

ALABAMA BAPTIST

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A WORD ABOUT ST. LOUIS.

Howard G. Colwell in an interesting article on the Romance of St. Louis, among other things, says: St. Louis did not come to be by chance. It was planned, its location was picked out deliberately, with the whole Mississippi Valley to choose from. Picture to yourself the sturdy pioneer Pierre Laclède, coursing up and down the Mississippi and Missouri rivers, through a country almost uninhabited, not even the Indians being seen in large numbers. He had a charter from the French governor general at New Orleans authorizing him to locate a trading post, from which place he would trade in furs with the Indians of the entire valley.

It was on February 15, 1764, that he made his choice. Landing about half a mile below the present Eads Bridge, on a shelving shore at the foot of a gently sloping bluff covered with forest trees, he blazed out a few places on the trees to mark the spot, and returned down the river to publish to the little world of Frenchmen already in the valley that the site for the new town was chosen. A month from that day the first boatload of pioneers had arrived and set about the erection of the first house. From the very first its founder had intended the place to be called St. Louis, in honor of the crusader king, Louis IX. of France; but the first citizens of the town, more mindful of their own leader than of their fatherland's hero, called the place Laclède's Village. This name was not dropped until something like a settled government had made written records a matter of importance, when the official name became current.

Early Baptist History in St. Louis.

W. L. Nash says:

In many respects St. Louis has been one of the most difficult mission fields in our country. Established at a time when Catholicism was the established religion of France, and yet when the revolt from ecclesiastical tyranny was produced, the rebound of liventious abandonment, bigotry and brazen infidelity were so interwoven into the early life of the colony that for half a century freedom of speech and conscience found no place for the soles of their feet, and it required another half century to acquire strength to stand "and having done all to stand."

In 1763 agents from the French trading post in New Orleans ascended the Mississippi and selected a site for a trading station. For forty years our city's history is a chaotic page of intense religious bigotry and arrogant infidelity. Entrance into the territory of any minister, save a Catholic priest, was denied, while children of all immigrants must perforce become Catholic under pain of removal. Church serenity was thwarted by licentious infidelity which boasted that the Christian Sabbath should never cross the Mississippi. Sundays were veritable orgies. Mock celebrations of the Lord's Supper, burning the Bible with drunken shoutings of prayers and songs were not of unusual occurrence.

So passed the first forty years. If any Protestant foot trod the streets of the settlement, it left no trace behind. The sturdy, liberty-loving, conscientious pioneers who blazed their way through the forests and left their trail on the prairies, could not enter. There was absolutely no soil in which Baptist truths could take root. Rev. J. M. Peck, missionary in after years, says: "Of this class I cannot recollect an individual who was reclaimed or became a respectable citizen."



Our Honored President, E. W. Stephens, of Missouri

ALUMNI BANQUET.

On the evening of Tuesday, May 30, at 8 o'clock, the Alumni Association of Howard College will hold its annual banquet in Renfro Hall, East Lake. It is expected that a large number of old students will gather for this occasion, and a great time is anticipated.

Why not every old Howard boy who reads these lines tie himself away on a visit to his Alma Mater for this event? A Birmingham caterer is preparing an excellent menu, and the following toasts will be responded to:

The Fidelity of Our Mother's Sons.

1. Their Fidelity in War Times.
2. Their Fidelity in Civic Life.
3. Their Fidelity in Commercial Life.
4. Their Fidelity in Professional Life.
5. Their Fidelity to Great Learning.
6. Their Fidelity to The Book.
7. Their Fidelity to Our Mother Herself.

If you expect to attend the banquet send your name to D. P. Coleman, 1921 First avenue, Birmingham, Ala. A. G. MOSELEY.

Trade and Commerce of St. Louis.

The fourth city of the United States in population.

The largest and most important city in the Louisiana Purchase.

Has the largest drug house in the United States. Has the largest hardware house in the country. Has the largest woodenware house in America. Has the largest shoe house in the world.

The largest shoe distributing city in the Union. Is the largest millinery market in America. The largest inland coffee distributing center. One of the great railroad centers.

The principal city on the longest river in North America.

The largest hardwood lumber market in America. Makes more street and railroad cars than any other point.

The largest horse and mule market in the world. A prominent manufacturing center. Has the best rapid transit system known. Leads in output of American-made chemicals. Prominent in manufacture of proprietary medicines.

Receipts of grain in 1904, 62,340,938 bushels. Receipts of flour in 1904, 2,355,560 barrels. Flour manufactured in 1904, 1,102,080 barrels. Flour shipped in 1904, 306,198 barrels. Banking capital and surplus, 1904, \$80,590,054. Bank clearings in 1904, \$2,793,233,918. Leads in manufacture of stoves and ranges.

LOUISIANA PURCHASE.

But with the Louisiana Purchase came nominal religious liberty. But even the stars and stripes cannot change dispositions or uproot prejudices, as the Baptists found to their cost. From the adjacent districts came Baptists who had lived in the air of freedom and knew the power of the unadulterated gospel. Then appeared Talbot and Clark, both Methodist preachers, and both dissatisfied with infant sprinkling. The Bible was read, discussion was had, prayer was resorted to—perhaps some godly Aquila and Priscilla instructed them in the way of truth more fully—however that may be, the result was that Talbot baptized Elder Clark and was in turn baptized by him. Others, on a profession of their faith, were buried in baptism by Clark, and the wheels of the Baptist chariot "struck the trail" on Missouri soil. Mightily Father Clark wrought, and the hand of the Lord was with him. In and around St. Louis he and Elder Musick, who came about this time, preached and established churches and ordained elders. Old Fee Fee Church, in the suburbs, organized in 1807, is well worth a visit by those who love the heroic sacrifices of the past. A host of preachers and consecrated laymen have risen from her ranks and have done much to make possible Baptist success in Missouri with its 152,422 white Baptists.

"Truth crushed to earth shall rise again." The witnesses lay unburied in the streets of Babylon for a few years when under the leadership of Rev. A. B. Smith, the few remaining were gathered together with some others who had come to the city and in a room within a block of the site of the ill-starred First Church, the Second Baptist Church of St. Louis was organized.

A Baptist Opinion.

The above story of struggles and disappointments but shows that the Baptists are mighty witnesses for the truth, and here in St. Louis where the mayor of nearly a century ago tried to put the Baptists "out of business," a Baptist lawyer, a Southern Baptist, put the hoodlums "out of business," and by so doing put himself in the governor's chair. The Baptists have much to be proud of and pity it is that we know so little and care so little about our Baptist history.

It is not too much to look for a new era of Baptist enterprise as a result of this meeting. It will call for no new division, but a much happier and more fraternal adjustment of forces. There should be seen in this occasion the herald of a better day. There were heroes who went before us in loyal and sacrificing devotion to the truth which has been committed to us and whose heritage is worthy of saving and perpetuating.

No visible line of denominational differences should be drawn before the imagination to cause any man to stumble. The great issues in the Kingdom of God which affect commercial, political, social and religious life, the world over, ought to be discerned and this conference, to the far-sighted, seen to be an occasion of momentous import. The hand of Providence may be seen pointing Baptists to a mighty future and it is for them to set their face toward.



Calvary Baptist Church, Kansas City.

CONVENTION NOTES.

The Seminary alumni met at 2 o'clock Saturday afternoon in Century Presbyterian Church. Dr. W. W. Hamilton, Louisville, was re-elected president and Dr. A. C. Cree, secretary.

A memorial signed "Landmarkers," which came from the Baptists in Arkansas and Texas, was read, and after a great deal of discussion as to whether it should be laid on the table, it was referred without comment.

H. P. McCormick, formerly of Virginia, but now minister to Porto Rico, made a short talk on the new work that is being accomplished in that country, where the word of God has been known only for about a year.

A resolution asking that President Stephens make an address on the denominational question at the opening of the next annual convention was offered by Dr. J. W. Millard, of Georgia, and was adopted by the convention.

E. E. Bomar, assistant corresponding secretary of the foreign board, of the Southern Baptist Convention, is a native of South Carolina and has been in his present position since 1901. He is one of the most energetic workers in the South.

The committee to select the next convention city was appointed Saturday by President Stephens. The members are: Dr. E. T. Eaton, of Kentucky; Dr. W. E. Hatcher, of Maryland; Dr. Lansing Burrows, Tennessee; Dr. O. F. Gregory, Alabama, and Dr. J. B. Gambrell, Texas.

Within two weeks Missouri had the unique honor of entertaining the two great Baptist assemblies. The Southern Baptist Convention met in Kansas City, May 12-15, and the Anniversaries in St. Louis, May 17-24. Between these two sessions there was held in St. Louis the meeting of the Baptists of North America.

Dr. S. Y. Jameson, Atlanta, Ga., chairman of the committee on items of special interest in connection with the work of the foreign missionary board, said the greatest achievement since the Nashville convention was the sending out of fifty missionaries, recruits, in the year. In the twelve months, Dr. Jameson said, 2,231 converts had been received in the foreign fields. Special attention was called to the imperative need of improvements at many stations. Suitable houses for missionaries are needed. Dr. Jameson said; well located chapels are demanded in the work and money is required. With these things the efficiency of the missionaries would be multiplied. "We are able to give this money," said the speaker, "should we not ask God, then, to give us wisdom to so use it that the great and good work may go on better and better?"

Vice President Charles A. Smith is a native of North Carolina, but for twenty-five years has been in business in South Carolina, being one of the larg-

THE ALABAMA BAPTIST

est merchants in the eastern part of his state. For several years he has been president of his State Convention of Baptists and is an honored layman of the denomination.

The annual convention sermon was preached by Rev. W. H. Felix, of Lexington, Ky.

The Rev. Robert G. Patrick is president of the Judson College for Women at Marion, Ala., an institution which is recognized as one of the leading Baptist colleges for women in the South.—Kansas City Star.

One of the accomplishments of the Foreign Mission Board during the past year has been the establishment of a station at Chengehow, China, a point about 400 miles further inland than the mission has heretofore extended.

"Bennie Strike-Ax" is the euphonious name of one of the Osage Indians who sang with the braves before the body. "Johnny Afraid of the Soap" was also in the choir, which was led by "Mose of the Field." These are Baptists from the Territory.—Kansas City Star.

Vice President Joshua Levering was the candidate for the Prohibitionists in 1896, and Delegate George W. Carroll, of Texas, was the candidate of the same party in 1904.

While the reception to the members of the alumni of the Southern Baptist Theological seminary was in progress at the Calvary Baptist Church the odor of burning cloth filled the Sunday school room where the reception was in progress and caused considerable uneasiness among some of those present. A number of men went quietly to work to find the source of the smoke and it was finally discovered in some burning rags in an areaway outside of the church. The wind carried the smoke into the building through an open window. It is supposed the rags were set on fire by a cigar thrown into the areaway.

A high tribute was paid to the efficient work of the two recording secretaries, Drs. Lansing Burrows and O. F. Gregory, who were elected to this position for the twenty-fifth year, by Dr. C. L. McConnell, who stated that it was the silver wedding of the delegates of this convention and the two secretaries. These two men have filled this same office for the past twenty-four years and their reelection for the twenty-fifth time shows the honor with which they are held by the delegates of the convention.

On account of the large number of delegates and visitors to the convention, together with the local visitors, who daily demanded admittance to the convention, it was decided to hold duplicate meetings or conventions in three different places. The regular routine business was carried on in either place at the same time and the same hour. Those unable to gain admission to one place were welcomed at the other. These meetings were held in the Calvary Baptist Church, Ninth and Harrison streets; the Central Presbyterian Church, Ninth and Harrison streets, and the First Presbyterian Church, Tenth street and Forest avenue. The delegates were tendered Convention hall as a place to hold their sessions, but after much discussion finally adopted the idea of the three conventions.



Convention Hall, Kansas City.



Coates House, Kansas City. Headquarters.

The Kansas City Star said: Dr. Hatcher is the wit of the conference, judging by his address at the educational conference, the gray-haired and spectacled college presidents and faculties laughing uproariously at his sallies.

The enrollment of the delegates was conducted by Dr. Lansing Burrows, of Tennessee, stating that under the association and financial basis of representation, there was a possible representation of 1,660 delegates on the financial basis and 462 delegates from the association, making in all a total representation of 2,122 delegates. Up to the hour of the opening of the convention there had been an enrollment of only 755, however.

