

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

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B. Y. P. U.

DETROIT CONVENTION.

The following is a partial list of speakers and topics for the Convention:

A. C. Dixon, D. D., Massachusetts—Introductory Sermon.

Rev. Herbert J. White, Massachusetts—Representing the Board of Managers.

Charles R. Henderson, D. D. University of Chicago, Illinois—"The Enlarging Life."

Thomas Trotter, D. D., President of Acadia University, Nova Scotia—"A More Comprehensive View of Christian Education."

H. F. Stilwell, D. D., Ohio—"Enlargement of the Scope of Our Study Courses."

Rev. Chester F. Ralston, New York—"What New Elements are Needed in Our Baptist Young People's Union to Enable It to Render Better Service."

William C. Bitting, D. D., New York—"The Widening Spiritual Vision."

Mr. Josiah William Bailey, North Carolina—"Enlarging Conceptions of Christian Duty."

Rev. W. Quay Roselle, Ph. D., Pa.—"The Study of Missions and the Enlarging Christian Life."

Lathan A. Crandall, D. D., Minnesota—"A More Comprehensive View of Our Great Missionary Enterprises."

John E. White, D. D., Georgia—"A More Comprehensive View of Evangelism."

Rev. John McNeill, Manitoba—Convention Sermon.

The opening service of the State B. Y. P. U. of Texas, to be held at Laporte, will be on Tuesday morning, June 21st, and the closing service Sunday night, July 3rd. The encampment will be held "rain or shine."

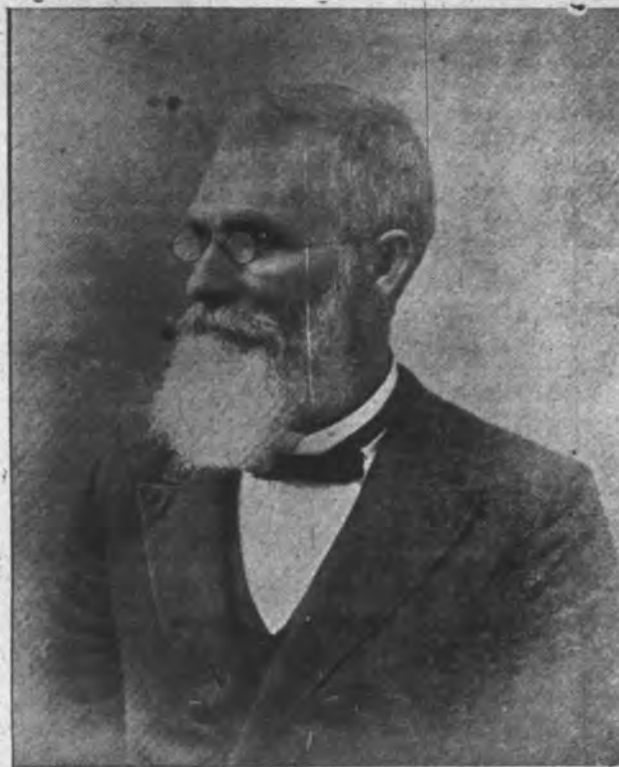
Besides being centrally located, Detroit is a wonderfully beautiful city, with a superb summer climate. Situated between two great lakes, on the Canadian border, it offers unusual attractions for a summer outing as well as insuring propitious conditions for reaping the greatest benefits from the Convention.

On arrival at Detroit the Detroit Reception Committee will not go out with horns to meet the incoming delegates, but with as little display as pos-

sible, will make delegates and visitors feel the sincerity and cordiality of Detroit's welcome. To this end the Reception Committee will concentrate its efforts at the depots and steamboat landings.

Reception and Registration headquarters will be located at some central point on Jefferson Avenue, within easy access of wharfs and depots. Headquarters will be connected by private telephone lines with railroad stations and steamer docks so as to be apprised as to the arrival of trains; squads of five will constantly be in readiness to meet both regular and special trains.

The Reception Committee can be easily distinguished. The ladies will wear a white sailor hat with black band bearing the B. Y. P. U. emblem directly in front. The gentlemen of the committee will wear black yacht caps around which will be a black band bearing the same emblem. The only other mark of distinction will be a light blue badge with the word "Reception" printed on it in plain black letters. This will constitute the entire regalia.



AN OLD HERO GONE.

Rev. B. A. Jackson, who in spite of his advanced age, continued to preach, wishing to "fall in harness."

To assist the delegates and visitors, and as a precautionary measure the committee will direct every one to reception headquarters, by placing at selected and convenient points along the streets leading from docks and depots, large pointing hands with the word "To B. Y. P. U. Headquarters." Over headquarters it is planned to erect an illuminated sign as a still further assistance to the stranger.

The Detroit Reception Committee has 100 pledged workers already engaged who will devote their entire time to the reception work during Convention week. It is expected that this number will be enhanced by fifty, which with the assistance of those who will be able to give a portion of their time will enable the committee to take care of any and all B. Y. P. U. delegates who may come on any and all trains.

The Reception Committee will be prepared to receive the largest Baptist delegation that ever entered an American city, and equipped to take care of the largest delegation that ever came through Detroit's depot gates. They await with great pleasure your coming.

Every delegate and visitor in attendance at the Detroit Convention is expected to wear a badge and carry a program. They will be furnished without charge to all who register. The Detroit Convention badge and program will be souvenirs worthy of the occasion. They will only be had at Headquarters and will only be given out when delegates and visitors register.

STATISTICS OF THE JERUSALEM CONVENTION.

Enrolled: United States, 701; Jerusalem, 377; England, 206; Palestine, 72; Canada, 63; Scotland, 31; Turkey in Asia, 19; Ireland, 11; Japan, 8; Wales, 5; India, 5; Mexico, 5; Bulgaria, 3; Egypt, 3; Switzerland, 3; Turkey in Europe, 3; Australia, 2; Denmark, 2; West Indies, 2; Australia, 1; Germany, 1; Madeira, 1; Newfoundland, 1, South Africa, 1; New Zealand, 1; Russia, 1; 25 other countries, 40; total, 1,526.

Denominations: Church of England, 231; Presbyterian, 199; other Presbyterian bodies, 22; Baptists, 178; other Baptist bodies, 10; Congregational, 177; Methodist Episcopal, 174; other Methodist bodies, 60; Greek Orthodox, 43; Lutheran, 32; Friends, 28; 34 other bodies, 175; not mentioned, 197; total, 1,526.

Classification: Pastors, 157; superintendents, 179; teachers, 379; missionaries, 31; not specified, 780; total, 1,526.

SUNDAY SCHOOL.

A visitor to the Sunday School Convention at Jerusalem says: "As the wise men had come from the East seeking the Christ-child, so these hundreds of men and women had come from the East and West, the North and South, seeking a better preparation for making child life Christlike."

SEVEN PROPOSITIONS FOR TEACHING.

1. Never teach what you do not quite understand.
2. Never tell a child what you can make him tell you.
3. Never give a piece of information without asking for it again.
4. Never use a hard word if an easy one will convey your meaning, and never use any word unless you are sure of the meaning that it conveys.
5. Never begin a lesson without a clear view of its end.
6. Never give an unnecessary command, nor one which you do not mean to see obeyed.
7. Never permit any child to remain in the class even for a minute without something to do and a motive for doing it.—J. G. Fitch.

CORRESPONDENCE

From Dr. Montague.

To the Baptist Brotherhood:

Some reasons why your boys should be students in Howard College:

1. It is the property of the Baptists of our own state, in which every member of our denomination in Alabama has ownership; it is managed by a Board of Trustees, twenty-six in number, chosen by the Baptist State Convention, which is composed of representatives coming directly from our great people.

2. Every member of the faculty is a Baptist, who believes in the principles of our denomination and who tries to apply those principles to his own life; every member of this faculty is a college-bred man and a trained teacher, who not only knows his subject, but also knows how to teach it. The members of the faculty of next session will be men educated at Howard College and wholly or in part at the University of Ky., the University of Va., Furman University, Cornell, Georgetown, and Harvard.

3. In all the South, in all the country, there is not a finer body of young men than the student-body of our College. The moral tone here is high; the vast majority of the students are Christians; the influences of this majority and of the faculty are for Christian living. Evidences of this are seen every day in the chapel exercises, in the club of ministerial students, in the college Y. M. C. A., in the Bible classes, in attendance at Sunday school and church.

4. Within a stone's throw of the campus is Ruhama Church, whose pastor feels and shows an abiding interest in the students, in the Christian life of the college, in everything that makes for the broadening and elevation of the institution. With him in this interest and in the manifestations thereof are his people, who give for the college, who extend warm welcome to the students, whose Ladies Society reckon no labor too great, if its members may contribute to the entertainment and comfort of our boys.

5. The people of the Birmingham District, Baptists and many who are not Baptists, Jews, Episcopalians, Methodists, Presbyterians, and a number of Baptists throughout the State, have built one of the handsomest and most comfortable dormitories in the South, in which the students find pleasant quarters and wholesome meals.

6. The location is ideal. At East Lake boys have the quiet essential to study; within thirty-five minutes they can be in the heart of a great, bustling, wide-awake city, whose lessons in activity, business, and progress cannot fail to impress them.

7. At Howard College our Baptist boys are brought into touch with the best traditions in the educational life of our denomination from the year of its foundation; they feel the influence of Baptist struggles and success in the past and today; they meet and hear not only the leaders among our people in the Birmingham District, but also

others from distant parts of the State and still others, like Dr. R. J. Willingham, Dr. Bomar, from places far away, all of them forces for good, all men who awaken in our boys worthy ambition to live higher lives; finally, upon graduation, they take their places in a roster of alumni unsurpassed anywhere in worth and achievement.

For these reasons, and that we may make our college stronger yet and of wider influence, I earnestly request you, my brethren, to send me without delay the names and addresses of young men who ought next September to be in Howard College; I beg you to canvass for our college, to speak for it publicly, to talk for it privately; I plead with you to work in your communities, wherever you go, for Howard College, until we shall carry our institution into every Baptist Church, into every Baptist home, in Alabama.

Yours fraternally,
A. P. Montague.

June 3, 1904.

A Suggestion.

A. J. Dickinson.

It is to be greatly deplored that brethren allow their discussions to descend to the plain of personal or sectarian quarrels. We have great confidence in the helpfulness of thoughtful and judicial discussion which searches out and formulates the truth. The progress of Christianity in the world has been and always must be largely dependent upon the ferment of discussion. It is thus the leaven leavens the lump. But a quarrel over differences raying one against another tends to schism in the body of Christ and curtails the fruitful product of our search for truth by darkening the atmosphere and intimidating the investigators.

The discussion over the so-called "Invisible Church" at one time gave promise of rich result, and certainly the question sadly needs thoughtful and candid review; but we must confess that recent disputations seem more to cloud the skies and throw dust into the eyes of those who look so that the net result of formulated wholesome truth bids fair to be very little. Brethren are after each other more than after the truth. The spirit of combat intense and keen supplants the spirit of research. The truth of our Lord and his kingdom needs a new apology so that it may be brought out into the clear view that men may know the truth and the truth may make them free.

Of all subjects this of the spiritual church—we prefer that word to the "Invisible," though they mean practically the same—requires true biblical, spiritual discernment to apprehend and appreciate its true significance and bearing on life. It has its perspective in the spiritual realm as presented in the Scriptures. It is not a question to be decided by an appeal to the letter and logic of creeds, nor one to be settled by the letter of Scripture. Like the trinity of the Godhead it is no

where fully and accurately defined and expressed in the Scriptures, nor is it therein reduced to a dogma; but it lies in the background of all Scripture conditioning its every utterance and is a deciding factor in all Christian life.

It is not our purpose to discuss it now, even if we felt competent to effect results single handed, but we venture to suggest two methods of research which seem to us to be hitherto neglected and yet promise rich results to proper research. First a historical study of the subject as it developed in apostolic and post-apostolic times. Hormack's discussion in his History of Dogma, especially in vol. ii., will put one on to many considerations needful in approaching the subject from this point of view. Now we admit that this is the study of the matter through its profile or shadow in history, but in a question of this kind such a field must be fruitful of results.

Secondly, the study of the matter from the view point of biblical theology as it is involved in the presentation of Christianity in the New Testament. This method which implies close exegesis and synthesis of results is well inaugurated by Hart in his "Christian Ecclesia" It would seem that many minds working together for the truth along these lines would certainly issue in better fruit than we can hope for from the investigation of modern creeds or the quarreling over doubtful opinions of great men of unsettled mind on a question not yet capable of being settled.

