

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 40, Number 48

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., APRIL 25, 1906.

Published Weekly. \$2.00 per Year

PARAGRAPHS

Dr. W. T. Devieux has accepted the call to the assistant secretaryship of the State Mission Board in South Carolina, much to the delight of the Palmetto State Baptists. We are glad our South Carolina brethren are lighting Dr. Bailey's load.

I am kept busy now, preaching from four to eight sermons a month and attending to my school duties. School will close May 4th. Then off to Chattanooga and back to Birmingham, where I am expected to conduct a meeting for Elyton church. After that I shall plan to go to either Louisville or Chicago to better prepare myself for the Master's work. God bless you richly in the great work He has given you to do. Yours fraternally, Robert Jones.

Baptist and Reflector: Dr. M. Ashby Jones has resigned the pastorate of the Leigh Street Church, Richmond, Va., and accepted a call to the First Church, Columbus, Ga., made vacant by the resignation of Dr. W. H. Smith to become Assistant Corresponding Secretary of the Foreign Mission Board. Dr. Jones will take charge of the church May 1. He is one of the five "Jones boys," as they are called: Dr. J. William Jones, of Richmond, Va.; Dr. Carter Helm Jones, of Louisville, Ky.; Dr. E. Pendleton Jones, of Hampton, Va.; Dr. Howard L. Jones, of Chattanooga, Tenn., and Dr. M. Asby Jones.

The next annual convention of the B. Y. P. U. Auxiliary to the Southern Baptist convention will meet in Chattanooga, Tenn., on May 10th at 10 a. m., in the meeting house of the First Baptist church. The program as prepared by the executive committee puts special emphasis on the "B. Y. P. U. State Conventions." No credentials are needed except the simple statement of the elected delegate. While none but duly elected delegates can vote, all visitors will be invited to participate in the meeting.—L. O. Dawson, President.

The fifth Sunday meeting of the Mobile Association will be held at Grand Bay beginning Thursday night, with a sermon by Bro. Harmon, pastor of the Dauphin Way church of Mobile. We expect a good attendance.—J. M. Kalin, Pastor.

Huntsville:—Last Sunday we held our quarterly district Sunday school convention. It was in many respects the best convention we have ever held. Many had to stand in the church. Since Mrs. M. F. Bryner's visit here a few months ago nearly all of our schools have improved in interest and attendance. Our pastor, superintendent and secretary were present every Sunday during the quarter, and on one teacher absent one Sunday on account of sickness at Dallas Avenue.—W. E. Pettus, Sec. April 6.

Recently I made a trip to Boaz and Albertsville. The Baptists are gaining ground in that section. Boaz with Rev. W. M. Garrett for a leader is doing a good work. Albertsville Baptists are now having preaching every Sunday. They called Rev. J. R. Stodghill in for all of his time and since his arrival upon the field the church has taken on new life. They are putting in a new organ and making other improvements.—A. D. Hand.

Give Thanks Unto The Lord For He Is Good

The giving of money to the cause of benevolence antedates Christianity, antedates revealed religion, has its origin in natural religion.

Now, when the country is so prosperous, cotton so high, the banks overlaid, and the pockets of the people so full, it is a good time for all to remember one thing, and that is

the claims of our needy fellow creatures upon us, for

"The man may breathe but never lives
Who e'er receives, and nothing gives,
Creation's blot, creations' blank,
Whom nobody loves, and none can thank."



PROSPERITY REIGNS!

The Manufacturer's Record says:

"Within the last 12 months the wealth of the South has increased at an average of \$3,000,000 a day, or over \$1,000,000,000. Its people are prosperous, its factories are crowded with work, its lands are enhancing in value."

If the Baptists would give their pro rata of this increase but for a day, they would do but a small part of what the situation demands and what they ought to contribute as indicative of their appreciation of the manifold blessings which Providence has so bountifully bestowed upon them. In every church, in every home from Maryland to Texas there should be an immediate response to the overwhelming needs of our Boards will be forced to go to the convention debt-ridden. Let us praise God with our gifts.

**PRAISE GOD FROM WHOM
ALL BLESSINGS FLOW
PRAISE HIM ALL CREATURES
HERE BELOW**

The new house of worship at Cartersville was dedicated last Sunday. Preparatory services were held from Wednesday night, with three services a day, up to Sunday. Brethren W. D. Upshaw, J. E. Hudson, former pastor, R. B. Headden, George W. Andrews, Harvey Clarke, T. W. Ayers, B. D. Gray and S. Y. Jameson took part in the exercises. The dedication sermon was preached on Sunday by Dr. Jameson. The occasion came on the third anniversary of pastor J. E. Barnard. The new house, including the lot, cost \$21,000. Of this amount \$5,000 was received from the government for damages inflicted during the Civil War by the federal army. The remaining \$16,000 was contributed by

the local church. This represents the most heroic sacrifice in our knowledge. The church building would do credit to any city. During the three years of Bro. Barnard's pastorate, the church has more than doubled its membership, having now about four hundred and fifty members. Notwithstanding the sacrifices made for the erection of the new house, it has steadily increased its contributions to missions and general benevolence. In connection with the dedication on Sunday, a subscription to missions was taken which will appropriate \$1,200. The pastor had asked for a thousand, but, as usual, he received more than he asked for.—Index.

PARAGRAPHS

Andrew Carnegie has endeared himself to Georgia Baptists by giving \$20,000 to Mercer University. President Charles Lee Smith says:

Last October application was made to Mr. Andrew Carnegie to present Mercer with a library building, and since that time the correspondence concerning this matter has been quite voluminous. Prof. Richard T. Ely, of the University of Wisconsin, a long-time friend of Mr. Carnegie, endorsed the application, and his kindness in commending our college is worthy of special recognition.

On Wednesday morning, the 4th inst., our hearts were made glad by receiving a letter saying Mr. Carnegie "will be glad to pay for the erection of a library building at a cost of \$20,000, provided the amount of \$20,000 new endowment is raised in cash or realizable securities for maintenance of the library."

The executive committee of the General Baptist Convention of North America met in Louisville April 4th, at Norton Hall, Seminary. The proposed meeting in Louisville was postponed, and it is to be held in May, 1907, at some place near the Jamestown Exposition. The representatives of Broadway church urged that the meeting be brought to Louisville as proposed, but join to make the postponement vote unanimous. The meeting was altogether fraternal and all votes were unanimous. It was hoped that in the atmosphere of the Jamestown Exposition and with a program which readily suggests itself, we may have a great convention next year.—J. N. Prestridge, Secretary.

The Baptist & Reflector says: Dr. C. A. Stakely, of Montgomery, Ala., stopped over in Nashville last Monday on his way to Louisville as a member of the visiting committee of the Board of Trustees of the Southern Baptist Theological Seminary. He is enthusiastic about the new house of worship of the First Baptist church now nearing completion. He says it is going to be the most beautiful house of worship in the South. We asked him what Dr. Landrum has to say. He replied that Dr. Landrum's church could not touch his. We wait to hear from Dr. Landrum. Dr. Boone may also like to have something to say on the subject a little later.

Writing in the Standard, of Chicago, Wm. E. Hatcher recently said: "It will carry sorrow to many generous hearts to know that the beloved Dr. J. B. Hawthorne has been in exceedingly feeble health for most of the past year. His church has kindly secured for him an assistant, and in that way lightened his burdens. It is interesting to know that while Dr. Hawthorne has been constrained to deny himself not a few of the social and public engagements ever growing upon him, and sometimes barely able to leave his chamber, the testimony of his people is that he is fully himself in the pulpit. Inspiration in preaching never fails him. And this fact wears an honorable contrast with the cases of some ministers who run out to meet old age and use it as an excuse for suspending their labors and trusting to kindred and friends to make it possible for them to be idle and indolent in their last days. Dr. Hawthorne is beloved throughout the South, and the note of his eloquence will linger long in the memory of his brethren."

May God's blessings rest upon Dr. Hawthorne and his family is the prayer of one who loves them very dearly.

A GLIMPSE OF THE FIELD

SAND MOUNTAIN.

Sand mountain is a beautiful part of Northern Alabama, noted for its hospitable people and fine farming lands. Its population, made up of South Alabamians and Georgians are a hustling set and its resources are rapidly being developed. Its county marshal, its principle towns, Albertville and Boaz. We think if it had had its proper name it would be Stone Mountain. We have good schools and churches, and we Baptists are holding our ground and continually gaining more. Our anti-mission Baptists are fast becoming practically missionary. Competent leadership is what we need here. Our church at Mt. Vernon under the pastorate of Rev. A. J. Johnson, a Georgia boy, has done nobly for missions. This year's offerings last Lord's day in money and vouchers amounted to more than \$100.00 for foreign missions. The church at Boaz under Brother Garrett, is reported to be doing a good work. The church at Albertville with Brother Stodghill, raised last Sunday the salary of a native missionary, and has made other decided improvements. The fearless W. A. Parker, Sr., broke the ice and Stodghill has put the boat to floating. May its anchors be in Christ, its hope in God.

J. E. LOWREY, JR.

TO JUDSON ALUMNI.

It is the purpose of the authorities of Judson College to publish a history of the institution the coming summer. We desire to include, in this history the names of all Judson graduates when they were in school, as well as their present name and address. You will very greatly oblige us by forwarding at once your name and the names of any others known to you, in order that we may complete our list as early as practicable.

In this connection we desire to extend an invitation to all former graduates to honor us with their presence at the approaching commencement, May 20th to 23rd inclusive. It is confidently expected that at that time some encouraging announcements will be made that will bring joy to the hearts of all Judson girls.

Please address all letters to Miss M. L. Ansley, Secretary to the President, Judson College, Marion, Ala.

A WILLING WORKER.

M. Briscoe.

I'd entered the March campaign in downright earnest for the Alabama Baptist, I had already secured twenty subscribers and was taken down with mumps and took cold with it and fared rough. I'm just now getting up having lost three weeks time and Oh! at the suffering I experienced.

I was sick just at the time to press the claims of the Home Mission Board. Though still I am going, by the Lord's help to try another pull for our paper and Home Missions.

We are very busy trying to build here and Pushmataha.

Butler, Ala., March 6, 1906.

Lanett:—The interest is growing as fast as could be expected, considering the church being without a pastor for six or eight months. Our congregation is increasing, the Sabbath School is splendid. I believe we have as good teachers in our Sabbath School as I ever saw. They are apt to teach, their work shows that they are interested in their work. They have godly zeal for the Master's work and the salvation of souls.

Brother Hood, our superintendent, is a man in whom the Spirit of God is.

Our B. Y. P. U., is in good working condition, and I believe is doing a great good in teaching the young the Word of God.

Our Ladies' Missionary Society is doing remarkably well; they have not been organized but about seven or eight weeks, and they now have a good large membership and the number is increasing almost every meeting.

We have recently adopted the en-

velope system in our mission collection and it is working splendid so far. I want us to double any other year's contributions for the Master's cause. This is a great work indeed. They need a man for his full time, and I wish they could support a man for his full time, and I am working to bring them up to where they can. I have only accepted the work for full time till I can obtain other work for two Sundays, which I hope to do soon. I have only been here about four months.

We are praying and looking for a gracious revival soon. I feel deep down in my heart that God is going to pour us out a gracious shower of His grace and love; and that as a result, many shall be saved, and added to His church. We are praying that God will give us such a revival as will reach every heart and home in this place. With this in view we hope to begin a series of services soon. Pray for us brethren, that our expectation may be a glorious reality. I have only been in the state a few months, but I feel an interest in all the Master's work in the state. I hope we will be able to raise every cent and more, that was promised to State, Home and Foreign Boards, and make the great heart of our beloved Brother Crumpton rejoice at the convention.

May the Lord bless His work here below, and may this be the greatest revival year in Missions, in the hearts, in homes, and in churches and the greatest number brought to Christ the world has ever known. Let this be our daily prayer.

C. A. STRICKLAND.

SUNDRIES.

Dr. Montague's visit was an inspiration to our sister cities, Elba and Enterprise.

We are soon to begin a meeting at Elba, and immediately following at Enterprise—ministerial help Bro. Paul Price.

Alabama is a great and growing state. I have wondered why some brethren who have left older states to come to us insist on calling themselves "exiles." They talk about "The sacred soil," meaning the land from whence they came, as if that on which they now tread was anything but sacred. Why an "exile"? At whose option did they become citizens of our state?

At times I am confounded upon reading the statements of some brethren upon whom I have looked as leaders in religious thought. Possibly the waters are too deep for men to wade, whose statures are no taller than mine. But I think I can wade far enough out to see that some men who are going a great ways beyond are going to be drowned in the vortex of "Higher Criticism," and be denominationally lost. Who is he that will follow G. B. Foster, or his disciples? Shall we follow him simply because he is scholarly; or because he is "Professor of Philosophy of Religion," and chances to be the "High muck-a-muck" in the University of Chicago? What is the philosophy of religion? "That we may become fools for Christ's sake." Give me Christ, "The historical Christ, and Christianity of the New Testament," and let the University and those who will take Prof. Foster and his vagaries to their heart's content.

Let the Christian world read Mark Twain's "King Leopold's Soliloquy." Send 25 cents to P. R. Warren Company, Boston, Mass. It is a revelation of multiplied crimes in the Congo Free State of Africa.

I like Bob Taylor's Magazine. With few exceptions it is the only magazine that can find some thing to say that is good about the South.

Recently I helped Bro. J. M. Green in a meeting at Louisville—church and community revived and several accessions. This is one town that has in it some homes in which there is a room called "The Prophets Chamber." There was a striving to see which could be the most hospitable.

Bro. Green and his wife are fine pastors.

I wonder if the preachers who advocate using tobacco object to their boys using cigarettes? And when he says to the drunkard, "By the Grace of God you can quit," he says to himself "By the Grace of God I will not quit, for I enjoy it? A boy in this town said of a preacher (not this scribe) "He need not ask me for mission money when he is everlastingly sucking the wet end of a cigar."

