

ALABAMA GIVES NEARLY 15,000 TO HOME MISSIONS-B. D. GRAY.
ALABAMA GIVES OVER \$30,000 TO FOREIGN MISSIONS.--R. J. WILLINGHAM.

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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I rarely ever write for newspapers, but I feel it my duty to write you of a visit I made a few days ago to Yantley, in the northwestern part of the county. I visited the home of Bro. D. W. Brock, a good, true christian man, and his wife is one of God's best women--none better. I found there Bro. Rosier Gavin, a man of noble merits who has been afflicted so he is not able to be at his work. I am glad to say he is improving. Bro. Gavin is anxious to be at work. He is a man of fine Christian traits of character, and wherever he preaches he is always cherished and loved. I also met his good wife and little boy at Bro. Brock's. Bro. Brisco, our pastor, has been sick but is up now. No minister has ever been loved better than he. He serves his people well. May God bless you and the Alabama Baptist, is my prayer.--L.

To the Pastors and churches of the Etowah Association:--The month of May is suggested as associational missions and I think the most worthy cause in the association to which all the brethren should liberally assist, is in building a church at Altoona, which I consider one of the strategic points in our association and I trust that every pastor and church in the Etowah Association will make a donation to this cause during the month of May. Send your contributions to Rev. D. D. Head, Altoona, Ala.--Geo. D. Motley, Moderator.

The Evening Times of Tyler, Tex., recently devoted nearly two columns on its front page to eulogizing the new lecture of Dr. H. C. Risner on "The trinity of Beauty," among other things, saying: "Let no city, audience or individual ever miss an opportunity to hear Dr. Risner. He is the inimitable. He can paint Italian sunsets and Alpine cascades with a glory that lingers forever in the soul. Truly do the people say, 'you can never be the same after hearing him.'"

Carrollton, Aliceville, and Pickensville makes an extra gift of over \$100.00 for Home and Foreign Missions. God's people must rally to His work. We cannot let our organized forces lag behind. God help His children in this crisis. Yours in Him.--Emmett P. Smith.

Rev. John D. Jordan, under date of April 6th, writes from Rome: "Dr. Taylor is very ill. Drs. Whittengill and Gill are out of the city. I am much disappointed in not meeting any of them. Sorry not to be with you at the S. B. convention this year. Am having a great trip.

The second annual commencement of the Healing Springs Institute will take place on May 6th, 7th, 1906. Rev. I. N. Langston, of Cuba, Ala., will preach the commencement sermon on Sunday, May 6th, at eleven o'clock. The exercises will take place on Monday night, May 7th. The public at large is cordially invited to attend these exercises. W. A. Windham, principal.

I have just read "The troubles of the Business Manager" in your paper of the 11th, and enclosed you will find \$2.00 for my subscription. I hope many others will respond to your appeal. I am always glad to hear the good news from my dear old native state. With best wishes for you and your paper. Fraternally, T. L. Nichols, Parkdale, Ark.



Monument in the National Cemetery, Chattanooga, Tenn., of Great Interest to Both Confederate and Union Soldiers

I wish to express myself as being very much pleased with the Alabama Baptist. I am very much pleased with your News Notes, I love to look into the faces of some of the Alabama brethren every week, and I thoroughly enjoy your paper. God bless you in the great work. Sincerely and fraternally, W. A. Hewitt.

We congratulate the People's Ledger upon its industrial edition which shows Enterprise to be an enterprising town. In speaking of Rev. R. M. Hunter among other things it says: Bro. Hunter is a fearless speaker and when he sees sin in high or low places he speaks out against it with an eloquence that burns with a Christian fire upon the barehead of sin in a way that tells and brings forth good results.

The Birmingham delegation will

leave for S. B. C. at Chattanooga Wednesday, May 9th, at 6:45 p. m. in special car by Q. & C. route. A large number will go from Birmingham district. Will be glad to have others from adjacent towns join our party.--Joe W. Vesey, Transportation Leader.

Please make enquiry through your paper for witnesses to prove that Jacob Hughes served in the Confederate army in the war of '61-65. He wants to make application for pension. Any one in possession of desired information will confer a great favor on an old soldier by writing to J. W. Hughes who will return postage. Truly yours, J. W. Hughes Ashland, Ala. R. F. D.

Rev. T. M. Calloway will preach the commencement sermon at the State Normal school at Florence on May 27th.

While visiting in this lovely city I had the extreme pleasure of attending the three days session of the California State Sunday School Convention. The attendance was large and the meeting was very interesting. The number of official delegates enrolled was 719, but on account of the large number of tourists who are visiting here, the meetings took on more the appearance of a national than a state convention. At none of the meetings was there less than 3000 people present, and while the visitors could do no voting they enjoyed and took part in every way they could, in the glorious work. Rev. E. J. Ashton, Los Angeles.

Evangelist Frank M. Wells, Memphis, Tennessee, has recently closed a fine meeting with Baptist church at Bastrop, La. He goes to Jones, La., for April 25 to May 8th; thence to Bunkie, La., for May 10 to 25th; for June 3rd to 25th, he comes to Anniston, Ala., to aid Pastor J. R. Wells.

Married--On Sunday March 25th, 1906, at the bride's home near Ragland, Ala., Mr. William Donohoo was married to Miss Ollie Greene, the writer officiating. Mr. Donohoo is a prominent business young man of Cartersville, Ga. Miss Ollie is a member of the Baptist church, and is one among her best workers. May peace and happiness attend them through life.--W. P. Lovell.

Ordained to the Deaconship of Providence church near Ragland, Ala. March 25, 1906, Brother N. L. Davis. Presbytery consisted of the writer and Brethren Ingram, Sims Wood and R. A. Greene. Brother Davis believes in the commission, "Go ye into all the world and preach the gospel to every creature;" and is in sympathy with the organized work.--W. P. Lovell.

On the 19th inst. I was appointed by the Foreign Mission Board as a missionary to Japan, and hope to sail some time in the fall. I expect to finish the course at the Seminary in May and spend the summer in Alabama. Success to you and the Alabama Baptist. Yours fraternally, Geo. W. Bouldin.

Please say in your news notes next week that I have resigned the care of the Central church at New Decatur, effective the first of June.--W. G. Curry.

The Alabama Baptist readers who have had Dr. Patrick as pastor can realize what a treat we of Oak Grove church, Marion Junction, have inasmuch as he is our pastor for the present. We honor our beloved Judson president all the more in that he brings his scholarly attainments to serve our little church. God bless him and keep him for still greater usefulness.--A Member.

The writer desires to congratulate you upon the neatness of your last issue, and especially the attractive manner in which you represented the State B. Y. P. U. at Gadsden. The Alabama Baptist is growing better all the time and the people should not be slow to show high appreciation of your efforts in their behalf. Thanking you and praying God's blessings upon you and yours, I am, very cordially your friend.--J. E. Pierce.



Was Peter Supreme Among the Apostles and the First Bishop of Rome?--By W. J. E. Cox.



Matt. 16:18-19. "Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

In considering this text we are considering the foundation stone of the whole Roman hierarchy. Their interpretation of this one text is essential to the Roman theory of infallibility. Upon this single passage rests the whole superstructure. From this Roman Catholics endeavor to show that Peter was invested with supreme authority as the head of the church and that this supreme authority has descended from him to the popes of Rome. Dr. Jno. A. Broadus quotes H. J. Coleridge as saying: "This confession of St. Peter, and the magnificent blessing which it drew from our Lord, may be said to be the very central point of our Lord's ministry. All before it leads up to it, and all that follows it in some sense takes its color from it." If it is true that this is the central point of our Lord's ministry, is it not strange that Mark and Luke, who record Peter's confession, make no mention whatever of Christ's reply to that confession? If we can show that the Roman Catholic interpretation of our text is incorrect we have destroyed the foundation on which the whole Romish system is built. The Catholic interpretation of the passage makes Christ teach that Peter should be "next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fullness of ecclesiastical power, signified by the keys of the kingdom of heaven."

(Dr. Challoner.) Cardinal Gibbons says: "The Catholic Church teaches, also, that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of his whole church, and that the same spiritual supremacy has always resided in the popes, or bishops of Rome, as being the successors of Peter." Consequently, to be true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor."

It is this claim of the Catholic church that we are to examine at this time. Did Christ give to Peter any such official position? Baptists, and Protestants in general agree with them, say that he did not. Are we all, therefore, untrue or false followers of the Christ? We shall examine the question honestly and fairly to see what ground there is for the arrogant claim of the Romish church.

As to what Christ meant by his reply to Peter's confession, there has been much controversy. Several dif-

ferent views have been entertained, and they have all had advocates among the authorities quoted by the Roman Catholic church. The Romanists recognize the views of the early Fathers as authority second only to the Scriptures, and yet these Fathers do not agree as to the meaning of Christ's language in our text.

1. The first view I shall mention is that the rock on which Christ said he would build his church is the confession of faith which Peter made. This was the view of St. Hilary. "This one foundation is immovable, that is, that one blessed rock of faith, confessed by the mouth of Peter, 'Thou art the Son of God.'" (Can. 16, de fundum Eccles.). Chrysostom entertained the same view, saying, "On this rock; that is on the faith of his confession." He also says, "He did not say upon Peter, for it was not upon man, but upon his faith." Dr. Jno. A. Broadus says that this was the view of Gregory of Nyssa, Isadore of Pelusium and the later Greek Fathers Theodoret, Theophanes, Theophylact and John of Damascus.

2. A second interpretation is that Christ is himself the rock on which his church was to be built. This was the view of Augustine. "Thou art Peter, and upon this rock, which thou hast confessed, upon this which thou hast acknowledged, saying: 'Thou art Christ, the Son of the living God,' I will build my church; that is upon myself, the Son of the living God, I will build my church." (St. Augustine on Matt. Ser. 13). This was the view also of Bede, who says, "It is said unto him by a metaphor, upon this rock, that is, the Saviour, whom thou hast confessed, the church is builded." Remember that these Fathers who disagree are recognized authorities among Catholics, and that they are constantly appealed to by them to prove the correctness of their doctrines.

This interpretation of the passage, as well as the other I have mentioned, is advocated by many learned critics. Perhaps the chief argument in favor of it is that "rock" is often applied to God in the Scriptures but never to man; but it must not be overlooked that Christ gave to Peter the name "rock" and that he calls him by that name in the text.

3. A third view, which is entertained by the Roman Catholics, is that Peter and Peter alone is the rock or foundation upon which Christ meant that he would build his church. This view puts Peter above all the other apostles in position and authority and makes him the "President of the Christian Republic." As it is my purpose to show that this view is without foundation I will not stop now to discuss it.

4. A fourth view, and I believe the correct one, is that the language of Christ here refers to Peter, but only as representing all of the apostles. This seems to be the most natural meaning. The question which Christ asked was not asked of Peter but of all the apostles. He first asked them, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets." He then asked, "But who say ye that I am?" Observe that the question is addressed to them all. And Peter, speaking for them all, said, "Thou art the Christ, the Son of the living God."

Nowhere in the Scriptures is there any intimation that Christ built the superstructure of Christianity, the church, upon Peter or any other individual, but it is positively stated that it was upon the foundation of the apostles, that is, their faith and work, and not upon them personally, that the church was laid. In Ephesians 2:20, according to the Catholic version, we read, "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God,

built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In Revelation 21:14, according to the same version, the holy city which John saw is represented as having "twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb." No one apostle, it will be observed, is here represented as being superior in position to any other. They are all on equality.

The promise of binding and loosing made to Peter, and which our Catholic friends make much of, was also made to the local church in Matt. 18:18. "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."

In First Corinthians 3:10 ff, Paul represents himself as the "wise master-builder," or "architect" as the Catholic version renders it. He claims that he laid the foundation "and another buildeth thereon." He cautions others to build wisely on the foundation. He says, "For other foundation can no man lay than that which is laid, which is Jesus Christ." Here you will observe that Paul is the builder and Christ is the foundation, while in our text Christ is the builder and the apostles, as represented by Peter, are the foundation. Christian truth is represented in the Scriptures under a variety of figures. For example, Christ says that he is the "light of the world," and yet he says to his disciples, "ye are the light of the world." Christ represents himself as the vine and also as a shepherd, two very different things, and yet both representing different aspects of his relation to his people.

In order for the Roman Catholics to maintain their claim of the "Primacy of Peter" there are certain propositions, all of which must be proved and yet not one of them can be proved. Assertion is not sufficient in a matter involving the welfare and even the salvation of the soul--there must be proof and abundant proof.

1. The first proposition that must be proved is that Christ appointed Peter to an official position above the rest of the apostles and that they recognize his superior authority. As to the first part of the proposition there is no evidence except the figurative language of our text, and as to the second part, there is no evidence at all, but evidence to the contrary.

It is readily admitted that Peter was prominent among the apostles, especially in the early history of the apostolic churches, but later on Paul is the prominent apostle. It is true that Peter is mentioned first in the lists of the apostles, that he was the spokesman for them, that he performed the first miracle after Pentecost and was in other ways prominent. He was at the beginning the first among the apostles but the first among equals. Peter never claimed official authority superior to the rest of the apostles nor did they recognize him as possessing such authority. As evidence of this consider the following facts:

(1) In the eleventh chapter of Acts Peter recognized the other apostles as his peers. The apostles, and not only the apostles but the brethren in general, "contended" with Peter when he came up to Jerusalem because he had gone into men who were circumcised and had eaten with them. Peter did not justify his conduct on the ground that Christ had appointed him head of the church and that, therefore, he had authority on that ground to do so, but he justified his conduct on the ground of a special revelation of God. It was this fact that led the apostles and brethren to say: "Then to the Gentiles also hath God granted repentance unto life." Think of the other apostles and the brethren in general "contending" with the "Supreme Pontiff," the first pope appointed by Christ himself!

(2) In the account given us in the fifteenth chapter of Acts of the council held in Jerusalem to settle the question of circumcision, it was the judgment of James rather than that of Peter that was accepted by the brethren. After much disputing among the apostles and others about the matter Peter spoke and the multitude was quieted. Cardinal Gibbons says, "In the Apostolic Council of Jerusalem, Peter is the first whose sentiments are recorded. Before his discourse, there was much disputing. But when he had ceased to speak, 'all the multitude held their peace.'" In reply to this I would say that this was not an "Apostolic Council" in the sense that only the apostles were present or that only the apostles took part in the council. The church at Jerusalem, the apostles and elders were present and participated. There was a "multitude" present and participating in the deliberations. It is true that after Peter's address the "multitude held their peace," but it was because Paul and Barnabas followed Peter, telling of the signs and wonders God had wrought among the Gentiles. After they had finished James spoke and said, "Brethren, hearken unto me." He concluded by saying, "Wherefore my judgment is," and then announced his judgment. After the judgment of James had been delivered, "Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, &c." James' judgment prevailed, not Peter's.

(3) In Galatians 2:7, Paul claims the same authority that Peter had when he says, "when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision." In the ninth verse of the same chapter, he speaks of James, Cephas and John as the three pillars and mentions James, not Peter, first.

