

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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Birmingham Notes

Dr. A. J. Dickinson held forth at both services at the First Church and received one by letter.

Rev. J. A. Beal reports from "Station A" a good afternoon Sunday school and fine congregations.

Pastor E. Lee Smith filled his pulpit at both services at Park Avenue and received two for baptism.

Pastor Sams had two good services at Compton Hill. Received one by letter. Sunday school and B. Y. P. U. are flourishing and interest fine.

Pastor J. O. Colley reports a good day at West End. He preached on "Discouragements" and "Christian Fortress." Building committee reported \$1145.00 for the new building.

Pastor L. T. Reeves says the church had a fairly good day at East Birmingham and voted to double the pastor's salary and want him to continue with them. A protracted meeting will begin there soon.

Bro. S. O. Y. Ray gave the past week to collecting money for the Church Extension Society and also assisted in the tent meeting in Jonesville where a great work is going on. He wants and asks the co-operation of the brethren and workers in the district.

Pastor J. W. O'Hara closed a most excellent meeting at Wylam. Received seven by letter and twelve by experience and baptism. Some of the members representing the church broke into his house during the meeting and filled his pantry with good things and got hold of his purse and left it fat. He is now on a visit to Clayton Street Church, Montgomery, to see what they mean by calling him, but we do not think he will leave these good folks at Wylam.

At Parker Memorial, Avondale, pastor W. R. Adams preached morning and evening. In the afternoon he preached his farewell sermon as pastor from 2 Cor. xii, 11, and baptized four and received during the meeting just closed thirteen. He was very ably assisted in this meeting by Rev. J. H. Wallace of Opelika. Brother Adams has done a fine work here during his pastorate of twentyeight months adding 150 members to the church. The Lord blessed his labors greatly. There was a large crowd and many regrets at his leaving.



REV. WALTER S. BROWN,

The pastor of Fountain Heights Baptist Church, who is greatly interested in city mission work, and whose "Birmingham Notes" are a weekly feature of the Alabama Baptist.

Bro. J. H. Wallace who has been conducting a fine meeting at Packer Memorial, Avondale, has had good success in his home field. At West Side Church, Phoenix City, since last November when he took charge, all old debts have been lifted, twenty-seven members added, everybody is encouraged and all goes well. The Sunday school is growing all the time. At the Second Baptist Church, Opelika, of which he is pastor, aided by Bro. S. J. Cats, of Fort Deposit, he had a fine meeting and received eighteen, thirteen by baptism.

The gospel tent meeting commenced last Thursday evening at the corner of 17th street and 16th avenue (Jonesville) under the direction of the Birmingham association missionary, Bro. S. O. Y. Ray. The preaching is by Rev. O. A. Bamber. He is getting a good hold on the people. The meetings and interest have steadily improved. The Methodist Church called in all services and are taking hold as also our own people with a hearty good will. They all like Brother Bamber's preaching. Let all who possibly can do so go and lend a helpful hand. Meetings every afternoon at 3:30 and evening at 7:45.

Preaching at 8:15. Short and pointed and soul stirring.

Rev. S. L. Jameson, Corresponding Secretary and Treasurer of the Mission Board of the Georgia Baptist Convention wrote last week saying:

It affords me pleasure to say that I have received a copy of your paper, for which will accept sincere thanks. There is a marked improvement in this issue over the last one which I read about a year ago. Get down to business, write a strong, short editorial each week, and you will get there. Come to see us whenever you can."

We appreciate his words of encouragement and will take his advice and give more time to editorial work. Dr. Jameson is one of our true and tried friends and we rejoice in his great success in the Master's work in Georgia.

Let everybody whoop up the Convention. We want a great meeting. Don't get mixed on Conventions. The Interdenominational Sunday School Convention meets in Anniston in June. The Baptist State Convention meets at Anniston, July 20th. The Preachers' meeting and the Woman's Missionary Union meet on the 19th.

Birmingham Notes

Rev. G. B. F. Stovall preached in the morning at Green Springs and led in a conference meeting at night.

At Powderly Bro. W. L. Henson is moving up his church with renewed life. They have a fine prayer meeting, Sunday school growing and attendance at all services increasing.

The East Lake Pastor, Dr. Shelburne, had for his morning topic "The New Birth," and his evening topic, "Explanation of John Baptist's devotion to Jesus." Two additions.

At Woodlawn pastor W. M. Blackwelder preached on "Entrance of Thy Word Giveth Light," and "Christ in the Storm." Good Sunday school. Four accessions by letter.

Dr. A. C. Davidson of the South Side Church, took for his morning theme, "Does Idleness Pay in Birmingham?" illustrated by the death of John the Baptist. At night "those who never get there." One received by letter, two baptized.

Fountain Heights Church had Sunday school and observed the Lord's Supper. Pastor Walter S. Brown and all his workers are working heart and hand in the tent meeting at Jonesville with Brothers Ray and Bamber. It is right where this church had been conducting a flourishing mission for months and now they pray that the Lord will give a great harvest.

A fine attendance at the general Pastors' Union this week. No paper was read, but the subject of the free kindergarten was presented by a committee of ladies representing that association. The subject was discussed and the churches asked to give to this noble work that is doing so much for our little people. A committee was also appointed to confer and help the whole thing on a good financial business basis.

Rev. J. A. Hendricks reports from Pratt City a fine service in the morning. Sunday school was possibly the largest for quite awhile. Had eighteen new pupils in the school, which we think was largely due to Brother Leavell's institute with us. Pastor preached at 11 o'clock on Eph. iv, 11-12, emphasizing the thought of "Perfecting the Saints unto the Work of Ministering." At the coming evening service the subject was the "Flight of Elijah"—the third in a series on Elijah and his work.

THE ART OF LIVING.

Commencement Address Delivered at Howard College.

By Rev. T. M. Callaway.

When I was a boy I could never understand why the close of school should be called commencement. In after years I learned the meaning of the paradox, that the end was really the commencement, that the close of school ushered in new experiences, new associations, new feelings and that commencement really meant beginning—the beginning of a new life.

It is with this new life, young gentlemen, that you will have to deal. It means the practical instead of the theoretical, the real instead of the fictitious, the actual instead of the ideal, fact instead of fancy, dependence upon self instead of dependence upon another. The individual takes the place of the class, and the parental roof is to be given up for a home of your own making. The great question, then, which confronts you, as well as every one who comes to this critical point is, "How to make the most of life," or other words how to live.

Let us make it our concern, then, for awhile to study *The Art of Living*. If I were asked to lay down a rule by which one might best become proficient in this art, I should say the best way to learn how to live is to live.

Life and existence are not identical but radically different. The poet Young tersely said:

"Time wasted is existence: used is life."

Under the inspiration of the same idea, Baily wrote:

"We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial; We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best.

It matters not how long we live, but how."

A certain son of Erin who came across a unique epitaph on a tombstone did not have this distinction clear in his mind between living and existing. Standing beside the tomb of a stranger he read these words: "I still live." Pondering over the inscription for a moment, Pat soliloquized as follows: "Faith, and if I were dead, I am sure I would own it."

Not altogether dissimilar to this was the case of a certain sophomore on commencement day at Emory College, Oxford, Ga. While crossing the campus with his sweetheart she stopped to read the inscription upon the stone to the memory of Ignatius Few, the first president of that institution. "What does that mean she asked," pointing to the line, "vixit non mortuus est." Proud of his ability to translate Latin, the student explained: "He lives. No, he don't; he's dead."

There is power in every life to be applied, not wasted. The confession of Gratius was: "Vitam perdit operose nihil agendo." I have spent life laboriously doing nothing."

Life means activity. The mind is to be cultivated. It is capable of grand

possibilities. Undeveloped and untrained it becomes a foul mud-swamp, stagnant and impure. Each individual stands responsible for his own development. Depending upon another he becomes a slave.

Each community is responsible for its own progress. Years ago a book was published, among other things, setting forth the dependence of the South upon the North. The Southern farmer awakes in the morning and rises from a northern bed; he bathes his face in a northern bowl and dries it on a northern towel; he sits down in a northern chair to a northern table upon which is a northern spread and eats a northern breakfast from northern dishes; he goes to his work, hitching his mule to a northern plow, and manages his mule with northern lines; he returns home at night weary with toil and at last falls asleep between northern sheets.

I am glad that we are now awakening to our opportunities in the South, that we are no longer the dependent people we once were. The sound of the hammer, the hum of the wheels and the song of the spindle are heard in the land.

The South is beginning to recognize her power and rising from the prostrate position into which she had fallen, and standing with majestic grace, proclaims to the world, "I still live."

Upon you, young gentlemen, devolves the duty of aiding in developing the resources of the South, and so to give to it its deserved place of pride and power in the union.

We should learn the value of the passing moments and so utilize every opportunity.

"Better to stem with heart and hand
The roaring tide of life,
Than lie unmindful on its flowing strand
Of God's occasion drifting by."

"Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensuous ease forego
The God-like power to do,
The God-like aim to know."

In practising the art of living one should ever cherish lofty ideals.

A beautiful life is ever the outgrowth of noble ideals, therefore better not to be than to be ignoble.

The true, sincere life is the life that ever seeks to make the actual attain unto the Ideal. A forceful writer declares that, "Man is a pilgrim journeying toward the new and beautiful city of the Ideal." Aspiration, not contentment, is the law of his life. Today's triumph dictates new struggles tomorrow. The youth flushed with success may couch down in the tent of satisfaction for one night only; when the morning comes he must fold his tent and push on toward some new achievement. The ideal is not antagonistic to the real but above it. The ideal is the unborn or undeveloped real.

One becomes noble or ignoble according as his ideal is high or low.

The ideal man stands ever to disturb the man one is, and urge him onward toward the man one might become. Aspiration becomes the law of his nature, so that with the psalmist he says: "I shall be satisfied when I awake with

thy likeness."

Wordsworth doubtless felt the power of the divine ideal when he wrote:

"I have felt
A presence which disturbs me with the joy
Of elevated thoughts! a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living air,
And the blue sky: and in the mind of
man
A motion, and a spirit that impels
All thinking things, all objects of all
thought,
And rolls through all things."

A young man, a pupil of William Hunt, the artist, was making a sketch of a landscape bathed in the sunset of a summer day. In the foreground stood a large and picturesque old barn. As the young man worked away at his task, Mr. Hunt stood behind him silently for awhile watching him. Suddenly he stepped up and putting his hand on the young painter's arm, said: "See here, if you spend so much time painting shingles on a barn, you'll never have time to paint sunsets. You'll have to choose."

It did not take the young man long to see the point and to make his choice. Young gentlemen, let your life ever be characterized by an undying loyalty to duty. Let no enticement of popular applause cause you to swerve from the path of rectitude. The fickleness of popular favor has passed into a proverb. It has been compared to the ever shifting wind; to the shadows that flit over the fields; to the mist that glitters for a moment in the sunlight, and then vanishes away.

No object in nature is too changeable and short-lived fitly to illustrate it.

What is more uncertain and more untrustworthy than the everchanging and treacherous sea? In the morning the gallant bark speeds with all sails set over the placid surface, toward some distant port; at evening it floats a shattered wreck on the raging billows beneath which its precious freight of human loves and hopes has gone down. So fickle and treacherous is the popular favor on which so many embark their hopes.

History is full of examples against its deceptions.

Look at the great poet king of Israel. See that gallant, modest youth, his cheek flushed with fight, and blushing a deeper crimson under the gaze of so many admiring eyes. Old men load him with praises; the youth of Israel regard him with generous admiration, while a fair crowd of blooming maidens, with hoops in their hands and flowery garlands on their heads, sing, as they dance "Saul has slain his thousands, but David his tens of thousands."

Look now at yonder old man—time has silvered his noble head, and bitter tears roll down his cheeks; an exile and a fugitive, fleeing from a rebellious son and a revolted people he is attended only by a small band, who go to share the misfortunes of their disrowned and dishonored master. It is the same man

who, years before had a popularity that caused the envy of a king.

Popularity must not be sought as an end. If it come to one in the fearless and faithful discharge of duty, it may well be prized, for nothing is more grateful and refreshing to the spirit of him who steadily pursues the great ends of duty than the approval and favor of those for whose welfare he has toiled. He who would make the most of life by rightly utilizing the power of his being cannot afford to stoop in order to gain popular applause. The man who does is sure to sacrifice self-respect and principle when these stand in the way of his aims. He becomes pliable to all circumstances and opinions, feels and obeys every breeze of popular caprice, and is borne hither and thither with the ever changing current of popular passion and prejudice. The immortals were never truckling.

Ben Hill, more than once went against the people; impelled by convictions of right and duty. Stephens "would not have flattered Neptune for his trident nor Jove for his power to thunder," and Toombs' eagle-spirit soared the higher when the storm of obloquy grew blacker and more threatening. Douglas was threatened by mob violence by his constituents because he advocated political measures opposed to their prejudices, and Webster was insulted on the streets of Boston for a similar devotion to duty. He who shrinks back or hesitates when confronted by such an alternative is unworthy of public confidence.

In a letter to his son, who was a student at college, Robert E. Lee reminded him that nearly one hundred years ago there was a day of remarkable darkness and gloom, still known as the dark day, when the light of the sun seemed to be suddenly extinguished as if by an eclipse. Many supposed that the last day of judgment had come. The legislature of Connecticut was in session. Some one moved an adjournment, whereupon an old man named Davenport, one of the members, arose and said: "If the day of judgment has come I want to be found doing my duty. I therefore move that lights be brought in and that we proceed with the business of this body."

No one is ever the poorer in the end who has faithfully obeyed the call of duty.

"He that ever following her commands,
On with toil of heart and knees and hands,
Thro' the long gorge to the far light has won
His pathway upward and prevailed,
Shall find the toppling crags of duty scaled,
Are close upon the shining table lands,
To which our God himself is moon and sun."

In conclusion I would leave with you the beautiful sentiment of Browning, which we may adopt as our own:

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made.
Our times are in his hands
Who saith, 'A whole I planned—

Youth shows but half—
Trust God, see all,
Nor be afraid."

In Japan.

By Edward A. Marshall, Special Commissioner of the Moody Bible Institute.

Very early one morning while lying half asleep in my berth on a steamer which had been plowing its way through the Pacific Ocean for above three weeks I heard a shout from my youthful cabin mate, saying, "Oh, there is Japan, and you can see Fugi, too." It did not take me long to get out on the deck, for after twenty days' anticipation on a rolling sea you may be sure that only the most deadly inertia could keep one indifferent to the about-to-be realized hope of a long looked for day.

Away in the distance, stretching along the horizon, yet but dimly lighted, was a low range of what appeared to be hills of ragged rocks. Not very much to see to be sure; but then we had paid hundreds of dollars to get so far, therefore, they must be appreciated.

After an hour's further sailing we began to see small villages of tiny cottages, thatched with rice straw, scattered along the ocean beach at the foot of the rocky cliffs. Soon we rounded the point of hills and steamed up the strait, dropping anchor in the charming bay of Yokohama close beside something which made us feel almost at home,—the United States battleship New York.

The expert little Japanese doctors quickly passed us through the quarantining examination and we were allowed to go ashore.

There was a scramble among the coolies over our baggage, but presently it and we were hurried away to the customhouse. However, it was an easy matter to pass through the inspection for all that was done was to ask us if we had anything to sell.

