

DON'T FORGET FOREIGN MISSIONS THIS MONTH

# ALABAMA BAPTIST

Frank Willis Barnett, Editor

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## PARAGRAPHS

April 1, 1906. Dear Bro. Barnett: Please publish the news that Rev. Dr. John R. Sampey, of Louisville, will preach our Baccalaureate sermon on May 27, and that Rev. J. L. Rosser, of Selma, will deliver the commencement address on Wednesday morning, May 20.—A. P. Montague.

Dr. M. B. Wharton in Western Recorder: I have just heard of the death of Deacon J. C. Stratford, of Montgomery, whose funeral took place at the First Baptist church there yesterday. He was a model deacon, and one of the best and truest men I ever knew. His family will have many to sympathize with them in their sore bereavement. The pastors of this good man now living will feel the loss as a personal bereavement. Dr. D. W. Gwin, of Atlanta, Dr. J. B. Hawthorne, of Richmond, Dr. G. B. Eager, of Louisville, this writer and especially Dr. C. A. Stakely, the present pastor, will all be together in this sorrow so common to us, shed tears that we shall see the genial face of that brother no more, and pray earnestly for God's blessing on his loved ones.

We congratulate Cox College upon securing Rev. A. J. Moncrief as its president. He is eloquent, scholarly and consecrated. He has our best wishes in his new work.

The Christian Index says: "Dr. L. O. Dawson has just completed his thirteenth year of service with the First church, Tuscaloosa, Ala. It looks as if he has settled there for life, for to every call that has come to him from other churches, he has replied a gentle but very firm No." He is satisfied. The Tuscaloosa Baptists are satisfied. The Baptists of Alabama are satisfied. Please let him alone.

We have received greetings from afar from Dr. John D. Jordan, of Savannah. His post card from Jerusalem is dated March 17th. We envy him his trip. His congregation will hear much of interest concerning the Holy Land upon his return.

The Maryland Baptist says. "Rev. O. F. Gregory has recovered from a recent severe illness, in which it was necessary for him to go under the surgeon's knife. He is very happy and hopeful in his work at Staunton." Dr. Gregory's hosts of friends in Alabama will rejoice to know that he is much improved.

Dr. R. A. Venable, for the past ten years pastor of the First Baptist church in Meridian, has tendered his resignation, effective July 1, next. Dr. Venable will locate permanently in Meridian, living on his farm and devoting his time and talents to literary pursuits. It is very probable that he will devote considerable time, however, to smaller churches that will not demand all of his attention.

Rev. John Bass Shelton, pastor of Adams Street Baptist church, assisted Rev. W. J. Ray in a series of meetings at Park Avenue Baptist church which were largely attended. The Birmingham News of Saturday reported that there had been between forty and fifty conversions.



A VOLCANO IN ERUPTION.  
When Vesuvius Buried Cities.

### Buried Pompeii

Is 17 miles from Naples. Founded six centuries before Christ. Became a Roman colony under Sulla, B. C. 80.

Was the port for inland towns of the valley of the Sarnus. Population about 20,000.

Overwhelmed by the eruption in the fall of A. D. 79.

About 2,000 people perished. Its main buildings had not yet been entirely rebuilt after suffering from an earthquake 16 years before.

After the ashes cooled the inhabitants went back, tunneled into the ruins and reclaimed their most valuable possessions.

The face of nature was so changed by the eruption that for centuries the exact location of the town was not known.

Instead of being on the sea, Pompeii is now a mile inland, and the river has been deflected miles from it.

What threatens the Italian villages at the foot of Mt. Vesuvius, and perhaps Naples itself, actually occurred at the beginning of the Christian era when Pompeii, Herculaneum and Stabia, Roman cities, were completely buried by ashes and lava from the volcano. Excavations that have been in progress for the last 150 years have resulted in the most interesting archaeological discoveries the world has ever known.

Pompeii was to Rome what Newport, R. I., is to the United States, the suburban home of the very wealthy. They lived in villas on the outskirts

of the town which was largely made up of stores, theatres, baths and the residences of tradespeople. Its buildings, pavements, metal objects, jewelry and durable objects generally have been found in good condition, and one may now walk through its silent streets the same as one might walk through the streets of New York, which are not so silent.

Although Pompeii was buried mainly by ashes that gently sifted down over it, escape was cut off from the most tardy. In the cellar of one house 17 met death. Some died in the recesses of the temples. Metal seat checks dropped in haste in the forum show that a gladiatorial contest was on when the volcanic storm broke. A cast taken or a hollow in the ashes gave the figure of a dog in a position indicating death in agony. One old man died weighed down with a money belt. A mother fell shielding her infant under her.

In the streets the ruts of chariot wheels remain.

The floor mosaics and wall frescoes retain their original brilliance of color. The wondrous works of the old artists in marble, bronze, gold, silver and cameo have been preserved in wonderful variety. A huge money chest—it must have been a banker's safety vault—has been recovered. Loaves of bread from the bakery, charred but recognizable, are now in a museum.

Among the notable ruins are the Arch of Constantine, the columns of the forum and the temples at Paestum, the street of Tombs, the street of shops and the villa of Diomedes.

## PARAGRAPHS

The Central Baptist says: Dr. George B. Taylor, for over thirty years in charge of the work of the Richmond Board in Italy, is now in his twenty-fourth year. A few months ago he had the misfortune to lose the sight of one of his eyes. Despite age and infirmities he is still hard at work. God bless our faithful missionaries.

Dr. J. N. Prestridge, editor of the Baptist Argus, writes that the railroads were courteous in their dealings with the general convention and that it was the awkward location of the three bodies which made it impossible for them to grant what was deemed necessary to make the general convention a success.

Baron Uxkiull, treasurer of the Baptist Union of Russia, and editor of a religious paper, is now in this country on a visit. Those who attended the London Baptist Congress recall the enthusiasm with which he was welcomed to the platform.—Central Baptist.

Dr. E. Y. Mullins, president of the Seminary, says: "The Southern Baptist Theological Seminary has not a single man in it who belongs to the higher critics in the bad sense. There is not a man in the faculty who does not believe in the authority of the Scriptures, who does not exalt that authority and teach it. There is not a man among us who seeks in any way to weaken the faith of our Baptist people in the Bible as the Word of God."

The Christian Index says: "Rev. W. A. Wray, pastor of the First church, Dayton, Ky., preaches the commencement sermon at Berean College, Gainesville, on the 20th of May. Bro. Wray is doing a most excellent work in Dayton, and his reputation as a successful pastor is becoming known to people in other States. As an evidence of this, he has received a call to the First church, Pensacola, Fla. He has not accepted it, however, but has it under consideration." Bro. Wray has many friends in Alabama. He is an earnest and gifted preacher.

The church at Cuthbert has called Dr. R. VanDeventer, of Savannah, to succeed Rev. I. A. White, who resigned to accept a call to Pratt City, Ala. It is understood that Dr. VanDeventer will accept the call, and enter upon his duties in the near future. We congratulate Cuthbert, but extend sympathy to Duffy Street, Savannah.—Index.

We extend to Dr. J. B. Searcy, who has become corresponding editor of the Baptist Advance, of Little Rock, Ark., our best wishes. Dr. Searcy is no newspaper novice and we congratulate the Advance upon securing the service of such a capable writer.

The Sunday School workers of Montgomery are preparing to entertain the delegates and it is expected that there will be more than six hundred in attendance upon the convention. For the convenience of the delegates a lunch will be served at the church in which the convention meets at noon each day. The names of the delegates should be sent, as soon as appointed, to Mr. R. O. Blekey, chairman of the entertainment committee, Montgomery, Ala.

# The Attitude of Baptists and Roman Catholics Toward the Bible--By W. J. E. Cox.

I have two texts for my sermon. The first is found in John 5:39, and reads as follows in the English version that has the approval and endorsement of the Roman Catholic church: "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me." This version has some explanatory notes by Dr. Challoner, and these notes have the endorsement of Cardinal Gibbons, archbishop of Baltimore. The note on this verse reads as follows: "Or, you search the Scriptures. It is not a command for all to read the scriptures; but a reproach to the Pharisees, that reading the scriptures as they did, and thinking to find everlasting life in them; they would not receive Him to whom all those scriptures gave testimony and through whom alone they could have that true life."

My second text is found in Acts 17:11 and reads as follows in the Catholic version: "Now these were more noble than those in Thessalonica, who received the word with all eagerness daily searching the scriptures, whether these things were so." Dr. Challoner's note on this version is as follows: "The Jews of Berea are justly commended, for their eagerly embracing the truth, and searching the scriptures, to find out the texts alleged by the apostle; which was a far more generous proceeding than that of their countrymen at Thessalonica, who persecuted the preachers of the gospel, without examining the grounds they alleged for what they taught." I very cheerfully accept this translation of these texts and endorse Dr. Challoner's notes.

Some people foolishly imagine that Catholics and Protestants use Bibles that are altogether different and hence we sometimes hear ignorant people speaking of the Catholic Bible and the Protestant Bible. Both use the same Bible but different English translations, except that the Catholics regard certain books known as the apocrypha, as inspired and therefore a part of the canon of Scripture, while we regard them as valuable only because they are connected with the literature and history of Israel, but do not regard them as inspired. These books occupy a middle place between the simplicity and truthfulness of the Old Testament and the wild extravagances of the Talmud. I cannot now discuss at length the reasons why Baptists and Protestants in general reject the apocrypha as a part of the Word of God. I should be glad to do that in a special sermon, if desired. I think it is important, however, that several statements should be made about the matter at this time.

In the early centuries Hebrew was a language that very few had any knowledge of and the version of the Old Testament in general was that known as the Septuagint, which was a translation of the Old Testament into Greek, the language then generally used. The apocryphal books were included in the Septuagint, being accepted by some as a part of the Scriptures but rejected by others. These books, however, were never a part of the Hebrew Scriptures nor accepted by the Jews of Palestine as being a part of their sacred writings.

Cardinal Gibbons in his book, "The Faith of Our Fathers," says: "The task of preparing a new edition of the Scriptures was assigned to St. Jerome, the most learned Hebrew scholar of his time. This new translation was disseminated throughout Christendom and on that account was called the Vulgate, or popular edition." But the Cardinal omitted to state that this "St. Jerome" understood the distinction between the canonical and the apocryphal books. His canon agrees with that of the Palestine Jews. In speaking of Ecclesiasticus, Judith, Tobit and Maccabees, he says the church read them "for the edification of the



AN EASTER SCENE IN A CATHOLIC CATHEDRAL.

people, not for authority in establishing church doctrines." Rufinus, his contemporary and antagonist, makes the same distinction.

Cardinal Gibbons also says, "The Catholic Church, in the plenitude of her authority, in the third Council of Carthage, (A. D. 397) separated the chaff from the wheat, and declared what books were canonical, and what were apocryphal." But the Cardinal again omitted to state that "The Catholic Church in the plenitude of her authority" changed her mind in the sixteenth century and regarded as "chaff" some of the books which she had formerly considered as "wheat." Notwithstanding the Cardinal's statement, Romanists are compelled to admit that up to the Council of Trent the question of the Canon was an open one among the authorities of the Catholic Church.

At the fourth session of the Council of Trent (April 8, 1546) a new Canon was pronounced, which was different from any catalogue before published. Esdras and the prayer of Manassah were omitted. A solemn anathema was pronounced against all who should not "receive the entire books with all their parts as sacred and canonical." In spite of the terms in which it was expressed, in spite of the so-called infallibility of the church, an effort was made to separate the books into two classes, the proto-canonical and the deuterocanonical books, the former to be regarded as possessing dogmatic while the latter were to possess only ethical authority.

This must suffice, for the present at least, for the difference in the number of the books in the Catholic and Protestant versions of the Old Testament. There is no difference between these versions as to the books of the New Testament, that part of the Bible in which we are more directly interested.

Let me say that all my quotations from the Scriptures in this sermon are taken from the Catholic version. Baptists believe, and Protestants

generally agree with them, "that the Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of religious faith and practice." Catholics deny this and claim that the unwritten Word of God, or tradition, is as infallible as the written Word of God, and that the faithful must receive what the church says, in its interpretation of the written and unwritten Word of God as the infallible truth, because God by His Holy Spirit keeps the church, that is, the Roman Catholic Church, from committing error in matters of religious faith and practice. They do not claim that He keeps the infallible Pope or any part of the Catholic Church from improper or sinful conduct for they must all pass through the fires of Purgatory before they are ready for the kingdom of heaven. Is it not unreasonable to claim that an uninspired one who is morally fallible, who may be guilty of gross sin, is nevertheless infallible in matters spiritual?

We believe that the Bible and the Bible only is a sufficient guide for mankind. Cardinal Gibbons says: "We often hear the shibboleth: 'The Bible, and the Bible only must be our guide.' Why then do you go to the useless expense of building fine churches, and Sabbath-schools? What is the use of your preaching sermons and catechising the young, if the Bible at home is a sufficient guide for your people? The fact is, you reverend gentlemen contradict in practice what you so vehemently advance in theory. Do not tell me that the Bible is self-sufficient; or, if you believe it is self-sufficient, cease your instructions. Stand not between the people and the Scriptures."

It is surprising that a man of Cardinal Gibbons' intelligence, unless he finds pleasure in misrepresenting Protestants, should erect such a man of straw simply for the pleasure of demolishing it. The Cardinal shows that he does not or will not under-

stand the phrase which he quotes. He tells us that Christ never wrote a line of Scripture or commanded his apostles to write any and that of the twelve apostles and the seventy-two disciples only eight of them have left us any of their sacred writings. The natural inference from all this is that the written Word of God is after all of little or no importance while tradition, uncertain tradition, is the all important thing.

We are asked what one, who cannot read, is to do? Well, what does one, who cannot read, do when he receives a letter from a friend? Now, the Bible is God's message or letter to mankind in general and it is the privilege and the duty of men in general to read and study God's letter to them, getting all the help they can from every possible source in order to properly understand it. But it does not require the intelligence of a Solomon to understand the way of life as revealed in the Word of God. He that runneth can read and understand. "Fools shall not err therein."

For whom was the Bible written? For the church which is to infallibly interpret it? There is no intimation of this in any of the writings of the New Testament, but there is everything to indicate that the books were for the use of mankind in general to be interpreted by them as their good sense and Christian consciousness might suggest. Neither of the four gospels, Matthew, Mark, Luke or John, is addressed to a church. The book of Acts is addressed to an individual, Theophilus by name, and gives an historical account of the doings of the apostles and the establishment of churches by them. One book is an epistle to the Romans, two are epistles to the church at Corinth, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, and two to the Thessalonians. In his first epistle to the Thessalonians Paul wrote, "I charge you by the Lord, that this epistle be read to all the holy brethren." Again he says to the Ephesians, "Fake . . . the sword of the Spirit (which is the word of God)." Observe that these epistles are not addressed to "The Church" but to local churches.

Two of the books of the New Testament are epistles to a young minister named Timothy and another to one named Titus, still another to the Hebrews. Some of the books of the New Testament are called general epistles because they were not written to particular churches or individuals but for the brethren in general as their language clearly indicates. These are James, I and II Peter, I, II and III John and Jude. First Peter is addressed to "the strangers dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithinia, elect, according to the foreknowledge of God the Father &c." The second epistle of Peter is addressed "to them that have obtained equal faith with us in the justice of our God and Savior Jesus Christ." The epistle of Jude is addressed "to men that are beloved in God the Father, and preserved in Jesus Christ, and called." What did the apostles mean by addressing epistles to individuals and believers in general if they were to be properly interpreted only by "The Church"? Such a position is, to say the least, ridiculous. It seems to me a reflection on the the intelligence of mankind in general to say that they must in all cases let the church interpret the Word of God for them, when perhaps they have as much or more intelligence and as much or more spiritual insight than the so-called church. The inspired Paul says that "every one of us shall render account to God for himself." If this be true the church cannot stand for us in the last day. If every one must render account to God for himself, then it is important that every one shall seek by every means in his power to learn

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what the will of God is, and not depend absolutely or wholly upon any minister or church. Individual responsibility to God carries with it individual responsibility to ascertain as far as possible the will of God.