I wonder that any preacher should let his daughter go to a dance at a public ball and then preach against lust from the text, "Shun the very appearance of evil." I wonder that some preachers should attend public ball games and throw up their hats and hollow like "mad mag."

I wonder that some prominent pastors are so cold and indifferent towards the endowment of Howard College. I wonder that Dr. Montague has so long faced such a storm of icy indifference and yet did not freeze, but keeps his big old heart genial as a May morning.

R. M. HUNTER.

THEY WILL BE MISSED.

Rev. R. H. Tandy and wife passed through Birmingham several weeks ago on their way to Hazlehurst. We had a pleasant visit from Tandy. In the Church Messenger he recently said: "We are very anxious that our going shall in no wise retard the progress of the work in Florence and in the county. We are praying that the church may be guided by the Holy Spirit in finding a suitable man for pastor, in the near future; that the ladies may succeed in their undertaking to support a native missionary on the foreign field and that the April campaign for foreign missions may result in the largest offering the Association has ever made. Let all our people stand together with unity of purpose and harmony of action and toil faithfully on until the kingdom of God's Son shall come.

Brother and Sister Tandy will be greatly missed by Alabama Baptists. We pray God's blessings upon them in their new-field of endeavor.

Program—Of Fifth Sunday meeting to be held at Pilgrim's Rest Church, Crosby, Ala., April 28th, 1906. Saturday 9:30 a. m., Devotional service by Bro. W. P. Stewart. 10:00 a. m., Problems of Country Churches, by F. M. Woods. 10:45 a. m., Evangelism, by C. N. James. 11:30 a. m., Sermon by E. M. Woods. Dinner on the Ground. 1:30 p. m. Have We a Right to Choose Our Church Membership Regardless of What the Bible Teaches? by C. H. Davis. 2:00 p. m., Have Baptists the Right to Exist as a Separate Denomination? by Geo. L. Campbell. 2:30 p. m., God's Agencies to Save the World, by W. P. Stewart. 3:30 p. m. Question Box. Adjournment. Sunday 9:30 a. m. Devotional Service, by J. W. Brett. 10:00 a. m., Does Every Church Need a Sunday-school? by Geo. L. Campbell. 10:30 a. m., The Sunday-school as a Soul Saving Force, by F. M. Woods. 11:00 a. m., A Missionary or Associational Sermon, by C. N. James.

PROGRAM S. S. CONVENTION.

Program for the Sunday-school convention of the Harris Baptist Association to be held with the Pittsview Church, April 28th and 29th, 1906: Saturday 9:30 a. m., Devotional. 10:00 am., How this Convention Can be Made Most Helpful to the Churches and Pastors of this Association—W. T. Foster. 10:20, How the Pastor Can Help the Sunday-school—L. P. Levell. 11:00 The Teacher and His Qualifications—B. S. Railey. 11:40, Announcements. Afternoon. 1:30, Devotional—Spiritual Preparation for Soul Winning—F. W. Williams. 2:00, How My Pastor is Helping Me.—Ten Minutes to each Superintendent present. 3:00, The Sunday-school as an Evangelistic Agency—L. P. Levell.

3:30, How the Convention Can Aid in Religious Development in this Association—J. W. Malone. 4:00, Adjournment.

Sunday, 9:30, Prayer and Praise Service—W. A. Bellamy. 10:00, The Teacher and His Opportunities—B. S. Railey. 10:30, Preparation for an Associational Canvass in the Interest of Sunday-school Work—Hugh Wallace. 11:00, The Pastor leading his school in—1. Home Department Work. 2. Training His Workers. 3. The Teachers Meeting—L. P. Levell. Afternoon. 1:30, Devotional Experience in Soul Winning—J. W. Malone. 2:00, The Parents and Their Relations to the Sunday-school, and Duty to the Children—F. M. Flanagan. 2:30, Some Essentials for Good Work—W. T. Foster. 3:00, The Churches Opportunity in its Children—L. P. Levell. 3:45, The Joy of Soul Winning—B. S. Railey. 4:00, Adjournment. R. E. LINDSEY, Chm'n. Committee.

REV. A. J. PRESTON RESIGNS.

Dear Baptist: Palmetto Street Baptist church accepted my resignation last Wednesday evening. I have accepted a call to Jasper, where I will take charge May 1st. I leave the church here united and harmonious. My good people here have been as kind to me as I could ask them to be. They have been faithful and loyal in support of the Master's cause. During my short stay here of only a little more than one year about eighty members have been received into the church, an old debt paid off and about \$800.00 pent on the property. Our mission at Ookdale has raised and paid out on chapel and other expenses about \$500.00. This is a fine field for any good preacher who is willing to work. Mobile is a delightful place to live. The climate is fine and healthy for most people, but does not agree with me. Water fine.—A. J. Preston, 306 S. Dearborn St., Mobile, Ala., April 6, 1906.

HARD TO DROP

But Many Drop It.

A young Calif. wife talks about coffee:

"It was hard to drop Mocha and Java and give Postum Food Coffee a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

"At first I thought bicycle riding caused it and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how any one can like coffee, anyway, after drinking Postum!'

"I said nothing, but a once ordered a package of Postum. That was five months ago, and we have drank no other coffee since except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum Food Coffee, convinced that the old kind was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails and take up Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

THE ALABAMA BAPTIST

THAT "PHILOSOPHICAL CONVERSION."

I am not sure I understand what Brother A. J. Dickinson is driving at, but I venture to make reply so that he may have further opportunity to make his meaning plain. I am fully committed to the idea that "new conditions call for the readjustment of our forces". We want no new religion, no new Bible; we want to fully understand the old and then marshal our forces to meet the new conditions as they arise.

I congratulate Brother Dickinson on being the first preacher who has publicly approved the publishing of the full statistics of the churches in the minutes. Some have said to the writer, "It is a good thing". I hope many have studied the tables, but I fear they have not. Those figures studied would be a revelation to the most of our preachers.

The first thing needed, as I see it, is that our people inform themselves about conditions by studying the tables.

Next, Let's Agitate.

Years ago a few brethren used to write about the questions likely to come up for discussion. The right thing was so apparent when we met, because of the paper discussion, very little was needed to be said in the convention. It looks like we can have no discussion about anything these days, except about tobacco.

I do not know the mind of the brethren about convention matters. If anything needs to be changed, let's change it. Discussion beforehand would save time when we meet.

Attend the Convention.

Is my next suggestion. Brethren who attend regularly are informed and seldom complain about lack of information. Every pastor in Alabama ought to go next July to Talladega, and he should do his best to bring with him a large number of his members.

A large and enthusiastic gathering at our annual meetings would do more for the upbuilding of the Baptist cause in Alabama than anything else.

Systematic Giving and Prompt Remittances

would be a most helpful thing if it could become general. More and more churches are falling into the idea of systematic plans for their finances. It is amazing that they have been so slow about it. Most of the large churches take collections by pledges. These are perfectly good, if collected at once. If neglected, many of them will not materialize. Every year we lose many thousands of dollars by a failure right here. Prompt collections and prompt remittances would mean much to the cause of Missions. With the money in hand, almost every problem confronting us can be solved. It is so hard to get the money pledged. It is a pity to lose any of it after it is pledged.

Brother Dickinson's Last Suggestion. Is that the reports of the secretaries be printed and put in the hands of the members before the convention. At the Ministers' Conference in Birmingham, Brother Dickinson, in speaking of this matter, said, "when we meet in the convention, we are utterly 'at sea' as to conditions. That we had 'nothing before us'."

That is a reflection on the boards that make their annual reports at the convention. I am sure Brother D. did not mean it that way. Speaking only for the State Board of Missions, I want to ask the reader to turn to the report on page 2 of the minutes of the state convention. The work of the year is clearly brought out, it seems to me, and suggestion after suggestion follows, the whole report covering thirteen pages.

This report was read and referred to a committee, see page 36. The report cannot be printed before the board approves. The local board usually passes upon it here in Montgomery, but the full board, at a meeting called for that purpose at the place of meeting, hears it before it is read to the convention.

It is possible for the Statistical Secretary to have his report printed be-

fore hand, but hardly practical for the Corresponding Secretary.

However, if this is a part of the "readjustment of our forces to meet the new conditions", the difficulties can be overcome by instructions of the convention.

W. B. CRUMPTON.

THE CONVENTION AT CHATTANOOGA.

The local arrangements for the entertainment of the Southern Baptist Convention are progressing nicely along all lines. Our local plans are well perfected—the General Committee, with all the subordinate committees, are making every possible preparation that will add to the comfort of the convention, as well as to the efficiency of the season.

We are deeply concerned in helping in the spirituality of this great gathering; the local Committee will suggest a great "Sunrise Mission Service" or services on the mountain, sometime during the convention.

There appears below some information of a general character, that will be helpful to all those who purpose to attend the convention; and it will be helpful to the local committee, if followed out. Any information of a more direct nature will be gladly furnished by correspondence.

Read House (Headquarters)—200—European, \$1.00 to \$3.00; meals in dining-room, 75c; cafe a la carte. Southern Hotel—50—American, \$2.00 to \$3.50. Northern Hotel—50—European, 75c to \$1.50. Williams House—50—European, 50c to 75c. Above hotels all within three blocks of Auditorium. Lookout Inn, Lookout Mountain—400—European, \$1.50 to \$2.00; 28 minutes from Auditorium. (Round trip, street car and incline, 35 cents). Boarding houses and private homes, \$1.00 to \$2.00 per day for lodging and meals; lodging only, 50 cents to \$1.00.

Note Especially:

1. All communications relative to entertainment at hotels, boarding-houses and private homes, should be addressed to Howard L. Jones, chairman, General Committee, or Newell Sanders, chairman Entertainment Committee.

2. Delegates and visitors can be better provided for if they will write in advance stating the kind of accommodations they desire and in that way avoid confusion on arrival.

3. To all who write in advance for entertainment, assignment cards will be sent. These cards should be kept and presented on arrival as an introduction and for identification.

4. Owing to the large attendance that is anticipated no rooms can be reserved at hotels for one occupant.

5. Parties engaging rooms will be held responsible for payment for same unless the committee receives notice cancelling engagement on or before Friday, May 7th.

No assignments will be made except through the committee.

C. B. WALTER, Chm'n.

A STRANGE BUT TRUE STORY.

By Mrs. H. Grattan Guinness.

A wealthy farmer, who cultivated thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country, in which his property was situated, for some years; but, before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation. Also the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he had left children were men and women when he came back, so the number of his tenantry and laborers had become vastly multiplied. Was the task he had

given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich, virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the greater part of the farm seemed never to have been even visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor at that, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch that the workmen had scores of times quarreled among themselves because the operations of one interfered with those of his neighbor.

And a prodigious amount of labor had been lost in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring the soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable soils, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results. Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order." But they did not do it.

Some few tried and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but they failed to follow a good example. Nay, when the labor of a few in some distant valley had resulted in a crop they were all unable to gather by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses, in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely, not wise men? Traitors, not true servants to their Lord? Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world and preach the Gospel to every creature," and that 1,800 years afterwards they had not even mentioned that there was a Gospel to one-half of the world.—Word and Work.

Dr. M. M. B. Wharton's Birthday.

The Birthday Bazar held Thursday at the pastorium in honor of Dr. Wharton's 67th birthday, by the ladies of his church was a splendid success. The day was ideal, the articles displayed were beautiful and the amount realized was about \$150.00. Dr. Wharton's friends came in great numbers to congratulate him on being so young at 67; and there were representatives from all denominations. He came to Eufaula as pastor in 1867, his daughter, Mrs. Moore, was born in 1867, and now he is 67 years old. The following is the original

poem which he read on the occasion, from which it will be seen that while the frosts of winter are on his locks, spring reigns within his heart.

On My 67th Birthday.

(By M. B. Wharton, D. D.)

One more birthday 'on me presses,
Telling of the years I've known,
Years of trials and successes,
Years that I still call my own.

Times may change and fortunes vary,
But within our bosom's core,
Sits fond memory's sweet canary,
Singing of the days of yore.

Still I live within the future,
And the race of life would run,
With a love for every creature
And an unkind word for none.

Wedded to the Saviour ever,
All I leave within His hands,
Glad the scythe of Time can never
Sever faith's immortal bands.

Lights have faded, friends have left
me,
Oft I have been filled with pain,
But the hand that has bereft me,
Soon shall weld the broken chain.

Loved ones still are gathered 'round
me,
Souls are still my earnest care,
Every birthday yet has found me
In the midst of blessings rare.

Thanks to God for "sixty-seven",
May these birthdays simply be
Mile posts on the road to Heaven,
Stepping stones, O, God, to Thee!

An elegant and sumptuous birthday dinner was furnished and served by the ladies which was greatly enjoyed by those present at the dinner hour.

A BUSY WOMAN

Can Do the Work of 3 or 4 If Well Fed.

An energetic young woman living just outside of N. Y. writes:

"I am at present doing all the housework of a dairy farm, caring for 2 children, a vegetable and flower garden, a large number of fowls, besides managing an extensive exchange business through the mails and pursuing my regular avocation as a writer for several newspapers and magazines (designing fancy work for the latter) and all the energy and ability to do this I owe to Grape-Nuts food.

"It was not always so, and a year ago when the shock of my nursing baby's death utterly prostrated me and deranged my stomach and nerves so that I could not assimilate as much as a mouthful of solid food, and was in even worse condition mentally, he would have been a rash prophet who would have predicted that it ever would be so.

"Prior to this great grief I had suffered for years with impaired digestion, insomnia, agonizing cramps in the stomach, pain in the side, constipation, and other bowel derangements, all these were familiar to my daily life. Medicines gave me no relief—nothing did until a few months ago, at a friend's suggestion, I began to use Grape-Nuts food, and subsequently gave up coffee entirely and adopted Postum Food Coffee at all my meals.

