

# WE CHANGE PUBLISHERS NEXT WEEK

# ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 41, Number 13

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., JUNE 27, 1906.

Published Weekly. \$2.00 per Year

We ask our readers and correspondents to please be patient as we are changing publishers. It's an awful lot of bother. We hope to get straightened out in a few weeks.

The Advance Publishing Co. is making arrangements to change the Advance from a monthly to a weekly, and this will be the last issue of the Alabama Baptist to be printed by them. For nearly two years we have been constantly thrown with Mr. John R. Hornady, the managing editor of Advance, and have always found him courteous and obliging. In securing Mr. John Sparrow, another old friend of ours, as associate editor, they propose to make advance the leading secular weekly of the South. These worthy journalists have our best wishes.

I preached for Rev. J. L. Bush 6-17 '06 at Gurnee, Ala. Bro. Bush organized a church there last December. He is doing a great work among those miners. He is highly esteemed by his people.—C. W. O'Hara.

I am preparing for publication before the convention, if possible, the "Time and Place of Associational meetings." I cannot get the minutes of the associations, the names appearing below. I would so much obliged if some brother will send me on a postal card at once the time and place of meeting. I have despaired of getting the minutes: Bessemer, Bethel, Calhoun, Conecuh, Crenshaw Co., Elin, Mt. Moriah, Mud Creek, St. Clair, Sardis, Shady Grove, Southeastern, Yellow Creek, Zion.—W. B. Crumpton.

I have been on this field ten days and am delighted with the work. We were received kindly and when we got to our home found the larder well filled with good things. We had five additions to our church on yesterday, four by letter and one by baptism. I regret very much to leave the old state and the many friends here, especially my people at Zion and Bayou La Batre. At these places are some of God's best men and women. While I am here I hope not to forget you, so please change my paper from Bayou LaBatre to Kentwood, La. May God bless you and yours. I am yours to serve.—W. A. McCain.

The Biblical Recorder says: For the first time since he has been Secretary, Brother Johnson has received a minute from every Association in the State, and will be able to have a complete file of 1905 bound. It should be noted, however, that some of these minutes cost twenty-five cents or more in postage. If the Associational Clerks would send the minutes promptly. It would save quite a vast amount of correspondence and considerable postage.

(We hope the clerks of associations in Alabama will do as much for Brother Crumpton.—Ed.)

I leave for my new field in Pensacola about the middle of next week, the 27th or 28th. It grieves my heart when I think I shall be denied the pleasure of greeting my Alabama brethren at the approaching convention. You may rest assured, however, that the delegates will receive a cordial welcome, and be well cared for by the good people of Talladega. Let those who expect to attend send their names to Mr. W. B. Castleberry, Talladega, Ala., who is chairman of the committees on entertainment. With best wishes and love of every Alabama Baptist, I am yours cordially, Thos. M. Calloway.



### ATTENTION HORSES!!

Good, bad and indifferent; grays, bays, bob-tails and ring streaked and striped; mustang and all the rest! Prepare to laugh!

Here are the head lines of a newspaper over a dispatch sent out from Louisville, Ky., June 5th.

**Liquor Men Meet.**  
Intoxication should be considered a Crime. Resolutions Declaring in favor of temperance and Obedience to the Law is Endorsed. Convention in Louisville.

Where is the horse or dog or red steer that won't laugh at that?  
The finest illustration ever seen of "Satan transforming himself into an angel of light." Wonder if the fellows looked serious when these resolutions were being read. Oh, to have been there with a kodak in hand!  
Shades of all the midnights, come down and hide the faces of these hypocrites!  
W. B. C.

### Earnest Request For Information as to the Anti-Saloon League Work in Alabama.

Will some friends in each county, as a matter of help and information, write me at once as nearly as you can ascertain the status of our cause in your county as follows:

If your county primary has passed we wish the names and postoffice addresses of your nominees. If possible, also give their views on this question:

If county has not acted, we wish the names of candidates and prospective candidates with postoffice addresses.

Have you saloons or dispensary in your county, and what does the public sentiment demand?

What are the issues in your county?

Have you men announced for the August primary that will stand for Local Option? If so, names and address.

Is any special work needed in your county for the success of Local Option? If so, what is the nature of the work most needed?

By answering these questions and giving any information that will help the cause of temperance and Local Option you will greatly oblige. Answer today, and do not wait for some one else.

If desired, your information will be treated in confidence.

JAS. D. NORMAN,  
First Nat. Bank Bldg.  
Birmingham, Ala.

Miss Mallie Hayden, of Newton, daughter of the late A. C. Hayden, and Mrs. Lucy, was married to Mr. Martin V. Bower, of Troy, Ala., Sunday, June 10th, at 10 a. m., Rev. H. M. Long tying the nuptial bonds.

Just now, we are engaged in a good meeting at Pollard, Bro. A. T. Sims is doing the preaching. The outlook is bright for a very successful meeting. Most of us down in this part of the world, who take the Baptist, are very proud of our paper—and our editor.—J. R. Curry.

I have recently held a series of meetings lasting twelve days with my church at Clayton. Had to do all the preaching, and was sick most of the time; but the Lord was very gracious. Received two by letter and 30 by baptism among whom was my youngest boy. Rev. J. H. Bush and other members of the church of the church rendered noble assistance.—J. V. Dickinson.

I regret to trouble your readers on account of errors, but must call attention to some in the "Newton Pencillings" in last week's issue.

1st. In the beginning of the 4th paragraph "our school" should be our church.

2d. I wrote that the church, under my administration had received "forty-one additions—twenty-one of them by baptism" instead of "forty by baptism" as you have it. Please correct.—H. M. Long, Newton, Ala.

At Deer Park, Washington county, on the 20th inst., I united in marriage Rev. Jno. D. Wilkes and Miss Agnes Prince. The bride is one of Washington county's most charming daughters, being beautiful in feature and character. She bids fair to be in every respect an ideal preacher's wife. The groom, as many know, is one of our most useful young preachers. For a number of years he was the missionary of our state Board in Baldwin county, and did a splendid and lasting work. He is now pastor of Bon Se Cour and Shell Banks churches, the which he is serving with marked success. The good wishes and prayers of a host of friends will ever follow this splendid young couple.—J. R. Curry.

Rev. W. A. Whittle, D. D., pastor of the First Baptist church of Evansville, Ind., has recently accepted a call to the First Baptist church at Fayetteville, Ark. Dr. Whittle's pastorate of four years in this city has been fruitful of great good and he has been a recognized force in the civic life of the city. He has been fearless in his declarations against sin in all of its forms and the lawless factors have learned to fear him. His departure from this city will be a great loss, not only to his church, but to the city as a whole. The church in LaFayette is to be congratulated in securing the services of such an able man as Dr. Whittle. He is exceptionally strong in the pulpit and is a worker in every line that looks toward the improvement of society and the saving of men. An important field is open in Evansville for the right man, and we trust that a man may be secured in the near future who will fit in the niche made by the departure of Dr. Whittle. Very truly yours, W. C. Helt.



## Corruption of Worship---Holy Water, Candles, Incense, Mass, etc.

John 4:24. "God is a Spirit; and they that worship him must worship in spirit and truth."

This is the language of Christ, the Son of God and our Saviour. It is a part of his conversation with the woman at the well of Samaria. The Samaritans and Jews had no love for each other. They were bitter rivals in the worship of God, the Samaritans claiming that their temple on Gerizim was the only place where true worship of God could be performed and the Jews that the temple at Jerusalem was the place where men ought to worship God. Each claimed to be the only true church of God and that their particular temple was the only place where God could be acceptably worshipped. The woman, after confessing that Christ was a prophet, said: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Christ said to her: "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a spirit; and they that worship him must worship in spirit and truth."

Christ teaches the woman that the hour had come when the worship of God was above and beyond all questions of locality. A new dispensation had begun and true worship was no longer to be determined by place of ceremony but by the state of the heart, by the spirit in which it was offered. When the gospel was established the dispensation of elaborate rituals and stately ceremonies came to an end and a simple, spiritual service took its place. The Old Testament priesthood was abolished and the New Testament priesthood was ushered in. The priest, with his breastplate, mitre, phylactery, flowing robe, etc., is not found in the gospel service. The office of the priest, which was to offer up sacrifices for the sins of the people—a type of things to come—has been abolished, because that which was typified in the sacrifices of the old dispensation has been realized. Christ, our great High Priest, offered himself a sacrifice once for all, and we all are priests unto God by him.

The form of service under the gospel dispensation, as presented to us in the New Testament, is of the simplest character. We find no special dress for pastors, by which they are distinguished from the people in general; no holy water; no paintings or images, even of Christ; no forms of prayer, except what we erroneously call the Lord's Prayer; no genuflections; no candles; no crucifixes; no penance; no secret confession to a priest, indeed, no priest at all; no ritual nor imitation of it; no sacrifice of the mass; no consecrated places of worship; nothing whatever to indicate formality or ritualism. Those who believe in and conform to a ritualistic service do not claim New Testament authority for their practice. Their appeal is to the Old Testament which is no longer a guide for service in the church of God.

One who is familiar with the New Testament and has attended a service in a Roman Catholic church has observed the great contrast between the elaborate ritual of that church and the simple service of the New Testament. Preaching the gospel was the principle business of the apostles but that is a small part of the service of the Catholic church and in Roman Catholic countries a sermon in a Catholic church is a rare thing. It has been said in this community by a Roman Catholic priest that Protestant ministers are "talkers," not priests. His purpose evidently was to reproach us because we do not perform the functions of priests but emphasize the preaching of the gospel. I thank God that this charge is true. No, we are not priests, except in the sense that every child of God is a priest.

We do not hinder the direct approach of the people to God by doctrines and ceremonies that contradict the plain teachings of the Son of God. We do not claim to have the power to forgive sins. We do not stand between God and the people and thus hide God from the people by emphasizing our own importance. We are only messengers of God, appointed to proclaim the terms of salvation. Preaching the gospel is our chief business and we rejoice in it.

While Roman Catholic priests ridicule the emphasis we put on preaching, yet when they are arguing against the sufficiency of the Scriptures as a guide in matters of faith and morals, the preaching of the gospel is emphasized by them. Cardinal Gibbons in his chapter on "The Church and the Bible," says: "When he sends them on their apostolic errand, he says: 'Go teach all nations.' 'Preach the gospel to all nations.' 'He that heareth you, heareth me.'" Christ said to the apostles: "As ye go, preach." Paul said: "For Christ sent me . . . to preach the gospel." Again he says: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." One has only to read the New Testament to be convinced that the apostles considered preaching the gospel their chief business. The minister who emphasizes anything above preaching the gospel is disobeying the orders under which he is working.

But let us examine more particularly the things that are emphasized in the service of the Roman Catholic church. The first thing a Roman Catholic does when he enters his church is to dip his fingers into a vessel containing water and with his moistened fingers makes the sign of the cross. This water, which contains a little salt, is called holy water because it has been blessed by a priest. The Greek church uses pure water and considers the addition of salt a scandalous and dangerous novelty.

Dr. John H. Eager, in his "Romanism in its Home," tells us how water is made holy by the priest. A vessel containing water is brought to the priest, and standing over it he says: "I exorcise thee, thou creature of water, in the name of God the Father (here he makes the sign of the cross) Almighty, and in the name of Jesus Christ (sign) his Son, and the might of the Holy (sign) Spirit that thou be conjured water (aqua exorzata) for putting to flight all the powers of the enemy himself with his apostate angels through the might of the same, our Lord Jesus Christ, who shall come to judge the quick and the dead." Amen.

After this the following prayer is repeated: "O God, who for the salvation of mankind, hast mystically veiled, under the substance of water, even the greatest sacraments, mercifully hear our supplications, and infuse into this element, prepared by divine conjurings, the might of thy bene- (sign) diction; that this, thy creature, ministering to thy mysteries, be endowed with the efficacy of divine grace for the driving away of devils and the expelling of diseases, that in the houses of the resorts of the faithful whatever shall be sprinkled with this water may be exempt from all uncleanness, and freed from everything that can hurt. Let no pestilent spirit, no blighting air settle there (that is, where the holy water is sprinkled,) let all snares of the lurking enemy depart; and whatever there be that is spitefully plotting either against the safety or the repose of its inhabitants, let the same flee away by the sprinkling of this water."

"Marsilius Columna, Archbishop of Salerno, attributed to the use of holy water seven spiritual virtues: 1. To frighten away devils; 2. to remit venial sins; 3. to cure distractions; 4. to elevate the mind; 5. to dispose it to devotion, 6. to obtain grace; 7.

to prepare for the sacrament. Besides this, it has power 1. To cure barrenness; 2. To multiply goods; 3. To procure health; 4. To purge the air of pestilential vapors."

It can readily be seen that the use of so-called holy water would give rise to much superstition. It has been used for blessing horses, even race horses that they might win in the race, custom which was evidently borrowed from Pagan Rome. It has been claimed, and not without good reason, that the use of a mixture of salt and water was transferred from Pagan Rome by so-called Christian Rome. Montfaucon, an eminent Roman Catholic writer, says: "The Amula was a vase of holy water, placed by the heathens at the door of their temple, with which to sprinkle themselves." La Cerda, a Jesuit writer, in commenting on a passage in Virgil which refers to the use of holy water in Pagan worship, says: "Hence was derived the custom of the Holy Church to provide purifying or holy water at the entrances to their churches." Certain it is that there is not the faintest hint in the New Testament of the use of holy water, nor do Roman Catholics claim New Testament authority for it.

Before beginning mass, the priest sprinkles, or makes an effort at sprinkling the congregation, reciting as he does so, the words, "Thou shalt sprinkle me with hisop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow." If this Scripture is used as authority for the ceremony it is far-fetched authority.

The authority for blessing everything used in the service of the Roman Catholic church is expressed by Cardinal Gibbons in the following language: "The church, through her ministers, blesses everything used in her service; for St. Paul says, that 'every creature of God is good, . . . that is received with thanksgiving, for it is sanctified by the word of God and by prayer.' One has only to read the connection in which this language is found to be convinced that it has not the remotest reference to a ceremony of any sort. Let us read the passage and its context. 'But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the word of God and prayer.' The apostle is speaking of false doctrines that would be taught in later times and refers to some of them. One is 'forbidding to marry,' which is taught by the Catholic church; another is 'commanding to abstain from meats,' which is also taught by the Catholic church. The language which the apostle uses in condemning that which the Catholic church teaches is used by that church as a proof text for the ceremony of blessing or sanctifying the things they use in their religious services.

We are told that the candles used by the Roman Catholic church have both an historical and a symbolical meaning. The historical meaning has reference to the use of lights by Christians in the early ages when they met for worship in the catacombs of Rome. The symbolical meaning has reference to the Saviour as "the light of the world," and to believers who are to let their light shine before men. The baptism candles speak of the light of good works by which heaven is entered; marriage candles, of the purity and joy of the heart; burial candles, of the eternal light of heaven. Candles must be of wax as they are the best and costliest and God must be given the best. There are other meanings attached to the

use of candles which I have not time to discuss. Suffice it to say that I pointed out to you last Sunday evening that the burning of candles was used in Saint Anne's church, New York city, on Saint Anne's day as prayers, the prayers lasting as long as the candle burned. One can light a candle and thus get the benefit of the so-called prayer by the payment of a dime.

I am persuaded that the use of candles by the Roman Catholic church was transferred into Christianity from Paganism. There is certainly nothing like it in the New Testament. We know that the burning of candles was a part of the religious service of the Pagans and it was strongly condemned by the early Christians. Lactantius, of the third century, in speaking of this Pagan custom says: "If they (the heathen) would contemplate that heavenly light which we call the sun, they will at once perceive God has no need of their candles, who has himself given so clear and bright a light for the use of man. . . . Is that man therefore to be thought in his senses, who presents the light of candles and torches as an offering to him who is the Author and Giver of light?"

Candlemas, in the Roman church, is the feast of purification of the Virgin Mary, and occurs on Feb. 2, the fortieth after Christmas. On this day all the candles and tapers used in the services are blessed or consecrated. That this feast is only a Christianization of an old Pagan feast celebrated in Rome at the same season of the year, by purification of the whole house, that it might be ready for the returning sun, and by lighting candles and torches, in memory of Ceres searching after Proserpina, there can be no doubt. In proof of this statement I need only quote the following language of Pope Innocent III.: "Why do we carry lighted candles at this festival? The answer may be derived from the book of wisdom where it is said (ch. 14:23) that the heathen offered sacrifices at night (sacrificia obscura). The Gentiles, indeed, had devoted the month of February to the infernal deities, because, as they ignorantly believed, it was at the beginning of this month that Pluto had ravished Proserpine. Ceres, her mother, had, according to their belief, sought her through Sicily for a whole night by the light of torches kindled at the flames of Aetna. In commemoration of this, they every year, at the beginning of February, travelled the city during the night bearing lighted torches whence this festival was called amburbale. But the holy fathers, being unable to abolish this custom, decided that lighted candles should be carried in honor of the blessed Virgin Mary; and thus what was formerly done for Ceres is done today in honor of the Virgin, and what was formerly done for Proserpine is now done in the praise of Mary."

This is a frank confession by the head of the so-called only true church of Jesus Christ. But this is not the only thing that has been transferred from Paganism into Christianity. Indeed, Romanism is little more than baptized Paganism.

The burning of incense, or incensing the altar, is another part of the ceremonial part of the worship of the Catholic church and it is claimed to be an emblem of prayer. Old Testament authority is claimed for it but there is no hint of it in the New Testament. If the Catholic church were as frank and honest about the origin of the use of incense in their worship as Innocent III. was about the origin of Candlemas, they would admit that incense was a transportation by that church from Pagan worship. The use of incense was by the early church considered a mark of Paganism, as is clearly evinced by the laws of the Christian emperors against its use. "The very places or houses where it could be proved to have been done was, by a law of Theodosius, confiscated by the govern-

ment." The early apologists for Christianity, Arrius, Tertullian and Lactantius, all state that "Christians do not burn incense" like Pagans. Virgin, in the Aeneid seems to be describing Catholic Rome as well as Pagan Rome when he says:

"Her hundred altars then, with garlands crowned  
And richest incense, smoking, breathe around  
Sweet odors."

The first clear use of incense at the communion occurs in the time of Gregory the Great, in the latter part of the sixth century.

The worship of the Virgin Mary, the mother of Jesus, finds its counterpart in the worship of Pagan Rome. The Pagans could not have a religion without a goddess. As they could not be induced to surrender their Minerva, their Ceres, their Juno and their Venus, it was natural for the Roman Catholic church to compromise in favour of Mary the mother of Jesus, as Innocent III, says she did in the matter of burning candles at Candelmas. One is no more surprising than the other.