It has been charged that the Catholic Church does not allow its members to read the Bible, but this is vigorously denied by Cardinal Gibbons and other authorities of Catholic church. But these denials are so expressed sometimes that one cannot refrain from believing that they do not encourage their members to read the Bible, and certainly they are not permitted to interpret the Bible for themselves. Private interpretation is forbidden by the Catholic Church.

There are ten rules concerning prohibited books, drawn up by the fathers, selected by the Synod of Trent and approved by Pope Pius IV. Rule four reads as follows: "Whereas it is evident from experience, that, if the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom by reason of the temerity of men, in this respect let it depend on the discretion of the bishop or inquisitor, so that with the counsel of the parish priest or the confessor, they can grant to them the reading of the books translated by Catholic authors in the vulgar tongue, such persons as they may consider may desire not injury, but an increase of faith and piety from such reading, which power they may have with respect to the Scriptures. But whosoever shall presume to read them without such power, let him not be able to obtain absolution of his sins unless he has first given back the books to the ordinary. But the book sellers, who shall sell the Bible written in the vulgar tongue, to a person not having the aforesaid power, or shall in any other way grant it, is to lose the price of the books, which shall be converted by the bishop to pious purposes, and they shall be subject to other penalties, according to the quality of the offence, at the discretion of the same bishop. But regulars are not to have the power of reading or buying them, unless they have power to do so from their prelates."

How this can be reconciled with the statements of Cardinal Gibbons and others is beyond my comprehension.

In the first of my texts, we read, "Search the Scriptures," but we are told by Dr. Challoner and Cardinal Gibbons that this may be translated in the indicative mood, "You search the Scriptures." This is true and the Revised Version gives this translation, but the Catholic version retains the imperative mood. Furthermore, we are told, that the Savior is here speaking only of the Old Testament as the New Testament was not then written. But whichever mood you understand the verb to be in, it still remains true that Christ, in His language here, approved of searching the Old Testament Scriptures, and if he approved of searching the Old Testament Scriptures he would certainly also approve of searching the New Testament Scriptures.

Of my second text it is also claimed that the reference is to the Old Testament Scriptures. It nevertheless remains true that the Bereans were commended for searching the Old Testament Scriptures for we are told that they "were more noble than those in Thessalonica," because they "received the truth with all eagerness, daily searching the Scriptures, whether these things were so." Surely if it was noble in the Bereans to daily search the Old Testament Scriptures that they might ascertain whether the things they had heard were true, it is noble in all now to search both the Old and the New Testament Scriptures that we may know whether the things spoken by the preacher are true.

We are told by good Catholic authority that the apostle Peter "condemns private interpretation of Scripture" in his second epistle, first chapter and twentieth verse, "No prophecy of Scripture is made by private interpretation." Now, to use the argument which our Catholic friends use in an-

swering the Protestant appeal to the verses I have selected as texts, I would answer that the reference here is also unquestionably to the Old Testament and therefore has no reference to the New Testament. And yet Catholics use this text to deny the right of private interpretation of the New Testament Scriptures. Furthermore, if this is a specimen of the infallible interpretation of the Word of God, then I pray to be delivered from it. By a casual examination of the text one of ordinary intelligence ought to see that the apostle does not mean what Catholic authority says he means. What is clearly meant by this language is that the prophets of the Lord did not speak or do anything of their own mind or judgment, but they were led by the Spirit of God. Moses distinctly says: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind." The words of the prophets were not their private opinion, the expression of their minds but of the mind of God. That this is what is meant is clearly shown by the words that immediately follow this verse, "For," or because, "prophecy came not by the will of man at any time; but holy men of God spoke, inspired by the Holy Ghost."

After fifteen pages of discussion of "The Church and the Bible," in which he argues against the sufficiency of the Scriptures and against their general circulation, Cardinal Gibbons finds it necessary to say, "God forbid that any of my readers should be tempted to conclude from what I have said that the Catholic Church is opposed to the reading of the Scriptures, or that she is the enemy of the Bible." Such a statement would have been unnecessary if he had not felt that such a conclusion was possible. He adds, "The Catholic Church the enemy of the Bible! Good God! What monstrous ingratitude, what base calumny is contained in that assertion." This seems to me to border on profanity, especially when the attitude of the Catholic Church toward the translation of the Bible into English is remembered.

When Wycliffe and Tyndale and Coverdale and Cranmer and others sought to give the Bible to the English speaking people in their own tongue, the Catholic Church did everything in her power to oppose their effort while she made no effort to translate the Bible into English until she was forced to do so by the demands of the people.

John Wycliffe was the first to give us a complete translation of the Bible into English. While translating the Old Testament he was summoned to appear before a synod of preaching friars, and at their instigation was excommunicated. He died Dec. 28, 1384, soon after he finished the Old Testament. On May 5, 1415, thirty-one years after the death of Wycliffe, the Council of Constance, as a preliminary to the martyrdom of John Huss and Jerome of Prague, formerly declared Wycliffe to be a heretic, and ordered his bones to be removed from consecrated ground and thrown upon a dunghill. The sentence was not executed until thirteen years later, when his bones were taken up, burned and the ashes scattered upon the Swift, a tributary of the Avon.

Tyndale was forced to leave Cologne, where he was having a translation of the New Testament published. Cochleus wrote letters to the king of England, Cardinal Wolsey and Bishop Fisher, so that they might "prevent the importation of the pernicious merchandise." Many copies of the translation reached England, however, and so anxious were the people for it that some of them declared that they would have a copy of the New Testament "even if they had to give a hundred thousand pieces of money for it." Everything was done to suppress the book. All persons having copies were ordered to give them up. Those who sold them were made to do penance. Baskets full of them were burned just outside of Saint Paul's London with great pomp. Cardinal Wolsey was present on this occasion, clothed in purple and sit-

ting on a great platform, surrounded by abbots, friars, and bishops. This looks as if there were a time when the Catholic Church at least hated the English translation of the Bible and those who made such translations.

There is much history of this sort connected with our English Bible. Dr. Robert Barnes was persecuted for inveighing against the luxury of Cardinal Wolsey and for having Tyndale's translation in his possession. He recanted and bore his fagot among the penitents in the Bible burning at Saint Paul's. He was martyred fourteen years later.

Other translations followed. But it was no place for Protestantism. Cranmer and Rogers were burned. The bones of Fagius and Bucer were treated in the same way. Coverdale was imprisoned and escaped martyrdom by the special intervention of the king of Denmark.

The Rheims-Douay Version is the English version used by Catholics. The New Testament was translated by some English Roman Catholic refugees in Rheims in response to a challenge to suspend their criticisms of existing translations until they produced a better translation themselves. Mary, Queen of Scots, the evening before her execution, swore her innocence upon this book, and when the Earl of Kent expressed objection on the ground that the book was false she answered, "Does your lordship believe that my oath would be better if I swore on your translation, in which I do not believe?" The Old Testament was published at Douay hence the name Rheims-Douay. This translation was not authorized by the Catholic Church but has been endorsed by it. It is a poor translation, having been made from the Latin Vulgate rather than from the original languages.

Baptists do not endorse any one English translation and tell the people they must use that and that only. Freedom is given them. We are not afraid for them to know all that is to be known about the Word of God. They are urged to search the Scriptures, using all the means they have to ascertain their meaning. I have nine different English translations of the New Testament, some of them also including the Old Testament. Permit me to say that I regard the American edition of the Revised Version as the best of them all. It is clearer and more accurate than any other English translation I have knowledge of.

Let me say in conclusion that the Bible is your book, my friends, and if you fail to study it, God will hold you, not the church, responsible. You may not always understand all you read, but that is true of almost every book written in human language, but you can understand much of it, indeed, all that is necessary to lead you into the way of life, the way of eternal salvation. "He that believeth in the Son, hath life everlasting." You can understand that and there is enough in that to save the soul, save the soul now and forever. God help you to see this truth and to rejoice in it.

### Program for B. Y. P. U. of the South, May 10, Chattanooga, Tenn.

- 10:30 a.m.—Praise service.
- 11:00 a.m.—Address, "Significant Features in Baptist History of the Past Year."—W. E. Hatcher, D. D., Richmond, Va.
- 11:45 a.m.—Reports from States and discussion of conditions.
- 12:30—Adjournment.
- 2:30 p.m.—Praise service.
- 2:45—Organization and report of Executive Committee.
- 3:00 p.m.—Discussion of report, lead by L. P. Leavell and A. C. Davidson, D. D.
- 4:00 p.m.—Address, "How to Make a Great State Convention"—Robt. Van Deventer, Savannah, Ga.
- 4:30 p.m.—Discussion of encampment idea by President Brooks, Waco, Tex.
- 5:00 P.m.—Adjournment.
- 8:00 p.m.—Address, "The Bible and the Conscience"—B. G. Lowrey, Blue Mountain, Miss.

8:40 p.m.—Address, "The Message of Jesus to the Young People of the Twentieth Century"—W. J. Williamson, D. D., St. Louis. L. O. Dawson, J. M. Shelburne.

### Report of Executive Committee to B. Y. P. U. State Convention, Gadsden, Ala.

In accordance with the instructions of the last convention, held at Bessemer, the Executive Committee organized a regular campaign of instruction and organization intended to touch every county in the State. The means at our command were exceedingly limited, both in men and money, but we did what we could under the circumstances. Reserving the county of Jefferson as a central district to be worked by the Birmingham District Union, we divided the remaining 66 counties of the State into six sections, over one of which each of the members of the Executive Committee was to assume supervision. The plan of operation proposed was that the committeeman would endeavor to secure some interested and competent person in each county or association in this district to agree to push forward the B. Y. P. U. work in his immediate locality. Several members of the Executive Committee have done faithful work in this respect, for which they are entitled to the thanks of the convention. The president of the convention, the chairman of the executive committee, both of last year and this, and the Secretary of the convention, have all received letters of inquiry concerning the operation of B. Y. P. U. work in consequence of these efforts. Quite a number of packets of literature have been sent out during the year, each containing instructions about running a union. We think that we can trace the organization of ten or a dozen new unions to this agitation. In default of a man specially set apart and supported to give his time to this work, this seems to be about the best method of conducting an educational and organizing campaign.

The second special direction of the convention, that of printing the minutes of the Bessemer meeting, has also been complied with. For this we are indebted to our efficient secretary, Mr. T. J. Wingfield.

Out of its experience the Executive Committee has some recommendations to lay before the convention for its prayerful consideration.

1. That the Nominating Committee be instructed to propose the names of members to compose the executive committee who live within reach of each other, so that meetings may be held with as full a representation as possible.
2. That the educating and organizing campaign of the Executive Committee, or some other committee specially raised therefore, be continued, and that suitable funds be provided for the correspondence, printing, and if possible, traveling, incident thereto.

3. That as the principal work of organizing must be done by correspondence, an assistant or corresponding Secretary be provided, who can and will co-operate with the convention Secretary, conferring with, and aiding him in the clerical work necessary to push our work over the State.

4. We recommend further that special efforts be made to make this distinctively a young laymens convention for religious effort, and to this end our unions be requested to come in closer touch with the Executive Committee, through the Secretary; in some way communicating the names of capable and interested laymen who may be asked to lead in the general work of the convention.

5. We suggest that the convention take into earnest consideration the establishment of a summer camp or assembly ground for its annual gathering; after the example of our neighboring States.

Respectfully submitted,

JNO. F. GABLE,  
Chairman.

# Let the Fifth Sunday for Howard Endowment be the Motto for Every Pastor in the State---J. W. Sandlin.

## Bro. Kilpatrick's Suggestion.

No one could value more than I do the words and co-operation of Brethren J. M. McCord and J. Bunyan Kilpatrick. Such help not only stirs the heart, giving cheer and encouragement, but it also carries forward the work which is of vast importance to our college and our denomination.

Many pastors have given money and assistance in canvassing to the endowment enterprise, and my heart goes out in gratitude to them. Without their assistance the work would have failed. To them belongs, in largest measure, the success which, in the providence of God, has come to the movement. But there are some who have not helped as yet, and there are others who, having helped, are willing to do more for this great cause.

Now, in supporting Bro. Kilpatrick's admirable suggestion, permit me to beg that our people over the entire State make the Fifth Sunday in this month Howard Day, in fifth Sunday meetings, in individual churches, in country, town, and city; and I further suggest that the object be twofold:

1st. Let all churches that have not paid the sums pledged at the last State convention make up the full amounts that day, and send on the money as soon as possible. The college is giving free tuition to fifty-three students for the ministry (we rejoice in their presence here), and this means \$3,180 which the institution is giving. Sons of ministers receive half rates on tuition; this means hundreds of dollars more given. We love to give these sums and we shall always give them. But we must pay our teachers and feed our students; and we need the money which was promised at Sheffield, and we need it now. The brethren were kind in making these pledges—they will be most kind in meeting them. We estimated the sums promised at the convention as a good part of our available assets of this year;

to fail to get them would embarrass us seriously.

2d. Let all the churches which have done nothing, or almost nothing for the endowment take up the matter on the fifth Sunday and get good pledges. To state the situation, we must get \$10,000 more; sums pledged are payable in five years, beginning next December; the notes bear no interest. I will gladly send these notes upon application. If our people will act according to Bro. Kilpatrick's plan we can raise thousands of dollars on that day, and thus carry forward the movement "by leaps and bounds." What an inspiration it will be to feel that our great State is working on that day for Howard College.

If some programs have been made out which did not make the endowment the issue for the fifth Sunday, I beg our brethren to change them. Such subjects as "The Duties of Deacons," "Baptists, Why and Why Not," "The Best Way to Increase the 'Sunday School,'" while important, can wait for a term or so. The endowment cannot wait. We are preparing men who are going to be deacons, Sunday school teachers, preachers; it is more important to prepare men than to discuss methods. And we can prepare these men far more efficiently when our college has an endowment.

Brethren of the Ministry, give Howard College that day; give it freely, fully, with cheerfulness and hope and vigor; speak that day as you never spoke before; stand up for Howard College; live up with the column that is marching to victory. By the memory of services and sacrifices of other days I plead with you; in the name of the successful present I invoke your help; for the sake of what may be, God willing, of what shall be, I beseech you to stand that day for the movement which will establish our College and make it strong when you and I have rendered our account before the Judge of all the earth.

A. P. MONTAGUE.

I notice Bro. Kilpatrick's suggestion to the pastors of the State, to make the fifth Sunday in this April Endowment Day for Howard College. Last summer at the Sheffield meeting of the Alabama Baptist Convention, Dr. Montague was given 18 months, up to Jan. 1, 1907, in which to raise the \$75,000, necessary in order to secure the \$25,000, offered on the Howard College endowment by Mr. Rockefeller. He has already raised the \$75,000, accomplishing this in less than twelve months, instead of its taking 18 months. This is a wonderful work, nobly and grandly accomplished in so short a time. But in addition to the \$75,000 now subscribed, it is required that an additional \$10,000 shall be pledged in order to make up for such portions of the \$75,000 as will never be actually paid.

It is of the highest importance that this \$75,000 shall be raised quickly, so as to close the matter up, and so as to be able to report to this year's meeting of the Alabama Baptist State Convention. Dr. Montague has performed a heroic work, and is well nigh exhausted by the strain. Furthermore, his wife is seriously ill, and in order to do this work he is having to absent himself from her bedside during this critical time. He has done his part so wonderfully, and nobly, and cheerfully; cannot the pastors of the state now join in a united effort to raise this \$10,000, on the fifth Sunday in this month? I sincerely trust that this will be done, and I hope you will come out strongly in urging it.—S. S. Broadus, Decatur.

