

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

Established 1874.

VOL. 31. NO. 16

BIRMINGHAM, ALA., JUNE 22, 1904.

PRICE, \$2.00 PER YEAR

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## SHIRT WAIST SUITS---SPECIAL SALE

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

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

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

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

*Clothier to the  
Whole Family*

*Louis Saks*

*Birmingham  
Alabama*



## OUR PRINCIPAL ADVANTAGE

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

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

2008 1st Avenue.

Birmingham.

**CABLE  
PIANO  
COMPANY.**



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## CORRESPONDENCE

A Trip Out West.  
Frank Willis Barnett.

Despite what Russell Sage, the money lender of Wall Street has recently said in deprecation of those who take a vacation, we believe another fellow with less cash in bank is nearer the truth when he says that vacations are desirable. There is no need to argue this point with the overworked American man of business, the blase society belle or the student; all agree that the human machine requires rest and change. So it is that when the green gets back in the trees and there is fresh bud and bloom along the roadside, the allure-ment is to the country, where the tension of civilization may be relaxed a little. Though one may think there is no time to spare, except for counting-house and crowded streets, and the varied interests of complex city life, Nature's insistent voices continue to call. A day comes when there is no resisting the appeal. The lawyer leaves his clients, the physician his patients, the laborer his tasks, the mother the family cares, and all go a-fishing or a-hunting or a-picknicking for a season.

Sensible folk and unwise as well are discovering that it as truly pays to change environment occasionally, as it pays to read the newest book or hear the finest music. Openness to this truth is a form of common-sense. People are learning that a little recreation is not a dangerous thing. The fishing-rod, rifle and kodak—the golf-stick, tennis-racquet and bicycle are found to be just as vital as the ledger, the ticker and the typewriter. In fact, the earning of a living is better accomplished by varying the task with simple outdoor pleasures, because these latter reinforce the waste of brain and nerve and give courage for the fight. Hence, it is now not so much a question of going away for an outing. Rather, the query is, Where shall I go? Shall it be mountain or sea, forest or lake, east or west, this country or the Continent? My eyes turn westward.

When a boy at school in St. Louis I used to go down to the banks of the Mississippi and look yearningly out over its waters to the lands beyond and dream of the time when I would cross it on my way to the Pacific, but little dreaming that soon my face would be set the other way, leaving the public schools of St. Louis to cross the Atlantic to enter a private school in Paris, and that returning home to enter our American colleges, later I would again re-cross the Atlantic to further pursue my studies in the universities of Europe, coming back to America to settle down and nearly reach the age of forty before setting my face toward the Pacific. My tour to California is merely a delayed pilgrimage and I go to fulfil a boyish dream and hope that one day I might stand and look over sea towards the dreamy Orient with all of its mystery and prophecy.

## NEW ORLEANS.

This gay city is not far on the way to the west, but here one finds the father of waters, the dividing line, and soon I will be hurrying through Louis-

iana en route to the Empire of Texas. It is always with a feeling of sadness that I walk the streets of New Orleans, for it is hard to forget the fact that it is a city given over to pleasure and that the great majority of its people are out of sympathy with the belief for which I stand, for Baptists play only a small part in the religious life of the greatest city on the Gulf. How my heart goes out to the Baptist preachers and their faithful followers as they stand surrounded by Roman Catholicism and almost engulfed in worldliness. The Home Board certainly has a work here to do and if our Southern Baptists could spend just one Sunday in this city, with its continental Sabbath there would be a great increase in gifts to help spread our Baptist faith among the careless mass.

I cross the Mississippi with a prayer to God to put it into the hearts of Southern Baptists to give and pray for the work in New Orleans. Every dollar planted in New Orleans now means that our cause will be in a position to grow with the growth of the city when the Panama Canal is opened to the commerce of the world.

Dr. Gray in his report at Nashville said: "Louisiana has the unique distinction of being on both sides of the Mississippi River. New Orleans has more destitution, so far as Baptists are concerned, than all the State besides. It is a great place already and destined soon to be vastly greater. Baptists there are a feeble folk—only 900 or 1,000 members in the white Baptist Churches. They are harmonious now as never before. The opportunity is at hand for Baptists. We must press our work there. Hundreds and thousands of people are moving there from the up-country and many of them are Baptists. Shall we by neglect lose them to our cause, as has been the case for fifty years past? Surely not. The Home Board has its heart set on the Crescent City. Let the brotherhood of the South come to its support in a supreme effort to plant our standard in that metropolis of the lower Mississippi Valley."

The ninety-seventh meridian divides the United States almost exactly into halves. East of that line dwell sixty-four million people. Here are overgrown cities and over-crowded industries. Here is surplus capital, as idle and burdensome as the population. West of that line dwell four or five millions—less than the population of Pennsylvania, and scarcely more than that of Greater New York. And yet the vast territory to the West—so little known, so lightly esteemed, so sparsely peopled—is distinctly the better half of the United States if we are to believe the western enthusiasts, but the St. Louis Fair is going to bring the West into such prominence that it will be a revelation to the East.