That Mary has been exalted to the position of a goddess by the Roman Catholic church, may be clearly seen from the titles given her in the "Itinerary of the Blessed Virgin," which are as follows: "Holy Mother of God, Holy Virgin of Virgins, Mother of Christ, Mother of divine grace, Mother most pure, Mother most chaste, Mother inviolate, Mother undefiled, Mother most amiable, Mother most admirable, Mother of our Creator, Mother of our Saviour, Virgin most prudent, Virgin most venerable, Virgin most renowned, Virgin most powerful, Virgin most merciful, Virgin most faithful, Mirror of justice, Seat of wisdom, Cause of our joy, Spiritual vessel, Vessel of honor, Singular vessel of devotion, Mystical rose, Tower of David, Tower of ivory, House of gold, Ark of the covenant, Gate of heaven, Morning star, Health of the sick, Refuge of sinners, Comforter of the afflicted, Help of Christians, Queen of angels, Queen of patriarchs, Queen of prophets, Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints, Queen conceived without original sin, Queen of the most holy Rosary." In another prayer to Mary she is also given the titles of "Daughter of the Eternal Father, Mother of the Eternal Son, Bride of the Holy Spirit, August and living temple of the Holy Trinity, Queen of heaven and earth." It is worth mentioning just here that "Queen of heaven" is the title given to the false goddess to which the Israelites burned incense in the time of Jeremiaah. (Jer. 44:17.)

If these titles given to Mary do not make her a goddess the language is meaningless. The strongest expressions about Mary in the New Testament are, the salutation of the angel who prophesied to her the birth of Jesus, "Hail, thou that art highly favoured, the Lord is with thee;" the statement of Elizabeth, when filled with the Holy Spirit, "Blessed art thou among women, and blessed is the fruit of thy womb;" and the exclamation of the woman who was a part of a multitude, "Blessed is the womb that bore thee, and the breasts which thou didst suck." In reply to what this woman said, Christ said, "Yea rather, blessed are they that hear the word of God, and keep it."

That Mary was favoured of God in being made the mother of the Messiah and that she was blessed among women, no one questions, but that she was given the power ascribed to her by the Roman Catholic church there is not a particle of evidence. The Mary of the New Testament was only a woman highly favoured of God, the Mary of Roman Catholicism is a goddess possessing the attributes of omnipotence, omniscience and omnipresence—the attributes that belong to God only. The Mary of the Bible was born as other women are born; the Mary of Roman Catholicism was born without any taint of sin in her soul and body.

In 1854 the dogma of the "Immaculate Conception" was proclaimed by

Pius IX. The Mary of the New Testament was a real mother, the Mary of Roman Catholicism was "ever a virgin." The position of the Mary of the New Testament greatly honors Christ, the position of Mary of Roman Catholicism dishonors Christ by claiming for her what belongs to him alone. The Mary of the New Testament is simply termed "blessed among women" and the mother of Jesus; the Mary of Roman Catholicism is the "Mother of our Creator, Seat of wisdom, Morning star, Gate of heaven, Refuge of sinners."

I am fully persuaded that the worship of Mary is only another compromise which the Roman Catholic church made with Paganism, and that it is nothing less than idolatry.

The Bible honors marriage and motherhood and there is absolutely nothing in the New Testament resembling the celebrate sisterhoods of the Catholic church. In Pagan Rome, however, we find their prototype in the college of Vestal Virgins. There was an altar to Vesta in every Roman town. In the Roman Forum stood a temple, which was honored above all others, in which the altar fires were kept burning continually by the six Vestal Virgins. Consuls, when meeting them in the streets, would bow humbly before them; and if one of them met a convict he was released at her command.

There were also priests among the heathen whose manner of life corresponded to the rules and austerities of the monastic life of Romish monks. There were the Selli, the priests of Dodonaean Jove, or self-mortifying race. No one approached them without an offering in his hand, a custom formerly, if not now, practiced by Roman Catholics, when visiting monks.

"Whose groves the Selli, race austere, surround;  
Their feet unshod, their slumbers on the ground."

The Pantheon, the noblest heathen temple now remaining, was, as the inscription over the portico informs us, dedicated by Agrippa to Jove and all the gods. Pope Boniface IV, about 610, reconsecrated it to the Blessed Virgin and all the saints. The Roman Catholic goes to the Pantheon to invoke the blessing of his favourite saint just as the Pagan went to the same place, to invoke his favourite hero-god.

In Rome there is a statue of St. Peter which, as is claimed by many, was a statue of Jupiter. The big toe of this statue has been much worn by the kisses of the faithful. It is, to say the least, a coincidental fact that the tyrant Caligula, Emperor of Rome, was the first to require those approaching him to kiss his foot, or slipper.

I am persuaded that the pope of Rome is the successor, not of the apostle Peter, but of the Pontifex Maximus of Pagan Rome. The Pontifex Maximus claimed that all authority in matters religious, civil and political, centered in him. The same claim has been made by the pope. The difference between them being that in Pagan Rome the State absorbed the church, while in Papal Rome the church absorbed the State. In Pagan Rome Caesar became Pontifex Maximus, or Supreme Pontifex, became Caesar.

The orders of Roman Catholicism are similar to those of Pagan Rome. The Pontifex Maximus had under him Pontifexes who were his counselors and helpers, and under them were the Flamines, and under them still other orders of priests. The Roman Pontifex has his Cardinals who are similar to the Pontifexes; under the Cardinals are the Archbishops and Bishops, corresponding to the Flamines; and under these other orders of priests. You readily see that the system is patterned after that of Pagan Rome.

Pagan Rome had its road gods and saints, called Viales, Semitales, Compitales. Roman Catholic travellers bow before statues and rustic altars found along the roadside in Italy.

If time permitted I might give you other striking similarities be-

tween the worship of Pagan Rome and Papal Rome, but I am sure I have given you enough to convince you that I was justified in saying that Roman Catholicism is little more than baptized Paganism. In his account of subterranean Rome, Aringhus, a Roman Catholic writer, acknowledged the conformity between the pagan and popish rites, and defends the admission of the ceremonies of heathenism into the service of the Roman Catholic church by the authority of their wisest popes and governors; "who found it necessary," he says, "in the conversion of the Gentiles, to dissemble and wink at many things and yield to the times, and not to use force against customs which the people are so obstinately fond of, nor to think of extirpating at once everything that had the appearance of profane."

H. C. Lea, in showing how the influence of Buddhism led the church into the extravagances of asceticism, says, in his "History of Sacred Celibacy," "Many of the observances of Latin Christianity can scarce be explained save by derivation from Buddhism, such as monasticism, the tonsure, the use of rosaries, confession, penance, and absolution, the sign of the cross, relic-worship, and miracles wrought by relics, the purchase of salvation by gifts to the church, pilgrimages, to sacred places, etc., etc. Even the nimbus which in sacred art surrounds the head of sacred personages, is to be found in the sculptures of the Buddhist Popes, and the Sangreal, or Holy Cup of the Last Supper, which was the object of life long quest by the Christian knight, is but the Patra or begging dish of Buddha, which was the subject of many curious legends."

The most important part of the Roman Catholic service in all lands where that church is found, is what is called the sacrifice of the mass. The importance of mass is strongly impressed upon the faithful. The Catholic seldom says, "I am going to church;" he says, "I am going to Mass." The children are forced to attend mass and in many instances they are whipped by the priests if they do not go. One morning when going from my home to my study, two small boys were just behind me. I heard one of them say "He won't beat me." Thinking that some larger boy was disposed to impose on the little fellow and that I might be of service to him I turned and asked him who it was that threatened to beat him and he replied "The priest at the Cathedral." "Why does he threaten to beat you?" I asked, and he replied, "Because I don't go to eight o'clock mass. I go to six o'clock mass and I think that is enough, and if I go to eight o'clock mass I get to school late and then I am kept in." I asked him if it was the custom of the priests to beat the boys that failed to attend mass and the little fellow said, "Yes, he beats some of the boys, but he don't beat me. He tells my father though and he beats me." A religion that has to be beaten into a boy will never be worth much to him. A child that is not won by love can never be won by force.

But what is mass? It professes to be what we call the Lord's Supper, but is a great deal more to the Roman Catholic than the Lord's Supper is to us. We observe the Lord's Supper occasionally, once a month, but mass is observed every day and in some places or at certain times it is observed many times during the day.

In a former discourse I discussed the subject of transubstantiation. The bread and wine having been converted into the "flesh and blood," "bones and sinews," "soul and divinity," of Christ, it naturally becomes an object of worship and entitled to the same worship as Christ. The Council of Trent, at its thirteenth session, declared: "There is, therefore, no room left for doubting, that all the faithful of Christ, according to the custom ever received in the Catholic church, exhibit in veneration the worship of latria, which is due to the true God, to this most holy sacrament. . .

For we believe that same God to be present therein, concerning whom the Eternal Father, when introducing him into the world, says: 'And let all the angels of God adore him'. . . The holy Synod declares, moreover, that very piously and religiously was this custom introduced into the church, that this most sublime and venerable sacrament should be, with special veneration and solemnity celebrated . . . and that it should be borne reverently and with honor in processions through the streets, and public places."

The same honor and worship, observe, is to be given to the bread, after so-called transubstantiation has taken place, that is given to God. In Roman Catholic countries it is common for this bread, called the host, to be borne through the streets and the faithful prostrate themselves before it, and worship it as God. The same sort of honor is given to it in Roman Catholic churches in this country. What is this but idolatry?

But the Roman Catholic Church teaches that every time mass is said Christ is again sacrificed for sin. The Council of Trent says: "And inasmuch as, in this divine sacrifice which is performed in a bloodless manner, who once offered himself in a bloody manner on the altar of the cross; the holy synod teaches, that this sacrifice is truly propitiatory." It also says, in Canon III: "If any one shall say, that the sacrifice of the Mass is only a sacrifice of praise [and of] thanksgiving; or, that it is a bare commemoration of the sacrifice offered on the cross, but not a propitiatory sacrifice, or, that it avails him only who receiveth; and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities; let him be anathema."

The words "and other necessities," may include many things for we are told that in Italy, and I am sure the same is true of other Roman Catholic countries, and perhaps America, a mother will have a mass said "for the restoration of her sick child; a peasant for an abundant harvest; a man about to take a long journey that he may return home safe and sound; a shepherd that his flocks may increase and multiply; a man of affairs, whatever may be the character of his business, that he may be successful and prosper." The purchaser is not obliged to tell the purpose for which the mass is said. The person wanting the mass said has only to pay the necessary fee, and the mass will be said.

The daily offering of Christ as a sacrifice for sin is a plain contradiction of the teaching of the Word of God. Paul says: "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this He did once for all, when He offered up himself." (Heb. 7:26-27.) Again, the apostle says: "Nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world; but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many," etc. (Heb. 9:25-28. Again: "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10.) In the eighteenth verse the apostle says that where remission of sin is, "there is no more offering for sin," but the Roman Catholic church says that offering for sin must be made daily. Paul teaches us that "by one offering he hath perfected forever them that are sanctified."

Read from the seventh to the tenth chapters of Hebrews and you will see how clearly the apostle denies the possibility of the Romish doctrine of the sacrifice of the mass. According

(Continued on page 15)



A SPEECH DELIVERED BY SECRETARY W. B. CRUMPTON

In Presenting the Library Building to the Board of Trustees, May 29th.

Brother Chairman:—They say when a man becomes reminiscent, it is a certain indication of approaching old age. I can't help it if I lay myself open to that charge this afternoon. Dr. Davidson and I remember when we had to sit up with the old Howard at Marion. The old institution was born poor—a miserable beggar from the start. But notwithstanding her poverty, it is simply amazing what she has accomplished. If you should take out of the ministry today all who have received training in this old school, we would make a pitiable showing in our State and the loss would be seriously felt in other States. If all the professional men and farmers and merchants, who have received training here, with all the wealth and position and influence they possess, with their families, could be gathered together and moved away from Alabama, there would be an awful vacuum left in all the walks of life. How we used to talk of that good time coming when people would begin to appreciate its worth and begin to give their money to it. It has been repeated a thousand times: "Nobody will give to a dead or dying institution. When men begin to show faith in the old school and, with faith in God and for the love of their fellows, bestow some of their goods upon her, then it will be easy for others to give and finally it will become contagious." Nothing truer than that, but how far off that good time seemed to be. Some of us believed years ago that if we pressed the matter of endowment something would come of it, but the leaders could not see it that way. Somehow "their eyes were holden."

**A Landed Endowment**

was once proposed. Lands were of almost no value. It was a common thing to say a man was "land poor." It was pointed out that while the people had no money to give, they might be induced to give land. Since no taxes would be required, it seemed very plain to some that the college would only have to hold the lands until, by their increase in value, a liberal endowment would be realized. That was no wild scheme. Had the plan be adopted twenty-five years ago, I doubt not, the Howard would have had an endowment today in land that would be easily worth a half million dollars. Even now I do not believe it too late for us to consider the suggestion.

At one time we attempted the plan of

**One Dollar From Every Member.**

Dear Dr. J. J. D. Renfroe, for whom yonder splendid dormitory was named, was chosen the agent. At that time we had about 90,000 Baptists in the State. It was the easiest thing in the world to figure out a great endowment. Some of course would not give, but very many would give by the hundreds and this would far more than make up the deficiencies. Dr. Renfroe came to my old country field. Think of starting out on a mission like that on horseback! That is just what he did. At one of my churches

we did fairly well. At another I expected at least five hundred dollars from one man. Renfroe was at his best. I never heard such an address. It was 1876, the Centennial year. The strong points of the Revolutionary fathers were brought out and stirred the patriotism of every man. Then our religious fervor was aroused when the part the Baptists took in the struggle for religious liberty was shown. My, how our hearts swelled within us! Then, when the preacher reached the practical point, that the Baptists everywhere, North and South, were celebrating this Centennial year by each member of the great army giving one dollar for the endowment of our colleges, I felt like we would all give and give until it hurt. I was proud of what I felt my old church was going to do under the inspiration of this great address. My rich man was the first to respond. He eulogized the speaker and said he was proud to be an American, especially proud that he was a Baptist, and thanked God for putting it into the hearts of our great leaders to inaugurate this great movement, which was destined to richly endow all of our colleges and put them beyond want. He closed with this: "Brother pastor, I have a wife and seven children and three grand-children—these are not all members of the church—but I am going to give one dollar for each one of them just the same; put me down for twelve dollars." Poor Renfroe and poor pastor! We were whipped. We were almost speechless.

A few experiences like this opened our eyes to the fact that we had embarked upon a most foolish undertaking. Its narrowness was the ruin of it. A pair of lunatics in any asylum ought to have known better, yet the thing originated North, where it is supposed the financial brains of the denomination are to be found. The agent didn't collect his salary and traveling expenses. Of course he was disappointed, but no other man could have done any better. He never recovered from it, and died at last almost broken-hearted over the college.

After a while Birmingham was born and began to attract attention by the iron and coal and industries and railroads centered here. She wanted everything that would help her to boom. She cast her covetous eyes upon our struggling college at Marion. The old and tried friends of the college began to hear

**The Mutterings of the Coming Storm.**

A movement was started at once for an endowment. An agent giving only a small part of his time to the work secured in less than a year fourteen thousand dollars in good subscriptions. But Birmingham had the drop on us and all was lost. When the convention met, a great delegation of Birmingham men, preachers and laymen, appeared. Most of them wore beaver hats and Prince Albert coats. Some were mean enough to say they were rented for the occasion. They looked and talked like millionaires. The convention, made up largely of poor preachers and farmers, could only open their eyes and ears in wonder. The predictions made about the college after removal were most extravagant. The brethren were impressed with the idea that all their troubles about the college would be ended by its removal. The appeals that had been coming to the convention every year would be heard no more, if it was moved. It was done. But, alas, the college had not settled down in its new home before the boom was burst, and the begging, more pitiful than ever, was renewed. It was hard on the old friends of the college in South Alabama, who had loved and cherished it through all the years.

That building yonder, costing \$50,000, though promised in the removal, was completed largely with the money of South Alabama. I believe that you might search the records every year since it has been in its present location and you would find that South Alabama furnished a large proportion

of our students. You will search denominational history in vain to find a nobler people than the Baptists of South Alabama proved themselves to be in that awful crisis. Our worthy president can tell you how liberal the South Alabamians are. I believe I speak the sentiment of the great majority of Baptists of that section when I say, we are loyal to the college in its present location, though our hearts came near breaking when it was moved.

I believe a better day has dawned upon our college now. We are not out of the woods yet, but we seem to see the light in the clearing. God gave us a great man in Dr. Montague, a man with a vision, a man of great enthusiasm and one who has the power to impart his enthusiasm to others. He saw at once we needed a dormitory. He heard the complaint from South Alabama that the Birmingham district had never carried out her promise. He determined that Birmingham should have the opportunity to wipe out that reproach. He appealed to them to give the money to erect that splendid structure yonder at a cost of nearly \$20,000. He literally walked that money down in this district, tramping the streets of Birmingham and the surrounding towns, and he came near walking himself into his grave. For six long weeks he lay helpless in the Davis Infirmary. But he succeeded and there stands his monument, if he never has another.

Then he conceived the idea of erecting this beautiful library building which I have the privilege of presenting this day. In an incredibly short time the money was secured and the building completed. I have never known anything so quickly and easily done.

Then with a courage and enthusiasm I have never seen equalled, he threw himself into the effort to raise \$75,000 in bonds for the endowment. He had until the last day of next December in which to complete it, but by the first of May, seven months ahead of time, it was practically accomplished.

In all this heroic work, a little woman who gave her heart to him in their Virginia home years ago, was his inspiration. She it was who cheered him when he was inclined to be discouraged. She saw Renfroe Hall completed and occupied. She saw this building completed and she rejoiced with him when the grander work of securing the bonds was completed. What more fitting tribute to her worth than this building should be her memorial. We would do ourselves honor and perpetuate in enduring form the memory of one of the loveliest characters that ever lived in Alabama.

In the beginning our fathers, seeing the great need of a trained ministry, started Howard College. That need is upon us today and will be through all the years. College training calls for books; books call for more books, and that means a library and a library calls for a building, and at last we have the long coveted place in which to care for the books that may be ours.

I covet it, brother chairman, as a privilege to present the first book cases filled with books to go into this building. Years ago my old father-in-law possessed himself with many valuable books in the most costly bindings. His wife on one occasion chided him for the purchase of so many books at such cost. He said: "Wife, I am buying them for my posterity." Those books came into my possession. My home has been broken up and my children scattered, so I think the best thing I can do is to present them to the college, where his posterity and the posterity of his neighbors may get the benefit of them through the ages.

And now, Mr. Chairman, in behalf of the noble men and women who put their money into this building for the denomination and in behalf of the Baptists of Alabama, I present this building to the care of the Trustees, and may God's blessing ever abide upon it and upon us all.