Dr. Gambrell, who has had many years' experience in educational work at the educational conference, declared himself in favor of co-education and said that in his opinion no more great colleges would be built exclusively for men. "Co-education," said he, "has been said to be a good arrangement for courting and for marrying. Well, that's all right. If you're going to marry it's well to have the proper sort of person near you. Seriously, I believe the day has passed, in this country, when women are to be denied the same privileges and opportunities as are provided for men. They must have the same chance."

Edwin Washington Stephens, the new president of the convention, is the publisher of the Columbia (Mo.) Herald, and was formerly president of the Missouri Editorial Association, and later was elected president of the National Editorial Association at the meeting of that body in Boston in 1891. He has been a prominent worker among the Baptists and has always taken an active interest in the affairs of the Southern Baptist Conventions. A year ago, at Nashville, Tenn., he was elected vice president of the association. He is a graduate of the Missouri University and has been a member of the board of curators of that institution as well as president of the alumni association of the university.

The delegates were the representatives of 2,000,000 white Baptists, which number is about one-half of the Baptists in the world, both white and black. These delegates represented the District of Columbia, Virginia, Maryland, North Carolina and South Carolina, Louisiana, Texas, Florida, Alabama, Arkansas, Indian Territory, Oklahoma and Mississippi. Of these delegates, there were probably 200 who were presidents or members of the faculties of Baptist schools, colleges and academies in the South.

In anticipation of the large number of visitors here the arrangements at the Calvary Baptist Church were made in accordance and every possible convenience for the delegates and representatives of the denominational and local press was made. For the convenience of the delegates the Western Union Telegraph Company and the Postal Telegraph and Cable Company installed offices in the corridors of the church, with a corps of messengers. Telephone connections, both local and long distance, were also made in the lobby of the church.

Saturday afternoon the convention enjoyed hearing religious songs sung by eight free Cherokee Indians.

Many a heart was stirred when the convention sent a telegram of love and sympathy to Dr. Hawthorne.

We believe our delegation was larger than that of any state equally as far from the convention as was Alabama.

Hon. Joshua Levering made a stirring and interesting talk about the work on the foreign field. He is a royal layman.

Alabama had a number of lovely consecrated women at the convention. It did us good merely to know that they were in attendance.

Dr. Willingham said that nearly \$1,000 a day was needed for the expenses of the foreign missionary work of the Baptist denomination.

We had the privilege of meeting Brother and Sister Ginsburg and their two daughters and little son, Robert Willingham Ginsburg. The song of the two little girls in Portuguese was greatly enjoyed by the convention.

Chattanooga showed enterprise in scattering a beautiful folder at the convention, showing the places of pastime interest in and around Chattanooga, which contained the invitation of the city of Chattanooga to hold its next session in Chattanooga.

In introducing one of the speakers at the educational conference, Dr. Hale took occasion to tell of a conversation with William Jennings Bryan in which Mr. Bryan said he had nearly been a Baptist and perhaps a minister.

"Mr. Bryan said," Dr. Hale continued, "that his father had intended to send him to William Jewell College for his education, but something prevented."

"Had he gone there," interrupted Dr. Green, president of William Jewell, "he might have been president."

"Of the college?" inquired Dr. Hale.
"Oh, no," said Dr. Green; "of the United States."

The Alabama delegates greatly enjoyed the tribute paid to our own McCollum, by Hon. Joshua Levering, who recently visited the Orient, calling him the "Prince of Missionaries," and setting forth in what high esteem he is held in Japan.

The committee appointed to select members to fill vacancies on the board of trustees for the Southern Baptist Theological Seminary, Louisville, Ky., reported as follows: For Maryland, R. W. Weaver, J. D. Darlington, C. L. Laws; Kentucky, B. F. Proctor, E. B. Pollard, C. T. Dearing; Alabama, Jonathan Haralson, B. F. Ellis, A. C. Davidson; Tennessee, M. D. Jeffries, L. F. Miller, J. H. Snow, W. C. Golden, E. E. Folk, T. W. Moore, T. S. Potts, A. U. Boone, P. T. Hale.

Dr. R. J. Willingham spoke feelingly of the hard work of the state secretaries, the noble efforts of the editors and the glorious help of the pastors in helping him in his campaign for foreign missions.



The Great Bridge, St. Louis.



Third Church, St. Louis.

Will Bailey, of the Biblical Recorder, was greatly missed at the reporters' table.

Dr. Mullins, at the alumni reception, urged those interested in a religious quarterly to take the Review and Expositor.

The following Alabamians were appointed to preach on Sunday at Kansas City during the Convention: Dr. A. C. Davidson, J. M. Shelhoun, W. J. E. Cox, J. A. Hendrix, W. B. Crumpton, L. O. Dawson and S. M. Provence.

The following Alabamians received appointments on convention committees: Drs. S. M. Provence, W. J. E. Cox, J. W. McCollum, R. G. Patrick, W. B. Crumpton, C. A. Stakeley, A. C. Davidson, Richard Hall, W. E. Pettus and Frank Willis Barnett.

Dr. S. H. Ford, who is in his 86th year, in seconding the nomination of President Stephens, showed that there was one old man living who knew how to make a short speech. He also made a short speech on the Sunday School Board.

Rev. J. W. Kramer kindly invited us to go over and preach for him at Quincy, but we had to decline. Brother Kramer is fond of the Quincy saints, but he loves the ones at Brewton.

The Baptist hymn and praise book, published by the Sunday School Board, was used by the convention as the Calvary Baptist Church had just put in a large supply. Dr. Frost had cause to feel proud of his new pet for many sung its praise. Dr. Hatcher made an interesting and happy speech about hymn books and particularly delighted Dr. Frost by his hearty commendation of the Sunday School Board's Baptist Hymn and Praise book.

Editor Pitt, of the Religious Herald, was absent and his absence was a source of regret to his many friends in the newspaper fraternity.

Dr. Frost took great pride in having the five field secretaries of the Sunday School Board stand before the convention. Spillman, Inlow, Leavell, Beauchamp and Brittain are men, every inch of them, and are doing a great work.

The opening prayer by Dr. Davidson was eloquent and fervent, and started the convention off on a high spiritual plain.

Dr. Broughton, while passing through the lobby, overheard a bald-headed brother ask a friend: "Why does Broughton wear such long hair?" The brother answered: "He did not know, that he had better ask Broughton," when the wry doctor gazing at the bald expanse of the brother who wanted to know, said: "I guess it is because I can grow it and you can't."

Rev. M. W. Bacrafer, pastor of William Jewell Baptist Church, Kansas City, with his charming wife, had direction of the music for the Southern Baptist Convention.

At 9:20 Saturday night Rev. J. W. McCollum was introduced to tell in his own wonderful way, the story and needs of Japan, and the effect of the present war on the work.

We had all kinds of weather at Kansas City. Tuesday night the clouds were lowering and the lightning was fierce, and people stood on the street corners and looked anxiously over the river towards Kansas. Some of the days were beautiful, but Saturday was what the English call a "nasty day."

Rev. J. L. Thompson and his charming bride went to the convention with the "Gregory party."

Brother McCollum, when asked, "what of the Russians win?" said: "This is an unthinkable 'if.'" He believes firmly that Japan will win, and that the Japanese will dominate the East.

At the missionary rally Dr. Eaton, of the Western Recorder, made a telling one-minute speech, saying: "It is within the reach of the Southern Baptists alone to evangelize the world within the next five years."

Rev. J. I. Proctor, of China, made a strong statement of the situation in China.

Rev. F. F. Soren, pastor of the First Baptist Church in Rio, told pathetically and humorously of the need of a larger building in which to hold services. Those who heard him will long remember the unique way in which he set forth the great annoyance caused him by "the band" in a beer garden near by. Alex Bealer wanted to take up a collection to help the brother "beat the band."

Rev. I. C. Skinner, of Baltimore, used an illustration about a locomotive that had to be carried over a temporary track by the use of crowbars. He said there were too many "crowbar" church members.

Dr. Chivers, the secretary of the American Baptist Home Mission Society, was introduced and spoke briefly, extending the greetings of the society from which he came and incidentally giving an interesting description of mission and church work in Wales, where he was born, and in Canada, where he lived for some years before going to New York.

The first business of the convention Saturday morning was the reading of the statistical report and the report of the treasurer, G. W. Norton, of Louisville, Ky. The first showed that the Southern Baptist denomination has in its jurisdiction 20,400 white churches with 1,832,638 members. There were, in the year, since the Nashville convention, in May, 1904, 103,021 baptisms. The contributions from all the churches for the year amounted to \$5,379,081. The treasurer's report was almost a copy of the document on statistics and was passed without reading.

Every heart was touched by the story told by Dr. Provence of Brother Chambers' bereavement in the loss of his wife at Shanghai. The death touched the Provences deeply, as Mrs. Chambers and H. W. Provence's wife were sisters.



City Hall, St. Louis.

Monday night the report of the Home Boards on cities and the building and loan fund were heard.

The only Baptist in the Osage Nation, a full blooded Indian, was presented to the convention on Monday night.

Dr. Sampey's address on the "Missionary Idea in Isaiah" on Saturday night was scholarly and convincing. Alabama is proud of her learned son.

Saturday afternoon will not soon be forgotten by those who were at the convention. A four hundred thousand dollar mark was set for foreign missions for the ensuing year.

Rev. A. C. Dixon, of Boston, arrived Saturday, and was busy shaking the hands of his many friends. Dr. Dixon is one of the most forceful preachers in America, and has great gifts as an evangelist.

Rev. F. M. McConnell on Monday night made an eloquent plea for help in Kansas City, stating that there was need for forty more churches at once. He asked the Home Board for \$10,000.

Dr. Hatcher got up and said: "I don't want to make a speech, but I want to say something," and gave a great tribute to Brother C. V. Edwards of New Orleans, and told of his need of a great church.

The testimony meeting Monday night, conducted by Rev. J. W. Millard, of Atlanta, Ga., was one of the most delightful half hours of the convention. It rejoiced our heart to hear the glorious testimony of many of our Alabama delegations.

Dr. Carroll, of Texas, delivered a masterful address on Monday night. We don't blame the Texans for being proud of their great preacher and leader. Long may he live to be a help to his state and an inspiration to Southern Baptists.

Dr. J. B. Gambrell, Texas, said that while the Southern Baptist body was great in many ways, it was short on men who are experts on Sunday school work. Speaking for Texas, a big state, he said he would have to admit that it had no Sunday school experts. This is an open field, and the opportunity is at hand.

The motion made by Dr. Eaton that a suitable token be presented to our able secretaries, Drs. Burrows and Gregory, as a slight appreciation of their faithful services for a quarter of a century.

The usual vote of thanks was offered and passed unanimously.

At one time on Monday night when the brethren were much mixed and doing much talking about instructing or not instructing the Home Board about an appropriation to Kansas City, all the while keeping the Indians standing on the platform waiting a chance to sing, Dr. Gray relieved the situation by saying "Sing, Indians, sing!"

Dr. W. E. Hatcher, of Richmond, Va., said that the lack of harmony and unity between the music sung in the Sunday school room and the church was very apparent. "The children today," he said, "sing ragtime music in the Sunday school and it is no wonder they don't want to sing, 'Holy, Holy Is the Word,' in church afterward." Dr. Hatcher urged that a closer relation be established between the church and the Sunday school and his talk stirred up others.

The following program was carried out at the great mass meeting at Convention hall Sunday afternoon: Opening hymns, Convention Coronation, Prayer, Hymn, "Bethany," Memorial address, "Colonel J. H. Hoyt," by Dr. A. J. S. Thomas, hymn, "Beautiful River," the people standing; Memorial address, "Dr. C. C. Meador," by Dr. William E. Hatcher; duet, "Redemption," the Rev. and Mrs. M. W. Barcofer; hymn, "At the Cross," sermon by Dr. A. C. Dixon, Boston, Mass.; Benediction.

Rev. A. J. Barton, DD., made a strong speech Monday afternoon, setting forth the status of the work among the negroes.

The opening and closing of the Southern Baptist Convention is something long to remember. The opening is impressive, the close is affecting.

Rev. J. M. Shelburne reported for the committee on vice presidents, calling attention to the fact that little was being done by those appointed to those offices.

Dr. Carroll says he is just a little bit older than the three biggest things he knew; the Southern Baptist Convention, the State of Texas, and Baylor University.

The convention, by the adoption of a resolution introduced its officers to represent it in the convention of Northern Baptists, at St. Louis, with a view to closer fellowship.

Dr. L. G. Broughton on Monday afternoon thrilled the audience with his plea for evangelism. Dr. Broughton has the gift of getting and holding the attention of his audience.

