the form and feeling only the color to life; but forget that through feeling we desire knowledge, make it our own, and that great will itself is guided and determined by feeling. We are ashamed to be called emotional, but we should be more ashamed to lack its exalted experience when the great moments of vision come to the soul.

We count our mental gain by the books we have mastered or the problems we have solved—any visible, palpable measuring rod. We reckon our spirit's advance by a deed of benevolence or an act of self-abnegation. They proclaim, "Thus far thou hast grown!" but there is no standard of measure for that growth of the soul when it breaks its old bonds and spreads outward and upward to man and to God. No fact remains to manifest the difference to the outer, though a great change has passed over the inner world.

The soul grows through the possession of a truth. First comes the vision of the truth, then the desire for it, then the possession of it. The truth reaches the soul through different media. Sometimes a fact, sent alive from an intense, exalted mind bears with it a truth so full of life that the soul's life is kindred theory, and a new day has dawned for the soul. The fact was not capable of imparting life; it was dead until kindled by feeling—that alone has power to quicken. At other times nature is the medium. There are quiet hours when the mind unstrained gives itself passively to the great, overbrooding spirit of the world, with no will but to receive, no desire but of oneness with nature and her God. Then for a time you walk in a new world, living in boundless joy. It may come at noonday, when you sit at the roots of great trees in the wood, and the sun shining down through the leaf spaces mark for your eyes the pattern and plan of each tree with its leaves. Now one leaf stands out clearly against the blue sky; now many overlapping yet distinct, each toothed edge made sharp by the light from the sun above it. Such wonderful bosses of green!

"With their silence purfling this silence of mine."
"To work me designs on the night of my knowledge."

A great quiet, born of the shadows and wood silences, rests on the soul and a content so profound

that desire is forgotten, time is not here, nor any human striving. God is over all, his unmarred works around all and his peace within all—this is eternity. But a sound from man's habitation brings you back to time and its exactions. Alert, armed, enlarged in spirit, you face the world again, for you dare not abide in this transport, this rapture of soul.

"Old Want is agog, every wrinkle a frown,
"I must arise and go to my work in the town."

Human responsibilities call and we must respond. But new hope and courage carries the blood along fast and the feet as they press the soft earth elastically keep the measure of Browning's lines:

"How good is man's life, the mere living,
How fit to employ all his powers and passions forever in joy."

Or it may be one of those moments of soul growth comes at evening when you sit by the blue lake and look across the water to the rounded green hills beyond, which encircle like a setting of emeralds this turquoise sea. Quiet waves break on the shore at your feet and cross and recross each other in a thousand curves, loop around the rocks and lose themselves in a glassy circle in the open lake. A light wind ruffles the water and shatters this mirror of the floating clouds; they had been looking down on snow-capped mountains, their own fair images. Pale shadows of gray darken the water as the white procession of clouds sails by. Here Alastor might have wandered as he pursued the Spirit of Solitude, or Endymion lingered until Diana kissed the silvery waves with light. Your soul drinks from this fountain of life as the flower draws the dew from the night. There is music and painting, dancing and song. But it will not abide. It is fading. If you would keep it, change, transform into something less fleeting. Let beauty be kindled into hope and joy into courage. Change this tissue of dreams into heart fibers so strong that burdens may be borne lightly. Let the waves become swift feet to run errands, and the cloud's undulations be turned into skilled hands for the home's common labor. Every scene that has wakened the soul to a passion of beauty may be kept forever as our own. We keep it to give it away in a thought or a deed. By the power of its inspiration we transmit hope, joy, courage to others. If one soul that you touch is made to look up to the God who is over us all, seeking through beauty to draw us up to Himself; if one soul that is cast down can but feel that the best is yet to be and learn whence it comes, the good, ephemeral joy has become an undying soul. Praises for the power to feel! and for the unsatisfied heart that rests not in the emotion!

More permanent than statues or pictures,
More inspiring than galleries of paintings,
Is the beauty of woods and mountains, lakes
And rivers, transformed into souls everlasting.

And yet it is your own, as close as eyes, as near as living breath. It can come back at your need. No day need be barren of pleasure when the mind can bring out from its stored up riches, of eye and of ear, scenes that were beautiful and inspiring.

You may have waited in a dusty station some summer day, tired, disheveled, uninterested, heat within, no shade without, no book to read, no pen or paper, nothing to see, nothing to hear and hours to wait in this desert. Your fellow travelers are as dull as the place. Dumbly you look at each other. Hours to wait. "Why not think?" comes the voice from within. Quickly your mind is freed from the limits of the now and the here. These souls, how we fetter them—and flies leagues away, where the air blows cool from the fresh water. It is morning and the water lilies rest their broad pads in a quiet cove, where the poplars and elms sweep their long branches close to the water. The lilies open their hearts, white and gold, to the light and their sweet breath faintly scents the air. Purple and gold bands are across the east and a pale pink flush in the west; the sun

is just up. Odor and color and motion create a new sense of being. The world seems just created; life full of surprises, discoveries near. In the light of a new risen day you float with a heart like its freshness and promise. High purposes and noble thoughts fill the soul—and you drift into the present again.

You come back to the hot, dusty station, but the place and the people are changed. Hard faces look kind and dull eyes are gentle with the language of friendliness. You remember that

"God made us all of one family here,"

And the soul has grown through emotions upward toward God and outward toward man.

ANNE KIRTLEY.

FOUR REASONS WHY I SEND MY DAUGHTERS TO JUDSON.

1. Because of the fine, strong personalities of the teachers employed there. Standards in life are formed unconsciously, from observation and example more than from precept.

Association is the strongest force in education. I wish my daughters to be associated with teachers of fine character and compelling influence.

A generation ago education was supposed to be a certain amount of knowledge put into the mind; now we know it is a quality of soul and is acquired by living with people.

It is the passing on of life through other lives. Life is the greatest theme of the world and the supreme teacher. That school is best which equips the student for the broad, full, beautiful life which God intended she should live, full of glory to Him and service to others.

2. Because of its distinctive atmosphere, wholesome, vigorous, uplifting.

Even a visitor to the Judson feels the whirl and stir of ideas growing and developing—the supremacy of the intellectual life, which has within it a seed of ennobling energy and purpose. Environment cannot create character, but it is the most important problem in education.

3. Because of the fine quality of the work done at Judson, and the great care given to the individual development of the students. They are not put into certain moulds and made to fit.

Never before in the history of the world has the strong individual had such influence as at the present time, especially is this true of women.

Other countries are ruled by classes. Since we Americans affect to despise class, and believe that to be honest and faithful is to belong to the only aristocracy in the world, dominance and leadership naturally falls to strong individuals. We want our schools to produce great people—develop individuality of character and temperament.

A sympathetic teacher is often wiser than a parent, because parents see in their children what they themselves meant to be, and cannot help trying to make them according to their own pattern; but the teacher sees only the nature of the pupil. Most people get their poise and bearing in life from the attitude toward them of some wise teacher.