Of course, after all the things that had been told us of the far famed "jinrikisha" of the Japanese there was an uncontrollable restlessness within us until a good ride in the man-cart had been enjoyed. The country is thronged with them so there was no trouble finding one. The men crowded around us in a circle shouting at the tops of their voices and about the only opportunity to get away peaceably was to hire one and get in. Queer things they are, high two-wheeled baby carriages with shafts between which the combined man-horse trots at a speed that would make an American boy's heart palpitate.

When he starts off you have the feeling of looking foolish in having a man haul you around. It tastes a little like being a child again. Yet after all there are some points of advantage over the horse and carriage for some people, because this man is horse and driver combined. He guides the cart as well as pulls, dodging the stones, generally, and turns to the left for the passerby, so that you have nothing to do but to show yourself a "newcomer" by gazing at the sights and making much of things which are old and unnoticed by everyone around, and which will be old to you after the second day. Away we went, single file down the narrow street

to study the quaint life of this little people.

The section of the city around the wharf is very largely foreign architecture. There are many business blocks built in modern style but the business is carried on by the Japanese. Half a mile further we came to the native quarters which gave us an unveiled view of real Japanese life.

Business is first with our coolie and his progress must not be interrupted; everything must clear the track and the streets being so narrow and crowded he has to keep up a continual "hei" and "ho" to warn the people that he is coming and for them to get out of the way. The marvel is that his little "jinrikisha" is not smashed in pieces as he rushes among the carts and loads of freight which crowd the streets. Just in front of us, at one turn, was a long line of people in a funeral procession crossing the street diagonally and preceding us up the hill. We were preparing to wait and watch until they had all passed, for we knew that the Japanese worship their ancestral dead for fear of them; but no, the coolie shouted "hei," "hei," which made the mourning procession scatter in all directions and we were hurried right through the line without reverence or even respect for the deceased or the bereaved.

The streets in Japan present strange sights to the foreigner. There on the right was an old blind man picking his way along with his staff, and feebly blowing on a small wooden whistle to announce that he was one of the blind hair dressers of Japan, and would consider it a favor if someone would employ him at his trade. Just beside the gutter sat a woman with her dinner dishes and another with the family laundry, washing them in water into which had been thrown the refuse of a hundred homes farther up the street. Ringing in our ears from every side was the clatter, clatter, clatter of a thousand pairs of wooden shoes of the pedestrians which harassed us in the day time and disturbed our sleep far into the night, for the sound is like the clatter of loose shoes on a hundred prancing horses. Multitudes of dirty faced and frequently naked children, with bodies and sometimes hairless heads often marked with sores, are seen thronging the highways, running about on errands for their busy parents or playing amid the bustling activities of their playground—the street—and who shouted "Egin" (foreigner) as we passed by.

Both sides of the narrow crowded street was lined with one story shops and stores. The frequent earthquakes which occur in Japan are said to have frightened the people from building houses of more than this height. The whole front of each is a series of sliding doors which enclose the opening at night making the street dark like a row of barns, but when removed in the morning there are revealed hundreds of tiny stores of every conceivable kind with a most neatly displayed variety of articles. "Industry" is the motto of Japan. Everywhere men and women are busy. To be sure the business done is small but they deserve great credit for the skill with which it is managed.

You need not be surprised as you look into an open store front to see the clerk scantily clothed. Perhaps civilized clothing hinders activity; but if you stop your "jinrikisha" to make a purchase, the clerk will, if in undress uniform, first slip into the living room in the rear and put on his "Kimono" (kind of a mother Hubbard) and then come to greet you with many low bows and well wishes. If he thinks you are a gullible tourist he will make every effort to suit your taste charging two or three prices for everything, and will express many regrets if he is unable to furnish what you desire. His suavity has caused him to be styled the "Frenchman of the Orient." For his crafty business cunningness he might be called the Yankee of Asia.

Although the Japanese are not backward yet they often work in an awkward backhanded manner. I have often smiled to see carpenters drawing their planes toward them instead of pushing them to smooth a board, or pulling a saw, as large and about the shape of a meat axe, through a piece of lumber to cut.

In meeting people they pass to the left instead of the right. If your name is Mr. John Smith and they speak of you they say "Smith Mr." instead of Mr. Smith.

If they were sending you a letter to Chicago they would address it thus, U. S. A., Illinois, Cook county, Chicago, State Street, Smith John Mr., and to cap the climax would place the stamp on the upper left hand corner instead of in the popular place.

Tobacco and liquor are the most advertised articles in Japan. Men and women alike revel in smoking their tiny pipes which by actual count do not afford them more than three puffs without refilling. They usually take it twice full and then lay it aside for an hour or so. No place is exempt from smoking and no respect shown anyone no matter how much they may dislike it. Cigars are seldom seen but cigarettes are used by all. I have never seen chewing tobacco in use or for sale.

One of our party desired to purchase some souvenirs and so informed the "jinrikisha" men. In a few minutes we were brought to the front of a dingy unpretentious looking building and invited to enter through a rickety gate, beyond which there appeared to be more sights like the shabby front. However, we were agreeably disappointed. The rooms were fitted up in excellent Japanese taste. There were about a dozen men and women sitting tailor fashion on the floor, intently bent on their occupation of making inlaid gold and silver ware. Some of the articles, over which the workmen had labored for months, were valued at hundreds of dollars. The workmen get from 30 to 50 cents per day. The artisans of Japan are very skillful and great wealth producers.

In the yard behind this little home factory was a tiny but most beautiful park. There were Japanese dwarf evergreens, beds of flowers, ferns and shrubs, a tiny brooklet flowing through the ground, spanned with stone bridges between which was a little pond in which swam gold fish. In different

places there were small piles of rough rocks arranged to represent mountains. All these were so arranged to make the place very charming.

While the Japanese are perhaps beyond question the cleanliest people of the East, and are great people to bathe, yet their sanitary regulations are far below a people so advanced in civilization. The filthy sewerage run down the street gutters. Cess-pools are frequently found at street corners spreading the most foul stenches for many yards around. Then, too, persons with well marked symptoms of leprosy and loathsome disease are allowed to mingle with the throng of people without protest. All this, and more may be seen in any of the cities, not barring out the great capital city of Tokio and right in sight of the Imperial Palace and the Imperial University where scores of professors spend their days teaching the hungry Japanese students the contents of modern text-books. May they soon learn to apply the principles to the needy places. Their advance in study has given them the title of "The Schoolmaster of the Orient," but they need to clean up before they invite the nations for a visit of inspection.

The laughable, unpractical application of newly acquired knowledge was once exhibited when a case of cholera was discovered in one of the large prisons. The man who had the disease washed his clothes in a stream which ran through the prison yard and on down to the village below. As soon as the village authorities heard of this man's thoughtless act they consulted the educated doctors who had just studied modern medical science in the schools. After some discussion they came to what they thought was a very wise conclusion. Purchasing a number of bottles of carbolic acid they marched to the prison yard and poured the contents into the stream where the man had a little time before washed his clothes, thinking that they would thereby kill the germs.

It is no easy matter to get acclimated and to learn the danger points to be evaded. "You had better keep your umbrella up," said an old veteran of the country, who accompanied us, "for the sun here is dangerous and breaks many a person down." A short time afterward we were accosted with, "by the way I suppose you have been told not to drink the water here in Japan until it has been both boiled and filtered for it contains all sorts of germs and microbes." It was but a few moments later when I saw some choice apples and pears displayed at one of the stores and stopped to buy a few, but were again cautioned, "We do not think it safe to eat the native fruits until they have been cooked because it is feared they produce the cholera." As we proceeded and the deadly odors began to nauseate me I began to look for one bit more of timely advice such as this: The air in Japanese cities has been pronounced bad and we would advise that you refrain from breathing when inside the city limits. That would have been the last necessary to be observed.

Old and New Japan are seen intermingled on every hand. We found mod-

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The true, sincere life is the life that ever seeks to make the actual attain unto the Ideal. A forceful writer declares that, "Man is a pilgrim journeying toward the new and beautiful city of the Ideal." Aspiration, not contentment, is the law of his life. Today's triumph dictates new struggles tomorrow. The youth flushed with success may couch down in the tent of satisfaction for one night only; when the morning comes he must fold his tent and push on toward some new achievement." The ideal is not antagonistic to the real but above it. The ideal is the unborn or undeveloped real.

One becomes noble or ignoble according as his ideal is high or low.

The ideal man stands ever to disturb the man one is, and urge him onward toward the man one might become. Aspiration becomes the law of his nature, so that with the psalmist he says: "I shall be satisfied when I awake with

thy likeness."

Wordsworth doubtless felt the power of the divine ideal when he wrote:

"I have felt
A presence which disturbs me with the joy
Of elevated thoughts! a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living air,
And the blue sky; and in the mind of
man
A motion, and a spirit that impels
All thinking things, all objects of all
thought,
And rolls through all things."

A young man, a pupil of William Hunt, the artist, was making a sketch of a landscape bathed in the sunset of a summer day. In the foreground stood a large and picturesque old barn. As the young man worked away at his task, Mr. Hunt stood behind him silently for awhile watching him. Suddenly he stepped up and putting his hand on the young painter's arm, said: "See here, if you spend so much time painting shingles on a barn, you'll never have time to paint sunsets. You'll have to choose."

It did not take the young man long to see the point and to make his choice. Young gentlemen, let your life ever be characterized by an undying loyalty to duty. Let no enticement of popular applause cause you to swerve from the path of rectitude. The fickleness of popular favor has passed into a proverb. It has been compared to the ever shifting wind; to the shadows that flit over the fields; to the mist that glitters for a moment in the sunlight, and then vanishes away.

No object in nature is too changeable and short-lived fitly to illustrate it.

What is more uncertain and more untrustworthy than the everchanging and treacherous sea? In the morning the gallant bark speeds with all sails set over the placid surface, toward some distant port; at evening it floats a shattered wreck on the raging billows beneath which its precious freight of human loves and hopes has gone down. So fickle and treacherous is the popular favor on which so many embark their hopes.

History is full of examples against its deceptions.

Look at the great poet king of Israel. See that gallant, modest youth, his cheek flushed with fight, and blushing a deeper crimson under the gaze of so many admiring eyes. Old men load him with praises; the youth of Israel regard him with generous admiration, while a fair crowd of blooming maidens, with hoops in their hands and flowery garlands on their heads, sing, as they dance "Saul has slain his thousands, but David his tens of thousands."

Look now at yonder old man—time has silvered his noble head, and bitter tears roll down his cheeks; an exile and a fugitive, fleeing from a rebellious son and a revolted people he is attended only by a small band, who go to share the misfortunes of their discredited and dishonored master. It is the same man

who, years before had a popularity that caused the envy of a king.

Popularity must not be sought as an end. If it come to one in the fearless and faithful discharge of duty, it may well be prized, for nothing is more grateful and refreshing to the spirit of him who steadily pursues the great ends of duty than the approval and favor of those for whose welfare he has toiled. He who would make the most of life by rightly utilizing the power of his being cannot afford to stoop in order to gain popular applause. The man who does is sure to sacrifice self-respect and principle when these stand in the way of his aims. He becomes pliable to all circumstances and opinions, feels and obeys every breeze of popular caprice, and is borne hither and thither with the ever changing current of popular passion and prejudice. The immortals were never trucking.

Ben Hill, more than once went against the people; impelled by convictions of right and duty. Stephens "would not have flattered Neptune for his trident nor Jove for his power to thunder," and Toombs' eagle-spirit soared the higher when the storm of obloquy grew blacker and more threatening. Douglas was threatened by mob violence by his constituents because he advocated political measures opposed to their prejudices, and Webster was insulted on the streets of Boston for a similar devotion to duty. He who shrinks back or hesitates when confronted by such an alternative is unworthy of public confidence.

In a letter to his son, who was a student at college, Robert E. Lee reminded him that nearly one hundred years ago there was a day of remarkable darkness and gloom, still known as the dark day, when the light of the sun seemed to be suddenly extinguished as if by an eclipse. Many supposed that the last day of judgment had come. The legislature of Connecticut was in session. Some one moved an adjournment, whereupon an old man named Davenport, one of the members, arose and said: "If the day of judgment has come I want to be found doing my duty. I therefore move that lights be brought in and that we proceed with the business of this body."

No one is ever the poorer in the end who has faithfully obeyed the call of duty.

"He that ever following her commands,
On with toil of heart and knees and hands,
Thro' the long gorge to the far light has won
His pathway upward and prevailed,
Shall find the toppling crags of duty scaled,
Are close upon the shining table lands,
To which our God himself is moon and sun."

In conclusion I would leave with you the beautiful sentiment of Browning, which we may adopt as our own:

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made.

Our times are in his hands
Who saith, 'A whole I planned—

Youth shows but half—
Trust God, see all,
Nor be afraid."

In Japan.

By Edward A. Marshall, Special Commissioner of the Moody Bible Institute.

Very early one morning while lying half asleep in my berth on a steamer which had been plowing its way through the Pacific Ocean for above three weeks I heard a shout from my youthful cabin mate, saying, "Oh, there is Japan, and you can see Fugi, too." It did not take me long to get out on the deck, for after twenty days' anticipation on a rolling sea you may be sure that only the most deadly inertia could keep one indifferent to the about-to-be realized hope of a long looked for day.

Away in the distance, stretching along the horizon, yet but dimly lighted, was a low range of what appeared to be hills of ragged rocks. Not very much to see to be sure; but then we had paid hundreds of dollars to get so far, therefore, they must be appreciated.

After an hour's further sailing we began to see small villages of tiny cottages, thatched with rice straw, scattered along the ocean beach at the foot of the rocky cliffs. Soon we rounded the point of hills and steamed up the strait, dropping anchor in the charming bay of Yokohama close beside something which made us feel almost at home,—the United States battleship New York.

The expert little Japanese doctors quickly passed us through the quarantining examination and we were allowed to go ashore.

There was a scramble among the coolies over our baggage, but presently it and we were hurried away to the customhouse. However, it was an easy matter to pass through the inspection for all that was done was to ask us if we had anything to sell.

Of course, after all the things that had been told us of the far famed "jinrikisha" of the Japanese there was an uncontrollable restlessness within us until a good ride in the man-cart had been enjoyed. The country is thronged with them so there was no trouble finding one. The men crowded around us in a circle shouting at the tops of their voices and about the only opportunity to get away peaceably was to hire one and get in. Queer things they are, high two-wheeled baby carriages with shafts between which the combined man-horse trots at a speed that would make an American boy's heart palpitate.

When he starts off you have the feeling of looking foolish in having a man haul you around. It tastes a little like being a child again. Yet after all there are some points of advantage over the horse and carriage for some people, because this man is horse and driver combined. He guides the cart as well as pulls, dodging the stones, generally, and turns to the left for the passerby, so that you have nothing to do but to show yourself a "newcomer" by gazing at the sights and making much of things which are old and unnoticed by everyone around, and which will be old to you after the second day. Away we went, single file down the narrow street

to study the quaint life of this little people.

The section of the city around the wharf is very largely foreign in architecture. There are many business blocks built in modern style but the business is carried on by the Japanese. Half a mile further we came to the native quarters which gave us an unveiled view of real Japanese life.

Business is first with our coolie and his progress must not be interrupted; everything must clear the track and the streets being so narrow and crowded he has to keep up a continual "hei" and "ho" to warn the people that he is coming and for them to get out of the way. The marvel is that his little "jinrikisha" is not smashed in pieces as he rushes among the carts and loads of freight which crowd the streets. Just in front of us, at one turn, was a long line of people in a funeral procession crossing the street diagonally and preceding us up the hill. We were preparing to wait and watch until they had all passed, for we knew that the Japanese worship their ancestral dead for fear of them; but no, the coolie shouted "hei," "hei," which made the mourning procession scatter in all directions and we were hurried right through the line without reverence or even respect for the deceased or the bereaved.