President Stephens appointed the editors of the Baptist papers in the South a committee on the Fourth of July celebrations and took occasion to pay them a very high tribute.

President Stephens appointed the following committee on evangelism: L. G. Broughton, Georgia; G. W. Truett, Texas; W. W. Hamilton, Kentucky; W. M. Vines, Virginia, and A. J. S. Heomas, South Carolina.

Rev. A. J. S. Thomas presented the report of the committee on the Broughton resolutions on education. The committee did not deem it wise to create a new board or appoint a general secretary to supervise evangelistic work.

Rev. J. L. Gross, of Selma, was appointed vice president of the Foreign Mission Board for Alabama; Rev. T. M. Callaway, vice president of the Home Mission Board, and Dr. A. C. Davidson, vice president of the Sunday School Board.

Dr. Gambrell, of Texas, "the Baptist commoner of the South," as he is known to all in the convention, bears a striking resemblance to the late John Sherman. While a Confederate scout under General Lee he "sneaked" through the Union lines in Virginia and married the girl who has been his wife for more than forty years.—Kansas City Star.

One brother in reading his report emphasized his words so that in the expelling of his breath he came very near to whistling a tune. We like emphasis, but while he was reading we were reminded of the steamboat that had to stop when it whistled for a landing.

The committee on Sabbath observance reported. It deplored the popular tendency rapidly increasing, it said, toward lack of respect and open disregard for Sunday and Sunday laws. The report, which was immediately adopted without comment, recommended the appointment of a special committee, to report to the convention one year from now, with suggestions for closer and better Sabbath observance.

Alabama not only showed up well in the number of delegates, but in their reports as chairmen of committees and their remarks on the subjects presented. Many of our men are well equipped, but none of them delight in pressing themselves upon the notice of the convention. Brother Crumpton, the peer of any of the great readers, sets the younger brethren a good example by showing himself, an interested listener, instead of a continuous speaker.

Committee on enrollment reported 824 delegates present. Class 1, 668, class 2, 156.

President Stephens made a fine presiding officer. He has dignity, tact and firmness.

Tuesday was a beautiful day, and the services at all the churches were well attended.

While the speeches, as a rule, were short, some of the reports of committees read like treatises.

A number of fine reports were made, but a few of the brethren brought in "book" which read like a series of trials.

The report on the Texarkana memorial was read by Dr. Wm. E. Hutcherson Monday afternoon and was unanimously adopted.

The convention "shied" at the mere mention of "new boards," the idea being to increase the efficiency of the ones already created.

Dr. Dixon said he recently heard a magnificent sermon, but the people went to sleep because, while it was national, theological, yet it was "paregorical."

Dr. Len G. Broughton, of Atlanta, greatly stirred the preachers who heard him at the convention. He certainly knows how to get at the hearts of his hearers.

Report of the committee on time and preacher set Thursday, May 10, 1906, and Rev. W. R. L. Smith as preacher, and Dr. Oliver F. Gregory as alternate.

At the memorial services at the great Convention hall on Sunday afternoon, there were probably between ten and fifteen thousand people, and the sound of all these voices singing praises to God was something never to be forgotten.

The convention speeches were, as a rule, timely and brief. The great old leaders gave evidence that they could put a great deal into a few minutes, and their speeches were remarkably pointed. With the venerable leaders making short talks, the younger brethren dared not air themselves at length.

We counted fourteen preachers to the right of A. C. Dixon on the front seat on the platform at the memorial services and seven of them were from Alabama, showing that Alabama is always to the front where something good is going on. They went early, wanting to hear, not to be seen.

Rev. A. C. Dixon, of Boston, who preached the sermon on Sunday afternoon at the memorial services, is one of our greatest gospel preachers, and his message stirred the hearts of all. We regretted to note that this great, stalwart North Carolinian looked greatly worn. We fear he is wearing himself out.

As we took out seat in the great Convention hall and looked in thousands of faces, we could not but contrast the scene with the one we witnessed at the great Democratic Convention, which met at St. Louis last summer. At Kansas City the men and women were drawn together by their love for Christ, at St. Louis the men were drawn by their love for democracy. There was a vast difference in the conduct of the two assemblies. At St. Louis it was a mob, at Kansas City it was a reverent crowd.

While Rev. J. F. Love was reciting the love of Governor Eagle for his wife, it brought to mind a scene witnessed by us at a recent convention. We saw Governor Eagle at headquarters while hundreds were coming and going, meet Dr. Hawthorne and as the tears trickled down his face he said: "She is gone," and then these two valiant old soldiers of Christ fell into one another's arms. Now one is gone and the other is sick yonder in Richmond. Truly our great men are falling.

THE ALABAMA BAPTIST

A check was handed to Dr. Willingham by T. J. Pinson, of Paris, Tex., for \$5,000 from a sister in his church for the general work of the board.

Rev. A. C. Dixon began to preach at 4:30, but the audience remained, although hundreds had been in the Convention hall since about 2 o'clock.

Dr. E. E. Chivers, of New York, and Dr. R. G. Seymour, of Philadelphia, were introduced and brought words of warm greeting from the Northern societies.

The address by Dr. A. J. S. Thomas, editor of the Baptist Courier, on Col. J. A. Hoyt showed the great loss sustained not only by the Baptists of South Carolina, but of the entire South in his death.

Dr. Wm. E. Hatcher spoke in his own unimpeachable way of his friend, the quiet, unobtrusive Christian gentleman, Rev. C. C. Meador, who has gone to his reward. His own religious experience was closely bound up in the friend whom he eulogized.

Judge George Hilyer, of Georgia, submitted the report of the committee appointed at Nashville to consider the matter of a change of name for the convention from "Southern Baptist Convention" to "Baptist Convention of the United States." The report recommended that no action be taken.

Dr. O. F. Gregory, of Alabama, read the report of the committee on woman's work. During the year through their missionary societies there have been cash contributions to missions aggregating \$30,698.32. Expenses \$3,662.67. There were sent to frontier missionaries 515 boxes of provisions valued at \$47,649.23.

A live discussion followed the report upon the Sunday school work, presented by Rev. Weston Bruner. Rev. J. W. O'Hara, Rev. T. H. Ellett, Dr. L. O. Dawson, Rev. M. P. Hunt, Dr. S. R. Ford, Rev. B. F. Lawler, and Dr. J. B. Gambrell made brief but earnest speeches upon various features on present conditions in Sunday schools.

Elder J. B. Gambrell unadvertently referred to "Dr." Barton, but caught himself and said: "Brother" Barton, and then stopped and rested himself by telling the story of how a fellow got the title of "Colonel" although he had neither been in the Civil, Spanish-American wars, and was not a member of the militia or a resident of Kentucky or Massachusetts. He got it by marrying a widow whose husband had been a "colonel."

President E. Y. Mullins of the Southern Baptist Theological Seminary, said there were twenty-eight young men now in the seminary who propose to present themselves to the Foreign Mission Board for missionary work. "Never," he said, "was there such a demand through the South for trained preachers as now." He also announced a recent gift of \$10,000 to the seminary for aiding young men. He defined a theological seminary as "the spiritual expression of Christ's desire for the coming of God's kingdom in the world."

Dr. T. T. Eaton, of Kentucky, introduced the following resolution, which was adopted: "Resolved, That the matter of determining the place where the convention shall meet next year be referred to a committee of five, who shall give careful consideration to all the conditions, visiting, if deemed necessary, the places desiring a meeting, and reaching a decision subject to the approval of the president of the convention, not later than January 1, 1906, and announcing the decision through the denominational papers. Whatever expense the committee may incur in doing this work shall be paid by the people of the city that secures the meeting of the convention."

Dr. J. W. McCollum, of Alabama and Japan, was introduced and gave a strong talk about Japan.

President Stephens on assuming the chair paid an eloquent tribute to the late Governor Sagie, and in beautiful words spoke of the death of our former president's wife, who preceded him to the grave.

In the general statistics compiled by Dr. Lansing Burrows from the associational minutes of 1904 and submitted to the convention showed in Alabama 80 associations, 1,884 churches, 8,766 baptisms, 147,127 members.

The Calvary Baptist church, where the sessions of the convention were held, is truly a magnificent church. Dr. McConnell and his people did everything in their power for the pleasure and the comfort of the delegates and visitors.

Dr. Gratton Guinness was introduced to the convention by Dr. S. M. Provence and made a short talk about the Congo Mission. Dr. Guinness is a man of distinguished presence. He and his family have devoted their lives to foreign mission work.

We were glad to see Dr. Van Doren, editor of the Standard of Chicago at work among the reporters. The Standard got out recently a beautiful edition forecasting the Baptist anniversaries at St. Louis. We used some of the good things in this and last week's issues.

At the opening of the convention we saw a man take his modest wife, she vigorously protesting, up on the platform, and there he planted himself and was continually in the way of those who by right of their offices were expected to be where they could see and be seen. The wife kept trying to get him down but he stuck it out.

As usual those who had to report the convention were greatly annoyed by those who crowded into the space reserved for reporters under various pretexts. Alex Bealer was appointed a sergeant-at-arms to try and regulate and suppress the intruders, but even as old a veteran as he is had to give it up.

Just before adjournment Saturday morning a very tender communication to the convention came from Dr. J. B. Hawthorne of Richmond, Va., filled with love and fraternal greetings, but adding that failing health forbid his presence, and asking the prayers of the body; whereupon President Stephens asked the convention to stand in prayer, and called upon Dr. J. Wm. Jones to lead the prayer.

A committee to represent the Southern Baptist Convention at the next convention of the American Anti-Saloon League was also named. Its members are: M. B. Evans, Kentucky; E. E. Folk, Tennessee; B. G. Lowrey, Mississippi; A. C. Avery, Missouri; W. B. Crumpton, Alabama; J. W. Bailey, North Carolina; B. H. Carroll, Texas; S. C. Mitchell, Virginia; L. G. Broughton, Georgia; C. V. Edwards, Louisiana.

President Stephens in acknowledging the honor conferred upon him said no organization in the world is doing more in the largest sense for the world than the body over which he had been called to preside. The Southern Baptist Convention includes one-third of all the Baptists of the world. He declared this sixtieth anniversary to be historic and that the greater part of the state of Missouri was in sympathy with the Southland as represented in the great work of the convention. The meeting of this convention near the center of the continent this year is indicative of the aggressive spirit of Baptists of the South, and Missouri, in this her Baptist centennial year gave her greeting. "Surely," said he, "God's blessing and chastening show his love for his people of the South."

The singing at the convention was greatly enjoyed, as we were spared the professionals and hymn book promoters.

When the convention opened we noted on a front seat Drs. Hatcher, Landrum and Truett, a representative trio of Baptist preachers.

Dr. McConnell was an ideal host. He was busy, but smiling, and if the convention was a burden to him, he never by word or look showed it.

It was a regret to his host of friends that Dr. Hawthorne on account of continued bad health was prevented from being present. It was a personal bereavement to us.

The speaking at the alumni entertainment was simply delightful. Dr. Sampey was unusually witty, Dr. Landrum delightfully reminiscent, and Dr. McDaniel truly eloquent.

After reading extracts from the foreign mission report, Dr. McCollum got up and explained the break in Dr. Willingham's voice by telling of his son, Calder Willingham, who after two years in Japan was now in Richmond on account of the continued ill health of his wife.

Dr. McConnell in introducing Hon. J. L. Peak, who delivered the address of welcome, stated that Bro. Peak had been honored by his city, his state and his nation, but greater than any of his civic honors is the fact that he is a Baptist deacon, and one who attends his prayer meeting.

The barkeepers' convention was in session when we reached here Tuesday night, and we heard of a preacher who when he told a resident of Kansas City that he was a delegate was congratulated so warmly that he was quite set up until it came to him that he had been mistaken for a delegate to the "white apron" tribe.

We had the pleasure of meeting Solomon Ginsburg, of Brazil, and were greatly pleased at the enthusiastic way in which he thanked Arnold Smith, when we introduced them, for the gift of the organ. If the saints at Alexander City and Dadeville who sent the organ could have been present they would have received interest on the money they put into it.

We met a number of our Alabama preachers on their way over to the packing house to see the slaughter of animals. On their return one of them said: "They save everything except the squeal." We made the mistake of going to one of the great packing houses at Chicago and almost became a vegetarian. We returned to the city and ordered fish for dinner.