"Its Journey ends not, and the Sun never yet  
Has seemed to forget  
Each Day of His Travels  
A new Thought is met,  
For the West is the Promise, the East,  
the Regret."—The Maestro.

## Some Notes from Bro. Crumpton.

It now looks like a considerable debt for State Missions must be reported to the Convention at Anniston. To start the year with a large debt, with the deficits from two summer months, July and August, to be added to it, will make the outlook for another year anything but encouraging for State Missions.

I am receiving numbers of letters from country churches, containing small contributions. I thank God for these; but larger sums must come in to meet the demands.

I know some churches which have Mission money in the treasury, but they do not, for some cause, forward it. Some Treasurers of Associations have a way of holding Mission money of the year before, until just before the body meets.

It is a time for emptying the treasuries of churches, societies and Sunday schools.

There are good men and women who were not present at the last collection for Missions, who would cheerfully give \$5.00, if some one would approach them.

I feel like thanking God

## FOR THE REGULARS

in times like these. Bad years, elections, hard times or any other discouraging thing may come or go, but, with the regularity of a clock, they go on forever. About Wednesday, "after our collection Sunday," the money is certain to turn up.

A brother asked for A LIST OF THE MISSIONARIES in Alabama. Possibly it will be of interest to others, so I will publish it in the Minutes of the next State Convention. I want to see the list doubled another year. We ought to do it. The needs are upon us and I shall recommend it to the next Board meeting. There may be a debt, but we cannot afford to be intimidated by debt. We can clear that off easily, if we will, and take the advance step which duty demands.

I will send to the pastors a proposed

## SCHEDULE

for them to study before the Convention meets. I will have an exhibit on a larger scale at Anniston. The farther I go in the Mission work, the more I am convinced that we should adopt a regular schedule. Every object should have its time and nothing be overlooked. To do this, some general plan should be adopted.

A brother sending me a small contribution for Moundville Church building said, "When I saw your notice in the Alabama Baptist several months ago, \* \* \* I decided to send you something, but

## IT PASSED MY MIND."

That is the disease preying upon lots of the Baptist folks in Alabama. Their intentions are good. They want to help on every good cause. When they get letters from the Corresponding Secretary, they say in their hearts, "That is a good cause; I am glad the Secretary wrote me. I am going to help him," but just then OLD BUSINESS steps on the throne, and out of the mind it goes.

This good brother fished it up and carried out his noble purpose; but many a time it is gone forever.

## FIFTH SUNDAYS

ought to be occupied by the pastors in holding Baptist Rallies. I mention it now to urge brethren in each Association to begin now preparations for a great meeting to begin on Friday before the 5th Sunday in July. In some Associations the brethren give themselves to it, arrange attractive programs and work up great meetings. They can be more profitable than an Association if the pastors will it. Upon the pastor of the church where the meeting is held much depends for a congregation. It is awfully disappointing to a preacher to make preparation, travel long miles and some times pay his fare on the railroad and then meet only a handful of people. This will not be the case if the pastors will take a few days before to go around and work up a good attendance.

Let every Association have a great three days meeting in July.

## GREENVILLE ON THE LIST.

Owing to the change of Associations, the figures of Greenville Church do not appear on either the Pine Barren or the Butler Association minutes.

Here they are:

Associational Missions . . . . .	\$16 00
State Missions (ch., S. S. and W. M. U.) . . . . .	96 70
Home Missions (ch., S. S. and W. M. U.) . . . . .	59 41
Foreign Missions (ch., S. S. and W. M. U.) . . . . .	70 60

Total . . . . . \$242 71

Greenville Association will give \$500 another year, I believe.

W. B. C.

## From Brother Hendon.

When a person leaves his native state to cast his lot with the good people of another, it is hard for him to become adapted and accustomed to his new surroundings.

If it were not for the weekly visits of your newsy, "up-to-date" paper I would have a chronic case of homesickness. You have brought me under many obligations to you for the personal interest you took in me while I was associated with you as field representative of the dear old "Alabama Baptist," which every Baptist of Alabama loves. I feel therefore, that a line or two from the prodigal would be read with personal interest by yourself and my many friends in Alabama.

I am now happily located in Athens, Tenn., as pastor of the Baptist Church.

Athens is a little city of about 4,000 people, situated in the "foot hills" of East Tennessee, a beautiful, picturesque town 990 feet above sea level.

This part of Tennessee is called the blue grass region of the State.

The wheat fields are now beginning to take on their golden hue, while the blue grass pastures are filled with the finest Jersey cattle in the world. I visited the famous Ingleside dairy farm, which is in a half mile of my house, owned by Mr. Gettys, the specialist on Jersey cattle. I saw milk cows that sell for as high as \$2,000.