(4) In the same chapter of Galatians we are told that when Peter came to Antioch Paul "withstood him to the face, because he was to be blamed." Paul says, "But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all," and then follows his rebuke to Peter. Think of an apostle, if he was inferior in official position to Peter, withstanding him face to face, rebuking the pope "before them all."

(5) Paul claims to be equal to the chiefest apostles. "For I reckon that I am not a whit behind the very chiefest apostles."--(II. Cor. 11:5).

(6) Peter himself put all the apostles on an equality for he says, "Remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles."--(II. Peter 3:2). And the epistle in which these words occur was written to believers in general.

2. A second proposition which must be proved before the position of the Roman Catholic Church can be maintained is that the authority given to Peter was to be transmitted to others. Granting the first proposition, which I have shown to be false, it must be proved that Peter transferred this authority to another, showing that there was to be an indefinite succession. Of this there is no evidence whatever in the Scriptures nor do Roman Catholics pretend to quote Scripture to prove it.

The claim of apostolic succession is ecclesiastical humbuggery. There have been no successors to the apostles. There were three qualifications of an apostle: (1) He must have seen Christ after his resurrection and thus be able to bear witness to the fact that he had risen from the dead. (Acts 1:22; I. Cor. 9:1; Acts 10:40-41.) (2) He must be a worker of miracles. (Mark 16:20). (3) He must be an inspired teacher so that his words are the very words of God. (Matt. 10:20).

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3. A third proposition which the Roman Catholic must prove is, that Peter was ever the bishop of Rome. There is no particle of evidence in the New Testament that Peter lived and died in Rome and was the bishop of that church, but on the contrary there is much evidence to prove that he was not.

Roman Catholics claim that Peter became bishop of Rome in A. D. 42 and continued in this official capacity for twenty-five years. They are not agreed, however, as to the exact date, some giving one date and some another.

The argument from silence is to be used with care but in the case under consideration it is very strong. The epistle to the Romans was written in the year 58 or 59, seventeen or eighteen years after Peter had become bishop of Rome, according to the Roman Catholic view, and yet in this epistle Paul sends him no message nor does he mention him at all. He sends his regards or salutation to a number of persons whose names he mentions, but not a word to Peter. Is it not reasonable to suppose that if Peter was in Rome at that time, and especially if he was the bishop of Rome then and the head over all Christians, that Paul would have made some mention of him? Was he not guilty of a lack of Christian courtesy, not to say insubordination, to ignore the head bishop?

The council at Jerusalem to which we have referred, was held in the year fifty-two, according to Catholic authority a year or two earlier. It is certain that Peter was not then in Rome for he was present at that council and took part in the proceedings.

It is certain, as claimed by Catholic and Protestant authorities, that the epistle to the Philippians was written by Paul while he was a prisoner at Rome about the year sixty-three. It is inconceivable that Paul would have written a letter from Rome without mentioning Peter, if Peter was in Rome then, especially if Peter had been the bishop of the church there. He mentions the saints in general, especially those of Caesar's household, but he makes no mention of Peter.

The epistle to Philemon and also the one to Colossians were written, according to some authorities, including Catholic authorities, from Rome about the year sixty or sixty-one. In both of these epistles he mentions persons who send them salutation but there is no mention of Peter.

All the other epistles of the New Testament and the book of Revelation were written after the time it is claimed that Peter became bishop of Rome, and yet there is no mention of it in any of them, nor is there any intimation that he was recognized as possessing authority above the other apostles.

Peter himself wrote two epistles after the time it is claimed that he became bishop of Rome, and yet in neither of them does he intimate that he was bishop of Rome. In closing his first epistle he says: "The church that is in Babylon, elected together with you, saluteth you." Roman Catholics claim that Babylon here is the allegorical designation of Rome, but the argument in support of it is very weak. There is no evidence that it was the custom of the Christians at the time to speak of Rome as Babylon. It is hardly reasonable to suppose that Peter in writing a plain matter of fact epistle would have used an allegorical name for the place from which he was writing in simply conveying a greeting. That it was Babylon on the Euphrates there is no doubt, in my opinion. Josephus in his Antiquities says that there were many Jews in this Babylon and it is very probable that Peter would have gone there to preach to them.

The fact is that as there was a gradual development of the Roman hierarchy so there was a gradual development of the tradition that Peter was the first bishop of the church of Rome and that he went to Rome to overcome Simon Magus. The first mention of it is by Irenaeus about one hundred and fifty years after it

is claimed that Peter became bishop of Rome, and he mentions it as a tradition. There is no mention of it in the writings of the men who were closer to the apostles than Irenaeus. It is not mentioned by Clements, Barnabas, Hermas, Ignatius or Polycarp. The intervening historians between Peter and Irenaeus are as silent as the grave on the subject of Peter's residence and bishopric at Rome.

In the statement made by Irenaeus he speaks of the church at Rome as having been planted "by Peter and Paul." This is sufficient to discredit Irenaeus' statement for the reason that the church at Rome was planted before Paul wrote his letter to that church, and we know that at the time he wrote that letter he had never been to Rome.

4. The fourth proposition which the Roman Catholic must prove is that this supposed authority and official position of Peter was actually transmitted to another and has been successively transmitted through the centuries even unto the present day. The Roman Catholic church claims an unbroken chain back to Peter. But to claim that the moon is made of green cheese is not proving it.

There is wide disagreement among early Catholic authorities on the question of Peter's immediate successor. Some say that Linus was his immediate successor, others Anacletus, others Cletus, and others Clement. Some say that Cletus and Anacletus were the same person, others say that they were two different personages. There are eight different variations among them of the first four popes succeeding Peter.

In "Johnson's Universal Cyclopedia" there is an article on the "Popes" by John J. Keane, evidently a Catholic, and, I think, Archbishop Keane. He gives a list of the popes as taken from the "chronological work of Father Gams." In this list the order is Linus, Cletus (Anacletus) Clement, Evaristus. The date of the accession of each of the first fourteen popes is given as "about" such a year. "Catholic Belief," a book which has the imprimatur of two archbishops and an introduction by Bishop S. V. Ryan, of Buffalo, gives the first four popes after Peter as follows: Linus, Cletus, Clement, Anacletus, Evaristus. Thus you will see that Gams makes Cletus and Anacletus the same person, while "Catholic Belief" represents them as two separate popes.

"The most eagle-eyed writers," says Cossart, a Roman Catholic writer, "cannot, amid the darkness of these ages, elicit a shadow of truth or certainty in the papal succession." Waddington says: "The succession of the earliest bishops of Rome and the duration of their government, are involved in inexplicable confusion." And yet the average Catholic priest asserts with all the certainty of one inspired that there is an unbroken line of succession from the present pope to Peter. It takes very little to satisfy the minds of some people.

But there is some interesting history of a later date. Urban VI was elected in 1378 to succeed Gregory XI, who had restored the papal court to Rome, it having been at Avignon for seventy years. The Italians fearing that a Frenchman would be elected to succeed Gregory and that the papal court would be removed to France, demanded the election of an Italian and threatened the life of the cardinals if their wishes were not complied with. Therefore the archbishop of Bari was elected as Urban VI. The Council, however, claiming that they had been forced by a mob to elect him, retired to a place of safety and elected another, Clement VII, to the papedom, who established himself at Avignon and was succeeded by Benedict. Urban, at Rome, was succeeded by Boniface, Innocent and Gregory.

Christendom was divided on the question as to who was the infallible one, the plenipotentiary of heaven. Countries were divided, some recognizing one and some the other. The schism brought on war among the European nations. There was war in

the church also. Urban's election was declared null and void and he was enjoined to abdicate. He declined. They excommunicated him and he replied by excommunicating them. He cruelly tortured seven of his cardinals whom he suspected of a cruel conspiracy against his life. They afterwards suffered death.

The holy pontiffs hurled execrations and anathemas at each other. Each denominated the other a son of Belial. There was so much envy, hatred and malice, persecution as a result of this schism that the politicians, both ecclesiastical and civil, demanded some remedy. The Council of Pisa met in 1409 to settle the dispute. They could not decide who was pope, Gregory or Benedict, so they decided that neither was. They deposed both and elected Alexander V. On their refusal to appear before them Benedict and Gregory were degraded by them. Both the Italian and French infallible popes and vicegerents of Christ on earth were declared to be guilty of schism, heresy, violation of vows, scandalization of the holy, universal church of God, and unworthy of all power and dignity. All the faithful on pain of excommunication were forbidden to obey the ex-pontiffs, or lend them counsel or favour.

But this did not end the schism so that another council was held, the Council of Constance in 1414. John XXIII had succeeded Alexander V, so that the rival popes were Gregory, Benedict and John. The Council of Constance required John to resign. He professed compliance but afterwards fled to evade the obligation and the Council in its twelfth session deposed him on charges of immorality that would make a statue blush if such a thing were possible. Martin V. was elected to succeed him.

There is much confusion in the tenth and eleventh centuries, especially in placing the popes of the name of John. There were antipopes all down through the centuries until nearly the middle of the fifteenth century.

There is much of this sort of history connected with the Catholic church especially during the middle ages and yet we are asked to close our minds and believe that a church that traces its apostolic succession through such men is the only true church of Christ.

Darwin's missing link in the chain of evolution is a small matter compared with the missing and broken links in the so-called chain of apostolic succession.

The Vatican Council which met in 1870 closes its chapter on the perpetuation of the primacy of Peter in the Roman Pontiffs in the following language: "If, then, any should deny that it is by the institution of Christ the Lord, or by divine right, that Blessed Peter should have a perpetual line of successors in the Primacy over the Universal church, or that the Roman Pontiff is the successor of Blessed Peter in this Primacy; let him be anathema," that is, accursed. How different from the spirit of the Master.

God has not put the matter of life or death, salvation or damnation, in the hands of the ministry or the church or both, to be dispensed by them at will. It is not within the power of any representatives of Christ to save or prevent the salvation of men. It is their business to proclaim the terms of salvation as revealed in the Word of God. If the ministry or the church or tradition or all combined are in conflict with the teachings of the Word of God, let God be true and all men liars. The one condition of salvation, repeatedly and emphatically stated in the Scriptures is faith in the Crucified Christ. "He that believeth on the Son hath eternal life." Any other doctrine is a perversion of the truth, a contradiction of the Word of God.

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.

BLIND BARTIMAEUS.

(Written for the Alabama Baptist.)
Alone the blind beggar sat by the side of the way,
(Where wonderful to tell, Jesus of Nazareth would pass that day)
Poor and unloved, doomed 'mid the darkness to grope
With his path unlighted save by the Star of Hope,
He sat and begged by the lonely way-side bare,
Oft uncheered by kindly words and pennies rare.

But hark! What sound is that, borne on his ready ear?
Louder! louder comes the uproar, it fills his heart with cheer.
A multitude is passing, O, for sight to disclose!
Who can tell the reason, who is it that knows
The meaning of the rapture, in every tone of voice?
Surely there is something to make hearts so rejoice.

Then to his earnest question, ready voices make reply,
"Know ye then that Jesus of Nazareth passeth by."
He feels a thrill of rapture, his heart with hope beats high
When told that the Master, the Savior was nigh,
For had he not heard of the healer good and kind,
Who made the lame to walk, and giveth sight to the blind.

"Now is the time," he whispers, "I can but cry out right,
And perhaps the loving Jesus will give me blessed sight."
Listen! He is speaking, can scene more touching be?
With sightless eyes uplifted, "Jesus have mercy on me."
Heeding not the rabble who bade him hold his peace,
He thought not of heeding, nor from his pleading cease.

Again that cry rang out, o'er valley, plain and hill,
"Jesus, thou son of David, have mercy," and Jesus stood still.
No artist e'er yet has painted, with all his wondrous skill,
A picture so perfect as this—and "Jesus stood still."
Then came the Saviour's answer, "thy sweet and clear,
The command at once he gives, that they bring the seeker near.

With fear and trembling, the blind beggar came,
Clothed in rags, and tatters and bowed with sense of shame.
Again the clear voice is heard, "why seekest thou me?"
What wilt thou that I should do unto thee?
With sightless orbs upturning, to the blue-arched heavens bright,
Comes the answer, "Lord that I may receive my sight."

No thought of doubt or question he knew his direst need,
So embracing the opportunity, he did so humbly plead.
Then came the Savior's answer, "thy sight shalt be received,
Thy faith hath saved thee, blest for thou hast believed."
And lo! A mighty change, when the Savior thus had spoken,
The blinded eyes were opened, the mid-night's gloom was broken.

This heart was full of radiant joy, and to God the glory gave,
He followed the Messiah, as one who had the power to save,
And all the people there, who saw the loving deed,
Joined in loud Hosannas, forgetting rank and creed.
May each of us with eyes of faith, and hearts of trust and love,
Press onward, ever onward, until we reach that home above.

—MRS. S. H. NEWMAN.
Dadeville, Ala.

Echoes From the State Sunday School Convention

Election of Officers.

The report of the nominating committee was presented and was unanimously approved.

Armistead Brown, of Montgomery, was elected President to succeed E. J. Russell of Athens. Mr. Brown accepted the position with a few words of thanks for the honor conferred and expressed his deep sympathy in the work and his willingness to take upon himself the duties of the office.

Judge Joseph Carthel of Montgomery was re-elected General Secretary and G. G. Miles of Montgomery, was re-elected chairman of the Executive Committee.

Miss Minnie Kennedy of Opelika, was again elected Secretary of the Primary Department and M. M. Sweatt of Montgomery, succeeded himself as State Treasurer.

R. L. Cater of Anniston, was re-elected Recording Secretary and Leon C. Palmer of Montgomery, was re-elected Assistant State Secretary. Miss Mary E. Smith of Opelika, succeeds herself as Superintendent of the Home Department as does W. F. Feagin of Montgomery for the Normal Department.

The following are the Division Presidents elected for the ensuing year:

- No. 1. J. M. Pierson, Florence.
- No. 2. R. E. Pettus, Huntsville.
- No. 3. C. L. Peck, Decatur.
- No. 4. W. R. Dortch, Gadsden.
- No. 5. G. T. McElderry, Talladega.
- No. 6. R. F. Lewis, Birmingham.
- No. 7. William Edmonds, York.
- No. 8. D. P. Christenberry, Greensboro.
- No. 9. W. B. Davidson, Montgomery.
- No. 10. H. E. Jones, Dadeville.
- No. 11. L. M. Stevenson, Lanett.
- No. 12. J. L. Trotman, Troy.
- No. 13. B. Davie, Clayton.
- No. 14. W. D. Dinn, Grove Hill.
- No. 15. C. C. Rabb, Evergreen.
- No. 16. J. T. Fuller, Center.

Division No. 17, including the counties of Marion, Walker and Lamar, was created and A. S. Preston of Jasper was elected President.

Gifts to Committee.

In the closing minutes of the session in the First Presbyterian church a huge bouquet of white carnations was presented to the band of 100 white-cappers who have acted in the capacity of guides during the convention, through their chairman, R. O. Blakey, and upon the rostrum of the church, these were distributed to the individual members of the band, until each was decorated with the souvenir of the gratitude of their guests. A long gold rod, decorated with blue ribbon, representing the blue and gold colors of the Association, was also presented to the local reception committee, the gift of the delegates from Jefferson county.