The leaders of the convention were on the ground early. Tuesday night we saw quite a number at headquarters. Tuesday night just as we were getting to the Costes house we met Drs. Gambrell and Crumpton arm in arm starting out for a walk and thought to ourselves that Baptists would prosper if every state had such secretaries. Long may they live to stir their brethren to greater missionary effort.

At breakfast in a cafe at Kansas City we were seated at a table with two young men who were evidently connected with one of the leading theaters, for one said to the other, "Did you see that preacher 'graft' his way in last night?" The other replied "No," when the first one said: "He went up and presented his card at the box office and the old man 'O. K.'d' it." We asked enough questions to find out that he was not a Baptist, for from the way in which they described his frock we knew he was "none of us."

THE ALABAMA BAPTIST

The Word and Way and the Central Baptist both got out special convention numbers.

Rev. C. D. Daniel, of Cuba, spoke as one who knew his work and the convention got a larger view of the needs of Cuba.

We felt proud of Alabama's delegation at the convention. They measured up to the standard and were quite numerous.

The Monday sessions of the convention were enlivened by the presence of the women, as the delegates of the Woman's Missionary Union, were admitted to the floor.

Friday afternoon was largely devoted to reading of extracts from the Foreign Mission and Sunday School Boards by Drs. Willingham, Gray and Frost.

It was a happy party that left at noon on Tuesday for the convention over the Frisco. We looked upon them and almost regretted that we had made arrangements to go by another line.

One brother said it was the policy of his state to plant a school "contagious" to a church, and some laughed, but it will be a great day when our schools catch the spirit of our churches.

Monday morning the Home Board had the right of way and once more our beloved Gray showed his marvelous gifts as a master ceremonies and there was not a dull minute, and the hours passed rapidly.

Mrs. Folk, the mother of the governor of Missouri, was present at the convention, and every one who came within her presence knew where her gifted son got his inspiration.

Rev. A. E. Brown, superintendent of mountain missions, made an effective plea for mountain work. The cause is one he loves and he spoke well.

Rev. M. P. Hunt, who spoke on the work west of the Mississippi, showed that he was a great platform campaigner and that the Home Board had a strong man to press their cause.

We joined the "Gregory party" at West Point and found fifty or more enthusiastic and jolly Baptists. Many a good story was told and many heart to heart talks were enjoyed.

Rev. D. O. Baird, of Reform, was probably the oldest delegate present. He was a member of the Gregory party, and stood the trip well, and was present at most of the sessions.

Dr. John E. White, who made an impromptu response to the address of welcome, closed with a beautiful poem dramatically rendered, and when surprise was expressed at such a gem in an impromptu effort a Georgia brother said not only was the address impromptu, but the poem was original.

Monday morning, when the convention postoffice opened we saw a great number of Alabamians in line eagerly waiting for letters from home, and how we fellows who failed to get any envied those who got theirs and store aside to read them.

It was quite an inconvenience to many that the headquarters was so far away, being fifteen city blocks, but the rates at all the hotels and boarding houses were most reasonable. Some of our Alabama delegates got board and lodging for \$5 per week, and a great number paid only \$1 a day.

Rev. W. D. Turnley, of Florida, who nominated Dr. T. T. Eaton for president, caused a ripple of laughter as he closed his speech with a poetical outburst. Dr. Eaton begged that his name be withdrawn, as he was heartily in favor of Hon. E. W. Stephens.

Rev. C. D. Daniel said: "You will never save a foreign field with native workers alone."

One of the joys of the convention was to meet our editorial brethren and "talk shop."

Dr. Gambrell offered a resolution which was unanimously passed that the Home Board apportion 250,000 among the states for the work during the coming year.

Dr. Chas. A. Stakeley made a report on the work among the negroes and truly said: "It looked to be unromantic work when contrasted with foreign mission work, and yet it was necessary work."

Every Alabamian was thrilled on Monday when our own great state secretary stood up and said Alabama would try and raise \$18,000 for home missions. Dr. Gray was greatly touched and paid Alabama a heartfelt tribute. Let's raise the \$18,000.

Rev. C. D. Daniel spoke of the recent visit to Cuba of Rev. A. S. Dix, of Forsyth, Ga., who heard at his hotel many charges against the Baptist work, but who, after personal investigation, found them all untrue.

Dr. Gambrell said that there had been "a great deal of academic discussion about the negro when the truth was by nature the negro was a plain sinner." Dr. Gambrell has the power of condensing much into a sentence.

The Hillyer resolutions to change the name of the convention, took up quite a while on Monday morning. There were resolutions, amendments, constitutional points, but just as the previous question was called for we went out to get some fresh air, as the subject had gotten us "wool gathered." We learned, however, that during our absence, it was forever settled.

Herbert Croker, son of Richard Croker, the ex-Tammany chief, who died under peculiar circumstances on a Santa Fe train in Kansas during the convention, the result of excesses indulged in at Kansas City, occupied more space in the Kansas City daily papers than the convention. It was a sad story of a misspent life. From a newspaper standpoint it was "news." Our sympathy goes out to the bereaved father and mother.

SIDE LIGHTS AT THE CONVENTION.

Rev. V. I. Masters in Baptist Courier.

I wrote and handed to Dr. Van Doren, of Chicago, who sat at the reporters' table next to me, the following: "Yonder in the audience is a woman—two of them—chewing gum. Shall I tell of it, and pat my Southern readers on the back for behaving better?" The doctor wrote beneath: "Go for it." Well, now why not? I declare I never saw a woman chewing gum in a religious assembly in my life till I caught the sight of the moving jaws of that woman yonder in this Kansas City audience. That is not all: Here is a woman—a handsome woman—on the platform who is either chewing gum or munching candy. With all thy faults, oh, much criticised Southern home, I see several good reasons for loving thee still!

Brother J. W. O'Hara, of Alabama, made a bright speech, suggesting to the board that it furnish for the primary department a catechism and a Bible story book, and suggesting to the pastors and superintendents that they create such a demand for these as to warrant the Sunday School Board in getting them out.—Argus.

Prof. A. H. Newman, professor in Waco University, and famous as a Baptist and historian, was at the convention. It was his second sight of the convention. His love of study and devotion to teaching, strongly contest the effort of his admirers to transmute him into a more active factor in denominational work. The doctor goes abroad this summer.—W. E. H. in Argus.

The closing prayer was offered by Dr. B. D. Gray, of Georgia, and, with singing and extending the parting hand, the convention of 1905 went into history as one of the greatest.—Baptist and Reflector.

The following in the Baptist Courier will amuse Alabama Baptists: "The first thing Saturday night was a brief address by Missionary S. M. Provence, of China. Brother Provence presents the appearance of a veteran. He wears a heavy beard and is bronzed by the sun of a summer climate." Dr. Provence, while not having the honor of being a missionary, has two sons in China.

Dr. Poteat's report on Pagan fields was simply superb. It was pronounced first class by competent critics, and Dr. J. William Jones, who sat near me, remarked: "It is the best paper ever presented to this body." The Foreign Board was instructed to have it printed in tract form and distributed throughout the South. The Baptist Courier expects soon to publish it in full.

Beyond the fact that the convention is a delegated body there is the utmost informality in the transaction of business and the privileges of the floor. The proceedings are often uncut by an impromptu song or by some remark such as came from one of the delegates who desired that the convention do away with the title, "doctor," in presenting or referring to the brethren and use that of "brother." The request called out a smile, but no action.—The Standard of Chicago.

On the report of work among the negroes several strong speeches were made. The report was offered by Brother C. A. Stakeley, and he made an eloquent and stirring speech. He spoke strong words of rebuke to Southern Baptists for the small amount of work they had done among the negroes. For reply they can point to the hundreds of thousands in the South who are Baptists. In no other country under the sun have evangelical Christians reached so large a number of the laboring classes as Southern Baptists have reached among the negroes.

Brother Stakeley said in his indictment of us: "We are only playing at this business. Southern Baptists should spend more money annually among the negroes than they now use for the whole work of the Home Board. This people should be regarded as in a very especial sense as a charge given to the Southern Baptists."—Western Recorder.

A great deal of precious time is lost in making nominating speeches, but then it gives some brethren an opportunity to relieve themselves, and we suppose the convention must endure it. When it is a foregone conclusion, however, that a man will be elected without opposition, it does seem a needless waste of time to make a half dozen nominating speeches. There is a by-law to the effect that only one speech can be made seconding a nomination. In the midst of a second speech seconding a nomination, a brother called the point of order but the speaker was just in the midst of a carefully prepared speech, and could not stop until he was through.—Biblical Recorder.

Dr. Willingham said that a number of brethren had written him to know if the Foreign Board had any arrangement with any other denomination that regulated its appointing or sending missionaries to new fields where other denominations are doing mission work. He then, in the most comprehensive and explicit terms, and in the most unequivocal manner, asserted that the board has no arrangements with any body under the heavens that regulates their sending missionaries except with the Southern Baptist Convention. Thus he gives most positive answer to those who have been saying that the board had entered into an understanding with other denominations, spoken of as an "Interdenominational Comity," which regulates their appointing missionaries.—Western Recorder.

THE ALABAMA BAPTIST

NEWS NOTES.

We acknowledge with pleasure the following invitation: The faculty and graduating classes of Nineteen hundred and five, of the University of Alabama, request the honor of your presence at their commencement exercises, may twenty-eighth, twenty-ninth and thirtieth.

All friends of Howard College are cordially invited to attend the commencement exercises, beginning May 28, and ending May 31. Those from a distance are requested to send their names and addresses without delay to Mr. J. W. Hargrove, chairman of the committee on entertainment, East Lake, Ala., that quarters may be provided for them. The annual meeting of the Board of Trustees will be held Monday, May 29, at 3 p. m.—A. P. Montague.

B. Y. P. U. notes from East Florence B. Y. P. U.—We had a very good meeting yesterday evening. Several good talks; very good attendance, although most of us were late in getting to the meetings. Our union voted solid against the consolidation of the B. Y. P. U. Convention and the State Baptist Convention. Let us all try to keep at work if the weather does get warm.—Logan Mitchell.

Near Grady, May 10, 1905, at Bride's home, Mr. C. C. Freeman and Miss Mary Edna Collier were married, J. S. Yarbrough officiating. Mr. Freeman is a fine gentleman, and well to do in finances. The bride is handsome and educated. Both are members of the Baptist Church. May they live a beautiful and useful Christian life.—J. S. Y.

Commencement Baptist Collegiate Institute, Newton, Alabama, May 24 and 25, Wednesday, 11 o'clock a. m. Sermon, Rev. M. D. Hubbard, Troy, Ala.; 7 o'clock p. m., Elocution Soiree. Thursday, 9:30 a. m., Graduating Exercises; 7 p. m., Musicale. You are cordially invited to be present.—A. W. Tate, Principal.

Forty-Seventh Annual Commencement of the Central College: Thursday, May 25, 8 p. m.—Recital by Stringed Instrument Pupils; Friday, May 26, 8 p. m.—Concert by Children of Preparatory Department; Saturday, May 27, 4 to 6 p. m.—Art Levee; Sunday, May 28, 8 p. m.—Sermon by Rev. W. D. Hubbard, Troy, Ala.; Monday, May 29, 8 p. m.—Play by Clionian and Polymnian Literary Societies; Tuesday, May 30, 8 p. m.—Grand Concert; Wednesday, May 31, 10 a. m.—Meeting of Trustees; Wednesday, May 31, 11 a. m.—Address to Alumni Association by Hon. W. H. Samford, Troy, Ala.; Wednesday, May 31, 1 p. m.—Alumni Banquet; Wednesday, May 31, 8 p. m.—Graduating Exercises. Address by Rev. T. M. Calloway, Talladega, Ala.—B. F. Giles, President.

The following program of the dedication services of the Aliceville Baptist Church, Aliceville, Ala., May 21, 1905, was carried out: Voluntary, "I Left It All With Jesus;" Sentiments, "Praise God From Whom All Blessings Flow;" Invocation, Emmett P. Smith, Pastor; Coronation, "All Hail;" Dedication of the Temple, Hon. M. B. Curry; Devotion, "I Love Thy Church;" Report of Building Committee, Mr. John T. White, Chairman; True Wealth, "My Father Is Rich In Houses and Lands;" Calling the Roll, a Bit of History, Mr. Thos. H. Sanders, Clerk; "When the Roll Is Called Up Yonder;" Dedicatory Sermon, Rev. W. B. Crumpton, D. D.; "How Firm a Foundation;" Dedicatory Prayer, Hon. W. G. Robertson; Our Offering; "Blest Be the Tie That Binds."