Our city is a city of schools and colleges and churches. The Northern Methodist, Southern Methodist, Presbyterian and Baptist all have church buildings with quite a good membership in each.

I will speak only of the Baptist, of which I am trying to serve as humble pastor.

Our building is the prettiest and best in the city, built of stone and brick, with handsome auditorium and Sunday school departments separate. The auditorium seats about 400, which is frequently filled. There have been added to our membership 21 since the writer began the work in January, last.

We have recently closed a very precious revival in our church. The pastor had the splendid assistance of the scholarly and consecrated pastor of Orrville, Ala., Rev. Richard Hall. Our people were greatly helped and uplifted by profound teaching of God's word by Rev. Hall. There were no methods nor over persuasion upon the part of the preacher to reap results. Nothing but a plain presentation of the Word, followed by earnest prayer and personal work. The visible results: six additions to our church by baptism and two by letter. Brother Hall's work will tell on through the years to come. How he did bury himself in the hearts of our people! Great crowds heard him gladly. Brother pastors, if you want solid work and Scriptural teaching in a revival, you get Brother Hall. I know of no man who can lay a more solid foundation for a pastor than he. No wonder the Orrville saints know how to honor God with gifts and good works, with such a man as leader and teacher. May God continue to use him for His glory.

Pray for us my dear brethren, that God will greatly bless an Alabama boy in East Tennessee in hastening the coming of our Lord.

I miss the wise counsel and fatherly advice of our beloved brother W. B. Crumpton—a man whom I love next to a father.

I send greeting to my many good brethren and friends in Alabama.

T. F. Hendon.

**What is Sanctification?**

J. T. Richey.

We feel by the help of God we can give a partial answer at any rate to this question.

We Baptists have been censured very much for not believing and teaching in sanctification and entire cleansing. We have been branded as being weak in our doctrine and mis-leading souls and mis-representing the church of Christ before the world of mankind. We have people in our midst, yes and all around over the country, who claim to be the peculiar people, spoken of in Titus ii, 14, and, indeed they are a peculiar people. They preach and teach that the Baptist with one or two other denominations as being a backsliden church for lack of pure and undefiled religion, or sanctification. I hope none of us Baptist people, will be so light as to be blown away by this great sanctification cyclone, which is sweeping over our land and country.

We have in print a few of their doctrinal points on sanctification. They

say holiness is wholeness; it is a state of being, which through the agency of the atonement, brings us back to the purity of the human race before the fall. When souls are wholly sanctified they are as pure as angels and relatively as pure as God. Be ye therefore perfect even as your Father which is in heaven is perfect. Matt. v, 48.

I don't understand, by this passage that we are as perfect as God or even as perfect as His angels. But that we must be perfect in love and obedience, perfect Christians, 2 Cor. ii, 9, Wherefore be obedient in all things. That is to be ever ready to do the will of our Master, ready at all times for his service. Again they say, the soul is pure, the movements of sin are gone. No movings of fleshly lusts that war against the soul, no inward stirrings or mad inside, the wisdom that is from above is first pure and then peaceable, the peace of God succeeds the whirlwind of battle that has agitated the soul, great peace have they that love with all their heart, and nothing shall offend them, they have constant peace. We see by this they are not themselves, but they are so consecrated that a Godly nature has taken possession of their whole being, no fleshly lust, or can even be tempted.

Let us read Gal. v, 17. The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to the other; so that ye cannot do the things that ye would. How can we be so pure and consecrated in this sense that they have it, when the flesh and spirit are continually, working against each other. See Rom. vii, 14, 21. For we know that the law is spiritual, but I am carnal sold under sin. 18, For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not. (19) For the good that I would I do not: but the evil which I would not, that I do. (20) Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. (21) I find then a law, that when I would do good, evil is present with me.

Now Paul was a sanctified man, but these verses show us that he was not a piece of sinless perfection. Then if he who was the greatest minister of the gospel of our Lord and Saviour Jesus Christ was not sinless before God how do we expect to be. Why should we be continually praying the Father to guide us and keep us from drifting in a whirlpool of sin if we have reached a state of sinless perfection? God says pray without ceasing, abstain from all appearance of evil. 1 Thes. v, 17 and 22, But there is no need of prayer, for there is no evil to come in to our pathway—all is constant peace, that which God purifies, cannot be touched with nothing impure. Gold when it is purified is pure and will not canker. But some one will say, God requires us to be pure as he is, and refer us to to 1 John iii, 3, and every man that has this hope in him purifieth himself, even as He is pure. But does He mean for us to be pure in the flesh? No, but have a pure mind and a pure conscience. 2 Timothy i, 3 and 2 Peter iii, 1. Read