4. Because there are certain unique and distinguishing characteristics about the Judson girls I have known.

They have a definite purpose in life. They realize the duties and obligations of culture as well as its privileges. Their minds are not only educated, but their natures are enlarged. They usually possess that most valuable asset of the educated woman—a perception of the relative importance of things, a sense of proportion.

Knowing how not to be troubled about things that really do not matter, is one of the richest gains of the cultured woman.

There are many other reasons also why I send my daughters to the Judson. Long live this magnificent school. Her daughters rise up and call her blessed. May this be the most prosperous year of her history!

A PATRÓN.

THE ALABAMA BAPTIST

JUDSON FACULTY PERSONALS.

Miss Lucy Dickinson, A. B., a graduate of Vassar college, will be associated with Miss Kirtley in the department of English. Her coming will work a distinct advance in the school of rhetoric and American Literature.

The great majority of the faculty, which for many years has made the Judson what it is, will return. Where changes have been made care has been exercised to secure the very best talent and it is believed that the teaching force will be better equipped than ever before.

Prof. Frederic Goode, who will be the director of music the coming session, is a graduate of the Berlin Conservatories and comes to the Judson with the highest commendation from the leading masters in Europe and America.

Prof. G. P. Brever, who is to be teacher of pipe organ and piano, is recommended by Prof. E. E. Ayers, a former Judson director, as a superb musician and a charming Christian gentleman. He graduated under Prof. Ayers, has studied extensively and has had highly successful experience as a teacher.

Mrs. Pauline E. Gorgames, the head of the voice department, has spent the summer in rest and recreation, and will return to the Judson in excellent health and ready for splendid work.

Miss Marie Adams, a beautiful singer and a remarkable teacher will be a member of the voice faculty. She has for several years filled acceptably positions in leading southern schools. She is an accomplished teacher who will add strength to the department.

Miss Mary Moberly Dudley, the daughter of the late President Dudley, of Georgetown College, will also be a member of the voice faculty. She has just returned from the New York Conservatories, and is recommended as a wonderful singer and a fine teacher.

The department of expression has been greatly strengthened by the coming of Misses Sarah Parry, of the Emerson College of Oratory, and Miss Viola Albough, of the Columbia School of Expression. These ladies have had excellent training and are experienced and skillful teachers.

President Patrick, who is spending a short vacation at Tate Springs, reports that the prospects for a full school are excellent.

The clue to an age is not to be found in agnostic changes, or party platforms or spectacular battles, but in the progression of man's spirit, which is so subtle as almost to escape detection.

The world's greatest benefactors are the moulders of its thought. Just as delicate plants give the first indication of the approach of spring or the frost of autumn, so the women of a nation first indicate its progressive growth or decline.

The women of a nation are the moulds in which the minds of its men are set.

Give these five questions to your ardent Pedobaptist friends who honestly believe that infant baptism is a New Testament ordinance. Insist that they give plain, pointed answers to them:

1. What does the New Testament say about infant baptism?
2. Does the New Testament anywhere command it?
3. Is there in the New Testament any solitary example of infant baptism?
4. Is there a plain allusion to infant baptism in the New Testament?
5. Is there a clear and conclusive inference for infant baptism in the records and writings of either Christ or His Apostles?—Baptist Advance.

ALL CHRISTIANS WILL BE BAPTISTS.

Dr. F. B. Meyer, of London, in speaking recently before the Windham County Baptist Association at Brattleboro, Vermont, said:

"I am especially glad to be here tonight and to address such a company as this. I feel grateful to this church and pastor for the privilege afforded me yesterday of baptizing in this baptistry six persons who sought baptism at my hands. I was educated in a Baptist college and was a Baptist pastor for several years. Called to the church in London of which Newman Hall had been pastor, I accepted the call and took up the work of that great church. I believe in believers' immersion, have never yet baptized a baby, and never tried to. I believe all Christians will yet be Baptists. This may not mean a cessation of Presbyterian, Methodist and Congregationalist churches, but it will mean that those churches will be composed of immersed believers."

This certainly is saying a great deal for one who is not a Baptist. We will go one step further and say that we believe all Christians will yet be Baptists, not only in the sense of being immersed, but in the acceptance of all of our denominational principles, such as loyalty to the word of God as our rule of faith and practice, religious liberty, regeneration before church membership or believers' baptism, baptism before the supper, and as a matter of fact most Christians in this country do accept these principles; it only remains for them to declare their allegiance to them.—Baptist and Reflector.

A TRIBUTE TO PREACHERS.

Mr. William Garrott Brown, in *The Century* for July, asserts that the chief cause of the amazing advance of prohibition in the South is the work of the Baptist and Methodist preachers. Mr. Brown is not altogether a favorable critic of these preachers, but he asserts that for zeal, industry and devotion they are not surpassed by any class of religious teachers in the world. He says of them:

"They preach incessantly; they make daily rounds of visits to the homes of their communicants; they act as unpaid canvassers for their denominational schools and colleges; they keep in touch with one another and study their people as closely as the most observant politician; they do not neglect the ever widening influence of women. So great is the power which they thus collectively exercise that if one were to call the plain people of the south priestridden the strongest objection to the phrase would be that Methodist and Baptist ministers do not consider themselves priests. It is these men in the South who have taken the lead in the now almost world-wide movement for prohibition. Episcopal clergymen hardly ever take an active part in the movement, and not infrequently they actually oppose it as not a wise or proper method to promote temperance. The Catholic clergy, not a great power in the south outside of a few large cities, take the same general attitude. Presbyterian ministers, although they may favor prohibition, rarely feel free to advocate it from the pulpit. But the Baptist and Methodist preachers commit to it themselves, unreservedly, inside and outside the pulpit."

Some figures taken from the Baptist Year Book for 1908, negro Baptists included, in the United States: Churches 47,409; ministers 34,038; baptized last year 175,508; total membership 4,969,524; Sunday schools 32,514; pupils 2,241,606; value church property \$121,870,340; Baptists in the world, churches 55,332; ministers 30,502; baptized last year 202,911; total membership 5,910,690. In educational statistics the Year Book gives: Theological seminaries 10; with 1,253 students; value of buildings and property, \$1,313,043; endowment \$4,163,342. Universities and colleges 95; with 35,582 students; value buildings and property, \$27,321,885; endowment \$25,506,500. Academies, seminaries, institutes and training schools 98; with 15,703 students; value buildings and property \$4,312,507; endowment \$1,628,280.

THE DUTY OF A LONE BAPTIST.

Dr. J. B. Gambrell raises and answers this question: What should a lone Baptist do in a community where there were other churches? We wish in giving his answer to enlarge upon the reasons why Dr. Gambrell answered correctly. He says:

"What is the duty of a lone Baptist surrounded by people of other denominations? Some have thought, in such a case, it would be right to fall in with the multitude. One Baptist young woman in Texas did not think so, but rather thought she ought to help her friends to know the truth. She quietly taught the truth, and now there is a New Testament church in that community. That is apostolic. You would never have caught Paul falling in with the crowd unless the crowd was right."