"Today I am free from all the troubles I have enumerated. My digestion is simply perfect, I assimilate my food without the least distress, enjoy sweet, restful sleep, and have a buoyant feeling of pleasure in my varied duties. In fact, I am a new woman, entirely made over, and I repeat, I owe it all to Grape-Nuts and Postum Coffee." Name given by Postum Co., Battle Creek, Mich.
There's a reason. Read the little book, "The Road to Wellville," in pks.

The Baptist and Catholic View of the Bible

By W. J. E. COX.



SUPERSTITION

I have two texts for my sermon tonight. The first is Ephesians 1:22-23: "He put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." My second text is I. Peter 5:1-3: "The elders therefore among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed. Tend the flock of God which is among you, exercising oversight, not of constraint, but willingly, according to the will of God; not yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."

That there are two senses in which the word church is used in the New Testament I think there can be no doubt. In the first place it is used to describe a local church which is or should be composed of regenerated persons voluntarily associated together for the purpose of advancing the kingdom of Christ in themselves and in the world at large. It is used in this sense in such passages as the following: "The church of God which is at Corinth" (I. Cor. 1:2); "Appointed for their elders in every church" (Acts 14:23); "Salute the church that is in their house" (Rom. 16:5); "The churches of God which are in Judea in Christ Jesus" (I. Thess. 2:14). The other use of the word has a much larger signification, and includes all of the regenerated in all times and ages, in heaven and on earth. The following passages are illustrations of this use of the word: "The general assembly and church of the first born who are enrolled in heaven" (Heb. 12:23); "And he is the head of the body, the church" (Col. 1:18). The first of my text is another instance of this use of the word.

The word in the first sense refers to a local visible church, and in the second to the invisible, universal or catholic church. Romanists, however, have made the word mean an aggregation of local churches or their representatives of them, but the word is nowhere used in the New Testament in this sense. They claim that the Roman church and that alone constitutes the universal or catholic church, and that all who are without the pale of that church are without the true church. They have made the visible church identical with the kingdom of God whereas the correct position makes the invisible church, which I have defined, identical with the kingdom of God.

Rome believes in a hierarchy. Baptists in a democracy. Rome believes that the pope is the head, the infallible head, of the universal catholic church. Baptists believe that Christ and Christ only is the "head over all things to the church, the universal, catholic church, which is his body." Rome

teaches that all other bishops and all priests and local churches are subject to the supreme authority of the pope or bishop of Rome, who is the successor of Peter and the vicegerent of Christ on earth. Baptists believe that Christ and the apostles founded a democratic form of church government, that the New Testament teaches that there is no such distinction between pastors or bishops as Rome has, that every New Testament church was democratic in its form of government, electing its own officers, disciplining its own members and managing all of its affairs without interference from others.

Roman Catholics say that there are four marks by which the true church is known, unity, holiness, apostolicity and catholicity. They then proceed to show to their own satisfaction that their church is the only one that has these four marks and therefore that theirs is the only true church. Of course this argument is not based on the scriptures but is evolved from their own consciousness. Apostolicity, they define, as "an unbroken succession of pastors, who, from the time of the apostles down to the present days have been rightly ordained, lawfully sent, and who in succession have taught the same unchanging doctrines." Cardinal Gibbons says: "No church can claim to be the true one whose doctrines differ from those of the apostles."

I endorse the Cardinal's remark, and it is my purpose, in this series of sermons, to draw a comparison, or rather a contrast between the doctrines of the Roman Catholic church and the doctrines of the apostles.

Cardinal Gibbons in speaking of the claim of some who have allied themselves to various sects that protested against the teachings of the Roman Catholic church, and in this manner claim to prove apostolic succession, says: "The less relationship you claim with many of the seceders, the better for you, as they all advocated errors against Christian truth, and some of them disseminated principles at variance with decency and morality." But it might be replied that the same thing is painfully true and to a greater degree of some of those who have been recognized as the successors of Peter, and the vicegerents of Christ on earth. Mochler, a Roman Catholic, and perhaps the greatest modern advocate of the Romanistic system, frankly acknowledges that there were popes before the Reformation "whom hell has swallowed up." I do not hesitate to say that I would prefer tracing my authority to preach, if necessary, through those to whom Cardinal Gibbons refers than through many of those who have occupied the papal throne.

Roman Catholics claim that the pope is the "universal bishop" of the universal church. This claim was not made by Rome until the early part of the seventh century. To be accurate it was the year 607. For some time before that it had been claimed by the bishop of Constantinople. Gregory, the great bishop of Rome, vehemently attacked John IV., Patriarch of Constantinople, for laying claim to the title of "universal bishop," and complained of it to Mauritius, the emperor. Gregory, in imitation of Augustine, and not as a rebuke to John IV., called himself "servant of servants of God."

In book VII, epistle XXXIII of his letters this so-called pope says: "I confidently say that whosoever calls himself, or desires to be called, Universal Priest, is in his elation the precursor of Antichrist, because he proudly puts himself above all others." We have several letters from him in which he opposes the title on the ground that it was antichristian, destructive of the peace of the church, and was an imitation of the devil.

His successor, however, Boniface III., had the title of "universal bishop" transferred from the bishop of Constantinople to himself by the em-

peror Phocas, who had taken the throne from Mauritius and cruelly murdered Mauritius, his wife and their eight children.

The word pope is from the Greek word "pappas," English "papa," the child's word for father. Withrow in his "Catacombs of Rome" says: "The word papa, or pope, does not occur in the catacombs till at least the latter part of the fourth century. It appears first spelled pappas, and applied to Damasus, in the margin of an inscription by that bishop, in honor of Eusebius."

Of course, there is no such word in the New Testament as pope and no such office as that which the Catholics claim the pope occupies.

There are two words in the New Testament, "episcopos" and "episcopos" that are translated in both the Protestant and Catholic versions by the word "bishop." The word means an "overseer" or "superintendent."

There is another Greek word, "presbuteros," which often occurs in the New Testament and means: 1. One advanced in years. 2. A term of rank or office, applied to members of the great Sanhedrim, and also to those who presided over the Christian assemblies or churches. In our Protestant English version this word is uniformly translated by the word "elder." Only in one instance is it translated by any other word and that is in Acts 2:17: "Your old men shall dream dreams." The word "elder" might properly have been employed in this passage. The Douay or Catholic version has translated this word, sometimes by the word "priest" and sometimes by the word "ancient." They have sometimes used the word "ancient" when the reference is clearly to an officer of a church. My text from Peter is an illustration of this. The word has no such meaning as that ascribed to a priest of the Catholic church.

There is a Greek word "hierus," used in the New Testament, meaning priest, and another, "archierus," meaning chief or high priest. They are so translated in both the Protestant and Catholic versions, and neither of the words is ever used to describe an "elder" of the New Testament church, and yet the Catholic version has sometimes translated the word meaning "elder" by the word "priest." If priest was meant why did not the inspired writers use the word that every body knew meant priest? In Revelation 1:6 John describes all of God's people as priests. The word used here is "hierus" and not "presbuteros," and is translated by the word "priests" in both the Catholic and Protestant versions. In I. Peter 2:5 God's people are called "a holy priesthood," the translation being the same in the Catholic version.

There is in the New Testament no trace of any distinction between the office of "bishop" and "elder." The two words are used indiscriminately, interchangeably. In the twentieth chapter of Acts and seventeenth verse we read: "And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them: Then follows his address and in this address to the elders he says: "Take heed unto yourselves, and to all the flock in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." Nothing can be clearer than that the apostle here calls "elders" "bishops," showing that the two are one and the same office. The same use of the term is found in the first chapter of Titus, where we find this language: "For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless, husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward," &c. Now, if the apostle does not in this passage make the

office of bishop and elder the same, it is not possible to do so in language.

The Roman Catholic version has "ancient" for elder in the first of these passages and "priest" for elder in the second passage, though the word is the same in both passages in the Greek.

The Council of Trent said: "If any one shall say that bishops are not superior to priests...let him be anathema." Taking their own translation, I think you will agree with me that this anathematizes the apostle Paul.

In addition to this it may be said that the duty of elders is described in the second of my texts, I. Peter 5:2, by the verb "episcopos," of which the noun is "episcopos," or "bishop." The language referred to is "exercising the oversight" or "overseeing." Clement, in his first epistle to the Corinthians, uses the same term to describe the duty of elders.

Irenaeus, of the third century, recognized the original identity of the two terms, and so with Jerome and others who wrote soon after apostolic times.

The apostle John twice calls himself an elder. In II. John, first verse, he says: "The elder unto the elect lady, and her children, whom I love in truth." In his third epistle, first verse, he says: "The elder unto Gams the beloved, whom I love in truth." The apostle Peter also calls himself an elder. In I. Peter 5:1, we read: "The elders therefore among you I exhort, who am a fellow-elder." And in the language which follows, as I have shown, the duties of an elder are exactly the same as those of a bishop.

Accordingly we find only two classes of officers mentioned in Phil. 1:17, and I. Timothy 3:1-8, "bishops" and "deacons."

Conybeare and Howson say: "The terms 'bishop' and 'elder' are used in the New Testament as equivalent,—the former denoting (as its meaning of overseer implies) the duties, the latter, the rank of the office."

Thayer in his Greek-English lexicon of the New Testament says that "episcopos" (bishop) denotes the function, "presbuteros" (elder) the dignity of the office; "the former was borrowed from Greek institutions, the latter from the Jewish."

And yet in face of all this testimony the Council of Trent says that if any one says that a bishop is not superior to an elder (priest), let him be accursed.

As an illustration of the methods of the translators of the Catholic version, I want to call your attention to a phrase in my second text, I. Peter 5:3. The phrase as it occurs in our Revised Version is, "neither as lording it over the charge allotted to you," a part of the charge of the apostle to the elders. This phrase, in the Catholic version, reads as follows: "Neither as lording it over the clergy." The word translated in our version by the phrase "the charge allotted to you," and in the Catholic version by "the clergy" is the Greek word "kleros," which means "a lot," "that which is assigned by lot," "allotted portion." There is absolutely no authority for giving to it the meaning suggested by the word "clergy." It occurs in twelve other places in the New Testament and nowhere else is it translated by the word "clergy" in the Catholic version. Everywhere else the correct idea suggested by the word is given in the translation.

I mention this as one of many illustrations showing that the translators of the Douay version did all they could to make it favorable to the catholic church. We find some similar illustrations in the King James version, favorable to the Church of England, which gave us that version.

It is very evident from the teaching of Christ that he never intended that there should be orders of gradations among his ministers. He warns them against a spirit of pride that would cause one to claim a dignity or au-

thority above another. On one occasion when they disputed with one another as to who should be greatest among them, he taught them the lesson of humility by calling their attention to a little child and telling them that unless they became as that little child they could have no part in the kingdom of heaven. Again, when, at the institution of the Supper, they disputed with one another about who was to be the greatest, he taught them the lesson of humility by washing their feet. If he ever intended that any one of them should be superior in office to the others he would then, it seems to me, have so informed them. On another occasion in warning them against the same spirit, he said: "Be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth; for one is your father, even he who is in heaven." Certainly this language condemns the spirit that itches for ecclesiastical authority. This spirit has more or less prevailed among the people of God, and it was this spirit that unquestionably gave rise to the Roman hierarchy, for there is no evidence of such a system in the Bible.

I have shown that the officers of the New Testament or apostolic churches were bishops or elders and deacons; that bishop and elder refer to the same office, the two words being used indiscriminately; that there is no evidence in the New Testament of any difference between bishops in the matter of position or authority. It is my purpose now to show that the constitution of the church, as delineated in the New Testament, is congregational, since various vital powers are plainly given to the church as a whole and not to the officers of the church.

The power of disciplining its members is with the church only. In the eighteenth chapter of Matthew the manner of settling private differences is prescribed by Christ. After an earnest and private effort has been made to reconcile the offender, the instructions are to "tell it unto the church" for final settlement. And as the word

church is uniformly used to denote the whole assembly of disciples, and not merely the officers, such must be its meaning in this instance.

In the case of the incestuous man mentioned in the fifth chapter of first Corinthians, the inspired apostle commands the church when "gathered together" to put away the wicked man from among yourselves; and afterwards this punishment, "which was inflicted by the many," was to be remitted when it was evident that the offender had repented.

He directs the church at Rome to "mark them that are causing divisions and occasions of stumbling" and "turn away from them," or avoid them. He directs the church at Thessalonica to "withdraw yourselves from every brother that walketh disorderly."

In the letters to the seven churches of Asia the Lord clearly holds each church responsible for its doctrine and discipline. If the form of government had been other than congregational, the rebukes would have been directed to the bench of bishops or some other organization of the officers.

The power of right to elect officers was clearly given to the whole assembly of disciples. Even an apostle to succeed Judas was, by direction of Peter, elected by all the disciples and not by the eleven or the officers of the church or churches. After an address by Peter they "put forward two" and after they had prayed, they elected Matthias by giving forth their lots, or casting their ballots.

The election of the seven, recorded in the sixth chapter of Acts, was by "the multitude of the disciples." The apostles said to them: "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." "The whole multitude" then elected seven, and the apostles, "when they had prayed, they laid their hands upon them."

In the sixteenth chapter of first Corinthians we find that the delegates or messengers who were to carry to Jerusalem the collection for the poor saints there were to be "whom-

soever ye shall approve," that is, the church at Corinth, the same instruction having been given to the "churches at Galatia." When alluding to them afterwards Paul speaks of them as "chosen of the churches to travel with us with this grace." The word chosen here means in its primary sense to choose by outstretched hands.

In the fourteenth chapter of Acts we are told that Paul and Barnabas ordained or "appointed for them elders in every church." Here the word "appointed" is the same as that rendered "chosen" in the passage just referred to—voting with uplifted hands. Alford in commenting on this says that there is "no reason for departing from the usual meaning of electing by show of hands. The apostles may have admitted to ordination those presbyters whom the church elected." Other authorities might be quoted if time permitted.