The streets in Japan present strange sights to the foreigner. There on the right was an old blind man picking his way along with his staff, and feebly blowing on a small wooden whistle to announce that he was one of the blind hair dressers of Japan, and would consider it a favor if someone would employ him at his trade. Just beside the gutter sat a woman with her dinner dishes and another with the family laundry, washing them in water into which had been thrown the refuse of a hundred homes farther up the street. Ringing in our ears from every side was the clatter, clatter, clatter of a thousand pairs of wooden shoes of the pedestrians which harassed us in the day time and disturbed our sleep far into the night, for the sound is like the clatter of loose shoes on a hundred prancing horses. Multitudes of dirty faced and frequently naked children, with bodies and sometimes hairless heads often marked with sores, are seen thronging the highways, running about on errands for their busy parents or playing amid the bustling activities of their playground—the street—and who shouted "Egin" (foreigner) as we passed by.

Both sides of the narrow crowded street was lined with one story shops and stores. The frequent earthquakes which occur in Japan are said to have frightened the people from building houses of more than this height. The whole front of each is a series of sliding doors which enclose the opening at night making the street dark like a row of barns, but when removed in the morning there are revealed hundreds of tiny stores of every conceivable kind with a most neatly displayed variety of articles. "Industry" is the motto of Japan. Everywhere men and women are busy. To be sure the business done is small but they deserve great credit for the skill with which it is managed.

You need not be surprised as you look into an open store front to see the clerk scantily clothed. Perhaps civilized clothing hinders activity; but if you stop your "jinrikisha" to make a purchase, the clerk will, if in undress uniform, first slip into the living room in the rear and put on his "Kimono" (kind of a mother Hubbard) and then come to greet you with many low bows and well wishes. If he thinks you are a gullible tourist he will make every effort to suit your taste charging two or three prices for everything, and will express many regrets if he is unable to furnish what you desire. His suavity has caused him to be styled the "Frenchman of the Orient." For his crafty business cunningness he might be called the Yankee of Asia.

Although the Japanese are not backward yet they often work in an awkward backhanded manner. I have often smiled to see carpenters drawing their planes toward them instead of pushing them to smooth a board, or pulling a saw, as large and about the shape of a meat axe, through a piece of lumber to cut.

In meeting people they pass to the left instead of the right. If your name is Mr. John Smith and they speak of you they say "Smith Mr." instead of Mr. Smith.

If they were sending you a letter to Chicago they would address it thus, U. S. A., Illinois, Cook county, Chicago, State Street, Smith John Mr., and to cap the climax would place the stamp on the upper left hand corner instead of in the popular place.

Tobacco and liquor are the most advertised articles in Japan. Men and women alike revel in smoking their tiny pipes which by actual count do not afford them more than three puffs without refilling. They usually take it twice full and then lay it aside for an hour or so. No place is exempt from smoking and no respect shown anyone no matter how much they may dislike it. Cigars are seldom seen but cigarettes are used by all, I have never seen chewing tobacco in use or for sale.

One of our party desired to purchase some souvenirs and so informed the "jinrikisha" men. In a few minutes we were brought to the front of a dingy unpretentious looking building and invited to enter through a rickety gate, beyond which there appeared to be more sights like the shabby front. However, we were agreeably disappointed. The rooms were fitted up in excellent Japanese taste. There were about a dozen men and women sitting tailor fashion on the floor, intently bent on their occupation of making inlaid gold and silver ware. Some of the articles, over which the workmen had labored for months, were valued at hundreds of dollars. The workmen get from 30 to 50 cents per day. The artisans of Japan are very skillful and great wealth producers.

In the yard behind this little home factory was a tiny but most beautiful park. There were Japanese dwarf evergreens, beds of flowers, ferns and shrubs, a tiny brooklet flowing through the ground, spanned with stone bridges between which was a little pond in which swam gold fish. In different

places there were small piles of rough rocks arranged to represent mountains. All these were so arranged to make the place very charming.

While the Japanese are perhaps beyond question the cleanliest people of the East, and are great people to bathe, yet their sanitary regulations are far below a people so advanced in civilization. The filthy sewerage run down the street gutters. Cess pools are frequently found at street corners spreading the most foul stenches for many yards around. Then, too, persons with well marked symptoms of leprosy and loathsome disease are allowed to mingle with the throng of people without protest. All this, and more may be seen in any of the cities, not barring out the great capitol city of Tokio and right in sight of the Imperial Palace and the Imperial University where scores of professors spend their days teaching the hungry Japanese students the contents of modern text-books. May they soon learn to apply the principles to the needy places. Their advance in study has given them the title of "The Schoolmaster of the Orient," but they need to clean up before they invite the nations for a visit of inspection.

The laughable, unpractical application of newly acquired knowledge was once exhibited when a case of cholera was discovered in one of the large prisons. The man who had the disease washed his clothes in a stream which ran through the prison yard and on down to the village below. As soon as the village authorities heard of this man's thoughtless act they consulted the educated doctors who had just studied modern medical science in the schools. After some discussion they came to what they thought was a very wise conclusion. Purchasing a number of bottles of carbolic acid they marched to the prison yard and poured the contents into the stream where the man had a little time before washed his clothes, thinking that they would thereby kill the germs.

It is no easy matter to get acclimated and to learn the danger points to be evaded. "You had better keep your umbrella up," said an old veteran of the country, who accompanied us, "for the sun here is dangerous and breaks many a person down." A short time afterward we were accosted with, "by the way I suppose you have been told not to drink the water here in Japan until it has been both boiled and filtered for it contains all sorts of germs and microbes." It was but a few moments later when I saw some choice apples and pears displayed at one of the stores and stopped to buy a few, but were again cautioned, "We do not think it safe to eat the native fruits until they have been cooked because it is feared they produce the cholera." As we proceeded and the deadly odors began to nauseate me I began to look for one bit more of timely advice such as this: The air in Japanese cities has been pronounced bad and we would advise that you refrain from breathing when inside the city limits. That would have been the last necessary to be observed.

Old and New Japan are seen intermingled on every hand. We found mod-

Correspondence.

Methodist Baptism.

The way to upset the Methodist idea of baptism is to use the folly of their own argument. It is short, to the point, conclusive, and unanswerable. Let us notice 1st, If there are three "modes" of baptism according to their theory, evidenced by their practices, they must have Bible authority for them, to make them tenable, with all believers in Bible truths.

2. They are equally binding on all, unless the matter of "choice" is especially stated in the Scriptures, for the discretion of each applicant.

3. There must be a rule, in the Scriptures, by which each can select for himself the one intended for him, that there be no mistake, in the matter of "choice."

4. The "choice" of one "mode," minus all, necessarily operates as a repudiation of the others on the principle, the question of "choice" stands immediately, and unavoidably, associated with each of them.

5. If there are three "modes" of baptism, and one is not baptized by all of them, he is not scripturally baptized, according to the argument of Methodism in the practice of them.

6. To be baptized by all of them, involves the necessity of one act, for all, at the same time, unless there is a scriptural rule, for a preference of order, so as to evade the possibility of being partial in the administration of them, all possessing equal value, as "modes."

7. If one "mode" will do as well as another; and each stand on a parity with the others, in the estimation of divine value, according to the presumption, attending the practice of them, why not select one, and reject the others as nugatory, disregarding of divine value.

8. Why keep up all of them, as a matter of "choice" with each individual and not keep up all of them, with each individual as a matter of "choice" with the divine will, according to the assumption of scriptural warrant, in the practice of them.

9. Would it be any more harmful, in the sight of God, for an individual to omit the "modes," than it would for him to omit two, out of three, on the presumption that he commends and approves all of them, evidenced by the practice of them.

10. If an individual can omit two of the "modes" out of three with impunity, without knowing any rule, and the personal application of it, enabling him to avoid mistake in his "choice" involving the "mode" intended for him, why could he not, on an equal principle, omit all with impunity, on the plea of the absence of any rule to settle definitely the matter of "choice," according to the Scriptures from which they argue authority.

11. If Methodist preachers, and teachers can preach and teach against immersion as a "mode," and practice it as such, why can't they preach, and teach against pouring and sprinkling as "modes," and practice them as such, as they say the application of water,

is all involved, without regard to "mode."

12. How can they preach, and teach, against immersion as a "mode," and practice it as a "mode," with and without scriptural warrant, in the acceptance and the rejection of it, according to the "choice" of the candidate, permitting him to control them, for or against their will, as the case may be.

13. How can they do a thing "in the name of the Father, and the Son, and the Holy Ghost," according to the "choice" of the candidate, and the "choice" of the Trinity, too, and the "choice" of each candidate in their "modes," contradicting and repudiating the "modes" of the others, by the fact of "choice."

14. How can their doctrine be carried out in the case of babies, who have no "choice," and incapable of exercising any and when their "choice" is made for them by others for aught they know were old enough would make a "choice" different to ones made for them.

15. How, if it is a fact, that one "mode" will do as well as another, with the right of the candidate to select the one he "chooses," and repudiate the other two, in the fact of "choice," why is it that none will do as well, with the right of the candidate to repudiate all, by the fact of the "choice" of none.

The real truth with Methodism is any way to get members in their churches, then they can get to heaven the best way they can, if at all. Should any of them refer to this in their papers, as formerly, I hope they will be fair enough to copy the whole thing.

W. R. Whatley.

Brother Crumpton's Trip Notes.

The newspapers have borne to the homes of our people the detailed reports of

THE GREAT CONVENTION.

at Nashville. I can only give a few notes. Some of the papers who are lukewarm or opposed to the Young People's movement, will get off the criticism, now worn threadbare, of the absence of young people from the meeting of the B. Y. P. U. the day before the Convention. But to my mind that is one of the great days of the Convention. It serves as a fine introduction to the Convention. Some of the speeches before that meeting, notably Broughton's and Gestwite's were worth the trip to Nashville to many a man who listened. Talking about work among the young people is worth our while. The tendency with all of us, as we grow old, is to fall into ruts and lose interest in the young. Then, when we see them losing interest in us, we complain that "times aint like they used to was"—"the young folks are getting worldly," etc. Broughton's experience in New York, when a boy, was a sad story. Many a boy fresh from the country could tell of the frigidity of city Baptist Churches. Not many of them had the determination that Broughton had. He was frozen out at one place, but went to another. Most boys would have been tempted to give up after the first rebuff.

LAY REPRESENTATION

has been a question before the Methodist Conference since I was a boy. Gradually the movement has grown,

until now the privates have been recognized in the councils of the great denomination. With Baptists laymen have always had the right to be among the delegates to our Associations and Conventions. One has only to look in on one of our Conventions to be impressed with how little the laymen care about the right so freely accorded them. The Convention at Nashville was no exception to most of the Conventions I have attended—it was largely a preachers' meeting. If the laymen could be induced to go and stay to the end of the meeting, I know of nothing which would so advance the interest in Missions.

A few years ago the Constitution was so amended as to admit

ASSOCIATIONAL DELEGATES.

I believe these are the most important members of the Convention. They are expected to bear back to the Associations fraternal greetings from the Southern Baptist Convention. Many of them attend the Convention for the first time. Sometimes they come with their minds filled with prejudice against the work of the Convention, from what they have heard or read. They generally return to their homes, enthusiastic for all the work of the Convention. The Association ought to be encouraged to elect them and pay their expenses, to induce them to come. The same should not be elected twice, if others are willing to attend. For fear the appointee may not be able to attend two or three alternates should be elected. It is a great pity that these delegates, when they happen not to have the printed form furnished them by the Secretary, find it so hard to have their names enrolled. It ought not to be so.

One of the most touching sights was the appearance on the platform of a beautiful young woman

WHO WAS MUTE.

She volunteered to go as a missionary to Cuba. While a brother sang a verse of "Nearer My God to Thee," she repeated it in sign language. I doubt if anybody ever heard of a missionary like that before. She will be a blessing to hundreds of afflicted ones in the island, who in addition to their affliction are ignorant of a knowledge of Jesus and his salvation.

It was well that Broughton called the attention of the Convention to the question of

EVANGELISM.

We are neglecting it. I do not believe we need a new Board or a Secretary, nor do I believe that the Southern Baptist Convention should take hold of it. The State Boards should take it up. I very much doubt if it is wise to encourage professional evangelism. I heard Broughton on Sunday afternoon. He deplored the tendency to drift away from this agency which was used so powerfully by "the fathers," to establish the kingdom. But what sort of evangelism was it "the fathers" practiced? There were few men in those days giving themselves to evangelistic work—I cannot recall one. The pastors did the work. That was before the days of pastoral vacation. All the vacation a pastor wanted was a few weeks trip in summer holding meetings. Of course the pastors who had evangelistic gifts were most popular for holding meetings. But they were were all pastors of churches.

Pastoral evangelism is the thing that needs to be revived, in my judgment. Some of our pastors are as helpless as babies when it comes to holding meetings. They should learn how. They would be better pastors and preachers for it.

The State Boards can use pastors for holding meetings at points where such meetings are needed. As Secretary of the State Mission Board I have often engaged a brother to go to a destitute point or a pastorless church and hold a meeting, which resulted in saving a weak church or the organization of a new one. Many times this was done without one cent of expense to the Board. Let the question of evangelism be discussed in all our papers; it will do great good. Baptists must continue aggressive or perish. We are becoming too much at ease in Zion. That sort of spirit will kill everything.

THE HOME BOARD'S REPORT

was splendidly written, well read and enthusiastically received. Many brethren object to reading the reports. They say: "Why read them when they are already printed and we can all get a copy and read them at our leisure." But, brother, "we all" won't get them, neither will "we all" read them. If the report is well written and is well read, we can spare thirty minutes to hear the most important parts. Gray's report and Gray's reading put the Home Board in far better shape before the Convention. Speaking of Gray reminds me of the remark of a brother who said: "Have you thought about

OUR FOUR GREAT LEADERS?

Where can you find four finer men than Willingham, Frost, Mullins and Gray? I doubt if they can be surpassed on earth?

We have some among us who would warn us to beware of making much of our leaders. Indeed, they deary the idea of leaders, as if there was ever a time on the earth when God's people didn't have their leaders. It was pitiable at times to see how exceedingly careful our four great leaders were, lest they should seem to be controlling. They had heard or read of the criticisms of some small men among us on "Bossism."

We have leaders who can be trusted. It was beautiful to see how, time and again, the Convention demonstrated its confidence in them.

For a long time the enemies of Missions have harped on

THE EXPENSES OF OUR BOARDS

For several years the Foreign Mission Board has been spiking this old gun by publishing each year the per cent. of expense. With increased contributions the per cent has grown smaller. One can never forget the look of Secretary Willingham, while reading his report, when he paused, and with a look that was indescribable said: "Now, brethren, hear me." Then he read from the report: "It will be found that of all the funds that come to Richmond six per cent has been used for expenses. This includes what has been paid for interest and expenses of Woman's Missionary Union. By referring to the Treasurer's account, it can be seen just what expenses were incurred for collecting funds in each State. For all ex-

(Continued on page 9.)

WOMAN'S WORK

Send all Communications for this Department to
Mrs. D. M. Malone, East Lake, Ala.

Missionary Meeting.

WORK FOR UNCONVERTED THEME OF FINAL SESSION OF WOMAN'S UNION.