A Trip South Through Monroe County.

Monroe County is so large that it is sometimes called the State of Monroe. A line drawn diagonally from northeast to southwest would be 100 miles long. A line passing through the county seat north and south would extend nearly 60 miles. The northern half of the county is somewhat broken and the soil between the hills is very fertile. The hills are said to have gold and coal in them. The southern half of the county is a level plain, and is the most desirable farm lands in Alabama. Large tracts of this have never been touched with the woodman's ax or the farmer's plow. Often on a twenty acre plot of this land a man supports a family, raising cotton, corn, peas and potatoes. Covetousness is forbidden in the Good Book, and one finds himself about to break this command as he looks at this beautiful country. The citizenship are industrious and hospitable. By request this scribe made a trip, through this county, preaching at Enon Church on the fifth Sunday in May. Oh, my, what congregations! Bro. Clayton of Flomaton is the pastor, and I heard nothing but good words spoken of him. On my way I met a niece of that famous pioneer pip oom 'SIAWEL, JEPUNXOY 'JEPUNXOY so much for this section of Alabama and who deserves to be, and is, classed as one of first preachers of the State.

Bro. Lizenba, a former deacon of Mt. Pleasant Church, took me in charge at Tekoa, and in company with his good wife, her sister, Mrs. Booker we landed at Bro. James Booker's about 8 o'clock p. m. The next morning, accompanied

with their three sons, noble boys, we put off to the creek and what a time, catching and eating fish! The night was spent at Bro. Merriweather's charming home. There is no more inviting field for the missionary in every department of life than here. The people are anxious to have preaching, and with a few exceptions are attentive and well behaved. I took dinner with Bro. McNeel, an extensive business man, and pillar of the church. After preaching in the evening at a school house Bro. Byrd took me in hand and carried me through to Repton. On our way he called my attention to the fact that we were traveling on the road that General Jackson opened when on his way from Horse Shoe Bend to Pensacola. After he had fought the Indians at the former place. My attention was called to some telegraph cleats still on the pines which show the ravages of time. These are said to have been put there by Jackson, but I hardly think so, because Jackson went this route over twenty years before telegraphy was operated in America. Will some one give me the true history of these marks of former days?

W. N. Huckabee.

From Belleville, Ala.

Dear Baptist:—

I write this because I want to say that certainly I am one of the most favored pastors in the State, even though some of you may feel like saying that I am "hard favored."

I say highly favored because of the continued expressions of appreciation which come from the dear people to whom I preach. I am now serving my seventh year at Perdue Hill, and these people during all of these years have been uniformly kind to myself and family.

This is my third year at East Castlebury and Red Level. The longer I am with these people the more I love them, and the more they seem to love me. The kindly offices are not performed by the Baptists only but members of other churches and by those who are not identified with any church.

Special emphasis was thrown upon their appreciation of their pastor and his work recently when these three churches said to me "you must go to the Southern Baptist Convention. We can't go and must be represented there." Then they gave me a purse sufficient to defray all of my expenses and pay for a nice suit of clothes. Not satisfied with this, Perdue Hill said to me "We want you to go to the World's Fair at St. Louis."

It is not simply because of this last that I write, but because kindness is shown me week after week as I go among them.

I am also supplying at Old Town Church, which has been pastorless for several years. They will surprise some people when the Association convenes, for they are not forgetful of missions.

The Church is standing by me nobly with their means, and expressions of appreciation. Suffice it to say that my churches are making my days bright and happy as a pastor, despite disappointment that comes from other sources.

S. P. Lindsey.

Ministers' Meeting at Anniston, July 19, 1904.

PROGRAM.

Tuesday Morning.

9-9:30. Prayer service. Topic, "Power"—E. B. Moore.
 9:30-10:30. True Evangelism—W. J. E. Cox. General discussion.
 10:30-11:30. The Divorce Question—A. J. Preston, J. E. Herring, C. J. Bentley.
 11:30-12:30. The Minister in His Study—L. O. Dawson. General discussion.

Tuesday Afternoon.

2:30-2:45. Prayer service. Topic, "Service"—A. E. Burns.
 2:45-3:30. Church Music—H. W. Williams, A. C. Davidson.
 3:30-4:30. Anecdotes in Preaching—J. L. Gross, C. A. Stakely.
 4:30-5:00. Pastoral Visiting—H. H. Shell, J. G. Dickinson.

Tuesday Evening.

8:00-8:45. Scriptural Giving—H. W. Provence.
 8:45. The Preacher and Politics—S. J. Catts, J. V. Dickinson.

Program of Baptist State Convention at Anniston, July 20-22, 1904.

July 20—Wednesday Morning.

9:00-9:30. Prayer service.
 9:30-10:00. Organization. Report of Program Committee.
 10:00-10:15. Welcome Address, 10 minutes—C. J. Owens. Response, 5 minutes—P. V. Bomar.
 10:15-10:30. Presentation of visitors and new pastors in the State.
 10:30-11:30. Reading of reports.
 1. State Board of Missions.
 2. Ministerial Education.
 3. Howard College.
 4. Judson Institute.
 5. Academies—1. Scottsboro. 2. Healing Springs.
 6. Orphanage.
 7. Board of Directors.
 8. Treasurer's Report.
 9. Statistical Secretary's Report.
 11:30. Convention Sermon—S. H. Campbell. Alternate—W. A. Taliaferro.

Wednesday Afternoon.

2:30-2:45. Prayer service. Topic, "Profit in Prayer"—H. T. Crumpton.
 2:45-3:30. Reports continued.
 3:30-4:30. Missions in My Section. Five minutes talks by: T. W. Shelton, A. N. Reeves, C. C. Winters, T. V. Neal, J. L. Collins, M. M. Wood, J. W. Vesey, G. W. Grulee, W. T. Cobbs, H. E. Rice, J. L. Lamb, W. A. Parker, J. A. Scott, A. A. Hutto, J. N. Webb, H. W. Roberts, M. T. Leath, T. W. Griffith, T. E. Tucker, J. M. Roden, J. R. Stodghill, J. R. Wells, W. N. Huckabee.
 4:30-5:00. Hear from Corresponding Secretary.

Wednesday Evening.

8:00. Howard College. 1. Ministerial Education in the College—J. M. Shelburne. 2. The Future of the College—A. P. Montague.

July 21—Thursday Morning

8:30-9:00. Prayer service. Topic, "Praise and Thanksgiving"—J. D. Ray.

9:00-9:30. Miscellaneous business
 9:30-10:30. Our Convention Schools.
 1. Academies (30 minutes.) a. Scottsboro—W. W. Lee. b. Healing Springs—T. E. Tucker. 2. Judson Institute—R. G. Patrick, 45 minutes.
 3. Southern Baptist Theological Seminary—A. T. Robertson, 45 minutes
 11:30. Sermon—A. J. Moncrief.

Thursday Afternoon.

2:30-2:45. Prayer service. Topic, "More Laborers"—W. J. D. Upshaw.
 2:45-3:00. Miscellaneous business.
 3:00-4:00. Report on Temperance—J. R. Curry, representative of the Anti-Saloon League. General discussion.
 4:00-5:00. Report on Woman's Work—A. J. Moncrief. Discussion by J. W. Cramer.

Thursday Evening.

8:00. Report on Foreign Missions—J. A. Limer. Report on Home Missions—S. H. Campbell. Discussion by Secretaries, R. J. Willingham and B. D. Gray.

July 22—Friday Morning.

8:30-9:00. Prayer service. Topic, "Prayer for Our Schools"—J. I. Kendrick.

9:00-9:30. Miscellaneous business
 9:30-10:00. Our Denominational Publications—Representatives of the Press.

10:00-10:30. Young People's Work—T. V. Neal. Discussed by A. Y. Napier.

10:30-11:30. Orphanage—J. W. Stewart.

11:30. Sermon—C. O. Pugh.

Friday Afternoon.

2:30-3:00. Prayer service. Topic, "Prayer for the Children in Our Homes"—J. G. Lowery.

3:00-4:00. Report on Sunday Schools—Bunyan Davie. Discussed by W. J. Elliott and representatives of Sunday School Board. Followed by General discussion.

Friday Evening.

8:00. Sermon—O. F. Gregory. Closing exercises conducted by A. C. Davidson.

Children's Day at Hale Springs.

The Summit Baptist Church, above Oxmore, celebrated Children's Day in delightful fashion the first Sunday inst.

It was a pretty sight to see the children marching in, two and two. Then came recitations and singing by the children. All the little folks did well, and their efforts were much appreciated and enjoyed.

Then came a feature of the day which appealed to every one—the dinner. Spread on a long table under the trees, were good things of every kind and everybody ate, drank, (we had ice-water) and were merry.

At 1:30 p. m., preaching by the pastor, Rev. D. W. Morgan, was listened to by a large audience; on the text: "Why halt ye between two opinions." Conference was held in the afternoon and preaching at night.

We all felt it was good to have been there and feel that our Sunday school and church work is growing and is strengthening itself and us.

A Friend.

A GOOD MEETING.

We closed a good meeting at West Huntsville Baptist Church fifth Sunday night in May. The meeting continued two weeks with encouraging interest from the first service to the last. The attendance was large all the way through the meeting. The Lord was with us in the power of His Spirit, and many were led to accept Him as their Saviour. There was about twenty-nine additions to the church. The church was greatly revived, and seemed to put on new life.

We organized a Ladies' Aid Society with fifteen members. The West Huntsville people are a grand people, and we predict for them great things for the Lord's cause in the future. Seeing the great crowds that attended the meeting and so many having to be turned away during the sermon, who seemed so anxious to hear the Word of God preached, the church has determined to enlarge their house of worship so as to accommodate the people who may attend in the future. Brother Brown, their pastor, is doing all he can to lead these people into higher spiritual realm of living. Brother Stun is a noble worker and is moving along nicely in the Sunday school work in the church. Brother Stun is a young minister who expects to enter Howard College next year. He is a man of more than ordinary ability, and we predict for him a bright future. The West Huntsville Church has in it some noble young men and ladies who can be made a greater power there for Christ and His cause. Brother Connell is getting along nicely with the Merrimack Church. They seem to love him very much. Brother Rice is greatly beloved by the Dallas people.

It was my pleasure to have Brethren Rice and Connell with me a part of the time in West Huntsville. My visit to West Huntsville will long be remembered by myself. I thank God that in His province I was permitted to preach the gospel to those noble people for two weeks. These good people showed their appreciation of my service, both by their presences and their contributions, for they remembered me very liberally in a substantial way. May the blessings of God rest upon these noble people. To God be all the glory.

S. A. Chunn.

THE CONSOLIDATED PAPER.

The Florida Baptist Witness, established February, 1883, and the Southern Baptist, established April, 1903, consolidated June 1, 1904. The editors say:

"Realizing that the best interest of our denomination demand the consolidation of the two Baptist papers, The Southern Baptist and the Florida Baptist Witness, after weeks of prayerful and thoughtful consideration, we have decided to unite our efforts and are this week sending out to our subscribers the Southern Baptist Witness. We believe that our subscribers will welcome this consolidation as of the Lord and concur heartily in it, and that we shall have both their influence and support in our combined efforts to make a first-class paper.

"It shall be our policy to stand for all denominational interests, to work for the evangelization of Florida and the world, for the upbuilding of Stetson University and the Orphanage and for the unity of our Baptist people in every denominational enterprise. We deplore the divisions that that have been in our State heretofore, but with united efforts we believe that these divisions will all be blotted out, and that together we will work for the advancement of the Master's cause.

"Thanking you for your past support and soliciting your future co-operation, were are,

"Yours fraternally,

"J. B. Holley,
 "W. A. Hobson."

The Clothes and the Men.

Sydney Brooks says: "Taking it all round the House of Commons is the best dressed assembly in the world." Well, isn't that something to make every Englishman's heart thrill! We dare say the members of parliament as a whole do dress better than the preachers who attended the Southern Baptist Convention and yet we saw some pastors who looked mighty fine in their convention suits donated by the ladies of their church, but it isn't well to be too proud of our clothes, nor is it specially good form to ask "where did you get that hat?" even if the silk hat has become a symbol, according to President John H. Finley, of the college of the city of New York, who, when in Cuba, went to the cathedral at Havana to be present at a special service, and watching the procession of acolytes, priests, and bishops as it left the altar. In the rear walked the Archbishop, in purple vestments, conversing with the president, clad in the plain garments of America's official habit. "But it was the leader of the procession whose office attracted my attention. A tall, pale-faced young priest was bearing, solemnly and with important air, a great silver salver, and on it—not some venerated ecclesiastical symbol, not the gilded emblem of kingly majesty and prerogative, nor even the martial insignia of a viceroy, but the plain, undorned, somewhat ruffled, tall, black silk hat of the President of the republic. Democracy must have its crown and the Church had found it in the conventional, serviceable, every-day covering of a citizen."