It seems to me clear that the right to manage its own affairs was given to the assembly of disciples and not to the officers. Indeed, in a voluntary body, the right to chose its own officers is inherent, and voluntary membership is the only sort recognized in the apostolic churches.

The unprejudiced student of the New Testament and of church history is compelled to admit that the idea of a clerical order, and self-perpetuating body of ministers independent of the local churches, is wholly foreign to the New Testament, and belongs to the later Patristic period. I could quote numerous recognized authorities if I were not afraid of wearying your patience.

Church historians in general confirm the statement made by Mosheim when, in speaking of the primitive church, he says: "With regard to government and internal economy, every individual church considered itself as an independent community, none of them ever looking, in these respects, beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority." Such quotations might be multiplied many times from historians of various denominations.

No church, therefore, that has a clerical order which lords it over God's heritage can claim to be apostolic, and therefore, the Roman Catholic church is not apostolic. Cardinal Gibbons says: "No church can claim to be the true one whose doctrines differ from those of the apostles." I think I have shown that in the doctrine of church organization or church government the Roman Catholic church differs widely from that of the apostles, and therefore that church is not the true church.

Baptist churches are in perfect accord with the teachings of the apostles in this doctrine and are, therefore, according to Cardinal Gibbons' test, apostolic.

TOBACCO AND SACRIFICE.

Some who have written on the subject of tobacco habit have emphasized the sacrifice the brethren are making to support ministerial students in a useless luxury. Such brethren have not taken the pains to acquaint themselves with the facts. There are in round numbers one hundred and fifty thousand Baptists in Alabama and they gave last year to the Board of Ministerial Education \$1,570,77, and the Board reported a deficit of nearly four hundred dollars. Think of one hundred and fifty thousand Baptists giving fifteen hundred dollars to ministerial education at great sacrifice. Marvelous sacrifice! One church, whose pastor smokes, gave more than one-eighth of the whole amount given and the greater part of what was given by that church was given by those who use the weed. It is quite certain that no sacrifice was made in the contribution of that church. The fact is, our people are making little or no sacrifice for any of our denominational work. We give the Lord what is left over, if there is anything left over. The Judson girls raised for their student's aid fund almost as much as all the Baptists of Alabama

gave last year to ministerial education.

I know a pastor who thought that fifty dollars was too much to apportion his church for missions and protested against it. He did not use tobacco and thought that it would require great sacrifice on the part of his people to give as much as fifty dollars for missions. The following year, his successor, who uses tobacco, raised nearly three hundred dollars from the same church for missions, and without any real sacrifice on the part of the people. There are very few who have reached the point in their Christian experience of making sacrifice for our denominational enterprises.

I agree with Brother J. V. Dickinson that it takes some patience to refrain from using strong terms in resenting the insult of some persons who class the tobacco habit with whiskey drinking. Brother H. T. Crumpton practically accuses all tobacco users with insincerity when defending the use of tobacco. He tells us of a prayer he offered because of the sin he was guilty of by such a "vile habit." I wondered if there were not some other sin in Brother C's life that caused that prayer rather than the tobacco habit. I incline to believe that some brethren think that any pleasure or luxury is necessarily connected with sin, and there are others who strain at a gnat and swallow a whole drove of camels.

W. J. E. COX.

Southern Railway.

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

R. W. LUCKETT,
Union Ticket Agent,
Union Tkt. Agt., Birmingham, Ala.

Heart Trouble

The heart itself has no power—no self-control. It is made to beat by a tender nerve so tiny that it is scarcely visible to the naked eye. Yet ten thousand times a day this delicate nerve must assist the heart to expand and contract.

This nerve is only one of the branches of the great sympathetic, or INSIDE nerve system. Each branch of this system is so closely allied with the others that weakness or irregularity at any point is apt to spread. Heart trouble frequently arises from Stomach trouble through sympathy, and Kidney trouble may also follow. For each of these organs is operated by a branch of these same sympathetic nerves—the INSIDE NERVES.

In Heart, Kidney or Stomach troubles, it is of but little use to attempt to doctor the organ itself—the most permanent relief lies in restoring the INSIDE NERVES. Dr. Shoop regards these nerves to be the real cause of such troubles. The remedy—known by physicians and druggists everywhere as Dr. Shoop's Restorative—is the result of years of endeavor along this very line. It does not dose the organ to deaden the pain—but it aims to go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it, and makes it well.

Every heart sufferer may have Dr. Shoop's book on the Heart. It will be sent free, and with it you will receive the "Health Token," an intended passport to good health.

For the free Book 1 on Sympathetic book and the Book 2 on the Heart "Health Token" Book 3 on the Kidney must address Dr. Shoop, Box 4 for Women, St. Racine, Wis. Book 4 for Men. State which book Book 5 on Rheumatism you want.

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

DR. SHOOP'S RESTORATIVE

ROYAL

The Absolutely Pure Baking Powder

Made of Cream of Tartar, and, Free From Alum or Phosphatic Acid

Royal Baking Powder renders bread, biscuit, cake and all flour foods finer and more healthful.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Baking powders made from alum, phosphates and other harsh, caustic acids are lower in price, but they are injurious to the stomach.

"The injurious effect of alum on the mucous coat of the stomach is positive and beyond dispute; it is both an irritant and an astringent. The use of alum in any article of food or article used in the preparation of food should be prohibited."

JOHN C. WISE, M.D., Medical Inspector, U. S. Navy.

The Fundleswashers and Slicksmashers and the Tobacco War



Deacon Josiah Fundleswasher lives about a mile distant from Deacon Amaziah Slicksmash. Both these pious men take The Alabama Baptist and read everything in it, even the advertisements. Last week's paper came in the afternoon, and it being a rainy day Josiah and Amziah were in their respective corn cribs shuckin' and shel'ing corn, having been informed by Mrs. Fundleswasher and Mrs. Slicksmash that Saturday was

mill day and they were nearly out of meal. But after supper each of the old gentlemen settled himself in his own chair in his accustomed place, by a bright, warm fire, to read the paper. Josiah read it through before he went to bed and Amziah arose early next morning and finished his before breakfast. As soon as breakfast was over Josiah said to Mrs. Fundleswasher: "As it's still raijin', lb'lieve I'll go over an' talk to Amzi an' Diner awhile this mornin'."

"Well, ef yer do," said Mrs. Fundleswasher, "tell Mrs. Slicksmash she can des stay at home. I been er lookin' fer her more'n two weeks an' she aint showed herself yit." So off he started toward Deacon Slicksmash's. Meanwhile Deacon and Mrs. Slicksmash were discussing what certain writers to The Alabama Baptist had said about usin' tobacco. Amziah had just said: "Ib'lieve I'll go over to Josi's, an' see what he sez erbout it," when Josiah knocked at the door. "Come in," said Mrs. Slicksmash, and as the door opened she exclaimed: "Well, ef it aint josi! How's all yer folks gittin' on?" "Well, I reckon we're gittin' on tolab'le well," answered the deacon, "cep' Jake is complainin' with er sprained ankle, an' Beck's got er stone bruise on her heel, and Peter stuck a nail in his foot des 'fore I started over here. Lizer's grumblin' cause you aint been to see her in so long."

As soon as Josiah had got comfortably seated he addressed Deacon Slicksmash as follows: "Say, Amzi, lem me ax yer this question: Yer know—I b'lieve yer take The Alabama Baptist don't yer?"

(Amziah)—Yeah, I been er takin' it ever since the sosition las' fall.

(Josiah)—Well, yer know what them big preachers ez been er sayin' erbout smokin' an' chawin' 'backer don't yer?"

(Amziah)—Yeah, me an' the ol' 'oman wuz des talkin' erbout that

when yer come in.

(Dinah Slicksmash)—An' I toll Amzi, I been er dippin' snuff now gwine on thirty-nine year an' it aint hurt me yit.

(Amziah)—An' I axed Diner: "What is 'backer fur anyhow, ef it aint ter chaw an' to smoke an' ter make snuff?" That feller Crumpton shore is hard down on 'backer.

(Dinah)—But them other big preachers shore gin him a dose in this week's "Baptist" or my name aint Diner Slicksmash.

(Amziah)—What is yo' dotion erbout it, josi?"

(Josiah)—Well, I wuz des waitin' till you an' Diner had yer say, 'cause when L start I don't want ter be bothered till I git through.

Now I've been er takin' The Alabama Baptist gwine on sixteen year an' all these years I've been readin' erbout the good work preacher Crumpton is er doin'. I've heerd him preach an' I've shuck his han' more'n wunst, an' I'm here to tell yer he means bizness when he starts anything, an' when he tells yer sump'n, he shore has some reason fer tellin' yer, and yer had better look into it 'fore dispuin' it. Now erbout them other big preachers—Well, I don't know much erbout 'em, an' more'n that; ef they haint got nothin' in their favor more substanch than their argument in favor of 'backer they shore be in a bad fix. Now in all this 'backer discussion I've been readin' both sides, an' cause I chaw it myself I sided at first with these 'backer chawin' preachers. But Preacher Crumpton and that Miss Roberson and others who are agin' it, are usin' so much better argiment than these 'backer chawin' preachers are I'm gittin' disgusted with my own side. I tell yer, Amzi, as shore as my name is Josiah Fundleswasher, er little show o' wit an' er little fling er sarcasm won't set aside the truth an' soun' reasonin'. Ef one can git er long without 'backer as

well as with it, ef it is a filthy habit, ef it is expensive, ef the money paid fer 'backer could be used fer a better purpose, then it is wrong. Accusin' others, who don't use 'backer, of doin' things des as bad, don't make it right nuther. We're not talkin' erbout other things des as bad, now; we're talkin' erbout usin' 'backer. An' ef usin' it be wrong, we ort to quit it. So ort others to quit the things des as bad which they are doin'. All a Christian needs to know that he may decide whether to do er thing or not, is ter know whether it is right or not. Ef he's gwine ter be governed by what other folks do or say or think, then it's no use to trouble hisself erbout whether a thing is right or wrong, but des jine the crowd an' go 'long with em. Now all the reason I can see fer folks defendin' the 'backer habit is des cause they use it their selves an' don't want ter quit it. That they use it theselves is erbout the strongest argiment that these 'backer chawin' preachers has made in favor of it. Now ef er bad thing can be 'made harmless or right, by some good people practicin' it, then there aint no harm in goin' to the ball-room an' dancin', there aint no harm in playin' poker, there aint no harm in drinkin' whiskey.

I reckon that's the reason it's so hard to punish the scoundrels who misuse the people's money or who work all sorts o' schemes to steal it, so many good folks has jined the grafters that it has come ter be er harmless institution. But I wuz talkin' erbout the argiment of them 'backer chawin' preachers. Well, Amzi, lem me tell yer what I think erbout it: to quote Solomon, I think their argiment is "all vanity an' er blowin' off wind." As fer myself, I've tuck my last chaw.

L. T. REEVES,
Cullman, Ala.

The Duty of Benevolence Presses On Us All---M. B. Wharton

As far back as the history of man goes we have noble instances of generosity which makes us think that human nature is not so bad after all. Cicero said, "Men resemble the gods in nothing so much as in doing good to their fellow creatures." Pestostratus, the Athenian, always had a servant near him with a bag of coin with which he supplied the wants of the poor. Cyrus, who possessed immense wealth, said his chief aim in using it was to succor and relieve those who acquainted him with their wants and necessities. Pliny, the Roman orator, bestowed great sums of money on the poor. Being endorser for a friend who died, the surviving daughter proposed to turn over to him what remained of the estate, but he declined, and gave her a large contribution besides. Julius Caesar said there was no music so charming to his ears as the requests of the poor, and the supplications of those in want of assistance. Marcus Aurelius said that he "could not relish a happiness which nobody enjoyed but himself." Mark Anthony, depressed and almost ruined financially, cried out, "I have lost all except what I have given away." Cato, at the close of his life, declared to his friends that "the greatest comfort of his old age and that which gave him the highest satisfaction was the pleasing remembrance of the many benefits and friendly offices he had done to others." When it is remembered that these ancient pagans believed that in giving to the poor they were honoring their gods, we see how broad and deep the lesson of benevolence is laid in the human heart. If benevolence found such a place under false religion, we may rest assured it was not omitted from the true and only system that lifts man from earth to heaven. Nay, the uncertain voice of reason, but prepared the way for the command of revelation, "Honor the Lord with the substance and with the first fruits of

all thing increase." ject had a grand illustration. They abstained from all fruits on newly planted trees for three years, and the fruits of the fourth year were given to the poor. They gave every year "the first of all the fruits of the earth" to the cause of benevolence; they gave the 40th part of their products to ordinary priests, and a tenth to the Levitical priesthood. Every seventh year everything in the way of property was held in common. To all this had to be added the expenses of journeys to Jerusalem, sacrifices, oblations, etc., so that an accurate scholar estimates that the Jews gave one-half of their whole income. If we turn to the New Testament dispensation we find in the early days of Christianity not one-half but sometimes all was consecrated to the cause of benevolence. Luke informs us that "all that believed had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." This declaration is confirmed by Lucian, a heathen writer who said in reference to the first Christians, "Their legislators made them believe that they are all brethren, and since they have renounced our religion, and worshipped their crucified Leader, they live according to His laws, and all their riches are common."

If men thus gave in the olden time when the world was young and the inhabitants comparatively few, what should they not do now when the earth is crowded with people, while society is reduced to a state where the rich are even growing richer and the poor are ever growing poorer?