The last session of the Woman's Missionary Union Convention took place in McKendree Church at 3 o'clock Sunday afternoon. The Church was filled with a large congregation of women, including delegates, visitors and Nashvillians interested in the work of missions, which was the special subject of the meeting. Previous to the devotional exercises, conducted by Mrs. C. E. Watson, of South Carolina, two men missionaries, Rev. F. Huhs, a German missionary under the joint support of the Home Board and the Texas State Missionary Society, and Rev. D. R. Penoto, missionary to the Germans in Houston, Texas, were introduced to the Convention by Mrs. J. R. Gambrell, of Texas. After this, following the rule of Baptist Women's religious services, men were excluded from the house. "Come thou Fount" was sung, Miss Frank Hollowell presiding at the organ and Miss Bettie Martin leading the vocalists. Prayer by Mrs. J. L. Burnham was followed by reading of verses from Exodus. "Jesus Shall Reign" was sung and Mrs. Jones, of Florida, offered an eloquent prayer. Seated in the pulpit were the presiding officer, Mrs. John Barker and the missionary speakers of the afternoon. One Miss Julia McKenzie, who labored in the China field for many years and is now at home for two years' rest was in Chinese costume, wearing the quaint embroidered shoes, the close-fitting black skirt and the gorgeously embroidered kimona of the Chinese women of the upper classes.

The nature of the occasion was suggested by the decoration of the altar; flags of the foreign countries in which the missionaries have labored, richly embroidered mats, Chinese shoes, wedding veils and scarfs.

HYMNS IN FOREIGN TONGUE.

J. Basmajam, recently from Armenia, sang, "I Need Thee Every Hour" in both the Armenian and Turkish tongues using the drawing intonations of the people of the Orient.

Mrs. R. H. Graves, who labored for many years in China, was the first speaker, and told of the Methods pursued by the missionaries in teaching Chinese schools. In connection with the stations in which she works there are a dozen schools for girls and a few for boys. She and the band of missionaries who are her coadjutors try to make a greater effort toward female education, as the Chinese do not educate their daughters at all.

The day schools are taught by native Christian women who have been previously educated and Christianized themselves, the missionaries merely acting in supervision of the conduct of the institutions. The boarding school is also mainly taught by native Christian women, the missionaries doing there perhaps a little more in the way of super-

vision. Mrs. Graves gave a resume of a day's work in a foreign missionary school, taking as an example the routine of the best and most flourishing school which she directs.

EXECUTIVE COMMITTEE.

Miss Wright read the following recommendations of the Executive Committee, which were adopted:

To promote interest in missions and to secure the funds requested by the Home, Foreign and Sunday School Boards, S. B. C., the following methods are submitted:

1. Proportionate and systematic giving is inspired teaching in Old and New Testaments. Therefore a careful study and practice of this method of giving is strongly urged. To this end, "The Young Banker's Friend" money box is commended for use among young people.

2. That suggested appointments be made among the States, of amounts requested by the Boards; asking State Unions to divide their appointments among associations; the Associations, in turn, among Societies and Bands. When feasible, to suggest that the organizations in an association aim to secure sufficient funds to support one home (\$500) and one foreign missionary, (\$500).

3. Increased interest and receipts during the two weeks of prayer in January and March, respectively, are noted with profound gratitude. Societies and young people's organizations are urged to make them even larger factors in spiritual growth and usefulness.

4. Appreciating with deepening emphasis the vital necessity for enlistment of young women and girls to take our places and to realize their own fullest life, we earnestly commend securing their co-operation. The B. Y. P. U. Quarterly, published by the Sunday School Board, Nashville, to be the organ of this department. As definite object for contributions the support of Foreign Mission Schools and those in Cuba and the mountains to be commended when other work has not already been adopted. School work is also presented to "Sunbeams" for contributions.

5. As knowledge is power let the aim of every Society be to secure subscriptions to W. M. U. organs: Foreign Mission Journal, Our Home Field, Kind Words for Young People. Also publications of the Mission Literature Department: Monthly Literature, Bright Hours, leaflets, etc.

6. That the Missionary Home Department be united with the Sunday School Home Department.

PLAN OF WORK.

The report of the Committee on Plan of Work was presented by Miss J. L. Spalding, of Florida, and was adopted, sections 7 and 9 being referred to committees to be reported at the next Convention. It was as follows:

1. Your Committee recommends a continuance of the following plans, tried this year for the first time; name-

ly, first, the time of meeting a day earlier than the Convention, and, second, the preparation of the programme by the President, assisted by State Vice-Presidents, and third, the time-keeper.

2. That in the future both the address of welcome and response be limited to three minutes each.

3. Also that objects for collections at our annual meeting be printed upon the programme and that State officers be advised of these objects and amounts desired for each long enough before the meeting to enable them to instruct delegates what amounts to pledge. We hope this plan will expedite the taking of collections and increase the amount pledged.

4. The earliest work of the annual session is the enrollment and appointment of committees. In order to do all this correctly and effectively, we urge upon all delegates to be present at the opening session and if they know they are not coming to kindly inform the President, that others may be substituted for those present.

5. That we heartily endorse all the recommendations of the Board and Executive Committee, especially No. 1 of the latter and urge State leaders to bring this matter of proportionate and systematic giving before their women in the most effective ways in order to more nearly raise the amount apportioned to each State.

6. That the work of organization and training among our young ladies and children in missionary service be pushed in every State.

7. As one means to this end in addition to the Y. L. Department in the B. Y. P. U. Quarterly that the W. M. U. prepare programmes especially adapted to the young people's meetings and issue them in leaflet or card form at a minimum cost.

8. That we sympathize with the effort being made by our Convention to assist the colored people, and pledge such helpfulness as we can render.

9. In order to secure a more universal practice of daily intelligent, definite prayer for missions we recommend that our Executive Committee have prepared at an early date a calendar for daily prayer for missions for individual use in homes, this calendar to be sold at as small a cost as possible.

10. That the leaders keep ever before the workers, women, young ladies and children, that the crying need of the hour is for more personal giving of men and women themselves to the work as missionaries; that we keep this truth ever before us and "pray without ceasing" that God will lay this work upon the hearts of those whom He has chosen to this service.

MOBILE ITEMS.

Bro. G. W. McRae has recently assisted Bro. W. A. McCain in a meeting at Macherville which resulted in forty-nine additions to the church, thirty-two of them by baptism. The growth of this church under the direction of Brother McCain has simply been wonderful. The church was organized just a year ago. A Sunday school was organized some months before by some of the members of the St. Francis Street Church, of Mobile. There were twenty-

four persons who entered into the ordination. Including those who have recently been received for baptism and by letter the church now has a membership of one hundred and eighteen, and Brother McCain is training them to give liberally to our denominational enterprises. There are only two churches in the Mobile Association, outside of Mobile, that reported a larger membership last year than the Macherville Church now has. Brother McCain also preaches for Zion and the contributions of this Church to missions will be larger this year than for many years.

The St. Francis Street Church suffered a great loss recently in the death of Mrs. S. A. Bush, the widow of Brother A. P. Bush, who was for many years an earnest member and faithful deacon of the Church, and the mother of Brethren J. C. and T. G. Bush, who are known throughout the State for their Christian zeal and liberality. Brother A. P. Bush, of Texas, is another son and an earnest Christian worker. The three mentioned are the only ones now living. Mrs. Bush was a most lovely Christian character and a devoted member of the St. Francis Street Church. She was always the pastor's friend and interested in all the great enterprises of the Master's cause. All who knew her loved her, because of her lovely Christian character and because of her many deeds of kindness and charity. She was kind to the poor and generous to all. She did what she could for her Master and has gone to her blessed and everlasting reward.

W. J. E. Cox.

Mobile, June 4, 1904.

W. M. U.

The Woman's Missionary Union will meet at Fountain Height Friday June 24, 10:30 a. m.

Programme—Devotional exercises, Mrs. M. E. Abbott; reports from societies; reports from Conventions, Mrs. Edwards, Mrs. Barrett and Miss Williams; song; prayer, Mrs. A. C. Davidson; discussion; Definite Work for the Young People, Mrs. A. J. Dickerson, Mrs. Manly Moore, Mrs. B. O. Watkins, Mrs. T. A. Hamilton; song; State Missions, Mrs. Stratton; prayer; intermission. Program for afternoon will be in charge of Howard Co-operative Society.

Arthur D. Carpenter writing to the Standard from Denver says: Rev. B. Fay Mills is spending several weeks in Denver preaching his new views of religion and is attracting considerable attention. Brethren who have heard him say that his sermons have nothing of the old time rings; that his gospel is a gospel with the Christ left out. Yet many hearers are coming away and saying: "Beautiful."

We pray that B. Fay Mills may be led back into the truth to preach Jesus Christ and Him crucified as of old and that sinners hearing him may feel the need of a Saviour.

Minutes of the Southern Baptist Convention can be had by sending 5 cents for postage to W. B. Crumpton, Montgomery, Ala.

OBITUARIES.

SAPON.—Brother A. C. Sapon, one of our most faithful members, was called from the walks of men on Feb. 29, 1904. His death was very sudden. He was sick only a few minutes before he died. Brother Sapon had been a member of the Baptist Church for many years and had been a member of the Wedowee Baptist Church some five years. He was a very strong Baptist and loved his church. He was kind and accommodating. He loved his home. His was a quiet happy home and when in his home he seemed at his best. He leaves a wife and two children besides many friends to mourn. May God the Holy Spirit comfort and keep the widow and fatherless.

Pastor.

PRESCOTT.—On December 17, 1903, Bro. C. A. Prescott was called home. He was a noble man, a Christian, and a good deacon. He was conservative in all things. He was in the organization of the Wedowee Baptist Church and loved his church and her doctrines. After his health began to fail he went to Florida in search of health and while there he would write back stating that he prayed three times a day for his church and pastor. His home life was very pleasant. His doors were always open to the servants of God.

He loved the Sunday school and gave his earnest efforts to it. He has made his impress on those who came in touch with him.

Yes, we have missed him and will miss him again. But we feel sure that our loss is his gain. Therefore we submit to the will of God, knowing that all things done by Him are well done.

Brother Prescott rests from his labors and his works do follow him. He leaves a wife and three children to mourn. May God's Holy Spirit comfort them.

Pastor.

CHISM.—Rev. J. M. Chism died Feb. 26, 1904, and was buried in Mt. Tabor Cemetery the following Sunday by the Masonic order, in the presence of a large concourse of people.

Brother Chism had been a member of the Missionary Baptist Church for fifty-two years, his membership being with Gordo Church at the time of his death. He was licensed to preach the gospel in 1854, having served Concord Church, Tuscaloosa county, twenty years, Spring Hill sixteen years; Dunns Creek nearly fifteen years; all in succession. Brother Chism was married to Rhoda G. South in 1859, who was taken from him in 1884, leaving to him two boys and four girls. A second marriage to Miss Mattie Jennings, July 2, 1885, who with two more little girls, still survive him. He was a good Mason, kind father, loving husband and a consecrated Christian. His life was full of sacrifice, gentle and quiet, always doing good unto others. His favorite Scripture is found in 19th and 23rd Psalms. His favorite song, "From Every stormy Wind that Blows." He bore evidences of a pure life and a good true heart within. Brother Chism is gone from our midst yet his life is before us, which shineth as a beautiful star. We commend the bereaved family to Him, whose guiding hand and all seeing eye are ever upon us to guide and protect us in every hour of need.

J. G. Hardy,
J. S. Free,
A. T. Ezell,
Church Committee.

HARRIS.—Agnes Gertrude, daughter of Mr. and Mrs. James Harris, was born June 20, 1895, at Walker Springs, Ala., and died Jan. 15, 1904, at Wagar, Ala. She is sadly missed in the home where her sweet, unselfish presence did so much to make her loved ones happy, but the Father who does all things for the best has called her up higher. May he comfort the sorrowing ones, and help them to live in such a way that they may meet her in God's kingdom, where she awaits their coming.

One who loved her.

McDUGOLD.—On the morning of March 16, 1904, the sweet spirit of Sister Sarah E. McDugold winged its flight from earth to heaven. She having the greater portion of her life been loyal to the faith and discipline of the Baptist Church and for forty years been a consistent member of Bethel Church. We have had many

sweet meetings with the bright and cheerful subject of this memorial, but how true it is, man proposes but God disposes.

And we ask that the following resolutions in regard to her death be spread upon the pages of our minutes and also published in the Alabama Baptist.

Resolved first, That in the death of Sister Sarah E. McDugold the church and community have lost a valuable member.

Second, That while we deplore this loss we are not called upon to sorrow as those who have no hope.

Third, That we extend to the bereaved family our most sincere sympathy and assure them of our earnest prayers in their behalf.

J. H. Halladay,
R. D. Burt,
W. M. Green.

JARMAN.—In loving memory of Sister Janie Jarman, wife of deacon J. T. F. Jarman, was born in Tallapoosa county, Ala., March 14 1852; united with Beulah Baptist Church July, 1865; was married to Jno. T. F. Jarman August 28, 1866; and died at her home near Tallassee, Ala., March 9, 1904. The bereaved family, the church and the community have sustained a great loss in the death of this dear sister; but we feel assured that our loss is her eternal gain, and that the blessed hallowed memory of such an exemplary life as hers, combined with the sweet peace that God alone can give, will be sufficient to comfort the bereaved family in their deep affliction. Lovingly, her pastor,
D. S. Martin.

ROBERT NELSON.—This noble boy passed to his last resting place May 20, 1904, at the youthful age of 17. He was a son of Mr. and Mrs. Taylor Nelson, of Stanton, but formerly of Clanton. His death came most unexpectedly, while working at Mr. Gardner's sawmill, near Active, Ala. He was assisting two others in moving a heavy log down the track way when a very large saw log just above gave way and rolled entirely over the boy, giving no chance of escape. He died instantly. Both of the other parties were injured, one being a brother of the deceased. Three years ago Robert was baptized by the writer and everybody without exception knew him to be a good boy. This fact should be a great comfort to the family who took his death so strongly. Truly we can all say that "God moves in a mysterious way his wonders to perform."

P. G. Maness.

DANIEL.—Died at her home, near Aimwell, Ala., Mrs. Mary Daniel, after a very short illness. She was born and raised within the bounds of her church.

She was one of the members that helped to constitute Aimwell Baptist Church in 1860, and has since that time lived a very Godly life—always present at her church and ready to lend a helping hand in the Master's cause.

The death of Sister Daniel means a loss to Aimwell Church that can never be filled, but our loss means her gain. How great a bounty and blessing it is to hold the royal gifts of the soul so that they shall be music to some, fragrance to others, and life to all.

To the surviving relatives the writer would say: "Be thou faithful unto death," and we will meet her whom we all loved.

J. S. Mayton.

BAKER.—Sister Kate Walker Baker, daughter of Brother and Sister J. T. Walker. Deceased was born June 24, 1878, and died May 16, 1904.

For several months she suffered intensely. But she was of God and victoriously bore the great affliction as can only those who have learned to say "Thy will be done." "More than conqueror," she sacrificed needed comforts to give to missions. God comforts the bereaved in that they are not to sorrow as others which have no hope. Her pastor,
Eldred M. Stewart.

BRADSHAW.—Mr. John Bradshaw died at his home near Bacon Level on May 20, 1904. Bro. Bradshaw was a good man and a useful member of the Baptist Church at Bacon Level.

He had been quite a sufferer for many years. A large concourse of brethren and friends were present at his burial. The services were conducted by the writer.
Jno. P. Shaffer.