THE L. & N.

On Tuesdays and Thursdays during the month of June coach excursions to St. Louis and return from all points on the L. & N. Birmingham to St. Louis and return \$12.05. Write or call on P. Sid Jones, D. P. A., Birmingham, Ala.

WAS IT YOU?

Somebody did a golden deed;
 Somebody proved a friend in need;
 Somebody sang a beautiful song;
 Somebody smiled the whole day long;
 Somebody thought, "Tis sweet to live;"
 Somebody said, "I'm glad to give;"
 Somebody fought a valiant fight;
 Somebody lived to shield the right;

Was that somebody you?

—Exchange.

WOMAN'S WORK

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

AMONG THE WOMEN AND CHILDREN WHO LOVE THE LORD AND ARE ABOUT HIS BUSINESS.

(These notes were delayed on account of reports of the Woman's Missionary Union sent from the Convention and which have been of great interest to all our readers.)

STANTON.

It was a pleasure to find here a former member of the Ladies Aid Society willing to accept the president's place in the new organization and to add a missionary feature thereto. The society rejoices in the following officers: Mrs. Bettie Pritchard, President; Mrs. J. F. Gregory, Sec. and Treas.; Mrs. W. C. Dyer, Vice-pres.

The newly organized Sunbeam Band sends through its secretary, Miss Lottie Perry, the roll-call of its officers, and from the number of bright eyes and responsive faces that gave attention that beautiful spring day, we prophecy a working Band.

PLANTERSVILLE.

Our kind hostess, Mrs. W. T. Coker, gave us many evidences of genuine hospitality, but did not think it wise to attempt the organization of the women and children at that time. So we perforce, contented ourselves with meeting at the church and socially some of the good people, and went our way, carrying delightful memories of the beautiful Kalmia on the creek and of the abounding attentions of our hostess.

ORRVILLE.

Such a tumble as the mercury made that Saturday afternoon, ere we made our way from Eleanor to Orrville, made the cheerful fires around which a choice company had gathered in Mrs. Jas. Ellis' lovely home, most grateful. It is needless to say that the old classic maxim is verified here, and "he who enters these gates, truly leaves care behind."

The Sabbath spent here was a red-letter day—the meeting and greeting of friends upon their native heath and enjoying the truly patriarchal setting of the branches of the family around the parent stem, the sitting with great delight under the ministry of the pastor beloved and the charm of congenial social intercourse is not to be forgotten. But, for fear we should forget our limitations, the rain came down persistently and the disappointment was keen that we could not meet the Orrville Sunbeams face to face nor hold our ladies' meeting. Alas! the remembrance of the deprivation is still poignant.

SELMA.

It makes a great difference in the feelings of a traveller whether she spends the hours that she is stranded in Selma, between trains, at the station or in the enjoyment of the graciousness of ante bellum hospitality. Such an experience cheered the heart of this scribe as she tarried under Mrs. Marshall Keith's roof, drove with her under the grand trees that adorn Sel-

ma's streets and admired the new church that in design and finish has no peer in the denomination.

A little company gathered in the First Church for prayer and praise and converse regarding the report to be rendered by the Alabama women and children at the annual meeting, and then on to

JACKSON.

Where we arrived after a long day beginning in the early morning, when it is but just light, and ending at nine o'clock at night. Here we found ourselves under the kindest care of Mrs. C. W. Boyls, and then and there began unremitting attentions of pastor and people, which will ever make the time spent in this pretty place a bright spot in our memory. At

WHATLEY.

Bro. J. H. Creighton met us, and at his home we made acquaintance with his help-meet, who had sent a letter of cheer and welcome when we proposed visiting Whatley. A Sunbeam Band was organized under Miss Ida Anderson's leadership, and with best wishes for its success, we start for

GROVE HILL.

To be the guest of Bro. C. H. Morgan's family. If any one has doubts regarding the heartiness of our ministers, as to the progress of woman's work, I would like to raise the veil that obscures their eyes, and tell of the untiring efforts they make to further the work—how they drive miles to meet the missionary, exert themselves to get the crowd together, make arrangements and write letters giving Godspeed and count no trouble too great to give entertainment and to facilitate the meeting of appointments. One must get out of the cities and out of the towns on the railroads oftentimes to know how genuine is the unselfishness of our brethren in the ministry. The day at Grove Hill was full of pleasure. It is "beautiful for situation" and one gets more than one glimpse into the historic past, as the eye falls upon the fine old homesteads among the grand oaks, or passes places where tragedies of the revolutionary war were enacted.

The leader of the Sunbeam Band here, Miss Maud Dickinson, holds the hearts of the Sunbeams in her little hand, and illustrates by her own sunshiny life the lessons she would teach the children. We rejoice that she is planning to go up with the hosts to the Southern Baptist Convention, and wish more of our young women would attend this uplifting meeting.

The Ladies' Society with Mrs. C. H. Morgan as president, gave hearty greeting and think well of attempting a woman's meeting at the time of their Association next fall. This will be a great stimulus to their interest in mission matters. There is no doubt of the fact that if our women will inform themselves of the needs of the fields, their heartiest co-operation will be effected.

THOMASVILLE.

To be the guest of Mrs. C. E. Carter, the president of the Ladies' Aid and Missionary Society here means rest and every comfort, and the co-operation of the pastor, Rev. Gholston Yates, makes one take "heart of courage" in trying to establish woman's work. A delightful meeting was held with the ladies and the Sunbeams, and here again it was a genuine pleasure to meet face to face a worker, with whom correspondence had been carried on, and who is faithful herself in Sunday school work, church work, and mission work. For several years Miss Josie Pearce has led the Sunbeam Band here, and it is to be hoped she may be their teacher and guide many years to come. The name of our missionary, Miss Willie Kelly, is a household word in this part of the world, and we thought this part of Alabama was to be envied that gave this noble worker to the mission cause.

After a pleasant drive with Mrs. W. W. Betris, the angelic treasurer of the society, around this historic town we took the train for

PINE HILL.

Where Bro. Lowrey, of Birmingham District, shepherds a flock of whom he has no reason to be ashamed.

In the hospitable home of Mrs. Clay Sheffield we met the V. P. of the society, with whom sweet counsel was taken, and the result was the organizing of the young people and children into a Sunbeam Band. Mrs. Adams kindly consented to be their leader, and under most auspicious equipment the young people's work was launched. It was a pleasure to tarry in the home of Mayor Miller, and to "go up to the house of the Lord" as the Pine Hill saints met in their weekly prayer meeting. An unusually large attendance of young people gladdened our hearts, and we sat with unfeigned pleasure under the instruction of a young and intelligent Christian, who, taking the place of the absent minister, fed us richly of the word. Truly the outlook for our church is bright as the promises of God, when her young men show themselves valiant for the right.

ARLINGTON.

Through the kindness and exertions of Bro. E. England a large number of ladies and children met us at the church and while no organization was effected, the message brought was received with sympathy and interest, and it may be that the seed sown may bring forth abundantly some day. It was a pleasure to meet the earnest evangelist, Bro. DeWitt, who has the hearts of this people, and who gave gracious and much prized assistance in our meeting. One of the purest pleasures vouchsafed to us as we go on our pilgrimage through this world is the privilege of meeting and learning to love so many of God's very own, who are doing their duty patiently and as to His glory.

CATHERINE.

A much needed and coveted shower "broke up" the meeting, but it only sent us back sooner to the enjoyment of the hospitality of our hostess, Mrs. Mattie Pharr, and her choice little family. It seems a hard matter to hold societies together when the membership of the church is largely distributed in the

country, but the children were eager for a Sunbeam Band and as it only needs one consecrated young woman in a church to effect that organization, and it was our joy to meet her, we think the children will have their heart's wish gratified. Miss Virgie George, a sister of Mrs. Lambert, and our sweet little friends, the Pharr children, form the nucleus around which we hope the Sunbeam Band will gather.

SAFFORD.

We counted ourselves fortunate in reaching Safford in time to sit under the ministry of Bro. Roden, and surely the responsibility laid upon his congregation was great, so serious and convincing was his discourse. I cannot but comment upon the protest he made regarding persons coming in the church during the reading of the Scriptures. How pertinent his remark that "if we hesitate to enter while man is addressing God, how much more reverential should we be when God is speaking through His word." The Bishop at Safford shows himself to be far and away ahead of many who lay great stress on the sermon, and, as Dr. Broadus once said, forget that "the preliminaries as we call them, contain the real message."

A goodly crowd greeted the visiting sister in the afternoon. The president of the society, Mrs. J. R. Miree, under took also the leadership of the Sunbeams, with Mrs. L. S. Stroud to help her. So we feel as though the work will go forward. After enjoying the hospitality of the pastor's family and that of Mrs. Stroud we took the midnight train for home—wary somewhat in body, but glad of heart, that "the Lord knoweth them that are his, and that the world is becoming better, because His children are learning the way more perfectly and realizing each year that they are placed here for the evangelization of the world. [Was Dr. A. J. Gordan wrong when he said "The love of missions is the test of discipleship?" Mrs. T. A. Hamilton.

Birmingham.

LETTER FROM MISS KELLY.

No. 2, Old North Gate, March 16.
My dear Brother Crumpton: Your letter of February has just been received and was very much enjoyed as usual is the case with your letters. You have been a faithful father to me these ten years of sojourn in a strange land and I am ever mindful of that fact. It has been twentyfour years since I first knew you. Does that seem possible? I am always retrospecting these days and that is a sure sign of age, isn't it? Still I am very alive to the present, and am glad of every day God gives me and count them days in which to serve Him. I am constantly offering up sacrifices of thanksgiving, and while cares have brought me grey hairs, increased years have brought me a better understanding and a glad service.

I wish Mr. Smith would let you put those pictures in the paper. You will find a good deal written about the house itself on the back of the pictures. There is not much to write, but that for all these years since I came there has been no meeting place for women, and wo-

man's work, and now the desire has been realized and women are here studying. I formally opened work on the 5th of March. My women helpers have been in there since last November, but we had no boarders until the first of the Chinese year. That is the real school work. We had two meetings per week regularly up to this time, but now we have women who are willing to come and pay their rice to get teaching. We study nothing but the Bible and Bible catechisms. I am over there all day and after nine at night. We all gather around a big round table, and I read to them or tell them stories of our own Christian people. Poor things! they do so enjoy a good book, and it is something so new to them to have other things to talk about besides their small domestic circle. The longer I live among them the more I am convinced that is the most paying work in the world. Just to see how their faces grow and expand under wholesome teaching and God's love. And some say there is no use to bring the gospel to China!

My helpers are writing Mr. Smith a letter, at least the women of the church are. A lady told me the other day that this house was too good for the Chinese, it would spoil them, but I don't think so. I just like to sit here at night and think how comfortable and cosy they must be over there. Mrs. Zung is sixty next year, Mrs. Soo sixty the following and Mrs. Zee the year following. That is a great birthday with them.

We have such a large school this year, and Miss Price has no one to help her. We've been hoping to hear that Miss Pettus was coming, but none of you mention her name these days. We do need help and it seems that there are no applicants: the last mail we had was the February Journal, but no new missionaries for China. Mr. Sallee has been to Hunan, but is not decided yet whether he will locate there or at Yangchow. He feels that we are so short-handed here in central China and that the work is very much retarded on account of that. If Dr. Willingham only could come out here and stay a year I am sure he could see the great need and put it before the people at home that they would be compelled to see it.

You ask what effect the war is going to have on mission work. We cannot tell just now. We can't tell what a day may bring forth. Prices of everything are very dear, and coal, of course, as it comes from Japan. The land engagement which we expected has never come yet, and the papers threaten that England will take part, and the reformers in China are urging that China throw off her neutrality. France is secretly trying to gain a footing. And what the outcome may be, no one knows but our Father above.