If there were nothing fundamental in principle, of course such action would be wrong; and there are several differences between the Baptists and some other denominations which, though magnified here and there are not fundamental, and so should not of themselves keep such a person from falling in line and keeping quiet. But there are considerations, perhaps we may say, one consideration which should always cause a lone Baptist, while of course worshipping and serving with the others, to bend all his energies towards establishing a Baptist church.

The first of these is that God has built society, government and religion, to rest upon the individual unit. And nothing is settled until it is settled right. Somewhere and some way all government and all religion has got to come to that. In his relations to God a man must stand alone. He must believe for himself, repent for himself, be baptized for himself, serve for himself and die for himself. No man dare compromise with this principle.

The second is involved in the first, so that we are accustomed to speak of the Baptist Principle. And that is this individual must yield direct, complete, loyal obedience to Jesus Christ as Lord and King. He dare not adopt the proverbial method of the grocer and say, when the Lord and King speaks, that something else "is just as good."

Jesus Christ never enjoined trifles; but only fundamentals. The ordinances he gave he counted the simplest and most forceful, the only symbols, which could body forth these few fundamentals. And these bodied forth fundamentals are to be the cornerstones of the perfected Kingdom of God on earth, as they are now of the Kingdom of God in heaven.

COFFEE THE CAUSE Of Various Ailments.

It does not require a scientist to discover if coffee is harmful.

Plain common sense and the simple habit of looking for the cause of things, soon reveals coffee in its true light—that of a habit-forming drug.

"My family on both sides were confirmed coffee toppers," writes a Pennsylvania painter, "and we suffered from nervousness, headache, sleeplessness, dizziness and palpitation of the heart."

"Medical treatment never seemed to do any permanent good. I thought there must be some cause for these troubles and yet did not find it was coffee until I was forty-one."

"Hearing of the benefit that many had derived from changing to Postum, I quit coffee and used Postum entirely. Now I am like a new man."

"I sleep well, can eat three good meals a day, have no headache or palpitation, no nerve twitching in my face, and I don't have to pay out hard-earned money for medicines."

"I believe a good hot cup of Postum, made strong, with half milk and taken before retiring at night, is the best thing to keep a painter from having lead poisoning. That's my experience, anyway."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Continued from page 4

members; the two others were visitors. They seemed delighted and eager. All wanted to be on committees, etc. I gave away all my fish and am still in debt, so please refill my net. We hope to give you what you ask, \$5, for home and \$5 for foreign missions. I am sending you a program of our meeting of yesterday. Please send me some star cards. Any time you can suggest anything I will so gladly receive it. Do not cease to pray for me that I may lead the children aright and always be filled with enthusiasm and zeal in the Master's work. Yours in the work,

MRS. B. B. FINKLEA.

Program.

Subject, Medical Missionaries. Song 600 G. H. Prayer, Ruth Simmons, one of the children. Bible reading, Luke 10:30-35. (Before I read this I asked some one to tell me the Samaritan story; several knew.) Song 629 G. H. Prayer especially for medical missions, Leader. Talk, Chinese medicine, Ruth Simons (Taken from Our Mission Field): Scripture readings: John 4:46-53, Mary Maud Fountain; Matt. 8:5-7, Ruby Posey; Matt. 9:27-30, John Wiggins. (I then had them to tell me about others whom Jesus healed and told them He could not only cure our physical diseases, but could heal the sin sick soul, and what a privilege we should consider it to be able by our pennies to help send the glad news to the children in darkness, etc.) Song 300. Recitation, Heart Peace, Inez Mims. Song 636. Roll call. Enrollment of new members. Distribution of fish. Appointing officers and two committees. Lookout and absentee. Song 372. Prayer. Benediction.

Helena, Ala.

Dear Mrs. Hamilton: I am sending you the names of our officers and of the Sunbeams who have joined our band. The prospects are very encouraging for a good work here. With best wishes for your work, I am sincerely yours,

MRS. J. F. TRUCKS.

Officers, Mrs. J. F. Trucks, leader; Miss Willie Mae Britton, assistant leader; Miss Clara Hosey, president; Miss Maggie Echols, assistant president; Miss Minnie Ray, secretary; Miss Bertha Davidson, treasurer; Miss Addie Ray, organist; Miss Gustava Escoff, assistant organist. Members, Hattie Lovelady, Annie Fallon, Hester Davidson, Mary Lou Westbrook, Cathleen Echols, Edna Davis, Ola Simmons, Nell Davidson, Berlie Barr, Fred Britton, Edgar Lovelady, Charles Echols, Lois Johnsey, Lorene Johnsey, Bernard Gregory.

Quinton, Ala., Aug. 16, 1908.

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

Dear Mrs. Hamilton. I am glad to say that our little Sunbeams are doing nicely. We have enrolled forty members. The children seem to be much interested in the work, and we are expecting great success. Please send some mite boxes and little fish for the children. We thank you so much for your kindness in assisting us in this great work. Ever your friend,

MISS ANNIE M'ELREATH.

If Any Tree Could, What Tree Would?

If any tree could bark, what tree would? Dogwood.
 If any tree could read, what tree would? Dogwood.
 If any tree could get wet, what tree would? Beech.
 If any tree could get in a tight place, what tree would? Boxwood.
 If any tree could look neat, what tree would? Spruce.
 If any tree could talk back, what tree would? Sassafras.
 If any tree could take water, what tree would? Bay.
 If any tree could hop, what tree would? Locust.
 If any tree could preach, what tree would. Elder.
 If any tree could stand straight, what tree would? Plum.
 If any tree could make shoes, what tree would? Rubber.
 If any tree could be naturally well seasoned, what tree would? Butternut.
 If any tree could be a mourner, what tree would? Weeping willow.
 If any tree could be a father, what tree would? Pawpaw.
 If any tree could tempt you, what tree would? Apple.

If any tree could win fame, what tree would? Laurel.

If any tree could keep you dry, what tree would? Umbrella.

If any tree could bleed, what tree would? Bloodroot.

If any tree could make soap, what tree would? Soapwood.

If any tree could heal, what tree would? Balm of Gilead.

If any tree could be used for souvenirs, what tree would? Orange.

If any tree could go to the legislature, what tree would? Poplar.

If any tree could tell stale jokes, what tree would? Chestnut.

If any tree could make goo-goo eyes, that tree would? Yew.

If any tree could keep you warm, what tree would? Fir.

If any tree could waste away, what tree would? Pine.

If any tree could remind you of a holiday, what tree would? Holly.

If any tree could be more than a tree, what tree would? Pear.

If any tree could be a bird, what tree would? Larch.—School and Home.

TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Itchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

A week ago there was baptised here Brother W. S. Jones, a minister of 18 or 20 years of another denomination. He fully accepts the doctrines of the Baptists and wants to get in touch with their work. That he may do this in his home state he wants the Alabama Baptist sent to him. We would be glad to have you in our town and in this section any time you can come. Send me a list of your subscribers at this postoffice, if I can be of any service to you. With best wishes, J. J. Hagood, Andalusia, Aug. 17, 1908.