Another gift awarded was a gold medal to Mrs. T. H. Mizell, the chairman of the refreshment committee as an appreciation of the 100 Goldcappers for the assistance she had rendered the hosts during the convention.

"The Growth of the Sunday School work" was the subject of a paper by the Rev. J. R. McMullen of Gadsden. An interesting history of the Sunday school work was given by Dr. McMullen. His splendid address was published in full in The Journal.

Marion Lawrence, of Toledo, Ohio, general secretary of the Sunday-school work of North America, is peculiarly adapted to his work, and his set addresses and informal talks were a feature of the convention. I had the pleasure of having a heart-to-heart talk with him from Montgomery to Calera. He is a man of culture and broad sympathies, and it is largely owing to his tact and consecration that the work is growing. He had many good things to say of our field workers, Brethren Spillman and Leavell.



The Ideal Sunday School Teacher

There was once a state governor who was accustomed, when signing his name in unofficial correspondence, to put after it, "S. S. Teacher." When asked why he did so, as most men would wish to call attention to their most important office, he replied: "I consider no office on earth more important than that of a Sunday-school teacher!" This man certainly realized, as every Sunday-school teacher ought to realize, the great importance of his position. I have, times not a few, thrown out in small public meetings the question, "What influence more than others" led you to accept Christ?" Two influences have always headed the list—that of "Christian parents" and "Sunday-school teachers." The boys and girls of today will doubtless bear testimony along the same line in years to come.

My own memory goes back of the years, and the face of a genial, kindly, warm-hearted Christian man comes once more before me—my old Sunday-school teacher. It is sometimes said of some ministers that they are "better pastors than preachers." This man was not an ideal teacher, but he was a splendid shepherd. The good shepherd knows his sheep, and my old Sunday-school teacher knew his boys. He had a better acquaintance with us, and we with him, than one hour a week in the class could possibly have given. He visited at our homes. Our parents knew him. If we were absent, even for a few weeks, he was sure to look us up. He used to have occasional class gatherings at his home, which we boys greatly enjoyed. "Must have had lots of time!" No, he was a busy business man—a produce merchant—he took the time! Outside the class

we boys used sometimes to hear him spoken of as a man without reproach in his business life, and we learned to believe in him. He was interested in the salvation of every member of the class. He aimed at nothing short of conversion. Sought to accomplish his aim by prayer, practical application of the lesson and personal talks. He never gave up. The result was that one after another the boys were won to Christ. One or two of them, at least, became ministers of the gospel. I have come to believe that the most important factor in Sunday-school work is the Sunday-school teacher.

The question is often asked: "How can I get a hold upon those girls, those boys?" Plans are important, but the all-important thing is to have a genuine interest in the class. Let the class get a mighty hold upon the heart of the teacher, and the teacher will soon have a hold upon the class. "Can I have a little corner in the gallery?" This question was put to the superintendent by an earnest young Christian girl of my acquaintance in Milwaukee some years ago. "Certainly!" The next Sunday she came with one or two girls whom she had herself hunted up. The succeeding Sunday she had found one or two more. So on, one by one, and Sunday after Sunday, until it took a big corner in the gallery to hold them. And the teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. I wonder if the governor was not right when he said, "I consider no office on earth more important than that of a Sunday-school teacher!" — E. O. Simth.

The Things Accomplished.

During the three days of the convention the following things were accomplished:

Fifty-five hundred dollars were pledged for the conduct of Sunday School work between now and the next convention. It is expected that this amount will be increased later to the sum of \$6,000.

Miss Minnie E. Kennedy, Primary Secretary of the State organization, was named as a convention delegate to the International Convention of Sunday Schools in Rome next year, and the sum of \$400 was raised for the purpose of sending her.

The term of president of the organization was limited to one year.

The adoption of an Official Visiting Day was decided upon for the districts and counties of the State.

Emphasis was directed by the convention to the following points:

That the county and district conventions lay emphasis on the importance of reaching every school in the different territories during the year.

That the counties which have not come up to the banner standard be urged to hold conventions in every district.

That complete statistics shall be gathered by the district and county officers and forwarded to the state Secretary.

Hon. H. S. D. Mallory who spoke on Civic Righteousness, was introduced at he meeting in the First Presbyterian church by President Armistead Brown of the Alabama Sunday School Convention, as "one of the best known and best loved citizens of the State."

The Sunday School Meeting.

Judge Joseph Carthel, General Secretary of the Alabama Sunday School Association, said yesterday that there was no doubt of the statement that the Association's convention just closed in Montgomery was the most successful ever held and that the attendance was far and away greater than ever before in the history of the organization.

"We will never know the exact number of delegates who were here," said Judge Carthel, but in my opinion the number was considerably over 1,000, aside from the usual number of visitors who were not bona fide delegates. Compared with the Birmingham convention of last year, which up to this time was the biggest we ever had, the Montgomery convention was 25 per cent larger. In Birmingham we had exactly 680 delegates.

"When one knows that fifty-four of the sixty-eight counties of Alabama were represented at the convention just closed he will gather some idea of the far reaching importance to Montgomery of the meeting. All of these people returned to their homes with happy recollections of Montgomery and they will ever be our good friends."—Advertiser.

The Advertiser says: With the joy and flutter of pleasure-seekers and the spirit of earnestness befitting the purpose on which they came, the delegates and visitors to the twenty-third annual convention of the Alabama Sunday-school Association came to Montgomery yesterday. Two thousand strong came the wearers of the blue and the gold. They filled the streets, they packed the churches, they crowded around the bountiful tables set for them by the willing workers of the different local Sunday-schools. They more than filled the spacious auditorium of the Montgomery Theatre last night. Like an avalanche in its suddenness, the influx of visitors descended upon the city, and for a time all but carried the entrenchments of the receiving committees by storm.

The hearts and homes of Montgomery were opened to the Alabama Sunday school workers.



Paragraphs About the Work and the Workers--Frank W. Barnett

W. R. Sawyer of Montgomery, spoke a few words in explanation of the design of the badge worn by the delegates and told the interesting story of his inspiration for the design.

I called on Horace Hood, editor of the Journal, but found that he was in North Alabama "canvassing." I was surprised for I did not know that it was necessary.

In a conversation with Frank Glass of the Advertiser, I learned that already more ground had been bought as the Advertiser was extending so rapidly that its present handsome quarters were insufficient.

I had several pleasant talks with Brother Pugh of Auburn and learned with regret that he was going to cast in his lot with the Georgia Baptists for he is needed in Alabama. He is one of our clean, strong young men.

I spent much time with Dr. Provence. He is justly proud of his boys and girls for they are fine men and women. Not a drone in the lot, but all active, cultured, consecrated Christians.

I saw Bunyan Davie and his dear wife. How my heart went out to them as I knew that he Lord had called their daughter to the foreign field and that the last letter they had received was dated from the Pacific coast.

I saw a good deal of Paul Bomar. It is always a pleasure to be thrown with this quiet scholarly gentlemanly, South Carolinian who has done so much in impressing his personality upon Marion and the Judson.

I was glad to greet bankers, lawyers, physicians, merchants, farmers, manufacturers, editors, pastors and other active men at the Sunday-school Convention, and hope that an equal number of Alabama Baptists will be at our Southern Baptist Convention at Chattanooga.

Mr. E. G. Kessell, of Athens, who presided over the body for several years, is an elder of the Presbyterian church, and is greatly beloved by the Sunday-school workers of Alabama irrespective of their denominational cleavage.

Michael Coily, banker, Sunday-school superintendent, and genial gentleman, found time to attend the convention.

Jerome Van Zandt who made such a pleasant impression on the B. Y. P. U. convention recently held at Gadsden, was present and delivered an instructive talk on "Work Among Young People." Brother Van Zandt is an enthusiastic worker among boys and has had great success in doing things with and for them in the First church at Gadsden.

Dr. Crumpton was much in evidence and between sessions he played the host to the visiting Baptists. I did not get to hear his speech on Thursday night but left the city knowing that he would rise to the occasion and cause the Baptist delegates to be proud of their "beloved Secretary."

I went out to the Memorial Exercises. It always saddens me to stroll through the portion of the cemetery set apart for our confederate dead. The simple marble slab with the short word "unknown" always strikes deep down into my heart. Major John G. Harris, the orator of the occasion, delivered a beautiful and chaste tribute to the men in gray who gave their lives for the "lost cause." Major Harris is a versatile speaker. He preaches with power, lectures with ease, makes a stirring address, and is no novice on the "stump." The Baptists of Alabama love him and delight to honor him.

I was glad to learn from Brother J. B. Byrd that he was now giving all of his time to the ministry and that the Lord was greatly blessing his work.

I met the father and mother of my "field Glass" in Montgomery, and I know now where he gets his "sunshiny" nature and nervous energy. May God bless his parents.

Rev. I. G. Murray and wife, of Lafayette, were at the Sunday-school convention. Whenever I see "Ike" it takes me back to East Tennessee and to pleasant days spent at the Seminary.

R. L. Lewis of Birmingham, made a report of the Jefferson county work showing that in the county there are nineteen districts and during the past year there have been held forty-three district conventions.

One of the joys of going to conventions is the meeting of old friends and making new ones. I met a number of our Baptist preachers at Montgomery, quite a lot of our laymen, and hosts of the dear sisters.

I had the honor of shaking hands with Brother W. E. Pettus, of Huntsville, and being introduced to his charming bride. Brother Pettus was an eager and intelligent listener, for much of his time has been put into Sunday-school work, and his travels in the Holy Land have given him a keen appreciation of the Bible.

I had the pleasure of visiting the Carnegie Library with Dr. Patrick who was taking notes. I predict it won't be very long before visitors to Marion will be shown a library building on the grounds of the Judson. It is needed, and with such a set of trustees, and such a president, the Judson generally gets what is necessary.

Brother J. B. Davie and wife of Blocton, were in attendance. Brother Davie is one of our most active laymen. He loves the Sunday-school work. I have never seen him teach a class but if he is as good a teacher or superintendent as he is a Moderator of an association he understands his business.

Not only did the people throw open their homes but five of the leading hotels of the city sent word to Chairman Blakey of the committee, offering to care for 150 guests gratis during their stay in Montgomery. Just think of that. It is enough to wipe out much that is being written about this sordid commercial age.

The man who fails to perform jury duty, the man who fails to notify the tax assessor of the full value of his property and the man who casts his ballot for a friend merely because he is a friend--these are three classes of men excluded from the class of good citizens by Hon. H. S. D. Malory, of Selma, in an address before the twenty-third Convention of the Alabama Sunday School Association.

Have you ever been to Montgomery in the early spring? If not, you have missed something worth going miles to see, for at this season the capitol city is a dream of loveliness. Wednesday afternoon as the day was dying I strolled up Perry street with Brethren Stakely, Crumpton and Pugh, and then back to my hotel down Court street. My eyes feasted on the beautiful homes, trees, lawns, flowers, while my nostrils drank in the fragrance of the flowers. Every step was a visual treat and how I longed for some of my northern friends to get a glimpse of the rose covered porches and vine clad homes. The memory of that stroll will linger long in my mind to remind me that the hospitality of the people who dwell in those homes was in keeping with the charm of their environment.

There were a number of notable speeches made at the convention. I wish space would permit their publication in full but this is out of the question.

I was sorry to find that Rev. L. H. Bowles, of Troy, would not be present to speak on "The Teacher's Meeting," for he is well qualified to speak to the subject.

Rev. C. C. Pugh of Auburn, spoke with great fervor and power on "Spiritual Development," something that should not for one moment be obscured by any new fangled modern methods in Sunday-school teaching.

I want to record my enthusiasm for Montgomery. The Capitol City never looked prettier, the weather was glorious, the people were gracious, and the spirit of the visitors was fine.

Sam Carroll, of Troy, the inimitable Sam was on hand, and it seemed like a real Sunday-school convention. He gives, works, and talks. May his tribe of Sundayschool workers increase.

Hop, R. E. Pettus was not present in person but he was there in spirit. At the meeting in the theatre a telegram was read to the convention from him expressing in Biblical quotation his good will toward the meeting and the object for which it is being held.

I regretted to learn that while Rev. John Bass Shelton was quietly enjoying the Tuesday evening session one of his residences was burned to the ground. I was told that the Adams Street Baptist church had raised his salary and that under his leadership the church contemplated making some considerable improvements in the way of beautifying the auditorium.

I met T. U. Crumpton of Maplesville, for the first time. I thought he was an old man. I suppose it was because he has been about so much and seen so much. After seeing him I was greatly surprised when he told me he was nearly fifty years old, for he could easily pass for a man still in his thirties.

Not only is the convention, which is now within the walls of Montgomery the largest state convention of the Sunday School Association ever held in Alabama. It is also the most mammoth convention ever held in Montgomery. No other gathering of similar nature has ever brought such throngs to this city as the one which is here for today and tomorrow, and it will be long before such a crowd gathers here again.—Advertiser.

Judge Carthel has been General secretary of the State Sunday-school Association since 1898. He has been identified with the organized Sunday school work since 1893. He has served as Recording Secretary of the State Association and also as Chairman of the State Executive Committee. Judge Carthel is an elder in the First Presbyterian church of Montgomery. He is a modest, consecrated, untiring worker and has the love and confidence of Sunday-school workers of all denominations.

I met the father of Rev. L. T. Reeves of Cullman. I always like to know the parents of our preacher boys. I was glad to learn that Brother Reeves had decided to go to the Seminary. Speaking of the Seminary reminds me of a talk I had with Lamar Jones. Dave Marbury, that modest consecrated layman gave Brother Jones, his pastor, a two years course at the seminary as a Christmas gift. I reckon "Dave" won't like it when he sees this in print but I do it to try and stir up some of our other laymen to give their pastor a chance to go to the Seminary.

I had quite a pleasant chat with Bruce Kennedy of the Advertiser. Bruce is a born newspaper man, loves his work and his fellow workers.

A State Sunday-school meeting without Miss Alice Hale present to take part in the conferences relating to work among the primary classes would be incomplete.

Miss Annie L. Williams, whose work at the South Side Baptist church with the children has been so blessed, spoke most entertainingly on the "Beginner's Program."

I can only hope to give a faint idea of the great Sunday-school convention by culling paragraphs from the secular press and setting down here and there bits of things seen and heard on the ground.

In front of the Telephone Exchange I saw several men engaged in setting out a lot of lovely plants. It is a good sign when our great corporations have pride sufficient to cause them to beautify the sidewalks in front of their property.

The delegates did not decide upon the next meeting place, but left that matter in the hands of the executive committee to report later. It is a large undertaking to entertain so many delegates and the question of fixing the number of representatives at the next meeting was left to the executive committee.

It is worth a trip to Montgomery to see the new white marble church and hear Dr. Stakely tell about it. Truly the First church is building a wondrously beautiful church. Dr. Stakely carries it on his heart and mind and knows its minutest detail. How a busy pastor found time to learn so much about architecture is a marvel to me.

