

# ALABAMA BAPTIST

Frank Willis Barnett, Editor

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## JUNE.

By Lucy Larcom.

Among the twelve months of the year  
That come and go,  
'Mid storm and glow,  
June is the sweetest, drawing near  
When roses blow.

Her life is like her own wild rose—  
One perfect bloom  
Through earth's wide room;  
A freshness that the glad earth knows  
Its best perfume.

Rev. E. P. Garrott, of Kentucky, has accepted the position of associate editor of the Advance.

Rev. Carter Helm Jones, D. D., of Louisville, Ky., preached the commencement sermon at the University of Arkansas Sunday, June 11th.

I sadly missed the Dickinson boys. Neither John Alfred, nor Jeter were present. I became attached to these young men during "ye college days", and love them still. No more honorable or efficient young men ever went out from Richmond College. They have had useful careers, and the end is not yet.—J. W. M., in Religious Herald.

Dr. Mullins has been granted a leave of absence by the trustees of the Seminary, and he will soon go abroad to pursue special studies. This was the agreement on the part of the trustees when Dr. Mullins was elected president, but it has not been convenient for him to leave up to this time. He will remain abroad till next February. During his absence Dr. Sampey will be chairman of the faculty. Maryland Baptist.

Rev. Robert J. Burdette, pastor of the Temple Church, Los Angeles, Cal., preached the memorial sermon on May 28 to the Federal and Confederate Veterans and Daughters of the Confederacy and Woman's Relief Corps with other organizations of a patriotic order, who occupied the main floor of the Auditorium. The sermon was followed by a patriotic service in which Confederate and Union veterans participated. On May 21 the pastor preached in the evening upon "Caesar's Saints."

It will gratify hundreds of his friends to know that Dr. J. B. Hawthorne, who has been quite ill of late, is decidedly better. His church has recently secured Rev. Mr. Rosser, of Hampton, a brilliant young minister, as assistant pastor, and in a few weeks Dr. Hawthorne will be ordered away for a much needed rest. The Grove avenue people have been gloriously kind and attentive to Dr. Hawthorne, but not one whit more so than he deserves. He is one of the crown princes of the Baptist Israel and an heir apparent to the throne.—W. E. H. in Argus.

Dr. Curtiss Lee Laws, pastor First Baptist church of Baltimore, accompanied by Mrs. Laws, will sail on the steamship Celtic June 30th for England. At the Baptist Congress he will respond to the address of welcome in behalf of the Southern Baptist Convention. Dr. Laws will preach two Sundays for Christ Church in London, of which Dr. F. B. Meyer is pastor. He will also preach in Melbourne Hall, in Leicester, and at Dublin Street Church, in Edinburgh. Dr. Laws will also preach the baccalaureate sermon for Johns Hopkins University, Baltimore, June 11th. We are not surprised at the honors showered upon our brilliant young friend. He deserves them all and more.—Religious Herald.



Ye Family Physician of Olden Time.

God bless the unselfish doctors who minister in our homes and give them the love of our people.

## Three Things May Happen To You

The other day walking down First Avenue thinking of what would become of me if delinquent subscribers failed to come to my relief during these awfully dull summer months, I glanced into a shop window and lo and behold I forgot my own sad condition by reading the following:

### WARNING

We regret to tell of the disaster that overtook three of our delinquent customers:

One of them said:  
"I will pay Saturday, if I live."  
He is dead.

One said:  
"I will see you to-morrow."  
He is blind.

And still another said:  
"I hope to pay you this week or go to Eternal torment."  
He is gone.

*A Word to the Wise is Sufficient*

I don't want any of my delinquent subscribers to die, go blind, or go to the bad place, but I do hope they will settle up and live, and read, and enjoy the Alabama Baptist.

Yours for prompt pay,

*Frank Willis Barnett*

## A KICK FROM THE BASS VIOLIN.

A young theologian named Fiddle  
Refused to accept his degree;  
"For," he said, "'tis enough to be Fiddle,  
Without being Fiddle D. D."

—Puck.

Rev. A. A. Hutto reports eighteen additions to the Decatur Baptist church since January 4, by baptism.

Rev. W. L. Pickard, D. D., Rev. James Buchanan, and Deacon T. H. Ellett have been appointed by Judge Moffett as delegates to the World's Congress in London.—Religious Herald.

Dear Bro. Barnett:—Although the Baptist did not reach us until Saturday, we were well-paid for the delay, it was so full of good things. This issue will do to keep and ponder on.—A. A. Hutto.

Yesterday was a good day for us at Oak Grove. An impressive communion service was held and many of the brethren and sisters were made to rejoice on account of the outpouring of the Holy Spirit.—J. E. Creel.

We had a good day at Harmony church Unity Association last Sunday; good attendance. Collection for state missions on Saturday after preaching. Two joined by letter. This is a good church and community.—H. R. Schramm.

The Church of the United Brethren of America held its Triennial Convention in Topeka, Kansas, beginning the 11th of May. It has 253,641 communicants, 3,390 churches, 2,319 preachers besides 75 elders, and gave \$1,810,676 last year for all purposes. It is Episcopal in church polity, having conferences and bishops, makes and repeals rules of discipline, settles cases on appeal from lower courts, and elects bishops and church officers.

The thirtieth annual meeting of the Baptist Vineyard Association will be held at Cottage City, Mass., August 13 to 20 inclusive. Among the lecturers and preachers for the week are Dr. W. J. McGlothlin, of Louisville, Ky.; Rev. O. J. White, of Taunton, Mass.; Rev. J. J. Wicker, of Trenton, N. J.; Dr. J. R. Brown, of Providence, R. I.; Dr. O. P. Gifford, of Buffalo, N. Y.; Dr. Kerr B. Tupper, of Philadelphia, Pa.; Rev. C. H. Moss, of Malden, Mass., and Dr. T. J. Villers, of Indianapolis, Ind.

The Alabama Baptist, like everything great and good, requires time for development. You are making an heroic effort to fulfill your promise to the denomination to give them a paper as good as the best. It is the encouragement and assistance you receive from the brethren and sisters that enables you to give us a stronger and better paper. How to help the Baptist—Talk for it, subscribe for it, write for it. Very truly—R. E. Pettus.

Littleton, June 6th, 1905.—Dear Baptist: If every reader of the Alabama Baptist—who owes for it—could feel as I did when I read your foot note under my little "squib" of last week's issue, he would send the back dues for the paper. The "you" in that foot note seemed to represent "J. E. Cox," until I noticed the figures on the label moved up to "Jan. 1906," after which I breathed more easily. Dear brethren, pay what you owe for the Alabama Baptist and enjoy a breath of relief—as I did, and send sunshine into the life of Brother Barnett, who is putting his life and energies in the paper. Hold up his hands, brethren.—J. E. Cox.

# Shall Mr. Rockefeller "Do Good" With His Money?

A Symposium.



(Copyright by Ansa.)  
John D. Rockefeller.

The recent and very earnest discussion of whether the American Board of Commissioners for Foreign Missions ought to accept Mr. John D. Rockefeller's gift of \$100,000, because of the repeated denunciations of his administration of the Standard Oil Company; the probability that this discussion will be revived during the session of the General Congregational Council in September, and the likelihood that the Federal investigation of that company's business methods will reveal facts which will provoke still further controversy—make timely a short summary of what has happened.

It became known on March 14 that John D. Rockefeller had given \$100,000 to the American Board of Commissioners for Foreign Missions to be used for extending certain specific missionary activities. Six days afterward a considerable number of Congregational clergymen and laymen from Boston and its vicinity met in that city and voiced the first publicly expressed doubt as to whether the gift should be accepted. The expression almost immediately took the form of a definite protest against accepting the money, and was given strength and weight by the emphatic support of several influential Congregational clergymen, notably the Rev. Dr. Washington Gladden, moderator of the General Congregational Council. About thirty of the protesting clergymen addressed to the Prudential Committee of the American Board a remonstrance based upon the declarations that the Standard Oil Company "stands before the public under repeated and recent formidable indictments in specific terms for methods which are morally iniquitous and socially destructive"; that "the church is the moral educator and leader of the people, and in order to fulfill this calling with freedom and effect it must stand entirely clear of any implication in the evil it is set to condemn"; and that the acceptance of such a gift involves the constituents of the Board in a relation implying honor toward the donor and subjects the Board to the charge of ignoring the moral issues involved.

#### Dr. Gladden's Position.

Probably the most emphatic of the various individual protests came from Dr. Gladden. In one of his statements given to the press he said:

The plain truth is that the money which Mr. Rockefeller proposes to bestow upon the board is money which is not rightfully his. His fortune has been built up by methods of the most flagrant injus-

tice. His great wealth is due in part to methods of competition to which no decent business man resorts—to the bribing of the employees of his competitors, and to the most brutal forms of competitive warfare; but more largely to the iniquitous control which he has secured of the railroads by which he has been able to crush competition. At present his "system" owns about two-thirds of the principal railways of the United States, and it is able, by means of the classification of freights, to inflict deadly injuries on all competitors. No other agency has done half so much as the Standard Oil Company has done to debauch commercial morality. This is not mere rumor or suspicion, it is a matter of record. The deeds of the Standard Oil Company are known and read by all intelligent men. The question is persistently asked whether it is possible to investigate the origin of all the money that is offered in aid of religion and charity. No, it is not possible, and it is not wise to insist on an such quixotic test. But when the investigation has been made and the iniquity has been exposed we have no right to shut our eyes to it. Here is a man who represents, more perfectly than any other man in America, the spirit and the methods of conscienceless capital. He is a man who has been absolutely ruthless in his destruction of rivals and competitors. He possesses today the power of levying tribute on a nation, and he is employing this power today as relentlessly as he ever did. The people of the country, especially the poor people, the working people, regard him as the incarnation of all that is relentlessly oppressive and cruel in the capitalistic regime. If the Christian church has any business in this world today it is to testify against the thing which this man stands for. If it has no power to bear such testimony it is recreant to its trust. But if it accepts his money it disables itself from telling the truth about him. In the holy war against corporate greed to which the trumpet is even now sounding it can take no part. It has bandaged its eyes and tied its hands.

#### The Board's Reply.

A special committee to whom this protest was referred, reported on it negatively, deciding that the Board in accepting other gifts had in no way passed judgment on the business, religion, or character or life of the donors," and furthermore:

"The principle on which this policy rests is the belief that our responsibility begins with the receipt of a gift; it then becomes our trust for which we are to be held responsible. Before gifts are received the responsibility is not ours, but is that of the donors in their own conscience; it is a matter between them and their God. It would be manifestly unjust and unthinkable to reject gifts without thorough scrutiny, and it is equally clear that no committee could possibly undertake the task of such a scrutiny. This was made without conditions. This means, in the eyes of the committee, that it involves the American Board in no obligation whatever, material or moral, to the donor. The church must make such an assumption about all its gifts or receive none at all."

The protestants then issued another statement. It appeared that in the meantime the Prudential Committee of the Board not only had decided to accept the gift (acting upon a recommendation of a sub-committee), but had appropriated about half of the sum to definite missionary enterprises, and had actually paid over the money for those purposes.

#### New Prudential Committee.

On April 11 the Prudential Committee made public its "final decision" which, as had been generally expected, supported its original position. A leading point, upon which this decision was based, expresses the legal impossibility of returning the money, since



Dr. Robert Stuart MacArthur.

(according to the Board's argument) trustees who have once accepted a gift, and thereby assumed certain obligations, cannot return it and resign those obligations. Furthermore: "To prevent any man from doing good is a wrong way in which to condemn him for doing evil. It is as wrong to condemn him when he is doing a good deed as to commend him when he is doing a bad deed." The committee also contended that to attempt to decide "questions of temperance, economics and socialism" is beyond its province and its powers. As to passing judgment in any way upon Mr. Rockefeller, the committee says: "Any accusation against him could not, in Christian courtesy, be acted upon until the case had first been tried before the church which endorses him as a member in good and regular standing." This, as our readers will understand, is in reference to Mr. Rockefeller's membership in the Baptist church, to the missionary enterprises of which he gave \$300,000—which was promptly and thankfully accepted—while the controversy we have sketched was proceeding.

#### Bro. Crumpton's Letter.

Bro. Barnett:—Is it not about time for the Baptists to resent some of the outrageous things said about them because of the Rockefeller gift? I believe they are slandering a worthy man whose only sin is that he happens to be immensely rich and be nevolently inclined. Had he kept his wealth, using it for his own selfish purposes he would have escaped this abuse.

I am glad of the enclosed publication and hope you and all the Baptist editors will use it in defense of our people. Fraternaly,  
Montgomery, Ala.

W. B. Crumpton.

#### Old Muddle Again Stirred Up.

The recent criticisms of John D. Rockefeller growing out of his gift of \$100,000 to the American Board of Commissioners for foreign missions are declared in an article by the Rev. Robert Stuart MacArthur, pastor of the Calvary Baptist church of this city, to be published in *The Examiner*, a Baptist publication, to be coarse, cruel and perhaps criminal and to have maligned the entire Baptist denomination. He "protests against the condemnation of our churches by these cowardly and unjust attacks," declares that no one knows better than Mr. Rockefeller that he cannot buy the approval of Baptists by his millions; that Baptists would advocate his expulsion from the church if it were proved that he had acquired his money dishonestly or by means morally or socially destructive. He adds that he has investigated certain business transactions which have been fiercely de-



nounced by Mr. Rockefeller's critics and has found them in accordance with the highest standards of commercial morality. Mr. Rockefeller, he asserts, is worthy of confidence, admiration and affection and appeals for fairness of judgment for him."

**Calls Attack Cowardly.**

Rev. Dr. MacArthur's article is entitled "The Baptist Brotherhood Defended," and is in part as follows: "The recent coarse, cruel and perhaps criminal criticisms of Mr. John D. Rockefeller have maligned the entire Baptist denomination. His traducers are its defamers. Baptist pastors ought no longer remain silent when their denomination is made the subject of unjust criticism. As a member of the Baptist brotherhood, I protest against the condemnation of our churches by these cowardly and utterly unjust attacks. I affirm that the censures inflicted upon the denomination and upon Mr. Rockefeller as a prominent member of the Baptist church are unjust. I have known Mr. Rockefeller for many years, and my intimate personal acquaintance with him has convinced me that he is worthy of the highest honor as a man, and of the fullest confidence, and esteem, and affection as a Christian. I have taken pains to make careful inquiry regarding certain business transactions which have been the subject of fierce denunciation on the part of some of Mr. Rockefeller's critics, and I do not hesitate to declare on the basis of such knowledge, that these transactions when fully understood and fairly judged are in accordance with the highest standard of commercial morality. My examination has shown me that many charges are based upon half the truth and that when the full truth was ascertained these very transactions re-dounded to Mr. Rockefeller's honor as a leader in business and as a professor of the Christian faith. In so enormous a business as that of the Standard Oil Company it is inevitable that agents of the company perform acts without Mr. Rockefeller's knowledge and without his approval. A high officer of the Standard Oil Company, indirectly acquainted for nearly a generation with Mr. Rockefeller's daily influence in its councils, informed me recently that Mr. Rockefeller had always been quick to deplore and to correct instances of unjust and injurious over-zeal.