ALABAMA CENTRAL FEMALE COLLEGE
TUSCALOOSA, ALA.

DR. B. F. GILES, President.

A select school. Number of boarders limited. Teachers on every hall. Recitation by each pupil in every class five days in the week. President and faculty live in the building. Personal attention given to every pupil. Review studies for state certificates throughout the session free; may be taken by any pupil. Faculty employed with special reference to character, qualifications, ability, culture and religious influence. The purpose of the school is to prepare young ladies so well that they may be able to take care of themselves. The departments of English, Mathematics and Music are given special emphasis. Pupils whose families are not visited during the vacation must furnish testimonials as to character. Location healthful and easy of access. Fourteen daily passenger trains. Religious advantages unsurpassed by any other city in the state. Environment conducive to the best and highest development. Social life of Tuscaloosa the very best that can be found. Discipline strict, but kind. Rates reasonable. Write for catalogue.

B. F. GILES, Pres.

Healthy Happy Babies

Mother, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina (Teething Powders)

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia, contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 46 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

At All Druggists, 25 Cents

Or from
Dr. C. J. Moffett Medicine Co., St. Louis, Mo.
Write for our free "Mother's Booklet."



MRS. CARRIE LEE SHAFER HILL.

The noble and gifted woman whose name heads this notice, was born to Brother and Sister J. P. Shaffer, at Lineville, Ala., Jan. 19, 1866; was married to W. L. Hill, of Roanoke, Ala., April 15th, 1883, and died at Dadeville, Ala., Aug. 17th, 1908. The funeral services were conducted by Rev. Geo. E. Brewer at Dadeville Aug. 19th and were attended by all her immediate family, many relatives and friends, who literally covered her casket with fragrant flowers woven into beautiful designs.

The services were sweet and impressive, especially the hymns so softly and tenderly rendered by the choir. I felt a peculiar interest because the father had been my pupil in 1854, and from that time a warm and devoted friend. Carrie had been known from a little girl in 1870 on through childhood, girlhood, early womanhood and mature motherhood. She felt to me more like my own child than that of another.

She became a Christian at the early age of twelve, and lived to honor and faithfully work for the Christ who redeemed her and in whom she now sleeps awaiting the blessed awakening to a glorious immortality when her loving Redeemer shall come for her.

My heart goes out in tender sympathy to the parents whose heads are bending toward the grave—to the husband whose loneliness will find deeper emphasis as the days go by—to the motherless children now missing the loving voice and tender administrations which will be missed more as the years roll on—to the brothers and sisters in whose memories so many scenes, dear to the heart, are like beautiful painting upon which a dark blot has fallen.

Sister Hill was the mother of six children, five of whom are living. She had one grandchild, the son of her eldest daughter, Mrs. Albert Spencer.

Sleep on, dear one, for we who loved you so tenderly will soon fall asleep with you, and with you awake to a glorious life, without sickness, pain or death to dread, but all to be peace, praise and joy forever.

GEORGE E. BREWER.

Notasulga, Ala.

TO MINISTERIAL STUDENTS.

East Lake, Ala., Aug. 21, 1908.

Dear Bro. Barnett: Will you please make the following announcements to prospective ministerial students:

1. If you desire to attend college or to study at the Seminary at Louisville, please write me at once enclosing endorsement of church and pastor.
2. If it is possible to get through the year without asking assistance, please do so. First year men especially should try to make the first year without assistance from the board.
3. In case you have a good school near your home, it is better to study there until you are ready to enter college. While we have a preparatory department at Howard, you can study at home at less expense.
4. By all means write Dr. Mon-

THE GREATEST OF ALL MUSICAL INVENTIONS—THE TWO HORN

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FREE TRIAL **FREIGHT PREPAID**



It is the one phonograph that gives you all the sound vibrations. It has not only two horns, but two vibrating diaphragms in its sound box. Other phonographs have one diaphragm and one horn. The Duplex gets all the volume of music; other phonographs get the half. Not only do you get more volume, but you get a better tone—clearer, sweeter, more like the original. Our

FREE CATALOGUE

will explain fully the superiority of The Duplex. Don't allow any one to persuade you to buy any other make without first sending for our catalogue.

Save all the Dealers' 70% Profits

The Duplex is not sold by dealers or in stores. We are Actual Manufacturers, not jobbers, and sell only direct from our factory to the user, eliminating all middlemen's profits. That is why we are able to manufacture and deliver the best phonograph made for less than one-third what dealers ask for other makes not so good.

DUPLEX PHONOGRAPH Co., 99 Patterson St., Kalamazoo, Mich.

Each horn is 30 in. long with 17 in. bell. Cabinet 18 in. x 14 in. x 10 in.

NO MONEY DOWN

Seven Days' Free Trial

We will allow seven days' free trial in your own home in which to decide whether you wish to keep it. If the machine does not make good our every claim—volume, quality, saving, satisfaction—just send it back. We'll pay all freight charges both ways.

All the Latest Improvements

The Duplex is equipped with a mechanical foot that relieves the record of all the destructive work of propelling the reproducer across its surface. The needle point is held in continuous contact with the inner (which is the more accurate) wall of the sound wave groove, thus reproducing more perfectly whatever music was put into the record when it was made.

The Duplex has a device by which the weight of the reproducer upon the record may be regulated to suit the needs of the occasion, thus greatly preserving the life and durability of the records. These are exclusive features of the Duplex and can not be had upon any other make of phonograph. Plays all sizes and makes of disc records. Our Free Catalogue explains everything.

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is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at druggists or general stores everywhere, or sent prepaid on receipt of price.

3 oz. box, 55c; 16 oz. box, \$1.00.

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BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1857. The E. W. Vanduzen Co., 434 E. 2d St., Cincinnati, O.

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Cole's Family Hotel

3 squares from Capitol and Library; central to all public buildings. Furnished Rooms, 75c and \$1.00. Cafe and dining room attached. No liquors. Quiet, refined and homelike. Reference, Rev. Donald C. MacLeod, First Presbyterian church, this city. Write for particulars, special rates and free ride coupon from station to my house.

"COLE'S," 201 C St., N. W. Washington, D. C.

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Memorial Bells a Specialty. Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

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Will be open for the reception of guests June 1, 1908. Everything thoroughly renovated and many new improvements, with a variety of mineral water unsurpassed for medicinal virtues.

To those who would economize: We have built a number of new double cottages furnished suitable for two families each, that have not all yet been taken.

For further information, rates, etc., address,
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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

An Experience of Grace

Three Notable Instances: Saul of Tarsus
John Jasper, Edward Everett Hale, Jr.

By J. M. FROST

108 Pages, Cloth, 40 Cents. Paper, 25 Cents. Postpaid.

TABLE OF CONTENTS.

Words of Introduction.

Section 1—The Experience of Saul of Tarsus. Told by Luke, the Beloved Physician, in His Acts of the Apostles.

Section 2—The Experience of Saul of Tarsus. Told by Himself and Reported by Luke. Telling the Story to His Countrymen in Jerusalem.