The convention proper met in the Third Baptist Church, but long before the hour of opening every available space had been taken and hundreds were turned away. The arrangements committee, during the afternoon, had anticipated the great crowds and had arranged for a simultaneous meeting at the Grand Avenue Presbyterian Church, and this large edifice was also crowded to the doors. Joshua Levering, of Baltimore, presided at the second meeting, and Governor Folk again spoke. The Rev. Doctor H. L. Morehouse, of New York City, and Dr. J. B. Gambrell of Texas, were the speakers of the evening.

We regret that we were unable to accept the following invitation: Judson College Sixty-seventh Annual Commencement, May twenty-first to twenty-fifth, nineteen hundred five, Marion, Alabama, Alumnae Auditorium.

Cadiff:—Rev. A. J. Creel assisted me in a series of meetings at this place. Every service was spiritual and uplifting. The result was two for baptism. Several others are talking about joining the church.—W. T. Westbrook.

Our beautiful new meeting house at Frankville will be dedicated on the first Sabbath in June. Rev. W. A. Parker, of Albertville, Ala., will preach the dedicatory sermon. All-day meeting and dinner on the ground. The public generally, and especially all former pastors, are cordially invited to attend and enjoy the occasion with us.—J. H. Riffe, pastor, St. Stephens, Ala.

ST. LOUIS MEETING.

"Civic honor is above civic greed in Missouri," said Governor Folk.

We counted twenty reporters around the table prepared for them at the St. Louis convention.

Governor Folk's explanation of the "Missouri Idea" was very strong and aptly put. He believes that the laws are made to be enforced.

Rev. W. H. Geisweit, who was elected temporary chairman, is the consecrated editor of the magazine of the B. Y. P. U. of America.

There was no crowding on the platform at the St. Louis Convention as the names of those who were expected to occupy seats was called out.

Dr. E. M. Thresher of Ohio, had a slight attack of pulpit fright and forgot the name of the familiar song which he wished to have sung. It proved to be "All Hail."

Governor Folk, President Stephens and George Truett were placed together on the front row of the platform. Three men of whom Southern Baptists are justly proud.

Governor Folk is truly a handsome man. His face does not indicate his great strength of character, but we saw his eyes snap, and knew why men feared to face him, and why he was a terror to criminals.

The story of the king and his palace was a wonderful story, as told by Governor Folk in his address. Material wealth can never take the place of moral worth, either in an individual or a state.

Hon. E. W. Stephens, of Missouri, was made temporary president, and Rev. W. H. Geisweit, of Illinois, temporary secretary. He brought greetings from the Southern Baptists; wishing God speed to the brethren of the North.

The Third Baptist Church was admirably adapted for convention purposes. The basement, with its attractive booths, was quite a rendezvous. The Sunday school is wonderfully well arranged; the auditorium roomy, yet easy in which to speak.

When Governor Folk rose to speak, the audience sprang to their feet to honor Missouri's great Baptist governor, who dares to do right. His speech was appropriate and at times unusually affecting.

Governor Folk said it was his experience that "any law looked like a 'blue law' to the man who wanted to break it. If a law is a bad law repeal it, don't ignore it." His exposition of the "lid" was up to date. Taking the "lid" off the Sunday law meant a continental Sunday. Don't make laws to please the moral element and then let them go unenforced to please the immoral element.

ROYAL
Baking Powder
exceeds all
others in
leavening power,
purity and
wholesomeness;
makes food
lighter, sweeter,
of finer flavor.
No other
should be used.

Dr. G. A. Nunnally of Newnan, Ga., gave a short exposition of Paul on fellowship.

It was a pleasant thing to breathe the atmosphere of fraternity which pervade the St. Louis Convention.

Rev. L. C. Barnes of Massachusetts, delivered a thoughtful address on Wednesday afternoon on Unity of the Baptist Mission.

Dr. A. C. Dixon, pastor of the Ruggles Street Baptist Church at Boston, made a short address on Wednesday afternoon on Evangelistic Work.

Applause was "barred" at the Southern Baptist Convention, but frequently it was uncontrollable, but at the St. Louis meeting it was the order of the day.

The address by Rev. G. W. Truett, of Texas, at St. Louis on "The Unity of the Baptist Spirit," was a masterly effort and most gratifying to the Southern Baptists present.

The closing address delivered by Dr. W. W. Landrum, of Georgia, on "Our Fate to the Future," rang out clear and distinct and made every Baptist's heart thrill with happiness.

Rev. George Truett said: "Let us make no tests that are outside of the word of God." Remember our great Broadus and his words as he pleaded for freedom, forbearance and patience.

Governor Folk said Missouri is neither North or South, East or West, but is in the heart of them all, saying that during the Civil war, South St. Louis fought for the North and North St. Louis for the South.

Dr. Brougher of Portland, spoke of the great influence the General Convention would have on the cities in which Northern and Southern men are coming together in the Baptist churches with hearts burning for the salvation of cities.

President Stephens said Missouri seemed to be getting everything in sight. The Southern Baptist Convention, the General Convention and the Baptist Anniversaries, a Baptist governor, but he was too modest to state that in getting him as the president of the Southern Baptist Convention and as temporary chairman of the General Convention.

SPECIAL FEATURES OF THE CONVENTION

THE KANSAS CITY CONVENTION.

Taking as a whole the Kansas City Convention was great from the fact that it was a working convention, and got needful things done. There were few brilliant speeches to be remembered as features, but there were numbers of clean, clear-cut expressions, which were educative and therefore fruit-bearing. If there were few brilliant speeches it is equally true that there were few foolish ones, as usual. Some brethren brought their hobby-horses, but the convention side-tracked them. Most of the reports were timely, some too long, while a few were great. Our general secretaries are to be congratulated on the showing made by them, and the state secretaries are to be commended on their aggressive work. The seminary had a good hearing, and gave the convention an impression that the work being done by it was both evangelical and missionary. Year by year the work of the convention is getting better understood by the people at large. We came away believing that those present, like ourselves, had caught an inspiration which would mean better service for the Master.

TO
Frank Willis Barnett
show ed Board

The Baptist Anniversaries.

The Standard well said:

The Baptist Anniversaries are much more than expositions of Baptist machinery; they are the focal points where center the dynamic forces of denominational life, and where the characteristic genius of the denomination may be discovered. Each succeeding series of anniversaries throws clearer light upon the trend of denominational energy and helps to interpret the distinct mission for which Baptists exist. The representatives of the churches who constitute the personnel of the great meetings do not come together simply to transact business, being in this respect different from those who compose most religious bodies which have delegated power, but to study tendencies and catch the inspiration of religious movements going on under God both within and outside of the denomination.

WORK AMONG THE NEGROES.

The report of the commission appointed at the last annual convention of the Southern Baptist Convention, at Nashville, Tenn., for the purpose of devising some means of co-operation on the plan of work among the negroes in the South, was read at the night session of the convention in Cavalry Baptist Church, but was somewhat different from what had been anticipated by the delegates.

When the subject came up at the Nashville convention it was then thought advisable and to be more effective to have a separate board appointed to look after this work. So great was the discussion and such a diversion of opinions on the matter that it was finally left in the hands of a specially appointed commission, of whom Dr. L. O. Dawson, of Birmingham, Ala., was made chairman. This committee was given the entire year in which to devise and work out some plans for the caring of this great problem. To that end they have diligently studied the subject over and the conclusion reached was that it was a matter that could be better cared for under the advice and jurisdiction



Fee Fee Meeting House, Former Home of the Oldest Existing Baptist Church West of the Mississippi.

of the home missionary board, which board had control of the matter previous to the discussion.

One of the plans suggested by the commission is the co-operation of work among the negroes through their own organizations, the committees arguing that more could be accomplished in this manner than by the appointment of a special board and special missionaries to look after the work.

"It is a matter that requires considerable thought," said Dr. Dawson, "and one that the committee hardly felt that they were entirely clear on, yet from the most stringent investigation, has found that it would be to the advantage of both the church and the negro to leave this work in the hands of the home mission board."

This work among the negroes has been accomplished by this board along with its other regular work and by the same missionaries that were looking after the other work of the board. While the work has not been to the entire satisfaction of the church, the establishment of a private mission for this purpose did not present itself as entirely feasible. However, one of the plans will be for eliciting the co-operation of the negro organizations in co-operative work with the missionaries among their own race.

Reply to Landmarkers.

Dr. W. E. Hatcher, of Virginia, submitted the report of the committee to whom was entrusted the memorial presented to the convention by the Landmark Baptists, which was as follows:

Your committee, to whom was referred the Texarkana memorial, beg respectfully to submit the following report:

1. That we have sought to give to this memorial a patient and fraternal consideration, and we feel that the convention ought to make reply to its petitions in the spirit of brotherly kindness.

2. We beg to report to the convention that our study of the subject matter of this memorial forces us to the conclusion that it would not be for the best interests of the work which the convention is seeking to do, to accede to the petitions contained in this memorial. These petitions call for action so entirely out of harmony with the principles of our organization and the methods that we feel constrained to ask that they shall be denied. We feel the strongest assurance that the principles upon which the work of our convention is organized and conducted are in accord with the teachings of God's word and in harmony with Baptist history, Baptist usage and Baptist doctrine.

3. Your committee feels it important, with a view to avoiding all misapprehension, that a statement should be made in this report in regard to the matter of denominational comity. During the past convention year the Foreign Mission Board was approached with a request that a committee should be appointed from the several denominations to which all questions of interdenominational comity should be referred. To this request our board at Richmond unanimously returned negative reply. It reserves to itself absolutely, subject to the instructions of this convention, the whole matter of the selection of fields and the appointment of missionaries.

4. We beg to assure those from whom this memorial has come that we look upon any possibility of their separation from our organized work with unfeigned regret, and trust that no such unhappy event shall ever occur. We are sure that our Baptist churches throughout the South are cordially united in their love of our common Lord and Master, and we greatly desire and earnestly pray that we may all be one in purpose and one in movement for the advancement of the kingdom of our Redeemer.

Respectfully submitted,

W. E. HATCHER, Chairman,
J. H. KILPATRICK,
J. T. CHRISTIAN,
B. H. DEMENT,
C. H. NASH,
WILLIAM ELLYSON.

Co-Operative Work Among the Negroes.

It was nearly 10 o'clock when the report of the committee appointed last year on co-operative work among the negroes was called for. It was announced that the committee was unanimous in its report. A large number of letters had been sent out asking replies to various questions and advice with answers had come from every quarter and from all kinds of people. The gist of the report is as follows, and was read by Dr. L. O. Dawson:

"It is no affair of this convention to solve the so-called negro problem. It is our duty to find our duty, recognize and discharge it. God will take care of the problem. The condition of the negroes varies with varying localities, times, occupations and influences of particular men. It is not in Virginia as it is in Mississippi, and it will not be tomorrow what it is today in either place. It is one thing in the mine, another on the farm, and still another in the city.

"We find among many negroes evidences of improvement in home life, character, civilization and religion. Among others there is a pitiful prevalence of drug habits of all sorts, low moral ideas and ideals, a religion without morality, absence of home life in any just sense of that word, licentiousness, shiftlessness, unreliability and crime of all sorts. Insanity, a thing practically unknown among them before their emancipation, is so rapidly increasing as to be itself a serious problem to the states.

"No fixed policy can, with wisdom, be adopted by a convention dealing with a shifting problem. A plan pre-eminently wise today might be foolish tomorrow. In all our policies there should be an elasticity that would render readjustment or entire change not only possible but easy.

"By far the greatest force in leading the negro up from savagery has been his varied contact with Christian white men and women. In this daily personal contact with the negro, necessary to our Southern life, lies our greatest opportunity to help, and herein is found our chief duty. It is largely an individual duty, vastly more important than any educational or missionary scheme this or any other convention can adopt. By pulpit and press, by every force known to Christian endeavor, this convention should urge our people to perform this individual, every day, home duty. This, with fair and just treatment in all the affairs of life, will be well nigh the measure of our obligation. This will help to self-help and self-respect. The negro is no longer a slave and should be no longer a ward. Upon this point your committee rests its chief emphasis and its most earnest recommendation.

"The Southern Baptist Convention should stand, as it has always stood, for the application of every possible uplifting agency to the negro situation, and therefore, should welcome every contribution from whatever source for the proper education of the negroes. Chief among these contributions is the \$130,000,000 paid by the Southern states through taxation for this purpose.