Never in the history of the race has there been so many millionaires possessed so many millions, their wealth going sometimes into the billions. I doubt not we have one or two billionaires in America today, hundreds of millionaires and thousands of men who have a half million

at their disposal. Then comes the great army of prosperous people who have money to burn in tobacco, drown in drink, to lose in cards and fortunes to waste in clubs and fashion, all of whom could do great things for their suffering and destitute fellow creatures if they would, and at the same time do a great thing for themselves, for

"The quality of money is not strained
But droppeth as the gentle rain from
Heaven,

Upon the place beneath. It is twice
blest;

It blesseth him that gives and him
that takes."

said Shakespeare, and he adds: "'Tis mightiest in the mightiest and becomes the throned monarch better than his crown."

It is true that great sums have been given of late years to causes called benevolent. The endowment of colleges and the establishment of libraries have claimed the lion's share and all wish the enterprises well. But benevolence in its highest sense, I think, has its eyes on the poor.

Let any one gaze on the procession of six hundred poor men who nightly tramp by the Vienna bakery in New York, clutching at the loaves of bread kindly provided there, and say if that is not a phase of benevolence that should claim the attention of all. "I was an hungered, and ye gave me meat," will be the principle on which the eternal judgement will proceed. If I was asked what objects, then, should first claim our attention, I would say the poor in their affliction—that is, the sick. "I was sick and ye ministered unto me," will be another reminder at the judgment seat, and I would recommend especially the establishment of a hospital in every city and town where one does not already exist. This hospital should be open to all, with a ward

for negroes, and supported by the benevolence of the community and the wealthy and benevolent men abroad who would be glad to aid an enterprise that thus took care of all alike. While money is pouring down this way for education and books let some of it come, and come quickly, for the relief of the sick and needy poor. A negro was stabbed in the heart in the suburbs of a Southern city, and the surgeon had to dress and sew up the wound in a rough cabin, with the negro lying upon a small table, with no light but that of a very small kerosene lamp.

The hospital should be so arranged that the wealthy could be taken there and pay for their accommodations; while none should be excluded for want of money. Let the benevolent then give to the poor, the poor in their affliction, and also and by all means the poor in their religious destitution. If the gospel is a blessing to them, let them see that others who have it not are likewise blessed, not forgetting that the great Master said just before leaving the world, calling his disciples around Him that they might hear: "Go ye into all the world and preach the gospel to every creature." One of the saddest features connected with the benevolence of today is the small amount given for the evangelization of the world. In looking over the list of gifts for last year I find that a hundred million has been given to found colleges, libraries, orphan homes, and such like enterprises, but only a few hundred thousand to convert the world. I am afraid this shows a want of faith in God, and a want of love of the race. Men are willing to care for the bodies of people for they can see them, but not for their souls; and yet when the last aged star shall have sunk fatigued and expiring into night these souls will live in ever-increasing happiness or in ever-deepening misery!

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

IN THE TROY-SALEM ASSOCIATION.

Among Our Societies and Sunbeam Bands.

Leaving Birmingham just beginning to smile after the dreariest of dreary weather, we found

Troy

wreathed in Wisteria and crowned with bridal-wreath spirea and encompassed with the most glorious sunshine in a fitting surrounding for her beautiful homes and hospitable people. To say that our home was with Mrs. J. W. Pierson means home comforts and good company, and much conference about the all-important matters pertaining to "the kingdom." We found that the vice-president of the association had not spared herself in trying to make appointments for the visiting sister among the churches in her province. The busy season with the farmers is a draw back in attempting work in the country at this time, and this we appreciate, remembering well, when we lived on the farm, and when "stopping a plough" was a serious thing when everything was late in the spring. There are some twenty-seven churches, according to the minutes in the Troy-Salem Association, but only two missionary societies. We will have to pray our ministers that they "help those women," who are striving to fulfill the ambition of the W. M. U. that we "have a society in every church in every association." Of course it was a pure pleasure to see face to face the missionary force of the church as they gathered in their parlors for conference. Mrs. W. C. Black, president, in the chair. After attending to business a most delightful item of which was the forwarding of \$5000 to the treasurer W. M. U. for Foreign Missions—already have they come up with \$175.00 of the \$200 apportioned them for missions. The children came in from school and were patient and attentive and enthusiastic about the reorganizing of their Sunbeam Band. We laid the "feeding of the lambs" upon the hearts of the sisters and feel that that is all that is necessary. Their fostering care will provide for "these little ones"—His little ones, for some of them have lately been brought into the fold of the "good Shepherd", and now the responsibility of the church truly begins. After a delightful drive over the pretty little city the day was fittingly ended by an evening long to be cherished in memory, spent in the home of the beloved pastor and pastorella, whom we have known and loved since their boyhood and girlhood. May Heaven's richest blessings crown their lives as the "days go on."

Pursuing our journey on to

Banks

we were met at the train by our hostess, Mrs. W. H. Johnson, who rejoiced our heart by agreeing so kindly to take the charge of the Sunbeam Band, assisted by Mrs. Jennie Granberry. A bright crowd of children came over from the school near by, and entered enthusiastically, into the following organization: Poney McDowell, president; Mick Harrington, vice-president; Crossly Carter, treasurer; Edna Mott, secretary. Cordial welcome and "God-speed" was given by the president and others of the Methodist society, to whom we were indebted also for the use of their church. If our Baptist people would "arise and build" at this point, Bethel

(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.

being two miles away, and a number of the members living at Banks, it would seem to be a wise step. The pleasant day held a glad surpris for us in the meeting with our friend and sister, Mrs. Leila Meadows, who was formerly the faithful and efficient vice-president of the Eufaula Association.

Turning our face toward

Brundidge.

we had pleasantest memories of other days when it was our privilege to visit this choice time place. Again we worshipped in the gem of a church and met the sunbeam children and the members of the Aid Society and also the newly organized missionary society. Under the leadership of the pastor's wife, Mrs. R. A. J. Cumbie they are doing nobly. Their first quarterly report being most excellent. This association with only two missionary societies will very nearly bring up the apportionment of \$200 recommended by the W. M. U. auxiliary to the State Convention. Miss Hallie Henricks, with Mrs. Cumbie, will take the children's society under their leadership. Mrs. W. B. Kimbal was for years their loving and faithful guide. Our hostess, Mrs. Tom Kennedy, laid us under many obligations by kindnesses.

The appointment at

Shiloh.

not materializing, (for which we grieved, as it was there we met many faithful ones at the time of the association last autumn) we retraced our steps to Troy, and as the pleasantest of arrangements had been made for the trip to

Orion.

we set out with Mrs. Mary Spratten as our compagne de voyage, which means twelve miles of unfeigned pleasure. The day was ideal, and the road lay through woods redolent with the perfume of the crab-apple and yellow jessamine, while the dogwood gleamed through the trees like huge bouquets of beauty. As we neared our destination we agreed that it was the shortest twelve mile ride we had ever taken, so filled was the time with congenial converse and pleasant surprises as we discovered the possession of numerous mutual friends as well as congenial tastes and aspirations.

In Mrs. J. F. Price we found a friend known and esteemed at both Andalusia and Florala, who gladly aided us in organizing both the ladies and the children. Again we gave thanks for the Judson and the women that come from her walls. They are a pure delight to one seeking help in establishing a society and they know the blessedness of giving quickly, which is balm to the tired brain and weary frame of the state organizer. Enjoying the hospitality of our sister, Mrs. Price, for only a short time, during which time we sat round her hospitable board with her interesting little family, and then found it hard to tear ourselves away, as the train to Montgomery must be reached, which would carry us home-ward. The taste that we had gotten of the good times to be enjoyed among the churches of the Troy-Salem Association, made us all the more anxious to see the sisters in the other churches and to try and persuade them to join the general organization. We hope to see a number of these dear women among the hosts of Baptists to be gathered together in May at Chattanooga. MRS. T. A. HAMILTON.

UNCLE HIRAM ON HIGHER CRITICISM.



"That High-Toned City Preacher."

Me and Martha heard the lecture
 At the church the other day,
 An' I'd really like to tell you
 What the preacher had to say:
 For he talked in measured rythm
 On the "higher criticism,"
 An' he said old-fashioned doctrines
 Now have mostly passed away.
 An' he said the light o' science
 Had full many comments won

Since the higher criticism
 Had its noble work begun;
 Jest as if the light o' man
 Could illuminate God's plan;
 Jest as if a fallow candle
 Could illuminate the sun.

Me an' Martha sat an' listened,
 But we didn't understand
 What this high-toned city preacher
 Tried to figure out so grand;
 It was all too deep for me,
 For I really could not see
 How it helped us on our journey
 To the bright celestial land.

Why this higher criticism?
 Why this theorizing craze?
 Prying into plans eternal,
 Doubting God's mysterious ways,
 When the Bible reads so clearly,
 Here's a sample I love dearly,
 An' it's got enough o' gospel
 For the balance o' my days:

"Come, ye weak an' heavy laden,
 Come, an' I will give thee rest;
 Drop thy load of sin and sorrow,
 Lay thy head upon my breast."
 Why don't every gospel preacher
 Try to follow the Great Teacher,
 Both in walk and conversation,
 If they want their labors blest?

I suppose the world's advancing
 At a very rapid rate,
 An' my pore ole-fashioned notions
 May be sadly out o' date;
 But I'll give this word o' warning:
 On the resurrection morning
 Higher criticism lectures
 Won't unlock the golden gate.
 —Selected.



THE BREAKING-PLOW

(Nixon Waterman, in the January "Success")
 I am the plow that turns the sod
 That has lain for a thousand years;
 Where the prairie's wind-tossed flowers nod
 And the wolf her wild cub rears,
 I come, and in my wake, like rain,
 Is scattered the golden seed;
 I change the leagues of lonely plain
 To fruitful gardens and fields of grain
 For men and their hungry breed.
 I greet the earth in its rosy morn,
 I am first to stir the soil,
 I bring the glory of wheat and corn
 For the crowning of those who toil;
 I am civilization's seal and sign,
 Yea, I am the mighty pen
 That writes the sod with a pledge divine,
 A promise to pay with bread and wine
 For the sweat of honest men.
 I am the end of things that were,
 And the birth of things to be,
 My coming makes the earth to stir
 With a new and strange decree;
 After its slumbers, deep and long,
 I waken the drowsy sod.
 And sow my furrow with lifts of song
 To glad the heart of the mighty
 through
 Slow feeling the way to God.
 A thousand summers the prairie rose
 Has gladdened the hermit bee,
 A thousand winters the drifting
 snows
 Have whitened the grassy sea;
 Before me curls the wavering smoke
 Of the Indian's smoldering fire,
 Behind me rise,—was it God who
 spoke?—
 At the toil-enchatned hammer's
 stroke,
 The town and the glittering spire.
 I give the soil to the one who does,
 For the joy of him and his,
 I rouse the slumbering world that
 was
 To the diligent world that is:
 Oh, Seer with vision that looks away
 A thousand long years from now,
 The marvelous nation your eyes survey
 Was born of the purpose that here,
 today,
 Is guiding the breaking-plow!



FRANK WILLIS BARNETT,

Editor and Proprietor.



J. W. HAMNER - - - Cor. Editor

A. D. GLASS - - - Field Editor

GATHERING THE FRAGMENTS.

Only a few days remain until the books of the Foreign Board close for this Convention year. A number of people have been thinking of giving for this work of the Lord which has been so prospered. We trust that if they have not done so already, they will forward their gifts at once, as the books close April 30th for this convention year. In many cases subscriptions have been made. We hope that the officers of the churches and mission committees will see that the pledges are collected at once, and that all treasurers, both of churches, associations and conventions, will forward the funds promptly, so that they will reach Richmond by April 30th. Every year funds come in May with the request that they be credited on the convention year which has just closed, but our rules require us to close at 12 o'clock midnight, April 30th. Please let every one remember this.

We give below statement of the receipts of the board to April 15th:

Georgia	\$ 31,892.26
Virginia	24,250.53
South Carolina	20,967.04
Alabama	19,806.52
Kentucky	16,750.96
North Carolina	12,920.85
Texas	11,102.66
Tennessee	9,849.01
Missouri	9,793.00
Mississippi	8,512.71
Maryland	5,281.34
Florida	3,905.58
Louisiana	2,810.99
Arkansas	1,405.22
District of Columbia	1,028.66
Oklahoma	548.39
Indian Territory	468.15
Other sources	3,278.37
Total	\$184,582.14

These figures will be very much changed in the next ten days. We are in hopes of \$140,000 more, so as to go up to the convention without debt. May the Lord graciously open the hearts of His people to do great things. We want to meet in Chattanooga, May 11 with rejoicing, and ready to lay out plans for greater things in the Master's service. To do this, let every one pray God that He will help us to do great things in His service, and then let each one of us do his best. Yours fraternally,
R. J. WILLINGHAM, Cor. Sec.
Richmond, Va., April 18, 1906.

Elsewhere we print a page of pictures showing scenes in San Francisco and Palo Alto. The terrible earthquake followed by fire has practically wiped San Francisco off the map. The loss of life has been appalling and the loss of property staggering, but a brave spirit is abroad among the Californians who already boast that a Golden San Francisco will arise out of the ashes of the old one.

Alabama Baptists have a great chance to attend a Southern Baptist Convention at a small cost and we hope they will flock to Chattanooga in May. The railroad rates are cheap, board from \$1.00 a day up and much to hear at the convention and to see in and around the city. Don't fail to go.

The death of Deacon John A. Walker of the Southside Baptist Church removes one of Alabama's most faithful Baptists. Bro. Walker was noted for his optimism and passed through life scattering sunshine. We feel the loss greatly. At one time he and our father were partners in business at Eu-faula, his old home, where he was taken for investment. The Lord draw very nigh unto his loved ones is our prayer.

A NICKEL FOR THE LORD.



ESTERDAY he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is the Lord? Who is he? Why, the man worships him as Creator of the universe, the one who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant? The church militant is the church that represents upon earth the triumphant church of the great God. And the man knew that he was but

Alabama Woman's Missionary Union Reports Her Apportionment Raised in Full.