A strong criticism was made of the manner in which the meetings were conducted by T. H. Johnston of Birmingham. The convention and its sessions, he declared, should be in every way an object to the Sunday-schools, with reference to promptness, and with reference to the singing in the exercises.

"A convention should be made to commence at the appointed time," said the speaker. "Our sessions ought to begin on time. There should not be the delay that we have experienced at every meeting of the convention thus far. When a speaker is allotted a certain time in which to address the convention, he should be stopped when his limit is up, and not delay the meetings by taking more time than belongs to him."

The hospitality of Montgomery was without limit. I never saw anything like it and I was reared in this "climate" and have been used to Southern cheer from my youth up. Here is the way the Advertiser man sized it up: "Montgomery showed yesterday that its reputation for hospitality and for its interest in unworldly things was not founded upon sand. Although until two days ago it was supposed that the entire number of visitors would number only 600, when the final surprise came, the people of the city were prepared. Last night, every out-of-town person who had come to take part in the meetings of the convention was safely and comfortably housed and fed, and the committee has been offered further accommodations for visitors to the number of at least 300 in addition to those who were already cared for. The responses and offers to take care of the visiting delegates came spontaneously from nearly every family in Montgomery. Every person who had a room to spare, or bed, and in many cases, only half a bed, was eager to do his or her share to help the over-worked committee.

King Edward Has Stopped Smoking by His Physician's Order



An Unhappy King.

King Edward has been known as a great smoker, as was Unser Fritz, General Grant and President McKinley. General Grant died from cancer of the throat from smoking. So did Unser Fritz. President McKinley died also as the result of chronic nicotine poisoning. A man with good kidneys and clean blood might easily have recovered from such a wound as President McKinley's, as demonstrated by the experience of hundreds of Japanese soldiers during the late Russo-Japanese war.

King Edward has been very greatly overworking his liver and kidneys in the elimination of surplus nicotine for

many years, and has finally reached the point where the degenerative effects of this form of chronic poisoning have become so apparent that his doctors have informed him that his smoking days are over. It is said that at the last opening of Parliament his face was ashen pale, and his voice so feeble as to be sometimes scarcely audible, and the reading accompanied by deep gasps for breath—an evidence of the cardiac weakness which always results sooner or later from chronic nicotine poisoning.

Tobacco is no respecter of persons. It kills a king just as certainly as it does a street loafer, sheep ticks, or greenhouse pests.

That tobacco is a poison is not a new idea. The fact has been known ever since tobacco was known. The first dose is always followed by symptoms of poisoning. The smoker gradually becomes able to tolerate larger doses of the poison, the same as when one takes arsenic or opium, or habitually resorts to any other drug. Once accustomed to its use, the smoker imagines that he is suffering no harm because he feels no immediate effects, but all the time his liver, his kidneys, and his heart are being steadily deteriorated and worn out through dealing with one of the most irritating and highly toxic of all known drugs. The smoker, with child-like assurance says, "When I find tobacco hurts me, I will stop its use," little realizing that when the time comes when he appreciates that tobacco has actually damaged him, he will be a physical bankrupt, with a contracted kidney, a cirrhotic liver, diseased blood-vessels, and tobacco heart. These are the smoker's harvest, and when the harvest time has come, it is too late to sow a new crop; there is nothing left but to reap the harvest of tares.

The rich spendthrift never feels the sting of poverty until his money is all gone. He is then compelled to reform his habits, for his checks are no longer cashed. He has no money in bank. This is exactly the situation with the smoker who discovers that tobacco hurts him—his vital capital is gone; he is bankrupt. By renouncing the poison at once, he may lengthen out a little while by the exercise of the greatest care; but the splendid capital of vital energy which might have carried him on through years and years of useful work is gone forever, literally "gone up in smoke."

The same principle applies to the use of tea, coffee, alcohol, and to every other bad habit. Vital capital, once squandered, can never be regained. Serious organic injury to any vital part can never be perfectly repaired. There is always left behind a crippling scar. There must always be the sad reflection of what might have been.

King Edward has stopped smoking by order of his physicians, but too late to save his life. The slow fires of nicotine intoxication have been burning in his vitals for many long years, and are now bursting out through the roof, so to speak. The whole bodily edifice is gutted.

Fire fighters attack the destroying element at the earliest possible moment after it is discovered. There is a loud clanging of firebells, a furious clattering of hoofs upon the pavement as the engine rushes by; and the incipient conflagration is extinguished by a deluge from the hose-pipes. Firemen do not wait until the little flame has swelled into a great conflagration before they come to the rescue.

The medical profession is the fire department of human society. Smok-



Happy as a King.

ing, drinking, and all other habits which produce disease, are but so many flames which devour the house we live in. Why should the doctor wait until the house is falling into ruins before taking measures to extinguish the fires which are undermining its very foundations and consuming its supports? King Edward's case ought to be a warning to every smoker. If you are a habitual smoker, stop before you have to stop. When you are compelled to stop, it is too late. Your constitution is broken down, your liver and kidneys are nearly consumed; it is time for you to make your will and arrange for a funeral.—Good Health.

LET'S SMOKE THE PIPE OF PEACE FOR A WHILE

We have already given so much space to the "Tobacco War" that we think it time for the brethren to smoke the "pipe of peace" for awhile.

THE USE OF TOBACCO AN EVIL

By Rev. T. O. Reese, Geneva, Ala.
I am glad that the Alabama Baptist has opened its columns to the discussion of the tobacco question. I have been wandering why so little has been said on as great an evil as I believe the use of tobacco to be. I have been not only surprised but grieved to see some of our leading ministers trying to justify themselves in the filthy practice, and even condemn our beloved Secretary for the position he has taken. I do not hesitate to say that such men are a disgrace to the Baptist ministry. How a minister of the Gospel—a messenger and herald of salvation can afford to poison and pickle his body with the nasty weed is more than I can understand. A minister is supposed to be pure not only in spirit but in body; he is supposed to set a good example before the young. We are commanded to preserve our bodies to the coming of the Lord—Jesus Christ. Can the tobacco using preacher say he is doing this? Should the Lord come, as He surely will, the tobacco user would have to empty the filthy contents of his filthy mouth before he could greet his Lord.

I bring the following indictments against the use of tobacco:

1. It is undignified. A man lays aside his dignity as a gentleman.
2. It is filthy. It befouls the breath. The Rocky Mountain goat almost lives on tobacco and it contaminates the air for several feet around.
3. Tobacco is a poison. Chemists and botanists unite in calling it a poison. It poisons and contaminates every organ with which it comes in contact.
4. It is expensive. I am of the opinion that there are ministers in Alabama who spend twice as much for tobacco as they give for the spread of the Gospel. Can you blame a

member for refusing \$1.00 per month when his pastor spends \$5.00 for tobacco?

5. It is a positive sin. Our bodies are the temples of the Holy Spirit. "Him that defileth this temple shall God destroy."

If you will not quit this disgusting habit, I can only think of two passages of Scripture for you: "He that is filthy let him be filthy still," and "Ephraim is joined to his idols, let him alone."

TOBACCO AGAIN.

There is much being said in these last days about the inconsistency of using tobacco; and I certainly am glad to know that the brethren are becoming waked up, and I like to join in a good cause. Therefore, Bro. Editor, if you will allow me space in the dear Alabama Baptist I will say a few things, hoping to influence some one to quit tobacco. I began the use of tobacco when I was nine years old and served it for twenty-eight years, when I was thirty-two I began to try to preach the Gospel and for several years I worked and preached and never said anything to the people about paying me for my service. And in studying the Bible I found that it taught that as much as any one thing in it, so I raked up courage enough to begin to tell the church that they ought to give me something for my service, and they began to help me and I would take it and buy tobacco and chew it an spit it out on the ground. And I was not benefitted nor my wife and children, nor God glorified. The thought came to my mind that I was doing wrong by taking the Lord's money and throwing it away, and nobody benefitted, so about six years ago about ten o'clock one Monday, I threw out my last chew and if there ever has been a crumble in my mouth since I don't know it. When I quit, I quit and I have been in better health than I was before and have gained 30 pounds in flesh and have tried to use what the Lord let me have in a way to benefit some-

body. I don't believe the disciples used tobacco nor washed feet in a church capacity. Christ taught them economy when he fed the five thousand and he told the disciples to pick up the scraps, that nothing be wasted. I can't see the tobacco habit as being anything but a waste, to say nothing about the filth there is about it.

Paul said whatsoever ye do do all to the glory of God. I don't believe there ever was much tobacco used for the glory of God. I hope the brethren that read this especially the preacher, that has not reformed, will become convicted as I did and quit the weed and be an example to the flock in every good word and work. I would not ask my people to do anything that I would not do myself.—T. J. Deason.

HARD TO KEEP SILENT.

Editor Alabama Baptist, Dear Brother:—It is almost impossible for me to keep silent when whiskey, or tobacco, are being discussed, and while I will not attempt to discuss the many ways that the tobacco habit is bringing men, women and children to an untimely grave, or to show wherein it is a great hindrance to the cause of Christianity. Still some suggestions in Bro. Crumpton's article of last week's issue induced me to give just a little of my experience, of the tobacco habit. Eighteen years ago, to my shame I found myself a slave to its use. But one lovely day, while placing a fresh cud of the filthy stuff in my mouth, I thank the Lord that I found it in my heart to say to myself, by the grace of God I'll quit, and I quit right then and there and with the same determination any can do the same. Hence, during these eighteen years I have been freed from the fascinating degrading, filthy and dangerous habit. My health has been much better without the use of tobacco. I have weighed more all the time than I ever did while using it, did not have to eat more to keep fat, nor wear more clothes to keep warm, but had fifteen to twenty dollars that I

could contribute to a laudable cause each year, and be no poorer.

It does look too bad for we laymen to spend our substance, time and health in such a useless and filthy habit and worse still to know that even sisters sometimes do so too. But O, what a stepping down it seems to be when our ministerial brethren indulge in such habits, and while we want to trust in their leadership, hoping to accomplish great things in Christ's name, we are mortified when we see their influence weakened, and the cause wane by reason of such habits, and though we love and reverence them, yet we feel a delicacy to dictate to them. Fraternally, W. H. Stewart.

FOUND OUT

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drinks than a trained nurse.

Speaking of coffee a nurse of Wilkes Barre, Pa. writes: "I used to drink strong coffee myself and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks, after using Postum, I found I was much benefited and finally my headaches disappeared and also the indigestion."

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used."

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness."

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage."

"There's a reason" for Postum.

A PAGE FOR PREACHERS.

HOW DR. M'CLAREN PREPARES HIS SERMONS.

The "Appreciations" of Dr. McLaren, forming the "McLaren Birthday Number" of the Manchester District Baptist Union Monthly Record, have, with some added matter, been produced as a booklet, which is being sold for the benefit of the Twenty Thousand Shilling Fund. The first copy was presented to Dr. McLaren, at the Christian Endeavor Societies' Rally in Union Chapel, Manchester, recently. One of the most interesting of the new articles is an account "verified" by Dr. McLaren, of how he prepares his sermons. He says:

I write my sermons in part. The amount of written matter varies. When I can, I like to write a couple of sentences or so of introduction, in order to get a fair start, and for the rest I content myself with jottings, fragmentary hints of a word or two each, interspersed here and there with a fully-written sentence. Illustrations and metaphors I never write; a word suffices for them. If I have "heads" I word these carefully, and I like to write the closing sentences. That is my ideal—a sufficiently scrappy one you will think; but I seldom attain to it, and am most frequently obliged to preach with much less preparation. The amount written varies from about six or seven pages of ordinary notepaper—widely written into short lines, each line only holding a word or two—to the barest skeleton that would go in half a page. I do not adhere to what is written, as there is very little of it sufficiently consecutive. I make no attempt to reproduce more than the general course of thought, and constantly find that the best bits of my sermon make themselves in preaching. I do adhere to my introductory sentences, which serve to shove me off into deep water; but, beyond that, I let the moment shape the thing. Expressions I do not prepare. Aaron describes his procedure exactly as I should describe mine—he put all the stuff in the fire, "and there came out this calf." If I can get the fire alight, that is what I care for most. I began my ministry with the resolution that I would not write sermons, but would think them and feel them, and I have stuck to it ever since. It costs quite as much time in preparation as writing, and a far greater expenditure of nervous energy in delivery; but I am sure that it is the best for me, and equally sure that everybody has to find out his own way.

I have always found that my own comfort and efficiency in preaching have been in direct proportion to the frequency and depth of daily communion with God. I know of no way in which we can do our work but—(1) quiet fellowship with Him; (2) resolute keeping up of a student's habits, which needs some power of saying No; (3) conscientious pulpit preparation. The secret of success in everything is trust in God, and hard work. Everybody must prepare his sermons in his own fashion, and I don't recommend any plan or anybody's plan; but I venture to say, don't try to be eloquent, or mind very much about words. I like best when I can get the bones of a sermon clear before my mind, and then get the impression of it into my heart. I can trust my tongue then for the expression.

IN DUE SEASON.

In an article in which he pays a tribute to the fidelity of Ruth as a gleaner in the fields of Boaz, Dr. Theodore L. Cuyler takes occasion to say an encouraging word to the faithful pastor and other Christian workers whose toiling seems so often unprofitable. "Just as," says Dr. Cuyler, to let fall the handfuls for the nimble fingers of the maiden, so God is wont to let fall his blessings for those who are diligent in doing His will. No true workman works in vain. Sometimes in the heat of the long day a Christian pastor is tempted to dis-

couragement. He sees but few results. But presently God lets fall a handful of golden stalks to cheer his heart. Some souls are converted. Some fallow-ground hearers begin to show signs of a crop. His prayer-meetings begin to give token of a revival. Perhaps a project that lay very near his heart is taken up by willing hands and open purses. Or it may be that the conscientious toiler gets a marvelous blessing into his own soul; a new manifestation of Jesus as his personal guest and comforter; a new in-coming of the Holy Spirit. Our Heavenly Father knoweth both what to bestow and when to bestow. There are thousands of pastors and Sunday School workers who, after their summer vacations, are just entering on a new season of gleanings. Let us give them the inspiring hint that just at the right time and in the right way the Master of the field will let fall the handful. Be not weary in well-doing. In due season (which always means God's time, and not ours) ye shall gather the precious blessing.

Of however little importance it may be, I think there is nothing more beautiful to a right-minded and contemplative mind than a little child being taught by its mother to pray.—Henry Ward Beecher.

SYSTEM.

I have observed that there is a lack of system with many preachers, especially in the matter of preserving their sermons. To find a sermon on a particular text or subject it is necessary to look over all their sermons in order to find it. It is wise, I think, for preachers to clip much from the newspapers that will be helpful to them as illustrations or in other ways in sermonizing. But clippings are worth very little unless they are so arranged as to be readily gotten at topically. Many of the cabinets, which have been devised, are beyond the pocket books of the average preacher. Rev. J. M. Kallin, of Mobile, realizing some years ago the necessity of some cheap arrangement, or cabinet, invented a system of his own. It is very simple and the cabinet necessary can be easily made by any one at very little cost. I have examined it and believe it will be of great benefit to the great body of our preachers. Brother Kallin has spent much time in perfecting the system so as to make it as inexpensive as possible and naturally feels that he is entitled to some compensation for his labor. He will send to any brother who will send him one dollar printed instructions explaining the system. W. J. E. COX.