**Hot Shot for Gladden.**

"Dr. Gladden in one of his defamatory articles, quotes the denunciation of an Ohio judge of a railroad officer for making a certain contract with an agent of the Standard. But Dr. Gladden forgets to state that this was nearly a generation ago, the Standard was never a party to the suit and what is most of all to the point, that this very contract was ordered cancelled as soon as it was brought to Mr. Rockefeller's attention and before any complaint was uttered about it. Or take the case of the Cleveland widow, now become celebrated. Any one who will take enough pains to read the affidavits, printed and accessible, but ignored and suppressed by the hostile critics, cannot fail to see in Mr. Rockefeller's conduct the generosity, the courtesy, the magnanimity and the forbearance of a Christian gentleman. "It has been affirmed by some of Mr. Rockefeller's critics, that by his gifts to the Baptist denomination he has purchased its approval, or at least, its silence. To say that such a body of Christians could be bought by Mr. Rockefeller's money is to excite the derisive laughter and to evoke the righteous indignation of every intelligent Baptist. No one knows better than Mr. Rockefeller himself that he cannot buy the approval of Baptists by his millions. There are Baptist leaders of today who would not hesitate for a moment to advocate the expulsion of Mr. Rockefeller from the denomination if it were proved that he acquired his money dishonestly or by means morally or socially destructive. The Baptist leaders are becoming thoroughly indignant at the malevolent spirit and contemptible methods of Mr. Rockefeller's opponents."

**Final Denials.**

Rev. Dr. MacArthur declares that the critics of Rockefeller appeal to the passion of the unthinking multitude and that this assassination of character. He "repels indignantly" the charge that the Baptist denomination has solicited money from a man whose

wealth has been dishonestly acquired; points out that Dr. William J. Tucker, president of Dartmouth College, should not be branded as a criminal because Dartmouth College owned stock in the Northern Securities which company the courts found to be a criminal conspiracy; says that the supposition that Mr. Rockefeller is worth a billion dollars is grossly false and that in the last two or three years his benevolent gifts were at least twice as much as the increase in his estate; asserts that he has made a gift of high value to humanity in revolutionizing business methods and affirms that while some men have been crowded to the wall in the movements of the Standard Oil Company every competitor was urged to join it on fair and equal terms.

**An English View of the Rockefeller Gift.**

That Mr. Rockefeller has accumulated his vast fortune by unfair means is a proposition vigorously discussed and emphatically denied by Dr. R. S. MacArthur in the New York Examiner in an article which probably many readers of the Alabama Baptist have seen. Granting for the sake of argument, however, that this proposition is correct, does it follow that Dr. Washington Gladden and his fellow protestants are right in their demand that Mr. Rockefeller's gift shall be returned? "Then it seems to follow," says the British Weekly in a recent issue, "that all the money accumulated by unfair means must remain in the possession of its owner, or be devoted to baser purposes. So then Mr. Rockefeller's hundred millions can only be spent in the service of the devil. Is this consistent with reason?"

The following is the whole comment of the British Weekly upon this matter, which seems to me discriminating and just,—Richard Hall.

The American Congregationalists are sharply divided over a curious problem in conduct. Mr. Rockefeller offered the gift of 100,000 dollars to the American Board of Foreign Missions. The most vehement protests have been made against accepting the gift. In this many eminent religious leaders have joined, including Dr. Reuben Thomas. The ground taken by the protesters is that the acceptance of the gift condones the methods of the Standard Oil Company and Mr. Rockefeller himself. One paper says: "Here we have a concrete instance of partnership deliberately negotiated for and voluntarily entered into between the representatives of a Christian church and the representative of the Standard Oil Company." The committee decided to accept the gift. They say that to refuse the gift would be to express disapprobation of a man when he is doing an act of benevolence. They would be passing judgment on the character of the donor which would be a wrong to the church of which he was a member. Accusations against him cannot in Christian courtesy be acted upon until the case has first been tried before the church to which he belongs. "Lawful possession of wealth is sufficient proof of ownership; membership in a Christian church sufficient evidence of worthy solicitation for the work of the board. Acceptance of a gift places no member of the board, and no minister of a church, under the slightest obligation to approve the acts of any individual or corporation, nor does it hinder anyone from expressing his views on any of the great questions of society." It seems that the vote of the board was 164 for accepting the gift, and twenty-five for returning it. Was the decision right? It is an old question. It was raised in this country recently in connection with a gift to St. Paul's Cathedral, which was returned. The circumstances in that case were peculiar. It has been raised over and over again with the gifts of brewers and distillers. The Free Church of Scotland in its early days was taunted for receiving money from American slave-holders. The American Committee seemed to be on doubtful ground when they claimed Mr. Rockefeller's membership in a Baptist church as a ground for taking his money and asking him for money. Supposing Mr. Rockefeller had not been a professing Christian at all, should his money have been refused. If he had gone into a church and put the money in a collection plate, should it have been returned? Then it seems to follow that all the money accumulated by unfair ways must remain in the possession of its owner or be devoted to baser purposes. If the Congregationalists returned Mr. Rockefeller's money the Baptists were equally bound to do so, and the colleges and every worthy society

that has profited by his charity. So then Mr. Rockefeller's hundred millions can only be spent in the service of the devil. Is this consistent with reason? The Christian Church, and for that matter the American public, might do well to consider whether such vast accumulations should be legally possible. But to say that these accumulations cannot be taken for beneficent purposes is surely to take an impossible position.

**Some Newspaper Views.**

And the New York Sun, after referring to the protesters as "emotional persons carried away by the agitation against the trusts and the railroads," says: "Such moralists always say exactly what may be expected of them; they do not blaze the way for opinion but when opinion is once developed and makes a noise in the land they join in the uproar with unction. What better use can money sordidly acquired be put to than the education of youth, the relief of distress, or the redemption of the vicious and benighted? If it is counterfeit, of course it can't be used for such purposes. But when it is tainted? This as Dr. Parhurst says, is a delicate question and he suggests that we don't know how the widow got her two mites.

Dr. Lyman Abbott in the Outlook, says: The individual ministers might in their pulpits have condemned, as very likely many of them have done, all similar methods of acquisition, and, indeed, the very desire to get something for nothing out of which such methods spring. If the church and the ministry habitually, and with courage and vigor, condemn all questionable methods of money-getting, however and by whomsoever practiced, the effect of their testimony will not be vitiated by the refusal to attempt the impossible task of determining whether and to what degree money offered for benevolent work is tainted by the method in which it is believed to have been acquired. And in other places, Dr. Abbott flatly denies that the recipients of money are thereby debarred from condemning the giver and his business methods.

**SOME HUMOROUS SQUIBS.**

**A Revival Hymn.**

It ain't so far ter de golden gate  
But the road is rough, and the night is late,  
An' Satan holler: "Yo chance is slim;  
Yo' lamp won't burn, kaze yer lamp aint trim!"  
O, believers,  
What you mean?—  
Fill yo' lamp  
Wid de kerosene!

—Frank L. Stanton.

"Here's a penny, my man."

Beggar: "Before I can accept it, sir, will you kindly show me a certificate as to your moral character?"  
—Life.

Having been indorsed by both his business partner and his attorney, Mr. Rockefeller will be pardoned for refusing to believe all the unkind things that are being said about him by certain preachers.—Washington Post.

Mr. Dodd's defense of Mr. Rockefeller: He didn't do it; besides he had to do it because other did; and, then, if he does do wrong it's all right, and it's nobody else's business.—Baltimore Sun.

The American Board of Commissioners for Foreign Missions, after individually declaring against Mr. Rockefeller's proffered \$100,000, collectively voted to accept it, on the grounds that the board is not an inquisitorial body, and has no license to look into the morality of a man who makes a gift. The funny part of it is that after such scorching arraignments Mr. Rockefeller was willing to give and forgive. It certainly shows a remarkable Christian spirit on his part.—4 Tract News.



## Our Face To The Future

Rev. W. W. Landrum, D. D.



The first Baptist, keen-visioned and courageous, was an index finger pointing to the coming kingdom. The last Baptist will be a child of eternal hope. Between these extremes there should be for Baptists no other temper than that which sees a star in the darkest night and proclaims its light the herald of a glorious day.

One of our statesmen, asked to define his creed, replied, "I believe in God and I believe in the American people." Like him, I believe in God and I believe in the American people, North, East, South and West, and in no small degree, because so many of them are dominated by the New Testament principles embodied in the ideals of American Baptists. What those basal convictions are in all their scope and fullness, it would be alike idle and presumptuous for me to detail to so well informed a company. Two noble productions are fresh in all minds. I mean Dr. Strong's oration at the anniversaries of last year and Dr. Johnson's recent article in the Baptist Review and Exposition on the "Baptist Position for Today." These inspiring expositions and prophecies leave little to be desired by the straight or the most stalwart in all our brotherhood.

### Our Comprehensive Creed.

Today at a point not far from the heart of the republic we together front the future. Let us pause a few moments to ask one or two questions. First, with what capacities, equipment, opportunities do we face a world which, in the twentieth century, as in the best, needs that grandest thought of the Lord God Almighty, that biggest word in the dictionary of the human race—salvation?

Christendom, with all its vast and varied lore, knows nothing on that supreme theme which we do not know both as a theory and as an experience. Whatever is essential to eternal life here or hereafter, we proclaim, defend and enjoy. Ours is an all-inclusive statement of Christian truth. Whatever is good in Judaism, whatever is moral in Roman Catholicism is ours also; whatever is both moral and evangelical in the confessions of the various subdivisions of Protestantism we also profess and believe; whatever is reasonable in science or sane in philosophy; whatever is workable in socialism, in its best sense; whatever is coherent and beneficial in the reform movements directed to the uplifting of the defective and degenerate groups in modern society at home and abroad receives the sympathy and practical support of all intelligent Baptists.

On the other hand there are distinctive principles which our brotherhood is specially charged to give the world for its highest development in righteousness. As for myself, I feel most devoted to four essentials of Baptist truth. These are the Lordship of Christ; the worth of the individual soul; democracy in church government, and a spiritual or professedly converted membership.

Supremacy is alone Christ's prerogative; to rule is alone Christ's right, and not that of a church, or a pope, or king, or nation. The Christ of the Bible, of theology, of the church and of all mankind, is an authoritative Christ, dealing directly with every responsible soul. After Christ, Baptists exalt individual reason and conscience, individual dignity and destiny.

Baptists are through-going individualists. Every one of them carries personal independence underneath his own hat. Presbyterians are familistic. The family is a religious unit, including parents and children, responsible and irresponsible. Methodists are tribalistic. The conference was once exclusively and is now largely a clerical clan. Episcopalians, ever mindful of conditions in their ancestral island across the sea, are nationalists, with almost a monopoly of chaplaincies in the army and navy. Roman Catholics are cosmopolitan. Under the papal tiara the world is the church and the church is the world. Over against all these stands the Baptist. It is his contention that every soul is separate from all others and directly responsible to Christ alone for personal obedience and character.

Democracy naturally follows. It is the only form of church government proper for free and equal individuals associated in a common work. Baptists uniformly and universally shout the old Cromwellian cry, "A church without a bishop and a state without a king." Spirituality or separation of church and state, or a kingdom, not of this world, seeking to introduce a new heaven and a new earth wherein dwelleth righteousness, rests upon Christ's lordship and the character of those who acknowledge it with intelligence, consistency and heartiness.

### Our Stewardship.

We hold in trust, without assumption, but as stewards of the manifold grace of God, what all mankind needs for salvation physically, mentally, morally, socially and spiritually considered. We have something with which to face the future and that something, let it not be forgotten, is nothing less than the divine plan of human salvation and edification and sanctifi-

cation and glorification into the likeness of Jesus Christ. Our numbers and equipment are by no means contemptible.

It is gratifying to be told that we have more money invested in property and endowments for educational institutions than any other religious body in the land. We are 5,000,000 in American alone. Annual accessions to the membership of our churches outstrip the ratio of increase in the population of America. We have, in a word, resources, abilities and opportunities never before enjoyed, enabling us, at the beginning of the twentieth century, to rise up, to the stupendous task of the world's evangelization.

How, then, are we to meet our responsibilities and discharge our high duty as a world force in the kingdom of God? We are to do it in all candor and frankness.

We are to be never apologetic, but always aggressive. There must be no diplomatic parleying, no consummate defense of strategic positions, but a bold advocacy of New Testament truth as authoritative, sufficient and final. It is a maxim in military parlance that he who consents to hold the fort, however long and heroically, will ultimately surrender. Troy, Rome, Vicksburg, Paris, Port Arthur fell. It may contribute to our complacency to be told that the Baptist World Congress in London will represent some 30,000,000 Baptist population, or if the Stundists of Russia be counted some 50,000,000 of Baptist sentiment in the world. It may be flattering to our vanity to be informed by optimistic friends that a large part of the Christian world in the various denominations now agrees with the Baptists in the necessity for the separation of church and state, religious liberty, the authority of the scriptures, the Lordship of Christ over the individual, a regenerate membership and believers' immersion. Every modern progressive denomination, some remind us, is honeycombed with Baptist principles for which we were once persecuted and which are now the pride of all intelligent disciples of the Christ.

Alas, the world is not won. Our Lord is still rejected. Some among us are even timorous whenever they take a world outlook. Millions in Christendom are against us. Millions upon millions beyond the confines of nominal Christianity have never heard of our saving and civilizing principles. Our victories, whatever they have been, are but preliminary skirmishes. The war for world supremacy has just begun. The slogan of William Carey: "Attempt great things for God, expect great things from God," is only beginning to fire the hearts of Baptists.

We must face the future with the sympathetic attitude toward all right progress in the understanding and statement and application of New Testament truth through the revolving centuries. Our confessions of faith are only symbols. They are succinct and convenient expositions of opinions held by the brotherhood when they were written. They are not necessarily final statements of truth. Like the old pastor of the Pilgrims we are constantly looking for "more truth to break forth out of God's word." Whatever, therefore, may be the surprises of the future derived from critical, but conscientious study of the holy oracles, Baptists will never be taken unawares, inasmuch as they contend for the truth only, untainted by human traditions, uncoveted by human ritual, no addition to it, no subtraction from it, no alterations in it. We fear no discoveries of sound and reverent scholarship. We welcome all unquestioned disclosures of God to men, coming from any source whatsoever, knowing that God is one and that all knowledge of his will perfectly coincides with what he has been pleased to afford us in the Bible. Theology with Baptists can never be a stationary science. It is but man's word about God's word. Man's word changes. Heaven and earth may pass away, but God's word abides the same yesterday, today and forever.