"In closing, the report contains the following summary of its recommendations: Our duty is chiefly personal and individual. The policy of this convention should be elastic, not bound by agreements or otherwise, in such a way as would make changes difficult. That leaving, for the time at least, the secular education of the negro to other agencies, the convention considers carefully the training of an efficient negro ministry, employing in the meantime the best men that can be found among them in evangelistic and missionary work among their people.

"That the details of this work, including the matter of co-operation, should be left to the Home Board, in whose judgment we express our hearty confidence and to whom we pledge our earnest support."



Gov. Joseph W. Folk, of Missouri.



Dr. F. M. McConnell, Host of the Convention.

A BAPTIST GOVERNOR.

Chairman Stevens introduced Governor Joseph W. Folk, saying in part:

"Missouri, in which you meet tonight, has the honor of having a Baptist governor, and not only a Baptist governor, but a Baptist governor who stands for practical Christianity; a governor who, before he was elected to the office, had won a well-deserved fame for the course and effectiveness with which he enforced the law, and a governor, who, since he has been elected, has fulfilled the expectation of the people. I will not take the further time to introduce him; you want to hear him. I need hardly call his name. I have now the great honor of presenting to you Governor Joseph W. Folk."

Folk's Splendid Ovation.

The auditorium was a stirring scene as Governor Folk stepped forward. Men and women rose to their feet, waving handkerchiefs and applauding vigorously in a wave of enthusiasm which continued for several moments. The governor was evidently surprised by the heartiness of his reception and was unable to proceed for some time.

In part Governor Folk spoke as follows:

"It affords me a great deal of pleasure to welcome, in behalf of the state of Missouri, the representatives of the 3,000,000 Baptists of North America. The importance of this occasion may be realized when one reflects that it is the first time the Baptists of North America have met together for sixty years. In 1845 the Baptists of the North and South divided on the question of slavery. Thirty-six years have passed since the star of the Confederacy set at Appomattox, and the ragged followers of a lost cause returned to ruined and desolate homes to face life as courageously as they had faced death. The shadows of the evening of life have fallen upon the survivors of that contest; in the soft twilight of time the animosities of former years have subsided, the fires of hatred, kindled by that fierce conflict, are dead, and from the ashes has arisen the red rose of patriotism that blooms today for a united country.

"This meeting marks the decadence of the sectional hatred and the birth of a national brotherhood. Some are Southern Baptists, some are Northern Baptists—all are American Baptists.

"It is appropriate that this convention should be in Missouri, which is neither Northern nor Southern, Eastern nor Western, but American. On the boundary line between the states, she is the typical American state. Here there is no prejudice against a man by reason of his birth-place, and he is judged alone by his personal worth. Here you find a state rich in waving fields of grain, in mountains of precious metals, in splendid cities, but, above all, rich in men and women—happy, prosperous and contented, who observe the laws, honor virtue and worship God. Baptists believe in the separation of the government of church and state, but it is a part of the creed to build up individual morals on the principles declared by the man of Galilee. The state rests on the individual character of her citizens, and in proportion to the strength of the average individual morally the state is great and strong and good government reigns. When the average of morality is low, when the people who are the creators and conservators of the laws fail in their duties in upholding the laws, the government must be infirm and halting.

"Missouri has an idea that means the enforcement of law. Laws that are not enforced add just so much to the support of good government as sores do to the strength of the human body. Law breaking has become alarmingly common. It is one of the greatest dangers that confronts free government. Many men obey the laws they like, but think they have a political liberty to disobey the laws that are obnoxious to them. The trust magnate looks with abhorrence on the pickpocket who violates the larceny statute, but considers it entirely right to break the laws against combinations and monopolies. The burglar detests the law-breaking of the trusts, but considers the law against house-breaking unjust. The boodler looks on the law against bribery as an infringement on his personal liberty, but calls for rigid enforcement of

the law against the man who steals his property. The dramshopkeeper regards the law against murder as good, but the law against operating dramshops on Sunday is, in his opinion, puritanical and tyrannical. So it goes. Men observe the laws they like that restrict the other fellow, but the laws regulating their own conduct are, to their minds, bad laws or blue laws.

"If each citizen were allowed to determine for himself which laws are good and which laws are bad, and to ignore the laws he considered bad, the result would be anarchy, we would have no laws at all. The only safe rule is that if the law is on the statute books it must be observed. There has been too much of making laws to please the immoral element. No official has the right to ignore any law. It is not for him to pass on whether the law be good or bad, but to execute the law as it is. This may be ideal, but ideas and ideals are the life of a free people. We are made and governed by the things we cherish. The public life of a state or nation is but the reflection of its private life, and the national character is shaped by the national ideal. Without moral vigor, material strength counts for nothing; riches and resources are nothing.

"While corrupt motives are allowed to influence public acts and selfish considerations deter the people from upholding law and giving their best thoughts and their best efforts to the public good, we are making mortar without sand and the edifice that is builded must crumble.

"To a state great in material wealth, potent in achievement, strong in unparalleled resources, brilliant in attainment in the varied fields of human arts and usefulness, where the laws prevail and the ideas of good government are in the hearts of the people, to a state that values as her dearest and fairest possession her own good name, which she has vindicated before the people of the world, I bid you a most cordial welcome."

MASS OF SORES

Awful Suffering of Little Boy
from an Itching Humour

CURED BY CUTICURA

Not One Square Inch of Skin on
His Whole Body Unaffected

"My little son, a boy of five, broke out with an itching rash. Three doctors prescribed for him, but he kept getting worse until we could not dress him any more. They finally advised me to try a certain medical college, but its treatment did no good. At the time I was induced to try Cuticura he was so bad that I had to cut his hair off and put the Cuticura Ointment on him on bandages, as it was impossible to touch him with the bare hand. There was not one square inch of skin on his whole body that was not affected. He was one mass of sores. The bandages used to stick to his skin and in removing them it used to take the skin off with them, and the screams from the poor child were heart-breaking. I began to think that he would never get well, but after the second application of Cuticura Ointment I began to see signs of improvement, and with the third and fourth applications the sores commenced to dry up. His skin peeled off twenty times, but it finally yielded to the treatment. Now I can say that he is entirely cured, and a stronger and healthier boy you never saw than he is to-day." ROBERT WATTAM, 4923 Center Ave., Chicago, Ill., Dec. 30, 1897.

SIX YEARS LATER

Mr. Wattam writes

"Your letter of the 21st in regard to the case of my little boy at hand. I am truly thankful to say that the cure effected by the Cuticura Remedies has been a most thorough and successful cure to date." Chicago, Feb. 23, 1903.

Sold throughout the world. Cuticura Resolvent, 50c. (On form of Chocolate Coated Pills, 50c. per box of 50), Ointment, 50c. Soap, 50c. Depots: London, 27 Charterhouse St.; Paris, 4 Rue de la Paix; Boston, 137 Columbus Ave. Foster Drug and Chem. Corp., Sole Proprietors. Send for "How to Cure Every Humour."

STATE OF ALABAMA, }
Jefferson County, } Probate Court.

This day came Elizabeth Masters and filed her application in writing and under oath, therewith producing and filing in this Court an instrument of writing purporting to be the last will and testament of Dan Masters, deceased, and praying for such orders, decrees and proceedings as may be proper and requisite for the due probate of said instrument as such will; alleging further, that Christina Masters, mother of deceased, and John Masters, William Masters and Isaac Masters, brothers of deceased, all of whom are over the age of twenty-one years and are non-residents of this state, and reside near Mt. Carmel, Ohio.

It is therefore ordered that the 6th day of June, 1905, be set as a day for hearing testimony in proof of said instrument as such will. It is further ordered that notice of the filing of said application and of the day set for hearing, same be given by publication once a week for three successive weeks, in the Alabama Baptist, a newspaper published in this County.

SAMUEL E. GREENE,
Judge of Probate.

AMERICAN BIBLE SOCIETY

Has just issued the New Editions of the
AMERICAN STANDARD REVISED BIBLE

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BIBLE HOUSE, ASTOR PLACE, NEW YORK

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A new music book for Sunday School and Devotional Meetings. Edited by Doane, Kirkpatrick, Gabriel and Hoffman. Much new material. Orders of Service, Responsive Readings, Topical Index. 356 pages. Cloth, 75c per 100, not prepaid. Restocking Sample mailed free. HOPS PUBLISHING COMPANY, CHICAGO.

The meeting at Tuxedo Park, Ensey, conducted by Pastor A. E. Page, is going on this week. Seven additions to date.

Rev. J. W. Brouger has been pastor of the White Temple, Portland, Oregon, for a little over a year. He has received 250 new members.

Rev. W. C. Bledsoe, D. D., of Lafayette, called by to see us on his way from Gurley, where he has been assisting his brother, James O. Bledsoe, in a series of meetings.

Dr. and Mrs. A. T. Spalding, of Atlanta, have celebrated their golden wedding, surrounded by children and grandchildren in a happy reunion. The Lord bless the good doctor and his dear wife and all their kin.

Dr. H. M. Wharton, of Baltimore, while assisting Dr. C. C. Brown, of the First Church, Sumter, S. C., in a revival, took occasion to advocate a divine call to the ministry most earnestly. A brother says: "Many were glad to hear these words from the pulpit of the First church in Sumter."—Baptist and Reflector.

We welcome Brother James D. Ray to Birmingham. He began his work as pastor of the Baptist Tabernacle on last Sunday. Rev. H. R. Arnold, of Louisville, has been called to take his place at the Second Baptist church, Selma, and will take charge June 1st. Brother Arnold is an Alabama boy and a graduate of Howard college.

The First Baptist church, of Americus, Ga., is without a pastor, Rev. R. E. Neighbor having tendered his resignation, which has been accepted. It is said that Bro. Neighbor will go into evangelistic work, for which it appears he is well fitted.—Religious Forum.

Rev. and Mrs. Calder B. Willingham, our missionaries to Japan, are in Richmond. The condition of Mrs. Willingham's health made it necessary for her to return, and she was too feeble to attempt the trip alone. Several of the best physicians in Richmond are to be in consultation about her case. It is not yet known what their verdict will be nor how long it will be necessary for the missionaries to remain here. Both are eager to return at the earliest possible day.—Religious Herald.

The Bible Institute Colportage Association of Chicago was founded by D. L. Moody late in 1894, so that the annual meeting, recently held, marks the close of the first ten years of its labors. During this time it has published 4,242,165 copies of the Moody Colportage Library, including 113 different titles, in five languages. Twenty-four depots serve as distributing centers in various parts of this country and other lands. About 100 colporters are at work at any given time. 308,966 copies of the Emphasized Gospel of John have also been published, and over a million tracts.

In the death of General Fitzhugh Lee, the most striking figure among the surviving officers who led the Confederate forces in the great war passes away. He was not only a gallant and dashing officer, but he served the state as its chief executive with signal ability. Since his retirement from that office he has held various important public positions, and has met their demands with unvarying fidelity. At

the time of his death he was engaged in earnest and successful work in promotion of the Jamestown exposition, of which company he was president. It is fitting that his body should be laid to rest in our own beautiful Hollywood, where so many of our honored Virginia and Southern dead are buried.—Religious Herald.

Pine Apple: Our meeting at Repton was one of the best that it has ever been my pleasure to attend. From start to finish it was a real spiritual feast. Dr. Crumpton, from Belleville; Pastor Lindsey, Bro. Roley and the writer together with Bro. Ward constituted our ministerial help. The good people of Repton vied with each other in making all feel at home. God be thanked for such a good meeting. I enter this month upon my sixth year as pastor to this people. As a token of good will and friendship I donned a new tailor made suit of clothes ordered especially for this occasion. It was the gift of two very dear friends, neither of whom is a member of the church at Repton. I would be glad to mention the names of these gentlemen, but by request I withhold them. I was also kindly remembered by a lady member of the church there. May God's choicest blessings attend these kind friends through life and heaven be their home is the prayer of the writer. The people have asked for a fifth Sunday meeting at McWilliams in July.

W. H. HUCKABIE.

High Praise Given Bitulithic Paving.

Street paving is an improvement that every city, no matter how small, feels the need of. And especially in the South is the necessity for pleasant, dustless, durable streets being borne upon property owners and city officials. The men who pay the taxes are feeling that a lasting pavement would be economy as well as a pleasure.

In making such improvements care should be taken to get the best paving. And the advice of those who have had experience with the several paving materials offered should be given weight.

Speaking of the Warren Bitulithic pavement, S. L. Bernard, chief of the Ashville, N. C. fire department, says: "Horses cannot slip on this pavement, almost regardless of weather conditions, and I should view with pleasure and satisfaction a measure providing for the abandonment of brick pavements, of which our city has already had enough, in favor of Warren's Bitulithic pavement."