The Christians have been holding daily prayer meetings now for sometime. Everything is very unsettled, but nothing seems to come of it. Those who are inland say that the people are very much inflamed against foreigners and that "kill the foreign devils" is often heard. Still mission work goes on. The Empress Dowager has been all ready for flight, but has decided to stay in Peking a while longer. Prince PorLun

came here last week on his way to the St. Louis exposition.

Very sincerely,
Willie Kelly.

THE SCENERY OF CUBA.

Ye tropic forest of unfaded green,
Where the palm tapers and the orange glows,
Where the light bamboo weaves her feathery screen,
And her far shade the matchless ceiba throws!
Ye cloudless ethers of unchanging blue,
Save where the rosy streaks of eve give way
To the clear sapphire of your midnight hue,
The burnished azure of your perfect day!

—Lord Morpeth.

ORIGIN OF THE WORD "CUBA."

Cuba is the name by which the island was originally known to the Lucayan Indians, who were with Columbus when he discovered it. One of its villages, or cities, was called by them Cubanacan, and it is reported that from the similarity of sounds, Columbus still supposing himself to be on the coast of Asia, imagined that this must be a city of Kubla Kan, the Tartar sovereign celebrated by Marco Polo. The survival of the original name for Cuba is a remarkable instance of persistence, as the island has been baptized and re-baptized many times since its European discovery. Columbus first called it Juan, in honor of Prince John, the son of Ferdinand and Isabella. After Ferdinand's death, it was called in his memory, Fernandina. Subsequently, this name was changed to Santiago, after St. James, the patron-saint of Spain. Still later it was named Ave Maria, in honor of the Virgin Mary. But none of these names held, and the Indian name is still preserved.—The Literary Era.

THE CLIMATE OF CUBA.

The climate is tropical—perpetual summer. Frost and snow seldom ever visit this emerald isle, and then seen only upon the mountain tops. Trees are ever clothed with leaves, and many of the plants and flowers are all seasons in blossom. Fruits oranges, figs, lemons, pineapples and other delicious bounties from Pomona's hand grow abundantly. Sugar, Molasses, coffee, tobacco, indigo and every variety of spices add to the wealth of Cuba. Mahogany and other valuable woods are largely exported. Birds beautiful in plumage, brilliant, noisy parrots and tiny little paroquets, monkeys of every variety, legions of insects, deadly and harmless, all contribute music and life to this lovely, heaven-favored island.

THE PEOPLE OF CUBA.

Columbus found on the Island of Cuba a race of Indians, gentle and kind. About twenty years later, Velasquez, a Spaniard, subjugated these and reduced them to a slavery so pitiless that in less than a century the aboriginal race had practically ceased to exist.

Foreseeing the extinction of the native race, as early as 1594, negroes, imported for the purpose, were enslaved

by the Spaniards in Cuba. Chinese also were transported by individuals and companies and became slaves; being practically held for life to pay the cost of their transfer.

The present population includes white Cubans (Creoles), black Cubans, colored Cubans (mulattoes), Chinese, Spaniards and others from the United States and elsewhere.

The white Cubans, altogether of Spaniard descent, have long regarded themselves as native Cubans, and the tyranny of Spain in excluding them from official positions, bore fruit in intense hatred to Spain. The black Cubans and mulattoes are the laborers. Spaniards now in Cuba and those from the United States and elsewhere who have gone to the island are engaged in various lines of trade and business venture, that promise a fair return.

MORALS, MANNERS, AND EDUCATION.

The Sabbath is flagrantly desecrated; brutal and degrading sports are the visible evidence of moral degeneracy which is deep and widespread. Yet the people have many good traits of character and are capable of great development. They are exceedingly kind hearted. The men of the better class are well educated and well bred; but, as a whole, they are lazy, lacking in that energy found in inhabitants of colder climates. Cuban women, while largely illiterate, are often very fascinating. As a rule, they are elegant in their manner, have beautiful hair and eyes, and fine teeth; and, while coquettish as maidens, they are devoted as wives and mothers. Family ties are stronger with them than with us, and no sacrifice is too great for them to help along one of their own blood.

It has always been the ambition of many to educate their sons and daughters; especially the former, in institutions in the United States, England, or France. Under the rule of Spain, there were schools and colleges, but these were not accessible to the masses, and under that regime it is estimated not more than one-tenth of the children in Cuba received any education. There is improvement along educational lines since Cuba came under the protection of the United States.—Baptist Union.

CUBA'S RELIGION.

For more than four hundred years, Cuba has worn the yoke of Rome, that is, Romanism has been the state religion, but the masses have practically no religion. The priests have been generally Spaniards who charged the people oppressive prices for religious services, but took no interest in their welfare, and whose reputation for morality was frequently none of the best. The result is a wide-spread dissatisfaction with the Catholic Church, but a lamentable skepticism as to the reality of religion. As far as Scripture truth is concerned, the masses are in almost pagan darkness, but among them are many simple-minded, honest-hearted souls, sick of the shams of Rome and seeking light and life.—M. G. Burdette

PROTESTANTISM IN CUBA.

Because of the proximity to the United States, many Cubans returned doing good work. More than thirty years ago some missionaries on voyage to their

fields of labor touched at Cuban ports and distributed Bibles, some of which escaped priestly hands and are yet to be seen in Cuban homes. In 1886 the First Baptist Church of Havana was organized under the fostering care of the Southern Baptist Convention. The Home Board is now supporting work in ten places, at each of which, the work is being greatly blessed. After the close of war which freed Cuba from Spain, the Southern Baptist Convention and the American Baptist Home Mission Society agreed to divide Cuba, each confining its labors to certain sections. Southern Baptists, who once took such pride in Cuba, having been the pioneer gospel workers, must occupy an inferior position if they do not meet the needs of today. We own no property in Havana, while Northern Baptists, Methodists and others are acting most wisely in securing property in the great centers of population.—Rev. C. D. Daniel.

Marion Military Institute.

The final exercises of the Marion Military Institute closed the most successful session in the history of the institution. The enrollment shows an increase of twenty-five per cent. over last session, and the attendance at finals thirty per cent. The prospects for next session are of great promise. The faculty will be increased and a large addition will be made to the dormitory accommodations.

The awards of honor at the final exercises were:

Certificate of Graduation in Schools—School of Chemistry: L. W. Carter, S. P. Howtze; School of English: L. W. Carter, S. F. Hobbs, S. P. Howtze, R. E. Thompson, Jr.; School of Logic: R. W. LeFevre; School of Mathematics: Emil Hannon; School of Bookkeeping: C. Blakewill, F. F. Cook, W. M. Hestle, L. H. McRaven.

English Essay Prizes—Best Description, C. L. Cocks; best Narration, L. C. Pope; best Debate, S. C. Godbold.

Soldiership Medal—C. B. Cameron.

University Scholarships—Tulane University scholarship, C. L. Cocks; University of Virginia Scholarship, S. C. Godbold; Washington and Lee University scholarship, J. Hardy.

Degrees—Bachelors of Science—C. L. Cocks of Holliss, Va., J. Hardy of Soapstone, Ala. Bachelor of Arts: S. C. Godbold of Bethel, Ala.

Foundation Work.

Is State Missions. Shall it be neglected? If we do other missions must suffer. As I think about the demand for the enlargement of our work another year, my heart swells with the desire; but what if we report a large debt at Anniston!

There can be little encouragement to enlarge unless we can report all debts paid. The Home and Foreign Boards will ask for an increase in our contribution of twenty-five per cent. We must try to do what they request. Shall we make the effort for a like increase for State Missions? We certainly ought. But how can we hope for that if we are hampered with a large debt.

God help us to do our duty. I have sent out my last appeal for State Missions. June 30th will reveal the situation.

W. B. O.

Collegeman's Obligations to State, Church and University.

The feature of the final exercises of the Marion Military Institute, held May 27, was the able and eloquent address of Dr. E. O. Lovett, of Princeton University. The subject of the address was "The College Man, the State and Church and University." The distinguished speaker said in part:

Men of old regarded the life of man as moulded by three powers—the state, the church, and the university. There was one commonwealth, one church one curriculum. In our day nations differ as to the necessary uniformity of external structure; they disagree also as to the relative rank of these institutions; but all are agreed that human life rests on three great primary requirements—order, conduct, knowledge; and on these three requirements continue to be expressed in the forms of the state, the church, and the university. The first of these institutions is concerned with man's physical well-being, the second with his spiritual welfare, the third with his intellectual prosperity. They vouch-safe to him liberty in the pursuit of happiness, liberty in the pursuit of heaven, liberty in the pursuit of knowledge. In a democracy the prime movers of these institutions are the patriot, the priest, the pedagogue—I use these designations of personality in their largest sense. Their supports are the citizen, the saint, and the scholar; the practical politician to save men's votes, the practical preacher to save men's souls, the practical professor to save men's ideals.

I ask you to let me point out to you certain familiar ways of service to state, church, and university which are awaiting the college man to walk therein.

The college man's greatest obligation, greatest service, individual and collective, to the state is to enlighten public opinion, to the church is to conserve faith, to the university is to save the human race through universal education, universal but not necessarily uniform, voluntary where possible, compulsory where necessary, competitive and selective always.

It is a matter of common experience that young men frequently make two mistakes in their estimates of organized society. The first mistake is in underestimating the value of the conventional, the institutional. Institutions have personality like men, they acquire faults like men, but they are faults of greatness not of littleness. Before anything can become an institution it must have attained to great dimensions, reaching as Milton said of the state, into "the stature of an honest man." Institutions are rich in the best things that men have thought or done or suffered. They are as generous as they are wealthy. A university has recently been defined as "the means by which the highest culture of one generation is best transmitted to the ablest youths of the next." More than this might be said of the church, because deeper in its sources and wider in its reach. "The man who fails to honor, to reverence institutions fails because he lacks the

historic sense, imagination and insight."

In the second place he makes the mistake of underestimating their need of his personal support in the community in which he may be placed. These human institutions have been built through sacrifice and struggle, and they can be maintained only through human effort and personal support. They need the interest, sympathy and influence of strong and courageous young men. No man dare assume an indifference or politic attitude with regard to them.

IDEAL OF THE STATE.

I believe with Matthew Arnold that the state should play in a democratic age the part which aristocracy played in earlier ages—it is to govern and administer and control and inspire. In one respect this ideal of the state is a far nobler thing than the best aristocracy could ever be, for it was the "representative acting power of the nation;" the relation of the citizen to the state is a much more dignified relation than that of a citizen to an aristocracy could ever be. "Is it that of a dependent to a parental benefactor? By no means; it is that of a member in a partnership to the whole firm." The citizens of a state, the members of a society, are really "a partnership," as Burke nobly says, "in all science, in all art, in every virtue, in all perfection." Towards this great final design of their connection, they apply the aids which co-operative association can give them.

What will you as college men contribute to the state? The service of the future statesman whom I may be addressing will take care of itself. But how may the educated man best serve the state? I answer, in two ways: First, by contributing to current public opinion; second, by choosing a career in practical politics.

What will you as college men contribute to the University? The service of the future college president and university professor whom I may be addressing will take care of itself. But how may the educated man best serve the university? I answer, in two ways: First, by contributing to public opinion; second, by choosing a career of practical philanthropy.

No man can serve one of these institutions without at the same time serving all three. Service rendered to one is service rendered to all. Perhaps I need not remind you that I am using the term university uniformly as short for organized education (on public or private foundations) throughout its range—primary, secondary, collegiate, and university. To correct any misapprehension, let me state emphatically that when I say practical politician, practical preacher, practical philanthropist, practical professor, practical pettifogger, practical physician, I use the term "practical" to emphasize contact with the realities of life and not to imply a meagre theoretical training on the part of the practitioner, or lack of respect for it. On the contrary, I believe that no man dare undertake his life's work in these days until he has availed himself of

the highest theoretical training that the world can offer him.

SOUND PUBLIC OPINION.