Foreign Missions	\$5,000.00
Home Missions	3,354.60
Sunbeam Bands.	
Foreign Missions	\$ 550.34
Home Missions	364.98
Sunday School Board	18.06

MRS. N. A. BARRETT,
Treasurer Central Com.



The Man who Ought to Give to Foreign Missions Who Is He?

- The man who believes that when God said the heathen would be given to Christ, he meant it, and can and will accomplish it, and is now accomplishing it.
- The man who believes in the power of the Cross to conquer the world.
- The man who rejoices that the world is open as never before, and that the prospects are brighter than ever before.
- The man who feels that he has only one life to live, and wishes to make it count.
- The man who believes that giving is as much a Christian grace as loving or believing.
- The man whose ambition it is to be like Christ, who gave HIMSELF.
- The man who wishes to be found a faithful steward when Jesus comes.

The Man who Ought Not to Give to Foreign Missions Who Is He?

- The man who believes that the world is not lost and does not need a Saviour.
 - The man who believes that Jesus Christ made a mistake when he said, "Go ye into all the world and preach the gospel to every creature."
 - The man who believes the gospel is not the power of God, and cannot save the heathen.
 - The man who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen.
 - The man who believes that it is "every man for himself" in this world, who, with Cain, asks, "Am I my brother's keeper?"
 - The man who believes he is not accountable to God for the money intrusted to him.
 - The man who wants no share in the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."
- Such a man is not asked to give to Foreign Missions.
From a leaflet published by the Presbyterian Board of Canada.



an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—G. F. Raymond, in the Toronto Star.

FOR HOME MISSIONS

The Last Opportunity.

There is left but one more Sunday, for those who wish to see our Home Mission debts paid, to give and collect for this object. The books of the treasurer will close in Atlanta Monday evening, April 30th. The time is short. And yet, there is time enough for you to have part in the glorious year's work and in the success of paying the toilers in case we succeed. You will share the humiliation in case we fail. We have had a great year. Everywhere the work has prospered. Nothing remains to crown the year but the payment of our debts. This ought to have been the easiest thing to do, for never was the South so prosperous. With such work done, such temporal prosperity given us, with honor and the future of our work at stake, will we, pastors, brethren and sisters, use this last opportunity and on next Sunday and throughout the whole day make a determined and faithful effort to meet this sacred obligation?

There are three sources from which we may expect help, and to these we make this appeal: First, churches which have not yet taken a Home Mission offering. You have waited till the eleventh hour—the fifty-second Sunday, but you may yet help. Second, churches which have taken collection and still feel they ought to do more. Some are taking these extra collections. Third, individuals who feel that they owe to God a special thank-offering and are willing to make this a personal gift to Home Missions. There are many of our brethren to whom God has given great prosperity. No fitter token of your gratitude could be given than a great offering to make Christian this Southland where fortune has so favored you.

Brethren of every class hear this final appeal and send the money, or instruct us to draw on you before Monday, April 30th, at 6 o'clock p.m. Yours in His service,
B. D. GRAY, Cor. Sec.
April 23d, 1906. Atlanta, Ga.

Don't forget to send your pastor to the Southern Baptist Convention at Chattanooga.

In and around Chattanooga are many scenes of historic interest to all who love the lost cause. Don't fail to avail yourself of the cheap rates.

We want hundreds of our Alabama Baptists to attend the Southern Baptist Convention at Chattanooga. It is not often that such an opportunity offers itself to our people. A trip to Chattanooga will be money well spent.

We have seen many of the world's great show places. We have feasted our eyes on many magnificent panoramas, but we unhesitatingly say that the man or woman who stands on the crest of Lookout Mountain and gazes on the celebrated Horse Shoe Bend, Chattanooga and the country round about will forever carry a vision to be recalled with pleasure. Be sure to go to the convention.

THAT TRY COMPANY.

I remember when Brother W. B. Crumpton visited our Sunday school at the old "Red School House" in Wilson county. He gave one of his short but impressive talks from the text, "Go work today in my vineyard." When he finished, he began to practice what he preached. Herefore the singing had been left to the grown-ups. He told the children God gave them voices to use. He taught us to sing, "Christ was born in Bethlehem and in a manger lay." He insisted that each child try to sing. Soon the old log walls were ringing with that sweet anthem.

Then he said, "Children, I am now going to form a Try Company, and you must all join." "Will every one who can read, try to read a chapter in the Bible each day? All who promise to do this, raise their hands." Many hands went up. "Now," said he, will all those who can not read try to get some one to read to them?" More hands were raised. Some from grand parents, and some from little tots.

Ere long a deep spirituality pervaded our school and the entire community. When neighbors met, instead of the usual gossip of "weather," "crops," etc., they spoke often one to another about what they had read in God's holy work. Many of these readers were gathered into the fold of old Enon church, while others united with the Methodists.

Our Sunday-school increased so rapidly we were forced to leave the house and worship under a brush arbor.

The members of that Try Company are scattered now. Some are settled in distant states, but the majority are awaiting us who are left in the sweet beyond. In all of Brother Crumpton's busy, useful life, no hour's work of his has ever borne more fruit for the Master than the one spent in the Red School House when he formed that Try Company. Christian workers, go thou and do likewise, until Try Companies for searching the scriptures are formed in every family, school, village and city.

MRS. J. B. KILPATRICK.

SILENT EVANGELISM.

Our "Literary Bureau" as an evangelizing agency is unquestionably successful. The Bureau is doing work in three of the most destitute counties in Northwestern Oklahoma, and thousands of homes are being reached with the silent heralds of the Cross—good literature. As a result of this evangelistic and educational campaign many souls are brought to Christ. You can have a part in this work by sending this paper occasionally, after you have read it, into some home here on the frontier where the needs of good literature is so great. In heaven some precious soul whom you never know in this world will thank you forever for sending them God's message that led them to Christ. If you believe in this silent evangelism drop me a card or letter, or if you prefer, send this copy of your paper to us for distribution writing your name and address plainly on one corner of the wrapper, and we will send you a letter giving the name and address of some one to whom you can send your papers. Address, The Literary Bureau, Per-simmon, Oklahoma.

Additional Railroad Information—The Southern Passenger Association announces May 11th as additional selling date from Memphis, Nashville, Birmingham, Montgomery, Atlanta, Asheville and intermediate points for occasion Southern Baptist Convention. Oliver F. Gregory, Sec. in charge of Transportation.

Let all our pastors urge their people to attend the convention at Chattanooga. It will mean so much for the cause of missions if our people can only hear what has been done and what is to be done.



RAW ITALIAN MATERIAL FOR AMERICAN CITIZENSHIP FOR HOME MISSIONS.

William C. Bryant.

Look from thy sphere of endless day,
O God of mercy and of night!
In pity look on those who stray,
Benighted, in this land of light.

In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee!

Send forth Thy heralds, Lord, to call
The thoughtless young, the hard-
ened old,

A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

Send them Thy mighty word to speak,
Till faith shall dawn, and doubt de-
part,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

Then all these wastes, a dreary scene,
That make us sadden as we gaze,
Shall grow with living waters green,
And lift to heaven the voice of praise.



THE PROPOSED HARPER MEMORIAL LIBRARY.

Harper Memorial Library of the University of Chicago.

The plans of the proposed Harper Memorial Library contemplate an exceedingly beautiful perpendicular Gothic structure, to be in harmony with the late work done at the university, namely: The assembly hall, commons, club house and tower group of buildings; the Bartlett Gymnasium; and the stately and dignified law building.

It is to be built on the north side of the Midway Plaisance between Ellis and Lexington avenues; covering an area of eighty by 210 feet; and is to be 100 feet high exclusive of the tower, which will rise to a height of 200 feet. There are to be five stack floors around the outer walls, and eight in the middle part of the building.

Immediately above the stack rooms which circle the outer walls are located the administration rooms; and above these the large reading-room is placed. This room will be seventy-five feet wide by 210 feet long; and forty feet high. The trusses will be beautifully tracieried timber work, as will the windows which light the room be beautifully tracieried stone work. Significant paintings and sculptures are to adorn the building within and without. The utmost care is to be given to the artistic treatment in every and the most minute detail.

Not only are the artistic questions to be dealt with in a thorough manner, but the practical details also. The building is to be a thoroughly fire-proof structure, and the most modern and approved methods of its prevention and fire-lighting apparatus will be installed, with electrically connected signals to the fire departments. The stack floors are to be glass in metal frames, supported by the steel structure. The book presses of stacks are to be all metal.

Electric book-lifts and passenger elevators, electricity for the transmission of orders—in a word, all possible means of economizing time, will be adopted. In fact, the building is so arranged as to facilitate the searches of the reader and enable him to obtain in the shortest possible space of time access to the required volumes.

The reading-room will have seating accommodations for at least 1,000 students. Nothing has been overlooked; tables and comfortable chairs to enable the student to endure long sittings without weariness, portable desks for the books, sloping shelves to rest folios on, special tables for large atlases, etc., are to be provided.

Electricity will be used throughout for lighting. The system of heating will be steam, with blower system of ventilation.

FATHER AND SON

Much has been said, pro and con, on the tobacco subject. I'm very sorry indeed that some of our good brethren should use threats and say unkind things to our dear Brother Crumpton. His opinions are reasonable and right as they generally are. It was Brother Crumpton's pen that first convicted me of the sin of using tobacco. This tract of Brother Crumpton set my conscience "to nagging" and in the meantime a sermon from Bro. T. E. Tucker of Healing Springs converted me. I mean that these auxiliaries led me to the grace of Him that is abundantly able to save them that trust him. I remember the part of Bro. C.'s tract that ruined me was that part that asked "how could we hold up Christ to the world as a Savior and His grace not sufficient to cause us to quit a habit that renders us such a slave." I asked God to save me from the throes of this virulent monster. I asked my wife to help me pray God for help. We pleaded with Him, and he gave me the victory. Praise His Holy name. When I found the hold tobacco had on me I hated it as I did the great sin of unbelief.

Now my little four year old boy who saw me saved less than a year ago, says I'll never smoke when I'm a man for papa has quit.

Brother I plead with you for the sake of decency, for the rising generation, and for Christ's sake give up the evil today.

Oh how I tried to lull a conscience of deep sermons by holding some of our most prominent brethren of the denomination and saying they use it and I've always considered them ideals.

Father save the young preachers and if still the older ones continue in their sinful ways, grant Oh, Lord to silence them and their influence for this the greatest evil of the day (alcohol not excepted.)

"Choose you this day brethren, whom you'll serve."

The time has come as it did on the whisky question. Line up. Line up.

M. BRISCOE (Butler.)

A LESSON FROM THE CAMEL.

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load,
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Didst carry through?

The camel kneels at break of day
To have his guide replace his load—
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily ease,
Assured that He no load too great
Will make thee bear.

—Selected.

The fifteenth International Convention of the Baptist Young People's Union of America will be housed in one of the finest convention halls in the United States. It was built five years ago, and has a seating capacity of seven thousand. Great preparations are making for the entertainment of this large Convention, and the indications point to a great meeting. The local committees are already at work, and the Omaha Convention already promises to be unique in itself. Some important changes have been made in the program which will add strength to the convention. There will be afternoon meetings in the great hall aside from the usual rallies. Thus the convention seems to be organized for stronger business than ever.



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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. **Porter's Medicine Co., Paris, Tenn.**

OBITUARIES.

Mrs. Mary Josephine Pace Dead.—On March 13th, 1906, at their home in Jasper, Ala., the messenger of death laid hold of her body, and took the noble spirit of dear Sister Pace, and waited it away into the haven of eternal rest and happiness.

Mrs. Pace, nee Miss Mary Josephine Quillin, was born March 5th, 1850. She was converted and joined the Baptist church in the year 1865, when she was but fifteen years of age; and lived a faithful, consecrated Christian life until her death. She was married to the Rev. J. O. A. Pace October 13, 1867. She was the mother of eleven children; five of whom have died. One of her sons who died was Rev. J. O. Pace, who attended the Howard College for nearly three years with as bright prospects before him as a minister as could be. But just before he was ready to enter actively the ministry, the Lord called him home. Sister Pace was a devoted Christian, a model wife and a loving mother. She leaves behind her a husband and six children, whose hearts are broken with grief. She was patient in all of her afflictions, and exemplified a Christ-like spirit.

Rev. J. O. A. Pace (her husband) is a Baptist preacher of more than ordinary ability; and a Christian gentleman who numbers his friends by his acquaintances. The heart-stricken family have our deepest sympathy. —A. B. Metcalf.

Bryant.—Mrs. T. T. Bryant, of Aniston, Ala., passed away peacefully March 27, 1906. She was almost 41 years old, had been a Christian and a member of the Baptist church twenty-four years. She was married in April, 1885, and left behind a husband and seven children. She was a er, a deeply pious etaoin hrdlu aoi true help-meet, an affectionate and pains-taking mother, a deeply pious and spiritual Christian, loyal to her church, trustful and hopeful. She had a strong personality and joyous disposition. During her long illness she displayed Christian fortitude and resignation. She realized the end was approaching and calmly faced it. Death had no terrors to her.—A. A. Hutto.

FIVE THOUSAND FRIENDS OF THE ALABAMA BAPTIST ARE ASKED TO GET ONE FRIEND EACH TO SUBSCRIBE FOR THE ALABAMA BAPTIST AT \$1.00 UNTIL JAN. 1, 1907. THIS OFFER IS GOOD TILL JULY 1, BUT THOSE WHOSE NAMES ARE SENT IN AT ONCE GET MORE THAN THEIR MONEY'S WORTH.

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We will send your dollar back if you are not satisfied. Refer to any Bank in Savannah, Ga.