It is gratifying to find brethren from various quarters of the state with plans in their minds for the betterment of our work. It is especially so to the writer when those plans are in behalf of Howard College. Bro. Kilpatrick suggests that the churches make the fifth Sunday in April Howard College day for the help of the endowment. I desire to respectfully suggest that we substitute for the fifth Sunday in April the third Sunday in May. My reasons are as follows:

1st. This time will suit President Montague quite as well. Though he has endorsed Bro. K.'s suggestion he very readily accepts my amendment.

2nd. April is our month for Foreign Missions. Scores of our churches are planning to do something nice for our Foreign Board on the last Sunday in April. Those churches which have taken their collections earlier in the month could hardly be rallied so soon to another great effort, even for Howard College.

3rd. In the interest of uniformity of effort over the state it is well not to appear to ignore our plan. Let us talk of nothing else than Foreign Missions during April.

4th. The third Sunday in May will secure a larger cooperation, reach the churches at a better time and result in greater good to the cause which not only Bro. K. but we all desire to help. Very respectfully, J. M. Shelburne, East Lake.

The suggestion that our churches of the state make a generous offering to Howard College Endowment fund on fifth Sunday in this month is a good one. It would gladden the heart of our hard-worked president and crown most gloriously his phenomenally successful campaign.—W. M. Blackwelder, Greenville.

Through the untiring energy of our beloved Dr. Montague the endowment movement has succeeded most admirably, but I think the timely suggestion made by Bro. Kilpatrick for the pastors throughout the state to make the fifth Sunday in this month Endowment Day, a fine idea. I do think the pastors owe the movement this much consideration, and hope they will take kindly to it.—James B. Ellis, Selma.

That was a wise and timely suggestion made in the last issue of the Alabama Baptist by Brother Kilpatrick with reference to adopting the fifth Sunday in April this month as Endowment Day. This ought to be taken up at once by the Baptists all over the state, and with an earnest, consecrated effort on that day by the pastors and laymen in their churches Sunday-schools and district meetings, I am sure that our wise and tireless president of Howard will be enabled by May the 1st to send out a report of victory and make glad our hearts. Surely those pastors, laymen and churches, that have "looked on" and done nothing, will take this matter up, and help at this crucial moment and make glad Dr. Montague's heart. —E. E. George, Prattville.

I want to endorse what Bro. J. B. Kilpatrick says about making the fifth Sunday "Endowment day for Howard College." Why can't the Baptist pastors all over the state arrange to exchange pulpits and make one mighty effort for our college? Just think of the great work the college is doing for our young men preparing for the ministry aside from the greater number of our boys who will go into the business world and help spread the gospel according to Baptist ideas and principles. I wish the Howard had an endowment of a million dollars. All honor to President Montague for what he has accomplished. Let him go on with the grand work. Howard College situated where it is, is destined to be one of the finest educational institutions in America. Let all join in and hasten the day. By all means give every Baptist in Alabama an opportunity to do something on the fifth Sunday in April.—H. C. Reynolds, Montevallo.

## Weak Kidneys

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weakness or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the kidney nerve is strong and healthy the kidneys are strong and healthy. If the kidney nerve goes wrong, you know it by the inevitable result—kidney trouble.

This tender nerve is only of a great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake Dr. Shoop has called this great nerve system the "Inside Nerves." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere.

The one remedy which aims to treat not the kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative (Tablets or Liquid). This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token"—an intended passport to good health. Both the book and the "Health Token" are free.

Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single package.

For the free book Book 1 on Dyspepsia, and the "Health Token" Book 2 on Heart, Book 3 on Kidneys, address Dr. Shoop, Book 4 for Women, Box 7966, Racine, Wis. State which Book 5 for Men, Book 6 on Rheumatism.

Dr. Shoop's Restorative Tablets—give full three weeks treatment. Each form—liquid or tablet—have equal merit. Druggists everywhere

# DR. SHOOP'S RESTORATIVE

# Royal Baking Powder Absolutely Pure

**DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER**

It does not contain an atom of phosphatic acid (which is the product of bones digested in sulphuric acid) or of alum (which is one-third sulphuric acid) substances adopted for other baking powders because of their cheapness.

See our Great Razor Offer

# Rise Liars, And Salute Your Queen

Ho, All Ye Faithful Followers of Ananias, GIVE EAR!

A Young Girl said to a Cooking School Teacher in New York: "If You Make One Statement as False as That, All You Have Said About Foods is Absolutely Unreliable."

This burst of true American girl indignation was caused by the teacher saying that Grape-Nuts, the popular pre-digested food, was made of stale bread shipped in and sweetened.

The teacher colored up and changed the subject.

There is quite an assortment of traveling and stay-at-home members of the tribe of Ananias who tell their falsehoods for a variety of reasons.

In the spring it is the custom on a cattle ranch to have a "round up," and brand the cattle, so we are going to have a "round up" and brand these cattle and place them in their proper pastures.

## FIRST PASTURE.

**Cooking school teachers**—this includes "teachers" who have applied to us for a weekly pay if they would say "something nice" about Grape-Nuts and Postum, and when we have declined to hire them to do this they get waspy and show their true colors.

This also includes "demonstrators" and "lecturers" sent out by a certain Sanitarium to sell foods made there, and these people instructed by a small-be-whiskered doctor—the head of the institution—to tell these prevarications (you can speak the stronger word if you like). This same little doctor conducts a small magazine in which there is a department of "answers to correspondents," many of the questions as well as the answers being written by the aforesaid doctor.

In this column some time ago appeared the statement: "No, we cannot recommend the use of Grape-Nuts for it is nothing but bread with glucose poured over it." Right then he showed his badge as a member of the tribe of Ananias. He may have been a member for some time before, and so he has caused these "lectures" to descend into the ways of the tribe wherever they go.

When the young lady in New York put the "iron on" to this "teacher" and branded her right we sent \$10.00 to the girl for her pluck and bravery.

## SECOND PASTURE.

Editors of "Trade" papers known as grocer's paper.

Remember, we don't put the brand on all, by any means. Only those that require it. These members of the tribe have demanded that we carry advertisements in their papers and when we do not consider it advisable they institute a campaign of vituperation and slander, printing from time to time manufactured slurs on Postum or Grape-Nuts. When they go far enough we set our legal force to work and hail them to the judge to answer. If the pace has been hot enough to throw some of these cattle over on their backs, feet tied, and "bellowing," do you think we should be blamed? They gambol around with tails held high

and jump stiff legged with a very "cocky" air while they have full range, but when the rope is thrown over them "it's different."

Should we untie them because they bleat soft and low? Or should we put the iron on, so that people will know the brand?

Let's keep them in this pasture, anyhow.

## THIRD PASTURE.

Now we come to a frisky lot, the "Labor Union" editors. You know down in Texas a weed called "Loco" is sometimes eaten by a steer and produces a derangement of the brain that makes the steer "batty" or crazy. Many of these editors are "Locoed" from hate of anyone who will not instantly obey the "demands" of a labor union and it is the universal habit of such writers to go straight into a system of personal vilification, manufacturing any sort of falsehood through which to vent their spleen. We assert that the common citizen has a right to live and breathe air without asking permission of the labor trust and this has brought down on us the hate of these editors. When they go far enough with their libels, is it harsh for us to get judgment against them and have our lawyers watch for a chance to attach money due them from other (For they are usually irresponsible).

Keep your eye out for the "Locoed" editor.

Now let all these choice specimens take notice:

We will deposit one thousand or fifty thousand dollars to be covered by a like amount from them, or any one of them, and if there was ever one ounce of old bread or any other ingredient different than our selected wheat and barley with a little salt and yeast used in the making of Grape-Nuts, we will lose the money.

Our pure food factories are open at all times to visitors, and thousands pass through each month, inspecting every department and every process. Our factories are so clean that one could, with good relish, eat a meal from the floors.

The work people, both men and women, are of the highest grade in the State of Michigan, and according to the state labor reports, are the highest paid in the state for similar work.

Let us tell you exactly what you will see when you inspect the manufacture of Grape-Nuts. You will find tremendous elevators containing the choicest wheat and barley possible to buy. These grains are carried through long conveyors to grinding mills, and there converted into flour. The machines make selection of the proper quantities of this flour in the proper proportion and these parts are blended into a general flour which passes over to the big dough mixing machines, there water, salt and a little

yeast are added and the dough kneaded the proper length of time.

Remember that previous to the barley having been ground it was passed through about one hundred hours of soaking in water, then placed on warm floors and slightly sprouted, developing the dextrose in the barley, which changes the starch in the grain into a form of sugar.

Now after we have passed it into the dough and it has been kneaded long enough, it is moulded by machinery into loaves about 18 inches long and 5 or 6 inches in diameter. It is put into this shape for convenience in second cooking.

These great loaves are sliced by machinery and the slices placed on wire trays, these trays, in turn placed on great steel trucks, and rolled into the secondary ovens, each perhaps 75 or 80 feet long. There the food is subjected to a low heat and the starch which has not been heretofore transformed, is turned into a form of sugar generally known as Post Sugar. It can be seen glistening on the granules of Grape-Nuts if held toward the light, and this sugar is not poured over or put on the food as these prevaricators ignorantly assert. On the contrary sugar exudes from the interior of each little granule during the process of manufacture, and reminds one of the little white particles of sugar that come out on the end of the hickory log after it had been sawed off and allowed to stand for a length of time.

This Post Sugar is the most digestible food known for human use. It is so perfect in its adaptability that mothers with very young infants will pour a little warm milk over two or three spoonfuls of Grape-Nuts, thus washing the sugar from the granules and carrying it with the milk to the bottom of the dish. Then this milk charged with Post Sugar is fed to the infants producing the most satisfactory results, for the baby has food that it can digest quickly and will go off to sleep well fed and contented.

When the baby gets two or three months old it is the custom of some mothers to allow the Grape-Nuts to soak in the milk a little longer and become mushy, whereupon a little of the food can be fed in addition to the milk containing the washed off sugar.

It is by no means manufactured for a baby food, but these facts are stated as an illustration of a perfectly digestible food.

It furnishes the energy and strength for the great athletes. It is in common use by physicians in their own families and among their patients, and can be seen on the table of every first-class college in the land.

We quote from the London Lancet analysis as follows:

"The basis of nomenclature of this preparation is evidently an American pleasantry since Grape-Nuts is derived solely from cereals. The preparatory process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water. The soluble part contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried bread crumbs. The

grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': Moisture, 6.02 per cent; mineral matter, 2.01 per cent; fat, 1.60 per cent; proteids, 15.00 per cent; soluble carbohydrates, &c., 49.40 per cent; and unaltered carbohydrates (insoluble) 27.97 per cent. The features worthy of note in this analysis are the excellent proportion of proteid, mineral matters, and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may be. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state."

An analysis made by the Canadian Government some time ago shows that Grape-Nuts contains nearly ten times the digestible elements contained in ordinary cereals, and foods, and nearly twice the amount contained in any food analyzed.

The analysis is familiar to practically every successful physician in America and London.

We print this statement in order that the public may know the exact facts upon which we stake our honor and will back it with any amount of money that any person or corporation will put up.

We propose to follow some of these choice specimens of the tribe of Ananias.

When you hear a cooking school teacher or any other person assert that either Postum or Grape-Nuts are made of any other ingredients than those printed on the packages and as we say they are made, send us the name and address, also name of two or three witnesses, and if the evidence is clear enough to get a judgment we will right that wrong quickly.

Our business has always been conducted on as high a grade of human intelligence as we are capable of, and we propose to clear the deck of these prevaricators and liars whenever and wherever they can be found.

Attention is again called to the general and broad invitation to visitors to go through our works, where they will be shown the most minute process and device in order that they may understand how pure and clean and wholesome Grape-Nuts and Postum are.

There is an old saying among business men that there is some chance to train a fool, but there is no room for a liar, for you never can tell where you are, and we hereby serve notice on all the members of this ancient tribe of Ananias that they may follow their calling in other lines, but when they put forth their lies about Grape-Nuts and Postum, we propose to give them an opportunity to answer to the proper authorities.

The New York girl wisely said that if a person would lie about one item, it brands the whole discourse as absolutely unreliable.

Keep your iron ready and brand these "mavericks" whenever you find them running loose.

"THERE'S A REASON" for  
**Grape-Nuts and Postum**

## WOMAN'S PAGE

### CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.  
 Vice-President—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.  
 Vice-President—Mrs. A. J. Dickinson, 517 N. 22nd St., Birmingham.  
 Organizer and Leader Young People—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.  
 Secretary—Mrs. D. M. Malone, 736 S. 29th St., Birmingham.  
 Treasurer—Mrs. N. A. Barrett, 7900

(All contributions to this page should be sent to Mrs. D. M. Malone.)  
 Underwood Ave. East Lake.  
 Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St. Montgomery.  
 Auditor—Mrs. Peyton Eubanks, Ensley.  
 Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. A. P. Montague, Mrs. G. M. Morrow, Miss Birdie Ethridge, Birmingham.

### Twenty-Fifth Anniversary of Women's Missionary Society of 1st Church, Montgomery.

The twenty-fifth anniversary celebration of Woman's Missionary Society, First Baptist church, began Sunday, when the pastor, Rev. C. A. Stakeley, D. D., at the morning service presented a scholarly exposition of mission truth in which he paid deserved-tribute to the women workers of this society, and concluded at the lovely home of the only and honored president, Mrs. M. A. Waller, in the meeting convened by her, at which practically every member was present.

Dr. Stakeley gave the scripture text, and offered prayer, followed by singing of hymn "Alas, and Did My Saviour Bleed." The twenty-fifth anniversary report of the twelve years secretary, Mrs. T. W. Hannon, and the convention report of the Treasurer, Mrs. T. L. Jones, were read and unanimously adopted.

Mrs. Waller, in her address, treated of God's guidance, help and blessing, for the society, emphasizing the spirit's power, in the winning of souls for Christ, in home and foreign lands, for which we have labored together twenty-five years. Mrs. C. A. Stakeley presiding, read greetings and congratulations from Mrs. George B. Eager, to the society, in their self abnegation and devotion to holiest ideals, and to the president, "in the joyous erectness of undimmed soul, guided in her leading by Infinite Love and Light, "More Love to Thee O Christ" was sung.

Mrs. C. Stratford, the honored vice president, extended loving congratulations, and expressed deep regret that being present, her official record numbering twelve years.

Mrs. F. I. Harris read a letter from Miss Cynthia Miller, in which she described her struggles at mastering the Chinese language, and asked our prayers that she might soon be able to tell of Christ's love to the heathen.

Mrs. E. Littlepage gave an incident of the conversion of a little child, through power of prayer, early brought to love and labor for missions.

Miss Mary Davis told of the personnel and conduct of the work, and how "in love had been kept" one of God's chosen messengers. Mrs. M. A. Lovelace read of a young boy, saved through effort of a faithful teacher in a mission school. Mrs. A. F. Dix told of the unconscious influence which had gone out from the society upon her own home, and that of others, in individual and organized effort for missions.

Mrs. S. B. Davis offered the closing prayer, the silver thank offerings were presented, and donated to the Margaret Home and Cynthia Miller.

The president then invited the members to the dining room, where Mesdames Platt Stout and R. Stout "did the honors," their lovely children serving the dainty refreshments—flowers, sunshine and welcome, for all. "Doxology" was heartily sung and the joyous occasion concluded.

### Report of the Secretary.

Today is reached the twenty-fifth year of the Woman's Missionary Society First Baptist Church, Montgomery, and in the individual and corporate work of the promoters and coadjutors, the journey has ever been marked with "Ebenezers," for "hitherto hath the Lord helped us."

Organized in 1881, the following of-

ficers were elected: President, Mrs. M. A. Waller, Treasurer, Mrs. J. S. Armstrong; Secretary, Miss Kate Hughes.

Its first object was "Woman's Mission to Woman," in aiding women missionaries on the foreign field, the moneys for the first six years having been given entirely to foreign missions, but with the increase in strength and usefulness, since 1887 in equal appropriations to State, Home and Foreign missions.