"To inform public opinion is a capital function of every educational institution in a democracy," I read on the cover of every bulletin of this institute. Public opinion is in fact and in theory the ruling power in a democracy. Public opinion is as a man, has personality as a man, must be educated and trained corrected as a man. It may be as suddenly inflamed into a passion and as quickly subdued by the rising of a man's hands. It applauds and approves, condones and condemns as a man. It is the faith of a democracy, its belief, its creed. It may be saved or damned as a man. Who make public opinion? Those usually who have the most to contribute to it. And those who have the most to contribute to it are those who take the most pains in constructing their own opinions. A man's opinion is not likely to be of real value unless he has taken years of trouble to form it. Many men mistake whim and prejudice and ambition even for opinion. An opinion has no positive value unless it has ripened into conviction. And idealized convictions have made the prophets and martyrs and crises of the world. The well informed man nowadays is said to be the man who can give us a number of more or less inaccurate statistics about most subjects, but statistics never make any permanent contributions to public opinion though they are very conducive of campaign literature. You can prove anything with statistics and most frequently with the same statistics. There are few more unreliable men than the statisticians with figures to prove things. It is a wellworn fact that figures won't lie; and equally well known if less polite one is the other statement that liars will figure. Quantity of information is of little value, quality of thought is of infinitely great value to the man who would contribute to the enlightening of public opinion. "The quality most useful and most valuable to society is the faculty of forming a right judgment; and this faculty can only be developed by the discipline which comes from methodical study." The process is long and demands unending patience. We must remember that knowledge cannot be taken in by cart loads either by the individual or by the public, nor are there any soda fountains where you can get wisdom while you wait. Reason is the highest quality of man. It is by reference to reason that opinions have ultimately to be judged, and reason is a hard row. Young men, get your convictions early, and live them sanely, remembering that unless the reformer have tact his way is about as hard as that of the transgressor. Distinguish between those opinions which you entertain and those which merely entertain you. This is the difference between the reformer and the demagogue.

Why do we never extend the glad hand to the opinionated man or greet him with tears in our voice? Is it not because he lacks tact or judgment, or both? The earnest, honest man of

firm convictions, who knows when he has said them, can always get a hearing. On the other hand, I have little sympathy with the man who feels constrained to publish his opinions, whatever they may be, and absolutely none with the man who will publish them no matter what the consequences may be. Wisdom and prudence in these as in all matters, young men, not for your own interests, but for the other fellow's. At no point do the conflict between ideals and the conflict between ideals call for nicer adjustment than here.

THE ORGANS OF OPINION

Those who would analyze the notion would agree I think in saying that the cardinal elements in public opinion are intelligence to discern and measure the question at issue, sympathy to interpret and represent the interest of those concerned in it, and courage to uphold the idea or principle which may be involved. No man in ignorance of the facts can form an opinion on current questions. And no man can inform himself of the facts unless he read regularly a good newspaper. Unfortunately, however, the newspaper is a great leveller of opinions, and for the simple reason, I think, that a man reads all its pages in much the same way. If the paper have a reputation for reliable news reports the reader takes the first page without question, and turning over to the editorial page he unconsciously reads with as little questioning there. The informed, intelligent, sympathetic, courageous man, who criticises calmly and protests vigorously where his best judgment dictates, has incalculable influence in the common concerns of the life of any community. They are the originators and educators and correctors of public opinion. They are worthy of all honor. These are the apostles of liberty and the prophets of freedom, who teach nations as individuals that intellect and enterprise alone are not adequate to the salvation of a people from the decay and death that have overtaken men and nations in the past. The men who cry to the wayfaring captain of industry or promoter of peace that his intellect and enterprise are folly unless backed by ideals and enthusiasm for them nourished in an ennobling faith in human destiny. The men who in the stir and stress of popular life and the struggle cry from the housetops to the men of their generation that if men and nations would secure length of days and immortality of power they must think more quietly and more deeply, worship more devoutly and more constantly; have regard to the truths which lie below all controversies and inspire clashing enthusiasms, must dwell on truisms without impatience and examine paradoxes without alarm, must realize always that we are a part of the great community through which the Eternal has worked for ages, and have our share in the spiritual privileges and solemn duties which belong to all members of that community.

To contribute to public opinion and to correct public opinion I have dwelt upon as civic duties imperative

on every member of the community and to an unusual degree on the educated man because of his unusual facilities. But the man who does most to control public opinion in the long run is the man who can control votes, for it is a long fact of experience that the mob follows the ward leader as sheep follow their leader. Carlyle well says that it is the knowing ones who rule. The problem of pure practical politics is just the problem of preventing those who are only cunning and crafty from ruling. "We feel that we have a self-government, but did any one of us ever choose the candidate for whom he voted? No, our personal power is delegated to a group of men, of a political party. The candidates for whom we vote are chosen by gentlemen whom we have never met, some of whom we should not care to meet. If you would get into the government you must know this little coterie that does the business."

THE RULE OF THE RING.

In a democracy, whether you have good government or bad government, you come to the polls at the beck and call of a ring. Without the ring, organization would be impossible. The problem is to keep the ring clean—the ring in the ward, the ring in the county, the ring in the district, the ring in the state clean! One means of doing this I believe to be in holding up the career of practical politics as an inviting one to vigorous young men, men of the same fiber and stuff and consecration as are those who turn their backs on commercial success often to enter the ministry and other humanitarian profession. Why should politics fall between the "statesman" whose problems are too large and the "practical politician" whose problems are too mean? I believe the time is coming when we can advise young men to go into practical politics as we should advise them to go into business or the professions. Is there a more honorable or inviting opportunity for a firm and patient ambition than municipal politics, or even national politics? There are difficulties, I confess. There will be temptations a plenty. The apprenticeship would be long. Public opinion is not quite ready to acknowledge that practical politics is a place where men may take up their residence and live honestly and be held in honor. But if practical politics cannot be made so, where, I ask, is the Mecca of our democracy? Let men of education and character enter this place to possess it. Honor may come slowly, but honor is not the chief thing, though I know of no more promising field where a man—a man, I say—may hope both to gain the world for himself and save his soul in the service of his fellowmen. You young men who are looking for worthy work in the world, go in and take this territory of the public service away from the arch-enemy of pure democracy, the "practical politician."

You must believe in something. It is as natural for a man to believe as it is for him to eat and drink. And it is just as necessary for him to have something to believe as it is for him

to have things to eat and drink. Can the faith which first breathed in the unscientific atmosphere of the first century survive in the scientific atmosphere of the twentieth century? For the answer to this question, we must not go to the speculator in his study, but to the scholar in his life, where he does combine in his own personality the highest training, knowledge and practical comprehension of modern science with a profound and reverent Christian faith. A general survey of the progress of human knowledge would show step by step the crude fancies of a timid, ignorant and superstitious people have been replaced by the exact facts and laws of science. The same survey would also show that religious truths have become clarified and their essential truths brought out more distinctly as the world has advanced. The most striking fact, however, would be this: that the generation in which we live—the generation which has accepted the doctrines of modern science—is more strongly influenced by the teachings of Christianity than any previous generation, and multitudes of men and women find that the acceptance of scientific teachings in no wise disturbs their personal religious life. Our discovery will contradict the essence of Christianity, and that the end of all questioning would be the re-establishment of faith. With this kind of re-assurance let me urge upon you to hold fast your faith. Have at least four articles to your creed—God, Christ, Salvation, Immortality.

"Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand;
But to that fane most catholic and solemn
Which God hath planned.
To that cathedral boundless as our wonder,
Whose quenchless lamps the sun and moon supply;
Its choir the winds and waves, its organ thunder,
Its dome the sky."

And beyond sun and stars and sky of your horizon there will loom up its four towers as mountains of religious certitude—God, Christ, Salvation and Immortality. Let this be for you a working hypothesis. You can put in the details as you grow. Only have these piers to tie to. Many features of a man's faith change with his development; but its foundations must be kept secure. Nor should the old ones be undermined for the new; you may want to return to the old ones later. A growing faith on firm foundations is more desirable than a firm faith on growing foundations.

The conservatism of this faith and its unconscious preaching through his personality I regard as the intellectual man's greatest service to the church. A word of faith from such a man is worth tons of talk from one about whom there hovers the slightest suspicion of professional religiosity. May each one of you unite within himself the brave thinker, the honest doubter, the devout believer.

It's so easy as we read history to

feel that the great deeds have all been done, and that we have just missed our chance by arriving too late. But the men who are doing the world's work without having time to talk about it would tell you that there never were better openings for constructive statesmanship than are confronting the present generation. Be of strong heart, young men. I urge you to look to your own education, to lay hold of your own opportunities, that you may serve the state, the church and the university in your day. You men of Alabama have your own problems to face, serious ones that have been perplexing the south for a generation, the most important of which are those having to do with the facilities for elementary, secondary and industrial education offered to every member of this commonwealth. Not the least serious one of these is the newest one presented by the coming of all sorts from the North and South of Europe into your mills and factories, into your cities and on to your farms. In the face of this influx of foreigners into this great state of Alabama, may all intelligent, educated, high-minded citizens of this commonwealth combine themselves, suppressing their differences so far as they can, ecclesiastical dogmatical, political, to mould the people into a strong body of high-minded, patriotic, Christian citizens of the nation. For your encouragement and inspiration in the presence of these educational problems of civilization, I beg to remind you of the most honorable place occupied by constructive ideas of Southern origin in the educational history of our country.

Among the elements of American educational systems that we owe largely to the South I may mention the elective system in collegiate education, the public school idea in popular education, the importance of individual instruction as exhibited in the private schools, tutors and governesses of the old regime, the honor system, and the principle of self-government in the administration of school discipline, as exhibited so splendidly in this place—the Rugby of America—while as to the reorganization of the American college, the man who I believe holds the key to the situation is a man of southern birth, Woodrow Wilson, thirteenth president of Princeton University.

Every Southern man and woman should read with intelligence and discrimination Edgar Garden Murphy's recent book on "Problems of the Present South"—a discussion of certain of the educational, industrial and political issues in the Southern States.

PRACTICAL PHILANTHROPY.

And now one word as to the kind of practical philanthropy I had in mind.

Educational institutions need what all human institutions need for their successful administration—men and money. Men to assume responsibilities, money to make opportunities. The financial administration of an institution may be never so sound, but if it has not an annual deficit, it is a hopeless college. A solvent educational institution is a contradiction in terms. The nation looks to education,

institutions for leadership. If there's a common level, there's no progress and progress means risk, and risk means deficit. Colleges are built on faith, and faith does not always realize five per cent. per annum. If incurred for enlarged facilities, deficits are grounds for congratulations rather than of comfort. Commend rather than condemn the man who made them. Help him to meet them. Make him bold to attempt greater things. Whom? He has a hundred names in the South. It is not an argument that I am addressing to you; it is an appeal to interest yourself in the equipment and enlargement of educational institutions. Hundreds of times in the past the arguments have been acknowledged sound. If you are not developing interest in these things, you ought to lie awake nights in mortal terror over the shrinking of your powers, as you would over the anticipated loss of a leg or arm—there's a whole field of human endeavor in which you have no part.

The library and office of every college man should be an educational recruiting station. A kind of preparatory school in ambitions and ideals for youngsters of the community, pointing inevitably to the school of the sons of the prophets. Let these apprentices be sent to the college in the quiet of the country town. Give them the intense serious life of the college, and then the larger opportunities and freedom of the university and professional school. In the cloistered shades of the country college let them find sound scholarship and forge solid characters; let them get the wisdom whose beginning is in the fear to which all men are admonished; let them seek the truth wherein all men are made free; let them develop faith in themselves, in one another, in human destiny—not weakling's faith, but that virile, "robust faith that buildeth in the cedars' tops and dallies with the wind and scorns the sun;" let them find life and light and love and reason, the comradeship of friends, the companionship of kindred minds, a vigorous life of the body a sane life of the mind, a symmetrical life of the soul in all of its activities, the life of the spirit, the life everlasting; let them learn to the very cores of their souls that wherever in the boundless universe of service and opportunity a man may find himself, he finds himself with God, in Him lives, moves and has his being.

But for you young men who have contributed so much to the government of this place, I need not single out the particular object of your educational ambitions of the kind to which I refer. Your hearts are here. If your judgment is not appealed to, continue to return to the academic shades of this ancient hamlet from spring to spring, and let sentiment run away with your will. As you mature you will find that it is as old as your father. It has your father's wisdom and experience and your mother's kindness and tenderness. It has age and maturity traditions. In its homes you are one of the family; in its halls you are one of ten thousand. It lacks only the hills where you would be in the company of

(Continued on page 15)

Alabama Baptist,

Established 1874 and Contains
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The Baptist Herald,
Southern Baptist.

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REV. FRANK WILLIS BARNETT, Editor and Owner
REV. J. W. HAMNER, Corresponding Editor
REV. A. D. GLASS, Field Editor
JOHN T. BARNETT, Business Manager

Go to Anniston.