Section 3—The Experience of Saul of Tarsus, who was also Called Paul. Told by himself as prisoner in Audience with the King.

Section 4—The experience of Edward Everett Hale, Jr., as Told by himself and reported for the papers by one who heard him.

Section 5—The experience of Edward Everett Hale, Jr., as the call of Christ. Told by himself in a watch-service Address (December 31, 1905). Written out for the Epworth Herald, and used here by his consent.

Section 6—The experience of John Jasper, the Negro Preacher. Told by Dr. Wm. E. Hatcher, in The Baptist Argus, and used here by consent of Writer and Editor.

Section 7—The experience of Edward Everett Hale, Jr., and how it influenced his view of the Gospel of John. Told in the Sunday School Times of February 2, 1908, and used by consent of himself and of the Editor.

Section 8—The experience of Saul of Tarsus, who was also called Paul, in Christian Doctrine and Life, as Teacher, Apostle and Preacher. Told by himself from time to time.

Section 9—Experience of Edward Everett Hale, Jr., and how it changed his views of the Resurrection of Jesus and of the call of the Risen Christ. Told by himself and Published in the Sunday School Times of April 4th, 1908. Used here by permission.

Section 10—Lessons from the Three.

BAPTIST SUNDAY SCHOOL BOARD

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Courses of study lead to degrees of B. A., B. S., M. A., and LL. B. Heads of departments have been called from other colleges and are proved teachers and educational leaders. Library facilities unsurpassed in the South. Special attention is invited to the thorough courses in law. Liberal endowment for aid of ministerial students from other states than Virginia. Session opens Sept. 24. Two catalogues, one general and one of Law School. Address Prest. F. W. Boatwright, Richmond, Va.

Can You Invest \$30 or \$40 NOW

AND PAY \$10 A MONTH FOR A SHORT TIME

If so, you can make large profits by buying real estate in Birmingham while property is cheap. Birmingham is the new center of iron and steel trade, is a city of marvelous growth, has a population of 125,000, is a city that has never had a back set and is growing at a rapid rate right now. Write for a booklet of Birmingham, folded plat and price list of BELLE HAVEN subdivision. Belle Haven is an improved residence subdivision, and is being built up with nice houses by some of the shrewdest investors in the city, and can now be bought very cheaply and on easy terms. Send for the literature. Local agents wanted.

GEO. O. MABRY, Real Estate Agent, 2117 Third Ave., Birmingham, Ala.

logue for a catalogue and study it well; it will be of great service to you. If you are going to Louisville, get the Seminary's catalogue.

5. Remember that it is the business of the Board of Ministerial Education to assist young ministers of the gospel who have set their hearts upon having an education. The Baptist churches of the state desire to have their preachers educated.

6. Let two things be decided before you leave home: First, that you are going to preach. If there is any doubt about that point don't come. Second, that you are willing to work hard and make any sacrifice in order to have an education.

J. M. SHELBURNE,
Chairman.

I have resigned at Mud Creek as pastor, also at Thorsby. I only have time for the first and third Sundays at Lipscomb, Ala.—C. M. Claud.

Please send the Alabama Baptist to my father's home, J. E. Smith, Lanett, Ala., until Jan. 1, 1909, beginning with next week's issue. Wish I could see it go into every Baptist home in Alabama. Your friend, W. W. Smith.

Enclosed you will find two (\$2.00) dollars on subscription to the Alabama Baptist. Set my subscription up as far as this will allow. May God bless you and yours.—Yours fraternally, John H. Pope. (Pays to Jan. 1910.)

I have resigned here to take effect Oct. 1st. I shall doubtless go North soon afterwards. There is a great field of usefulness here for the right man. The church is looking for a pastor. Can you assist them? R. L. Jones is chairman of the pulpit committee.

Faithfully yours,
J. M. ANDERSON.

We had a very sweet and helpful meeting at Shelby. We had Rev. T. C. Culpepper, of Marbury, with us, and he preached us the gospel which was indeed good tidings of great joy.

Bro. Culpepper is an earnest man of God. As a result of the meeting we received 12 for baptism and 4 by letter, for all of which we thank God.
C. C. HEARD.

We had Bro. A. C. Swindall, of East Lake, with us at Wilsonville and he preached for us until Thursday. He is a strong and helpful preacher. On Thursday the writer was summoned home to a sick child and the meeting closed. There were three additions to the church, one of whom was by experience and we feel sure that the people were built up spiritually.
C. C. HEARD.

Montgomery, Ala., Aug. 15, 1908.

Dear Bro. Barnett: I enclose order for \$1.50. I think this will move me up to the first of January, 1909, as requested.

May the Lord continue His blessings upon you in the work, sending comfort and encouragement to our hearts and homes each week. Your Bro., W. R. Beckett, R. F. D. No. 3.

We have just closed a good meeting down here in old Chilton at Shiloh church. We commenced on Saturday, Aug. 15th and closed Thursday, Aug. 20th at 2 p. m., and the results were 9 for baptism and four by letter and 2 restored, total 15. Our pastor, Rev. T. J. Deason did the preaching Saturday and Sunday, when Rev. J. D. Huse, of Coosa county, came to us and did the preaching to the close. He preached the word with power and earnestness. The church was greatly revived and we trust much and lasting good was done for the glory of our Master. Yours truly,

A. W. POWELL, Clerk.

The Convention number is worth the price of the paper.

M. E. MATHEWS.

Notice of Mortgage Foreclosure Sale.

Default having been made in the payment of the debt secured by mortgage executed to the undersigned on 27th day of February, 1907, by Pauline Marshall and Wm. Marshall, and recorded in the probate office of Jefferson county, Alabama, in vol. 434, page 231, of records of deeds, we will sell to satisfy the debt secured thereby, under the power of sale in said mortgage, on the 15th day of September, 1908, in front of the court house of Jefferson county, Alabama, in Birmingham, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Jefferson county, Alabama, to-wit:

Lots four (4) and five (5), in block one (1), in Eborn's addition to North Birmingham, as the same is shown and platted in map book three (3), on page fifty-seven (57), of maps, in the office of the probate judge of Jefferson county, Alabama, the said lots fronting one hundred (100) feet on the north side of Sixth (6th) avenue in said addition and running back of uniform width to an alley on the rear.

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The lady readers of this paper are invited to send in their names and addresses, and we will send them our Catalogue for Spring of 1908. It will be issued about the 15th of March to the 1st of April. This will be the first Catalogue we have issued since 1900. Since that time we have grown into the Greatest Department Store South of the Ohio River, and are today doing a volume of business equal to or greater than any other store in the entire South.

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Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

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Kathryn Bird, 112 Lincoln St., Milwaukee, Wis., writes:—"I was troubled with astigmatism and had worn glasses from ten years of age. I could not read or write without them; in a surprisingly short time, after using "Actina" I laid aside my glasses and I will never use them again."