ASKEW.—Mrs. Frances Elizabeth Askew was born in Georgia, January 26, 1828, and died at the home of her son-in-law, Dr. J. B. Rutland, West Point, Ga., May 13, 1904.

Mrs. Askew's maiden name was Chivers. She joined the Baptist Church at twelve years of age, and was married to Mr. Richard L. Askew in her fifteenth year. Sister Askew was a devoted Christian and died in great faith in her Savior. She is survived by three daughters, Mrs. W. C. Page, Georgia; Mrs. Fannie Nichols, Arkansas, and Mrs. J. B. Rutland, Georgia.

The writer conducted the funeral.
Jno. P. Shaffer, Her Old Pastor.

WRIGHT.—Brother Wright is dead. He is with us no more. And what an enemy is death! He has taken the husband and father. He is no respecter of persons. But after all, we know that the angel of death is a messenger from God, and that God makes no mistakes. Bro. Wright was born December 12, 1832, at Antauga City, Ala. He died September the 8th, 1903. His body now sleeps in the cemetery at Big Springs Baptist Church, awaiting the resurrection morn. At the age of 25 he joined the Baptist Church at Big Springs, later moved his membership to Evergreen Baptist Church and to it he was faithful until death. He was a genial but godly man. His brethren loved him. He won the confidence of all that knew him. He in early life was married to Miss Eliza Rhodes. They had born to them eight children, three boys and five girls, all of whom are left with the mother to mourn his death. Dear relatives and friends mourn not for him as for one that had no hope. His hope began shining early in life and grew brighter and brighter. He was not afraid to die. There was nothing more to live for. He delighted in the remark often made to his pastor, "All my children are in the church I hope it will be an unbroken family in heaven."

You will miss him. Sad to part, but it is not forever. The Church at Evergreen extends to the bereaved wife and children their sympathies, and commends them to Him who is able to comfort in times of sorrow.

J. W. Mitchell, Pastor,
For Committee.

TROTTER.—Brother C. T. Trotter was born on the eighth day of November, was married to Miss J. A. Barnett on December 17, 1874, and died February 11, 1904.

In early manhood he was happily converted and joined the Methodist Church and a few years ago he was baptized into the fellowship of the Bradleyton Baptist Church by Rev. A. B. Metcalf.

Be it resolved,
First, That this Church has lost in the death of Brother Trotter a faithful and consistent member, one ever ready in every good word and work, cheerfully contributing of his time and means in alleviating the condition of his fellowmen and in advancing the cause of the Master here on earth.

Second, That the community has lost one of its most valuable citizens, one upright and honest in the sight of man and God, and that the loss to his family is irreparable.

Third, That we assure Sister Trotter and children of our loving sympathy and commend them to the healing care of our heavenly Father, Who alone can console and bind up the bleeding heart.

Fourth, That a copy of these resolutions be furnished the family of deceased and one sent to the Alabama Baptist with request to publish.

Adopted May 8, 1904. J. M. Carter, J. J. Morris, Mrs. Adele Athey, Committee.

CROWDER.—Mrs. Martha M. Crowder, wife of T. G. Crowder, daughter of Willis Cofield, was born June 20, 1846, died March 15, 1904; joined the Baptist Church in 1866, and was a consistent member until her death. Sister Crowder for a number of years before her death had been a great sufferer, but endured all without complaint. She possessed an amiable disposition, loved and esteemed by all who knew her, a mother who regarded the welfare of her children and to her husband a helpmeet.

Sister Crowder had expressed before death she was willing to suffer on, but if a Gracious Father saw proper to call her away she was anxious and ready to de-

part. Upon the chariot of God's redeeming love she was escorted through the Pearly Gates into the Holy City, where there is no suffering.

Friends and loved ones followed her remains to Harmony Cemetery and after appropriate services, her body was laid in its last resting place to await the resurrection morn.

We commend the bereaved husband and children to Him who alone can console in this dark hour and if faithful, as you live, will reunite with loved ones where separation will be no more.

J. M. Edwards.

Fredonia, Ala.

Resolutions of Respect,

RUTLEDGE.—Whereas, the Great Judge has seen fit to remove from his earthly home the father of our dear sister, Mrs. P. W. Rutledge, therefore be it

Resolved, That in her great loss we, the members of the Ladies' Aid Society, of which she is a member, sympathize most deeply

Resolved, That to show more fully our interest and heartfelt sympathy, we send to Sister Rutledge a copy of these resolutions; and also a copy be sent to the Alabama Baptist for publication.

Mrs. Richard Solomon, Mrs. A. L. Chutty, Mrs. R. B. Lemay, Committee.
Sheffield, Ala.

MISS BEULAH EDWARDS.—Whereas, it has pleased the Father in heaven to come again into our midst to claim his own and to call into His presence one of our most faithful Sunday school workers, Miss Beulah Edwards, who was dear to all who knew her for her sweet Christian character, always gentle, meek, patient, ready at all times to respond to every duty to which her Master called her, therefore be it,

Resolved, 1. That we express our deepest sympathy for her loved ones, father, mother, sisters, brothers, in their sad bereavement and commend them to Him who alone can heal all our sorrows and cheer the broken hearted.

2. That in her death our Sunday school has lost one of its most faithful workers, the choir one of its sweetest singers, and the church one of its most ardent helpers.

3. That a copy of these resolutions be presented to the bereaved family and also to the daily papers for publication.

Respectfully submitted, P. M. McNeil, Miss Beulah Young, Mrs. C. D. Comstock, Committee.
Pratt City, May 8, 1904.

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I note great improvement in the paper.—Rev. John E. White.

Changes in paper since new year puts it up to high water mark.—Rev. L. N. Brock.

Oh, how glad I would be to have my people read your paper.—Rev. L. B. Irwin.

May May God bless and favor your great labor for His people in Alabama.—L. M. Stone.

Your paper has grown so much better that I cannot do without it.—Mrs. J. O. Butler.

May you have many new subscribers this year. God bless you and your paper.—Rev. Hugh F. Merrell.

The Alabama Baptist is always a welcome visitor in our home and we thank you for giving us such a nice good paper.—Miss Laura Bishop.

I enjoy the paper very much and think it is growing better with each issue. I pray God's richest blessings upon you in your great work.—Prof. D. Faucett.

Can't tell you how glad I am that the paper has once more the dear name of Alabama Baptist. It grows better each week, if possible.—G. L. Sallas.

I hail with delight the weekly visits of the dear old paper that seems to grow better and brighter with every issue. The Lord bless you and yours.—Jno. B. Appleton.

I am so glad you have given the paper the old name, for the other was too big a mouthful. I love the paper very much and feel like I can't do without it.—Mrs. Sallie Calley.

You are not joking about making the paper better for it gets better each issue. I am like the old lady who in speaking of her son-in-law said: "She liked him every time she saw him." Count on me to help you place the paper in the homes of my people.—Rev. Noah Stephens.

The Tobacco Habit.

Dr. Crumpton seems to have the field entirely to himself in the discussion of this vice in these columns, but he must feel a sense of security in the righteousness of his position. It is a true aphorism that one man in the right is a majority, and I dare say there is none to question the rightness of the good doctor's views in this matter. Most tobacco-slaves are frank to admit the evils of the habit but when it is brought to them they shrug their shoulders and go on indulging this carnal appetite. But the doctor has sprung a timely discussion and we ought to face the facts fairly and squarely. It

is not a new discussion for in other parts of the kingdom it has been agitated with no little earnestness. Let us look at the question fairly from the preacher's standpoint, for we are public teachers and public examples, and if the use of tobacco is a good thing we ought to encourage it, while if it is harmful in any way it is our duty to counsel the young against it.

It may be freely admitted that the use of tobacco does not involve a question of morals necessarily. One may be a Christian and use tobacco. Many good men and some of our best preachers are addicted to this habit and feel that they are doing no wrong. But there is a higher ground upon which to pitch the discussion than that of right and wrong. We read that many things are lawful that are not expedient and it is wholly possible for one never to do an unlawful act and yet never do a Christian one. To say the least of it this is an open question and one that may be considered on the ground of expediency.

There are some things that recommend the use of tobacco to the average young men. It is a popular practice and the average youth does not want to be different from the majority of his acquaintances. Indeed, the practice is so common that he does not feel quite grown until he has learned to smoke, or use tobacco in some form. The habit also affords a peculiar pleasure when once acquired. A good cigar is companionable, the smoke soothes the nerves and gives wings to the imagination, there is the temptation of sociability in smoking together with others. The use of tobacco is even recommended by some on the score of health. I have had men tell me they smoked after eating to aid their digestion, and for other like benefits. It is a most natural mental process by which we try to persuade ourselves that there is virtue in the things we want to do.

But when all is said that can be said in favor of this habit there is much to be said on the other side. Indeed, we believe that what may be said against it far outweighs all that may be said in favor of it and challenge the pious intelligence of the brotherhood to prove the contrary.

Having suggested some things that recommend the habit let us briefly suggest some things that may be urged against it. To begin with it is an unnatural habit. The taste has, with all, to be cultivated and is usually acquired with considerable difficulty and nausea. Who that has ever tried it does not remember his first experience and the discomfort he suffered? Again, the delicate sense of taste and smell are dulled by the use of this strong weed and one loses the pleasures that are derived through them. The one whose mouth and nostrils are soaked in the juice and fumes of tobacco misses all the more delicate flavors and odors.

(Continued on page 14.)

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The Value of a Vacation.

Orison Swett Marden, the editor of Success, says: "The brutal qualities in a man's nature come to the surface when he has drained his vitality to the dogs. He loses his self-control and his passions get the better of him. He does things which in his soul he condemns, and says things for which he afterwards hates himself, and all because he lacks physical stamina. The long strain of the year has made him so irritable and exacting that the merest trifle upsets him. He goes all to pieces over little things which he would not even notice if he were in good bodily condition."

Now we haven't got cross, but we realize that it is time to take a rest.

Only those who have had the weekly burdens of a denominational paper resting on their shoulders can understand just what a strain an editor undergoes. Having worked hard and incessantly we feel the need of a change of scene and so we are going with our wife to California for a month. As we look back upon our work as editor it is with grateful heart that we remember the patience and kindness of scores of preachers throughout the State who have aided us with their sympathy and prayers. We have had our share of worry but we have also had our share of joy. The Lord has been good to us.

Rev. Walter S. Brown will be office editor during our absence, while Rev. L. O. Dawson, D. D., of Tuscaloosa, will aid us in making the editorial page helpful. We will contribute our quota while en voyage.

This Tells Who and Why.

Brother Barnett is out west and will be for several weeks. During his absence and at his request I will write some things for the editorial page of the Baptist. I will have nothing to do with the general make up of the paper, and lest he be held responsible for some of my vagaries, I will, as a sort of protection to him, sign most of my squibs with an asterisk (*). I am among the few who do not know exactly how a paper ought to be run. The best I can promise is that I will never write a line merely to fill space. However poor it may be each editorial will have a purpose.
L. O. Dawson.

Fruit of the Spirit.

We are in danger of forgetting the quieter and less showy work of grace in the inner man. We lay emphasis, and surely none too much, on such results as can be shown in statistical tables. "So many baptized—so many dollars raised"—this is the joyful report of many a happy bishop and church. If figures of one kind or another be lacking there is general feeling all around of failure, and the effort

to produce the figures has led many to false methods and others to despair. The deepening of the saint's spiritual life cannot be tabulated, and those who are most adept at this kind of work often have a sense of utter failure. Paul says "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." To be sure, where these are present the outward works will sooner or later appear, but they play too small a part in our estimates of Christian work and progress.

The Anniston Convention.

Bishop Foster and his committee are already at work to provide for the comfort of delegates and visitors. Isn't it needful that the churches begin preparation to make this the greatest convention in our history? Can we have a really great meeting without previous preparation of mind and heart? Should we not make it a matter of serious thought, if it is to be more than a mere perfunctory affair? What are to be the chief things that will concern us there? How are we to meet our educational and missionary problems? If the watchword be "forward," and the needs be pressing what of the "hour"? A purposeless meeting, a few general resolutions, some regulation reports and an adjournment as "quick as we can"—this is a possibility. But every resolution should have its direct aim, every report should tingle with life, every speech should be a message white hot from the King, the whole action of the convention should converge to a special end—this is our duty. It means previous thought and prayer not only on the part of those who speak or read but of every delegate! What are we going to Anniston for anyhow?

The Need of the Hour.

As long as there is a Baptist denomination in Alabama, there will be a Baptist college. As long as there is a Baptist college. As long as there is a Baptist young Alabama preachers will be educated in it. If that college is not thoroughly equipped and up to date these young preachers will not be properly educated, and our churches will be filled by inadequately equipped men. Think about this a little while and you will be ready to undertake almost any task to keep Howard College at high water mark. Within the next eighteen months we should add \$200,000.00 to its endowment. The time has come. The school is in condition to receive and its financial committee to wisely invest that sum. The people have it—the college needs it. It is a sin to do well when we can do better. Difficulties? Yes, but what are men for if not to overcome difficulties?

Good!

The reports from Howard College are glorious. If President Montague and his collaborators can do such high grade work as things now are, what would they do if we supplied all their needs?

EDITORIAL PARAGRAPHS.

We welcome Rev. H. W. Fancher back to Alabama, and pray God's blessing on his work at Athens.

We hope later to give more space to a department that will be of special interest to many of our women readers to be called "Mother's Realm."

Percy P. Burns, the first honor man of Howard College, this year is the son of Rev. A. E. Burns the consecrated pastor at Blocton. We congratulate father and son.

Now that the preacher boys of Howard College are out for their vacation we expect to hear good reports of their work during the summer months. They are a fine lot of young men and we pray God's blessing upon their labors.

We had the pleasure at Nashville of shaking hands with Rev. John E. Barnard and hearing him tell how the Lord is blessing his work at Cartersville. He has many friends in Alabama who will rejoice in his success.

The many friends of Rev. W. A. Hash, now of Virginia, who had to give up the care of the Brookwood Church on account of bad health several years ago, will regret to learn that his physical condition still prevents him from doing any active work. He hopes to go to Chicago for treatment.

Last Friday, the anniversary of the birthday of Jefferson Davis, the President of the Southern Confederacy, brought to many old confederates memories of the "Lost Cause," both tender and stirring and many hearts were warmed at the thought of the brave man who in defeat carried himself as a true soldier.

We are glad to know that the National Editorial Association, which recently met at St. Louis, appointed a committee to aid in the enforcement of postal regulations, in order that frauds and advertising sheets might be excluded from newspaper privileges, and the Government saved great loss.

It is said of Fenelon that he had such communion with God his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." Fenelon's manner was full of grace, his voice full of love, and his face full of glory.

It has been openly charged that our ideals of the home have been lowered; that we suffer from the social scourge of easy divorce; and that childless foesides are taking the place of family circles. This is a serious indictment against our civilization and we ought to look the conditions squarely in the face. There is need in every home for a family altar, but we fear that in many Christian homes family worship is not kept up.

We note with pleasure the good work now being done by the Bessemer saints under the lead of their new pastor. He has a great field and needs the prayers not only of his people, but of all these in the Birmingham District who love the Lord.

In the last few years the evangelization of our mountain territory has become an entirely new problem. The opening up of numberless mines, the influx of new population into the mountain sections, the exhaustless wealth contained in these mountains, the present conditions and the future outlook of these people all conspire the Home Board to seize new opportunities in the mountains also.