The organization has had one president, Mrs. M. A. Waller, who with administrative ability, determinate judgment, and benignant counsel, has led the organization from the inception to the present time, her exalted life and example shedding a silvery halo of undimmed brightness upon the religious and charitable life of our city.

Mrs. J. C. Stratford, for three years treasurer, and eight years vice-president, with untiring zeal, unchanging fidelity, and pronounced acceptability, has administered her duties, her noble deeds for the cause and the Master, ever proving an inspiration and incentive to the present prosperous period of the work.

The secretaries and treasurers with their assistants have faithfully and conscientiously served the society.

The members have evidenced their sincere interests and cordial co-operation in plans and objects of the society, and given their loyal devotion of time, labor and means to the work. Of the constituent members, twenty-nine have passed the great beyond, and eleven still with us, there being now sixty members on the list.

The pastors of the church, Drs. A. B. Woodfin, M. B. Wharton, W. M. Harris, George B. Eager, and C. A. Stakeley, have given of their presence, prayers and words in the meetings, and their assistance, encouragement and furtherance to the cause.

During the first year, the society donated \$110.80 to missions, and the amounts have constantly increased, until for the past five years they have realized \$500 per year—\$250 in cash and \$250 in box contributions. Besides direct appropriations to State, Home and Foreign missions, for seventeen years the society has supported Bible women in China; for eight years assisted Alabama women in caring for the foreign missionary, Miss Willie Kelly, and for three summers employed colporteurs to preach in destitute portions of the State, among whom was Rev. J. W. McCollum, now the prince of missionaries in Japan.

Money has also been given to women's hospitals at Havana, Cuba, Canton, China, and Montgomery Infirmary; women's missionary homes, at Canton, and Hakka district, China; Centennial mission fund; memorial fund to Dr. I. T. Tichenor, our beloved pastor for fifteen years; the Louisville Training School Home for Women preparing for the foreign field; and church building, reaching from our own city to the Far West. The "Margaret Home for Missionaries' Children," so near and dear to the society, the gift of a "Christian Mother"—a home where bright, happy children, shielded from the conditions of foreign fields, enjoy all that "home" and "mother" imply, and in a beautifully equipped and envied structure, at Greenville, S. C., receive moral, intellectual and religious training. Mrs. F. I. Harris, Alabama Committeewoman in the work, and Miss Cynthia Miller, medical missionary in

China, who received part of her training at Montgomery Infirmary, through the assistance of the Ladies' Aid Society, and Working Circle of this church—these causes are remembered today.

On the memorial pages of our beloved and sainted dead who have passed from earthly labor to heavenly reward, these names are inscribed:

Mesdames J. L. Todd, W. L. Chandler, W. F. Sadler, A. J. White, J. G. Harris, Miss Jane E. Smith, Mesdames J. H. Abbott, W. A. Travis, H. V. Parrish, Z. J. Barnett, Miss Bella Stringfellow, and the senior church deacon, Mr. J. C. Stratford. A faithful mission is performed through the Bible of Miss Jane Smith, from which she read to us, as now a native pastor, from its sacred pages gives the "Word of Life" to the Telegus at Natal, Africa.

In the plan and conduct of the meetings, the society has acted in unison with Woman's Missionary Union, S. B. C., and State Central Committees, subscribing to the literature, special lines of work, in Christmas offering to China; Week of Prayer and special effort for Home Missions, the union services of which have usually been held in the Baptist Churches, and conducted by their women's missionary societies, and in boxes of clothing sent to missionaries, from California to Tennessee.

Addresses have been delivered by the following distinguished workers: Rev. N. B. Forrester, at the first anniversary meeting; the missionaries, Mrs. M. C. Crawford, Rev. B. Williams, Miss Willie Kelly, China; Miss M. B. Whitehead, Burma; Miss L. Wimbish, Japan; President Woman's Missionary Union, S. B. C. Mrs. C. A. Stakely, and the Secretary, Miss A. W. Armstrong, Baltimore, Md.; Presidents of State Central Committee, Mesdames T. A. Hamilton and L. F. Stratton, Birmingham; Associational Vice-President Woman's Work Mrs. S. A. Smith, Prattville, Prof. George B. Eager in benefit lecture for new church; Mrs. Eager, vice-President of Louisville Training School Home, and Mrs. F. R. Chambers, New York, our three years Secretary, the daughter of our President, and a woman known and loved throughout the Southland for her munificent service to missions.

From the first meetings the burden of prayer has been that God would raise up missionaries from among Alabama's daughters; answered in Mrs. J. W. McCollum, T. W. Ayers, J. W. Ray and Misses Willie Kelly, Cynthia Miller, Rosa Golden, Louise Davie—unanswered in our church and society.

In the responsibilities and successes of the present, and the opportunities and possibilities of the future, there may be found strength and inspiration from the past.

Twenty-five years of mercies, of blessings all the days,

Twenty-five years of proving God's presence all the ways,

Twenty-five years of service of witness for Christ's love,

Twenty-five years of training for holiest work above.

Respectfully submitted,  
 MRS. T. W. HANNON,  
 Secretary.

### NOTES.

The Ladies Aid Society of the Pack-er Memorial Church, Avondale, send \$5.50 for their Self Denial Offering. This is fine for their society.

Mrs. E. R. Dean, Talladega—"How it must grieve the loving heart of our Savior that we are so indifferent to missions and are so unwilling to make sacrifices for the saving of souls for which He gave his life. If we all had His spirit in us how easy it would be to raise our apportionment and more."

"How I would love to go to the convention, but cannot leave home. May God bless the work, and each member attending, and may His Spirit be present in power as never before, is my prayer."

One of our good Pastors—"I send \$2.85 for Home Missions, I have tried hard to get my ladies to work, but they have such a hard time of it, as

they all do their own work, and their husbands, sons, or boarders, work twelve hours a day, and shift every week, some every two weeks, so that it makes it a hard life. I gave my Sunday-school children ten cents each, and got them to use it to make more, they choose two captains, the captains then choose nine soldiers each, 30 days was given to work in, they brought me \$28.25 for the school's literature. You who work among the furnace people in Birmingham may get some idea of what I have to contend with. Yes, it is the children that I look to do the great work among their parents and friends.

Mrs. I. A. Smith, Prattville—"I am now getting along nicely, have not yet regained my usual strength. We have both passed through the fire but I pray it may refine and better prepare us for our dear Master's use. How could we bear afflictions did we not know a loving Father sends them, who would not send the least pain that was not necessary. I pray God to endow the W. M. U. with His wisdom and give us officers of His own choosing. A heart full of love to all the workers."

The Vice-President of Central Association has sent up a good long list of societies, and not satisfied with the time and work that she gives so lovingly to her own association, has organized several societies and done work that will tell in another association.

The Secretary wants to thank the Vice-Presidents for the lists of societies and their dear letters that have come pouring in the last few days. There were only a few that did not answer. I don't know whether our people appreciate the unselfish work these good women are doing. Their expenses of postage and stationery should be paid by the societies of the association and every one should help and encourage them."

Miss Bessie McGahey, Tuscaloosa—"The young ladies of the Tuscaloosa Baptist church have recently organized themselves into a circle, which is to be called "The Young Ladies' Working Circle."

"The principal object of the circle is to do missionary work, however, we shall not confine our efforts to that particular work alone—doing whatever our hands find to do."

### A WOMAN DOCTOR Was Quick to See that Coffee Poison Was Doing the Michief.

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and have suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day in 1904, a woman doctor told me to drink Postum Food Coffee. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and am still gaining, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough I expect to get the coffee poison out of my system.

"Now that a few months have passed since I began to use Postum Food Coffee, I can gladly say that I never know what a neuralgic headache is like any more, and it was nothing but Postum that cured me. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years." Name given by Postum Co., Battle Creek, Mich.

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

"My letters lately have been like answers to prayer. I asked for such a simple little thing, the names of societies and their officers, and in return received sweet, brave, cheering letters that have done my heart good, and more and more am I convinced that one soul all aglow with the spirit of missions can set a whole community afire. For she is not alone. The God of all the earth is her helper. I want to thank every one who wrote to me."

"The women of Gadsden had a glorious observance of The Week of Self Denial. They sent \$50 for Home Missions and a handsome offering to some other good cause."

Mrs. J. H. Snow, Nashville, Tenn.—"The Students Volunteer Convention left a great impress for missions on our young people. Two of our choice young women have offered themselves for the Foreign Field and a deeper conviction of privilege and duty has taken hold on the hearts of others who were contemplating medical work in Foreign Lands."

**WOMAN'S MISSIONARY UNION Auxiliary to S. B. C.**

The Eighteenth Annual Meeting of the Woman's Missionary Union will be held in the First Baptist Church, Chattanooga, Tenn., beginning Thursday, May 10, 1926, at 9:30 a. m. MRS. J. A. BAKER, President. MISS ANNIE W. ARMSTRONG, Corresponding Secretary.

**Effect of Immigration on National Life.**

Our country is comparatively new, for Italy was a kingdom 2300 years before ours was settled and England had an established form of government 1000 years before ours was discovered. We have had a vast territory to be opened up by those from all the older countries who for any cause saw fit to brave the hardships of a new country.

Our ancestors were a brave and hardy people, most of whom came here for religion's sake. They fled from religious and political oppression at home and naturally provided for and faithfully guarded religious freedom in their new home.

It is not strange that such a people, under such circumstances would become a deeply religious nation, and provide in its fundamental law for the safeguarding of individual and religious freedom. Such is, and ever has been our people, that they are willing to lend a helping hand to the oppressed and to share with them the blessings that they so much need and we so much prize.

In the older countries of Europe there are millions who in the race of life, have not the bare necessities, and have no hope of ever bettering their circumstances at home, we have extended to them an invitation to come over and share our wonderful opportunities and great plenty.

If it was good for our parents to come here, it is good for others in like condition to come. So we have thrown wide the door, and they are rushing in at the rate of more than a million a year. The most of these come from countries where religion is merely a form, and they have but little personal idea of Christianity and its blessings. Many of them have watched the oppression of the priesthood, and seen crime committed in the name of the church, until they are ready to cast off the restraint of the church and to indulge in the licensed liberties of a free form of government. These people are crowding into our older and more thickly settled states and cities and are producing a condition seen in the slums of New York city, which is both pitiable and dangerous.

The larger churches are to a great extent trying to provide for the moral and religious care of these, but many more are now going to the West and South where the conditions are such that but little influence can be exercised over them for good.

Their own ignorance, customs

learned in foreign lands have a dangerous influence on our own people, which we are poorly able to counteract. In this "Man's extremity" is perhaps "God's opportunity" for reaching and saving these people.

We look for missionaries to go to these foreign fields, and ask for means to support them and the laborers are few but God is putting immense numbers here with us so that we can have no excuse for not reaching them and offering to them the influence that shall save them, and preserve us from the baneful influence of priestcraft, socialism, anarchy, and infidelity.

The Master who said "I go to prepare a place for you," has doubtless sent these millions here, and he also says, "The fields are white unto harvest and the laborers are few."

In our mines, factories and mills we find a condition that is calling for special laws in most of our states, for children from 10 to 14 years of age are being forced to labor as beasts of burden, and that at an age when their tender bodies are developing and when they should be in school instead of dwarfing both body and mind for all time.

This condition is brought about by the failure of some classes of foreigners understanding that the children belong to God and the country. Most of the states have provided by law that each child shall be in school a certain length of time each year, and the greater number of arrests for the violation of this law are foreigners who are ignorant of all moral requirements.

The public school and the church are the only influences that can Americanize these children, and develop them into citizenship that will perpetuate our social, political, and moral form of government to succeeding generations.

Their members are increasing every year and we must get ready for them. For

"I hear the tread of pioneers  
Of nations yet to be  
The first low wash of waves where  
soon  
Shall float a human sea."

And as this human sea pours its flood tide of foreigners on our shore, we must be ready to absorb them into our mighty nation till they will lose their individuality, so that we may have neither Greek, nor Barbarian but Americans all, and better still, Americans who shall accept the refining and softening influence of Christianity till the knowledge of Christ shall fill our land as the waters cover the sea.

MRS. E. E. HAYES.

**What Jesus Said About the Sacredness of the Word.**

From what our Lord said in His sermon on the mount, we judge that then, as now, people were given to exaggeration and extravagance of speech, and the Master, knowing better than any one else the great evils that may, and do follow this practice, condemned it in no uncertain sound.

To the young, especially, do I wish to impress strict adherence to truth, abstinence from gossip, and direct speech; for whatever is more than this tends to evil.

Let your yea be yea, and your nay be nay. In other words, if you are making a statement or giving testimony, drive straight to the mark by saying yes or no.

All such expressions as, "I declare it is so," or worse, "I swear it," instead of strengthening your affirmation or denial (as the case may be) will (in the minds of sensible people) greatly weaken what you want to impress.

This being the case, our churches discourage extravagance of speech, and sometimes, in extreme cases, punish the offender by expulsion from the church.

Such offenders set a bad example to the young and give our ministers no little trouble, as for example: An otherwise good old deacon was called before the brethren on account of his

unparalleled exaggerations, and in deep repentance, he said:

"Brethren, I acknowledge my fault. I want your forgiveness and I promise the church that, in the future, I will steer clear of this grievous fault; for no one can deplore this fault more than I do. I suppose I have shed barrels of tears over this very thing."

Poor man! Doubtless in youth he had formed this grievous fault of exaggeration. The habit grew on him until at last it became second nature—he was bound by this dangerous habit until it was almost impossible to break away from it. Sad! Sad state!

Let us guard our speech, avoiding all forms of evil expressions such as evil communications, gossip, backbiting, etc., all of which tend to evil and are forbidden by our Lord in His sermon on the mount.

Beware of him who thinks that every one doubts his veracity and undertakes to strengthen his statements by declaring or swearing to them. He who thinks you doubt him, doubts himself—he is bordering upon falsehood; and falsehood leads to spiritual decay and in the end to eternal death, for no liar hath eternal life abiding in him. BELLE OWEN.

East Boyles.

**A GOOD RELIGIOUS EXPERIENCE.**

A good religious experience. When do you expect a good religious experience? Before you believe? This expectation is vain. You cannot have any real religious experience at all, until you become a religious man, by faith in Christ. Faith is the first thing, the mother grace, from which all other graces spring. You cannot say that you hope, love or experience until you believe. Do not expect any real Christian experience until you believe on the Lord Jesus Christ. The cluster of graces are the fruit of faith, growing out of it. 11 Pet. 1:5-8. You cannot enjoy the fruit of a tree until it is planted with a root and cultivated into fruit bearing. The strength of your Christian life and the value of your experience, will depend upon the strength of your faith. Faith must first bring us into fellowship with Christ. I do not mean to underestimate religious experience, but for every look into my poor heart, I take ten looks at Christ. When asked if I love my wife, I do not think of myself for an answer, but I think of her. So be occupied with Christ if you would have your heart burn with love for Him. Luke 24:32. I am indeed conscious of an exchange of hearts, and a new supernatural life. My faith would be as vain as that of the lost, unless it produced the fruit of the spirit—love, joy, peace, long-suffering, gentleness, goodness, etc. Gal. 5:22-24. The devil believes and trembles; we believe and love. My heart is broken for sin and from sin. I not only trust Christ's work for me, but I am conscious of the Spirit's work in me. Rom. 8:16. I do not expect a good religious experience until I learn to live a life of faith on the Son of God. Gal. 2:20. These blessed experiences of grace flow from living, unquestioning faith, and while we make little of frames and feelings, if we are never conscious of these graces, we must conclude that we have not gospel faith, or that we are not walking closely with God. The joy of the Lord is our strength, but faith in the Lamb of Calvary is our salvation. Perhaps you look for something after the model of some wonderful experience, related in a testimony meeting. These startling experiences are sometimes related with pride and conceit being without the lowliness or true Christian character. They are often falsely regarded as superior evidences of conversion, and of higher Christian living. Some such experiences are genuine, but they are not essential to a holy life. However peculiar and wonderful our first experience may have been, we should not rest in any past experience, but in the living present. The time or conversion, particular circumstances, and special impressions, are not material to the

genuineness of the work. God often leads sinners in a way that they know not, and that they do not expect. All experiences agree in the main, they differ in the minutia, as voices, features, education, age and temperaments also differ. The Holy Spirit works along the line of natural characteristics, and this appears in varied experiences. Many learn at the altar of mother's knee, in early life to love Jesus. Blessed leading of the Lord, in fulfillment of promises to parental prayer, training and example. Acts 2:39. Saul, the violent persecutor, had a startling experience and a signal surrender which he could not forget. Timothy was a home convert, mainly through the teaching of Godly parentage. Perhaps the Godly mothers of the land have led more to Christ than all the rousing evangelists. But we need all the appointed agencies. I would just as soon choose an ordinary conversion in a prayer meeting or a quiet home conversion, as the most startling one you ever heard related. The still small voice is just as effective as thunder.