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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Send 25 cents for a full sized bar of **Ideal Dog Soap** antiseptic, clean pungent odor, death to fleas, leaves the skin healthy (good for human skin too), hair soft and glossy—and our "Ideal Dog Book," a most complete treatise on dog diseases and their cure, enabling you to diagnose your dog's case, and determine upon proper treatment. All mailed for 25 cents—silver or stamps. M. F. MARX MFG. CO., Dept. K, Louisville, Ky.

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Grace G. Bostwick in Chicago Record-Herald Sunday Magazine.

You may talk about apartments or the finest kind of flat;

And tell about your grand hotels—the swellest ones at that—

You may rave about a mansion or a villa in far Rome;

But I'll go you one still better yet—and that's my home.

The dearest wife that ever lived, and still a bride, by jing!

Her hair is getting gray; but, say! you ought to hear her sing!

When she puts the kids to bed at night, she murmurs soft and low

Those dear old tunes our mothers sang years and years ago.

And when the babies, tired out, are off to Bylow Land,

She kisses 'em and tucks 'em in with tender mother hand,

And then we sit together there and talk awhile and dream,

A-building castles of our own in the firelight's dancing gleam.

The king may have his palaces—no envy stings my heart;

Grant him all his soul desires—I have still the better part.

Ah! give the rich their mansions fine where'er they chance to roam,

But for me my little cottage neat—'tis home, sweet home!

Vegetable Immigrants.

Celery originated in Germany. The chestnut came from Italy.

The onion originated in Egypt. Tobacco is a native of Virginia.

The nettle is a native of Europe. The citron is a native of Greece.

Oats originated in North Africa. The poppy originated in the East.

Rye came originally from Siberia. Parsley was first known in Sardinia.

The pear and apple are from Europe.

Spinach came from Arabia. The sunflower was brought from Peru.

The mulberry tree originated in Persia.

The horse-chestnut is a native of Thibet.

Cucumbers came from the East Indies.

The quince came from Crete. The radish is a native of China and Japan.

Horse radish is from southern Europe.—John Hancock Satchell.

Rev. M. A. Jenkins, in the Argus.

Not long ago I was in the historic city of Athens. I was in company with some Congregational and Episcopal friends. We were seeing the city together, and having a very pleasant time indeed. Our guide was a thorough Greek, and spoke English splendidly.

I said, "Guide, are you a Greek?" He said, "Yes, sir, I am."

"Where were you born?" I asked. "Right here in Athens, sir," he said.

"Well, you understand your language pretty well, don't you?" I ventured.

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Here he blushed and hesitated, and modestly replied, "Yes, sir, I think I do, sir."

"Well," I said, "there is one little word in your language that I want a native Greek, who knows his mother tongue, to tell me its meaning."

"I will be pleased to tell you, sir, if I can," he answered.

Said I, "It is the little word baptizo."

"Oh," said he with a broad smile, "I see, I see!" And with a great gesture he said: "It means to place under the water."

I said, "But does it ever mean anything else?"

He said, "No, sir, never. It can mean nothing else."

"There," said I to my Pedobaptist friends, "it is plain what our Lord meant when he said be baptized."

It reminds me of the old negro's reason for so many negro Baptists. She said: "Why, honey, de nigger is not got 'nough sense ter splain away de Scriptures, en is got ter take um jst like de Lo'd writ um."

If we will let the words of the Lord mean what He intended they should mean, we shall find no place for sprinkling.—Dublin, Ga.

GOOD MEETINGS.

Meetings at Notasulga and Camp Hill.

A meeting of interest was held with the church at Notasulga, embracing the first Sunday in August. The meeting lasted seven days, most of the preaching being done by Brother W. A. Tallafiero, who preached a series of very strong, clear sermons, the central thought of each being Christ crucified, the only way of salvation. The sermons were listened to with a deep, close interest by fine, large congregations at almost every service; but despite the interested hearing the visible fruits were small, to the astonishment of those who love Christ. Why so fruitless here and elsewhere is such preaching? Is it because the minds of our young people are so filled with base ball and other pastimes that there is no vacancy left for better things?

There were five additions to the church by letter. All were surprised that from so splendid a sowing should be reaped so small a harvest.

Embracing the third Sunday a meeting was held with Camp Hill church, which was equally surprising, but in the other way the results being more than could have been expected from the effort made. The assistance of Brother Porter, of Rdanoke, was expected, but he failed to come, so the pastor preached twice a day from Friday until Tuesday, and the Lord led some one at most of the services to come out confessing Christ by profession of faith, and as the pastor was called home on account of the illness of his wife, he secured the services of Rev. R. C. Granberry, the well endowed young pastor of Tuskegee, and turned the meeting over to his charge on Tuesday evening, hoping for an abundant blessing from the Lord. Twice during this meeting I was called away to attend the burial of loved friends and devoted Christians, one the noble, big-hearted, earnest and liberal deacon of Opelika, W. E. Hudmon.

How his church, the association, the community and his devoted family will miss him! This was on Monday, the 17th, and on Wednesday, the 19th, I was called to the burial of Mrs. Carrie Hill, the beloved daughter of my life-long friend, Rev. J. R. Shaffer. She was buried at Dadeville. The large gatherings and beautiful floral offerings attested how much these two children of God were loved by the people among whom they lived.—Geo. E. Brewer.

Let me tell you and readers of your great paper of the wonderful meeting at Central. Brother Bell was assisted by Brother J. A. Colley of Birmingham; in fact he did all the preaching. He is a great man, both in body and heart, preaching sound spiritual truth that goes home to the hearts of the people. Twenty-nine additions. The church greatly revived and taking on new life, determined to do more in the future than they have in the past. It was here at this church and in the Sunday school I first learned of the blessed Savior. Though I have been away more than twenty years, I still love these people and was so glad to be in this great meeting. The choir gave us such sweet music. The organist is a sweet Christian lady with a smile of welcome for all. Mr. Wideman and wife, leaders of the music, are both filled with the spirit and put their whole heart in the work. Then there is that good woman, Mrs. Thomas, one of the strong pillars of the church and Sunday school, still faithful to duty, though she says she is getting old, that sweet Christian face does not show it, and back of it all there is that great, loving heart that is still young. May God give her a long time yet that she may train up more boys and girls for the Master and His work. All these people are good people. Since the meeting the county Sunday school convention met at this place. I am sure some of the convention delegates can tell more of these good Central people than I can. They have a fine Sunday school. May God help them to keep on fighting the battle till the victory is won.—A Subscriber, Central, Ala.

READY TO GOTO WORK.

I am a young minister looking for a field. I was once beneficiary of the Clarke County Association. Was ordained by the Baptist church of Thomasville, Ala., November 22, 1903. My first pastorate was Shiloh, Marengo county. My pastorate was so badly scattered that I realized after two years that I could not serve them and pay my schooling, as it cost me so much to reach them. So I had to turn to other sources and have paid off my indebtedness and am ready to take up the Master's work with renewed zeal and energy. Have just closed a meeting at Blue Springs, in which the church was spiritually revived and two additions by baptism. Brother J. V. Stringer, of Jackson, is pastor. I will be in a meeting at McEntyre this coming week, and in Washington county next week; then will be through for a while, so far as I know now.—Walter Fanning, Saltpa, Clarke Co., Ala.