The death of Col. Jas. A. Hoyt, of Greenville, S. C., who was for a long time editor of the Baptist Courier, and prominent in the denominational councils of the Palmetto State brought grief to his family and friends. At the time of his death he was editor and proprietor of the Greenville Mountaineer. We tender our sympathy to his family in their great loss.

The preachers meeting to be held at Anniston, Tuesday, July 19th, the day before the convention proper, ought to be well attended. If the preachers will only attend and spend the day in helpful and prayerful consultation it will prepare them for the work of the convention and make the Anniston gathering memorable to Alabama Baptists.

"The senior editor has been elected unanimously to the field secretaryship of the Home Mission Board, and it is probable he will accept. If so, his special work will be in behalf of the colored people of our Southland; and his headquarters and home will be in Little Rock."—Baptist Advance.

Dr. Barton is well equipped for the work having had experience in secretarial work on the Foreign Mission Board.

According to a writer in Harper's Weekly, a distinguished Hindoo scientist, Jagadis Chunder Bose, Professor of Science in the Calcutta University, has asserted that the true test of life in an object is its capacity to respond to external stimulus—in other words, its irritability or sensitiveness; and it is claimed that, according to this test, there is no essential difference between animals and metals, that a bar of iron, in fact, is as irritable and sensitive as the human body. Further, he says a bar of iron can be killed—that is, deprived of its sensitiveness forever—just as an animal organism can be killed.

Writing from Nashville we said: "There was one man here at the Convention with eyes and ears open, who both sees and hears, and seeing and hearing he is able to tell what he saw and heard. Just wait until Brother Crumpton makes his associational rounds if you want to know what happened at Nashville."

But he got so full of it that he couldn't wait and so in this week's paper he gives us a graphic picture of the convention and the impression it made

THE ALABAMA BAPTIST

on him with some reflections that are well worth considering.

We are pleased to announce that Rev. T. M. Callaway of Talladega, will report the State Convention for the Alabama Baptist. Brother Callaway is one of the best convention reporters in the bounds of the Southern Baptist Convention and our readers may expect an accurate and readable account of the proceedings.

BROTHER CRUMPTON IN GOOD SPIRITS.

A note from our Secretary says: "I am very hopeful about contributions. Nearly every letter contains a small amount for State Missions, with a God bless you and the great work. Not many of the strong churches heard from, but they are coming."

Rev. J. S. Willett, formerly of Speed, Ala., is now living at Marsalis, La.

BRO. CRUMPTON'S TRIP NOTES.

(Continued from page 4)

penses less than ten per cent was used. That is ninety cents on the dollar went to the Missionaries." Then he added: "Carry that back home with you, won't you?"

Who can find a bank, railroad, factory, furnace or anything else running a two hundred and forty-seven thousand dollar business at an expense of less than ten per cent.

Now let the enemies of Missions hunt up some other silly charge. But in spite of all of these, the mission cause is marching steadily on. Opposition of some sort will be encountered always, but it will do but little harm.

Another affecting scene was when Willingham reached that part of his report which referred to

THE HOMES OF MISSIONARIES. The great man's heart came up into his mouth and he was choked with emotion. Many could not understand it. His thoughts were of his own noble boy in far away China and the wretched place he had to live in. An awful mistake it would be to allow the men and women who go out of comfortable homes in this country, to be compelled to live as the natives do. Many a valuable life has been sacrificed by pursuing a mistaken policy like that.

The most remarkable scene these eyes ever beheld was at Monday afternoon service. It is said of the Moravians that they

CALL FOR VOLUNTEERS

at any of their services to go to any part of the earth. On one occasion a fellow volunteered to go. When the President of the congregation asked when he would be ready, the reply was: "As soon as I can have my boots half-soled." The volunteer plan was in vogue in Nashville. Twenty or more men responded to go at once to the Foreign field. These were not excitable young fellows without experience, but some of as fine men as the seminary has turned out, several of them pastors of some years' experience. Several of our Alabama men offered and others asked for prayers that obstacles might be removed. The returned missionaries and others under appointment then made short addresses. Finally, these, numbering twenty or more, were put in line and while old familiar songs were sung, fully fifteen hundred people passed in line shaking their hands. It was a scene never to be forgotten. Some of the brethren said the audience was so moved that even some of the Secretaries were seen weeping. The intimation, of course was that the Secretaries are hard to stir. That is true of some of us—our tears lie deep. I wondered at myself that none of these stirring scenes had moved me to tears, but while the great audience was singing "we'll work till Jesus comes," my eye fell upon Miss Julia McKenzie, whom Miss Willie Kelly says is the greatest of our women missionaries. There she was dressed in her Chinese costume, so frail and delicate, singing with all her might, "We'll work till Jesus comes." That scene found my tears and they have come unbidden every time I have recalled it. To see a brave, strong man give his life to God as a missionary on the foreign

field excites my admiration; but the frail woman touches my heart.

Dr. Graves, missionary to China forty-eight years said to the young soldiers about to go: "I quote to you the language of Garibaldi to the young soldiers of the Italian army: 'I promise you hardship, hunger, weariness, a bed on the cold ground and short rations, and in the end a redeemed Italy! I promise you hardships, but a redeemed China lies out before you.'"

THINK OF IT!

There were men in that Convention, some on the platform, who in their hearts hated the whole business and since the Convention, they have been saying most bitter things about that great body. Not a Secretary or Board has escaped their venom through the year. The seminary and its professors they have cruelly pursued, and yet they thrust their brazen faces into the Convention which they despise. It is comforting to think God rules and His truth will shine as the sun, in spite of the specks of cloud that now and then seek to obscure it.

I WILL NEVER MISS ANOTHER, was the noble resolve of many a man and woman when they turned their faces away from Nashville. As it always happens, many missed the last day which was the great day of the feast. "I just have to go" was the feelings of hundreds whose little business at home lured them away. To their dying day they will regret it when they read of the scenes of the last day.

HOW PIOUSLY

some folks talk who do but little in the way of giving at home, as they remark: "It is just orful the way our big conventions are carried away with money. We are drifting away from the spirituality of our fathers." I am sorry from my heart for all such.

The Conyention grows each year in spiritual fervor and the giving of money grows too. Who that listened to the songs and prayers at Nashville would say we are losing our spirituality? It was Pentecostal all the time to devout hearts. "Thy prayers and thine alms have gone up for a memorial before God."

THE FUTURE

none may know. Hundreds, may be, of those attending Nashville, will never see Kansas City a year from now; but it is glorious to know the work moves on, though the workers fall.

W. B. C.

THE BOARD OF MINISTERIAL EDUCATION IN NEED.

Our Board faces a deficit to both Howard College and Seminary. Will not the brethren of the State come to our aid at once. The matter is urgent and we hope the churches will heed our appeal. Send contribution to Dr. C. C. Jones, East Lake, Ala.

W. M. Blackwelder, Chairman of Board.

MARRIED.

At the residence of the bride's father, in Cates, Ala., Mr. Ralph Glass and Miss Katie Fredonia Harrington, J. G. Lowrey officiating. May rich blessings attend them through life.

J. G. Lowrey.

List of Churches Giving \$100.00 and Over for Missions in 1903.

If any mistake is found in this list, I will be glad to have it pointed out. I think I know of several churches which ought to be on the list; but the minutes do not show it. I get the figures from the minutes of 1903. W. B. C.

CHURCHES	Number Members	Associational and Undesignated Missions	State Missions	Home Missions	Foreign Missions	Totals
Ackerville	109	\$ 10 00	\$ 29 90	\$ 29 80	\$ 53 30	\$ 123 10*
Alexander City	213		25 00	37 57	42 19	104 76*
Andalusia	314	684 20				684 20*
Auburn	215	25 00	80 55	55 03	49 38	209 96*
Avondale	309		86 58	80 40	95 25	262 23*
Beesemer	230		50 00	83 88	38 75	172 63*
Bethel, Ft. Deposit	327	87 14	63 34		31 75	182 23*
Bethsaida, Pine Barren A.	149	3 25	46 50	26 40	43 57	119 72*
Birmingham, 1st	681	207 81				207 81*
Birmingham, South Side	779		275 93	225 00	479 85	980 78*
Brewton	248		95 00	27 50	45 58	168 08*
Central, New Decatur	205	22 73	139 65	50 22	535 20	747 80*
Clayton	188		31 82	51 70	62 85	146 37*
Cuba	98		25 05	60 40	74 50	159 95*
Cusseta	88		36 04	42 41	42 25	120 70*
Dadeville	126		62 05	32 21	62 55	156 81*
Deep Creek, Clark Co.	126		71 00	82 50	90 00	243 50*
Demopolis	75		10 00	38 58	63 70	102 28*
Ensley	105		150 00	100 00	150 00	400 00*
Enfala, 1st	404		100 00	78 00	72 00	248 00*
Evergreen	308	363 55				363 55*
Florence	164		48 35	35 90	65 25	149 50*
Forest Home, Pine Barren Association	120	4 00	25 00	37 50	37 50	104 00*
Gadsden	298		51 50	145 69	141 99	239 18*
Geneva	178		60 00	30 00	60 00	150 00*
Hartselle	57	10 00	17 80	39 38	148 18	215 16*
Huntsville, 1st	164		30 00	124 99	40 47	195 46*
Jacksonville	177	20 00	38 42	107 83	75 99	242 24*
Jasper	178		37 11	48 61	35 21	120 93*
LaFayette	257		100 00	102 96	134 38	337 34*
Lineville	234	64 75	7 00	45 44	45 46	162 65*
Livingston	78		68 03	64 55	67 33	219 91*
Marbury	128		164 15	253 50	105 00	522 65*
Midway, Bullock County	183		84 00	27 50	27 50	139 00*
Mobile, St. Francis St.	725		889 21	691 17	1445 86	3026 24*
Mobile, Palmetto St.	437		712 70	168 57	130 85	1010 12*
Montevallo	183		58 88	34 12	34 69	127 69*
Montgomery, Clayton St.	210		75 52	88 00	178 41	341 93*
Montgomery, 1st	655	570 98	61 54	310 39	76 06	1018 97*
Montgomery, South Side	160		58 68	30 59	45 51	134 78*
Newbern	33		54 43	62 55	70 75	187 73*
New Decatur 1st	75	4 62	53 67	25 23	37 56	121 08*
Northport	147	10 80	31 81	26 00	41 77	110 38*
Opelika	340	60 00	35 00	100 00	188 00	383 00*
Orrville	70		200 69	135 39	300 01	636 09*
Ozark	62	15 00	45 15	129 03	81 76	270 94*
Oxford	209	125 00	53 32	127 43	118 05	423 80*
Ozark	179	61 80	41 08	25 88	15 80	143 64*
Parker Memorial, Anniston	498	220 00	504 95	702 95	540 30	1968 20*
Phoenix, 1st	480		88 87	37 35	33 80	159 02*
Pratt City	282		96 75	159 60	149 30	405 65*
Roanoke	288		178 00	63 00	40 00	281 00*
Ruhama, East Lake	479		530 52	530 52	530 52	1591 56*
Safford	59		63 46	54 25	38 71	156 42*
Selma, 1st	326		383 65	150 00	550 00	1083 65*
Silva, Marien	280		127 77	66 08	483 82	677 67*
Sycamore	196		18 95	18 69	639 56	677 23*
Talladega	446		118 22	218 22	120 28	456 72*
Troy	410	210 61				210 61*
Trussville	132		16 70	145 02	35 65	197 37*
Tuscaloosa	612	70 00	200 00	100 00	101 31	471 31*
Tuskegee	104	25 00	61 00	64 25	56 50	206 75*
Union Springs	285		130 00	207 83	321 67	659 50*
Woodlawn	396		124 10	129 30	280 00	533 40*

Figures as published in minutes of Associations. 64 churches against 62 in 1900.
 *Not on list of 1902.
 †Gave more.
 ‡Gave less.
 Eight of those on list last year are not on this year's list. Here are a few churches lacking only a little, which deserve honorable mention:
 Adams Street, Montgomery, \$99.95.
 Blocton, First, \$93.83.
 Girard, \$97.93.
 Prattville, \$96.26.

SKIN HUMORS BLOOD HUMORS

Speedily, Permanently and Economically Cured by Cuticura

WHEN ALL ELSE FAILS

Complete External and Internal Treatment Price One Dollar

In the treatment of torturing, disgusting, itching, scaly, crusted, pimply, blotchy and scrofulous humors of the skin, scalp and blood, with loss of hair, Cuticura Soap, Ointment and Pills have been wonderfully successful. Even the most obstinate of constitutional humors, such as bad blood, scrofula, inherited and contagious humors, with loss of hair, glandular swellings, ulcerous patches in the throat and mouth, sore eyes, copper-colored blotches, as well as boils, carbuncles, scurvy, sties, ulcers and sores arising from an impure condition of the blood, yield to the Cuticura Treatment, when all other remedies fail.

And greater still, if possible, is the wonderful record of cures of torturing, disgusting humors among infants and children. The suffering which Cuticura Remedies have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and blood. Infantile and birth humors, milk crust, scalled head, eczema, rashes and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, of infancy and childhood, are speedily, permanently and economically cured when all other remedies suitable for children, and even the best physicians, fail.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 50c. per box of 50). Ointment, 50c. Soap, 50c. Boxes, London, 5c. Character House No. 1 Paris, 5c. Rue de la Paix, Boston, 15c. Columbus Ave. Foster Drug & Chem. Corp., Sole Proprietors. U.S. Pat. No. 1,100,000. "The Great Humour Cure."



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PEW'S PULPER Church Furniture of all kinds Grand Rapids School Furniture Works Ccc. Webster St. & Washington St. CHICAGO

B. Y. P. U.

Three principles underlie the B. Y. P. U. movement—federation, education and denomination.

A brief address by President John H. Chapman called attention to the fact that the young people's organization has come with intellectual and physical vigor to lift up the standard and further the work of the kingdom. God did not err when he said that instead of the fathers should come the children. They have come not to supplant but to co-operate.

The thirteenth annual convention of the Missouri Baptist Young People's Union will be held at Liberty, Mo., June 20-22. The business will be transacted by the accredited delegates—the number being limited to two for every twenty members, or fraction thereof, of a young people's society; or two for every fifty members, or fraction thereof, of the church where there is no young people's society.

DETROIT JULY 6-10.

It is high time to get ready to attend the great Detroit Convention July 6-10. Detroit is a beautiful city. We spent some time there last summer and we would like to be there at the opening of the convention. Let as many as can attend.

FROM EAST FLORENCE.

Our Juniors had an open door meeting today, consisting of songs, recitations and talks. We took a collection for State Missions and got 85 cents. We had 35 present and everybody had a good time.

Shall we send one or more delegates to the International B. Y. P. U. Convention at Detroit, July 7-10? Who will answer this question? Who will we send?

Let us try to have one or more B. Y. P. U. rallies in each association during the summer. In this way we can spread the influence of the B. Y. P. U. and help the good cause.

Logan Mitchell.