A great many of intelligent and consistent Christians never had any sudden or startling experience. They would not rest—rest in any way, a by-gone experience but they have the constant present assurance. They trust nothing before the sure word of the living God. Nothing else is experience is one that is wrought by the truth and the Spirit, through simple child-like faith in the Lord Jesus Christ you let go everything else and take hold, or Christ will take hold of you with the joy of salvation and your experience will be genuine, though it may not be exactly as you expected. Religious experience in fullness, is a life-long matter, as we cultivate the graces and practice the virtues of the new life. The way will grow better to us, and brighter all along till we get to glory. There are great and more glorious possibilities of progress in the Christian life than in any other sphere. Let us strive for them. The path of the just is as the shining light, that shineth more and more unto the perfect day.

JESSE L. RICHEY,  
Florence, Ala.

**THANKSGIVING PSALM A Rhythmical and Grateful Chant.**

A teacher in a Terre Haute public school, joins in the chorus:

"Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief."

"For 3 years I struggled against this almost complete exhaustion, getting what relief I could from doctor's tonics. Then in the spring of 1903, I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again."

"I ate enough food," (the ordinary meals, white bread and vegetables) but was hungry after meals."

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so after a year and a half of constant use."

"First, I noticed that I was not hungry after meals."

"In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy."

"In three months more than my usual strength returned, and I had gained 15 pounds in weight."

"I finished the year's work without any kind of tonics—was not absent from duty even half day."

"Am still in the best of health, with all who know me wondering at the improvement."

"I tell them all, 'Try Grape-Nuts!'" Name given by Postum Co., Battle Creek, Mich.

There's a reason.

FRANK WILLIS BARNETT,  
Editor and Proprietor.



J. W. HAMNER - - - Cor. Editor  
A. D. GLASS - - - - Field Editor

### WHAT ARE THE BAPTISTS OF ALABAMA READING.

It takes money for improvements but we have made up our minds to put a lot more money in the Alabama Baptist despite the fact that our investment is already a heavy one, and our business sense counsels that the dividends ought to be put aside against a rainy day, but somehow the paper has gotten a hold on us and we are willing not only to spend ourselves but our money to try and make it better serve our Master and our Baptist cause in Alabama.

But our efforts and our money will not accomplish what we want to do unless we can count on our friends to help us and hold up our hands.

We live in a reading age, and since becoming editor have made it our business to see what was being read in our Baptist homes in Alabama.

We find that as a rule those who live in cities care little for the Alabama Baptist. They read the dailies and the magazines and if interested at all in the denomination care more for the general work than for the state work and many take Baptist papers that have a broader outlook or religious papers that stand for no particular faith. In the smaller towns, villages and country are quite a number who take an active interest in the state work and read the Alabama Baptist to keep posted on the organized work.

In certain sections of the state we find quite a few who are opposed to the organized work and they take papers which are not in full sympathy with our boards.

We find a large number of well to do Baptists, men who frankly say they have no time or disposition to read the paper but prefer to devote what time they have for reading to the political or county weeklies. We find that a large number of young people subscribe for the magazine that represents our young people's work but care little for the Alabama Baptist. We think Service a fine magazine and wish it had more readers among our young people but the fact remains that while it is of a high order it does not bring them in connection with our state work. Now here is a real problem. As a rule the members of the B. Y. P. U. are the best young people in our churches, and we are exceedingly anxious to have the Alabama Baptist reach them and inform them on our conditions in Alabama. To do this the paper must be brightened. Easy enough to say but how can it be done? We don't know for sure but we are going to create a new department which we hope will interest the serious young men and women by filling it with live and helpful matter.

Then there are the children. Mighty few children have read the Alabama Baptist in the past and we don't blame them, but we hope to make a page that will interest them and get them into the habit of looking forward to the coming of the paper each week.

There are a number of consecrated women who know the value of the paper as it tells of the organized work for they are interested in missions; but alas there are hundreds of good women whose hearts and imaginations have never been stirred by the call of the heathen and whose sympathies have never been genuinely enlisted in church work and therefore prefer papers or magazines which cater more particularly to their worldly wants and pleasures. We want to reach them by making a page which will interest them and be the means later of joining them on to our missionary societies.

We want to make the paper in the best sense a denominational weekly serving the best interests of the denomination but we don't want to stop there for no great circulation can be built up by a state paper unless it reaches everybody in the home. A religious tract frequently contains the best kind of reading but tracts are notoriously hard to sell,

hard to give away, and still harder to get read. (Ask Brother Crumpton or wait and hear him at the associations. He is the author of some good ones.)

The organized work thrives through publicity. How does it get before the people? Through the papers, pastors and secretaries.

If the Alabama Baptist had 20,000 instead of 10,000 subscribers just think what Dr. Crumpton could do for Missions in Alabama, what Dr. Montague could do for the Howard, what Dr. Patrick could do for the Judson, what Brother Stewart could do for the orphanage and what the pastors could do with their people in forward work.

This question of circulation is a vital one not merely to the owners of the religious papers but to the cause.

It is worth working for, praying for, spending for. We are willing to work, pray and spend, but we can't carry the burden alone, but with Brethren Crumpton, Montague, Patrick, Stewart, the pastors, deacons, Sunday-school superintendents, teachers, leaders of the B. Y. P. U., the Central Committee and the active workers in the missionary societies led by Sister Hamilton, all at work we could get the 20,000. The work calls for it, let's be up and doing. No one need fear that it will make us rich. If we wanted more money to make money we would change our business. True it is, we are anxious for riches but for the kind that perisheth not but are laid up in heaven or stored in the hearts of our brethren and sisters.

**SOME ONE ASKS IF A LARGE PERCENT OF OUR BAPTIST PEOPLE ARE NOT TAKING SOME BAPTIST PAPER. NOT BY A LONG WAY. A PASTOR OF A GOOD CHURCH IN A GOOD TOWN, AND NOT MORE THAN FIFTY MILES FROM BIRMINGHAM, L. O. DAWSON, OF TUSCALOOSA, (THE MAN THAT CAN'T BE MOVED AWAY) OFFERED OUR "FIELD GLASS" A NEW CRAVAT IF HE WOULD GET 60 NEW SUBSCRIBERS ON HIS FIELD. GLASS WRITES THAT HE IS WEARING BROTHER DAWSON'S TIE AND WE ARE WEARING A SMILE FOR A CHECK CAME WITH GLASS' LETTER TO VERIFY HIS HIS BOAST.**

**IN ALABAMA THERE ARE, IN ROUND NUMBERS, 150,000 WHITE BAPTISTS. ALLOWING FIVE TO THE FAMILY WE WOULD HAVE 30,000 BAPTIST FAMILIES. IT WOULD BE SAFE TO SAY THAT NOT MORE THAN 12,000 BAPTIST PAPERS ARE TAKEN IN THE STATE. THIS WOULD LEAVE 18,000 FAMILIES WITHOUT RELIGIOUS PAPERS. THESE ARE THE PEOPLE WE WANT TO REACH AND HOPE TO REACH. THEY NEED THE PAPER. IT WILL DO THEM AND THE CAUSE A WORLD OF GOOD. HELP US GET THEM.**

The death of Dr. Edgar Jones, the gifted and consecrated young physician, cast a gloom over the entire community. We extend to the bereaved family our heartfelt sympathy.

### ONLY TWO MORE SUNDAYS.

I want to beg the brethren not to let anything interfere with Mission Collections the next two Sundays. Thousands of dollars are needed to put Alabama where she ought to be.

W. B. CRUMPTON

### A CURIOUS EXILE.

And yet we have known a Virginian, whose ministry has been spent mostly outside of the State, who rarely has a good hearty word to speak or write in praise of his old mother. He apparently delights in comparisons which are a discredit to her and in glorifying some other State in which he has lived (he has lived in several) at her expense. What a peculiar trait this is, that one should love his adopted mother better than his own.—Religious Herald. If the Herald is not entirely misinformed on this particular case, it might well arrange to have this F. F. V. caged and exhibited in some dime museum as the great twentieth century freak.—Index.

Yes, Brother Bell, the Virginian, whom the Herald describes, would be a sure enough show. Some who have come this way are poor, dear "exiles," when they write to the Herald.

How does this strike the Herald? To find one of these "exiles" from other States, "who rarely has a good, hearty word to speak or write in praise of his adopted State; who apparently delights in comparisons which are a discredit to her and in glorifying some other State in which he has lived (he has lived in several) at her expense."

Few papers are like the Herald, but the paper of the State where the "exile" lives is the best he has and it is the only place he can read about what is being done in that State, and the folks in that State think the "exile" ought to read it, so as to keep himself and his people posted about what is doing; and he ought to help to make the paper the equal of his old home paper.

And so of the colleges of the State where the "exile" lives. The trouble about the exile is he don't feel settled. He cherishes in his mind the hope that he will get a better place after a little in another State, maybe back to his "old mother." If the "exiles" from Virginia and elsewhere would settle down to earnest hard work where they find themselves and be content to fall in line with the people in their adopted State and quit casting longing eyes they would be a great blessing. We have some "exiles" worth keeping. They seem to the manor born.

### THE HORRORS OF THE CONGO.

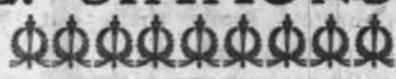
Four years ago, as you may recall, Secretary Hay wrote to the European powers signatory to another treaty of Berlin—that of 1878—protesting against the persecution of Jews in Rumania. He said: This government cannot be a tacit party to such an international wrong. The United States may not authoritatively appeal to the stipulations of the treaty of Berlin, but it does earnestly appeal to the principles contained therein, because they are the principles of international law and eternal justice." The appropriate comment made upon this noble letter of Mr. Hay by the New York Tribune was this: "Because the powers are responsible for the existence of Rumania, the culprit in this case, the Secretary of State has directed the note to them in the hope that they will bring the Rumanian government to a sense of its duties toward civilization." It is a gratification to us that Secretary Root has not shut the door to the opportunity afforded him of following the example of his honored predecessor. We confidently anticipate that when the protest of our nation against the horrors of Congo misrule shall fittingly be uttered by him he will not fail to receive like commendation from the Tribune.

### WE GO TO PRESS MONDAY.

A number of letters from leading pastors and laymen endorsing Bro. Kilpatrick's suggestion about Howard College Day arrived too late for publication.

# TOAST TO DR. AND MRS. E. Z. SIMMONS

At the missionary dinner given by Rev. R. E. Chambers, in their honor, Christmas Day, 1905, at Canton, China, by Rev. John Lake.



Still another joyous Christmas  
On the under side of earth;  
Far, so far, from home and kindred  
And the land that gave us birth!  
Joyous, though, and more than joyous,  
Blessed, peaceful, glorious day—  
Drown the teardrop in the chalice;  
Shine the dewdrops all away!

Not the wine from earthly vineyards,  
Not the world's poor borrowed light—  
Ours the joy of willing service  
For the Princely One—delight  
That He leads us to this stronghold.  
With His banner raised, unfurled;  
That He calls us to the largest  
Heathen city in the world.

Tropic sun and treacherous climate,  
Unfamiliar faces, scenes,  
Alien tongue and hearts unyielding—  
Though we know what all this means,  
Let us turn our faces backward  
To the Christmas days of yore,  
Aye, and conjure up the picture  
Of the Child whose name they bore.

Let us turn our faces forward  
To the work we plan for Him;  
Let the Master's living presence  
Make the shadows all grow dim.  
He is present by His Spirit,  
In the loyal hearts He lives—  
Loyal hearts are all around us;  
What a rich reward He gives!

And we praise Him for the blessing  
On the work already done;  
We will trust Him for the future,  
Till the martyr's crown be won:  
And today no tinge of sadness  
Shall eclipse our Christmas joy—  
It shall be a day of gladness,  
Golden hours and no alloy!



DR. SIMMONS IN HIS STUDY.

The newspapers stated that Dr. Simmons was totally blind upon reaching America, and therefore the following is good news:

"You will be glad to know that I received a telegram from Dr. Simmons in Nashville recently saying his sight was entirely restored. He had been operated on for cataract. I hope Alabama will do great things for us this month. Lay yourself out for world-wide missions. Yours fondly."—R. J. Willingham.

Dear Bro. Barnett:—I received today from Canton, China, a letter containing the following verses, written by Rev. John Lake, of the South China Mission and read at a dinner given in honor of Dr. and Mrs. E. Z. Simmons, who were on the eve of leaving for America and who have already arrived. Dr. Simmons comes to have his eyes treated. He is almost blind, but will return to China with or without sight, if he lives.  
S. M. PROVENCE.

Have we differed? have we doubted?  
Have we dreaded? have we failed?  
Here's my hand—there, clasp your  
neighbor's,  
Make a circle! devils quailed  
When a cordon of affection  
Knit together man and man:  
Darkness dreads, and dreaded, union  
Ever since the world began.

But with hands and hearts united  
Here around the festive board,  
Let us pledge, each to the other,  
Let us pledge our common Lord.  
That the year we soon shall enter  
Shall be spent as ne'er before;  
That we'll stand the firmer, closer,  
And we'll undertake the more.

Now before we sing together  
Of the tie that binds us all,  
Let us linger o'er the hand clasp,  
For our circle, all too small,  
Must be broken for a season—  
Feel we not the tender thrill?  
How the love wells up within us!  
And our hearts are with you still.

Honored Brother, honored Sister,  
When you sail across the blue,  
We will miss you, oh, so deeply!—  
And how glad to welcome you,  
When the windows of your soul, sir,  
Are as bright and clear again  
As the soul itself: God speed you,  
Give you back to us—Till then,

Stands the everlasting Mizpah—  
You need never feel alone—  
And our prayers of intercession  
Shall besiege the Eternal Throne.  
Bear our greetings to the homeland,  
Bid them toil on day by day;  
When their evening shadows gather,  
We shall wake to toil as they.

## LET THE PASTORS PRESS FOREIGN MISSIONS WITH VIGOR

### THE VERY LATEST FIGURES.

For Home Missions \$9062.

This is \$2481 less than the amount given last year or \$10938 less than the amount asked of Alabama.

For Foreign Missions \$19746.

Leaving off the \$6000 given by Brother Bush, this would be \$4556 less than the amount given last year. Adding the \$6000 will leave us \$7254 less than the amount asked of Alabama. If the stream keeps up the next two weeks as the last week, Alabamians will not be ashamed when we gather at Chattanooga. God will bless the hundreds of little sums coming in, as surely as he will the few large gifts. "Despise not the day of small things." Let the littles be forwarded. How they do help! The Master who sat over against the treasury watching the givers has his eye upon the givers today as he had then. Let every one do his duty as in his night.  
W. B. CRUMPTON.

### ANXIETY IN THE MISSION ROOMS.

The Convention Year is drawing rapidly to an end. The books of the Foreign Mission Board close at midnight, April 30th. Large sums of money are still needed to pay all indebtedness, and they are not coming in very fast. It is a time of deep anxiety in the Mission rooms. Shall we go to the convention with glad hearts, reporting a large increase in appropriations to the work and no debt? Or will the churches break our hearts, cripple the cause and dishonor the Lord by failing to send the money needed to support the work, which God has so signally blessed on every field?