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At the evening services of the Dallas Avenue church, Mr. R. E. Pettus, a committeeman of the Laymen's Movement in the Baptist church, took for the basis of discourse "Strong Drink, the Destroyer of Life in This World and That Which is to Come" as found in Isaiah, fifth chapter. He showed from the scriptures that it is always destructive, that it destroys happiness, prosperity, home, life, nations and finally the soul.

On the 12th inst it was my pleasure to unite in marriage Rev. James Monroe Justice, of Hendersonville, N. C., and Miss Mattie Lou Cox, of Columbus, Ga. Brother Justice is a recent graduate of the Baptist Theological seminary of Louisville, Ky. Mrs. Justice is a member of Rose Hill Baptist church, Columbus, Ga. She is a devout Christian and loves to work for the Lord. This bright young couple will go as missionaries to Argentina in October.—J. P. Hunter.

CENTENNIAL MEETING

To Be Held With Verbena Baptist Church Saturday and Sunday, August 29 and 30, 1908.

- SATURDAY.**
- 10 a. m. Devotional exercise by Rev. J. L. Long.
 - 11 a. m. History of Alabama Baptists during the past century, by A. J. Dickinson, D. D.
 - 12 m. Adjourn for dinner.
 - 2 p. m. What have Baptists done for the world, by Rev. S. M. Adams.
 - 3 p. m. How can Baptists discharge their obligations to the world in the years to come, by Rev. Culpepper.
- Adjourn.**

SUNDAY.

- 9 a. m. Devotional exercises by Rev. J. L. Hand.
- 10 a. m. Sunday school mass meeting, led by Prof. W. A. Davis.
- 11 a. m. Missionary sermon, by Rev. R. H. Hudson.
- 12 a. m. Adjourn for dinner.
- 2 p. m. The layman's movement, led by W. I. Mullins.

If you watch for the items on ARGO Red SALMON you will find some very interesting things about Alaska and the Salmon industry, of which very little is known in this country. "ARGO" is a household word wherever this Salmon has been introduced.

TRIP NOTES.

Hartford, Dothan, Hartselle and Nashville.

Friday afternoon, August 3d, I left my home in Hartford for Hartselle to assist Rev. O. T. Anderson in a meeting. I stoped off by invitation at Dothan and preached Friday night for Dr. W. M. Anderson at his new mission. A splendid attendance and a good service. This mission is growing rapidly under the protection and care of the mother church and will soon develop into a strong church. Dr. Anderson was in good humor as usual and talked encouragingly of his ever growing work in this thriving city.

Sunday afternoon I arrived in Hartselle, a beautiful and rapidly growing

I am pastor at Waverly, Antioch, Fredonia and Cusseta baptist churches. The Lord has given to each of these churches great blessings within the last few weeks. Forty-two have been added to the churches, thirty by baptism and twelve by letter. Bro. J. W. O'Hara did most of the preaching at Waverly, Bro. Jas. O. Bledsoe at Antioch, Bro. E. M. Stewart at Fredonia; the pastor had no ministerial helper at Cusseta. These brethren did preaching of a high order. The spirit of revival prevails in many churches of the East Liberty Association. I am looking for the reports to be sent to the next session of the Association to show a greater number of additions to the churches than for many years past.

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Both Phones 103.

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OFFICE HELP ASSOCIATION
78 Hood building Birmingham Alabama

LASTING HYMNS, NOS. 1 AND 2.

Free samples to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns indorsed by our denominational leaders. Address Rev. J. A. Lee, Gienco, Ky.

"A woman convinced against her will Is of the same opinion still."

This is not true. The largest users of

Gebhardt Chili Powder

were unwillingly convinced that they could not well do without an article the were first prejudiced against.

Seasoning par excellence for all meats, stews, chowders, etc. It is the seasoning that makes Tamales delicious. At all dealers or direct. Valuable Cook book sent free on request. Address Dept. C.

GEHARDT CHILI POWDER CO.,

San Antonio, Texas.

NOTICE.

Write to Secretary B. F. Davidson, Montgomery, and send him 50 cents for a copy of Leavell's B. Y. P. U. manual. Read it, study it, quote it.

town seventy-three miles north of Birmingham. I found Rev. O. T. Anderson, the pastor, waiting at the depot for me, and I was conveyed to his boarding place, where I made my headquarters. The meeting began Sunday morning. The other churches gave way and we had a splendid congregation to begin with. The meetings continued for nine days, and notwithstanding the rainy weather, the big boom on in town and the soldiers' reunion, we had splendid crowds, especially at the evening services. The church was considerably revived and at the close of the meeting the church took steps to go up from half time to full time preaching, beginning October 1st.

Hartselle secured the county high school and on this account is taking on new life. Property is exchanging hands; in fact, the town is on a real boom. Pastor Anderson is a graduate of Newton Collegiate Institute and a recent graduate of Howard College, and has wrought well in this strategic little city. He is a young man of marked ability and we predict for him a bright future indeed.

From Hartselle I was called by telephone to Nashville, Tenn., to confer with Dr. Golson and the city mission board with reference to accepting a position as city evangelist, which position I have accepted.

While in Nashville I came across Brother E. C. Crossland. I thought he looked a little shy and soon found out that he had just resigned his position as State Sunday school secretary to accept a position as field secretary with headquarters at Nashville. It seems that he had just turned in his resignation at Montgomery and immediately boarded a fast train for Nashville, knowing that the Alabama brethren were liable to lay violent hands on him for having the temerity to resign a position where he was so thoroughly appreciated.

While in Nashville I had the pleasure of spending some time in the Sunday school board building and of shaking hands with Dr. Frost. His hand had a warmth foreign to frost, but I bethink myself his name is not Jack, but Jim. Dr. Frost is a great and good man and will live after he is dead.

By invitation from the deacons I preached for Dr. Burrows on Wednesday night, Dr. Burrows being away in Europe.

There are fourteen Baptist churches in Nashville, and withing a short time two or three others will be organized. The city mission board believes in expansion; several new missions in growing and strategic sections of the city are being planted. Fraternally,
T. O. REESE.

The seventh annual session of the Birmingham association will convene with the Baptist church at Wylam on Wednesday, September 2, 1908, at 9:30 o'clock a. m. It is hoped that the delegates will be on hand promptly.

ARGO RED SALMON is standard in quality, quantity, color and price.

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

A 10 Cent Package of



will cure one head 4 times or 4 heads one time. Money back if they fail. Price 10c and 50c at all druggists or by mail on receipt of price.

GOLLIER DRUG CO., Birmingham, Alabama.

BLOOD POISONING POSITIVELY CURED.

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Diseases. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D., San Antonio, Texas.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS ALL PAIN; CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1000. AN OLD AND WELL TRIED REMEDY.

WANTED

In every county in Alabama two or three reliable men who know the difference between first class organs and cheap ones, to sell

FARRAND ORGANS.