**FAREWELL SERMON**

The Rev. Dr. A. C. Davidson, for nearly eight years, the beloved pastor of the Southside Baptist church, preached his farewell sermon in the Sunday school room of the fire-wrecked church Sunday morning to a large audience. The text was taken from Exodus xiv, 15: "And the Lord said unto Moses wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

The theme of the tender sermon that followed was, God's purpose for the future with reference to the people. The pastor reviewed his work in the local field and prophesied of the great future that he declared was before the Southside Baptist church when it shall have built its new house of worship.

It is safe to say that many in the congregation were on the verge of tears at the knowledge that this was the last sermon that the preacher would deliver to them in the capacity that he then occupied.

The members of the church have given many evidences of the esteem in which they hold the pastor and his family on the eve of his departure for his new field of work. Recently the members presented Dr. and Mrs. Davidson with a handsome and costly chest of silver consisting of one hundred and thirty-nine pieces, purchased with small contributions from many members. The silver was inclosed in a beautiful brass-bound mahogany chest bearing the following inscription: "With love, from the Southside Baptist church, to Dr. A. C. Davidson." The Sunday school pupils in the primary department also presented them with an elegant silver dish.

Dr. Davidson left Monday morning at 5:45 o'clock for Estill Springs, Tenn., where he will spend several days recuperating before going on to his future charge in Murfreesboro. The family will remain in Birmingham for several weeks. On next Tuesday night at the residence of Mrs. C. B. Katiit, the members of Mrs. Davidson's Sunday school class will hold a reception in her honor.—Age-Herald.

We congratulate the Murfreesboro saints on securing Bro. A. C. Davidson, of Birmingham, Ala., as pastor. He is at once a son of consolation and a son of thunder. Just such a man is needed in Murfreesboro just now.—Western Recorder.

**THE DOCTOR'S WIFE Agrees With Him About ood.**

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients.

"It is delicate and pleasing to the palate (an essential in food for the sick) and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those on liquid diet I find Grape-Nuts and albumen water very nourishing and refreshing. This recipe is my own idea and is made as follows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice or flavoring. This affords a great deal of nourishment that even the weakest stomach can assimilate without any distress.

"My husband is a physician and he uses Grape-Nuts himself and orders it many times for his patients.

"Personally I regard a dish of Grape-Nuts with fresh or stewed fruit as the ideal breakfast for anyone—well or sick." Name given by Postum Co., Battle Creek, Mich.

In any case of stomach trouble, nervous prostration or brain fag, a 10 days trial of Grape-Nuts will work wonders toward nourishing and rebuilding, and in this way ending the trouble. "There's a reason" and trial proves.

Look in pkgs. for the famous little book, "The Road to Wellville."

## A MEDICAL MISSIONARY.

Wuchow China, Dec. 12, 1905.

My Dear Friend:—My first year as a medical missionary to China has just closed. As I reflect upon it and consider what it has brought to me, I am made to feel deeply grateful because I can see the hand of our Father in all things. He has ever gone before us in the way, smoothing out the rough places, giving us strength and courage when we were weak and discouraged. He has shielded us from many an unseen danger and continually has overshadowed us with His protecting wing. He said to us "go" and we have gone; He said "I will be with you," and He has never failed us once. Would that our lives were a continual thanksgiving to Him for His goodness and great love to us. The one continual regret of my life is, that I come so far short of the possibilities of my life, "a life hid with Christ in God." We can truly say that there is no place in all the world that we would rather be than here, in one of the most needy fields in all China. If there was ever any sacrifice in leaving home and native land and coming out to China for "His" sake, we have already been more than repaid, in that, we have been led to see more clearly and more truly our right relationship to our heavenly Father and to the work which is so near and dear to His great heart of love.

While it is true that the missionaries' life has some sacrifice in it, yet those usually classed as such by friends at home, are in reality not worthy to be called such. The separation from home, loved ones, friends and native land, later the separation from one's own children are sacrifices, but the great sorrow of the missionary is to see all around him, millions of his fellow men hungering for the Bread of Life and none to give that Bread. To gaze upon hungry eager faces of great pressing throngs of men and women, as they listen to the gospel of Love and salvation for the first and last time in all their lives and to know that they are to return to their homes and to an eternal death, this is the sorrow of the missionary. What does it matter that they long for the light? There are none to give them the Light. We are daily living in the blessed assurance that in His own way and in His own time He will answer our prayers to send the men and the means here and throughout the world, that all men may know that our God is the true God and that besides Him there is none other. As to the work in general, the most we can say is that it is very great; great in its extent, great in its needs, great in its possibility. Wuchow, the only treaty port and the principle commercial city in the Province of Kwang-sai, has a population of one hundred thousand. It is situated on the eastern border near the center on the West river. First class steamers arrive and leave daily for both Hong-kong and Canton. Kwang-sai has a population of about eight million? There is one missionary to every two hundred thousand and one physician to every four million. Thickly swarming all around us with millions north, east, west and south of us are the unsaved. Have we not indeed been led out by our Father to a great work? Kwang-sai, the Broad West; Kwang-sai, the neglected; Kwang-sai, the seat of the great Tai Ping rebellion; Kwang-sai, the place of the great famine; Kwang-sai, with an area greater than all New England, with a population of twice that of New England, ten times the size of Massachusetts, three times the size of West Virginia, with a population ten times that state. This is the Kwang-sai to which God has led us. Poor, needy Kwang-sai! In all probability the most needy field in all China today. Dear friend, Jesus Christ in the lives of these people, men and women like ourselves, with the same hope and fears, the same joys and sorrows, same pain of body, same death to meet, and the same soul to save, is all they need. Christ in the heart is enough. In

Him we find an all sufficient Savior in the home land and it is equally true away out here in the heart of China. Whether Kwang-sai wants Christ or not, it is certain that she needs Him and it is equally true that Christ needs Kwang-sai. The medical work, both hospital and dispensary, is yet in its infancy and needs developing. Its future is full of infinite possibility. We have some native Christians and preachers of intrinsic value but they still have low ideals and standards; superstitions and idolatry hang on like the grave clothes of Lazarus. We have a glorious future with great possibilities of service, but Oh! such poverty of Spirit. It is our earnest prayer to God that the spiritual destitution and the physical distresses of this province may be laid upon the hearts of praying Christians throughout the homeland and especially upon your heart, you who I am sure, are making sacrifices that the gospel of love and salvation shall be preached throughout the whole world. To you who, we believe, have followed us with your prayers from the beginning until now, to you do we turn for help. He who prays most helps most, so we beseech you that, as we have so often prayed that God's richest blessings might rest upon your many services of love and endeavor to hasten the coming of His kingdom in all the world, even so, do you pray for us here in Kwang-sai province. Oh! that Wuchow and this Province might become noted as a field especially blessed of God because of your prayers and ours in its behalf. Pray that we may have God's special leading and the guidance of His Holy Spirit as we begin in the conquest of this province for Christ, pray earnestly that God will clothe us with great power and that we may be taught the secret of successful service, that we may catch from Christ Himself the deep and tender concern for the eternal welfare of the lost. Pray daily that God will thrust forth many more laborers, even of those in your own midst, into His harvest field. Ask God continually that He give to you and to me the secret of prevailing prayer for the coming of the kingdom of the Lord Jesus Christ here in Kwang-sai province and throughout the whole world. May we make this life of ours, not "good" but Best. How I covet for you the best gifts, the very best. May all we do, all we say, all we think and our very life itself be for His eternal glory. Yours with fraternal greetings.  
J. G. MEADOWS.

## GREAT MEETING AT GENEVA, ALA.

The meeting which has just closed at Geneva, was one of the best if not the best, I ever conducted. I remained ten days preaching twice a day, and from the first the congregations were very large, the merchants closing their stores daily at 11 o'clock that all might attend. A more attentive and appreciative people no man ever addressed. Up to the time I left thirty-one leading citizens, many of them prominent merchants, had joined the Baptist church, while seven had given in their names to join Sunday. I stated from the first that I wanted only solid work, and more hand-shaking and coming forward for prayer, as private confession would not answer, but the thing to do, if converted was to come out on the Lord's side and join the church. I think the additions will reach fifty at least to the Baptist church and several will join the other churches, for Methodists and Presbyterians, nobly gave up their services and attended the meetings regularly.

Rev. T. O. Reese, the pastor, is one of the most promising ministers in our denomination. He is able, studious, industrious and consecrated, while he is loved and honored by all his flock, and the whole community. Though only 26 he has had much experience and large results in the meetings. The church at Geneva, recently dedicated and costing some \$7000, but of brick, with all modern appliances, is a gem. Bro. Reese

also built, or secured the building of the First church edifice at Appalache, Ala.

Geneva is a beautiful town of between 1500 and 2000, with water works, electric lights, two hotels, splendid new buildings, fine stores, etc.

The whole place has had a great uplift by this meeting, and may God's blessings continue to rest upon this noble people. M. B. WHARTON.

## BRO. CRUMPTON'S VISIT.

My field of labor has been very much helped by two visits from Bro. W. B. Crumpton this year. On Saturday before the third Sunday in April he and Bro. P. V. Bomar were with us in an all day's mission rally at my Hopewell church. The sermons by Bro. Bomar on consecration, and by Bro. Crumpton on evangelizing, were stimulating and helpful. It was one of the best services of the kind I have ever attended.

On second Sunday in June Bro. Crumpton was with me at Uniontown. At 11 a. m., Bro. C.'s text was, "Beginning at Jerusalem." His subject was "Alabama." We had a good congregation, and every one, I am sure, was helped by the sweet gospel messages. Without any high pressure the church gave \$27.72 for State Missions. We are following the schedule for collections and so that our contribution was for State Missions.

At night we had a union service at the Baptist church and Bro. C. preached special sermon to the young men, from the text, "Is the Young man Abraham Safe?" I wish very much that this sermon could be preached by Bro. C. in every town and city in our state. Our young men are in great danger from many sources, and need to be warned against it, and helped to resist it. I wish it were possible for this man of God who has given the best twenty years of his life to the cause in our state, could visit my churches, yes, all the churches in our state at least once each year. But this is impossible. His work is heavy, and I fear he can't continue in it many years longer. How we pastors could lighten his burdens by standing by him and stimulating our people to give more liberally and promptly. Will we rally our forces just now for State Missions so he can report to the convention. All debts are paid. During our Sunday-school Bro. C. gave a splendid talk to the Sunbeam band that is being so nobly led by Miss Ott Coleman. On the fourth Sunday of this month the Sunday-school will make a special offering to help build or pay for a chapel near Huntsville. We have received some splendid material by letter at Uniontown since November last. The last addition was Mrs. Perkins, who has recently moved from McKinley. She united with us by letter at the close of the service Sunday morning. She and her husband were pillars in the McKinley church for years. Her coming to us at this time will greatly strengthen us. We are planning and praying for a gracious revival in our church at Uniontown. Rev. J. A. Hendricks will assist the pastor in the meeting which begins on first Sunday in July.

Let all the readers of the Baptist pray that our coming State Convention may be one of great power.—J. E. Barnes, Marion.

Attala:—During the last two years the church has improved its plant at a cost of something like three thousand dollars. There is no debt on the meeting house. They have bought a parsonage and owe a small balance on it. Between sixty-five and seventy members have been added during the last two years. Contributions to missions and other benevolences have gradually increased, and now we are in the midst of a good meeting in which the preaching is being ably done by Rev. James R. Magill, who is pastor at Northport. We are looking unto the Lord and expecting a great blessing.—Your brother, A. J. Johnson.

## MISCELLANEOUS ITEMS.

Be just, and fear not:  
Let all the ends thou aim'st at be thy country's,  
Thy God's, and truth's; then if thou fall'st, O Cromwell,  
Thou fall'st a blessed martyr.  
—Shakespeare.

We have recently held a very fine meeting at West Side church. It continued more than a month. Rev. H. W. Garlington, a Confederate soldier and Christian warrior, who for a number of years has not been in the pastorate, was with us during the meeting and rendered us much service by his wise council, rich experience of grace and gospel truths.

Rev. W. M. Murray, of Columbus, recently from Huntsville, preached us a few sermons. They were strong and forceful and much appreciated by our people.

We baptized forty. Restored one, received a few letters and some under the watch care of the church.

Said to be the best meeting ever held at this church. We hope it permanent. We think our other work is succeeding nicely. We have had quite a number of deaths from our field. God bless the Baptist and all of its readers.

J. H. WALLACE, Phoenix

Program for social and religious meeting Bethel Baptist church, Deposit, Ala.:

1. Devotional exercises 10 o'clock, July 24—J. E. Bishop.
2. History of Bethel church—C. A. Gunn.
3. Solo—Miss Lillian Bell.
4. Former pastors of Bethel church—Paper—Mrs. Bettie Bell.
5. To What Extent has Bethel Church Done Her Part in Giving the Gospel to the World—Mrs. R. K. Clements.
6. Quartette—Messrs. Jordan, Hurlong, Mrs. Bettie Bell and Miss Lena Bailey.
7. What Has Bethel Church Done for the Spiritual Uplift of this Community—W. L. Haurriston.

2:30 p. m.

1. Devotional exercises—C. H. Priestner.
2. Present and Future Obligations of Bethel Church to this Community and the World.

Open discussion by all.  
We urge that each member of the church may be present and take part in our meeting. We confidently expect a great day. Our protracted meeting will follow immediately. Rev. Will D. Upshaw of Georgia, will do the preaching. We are expecting great things of God. Pray for us.  
W. J. D. UPSHAW.

Learning with regret that our beloved pastor, Brother Underwood, is thinking of leaving us soon, the members of the Working Circle of the Midway Baptist church have passed the following resolutions: That as a society and as members of the church, beg him and his wife—a help-met indeed—to abide with us yet a little longer. Perhaps in the past we have been remiss in showing our love and appreciation, but in the future we will try to uphold his hands in whatever he undertakes in this wilderness of life.

Their going will leave a void which no others can fill, their being with us has been a benediction and a blessing. Ever ready with words of comfort and deeds of kindness for the distressed and afflicted. Others may have planted in this vineyard, but he, Apollos like, has faithfully given the living water to all that would partake, and with him as with others God only can give the increase.

He—a man showing wisdom by "keeping his tongue" of her we can only say, "Let her own works praise her in the gates."

MRS. M. W. HALL, Pres.  
MRS. J. F. COMER, Vice Pres.

## THE GLORIOUS FOURTH

Page For Boys and Girls



## OUR FLAG.

When Freedom from her mountain height

Unfurled her standard to the air,  
She tore the azure robe of night,  
—And set the stars of glory there;  
She mingled with its gorgeous dyes  
The milky baldric of the skies,  
And striped its pure celestial white  
With streakings of the morning light;  
Then, from his mansion in the sun  
She called her eagle bearer down,  
And gave into his mighty hand  
The symbol of her chosen land.  
—Drake.

The toy pistol which fires blank cartridges is a deadly thing. In 1903 a medical journal gathered reports of 466 dead from Fourth of July accidents, and of this 363 were deaths from lockjaw, each of which came from a wound by a wad from one of these cartridges. This frightful penalty for juvenile enthusiasm led the newspapers of the country to cry out against the toy pistol, with the result that the next "Fourth" produced but 105 deaths from lockjaw.

## THE NATIONAL FLAG.

The stripes of alternate red and white proclaim the original union of thirteen states to maintain the Declaration of Independence. Its stars, white on a field of blue, proclaim that union of states constituting our national constellation which receives a new star with every state. Thus, the stars and stripes signify union and "in union there is strength."

The very colors have a significance. White stands for purity, red for valor and blue for justice, together forming a combination which it is our inherited privilege to honor and uphold. It is not the flag of a king, or an emperor, or a president. It is the flag of the people, brought into being by their will, defended when necessary by their patriotism, and to which they turn for protection in time of danger. No matter into what parties our people may be divided, due to political beliefs and leanings, they all stand united under one flag. It is the emblem of unity, safety and faith.

## SO MUCH DEPENDS.

I called him to me,  
"Well, Bobby B.,  
What did they give you for Fourth  
o' July?"  
With a deep-down sigh,  
But a mischievous eye,  
"Only crackers 'n' cream," was that  
boy's reply.

I caught him to me,  
"O poor Bobby B.!  
Oh, you dear little creature, you martyr  
wee!"  
But he laughed with joy,  
That martyr boy,  
"But 'twas firecrackers 'n' ice-cream!"  
said he.  
—Eleanor Woolbridge, in Youth's  
Companion.

The great loss of property on the Fourth is from the small fire cracker, while the great loss of life is from the toy pistol. Unfortunately the kind of fireworks which gives great joy to a boy at small expense, and which he can personally manage with little danger to himself, is the Chinese cracker, which is responsible for nearly all the burning of buildings. Red fire does not explode; the pin-wheel is fastened to a tree; the Roman candle discharged from the pavement scorches nothing but a wrist, and the sky-rocket usually falls harmless, even upon a shingle roof.

## THE JOLLY FOURTH.

We put him to bed in his little night-gown,  
The most battered youngster there  
was in the town;  
Yet he said, as he opened his only  
well eye:  
"Rah, 'rah, for the jolly old Fourth  
of July!"

I said we were glad all the pieces  
were there,  
As we plastered and bound them  
with tenderest care;  
He will grow all together again,  
never fear,  
And be ready to celebrate Freedom  
next year.

We kissed him good-night on his  
powder-specked face,  
We laid his bruised hands softly  
down in their place;  
And he murmured, as sleep closed his  
one open eye:  
"I wish every day was the Fourth of  
July!"  
—Selected.

The cannon cracker, which contains dynamite, and the toy pistol, which takes more lives than all other contrivances for celebrating combined, should be prohibited by ordinance under a sufficient penalty, although they are chargeable with but a very small part of the property loss.

## READY FOR THE FOURTH.

We're ready now to celebrate—  
We have a lot of splints,  
A bucketful of arnica,  
Two-dozen kinds of lints—  
So let the noble eagle scream  
And rockets split the sky,  
For now we have the glad some day—  
The Fourth day of July.

The sticking-plaster's close at hand,  
The soda's in the box,  
We also have some liniment  
That's good for sudden shocks.  
Then let the speaker cleave the air  
And shout in accents high—  
Now comes the day we celebrate—  
The Fourth day of July.

We have some ice already cracked,  
Stored in a shady spot;  
The bandages are neatly rolled  
Near a convenient cot.  
We're ready for most anything,  
From wounded toe to eye,  
So prod the eagle—we salute  
The Fourth day of July.

Ammonia's on the lower shelf  
To soothe each sigh or groan,  
That number on the placard is  
The doctor's telephone.  
Cut loose! The ambulance is here,  
The nurse is standing by,  
And we're prepared to celebrate  
The Fourth day of July.  
—Baltimore American.