MORE ABOUT TOBACCO.

Dear Bro. Barnett:—I do not wish to get into the tobacco discussion but in an independent way I want, if you will allow me space, to say just a few things on the subject.

Let me say first of all I do so much admire the spirit of our beloved Secretary, in his reply to the brethren in this week's Alabama Baptist. I know his feelings on the tobacco question, and as much as any one I must thank him for his influence in the past. I remember how very much ashamed of myself I felt once in Louisville, Ky., when he talked to me about my use of the filthy stuff, and as one capable of giving advice he urged me to leave off the habit. I did not then, but his earnest words, and those of other brethren kept ringing in my ears. Nor would the words of the brethren who spoke to me on the subject leave me until my heart was thoroughly aroused. Whereupon I began to cry unto God. Now Brother Barnett, I do not know a better way to get at what I want to say than to draw upon my own personal experience. I learned to chew tobacco—stealing it away, and hiding with it from my parents—while I was quite a child, and all through my boyhood I rendered myself disgusting to grown up people, by "chewing and spitting" and smoking cigarettes,

while in their company. I was converted at the age of 16 and knew from the first that some day I would have to preach the Gospel in order to be happy as a Christian; however I did not enter the ministry until I was 23 years old. I still used tobacco, and like Bro. C. I got to the point where any reference to the matter was not received by me with any sort of good feeling. For ten years I was a chewing-spitting preacher. I am ashamed to own it, but it is even so. It interfered with my work for the Master in many ways. I do not stop to mention. I prayed for months and years that I might know my duty, and be given the manhood, and courage to do it. God led me to the conviction that I was sinning against my calling, (the highest on earth) and gave me the strength to cast it off as a great evil. I have enjoyed for three sweet years my divinely given freedom from this awful habit. I shall never cease to thank and praise God for this liberty. My convictions are that we owe it to the boys of this generation "to cry aloud and spare not" on this great evil. I try not to be a crank, but brethren let us be honest with our own hearts and speak against this evil. I long to see the day when to say the very least, every minister's mouth shall be clean from tobacco and every breath free from the offensive odor of the pipe or cigar. I recommend now the very surest antidote yet used by any Christian who desires freedom, viz: The grace of God, which is and has ever been sufficient for those who need it. May God bless every opposer of the tobacco evil and make his words sharper than any two-edged sword.—W. A. Parker, Jr., Ft. Payne, Ala.

GOOD ADVICE TO THE CLERGY.

In one of Dr. Burton's Yale lectures the following advice was given to the young ministers: "When trouble is brewing, keep still. When slander is getting on its legs, keep still, when your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mid-fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability."

DOING FOR THE PARSON.

The old custom of having the minister and the school-teacher "board round" is not wholly forgotten, as is seen in an incident reported by the Florida Times Union. The parson is a successful circuit preacher, who in his younger days was sent as a missionary to Florida. The town was off from any railroad line, and was sparsely populated. The new minister gathered the people and told them that he intended to establish a church; that churches brought schools, schools settlers, and settlers prosperity. "I have no money," he said, "but I intend that you people shall care for me. What can you do for the preacher? I don't intend to put the burden of my living on any one family, but upon all of you, turn and turn about. I will not go, however, where the latch-string is not hanging out of the door. What can you do for the preacher?"

One old lady, who had a dim recollection of a small church in the piny woods of Georgia when she was a girl, said: "I kin eat him, but I can't sleep him."

"That's good," responded the parson. "Now, who next?"

"Well, if Sister Jenkins is gwine to eat him, I'll agree to sleep him, but I can't wash him."

"That's good. Who next?"

Here another sister spoke up: "Well, I reckon I can wash him, but I ain't much on b'iled shirts."

Whether any one was found to "bile" the parson the story does not state.



TO THEOLOGIC FAME OF A KIND.

By Rev. William Walter Barker. If you're yearning to display, In a theologic way, Your rare and cultured mind, You must gather all the theories, And higher-critic queries, Of the real destructive kind. You must speak much of redactors, Science, editors and factors, With seriousness devout; 'Twixt logical veracity, And palpable mendacity, Keep cultivating doubt.

Then you will display, In a theologic way, The singular audacity, And all that marks the mind, Of a cultured, doubting doubter, Uncertain out-and-outer, Of the real destructive kind.

You must even doubt your doubts, And be always "on the outs," With men not of your view. Never seeking things quite practical, Preferring those redactical, If queer, or newly new. Believe in nothing stable, In old faiths, good and able, Nor "narrowness of mind." As for ordinary preachers, Professors, doctors, teachers, Consider such men blind.

Then you will display, In a theologic way, A character quite ethical, And all that marks the mind, Of a cultured, doubting doubter, Uncertain out-and-outer, Of the real destructive kind. Phillipsburg, N. J., Examiner.



JUST FOOD Nature's Cure.

One of the most important discoveries of late is the application of the right kind of food to rebuild the lost substances of the body, thrown off by the active, nervous work of Americans.

Careful investigation by experts in food and dietetics, has brought out the fact that albumen, which is contained in various foods, is acted upon by phosphate of potash, not such as obtained in drug stores, but such as is found in certain parts of the field grains in most minute particles, arranged in Nature's laboratory, not man's.

The part of the grains containing phosphate of potash is used in the manufacture of Grape-Nuts food, therefore the active, nervous, pushing brain-worker can feed the body with food that goes directly to the rebuilding of the broken-down gray matter in the brain, solar plexus and nerve centres all over the body, with the result that the individual who refreshes and rebuilds the body with proper material of this sort, obtains a definite result, which he can feel and know of and which is apparent to his friends.

A vigorous brain and nervous system is of the greatest importance to any business man or brain worker.



"SOUL WINNING."

For quite awhile we have been arranging to have a series of articles on the above subject, and know that our readers will be glad to read the following extract from a letter just received from Brother Gavin:

"Under another cover I send you today manuscript for eight articles on the general theme, 'Soul-Winning.' I trust you will not find them too long. Did my best to cut them down to the limit you named in your communication.

"The theme was so prolific I just had to stop any how. The more I wrote the more I found in the subject to write about. I think you will find that the subjects have not over-lapped each other in the discussion. I have tried to make every article complete within itself; and that without trespassing on the rights of every other subject."

Brother Gavin is well qualified to write on the subject for the Lord has graciously blessed him in his evangelistic work. We pray that many who read the articles will realize the importance of soul winning.

WAITING FOR A WHITE MAN.

Some of the missionaries of the American Baptist Missionary Union in Burma discovered several years ago a tribe called the Musos. These people had a tradition that some time a white man was going to tell them about the true God. All those who accepted this tradition and bound themselves to wait for the coming of these white men put cords around their necks and wrists as a sign. When Rev. W. M. Young and Dr. H. C. Gibbons became acquainted with these people and their tradition and proceeded to tell them about the true God, the people instantly in large numbers accepted Christ. One hundred and seventy-six were baptized in one month and a little later four hundred more. Before baptism, according to the tradition, the cords were cut. I have one of these cords sent me by Dr. Gibbons. The Musos are very much like the Karen people in ideas, in language, and in customs.

Many millions of men in all lands are bound neck, hands and feet with chains of sin and superstition, waiting for the white man to tell them of the true God. When they hear and are ready for baptism their chains also will be broken and they will be free.

MORE FAITH NEEDED.

I am proud of our paper. But I want to say a few words about our success. I thank and praise God for it. I take great pleasure in reading Bro. Crumpton's letters. I thank God for such a man in the mission field at work for Christ. O that we had more like him. I thank God that we have numbers of other good men in the field here in our home land. But dear brethren, while this is all true I fear there is one thing lacking, and that is the want of faith I should have said more faith. If we expect great things we must believe. Without faith our works are dead. Without works our faith is a dead faith. Then what is the trouble? Just go to the blessed Master and plead with him for His spirit to guide us. What we pray for let's put in practice. Some of us talk too much and do too little. O man, how little he is without the spirit of our blessed Master.

W. P. ARNOTT.

We learn with regret that Rev. A. S. Hubert has resigned at Roanoke to accept a call to Barboursville, Ky. Brother Hubert is a spiritual, scholarly, modest worker in the Master's vineyard. We pray God's blessing upon him in his new field of labor.

THE BIRMINGHAM DELEGATION WILL LEAVE FOR THE SOUTHERN BAPTIST CONVENTION AT CHATTANOOGA WEDNESDAY, MAY 9, AT 6:45 P. M., IN SPECIAL CAR VIA QUEEN & CRESCENT ROUTE. A LARGE NUMBER WILL GO FROM THE BIRMINGHAM DISTRICT. WILL BE GLAD TO HAVE OTHERS FROM ADJACENT TOWNS JOIN OUR PARTY—JOE W. VESEY, TRANSPORTATION LEADER.

CONVENTION AT CHATTANOOGA, MESSENGERS TO THE SOUTHERN BAPTIST MAY ELEVENTH.

Notice in the paper seems to have been overlooked by many.

The Messengers appointed by the Associations need not send their names here. They should write Rev. Lansing Burrows, Nashville, Tenn.

Where churches have given as much as \$250 for the Home and Foreign Boards, they should appoint a Messenger, sending his name here to go on the list. This will prevent confusion. The Board of Directors have only the right to appoint from the State at large. We will not know until May 1st how many Alabama will be entitled to. Last year the number was 119. I feel sure we will be entitled to 150 or more this year.

Brethren are writing, "Put me down on the delegation." I can't do that. I put you down on the list of names. The Directors will have to pass upon it and say who are to be the accredited Messengers. Somebody will have to be left off—we may be sure of that. The Convention meets so near our borders, we will have present more than we are entitled to. But that makes no difference—all are on the same footing no far as expense is concerned. I want to see

One Thousand

Alabamians present. I am not afraid but they will come away stronger Missionaries.

Then if we could have another thousand at Talladega in July at the State Convention. It makes me almost shouting happy to think about it.

I will not be able to get the figures for Home and Foreign Missions in the paper next week. At this writing I am very happy over the prospect of going to, and maybe beyond, the amount, (\$27,000,) asked for Foreign Missions; but I am sad over Home Missions. We have given about what we gave last year, less than \$12,000. I hope to run it up by Monday; but fear the result will be disappointing.

The bad weather of March did it. But, notwithstanding this little discouraging feature, Alabamians at Chattanooga, need not hang their heads. We have done gloriously. More churches have been reached and contributors by the thousands have been added to the long list of regulars.

W. B. CRUMPTON.

Alabama's statistics which will be reported to Chattanooga Convention are baptisms, 7090; total membership 150,945. We will have no occasion to feel ashamed of our mission figures when we get to the convention Saturday.—W. B. C.

NOTICE OF A RESOLUTION.

The editor of the Argus will offer the following resolution at the coming Convention at Chattanooga:

Whereas, the British part of the Baptist World Alliance has called a Baptist Continental Congress to meet in Berlin, Germany, in 1908, and has employed a special secretary to visit the empires of the Continent to gather information regarding Baptist missions, education and publication; and whereas, it is announced that American Baptists have been asked to confer with British and other Baptists regarding these affairs, therefore:

Resolved, That the Southern Baptist Convention appoint a committee, of which the president shall be a member, to confer with all parties interested in these matters, which committees shall report to this body at its next regular meeting.



EDITORIAL PARAGRAPHS.

Representatives of thirty British national and semi-national temperance organizations met recently in London to plan co-operation. The conference, among other things, endorsed local prohibition as the "safest, most constitutional, and most effective means of dealing with the drink problem."

The appointment of John Morley as Secretary of State for India is a matter of especial significance to the opium reform. It is understood that Mr. Morley took this place in the British Cabinet with the distinct understanding that the British government should take an advanced stand on the opium question. Mr. John E. Ellis, the new Under Secretary, is of like mind. He hates the opium as well as the liquor traffic. For years he has been a contributor to the funds of the Anglo-Indian Temperance Association.

The Southern Baptist Convention is now working in Italy, Mexico, Brazil, Argentina, Cuba. Rev. W. M. Cote, appointed in 1876, was the first missionary of the Foreign Board, S. B. C., to Italy. Our mission work began in Mexico in 1880. Rev. J. O. Westrup, one of the first missionaries, was murdered by a band of Indians and Mexicans, in 1882, work in Brazil became established, Rev. and Mrs. W. B. Bagby being the first permanent missionaries. The missionary to represent Southern Baptists in Argentina was Rev. S. M. Sowell, in 1903. We now have nine missionaries in Argentina, and 67 on the various papal fields occupied by the Foreign Mission Board. Work in Cuba was begun by the Home Mission Board in 1886. There are now 33 missionaries, 31 churches and stations.

Rev. H. E. Tralle, who gives up his work as state superintendent of Baptist Sunday-school work in Missouri, to become editor of the Central Baptist, says: "During the two years and four months since I began the work, I have traveled fifty-five thousand (55,000) miles, delivered thirteen hundred (1,300) sermons and addresses in three hundred (300) institutes and conventions, written three hundred (300) articles for papers and five thousand (5,000) personal letters, and witnessed eight hundred (800) conversions." After such labors he deserves to set in the "Editor's easy chair" for a season, but knowing him we predict that things will begin to happen lively on the Central Baptist for Brother Tralle is not only energetic but capable.

Mayor McClellan approved the "public morality" ordinance passed by the Board of Aldermen, which seeks to regulate bill posting and other advertisement of a suggestive character. It says:

"No person shall post, etc., any placard, bill or picture of any show, exhibition, theatrical or other performance in or on any building, or upon any public place in the city of New York which shall be lewd, indecent, immoral, immodest, vulgar or suggestive character, calculated to debauch the public or shock the sense of decency or propriety."

WATCH OUT TRUSTEES!

The State Convention at Sheffield last summer adopted this resolution:

"Resolved, That each Board of this convention is hereby instructed to report as vacancies to be filled the places of all members of the Board who have failed to attend two consecutive annual meetings of the Board."



Walden's Ridge, Near Chattanooga.

DON'T MISS THE CONVENTION.

GET READY AND GO TO CHATTANOOGA, ATTEND THE SESSIONS OF THE CONVENTION, AND SEE THE PLACES OF HISTORIC INTEREST, AND FEAST YOUR EYES WITH THE VIEWS FROM LOOKOUT MOUNTAIN. WE HOPE TO MEET AT LEAST A THOUSAND ALABAMA BAPTISTS IN CHATTANOOGA.



Umbrella Rock, Lookout Mountain.

DON'T FAIL TO SEND YOUR PASTOR TO THE SOUTHERN BAPTIST CONVENTION

REV. W. J. RAY

Resigns Pastorate of Park Avenue Baptist Church, North Birmingham.