Wm. L. Dickinson, Pres. Connecticut Valley Highway Assn., says:

"I am satisfied that it is the best pavement introduced."

Charles Verrelmann, street commissioner of St. Louis, Mo., says: "I am confident the Bitulithic pavement will meet all the requirements expected and in my opinion it is superior to any asphalt pavement."

A. Ormsby Graydon, city engineer of London, Ont., says: "It has distinct advantages over asphalt and brick pavements and is an ideal pavement for horsemen."

Scores of such expressions have been received from Southern cities where the Nashville Roofing and Paving Co., of Nashville, Tenn., has laid this pavement.

Diseases of Men Treated by an Expert.



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Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., is in possession of a system of treatment for the diseases peculiar to men, that is unequalled in the field of medical practice.

Every afflicted reader of this announcement should sit right down and write him, and learn more about this great method. By it he has cured thousands of men—men who are nervous, broken-down, energy and ambition gone and who had about given up all hopes of life, and he wants to receive a letter from every man in this condition, or who suffers from any other disease peculiar to his sex. Diseases of this nature require the skill of an expert, and as Dr. Hathaway has had 25 years of experience he is competent to thoroughly understand your condition and know what to do to effect a cure from the very beginning. He will counsel and advise you free of charge, and taking into consideration his high standing as a specialist, you can readily appreciate the value this would be to you. Write him right now. Delays are dangerous. The address is J. Newton Hathaway, M. D., 90 Inman Bldg., Atlanta, Ga.

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3-29-13

Look Here, are You Sick?

If so I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache, nervous affection, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months, I will refund the money. Any kind of reference given on demand as to medical, social and religious, moral and financial standing. I suffered twenty years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I have cured many others. In fact, I have got the first patient to write me to refund the money. I will send anyone a month's treatment for one dollar. Only the tablet to be taken every night. If you are troubled with any of the above diseases, send me one dollar money order and get thirty tablets. I mean what I say—one dollar a month.

Respectfully,
Rev. W. M. COLE,

Blountsville, Tenn.

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THE LOVE OF FRIENDS.

Few enrichments enter our lives that so add to their pleasure and so beautify the daily path as the treasures that come to us through the love of friends. We owe more than we think from childhood on to those who share our thoughts, our studies, and our hopes; whose companionship encourages us when we are weary, and cheers us when we are sad. A congenial friend lightens the burden of sorrow, and adds zest to the hour of joy. One's friends should not be all of the same age, nor even of the same class and condition.

The heart is a palace in which are many rooms. Life has many needs, the day has many moods and tensions; a friendly soul goes through the world making friends everywhere, and among all sorts of people. Why should we have friends only along certain lines of our being? The woman who waits on the table, or who cooks the dinner, should be more than a mere employe in the house of her mistress; she should be a friend. Until the lost art of friendship between mistress and maid is regained the servant question will continue to present perplexing problems in our American homes. Why should not the young lady who teaches one's children be the mother's dear friend, treated with honor and distinction, and invited as a guest to the home table and the fireside? This is the way it used to be in American families. Too often we are so busy in these days that we think our duty to the teacher and the children and ourselves complete when school hours are over, bills and taxes are paid, and the teacher goes her way a stranger.

As we go on in life, our friends leave us.

"Friend after friend departs,
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end,
Were this frail world our only rest,
Living or aying, none were blest."

Looking back a few years, we miss many dear ones who were once essential to our earthly happiness. One by one they have heard the call to the Master's immediate presence. Obviously we require to be always making friends, so that the gaps in the thinning ranks may be filled and the loneliness decreased. No disloyalty to those who have gone is involved in the making of other friendships, nor while life lasts should old friends resent that widening of the circle which brings new occupants into its warmth and cheer.

Old friends belong to the whole course of life. A great fund of common association, common memories, and fragrant perfumes from the past hallows and endears an old friendship. No one can take the place of the one you have known all your life, who has been your comrade in sunshine and in shade. Yet the new friend may have a place of her own. Life is not all looking back. Life is not all standing still. Life is a ceaseless and beautiful going forward. We never make a visit in a new place, we never cross the ocean or the continent, we never take a little trip to a near-by resort, or make a call on a neighbor, where there is not the possibility that we may meet a new friend whose love may be a solace, a stimulant, and a strength.

A book might be written on the friendships of our Lord in the days of His flesh. He had friends in Galilee. He has friends now.

"One there is above all others
Well deserves the name of friend
His is love beyond a brother's,
Costly, free and knows no end."
In the intimate circle of the apostles Jesus had one who was dearest of all, to whom was given the beautiful title "that disciple whom Jesus loved."

In the little home at Bethany, Lazarus, Martha, and Mary were His friends. It is pleasant to think that in His earthly life Jesus was dependent upon friends, just as we are; that He did not walk a solitary way, and that there were those whose friendship held Him firmly and strongly, notwithstanding the assaults of His enemies to the very end of His life. The friends who stood nearest Jesus were the first to see Him when He rose from the dead, the first to hear His voice in the morn of the resurrection. They had the reward of their friendship.

In St. Paul's inimitable chapter upon love, he tells us that love seeketh not her own; Love envieth not; love suffereth long and is kind. Without deep, true, self-forgetting, self-effacing love, friendship is impossible. Love is not always blind. We see the faults and follies of our friends, but we love them none the less. Sometimes they try our patience, yet we love them still. Sometimes we wish they were more discreet or less headstrong; nevertheless, we love them. Love can stand a good deal of wear and tear. That which blows away into atoms at the first breath of unkindness, that which allows suspicion to flourish, or envy to creep in, or jealousy to corrode, is not love, and can never be transmuted into the fine gold of friendship. We take our friends for richer, for poorer, for better, for worse, for sickness and health, till death us do part, and then we expect to meet and love our friends again where parting is no more.

"Where the tree of life is blooming,
In the sweet fields of Eden,"
friends will walk and talk together, in the land of endless peace.—Margaret E. Sangster, in Christian Intelligencer.

A DREAM.

"Last night I had this dream: The Eternal sat upon the judgment seat and caused the great throng of humanity to pass before him. The Judge said to Moses:

"What didst thou give to thy people?"
"The law."
"What did they make of it?"
"Sin."
"Then he asked Charlemagne:
"What didst thou give to thy people?"
"The altar."
"What did they make of it?"
"The stake."
"Then he asked Napoleon Bonaparte:
"What didst thou give to thy people?"
"Glory."
"What did they make of it?"
"Shame."
"So he asked of many, and every one made complaint that his gift had been dishonored by the people."
"At last the Eternal asked also His Only Begotten:
"My beloved Son, what didst thou give to men?"
"Peace."
"What did they make of it?"
"Christ answered not. With pierced hands He hid His face and wept."
Translated from the German by Prof. E. C. Dargan, D. D.

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That's not all
65 VALUABLE PREMIUMS. FREE.
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Write for our premium offers and liberal terms. Agents wanted everywhere to sell our Song Books, Bibles, Testaments and other books. Big discounts given.
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NOTICE OF FINAL SETTLEMENT
The State of Alabama, Jefferson County, Probate Court, 8th day of May, 1905.
Estate of John F. Dusenberry, deceased. This day came Jva. Dusenberry, Administratrix of the estate of John F. Dusenberry, deceased, and filed his account, vouchers, evidence, and statement for a final settlement of the same.
It is ordered that the 8th day of May, 1905, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.
G. E. GREEN, Judge of Probate
5-17-05

NOTICE OF APPLICATION FOR PARDON
Notice is hereby given that an application will be made to the Governor of Alabama to pardon Ben Howard, convicted of receiving stolen property in the Criminal Court of Jefferson County, Alabama. May 8th, 1905.
G. A. HOWARD
5-17-05

Peace of mind depends more on comfortable feet than on a well dressed head. To keep the feet comfortable, Ladies should wear

SOUTHERN GIRL SHOES

They are shaped for comfort and durability without the sacrifice of style.

Only \$2.00 anywhere, and honest value.

Dainty feet should be tastefully shod.

Nothing neater than the

SOUTHERN GIRL SHOES

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Leading Shoe dealers of the South. See that the name is on the shoes before purchasing.

HELP ME DO GOOD I want to ask all good people to send me names of Stammerers. I want to tell them how I cured myself at home in a few days. They can do likewise. Have sent it to thousands who are now happy. You can make others happy. God will reward you. Address Rev. G. W. Randolph, 141 North Cherry St., Nashville, Tennessee. Hand this to a stammerer please

THOUSANDS OF CHILDREN

Suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine, 50 cents per box, all druggists, or by mail from the manufacturer.

J. T. Shuptrine, Savannah, Ga.

THE STATE OF ALABAMA, No. 137
Jefferson County
Thomas E. McDaniel, vs L. H. Vaughan and Son (John Vaughan), a co-partnership. Before Charles J. Martin, N. P. and Ex. Off. J. P. for said County, before me, as said justice of the peace, this the 2nd day of May, 1905, came the plaintiff in the above entitled cause, and, it appearing that certain property of the defendant has been levied upon by virtue of an attachment issued from my office returnable the 1st day of June, 1905, and that said defendant is a non-resident of this State; it is therefore ordered that notice of said attachment and the return day thereof, be given to the said L. H. Vaughan and son, as partners, by publication once a week for three successive weeks, before said 1st day of June, 1905, in the Alabama Baptist, a newspaper published in said county, at Birmingham, Ala. and a copy thereof be mailed to said defendant at his place of residence, when known.
Given under my hand this 2nd day of May, 1905.

CHAS. J. MARTIN,
N. P. and Ex. Off. J. P.

JAMES M. RUSSELL,
Atty. for Plaintiff.



CHILDREN'S PAGE

"DON'T GRUMBLE, LAD."

Don't grumble, lad, don't grumble
About the load you bear,
For grumbling makes it heavier
And sinks you to despair,
Find in your heart a cheering song
And sing it as you move along.

Don't worry, lad, don't worry
Because the way is drear,
For a worry makes it harder
And fills the soul with fear,
Find in your heart a cheering song
And sing it as you move along.

There's nothing half so helpful
As a little song of cheer,
When the burden groweth heavy
And the way becometh drear.

FACTS WORTH KNOWING ABOUT THE PANAMA CANAL.

Amount paid Panama government for perpetual lease of canal lands, \$10,000,000.

Length of canal, 46 miles.

Canal width varies from 250 to 500 feet at the top, the bottom width being 150 feet.

There will be five twin locks of concrete masonry, each lock 738 feet long and 82 feet wide, with a lifting capacity of 30 to 32 feet.

Lake Bohio (artificial) covers 31 square miles.

Alhajuela Lake (artificial) covers 5,900 acres, and will furnish motive power for operating the locks and lighting the canal from ocean to ocean.

Distance from New York to San Francisco by old route, 13,714 miles; by the route through the canal, 5,299 miles.

Distance from New York to Manila by present route via San Francisco and Yokohama, 19,530 miles.

Distance from New York to Manila by Panama Canal via San Francisco and Yokohama, 11,585 miles.

Distance saved in a sailing trip around the world from New York by the new route through the Panama Canal, 2,768 miles.

Distance from Liverpool to Manila by the Panama Canal, 14,118 miles.

The Panama Canal was practically begun in 1883 by the French company

They had completed about two-fifths of the length when, because of fraudulent management, the company failed, and the work ceased in 1889.

At the Orphanage: The close of our school comes this year on May 19th instead of May 20th on account of the latter coming on Saturday. In the morning there will be a brief program of the kindergarten department and an exhibit of school work from the other grades of the school. At night there will be an entertainment given at the Auditorium of the Agricultural school, consisting of an exercise by the "Brownies," a burlesque on the patent medicine vender by the boys, an interesting number by the little girls, and a cantata by the older ones, with music and song by the music pupils. The friends are cordially invited to be present. Your entertainment will be free and we want you to come. At night there will be an offering for the children. If you can not come, please remember we have the largest family we have ever had, and send something to buy food.

WHAT CHRISTIANITY IS WORTH.

Did you ever seriously ask yourself what Christianity is worth to you—to you, personally, whether you have openly numbered yourself among its followers or not? What is it worth to you to have been born in a land like this, with the education, the freedom, the hopes, the outlook which only that one thing has made possible? What has it been worth to you to be trained in a home where honor, integrity, and a stainless name are counted above purchase? What have the teachings, the restraints, the sanctions of Christianity been worth to you in the formation of character, in the ideals of life it has given you, in the hopes that dimly or clearly, reach to earth's boundary and beyond? What would you take in exchange for all these things, if by the barter every vestige of their influence must pass out of your life, your history, and your soul?