### Our Confidence.

We are to face the future confidently. True it is "not by power, not by might, but by my Spirit, saith the Lord. Salvation is of the Lord. Calvinistic, if God's sovereignty be the core of the system of the Geneva reformer, we are always and everywhere and indeed must be to the consummation of the ages. The risen Christ, the reigning Christ, the returning Christ is our only hope and strength. Omnipotence throbs in the heart of him who did not consent to ascend to the throne of the universe till he had assured his disciples, oppressed with a sense of their own limitations and weakness, "Lo, I am with you always, even unto the end of the dispensation."

Once more we Baptists are to face the world unitedly. The twentieth century Baptist cannot be a small man. He has come to world consciousness.

His heart is 25,000 miles in circumference. The good round globe is in his embrace. His closet, like the dungeon of the last apostle on Patmos, is an observatory. There, through the telescope of faith, he beholds in their sins and sorrows a race, his own mankind, which God has loved from all eternity and for which Christ died and to whom every Baptist is commanded to give the message of light, life and salvation. Historically, logically and experimentally, the larger vision of Christian duty includes the less, the world-wide missionary enterprise embraces our country, section, state, community, family. When one, as the inevitable consequence of discipleship, prays "thy kingdom come, thy will be done on earth," he commits himself to cosmopolitan charity and philanthropy, to toil and sacrifice for every one of the millions who must make up the all of a redeemed and regenerated mankind.

Foreign missions under Judson united American Baptists. One convention for the whole country expressed for years our complete harmony in the supreme mission of world-wide evangelization. Contention in 1845 about the qualifications of certain foreign missionaries divided American Baptists and led to the organization of the Southern Baptist Convention. It is worthy of note that it was only on so great a subject as the qualifications of the ambassadors of Jesus Christ in non-Christian lands that we could be tempted to disagree and divide. That division, not in doctrine, not in ordinances, not in government, continues today, long after the cause which led to it has ceased to exist.

As a matter of fact, there never was a Northern Baptist church as there is, even to this day, a Northern Methodist church and a Southern Methodist church. To be sure, our polity does not admit of such a possibility. Nor is there any sentiment which would subdivide the denomination on sectional lines. American Baptists show diversity in their development in minor matters, as is natural, in so vast an area as makes up the territory of the great republic, but in loyalty to the Lordship of Christ and to the fundamental ideals and aims they are as solid as a Greek phalanx. On some subjects there be "attitudinarians and latitudinarians and platitudinarians" and on others "agnostics and gnostics and merognostics," but on what constitutes a New Testament disciple there is marvelous unanimity of conviction.

### Our World Campaign.

What we require, and what this gathering seeks to bring into being, is a vehicle for the proper expression of American Baptist unity throughout the length and breadth of the continent. Forces of the holiest and mightiest character are pressing us into one general body. Yonder in distant China and Japan, northern and Southern Baptists have joined hands in educational work; northern Baptists offering in the one country a college for the education of natives with which southern Baptists will co-operate and southern Baptists providing in the other country a similar institution in which northern Baptists will work side by side with them. Every consideration of fraternity, economy, efficiency, shows the wisdom of such a course. Nearer to us in London a World's Conference of Baptists will be held in July next, a movement, by the way, which had its origin and most enthusiastic support in the hearts of southern Baptists. And here in St. Louis at this good hour we are fostering a third unifying movement, taking its rise in the masterful executive brain of a northern Baptist, which gives its hearty response to Tokio and London and completes the chain which belts the globe.

Ours is the co-operative century. Combine and conquer is its motto. Here on the broad expanse of the American continent the problems of the ages are to find solution, battles of the most tremendous and far-reaching significance are to wage to a finality, reforms going down to the very foundations of society are to be effected, revolutions transforming all human conditions are to occur and religion, pure and undefiled, is to achieve its lasting triumph. In these issues American Baptists have interests second to none and in these contests American Baptists, if they are faithful to their God-given trust, are to take leadership. For victory in such struggles nothing is more important to our brotherhood than oneness of thought, aim, spirit and purpose, declaring itself in one general organization instinct with the Spirit of the living God and ruled by the scepter of all conquering Christ. Life always expresses itself in organization. Let us have such an organization as respects the individual conscience, recognizes the inevitable of local environments, encourages the continuance of all-wise existing sectional or state bodies, allows of local usages and traditions, hallowed by years of sentiment, but, while including all these geographical peculiarities, exalts the solidarity of the denomination and utilizes it for continental and world-wide purposes in furthering the kingdom of our Lord Jesus Christ.



## Our Women's Work

### CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 South 12th St., Birmingham, Ala.  
 Vice President—Mrs. J. W. Vesey, 911 50th St., Birmingham, Ala.  
 State Organizer and Leader of Sunbeam Band—Mrs. T. A. Hamilton, 1127 South 12th St., Birmingham, Ala.  
 Treasurer—Mrs. N. A. Barrett, East Lake, Ala.  
 Secretary—Mrs. D. M. Malone, 736 South 28th St., Birmingham, Ala.  
 Board of Directors—Mrs. A. J. Dickinson, Mrs. A. P. Montague, Mrs. J. W. McCalley, Miss Annie Williams, Mrs. A. J. Massey, Mrs. George M. Morrow.

This page belongs to the women of Alabama who are interested in the missionary enterprises of the denomination. Mrs. A. J. Dickinson, 572 2nd St., Birmingham, Ala., is in charge of it, and all communications for it must be sent to her.

### Among the Women and the Children of the Bigbee, Bethel and Cahaba Associations.

To have one's trip planned so systematically as has been the good fortune of this scribe is owing to the executive ability of Mrs. Ida Stallworth, vice-president of the Bigbee Association. The only regret is that she was not able to meet and greet the sisters with us.

At Eutaw it was our good fortune to abide under the roof-tree of Judge Smith and to renew our acquaintance with the several members of this genial family. May a kindly Providence continue to bless and prosper them! The new church is a monument to the energy and perseverance of the Baptists that compose its membership. It is really amazing how they have accomplished all they have undertaken. The Ladies' Aid Society, of whom Miss Lizzie Colvin is president, and Miss Edna Smith secretary, are a devoted band and respond nobly to the heavy demands that have been made upon them. If they will only "feed the lambs" within their fold, the future will hold much of promise for them. Their B. Y. P. U. is doing fine work.

The church at Eppes affords another signal illustration of what can be accomplished if only there is a "mind to work." The Ladies' Aid Society will adopt a missionary feature and continue to work with Mrs. John Horton president, and Miss Helen Lewis secretary. Our home was with Mrs. L. Lewis, whose heart is aflame with love for the cause, and whose children are walking in her footsteps. How blessed a heritage is a Christian ancestry!

We placed the Sunbeam interest under the protecting care of the Ladies Society and went on our way to Sumterville rejoicing that so much of nobility of heart and steadfastness of purpose is to be found among God's people. Again our obligations are augmented by the kindness of Brother J. E. Herring and his dear family. To send or come for a guest over eight miles of prairie roads and at the busy season is a test of friendship—but this is cheerfully done again and again by our friends in the country and with less ado than when town folks go over to the station to meet an incoming train. True politeness certainly has its foundation in kindness of heart.

In the historic church at Sumterville, where the Senior Dr. Manley preached to the cultured people of this favored country and where many like sacred associations cluster, a goodly number of sisters and the children gathered to give us welcome and a sweet and tender "communion of the

saints" was our experience during that hour. May they continue "to grow in grace and in knowledge."

Never was there a fairer day nor a fairer scene presented to the eye than was ours, as we traveled the eleven miles that lay between Sumterville and Livingston, that "promised land" that we had longed to reach for many a-day. To say that the dream was fulfilled but poorly expresses the pleasure that was ours as we beheld the flower-embowered homes and the grand old trees that form the setting for this cultured and Christian people who have learned the law of kindness so well that "the stranger within the gates" feels no longer that she is a stranger, but a friend. And their patience is as marked as their politeness, for twice during the "red-letter day" that marked our stay among them, they gathered in the house of God to listen to the message brought to them. In the morning the meeting was under the auspices of the Ladies' Society and unless you know what it is to go back every time to first principles and to lay the foundation stones over and over, you do not know the restfulness of talking to a society who know all the objects and aims of our organized work, so that you are free to present anything of new interest that may be on foot in our W. M. U. Such was our joy as we stood before these dear women. In the afternoon the children and a number of young ladies of the church and the college girls, together with their honored and honorable preceptress, Miss Julia Tutwiler, gave gracious attention, and it was an hour to be remembered. We caught some faint idea of how great a privilege it is to sit at the foot of this noted teacher, as she gave in her own inimitable way choice illustrations and graphic descriptions. In this day, as in the days of old, there is no pleasanter sight than to see our "children walking in the light."

The church is rejoicing in the ministrations of Dr. Blackwelder, to whose goodness and greatness we are no stranger. During a delightful drive when the loveliness of the place was intensified by the gentle benedictions of the setting sun and the peacefulness of the evening hour, we were permitted to linger for awhile in the very "land of Beulah," as we found ourselves in the presence of one whose "greatest joy is found in the courts of the Lord," and whose life has been and still is a blessing to every life she touches. There are many pleasant resting places to be found along our pilgrim's way, as we journey onward to the celestial city and this was one of them. Spending the evening with Mrs. Taratt and her lovely family was a fitting finale to a

day replete with joy of the truest type. It made it seem very home-like to find Brother Blackwelder and his family in Livingston and it was no surprise to us that they have already entrenched themselves in the hearts of this lovable people.

We "went on our way rejoicing," having seen in papers both secular and religious that the Foreign Mission Board was out of debt, and that Alabama had done her duty in helping to that end. If we can only be assured of the same good news from the Home Board great will be our joy.

The ladies at York re-organized their work, adding a missionary feature, and the children were organized into a Sunbeam Band, having as their president Miss Fanny Marie Holman and as their youngest member little Martha Elizabeth Altman, than whom there is nothing fairer or dearer among Sunbeam ranks. Miss Mamie Brown will lead and feed the lambs and they will have conscientious care given them. It was a wonderful sight the acres of strawberries composing Mr. Frank Holman's farm nearby, and the church rejoices in his success and in his liberality.

To find one's self in Cuba means to find one's self among the best of friends and under the grateful shade of the Pastorium we sat down with delight, taking counsel with the vice-president of the Bigbee Association and other friends concerning the affairs of the kingdom. The women of this church are pre-eminently conspicuous for their growth along all lines of church work. Their Ladies' Aid and Missionary Society, their Young Women's Society, their Sunbeam Band are all in fine condition. The sisters came out Saturday afternoon in full force and on Sunday at 3:30 p.m. the Sunbeams and young ladies fairly filled the church. It was a sight never to be forgotten. It had been our privilege and joy to teach a class in the Sunday school of twenty boys ranging in ages from eight to fourteen and we longed to see them enjoying special training in mission work; so when they came surging in and filled up the steps of the pulpit and came to the front "to help in the meeting," a great yearning took possession of some of our hearts, to utilize this fine material. A short consultation resulted in Mrs. Davidson's accepting the trust of training the "King's Sons," and a brighter set of boys we have never seen. The future of this church is assured if training the youth therein contains any promise. What cannot be accomplished if there is found "first a willing mind?"

There are few privileges greater than to be allowed to enter the sweet home of a young couple as an honored guest. This was my pleasure at Coatopa, where I tarried under the roof of Mr. and Mrs. Joseph Hancock, the latter being the daughter of Brother J. R. Larkin, who ministers to the church at this place. Though the weather was threatening there was a gathering of the ladies and the children and a pleasant and let us hope a profitable hour was spent together. It resulted in the Sunbeam Band being organized under Mrs. William Larkins care, and a missionary feature being added to the Ladies' Aid Society. A band of Christian women working more harmoniously was

never seen. May they be richly blessed. The beauty and winsomeness of two baby faces loom up before us as I write, that rival the angel faces in a picture familiar to all lovers of the beautiful. May every promise found in little Joseph Hancock and Erin Larkin meet fulfillment!

What a pure delight it was to be met by friends at Demopolis, whose kinery at home are among the truest and best. The rest "within their gates" was refreshing indeed to one upon a pilgrimage, who can testify that the art of entertaining after the old time Southern way, is not a lost art in this part of the world. To be made to feel at home, is the keynote of true hospitality and such has been our state of mind, while moving about the Bigbee Association. To meet and greet the Sunbeams here and to be one of the charmed circle around the board of their leader; Mrs. J. D. Rhodes, met an ambition long our own. Such a sweet meeting as we had! Never shall be forgotten the "Robin Song" as it was rendered by the Sunbeams—the girls singing while the boys whistled the accompaniment. Learn it all ye Sunbeams! It is best fitted for your young voices.

A noble consecrated number of our women are bound together here "in His name," and "for His sake," and we talked about "Him, whom not having seen, yet whom we love" until our hearts "burned within us by the way." They are His very own and we love them for His sake as well as for their own.

The president, Mrs. Dr. Kelly, was absent, but there was no lack of care and kindness for we found our home with Mr. and Mrs. John Kelly and that means everything pleasant was ours. A ride about the fine old town confirmed the reports of ante-bellum stateliness and elegance, as well as modern up-to-dateness.

We are aware that Gallion hold much of anticipated pleasure for one loving all the good things that wealth and intellect bestow but our cup of pleasure continued to overflow though we drank deep and constantly of the pure stream of Christian fellowship and exchanged most delightful reminiscences of the days spent upon the "sacred soil" so dear to the hearts of all Virginians. "Worthy sons of worthy sires" indeed are to be found right here under the roof trees of those exiles from "Old Virginia."

A most choice and appreciative audience gathered in the pretty church and the children came bright and happy from the nearby school house, and banded themselves together for Sunbeam work at home and abroad, under the leadership of Miss Blanche Davis. Among the number were the young sons of our beloved Brother and Sister McCollum, than whom there is none more worthy of love and admiration. The only regret that comes to our mind as we contemplate the stay enjoyed in this choice neighborhood, was that we did not have the pleasure of seeing again in the flesh those dear friends. The singing of the kindergarten song in Japanese by little Howard, was beyond description, unique and pretty. The Ladies' Aid Society agreed to add a missionary feature to their work and under the guidance of their president and our

(Continued on page 12.)