## A GOOD GAME FOR THE FOURTH.

The shuffle race is new and funny. Its requisites are, for the girls, short skirts held well above the ankles, and low shoes or slippers, many times too large, worn over ordinary shoes. Unless the foot can be lifted out without touching the shoe with the hands, the shoe or slipper is too small. For the men provide the largest-sized slippers obtainable, having uppers only at the toes.

The course should be about one hundred feet over a smoothly shaven lawn. The contestants must stand in line at the starting point, and at the word "go" must start off on the race, shuffling along as fast as possible. The men have no advantage over the girls in the game, for it is no easier for one to cover the distance quickly shuffling along in the large shoes, than for the other, and both look equally ridiculous in their absurdly frantic efforts to keep the shoes on their feet.

## JES' PLAIN TORPEDOES

The good old Fourth's a-comin'—the  
best day in the year,  
And little chaps get anxious-like,  
when once it's drawin' near;  
They talk of firecrackers and they  
dream about the noise,  
The dear old Fourth was certainly  
jes' made fer little boys.  
Bill's got a great big cannon, with  
fuse you have to light,  
And lots of great big crackers that's  
filled with dynamite;  
But I'm a little feller—ain't half as old  
as he,  
And I guess that plain torpedoes will  
have to do fer me!

Pa says that giant crackers ain't fit  
fer little chaps,  
He's sore on all toy pistols and hates  
these paper caps,  
He don't intend his children shall ever  
celebrate  
By blowin' off their fingers—he says  
they'll have to wait.  
"You're nothin' but a baby," my fath-  
er says, "as yet,  
And your daddy can't quite spare you;  
he needs you bad, you bet.  
Bill's got some giant crackers? Well,  
that I know is true,  
But I guess that plain torpedoes will  
have to do fer you."

It's hard to have big brothers and  
watch them at their play,  
And jes' to be a little chap and sort  
o' in the way;  
To have folks always tell you, you  
can't do thus and so,  
Because you're jes' a little chap—not  
old enough, you know,  
But ma, she sees I'm tearful, so she  
takes me in her lap  
And says, "Why, what's the matter,  
you're cryin', little chap."  
Then, as she bends to kiss me, I'm  
brave as I can be,  
I guess that plain torpedoes are good  
enough for me!  
—Louis E. Thayer in the Woman's  
Home Companion for July.

## THE IGNORANT PATRIOT

A Fourth of July or so ago, in one of our large cities, a small boy was setting off firecrackers with great enthusiasm not far from a bronze statue of General Grant. He was patriotic to the core; but when a passer-by asked him whose statue that was he shook his head. "I dunno. Some black man that was a soldier, I guess!" and he tossed a fresh firecracker into the air, intent only upon celebrating the Fourth with as much noise as possible.

It was doubtless an extreme case; yet when the monument to Nathan Hale was erected in New York in 1893 it was found that few who passed it knew the story of the young Revolutionary hero. It used to be the fashion when America was younger to read the Declaration of Independence on the Fourth. How many of our young citizens know its splendid sentences today? How many have ever read the Constitution, or even have learned the local history of their own state and city? Firecrackers are a poor substitute for intelligent love of country; and rockets cannot take the place of thoughtful patriotism.

It is the ignorant patriot who complicates matters so in America, and makes the "campaign of education" necessary before every election. He is not by any means restricted to the slums nor the emigrant classes. Many a foreigner understands and loves American institutions better than the ignorant native, and many a youth on Fifth avenue knows less about American history than some young voter on the East Side. It is well for us to recognize that educated patriotism is what our country asks of each of us, and has a right to ask—and that, without it, our most noisy and enthusiastic Fourth is only a matter of "sound and fury, signifying nothing."—Forward.



## PURSES FOR GIRLS AND CRAVATS FOR BOYS.

Somebody said we had gone "daffy" over babies just because we had a boy, and that in celebrating we would "bust" ourselves in sending out baby pins. Well, up to date we have sent out nearly 1,000 baby pins and if there are a thousand more babies in homes where the Alabama Baptist is taken we will gladly give an order for another thousand pins.

But, we are not going to forget the little boys and girls between the ages of FIVE and TEN.

THE PURSES—For the little girls we have twenty dozen purses. One dozen gilt, one dozen Japanese, five dozen Dutch, six dozen plain, and seven dozen patent leather.

FOR THE BOYS—We have thirty dozen cravats or bows. In the lot are all the colors of the rainbow. Some are red, some are white, some are blue, some are black, and some are so variegated that they are red, white and blue.

## THE WAY TO GET ONE.

If your papa, or mama, or grand-papa, or grand-mama are subscribers to the paper, if you can't write yourself just ask them to drop a card and say: "I want a cravat, or I want a purse," and sign the name and address and you will get one.

But we want every little boy and every little girl to promise to read the children's page every week.

P. S.—Tell your papa or mama it does not make any difference whether they have paid up or not, just to write and the purse or cravat will be sent.

Will we send a purse and a cravat if there happens to be a little boy and a little girl in the same home? Why of course. We are not stingy; we bought them to give away.

The best purses and the pick of the cravats go to the ones who write first.  
P. S.—Be sure and use a postal card and direct it to Frank Willis Barnett, Jr., Box 927 Birmingham, Ala.

## KNOWS NOW

Doctor Was Fooled by His Own Case for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

A physician speaks of his own experience:

"I had used coffee for years and really did not exactly believe it was injuring me although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead and since that time I have had absolutely no heart palpitation except on one or two occasions when I tried a small quantity of coffee which caused severe irritation and proved to me I must let it alone.

"When we began using Postum it seemed weak—that was because we did not make it according to directions—but now we put a little bit of butter in the pot when boiling and allow the Postum to boil full 15 minutes which gives it the proper rich flavor and the deep brown color.

"I have advised a great many of my friends and patients to leave off coffee and drink Postum, in fact I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

Many thousands of physicians use Postum in place of tea and coffee in their own homes and prescribe it to patients. "There's a reason."

A remarkable little book "The Road to Wellville" can be found in pkgs.



Dear Frank Willis Barnett, Jr.—Our grand-papa is a Baptist and takes your papa's paper, and if you will send us a pin we will take your paper when you get to be sure enough editor. Lovingly—Martha Lucile Gibson and Kamah Jones Gibson.

Dear Little Frank.—I send you lots of love and best wishes; also the name of our baby boy, Aubrey L. Clancy. He will be 2 years old in August, and his papa is as proud of him as yours is of you. We subscribed for the BAPTIST TWO dear old Baptist when Bro. Glass was here and we all like it fine. Thanking you in advance for the baby pin. Your friend.—Mrs. J. M. Clancy.

Dear Little Frank Willis.—I have fallen in love with your beautiful eyes, and would like so much to see you, but as that can't be, I content myself by looking at the picture. Please send me a pin and thanks.—Lillian Hardy.

Dear Little Friend.—The beautiful little pins came to us and we do appreciate them so much. They shall ever be a pleasant reminder of the youthful but brilliant editor of the dear Baptist. Sincerely your friends.—Annie Laurie and Chas. Brewer.

Dear Little Boy.—You are a good little boy to give so many presents. I am begging for two of your baby pins for my two little nieces, Hattie (four years), Carmin fourteen months old. We are all Baptists and readers of your father's paper. With best wishes for your success, your friend.—Lucy Clarke.

Dear Master Frank.—My papa takes the paper and my mama reads to me and my brother and sisters—only four of us. I am 3 years old. I am the pet, as I am the baby. I had my picture taken yesterday with sister's big doll in my arms. I would not be still without it. Please send me a baby pin.—Bertha Lounett Manning.

Dear Little Frank Willis.—My name is Grady Cash and I have a little sister named Jessie. We would like so much to have one of your pins. My auntie takes the Alabama Baptist and she reads it. My mama and papa are Baptists. I am three years old. My sister is eight months old. Lovingly.—Grady Cash.

Dear Bro. Barnett.—I have no baby in my home, but my sister and I take the dear Alabama Baptist together and in her home she has a bright little girl 3½ years old, to whom I would be glad if your dear baby would send a pin. I cut your baby's picture out of the first paper it appeared in and shall cut out the different ones as he grows. My little baby went back to Jesus and our home is without the sunshine of a baby's existence, and why it is so I'll some time understand. Send the pin to Miss Mary Louise Walker, and she will then write her appreciation by my help. Your friend.—Mrs P. F. Maples.

Dear Little Frank Willis.—Send pin to Cecil Corcoran, Cottonton, Ala., aged 1 year and 8 months. Praise for the little editor, and may he live long to step in the old editor's shoes.—His Mother.



Master Judson Willingham German, aged 13 months, sends compliments and best wishes to "Master Frank Willis Barnett, Jr.," and wishes for him a long and useful life.—Judson Willingham German.

Dear Little Editor.—My mama takes the Alabama Baptist. My papa and mama like to read the Baptist; it is a good paper to read. Please send me one of your baby pins. I am a little over four years old. May the Lord bless you in your good work.—Bertha M. Mitchell.

Dear Little Editor.—I have a dear little grand-daughter nearly 3 years old. I have lived with her all her sweet little life. It would be a pleasure to me for you to send her a Baptist pin. Her name is Martha Julia Harris.—Mrs. A. McGee.

Dear Baby Frank.—As I was looking at the Alabama Baptist I saw where so many little children were sending for a "baby pin." Now we have no little babies in our house, but wish we did. I know your father is proud of you. My mother and father are both Baptists. Please send me one of your little "pictures." I saw where you sent my little cousin, Ena Weissinger, one, and she prizes hers very much. When I get mine I expect to prize it too. Good bye. Your friend.—Jessie B. Weissinger.

Dear Little Frank.—I am rather late responding to your call, but must drop you a card any way. I am fifteen months old. I frequently attend Sunday school, also preaching service at night. I belong to the cradle roll department, and attend the teachers' meeting every Friay night at the pastorium. Our superintendent, Bro. Campbell, gave me a set of pins Christmas for regular attendance at teachers' meeting. With best wishes. Sincerely.—Mary Bond James.

Dear Little Frank Willis.—Our little girl is 4 years old. Her name is Lillie Harriett Smith. She will be very glad to have one of your baby pins. Her papa takes the Alabama Baptist and is much helped by its weekly visits. Success to you and your dear papa. Yours in love.—R. E. Smith.

Dear Little Friend.—I am a little motherless baby 4½ years old, am at my grandpa's. He takes the Baptist and I often see him read it. My muddie (grandma) has known your papa a long time. I would be glad of one of the pins that you are giving to the babies. Your friend—Annie Bowdon Bell.

Dear Little Frank Willis.—My papa is a subscriber for your father's paper and he thinks he couldn't get along without it, and I enjoy looking at the pictures and especially yours, so I will ask you to send me a pin as I am 3½ years old. Your little friend—Pearl Inez Collins.

Dear Little Frank Willis.—My mama takes your paper. I am seven years old. I have two little sisters, one is four years old, named Alice, and the other one is six weeks old. The baby is named Virginia. Please send me a pin. Your little friend.—Mary Eliza Phillips.

Dear Little Friend Frank.—As my papa takes your paper and offers a pin to all the babies, Aunt Lou writes for one. Wish I could see you and talk to you. I am only two and a half years old, and as active as a squirrel, and they do say sometimes that I am as bad as "Peck's bad boy." There is nothing that I fail to see or find if they try to conceal it from me. I think I shall be a Baptist, and hope to be a great and good man. My name is James Ratliff. My father, grand-father and great-grand-father all had my name. Come up and visit me this summer, and eat fruit, and help me chase the calves, lambs and chickens. We live in the country not far from a beautiful river, but do not have any mosquitos. Good-bye and may God bless you, is the wish of your little friend.—James Ratliff, Jr.

Dear Little Editor.—We would appreciate one of your pins for our little two months old baby. May you live to assist your papa in editing the paper, of which our denomination is justly proud.—R. H. Hendon.

The sweetest and best baby boy in Conecuh County, "Robert Browning" Riggs, sends love to Frank Willis, Jr., and asks for one of the baby pins he is so kind to give. Our love also to your papa and mama and may the paper prosper greatly.



Dear Bro. Barnett.—Please send our boy a pin (Norman S.) aged 11 months. Love to F. W. Barnett, Jr. God bless you all.—Mrs. W. N. Reynolds.

My Dear Little Friend.—We are two little motherless children, cared for by our grandma, who is a subscriber to your paper. We will thank you for the pins and appreciate them so much. Our ages are two years and seven months, and nine months. Love to you and success to the dear paper. Your little friends.—Louis and Sam Jones.

My name is Edith Hitchcock and I am five months old. I want one of those baby pins Frank Willis, Jr. wrote us about. Please send it to my mama, Mrs. J. G. Hitchcock.

My grandma (Mrs. J. A. Moreland) takes the Alabama Baptist and I am her only baby, so won't you send me a pin. I am just one month and 2 days old.—Harry Pasmore, Jr.

We have two babies in our home, and if you will always be a nice, sweet boy we may let you have our little baby girl for a sweetheart, but you will have to be very nice indeed. Her name is Virginia and she is two years old. Our little boy is four and his name is Melbourne.—Mrs. Michael Cody.

Dear Frank.—I see your pretty picture in the paper, and your papa says he wants to give all the little folks a pretty pin, and I want one. Send me your picture, for I have sent you mine. Your little friend.—Bonner Jones.

Please send me one of your baby pins for my little grand son, Vidma Gladston Allen, aged 5 months. May God bless your every effort in making the Baptist a grand success.—Mrs J. E. Vaughan.

Little Marion Wesley Hinton, aged 3 years 8 months, presents her love and a "French kiss" to Master Frank Willis Barnett and says she would be pleased to receive one of his "baby pins."

Prof. Edwin H. Foster, of the University of Alabama, sends us a post card from Antwerp, saying: "I shall study again this summer at Berlin University and I want to read the Baptist each week." This card brought to us pleasant memories of the days when we attended the University of Berlin. We know Bro. Foster will get much benefit from the lectures as well as pleasure from his study in the German capital.

Greeting and best wishes to the associate editor of our very highly prized Alabama Baptist. It grows better each week. Our father and mother says. We will certainly appreciate a baby pin, each of us. You'll find our baby's name on your list of subscribers. It is Dr. J. W. Robertson, and we are Annie Laurie and Dorothy, ages 3 years and 4 months, and 1 year and 11 months, respectively. May a long, happy and useful Christian life be yours, is the wish of us all!

FRANK WILLIS BARNETT  
Editor and Proprietor



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

### "CREATE IN ME A CLEAN HEART."

We were present at the great World's Fair on the opening day when Mr. Cleveland touched the button which sent the wheels of the great Corliss engine revolving; putting into motion all the vast machinery connected with the exposition. The Corliss engine was the wonder of mechanics and men wrote as if human achievement had reached a limit in this monster engine, and yet each one of us has within our left breast a machine, which in power if we take into consideration the size of the two, far surpasses the Corliss engine.

In a physical sense, the heart is the engine which propels the blood. It is a live pump, and you can hear and feel it beat, and yet this marvellous little pear shaped muscle engine, which is scarcely larger than one's fist during a long life will propel half a million tons of blood.

It begins to beat almost at the beginning of life and keeps it up without a stop save the short rest it gets between the beats.

It is said, "Every bend of the finger, every wink of the eye, every thought of the brain wears on this machine, and yet it patiently keeps up the play of its valves and the rhythm of its throbs till the wheels of life stand still."

Each drop of blood in that magic stream of liquid life which is being pumped through the body was compounded by a divine chemist.

In it float all our success and destiny.

In it are health and long life or premature disease.

In it are our hopes and fears. In it are locked up the elements of a gentle or a vicious life, the tendencies of a criminal or a saint.

Jesus, the divine Physician, the Diagnostician, who never makes a mistake, said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

A man's whole life as an individual, as well as all his separate acts derive their character and moral significance from the duality and contents of his heart.

"The imagination of man's heart is evil from his youth" and the natural heart is deathful above all things. This is why it is necessary to experience a change of heart, and why David prayed "Create in me a clean heart."

### THE GENERAL EVANGELIST OF THE HOME BOARD.

We heartily approve of the action of the Southern Baptist Convention's "Evangelistic Project." Dr. B. D. Gray, beloved in Alabama for his common sense and consecration, writes:

"The Home Board has secured Dr. W. W. Hamilton for leadership in the evangelistic work which the Southern Baptist Convention instructed the Board to undertake. The selection was made after much prayer and serious thought and with great heartiness and unanimity. We believe the entire brotherhood will approve the action of the Board.

Dr. Hamilton is a man of culture and consecration. He is a full graduate and a Th.D. of the Southern Baptist Theological Seminary, has been eminently successful in the pastorate, and equally so in evangelistic work. He is sound and sensible, a man of fine practical judgment, and a soul winner of the first order. Under his leadership we confidently believe Southern Baptists will soon see the wisdom of this great movement now to be undertaken by the Home Board.

We beg the brethren everywhere

to remember us constantly in their prayers. No people ever had such an opportunity as is presented to Southern Baptists for saving lost souls and hastening the Redeemer's kingdom. The future, if we are but true to God, is glorious for our great denomination."

The Home Board has our earnest prayers as it sets out upon the new work mapped out for it by the convention and we specially pray that Brother Hamilton may have the love, help and sympathy of our great Baptist brotherhood as he goes in and out among them.

### IT IS AMUSING.

In a grave manner editors of Disciple papers assure their readers, some of whom do not belong to their fraternity, that there would now be a union of all Christendom if the "sects" had not departed from New Testament Christianity. They maintain that they themselves are the only ones who are governed strictly according to New Testament doctrines and practices, and that it is the other bodies, including Baptists, who have departed from those doctrines and practices. Really, this is decidedly amusing. And the point which those correct and supremely loyal ones make prominent is that, inasmuch as all others have gone astray from Bible standards, they are under obligation to unite with the most faithful ones! Does this asserted obligation include the necessity of our confessing to our disciple friends our sin of departure from the right way? Must we, in order to be forgiven of our sin of schism, unite with those high standard brethren? Are we to humble ourselves in the depths of ashes, and to wrap ourselves in sackcloth for a while, acknowledging that for a long time we have been living in antagonism to the simplicity that is in Christ, and hence against Christian unity? We ask our insistent friends, the pure New Testament Christians, to give us a little more time to reflect upon this great subject. At present we modestly ask those brethren if it be not just possible that they themselves are a trifle astray in their assumption that a sinner cannot be saved unless he has been baptized? It may be true that even the extra loyal ones are too unscriptural to be good company for the other religious bodies, including Baptists.