"Say, ohnie, if it's er bear let's don't shoot it."

POTASH

Potash as Necessary as Rain

The quality and quantity of the crops depend on a sufficiency of

Potash

In the soil. Fertilizers which are low in Potash will never produce satisfactory results.

Every farmer should be familiar with the proper proportions of ingredients that go to make the best fertilizers for every kind of crop. We have published a series of books containing the latest researches on this all-important subject, which we will send free if you ask. Write now while you think of it to the

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Fee, \$4.00; board, \$3.00 per week. For announcement and further information write to

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New Books You Need.

Revival Addresses—Torrey, net \$1.00.
Crises of the Christ—Morgan, net \$1.50.
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Young Man's Make-up—Vance, net 75c.
21 Revival Sermons—Banks, \$1.25.
Religion in Home—Meyer, net \$1.00.
Moderns Crisis in Religion—Lorimer, net \$1.00.
Heart Side of God—Kegwin, net \$1.00.
Hecher Illustrations—net \$3.50.
History of Preaching—Pattison, net \$1.

Baptist Book Concern,
642 4th Ave., Louisville, Ky.
Use "Glorious Pralse" in Singing. Round and Shaped Notes.

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Fine Singing Canaries, Talking Parrots, Gold Fish, Cages, Aquaria, etc., is

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Details of Treatment and Testimonials FREE

BIRMINGHAM, ALA.

Tetter Entirely Cured.

M. A. Butler, Fort Fremont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a sight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. If your druggist doesn't have it, to J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap, 25c.



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Open faced chatelaine watches, 14k, good Swiss movement, engraved monogram back, \$15

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Why should you cling to the old method of doing your work, when at a very small investment you can have a little engine especially adapted to pumping, feed grinding, churning, corn shredding and all kinds of farm work. Write to-day for price on the Blakeslee Farm Engine and ask for full catalogue. Be giving valuable information.

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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.

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Does away with **CONSTIPATION** and **BILIOUSNESS**; Stops **HEADACHES** and **INDIGESTION**; Expels **Rheumatic** and **Gouty** poisons; Relieves **Morning Sickness**; in so satisfying a way as to make it

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At Druggists, 50c and \$1, or by mail from **THE TARRANT CO.,** 44 Hudson Street, N. Y.

THE ALABAMA BAPTIST

SUNSHINE.

Oh, the little birds sang east, and the little birds sang west,
And I smiled to think God's greatness flowed around our incompleteness,
Round our restlessness, his rest.
—Mrs. Browning.

Our deeds are like children that are born to us; they live and act apart from our own will. Nay, children may be strangled, but deeds never; they have an indestructible life both in and out of our own consciousness.—George Eliot.

"I would flood your path with sunshine; I would fence you from all ill;
I would crown you with all blessings, If I could but have my will;
Aye! but human love may err, dear, and a power all wise is near;
So I only pray, God bless you, and God keep you through the year."

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Impressions.

Revised figures on the Japanese losses at the battle of Mukden place the number at 50,000 and estimates of the Russian losses from the commencement of the battle of Mukden and ending with the fighting at Tie Pass place the total at 175,000 killed, wounded or captured.

Hope is on high within the veil, where Christ sitteth at the right hand of God. Grovel not in things below, among earthly cares, pleasures, anxieties, toils, if thou wouldst have a good strong hope on high. Thou canst not soar to heaven and stoop to earth. Lift up thy cares with thy heart to God if thou wouldst hope in Him.—Dr. Pusey.

The holiness of Christ did not awe men away from Him nor repel them. It inspired them with hope. It was not that vulgar unapproachable sanctity which makes men awkward in its presence, and stands aloof. Its peculiar characteristic was that it made men enamored of goodness. It "drew all men unto Him." This is the difference between greatness that is first rate and greatness which is second rate—between heavenly and earthly goodness. The second rate and the earthly draws admiration on itself. You say, "How great an act—how good a man!" The first rate and the heavenly imparts itself—inspires a spirit.—Frederick W. Robertson.

It is well for every one to take account of stock occasionally, and some quiet day, when you are counting up your possessions, ask yourself these questions and see what answer they will bring. Then when you have honestly set your value upon them, hold to it in word and deed. If the church stands for the things you approve, support it; if there is a Word of God, consult it; if Christ is indeed the Lord, give him your allegiance, and let no carping voices sway you.—Wellspring.

Brother A. E. Page held a meeting at Sayre, Ala., last week, as result of which a Baptist church was organized last Sunday, with 20 members. A. E. Page and J. H. Akim being the preachers present at the organization.

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Womens' silk shirt waist suits for spring.

Womens' tailored suits in mohair for spring.

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MENTION THIS PAPER

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The purchase of a piano should mean buying an instrument to last a life time. A piano costs more than any other single piece of furniture that goes into a home; therefore, the utmost care should be given to its selection. The appearance, the style and the price should, of course, all be considered, but above everything else should be considered durability. The only way to buy a satisfactory piano is to buy one that is thoroughly well made from top to bottom, of materials that are carefully selected. Such a piano you will find in the

New Scale Harvard

This piano has been on the market for a large number of years, and has obtained a reputation for durability second to none. It is being used at the present time by the leading musicians throughout the country and has been placed in a great many schools where the teaching of music is a prime factor. The HARVARD piano has a great many improvements that make it a most desirable piano for the home. The price is reasonable and we sell on reasonable terms when desired. No purchaser can wisely decide upon a piano for his home until he has thoroughly investigated the merits of the NEW HARVARD. Write today for illustrated catalogue and we will explain to you the terms upon which this piano can be purchased.

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TEARS AND WEeping.

R. W. Roe.

Tears are expressive of sorrow, joy and sympathy.

"Tears and weeping" have played a prominent part in man's history ever since Adam was sent forth from the garden of Eden.

Notice briefly some accounts in God's word of weeping and tears. Weeping is mentioned about one hundred and seventy-five times in the Bible.

The first account we have of a weeping voice recorded in the Bible was that of Hagar—a mother, mingling in the cries and tears of her famishing child in the wilderness of Beer-sheba. God heard and had respect to that voice, and the message came from heaven filled with help and Ishmael was saved to his mother and the world.

Jacob, together with his mother, deceived his old blind father, Isaac, and thus obtained his brother Esau's birthright, and Esau, outraged caused Jacob to flee for his life, but the matter was finally settled when they met, embraced each other and wept. Poor Esau also wept because his brother had thus supplanted him and he had lost his birthright, but Paul tells us: "He found no place of repentance, though he sought it carefully with tears." Moses was born at a time when the decree and command of a wicked king had been published and was being enforced that every Hebrew male child in the kingdom of Egypt should be taken immediately and drowned in the river. Hid away by his mother for three months. When concealment was no longer possible they made an "ark of bull rushes" to conceal the infant Moses. The mother and sister retired beyond the sight of the lonely babe to await the fate of the little child. King Pharaoh's daughter came down with her maidens to bathe in the river and saw the ark among the flags and commanded it to be brought to her and, opening it, found the babe who, seeing the strange faces, wept. This woman, a daughter of King Pharaoh, a heathen and an idolator, looked into the innocent face of the weeping babe. Her heart was touched and the child saved to become one of the world's great benefactors and law-givers.

It was the tears of seven days weeping of Sampson's wife that betrayed him and gave out the secret of his wisdom. Hezekiah was a just and righteous ruler and in old age the solemn message came from God to him: "Set thine house in order, for thou shalt die and not live." He turned his face to the wall and wept and prayed and his prayer was heard. "I have heard thy prayer and have seen thy tears and I will add fifteen years to thy life." King Ahasuerus answered the falling tears of Queen Esther, who came to him weeping in behalf of her kindred, when she said out of the depths of a broken heart: "How can I endure to see the destruction of my kindred?" The death sentence had already been signed by the king, but, moved by her tears, the sentence was revoked and thousands of the lives of her people saved.

A long list of other Bible records showing the power of tears among men on earth. The hearing of their language by the Savior and of our God might be added to the instances herein given. Our Divine Master was "a man of sorrows and acquainted with grief." The children of God, while journeying through this life,

weep and mourn and have their trials of sorrow; but at the end of the journey God will wipe away all tears from their eyes. When we reach the stillness of the dying hour, weeping and tears will be a thing of the past with us, for no one ever saw a dying child of God weep. No tears shall dim our eyes at that hour, but many Christians in the dying hour have said, "All is well, do not weep for me."

Read the history of the martyrs as they went to the guillotine, the block, the stake, torch and flame with no tears in their eyes.

Righteous Stephen, dying at the hands of his enemies, under a shower of stones, yet no tear dimmed his eyes and there are hundreds and thousands of men and women alive today who have stood at the bedside of dying Christians and solemnly watched their passing away and have witnessed the flash lights of heavenly love settle upon the face cold in death, but no tears to be remembered as a part of the scene. David said God had bottled up all his tears, so it should be a source of great consolation to us that God regards our tears.

"They that sow in tears shall reap in joy; weeping may endure for a night, but joy cometh in the morning," as we enter into the tearless, deathless life.

Always distinguish between reputation and character. Reputation is one's reputed life—that which one's friends and neighbors think and say he is. But one's reputation may be partially or wholly false. One's friends and neighbors may be in error in what they think and say. But character is what one really is. And in the long run character triumphs over reputation; chases reputation away as the sun does the morning mists.

For example, I was looking some time ago at some horrible caricatures of that splendid President, Abraham Lincoln. They were issued during the press and passion of the beginning of the civil war. They represented him as cruel, heartless, ignorant, boorish—had every way.

That was the sort of reputation Mr. Lincoln had in those trying days in some quarters. And those who thought him such wanted in every possible way to extend and deepen such an impression of him. But as the years have gone, and the really humane, loving and lovable, gracious, nobly patriotic character of Abraham Lincoln has come to be known, how have such blurrings of evil reputation been annihilated by the shining out of his sweet, strong, grand character; so that now, the whole land through, Mr. Lincoln is ranked with George Washington; is thought of as the great saviour of his country as Washington was the great father of it. It is hard to be maligned and misrepresented as Mr. Lincoln was, but character is always more and stronger than reputation.

It is a very precious and pleasant thing to have a good reputation. Everybody should earnestly desire and seek to have it. But never as the main thing to seek and have. The main thing to pursue and possess is character. If that be true, good, noble, it will take care of reputation and compel its adjustment with itself.

Not to seem to be, but to be, ought to stand before us as the prime object of endeavor. Lofty, true, pure character—nothing can compare with that in value, in preciousness, in power.—Wayland Hoyt.



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Happy Homes



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Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.

Louisville, Ky. San Francisco, Cal. New York, N. Y.

First Six Months On My Field: With last night's services the writer completed the first half of a year's work as pastor of Meatherville Church. These six months have flown by so quickly! Since coming here we have had thirty additions and more to follow. Two weeks ago I baptized six converts. Yesterday I baptized six more, and we have four to baptize next Sabbath. We have a splendid Woman's Missionary Union. Since January the Union has raised more than \$40 for missions. Our church will pass the \$150 mark for missions this year, I think. We had a delightful fifth Sunday meeting at Bayou, La., Batre. The most serious objection to the meeting was the brethren from different sections of the association did not attend as they should do. These meetings are wonderfully educating to the masses and they are well worth, to the cause, all they cost us. Bayou, La., Batre is a great place to go on an outing. Fish and oysters in abundance. Bro. W. A. McCain is delightfully situated. He is doing well and is much loved by his people.

Our pride in the Alabama Baptist is constantly enhancing. Forty-five copies of the paper come to my congregation.—A. T. Sims, Plateau.

Sunday, the 7th inst., was a great day with us at Mount Carmel. After having an interesting Sabbath school and some soul-stirring songs from the choir, I preached from the text, Matt 14:8; then went into conference and the church instructed the treasurer to pay the sexton up to date and to help pay the expenses of their delegate to the Southern Baptist Convention and also to pay their pastor \$10. The people of Mount Carmel church are noble people. They sure do have to take care of their pastor. A. J. Cagle, Mount-tainboro, Ala.

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Go-Cart—Reclining folding Go cart, rubber tire, steel running gear, rattan body, like picture, with parasol and cushion, \$10.

Refrigerators—The "Monitor" and the "Lapland" are the best.

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