There is an element of power in great numbers that Alabama Baptists have never used, simply because we have never had the great number at our convention. The troubles in Texas have been deplorable things, but they have resulted in tremendous crowds at the annual meeting, and it has been possible to do great things. We do not want the row, but isn't there some way to get the people out? An Alabama Convention of five hundred delegates could launch almost any enterprise and push it to a successful issue.

Is there no way to make our pastors believe it is worth while to go to the Convention and stay? Who can suggest a plan by which the laymen can be interested in the Anniston meeting? A big attendance at our next convention would help to remove many of our troubles.

When Doctors Differ.

Bro. Bailey of the North Carolina Biblical Recorder thinks the Southern B. Y. P. U. is dead and that its friends show a sad lack of decency in refusing to bury it. On the contrary, the Christian Index is impressed with the vital power it shows in being able to draw the Southern Baptist Convention together a whole day before its time of meeting and for three sessions focus attention on the training of our young people. Bro. Bailey is not alone in his opinion, while many of the wisest we know agree with the Index, and have come to regard "Young People's Day" as one of the most important and interesting features of the Convention. As a matter of fact, it has never been a part of the plan and policy of the Southern Union to gather great crowds of young people in an annual meeting, nor to raise cash (except for its own meagre expense for any purpose) nor to make a fuss about anything. It has been purely an educational affair, trying to help the churches and their Bishops solve the problems presented everywhere by the needs of the young. The tin-horn and bass drum are signs of life, to be sure, but there are other ways in which vital force may exert itself. When doctors disagree the patient must try to be patient. Meantime let those who agree with the Index do all they can to make the Union still more helpful, and let that trenchant, vigorous pen of the Biblical Recorder's brilliant editor tell us how the Union can render greater service.

Changed Plans.

You made your plans for life. They were wise, you thought. But one day God came on the scene and your carefully wrought out program was thrown

into hopeless confusion, your cherished hopes vanished and your heart broke. How little you knew! God found your plan was too small, and He is substituting His own in its place. We have heard of a young man standing guard over a pile of loose garments while their owners were stoning one who could not be silenced except by death. He was ambitious, and, up to this point, eminently successful in his chosen career. He had planned, no doubt, to be the epual of Gamaliel, his great teacher. God met him. Plans crumbled. Ambition withered. The whole life must be readjusted. He who would have been so great in Israel must become nothing. And yet when God destroyed the plan limited by the boundries of a little nation, He gave another which included the whole earth and all time. "I will teach him how great things he must suffer for My names sake," and he that takes God's program will find in it many Gethsemanes and Calvaries. But it is always grand, it is ever worthy of the loftiest soul, it can never fail, it is glorious in its progress and happy in its end. Saul's plan would have made a Saul and no more. God's plans made a Paul and much else beside. "Let Him be thy Guide."

The Right Thing.

The addition of Bishop A. J. Barton to the working force of the Home Board is a wise and fortunate thing. It is not only because Brother Barton is in himself worthy of all confidence and capable of accomplishing great tasks, but the Board itself needs more men to give themselves to its special work and who do nothing else.

By the way, it is passing strange that with ever increasing demands on our Home Board from all sorts of directions there should still be brethren solemnly declaring that the "Home Board has no field." It not only has a work, but it has an immediate and annual need of not less than \$500,000.00 to do that work. The Board has many problems, and one of its most perplexing is "how can we make \$100,000.00 do a work that really needs a half million?"

Pre-Convention Sunday.

We usually go home from the Convention and tell our people all about what happened. It is better for the people to see it happening. Why not take some Sunday before the Convention and preach a sermon on its nature, its relations to the church, its work, fellowship and above all the duty of each church to be well represented at Anniston and at all times? Let it be long enough before hand to give time for preparation to leave home. If necessary let the church pay the way of a delegate, or part expenses of several; nor need it necessarily be the pastor. We know a church that requires its Bishop to go to his District Association, State Convention, and Southern Baptist Convention. He must agree to do this when they call him to their pastorate. Then it stands as a regular order and part of necessary church expense that the Treasurer be drawn upon for the cash to put this rule into prac-

ice. It is not done as a compliment to the Bishop to give him an outing, but as a matter of business to keep him in close touch with every forward movement of the denomination. It is a wise church and they spend no money to better advantage. See that your church is represented at Anniston. Let the Sunday school send the superintendent, the Ladies' Aid Society its president, and if the pastor will not make a sacrifice to go, turn him off and get one who will.

EDITORIAL PARAGRAPHS.

We welcome home our Alabama boys who have been at the Seminary and pray God's blessing on their labors during the summer.

Rev. B. L. Mitchell having resigned the care of the Livingston Baptist Church writes: "I am ready to correspond with any church or churches with a view of pastoral or evangelistic work."

We welcome Brother and Sister A. J. Johnson back to Alabama and pray that God may bless them in their new home at Attalla.

Last Sunday was a great day with the Second Baptist Church, Carbon Hill. Brethren Tom Watts and Sam Fowler were ordained deacons. Rev. John Rogers, of Eldridge, assisted Rev. T. E. Pingar.

Read Brother Crumpton's last appeal for State Missions. June 30th, at noon, the books for 1903-4 will close. Alabama has done well for the other Board. Truly "State Missions is foundation work" as our Secretary says. Neglect there will be felt all down the line.

Rev. J. L. Thompson, D. D., was in the office last week looking hale and hearty, having been greatly benefited by his trip to Palestine and tour through Europe. He began his work at Furman on Friday.

How we wish our Baptist preachers and laymen would get up the enthusiasm for the Baptist Southern Convention that the politicians got up for the political convention held at Montgomery last week.

The death of Rev. B. A. Jackson of Ramer in May, removes one of the old landmarks, for this precious old saint had preached the glorious gospel of Christ for more than a half century. For twenty-nine years he was pastor at Ramer and Mt. Lebanon. Drs. Crumpton and Sampey elsewhere in this issue pay tribute to his solid worth. Our heart goes out in sympathy to the loved ones left behind.

BIRMINGHAM NOTES.

Bro. Partridge preached at Gate City Sunday.

Rev. A. F. Loftin preached at Flat Top, a state prison mining camp, Sunday morning.

Rev. G. B. F. Stovall preached at Green Springs Sunday morning.

The protracted meeting will begin at Powderly the first Sunday in July.

At Station "A" Rev. J. A. Beal preached on "Sowing and Reaping" and received two by letter.

Interesting services at both hours by Pastor J. O. Colley at West End. Two received by letter and one baptized.

Pastor W. L. Henson reports a fine Sunday school at his Shades Valley church and good attendance at all services.

At McIlwain Pastor J. L. McKenney spoke to good congregations at both services. They are looking forward to and praying for a great revival.

At Fountain Heights Pastor Brown spoke in the morning only. All other services have been adjourned for the tent meeting.

Rev. W. R. Adams supplied for Bro. Cook at Elyton both hours. Bro. Adams farewell sermon at Packer Memorial was from 2 Cor. xiii, 11.

Secretary Crumpton says we need \$3,000.00 now to keep from reporting a debt at the meeting of the State Convention. Send in your State Mission funds.

At Park Avenue Pastor E. Lee Smith filled his pulpit at both hours, and received two by letter. There is manifested a deep spiritual interest in the church.

Dr. A. J. Dickinson spoke at both services to his people at the First Church. In the afternoon he preached at the tent at the organization of the new church.

Rev. G. W. Smith was at East Thomas and reorganized the Sunday school and held services. There is an increasing interest here. He reports a fine and growing interest at Wahouma.

Bro. Bamber, the evangelist, who has been conducting the tent meeting on North Highlands, stirred up the brethren at the conference on having more of such work carried on in our city and district in all the churches with a united effort.

Rev. S. O. Y. Ray reported his preaching for Bro. Reeves at East Birmingham in the morning, and in the afternoon the organization of a new church in the city at Jonesville, North Highlands, with thirty members. This is the immediate result of the tent meeting by Bro. O. A. Bamber, but further back, of the mission work done in that district by the pastor of Fountain Heights Church and his helpers. This church starts off well and promises to be heard from and a power felt in the future. It is composed of fine timber though few. It will grow.

Rev. J. W. O'Hara, the successful and much beloved pastor at Wylam, has been called to Clayton Street Church, Montgomery, and will take charge in August. His resignation was tendered and accepted to take effect July 24. He received one for Baptism.

At the Ensley church Pastor H. W. Provence had a very impressive service and fine congregation in the morning. Good service in the evening. Sunday school large. Morning subject. "The Measure of Love." Evening service, "What shall I do with Jesus?"

Dr. A. C. Davidson spoke on "The Resurrection in the Light of Human Experience," (Acts xxvii.8-9), at South Side in the morning, and in the evening "The Unspotted Life," (Acts xx: 26). One received by letter and two baptized.

At the ministers' conference Bro. S. O. Y. Ray read a paper on "The Best Way to Reach the Unenlisted." It was generally discussed and many ideas and points brought out. Bro. W. B. Crumpton was present and gave a helpful talk.

Rev. T. M. West preached at Sloss Mines to interested listeners who seem to have their hearts in the work from the way they take hold. This is a new work. Sunday school organized two weeks ago. This was the first sermon. A goodly number manifested an interest in prayer. All feel much encouraged.

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If so I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick head ache nervous affection, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months, I will refund the money. Any kind of reference given on demand as to my medical, social and religious, moral and financial standing. I suffered twenty years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I

have cured many others. In fact I have got the first patient to write me to refund the money. I will send any one a month's treatment for one dollar. Only one tablet to be taken every night. If you are troubled with any of the above diseases, send me one dollar money order and get thirty tablets. I mean what I say, one dollar a month. Respectfully Rev. W. M. Cole, M. D. Blountsville, Ala.

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There are also a number of organs and piano players in this sale, and we will be pleased to furnish any and all information or to explain anything about our long-time payment system, which is so easy to meet, and which so many people throughout Alabama and the other Southern states are now availing themselves of.

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The above letter was received in 1893 and he again writes us Feb. 19, 1903. "I have not been troubled with eczema since."

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WARRIOR RIVER ASSOCIATION.

According to previous appointment the Union meeting of the eastern division of the Warrior River Association convened with Mt. Pleasant Church, Friday, May 27, 1904. The introductory sermon was preached by Bro. W. J. Nash from Matt. xvi, 17 and 18. Took recess for one hour. The body was called to order by Bro. J. W. Crumbley, who was made temporary moderator and W. R. Barker temporary clerk. The letters from the churches was presented and read and the names of the delegates enrolled. By motion S. M. Leathers represented New Home. Liberty Hill, J. W. Bryant, B. F. Blankinship, J. R. Campbell. New Hope, W. A. Chance, L. R. Mainard, W. H. Mitchell, G. W. Sizemore. New Prospect, S. R. Burson, Henry Wilson, Columbus Allison, W. R. Barker. Mt. Pleasant, W. D. Redman, J. W. Green, Marion Tyre, W. E. Ray, J. W. Kent. Harmony, J. K. Nix, H. Sage, W. L. Ellison, W. J. Nash, A. F. Whitley, F. L. Ellison, J. C. Dorman.

On motion made the temporary officers, permanent officers of the Union, Bro. J. W. Crumbley made a short talk of thanks and also gave a good short lecture as to duty and business. The Moderator announced the body organized and ready for business. On motion heard the report of the committee on queries and questions. First, what was the Saviour's purpose for organizing the visible church here on earth. Discussion opened by S. R. Burson. The following brethren spoke on the subject: John W. Green, J. C. Buckner, S. M. Leathers, A. M. Preston, H. H. Turley, J. K. Nix, W. J. Nash, J. W. Crumbley; closed by S. R. Burson. The discussion was very interesting and edifying and unanimously endorsed by the body as being properly discussed. The purpose being the spreading of his gospel and final redemption of man for his own glory.

2. What is the visible church. On motion adjournment to eight o'clock tomorrow morning.

Saturday morning 28th—The body met according to adjournment. Prayer by J. R. Nix.

Question 2. What is the visible church? Discussion opened by Bro. W. J. Nash, which was replete with information and edification. The following brethren discussed the subject: S. M. Leathers, S. R. Burson, J. C. Buckner, A. M. Preston, J. W. Crumbley. On motion disposed of this question by a rising vote, that the subject was properly and effectually discussed. On motion recessed for ten minutes. Resumed business. On motion tendered seats to all visiting brethren from other Unions or Associations.