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FLOCKING TO THE SOUTHERN BUSINESS COLLEGE

Many are Entering the Southern Shorthand and Business University

In order to be ready to accept positions in the fall, young people are now flocking to the Southern Shorthand and Business University, of Atlanta, Georgia, from all parts of the country, and are entering upon the practical course of business training given at that reputable institution. A larger number entered this week than the managers had anticipated, thus showing the ever increasing popularity of the largest patronized school, either business or literary, within the State of Georgia. Before the month closes the enrollment for the Spring term will considerably exceed that of any corresponding term in the school's history.

The great popularity of the Southern Shorthand and Business University is not due altogether to the fact that the quarters are twice as large as those of the other business colleges, that it owns and operates 66 typewriting machines—three times as many as do its competitors, that it employs ten able instructors, while two to three teachers comprise the faculty of the other schools, but the Southern's popularity is largely due to the great and increasing demand that is made upon it by the business men for its well trained and thoroughly qualified stenographers and bookkeepers. Young people know that if they will take a course at the Southern Shorthand and Business University in Atlanta they will secure positions. Over 14,000 have been placed in positions by that institution. Call or write at once for our catalogue and enter without delay. Address A. C. Briscoe, President, or L. W. Arnold, Vice-President, Atlanta, Ga.

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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.

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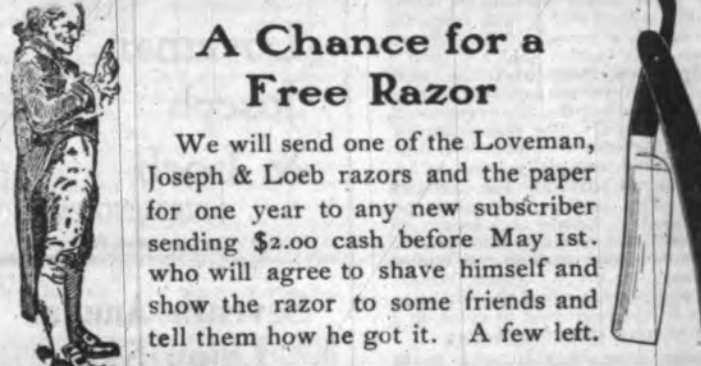


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FIFTH SUNDAY FOR HOWARD ENDOWMENT.

Quite a number of the brethren are speaking out for the Howard Endowment and suggest the 5th Sunday for the collection. Now brethren, let us have an understanding about this matter. I think Bro. Shelburne is right. Let us not interfere with foreign missions, but let us make the 5th Sunday in May the great day for Howard College. But, whatever you do, brother, let's have the collection.—O. P. Bentley.

I wish to add my endorsement to Bro. Kilpatrick's suggestion that the pastors and brethren make fifth Sunday in April Endowment Day. Doubtless the mission collections, which have right of way during the closing months of our Convention year, will all be over. Dr. Montague is on the home-stretch for the College; and we desire to see him, not only win, but to win greatly. Selma, Ala. J. L. ROSSER.

Please say through the Alabama Baptist to the brethren of the state that I sincerely urge and beg that they adopt Brother Kilpatrick's suggestion and make the fifth Sunday in this month Endowment Day. I regard Howard College one among the greatest questions before us.—Fraternally, W. T. Adams.

Will you allow me to say through your columns that I heartily endorse Brother Kilpatrick's suggestion to make the fifth Sunday in this month, April, Endowment Day for Howard College. Dear Bro. Pastors of country churches, if we should fail on the fifth Sunday can we not make an appeal to each of our churches at least once during the month of May, which month closes the opportunity to secure the required amount for the endowment of our Howard College. Think of the wonderful work that is being done by Dr. Montague and how he would appreciate help. The Lord bless the effort and lead to success.—S. J. Cox.

Dr. Montague began his campaign for endowment in the midst of apathy and surprising ignorance of the real place and importance of Howard College in our denominational life and progress. With faith in God and the Baptists of Alabama, with love for truth and humanity, with zeal for Christian education, with hope born of a pure fidelity to all these, he has achieved a success but little short of marvelous. But it has cost him sleepless nights, anxious days, heart-aches and disappointments, continual hard work and many long weary trips. He laid himself upon the college altar and by the sacrifice of his own life he is purchasing for the Baptist boys of Alabama the possibility of obtaining the world's richest possession—a Christian education. Prompted by a genuine appreciation of such loyal service, Brother Kilpatrick has suggested that we make the fifth Sunday in April endowment day, and show our appreciation by largely increasing the subscriptions to the endowment fund. Let us adopt the suggestion throughout the state and give Dr. Montague a little rest before commencement, which he so richly deserves. L. T. REEVES, Cullman.

We are passing through a crucial period as Alabama Baptists. We are closing two campaigns of mighty moment to Christianity and Christian education. Our beloved Dr. Montague is anxious that we close the Howard College endowment in April and Bro. Crumpton talked with me the other day in his office with great fears as to the results for Home and Foreign Missions. Unless mighty efforts are made before this month closes Alabama is going to fall behind last year's figures which will say that we advocate retrenchment in the evangelization of the world. Now there is nothing to prevent our making Montague, Crumpton, Gray and Willingham all happy and glorify God in our effort. You question how? This way:

Let every pastor, church and individual see to it that at once a large cash offering be sent for Home and Foreign Missions. Then let every pastor and Sunday school superintendent write a pledge to Dr. Montague for a similar amount for Howard College to be paid in five years, beginning next December. A suggestion has been made that the fifth Sunday in April be Howard College Endowment day. Brethren adopt the suggestion. Lest some shall forget and be late, let me remind you that all money must be in the hands of the secretaries at twelve o'clock noon, on April 30th, if it is counted in this year. You cannot send your fifth Sunday collections by mail and get them in. Wire them either to W. B. Crumpton, Montgomery, or the secretaries at Atlanta and Richmond. One final word. Do it and do it now. Get your money for missions and pledges for Howard and let's close both campaigns with credit to ourselves and glory to our Lord.—J. W. O'Hara, Montgomery.

I note that Bro. Kilpatrick has suggested that the fifth Sunday be set apart as a day of special effort for Howard College endowment. The idea is a good one and if properly put into execution would bring glorious results. We all know, just at this time, everything is bending to meet our obligations to Home and Foreign missions. I am sure no better time could be found to get endowment bonds than when our hearts are glowing with the enthusiasm of missions.

People come nearer doing their duty along all lines when their hearts are moved along the line of some one great enterprise. Now for a hard pull and a pull all together. When our great Convention meets in Chattanooga let us rejoice that our stakes have been reached along all lines of our great mission work. To this Convention let Alabama send her College president and representative (our beloved Dr. Montague) to tell the good news far and wide that Howard College has found her way into the hearts of the great Baptist host of Alabama for a hundred thousand dollars. With this endowment and our mission pledges met it will certainly be the greatest Convention to Alabama in all her history.

Before the fifth Sunday pay your pledges to missions and on that day write your bonds for Howard College endowment and make glorious history for the Baptists of Alabama.

This is not too much to ask, not too much to expect. Such results would send a thrill of joy throughout the borders of our state that would tell mightily for the cause of our Master and give an impetus to our work that would be felt for generations to come.

The battle cry for this month, "All our Boards Out of Debt, a Hundred Thousand Dollars For Howard College." Yours to this end, N. S. Jones, Demopolis.

Bro. Pastors get out your paper and read the latter part of the article written by Bro. Kilpatrick. Then think over it, pray over it and act upon his suggestion. I am convinced that the most important matter before the Baptists of Alabama today is the speedy endowment of Howard College. People are often prompted to good works by knowing what others have done. Every article in the Alabama Baptist that tells of money contributed to Howard College is full of interest to me and I presume many others feel as deeply concerned about this matter as I do. For this reason and hoping it may be an inspiration to some one else, I say something of what we have done. Every year since Dr. Montague came to our state, we have contributed liberally to the educational fund and have paid what we promised. When the nine thousand dollars was being raised for the new building, we gave one thousand of that. Since then we have contributed three thousand, three hundred and thirty-five dollars (3,335.00) to the endowment fund.

I am persuaded that any church in the state of Alabama will contribute to any cause in which the pastor is interested. I might say many things about our noble, great hearted president, but I am not a man given to the use of many adjectives and he neither desires nor needs such things to commend him to the heavens. What he does wish today is the affection and loyalty of the Baptists practically expressed in enlarged contributions for endowment. If you love him, if you love the college, if you love the boys growing up in our Baptist homes, if you love the principles of our great denomination and the Lord who gave them to us, then help this institution in the success or failure of which is wrapped up in large degree the future of Baptist interests in our state. Let us make the fifth Sunday of this month endowment day and do things of which we will not be ashamed. What the Baptists of Alabama could do if they would only try! —J. H. Foster, Anniston, Ala.

Alabama Baptist:—As the days pass rapidly by we are brought nearer face to face with results in our Lord's work. Great movements are on, and the hosts of God are going to battle with sin and ignorance. Looking through the Alabama Baptist of this week, I was thinking of the numerous good things said and of the great world movements discussed. One of these great world movements being Christian education. I was reminded that recently a young teacher told me that an older teacher said, the time is rapidly approaching when the state school will crowd out and render helpless and hopeless the denominational, Christian school. The reason assigned was that men of money and who have children, especially boys, to educate will not patronize the Christian school. This is too true among us. Many wealthy homes and homes of less wealth are spending too little of their money, and sending too few of their boys to the Christian school. But I verily believe that the Christian college is just beginning to enter on a larger mission than ever before.

I think of the canvass now on in Alabama in the interest of Howard College. Dr. Montague needs no weak words of praise from such as I, but permit us to testify that we Baptists of Alabama have in the president of Howard College a worthy Christian man whom not only Baptists are beginning to believe in and support in his marvelous achievements for Howard College, but whom others are believing in and supporting with their prayers, words of praise, their money and will support with their boys in Howard College.

Give us men at the head of our schools who not only appeal to and believe in man, but who believe in and appeal to a living God! Give us a man of God to lead our boys in education, statesmanship and religion! All this the people of Alabama have at the head of Howard College. By all means let us press to a speedy and glorious conclusion the Endowment of Howard College. Let the fifth Sunday in April ring out a clear note on this subject and then let the opening of Howard College next fall ring out the tale that not only is the Endowment complete, but that the boys are there, boys from every hand in Alabama from everywhere! Where will your boy attend college in 1906, 1907?—C. J. Bentley, Sylacauga, Ala.

Get ready and go to the Southern Baptist Convention. It will do you and the cause good.

We don't believe in putting the show places above the convention, but we do count it fortunate that Chattanooga has so many places of historic interest and so many scenes of surpassing beauty and grandeur to show the delegates and visitors. Don't miss the convention.

CATARRH CURED AT HOME.

Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.

If you have catarrh of the nose, throat or lungs, if you are constantly sneezing, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be 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 by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

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The greatest inducements ever offered in Dinner Sets, Toilet Sets, Glassware, Cut Glass, Silverware and Housefurnishings. Special sale prices in face. Also a special offer to pay freight on all purchases made during this sale. Liberal concessions on railroad fare.

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6% ON YOUR MONEY
 Advances from \$500 to \$5000 rec'd on different plans
 Assets - 178,173.08
 Guarantee Fund and Profits 42,088.68
 If interested in a safe and profitable investment write us for literature and last semi-annual statement.
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DR. SOUTHWINGTON'S PILLS FOR WOMEN ONLY
 Original—Pleasing—Genuine. Absolutely reliable. Results delightful. Highly praised by all who use them. By mail \$2.00. "LADIES BOOKLET" FREE.
 Dr. Southington Remedy Co., Room 29 615 Main, Kansas City, Mo.



HANDS RAW WITH TERRIBLE ECZEMA

Suffered for Ten Years—Spreading to Body and Limbs—Despite Efforts of Three Doctors—Another Remarkable and Speedy

CURE BY THE CUTICURA REMEDIES

"I had eczema on my hands for ten years. At first it would break out only in winter. Then it finally came to stay. I had three good doctors to do all they could, but none of them did any good. I then used one box of Cuticura Ointment and three bottles of Cuticura Resolvent and was completely cured. My hands were raw all over, inside and out, and the eczema was spreading all over my body and limbs. Before I had used one bottle of Cuticura Resolvent, together with the Ointment, my sores were nearly healed over, and by the time I had used the third bottle, I was entirely well. I had a good appetite and was fleshier than I ever was. To any one who has any skin or blood disease I would honestly advise them to get the Cuticura Remedies and get well quicker than all the doctors in the State can cure you." Mrs. M. E. Falin, Speers Ferry, Va. May 19, 1905.



CURED OF ITCHING HUMOR

"I have been troubled with a humor on the back of my neck and head for four or five years. It had an itching and burning sensation, and was a very uncomfortable feeling. I have used the Cuticura Soap, Ointment, and Resolvent Pills three months, and can say I am completely cured." Respectfully, Mrs. H. D. Ludlam, Ocean City, Md. July 28, 1905.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Fetter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free. "How to Care for the Skin and Scalp."

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 on the office of the Judge of Probate of Jefferson County, Ala., I, G. H. Crain, will proceed to sell before the Court door of Jefferson County, Alabama, on Monday, May 24, 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) Eborne 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, Trustee.

ALLEN & FORT, Attys.

IF YOU HAVE RHEUMATISM

Cut, 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 30 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, 308-308 Broadway, Milwaukee, Wis.

A Treat For Young and Old at Station A, Birmingham.

One hundred invitations were distributed by the "Bible Learner's Class", at the instance of their teacher, Miss Tupper, bidding the members of the Bible school, teachers, scholars and friends to assemble April 14th, for refreshment of both soul and body. Dr. J. C. Hiden was with Dr. A. C. Davidson, and the earnest young pastor of the mission, Rev. Jesse Crook, the honored guests of the occasion. A program varied and appropriate had been carefully prepared consisting of passages of scripture, hymns, recitations and songs which was carried out most creditably by the children. They presented a pretty sight dressed in white and with wreaths upon their heads, and carnations of their class flower—the large letters they carried indicating their class name

"Bible Learners."