On Sunday, at the morning service after an eloquent sermon, Rev. W. J. Ray, resigned the pastorate of the Park Avenue Baptist church, North Birmingham, effective as soon as his successor could be secured. At the night services, Sunday, the following resolutions were unanimously adopted by the membership and congregation:

Resolutions of Regret.

Resolved by the membership of this church and the congregation, that it is with the deepest regret to us that our beloved pastor, Bro. W. J. Ray, has tendered to us his resignation after laboring with us so faithfully for these few months, during which the Lord has blessed us through his labors so abundantly, and it pains us very much to think of giving him up.

Resolved further, That we trust and pray that the Lord may provide some way in his divine providence whereby he will be enabled to remain with us, to continue the great work that he has under way.

Resolved further, That a copy of these resolutions be presented to Bro. Ray, and a copy be furnished the Alabama Baptist, and the daily papers for publication.

Rev. Ray has been with the Park Avenue church for about eight months, and during his pastorate there has been more than 100 additions to its membership, and the Sunday-school, to which he has given much more than the usual interest by a pastor, has increased from 34 to about 235 in regular attendance.

As shown by the resolution the members hope that it will be possible to retain him, and steps in this direction are being taken.

ANTI-SALOON RALLY DAYS.

To the friends of the Anti-Saloon work in Alabama:

We want to speak a few words of encouragement and make a few suggestions. The majority of the early primaries have been held and we are well pleased with the results up to this time. Our work and our efforts will not stop but will be continued until the general primary in August. We have every reason to believe that the later results will be even more gratifying. The masses of the people favor our plan of local option. Let the people say what shall be done with the great moral question.

To insure success our friends over the state must be active. See to it that men standing for our issue be placed before the people.

And that legislators be elected who are willing to stand the test and who can be trusted on the important moral questions.

I am now so situated that I can visit every section of the state and conduct meetings in interest of our work placing our cause before the people.

I want to insist that every Sunday-school in the state between now and the August primaries have one Anti-Saloon rally day, at which time its works and its objects can be placed before the schools. A programme should be arranged including addresses and papers on Temperance. The young people of Alabama are intensely interested in this movement and we should inform them more thoroughly and inspire them still more. Our plan is one of education and I know of no way to help advance our cause more than through the Sunday-schools.

Let it be known that contributions on that day shall go to the cause of Temperance in Alabama. Some schools have already held rallies and the meetings have been the occasion

of much good to our cause.

I shall be glad to furnish information to any Sunday-school workers who are interested in the movement. I shall be pleased to attend any of these rallies in person. We want your cooperation in this work. It is impossible for us to succeed without your support. We want every one to join hands with us in fighting for the cause of temperance.

Yours for a Great Victory,

JAMES D. NORMAN,

Assistant Superintendent.

P. S.—Let all contributions be sent to A. B. Peck, treasurer, First National Bank building, Birmingham.

Program Dedication Service.

Dora Baptist church will be dedicated on the First Sunday in May. We have been very anxious to get in our new house, and May 6th, will be our first service. In connection with the dedication services the District Sunday School Convention will hold a session on that day. Following is the program for the day's service: 9-9:15. Devotional exercises. 9:15-10. Organization and reports from other schools. Object of District Convention.—J. M. Sherrer. 10-10:30. Model Lesson, by Mr. Neal. 10:30-11. Singing—History of Dora Baptist church, and What we Propose for the Future.—A. E. Page. 11-12. Dedication sermon—Rev. W. R. Hendrix. 1:30 p. m. Relation of pastor to S. S. Rev. Johnston. Duties of Superintendent—S. Lacy. Relation of S. S. to Church—A. E. Page. How to increase Membership—W. E. Turnipseed. General discussion.

Music will be interspersed throughout the program. We expect to make the opening day in our new home a great success. The church at Dora has had a struggle to build, but now boasts that it has one of the cosiest little homes in Walker county, and a membership composed of workers. Not a drone in the lot is

the verdict of their pastor.

A. E. PAGE.

LOW RATES TO CHATTANOOGA

Via

QUEEN AND CRESCENT ROUTE

Account of Southern Baptist Convention and Auxiliary Societies. Rate of one fare plus twenty-five cents for the round trip. Tickets on sale May 8th-9th-10th; limit ten days from date of sale. Privilege of extension to June 15th by deposit and payment of fifty cents. For particulars apply to any agent of the Queen & Crescent Route, or

A. B. FREEMAN,
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WANTED—Traveling Salesman. Must furnish references and invest \$1,000.00 in first class 6% bonds. Salary and expenses paid. Experience not required; we teach business at our Mills. The Wheeling Roofing & Cornice Company, Wheeling, W. V.

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Complete illustrated history by writers and photographers at the Scenes of Horror, Greatest calamity of the age. Including the story of Mount Vesuvius. Big book; 500 pages, illustrated. Cloth bound, \$5.00 postpaid. Agents Wanted Terms liberal. Write right n/w for Free Outline. Enclose five two-cent stamps to pay postage. Address, GEORGE W. NORTON, Publisher, Lakeside Building, Chicago.

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Market Street, Chattanooga.

DON'T FAIL TO ATTEND THE CONVENTION AT CHATTANOOGA. REDUCED RAILROAD AND HOTEL RATES TO DELEGATES AND VISITORS.

GET IN TOUCH WITH THE ORGANIZED WORK AND RETURN HOME AND BE TRULY A MISSIONARY BAPTIST.



Birds-Eye View of Cameron Hill, Chattanooga.

**Your Friend
Who Drinks
I WILL SAVE HIM**

I Have a HOME CURE, Whose Proof is FREE, That Restores FOREVER The Farthest Gone, That Conquers The Disease and The Desire, That Re-builds Nerve Strength and Ambition.

No one, except the victim, himself, knows the mental sufferings—the noble fight and the inviolable fall—of the drinking man. Others see only his transgressions and his frequent lapses. Again and again they watch him secure a foothold that crum-



bles to stand. For the strongest Will Power Can Not conquer that devouring thirst, the trembling craving that is voiced by every nerve-cell of the helpless, hopeless victim of inebriety—the condition that leaves man no longer master of himself, but a half-crazed martyr to perverted appetite.

Advice and kindly words will not help your afflicted friend, any more than a straw will save a drowning man. What you must do to rescue him is to "throw out the life-line," in the shape of an actual, tangible Cure for the disease.

To prove that I have such a cure, I will send in a plain wrapper, so that no one can guess its contents, a large treatment, sufficient to test its wonderful merit, free of all expense.

A marvelous change will at once be evidenced. The terrible, incessant craving will vanish, appetite return, the nerves grow steady, the haggard appearance will vanish, the eyes grow clear and the sufferer will again be able and inspired to take his proper place in business and society.

I appeal to the Wiser cases—I glory in such cures—cases that again and again have failed to yield to other treatments. My record is 100 per cent. of cures—Cures to Stay Cured. And I have the proof to verify my claims.

No matter how hopeless the case may seem, do not despair. Remember mine is a home treatment. There is no advertising the fact that it is being taken—no kindling of neighborhood gossip. Nothing but the blessed reality of a perfect cure.

Remember, I do not ask, and will not accept, one single penny of pay till I have proven that my simple home remedy is an absolute, unfailing cure. You take not a particle of risk and the gain is priceless. Write this very day for free treatment, sent in sealed, plain wrapper. **PARKER WILLEN,** 327 State Life Bldg., Indianapolis, Ind.

PIONEER GUARANTEED NURSERY STOCK AT WHOLESALE PRICES.

All stock guaranteed disease free—true to name—pure bred and heavy crop producers. Full value for every dollar sent us. No agent's commission. Write for price list. We save you money.

HART PIONEER NURSERIES
Established 1865. Fort Scott, Kan.

A 10 Cent Package of
Dr. Lord's HEADACHE POWDER

will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.

COLLIER DRUG CO.,
Birmingham, Alabama.

FREE Just What You Want
Dr. Barret's Medical Hand Book
"What to do before the Doctor comes"
Worth \$1.00, sent free upon request.

BARRET CHEMICAL CO., Desk 14, St. Louis

PROGRAM
Of the Educational Conference, Chattanooga, Tenn., Thursday Morning, May 10th, 1906.

9:30—Devotional exercises—Dr. W. C. James.
Report of Secretary.
10:00—The College Curriculum—President Chas. Lee Smith.
Discussion.
11:00—A Definition of Christian Education—President Edwin M. Po-teat.
11:45—President's Address and permanent organization.
Open parliament, if time.
12:45—Adjournment.

Afternoon.
2:00—Devotional exercises—President R. G. Patrick.
2:30—4—News from the Fields—papers of ten minutes, setting forth the condition of the Baptist education cause in the several states, as follows:
Virginia—President, F. W. Boatwright.
North Carolina—Dr. J. W. Bailey.
South Carolina—President Lee Davis Lodge.
Georgia—Dr. S. Y. Jameson.
Florida—Dr. C. S. Farris.
Alabama—President A. P. Montague.
Mississippi—President B. G. Lowrey.
Louisiana—Dr. H. A. Sumrell.
Texas—President S. P. Brooks.
Missouri—President J. P. Greene.
Arkansas—President W. W. Rivers.
Kentucky—Dr. T. T. Eaton.
Tennessee—President M. D. Jeffries.
4:00—The Relation of the Pastor to General Culture—Dr Carter Helm Jones.
Adjournment.

Evening.
8:00—Devotional exercises—Dr. J. N. Prestridge.
8:15—The Southern College and the New Prosperity—President W. L. Po-teat.
The Baptist School a Civic Force—Dr. J. B. Gambrell.
Adjournment.
It is earnestly desired that all of the college men of the convention shall reach Chattanooga in time for this important meeting.
WILLIAM H. HARRISON,
Secretary.

Gaining in Popularity Daily.
A prominent Druggist says: "Hughes' Tonic has given more satisfaction than any other chill tonic we have sold." Sold by Druggists—50c and \$1.00 bottles.
Prepared by
ROBINSON-PETIT CO., (Inc.)
Louisville.

LISTEN—Do you know of a case of Grip that has left its victim with all the life and vitality sapped out of him? We will be glad to send free of charge a bottle of Johnson's Chill and Fever Tonic which will drive out out every trace and taint of Grip poison. Cured people will talk. Write to

THE JOHNSON'S CHILL AND FEVER TONIC CO.,
Savannah, Ga.

ARE YOU SICK?
If suffering from Rheumatism, Specific Blood Poison, Piles, Stricture, Nervous Exhaustion, Debility, Breakdown, etc., Kidney or Bladder Complaint, Varicocele, 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.

J. NEWTON HATHAWAY, M. D.
Graduate Dartmouth Med. College 1881. Ex. Pres. N. Wash. Med. Society. Ex. Member State Med. Soc., Board of Health, etc.

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.

CHURCH PEWS
DULPIT AND CHANCEL FURNITURE
SUNDAY SCHOOL and CHOR CHAIRS
ASSEMBLY AND OPERA SEATING

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

Birmingham Trust & Savings Co.
Birmingham, Ala.

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

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

ARTHUR W. SMITH, President. **TOM O. SMITH, Vice-President.**
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CHAPPELL CORY, Secretary.

WE SOLICIT YOUR PATRONGE

FOR OVER 60 YEARS
Mrs. Winslow's Soothing Syrup has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. See a bottle

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

GOLDEN EAGLE BUGGIES

WHY WE SAVE YOU MONEY
Send your money to a FAR-A-WAY FACTORY or Mail Order House, and pay \$5.00 additional Freight? Manufacture the Golden Eagle Buggy here in Atlanta, Ga., and sell direct to consumer at lowest wholesale price.
You the \$5.00 freight and \$16.00 Dealers' Profit. Also, save you on a \$12.50 Harness—our price is \$6.49.
Can buy direct from us, because we manufacture our own Buggies, in our own Factory, here at home.
In Money, and our **GUARANTEE** of saving, and our Guarantee of Satisfaction is the **REAL** money to you.

GOLDEN EAGLE BUGGY CO.
158 & 160 Edgewood Ave.,
ATLANTA, GA.

Mail this Coupon for Catalogue No. 10
Name.....
P. O.



Scalp Diseases


Scaly eruptions, scald head, milk crust and all forms of eczema of head or face, yield quickly to the magical influence of Heiskell's Ointment. This ointment allays itching and burning sensations, cools the skin, *heals* the irritated surfaces.

HEISKELL'S OINTMENT

has half a century of cures back of it. It has been proven in the most obstinate cases. Used with HEISKELL'S MEDICINAL SOAP its healing power is actually astounding. HEISKELL'S BLOOD AND LIVER PILLS should be taken to clean up the liver and make the blood pure. Ointment, 50c, Soap 25c, Pills 25c.

Sold by all druggists or sent by mail.

JOHNSTON, HOLLOWAY & CO., 631 Commerce St., Philadelphia, Pa.



We Point You to the Best
SUNDAY SCHOOL SONG BOOK
Try it and you will buy it.
The REVIVAL No. 2, 3 or 4.

18 buys 100 bound in Muslin } 288
43 buys 100 " " Board } Songs
25 buys 100 " " Full Cloth }

Smaller Books \$10 & \$12 per 100
Round and Shaped Notes
On all cash orders of \$5 or more express prepaid.

Charlie D. Tillman 7 Austell Bldg
Atlanta, Ga.



GRIP-IT QUICK!

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

No Opium, no Narcotics. Cures in about 5 hours.

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

WORSE THAN A CANCER.

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

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

PORTER'S CA-TARRH-O

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

PORTER MEDICINE Co., Paris, Tenn.



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

OLDEST MAIL ORDER HOUSE IN THE SOUTH.

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

G. P. Barnes & Co.,

Box 43 Louisville, Ky.
Every Article Guaranteed.

Write at once and tell us in confidence drug taken and we will send free trial treatment to convince you that you can be cured at home with ease of Morphine or any drug habit.

The COMSTOCK REMEDY CO. Suite 85, Lafayette, Ind.



Maxwell House Blend

never fails to give satisfaction. Suits everybody.

THE TRUE BEST COFFEE every time. Packed in Sealed Cans only. Ask your grocer for it.

CHEEK-NEAL COFFEE CO. NASHVILLE & HOUSTON.

THE BEST COTTON PLANTER IN THE WORLD

SENT ON FREE TRIAL NO MONEY IN ADVANCE REQUIRED



No matter what planter you have, nor how NEW it is, nor how MUCH it cost, it will PAY you to throw it aside and buy the COLE COTTON PLANTER. Plant your crop with it. If satisfied, pay for it; if not, return it.

The Cole Mfg. Co.

CHARLOTTE, N. C.

This Planter is made with Fertilizer Attachment if wanted.

HANCEVILLE, ALA.
Editor Alabama Baptist:—We are very much interested in the discussion of the use of tobacco by ministers. As a rule the person who never used tobacco is not half so hard on the use of the weed as the ones who have consecrated all they have and are to God and has allowed God to clean them up, and make new creatures out of old tobacco soaked sinners. As long as our people stand back on reserved rights, the right to spend their money for tobacco and whiskey, we will have diseased preachers and a sickly church and sinners starving for the bread of life. The prophet Hosea, 4th chapter, says the people are destroyed for the lack of knowledge, because they have forgotten the law of God. I will forget thy children. There are many ways in which we as church members can save more and do more for the cause that we ought to love above everything else.