### OUR BOYS AND GIRLS.

Ever since we bought the Alabama Baptist we have longed to have a children's page that would be eagerly read by them each week. We have wanted to tie them on to the paper. Bishop Lawrence of Massachusetts, who visited Birmingham several years ago, recently in speaking of the lamented Daniel S. Ford, editor of Youth's Companion, said:

In his opinion the man who touches to noble issues through the medium of literature the plastic life of thousands of boys and girls, is doing the grandest work for the world.

We want to get the love and affection of the Baptist children in Alabama. We want them to begin in childhood to read the Alabama Baptist and to keep it up for life, not merely to increase its circulation, but to get them interested in our Baptist work and make of them informed Baptists.

We want your boy, we want your girl, and we want you to help us get them. When this paper reaches you, if God has blessed your home with a child old enough to read we want you to say "son, or daughter" here is a page for you in the Alabama Baptist, take it and read it and tell me all about what it says. In this way you can start them right. This is your part, our part will be to make the

page interesting and attractive. For more than a year we have been having cuts made, and recently bought over one thousand illustrations to brighten up the page. We want the Sunday-school children and little "Sunbeams" to watch out for the Alabama Baptist each week.

### OUR VACANT PULPITS.

Recently Brother Crumpton said: "I do not know what is going to become of us." We asked: "Why? what's the matter?" and then he ran over a partial list of the vacant pulpits in Alabama. We give a few as they come to mind: Auburn, Roanoke, New Decatur, Huntsville, Talladega, Florence and a number of prominent fields. He said the sad part of the situation came from the fact that the churches seemed indifferent about calling pastors.

### THE TRUE SPIRIT.

We like the spirit of the editorial in Sunset Magazine, published at San Francisco. At the time of the fire the May issue was on the presses. Everything was destroyed except the mailing list, a few manuscripts and contract records. The priceless stock of drawings, photographs and engravings was burned.

In this one day the accumulation and accomplishments of years were swept away. The fire spread over only about one-sixth of San Francisco's total area, but destroyed all the central business portion of the city and a large residence district. Business blocks, factories, palatial homes, modern hotels, apartment and lodging houses disappeared. In this one day all class distinctions were leveled. And then here the great lesson of love was taught, and the best that is in Humankind rose above all pride of place and possessions. That was the flower that blossomed amid the city's ruins, and for it glory be. The men and the women and the children forgot all personal loss, forgot their own sorrow in giving joy and comfort, coffee and huns and blankets, smiles and starchy words of brave sympathy and of glad promise. The spirit unconquerable and I-won't-be-crushed rose quickly above all fearsome dread, with a blithe good-bye to the Old and echoing cheers for the New. The sun shone through the lurid clouds of cinders and the city-that-is-to-be was planned even as the flames ran from hill to hill over the city-that-was. Hope springs eternal, the outlook is bright, and aims are high. Committees have been organized and steps taken that are sure to lead to successful achievement. The spirit of men that was alive in California's early days has asserted itself and is bound to force rapid recovery and development. San Francisco will be rebuilt, and be made a city beautiful on lines already adopted, and Sunset will rise to help to tell all the world, as it has in the past, of the progress and advancement of all the Far West.

The West is calling today, as it has in the past, for men of brain and grit to aid it development. In certain sections its climate lures the sick and the world-weary; its charm of mountains, canyons, sea and forest attracts the painters and poets, and all skilled in arts creative. To tell of the work of such, to picture the West to cheer and help the general upbuilding in all things that make for the best civilization—that has been the mission of Sunset and will so continue.

To its readers—and there are some where near 5,000,000 of them in all parts of the world—this message of greeting goes, with the announcement that in spite of everything the twin powers

of Pluck and Progress are the possession of Sunset's publishers, and enthusiasm joints with enterprise to carry on the work begun in this as well as in other directions and interests.

The spirit of Sunset is the spirit of all the great commercial enterprises in San Francisco. This spirit will rebuild a greater city, but while business men are recovering from their frightful losses don't let us forget that the Lord's work needs to be carried on.

The California earthquake and fire destroyed four Baptist church buildings and seriously damaged twelve others, and nearly two hundred thousand dollars is required for their restoration. The churches are helpless, many of their members having lost everything. Immediate and generous relief from the country at large is imperative in order to make possible the resumption of Baptist work. This appeal is indorsed by the Southern Baptist Convention, the American Baptist Home Mission Society and the American Baptist Missionary Union. The Baptist press of the country is unanimous in urging that the fund be raised at once. The heroism and courage of our afflicted brethren calls for a like devotion on our part. A liberal offering from every Baptist in the country will insure success in this effort.

### A GREATER STATE CONVENTION. L. O. Dawson.

The tremendous power developed in the Texas Baptist State Convention affords food for thought to those of us living in the older states. I do not care to enter here into the methods employed by our brethren in the Lone Star State to build up their convention, but I wish to call the attention of our people to the need of some such thing in Alabama. If we make the progress which under God it is our duty to make, if we use the opportunities which God is showering upon us, if we enter the shining road into which Providence is tempting us, we will have need of a great State Convention. If our annual gatherings were legislative assemblies they would be large enough, though not representative enough. However, these meetings are chiefly educative and inspirational, etc., as such, one of the essential in numbers, large numbers, and numbers larger still. I venture the assertion that if 2,000 messengers should attend our Talladega meeting and it were possible to secure a hall there sufficient for such a gathering, the missionary work of Alabama Baptists would be doubled next year.

But Talladega could not entertain such a crowd nor can any other town in the State do it, outside of Montgomery, Birmingham and Mobile. Our convention, small as it is, can be made no larger under our present system. We have filled up our shell. We have reached our limit, unless we break the shell and step out into open air.

I have at this time no plan to propose except to say that the solution of the problem seems to lie along the "encampment idea," which is proving to be popular in B. Y. P. U. meetings. I hope some attention will be given this matter at Talladega and that we may enter at once upon a campaign for a really great meeting in 1907, and each succeeding year.

We can rock along as we are and do a good work, but if we are to expand and really take this State, as under God we ought, we must break away from old methods; we must set before ourselves and our people really great ideas and ideals; we must attempt some really great things for God, and by His help, accomplish them.

Tuscaloosa.



**EDITORIAL PARAGRAPHS.**

Rev. J. B. Kilpatrick, East Lake, Ala., is available for revival services during the month's of July and August.

Rev. John T. Screws, who was ordained by the Sulphur Springs Baptist church on June 4th, preached for them on last Sunday. Bro. Screws for six years was a local Methodist preacher.

Some years ago a noted scientist declared that the greatest of England was due beyond every other cause to the cheapness and abundance of her coal. "If it be so," said Ruskin, "then ashes to ashes be her epitaph, and the sooner the better."

As there are so few periodicals without advertising, we may assume that all periodicals carry advertising. Each periodical on an average, prints as many as 100 advertisements in an issue. If this be so, there are 2,000,000 separate advertisements in each collective North American issue, with an annual aggregate of exceeding 350,000,000 of impressions of advertisements.

There is no foreign nationality in our country that so soon becomes American as the Swede. While a German all his life remains a German, preferring to speak the German language, the Swedish immigrant soon acquires the English language and speaks it in preference to his native Swedish. Children born of Swedish parents are to all practical purposes American in ideas and sentiment.

In a recent notable sermon on "Why the Masses in New York are Poor," the Rev. Dr. Madison C. Peters said: "It is estimated that New York spends \$1,000,000 a day for liquor, most of it bad, which amounts to more than half as much as the amount required to run the entire government of the United States. The annual drink bills of New York is more than the entire amount received for tariff. The interest on the city's annual drink bill at 4 per cent.

Sin, judgment, heaven, hell, time, eternity, are serious matters, and deserve and demand to be uttered and urged with great seriousness. Some pulpits turn the whole matter into a joke, and have their stock of anecdotes and spicy sayings to provoke mirth and raise a laugh, when they ought to be breaking hearts with the deepest sorrow. This gospel of fun is not the gospel for sinners imperiled as we are. We doubt if it is the gospel that would be relished in heaven. We are sure it would not suit hell; hell is a serious place—too serious to suit the frivolity and foolery of many a pulpit.

Some time ago a Boston firm offered a prize of \$250 for the best answer to the question "What Constitutes Success?" The winner of the prize, a Mrs. A. J. Stanley, of Lincoln, Kans., gave the following reply: "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

We are commanded to pray without ceasing. Of this command Rowland Hill truly says: "Not that we can be always engaged in the positive act, but we ought to have a holy aptitude for prayer. The bird is not always on the wing, but he is ready to fly in an instant."

Word has been received from the publishers of Sunset Magazine that part of their subscription lists were

lost in the recent San Francisco fire. Subscribers residing in this state may receive the balance of the issues still due if they send a copy of their receipt, or part of the wrapper used in mailing a previous issue, or if they furnish any other evidence which the publishers can consistently accept. Sunset Magazine is temporarily located in the Ferry Building, San Francisco, California.

The Standard has received several articles severely criticizing people and things. The writers have wasted valuable time, stationary and stamps in preparing and sending them. Those whose talents can produce denunciation only may as well remember that there never is space in The Standard for their writings. A wastebasket, with yawning mouth, gets all such articles.

Rev. J. J. Bennett, pastor of the Baptist church, Griffin, Ga., has been elected Secretary of Missions in Georgia to succeed Rev. S. Y. Jameson, who accepts the presidency of Mercer University.

"Joe" Bennett is greatly beloved in Georgia, his native state and we congratulate the board on securing him for the work.

Geo. B. Eager, Jr., son of our Dr. Geo. B. Eager, of the Southern Baptist Theological Seminary, graduated with highest honors of his class from the Louisville Male High school and took the medal for oratory.

W. B. Crumpton, Montgomery, Ala.—I was greatly shocked in reading the Baptist and Reflector to see that Dr. A. C. Davidson has been called to Murfreesboro and had accepted. It almost took my breath. "Thou shalt not covet anything that is thy neighbor's," I have read somewhere. You Tennesseans have violated that command. I suppose the conspiracy was formed at the convention in Chattanooga. That makes matters worse—invited us up there and then deliberately went through us and took the best we had. Shame on conduct like that! I know not who to blame for this. Frost is a fine schemer and T. B. Ray is a mighty good second. They have been close to "Davie" for many years, and have stolen a march on some of us. The Lord forgive them! Dr. Davidson was the beloved pastor of one of our greatest churches. He was a leader among us. His counsel was always sought. We will miss him on every turn. His place cannot be filled, for the Lord hasn't made any more like him. Heaven bless him and his wherever they go. I congratulate Tennessee, and especially the church at Murfreesboro; but I am in the depts over his going.

The Seventh International Penitentiary Congress held at Buda Pesth thoroughly discussed the responsibility of inebriates for criminal acts committed under the influence of drink. At the conclusion of the discussion, the Congress reached the following conclusions:

For all alcoholic delinquents, legislation should be so modified that instead of being sent to prison in the ordinary way, they be kept in an asylum for curable drunkards.

"Dangerous persons, whose responsibility is limited, and incurable alcoholics, whether condemned or not, should be retained in special establishments until they cease to appear dangerous to persons or property."

Our consul at Aix-la-Chapelle reports that the city has placed the Fourth of July on the official list of days which the municipality is to celebrate. Like the shot fired at the Concord bridge, the cannon cracker will in due time be heard round the world.

**THE STATE CONVENTION.**

Last week we stressed the idea of attendance making a plea that pastors and people ought to attend the con-

vention. Please bear in mind what we said about the necessity of going but do not for one moment think that mere numbers will make a great convention. Baptists might go up by the hundred and crowd the church and overrun the city and the convention still as a working body. Look around you with open eyes and see the need of your field, then down on your knees and talk to God about it, and go to Talledega prepared to enter intelligently upon the Master's work.

June is the pearl of our New England year. Still a surprisal, though expected long. Her coming startles. Long she lies in wait. Makes many a feint, peeps forth draws coyly back. Then, from some southern ambush in the sky. With one great gush of blossoms storms the world.

**LINCOLN'S LOG CABIN ON WAY TO LOUISVILLE.**

Indianapolis, Ind., June 12.—The logs constituting the old-fashioned cabin in which Abraham Lincoln was born in 1809, arrived in Indianapolis last night and were viewed today by hundreds of school children, members of the Grand Army of the Republic and patriotic citizens. The logs are en route to Louisville, to be exhibited there during "home-coming week," which begins tomorrow, after which they will be taken to Lincoln farm, in Larue county, Kentucky, which is being converted into a national park by the Lincoln Farm Association, of which Governor Folk, of Missouri, is president. The train carrying the logs left here for Louisville.

**TELL THE MESSAGE.**

Go preach the word from shore to shore,  
That man may turn and sin no more;  
And serve with all his heart the Lord,  
And God the Father's name adore.  
Refrain.  
Go tell the message far and wide,  
Go tell all nations 'neath the skies;  
Go tell the message everywhere,  
Christ Jesus died for sinners there.

For man the Son of God has died,  
And now He bids him to confide  
In Him, the Savior, who doth save  
All sinners trusting in His name.

In Him alone is saving grace,  
And sinners then must seek His face;  
So preach the word in every clime,  
And tell the message to mankind.  
—Frank Barnard.



**PRESENTS FOR THE OLD FOLKS.**

From time to time we get a letter from some dear old grandmother or honored grandfather saying their eyes are growing dim and our heart has gone out to them. Perhaps some of you have lost your spectacle cases or the ones you have are old and worn out. If so, send your name and address on a postal card and we will send you a holder by return mail. We have sent out nearly 1,000 pins to the babies and we want to give their grandparents a present. May God bless the dear old folks who read the Alabama Baptist.



**WHY DON'T YOU PAY?**

It cost the Argus over a \$1,000 a year to collect its past due subscriptions, due mainly because good brethren and sisters forget to remit. Have you forgotten? Do not forget that this is the time of year when more people forget than at any other season of the year. My Dear Dr. Prestidge you are getting off easy. We will gladly give 2,000 a year to round up our delinquents.

Baptist and Reflector: "We have reached the June hill again. This is the roughest, steepest hill in the life of a religious paper during the whole year. It is between seasons. There is comparatively little money in circulation. Except in the berry country, there is not much produce being sold. Dear Dr. Folk, we congratulate you that Tennessee has berry counties. We fear the blackberry crop was a failure in Alabama this season.

Religious Herald: One of our contemporaries calls it "The June Hill." That "hill" in these regions assumes the proportions of a considerable mountain, not utterly insurmountable we hope, but very steep and trying. Will some one tell us why in leafy June, with its "rare" days, its grass and flowers and sunshine, its many incomparable delights, so few subscribers to religious papers remember to read their labels and act accordingly? Is it because the air is languorous and drowsy? Is it because our readers are so busy enjoying themselves that they forget or ignore a little duty like this? What is the matter with June, anyway? Of one thing we are painfully aware: Whether the rain falls, the sun shines, or the winds blow, whether it is leafy June or bleak November, the white paper bills the landlord's demands, the editors' salaries, etc. etc., fall due with an insistent regularity worthy of a better cause. And this fact we respectfully set before you, gentle and esteemed reader.

Dear Dr. Pitt, we felicitate you on being such a cheerful editor. We don't know what ails your Virginia June but down here at this season our delinquents wilt.

Dear reader, if you have read this much kindly read your label and do it now.



**A WORD ABOUT OUR GIFTS.**

During the past week dozens of requests came for shirt-waist sets and the 100 sets were soon sent out. We stated last week that we could not get any more of the shirt-waist sets but that we would have something else for this week. We are sending out belt buckles. If you received a belt buckle instead of a shirt-waist set it was because your request came too late. We have bought 300 belt buckles from Loveman, Joseph & Loeb. If you want one send your name on a postal card with your address written so that it can be easily read. We think the belt buckles are mighty pretty and hope you will like them. We have a few black ones. If you want a black one please say so.

**BE SURE TO READ THIS:** If you received a shirt waist set please don't request a belt buckle, but if you failed to ask for a shirt waist set, and want a belt buckle we will be glad to send you one. **PROVIDED YOUR SUBSCRIPTION IS PAID UP TO DATE.**

Please use a post card and simply write something like this: "My subscription, or my father's, or mother's is paid to date. Send me a belt buckle." Sign it and send by return mail. Don't wait.

### THE CONTENT AND PURPOSE OF DR. FOSTER'S BOOK.

In your issue of this week Bro. Crumpton asks of me several questions, which I will answer as best I can though those questions ought to have been sent to Dr. Foster. What Dr. Foster thinks on these matters I of course do not know as they are treated in his book only as incidental to a larger and somewhat different purpose than that which inspires Bro. Crumpton on this occasion. I recognize the injustice and presumption of our brethren who are always ready to give a deliverance on some other brother's creed. But the fact that this is now so common in these parts does not in the least mitigate the wrong involved in the practice. So I decline to presume to say what is in Dr. Foster's mind on these matters, but I have no doubt but that if Brother Crumpton will write to Dr. Foster he can get answers to his questions which will at least be authentic, if not entirely in harmony with his own opinions. Dr. Foster is of age and can speak for himself, and is one of the most approachable and considerate Christian gentlemen I have met. I protest that we ought not to wantonly attribute heretical opinions to our brethren, when it is so easy to get from their own mouths what they do believe. This wanton presumption is the very thing I am now protesting against in these articles, and hence I must not myself commit that error. If Dr. Foster believed all we have imputed to him he would be the most contradictory and impossible being known. My answer shall be confined to the Book and what it teaches as I understand it.

1. "Does Dr. Foster deny the miraculous conception and birth of Jesus?" This book, so far as I have discovered does not treat of the conception and birth of Jesus as a question of historical fact to be proven by authenticated evidence. He does give an estimate of the religious value of the Immaculate Conception as a Christian dogma, a product of Faith, not its cause. It was the faith of Christians in Jesus that gave birth to the dogma and not the dogma that gave birth to faith in Jesus. Our Lord was not the messiah because of the way he came into the world, but he came into the world the way he did because he was the Messiah. If you will read the first chapter of the Gospel of John you will find this position taken by one, who I believe has so far escaped the charge of being heretical. The faith has proven the fact, and not the fact the faith to those who have held it true. That Jesus was conceived by the Holy Spirit and born of the Virgin Mary is a statement that cannot now be proven apart from the character of the Lord as known by faith. So to us the belief in the fact rests on the belief in the person; and instead of our faith springing out of our knowledge of the facts, the knowledge of the facts springs out of our faith in the person. It is strange indeed that the Apostle Paul, nor indeed any of the Apostles, ever refer to the Virgin birth. This does not argue that it was not true, but only that it belongs to that class of truths whose denial may well be let alone to be corrected by the knowledge that comes of faith. It is not necessary to have faith in Jesus as the Lord and Saviour of the soul. You ask then, "can one be a Christian without believing in the Virgin birth?" I answer, yes, but not very long; for you will soon come to know the Lord, who is the evidence of his origin.