It is very important that a collection be taken in every church, and that all subscriptions be carefully rounded up. Too often a good subscription fails because no one sees to it that it is paid in. Will not

all pastors, Missionary Committees and Societies take care that the subscriptions are promptly collected?

It is very important also that all treasurers of churches, societies and associations send the money in their hands to the Secretaries of the State Mission Boards by April 30th, and if that is not possible, wire it to them at that time.

Dr. Willingham is out among the churches and I send out this appeal in his absence. He may have something further to say when he returns.

Faithfully yours,  
WM. H. SMITH, Asst. Cor. Sec.

Richmond, Va., April 12, 1906.

### A MISSIONARY REVIVAL IN ALABAMA.

Dr. H. Smith.

I have had the pleasure of visiting many places in my native state in the last few weeks. The conditions all over the state indicate nothing less than a great missionary awakening. The churches are giving as never before, notwithstanding the vigorous and successful campaign for the endowment of Howard College. Every church seems determined to have its representative on the foreign field, the smaller churches raising the salary of a native preacher and the larger churches supporting one or more missionaries. I heard of one country church, which had never done much for missions, but one of the deacons decided to make a personal canvass of the church, and easily secured one hundred dollars to support a native preacher in China. Oh for more deacons and country churches like that!

Where ever there is a missionary pastor the church is sure to be come a strong missionary church and the glory of it is that every pastor I met was on fire with missionary zeal. I have never seen any-

think like before. It is no exaggeration. If this thing continues, the other states will have to look out for their laurels in this blessed rivalry for giving the gospel to the world. It is true also that the pastor who is indifferent and the church that is neglectful of this great cause, will soon be left far behind. I don't know what human instrumentality has been most used of God for this awakening. I suspect Bro. Crumpton and the Alabama Baptist have had much to do with it. At any rate, it is just glorious and only at its beginning. It will reach flood-tide during this month.

"Here we rest" is no longer a suitable motto for Alabama with reference to missions. "Here we Rush" would be better. The future is bright. You will go up to the convention in large numbers and with great rejoicing. All will be glad to know that dear Dr. Simmons of Canton, will be there with his eye-sight fully restored. A number of other soldiers from the front, will be there to tell how the battle goes. A large band of newly appointed missionaries, full of hope, courage and enthusiasm will speak farewell words and turn their faces toward the firing line. Let us all pray that it may be a pentecostal convention. Let each one determine to do his whole duty by the time the books close on the 30th of April, so as to help make this convention glorious.

### APRIL 30TH THE LAST DAY.

Let all collections reach the office in Montgomery by 12 o'clock Monday, the 30th.

Where good collections are taken on 29th telegraph me before noon of next day. I must wire the amounts for Home and Foreign Boards at 12 o'clock Monday. The amount of your telegram can be included if it reaches me in time.

W. B. CRUMPTON.

The maker of poor lamp-chimneys sends them out unmarked, says, "No one will know who made them."

I mark mine MACBETH. I want people to know who makes them.

Makers of poor lamp-chimneys don't want you to know who makes them. I make good lamp-chimneys and put my name on them.

Why not write for my Index—it's free. Address

MACBETH, Pittsburgh.

ESTABLISHED 1858. If it's a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest prices from the

**OLDEST MAIL ORDER HOUSE IN THE SOUTH.**

For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address:

**C. P. Barnes & Co.,**  
Box 43 Louisville, Ky.  
Every Article Guaranteed.

**FIT'S** Diseases permanently cured by Dr. Kline's Great Nerve Restorer, used successfully for more than 35 years. Free \$2.00 trial and treatise. Dr. R. M. Kline, Ltd., No. 321 Arch St., Philadelphia, Pa.

**SAFE, PERMANENT, SURE CURE**

**Keeley Cure**

ALCOHOL, OPIUM, TOBACCO HABITS, NEURASTHENIA, KEeley INST BIRMINGHAM, ALA.

FREE

Some think the fortunes made in the past can not be duplicated. Don't deceive yourself. People all around you are today laying the foundation of future wealth by systematic saving, investing large as well as small sums in the Ten Year Level Premium Bonds of the Guarantee Trust Company of Georgia, of Atlanta, Ga. Bye and bye you will hear about it. Correspondence invited. 707-711 Century Building.

**GRIP-IT**

Does not make you sick or otherwise inconvenience you, and cures the Worst Cold

**QUICK!**

No Opium, no Narcotics. Cures in about 3 hours.

If you have not taken GRIP-IT in time you need CA-TARRH-O

**WORSE THAN A CANCER.**

A cancer means death. But there are conditions of life worse even than death. Cancerous ulcers can at least be dressed, and the foul discharges disposed of satisfactorily; but when the mucous membrane becomes inflamed by Catarrh there is no opportunity of dressing the parts.

The sufferer, in the first stages, before the cold becomes chronic, can secure a quasi state of cleanliness by a frequent use of his handkerchief; but the dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless.

**PORTER'S CA-TARRH-O** immediately relieves all discharges both outward through the nose, and inward into throat. A single box usually cures, and the first APPLICATION relieves that dreadful "dropping down." No cocaine, no opium, no narcotics. CA-TARRH-O simply cures by its antiseptic properties. Price, 50c. Postage prepaid. **FORRESTER MEDICINE CO., Paris, Tenn.**

**Treasurer's Report.**

Selma, First W. M. U.	15.20
Xmas Off.	16.85
Foreign Missions	15.00
Home Missions	5.00
Tich. Me. Fund.	103.10
Home Mission Box	5.00
Selma, Second, W. M. U. & A. S.	29.10
Margaret Home	11.25
Church Aid	1.00
Box to Orphanage	1.00
Howard College, C. Assn.	1.00
Sister Springs L. M. S.	1.00
Howard College Library	3.20
Town Creek	4.20
Town Creek, L. B. S., Home Miss.	3.85
L. B. S., Xmas Off.	11.82
Miss Jewel Soc., Xmas Off.	12.70
Miss Jewel Soc., Miss Kelly's sal	4.00
Shiloh, W. M. U. & A. S.	5.00
Xmas off.	5.00
Home Missions	5.50
Orphanage	70
Pleasant Hill, Willing Workers	14.14
Margaret Home	5.00
Orphanage	63.80
Pleasant Hill, W. M. U. & A. S.	5.00
Orph.	5.00
Church Aid	2.50
Tichenor Memorial	12.00
Ministerial Education	23.00
Orrville, W. M. U.	20.00
Xmas Off.	17.10
Foreign Missions	20.00
Home Missions	49.20
State Missions	
Miss Willie Kelly	

Tennessee River Association.	\$917.92
Scottsboro, W. M. U.	
Orphanage	\$14.50
Xmas Offering	2.65
Pisgah, W. M. U.	
Foreign Missions	3.35
Orphanage	8.00
Hollywood, W. M. U.	
Ministerial Education	10.00
Orphanage	10.70
	49.20

Tuscaloosa Association.	
Tuscaloosa L. M. S.	
Xmas Off.	\$ 8.30
Margaret Home	2.75
Home Mission Box	115.00
	\$126.05

Tuskegee Association.	
Society Hill, W. M. U.	
Foreign Missions	\$ 50
Home Missions	35
Howard College	50
Orphanage	50
Ministerial Education	50
Auburn, W. M. U. & A. S.	
Church Aid	\$ 20.00
Orphanage	16.70
Home Missions	1.95
Auburn, Y. L. A. S., For. Miss.	2.00
Auburn, Y. L. A. S., Home Miss.	8.00
Tuskegee	
W. M. U., Xmas Off.	25.25
L. A. S., Church Aid	9.25
L. A. S., Orphanage	9.00
Opelika, W. M. U.	62.00
Opelika, Willing Workers, Orph.	35.00
	\$192.04

Union Association.	
Garden Sunbeam Band.	
State Missions	\$ 1.00
Xmas Offering	2.00
	\$ 3.00

Covington County Association.	
Andalusia, L. A. & M. S.	
Xmas Offering	\$ 30.00
Orphanage	23.75
	\$ 53.75
Total	\$7,520.27

Amounts Contributed by Ladies' Societies.	
Foreign Missions	\$1,240.68
Home Missions	265.30
Home Mission Boxes	1,883.18
Boxes to Mountain Schools	120.00
State Missions	224.87
Howard College	676.71
Orphans' Home	325.25
Howard College	26.75
Lots El Paso	36.25
Margaret Home	53.75
Home Y. W.'s Tr. School	24.50
Ministerial Education	154.41
Benevolence	1,877.36
Church Aid	
Total contributed by societies	\$6,939.01

Amounts Contributed by Young Ladies' Societies.	
Foreign Missions	\$ 85.47
Home Missions	9.85
Home Mission Box	53.00
State Missions	1.25
Orphanage	49.14
Margaret Home	70
Howard College	6.00
Home Y. W.'s Tr. School	3.25
Church Aid	70.10
Benevolence	1.50
Total young ladies' societies	\$280.26

Amounts Contributed by Sunbeam Bands.	
Foreign Missions	\$166.70
Home Missions	11.83
State Missions	7.20
Sunday School Board	4.00
Orphanage	48.39
Margaret Home	6.00
Howard College	1.00
Church Aid	55.38
Benevolence	50
Total by Sunbeam Bands	\$301.00

Grand total \$7,520.27

Respectfully submitted,  
MRS. N. A. BARRETT, Treas.  
January 15th.

**IN RED SEAL SHOES**

You are sure to find the latest styles. March will bring out some new shades of brown that call for Tan Shoes.

If your local dealer does not carry them in stock tell him to order from

**J. K. ORR SHOE CO.**

Look for the Red Seal on the box

**BLOOD POISON CURED!**

**Have You** Sore throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of Botanic Blood Balm (B. B. B.); 32-page book and medical advice, together with free sample, given by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. If druggists do not keep this medicine in stock send us your order—we will ship same by express, charges prepaid, on receipt of price.

**Birmingham Trust & Savings Co.**  
Birmingham, Ala.

Capital	\$ 500,000
Surplus	200,000
Deposits	3,500,000

A Bank that has always shown substantial progress in all directions, because its POLICY has been CONSERVATIVE, its MANAGEMENT progressive, and its STRENGTH unquestioned.

ARTHUR W. SMITH, President. TOM O. SMITH, Vice-President.  
W. H. MANLY, Cashier. BENSON CAIN, Asst. Cashier.  
CHAPPELL CORY, Secretary.

**WE SOLICIT YOUR PATRONAGE**

**67¢ To Introduce our Silverware**

LONG BOW, 3 3/4 WIDE FLORIDA PATTERN

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

**BELLS**

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

FOR OVER 80 YEARS Mrs. Winslow's Soothing Syrup has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. See a bottle

**SLOAN'S LINIMENT**

**For Your Family and Your Horse**

The Best Antiseptic Known.

TRY IT FOR

**Rheumatism, Strains, Sprains, Swellings and Enlargements.**

Price, 25c., 50c. and \$1.00.

Dr. EARL S. SLOAN,  
615 Albany St., Boston, Mass.



## Special Sale of Fine German Razors

sold regularly at \$1.50 each, now at

**59c each**

Best steel blades, fancy handles, and first-class in every way. The special bargain price only for this week. Write today.



### Loveman, Joseph & Loeb

BIRMINGHAM, ALA.



## A Chance for a Free Razor

We will send one of the Loveman, Joseph & Loeb razors and the paper for one year to any new subscriber sending \$2.00 cash before May 1st, who will agree to shave himself and show the razor to some friends and tell them how he got it.



**In Memory**—Of little Percy Wallace, who died February 8th, 1906:

Sleep on in thy beauty  
Thou sweet angel child,  
By sorrow unblighted,  
By sin undefiled

Like the dove to the ark  
Thou hast flown to thy rest,  
From the wild sea of strife  
To the home of the blest.

Yet again we hope to meet thee,  
When the day of life is fled,  
When in heaven with joy to greet thee  
Where no farewell tears are shed.  
—Mamma.

**Holesomeback.**—Whereas, God on March 12th, 1926, called little Maude, aged 7 years, daughter of Mr. and Mrs. B. Holesomeback, from her earthly to her heavenly home.

While we have lost one who was ever present at Mary Lee Baptist Sunday school, yet "we sorrow not as those who have no hope," knowing that for her "to depart and be with Christ is far better."

As a Sunday school we extend our deepest sympathy to Maude's parents and relatives, commending them to God, who cares for us at all times, and Him alone will comfort and sustain us. One less here—one more in heaven.—Maymie Ellard.

### MYRTLE COLLIER.

How sad; how terrible, and yet how sweet is death to one who has suffered almost three weeks' of pain with no relief. On the morning of March 2d, 1906, the spirit of our dear Sister Myrtle Collier passed into the great beyond, leaving pain and sickness all behind to rest with loved ones, who have gone before. More than once did she beg to go home. She was born May 20th, 1883 and had been married a little over two years. Bro. Yarbrough preached the funeral to a large crowd. The floral decorations were lively and immense. Her life was one of beauty and loveliness, and she was even more beautiful in death. She leaves two little babes, a widowed mother and husband, and oh, so many relatives and friends, for to meet and know her was to love her. Now may God in loving mercy comfort the bereaved ones and help them to say, Thy will be done, and may the little ones be spared to be a help and pleasure to the father and grandmother.

Then be content, sad hearts,  
God's plans like lilies pure and white unfold;  
We must not tear the close shut leaves apart,  
Time will reveal the calyx of gold.

Mrs. J. H. Smith, Mrs. C. L. Turnipseed, Committee. April 1st, 1906.

**Harris.**—E. J. Harris was born Nov. 1st, 1842, near Montgomery, and went from there to Louisiana at the age of six years where he lived until 1861, and went from there to the civil war. After serving four years he settled near Pine Level; was married to Miss Kitty Leak in 1869; joined the Baptist church at Pine Level in 1873; became a Mason in 1871. He was an acting deacon. Died Dec. 11th, 1905. He was always ready to assist in every good work with his money and influence. The church tends their sympathy to the family. By order of the church April 1st, 1906. J. S. Yarbrough, Moderator; A. J. Rushon, Clerk; J. R. McLendon, M. D. Eiland, Committee.

### CHAIRMAN MUSIC COMMITTEE

Chairmen Music Committees  
Intending to buy hymn books suitable for use of churches, prayer meetings and Sunday schools, on application, can have a copy of "GLORIOUS PRAISE" Free. Compiled by Howard Doane and W. J. Kirkpatrick the great masters of sacred song. More songs—cream of old and new. You will buy no other if you examine it.

HARVEY & BURNETT,  
Louisville, Ky.

## MOZLEY'S LEMON ELIXIR

The Ideal Laxative.

There are no unpleasant effects from MOZLEY'S LEMON ELIXIR, but its action is thoroughly effective. It regulates the Liver, Stomach, Bowels and Kidneys, cleanses the system of all impurities, but does not gripe or produce the least unpleasantness. MOZLEY'S LEMON ELIXIR, unlike other laxatives, has a most pleasing taste, children even beg for it. 50 cents and \$1.00 per bottle.

AT ALL DRUG STORES.

## L. & B. PIANOS

NEW SCALE

Four Hundred Dollar Models

TO CLUB MEMBERS

AT \$287.

Cash or Easy Payments.

Nine out of every ten pianos are bought on payments—gifts to the family—Many are taken away on account of the death of the wage earner. Join the club, now forming. Save nearly a hundred and twenty-five dollars—and besides in case of death of purchaser we give the family a receipt in full for balance due on piano—provided contract has been in force six months and the payments have been made according to agreement. It costs you nothing extra to protect your family—write for Booklet No. 33—its free and will explain everything.

Over 300 L. & B. Club Pianos sold inside of four months to satisfied customers—They are warranted for a life time. Address

LUDDEN & BATES S. M. H.