## THE ALABAMA BAPTIST

## A REPORT WITH REQUESTS.

To Friends of Howard College:

It gives me pleasure to report to you at the close of our college year:

I. The largest enrollment for many years and the best financial "showing" for a long time.

II. A session of almost unbroken order and the observance of a fine standard of conduct on the part of the boys—the best session, I think, in this respect within my experience of thirty years.

III. A commencement during which things went well; excellent speeches from the boys, and one of the best, most appropriate, and most striking baccalaureate addresses from Dr. A. C. Davidson, of Birmingham that I ever heard.

IV. The probability of the erection at an early day of the building to be used as a library and for recitation rooms.

V. The intention of nearly all the students of last session to return in September and their purpose to bring others with them. Herein lies the most helpful and wholesome support that a school can have.

In addition to these statements, allow me, I beg, to prefer the following requests:

1. That every friend of Howard College will during this summer act as an agent and send us the names and addresses of young men who ought to enter on the 19th of next September. When you send me a name and address, right at once a letter and a catalogue go off to that young man. Talk of the college; urge our Baptist boys to go to it. We are not asking support simply for loyalty's sake or in any way on the ground of pity. We believe we can and do educate men here. The past proves this; the present shows; the future will attest it.

2. That any churches and individuals who have not paid the sums promised at Anniston last summer will send me the money, all of it, before July 10th. It would look the reverse of well if I have to report at Sheffield a number of unpaid pledges, or ten dollars paid on a one hundred dollar pledge.

3. That all who have made promises of help for the new building will pay now, if it shall be possible.

4. That in future those who shall desire the services of Howard men as teachers will notify me in January that they will need teachers in June. Our list of available men is about exhausted. Howard men are at a premium. This has been the record of the noble old college in the years gone by; this is its record today.

5. That all who desire to know of the career of the college will write me for catalogues. In the new catalogue is a sketch of Howard College, written by Dr. Sampey, our own graduate, a sketch that will stir our hearts and cause you to say, "I thank God that the college has lived through such reverses and that its best days are coming."

VI. Prof. G. W. Cunningham goes from us for one year to accept a scholarship in Cornell University. He has made a fine record in Howard College, taking his place as a strong man, strong in thought and in action. He carries with him the respect of all, the sincere affection of many, certainly of the writer. The executive committee of the trustees will fill his place.

Prof. Garrett, too, leaves regret and the certainty that we shall greatly miss him. He resigned to become head of the Thomasville School, where he will doubtless do work that will add to his reputation and win admirers and friends.

The trustees elected the same faculty, and added to it Mr. Davis F. Stakely, a well educated, strong young man, who gives promise of a fine record, a son of the distinguished pastor of the First Church of Montgomery, and Mr. Albert Lee Smith, son of Prof. A. D. Smith, who made a great name in Howard College, now a leader in the business activities of Birmingham. Mr. Smith is a young man of high character and real ability.

A. P. Montague.

## A GOOD COMMENCEMENT.

The seventh annual commencement of the Baptist Collegiate Institute was held May 23-25. The large and appreciative audience which attended the various exercises manifested the interest felt in this grand school of our Baptist denomination.

The program as announced was successfully carried out in every particular. On May 23 the three literary societies of the school gave a very enjoyable entertainment; the program being as follows:

Junior Class Song, "Purple and Gold." March, "Carmen," Byzet—Misses Neta and Mary Jones. Invocation. Welcome Address—S. D. McCormick. Vocal Solo, "Over the Ocean Blue," Petri—Miss Cleo McGugan. Debate, "Resolved, That the United States Has Reached the Zenith of Her Glory"; affirmative, B. A. Sellers and W. W. Vaughn; negative, J. E. Christmas and C. R. Athey. Piano duet, "Festival March," Teilman—Misses Lola Chapman and Vonie Morton. Play, "When Patty Went to College"—Browning Society. Declamation—J. B. Trotter. Piano Duo, "Tanhauser," Wagner—Misses Neta Jones and Willie Whigham. Valedictory—N. H. Mixon. The Invincible and Automatic Societies ought to feel proud of the speakers they selected as their work was of a high order and it is to be doubted whether the debate has ever been better than it was this year.

The girls' Browning Society, not to be outdone by their brothers' societies, equaled if not excelled by their splendid rendition of that spicy school play, "When Patty Went to College."

The music with which the program was varied was good.

The junior class had the decoration in charge and the effect produced by the festoons of purple and gold, their class colors, intermingled with flowers that carried out the color scheme, was very artistic.

May 24th, 11 o'clock a.m., the baccalaureate sermon was preached by Rev. W. D. Hubbard, of Troy, Ala., whose splendid discourse was thoroughly appreciated. The school choir rendered the anthems "I Heard the Voice of Jesus Say" (Smith) and "My Jesus, as Thou Wilt" (Brackett). Also the vocal duets "Abide With Me" (Schnecker) by Misses Mantie Hollis and Willie Whigham and "Let Not Your Heart Be Troubled" (Eyer) sung by Miss Whigham and Mr. Dykes could not have been excelled by far superior singers.

## Wednesday Night.

May 24th, 7 o'clock p.m., was the rendition of the following program by the elocution class. Songs, "The Man Who Has Plenty of Good Peanuts," "He Was Nervous"—Girls' Glee Club. Recitation, "How Uncle Podger Hung a Picture"—Mr. B. A. Sellers. A Recitation, "A Trial of Endurance"—Miss Pansy Powell and Mr. W. W. Vaughn. Song, "The Woman is Coming"—Boys' Glee Club. Recitation on "Mrs. Tubbs at the Sewing Circle" (Locke)—Miss Lola Mae Norton. Recitation, "Hellins Babies on Noah's Ark" (Habberton)—Miss Laura Bonner. Songs, "Bonds of Love" (Jones) "Two Little Flees"—Boys' Glee Club. Recitation, "Nydia," the blind girl of Pompeii—Miss Minnie Williams. Songs, "The Little Cavalier," "The Little German Home Across the Sea" (Collins)—The Whistlers. Music—The Violin Quartet. Play, "Box of Monkeys"—Elocution Class. Music—Violin Quartet. Recitation, Aunt Malissey on Boys" (Towbridge)—Miss Mae Powell. Recitation, The Debating Society"—Mr. W. W. Vaughn. Songs, "Lovely, Silent Night" (Gabriel), "Three Little Kittens"—Glee Club.

The songs by the glee club were very entertaining and the members of the elocution class showed excellent training by the finished rendition of the various numbers; especially was this true as shown by the manner in which the farce "Box of Monkeys" was rendered. Jolly and full of fun from beginning to end, it literally captured the audience.

## Thursday Morning.

The sun shone brightly on Thursday morning, May 25th, as if to encourage the seniors, thirteen in number, who were that day to deliver their essays as parting gifts to their Alma Mater and step out into the great unexplored world of ours.

Song, "Spring Song" (Pinsuti)—Chorus. Essay, "The Poetry of Life"—Jenny Bailey Blair. Essay, "It Doth Not Appear What We Shall Be"—Mattie

Rebecca Byrd. Essay, "Unmastered Lessons"—Isaac Harvey Dykes. Essay, "Power of Purpose"—Frankling Jacob Flemming. Piano Solo, "Valse Brillante" Op. 18 (Chopin)—Willie Eugenia Whigham. Essay, "The Influence of Music"—Mantye Hollis. Essay, "Emancipation"—Stephen David McCormick. Essay, "To Success Through Adversity"—Daisy Mae Metcalfe. Song, "Florian's Song" (Goddard-Lynes)—Girl's Chorus. Essay, "Culture"—Miss O. Z. Miller. Essay, "Anglo-Saxon Blood"—Noah Harper Mixon. Essay, "Dream and Deed"—Miss Lizzie Virginia Morton. Piano Solo, "Polish Dance" Op. 3 No. 1 (Scharwenka)—Mantye Hollis. Essay, "The Bone and Sinew of a Nation"—Henry Buford Norton. Essay, "Youthful Ambition"—George Washington Reeves. Essay, "A Gem of Purest Ray Serene"—Miss Willie Eugenia Whigham. Song, "By-Gone Days"—Smart Chorus.

The essays and orations were all well written and rendered in a very interesting and pleasing manner. Music on the program was enjoyed by all, the program was greatly enhanced by the artistic stage decorations which were green and white to represent the class colors; the background being white dotted here and there with the beautiful magnolia blossoms, and I assure you that these together with the young ladies dressed in white made a picture which might well delight the eye of an artist.

## Thursday Night.

Thursday, May 25th, 7 p.m., commencement exercises of the school of music was held. A large audience was in attendance and the excellent music was highly appreciated.

The following is the program as rendered:

Song, "From Egypt's Come" (Barrell)—Chorus. Piano Duett, "Ballet March" (Giorzia)—Sallie T. Olliver and Miss Williams. Vocal Solo, "Dainty Little Boys" (Newcomb)—Cleo McGugan. Piano Solo, "Spring Song" (Mendelssohn)—Emma B. Gary. Vocal Solo, "There is One to Guard and Save" (Hartwell-Jones)—J. B. Trotter. Piano Solo, "Zampa" Op. 43 No. 13 (Herald Alberti)—Vernon McLaney, Roy Jones, Nettie Poyner, Kathrine Tate. Violin Duet, "Standchen" Op. 6 (Bohn)—Miss Frankie McClane, Miss Willie Whigham. Piano Duet, "Second Rhapsodie Hongrois" ((Liszt-Bendel) Misses Willie Whigham, Mantye Hollis. Vocal Solo, "Sunny Life" (Hartwell-Jones)—Ida Daugherty. Piano Trio, "LaGazza Ladra" (Rossini-Herbert)—Misses Lola Mae Norton, Lola Chapman, Ida Powell. Music, Guitar Club—"Anvil Chorus." Music, vocal Solo, "A Gypsy Maiden I" (Parker)—Miss Willie Whigham. Piano Solo, "Auforderung Zum Tanz," Op. 16 (Weber-Liszt)—Miss Mantye Hollis. Vocal Solo, "My Desert Queen" (Hartwell-Jones)—Mantye Hollis. Piano Solo, "Mazurka Caprice," Op. 38 (Wallenhaupt)—Willie Whigham. Piano Duo, "Robert le Diable," Op. 20, No. 11 (Meerbeer)—Alberti. Violin Solo, "Norma"—Misses Frankie McClane, Willie Whigham, Mantye Hollis. Piano Quartet, "Grand Valse Brillante" Op. 6 (Schuloff Horn)—Misses Mary Jones, Emma B. Gary, Lucy Hunt, Jennie Blair. Holiest Breath an Evening Blessing (Barrell)—Chorus.

Good work has been done in this department as in all other departments of this most excellent school and the successful commencement reflects great credit on the school, especially on those who have wrought faithfully for its success.

## A-WISHIN'.

Night and day I keep a-wishin'  
I could leave and go a-fishin';  
Think about it till I'm wild,  
And as fretty as a child;  
Think of calm pools, cool and shaded,  
Where in youthful days I waded,  
Think about the sandy shingle  
Till my pulses thrill and tingle,  
Think of scented summer days,  
And the witching woodland ways,  
Where the brook its own will follows,  
Fishes hiding in its hollows;  
But alack, alack, the pity!  
Office-prisoned in the city;  
When I long to go a-fishin'—  
I must take it out in wishin'.



**A Misnomer.**

Infant baptism! Is there any such thing? If so, pray tell me what it is. Is it the act of pouring water on, or sprinkling water on, or immersing one into water. Is the sprinkling of a sick baby infant baptism, or the immersion of a well baby infant baptism. Oh, if John Wesley in his Savannah notes had have told us! "Oh, no," says some one, "there must be a preacher, a sponsor, a godfather, and may be a god-mother, and a ceremony."

But by what authority? Oh, well, it is a beautiful ceremony, and the Roman Catholic church has authorized it, and all other Pede-Baptist churches were following after. But aside from the argument which I hope to adduce against the unscripturalness and harmfulness of baby sprinkling as a church ordinance, I want to say I pity the baby, who must draw his spiritual nourishment from the breast of some godfathers whom I chance to know. Judas is a white-pinioned dove compared to some of these vultures, whose bloody prey is the innocent of human society. But more directly to the subject. Infant Baptism, what a misnomer!

There never has been an infant baptized. And there never can be an infant baptized till God's word changes, or till the race has so improved in precociousness that at birth they spring forth endowed with the full faculties of the mind—with the powers of volition—with the ability to believe—to know right from wrong—to choose Christ and by voluntary consent of the mind and heart ask for baptism. There is as much scripture for baptizing a dead person, physically dead, I mean, as there is for baptizing a living infant. In fact none but the dead should receive the ordinance—those who are dead to the world and to sin, and alive to God, through Jesus Christ—who have been born, not of the will of the flesh or the will of man (and I add, or the will of the water) but of the will of God. Immersion of itself, though it be administered by a preacher, is not always baptism. There must accompany the act the full assent of the mind of the person being baptized. An infant, unconscious of its own existence, can not give the assent of its mind. In fact, if the water is cold, the baby gives a squall, a kick and a protest against such coercive measures. What is marriage? That there may be a legitimae marriage both contracting parties must have the consent of the mind. A ceremony performed at the point of a shot gun is not a marriage after God's ordinance. Neither the license nor the minister, nor yet the armed mob that enforces it can make it marriage. And the parties living together against their will live in adultery. But what if afterwards they should be reconciled, love each other and get the assent of their minds to live together? Then they should repent of their sins and pray for the coercers, get a minister and be married again, this time according to God's ordinance.

And so should all babies, though they have been immersed, when by the consent of their minds they have accepted Christ, be baptized.

But some one will say that this is not analogous; for the infant is innocent, and does not know sin. True, but would you indorse child marriages? Why not? They are innocent. Have you any right morally to force children to marry? True, such may have been in some countries, legal, but human laws and morals not infrequently conflict. But some man will say that those who sprinkle their babies for baptism are conscientious in it, therefore it is right. If that be true, then the mother who feeds her infant to the crocodiles is right, because she is conscientious in it. Then Paul was right when he persecuted the church of God. Then our guide is conscience, and not God's law. So we have set a guide for God. He is to be guided in the making of his laws by our conscience so that there may be harmony between the two; for there must be harmony and a reconciliation. But I repeat in conclusion, till now there never has been an infant baptized, because an infant cannot give the consent of its mind, and without that there can be no baptism.

R. M. Hunter.

**Back to Brazil.**

Tuesday evening, May 30th, I and my family leave Kansas City to return to our field of labor and our work in great, but very needy, Brazil.

This has been a great year for us; a year full of precious experiences and we thank God for permitting us to enjoy them.