2. "Does Dr. Foster repudiate the miracles of Jesus?" The attitude of this book towards the miracles of our Lord is exactly that of the Lord himself, viz: that they are not of themselves adequate to prove the Messiahship of the Lord. We do not believe in Jesus as the Lord because we have had scientific proof of the miracles as historical facts, for we have no such proof; nor do we propose to submit these matters of faith

to a mere scientific test of natural history. We believe in miracles as facts because we believe in him who is reputed to have wrought them as the Lord of life. As far as I have been able to discover Jesus only once wrought a miracle to prove his Messianic power, viz: when he healed the paralytic; and then those who saw the miracle did not believe the Messianic truth, but only said "we have seen strange things today." He positively refused to work miracles for purposes of scientific proof and said that no sign should be given but that of Jonah calling to repentance, or of Solomon speaking the Wisdom of life. If they believed not these two great moral miracles why should we expect men to believe a physical wonder? Jesus was no miracle-monger, nor did the world then or since look for such an one to be the Lord of its life. His miracles as the Gospel of Matthew clearly states are for a higher purpose than that. They give us glimpses into his great heart as he was moved with compassion for suffering humanity, as he bore our sicknesses and carried our diseases in fulfillment of the spirit of prophecy. It is Jesus who gives value to the miracles and not the miracles that give value to Jesus, else the sons of the Pharisees were also divine for the Lord himself is witness that they also cast out demons. So this book does deny a belief in the miracles of Jesus is necessary to faith in Jesus as the Lord of life. You ask again "can one then be a Christian without believing in miracles?" I answer again, yes, but not very long, for he will soon come to know the Lord who is the evidence of his works.

3. "Does Dr. Foster deny the resurrection of Jesus?" He takes the same attitude towards this fact that he does towards the other two above mentioned. The risen Christ is more than the fact of a bodily resurrection, and the ever living Lord is the strongest evidence of the bodily resurrection as a historical fact. The mere fact that one Jesus rose from the dead is no more reason for the establishment of a religion in his name than in the name of the widow's son or Jairus' daughter or Lazarus. But when you remember that it was Jesus the Lord who rose from the dead his resurrection is unique and full of meaning to us. So it is Jesus who gives value and meaning to the fact of the resurrection of his body, and not the resurrection of his body that gives Messianic meaning to Jesus. So Dr. Foster refuses to submit this fact to a mere scientific test. It is one of the conclusions of faith and not a bare historical fact.

Brother Crumpton might as well have asked me a hundred other similar questions and the answer in every case would have been the same, viz: that it is the living Lord who validates the facts, dogmas, sacraments etc., of our religion and not these things that establish the Lordship of Jesus over life. But let Dr. Foster speak for himself as to the content and purpose of his book.

"Christianity is at bottom a religion of spirit and of personality. It is not a religion of facts, but of values; and values are timeless; that is Christianity is an eternal eligion which is in, but not of, the historical. In the mystery of creative personalities fructified indeed by the stream of history, fountains are opened from which higher values, unattainable by us men of ourselves, stream forth from eternity into the human world. Personalities are the channels of divine grace. The author hopes to have contributed somewhat towards realizing in practice—especially in his own denomination, the Baptist, where for long a Catholicizing tendency has been subverting the basic principle of the denomination—the triumph in principle of the religion of persons and not of things, of freedom and not of external authority, of ethical idealism and not of ecclesiastical force or politics." Pg. xiii. The more I read the book and come to understand its meaning and feel its

force, the more I am convinced that the author has made good this task he so bravely set out to perform. Brother Crumpton is entirely mistaken in thinking that this book will make "simple trust in Christ nothing more than trust in a man." Its effect is just the opposite. It brings everything, Bible, Creed, Dogma, church and all else to be in subjection at the feet of the ever living Lord of glory. I have nowhere seen the divinity of Jesus more powerfully and practically presented. This book does matchless honor to him who himself Lord over the universe is functioning in the process of its life in personal fellowship with those who on Him believe unto their progress in the things that pertain unto God. I repeat, this book means good and only good to him who will take the time and expend the energy to follow its difficult reasoning in a study of Christianity as a religion among men. I sympathize with those who say the language of the book is obscure. That is true, and for two reasons; first the book is a series of lectures delivered before the students and faculty of Harvard University, and hence is severely technical in its terms and forms of expressions. It needs to be translated into the speech of the layman. Secondly, it is written in the categories and the views of life of a new and somewhat strange philosophy of life which makes it somewhat difficult for the ordinary reader who has not kept abreast with progress of Social Philosophy to always get the author's point of view. But when this book does get to our preachers it will greatly enrich their preaching. This is my honest opinion candidly spoken and I do not think I can be entirely mistaken. When I say the book has errors in it I mean only to say it treats of matters where at present little has been established and where no one can say he confidently can assert the truth. The only way to be safely orthodox on such matters is to cease to think upon them. Then you have the orthodoxy of ignorance which is always safe if it is a species of intellectual cowardice.

A. J. DICKINSON.

### SOME LETTERS TO BRO. CRUMPTON.

J. G. Dobbins:—"As it seemed impossible for me to secure a man to go up in North Hale county to work among the country churches and to get them to group together and call a pastor, Newburn church and Greensboro agreed to release me. We are now greatly in need of a good man to take this work. Some of the best work of my life was done during the month of May and it is my purpose to hold on to these churches in interest and prayer till the Lord sends us a man to take it up. The country work here means much to the Baptists in this county, and the struggling churches are responding to our appeals as never before. They are becoming better able and they are becoming aroused. One church which has never paid over \$25 per year for a pastor, pledged me \$125 per year in good subscriptions, if I could only get them a man capable of handling them. They are helpless because they can get no capable preacher to lead them—so it is all over the county. We want a man to locate in Greensboro and go out among them. The Baptist outlook is fine. Mt. Hebron church house has just been painted inside and out, and also the benches and pulpit. Newbern church has just been eated with the prettiest pews in Hale county, costing \$383.00. All three churches are anxious for a good meeting—ready for one. I have written Brother T. T. Martin. Help us get a man. Will pay him. We have our houses of worship in good repair. Now we want refreshings from above. I want to have a meeting with these churches in the country also, if possible. Could you let us have Brother W. B. Earnest for a month to go out into this work. We have four churches that will pay

about five or six hundred dollars to start with for a pastor—help us get one—one that does not mind hard work, one that believes that hard, country work is honorable.

### Hearing From the Helpers.

J. E. Holley:—"We had a good day at Bethsaida last Sunday. Took a collection for State Missions and got up \$7.00. I pray we may be able to come up all right at Talledega. You will hear from all my churches on this line."

H. M. Long:—"You may count on this pastor and the Newton church to help lift that \$4000 for State Missions. Surely the Baptists of Alabama will raise the whole amount—less than an average of three cents per capita."

J. H. Brown:—"Our church at Bethsaida has got one of the best little preachers and everybody loves him too. Bethsaida gave him his time and paid his salary just the same to go to the convention at Chattanooga, and we are proud of it, for on the 2nd Sunday he came back to see us and gave us a lecture about the convention, and we all enjoyed it. Oh, that this south land of ours were filled up with just such men. I refer to Rev. J. E. Holley. After his lecture we took a collection for State Missions, amounting to \$7.00."

Geo. W. McRae:—"I have a delightful people here. I hope that I may in some measure be worthy of them. I rejoice at the report made by Alabama at the convention. Hope to see you in July at the State Convention."

J. W. Dunaway:—"Your postal card declaring that we must raise \$4000 by the meeting of the State Convention is before me. We are going to help you. I am anxious for us to go up to the convention out of debt."

W. A. Parker, Jr.:—"You may count on me to the limit of my ability. My people are rallying nobly to our work. I will present the claims of the State Board next Sunday week. We gave Dr. Montague on my field \$531 on the endowment. I will take a collection for State Missions next Sunday at Collinsville. My churches are far ahead of anything in their history."

Jas. Crook:—"I am just in receipt of your letter with enclosures, for which I thank you. I gladly give you the small contribution enclosed to be applied to State Missions. May God bless you in your noble work and under your administration may the cause of State Missions continue to prosper more and more as the years go by."

Jno. S. Morriss:—"I send you post-office money order for State Missions from Winterboro church. Our pastor, Bro. Windsor, is alive on the subject of giving. He preaches with vim. Our collection is almost three times as much this time as ever before."

### ADDRESSES WANTED.

Dear Bro. Barnett:—It will be a favor to our college if friends who know the addresses of the following subscribers to our endowment will kindly inform me.

Yours fraternally,  
A. P. MONTAGUE.

Mrs. H. V. Allen.  
Rev. W. Y. Browning.  
S. E. Elliott.  
N. C. Henry of Fellowship church.  
P. E. Gwin.  
W. W. Kendrick.  
E. P. Lynch.  
C. H. Morgan.  
J. D. Monroe.  
S. D. Monroe.  
J. L. McKinney.  
J. C. Neal.  
Lawrence Nix.  
J. Y. Radford.  
D. W. Rhodes.  
Mrs. Ira W. Rhodes.  
W. G. Robertson (not Bro. Robertson of Carrollton).  
B. Sudduth, pastor of Shiloh church, Lomax, Ala.  
John Thomas.  
J. T. Williams.

# The Truth

about the

# Mutual Life

**T**HIS is a matter of great interest to the public, and of still greater interest to thousands of individuals. People with the fairest minds—and that means most people—have been disturbed and unsettled by the developments and denunciations of the past few months. What these people want is the truth—the plain unvarnished truth. To give them this truth is the object of this announcement.

The Mutual Life Insurance Company was organized in 1843, the first of its kind in America. In 24 years it had become the largest in the world. For 39 years, in spite of the keenest competition, it has held the lead, passing unharmed through panics, failures, strikes and wars; meeting with promptness its every obligation and having 460 millions of assets to-day.

The recent Insurance agitation was unique. The investigation certainly was thorough. As every one knows the Mutual Life was on the firing line. The smoke has now cleared away. What do we find?

In the first place we find that the Mutual Life is still the largest and staunchest Life Insurance Company in the world. Without defending or in the least belittling the abuses and extravagances recently brought to light, everybody should keep in mind the fact that the solvency of this Company has not for a moment been affected thereby. Concerning the work of the finance committee which has been attacked in the press, this Company's auditing committee consisting of Messrs. Truesdale, Auchincloss, Fish and Dixon stated on February 15th, 1906:

*"The Committee certify that the investments of the Company are of the highest order and well selected," and "have found the valuation given safe and conservative, in many instances less than the market value and in none in excess of such value."*

In the next place, extravagance has been stopped, and those responsible for it have gone; a new management has been installed, and retrenchments have been effected that have already saved vast sums of money and will save much more as time goes on. Legislative reforms have likewise been anticipated, and the Company is now as sound at the circumference as it always has been at the core.

In the next place, the ending of the first quarter presents an excellent opportunity for comparing this year with last.

*The amount paid policy holders is \$9,608,436.50, an increase of \$1,070,835.26. The receipts for premiums were \$15,082,484.57, a decrease of \$857,995.29 for the period. This is a shrinkage of less than 5% per cent. The amount paid for expenses was \$2,935,552.44, a reduction of \$1,547,279.36.*

This remarkable showing is a good thing to be kept in mind by everybody—those now insured in the Mutual Life, and those who should be. It cannot be accounted for by the smaller amount of new business written. Of the saving for the quarter, the sum of \$390,961.52 is in items not connected with the obtaining of new business.

In the next place we find that this Company is doing business—more business than any other company in the world with one exception. Far from being paralyzed or demoralized it is forging right ahead. Policies by the hundred are being written each day; honest trustees, keenly alert, are directing its affairs; faithful and experienced men are doing its intricate work; loyal agents are explaining its advantages and discriminating people are obtaining its protection.

In the next place we find that there need be no question as to the future. A policy in the Mutual Life is just as good as gold. No obligation could possibly be better. A bond of the United States Government is no safer. It will, therefore, be a misfortune if any one is misled by the writer who prints for revenue or for notoriety, or by the attorney who is out for his clients, or the competitor who is out for himself, or even by the gentlemen who have organized themselves into committees under an honest misapprehension of the facts. Such incidents may tend to hinder business but need deter no one who needs insurance.

With economy, which means rapid improvement in regard to earning of surplus for dividends, everywhere at work in the Mutual Life; with its immense size as the basis for moderate general expenses; with smaller liability for renewal commissions to agents than any other company; with the cost of new business limited by law for all Companies, how can any one possibly better provide for the uncertainties of the future than through a policy in the first Insurance Company in America, and the strongest in the world—

**The Mutual Life Insurance Company of New York**  
New York

*The Mutual Life has devised and placed on the market at a notably low rate, a policy which provides protection more far-reaching than an ordinary contract. Send your address and let us inform you as to the particulars.*

**Sunday School AND Revival Song Books**

**CHARLIE D. TILLMAN,**  
811 AUSTELL B'LD'G., ATLANTA, GA.  
Does the Business with SONG BOOKS.  
Superintendents write him what you are using and for 12c he will send you something new which can be returned.

**Southwestern Baptist University**



Phillip T. Hale, L.L.D., President  
Jackson, Tenn.

If you desire the highest intellectual culture under the most healthful and finest religious influences, send your son and daughter to the South-western Baptist University. Departments, Literary, Music, Art, Military, Bible, and Theological and Academic. For catalogue address:

1793 } **THE BINGHAM SCHOOL**  
1907 } Catalogue very full. MILITARY. Area of patronage widest in the South.  
1914 Year } Ideally located on the Asheville Plateau since 1891. RATES REASONABLE.  
COL. R. BINGHAM, Supt., R. F. D. No. 4, Asheville, N. C.

**THE AMERICAN TELEGRAPH AND COMMERCIAL COLLEGE**

For both sexes. May enter any time. Positions guaranteed. More calls for help than can fill. No graduates unemployed. Only telegraph school in South with wires connected with main line R. R. wires. Best method of Shorthand, Book-keeping, Penmanship and Typewriting etc. Write for free catalogue.

**BOX 950, MILLEDGEVILLE, GA.**

A 10 Cent Package of

**DR. LORD'S HEADACHE POWDERS**

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.**

FOR OVER 60 YEARS

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

**GOT THE ITCH?**

Dr. Boeck's Ointment positively and quickly cures the worst known cases. It never fails. We will send you by return mail, FREE trial box if you mention the name.

Why suffer longer from this annoying disease when you can be cured so quickly and easily. Write us today. Sent by mail to any address at 50 cents and \$1.00 a box.

**MONRAD COMPANY, DES MOINES, IOWA.**

**MRS. WINSLOW'S SOOTHING SYRUP**

has been used by millions of mothers for their children while teething for over fifty years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

**TWENTY-FIVE CENTS A BOTTLE.**



**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 \$6.40.

Can buy direct from us; because we manufacture our own Buggies, in our own Factory, here at home.

Is 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. ....

**OBITUARY.**  
Seay:—May 26th, Mrs. Polly Seay passed over the river to her eternal rest. She was born July 24th, 1841. Most of her life was spent at Pleasant Grove, where for many years she has lived a consistent Christian life, being a member of the Pleasant Grove Baptist church. A large concourse of people followed her remains to their last resting place. She leaves two sons, Rev. J. A. Seay, her pastor, and Dea. C. C. Seay her oldest son, preceded her to the eternal city. God has taken her to rest and while we miss her sadly we do not mourn for her as for those having no hope. Her loving grand-daughter,  
**MAMIE SEAY,**  
Louisville, Ala.

Little Will Henry Hobbs, son of Mr. and Mrs. W. K. Hobbs, of Birmingham, Ala., departed this life May 22, 1906. He was the cherished idol of a devoted father and mother and three sisters, age seven months and ten days. During these few short months the light of this little life brightened and blessed its earthly home; but the Lord who giveth and taketh away saw fit to take back that which he had loaned. His remains were carried to Deatsville, Ala., where they were laid to rest to await the resurrection morn.

"While the parents gave in tears and pain  
The babe they dearly loved,  
They know they shall find it blooming again  
In that home of light above.  
Its Uncle,  
**J. W. JONES,**

**Died.**—On Saturday afternoon, May 5, 1906, Mary A. Parker, wife of J. Baker Parker, at Mulberry, Ala. The deceased had been in bad health for some time, but her last severe illness only lasted about three weeks. A devoted husband and five children were left to mourn the loss of the beloved wife and mother. The sympathy of a host of friends goes out to these in their deep distress, and we would ask them if they would see the light to go in their sorrow to Him the Comforter. He only, the Great Healer, can soothe their aching hearts. He had a work for her up higher. Her advice, her encouragement, her cheerfulness her love will be greatly missed not only by her family but throughout the community in which she lived, for many were aided by her kindness and cheerfulness.

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

**SALESMAN WANTED**

One wide-awake hustler in every County to take orders for easy-selling Fay-Sholes typewriters. Liberal proposition to reliable man. Write to-day

**FAY-SHOLES**  
714 Majestic Building, Chicago.

**PERIODICALS**  
of the  
**Southern Baptist Convention**

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

**PRICE LIST PER QUARTER.**

The Convention Teacher, single copy 15 cents; in orders of 5 or more, each..... \$0.12

Bible Class Quarterly, single copy 5 cents; 5 or more, each..... 4

Advanced Quarterly..... 2

Intermediate Quarterly..... 2

Primary Quarterly..... 2

Lesson Leaf..... 1

Primary Leaf..... 1

Child's Gem..... 1

Kind Words (Weekly)..... 13

Youth's Kind Words (semi-monthly) 6

Baptist Boys and Girls (large four-page weekly)..... 3

Bible Lesson Pictures..... 75

Picture Lesson Cards..... 2 1-2

B. Y. P. U. Quarterly (for young people's meetings), in orders of 10, each..... 4

Superintendent's Quarterly, 66 pages 15

**CHILDREN'S DAY PROGRAMS FOR JUNE.**  
For the Bible Fund.

- Other Supplies.**
- Sunday School Record (simple, complete and accurate, each..... \$1.00
  - Class Books (for keeping class records), per dozen..... 40
  - Class Collection Envelopes, per doz... 40
  - Excellent Maps (see catalogue).
  - B. Y. P. U. Supplies.
  - Topic Card. Price per dozen, 15 cents; 75 cents per 100.
  - How to Organize—with Constitution and By-Laws. Price 10 cents per dozen; 50 cents per 100.
  - See B. Y. P. U. Quarterly in list above.
  - Home Department Supplies.
  - Its Plan.—J. M. Frost. Price 25 cents per 100.
  - An Experience.—Junius W. Millard. Price, per dozen, 5 cents; 50 cents per 100.
  - Class Books. For visitors' use, 1 cent each.
  - Collection Envelopes, price 35 cents per 100.
  - Superintendent's Quarterly Reports. Price 1 cent each.
  - Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

**BAPTIST SUNDAY SCHOOL BOARD,**  
Nashville, Tennessee.



**BLAKESLEE**  
GASOLINE ENGINES

ARE BEST FOR  
**Cotton Ginning**

"I can only speak of the engine bought of you last Fall in the highest terms. We find her to move with the regularity of a clock, a thing that we think very essential in making a good sample of cotton. As for safety, we think it far surpasses steam, and perhaps not more dangerous than water. It seems very simple and easy to learn to use and believe it to be only a question of time when they will take the place of steam engines."