B. Y. P. U. AT CLEVELAND.

Rev. Curtis Lee Laws, D. D., of Baltimore, gave the address of the afternoon on "The Work of the Baptist Young People's Union of America." To show the need of young people's work he said 90 per cent of the church members of America were converted under 23 years of age. The early years then are the pivotal times for Christian culture. This accounts for the whole young people's movement. In 1881 came Christian Endeavor; in 1890 came the Baptist Union as a denominational organization. It is wise, sane and flexible, adapted to the genius of the denomination. Its three distinctive principles are federation, education, and denomination. For each of these principles the Union has accomplished much. The unification of Christendom is the present slogan. The Union would not lay a straw in the way of this grow-

ing fraternity, but in the light of it has been seen the necessity for a closer federation of the scattered Baptist hosts. The Union proposes to be a voluntary union of all Baptist Young People's Societies of whatever name or form of organization. It is a unifying factor in the denominational life. Its literature is showing the essential unity of our missionary endeavors. Barriers are being broken down and a spirit of sympathy and love is brooding over the denominational world.

Before

We had a B. Y. P. U. Little interest taken by the young people in church work.

No young men would lead in prayer.

Young ladies would not read Scripture verses in aloud in meetings.

Ordinary singing.

Our young people knew little about the Bible.

No boy would lead in prayer.

Young men and young ladies afraid to hear their voices in public.

Young people could not preside over a body of people.

We knew but little of, mission work.

Many undeveloped.

Useless.

Did not believe much in the B. Y. P. U. work.

After

We had a B. Y. P. U. 1 year. Greater interest taken by young people in church work.

Many young men lead in prayer.

Young ladies will read Scripture verses aloud in meetings.

Good singing.

Our young people know more about the Bible.

Boys now lead in prayer.

Young men and young ladies now talk in public.

Many of our young people can now preside with ease and dignity.

We know more of mission work.

Developed.

Useful.

A believer and worker in the B. Y. P. U.

A convert.

CURE CATARRH NOW.

Summer is the Best Time of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says that this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

A trial sample of Dr. Blosser's Catarrh Cure will be mailed free to any sufferer who has never tried the remedy and who will write to the Dr. Blosser Company, 352 Walton Street, Atlanta, Ga.

The price of the remedy is one dollar for a box containing one month's treatment, which is sent by mail.

We acknowledge with pleasure the following invitation: "Mr. and Mrs. Lee Mosely desire the honor of your presence at the marriage of their daughter, Lucie, to Mr. W. Jacob Parker on Tuesday evening, June the fourteenth, at half after eight o'clock, at the Methodist Episcopal Church, Thomasville, Alabama. At home June the twenty-second, Thomasville, Alabama."



To Say Just

How many Fancy Pins a lady can use for hat, belt, neckwear and cuffs, but it's safe to say we can supply all that's necessary. Pins of Gold and Silver, Jeweled Pins, Round, Oval and Bar Pins, from 25c to \$5. A complete set will make a nice gift.



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Mr. T. M. Brown, of DeQueen, Ark. says: "Over seven years ago I was cured of the opium habit by your medicine and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovington, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as have never even so much as wanted a drink in any form since I took your radiator, now eight months ago. It was the best dollar I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address E. M. Woolley, 300 Lowndes Bldg., Atlanta, Ga., who will send you his book on these diseases FREE.



BLACKMAN'S MEDICATED SALT BRICK,
The Greatest Stock Remedy Known.
As a tonic, blood purifier, liver and kidney regulator and aider of digestion, it has no equal.
No dosing, drenching or mixing with feed. Every animal his own doctor. Always in place and ready for use. Thousands endorse its wonderful merits. If your dealer does not handle it, enclose us \$1 for trial sample of our brick sent by express prepaid. Fully guaranteed to give satisfaction or money refunded. For further particulars write for full description circulars, testimonials, etc. Special prices to dealers.
Blackman Stock Remedy Co.,
Sole Mfrs., Chattanooga, Tenn.

Baptist Exchanges

Ford's Christian Repository has been sold, but we have seen no official announcement of what is to be done with it. We are informed that it will continue to be published in St. Louis. Dr. and Mrs. Ford have rendered noble service for many years in charge of this sterling monthly. We are glad their work has fallen into worthy hands.—Western Recorder.

The call comes to us, every one, to be diligent and wide-awake and useful while we live. We are not to drudge and labor without joy and life. We are not to toil and moil and complain and groan. We are to do our work exulting in it and rejoicing that we may be partners with God and with all good people in bringing about good results in the earth as long as we live.—Journal and Messenger.

No man ever reaches the day or the hour of true living and serving, who issues promissory notes on the future, promising a day when he will arise and be faithful and true and godly and Christian. Such days never come, and the promises will only add to the grief when one finds the day gone, the day which will never come back to him. If there is a wrong to be righted—right it! If there is a true word to be said—say it! If there is a noble life to be lived—live it! Do not take refuge in the premises for another day; "today is ours, and today alone."—Baptist Union.

France has appropriated \$12,000,000 to supply public schools in the place of the Catholic schools ordered closed by Premier Combes. These Catholic schools were hot-beds of sedition against the French government. It is interesting to see the opposite drift in England and France. The former is trying to turn its public schools into church schools and France, having had a bitter experience with its schools, is turning them into public schools. France is wise. If any church wishes its children taught its doctrines let that church pay the cost. It is a crime to force unwilling people to pay for teaching anybody's doctrines.—Argus.

Most young men experience their call to the ministry before they enter college. Indeed, very few of the men who are in the ministry would ever have gone to college but for the fact of their conviction of duty to preach. Chiefly they are from the towns and country places, men of small means or actually poor. These are facts familiar to all. They make an emphatic suggestion as to the sources from which our future ministry must come and as to the duty of churches and pastors in looking for the men who are to fill our pulpits in the days to come. To pray for and to hunt these young men is quite as much in the line of duty as to nurture them after they have entered upon their course of preparation. Central Baptist.

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Don't talk your class to death. Don't mistake loud talking for teaching. Teaching is "causing another to understand."

Begin where your scholars are and not where you are. We take too many things for granted in teaching.—Ex.

The editorship of the Sunday School Times, left vacant by the death of Dr. Henry Clay Trumbull, has been filled by the election of Charles G. Trumbull, son of the former editor, to that responsible position.

IS IT TRUE,

In a flaming advertisement of an un-denominational lesson help appears the following statement, the capitalized word evidently intended to designate the particular work advertised:

"The day of strict denominationalism is past. Happily the thinking class of Sunday School Workers are looking for the BEST in the way of lesson helps, regardless of by whom they are published."

Here is an instance of Sunday-school commercialism that is perpetually standing in the way of true progress. It starts with a false conclusion. The day of "denominationalism" is not past, nor will it ever be past. Denominationalism is right. It is the family principle applied to church life. In it lies the hope of the world. Destroy it and you will have a jelly-fish Christianity instead, without aggressiveness of effort or definiteness of principle. Each of the several denominations emphasizes some particular truth or truths, yet all stand for great truths held in common.

Sectarianism is entirely different, and is to be condemned. There is a vast difference between church fellowship and Christian fellowship. Differences may be minimized and agreements magnified among Christians and brotherhood recognized under every name. But to break down the distinctiveness of the churches is to break down the whole organized Christian fabric. "The thinking class of Sunday school workers are not, thank God, so lost to a sense of responsibility for the intrinsic value of teaching material in their schools as to be "regardless of by whom they (the lesson helps) are published," or what

they contain. To such "the BEST in the way of lesson helps" for a given school are such as foster and develop the strength of the church to which the school belongs. No others should ever have place.

Dedication Service.

Dedication Service and Missionary Rally, to be held at New Ebenezer Church, six miles west of Elba, June 24-26, 1904:

Friday morning, June 24, 11 o'clock—Sermon on the "Work of the Holy Spirit." Rev. John F. Gable. Dinner. 1:30 to 2:00 p. m., song and prayer service; 2:00 to 2:30, address on Sunday Schools by Rev. W. J. Ray, Newton; 2:30 to 3:30, Talks by Volunteers. 1st, The Officers of the Sunday School; 2nd, The Management of the Sunday School; 3rd, The Aims of the Sunday School; 4th, The Rewards of the Sunday School; 3:30, address on the Baptist Young People's Union, Rev. John F. Gable; general discussion; 7:30 p. m., preaching by Rev. J. T. Barnes.

Saturday, June 25—9:30 to 10:00 a. m. song and prayer service; 10:10 to 10:30 address on Missions, Rev. W. B. Crumpton; 1st, The Pastor and Missions; 2nd, The Deacons and Missions; 3rd, The Church and Missions; 4th, The Sunday School and Missions; 5th, Women's Missionary Societies; 6th, Missions and Colportage; 11:15, Sermon on Missions, Rev. P. L. Moseley; dinner; 1:30 to 2:00 p. m., song and prayer service; 2:00 to 2:30, address on "Christian Education," by Rev. J. F. Register; 1st, The Teacher for our Children; 2nd, The Schools for Our Children; 3rd, Ministerial Education; 3:30, the Southern Baptist Theological Seminary and its Work, Rev. W. B. Crumpton; 7:30, sermon, Rev. R. M. Hunter.

We are glad to know that the commencement at the Southern Baptist Theological Seminary at Louisville was such a brilliant affair. Dr. Mullins is truly a great leader and has the support of an able and consecrated faculty.

Dr. S. B. Measer spoke on "The Missionary Impulse, Motive and Ideal According to Paul and Christ." Dr. E. M. Potest spoke on "The Renaissance of Wonder," before Alumni Society, and the baccalaureate address was delivered by Dr. B. H. Carroll on "The Seminary's Place in the confidence of Baptists and the Esteem of the World."

The program for the convention and the ministers meeting will be published next week. We received it too late to get it in this week.

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10,000 yards of figured and striped Madras in long remnants; worth everywhere 15c per yard. May-June Sale - 5c

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Another immense shipment of wide embroideries, worth 15c per yard, at - 5c (In 5 and 6 yard lengths, will not cut.)

Wide Taffeta Ribbon, worth 20c at - 12c

Wide Torchon Laces, in edges and insertions; worth 15c and 20c yard at - 5c

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Full size, soft muslin ruffled umbrella drawers. Special - 15c

1,000 "Sure Catch 'Em" Fly Traps - 15c

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Nicely carved Mantel Clocks, worth \$5.00. May-June Sale - \$2.48

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36-inch figured and stripe dress Ducks, 2 to 10-yard lengths, 20c grade. Sale price - 5c

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HISTORICAL AND BIOGRAPHICAL.

Wallach's Historical and Biographical Narratives. By Isabel R. Wallach. Cloth 12mo., 160 pages, with illustrations. Price, 35 cents. American Book Company, New York, Cincinnati and Chicago.

This latest addition to the popular series of Eclectic school readings contains sixty-five sketches of the prominent characters of history, from Egypt, China, India, through Grecian and Roman times, to mediaeval and modern Europe. The stories are brief, simply told, and interesting, and are sure to be pleasing to children of the fifth grade, for which the book is intended. Though not over-didactic in tone, the simple ethics of each sketch are unobtrusively put forward and the high motives, the lofty patriotism, and the stirring deeds of these great men of all times will be readily comprehended by the young reader. The book is well supplied with helpful and pleasing illustrations.

ABRAHAM LINCOLN.

Baldwin's Abraham Lincoln. By James Baldwin, author of "Baldwin's Readers," "Old Greek Stories," etc. Cloth 12mo., 288 pages, with illustrations. Price 60 cents. American Book Company, New York, Cincinnati and Chicago.

The life of the great President is here retold in a manner both agreeable and comprehensible to young readers. Mr. Baldwin has been particularly successful in producing a book equally adapted to school and home reading, and free from wearisome details and sectional prejudice. The book is more than an ordinary biography, as it embraces much of the most important parts of history of our country from the close of the Revolution to the end of the Civil war. Considerable space is given to Lincoln's boyhood, in order to bring out the conditions of pioneer life in the West. The illustrations are numerous and attractive. The volume is dedicated to "the School Boys of America."

A LESSER LIGHT.

In the author's preface she says: "In the eagerness to make her daughters independent, make them capable of taking care of themselves, it is my belief that the average American mother of today is neglecting that important duty of making them capable of caring for others, their loved ones, friends and homes."

These are the words and it is time that mothers should realize that in neglecting to cultivate the talent for home-making in their daughters they are laying the foundation of much future unhappiness. The home life is the source of happiness. The novel illustrates this thesis and ought to be read by every mother who has the interest of her daughter at heart. It can be had of Emily Dumont Emilee, Belton, Texas.

A Manual of Pronunciation. By Otis Ashmore, Superintendent of Schools, Savannah, Georgia. List price, 30 cts.; mailing price 35 cts. This manual has been specially prepared for use in the class-room. Not only is it adapted to the upper grades of the Grammar Schools, and to Colleges, but it is also intended for use in homes and offices. It contains only those words most commonly mispronounced in our language, and the plan of the book, original and unique in itself, enables the student to see at a glance the weight of authority for every word given.

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The class drill so necessary in all study of orthoepy receives especial attention.

The subject matter is limited to a practical working field. This and the fact that there are full explanations and directions, add not a little to the utility of the book. No pains have been spared to secure accuracy, and the whole work has been brought strictly down to date. The typographical arrangement and mechanical execution combine to make the volume both convenient and attractive.

SPIRITUAL FARMING.

The Sunday School Board has just issued a little book with the above title by J. F. Low. The book is dedicated "To that Ancient Order, the Honorable Knights of the Plow-handle and the Hoe-Handle." There are chapters on "Breaking the Land," "Sowing the Seed," "Cultivating the Crop," and "Reaping the Harvest." In the introduction by James P. Eagle, among other things, he says: "The thoughtful Christian reader, whether agricultural or not, will, by following the author of these pages and meditating on the truths he teaches, be greatly helped and

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Published and for sale by the Sunday School Board of the Southern Baptist Convention.

12mo., Cloth, Price 50 cents, postpaid, Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Rev. S. H. Greene, D. D., LL. D., Pastor Calvary Baptist Church, Washington, D. C.

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JAS. S. GROVES, President and Manager.
Virginia Beach, Va.

THE TOBACCO HABIT.

(Continued from page 7.)

But a more weighty consideration still is the expensiveness of the habit. I have seen some statistics which showed a larger per capita expenditure for tobacco than for bread and meat. I have never seen any that did not put the amount for tobacco as larger than the combined amounts for educational and religious purposes. Five cents for a cigar may seem a small amount but when this is repeated two or three times every day for a year it amounts to quite a sum. And this is no small consideration to one who professes to be a steward of God, holding all he has in trust, and seeking to devote it to highest purposes. No one would likely deny that all money spent for tobacco could be put to a better purpose. And often it is spent by those who can ill afford it, and whose families are denied comforts they might enjoy that the husband and father may indulge in this habit. A yet more serious consideration is the offensiveness of the habit. I am persuaded that the tobacco-user must be unconscious of this, for surely no man would deliberately indulge a habit that he knows makes his person offensive to so many refined people. Many do not object to the aroma of a good cigar while it is being smoked, but the stale odor, that lingers about the person of the smoker is nauseating and disgusting to everybody. It will not be gotten rid of but remains on the breath, in the hair, in the clothing, in the apartments, on the toilet articles, in the bed, in fact about everything that comes in contact with the person of the smoker. A lady of refinement, and an elegant housekeeper, who lives near me entertained two preachers in her home during a session of the Methodist Conference. Without consulting her wishes, they smoked at will all over her house. It was extremely offensive to her but she endured it hospitably. She told me that the room they occupied was literally saturated with the odor of stale tobacco smoke. The carpet, the curtains, the draperies, the bed, the toilet articles, everything was reeking with it, and for months afterwards, on damp days, she could detect the odor, although she did all possible to get rid of it.