Mrs. Ginsburg was in great need of a change and rest. For nine years she labored and struggled, not only helping our native converted women, who look up to her for all things, not only being a help and an inspiration to them, but also discharging faithfully the duties of a mother to six little ones, as well as the duties of wife.

The six little ones needed a breath of cold air and of a pure moral atmosphere, and these ten months have done them a lasting amount of good.

Personally, I cannot describe in a few lines the great amount of good gained while in this country. The contract with the brotherhood, the inspiration of some of our leading ministers, the consecration of some of our people have stirred me up to greater undertakings for the Master, to a holier and purer life and to an utter abandonment of self in the work to which my Master has called me. I return determined to be a better man, a more humble Christian and a more obedient worker. Brethren, help me with your prayers that I may realize this desire of my soul.

The work in Brazil has prospered wonderfully. Letters that I have been receiving constantly, tell me of the great work the Lord is accomplishing in that vast and promising field; but for that very reason the enemies are more than ever determined to hinder the onward march of the Lord's host. Today, more than ever before, workers (God-chosen and spirit-filled men and women of God) are needed in Brazil; and with my heart full of joy I return determined to do and to dare for my Master and Lord, Jesus of Nazareth, our Saviour and our God.

Brethren, you have been kind to me, and my heart overflows with gratitude to each and every one of you. I wish I could mention your names, but it would be an innumerable list. I was a stranger and you took me in. You treated me as one of your own. God bless you all!

Going back to my field of labor I shall look back with sweet remembrances upon the ten months spent in the home-land, and as face after face comes up in my memory I shall lift up my heart in prayer to our God to bless and keep and abundantly reward you with His choicest and best out of the treasure in Christ Jesus.

And is it too much to ask you to remember me and my loved ones in your daily supplications? We need your prayers—we need them every day, every hour, yea, every moment. Brethren and sisters, please pray for us!

Our address will be: Postoffice box 178, Pernambuco, Brazil, South America. Whenever you feel like writing a word to us, please do so. It helps so much, and rest assured of an answer, especially if you put a five cent stamp inside the letter for that purpose. Please do not forget that it costs five cents to send a letter to Brazil.

Once again, may God's richest and best blessings be with you all. Yours in His Name for Brazil,  
Solomon I. Ginsburg.

**CONVENTIONS COMPARED.**

The Central Baptist of May 11, gives some account of the session of the Southern Baptist Convention which was held in the city of St. Louis in 1871. Up to the last, the Kansas City meeting, this was the only session ever held in the State of Missouri. That was thirty-four years ago, and I have found it interesting to compare the two meetings. In the table below some things are indicated:

St. Louis, 1871,	Kansas City, 1905.
President.	President.
P. H. Mell, Ga.	F. W. Stevens, Mo.
Vice-Presidents.	Vice-Presidents.
J. S. Coleman, Ky.	I. H. Ellett, Va.
A. Sherwood, Mo.	C. A. Smith, S. C.
J. L. Burrows, Va.	Joshua Levering, Md.
J. W. M. Williams, Md.	J. C. Stalcup, I. T.
Secretaries.	Secretaries.
E. Calvin Williams, Md.	Lansing Burrows, Tenn.

T. S. Sumner, Ala.	O. F. Gregory, Ala.
Convention Preacher.	Convention Preacher.
William Williams, S. C.	W. H. Felix, Ky.
No. Messengers, 288.	No. Messengers, 816.
Constituency, 750,000.	Constituency, 1,749,744.
Receipts For. Mis. \$25,749	Rcts. F. M. Bd \$283,415.88
Receipts, H. M., \$21,000.	Rcts. H. M. Bd., \$170,000.
Baptisms, H. M., Bd, 832	Baptisms H. M. Bd. 10,555.
Baptisms, F. M. Bd., not given.	Baptisms F. M. Bd. 2,231.

Attendance by States.	Attendance by States.
Alabama, 19.	Alabama, 83.
Arkansas, 5.	Arkansas, 38.
District of Columbia, 1.	District of Columbia, 4.
Florida, 1.	Florida, 9.
Georgia, 20.	Georgia, 48.
Territories not rep.	Territories, 19.
Kentucky, 48.	Kentucky, 128.
Louisiana, 9.	Louisiana, 43.
Maryland, 11.	Maryland, 5.
Mississippi, 27.	Mississippi, 70.
Missouri, 66.	Missouri, 109.
North Carolina, 1.	North Carolina, 10.
South Carolina, 10.	South Carolina, 17.
Tennessee, 35.	Tennessee, 79.
Texas, 5.	Texas, 122.
Virginia, 29.	Virginia, 32.
West Virginia, 1.	West Virginia, not rep.

It will be observed that some of the states had almost as many messengers then as now, for instance, Virginia. But it must be remembered that Virginia was well developed in those days while some of the Western States have made wonderful progress. It will also be remembered that Kansas City is much further away than St. Louis—by two or three hundred miles. And it is also the case that many of the Virginia Brethren are making their arrangements to go to the great London Baptist Congress in July.

Dr. W. E. Hatcher, always of Virginia, seems to have been the only prominent figure who took an active part in the conventions. Many of those who had conspicuous places in the meeting of 1871 have passed to their reward. It appears that only four of the representatives from Missouri in 1871 were representatives in 1905. These were as follows: A. C. Avery, G. W. Hyde, R. S. Duncan and J. C. Maple. At least these names occur on both lists. I have found considerable interest in these comparisons, and it may be that others will share with me the pleasure. It must be borne in mind that the data used in this article is gathered from the Central Baptist and the last Convention Annual.

A. U. Boone, in Baptist and Reflector.

**TO MOTHER IN HEAVEN.**

I miss you, my mother, my mother!  
Tho' earth is bright and so fair,  
Tho' June has come romping in splendor  
With sunshine and roses so rare.

I miss you, my mother, my mother!  
But over the river's deep gloom,  
I know it is Junetide forever,  
And fadeless and fair is its bloom.

I miss you, my mother, my mother!  
The touch of your dear loving hand,  
The breath of your kiss on my forehead,  
The tear I could best understand.

I miss you, my mother, my mother!  
In fancy I still hear you call,  
From out of the shadows and silence  
I catch your soft footstep's light fall.

I miss you, my mother, my mother!  
Your words and your sweet, tender smile,  
Your dear little gentle caresses,  
The shadows of life to beguile.

I miss you, my mother, my mother!  
But death will not linger too long—  
He'll call me at last o'er the River,  
To dwell with the sanctified throng.

To miss you, my mother, my mother!  
No more in that beautiful place,  
But dwell in your presence forever,  
And share in your heavenly grace.  
Opelika, Ala. —Lella Mae Wilson.

FRANK WILLIS BARNETT, - - Editor  
L. O. DAWSON, - - - - Associate Editor

EDITORIAL

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

A Bad Break.

We wish to apologize to Paul Bomar for the way in which his article "What Doth It Profit" which appeared in the issue of May 17th, was mutilated. This issue was gotten out during our absence at the convention and we never noticed that it was unsigned and incomplete. The article in the issue of May 31st, "Money Not Everything," should have appeared at the end of the article in the issue of the 17th. We hate to see a good bit of writing spoiled and hope our readers will get these two issues and read them together. We owe this to Bro. Bomar.

WHICH SORT ARE YOU?

There is a world of difference between the dispositions of various people. Some, when they go to a new place, report at once to the church and Sunday school and by continued attendance soon become thoroughly acquainted with the membership and identified with the church. They feel at home because they make themselves at home.

There are others who wait for the pastor to call and invite them to church. Then they wait for the "ladies to call on them," and count how many have done so. If they do not get the attention they think they ought to have they stay at home or go to other churches, and, of course, going there they become acquainted, and at once conclude "the people here are so much more social than in my own church." In other words they are among the sort who must be petted, cajoled and begged into doing what they ought to do if nobody on earth noticed them. The curious part of it is that with his enormous amount of sensitiveness and egotism, they imagine they are exceptionally modest and retiring. God be thanked for the multitudes who do their duty, not because they are noticed, but because it's right.

"GOOD-BYE, SUCKERS, GOOD-BYE!"

Life never grows stale to the student of human nature. The endless varieties of mankind keep him ever engaged in interested study. To our mind one of the most engaging groups of humanity is that clamoring company commonly known as "suckers." They exist in large numbers, haven't any more brains than—they need, and are all possessed of enormous appetites for one thing or another to be gotten quickly and for nothing.

They will bite at any kind of hook, whether it be baited or not. To observe the experience of others affords the average sucker no instruction whatever. He must feel the hook in his own gills before wisdom enters his head. Your scheme to catch him need not be especially clever. Gold bricks, stocks, bonds, futures, oil gushers, mine companies, or any other old trick will do. He will bite. The papers say that recently in Kansas City a great crowd of "easy marks" woke to find themselves fleeced. They rushed to the office of their company and tacked on the closed door they found this tearful farewell: "Good-bye, Suckers, Good-bye."

We do not know just what scheme was worked on them. It doesn't matter. Anything that promised quick money in large quantities would answer. The man who works the trick need not worry about what he will do next, seeing his victims have learned his scheme. A new crop of suckers will appear tomorrow and not a few of the old ones will be ready to bite again.

The gay and festive Thomas Lawson has worked himself into a frenzy over the fleecing of the people by the stock gamblers—he himself having skinned not a few. His words are all in vain. The woods are full of fellows who know all about "business." Solomon is an ignoramus compared to the man who has won a few thousand on 'change. He cannot be instructed. He walks the streets as the shrewdest of all. Bye and bye, when those who work the trick cut him off and gently say, "Good-bye, Sweet Sucker," he really imbibes a little knowledge. He drops out, and as he retires, others take his place.

UNANSWERED PRAYERS.

We expect the Lord to hear and answer our prayers. He has promised to do it. But often and often our prayers return unanswered. We try to exercise the proper faith, but faith meets with disappointment. Has God deceived us? Will He hear? Can He hear? Is there a God? These doubts come thronging the soul and joy dies within it.

But God's promise is conditioned on other things besides faith. Read John 15:7: If ye abide in me and my words abide in you ye shall ask what ye will, and it shall be done unto you." Then verse 10: "If ye keep my commandments ye shall abide in my love."

Obedience must follow faith before we can claim the promise. God says "Go to the uttermost part of the earth and preach." How can a man or church neither carrying nor sending the Gospel expect the Lord to answer them when they pray for the conversion of their children, or for anything else?

A USEFUL BOOK.

Dr. G. A. Nunnally, of Newman, Ga., has just sent us a copy of Bible Studies in Bible Words. The Index truly says: A very broad range of subjects is studiously analyzed, each division and subdivision being followed with a group of scripture texts. In all these outlines and groups of scripture passages great pains have been taken not to wrest the Word of God from its true teaching.

This book is invaluable to ministers, Sunday school teachers, and, in fact, to any person who desires Biblical knowledge. It puts the student of the Bible in possession of the best thoughts of an able and long experienced teacher and preacher. Taking these as seed thoughts the student may start at the summit of a vast mountain of information and go on to higher heights.

The book has been from the press for only a few weeks. The second edition, carefully revised, is now on the press and will be put on the market in a few days.

Prices: Flexible cloth, \$1.20; Flexible leather, \$1.50, and Oxford divinity, \$1.75.

We congratulate Dr. Nunnally upon having produced a book which will be of real service to all who truly love the word of God and prefer to have it speak for itself.

WHY IS IT SO?

The Standard, Chicago, one of the leading Baptist papers of the world, contains the following: "We ran across the statement the other day that a certain reform newspaper published in Chicago had accumulated delinquent subscription accounts to the extent of \$12,000. Doubtless several religious newspapers could show an equally unfavorable statement with reference to their subscribers. If a man wants to become a religious pessimist let him examine the subscription list of a religious newspaper. He will be surprised to find that eminent doctors of divinity, church deacons, Sunday school superintendents, presidents of woman's missionary societies and ordinary laymen not a few, have not paid the annual subscription price of their religious weekly. Men who would scorn to owe "the butcher, the baker, or the candlestick maker" are complacently willing to allow religious newspapers to wait sometimes for years for the petty amount of a yearly subscription. The owners of religious papers probably receive a smaller percentage of profit than any other class of newspaper publishers. Sometimes the wonder is that they are able to continue publication when so many people, sweet, nice, good people, too, allow their bills to run in arrears even unto the third and fourth generation of duns. We hesitate to declare that the continuation of the religious press is an instance of the perseverance of the saints, but, at least, we submit the case as above."

EDITORIAL PARAGRAPHS.

Last Tuesday the angel of death visited the home of Mrs. W. M. Womble of West Blocton, taking little Blanche, her 15-months-old babe.

Prof. W. L. Yarbrough, late of Russellville, has been elected as principal of Scottsboro Baptist Institute and Prof. Cooper, of Jackson county, as assistant.

We rejoice to know that Rev. W. W. Lee after being desperately ill, was sufficiently recovered to preach at Scottsboro on last Sunday. Bro. Lee is one of our most useful men in North Alabama.

We have received an interesting program of the Georgia B. Y. P. U. Convention which meets at Moultrie June 20-22. The railroads have named a rate of one and one-third fare for the round trip from all points in Alabama.

We have reached the June hill again. This is the hardest month in the year on religious papers. Meanwhile, however, expenses must go on as usual. Will you not give us a lift up the hill?—Baptist and Reflector.

Dr. Crumpton dropped in last week and said he was much encouraged by the outlook at Scottsboro for another year. Prof. W. L. Yarbrough was elected principal and has taken hold with enthusiasm.

By a misunderstanding the W. M. U. was not reported for the Alabama Baptist. By special request we printed last week the most excellent report of Mrs. L. M. Landrum which appeared in the Christian Index.

We published a table of figures from Brother Crumpton last week which ought to be studied. It is a pity that these figures could not be printed early in the year; but our clerks are so slow getting out the minutes it could not be done.

The sermons of Brethren Dickinson of Gadsden, and Crouch, of Woodlawn, were strong, helpful and most appropriate. Dr. Patrick's address, which circumstances prevented my hearing, was said to be remarkably fine. We were delighted to have this prince of college presidents with us.

Your convention number was fine. It was the best report of the convention I ever saw. In fact, every issue gets better. Come to my field and we will get some subscribers. We are getting along nicely at all of my churches. They sent me to the convention at Kansas City.—J. W. Sandlin.

The following from the Maryland Baptist makes us feel that it is worth while to try and do good work: "Of all our exchanges the Alabama Baptist dished up the proceedings of the Southern Baptist Convention in the most palatable form. In its issue of May 24 there were five or six pages of short paragraphs, each item to itself. Editor Frank Willis Barnett seems to be an adept at reporting conventions."