Rev. J. W. BURTON,  
L. E. of the M. E. Church, South.  
Send for catalogue X, stating power requirements.

**White-Blakeslee Mfg. Co.**  
21 Birmingham, Ala.

**Keeley Cure**

SAFE, PERMANENT, SURE CURE

ALBEMARL, OPIMED  
DRUG HABITS  
TOBACCO SMOKING  
NEURASTHENIA  
**KEELEY INST**  
BIRMINGHAM, ALA.

Months of Treatment and Testimonials FREE



## Scalp Diseases

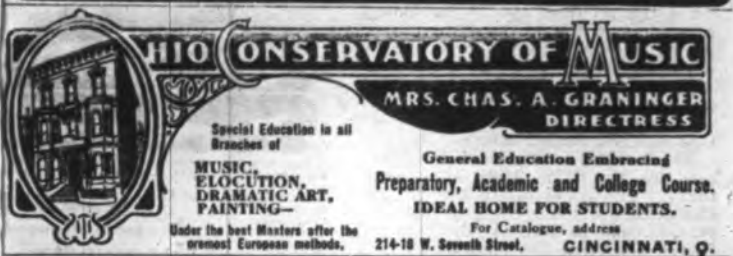
Scaly eruptions, scald head, milk crust and all forms of eczema of head or face, yield quickly to the magical influence of Heiskell's Ointment. This ointment allays itching and burning sensations, cools the skin, heals the irritated surfaces.

# 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.



## MUSIC CONSERVATORY OF CINCINNATI

MRS. CHAS. A. GRANINGER DIRECTRESS

Special Education in all Branches of

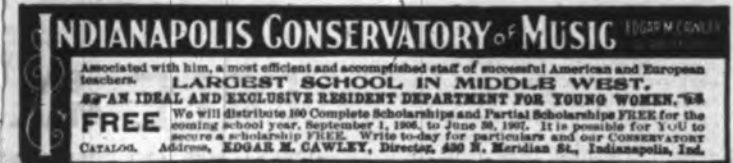
**MUSIC, ELOCUTION, DRAMATIC ART, PAINTING**

General Education Embracing Preparatory, Academic and College Course.

**IDEAL HOME FOR STUDENTS.**

Under the best Masters after the foremost European methods.

For Catalogue, address 214-18 W. Seventh Street, CINCINNATI, O.



## INDIANAPOLIS CONSERVATORY OF MUSIC

Associated with him, a most efficient and accomplished staff of successful American and European teachers.

**LARGEST SCHOOL IN MIDDLE WEST.**

**AN IDEAL AND EXCLUSIVE RESIDENT DEPARTMENT FOR YOUNG WOMEN.**

**FREE** We will distribute 100 Complete Scholarships and Partial Scholarships FREE for the coming school year, September 1, 1906, to June 30, 1907. It is possible for YOU to secure a scholarship FREE. Write to-day for particulars and our CONSERVATORY CATALOG. Address, EDGAR M. CRAWLEY, Director, 480 N. Meridian St., Indianapolis, Ind.

## Earthquake and Fire

Every Safety Vault in 'Frisco came through unharmed with its contents uninjured. That was the supreme test.

Our Vault is as strong and complete as anything in 'Frisco, and you have papers which you can't afford to lose.

Price of Boxes, from \$3.00 up.

## Birmingham Trust & Savings Co.

Birmingham, Ala.

## 30 DAYS' WASH NOTHING TO PAY

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

### SPOTLESS WASHER

is made of the finest selected Virginia White Cedar—steam tight, never breaks or comes loose. Only machine made with mechanical 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.

Write to-day for our Proposition.

SPOTLESS WASHING MACHINE CO., Inc., Box 664 B, Catalogue 898, New York. 648, Richmond, Va.



## DENTISTRY

If you are interested in a Dental Education, mail this Coupon to the Southern Dental College for beautiful, illustrated free Catalogue.

DR. S. W. FOSTER, Dean, 100 N. Butler St., Atlanta, Ga.

Send me Catalogue No. \_\_\_\_\_ of Southern Dental College.

Mail This To-Day

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

- Additional Subscribers to Endowment Fund, Howard College.
- |  |         |
|--|---------|
| G. D. Bragan, Daleville.....                             | \$ 5.00 |
| J. D. Davidson, Clayhatchee...                           | 25.00   |
| Bud Donnell, Clayhatchee...                              | 10.00   |
| H. L. Donnell, Clayhatchee...                            | 25.00   |
| I. L. Fuller, Clayhatchee.....                           | 10.00   |
| J. F. Pouncy, Clayhatchee....                            | 25.00   |
| J. P. Pouncy, Clayhatchee....                            | 5.00    |
| Rev. J. A. Smith, Clayhatchee..                          | 50.00   |
| H. M. Walden, Clayhatchee...                             | 50.00   |
| A. C. Walker, Enterprise.....                            | 50.00   |
| T. K. Wiggins, Clayhatchee...                            | 100.00  |
| E. H. Lunday, Andalusia.....                             | 10.00   |
| Billy Windham, Clayhatchee..                             | 25.00   |
| M. W. Metcalf, Clayhatchee...                            | 1.00    |
| Jewell Pouncy, Clayhatchee...                            | .50     |
| R. H. Walden, Clayhatchee...                             | 5.00    |
| F. C. Brown, Clayhatchee....                             | 5.00    |
| J. H. Mullins, Clayhatchee...                            | 5.00    |
| D. W. Thompson, Clayhatchee..                            | 5.00    |
| H. Sconyers, Clayhatchee....                             | 5.00    |
| R. P. Byrd, Clayhatchee.....                             | 5.00    |
| E. A. Thompson, Clayhatchee..                            | 10.00   |
| E. A. Thompson, Jr., Clayhatchee .....                   | 5.00    |
| Jas. D. Martin, Centreville....                          | 25.00   |
| Lewis E. Mayer, Demopolis...                             | 25.00   |
| E. D. Casey, Demopolis.....                              | 25.00   |
| W. J. Brietenbach, Demopolis..                           | 25.00   |
| J. N. Jester, Lineville.....                             | 25.00   |
| Ben S. Huggins, Worcester, Mass.....                     | 50.00   |
| H. B. Brock, Ft. Payne.....                              | 10.00   |
| L. A. S. Mrs. Wm. A. Parker, President .....             | 25.00   |
| M. W. Howard, Ft. Payne.....                             | 100.00  |
| I. B. Isbell, Ft. Payne.....                             | 25.00   |
| Rev. Wm. A. Parker, Jr. Ft. Payne.....                   | 25.00   |
| Mrs. May Pope, Ft. Payne....                             | 25.00   |
| G. L. Malone, Ft. Payne.....                             | 25.00   |
| Samuel B. Stone, Ft. Payne....                           | 25.00   |
| Dr. L. H. Appleton, Collinsville                         | 20.00   |
| J. T. Bartlett, Collinsville....                         | 5.00    |
| Irby Hall, Collinsville.....                             | 10.00   |
| Rev. J. B. Homric, Collinsville                          | 5.00    |
| N. B. Jones, Collinsville.....                           | 20.00   |
| Dr. W. T. Miller, Collinsville..                         | 10.00   |
| A. B. Milner, Collinsville.....                          | 5.00    |
| G. Y. Newman, Collinsville....                           | 20.00   |
| Mrs. H. P. McWhorter, Collinsville.....                  | 5.00    |
| W. C. Petty, Collinsville.....                           | 5.00    |
| J. L. Reeves and wife, Collinsville .....                | 25.00   |
| Dolphus Reeves, Albertville..                            | 20.00   |
| W. D. Reed, Collinsville.....                            | 5.00    |
| Mrs. W. D. Reed, Collinsville..                          | 1.00    |
| E. R. Rockett, Collinsville....                          | 5.00    |
| W. A. Wilbanks, Collinsville...                          | 100.00  |
| B. Y. P. U., A. L. Hildreth, President, Collinsville.... | 15.00   |
| B. F. Baxley, Brighton.....                              | 60.00   |
| D. U. Burgin, Brighton.....                              | 25.00   |
| Jas. W. Burgin, Brighton.....                            | 25.00   |
| Joe Burgin, Brighton.....                                | 25.00   |
| Ben Burgin, Brighton.....                                | 25.00   |
| P. P. Burns (in addition to \$75) Brighton .....         | 25.00   |
| S. E. Burns, Brighton.....                               | 10.00   |
| B. Y. P. U., Brighton.....                               | 50.00   |
| Miss Maline Burns, Brighton                              | 25.00   |
| D. C. Cooper, Brighton.....                              | 40.00   |
| J. W. Gray, Brighton.....                                | 25.00   |
| E. L. Dodson, Covin.....                                 | 25.00   |
| L. A. S., Brighton.....                                  | 10.00   |
| L. C. Meigs, Brighton.....                               | 100.00  |
| J. C. Vines, Brighton.....                               | 60.00   |
- A. P. MONTAGUE.

State Normal College, Florence, Ala.

A Training School for Teachers. Tuition Free.

Full corps of expert teachers. Courses in Pedagogy, Science, Literature, History, Mathematics, English, Latin, Manual Training, Music and common school branches.

Graduates readily secure good positions. Special attention given to preparation of teachers for the public schools.

Full term will begin Thursday, Sept. 13th.

Board \$10 to \$12 per calendar month. Necessary expenses \$100 to \$125 per session of nine months.

Write for catalogue to M. C. WILSON, President.

## MARY BALDWIN SEMINARY

STANTON, VIRGINIA. FOR YOUNG LADIES.

Term begins Sept. 8th, 1906. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 300 students each session from 33 States.

Terms moderate. Pupils enter any time. Send for catalogue.

MISS E. C. WEIMAR, Principal, Stanton, Va.

## FACE AND ARMS ALL BROKEN OUT

Troubled Almost a Year—Physicians Did No Good—Complexion Now Perfect and Skin Soft, White and Velvety. Tennessee Lady

## "HIGHLY RECOMMENDS CUTICURA SOAP"

"I had been troubled with a breaking out on my face and arms for almost a year and had the services of several physicians, but they didn't seem to do any good. Some time ago one of my friends recommended Cuticura to me. I secured some, and after using it several months I was completely cured. I can highly recommend Cuticura Soap as being the very best complexion Soap made. It creates a perfect complexion, leaving the skin soft, white, and velvety. I now use Cuticura Soap all the time and recommend its use to my friends." Maud Loggins, R. F. D. No. 1, Sylvia, Tenn.

Aug. 1, 1905.

## ANOTHER CURE

"I have used the Cuticura Medicinal Toilet Soap for more than a year, and for cleansing, beautifying, and purifying the skin, it cannot be excelled. I have been trying for a long time to get something to take the pimples off my face, and since using Cuticura Soap I find that it is the very thing for diseases of the skin." G. W. King, Cadiz, Ky.

Oct. 16, 1905.

## STILL ANOTHER CURE

"I beg to say that I had a great deal of dandruff and after using many so-called cures, I started to use Cuticura Soap and am now no longer troubled with dandruff." Ida Maier, 1226 Seltzer St., Philadelphia, Pa.

Oct. 16, 1905.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all druggists. Potter Drug & Chem. Corp., Sole Mfrs., Boston, Mass. **U.S. Mailed Free, "How to Cure Baby Humors."**

## POSTAL TYPEWRITER

The only real typewriter at a low price. An ideal assistant to ministers. It combines universal keyboard, strong manifold, mimeograph stencil cutting, visible writing and interchangeable type. Write for our booklet and installment plan. Agents Wanted.

Liberal inducements to clergymen to represent us locally.

Postal Typewriter Co. Dept. Editor and Publisher, New York, N. Y. 134 Broadway.

**\$25.00**



YES MY CHILD IF YOU DON'T USE MAGIC WHITE SOAP I LIVE WILL I BE AS BIG AS A GOOSE AS YOU

Put Magic on soiled parts, leave them in water one hour. No boiling, no washboard, no backache, if you use MAGIC WHITE SOAP: will iron easy as magic; has no resin like lye or yellow soap.

Get your grocer to credit or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.

MAGIC SOAP CO., Ltd. New Orleans



**C**OTTON YIELDS are sure to dwindle from year to year unless the soil is kept supplied with a complete fertilizer containing sufficient POTASH.

Just how POTASH increases cotton crops is shown in our 90-page book, "Cotton Culture." This book is sent absolutely free of any cost or obligation to any farmer who will write for it.

Address, GERMAN KALI WORKS,  
New York - 93 Nassau Street. or Atlanta, Ga. - 22 1/2 So. Broad Street.

<b>LIBERTY COLLEGE</b> (Est'd. 1874) FOR <b>YOUNG LADIES</b>	SPLENDID EQUIPMENT MUSIC DEPARTMENT DEGREES CONFERRED THOROUGH WORK DONE	<b>GEO. J. BURNETT,</b> PRES'T <b>J. HENRY BURNETT,</b> BUS. MGR. GLASGOW, KY. Near Mammoth Cave.
	<b>SCHOOL OPENS SEPT. 11th</b> IDEAL LOCATION TEMPERANCE TOWN BOARDING DEPARTMENT PRICES REASONABLE	

**The SOUTHERN BAPTIST THEOLOGICAL SEMINARY**  
LOUISVILLE, KENTUCKY.

Next session of eight months opens October 1. Excellent equipment; able and progressive faculty; wide range of theological study if help is needed to pay board, write to Mr. E. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information write to **E. Y. MULLINS, President.**

**NEW SCALE \$400 L. & B. PIANO**

**Nearly 500 L. & B. Pianos Sold**

Inside of Seven Months and Every Customer Satisfied. The following is an example of the appreciation expressed by over 400 club members:

GAYLEVILLE, ALA., Sept. 3, 1906.

Messrs. Ludden & Bates, Savannah, Ga.

Dear Sirs—Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here by agents for from \$300 to \$500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town.

We thank you for your selection and prompt shipment. Yours with best wishes.

(Signed) J. R. WILLIAMS.

Write for Booklet No. 33 and full particulars about free life insurance to club members.

**LUDDEN & BATES S. N. H.,**  
SAVANNAH, GEORGIA.

**L. & B. Pianos are Warranted for a Life Time.**

**WELSH NECK HIGH SCHOOL**  
Hartsville, S. C.

1. One of the largest and best equipped educational boarding schools in the South.
2. Twelve years of successful history.
3. A competent corps of instructors.
4. A large plant, electric lights, steam heat and cold baths.
5. Students prepare lessons under direction of teachers every night.
6. Healthy location: pure artesian water.
7. Thorough course of study literary, music business.
8. Our graduates make successful men and women.
9. Very moderate cost; write for our catalog. It will please you.

**ROBT. W. DURRETT, Principal**

**CHURCH PEWS**  
PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL AND CHURCH CHAIRS

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




**"ON TO OMAHA."**

The rallying cry all over the country of the Baptist young people has been taken up. From all parts of the United States and Canada have come reports of delegations that expect to be present when the Fifteenth International Convention is called to order. Omaha is all ready for the gathering of the hosts of young people from all over the country and her welcome will be hearty and sincere.

"Power," the keyword of the convention. On the program appear the names of leaders in the work of the young people of the Baptist denomination north and south, east and west. Efforts are being made to secure the presence of Governor Folk of Missouri to speak on "The Power of God in Civic Righteousness."

The annual sermon will be delivered by Dr. E. Y. Mullins, of Kentucky. The consecration service, the climax of the last evening of the convention, will be led by Dr. William Henry Geistweit, of Chicago.

Omaha, as has been said, is the geographical center of the country, and not far from the center of population. It is almost due west from Chicago, 500 miles. The various passenger associations have made special rates for the railroads entering Omaha, agreeing to make the round trip fare the cost of one fare plus two dollars, save from those points where a fare and one-third would be less.

It is expected that a number of those who attend the convention will desire to take a vacation trip following the convention. Those who do may be interested in a trip through the National Yellowstone Park. Tickets may be bought from the starting point, allowing a stop-over at Omaha, through the park at excursion rates. At Omaha tickets will be sold to Denver, Col., and return, good to return until August 20, for fourteen dollars. These tickets will be sold until Monday, July 16, the day after the convention closes. From Denver there are excursion rates to Colorado Springs, Manitou, Cripple Creek and other tourist points.

The Omaha committee is arranging for trips through and around the city for the entertainment of the visitors. There are a large number of beautiful parks and points of interest on the Missouri river near Omaha, which will be attractive to the visitors.

**EXCURSION RATES—FOURTH OF JULY.**

Central of Georgia Railway will sell excursion tickets between all points south of the Ohio and Potomac and east of the Mississippi River, including St. Louis, Mo., at fare and one third, round trip on July 2nd, 3rd, and 4th, limited for return until July 8, 1906. Minimum rates, 50c whole tickets, 25c halves.

For further information apply to your nearest ticket agent.

The plant that never dies. A most beautiful evergreen house plant. Opens up pretty and green when placed in water, closes up when taken out. A great curiosity. Sells for 25 cents, but I will send one by mail for 10 cents. A beautiful lover's knot hand made finger ring, with set and beautiful heart bangle only 10 cts. Both for 20 cts., with song book containing 50 songs free. The entire proceeds of sales of these articles will be used to pay the expenses of sending a poor invalid lady to a medical institute for treatment and a surgical operation. Also contributions thankfully received. Reference desired. Address "Wise Artist," 1632 St. Luke St., Augusta, Ga.

**Peterman's Roach Food.**  
A BOON TO HOUSEKEEPERS.

As the roaches go to the food, enticed by it at night from their breeding places, it perfectly eliminates large or small roaches.



It has been sent for 20 years to large institutions throughout the U. S. and abroad, with bills not payable unless it did the work to their entire satisfaction.

**Bedbugs**  
"Peterman's Discovery" (quicksilver cream) will kill bedbugs that go over where it is painted on light. It is also a preventative. It will not rust or harm furniture or bedding.

"Peterman's Discovery" liquid, in flexible cans, with spoons; pressing sides of can will force it in cracks and kill bedbugs and eggs instantly.

**Peterman's Ratmouse Food.**  
Ready for use.



Rats and mice made wild by this noxious food; alarm others; they will leave the building and not return.

"Peterman's Ant Food, a strong food to kill and drive away ants. Large black bottles may also be destroyed by it in one night.

Take no other, as time may be even more important than money.