It gives us pleasure to note that this class is only one of the number composing this progressive Bible school, whose superintendent, Mr. L. D. Munroe, is untiring in his efforts to secure for it all the new methods pertaining to a graded school. From the beginners' course to the Bible class this aim is kept in view. A large home department of forty-two members is also an important part of his working force. A unique feature of the program was the presentation of a golden egg to Dr. Davidson by little Kathleen Mobitt with this pretty verse:

What is this, Doctor? guess aright, A golden egg, a golden mite? Yes, that is true, but all is not here, We bring you hearts full of love And earnest prayers to Him above.

The doctor in accepting it said that this was the first offering for the rebuilding of the South Side church that had been raised. Henry Hancken in presenting the offering of \$4.00 collected by the class said:

"An offering from our Love Boxes to Him 'who loved us and gave Himself for us."

A charming little girl, Marion Ward, completed the children's program, after a motion song sung with expression and grace by the entire class with this recitation:

The Senses.
Two bright little eyes,
To see beautiful things;
Two quick little ears
To hear Dick when he sings,
One queer little nose
To smell flowers so sweet;
And one little tongue,
To taste good things to eat,
Ten fingers quite small
To touch Pussy's soft hair,
These organs of sense
God has put in my care."

Dr. Hiden was inimitable in song and recitation and will be long remembered by those whose privilege it was to be among his audience, this fair spring day.

As we write these lines, the pretty scene comes to mind—the room radiant with sunshine, bedecked with spring flowers and class mottoes, and filled with happy children, enjoying the feast of good things prepared for them by the loving thought and indefatigable effort of their consecrated teacher, and we feel a great wave of gratitude overflowing our soul that so much is being done in this day and generation for these "His little ones."

ONE WHO WAS THERE

FREE Just What You Want

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"What to do before the Doctor comes"
Worth \$1.00, sent free upon request.
BARRET CHEMICAL CO., Desk 12, St. Louis

GOUT & RHEUMATISM
The Great English Remedy
BLAIR'S PILLS
Solely Pure, Effective. 50c & \$1.
Prepared at 27, St. Mary St., New York, N.Y.

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If suffering from Rheumatism, Specific Blood Poisons, Piles, Stricture, Nervous Exhaustion, Debility, Urinary, etc., Kidney or Bladder Complaint, Varicose, Heart, Liver, Bowel and Stomach Diseases, Skin Diseases, Catarrh, Asthma, Women's Diseases, or any chronic ailment, call on or write us.

We are specialists with over 20 year's experience. Reputation firmly established. 10 medical books and an examination blank, our books, "Brain and Nerve Exhaustion," "Health," and "Men's Diseases" sent free. WE DON'T DEAL IN PATENT MEDICINES.

Address: Dr. Hathaway & Co., 90 Inman Bldg., Atlanta, Ga.

Summer School and Review Term

ALABAMA NORMAL COLLEGE.

May 10th to July 5th—Two School Months.

Preparation for First, Second and Third Grade Certificates. Also for University.

Tuition Free. Board ten dollars per school month. Normal Fee two dollars for the term. Physicians fee one dollar. Vocal Music and Drawing Classes Free.

SIGNOR MICHELE DOTTI,
Director of the Music Department, will give lessons during the term on Piano, Pipe Organ, Violin, Guitar and Mandolin. Terms five dollars for lessons on one instrument.

The celebrated Livingston Mineral Water used daily.

For further information apply to
MISS JULIA S. TUTWILER, President,
Livingston, Alabama.

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UNLESS YOUR WATCH
Is thoroughly cleaned and oiled every eighteen months, it can't be absolutely relied on.

THE DELICATE ADJUSTED
Pivots are ground out by tiny particles of grit working into it.

WE CLEAN AND REPAIR
Most complicated watches in thorough manner, charging no more than where less skill and care is taken.

PLYMYER CHURCH
Sells other Hells, Swimmers, Masses, etc. at lower prices. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Testifies With Pleasure.
"Good evidence." "With pleasure I testify to the merits of Hughes Tonic as a remedy for chills and fever. I recommend it, and in no case have I known it to fail, even in the most obstinate." Sold by druggists—50c and \$1.00 bottles.

ROBINSON-PETIT CO., (Inc.)
Louisville.

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.

MONUMENTS

Readers of the Baptist, do you contemplate having any monumental work done? If so, write us for designs and prices.

ANNISTON MARBLE WORKS
ANNISTON, ALA.

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of the
Southern Baptist Convention

EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

PRICE LIST PER QUARTER.

The Convention Teacher, single copy	15 cents; in orders of 5 or more, each	\$0.13
Bible Class Quarterly, single copy	5 cents; 5 or more, each	4
Advanced Quarterly		2
Intermediate Quarterly		2
Primary Quarterly		1
Lesson Leaf		1
Primary Leaf		1
Child's Gem		2
Kind Words (Weekly)		15
Youth's Kind Words (semi-monthly)		6
Baptist Boys and Girls (large four-page weekly)		5
Bible Lesson Pictures		75
Picture Lesson Cards		2 1-2
S. Y. P. U. Quarterly (for young people's meetings), in orders of 10, each		4
Superintendent's Quarterly, 56 pages		15

CHILDREN'S DAY PROGRAMS FOR JUNE

For the Bible Fund.

Other Supplies.

Sunday School Record (simple, complete and accurate, each).....\$1.00
Class Books (for keeping class records)..... 40
Class Collection Envelopes, per doz... 40
Excellent Maps (see catalogue).
S. Y. P. U. Supplies.
Topic Card. Price per dozen, 15 cents; 75 cents per 100.
How to Organize—with Constitution and By-Laws. Price 10 cents per dozen; 50 cents per 100.
See S. Y. P. U. Quarterly in list above. Home Department Supplies.
Its Plan.—J. M. Frost. Price 25 cents per 100.
An Experience—Junius W. Millard. Price, per dozen, 5 cents; 50 cents per 100.
Class Books. For visitors' use, 2 cents each.
Collection Envelopes, price 25 cents per 100.
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Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.
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Excellent Facilities for Treating Cancer.

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We Guarantee our Cures.

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Wear stylish clothes this Spring. Send two 2c stamps for our Fashion Booklet and Samples of Cloth. Address
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Get your grocer to order, or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.
MAGIC SOAP CO., Ltd. New Orleans



BRAVE TODDLKINS.

When Toddlekins tips out of bed
And lands upon all fours,
And bumps his yellow, curly head
Upon the chamber floor—
Does Toddlekins set up a cry
To bring u on the run?
Not he; he winks his roguish eye,
And says: "I falled fo' fun."

When Toddlekins gives us a fright
And brings us to the hall,
Where he has taken all the flight
Of stairs just like a ball—
Does Toddlekins attend our fears
With whimpering and wail?
Not he; he blinks behind his tears,
And says: "I taked a sail."

When Toddlekins wades in the flood
To dam the gutter up,
And comes home spattered o'er with mud,
To dine with us and say—
Why, Toddleskins is very brave
While nurse wipes away
The stains and says in whispers gravy:
"Poor boy; he's got to play."

God bless you, Tiny Toddlekins!
I pray you'll always be
As brave as now you are with shins
So 'barked' or skinned your knee.
Ah! every bump has brought a shine
Of ray and light and sun;
Though every pain you felt was mine,
You said: "I falled fo' fun."
—Horace S. Keller.

WHAT A BOY SHOULD DO.

Be frank.
Be polite.
Be prompt.
Be obliging.
Obey his parents.
Keep himself tidy.
Keep out of bad company.
Never laugh at a coarse joke.
Never be disrespectful to old age.
Be kind to his brothers and sisters.
Take the part of those who are ill-used.
Never make fun of another because he is poor.
Never tell or listen to a story which he would not repeat to his mother.—Sel.



TO A LITTLE MAID.
How hould little maidens grow
When they's ten or over?
In the sunshine and the air,
Wholesome, simple, fresh, and fair
As the bonny daisies blow,
And the happy clover.

How should little lassies speak
When they're ten or over?
As the birds do and the bees,
Singing through the flowers and trees,
Till each mortal fain would seek
The merry-hearted rover.

How about her eyes and ears
At this stage of growing?
Like the clear, unclouded skies,
Not too eager nor too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?
Ah, for that we're praying,
That is strong and pure may grow!
God, who loveth children so,
Keep her from all guile apart,
Through life's mazes straying.
—Journal of Education



Exclusive people want the best things in the way of Laces, Embroideries, Handkerchiefs, and Neckwear. We have all the latest novelties of the season, and by dealing with us you get them at popular prices.
Round Thread, Valenciennes Edges and Insertions to match5c a yard.
Linen Laces, Machine made Torchons, 5c a yard.
The new combinations, Baby, Irish and Batiste Embroideries in Bands, Edges, Medallions and Galloons at Popular prices.
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has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, soothes the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

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

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Cancer, Tumor, Cancer, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
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THE ORIGINAL Perfection Mattress \$9.50
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Guaranteed to be the best bed in the world. Write for free literature.
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CURE FOR LIQUOR AND TOBACCO.
The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy, 47 Gray Bldg. Kansas City, Mo.

THE ALABAMA BAPTIST
POMPEII, THE SILENT CITY

Picture shows smoking Vesuvius in the Background.



From the "Last Days of Pompeii."

(Bulwer-Lytton's description of the burial of the city of Pompeii in the first century by a cloud of ashes is one of the finest pieces of word painting in the English language. The "Last Days of Pompeii" was written by him in 1834. The following are the most striking paragraphs of that description):

The cloud which had scattered so deep a murkness over the day had now settled into a solid and impenetrable mass. It resembled less even the thickest bloom of a night in the open air than the close and blind darkness of some narrow room. But in proportion as the blackness gathered did the lightnings around Vesuvius increase in their vivid scorching glare.

Nor was their horrible beauty confined to the usual hues of fire; no rainbow ever rivaled their varying and prodigal dyes. Now brightly blue as the most azure depths of a southern sky—now of a livid and snakelike green, darting restlessly to and fro as the folds of an enormous serpent—now a lurid and intolerable crimson, gushing forth through the columns of smoke, far and wide and lighting up the whole city from arch to arch—then suddenly dying into a sickly paleness like the ghost of their own life.

In the pauses of the showers you heard the rumblings of the earth beneath, and the groaning waves of the tortured sea, or lower still, and audible but to the watch of intensest fear, the grinding and hissing murmur of the escaping gases through the chasms of the distant mountain.

The ashes in many places were already knee deep; and the boiling showers which came from the steaming breath of the volcano forced their way into the houses, bearing with them a strong and suffocating vapor. In some places immense fragments of rock, hurled upon the house roofs, bore down along the streets masses of confused ruin, which yet more and more, with every hour, obstructed the way.

Frequently, parties of fugitives encountered each other, some hurrying toward the sea, others flying from the sea back to the land; for the ocean had retreated rapidly from the shore—an utter darkness lay over it.

The whole elements of civilization were broken up. Ever and anon by the flickering lights you saw the thief hastening by the most solemn authorities of the law, laden with, and fearfully chuckling over the produce of his sudden gains.

If in the darkness wife was separated from husband, or parent from child, vain was the hope of reunion. Each hurried blindly and confusedly on. Nothing in all the various and complicated machinery of social life was left save the primal law of self preservation!

In parts where the ashes lay dry and uncommixed with the boiling torrents, cast upward from the mountain

at capricious intervals, the surface of the earth presented a leprous and ghastly white. In other places cinder and rock lay matted in heaps, from beneath which emerged the half-hid limbs of some crushed and mangled fugitive. The groans of the dying were broken by wild shrieks of woe.

Suddenly the place became lighted with an intense and lurid glow. Bright and gigantic through the darkness which closed around it like the walls of hell, the mountain shone—a pile of fire! Its summit seemed riven in two; or rather, above its surface there seemed to rise two monster shapes, each confronting each, as demons contending for a word.

But suddenly a dulled shake fell over the air. Behold! one of the two, gigantic crests, into which the summit had been divided, rocked and wavered to and fro; and then, with a sound, the mightiness of which no language can describe, it fell from its burning base and rushed, an avalanche of fire, down the sides of the mountain? At the same instant gushed forth a volume of blackest smoke-rolling over air, sea and earth.

Another and another, and another shower of ashes, far more profuse before, scattered fresh desolation along the streets. Darkness once more wrapped them as in a veil.

And meekly, softly, beautifully, dawned at last the light over the trembling deep!—the winds were sinking into rest—the foam died from the growing azure of that delicious sea. Around the east, thin mists caught gradually the rosy hues that heralded the morning. Light was about to resume its reign. Yet, still dark and massive in the distance, lay the broken fragments of the destroying cloud, from which red streaks, burning dimly and more dim, betrayed the yet rolling fires of the mounting of the "Scorched Fields." The white walls and gleaming columns that had adorned the lovely coasts were no more. Sullen and dull were the shores so lately crested by the cities of Herculaneum and Pompeii. The darlings of the deep were snatched from her embrace! Century after century shall the mighty mother stretch forth her azure arms, and know them not—moaning around the sepuchers of the lost!

WILL YOU AS ONE OF OUR SUBSCRIBERS SECURE ONE NEW SUBSCRIBER AT \$1.00 FOR THE PAPER FROM THE TIME NAME IS SENT IN UNTIL JANUARY 1, 1907, WITHIN THE NEXT THIRTY DAYS? WE WANT FIVE THOUSAND OF OUR FRIENDS TO SEND IN ONE NEW SUBSCRIPTION—SEE OUR PREMIUM OFFER.

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100,000 Bolls Free

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After receiving three months' sample copies I will do one of two things—either send you 50 cents for a full two year's subscription, or write you to stop the magazine, when you are to cancel this subscription and the three months' sample copies to be free, as a test.

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

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Chinese Joss House.



Terminal Station.



Memorial Church, Leland Stanford University.



Leland Stanford University.



A Bit of San Francisco.



Court in L. S. U.



Cliff House.



Market Street.