The eleventh International Sunday School Convention will be held June 23-27, at Toronto, Canada. It is likely to be in many respects most important and far-reaching in influence and results. Chairman Hartshorn, of the executive committee, has sought counsel from every source, held numerous conferences at important centers, and given time and thought and money without stint in the perfection of plans for the convention. Nothing has been left undone that might by any possibility insure the completeness of the program or the attractiveness of the intellectual and spiritual feast of good things.



## THE ALABAMA BAPTIST

Louisville with Prospect and Pine Level churches are moving on splendidly and we are praying for and expecting a large ingathering in the near future.—J. Mercer Green.

**NOTICE:**—All delegates to the Baptist State Convention to be held in Sheffield July 21-24, 1905, will please notify the undersigned, pastor and chairman of committee on entertainment. Failure to comply with above request will inconvenience all concerned.—A. J. Miller, Sheffield, Ala., June 5th, 1905.

Married at Bessemer, Ala., on the 25th day of May at the bride's brother's, Mr. Brownlee Cowly, Rev. R. H. Long, of Scottsville, Ala., and Miss Mittie Cowly, of Kimbrell, Ala. Bro. Long is pastor of Belview Baptist church and also pastor of Coaling, Ala. Miss Mittie is a noble young lady and is admired by all who know her. Rev. L. P. Craig officiated.

The Christian Index says: "The First church, Birmingham, has given its pastor, Dr. A. J. Dickinson, a vacation and a purse of \$500 to pay his expenses to the World Baptist Congress."

The Southside Baptist church offered Dr. Davidson a similar trip. Our Birmingham churches know how to do the right thing.

The baccalaureate address at Howard College was delivered by Dr. A. C. Davidson, pastor of the Southside Baptist church, who took for his subject: "A Plea for Manhood." His address was divided into three parts: "The Ability to Say No," "A Persistence in Purpose," and "A High Ideal." Dr. Davidson greatly impressed his hearers and no doubt his wise words of counsel will be heeded by the graduates.

The following is a list of the graduates and the degrees received by each: W. A. Counts, A. B.; W. R. Hale, A. B.; J. N. Howell, A. B.; J. P. McKee, A. B.; H. C. Montague, A. B.; J. W. Morrow, B. S.; W. T. O'Hara, A. B.; E. C. Payne, A. B.; L. M. Payne, A. B.; McCain Robinson, B. S.; A. L. Smith, A. B.; G. M. Veazey, A. B.; T. A. Gunn (postgraduate), M. A. We wish these young gentlemen careers of usefulness. May they go forth into the world to shed honor on their Alma Mater.

Recently while visiting at the home of Mr. and Mrs. Geo. R. Tarrant Mrs. Mollie Hawkins Wells, the wife of Rev. Dr. H. M. Wells, died suddenly from heart disease. She leaves a husband and two daughters, Mrs. S. M. Blake and Mrs. B. M. Brazeal. Mrs. Wells was a true wife, a loving mother, and a devoted Christian. Her death will touch deeply many homes. We offer our sympathy to the bereaved husband and sorrowing daughters. Dr. Wells was greatly touched by a beautiful floral emblem sent by the members of the First Baptist church. The Sunday before his wife's death he had filled the pulpit in the absence of the pastor.

The following from the Age-Herald of a recent date will cause the sympathy of many friends to go out to Mrs. Montague, the lovely wife of the president of Howard College: President A. P. Montague of Howard College received the news yesterday of the death of Judge Joseph Christian, Mrs. Montague's father, who died Monday night at Richmond. Judge Christian was at one time the head of the Supreme Court of Virginia and was regarded as one of the ablest jurists in the South. The late justice was well known by a number of the Virginia colony in Birmingham and they all express profound sorrow at the death of such a great and good man.

**The Eleventh International Sunday School Convention Will Meet in Toronto, Ontario, June 23-27, 1905.**

This convention creates the lesson committee, which selects the international lessons, which are studied by at least twenty millions of people every Lord's day in the year. The Baptist member of the lesson committee for the South is Prof. John R.

Sampey, D. D., Louisville, Ky. Until the time of his death, Dr. John Brodus was also a member of this committee.

It is a most interesting fact, that during the year 1904, four hundred and eighty-two million (482,000,000) copies of Sunday School Lesson Helps were printed by the denominational and independent publishing houses of this continent.

The convention is a delegated body, the possible number of delegates for the continent, is two thousand two hundred and fourteen (2,214). The number of delegates to which some of the Southern States are entitled, are as follows: Alabama, forty-four (44); Arkansas, thirty-six (36); Florida, twenty (20); Georgia, fifty-two (52); Kentucky, fifty-two (52); Louisiana, thirty-six (36); Missouri, forty (40); Tennessee, forty-eight (48); Oklahoma, ten (10); Texas, seventy-two (72). Arrangements are already being made for some of the Southern States to charter one or more Pullman cars, thus making the trip for the delegates, one of great pleasure, comfort and interest. A rate of about one fare for the round trip has been secured for the South.

### Devotional Sessions.

Rev. Floyd W. Tompkins, D. D., Rector of The Holy Trinity Episcopal Church, Philadelphia, Pa., will conduct the preparation service, Friday, 3:30 p.m., June 23, and also "The Quiet Half Hour" sessions daily from 11:45 to 12:15 o'clock. It is the earnest request of the program committee, that delegates and friends, as far as possible, should attend the Preparation Service and "The Quiet Half Hour" sessions, arriving early, and remaining to the close of each session.

### Music Department.

Prof. F. H. Jacobs, of New York, assisted by local talent, will have charge of the music. Prof. Jacobs was frequently associated with Mr. D. L. Moody, in his evangelistic meetings. He conducted the music services of the world's fourth Sunday school convention, on the steamer, on Mars Hill, on Olivet, and in the tent in Jerusalem.

### Among the Speakers.

Bishop John H. Vincent, Indiana; Bishop Wm. F. McDowell, Illinois; Hon. John Wanamaker, Pennsylvania; Jas. A. B. Scherer, L.L.D., South Carolina, Sect'y.; Lesley M. Shaw, District of Columbia; Bishop Chas. C. McCabe, Pennsylvania; Rev. Carey Bonner, England; Geo. B. Stewart, D. D., New York; Levi Gilbert, D. D., Ohio; I. J. Van Ness, D. D., Tennessee; Mr. Robt. E. Speer, New York; Jas. Atkias, D. D., Tennessee; D. B. Purinton, D. D., West Virginia; W. H. Roberts, D. D., Pennsylvania; E. Y. Mullins, D. D., Kentucky; H. M. Hamill, D. D., Tennessee; Bishop Da Moulin, Ontario; J. T. McFarland, D. D., New York; Rev. Earnest Bourner Allen, Ohio; Ex-Gov. John L. Bates, Massachusetts; Prof. M. G. Brumbaugh, Pennsylvania; Pres. Wm. Douglas McKenzie, Connecticut; A. L. Phillips, D. D., Virginia; Principal Falconer, Nova Scotia; Rev. Len G. Broughton, D. D., Georgia.

### Lesson Committee Speakers.

John Potts, D. D., Toronto; A. F. Schaffler, D. D., New York; Bishop H. W. Warren, Colorado; Principal Wm. Patrick, Manitoba; Principal E. I. Rexford, Quebec; John R. Sampey, D. D., Kentucky.

### Some of the Speakers Among the Secretaries.

Our international and state secretaries will all take more or less part in the sessions and conferences of the convention. At this writing we cannot locate topics, sessions and speakers. This we will do later.

### Some Suggested Topics.

Discovering and Unifying the Relations.  
Of the Sunday School to the Home, to Reforms,  
To the Art of Pedagogy, to the Civic Government,  
To the Theological Seminary,  
To the Public School; to the University.  
To the Religious and Secular Press,  
To the Home and Foreign Missions.  
The Sunday School at the Center of the World's Issues.  
The Sunday School as an Educational Force.  
The Sunday School as an Evangelistic Force.  
The Sunday School and World Wide Missions,  
The Place of the Sunday School in the Theological Curriculum.

### Some of the Conferences.

Sunday School Superintendents.  
Sunday School Secretaries.  
Sunday School Librarians.  
Teachers of the Various Departments.  
Teachers' and Men's Organized Classes.  
Primary and Junior Teachers.  
Organized Teachers' Training Classes.  
Organized Work in Cities.  
Pastors' and Theology Teachers' Conferences.  
House to House Visitation, or Religious Census.  
Temporary and Permanent Results of the Touring Plan.  
Other conferences to be announced.

### Entertainment.

All duly accredited delegates up to the number allowed each State, Province and Territory, who desire it, will be furnished entertainment during the convention by the local committee, in the Christian homes of the city, on the Howard plan, that is, lodging and breakfast. The other meals can be obtained at moderate prices at good restaurants in the vicinity of the convention.

### Transportation.

Railway and steamboat lines give reduced rates to all delegates and visitors.

### The Convention City.

Toronto, the capital of the Province of Ontario, the second largest city of the Dominion, is situated on the north shore of Lake Ontario, opposite the mouth of the Niagara River. Its population is about 250,000. It is very accessible, being entered by nine lines of railway from the East, North and West, and reached by lines of steamers from the East, South and West.

It has a frontage on Lake Ontario of nine miles; its average width is two and one-half miles. It is essentially a city of homes. A majority of even the humble houses have their plot of greensward; The residential streets are lined with fine shade trees. The foliage is at its richest about the end of June. Its fifteen parks cover 1,300 acres. The harbor is formed by an island about four miles long, distant about a mile and a half from the city front. Ferry boats are constantly plying to the Island Park and shores, which are refreshingly cool even on warm days.

**GOOD REVIVAL AT HUNTSVILLE:**—The annual revival services in progress at Dallas Avenue Baptist church is a success. Pastor H. E. Rice and Dr. A. G. Moseley are conducting the meeting. A sweet interest has been shown by those who attend and God will surely crown the efforts of his servants. Bro. Moseley is a man of God. The annual revival at this church last year resulted in the salvation of nearly seventy-five souls. They are working for one-hundred this year.

The writer has been out of the State a good portion of the time recently but what he wants to say now is for the young people to wake up throughout the State and remember that their unions at Bessemer took a pledge to liquidate the debt we owe Howard College. Dr. Montague needs the money; he has been depending on us, so let's do our duty within the next few weeks from a business proposition and at the same time retain the confidence this great educational leader has in us.

Dallas Avenue Baptist and First Baptist church unions are wide-awake. They are composed of a progressive membership and are determined to make this the best year's work of their existence.  
Huntsville, Ala. J. E. Pierce.

**GUIN:**—Sunday, June 4, was Children's Day at the Guin Baptist Church. An excellent missionary program was enjoyed by a very large crowd. All the recitations were good, but special mention should be made of "The Water of Life," an emblematic piece by fifteen girls. The music was under the direction of Prof. J. H. Holcomb. The address by the pastor, Rev. A. N. Reeves, was interesting and elevating. The collection amounted to fifteen dollars and seventy-eight cents (15.78). The Alabama Baptist continues to get better.—Nora Ingle.



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**Notice to Non-Residents.**

THE STATE OF ALABAMA, Probate Court, Jefferson County, 25th of May 1905. This day came J. P. Burns, and filed his 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 N. R. Black, deceased, and paying for such orders, decrees and proceedings as may be proper and requisite for the due probate of said instrument as such will and alleging further that a half sister of said deceased resides in West Tennessee, but whose name and age are to petitioner unknown. It is therefore ordered that the 7th day of July, 1905 be set as a day for hearing testimony in proof of the said instrument as such will. It is further ordered that notice of the filing of said application and of the day set for hearing the same be given by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this County. S. E. GREENE, Judge of Probate. 5-31-31.

STATE OF ALABAMA, Jefferson County, Robert W. McKenna, Deceased. Letters of administration upon the estate of said decedent, having been granted to the undersigned, on the 26th day of May, 1905, by the Honorable SAMUEL E. GREENE, Judge of the Probate Court of Jefferson County. Notice is hereby given that all persons having claims against said estate, will be required to present the same within the time allowed by law, or that the same will be barred. HUGH McCOLLON, Administrator. 5-31-31.

**Paul's Doctrine of Love.**  
The thirteenth chapter of first Corinthians gives Paul's doctrine of Christian love. It seems to be a fine compendium of Christian virtues, not an exhaustive treaty on love. It may be said to present a doctrine of social morality. Love is here defined. It is such a regard for another as leads one to self-surrender. Paul is not talking about love to God, or brotherly love, or patriotism, which is love of country, or domestic love, or friendship, but of love for man as man. He first treats of the transcendent work of love and puts it at the top. It is above everything else, or, as Henry Drummond puts it, the greatest thing in the world. This constitutes the first part of the chapter. The rest of the chapter is an analysis of love. Paul shows its component parts, which are seven. (1), Forgiveness; (2), an unenvious spirit; (3), humility; (4), courtesy, which is kindness in little things continually exercised; (5), disinterestedness; (6) Sweet temper, and (7), charitableness, which is not getting so good that one will dislike the bad. We are to love the bad because they are bad and need our love. Paul shows that faith, hope and love are eternal, and at last will place all other things at a discount, for "when that which is perfect is come then, that which is in part shall be done away."—Dr. Edward Judson.

**Perseverance of Saints.**  
The perseverance of the saints is that those whom God calls by His grace and renews by His Spirit can never utterly apostatize and perish. This comforting doctrine is abundantly confirmed by scripture. The true believer is secured to everlasting life, first because God's love to him is everlasting and unchangeable, Jer. 31:3; second, because nothing can sunder the union between Christ and his soul, Rom. 8:38-39; third, because the covenant by which the believer has in Christ cannot fail, Heb. 13:20; fourth, because the purchase of Christ is too meritorious to be frustrated I Per. 1:18-23; fifth, because the intercession of Christ on their behalf cannot fail, John 17:9-10; sixth, because the presence of the Holy Spirit the comforter is to be forever with believers, John 14:16; seventh, because their security depends on God's power which is promised, I Per 1:3-5; eighth, because Christ has said I give them eternal life, John 10:27-29. Paul says your life is hid with Christ in God, Col. 3:3. The opposite doctrine shakes the very foundation of the Christian's hope. Many who have made a credible profession of religion have turned from God and perished, but they had no more than the form of godliness without its power, and of such it may be said they went out from us but they were not of us, for if they had been of us they would no doubt have continued with us. I John 2:19. I do hope that all young Christians may do as Christ said search the scriptures for in them ye think ye have eternal life and they are they which testify of me. May God help all his children to be doers of His word and not hearers only.—Rev. Hugh Rogers.