Some phases of the tobacco habit are literally filthy. To see a man with streams of tobacco juice running down his chin, streaking his beard or staining his shirt-front is repulsive. To have to sit in a railroad train, waiting-room, public hall or church where some fellow has sat and squirted his tobacco juice all around is offensive to any person of delicate sensibility, or, indeed, of common decency. But if these considerations are not enough a weightier one still may be urged, in that the habit is injurious. Those who recommend it as beneficial want to think that it is and have not investigated the matter. Medical experts have no hesitancy in saying that the habitual use of tobacco is hurtful to both body and mind. Some investigators make bold to say that the excessive use of tobacco produces a physio-psychical condition that is conducive to various crimes. The fact that young men ad-

dicted to the tobacco habit are not the physical, intellectual and moral equals of those who are not is so generally recognized that many corporations and employers will not employ a tobacco-user. Dr. Seaver, physical director of Yale University, gives some interesting facts as a result of years of investigation and experiment along this line. He says that of the students of that institution who attain highest scholarships less than five per cent are tobacco users, while more than sixty per cent of those who fail of promotions and appointments are. He adds, however, that "this does not mean that mental decrepitude follows the use of tobacco for we may read results in another way; namely the kind of mind that permits its possessor to become addicted to a habit that is primarily offensive and deteriorating is the kind of mind that will be graded low on general intellectual tests." It is bad enough to say that the habit produces mental decrepitude, it is worse to say it indicates it. I think every tobacco user would choose to believe the former. We are also told by investigators that the use of tobacco leads to other vices. It is said that the tobacco habit has often lead to the habit of strong drink by creating the appetite; and we can easily understand how it does through its effects upon the physical senses and nervous system. Certainly this vice is associated with others, and whether it has any influence in leading to them or not, like many other things, it ought to be shunned on account of its associations. It seems very much like a glaring inconsistency to many people for some preachers to condemn worldliness and self-indulgence in others, to preach the absolute duty of a clean and separated life, tell their people that the body must be brought into subjection to the higher life, while they themselves are indulging the flesh in this unclean and wholly worldly habit. Unfortunately the tobacco-using preacher is the last one to hear the criticisms that are made by many good people to whom he preaches. Undoubtedly his influence is hurt with many, and he can not hold up the highest ideals of the Christian life. Brethren, it may be lawful but is it expedient?

A. J. Moncrief.

Union Springs, Ala., June 1, 1904.

A Strong Endorsement.

Dr. C. I. S. Cawthon, Andalusia, Ala., declares "Tetterine is superior to any remedy known to me for eczema and stubborn skin diseases." Many other physicians unite in this testimony. It has accomplished wonders in their practice. It is amazing that anyone would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50c box of Tetterine. At your druggist or by mail from the manufacturer.
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CENTRAL OF GEORGIA RAILWAY.

Arrival and departure of trains at Birmingham, Ala., effective January 1, 1904.

DEPARTURES.

For Columbus, Macon, Americus, and Albany..... *8:40 a m
For Columbus, Macon, Albany Augusta and Savannah..... *4:00 p m

ARRIVALS.

From Albany, Macon and Columbus..... *8:40 p m
From Savannah, Augusta, Albany, Macon and Columbus..... *12:30 p m

*Daily. Vestibuled drawing room buffet sleeping cars between Birmingham and Savannah via Columbus and Macon on trains leaving Birmingham at 4:00 p. m. and arriving Birmingham 12:30 p. m. For further information write or apply to John W. Blount, T. P. A., 1921 First Avenue; E. W. Lockett, D. T. A., Birmingham, Ala.

The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 26, 1903.

	84	84	85
Lv. Selma.....	4 00pm	5 00am	
Ar. Montgomery... 5 25pm		6 10am	
Lv. Montgomery... 6 30pm		1 10pm	5 30am
Ar. Opelika..... 8 30pm		3 45am	8 37am
Lv. Opelika..... 8 35pm		4 45am	
Ar. Atlanta..... 11 40pm		7 30pm	11 40am
	87	88	88
Lv. Selma.....	11 30pm		10 35am
Ar. Montgomery... 9 30pm			8 30am
Lv. Montgomery... 9 30pm		10 35am	6 55 pm
Ar. Opelika..... 7 40pm		8 50am	4 30pm
Lv. Opelika..... 7 45pm		9 50am	4 37pm
Ar. Atlanta..... 4 30pm		9 50am	1 00pm

Trains 87 and 88 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 85 and 86 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service.
G. B. Tyler, G. A., Montgomery, Ala.; D. F. O'Rourke, C. A., Selma, Ala.; J. F. Billips Jr., G. A., Atlanta, Ga.; E. E. Luis, Montgomery, Ala.; Chas. A. Wickersham, President and General Manager, Atlanta, Ga.

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G. W. ELY, T. P. A.
R. O. BRAN, T. P. A.

IN JAPAN.

(Continued from page 3.)

ern dress and industrial improvements side by side with nakedness and the practices of a thousand years ago. School children who used to squat on the floor and shout their studies of idolatrous lore are now provided with seats and desks in usually the best constructed building in the town; and worry their little minds over problems in mathematics and events of history along with their fellow schoolmates in America.

Domestic life is undergoing a radical change. The king has foreign rooms fitted up in his palace, and sits on chairs instead of crouching on the floor as all his forefathers have done. The domestic sewing machine is now found next door to the old hand loom. The kago (a chair swung on poles and carried by coolies) is being superseded by the modern express train. The forked stick for cultivating the farm, with the wife hitched on for a horse, is yielding to the American steel plow and the native ox. The diminutive hand sickle of the mower is being replaced with the McCormick harvester. These changes, though coming slowly at present, will gradually get the attention of the rapidly opening eyes of the nation and take it by storm.

Leaving Yokohama we boarded the steam cars of ancient English pattern and started for a few days tour to the north among the mountains to escape the intense suffocating heat of the plains where the oxygen has been burned from the air and breathing seems to afford but little strength.

An auction bell was rung as a signal for "all aboard." We were then shut in the cars with warning notices in plain view; which, among other things, stated that a fine of 25 Yen (\$12.50) would have to be paid by any person daring to open the door while the train was in motion, and 50 Yen (\$25.00) if the person pulled the bell cord to stop the train without just cause.

The conductor, who rides in the last car, then blew his whistle and gave the signal to "go ahead." The train started with a violent jerk and ran at the lumbering speed of an American freight train throughout the day, but we were glad to be away at any pace with the prospect of visiting Tokio the capitol, Nikko, which is one of the centers of idolatrous Buddhism and the Shinto cult in Japan; and Karuzawa, the gathering place of hundreds of missionaries in summer.

The story is told that when the first railroad was completed and the first train was to be sent from Yokohama to Yokio, that a number of the high officials of the city were invited to take the initial ride. According to the custom in Japan all persons are required to remove their shoes at the door of a house and to put on sandals, or to enter in their bare feet, although the latter is considered rude. In obedience to this custom these unsuspecting guests dropped their shoes on the platform of the depot and entered the car. The train glided majestically up the country to Tokio. Out stepped the dignitaries on the platform and looked around for their shoes, expecting to find them;

when behold, they were still on the platform at Yokohama some twenty miles away.

It was not until our train had gotten out into the country that we understood why the tourists had come back to the home land with the words "Beautiful Japan" ever on their lips. Like Honolulu, Japan is a paradise in the Pacific.

Our ride was delightful. The train steamed across the fertile rice covered valleys where the farmers with their broad hats bent over their maturing crops, stopped at numbers of villages of straw thatched cottages; followed up the little mountain brooks that dodge in and out among the verdure covered hills, plunged into twenty-six dark tunnels and at last brought us up into the mist and clouds to Nikko, the most beautiful temple garnished city in the Empire.

The old saying that "you have not seen Japan until you have seen Nikko" is true. No wonder that the temple pilgrims come from all over the land to visit this charming place. The blending of art and nature was never more skillfully done. Gold, silver, copper, bronze, lacquer, stone and wood have been carved, molded, chiseled, united and decorated to blend with the gorgeous robes of nature in the Cryptomerias, firs, ferns and mosses which deck the hill and shadow the gilded palaces of the gods, and which carpet the earth for your feet that you may tread softly amid the sacred shrines and the tombs of the ancient Shoguns.

Seated at the doors of the various temples were robbed priests who receive the traveling devotees of the shrines and explain to them the history of the temple and the illustrious deeds of its founder; or who, for a financial compensation, will say prayers of intercession for the worshiper before the idol throne.

No wonder that amid all this charming grandeur mingled with the mysterious, the spell of the beautiful is thrown over the minds of the thousands of youthful pilgrims, and that they are awed into convictions of belief and acts of devotion which hold them with the grip of an octopus to the vain hopes of their heathen religion.

A deep feeling of sadness comes over one as they look into the cheerless faces of the thousands who come to the temples. I have never in all the temples visited seen one single face that indicated any expression of joy, peace or comfort in their worship, while thousands have betrayed a life of mental torture and a darkened soul.

Oh, that the churches of America could look upon this field which is "white unto the harvest and could behold the physical misery, the mind torturing slavery to superstition, the alarming prevalence of special impurity, downtrodden womanhood and the blind groping after the intellectual without the spiritual—they would pray, give, send and come to give the light of life to these who sit in darkness just as our Lord Jesus told them to do.

Nagasaki, Japan, Sept. 20, 1902.

LYMYER CHURCH
 212 E. 1st St.
 Cincinnati Bell Foundry Co., Cincinnati, O.

BIG PIANO DEAL

**Frank Fite's Birmingham House
 Bought by Forbes Piano Co.**

THE WHOLE STOCK WILL BE CLOSED OUT AT A BIG SACRIFICE

**The Forbes Piano Company will also
 make reductions on its magnificent
 stock of High Grade Pianos, Organs,
 Piano Players, Music Boxes, etc., etc.**

The Forbes Piano Company has purchased the entire stock of the Frank G. Fite Music Company of Birmingham, Ala., at sacrifice prices.

This includes about \$40,000 worth of high grade, well-known pianos, organs, piano players and music boxes, and the stock is being moved to the Forbes Piano Company's store, 1909 Third Avenue, as fast as room can be made for it.

Beginning Monday morning the Forbes Piano Company will inaugurate a sensational sale of not only the Fite stock at prices about what the goods cost Mr. Fite, but the entire stock of the Forbes Piano Company will also be offered at startling prices. The Fite stock alone includes some of the best makes of pianos today manufactured—Behr Brothers, Gabler, Smith & Nixon, Krell, Ebersole, Haddorff, Strobber, Brinkerhoff and other standard makes. A large supply of Estey organs is also included in this stock.

The Forbes Piano Company include in the sale such renowned pianos as the Chickering, Kranich & Bach, Mathushek, Emerson, Everett and many others, all of which go into the sale at wonderfully cut prices.

As an evidence of the low prices that will prevail, we may mention: Elegant Mason & Hamlin, worth \$600.00, will be offered at \$412.50; \$500.00 pianos will go for \$338.50; \$325.00 pianos will go for \$193.50; \$300.00 pianos will go for \$178.50; Apollette piano players, slightly used, \$125.00; Apollo piano player, slightly used, \$200.00; Pianos, slightly used, \$155.00.

Regina music boxes and music at almost your own price.

All of these goods are guaranteed to be just as represented or money refunded, or we will take the instrument you buy back at what you paid for it at any time within twelve months, should you for any reason desire to make an exchange. This I know you will agree with us is a fair and square proposition, as this is no fake sale.

Isn't it worth your while to look into this matter, as the time to buy a piano is when you can save money by doing so, and if you cannot pay cash we will sell you one of these pianos and let you pay part of it now and the remainder on time, terms to suit your convenience at just a little advance in price, so you can have the use of a piano while you are paying for it.

Shrewd buyers will take advantage of this opportunity. Don't put it off until tomorrow, as the very piano that you might select may be sold.

These pianos are marked in plain figures and a child can buy as cheap as the shrewdest buyer in the South, and you can buy just as cheap by mail as if you were here in person. Catalogues and full description mailed on request. Goods at these prices will be delivered F. O. B. cars here, and if they don't come up to representation, we will pay freight charges both ways ourselves. Now is the time that you may buy a piano or organ and save from \$50 to \$100. Money saved is money made, and it only costs one cent to get the facts about this great sale. Write at once or call at one of our branch stores, as it does not matter how far you may live from us we can save you money.

E. E. FORBES PIANO CO.

Birmingham, Ala.

1909 Third Avenue.

BRANCHES: Montgomery, Ala; Mobile, Ala; Anniston, Ala.

SHIRT WAIST SUITS--SPECIAL SALE

Birmingham bears a charm—and Saks has a lucky star. The business reports from throughout the country are gloomy and depressing. The season has been disastrous. There is a general slump in the East and West. But here in Birmingham and at Saks, business is brisk, buoyant and sustained. Thanks! Losses have fallen heaviest on the manufacturers. There is wail and woe in the camps and they are seeking relief by selling at sacrifices. That's how these pretty shirt waist suits got here and are to be sold at such marvelous prices. Just 200—a mere handful—but such values! And such charming styles. A chance to save:—

AT 4.95 Of Cotton Etamine. Flaked effect in contrasting colors. The fabric is epony, cobwebby and is sure to catch all the stray breezes. The waist is handsomely tucked at shoulders and down front, stock collar, tabbed. Full, generous sleeve—pearl buttons. The skirt fits somewhat snugly until the knees are reached and then falls in large box pleats. Champagne, tan and blue.

AT 5.50 Of French Chambray. No other fabric is near so appropriate for summer wear. It washes like Lonsdale—never fades. Stock collar with a big Windsor tie tacked on with pearl buttons. Tab at top of sleeves, making the shoulders very military. The front is muchly trimmed in tucks and stitched on straps. Stitched bands over seams of skirt. Navy with white hairlines. A serviceable, never-show-dirt color.

AT 6.95 Linen Etamine—real Irish fibre. Flaked. The waist is blousey—full as you please. Double rows of white hand-made medallions over front. Stock collar with a single large pearl button at front. Straps over shoulders; full wide sleeves. Plain wide flaring skirt; stitched bands over hips. Sky blue, Chins blue and Champagne.

AT 7.95 Of Linen and rather elaborate in style. Double rows of fagotting over shoulders; double rows of fagotting and tucks down front. Sleeves are slender from shoulders to elbow and then there is a bulge in pouch style—trimmed with fagotting. Skirt is very full—fagotting and insertion at hips. Flare bottom, pleated seams.

AT 9.95 White Linen—all white. The stitching is done in red silk. The effect is novel and quite stylish. Stock collar with tabs. There are stoles at the front that are decorated in richly colored octagon shaped medallions. Straps at shoulders ending in medallions. Pleated back. The skirt is decidedly colonial. Stitched bands at hips; much fulness at bottom.

AT 10.95 Of Cotton Etamine. White yoke—thickly tucked. Bertha effect—edged in double row of insertion and finished with a ruffle. Blouse waist; very full sleeves. Skirt is colonial—three rows of heavy insertion go all 'around. An eminently stylish garment.

*Clothier to the
Whole Family*

Louis Saks

*Birmingham
Alabama*



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over the ordinary piano dealer lies in the fact that we are manufacturers selling direct to you. When you select a piano at any of our stores its a case of "direct from the factory to you." This accounts for the inability of the ordinary dealers to come anyways near meeting our prices—quality for quality.

The whole idea reduced to a few words is this—a price that means profit to us would mean actual cost to the ordinary dealer. If you are interested we would be glad if you would drop us a line—a 2 cent stamp may be the means of saving you \$100.00.

2008 1st Avenue.

Birmingham.

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