Question 3. What is the ordinances and examples of the church and what do they represent and who is to do and keep them? Discussion opened by J. C. Buckner followed by A. M. Preston, A. F. Whitley, Frank Smith, S. M. Leathers. On motion recessed for one hour. Resumed business, discussion continued by W. J. Nash, S. R. Burson, H. G. B.

Byrum, W. J. Nash, L. M. Teal, J. W. Green, A. M. Preston, S. M. Leathers, H. H. Turley, J. K. Nix, W. J. Nash, S. R. Burson. On motion the body as a unit say that the ordinances of the Lord's Supper and Baptism are ordinances of the church and that baptized believers are the proper subjects to engage in and partake of. On motion adjourned till nine o'clock in the morning. Sabbath met at nine o'clock. The Sabbath school question was discussed by brethren H. G. B. Byrum, J. K. Nix, J. D. Shelton, J. W. Green, H. G. B. Byrum, A. M. Preston, S. R. Burson, J. W. Crumbley. During the discussion there was few dry eyes among the parents of the congregation. The minutes were then read and adopted. The brethren all say we have had a Union indeed.

On motion the Union then adjourned to meet with the church at New Hope, (three miles north of Holly Pond), on Friday before the fifth Sabbath in July, 1904.

J. W. Crumbley Mod.,
W. R. Barker, Clerk.

College Men and Money.

Our young men will soon be at home from college. The session at Howard is already over. The great question is what to do, how to spend the vacation. Shall it pass swiftly in pleasure and idleness, or young men will you be up and doing? Prof. C. L. Ketchel of Yale University says:

"Very important is the part which vacation plays in the finances of the self-supporting student. It gives opportunity to accumulate a little fund which will greatly relieve the pressure when college work begins. It is not too much to say that unless he improves his vacation well in earning money, the student will either not succeed in continuing his academic course, or if he remains will be so overburdened as not to reap the benefit of it. Many find business opportunities in vacation at or near their own homes in banks, stores, factories, or upon farms. Many act as hotel clerks, or canvass for books, etc. The majority of self-supporting students return at the end of vacation with from one to three hundred dollars laid up against the needs of term time, in which their studies must take the first place.

The whole amount reported as earned in 1902, including both vacation and term time, was \$38,000. Had reports been secured from all the amount would have probably have been fifty or sixty thousand dollars."

Children's Day at Central.

Our Children's Day at Central, the first Sunday in June, was a grand success. I don't see how it could have been better. Sister Thomas and Wideman acquitted themselves with unsurpassed skill, in training the children. They went through, without prompting, making no breaks. The attitude in their recitations were poised with a balance, showing complete mastery of their subjects. The house was crowded beyond capacity to contain, with interest in the occasion. The Lord ever bless the young people.

W. R. Whatley.



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Personal

Dr. B. H. Carroll preached the dedicatory sermon of the Third Baptist Church, Nashville on last Sunday.

Dr. B. H. Carroll of Texas will be one of the supplies at the Calvary Baptist Church in Washington this summer.

Rev. John P. Shaffer, D. D., of Roanoke will spend the summer at East Brook, Tenn. We hope that his health will be greatly improved.

Deacon J. K. P. Hall of Greenville, who recently died, was one of the strongest laymen in Tennessee. His heart and purse was in the Master's work.

Dr. W. A. Montgomery has retired from active work to spend the remainder of his days in his beloved East Tennessee. Dr. Montgomery has occupied many important fields.

Rev. Paul Price assisted Rev. G. W. Swope in a series of meetings at the Third Baptist Church, Nashville. The Baptist and Reflector says: "The meeting has been productive of much good."

Rev. Archibald A. Scruggs of Brewton writes: "I have just closed a good meeting at Hayneville and have taken up the work with Town Creek Church in connection with Steek Creek and Hayneville."

Moody Bible Institute.

Next month Dr. James M. Gray begins his work at the Moody Bible Institute of Chicago, for the Summer term. He will conduct consecutive courses from June to September in "Old Testament Prophets" (from Isaiah to Malachi), "New Testament Epistles" (from Romans to Jude), and "Facts for Use with Doubters." These will all be treated in a way intended to help pastors, Sunday school teachers and others who can attend the Institute for even a brief period in order to get a firmer grasp of the Bible. In addition, Dr. Gray will give a series of popular expositions of New Testament truth for helping young Christians in life, conduct and service. These constitute the gist of the addresses given by Dr. Gray with God's manifest blessing in Memphis, Minneapolis, Pittsburgh, Indianapolis and other large cities during the past winter in connection with the work of the General Assembly's Evangelistic committee. Full information regarding the summer schedule of the Moody Institute, which makes a specialty of tent and other methods of aggressive Christian work as well as lectures by other prominent Bible teachers, can be secured by writing to 80 Institute Place, Chicago.

World's Fair Grounds, St. Louis, June 2.—Over 1,000 invitations were issued to officials and society people for the dedication of the Austrian building today.

Back and Forth

You can have an account in the Savings Bank by mail. You can send the money by mail and the Pass Book goes back and forth in the same way. If you are interested we should be glad to write you about it.

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Some More Notes.

A committee on resolutions ought to be appointed by the next Southern Baptist Convention. The way resolutions are rushed in with the assurance that "it needs no discussion," or that "it will not provoke discussion," is going to get us into trouble before we know it. Several resolutions, acted upon about the close of the session, should have received the most careful attention of a wise committee.

In the

GREAT COLLECTION.

For the Seminary, Alabama was well represented. Several \$5,000 contributions were made. One of these came from Alabama.

"LOYAL PASTORS"

Were spoken of time and again by the speakers. I wondered if any state had more loyal pastors than did Alabama. I could tell things about pastors and the noble, self-sacrificing work they are doing, which would excite the admiration of their people. The churches do not know. God only knows, and I have caught an inkling. Judson said: "The great preacher is he who does his best for God and humanity and never boasts of it." We have scores of men like that

THE TRIP NOTES.

After another batch or two must cease until after the Associations.

One comes in July, three in August, September and October are full of them, and November has several. I am now busy getting ready for the Convention at Anniston on July 20th. Then I will be occupied in getting ready for the associational campaign. God help us to make coming Associations the greatest in all their history.

W. B. C.

An Old Hero Gone.

It was a mournful pleasure to be present at the burial of Bro. B. A. Jackson, who died at his home at Ramer on May 20th.

He was licensed to preach in South Carolina, February 8, 1851. In a few months he was ordained and became pastor of Catfish and Brownsville Churches.

He was pastor of Brundridge and Midway Churches in Alabama, and for twenty-nine years pastor of Ramer and Mt. Lebanon.

In spite of his advanced age he continued to preach. He had often remarked that he wished "to fall in the harness." This he did. On Sunday before his death he filled his appointment at Mt. Lebanon.

I have known Brother Jackson since 1870. He always impressed me as a man of remarkably good sense, full of the milk of human kindness. He was an educated man, fond of reading and well posted in religious and political matters. He was a born gentleman; a lover of the young.

His grandsons, whom he reared, were his companions. It was beautiful to see how they reciprocated his love and devotion to them. The memory of a sainted grandfather will ever hold them to a noble manhood.

My heart goes out in sympathy to his aged companion. God deal gently with her!

The great throng that filled the church and followed the remains to its

resting place attest the esteem of the people who knew him best. The large crowd of negroes who were present at the funeral were sorely grieved at the death of their old friend.

There is not a person in the community, saint or sinner, black or white, who will not miss him. His desire, often expressed, was that God would spare him only so long as he had work for him to do.

Grace, mercy and peace be to all those who loved him.

W. B. Crumpton.

DEATSVILLE NORMAL INSTITUTE.

The second commencement of the Deatsville Normal Institute closed Wednesday night, May 23, with a grand concert which showed the high excellence of our education and music teacher, Mrs. W. L. Walker.

Monday night the recitations by the scholars in the primary room were very interesting. Nix Masingale won the prize.

The contest in declamation for the Schramm medal occurred Tuesday night. The contestants were numbered from one to eleven so that the judges could not know any name. The judges were Col. Hunter Roquemoore, of Montgomery, Rev. Lamar Jones, Marbury, and Rev. R. L. Williams, Verbena. They unanimously awarded the medal to No. 3, which was Vesta Schramm, and Elizabeth Reese, No. 9, was second. Col. Roquemoore presented the medal with a nice speech.

On Wednesday morning the contest for the Roquemoore medal for the best essay written after entering the room was held. Col. Roquemoore left the topic, which was announced by Prof. W. L. Walker, to the school. High school and intermediate department were privileged to enter the contest. "Heroes and Hero Worship" was given as the topic and forty-five minutes given to write. Ben Myrick won the medal. It was a fine medal. Col. Roquemoore has offered another for next year.

Wednesday night after the concert was over the writer presented the prize to Nix Masingale. The North Ivey medal for the best department was presented to Miss Ida Bell Dunavan, and the medal from Mrs. W. L. Walker for best music pupil to Miss Iris Estes. Prof. Benj. Walker presented the medal from Prof. W. L. Walker for best scholarship to Miss Nannie Goree and a prize from Mrs. Henry Ivey to Florence Estes for the best pupil in every department in the primary room.

Mrs. Dery Walker is the faithful teacher in this room.

We enrolled 125 this year. We had a fine year and are proud of our faculty. Our school is building up.

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OBITUARIES.

JACKSON.—Bro. Benj. F. Jackson was born at McKinly Marengo county, Alabama, May 20, 1849, and died April 30, 1904, in the Selma Infirmary after a lingering illness and was laid to rest in the family burial place at Old Spring Hill.

In early life he professed faith in Christ and united with the Baptist Church. For many years, and up to his death, he was a member of the Linden Baptist Church.

He leaves a widow and a large family of children to mourn their loss.

He often talked of dying and his only regret was leaving his loved ones. May the Lord comfort the bereaved ones.

J. G. Lowrey, Pastor.

REYNOLDS.—The following resolutions were adopted by Sandy Creek Church in memory of Brother Sanders Reynolds, who died on April 4, 1904, at the age of 19 years:

We cannot understand why one so young and so genial in disposition, and who manifested Christian graces that should be emulated by his associates, was taken from us prematurely by the hand of Providence, to whom we bow in humble submission. We extend to the grief-stricken parents, brothers and sisters our heart-felt sympathy and say to them that he has gone to join his mother who is with the redeemed in Christ.

Be it resolved, first, That a copy of these resolutions be sent to the family of the deceased, and spread on the minutes of our church book.

Resolved second, That a copy be sent to the Alabama Baptist for publication.

T. D. Lunceford,
W. G. Brazill,
T. T. Tucker,
Committee.

JACKSON.—Rev. B. A. Jackson was born April 17, 1829, in Marion, S. C., and died at Ramer Ala., May 20, 1904. For more than fifty years this good man preached the good news of salvation to men. His ministry in Montgomery county, Ala., had begun in my early boyhood, more than thirty years ago, and closed with his departure for the life beyond.

Brother Jackson was a good preacher and a faithful pastor. He never rose into impassioned flight of oratory, being rather quiet in manner and smooth and even in delivery. He sometimes melted into tears as he described the goodness of God, and he always preached good news in the terms of the gospel story. His heart was ever warm with love to God and in sympathy with lost sinners. It always seemed appropriate and fitting that he should talk of Christ and salvation, whether in the pulpit or in private conversation. He was Jesus Christ's man, loving the Saviour with a strong and quenchless love. His piety was of the cheerful, hopeful type. He was welcome in any company of young people, his merry laughter testifying to his thorough enjoyment of their companionship. He did not know how to say unkind things about his brethren, even when their faults were quite ap-

parent. With him charity covered a multitude of sins.

If brethren took radical views of doctrine or practice he would not cut them off from his fellowship and love, but rather waited for time and grace to bring them to saner views. As moderator he presided with uniform courtesy and fairness. His Sunday sermons were couched in tender appeals to the unconverted. God honored him with many seasons of gracious revivals in the churches to which he ministered. While adhering consistently to Baptist practice, Brother Jackson maintained cordial relations with Christians of every name. He always had a good report from those without the church. He was a peacemaker both in the church and in the community at large.

It was my privilege to sit under the instruction of Brother Jackson in the village academy at Ramer for several years. He taught me my first lessons in Latin, Algebra and Rhetoric. His early advantages at Furman University had been good, and he was quite a helpful teacher. Southern people owe a debt of gratitude to many of this type who have filled up their weeks with service of a high order, teaching five days in the school room and spending the other two days with their churches.