Give age and present occupation and references and address.

W. R. PHILLIPS,
2010 Second Ave., Birmingham, Ala., State Agent.

Brown University

FOUNDED 1784

W. H. P. Faunce, D. D., L. L. D., President The University includes a college for men, a college for women, and a graduate department for both. It offers courses leading to the degrees of A. B., Ph. D. Sc. B. in Civil, Mechanical and Electrical Engineering, A. M., and Ph. D. The equipment includes 22 buildings, with laboratories in all branches of science, and a library of 140,000 volumes. There is a finely equipped gymnasium, swimming pool, and a well furnished building for social and religious uses. Providence offers the advantage both of city and country. For further information address THE REGISTRAR, Providence, R. I.

INFANT BAPTISMAL REGENERATION.

The Midland Methodist takes Dr. Madison C. Peters to task for saying: "The prescribed forms for infant baptism teach baptismal regeneration and imply as plainly as words possibly can that a child can not be saved without being baptized."

The Methodist thinks that "these words sound strangely coarse and brutal at this time," and adds: "Rev. Madison C. Peters has slandered the Methodist church, however else he may have treated others. We do not believe in baptismal regeneration for infants or anybody else. We have never believed for a moment that an unbaptized child was in any danger of being lost."

The Methodist says: "He who does not know that the Methodist church has believed and taught this all along is grossly and inexcusably ignorant. He who knowing it, makes a charge like the above is grossly vicious."

And yet, right on the heels of this, in the same article and in the very next paragraph, the Methodist says: "We are prepared, however, to make some allowance for Dr. Peters since the ambiguous language of our ritual does leave an implication such as he charges."

Exactly. Here is what the Discipline says on the subject, as we quoted recently: "Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration or a new birth. The baptism of young children is to be retained in the church."

Again:

"The ministration of baptism to infants:

"The minister, coming to the font, which is to be filled with pure water, shall use the following or some other suitable exhortation:

"Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, except a man be born of water and of the Spirit, he can not enter into the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to this child, now to be baptized with water, that which by nature he can not have, that he may be baptized with the Holy Ghost, received into Christ's Holy church and be made a lively member of the same."

This language may be "ambiguous," but it certainly squints very strongly at baptismal regeneration. If it be true that the Methodists do not believe in it, then the Methodist is right in saying: "We owe it to the genius of our doctrine, and to the world-wide consistency of our preaching and teaching, to remove that ambiguity at the first possible moment."—Baptist and Reflector.

Brother S. R. Boykin writes that those who wish to attend the Harris association will be met at Columbus, Ga., instead of Ft. Mitchell, Ala.



What is more restful and satisfying to the tired, weary business man than a soft, downy mattress.

When the day is over, to be able to lie down on its smooth, elastic surface—what greater freedom from the cares and toils of the day—what greater relaxation and comfort for mind and body, could you find?

Why Delay your Choice of a
PERFECTION
"The Best Bed in the World"

They are DOWNY—COMFORTABLE—DURABLE—SANITARY

SOLD BY ALL FURNITURE DEALERS

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THE PERFECTION MATTRESS CO.

BIRMINGHAM, ALA.

BOX 317

Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by S. J. Gaines and B. V. Gaines, his wife, to the undersigned, C. S. Bissell, trustee, which mortgage is recorded in Vol. 434 on page 125 of records in the office of probate judge of Jefferson county, Alabama, the undersigned will sell to the highest bidder for cash in front of the court house door of Jefferson county, Alabama, within the legal hours of sale, on Monday, September 7, 1908, the following described real estate to-wit:

North 1-2 of the S. E. 1-4; East 1-2 of the N. E. 1-4, and N. W. 1-4 of the N. E. 1-4 and S. W. 1-4 of the S. E. 1-4 in Section 12, Township 15, Range 3, West; S. E. 1-4 of N. W. 1-4 and S. W. 1-4 of the N. E. 1-4 and N. E. 1-4 of S. W. 1-4 and fractional parts of N. W. 1-4 of S. E. 1-4 (28.75) acres and fractional parts of the N. E. 1-4 of S. E. 1-4 (22.53) acres and fractional part of N. W. 1-4 of S. W. 1-4 (7) acres, all in Section 7, Township 15, Range 2; S. E. 1-4 of S. E. 1-4, Section 1; fractional parts of N. E. 1-4 of N. W. 1-4 and all the N. W. 1-4 of N. W. 1-4 (50 acres) in section 13, Township 15, Range 3, West, being that part east of Turkey Creek. All of said lands containing 503.75 acres, more or less, in Jefferson county, Alabama, being mineral rights only, and such surface rights thereon as have been granted to S. J. Gaines in deeds of conveyance of said lands. Said sale will be made for the purpose of paying the debt se-

cured by said mortgage, default having been made in said payment.

C. S. BISSELL, Trustee,
Mortgagee.

Kerr & Haley, Attorneys.

Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by Amelia Thomas to the undersigned, Sue C. Ware, which mortgage is recorded in Vol. 440 on page 192 in the office of probate judge of Jefferson county, Alabama, the undersigned will sell to the highest bidder for cash in front of the court house door of Jefferson county, Alabama, during legal hours of sale, on Monday, September 7, 1908, the following described real estate, to-wit:

Lots 23, 24, 34 and 35, according to C. F. Enslin's survey of S. E. 1-4 of N. E. 1-4 of Section 15, Township 17, Range 3, west; and further described as being blocks 1, 2 and 3, according to Amelia Thomas's survey, a map of which last survey is recorded in map book 6 on page 55 in office of probate judge of Jefferson county, Alabama. Said land being situated in Jefferson county, Alabama. Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in said payment.

SUE C. WARE,
Mortgagee.

Kerr & Haley, Attorneys.

HUMAN HANDS DO NOT TOUCH IT.

From the time the raw materials reach our factory they are handled entirely by machinery, kept scrupulously clean. No chance for

Jell-O ICE CREAM POWDER

to become contaminated. It is strictly pure and wholesome. Our factory is as clean as your kitchen.

ICE CREAM is Easy to Make.

1 quart milk.
1 package JELL-O ICE CREAM Powder.
Mix, and freeze without cooking.
Simple, isn't it!

This makes two quarts of smooth, velvety ice cream, deliciously flavored, in 10 minutes at cost of about 1 cent a plate.

Flavors: *Chocolate, Vanilla, Strawberry, Lemon and Unflavored.*

Sold by your grocer 2 packages for 25c. "Enough for a gallon."—or by mail if he does not keep it.

The Genesee Pure Food Co., Le Roy, N. Y.

A Baptist History for Sale.

I have a few copies of my history of the Muscle Shoals Association, from 1820 to 1890, a book of 317 pages, containing also a sketch of general Baptist history by Elder Matthew Lyon and biographical sketches of the ministers and history of the churches connected with the association, which I will send to any one wishing a copy, by mail, who will send me 75 cents, postoffice order or check. To those who want information concerning the early history of the Baptists of north Alabama this book will be of value. Address Joseph Shackelford, Tuskegee, Ala.