Originated in 1873. Perfected in 1905 by WY. PETERMAN, Mfg. Chemist, 54, 56, 58 West 13th St., New York City, London, Eng., Montreal, P. Q.

If not obtainable from your local dealer, mail order direct to me. 20-cent packages of these preparations will be sent postpaid upon receipt of price.

**FREE BY MAIL**

**BOOKKEEPING AND SHORTHAND**  
to FIVE persons in each county, desiring to take personal instruction, who will within 30 days clip and SEND this notice to either of

**DRAUGHON'S Business Colleges**

Montgomery, Atlanta, Nashville, Memphis, Dallas, or Jackson, Miss

We also teach BY MAIL, successfully, or REFUND MONEY. Law, Penmanship, Arithmetic, Letter-Writing, Drawing, Cartooning, Business English, Banking, etc.

27 Colleges in 15 States. \$300,000.00 Capital. 17 years' success. Indorsed by business men. No vacation; enter any time. Write for catalog. **POSITIVELY SECURED or MONEY REFUNDED.** In order to get Home Study FREE, YOU MUST write now, thus: "I desire to know more about your special Home Study Offer made in the published at \_\_\_\_\_"

Nearly 20 years we have been training men and women for business. Only Business College in Va., and second in South to our in building. It retains Catalogue free. Bookkeeping, Shorthand, Penmanship by mail.



**OPIUM** and WHISKEY HABITS cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D. Atlanta, Ga. Office 104 N. Pryor Street.

**I CURE CANCER.**

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E. 13th St., Kansas City, Mo.

**War on Liquor and Tobacco.**

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



**TYBEE**  
 "Where Ocean Breezes Blow"  
 Is the place to go in the summer for rest, recreation and a real good time. Travel via  
**The Central of Georgia Railway.**  
 In a few hours you can be on the shores of the Atlantic, listening to the roar of the surf, drinking in the wine-like air, bathing, boating, fishing and dancing, and mingling with a gay throng of charming, good-natured people; the bluest of blue skies above you.  
 A maximum of pleasure at a minimum of cost.  
 For full information, rates, schedules, etc., ask your nearest Ticket Agent.  
**LOW-RATE EXCURSION TICKETS** are on sale at all ticket offices of the  
 W. A. WINBURN, J. C. HAILE, F. J. ROBINSON,  
 Vice-Pres. and Traffic Mgr. Gen'l Pass'r Agent. Ass't Gen'l Pass'r Agent.

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

No.	Lv. Selma	Ar. Montgomery	Lv. Montgomery	Ar. Selma
35	5:00 a.m.	6:50 a.m.	4:00 p.m.	6:05 p.m.
36	5:20 a.m.	7:10 a.m.	4:20 p.m.	6:25 p.m.
37	5:40 a.m.	7:30 a.m.	4:40 p.m.	6:45 p.m.
38	6:00 a.m.	7:50 a.m.	5:00 p.m.	7:05 p.m.
39	6:20 a.m.	8:10 a.m.	5:20 p.m.	7:25 p.m.
40	6:40 a.m.	8:30 a.m.	5:40 p.m.	7:45 p.m.
41	7:00 a.m.	8:50 a.m.	6:00 p.m.	8:05 p.m.
42	7:20 a.m.	9:10 a.m.	6:20 p.m.	8:25 p.m.
43	7:40 a.m.	9:30 a.m.	6:40 p.m.	8:45 p.m.
44	8:00 a.m.	9:50 a.m.	7:00 p.m.	9:05 p.m.
45	8:20 a.m.	10:10 a.m.	7:20 p.m.	9:25 p.m.
46	8:40 a.m.	10:30 a.m.	7:40 p.m.	9:45 p.m.
47	9:00 a.m.	10:50 a.m.	8:00 p.m.	10:05 p.m.

**TRAINS FROM MONTGOMERY**—Train 38 carries through sleeper to New York. Dining Car on this train. No. 36 carries through sleeper to New York and day coach to Washington. Dining car serves on this train Spartanburg to Washington. Trains 40 and 34 east are local. Trains 39 and 37 west are local.  
**CONNECTIONS FOR COLUMBUS, MACON and SAVANNAH**—Trains 35 and 40 connect at Opelika with C. of Ga. for Columbus. No. 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

**KIMBALL ORGANS**



On terms of \$2.50 per month \$8.00 per quarter, or otherwise if you desire it.  
 You can secure a Kimball Organ at Factory Prices and on terms as indicated. Why pay Agent's Profits and Commissions when you can buy one of these organs direct from the factory distributors?

Our 24 year's experience in Birmingham as Southern Distributors for this factory has made us a great reputation, but the biggest item and question is the amount which we have been saving our customers.

**HERE ARE TWO EXAMPLES:**  
 A. \$140 ORGAN for \$93; saving you \$47  
 A. \$75 ORGAN for \$45; saving you \$30  
 Every instrument guaranteed and if not as represented your money refunded.  
 Write today for free catalogue and our money-saving plan. Address:  
**SEALS PIANO & ORGAN CO.**  
 Southern Distributors  
 DEPT "A" BIRMINGHAM, ALA.

**LADIES CAN WEAR SHOES**  
 one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all druggists and shoe stores. 35c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

**Can Cancer Be Cured? It Can**  
 We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.  
 We Guarantee Our Cures  
**THE KELLAM HOSPITAL**  
 1615 West Main Richmond, Va.

**Cold Sulphur Springs**  
 In the Mountains of Virginia.  
 Elevation 1,800 feet. Sulphur, chalybeate and freestone waters. Abundant shade. Homelike and attractive. Hot Sulphur baths.  
 Terms moderate.  
 Address, J. S. CRAIG, Proprietor, Cold Sulphur Springs, Va.

**MANY DELIGHTFUL SUMMER RESORTS.**

with the most picturesque surroundings, with mineral waters in abundance, and "brim full of summer restfulness," are located in the Highlands mountains of Tennessee and North Georgia, along the lines of Nashville, Chattanooga & St. Louis Railway.  
 The accommodations vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated SUMMER FOLDER giving a list of these resorts and a brief description of each; also a list of hotels and boarding houses, with rates, etc., is now being distributed. A copy will be mailed free to any address upon application to W. L. DANLEY, G. P. A., Nashville, Tenn.

**OVER 20 YEARS OF SUCCESS**  
 As Specialists in the treatment of Chronic Diseases of Men and Women, is our record. We have been successful because we conduct our practice in an honest, straightforward manner. We claim nothing we cannot do. We carry on every promise we make. Each and every patient receives honest, conscientious service, and the best treatment medical science affords for these diseases.  
 We treat only Chronic Diseases. We invite every afflicted person to consult us, free. We will give them our expert opinion of their case and tell them what we can do for them. We have devoted over 20 years to the study and treatment of these diseases, established a reputation and practice which we believe is second to none in this country, and we unhesitatingly say that if your case is curable at all, we can cure it.  
 Our recent publication on Nervous Diseases, and "Health" free on application, also examination blank "A" for men and "B" for women. Personal examination always advised. **WE DO NOT DEAL IN PATENT MEDICINES** but prepare in our own private laboratory all medicines to suit each individual case, after careful expert diagnosis. **DR. HATHAWAY & CO.,** 90 1/2 Inna Bldg., Atlanta, Ga.

**MAIL ORDER BUSINESS.**  
 Previously mail order buying has been confined largely to Western cities, but Richmond, Va., has a mail order house based on the line of the successful houses. There is no reason why Richmond, being situated one-half way between Maine and Florida should not successfully compete for the Eastern coast trade.  
 The Spotless Company, Inc., Box 364, Richmond, Va., began February 2, 1905, and has since grown rapidly. It is advertising extensively, and has recently gotten out a catalogue which they intend to add to year by year. This catalogue contains practically everything useful on the farm and in the home, such as buggies, wagons, harness, paints, farming utensils, etc., and even groceries; and its prices are designed to compete with the Western mail-order houses. This should sound pleasant to the farmers of the South because it allows them to buy from Richmond and save a great deal in freight. Most mail order purchases are sold, freight collect, and the freight from Chicago to the South is, of course, much higher than from Richmond to any Southern points. For example, a farmer in buying a wagon from Richmond would save probably two or three dollars alone in freight as compared with buying it from Western cities.

(Continued from Page 3.)  
 once and but once, according to Roman Catholicism he must be offered daily.  
 It is through the sacrifice of Christ on the cross that our sins are forgiven. This one sacrifice was sufficient for the sins of the world. To claim that repeated sacrifices must be offered is to deny the sufficiency of the sacrifice on Calvary. It is the bloody, not a bloodless sacrifice, that cleanses us from sin. The so-called sacrifice of the mass is an insult to common sense as well as a plain contradiction of the Word of God.—W. J. E. Cox.

**SKEPTICISM**  
 It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.  
 Johnson's Chill and Fever Tonic is the greatest Fever medicine and Life savor in the whole world. If you believe this and accept it as a truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.  
 We will send 3 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of Fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

**Alabama Polytechnic Institute**  
 Chas. C. Thach, M. A., L. L. D., President.  
 AUBURN, ALABAMA.

Session begins Wednesday, September 5th, 1906.  
 Location high, healthful, 826 feet above sea level. Attendance 580 students from 12 states and 3 foreign countries. Twenty-three professors and twenty-five instructors. Eight degree courses.  
 Engineering: (1) Civil, (2) Electrical, (3) Mechanical, (4) Mining. Thirteen professors and instructors.  
 Extensive shops, full equipment, new machines, forge shops, foundry, etc. Over 200 students in leading professional positions throughout the south. Special attention to work in mining engineering.  
 (5) Agriculture and Horticulture; fourteen professors and instructors.  
 (6) Chemistry and Metallurgy; eight professors and instructors.  
 (7) Pharmacy. Every facility in chemistry. Large chemical staff. Extensive work in Pharmacy, assaying, etc.  
 (8) Latin and modern language course English, four years; Latin four years; History, four years; French, two years; German, two years; Mathematics, through conic sections; Physics; Chemistry; Political Economy and Psychology. Seven professors and instructors.  
 For further information address the President  
 Ju 20-31

**DRAUGHON'S Business Colleges**

Montgomery, Atlanta, Nashville, Knoxville and Jackson, Miss. 24 Colleges in 12 States. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST. Call or send for it.

**Beautify 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., Park, Tenn.

**VIRGINIA INSTITUTE Bristol, Va.**  
 A SELECT SCHOOL FOR GIRLS.

Gain of 22 boarding students over previous year; 200 students of music; 25 new pianos. Four story brick and stone building with 165 rooms and modern conveniences. Students from many states. University teachers. About the same altitude and climate as Asheville, N. C. For catalogue address J. T. HENDERSON, Box 146, Bristol, Va.

**Hollins Institute, Virginia**

ESTABLISHED IN 1842. For the higher education of young ladies. Faculty, 13 gentlemen and 12 ladies. Enrollment, 260 pupils from 26 States. For illustrated catalogue, apply to MISS MATTY L. COCKE, President, HOLLINS, VA.

Anniversary Medals, Banners, Bibles, Board, Brick, Bread, Bell, Coal, Chair, Lead, Library, Organ, Piano, Roof, Stone and Window Sashes; B. Y. P. U., Dime, Epworth, Lutheran, Missionary and Penny Helpers, 75c per 100, less than 5c each, postpaid. Maps, Money Banks New and Second hand Bo-ka, Old Coins, Funerals, Quaker Bibles, Quizzes, Recreation, Sunday School, Thermometers, Tins, Glasses, Unfermented Wine, Wordless Books, Cradle Rolls Y. P. S. C. E. Supplies.  
 E. C. Romaine, 725 W. Huntingdon Street, Philadelphia, Pa.

**BECOME A NURSE** and secure while training. The salary of a nurse is from \$15 to \$30 and up per week, and a nurse from the Red Cross Nurse Association can work "shoulder to shoulder" with the best nurses of this country. For full particulars write for Catalog No. 3. A copy of our monthly journal of nursing "The Professional Nurse" sent for 4 cents in stamps. Scholarship and tuition free. Training at home. Red Cross Nurse Association, Chicago, Ill., U.S.A. Largest training system in America.

Don't accept an Agency until you get my free samples and big offer. Sayman, 2128 Franklin Ave., St. Louis, Mo.

MISCELLANEOUS ITEMS.

Dr. John E. Boruad of Cartersville, Ga., will aid us in a meeting the latter part of August. We are looking for a great work of grace in our midst. Our town is under the blighting curse of a dispensary and this with other local evils puts us in great need of a good meeting. We at one time felt that the dispensary was for some reasons better than the open saloon but we are not so sure as to that now. We are sure of this though, the sale of whisky in any community is a curse. We believe the day will come when our people will free themselves from this evil.

Our house of worship is undergoing extensive repairs both inside and out. Our ladies are observing this week as a season of prayer for State Missions. With our great prosperity it would be a shame to go to convention with a debt. We trust that Dr. Crumpton's heart will be gladdened with more than enough money to meet every demand.

We regret Bro. Gavin's affliction. He did some great preaching in LaFayette last summer and our people hold him in high esteem. May the Lord soon restore him to his wonted health.

Auburn and Roanoke are pastorless. We feel sure these vacancies will soon be filled. You are giving us a great paper. May God's blessing rest upon our genial editor.—I. G. Murray, LaFayette.

To the Teachers and School Officers of Alabama.

Some days ago a call was sent out by the Executive Committee of the Alabama Educational Association, requesting a conference of teachers at the State University, July 10-12. All responses endorse the purposes of this call, and, from indications, a historic assembly will be held as a result. It will be the most important meeting ever held in our State for purely educational purposes.

This convention is a necessity. In order to obtain a wise revision of our school laws, the recommendations of our Legislative Committee must represent the general consensus of opinion of those in school work. Otherwise we shall be compelled to rely upon the usual process of legislative enactment which, though friendly in intent, may be imperfect and even inimical in fact.

Apart from the pleasing consciousness of having participated in the deliberations of this patriotic convocation, each one of us will receive a professional uplift and benefit almost amounting to an inspiration. From an entirely personal standpoint, it will be worth while to come in contact with the many teachers and supervisors here, and to hear the glowing eloquence of the lecturers who will occupy the platform of the University Summer School at that time.

On account of the Summer School, for the round trip a one-fare rate plus 25c will be available, July 7th and 9th, on all the railroads.

(Signed) JAMES H. FOSTER  
President Ala. Educational Association.

Whereas, God in his wisdom saw fit to take from our midst our beloved Sister Stephenson on the 11th of June, aged 39 years. She professed a hope in Christ in 1885 and united with the Missionary Baptist church, and lived a devoted Christian life until death. She gave a good talk just before dying, to her children and husband exhorting them to meet her in glory. We the Pilgrim Rest Baptist church humbly bow to this dispensation of Providence and extend our sympathy to the bereaved husband and children and aged mother. This verse of poetry is suggestive to her feeling at her departure:

"My loving friends as you pass by  
On my cold grave pray cast an eye,  
Weep not for me, dry your tears,  
I must lie here till Christ appears."  
G. W. Owen, J. H. Perton, Committee, Dawson, Ala.

# Special Summer Session

OF THE

## Massey Business College

\$25.00

pays for special summer course of three months, or for \$36.00 we will make the scholarship unlimited as to time in either the commercial or shorthand departments, to pupils registering during the month of June. This is a large reduction from our regular rates of tuition. During the past thirty days we have placed eighteen pupils in excellent positions as book-keepers and stenographers, and could have placed several others if we had had the graduates. Pupils entering now will finish their courses in time for positions this fall, when many business changes are made. Large, well ventilated and lighted halls. New courses in all departments being organized.

Massey Building  
2024 1-2 3rd Ave.

BIRMINGHAM, ALABAMA.

### BLOOD POISON CURED!

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



**SPLENDID!**  
"Never tasted such coffee before."  
That's what the all say after drinking.  
**MAXWELL HOUSE BLEND**  
for the first time. Get a sealed can from your grocer. You'll agree. So will the Coffee.

**Positions** GUARANTEED BY A  
**\$5,000** BANK DEPOSIT  
R. R. Fare Paid, Notes Taken  
500 FREE COURSES  
Board at Cost. Write Quick  
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

**CANCER CURED**  
WITH SOOTHING, SALMY OILS.  
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address  
**DR. BYE,** Cor. 9th & Broadway, Kansas City, Mo.

 **If You Intend to Get a Camera**

it will be greatly to your advantage to see our line of Kodaks.

There isn't any question about our ability to supply any amateur photographer with a Kodak that will just suit his needs, at a satisfactory price.

- Folding Pocket Kodaks \$5 to \$20.
- Flexo Box shape Kodaks \$5.
- Brownie No. 1, \$1.00; No. 2, \$2.
- Tank Developers, \$2.50 to \$7.50.
- Fresh Kodak Films and Supplies.
- Catalog free.



19 Center Ave., Birmingham, Ala.

**WILSON COLLEGE FOR WOMEN** CHAMBERSBURG, PA.  
Classical course and unusual advantages in music department.  
Faculty of thirty experienced teachers. 14 buildings. Full equipment. Good accommodations. Terms moderate. Apply for catalog. M. H. REASER, Ph. D., President, 43 College Ave.

**School and Church Furniture and Supplies**  
School Furniture  
Blackboards, Maps, Globes,  
Physiological and Geographical Charts,  
Dustless Crayon, Noiseless Erasers,  
Church Pews, Pulpits,  
Pulpit Chairs, Bells,  
Art Glass for Windows,  
Folding Chairs, Etc.  
For prices and description address  
**W. H. BOWEN**  
Room 335 Hood Building  
Birmingham, Ala.



**Good Cuts**  
When in need of Engraving, of the Print-Well Variety see the  
**ALABAMA ENGRAVING CO.**  
310 21st ST., BIRMINGHAM, ALA.

**Excelsior Steam Laundry**  
Geo. A. Blinn & Son, Proprietors  
THE OLD RELIABLE FIRM  
Our Patrons are our best Advertisers  
Ours is a Customer Always a Customer  
GIVE US A TRIAL  
1807 2d Ave., Birmingham, Ala.

**A Good Bed**  
IS ONE THING EVERYBODY WANTS



THE ORIGINAL  
**Perfection Mattress**  
**\$9.50**  
DELIVERED AT YOUR HOME  
Guaranteed to be the best bed in the world. Write for free literature.  
**Perfection Mattress Co.**  
Birmingham, Ala. Baltimore, Md.

**6% ON YOUR MONEY**  
6 months from \$0c to \$5000 rec'd on different plans  
Assets 176,173.06  
Guaranteed Fund and Profits 41,068.89  
If interested in a safe and profitable investment write us for literature and last semi-annual statement.  
Jefferson County Bldg. & Loan Ass'n  
217 21st St., Birmingham, Ala.