Personally I have reason to be grateful to God for such a pastor as Brother Jackson. It was he who baptized the boy of thirteen in the old pool on the hillside. He encouraged the boy of fifteen to undertake the work of superintending the village Sunday school, and at the close of the first year sought an interview and asked the boy superintendent if he had not thought of preaching the gospel. With what delicate tact and loving sympathy he drew forth from the boy's heart the confession of his hopes and aspirations! And immediately he induced the church to express its approval of my desire and purpose to enter the ministry. In those early years of ministerial experience Brother Jackson and Brother John W. Orme of blessed memory encouraged me in many ways. If I had a sermon ready they put me forward, but if my well was dry they would preach themselves. They were as tender and considerate with the new beginner as a mother when she is teaching her babe to walk. They taught me to love the work of the ministry. God be praised for such faithful and unselfish country preachers. Seldom if ever did they fill our prominent city pulpits. They lived and labored in village and country churches, and the great wide world scarcely heard of them, but heaven will be richer because of the hundreds whom they led to Christ, and many who remain on this side of the river will hold them in loving remembrance as long as life shall last.

John R. Sampey.

Louisville, Ky.

EXCURSION RATES VIA CENTRAL OF GEORGIA RAILWAY.

To St. Louis, Mo., National Democratic Convention. One fare plus 50c. round trip. Half rates for children. Tickets on sale July 2, 3 and 4. Final return limit July 15, 1904.

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Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 8th day of June, 1904. Estate of Jennierieve May Motherwell, John Alexander Motherwell and Thomas Manual Motherwell, minors. This day came Mrs. M. A. Motherwell, guardian of the estate of Jennierieve May, John Alexander and Thomas Manual Motherwell, minors, and filed his account, vouchers, evidences and statement for a final statement of the same. It is ordered that the 7th day of July, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles, Judge of Probate.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 11th day of June, 1904. Estate of Eugene Methvin, minor. This day came Lena M. Eargle, guardian of the estate of Eugene Methvin, minor, and filed his account, vouchers, evidences and statement for a final settlement of the same. It is ordered that the 14th day of July, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles, Judge of Probate.

Notice.

The State of Alabama, Jefferson County, Probate Court, June 8 1904. Mary Latham Griffin, deceased, estate of.

This day came Dyer N. Talley, administrator of said estate, and filed his application in due form and under oath, praying for an order of sale of certain lands described therein and belonging to said estate, for the purpose of paying debts; upon the ground that the personal property is insufficient therefor; and it appearing that Mrs. John A. Griffin, a non-resident, whose place of residence is unknown, and George L. Griffin, a non-resident, whose place of residence is unknown, are heirs of said estate; it is ordered that he 18th day of July, 1904, be appointed a day for hearing said application, at which time all parties in interest may appear and contest the same if they think proper. It is further ordered that notice of this application be given publication in the Alabama Baptist, a newspaper published in said Jefferson County, once a week for three successive weeks.

J. P. Stiles, Judge of Probate.

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Takes away that "tight feeling" stimulates the circulation, and removes the congestion; draws out the Fever and prevents Pneumonia.

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Virginia Beach is the most delightful place to spend the summer or vacation. One hundred feet from the ocean waves. Cheap R. R. tickets from all points. Write for booklet.
JAS. S. GROVES, President and Manager, Virginia Beach, Va.

Words on Dollar Bill Tell Pathetic Story of Lost Opportunities.

By S. Ed. Gerkin, in Atlanta News.

This is the last of \$50,000. Beware of whiskey and women."

This was written on a \$1 bill received in change by Ross Greer, of 106 1-2 White Hall Street, yesterday morning. Mr. Greer did not notice it until he was making up a deposit this morning. He will keep the bill as a souvenir.

What a lesson is taught by these few words. 'Tis one that if studied by any young man, on the downward path, who has a spark of the goodness that was instilled into his heart and mind by his mother remaining, will take heed, stop, listen to the mute appeal appearing on the money, turn back, start life anew, and in time become a useful citizen and an ornament to the community in which he resides.

WHAT IT COULD HAVE DONE.

With the \$50,000 mentioned on the remaining \$1 much good could have been accomplished in this world. Such a sum would have been sufficient to erect and maintain a home for orphans, for the poor, for the blind, for the afflicted. Had this course been taken, hundreds of hungry mouths would have been fed; thousands sheltered from the wintry blasts. Many a crime committed because of starvation would have been erased from the door of some person who made himself a felon because of hunger, want and privation.

Had the young man to whom this large sum was left used his wealth in a manner similar to that stated above how much happier would have been his existence. How much more would he have merited those words: "Well done, thou good and faithful servant."

Had the narrow path of virtue, truth and morality been trodden by the unfortunate man; had he followed the commands of him who died on the cross that sinners might be saved, instead of yielding to the tempter, how much more peaceful would have been the end that is sure to come.

Endowed with health and brains, surrounded by Christian parents, caressed by fond mother, fondled by an indulgent father, given much for which he should have been thankful, for which he should have fallen on his knees both night and morning and devoutly thanked his Maker for His manifold goodness and kindness, instead of which he trod the path of sin and the remaining \$1 bill tells the tale.

With this money could have been established a school where would have been educated thousands of children, they given a weapon with which to battle against the many storms that beset one on every side in life.

With this money could have been established a hospital where the sick, wounded and dying would have been given the necessary attention and their last days on earth be passed in comfort and ease, with their every want attended to.

With this money could have been established a church where sinners against their God would receive spiritual salvation from those in a position to place one on the proper road to receive it.

With this money could have been established places innumerable that would be a living monument to the person who instead of devoting it to good, desired that it go the way of the worldly.

WHAT IT FINALLY DID.

Down, deep, into the very lowest of the low, through the agencies mentioned in the short message on the last dollar, went the possessor of the once princely fortune. Was any good accomplished? No. Was any evil averted? No. Was a single soul saved? No.

On the contrary, not only was the soul of the possessor forever damned, but he carried numerous others down to destruction with him. To every man and woman who was given whisky, purchased by this money, another soul was sent on the downward course to hell.

Picture the thoughts of the possessor of this money when he started out to "have a good time" with it. Arise in the morning, take a drink, probably ask another to do the same. Eat and take another drink. All day long remain around gilded palaces, where the vile stuff that burns not only the throat of the drinker, but the hearts and minds of the father, mother, sister, wife or children of the one drinking it.

With the whisky goes gambling and women. Days and nights of debauchery. Days spent on the race track and nights at the card table.

THE FIELD SECRETARY OF THE HOME MISSION BOARD.

Dear Brother Editor:—

It gives me great pleasure to announce that Rev. A. J. Barton, D. D., has been elected Field Secretary of the Home Mission Board. He enters upon his work June 1, 1904. He will have special charge of our work for the negroes, and will also render assistance to the Corresponding Secretary in the general work of the Board. Dr. Barton is so well and favorably known to Southern Baptists he needs no commendation as to his fitness for the great work to which he has been called. His experience in work for the negroes has been extensive, his influence among them is very potent, his appreciation of the great opportunity sane and sanguine. Secretarial work is no new thing with him. His superb record as Assistant Secretary of the Foreign Mission Board and State Secretary in Arkansas are known to the brotherhood. He comes to his present work with a deep conviction of its importance and a high resolve, by the help of God, to achieve the best results possible. Our Board proceed with due caution and humble reliance upon God for guidance and at the same time with real vigor and sincere devotion to the work of enlargement so significantly endorsed and ordered by the Convention at Nashville. Let the brethren everywhere give us their sympathy, their prayers, and their contributions, and may the Lord of hosts lead our advancing columns.

B. D. Gray, Cor. Sec.

The announcement of the summer school for the South for 1904 is an attractive pamphlet, both in appearance and contents. The school begins on the 28th of June and continues until the 5th of August.

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

ARRIVALS.

From Albany, Macon and Columbus.....	*8:45 p. m.
From Savannah, Augusta, Albany, Macon and Columbus.....	*12:30 p. m.

*Daily.
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Courses. Only charge \$5.00. Railroad rates. One
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June 5, 6, 7, 12, 13, 15, 20; July 5, 4, 5. Write for in-
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Collegeman's Obligation to State,
Church and University.

(Continued from page 7)

the prophets, priests and psalmists of
old and the presidents, preachers and
professors of its own history and life
—hills that clap their hands and shake
as the cedars of Lebanon in the joy-
ousness of whole and hearty living,
eternal as the strength and steadfast-
ness that come to those who act with
single purpose in absolute sincerity,
abiding as are those who are pure
enough in heart to see God and His
ways.

Money gains so-called "friends."
These gathered around the gold-bedeck-
ed man like moths around the flame,
only in this instance the moths were
wise and were not burned. Their ob-
ject was to extinguish the flame. The
words written on the last dollar pos-
sessed by the man denotes that this was
finally accomplished.

How many young men, bright, brainy
with brilliant prospects, were given a
drink, another drink and finally became
intoxicated. While their brains were
in a whirl, while they were hardly re-
sponsible for their actions, how many
other crimes against nature and the law
did they commit? Those who were led
and the one who led them, alone can
tell.

At last came the end. A cheap board-
ing house. Afterwards a lodging house
and meals at lunch counters. Then
came the last dollar. Who can imagine
the thoughts of the man as this last link
that bound him to the past was broken?
Can you see a difference between how
it could have been done and how it was
done?

Frances E. Willard once said of
John Wooley, the temperance orator:
"He argues his case with matchless
logic before that one grand jury always
in session, the public, and in the
chancery suit of the people versus the
liquor traffic, no advocate has been re-
tained of whom the prisoner at the bar
is more afraid." Let every good man
and woman who hates the liquor traffic
do everything in their power to arouse
the public conscience against the sal-
oon.

H. J. Hapgood, the employment ex-
pert, scouts the idea that college gradu-
ates are not in demand in the business
world. "The day has gone by," says
Mr. Hapgood, "when the college gradu-
ate must go to work for boy's wages and
endure the gibes of his elbow workers
about his conceit and inefficiency. Em-
ployers have come to appreciate sound
mental training and the demand for col-
lege graduates is greater than we can
supply. The broad-minded young man
with an all-round education will stand
promotion much faster than the one
who has no education outside of what
he has picked up in the course of busi-
ness. For technical work, even of the
simplest sort, the employer demands the
best sort of preparation.

"There is, in fact,, a good demand for
every kind of trained ability. Not long
ago we wanted to place a young civil
engineer who in addition to his special
training had an attractive personality

and was a very good talker. The ideal
place was found with a corporation in
search of a high-grade salesman famil-
iar with engineering,—a combination of
talent which might have been supposed
difficult to find."

A long-suffering pastor expresses the
hope that during the new year the good
but misguided sister who always meets
him when he pays a pastoral visit with
an exclamation of surprise and the ac-
companying remark that "it has been an
age since he called" and that she
"thought he had forgotten that she was
in the land of the living" will either
mend her ways or else join another
church. He is willing also to write out
a New Year's resolution for the broth-
er who marks all the texts from which
his pastor preaches and reminds him
whenever he uses the same text twice.
Religious Herald.

A few years ago, after D. S. Ford,
proprietor and editor of the Youth's
Companion, had crossed the Great Di-
vide, his friends, upon examining his
desk, found in a conspicuous place a
little poem showing signs of much hand-
ling. Its title and refrain, "I Shall
Not Pass This Way Again," had been
Mr. Ford's watchword. His daily life
had borne eloquent testimony to the
beauty and helpfulness resultant upon
living under this sweetly solemn
thought.

"Mr. and Mrs. Alfred Nathaniel Haw-
kins invite you to be present at the
marriage of their daughter, Olga Vic-
toria, to Mr. Richard Albert White,
Thursday evening, June twenty-third,
nineteen hundred and four, at half past
eight o'clock, First Christian Church,
Birmingham.

A semi-official telegram from Muk-
den, dated June 2, says the Russian
losses at the battle of Kin-Chou, May
26, were thirty officers and 800 men
killed and wounded. The guns aban-
doned by the Russians were rendered
useless.

A correspondent of a London paper
says the Russians when they found Port
Arthur was cut off sowed the entire
Gulf of Re Chi Li with floating block-
ade mines. These mines, the correspon-
dent says, constitute a great danger to
neutral shipping.

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Live and multiply in the skin of the
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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, China 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 voke—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.

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*Birmingham
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