36 YEARS IN MUSIC.

SAVANNAH, GA.

## Beautiful the Complexion

IN TEN DAYS.

### Nadinola

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

The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Paris, France.

## DEAFNESS CURED

FREE 64 PAGE BOOK

Tells how to cure yourself

of partial or complete Deafness, Headaches, Ringing in Ears, Discharging Ears, Ulcers in the Ears and all other Ear Diseases, as well as Catarrh, Hay Fever, Asthma, at your own home. Book tells all about Deafness and other ear diseases; how to cure them. Tells how various constitutional diseases affect hearing. Gives all symptoms of approaching Deafness. Tells all about Hiccupping. Tells about artificial ear drums and how to prevent Deafness. Tells all about Cataract. Book is free—write today. Address Dr. W. G. COFFEE, 348 Century Bldg., Des Moines, Iowa

## MAGIC TAR SOAP

FOR WASHING HAIR AND FACE

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

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

## THE BEST COMBINED COTTON PLANTER

& GUANO DISTRIBUTOR IN THE WORLD.

Nº 3

ONE TRIP sows any kind of guano; covers it, opens again, drills the seed evenly and covers them. It does all this work better than any other separate or combined machines. No matter what planter you are using it will pay you to throw it away and buy a COLE PLANTER. We give the proof; we send our planters anywhere for free trials. No money in advance required.

THE COLE MFG. CO.

CHARLOTTE, N. C.

Made with a Corn and Pea Planting Attachment if wanted.

## CHURCH-DEWS

PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL and CHOIR CHAIRS



ASSEMBLY AND OPERA SEATING

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

**Maxwell House Blend**  
never fails to give satisfaction. Suits everybody.  
THE TRUE every time. Packed in Sealed Cans only.  
BEST COFFEE Ask your grocer for it.  
CHEEK-NEAL COFFEE CO. NASHVILLE & HOUSTON.

## TOBACCO HABIT CURED, OR MONEY RETURNED

We have nothing to fear and you have nothing to risk. Price \$1.00  
Habit cured or your money back.

ROSE DRUG CO., BIRMINGHAM ALA

THE ALABAMA BAPTIST

SHORT SKETCH SALEM BAPTIST CHURCH BRUNDIGE

By J. E. Graves



Miss Willie Peirson.

Many, many years ago, perhaps in the latter part of the Twenties in the last century, before what is known as the separation, a Baptist Church was organized which had its house of worship, a rude log structure, on or near Bear Creek, several miles east of where the city of Brundidge now is, and took its name from that stream. We presume that not a single person is now living who was one of the organizers of that little band, who dedicated themselves to the worship of the living God, and gave their adherence to the Creed of Him who more than nineteen hundred years before had been proclaimed to the Shepherds, under the shining stars, as the "Prince of Peace." That band of Christian men and women, although small in numbers, was a band of heroes and heroines who dared the perils of the wilderness, perhaps for conscience sake, and while, now, we may not be able to give any of their names, their "works do live after them."

As far back as the time when Alabama became a territory, it was discovered that this immediate region was peculiarly God favored from agricultural standpoint; and immigrants began to come from Virginia, North Carolina, South Carolina, Georgia, and other States, and some from counties in this commonwealth further to the north. The Williams, Graves, Adams, Johnson, Griffin and other prominent families were here early and pretty soon the names of Smith, McLendon, Galloway, Wilson, Seay, Flowers, Hilliard, Sanders and many more became known and then long before the advent of the Fifties Carlisle, Peirson, Knox, Bragg, Wallace, Dewberry, Dickinson, McEachern, McLure, Reeves, Conner, Copeland, Brazel, Leverette, Anderson, Parker, Henderson, Malone, McSwean, Bass, Cox, Ward, Collier, Nall, Barker, Fryor, Parker, Dinkins, Sneed, and a great host of others, whom we cannot just at present recall, became familiar names of every one throughout this



Dr. J. W. Robertson.



Miss Hallie Hendrick.



Mrs. J. E. Graves.



Mrs. W. B. Kimbell.

Southeast Alabama country. The men and women who dared the perils of the wilderness, the horrors of the savage onslaught, in that day and time stood for liberty and the highest code of morals, and today their descendants maintain the lofty standard which the forefathers contended so earnestly for.

Some of these people were Methodists; some were Missionary Baptists; some were Primitives; some adhered to Presbyterianism, and some were allied to other denominations. They were all devoted to principle and today Springfield, Pea River, old Philadelphia, Baptist Rest, Salem and a number of churches are monuments to their zeal and determination.

It was found in the course of events that Bear Creek was not enough centrally located; and a change was necessary. Salem was organized and a house erected about one mile east of where Brundidge, now is. The old cemetery is still there.

Subsequently Salem Church was moved to Brundidge, and since has had several church houses.

Salem Church is really the mother of the Salem Association. Of the facts in connection with that organization we have been unable to obtain exact data.

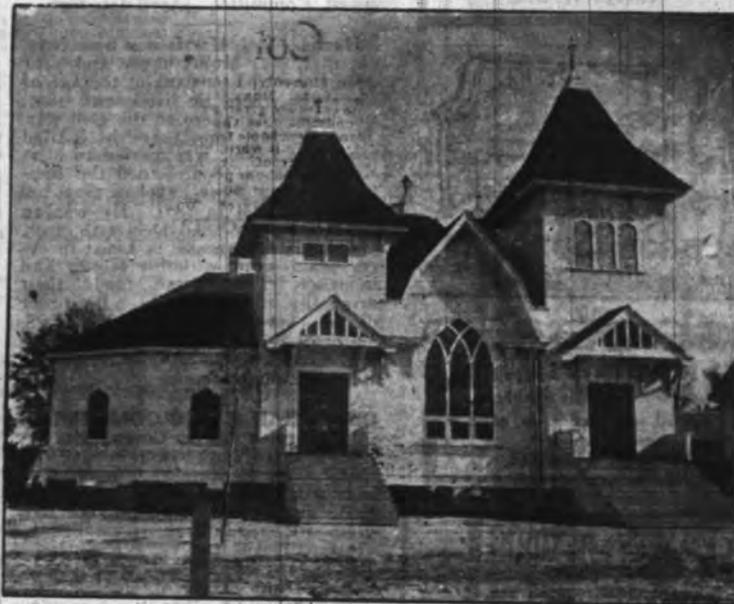
After a series of years Salem Church was moved to Brundidge and since that time its local habitation was here. Several houses of worship have existed since then, a short history of each one of which we hope to give in subsequent issues. The last one of which we give an illustration this week, was built somewhere about the year 1871, and on account of the love and sentiment attaching to it, it was a hard matter to convince a number of members that a new building was needed nearer town.

The fact is, friends, there had passed through the portals of that old edifice, the sacred dust of too many loved ones, for anybody to talk lightly of its destruction.

Finally, however, it was decided to have a new Church. It has been built. It has been built and dedicated without any cumbersome debt upon it.



REV. R. A. J. CUMBEE, The Beloved Pastor.



The New Baptist Church at Brundidge.



J. E. Graves.

# COULD NOT REST NIGHT OR DAY

With Irritating Skin Humor—Whole Body Affected—Scalp Itched All the Time and Hair Began to Fall Out—Wonderful Result From

## APPLICATION OF CUTICURA REMEDIES

"I am never without Cuticura Soap and Cuticura Ointment since I tried them last summer. About the latter part of July my whole body began to itch. I did not take much notice of it at first, but it began to get worse all the time, and then I began to get uneasy and tried all kinds of baths and other remedies that were recommended for skin humors; but I became worse all the time. My hair began to fall out and my scalp itched all the time. Especially at night, just as soon as I would get in bed and get warm, my whole body would begin to itch and my finger nails would keep it irritated, and it was not long before I could not rest night or day. A friend asked me to try the Cuticura Remedies, and I did, and the first application helped me wonderfully. For about four weeks I would take a hot bath every night and then apply the Cuticura Ointment to my whole body; and I kept getting better, and by the time I used four boxes of Cuticura I was entirely cured, and my hair stopped falling out, but I continue to use the Cuticura on my scalp. It keeps all dandruff out and scalp is always clean. I always use Cuticura Ointment on my face after shaving, and have found nothing to equal it. I will never be without it." D. E. Blankenship,

319 N. Del. St., Indianapolis, Ind. Oct. 27, 1905.

## RECOMMENDED TO ALL MOTHERS

"I have used Cuticura Ointment for chafing of infants, and as they grew older all skin diseases were given treatment with that and the Cuticura Soap. I never found it necessary to call a doctor, as these Remedies are a sure cure, if used as directed. I am glad to recommend them to all mothers." Sincerely yours, Mrs. F. A. Kennard, June 21, 1905. St. Paul Park, Minn. Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston. Mailed Free, "How to Care for the Skin."

### MORTGAGE SALE.

Default having been made in the payment of the indebtedness secured by a certain mortgage executed on the 14th day of December, 1904, by S. I. McElrath and Mattie McElrath, said mortgage being recorded in Vol. 361, page 156 in the office of the Judge of Probate of Jefferson County, Alabama, I, H. C. Crain, will proceed to sell before the court door of Jefferson County, Alabama, on Monday, May 21st, 1906, during the legal hours of sale, to the highest bidder for cash, all of the right, title and interest of the said S. I. McElrath and Mattie McElrath in and to the following described real estate, to-wit:

Lots Three (3), Four (4), Five (5) and Six (6) in Block three (3) Eburne Addition to North Birmingham as recorded in Probate Office of Jefferson County, Alabama, in Vol. 3, of Maps, page 57, all the lots together fronting 200 feet on 5th avenue in said addition, and have thereon two four-room houses and one six-room house.

Said sale is made for the purpose of satisfying in whole or in part the indebtedness secured by said mortgage.

This the 14th day of April, 1906. G. H. CRAIN, Transferer.

ALLEN & FORT, Atty's.

# IF YOU HAVE RHEUMATISM

Out, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

### Howard College Endowment.

I write to urge that you adopt the suggestion of Brother Kilpatrick in regard to Howard College Day on the fifth Sunday of this month on the endowment. I believe that we owe that much to our beloved Dr. Montague who has so energetically, thoroughly and devotedly canvassed the Baptist interests of the State, personally; and in recognition of his efficient efforts that the churches should adopt this suggestion, which will reach those who have not been solicited personally, and who will be glad to contribute in a nominal way to the endowment fund of Howard College. I remain, yours truly.—J. W. Minor, Ensley.

Bro. Kilpatrick's suggestion that the pastors of Alabama make the fifth Sunday in the month Endowment Day for Howard College is a good one. In most part, the progressive churches will have finished their contributions to Home and Foreign Missions, for the convention year, and we will have a clear field. There is no more important matter before us than the endowment of our college. The strenuous and self-sacrificing efforts of President Montague should be heartily supported by every pastor in the state. Wherever the matter has not been presented and vigorously pushed, let every pastor see to it that this, the 29th day of April, 1906, be seized as the opportune time. The demands of this noble institution upon us, the encouragement we have received, and the far-reaching influence the work will have for God, the good and needy humanity urgently proclaim that we should arise in our strength and utilize the golden opportunity that refuses to remain with us unrecognized and unused. What do the pastors say? God give us willing and courageous hearts for the work. Fraternally—Arnold S. Smith, Alexander City.



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It will cost you only a two-cent stamp or a postal card to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser 352 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.



J. NEWTON HATHAWAY, M. D.  
Graduate Georgetown Med. College 1881. Ex. Pres. N. Y. Med. Soc. Ex. Member State Med. Bd. of Health, etc.

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A Chance for a Free Shave. We will send one of the Loveman & Joseph razors and the paper for one year to any new subscriber sending \$2.00 cash before May 1st, who will agree to shave himself and show the razor to some friend and tell him how he got it.

### MORTGAGE SALE.

Under and by virtue of a certain mortgage executed on the undersigned on the 10th day of February, 1904, by E. M. White, to secure the payment of certain notes therein described, default having been made in the payment of the same, the undersigned will under the powers and authority of said mortgage on Monday, April 30th, 1906, sell to the highest bidder for cash before the door of the Court House of Jefferson County, Alabama, the following real estate, to-wit: Being a part of the survey or the Austin Sub-Division of the Morrow and Hickman property in the town of Avondale, Jefferson County, Alabama, more particularly described as follows: Commencing at the corner of a fifty foot street and Sumner Avenue extended, thence in a Southerly direction one hundred and twenty feet (120); thence in an easterly direction two hundred feet (200); thence in a northerly direction one hundred, thirty and one-half feet (130 1/2) more or less, to the corner of Sumner Avenue; thence along the south side of Sumner Avenue in a westerly direction two hundred feet (200) to the point of beginning according to the said survey of the Austin Sub-Division of the Morrow and Hickman property in the town of Avondale, Jefferson County, Alabama.

Excepting from this sale lots one (1) and three (3) of E. M. White's subdivision of the above described tract. March 21, 1906. R. H. RODEN, Mortgagee. R. H. Pearson, atty for Mortgagee.

State of Alabama, Jefferson County, ss. Know all men by these presents, that Whereas, the undersigned George W. Harris and John T. Fletcher, Junior, are the holders of all of the capital stock of the Harris-Fletcher Transfer Company, a corporation organized in Jefferson County, Alabama, under an act of the Legislature of Alabama, approved on the 2d day of October, 1903, entitled, "An act to confer and limit the powers of business corporations, and to provide for their organization and regulation" and

Whereas, the said George W. Harris and John T. Fletcher, Junior, desire to dissolve the said corporation; and Now, then, this instrument witnesseth, that the said George W. Harris and John T. Fletcher, Junior, as holders of all the capital stock of said corporation, hereby agree that said corporation shall be dissolved, as provided in Section 48 of the Act aforesaid. Witness our hands, this, the 21st day of February, A. D., 1906.

JOHN T. FLETCHER, JR.

State of Alabama, Jefferson County, ss. I, Edward T. Rice, a Notary Public in and for said State and County, hereby certify, that George W. Harris and John T. Fletcher, Junior, whose names are signed to the foregoing agreement, and who are known to me, acknowledged before me, on this day, that being informed of the contents of the agreement, they executed the same voluntarily, on the day the same bears date. Given under my hand, this the 21st day of February, A. D., 1906. EDWARD T. RICE, Notary Public.

State of Alabama, Jefferson County, ss. I hereby certify, that the within was filed in my office for record February 21, 1906, and duly recorded in Vol. P of Incorporations, Page 315, on the 21st day of February, 1906. S. E. GREENE, Judge of Probate.

The State of Alabama, City Court of Birmingham, Jefferson County, ss. In Chancery.

LIZZIE LEE, Complainant, vs. JAMES J. LEE, Defendant.

In this case it being made to appear to the Judge of this Court in Term time by the Affidavit of James M. Russell Solicitor for Complainant, that the Defendant James J. Lee is a non-resident of the State of Alabama, particular place of residence being unknown and further, that in the belief of said affiant, the Defendant is over the age of 21 years. It is therefore ordered that publication be made in the Alabama Baptist a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him the said James J. Lee to answer, plead or demur to the Bill of Complainant in this cause by the 20 day of April, 1906, or after thirty days therefrom a decree Pro Confesso may be taken. This 27 day of March, 1906. C. W. FERGUSON, Judge of the City Court of Birmingham.

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Reading About the Chinese.



**WHAT BECAME OF A LIE.**

First somebody told it;  
Then the room wouldn't hold it;  
So the busy tongues rolled it  
Till they got it outside;  
When the crowd came across it,  
And it grew long and wide.  
From a very small lie, sir,  
It grew big and high sir,  
Till it reached the sky, sir,  
And it frightened the moon,  
For she hid her sweet face, sir,  
At the dreaded disgrace, sir,  
That had happened at noon.  
This lie brought forth others,  
Dark sisters and brothers,  
And fathers and mothers—  
A terrible crew;  
And while headlong they hurried  
The people got flurried,  
And troubled and worried,  
As lies always do.  
And so evil-bodied,  
This monstrous lie goaded,  
Till at last it exploded  
In smoke and in shame;  
While from mud and from mire,  
The pieces flew higher,  
And hit the sad liar,  
And killed his good name. —Sel.