You can hardly find a church member who has not robbed God in tithes and in offerings. Bring the whole tithe into the store house and prove me now herewith, saith the Lord of Hosts. If I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. Malachi 3: 10. And then follows a lot of other promises that would be a credit to any one. As I have not seen anything from the Cullman association, I want to say that there seems to be an awakening interest in our association in support of the institutions of our church. Four years ago the association only paid \$19.78 to the Orphans' Home and last year we paid \$111.28, nearly six times as much. And yet we are not doing half as much as we could do, and when our people find out that God's blessings are bestowed on us in proportion to our faith and obedience then we will get something out of our religion that will do us good here as well as in eternity.—Thos. Howell.

RESOLUTIONS.

By the Cubahatchee Baptist Church.

Whereas, God who does all things well, did on the eleventh day of April 1906, call from earth to heaven the spirit of our much beloved pastor, Rev. John J. Cloud, and whereas we laid to rest his body in our churchyard. Now therefore:

Resolved, 1st, That we mourn not for him as those who have no hope, for he was a good and faithful Christian.

2nd. That we will emulate his Christian virtues and cherish in our memory the good he was ever ready to do for the Master's cause.

3rd. That we bow with submission to this great loss to us as a church and community, and that we will remember his wife, our sister, in our prayers, asking that she may be comforted by our Heavenly Father in this her hour of affliction and need.

4th. That these resolutions be recorded on a blank page in our church book, and a copy be forwarded his family.

F. M. LETCHER,
J. C. OSWALT,
MISS JANE JUDKINS,
Committee.

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.

HOW TO MAKE MONEY.

I have just learned how to make money real fast and easy too. I have not made less than \$5 a week since I began, and one week I made \$118. Isn't that grand? I am saving my money too and do not lose a day. I am selling medicated gloves—they are easy to sell, being so cheap, only 30 cents a pair and tell you how I have several friends selling gloves and all doing fine. If you want to make \$5 to \$10 a day, trying the glove business; you cannot fail, as the gloves sell themselves. I am so proud of my success that I cannot keep still about it. Miss L. A. C.

MOZLEY'S LEMON ELIXIR

The Ideal Laxative.

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

AT ALL DRUG STORES.

L. & B. PIANOS

NEW SCALE

Four Hundred Dollar Models
TO CLUB MEMBERS
AT \$287.
Cash or Easy Payments.

Nine out of every ten pianos are bought on payments—gifts to the family—Many are taken away on account of the death of the wage earner. Join the club, now forming. Save nearly a hundred and twenty-five dollars—and besides in case of death of purchaser we give the family a receipt in full for balance due on piano—provided contract has been in force six months and the payments have been made according to agreement. It costs you nothing extra to protect your family—write for Booklet No. 32—its free and will explain everything.

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

LUDDEN & BATES S. M. H.

36 YEARS IN MUSIC.
SAVANNAH, GA.

Beautifully the Complexion

IN TEN DAYS.

Nadinola

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

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



FITS Diseases permanently cured by Dr. Kline's Great Nerve Restorer, used successfully for more than 35 years. Free \$2.00 trial and treatise. Dr. R. M. Kline, L'd., No. 931 Arch St., Philadelphia, Pa.

Keeley's Cure

SAFE, PERMANENT, SURE CURE FOR TOBACCO SMOKING, NEURALGIA, MIGRAINE, RHEUMATISM, BILIOUSNESS, AND ALL THE RESULTS OF TOBACCO SMOKING.

MAGIC TAR SOAP. FOR WASHING HAIR AND FACE For Skin Diseases, Eczema and Piles it has no equal.

RETAILS FOR SC. Magic Soap Co., Ld., New Orleans, La.

WOMAN'S PAGE

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

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

Howard College Co-operative Association.

The work of the Howard College Co-operative Association has been greatly hampered for the past year on account of the serious sickness of loved ones in the homes of the former officers. Because of the deep sympathy that the union felt for its old leaders, new officers were not elected until the early part of the year. How rejoiced we all were to learn that Mrs. A. P. Montague had been made president. Since then she has been a great sufferer and is now in the infirmary, which grieves her hosts of devoted friends very much. At her earnest request her resignation was reluctantly accepted on April 10th and Mrs. J. W. Vesey, of East Birmingham, was appointed president. Mrs. Vesey will make an excellent officer and she has associated with her a fine corps of workers, namely: Mrs. J. A. Hendricks, of East Lake, vice-president; Mrs. L. Q. C. Kelly, of West End, secretary, and Mrs. W. E. Oldham, of Woodlawn, treasurer.

The work which the Co-operative Association is doing now is the best that it has ever undertaken, viz: The raising of a Library Fund. The library building is finished and it is a beauty. The room for the library is large and bright, is away from all noise on the second floor, and can be made very attractive. Book shelves, reading tables, chairs and other furnishings are as necessary as the books, magazines and reading matter. The furniture and books can be added to each year, increasing the value of the library.

Now, the Co-operative Association wants the societies of the State to give \$1.00 or more a year toward furnishing and equipping this library. There are 425 societies in the State; you can see what a dollar from each society would mean. With \$425 of this it is our intention to pay the board of a ministerial student who will act as librarian. Think over this and give what you can, as an individual or as a society. Appeals will soon be sent to the societies and I trust every society will respond.

Number of Societies in Associations.

Antioch	4
Bessemer	3
Bethel	10
Bethlehem	3
Bibb County	3
Bigbee	45
Birmingham	40
Butler	8
Cahaba	6
Calhoun	17
Carey	3
Cedar Bluff	1
Centennial	2
Central	10
Cherokee	1
Chilton County	5
Clarke	3
Colbert	8
Columbia	10
Conecuh	3
Coosa River	5
Cullman	6
Escambia	3
Etowah	5
Eufaula	12
Geneva	1
Harmony Grove	1
Harris	12
Hard Ridge	1
Judson	2
Lauderdale	8
East Liberty	8
North Liberty	6
Marshall	4
Mobile	15
Montgomery	28
Muscle Shoals	7
New River	2
Newton	5
North River	4
Pea River	1
Pine Barten	5
Randolph	2
Salem-Troy	5
Selma	15
Shelby	5
St. Clair	3
Tennessee River	6
Tuskaloosa	5
Tuskegee	9
Union	6
Unity	2
Warrior River	2
Yellow Creek	1
Zion	3

This is the best list of societies that

we have ever had. There are also a number that we don't know to which association they belong. The report sent to the Woman's Missionary Union gave 425 societies and 155 Sunbeam bands. The State has about 77 associations. The list above shows that 55 have societies. Doubtless there are more but their names are not on our books. The associations marked with stars have vice-presidents. We need a vice president badly in every association.

A Suggestion to Vice Presidents.

My letters show that almost without exception the vice presidents are painfully aware of the fact that much more effective work could be done if they could get out and visit the churches of their association. Why not correspond with our State organizer, Mrs. T. A. Hamilton, 1127 S. 12th street, Birmingham, Ala., and arrange for her to go with you throughout the association, visiting the churches and organizing and strengthening societies. Nearly every woman can get away from home once a year for a few days. Write Mrs. Hamilton and find the best time for you and for her. Should you do this once a year, then meet the societies at the association, and all along between times, write to them, you'll find at the end of the year that you and the societies are in close touch, are wide-awake and are ready for future work. No dead societies and no dead vice presidents then!

Review of Books.

Side by Side, by Isla May Mullins; American Baptist Publication Society, Philadelphia. Price 50 cents.

"Who can estimate the loss of a little child?" came the cry from the heart of Elizabeth Prentiss, wrung by the loss of little "Robbie." But out of that loss came the gain to the Christian world of "Stepping Heavenward," from the low-lands of her sorrow, we have caught glimpses of the glory world, from her riven heart strings we have learned the sweet and soothing song that has taken the place of the lullaby no longer needed, now that the little one has gone to live with God. So out of the personal experience of another mother we gain the dear little volume "Side by Side," dedicated to "Mothers and Children of every land" because no doubt the lot of motherhood is world-wide; but appealing particularly to Alabamians, as the gifted author is a daughter of this State and rejoices in the Judson as her Alma Mater. Mrs. Mullins is the wife of Dr. E. Y. Mullins, President of the Theological Seminary, Louisville, Ky. So full of tenderness and pathos is the little book, so natural and so comforting that we cannot but read it at a sitting and lay it down thinking how blessed it is to have

"A heart at leisure from itself
 "To soothe and sympathize"

To mind come the lines of Margaret Houston, as singularly appropriate:

He begged me for his little toys at night,

That I had taken lest he play too long;

The little broken toys—his soul's delight.

I held him close in wiser arms and strong;

And sang with trembling voice the even-song.

Reluctantly the drowsy lids dropped low,

The while he pleaded for the boon denied,

Then, while he slept, to dream—to know,

I mended them and laid them by his side.

That he might find them in the early light,

And wake the gladder for the ransomed sight.

So, Lord, like children, at the even-fall,

We weep for broken playthings, loth to part.

Whilst Thou, unmoved because Thou knowest all,

Dost fold us from the treasures of our hearts.

And we shall find them at the morning-tide,

Awaiting us, unbroken and beautified.

Loveman, Joseph & Loeb,
 Birmingham, Ala.

May Silk Sale

THE GREATEST BARGAINS OF THE YEAR.

Every yard of Silk reduced from 25 to 40 per cent. Every yard of Silk offered the newest and most desirable goods.

WRITE FOR SAMPLE AND REDUCED PRICES.

Loveman, Joseph & Loeb,
 Birmingham, Ala.

Note Especially.

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.

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.

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 identification.

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

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

No assignment will be made except through the committee.

SCHOOLS ARE CLOSING.



To school patrons and teachers we wish to present a few facts concerning medals.

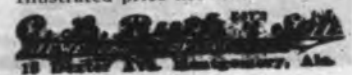
1. QUALITY—Guaranteed solid gold, good weight and showy appearance.

2. Workmanship—Strong and well made; only the best jewelers and engravers employed to do pretty lettering and ornamentation.

3. PRICE—Most schools having so many prizes to offer, do not wish to pay much for medals. Note that the highest is only \$4.50, ranging down to \$1.35.

4. UTILITY—The medals, owing to shape and size, are equally suitable for Scholarship, Eloquence, English, Music, Composition, etc.

5. No extra charge for engraving. Illustrated price list free.



ROYAL BAKING POWDER

Imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from Pure, Grape Cream of Tartar.

ROYAL BAKING POWDER CO., NEW YORK.

TERRIBLE ITCHING SCALP HUMOR

Badly Affected With Sores and Crusts—Extended Down Behind the Ears—Some Years Later Painful and Itching Pustules Broke Out on Lower Part of Body—Son Also Affected.

A TRIPLE CURE BY CUTICURA REMEDIES

"About ten years ago my scalp became badly affected with sore and itching humors, crusts, etc., and extending down behind the ears. My hair came out in places also. I was greatly troubled; understood it was eczema. Tried various remedies, so called, without effect. Saw your Cuticura advertisement, and got them at once. Applied them as to directions, etc., and after two weeks, I think, of use, was clear as a whistle.

"I have to state also that late last fall, October and November, 1904, I was suddenly afflicted with a bad eruption, painful and itching pustules over the lower part of the body. I suffered dreadfully. In two months, under the skilful treatment of my doctor, conjoined with Cuticura Soap and Cuticura Ointment, I found myself cured.

"Six years ago my son was laid up with a severe cold, a hard cough, and finally painful eruption all over the body. I procured the Cuticura Remedies as soon as possible, and after his faithful use of same was as well as ever in two weeks, as well as I can recall. He has never had a return of the illness, as far as I know.

"I have always been pleased to commend the Cuticura Remedies, and testify as to their efficacy. I am a veteran of the late Civil War, '61-'65, between seventy and eighty years of age. Yours truly, H. M. F. Weiss, Rosemond, Christian Co., Ill., Aug. 31, 1905."

Complete External and Internal Treatment for every Humour, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c, Ointment, 50c, Resolvent, 50c. (in form of Chocolate Coated Pills, 25c, per trial of 50), may be had of all druggists. A single set often cures the most distressing cases when all else fails. Foster Drug & Chem. Corp., Sole Props., Boston, Mass.
 "Mailed Free, "How to Cure Eczema," and "All About the Skin, Scalp, Hands, and Hair."

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. Craign, will proceed to sell before the Court door of Jefferson County, Alabama, on Monday, May 2nd, 1905, 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) Ebenezer 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, 1905.

G. H. CRAIGN, Transferer.

ALLEN & FORT, Atty's.

IF YOU HAVE RHEUMATISM

Cout, 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, 306-308 Broadway, Milwaukee, Wis.



REV. J. A. MITCHELL.

The members of the executive committee of the Union Baptist Association are indeed fortunate in securing the services of Elder J. A. Mitchell, of Halls, Tenn., to do general missionary work in this territory. Mr. Mitchell served churches in Alabama about twenty years ago, and his many friends will be glad to know that he is again located in Pickens county. Mr. Mitchell was employed by the State Mission Board of Tennessee to do missionary work in the bounds of the Friendship Baptist Association where he was successful. Over 1,000 people have been baptized by Mr. Mitchell during his ministry of thirty-three years, besides building and repairing ten churches, he has organized about eight new congregations. Mr. Mitchell will enter upon his work about May 1st. The Baptist and Reflector of June 1, 1905, said:

"Elder J. A. Mitchell is a South Carolinian by birth, but his fields of labor have been mostly in the States of Alabama, Arkansas and Tennessee.

"He served three years in the Confederate army, was wounded in the battle of Shiloh. Elder Mitchell was ordained to the Baptist ministry in 1872, in Arkansas, served as pastor, missionary and colporteur thirteen years. Brother Mitchell came to Tennessee in 1885 and has been serving as pastor ever since. Brother Mitchell states that during his ministry he has witnessed about 2,000 conversions and baptized about 1,000 persons; officiated at 300 marriages. He is now pastor of two churches and colporteur in the Friendship Association. He is one of the best pastors within our bounds."—Alabama-Herald.

Sunday School Echoes

My train was late and I got to Brother Crumpton's office to find that he was at lunch at the Court Street Methodist church. Thinking that the ladies were serving lunch as many other good women have done at conventions to make some money for some good cause I went around and soon had a place and after finishing a delightful meal I began to look around to find some person whom I could pay but was almost thrown out for being so foolish. I learned that each day at 12:30 o'clock lunch was served in the Sunday-school room of the Court Street Methodist church to the visiting delegates. The spacious Sunday-school room was converted into a banquet hall containing twenty-two tables, and each table was twenty-four feet in length. The room was prettily decorated in the association colors, blue and gold, and with potted palms, ferns and many cut flowers, and charming women to serve.