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Round trip Convention rates to Colorado June 25th to July 3rd inclusive.  
Round trip Convention rates on various dates from May 23d until Sept. 26th, with final return limit 90 days to California and Lewis and Clark Exposition, Portland, Oregon.  
Through Pullman tourist cars operated three days a week from Washington, D. C., to San Francisco without change, via Atlanta, Montgomery, Mobile and New Orleans, and two cars per week from St. Louis, via Chicago & Alton and Union Pacific, via Kansas City and Denver.  
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G. W. Ely, T. P. A.

**Confederate Veterans' Reunion, Louisville, Ky., June 14-16, 1905.**  
Very low excursion rates via the Central of Georgia Railway.  
Tickets will be sold from Griffin and points north thereof, and from Alexander City and points west thereof, on June 12th to 15th inclusive, and from all other points June 10th to 13th, inclusive. Tickets will be limited to leave Louisville returning, not later than June 19th, except that by depositing tickets with Special Agent, and paying a fee of 50c, extension to July 10, 1905, can be obtained. For further information relative to rates, schedules, sleeping car accommodations, etc., apply to nearest ticket agent of Central of Georgia Ry.

**JUBILANT VOICES**  
A new music book for Sunday School and Devotional Meetings. Edited by Doane, Kirkpatrick, Gabriel and Hoffman. Much new material. Orders of Service, Special Readings, Typical Index, 256 pages. Cloth, 95c per 100, not prepaid. Returnable Sample mailed free. HOPE PUBLISHING COMPANY, CHICAGO.  
**Reduced Rates to Niagara Falls.**  
Tickets will be on sale June 17th, 18th and 19th, at one fare (plus \$1.00) for the round trip with final limit of June 24th. Extension of limit may be had to July 14th, upon deposit of ticket and payment of \$1.00.  
Ask ticket agents for particulars, or J. C. Conn, D. P. A., Chattanooga. A. B. Freeman, T. P. A. Birmingham. 6-7-21

**Summer Tourist Rates via Atlantic Coast Line.**  
If you contemplate visiting summer resorts see ticket agents Atlantic Coast Line and get full information with reference to rates, routes, schedules and Pullman service. Summer tourists rates are now in effect to all the principal resorts throughout the country with return limit October 31st. Rates have been announced to all Springs, Mountain and Sea Shore Resorts.  
For the first time round trip tickets are now on sale to resorts in New England territory. 6-7-41

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CHILDREN'S PAGE



BABY BROTHER.

The dearest little dumpling boy,  
Bout one year old, you know,  
And he doesn't know so very much,  
But just to laugh and crow;  
His curls are sun-kissed golden brown,

A fine as silk, as soft as down;  
His two big eyes are very blue,  
Brim full of fun, and mischief, too;  
His cheeks are fat and soft and pink,  
Just made for kisses I should think;  
His laughs are funny chuckling squeals,  
That let you know how good he feels.

—Jewels.

Father—What did the teacher say when she heard you swear?

Small Boy—She asked me where I learned it.

Father—What did you tell her?

Boy—I didn't want to give you away, Pa, so I blamed it on to the parrot.—Exchange.

A Smart Puppy.

In a town where I once lived was a litty puppy owned by a Mr. Neal. This little dog went to market for his mistress. She would give him a basket and put a note in it for the owner of the beef market, telling him what was wanted. The dog would trot down the street straight to the market, holding the basket handle in his mouth.

When the man gave him beef and he started towards home, no other dog was allowed to touch it. He fight so bravely for it that a dog twice as large as he was would not venture to rob him of his basket.

He was so used to going for beef that if he was just walking around anywhere and a person would let him have a basket he would run off to the market.—Alma Holland.

A Little Indian Girl.

The little Indian girl's best dress is very different from yours. It is not trimmed with lace or beading or ribbon or any of the pretty materials you have. Her dress is made of skin and trimmed with beads and elk teeth. The elk teeth are the most prized of ornaments, for they are becoming quite rare. Only two teeth from each elk are used; so, when you learn that one dress is sometimes trimmed with three hundred teeth, you can count how many deer must

have been killed to furnish the trimming. These teeth are worth from fifty cents to two dollars apiece, so the little Indian girl's dress is often very valuable.

How did her mother ever get so many teeth? They have been saved for generations, each mother hoarding those she inherited for her children. Each father's ambition is to add to the family treasures. On great occasions, when "Little-Baby-Not-Afraid-to-Cry" goes to an Indian dance or some great merrymaking, her squaw mother gets out her best dress. Of course she has only one. When the little girl's hair is parted from the middle of her forehead to the back of her neck and each strand twisted stiff with worsted or ribbon, her mother thinks her the sweetest child in the world, just as mothers have a habit of doing the world over, no matter what a child's color may be.—Holiday Magazine.

Small Boys.

Teacher—Now, Tommy, what is the meaning of the word "purchase?"  
Tommy—Don't know, ma'am.

Teacher—Well, if your papa gave your mother \$10 to go and buy a new hat, what would your mother do?

Tommy—Have a fit, I guess.  
—Yonkers Statesman.

Which?

Here are two little hands,  
What can they do—  
Good things or bad things  
The whole day through?  
Helping or hindering—  
Which of the two?

Here are two little feet—  
Where have they run?  
Into the shadow or  
Into the sun?  
Helping or hindering—  
Which have they done?

Here are two little lips,  
What can they say—  
Glad words or cross words  
Through the whole day?  
Helping or hindering—  
Now, which are they?  
—Selected.

Changed.

A rich lady dreamed that she went to heaven, and saw there a mansion being built. "Whom is that for?" she asked of the guide.

"For your gardener."  
"But he lives in the tiniest cottage on earth, with barely enough room for his family. He might live better if he did not give away so much to the miserable poor folks."

Farther on she saw a tiny cottage being built. "And whom is that for?" she asked.

"That is for you."  
"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing his best with the material that is being sent up."

Then she woke up, resolving to lay up treasure in heaven.—Young Folks.

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Checkers Medicine Co., Winston-Salem, N. C.



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### TRACTS FREE.

"Rules for Young Christians" ought to be in the hand of every young Christian. A package sent free by J. W. Beeson, Pres. Meridian Female College, Meridian, Miss.



(Continued from page 5.)

hostess, Mrs. Charles W. Collins, will make a society par excellence. It was with pleasure that we heard of the faithfulness and "good works" of the old servants belonging to these fine old families. One having a Sunbeam Band among the negro children, who are noticeably improved in both mind and morals by the teaching of this good woman; another, who of his means gives liberally to those in need even to the degree of self-sacrifice.

Sisters, let us help this people. We should understand them better than any others and they are among us for their betterment and to develop our missionary spirit. These instances are cited so that we may look out for the "Corinnes" and "Fayettes" among us and encourage them to uplift their people by our sympathy and co-operation.

At Uniontown we found the third flock without an undershepherd, but the women and children were holding together in their societies and hoping by heroic efforts to secure a pastor's home and settle some good man to "break to them the bread of life." The Ladies' Aid Society, Mrs. O. L. Woodfin president, will add a missionary feature to their work and try to make it "just as interesting as a literary club," and why shouldn't it be, when we study the history of the most interesting countries upon the globe—and where do hero-worshippers find more exalted and exacting examples of fortitude and beneficence than in our Missionaries? Miss Ottawa Coleman, another "exile from home," holds the missionary cause dear as life itself and has infused like faith into the Sunbeams who delight in her care and love. The only drawback to our pleasure during the visit in the home of her sister, Mrs. John Long, was the serious accident that befell this dear worker in the Lord's vineyard. May He be very near to her, as He called her "apart for a season." Time fails to tell of all the dear little family so well trained and so happy. Fortunate indeed are they, as they are being brought up so faithfully "in the nurture and admonition of the Lord."

Responding to a cordial invitation from Brother W. W. Howard, we found ourselves receiving kindly welcome at Myrtlewood in the home of Mrs. S. E. Poel Initz and enjoying talking over in her interesting family many persons and things known and enjoyed in Carolina, always the best beloved by her sons and daughters. Though the pastor was away at the convention, a goodly number of children and Godly women met together in the church, and we held sweet converse concerning holy things. May the result be that some one of the number feel that she is called of God to lead out in undertaking great things for the Master. Our heart was comforted that the lambs are to be led and fed under the gentle guidance of Miss Lou Meador, who consents to be the leader of the Sunbeams. How greatly we are confirmed in our belief that it is well worth our while to give our girls the best advantages, when we see them willing to bring the rich gifts of youth and grace and lay them upon the altar. May the tender heart so lately torn by an irresponsible loss find sweet solace in serving others.

Across the country with one well

beloved for her own sake and for the sake of those near and dear to both of us, brought us to Rombert and to the home we had long hoped to enter, and the dream became a precious reality. Though the church had been burned some time since "our folks" were not homeless for our Presbyterian brethren had "constrained them to come in and abide" with them a season, until they should be able to arise and build, which will not be a great while off, we judge. The Ladies' Aid and Missionary Society under the conscientious care of Mrs. J. I. Thomas, our hostess, deserves the divine commendation, "Well done, good and faithful" ones and the Sunbeams, belonging to Mrs. C. C. Jackson, whom we were glad to see "eye to eye" are a goodly sight. It was a pure delight to meet them and our sisters after the Sunday school hour and talk of "all the way we have been led" along in our work and to congratulate them upon having a part in the report that went up to Kansas City, whereof we were glad!

Tarrying until the next day in this fine old neighborhood and enjoying the beautiful home of ante-bellum architecture and the ante-bellum hospitality dispensed so lavishly by Mrs. Alex Thomas we wended our way to Linden, where the shelter of Mrs. Cunningham's roof-tree came none too soon to protect us from the down-pour of rain, that would have made the roads impassable between this point and Linden.

Such was the zeal of this good sister, who is the president of the Ladies' Aid and Missionary Society, and her faculty for bringing things to pass that we had quite half of the society to meet us at her home, she sending her carriage to bring the sisterhood to meet the visiting sisters. And for this deed we can never cease to be under obligations to her. We laid it upon the hearts of those dear women to find a leader for the Sunbeams that are just waiting to be "gathered up" and set to shining for their King. We have faith to believe that we shall have a good report from them, when we see them again D. V. at their association in September and we hope a vice president will also be found ere that time for the Bethel Association.

Passing through Selma en route for home it was a gracious privilege to rest awhile in the glorious meeting being conducted by Dr. Wharton under the guidance of the Spirit, and we came away feeling that he like the sainted Leighton puts not only a staff in the one hand but a rose also in the other.

Mrs. T. A. Hamilton.

One Fare Plus 25c Round Trip Toronto, Ontario, via Queen & Crescent Route

account International Sunday School Convention, June 20th to 27th, 1905.

Tickets on sale June 19th, 20th, 22d and 23d, limited to June 30th. Ask ticket agent for particulars or address J. C. Conn, D. P. A., Chattanooga, Tenn.; E. M. Aiken, T. P. A., 111 E. Main St., Lexington, Ky.; A. B. Freeman, T. P. A., Birmingham, Ala., or W. C. Rinearson, G. P. A., Cincinnati, Ohio.

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UNCAMPOBBRY CO., Fulton, Ky.

### Notice of Final Settlement.

THE STATE OF ALABAMA, Jefferson County, Probate Court, 20th day of May, 1905: Estate of Clara Vaughan, et al., Minors.

This day came Carrie V. Tidwell, Guardian of the estate of Clara Vaughan, Lula E. Vaughan and Stanley D. Vaughan, Minors, and filed her account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 20th day of June, 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.

5-24-05 S. E. GREENE, Judge of Probate.

**I Want To Tell** Stammerers how I cured myself at home. Anyone can do likewise. Address with stamp enclosed, **REV. G. W. RANDOLPH, 141 N. Cherry St., Nashville, Tenn.** Good people send me names and help me do good and be rewarded.

### Notice of Final Settlement

The State of Alabama, Jefferson County, Probate Court, 2d day of June, 1905.

Estate of J. M. Webb, Deceased. This day came G. D. Rosson, administrator of the estate of J. M. Webb, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 9th day of July, 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.

6-14-05 S. E. GREENE, Judge of Probate.

# TORTURE AND HUMILIATION

For Fifteen Years Face and Body Mass of Itching Sores—Could Not Express Suffering—Doctors Failed—Had Lost Hope

**CURED BY CUTICURA AT COST OF \$1.25**

"My head was one mass of scabs, my forehead was covered down almost to my eyebrows, and I had to wear my hat all the time. My body was covered with spots in size from a pin-head to as large as a silver dollar. A white, crusty scab would form and itch, and words cannot express the torture and humiliation I suffered for fifteen years. I tried many doctors, and all kinds of treatments, but could get no help, and I thought there was no hope for me. A friend told me to get Cuticura. I did, and in three days my head was as clear as ever. I applied the Ointment night and morning, also taking a hot bath three times a week, and using the Ointment freely after the bath. After using one cake of Soap and two boxes of Ointment I was completely cured, without mark or blemish. I was so pleased I felt like running down the street to tell every one I met what Cuticura had done for me. If any one is in doubt about this, they may write to me. (signed) H. B. Franklin, 717 Washington St., Allegheny, Pa."

## COMPLETE TREATMENT For Every Humour \$1

Complete external and internal treatment for every humour, consisting of Cuticura Soap, Ointment, and Pills, may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humours, eczemas, rashes, and irritations, from infancy to age, when all else fails.

Cuticura Soap, Ointment, and Pills, are sold throughout the world. Porter Drug & Chem. Corp., Boston, Sole Franch. Send for "Skin and Blood Purification."

**WE GUARANTEE WILSON'S FRECKLE CURE**  
TREATS SUNBURN, TAN, MOTH, PIMPLES AND CHAPS  
THE MAKER OF SMOOTH COMPLEXIONS  
FOR SALE AT DRUG STORES, COMMISSION DEALERS OR DIRECT  
\$5.00 A BOX  
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How would you like to secure a commission as an officer under Uncle Sam? If you are between the ages of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

**H. W. PHILLIPS,**  
Louisville, Ky.



Spell: (Who has just lost a case.)  
"That Jones case is decided against us, and of course we lose."

Tark: (Who is some what of a base ball crank) "Who pitched?"

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To Toronto, Ontario. International Sunday School Association, June 20-27, 1905. One fare plus 50c, round trip. Tickets on sale June 19, 20, 21, 22 and 23; final limit June 30, 1905, except that extension to August 25th can be obtained under the customary conditions.

To Niagara Falls, N. Y. Ancient Arabic Order Mystic Shrine Imperial Council. One fare, plus \$1.00 for the round trip. Tickets on sale June 17, 18 and 19, 1905; final limit June 24, 1905, except that extension to July 14, 1905, can be obtained under customary conditions.