**THE SICK DOLL.**

Said Annie: 'I believe my doll is ill,  
She needs medicin', I believe I will  
Give her a bath, and put her to bed—  
No breakfast, but some pills instead.

She got the pills, and gave Dolly three,  
But she got no better—, Gracious me  
Annie didn't know just what to do,  
So she gave her another pill or two.

She poured medicin' on Dolly's head,  
And put her back into the bed.  
Dear Annie certainly deserved praise  
For her kind and loving ways.

The following morning Dolly was well,  
How glad she was only Annie can tell.  
Children, mind—whatever you do,  
Be kind to the sick, and love them, too!



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# WRANG TANG

—Strong, powerful, penetrating—it goes through the skin, through the flesh and into the very bones—every drop. That's why its action is magical, that's why CHIEF ELKHORN'S INDIAN WRANG TANG LINIMENT kills aches and pains. All aches come from the bones, all pain comes from flesh, tissue and muscles. WRANG TANG LINIMENT has the strength, the power and penetration; therefore it not only kills aches and pains like Rheumatism, Neuralgia, Toothache, Headache, Earache, Backache, Pain in the Breast and Side, but Coughs and Colds, Sore Throat, Colic and Cramps, in Man or Beast; Swellings, Bolls, Stiff Joints, Contracted Cords and Muscles—in fact, WRANG TANG LINIMENT is a Liniment for the home, for the factory, for the farm—a Liniment for the use of Man as well as Beast. It is so strong and powerful that it takes one-half glass of water to make five drops weak enough to take. No wonder it cures when all else fails. No wonder once used always used. If you are sick you want medicine—not bottles; bottles are cheap—medicine costs money. A bottle of WRANG TANG LINIMENT contains over 200 doses. Price 50c per bottle. Read agents' offer, under Indian cut and water cut. No money is needed to accept the agency for our remedies. We trust to your honor to treat us right. Under watch offer we send you only the Liniment and Chief Elkhorn's Indian Black Root, the wonderful blood, liver, kidney and stomach medicine. Under the cash plan we send you a complete line of all our remedies. Fill out blank below. Cut out this entire advertisement and mail to us to-day. Be sure to state whether you want to work for the cash or the watch. Address WRANG TANG LINIMENT CO., 1701 Lucas Ave., St. Louis, Mo.



**CASH PLAN**—We send you a box containing a complete line of the following remedies: Chief Elkhorn's Indian Wrang Tang Liniment, Chief Elkhorn's Indian Black Root, Ponder's Female Ox-I-dizer, Ponder's Man Ju-vi-na-tor, Ponder's Liver and Kidney Worker, Ponder's Headache and Neuralgia Cure, Ponder's Child Worm Killer and Ponder's Chill and Malaria Can-I-ta-tor, the retail value of which is \$9.50. Your profit on the quantity of medicine will be \$4.75. This is a fine chance to engage in a good-paying business. We furnish plenty of advertising matter to help you make sales, and take back all medicine you cannot sell; therefore you have everything to gain and nothing to lose, so why not accept the agency? If you accept under the cash plan write the word "cash" here:

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**WATCH OFFER**—To more widely introduce Chief Elkhorn's Indian Wrang Tang Liniment we will give free to the first 1,000 readers of this paper accepting this offer the handsome gold-filled Watch as illustrated above. The case of the watch is hunting and guaranteed by the manufacturer and ourselves to wear for ten years without turning brassy. The works are of American make, jeweled, stem wind and stem set. It is not a cheap, trashy, fake watch, but a watch that retail jewelers usually charge from \$10 to \$15 for. We give you this watch free for selling only sixteen bottles of Liniment at 50c each. When sold send us the \$8 and the watch is yours. We ship all medicine by express and always add free enough extra medicine to cover the express charges on the box, whether you accept under watch offer or cash plan.

**Resolutions of Sympathy.**  
 Pollard.—On the morning of the 26th of March at one o'clock, Miss Nannie Pollard of Newbern, Ala. fell asleep. Nannie was the daughter of Mr. J. W. and Mrs. Bennie T. Pollard. She was just eighteen years old.

At the age of nine she joined the Newbern Baptist church, during the meeting in which Rev. Paul V. Bomar did the preaching.

Hers was a brief, but sweet, helpful and cheerful Christian life. During her illness of only a few weeks, she remarked to her nurse she had tried to live the life of a Christian, but knew she had not done as much for her Savior as she should have done. But when she recovered she would try to serve Him better. It was not for her to serve her Savior here any longer, but up there she is now rendering Him perfect service. Loving friends and dear loved ones accompanied the remains to Union Springs where they tenderly laid her by the side of her dear father who preceded her by several years to the land of rest and of service.

To her heart broken mother and bereaved loved ones I would say, imitate her noble, trustful life to the extent that she imitated her Savior. May each one look to God for His grace and strength and humbly submit to his will.  
 J. E. BARNES.

**Mrs. Viola Byrd.**—On Friday night, March 23d, at Flemings' Infirmary in Enterprise, Ala., there departed this life one of God's noblest women, Mrs. Viola, wife of Mr. Robert Byrd, whose happy home was in the town of Coffee Springs. This good woman was the eldest daughter of Rev. P. L. Mosley, and since early childhood she had been a follower of the blessed Christ. Long had she suffered physically, but with patience to the end. Thirty-two years had she lived and been a blessing to all who knew her. She leaves a husband, two children, parents, five sisters, and five brothers to mourn her sad departure. Too much can not be said of the noble virtues of Sister Byrd. Her children will rise up and call her blessed. To know her was to love her. Noble woman, thy trials and thy sufferings are all over, thy labor ended; thine is the rest that remains for the people of God. She feared not to die, but did grieve to leave the little babe still clinging to the pulseless breast. The body now sleeps in the Enterprise cemetery, but her redeemed spirit dwells with her God. The funeral services were conducted by Dr. A. P. Montague and Pastor R. M. Hunter.  
 —R. M. Hunter

At a meeting of the "Woman's Missionary Union" of the First Baptist church of Selma, Ala., held April 2, 1906, the following resolutions in memory of Mrs. Mary A. Duncan were unanimously adopted:

God in His wisdom having called home our sister, Mrs. Mary A. Duncan, so long a beloved and useful member of this union, and desiring to record our estimate of her worth and sorrow at her death, therefore be it Resolved, That Mrs. Mary A. Duncan was distinguished among us for her devotion to the cause of the Master and zeal in His service, and one of the great joys of her life was to unite with the people of God in His praise and worship.

Her faith was clear and strong, and her life beautiful in its sincerity and charity. She was a person of an unusually well balanced mind, which, with her honesty of purpose, made her a safe advisor. She was most faithful in her attendance on the meetings of this union and in the discharge of her duties as a member. While we deeply mourn because of her loss, we thank God for her beautiful life.

Resolved, 2d, That these resolutions be spread on the minutes of our union and a copy sent to the family of the deceased, the same be published in the Alabama Baptist and in the Baptist Argus.—Mrs. H. A. Haralson, Mrs. H. S. Mallory, Committee.

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# The Sainly James Brazer Dies at Age of Ninety-five IN CONGRESS.



James Brazer, who owned many historical Documents, Paul Jones' Commission Among them.

## JAMES BRAZER DEAD.

James Brazer, one of the oldest and best known citizens of Birmingham, died yesterday afternoon at his home, No. 1729 South Fourteenth avenue, after a long period of feeble health. He was 95 years of age, and lived with his daughter, Miss Fannie Brazer, the only surviving member of his family. Mr. Brazer had been in poor health for the past four years and been confined to his home much of this time.

The funeral services were conducted at the residence yesterday afternoon at 5:30 o'clock by Dr. A. J. Dickinson, of the First Baptist church, and were attended by a large number of the friends of the deceased. The remains were shipped to Selma, the former home of the Brazers, this morning, and the burial will be in Live Oak cemetery this afternoon, where Mrs. Brazer, and their four children, Lyman, William, Mamie and James, were buried.

## A CONSECRATED AND BELOVED YOUNG PHYSICIAN HAS PASSED AWAY

Dr. Edgar Allen Jones, son of Dr. C. C. Jones, of East Lake, died Wednesday morning at 1:45 o'clock at the home of his uncle, Dr. D. D. Jones, at Woodlawn. Death came after a long period of ill health due to tuberculosis of the lungs. For two years and a half Dr. Jones had made his home in Las Vegas and Raton, New Mexico, in the hope of regaining his health. He returned to Birmingham last December.

Dr. Jones was married in this city three years ago to Miss Mittie Davidson, daughter of Rev. A. C. Davidson, and to them was born a daughter, now two years of age. In addition to these the deceased leaves a father, Dr. C. C. Jones, of East Lake; five sisters, Mrs. G. W. Perryman, Mrs. Bruce

He said that he had every reason to believe that it was genuine as it came **Sketch of His Life.**

The deceased was born in Massachusetts April 29, 1811, and was educated at Groton College of that State. He moved to Selma in 1826, and conducted a book and stationery store there for a number of years. In 1880 he removed to Rome, Ga., where he lived until he came to Birmingham in 1886. He and his son, Lyman Brazer, for years conducted a book store on Second Avenue, where the Peoples Savings Bank is now located, but he retired from active business about ten years ago. Lyman Brazer died of pneumonia eight years ago.

Mr. Brazer has always led a marked Christian life, and devoted a great deal of his time up to a few years ago to securing literature for the prisoners and convicts of the state. He often visited the jails and state penitentiary, and knew and talked with the unfortunates and was well

liked by them. He was also very much interested in legislation against child labor. He was a member of the First Baptist church, and many of the members of that church say they cannot recall a time when Mr. Brazer was not in attendance at a regular service except when he was ill.

### Paul Jones' Commission.

Mr. Brazer was a collector of historical and curious documents and had many such in his possession. Some of these were heir-looms and were quite unique and valuable, including Revolutionary papers and commissions and various and sundry literary curios.

Among the number was the commission issued by the Congress of the United States to John Paul Jones as a captain in the navy. The date of this commission is October 19, 1776. Mr. Brazer kept the commission in a frame and guarded it with great care, to him from one of his Revolutionary ancestors in Massachusetts.

Some time ago Mr. Brazer allowed the Birmingham News to make a reproduction of this commission and the accompanying cut shows the same. It will be noted that the commission is signed by John Hancock, president of the Continental Congress.

### Widely Known.

Mr. Brazer was perhaps as widely known as any man in Birmingham. He was a familiar figure on the streets of this city for years and was engaged in active business until ill-health forced him to retire. He was a man with a wonderful fund of information and was kind and gentle to a degree. Some years ago he and his wife celebrated their golden wedding, since which time Mrs. Brazer has passed away.

The deceased was a brother-in-law of Warren F. Lyman, of this city, and an uncle by marriage of Mrs. Frank C. Powell, of No. 217 Fifth avenue.

Robertson and Mrs. Sumter Lea, of Woodlawn, and Misses Mary and Julia Jones; also three younger brothers.

Dr. Jones was born in South Alabama twenty-nine years ago and was educated at Howard College at East Lake. He was also a graduate of the Birmingham Medical College. After a post-graduate medical course in New York, he returned to Birmingham and was associated with Dr. E. H. Scholl in his chosen profession. He rose rapidly in his profession and was elected secretary of the Jefferson County Medical Society. Meanwhile his lungs gave way and he removed to the high altitude and dry climate of the far West with the hope of securing restoration. For a while he im-

proved and his friends were greatly encouraged, but his vitality did not seem sufficient to throw off the dread disease and in time he gave way under its relentless march. Then it was that he came home to die.

Dr. Jones was a young man of splendid character, as gentle as a woman and beloved by all who knew him. He was equipped for his chosen position and his papers on medical topics were often listened to with pleasure and profit by members of the medical profession. Just a year ago he read a very thoughtful paper on tuberculosis before the State Medical Association at its meeting in Montgomery and later a paper on the same subject was sent by him to the Jefferson County Medical Society and

was read at one of its meetings. The deceased was a devout Christian and his death is deeply deplored by a wide circle of friends and especially by the members of the medical fraternity.

The funeral took place Thursday morning at 10:30 o'clock from the Woodlawn Baptist church, interment following at the Woodlawn cemetery. The active pall bearers were Dr. J. M. Mason, Dr. W. P. McAdory, Mr. Ernest McIver, Mr. William Marly, Mr. Thomas Taylor and Mr. Fred Sawyer. The honorary pallbearers were Dr. E. H. Sholl, Dr. T. L. Robertson, Colonel T. G. Bush, Mr. Eugene Jacobs, Dr. D. F. Talley, Dr. F. A. Lupton, Dr. B. D. Gray, of Atlanta, conducted the funeral services.

## AN HONORED DEACON HAS GONE TO HIS REWARD

The following beautiful tribute to the memory of Deacon John C. Stratford of the First Baptist church of Montgomery was adopted by the church at the communion service on the first Sunday in April. It is satisfying to view such a life:

It is with a sense of commingled sadness and gladness that we contemplate the departure of our beloved senior deacon, John C. Stratford. Sadness, because, of the sundering of precious relations that had grown closer and sweeter with every year of

his sojourn among us; gladness, because of the beautiful and triumphant closing of a life that was charged with so much of the peace and joy of Christian hope. In his case the sheaf was indeed ripe for the harvest, and, through no considerations of time and the flesh should we desire to hold it back from its place in the garner of the skies. "In my Father's house are many mansions," said Jesus to His disciples. "If it were not so I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Brother Stratford came to Montgomery in the middle of the last century, and at once connected himself with the First Baptist church, being in its membership when the present house of worship was erected in 1852. With the exception of a brief season spent at Tuskegee and Tallassee he was continuously on our roll to the day of his death. So that for more than the half of a century (a century, too, that witnessed more than one revolution in the political, industrial and social life of our people) his eye and hand were on the development of our church life and known also in the story of the progress of our city.

His character and capacity were recognized from the beginning, and at the time of his death he was, in point of years of continuous service, our senior deacon. He never desired public office of any kind, though capacitated to fill it and always popular in the community, but he sought and found the fruition of his joys in the bosom of his family and friends and church. In every relation of life he set a good example. He has left behind him the record of an irreproachable life. The memory of him is one of the choicest legacies of the old religious body with which he was so long connected.

The DELEGATES of the UNITED STATES of New Hampshire, Massachusetts, Bay, Rhode-Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North-Carolina, South-Carolina, and Georgia, TO

John Paul Jones, Esq.

WE, reposing especial Trust and Confidence in your Patriotism, Valour, Conduct, and Fidelity, DO, by these Presents, constitute and appoint you to be

*Captain* in the *Service* of the United States of North-America, fitted out for the Defence of American Liberty, and for repelling every hostile Invasion thereof. You are therefore carefully and diligently to discharge the Duty of *Captain*

by doing and performing all manner of Things thereunto belonging. And we do strictly charge and require all Officers, Marines and Seamen under your Command, to be obedient to your Orders as *Captain*

And you are to observe and follow such Orders and Directions from Time to Time as you shall receive from this or a future Congress of the United States, or Committee of Congress for that Purpose appointed, or Commander in Chief for the Time being of the Navy of the United States, or any other your superior Officer according to the Rules and Discipline of War, the Usage of the Sea, and the Instructions herewith given you, in Pursuance of the Trust reposed in you. This Commission to continue in Force until revoked by this or a future Congress.

DATED at Philadelphia October 19<sup>th</sup> 1776.

By Order of the CONGRESS.

John Hancock

PRESIDENT

TEST. *Chas. Thompson*

Reproduction of Commission issued to John Paul Jones, which was in possession of the late James Brazer. Mr. Brazer inherited this document from Revolutionary ancestors, and had every reason to believe it was genuine.