Miss Minnie E. Kennedy of Opelika, who is the primary secretary, made one of the most interesting reports. Miss Kennedy has been doing some splendid work in the association and her report dwelt with the visits she had made over the state and the many talks she had made and what had been accomplished.

I have already written a paragraph about the lunch served each day to the delegates by the ladies of the various churches and those who were entertaining delegates but as the memory of all the good things eaten comes back to me I am conscious that I did not do the subject justice and so will try again. Please remember the lunches were no cold "hand-outs" sandwiches with pickles and a toothpick, but hot "stuff," barbecued meats, brunswick stews, hot coffee, pies, and various and assorted "trimmings." At night I could hardly stay in the convention (that is when the sessions were at the Court Street church) for the aroma which floated up from the lot beneath where the meats were being barbecued, the glowing coals, the sizzling meat, and the hustling negroes made a scene that drew me powerfully, and the speaker did not always have my undivided attention.

Two addresses on the topic of "Civic Righteousness," by two men of high public rank in Alabama, Hon. H. S. D. Mallory, of Selma, and Hon. S. D. Weakley, Chief Justice of the State Supreme court, Birmingham furnished the principal numbers at the closing sessions of the Sunday school convention.

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Notice of Final Settlement
 The State of Alabama, Jefferson County, Probate Court, 25th day of April, 1905.
 Estate of Joseph Barnes, deceased. This day came Geo. T. Roberts, Administrator of the estate of Joseph Barnes, deceased, and filed his account, vouchers, evidence and statement for a Final settlement of the same.
 It is Ordered that 23rd day of May 1905 be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.
 S. E. GREENE, Judge of Probate



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What's the use o' growin' up?
You can't paddle with your toes
In a puddle—you can't yell
When yer feelin' extra well—
When every fellow knows
A grown-up can't let loose.
I don't want to be no older—
What's the use?

What's the use o' growin' up?
When I'm big I don't suppose
Expurin' would be right
In a neighbor's field at night—
I won't like to get my close
All maternelon juice.
I don't want to be no older—
What's the use?

What's the use o' growin' up?
You couldn't ride the cow,
An' the rabbits an' the pig
Don't like yer 'cause yer big,
P'r'aps I am a goose.
I don't want to be no older—
What's the use?

What's the use o' growin' up?
When yer growed, why every day
You just have to be one thing.
I'm a pirate, or a king,
Er a cow-boy—I can play
That I'm anything I choose.
I don't want to be no older—
What's the use?
—Burgess Johnson, in Rhymes of Little Boys.

The Bootmaker in China.
Boots are worn in China only by officials, servants, soldiers, sailors, and special hob-nailed boots occasionally in wet weather by the common people. The universal form of foot

covering is a shoe, while coolies and the poorest classes have to content themselves with straw or leather sandals, or go barefoot. Women's shoes are made at home, and, except in isolated cases in Shanghai, are never exposed for sale in shops. This remark does not apply to the peculiar form of shoe worn by Manchu women, which is perched on a sort of small stilt. In the North, during the winter months, the ordinary boot or shoe is often wadded or lined with sheepskin, and of late years reproductions of Chinese boots and shoes in India rubber have been imported from the United States and Germany, and found favor with Chinese at the treaty ports.

The Seamstress.
Miss Dorothy Dot, in her little red chair,
Put her thimble on with a matronly air,
And said: "From this piece of cloth,
I guess,
I'll make baby brother a lovely dress."

She pulled her needle in and out,
And over and under and round about,
And through and through, till the snowy lawn
Was bunched and crumpled and gathered and drawn.

She sewed and sewed to the end of her thread;
Then holding her work to view she said,
"This isn't a baby dress, after all;
It's a bonnet for my littlest doll!"
—St. Nicholas.



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There's a scarcity of wide awake, ambitious young people in the business world to-day—Boys and Girls from the country who want to make a success in life are cordially received by the largest manufacturing and commercial concerns and receive good salaries. These colleges have started more than 12,000 young people on the road to success. Let us talk it over with you—write for a copy of our catalogue.

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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.

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Rosie's Speaking Day

Rosie was six years old. Such a big girl! It was quite time for her to begin to go to school; so mamma put on her clean, white ruffled apron, tied her pretty yellow curls with a blue ribbon, gave her an apple and a cookie for lunch, and off she went with her brother Robin.

It was very pleasant for a day or two. The teacher was kind, the children tried to help her to get used to them and the school, and Rosie was very happy. But at last Friday came, and Friday was "speaking day," when every child in the room must take turns in going up on the platform to recite, or "speak a piece." Rosie's mamma had taught her the verse beginning—

How doth the little busy bee,

and Rosie thought she knew it perfectly; but when she got up on the platform, facing all the children, she buried her face in her apron, and ran to her seat sobbing.

Robin could not bear to see his little sister so unhappy. Softly he left his seat on the boys' side of the room, tiptoed to the teacher and whispered to her. She nodded, and Robin went to Rosie's desk. As soon as she was quiet he began to whisper to her softly, and before long Rosie stood up bravely and took his hand. Robin led her to the teacher, saying: "I think little sister will say her verse now, if you will let me stand by her on the platform."

Robin mounted the platform, still holding Rosie by the hand. Soon the verse was correctly recited, and Rosie went smiling and happy, to her seat.—Selected.



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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.

OBITUARIES

Robert Lee Hearn departed this life Nov. 6th, 1904, while on a visit to his childhood home at Gaston, Alabama. He was born April 26th, 1872, and received his education at Sumter High School, Marion Military Institute, and the business College of Kentucky. He was of a quiet, modest disposition, with a smile and a kind word for every one he met. In early childhood he acknowledged Jesus Christ as his Saviour, and united with the Short's Baptist church. The sweetest thought that comes to us in this dark hour is that he was ready to meet his Master, and receive his crown studded with many stars for the good he has done here. The funeral services were conducted in the church at York. It seemed as if every heart was melted into tears as the pall bearers marched down the aisle bearing the lifeless form of him whom they all loved. From childhood he was loved by all who knew him for his sweet disposition, gentle manners and sterling worth. Soon after reaching his majority he located at York, Alabama, where he engaged in the mercantile business, and at the time of his death was considered the leading merchant in the town. Though meeting him often, with many men busy under him, this writer never saw him lose his temper. He is gratefully missed as a business man and as a citizen. But it was in the home where he so loved to be that he was best known, and almost worshipped. Faithful, tender, kind, true, how he loved to labor for them, and in the little resting time how he loved to have them about him. Now he can come no more. May he who has promised to be a father to the fatherless and a husband to the widow, even the Lord our God bring the stricken widow and little son in an unbroken family to an eternal home.

A. FRIEND.

Emanuel Berry Hearn was born Nov. 5th, 1845, and died Sept. 13th, 1905. While yet a lad he entered the Confederate army where he served faithfully as a soldier through the civil war. On Jan. 1st, 1868, he was married to Miss M. V. Bragg, and the young couple began life without money or property. Having exceptionally fine business qualities, great energy and irreproachable character he soon accumulated property and at the time of his death was considered one of the wealthiest and best business men in Western Alabama. In business relations he was upright in all his dealings, respected, honored, loved by all who knew him. The neighbors to whom he was always kind, the community which he loved to help in every forward movement, the business world in which he played as important a part, the hundreds of men who worked under him, the church in which he was a prominent official, and the state in which he was a faithful citizen, all, will miss him. He leaves to mourn his loss a wife, four sons, three daughters and a number of grand children. These will miss him more than all others, to them he was always kind, thoughtful and indulgent. On Sept. 14th, an unusually large crowd of neighbors and friends, including many prominent citizens gathered at Salem Baptist church where the body was laid to rest beneath a mass of flowers beside his children who had gone before. He was an active member in the Baptist church and generously gave of his means to the upbuilding of Christ's Kingdom here on earth. May God bless and be with the stricken family and help them to say, Thy will be done on earth as it is in heaven.

A. FRIEND.

The principle of mutuality governing the management of the Guarantee Trust Company of Georgia, Atlanta, Ga., is year after year proving its great value to the investing Public. With thousands of investors all over the South who stand ready to fully endorse the company in all respects from personal knowledge, we invite the reader to communicate with the Company as above and secure valuable information relative to bonds and plans.

If lamp-chimneys were not so slippery to handle, my business wouldn't be so big, as my lamp-chimneys never break from heat. A lamp-chimney is a help or hindrance according to whether it fits or not. MACBETH'S chimneys always make better lamps because they fit. But get the size made for your lamp.

Send for my Index to Chimneys—it's free. Address

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You may have a Spotless Washer free for thirty days' trial. We will ship it at once and pay the freight. Use it every day if you like. Wash a dozen or a thousand pieces with it, and if it doesn't do the wash quicker, better, and with less labor than any other machine, return it, we'll pay the freight back, too. We are sure that you will say it is the best machine you ever saw, and if you like we will make the terms of payment so easy that you will never miss the money on our plan of a few cents a week. The

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is made of the finest selected Virginia White Cedar—steam tight, never breaks or comes loose. Only machine made with mechanism enclosed, preventing hands or clothing being caught. Absolutely dirt and dust proof. Ball bearing—lightest running machine made; can be turned right or left handed, while sitting or standing. The machine does most the work, your hand merely guides it. We know what the Spotless Washer will do—but to convince you, we make the above remarkable offer.

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OLD VETERAN RHEUMATIC CURE

CURES RHEUMATISM ONLY—READ LETTERS FROM PEOPLE YOU KNOW.

Frankfort, Ky., Feb. 11, 1905.
Dear Sirs—I suffered with Rheumatism this winter and finally used a bottle of your Old Veteran Rheumatic Cure. I improved while taking it and have had no trouble since.
Very truly yours,
J. P. HOBSON,
Chief Justice of State.
Department of Justice, Office of U. S. Marshal for the Western District of Kentucky.
Louisville, Ky., Sept. 1, 1905.
Gentlemen—I received the bottle of Old Veteran Rheumatic Cure sent me, containing a nine days' treatment, and after using same am entirely cured of a very severe case of rheumatism. I feel it my duty and a pleasure, in the interest of others suffering from that dreadful malady, rheumatism, to recommend it as a wonderful medicine, and worth a trial from every rheumatic sufferer in the land, and I will assure you I will recommend it to all I meet.
Very resp., J. D. JAMES, U. S. Marshal.
Old Veteran Rheumatic Cure Co.,
Gentlemen—I feel like I can not say too much for Old Veteran Rheumatic Cure. I have suffered a great deal with rheumatism. At times could scarcely get home from my work. At other times down and could not get up without great pain. Tried different remedies, but Old Vet did the work. I get around like a boy. I feel that I am cured. I believe in the nine days' treatment like I believe in the Scriptures. I believe it to be the greatest remedy on earth for rheumatism.
T. R. MASON,
Hopkinsville, Ky.

If you suffer with Rheumatism write us, enclosing One Dollar, and we will send you postage paid, Our Nine Days Treatment, on our guarantee that it will cure you. We promise faithfully to return your money if you are not satisfied, and for our reliability refer you to the People's Bank of Adairville, Ky. We know "Old Vet" will cure you. Write today. Mention this paper.

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We have nothing to fear and you have nothing to risk. Price \$1.00
Habit cured or your money back.
ROSE DRUG CO., BIRMINGHAM ALA.

PARAGRAPHS ABOUT STATE SUNDAY SCHOOL CONVENTION.

Deacon Trotman of Troy, was much in evidence. He is a big hearted brother, merely to have him grasp your hand is worth a journey.

Some of our most active laymen were at the convention. I am glad that our busy men are beginning to take time to attend religious gatherings. I hope hundreds of our business men will attend the Southern Baptist Convention at Chattanooga on May the 10th.

I missed Brethren Elliott and O'Hara and failed to get to Montgomery in time to hear Bro. O'Hara's paper on the "Supply Class", but got to shake hands with Brethren Stewart and Jenkins, both of whom were in constant attendance upon the convention.

Dr. Stakely, D. D., in a short address characterized the Sunday-school as the right arm of the church. He said that there are four principles underlying the work of the Sunday-school. The church learning the Bible for itself, the church teaching the Bible to others, the development of Christian attributes, and the bringing to the Savior the unsaved members of the school.

"The greatest convention we have ever held, not only in numbers, but in influence, in interest, in enjoyment and in liberality." With this opinion neatly expressed by the president for the coming year, Armistead Brown, a young lawyer of Montgomery, the two thousand delegates who have been guests of Montgomery for the last three days, last night closed the sessions of the Twenty-third Annual Convention of the Alabama Sunday School Association, and prepared to depart for their homes throughout the State.

The opening session of the twenty-third annual convention of the Alabama Sunday-school Association was called to order at 2:30 o'clock Tuesday afternoon, April 24th, by the President of the Association, E. J. Russell of Athens, and a brief welcome was spoken by Judge Joseph Carthel, State Secretary of the Association, in behalf of Dr. G. W. Patterson, who was to have welcomed the delegates to the city and to the First Presbyterian church, but who, on account of illness, was denied that pleasure.

The present convention is perhaps one of the most notable that has ever gathered in the Capitol City. Aside from the religious nature of the conference, it has in its ranks men of the highest prominence in professional, political and business life from all parts of the state.—Advertiser.

George G. Miles, our own "George" was much in evidence. He is a fine presiding officer, and when it comes to "lifting" a collection he is "an inspired beggar." He is a great force in the association. The Montgomery Advertiser put under his picture which appeared in the issue of the 26th (by the way the picture made him look nearly as young and equally as sad as the one that used to adorn the front page of the Alabama and was supposed to be me) the following:

"Mr. Miles was elected Chairman of the State Sunday School Executive Committee in April, 1903, and has been re-elected continuously since that time. He is Grand Keeper of Record and Seal of the Alabama Knights of Pythias and is a prominent life insurance agent of this city. Mr. Miles is a deacon in the First Baptist church of Montgomery."

Miss Mary E. Smith of the home department, in making her report, stated that there were 4,143 members in the state. She said Lee county leads with 816 members. She stated that there was only one department reported from Montgomery, and that was the one from the First Presbyterian church. Mobile has one department with 177 members.

GOOD, big "mealy" potatoes can not be produced without a liberal amount of POTASH in the fertilizer—not less than ten per cent. It must be in the form of Sulphate of POTASH of highest quality.

"Plant Food" and "Truck Farming" are two practical books which tell of the successful growing of potatoes and the other garden truck—sent free to those who write us for them.

ADDRESS, GERMAN KALI WORKS,
New York—93 Nassau Street, or Atlanta, Ga.—26 1/2 So. Broad Street.

M. M. Swann, the treasurer, in making his report stated that he had received \$3,314.3 for the past year's work, but that all that had been subscribed had not been paid in. Jefferson county headed the list last year with \$250 and Montgomery next with \$200.50.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 64, Gray Bldg., Kansas City, Mo.

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Is preferred by women of taste and discrimination in dress on account of its Elegance of Style, Fit, Finish and Superior Quality of Fabrics. You can buy them of your local dealer at the same price as from the largest city department stores. Wear the latest styles and purchase them at home. Insist upon having the American Girl Skirt

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WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained, by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.