For further information apply to nearest ticket agent.

Less than half the preachers in the United States subscribe for a preachers' magazine. This shows a lack of interest on the part of the preachers in their calling, or lack of ability among the publishers of preachers' magazines that results in publishing magazines that are worthless to the preachers. Given a good preachers' magazine, no preacher can make the most of his efforts, or do his best work without it. No live, up-to-date business man neglects his trade paper. *Current Anecdotes* is four-fold scope of illustrations, homiletics, Sermons and the methods of church work and preachers' present day problems, make it the magazine for the preacher who can afford to take only one.

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one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

"And the Cat Came Back."  
That is the story of tetter cured by other medicines; not so when Tetterine does the work. B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold 6 dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 52 years; 2 boxes cured him sound and well." 50c cents a box at druggists or from J. T. Shuptrine, Mfg., Savannah, Ga.

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No more pain or other inconvenience in using it than so much pure water. It gives new life and health to weak and diseased Muscles and Nerves, and quickly relieves inflamed and sensitive flesh of fever and soreness. It positively contains no cocaine or other injurious drug. Put up in two wonderful preparations.

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Cures Piles—and you never feel it. Heretofore the only hope of a cure for a chronic case of piles was the surgeon's knife. Price, per bottle, with special syringe, \$1.50.

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"Say, Ma, if I live will I be as big a goose as you?"

"Yes, my child, if you don't use

**Magic White Soap."**



Rub MAGIC on soiled parts, leave them in water one hour. No boiling; no washboard; no backache, if you use MAGIC WHITE SOAP; will iron easy as magic; has no rosin like in yellow soap. MAGIC SOAP CO., Ltd. New Orleans, La.

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11 Revival Sermons—Banks, \$1.25.  
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Steel Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO., Hillsboro, O.

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ALCOHOL, OPIUM, HEROIN, MARIJUANA, TOBACCO, COCAINE, NEURALGIA, KEELY INST. BIRMINGHAM, ALA.

**HUTCHINS Eczema Salve**  
CURES ECZEMA, RASH, TETTER, ITCH, SORE THROAT, BRUISES, BURNS, SCALDS, AND ALL SKIN AFFECTIONS. GUARANTEED TO GIVE RELIEF IN 10 DAYS. THE FLEMING MEDICAL PRODUCTS CO., BIRMINGHAM, ALA.

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Is a prompt and effective cure for tetter, ring worm, ground itch, eczema, erysipelas, infant sore head, chaps, chafe, sun burn, insect bites and all forms of cutaneous affections. Why suffer from this annoying disease, when a box of Tetterine will relieve you! Ask your druggist for it or mail 50 cents to J. T. Shuptrine, Savannah, Ga. Tetterine Soap only 25c. cake.



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Eyes trouble more in hot weather than other seasons. Heat increases irritation and fatigue. Bright sunlight hurts and blinds. By night time your eyes are heavy. You call it "heat headache." Our correct fitting Glasses remove these ills.

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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.  
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Learn Bookkeeping and Business, Shorthand, Typewriting and Telegraphy at this famous College, located in the beautiful and healthful city of Lexington, Ky. This College has no chain of schools. Its officers and teachers, of many years' experience, are not scattered but aggregated here. Positions. Refers to 10,000 successful graduates. Kentucky University. Assets one million dollars—its diploma under seal awarded our graduates. "Cheapest and highest honored." No vacation. Address WILBUR R. SMITH, Lexington, Ky.



OPponents OF THE ANTI-SALOON LEAGUE

**The Anti-Saloon.**

I write to say that the work of the Alabama Anti-Saloon League is making very gratifying progress. I will soon have completed my original itinerary made by the board before I came to the State. I have been received everywhere with the greatest kindness—ministers of all denominations have co-operated gladly. The heart of the Alabama church is right on the Temperance question. I find good people everywhere restive under the present law, allowing twenty technical free-holders—frequently made so for the occasion—white or black, to sign a man's application for a license and thus fasten a saloon in a community, while no provision is made for taking the sense of the people who furnish the customers for the saloon upon the question of whether or not it shall exist in their community. In view of this state of affairs, there is a rapidly crystallizing public sentiment against sending any man to the legislature next year who will not pledge himself to work and vote for a general local option law for Alabama, such as those in force in most of the States of the Republic.

Our financial support has been generous and will be ample if our friends are prompt in their remittances; but let me take occasion to remind our subscribers that the ability of the State Board to carry on this work will depend almost entirely on the promptness with which payments are made. It is this that will enable them to pay bills and maintain credit, and rout the enemy that has held the field so long. You do not think, when you fail to remit promptly, that it means greatly increased clerical work, postage, printing, etc.

I am sure it is only necessary to refer to this, for our subscribers are Temperance people—they love God—they hate the liquor traffic and it is only an oversight when a second notice is necessary.

Let us all do our part promptly and keep up this agitation in our own churches and the time is not far distant when the shadows will be lifted from our State and our children will be free from the menace of the drink traffic.

G. W. Young, Asst. Gen. Supt.

**Ready:**

Womens' silk shirt waist suits for spring.

Womens' tailored suits in mo-hair for spring.

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Clothier to the Whole Family

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You Can Become An **Army or Navy Officer**

If you are a persevering, moral young man, between the ages of 17 and 35 years, possessing a good common school education, and passing the necessary physical examination.

Further particulars for four cents in stamps, by addressing, **H. W. PHILLIPS, Louisville, Ky.**

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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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A pretty foot, covered with a Craddock-Terry Autograph Shoe, signifies more satisfaction in grace, style, comfort and durability of foot-wear for Lady patrons of this great Shoe house than could be described with a big bunch of adjectives.

\$2,300,000.00 worth of Craddock-Terry Shoes sold last year by the 38 drummers of this leading Lynchburg firm. And why?

Because the Southern people prefer honest, Southern made Craddock-Terry Shoes. And why the preference? Try them and see.

Ask for Craddock-Terry Shoes.

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Dr. D. M. Bye Co.:

Dear Sirs—I am entirely well—a complete, absolute cure. Dr. Bye, I think I owe my life to you, as I am certain it would have killed me long before now. I have nothing but the highest praise for you. I cannot explain my feelings. May God bless you and success crown every effort of your life is my earnest prayer. I remain ever your friend.

G. W. GILLMAN.

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Tex. (9)

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are distinguished for their elegance of design, beautiful finish and thorough workmanship. They are made not only to look well but to wear well. They hold their good looks. Sold direct from factory, at prices that are surprising, when quality is considered. You will get greatly pleased value by buying from us instead of through middlemen.

The little book "Evidence" is convincing and will be sent free if you state number of mantels wanted.

Our elegant 64 page catalogue (11 x 14 inches) of mantels, grates, tiles, etc., is the most complete book of its kind ever issued. This and our copyrighted supplement entitled "Colonial Mantels" both sent on receipt of 10 cents to pay actual postage.

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**BABY EASE**  
WORLD'S BEST  
MILK-BOTTOM  
TAMMINGS  
BABY MEDICINE  
25¢ BOTTLE  
FOR BOWEL COMPLAINTS, TEETHING TROUBLES, ETC.  
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**HOT WEATHER RECIPES.**

Two favorite menus:

For a Gentleman.  
Steak and onions,  
Taters fried,  
Beans and biscuits  
On the side;  
Corn cakes and a  
Mammoth pot  
Full of Java  
Steaming hot.

For a Lady.  
Sour pickles,  
Chocolate creams,  
Lady fingers,  
(Perfect dreams!)  
Wafers with some  
Tea that's red,  
And a pretty  
Table spread.

—Ex.

**Floating Island.**

Make a custard of the yolks of five eggs, half a cupful of sugar, one tablespoonful of corn-starch, and three pints of milk. Crush one pint of very red raspberries or currants, and press through a sieve into one cupful of white sugar. Beat the whites of five eggs very stiff, add the fruit juice, beating till it will stand in the required form. Chill thoroughly and serve on the iced custard.

**Maple Custard.**

Beat two whole eggs and four yolks very light, then add half a cupful of maple syrup or sugar, one quarter of a teaspoonful of salt, and three cupfuls of milk. Mix thoroughly, and bake in cups set in boiling water. Whip the whites of four eggs very stiff, adding four tablespoonfuls of sugar, shape like eggs between tablespoons wet in boiling water, poach in simmering water, turning frequently, and serve with the custard very cold. Preserved or maraschino cherries add to the attractiveness of the dish.

**Caramel Custard.**

After cooking half a cupful of sugar to caramel, pour in one-quarter cupful of boiling water, stirring and cooking until dissolved, then add three cupfuls of scalded milk. Beat the yolks of six and whites of three eggs very light; add half a cupful of sugar and scant half-teaspoonful of salt, dilute with a portion of hot milk, and when smooth, stir into the other ingredients; strain and turn into individual molds. Cook in a pan of boiling water till center is firm, and when cold, arrange for serving, adding a lightly browned meringue made of white of three eggs beaten very light with six tablespoonfuls of sugar and one-quarter teaspoonful each of salt and almond extract.

**French Tapioca.**

Into one pint of milk scalded in a double boiler stir one-third cupful of quick-cooking tapioca dash of salt, and one-quarter cupful of sugar. Cook about ten minutes (stirring frequently), then gradually add three eggs beaten very light, one tablespoonful of butter, and a grating of lemon rind. Turn into a mold which has been buttered, and then dusted with sugar, set in a pan of boiling water, and bake. Serve cold covered with fruit sauce.

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We shall be glad to consult with any one in regard to the trusts mentioned

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DEPOSITS	3,000,000

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IT'S LIQUID

Removes the cause—Restores Nature to normal conditions. Does not physic—It's Harmless. 10, 25 and 50c. bottle at druggists.

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The Annapolis or West Point  
**Military School**

If you are an unmarried American boy between the ages of 17 and 23, of good habits and can pass the necessary physical examination, have a knowledge of reading, writing, arithmetic, English grammar, geography and history of the United States. Unlike most schools, the government allows you about \$500 per year to defray all expenses. You receive a thorough military and academic education, and upon graduation may resign or accept a commission as lieutenant with promotion in the regular service.

Further particulars for four one-cent stamps by addressing,  
**H. W. PHILLIPS, Louisville, Ky.**



## A Painless Cure of Curable Pain

Never resign yourself to suffer pain. Women's pains are curable. They are the sign of dangerous conditions of the female organs, which should be promptly attended to or dangerous results will follow.

# TAKE Wine of Cardui

### IT COMES TO WOMAN'S RELIEF

whenever she suffers from any of woman's biting and weakening pains. It not only compels the pains to stop, but it follows up and drives out the cause of the pains, which prevents them from coming back.

It makes you well. Try it.

Sold everywhere in \$1.00 bottles.

#### WRITE US A LETTER

freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

#### "WITHOUT A PAIN,"

writes Mary E. Shelton, of Poplar Bluff, Mo., "I can do my housework, although, before taking CARDUI, two doctors had done me no good. I can truthfully say I was cured by Cardui. I want every suffering lady to know of this wonderful medicine."

#### SOME NOTES.

A pastor writes: "I would be glad to go to the convention if Providence would open the way." Generally Providence acts through the churches. Let the churches provide the funds to pay the pastor's expenses.

#### The Good of It.

I have a letter before me now from a pastor who never has responded to an appeal I made. I do not remember that he ever answered a letter I wrote him until now, but I kept on writing all the same. He attended the late convention at Kansas City. This letter contains a contribution and a promise of co-operation. Another pastor sending a contribution says: "I am stirring my people as never before. I felt so small up there at Kansas City because I hadn't done my very best."

July 15th, not the 5th, is the date for the closing of the books. We need heroic work. The last two days of the Home and Foreign campaign, brought to this office \$5,000. Surely something like that amount can be sent in in four weeks! What a difference there is between two days and four weeks.—W. B. C.

#### Encouraged.

Brother Crumpton writes: "After a month's absence from the office I am back to be here most of the time until the convention. I am very anxious about State missions. A large debt at the convention would be most distressing. Looking through the large mail which I find on my desk I am encouraged. God bless the pastors who were thoughtful enough to write me. Not all sent money or the promise of it, but their letters show their interest and greatly cheer me. A multitude have sent small sums with their "God bless you." Only four weeks remain. Will all the pastors help? We need some large contributions. \$4,000, \$1,000 a week, would put us in fine shape."

MONTGOMERY NOTES:—We have just closed a meeting of great power at the Clayton Street Baptist Church. For three months the church

had been praying for it. The week prior to the meeting was spent in special prayer for the blessing of God. On Monday, May 22d, Rev. L. M. Bradley of Avondale, came to us to do the preaching. The Lord was with him, aiding him to present the richest gospel truth in simplest, most earnest and most effective manner. From the first, there was great interest manifested. There were added to the church thirty-two by baptism and ten by letter and a number of conversions otherwise are reported.

Our Sunday school on last Sunday numbered 159 and we aim at 200 in just a few Sundays. The primary department has ninety-nine enrolled and has an average of about sixty-five or seventy present each Sunday. It is being graded along the most approved lines, and the same is being done throughout the school.

The Adams Street church has just closed a meeting in which Paul Price assisted. There were nine additions by letter and two by baptism with some seven or eight other conversions. Pastor Gregory is doing a good work at his church, also at his mission at Highland Park.

The Old First, under the leadership of Dr. Stakeley is advancing. The new house of worship is being pushed on towards completion, the walls being well up already. A number of young people have been baptized from the Sunday School of the First Baptist church recently.

Stewart at South Side and Jenkins at West End are each doing a good work. Very frequently now they have baptisms in their churches.

The Baptist cause in Montgomery is being pressed to the front and the Baptist partors are strong in their denunciations of Sunday violations and other sins.

I want to congratulate the editor on the splendid convention number of the paper. It was all good and the paper grows better weekly. May the Lord bless it and the editor.—J. W. O'Hara.



FROM HERE TO THERE

**Memphis**  
In the Morning

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At Night

The Frisco Limited leaves Memphis at 7:25 a. m. and arrives at Kansas City 10:50 p. m., giving

A Daylight Ride Through the Ozarks

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The South's greatest home furnishers. Operate eleven large stores in different parts of the South. Buy in largest quantities and sell at lowest prices.

Cheap, medium, and the highest grade of Furniture, Stoves, Ranges, Refrigerators, Carpets, Mattings, Linoleums, Lace Curtains and Portiers. Shades made to order, any size.

The "Monitor" and the "Lapland" Refrigerators are the best. We guarantee them.



Lawn Swings, Lawn Seats, Hammocks, Porch Sets, Porch Rockers, Hall Furniture and Library Goods.

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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