Prov. xx, 9. Who can say I have made my heart clean, I am pure from my sin. This refers us to Eccl. vii, 20, For there is not a just man upon earth, that doeth good and sinneth not. 1 John 8, If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Then we should not only guard against deceiving others by saying we are sanctified we cannot commit sin, but we should not deceive ourselves by trying to believe that we are so good; all we have to do is to make the start from earth to heaven and we would get there, like riding from Chicago to New York in a first-class palace car. No this is not sanctification, sanctification means to set apart for a special purpose, for a proof of this we read: And God blessed the seventh day and sanctified it, and again in Exodus xxix, 37, seven days thou shalt make an atonement for the altar and sanctify it. Here we can see very plainly that the seventh day was set apart, was distinguished from other days and in this sense, sanctified.

In John xvii, Christ prayed the Father, sanctify them through thy truth. He was not praying for a second work of grace, but prayed that they might be set apart, that they might be kept to do the work which He had set apart for them to do. We believe in being sanctified, or set apart to the work of the Master. When we are converted to God and have been made heirs to His kingdom, we are then sanctified and we, through the Spirit, take up the work which is set apart for us. And if we are faithful to our trust we will soon or late go to Him who is able to keep us, and sanctifies us by the Spirit of truth, and always be near us in our Christian undertakings.

May God bless all those who persecute us. For if God be for us who can be against us.

**CURE CATARRH NOW.**

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

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

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

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

The Centennial Edition of Charleston News and Courier is one of the finest of such special issues. It is the record of a hundred years of progress enterprising Charleston.

**TAPE-WORM** Special office in 30 minutes with simple, safe, and reliable method. Send stamp for 25-cent sample.

**Sunday Schools.**

**TOPICS FOR PROGRAMS.**

The following may be suggested to Program Committee that are asking aid in arranging for Sunday School Conventions:

1. Sermons: Suggested Themes:
  - The Spirit our Teacher.
  - The Christ we Teach.
  - The Child we Teach.
  - The Book we Teach.
  - The Aim of our Teaching.
  - The Person who Teaches.
2. Sunday School Reports and Conference:
  - Best Things in our Sunday school.
  - Difficulties we have Solved.
  - Lions' Now in the Way.
  - Our Weakest Points.
  - Good Results from our Work.
3. The Pastor's Duty to the Sunday school:
  - In His Study.
  - On His Visits.
  - From His Pulpit.
  - At the Sunday school.
4. Sunday school Work in Bible Times:
  - Nehemiah's Narrative (8: 1-19).
  - Jesus a Teacher.
  - Apostolic Teachers.
  - "Teaching... all Things" Today.
5. Evangelism in the Sunday school:
  - Christ in Every Lesson.
  - Soul-winning Teachers.
  - Opportunities for Confession.
  - Soul-saving Supreme.
  - Have we been faithful?
6. Sunday school Organization:
  - Essential to the school.
  - Needed in the Association.
  - Desired in the State.
  - (Discussion of plan proposed.)
7. Next Sunday's Lesson:
  - Circumstances
  - Outline.
  - Explanation.
  - Application.

A devout Christian man was once urged by his employer to work on Sunday. "Does not your Bible say that if your ass falls into a pit on the Sabbath you may pull him out?" "Yes," replied the other, "but if the ass had the habit of falling into the same pit every Sabbath I would either fill up the pit or sell the ass."—Ex.

Rev. H. E. Tralle, the Sunday School Secretary of Missouri, promises to do his work on the following general plan:

1. Organization—Through conventions, boards or committees, to assist district associations in gathering and preserving statistics and in holding institutes for the discussion of ideals and methods and the training of teachers.
2. Speaking—Through sermons, addresses, conferences and conversations, to assist churches and pastors in so teaching the Bible that the lost may be saved and fitted for intelligent Christian service.
3. Writing—Through letters, circulars, pamphlets and the papers, to assist all our people in getting acquainted with one another and with the most successful methods of making known the blessed truths of the Word of God.



**Woman's Work.**

**THE WOMAN'S MISSIONARY UNION.**

The twelfth annual session of the Woman's Missionary Union, auxiliary to the Alabama Baptist State Convention, will be held in Anniston, June 19, the day before the Convention.

**REPRESENTATION.**

Article VI of Constitution.—Each society shall be entitled to two delegates, except the society entertaining, which body shall be entitled to five. The officers of the Union and members of the Central Committee shall be delegates ex-officio.

Associational vice-presidents are delegates of course, as they are officers of the Union.

**GREETINGS.**

From 9.00 to 9:30 a delightful season will be spent in greeting the messengers from the churches.

**TWO SESSIONS.**

The morning session of the W. M. U. will begin promptly at 9:30. Address of welcome, response, president's address, reports of the year's work, state missions, and the orphanage will be heard. In the afternoon, foreign and home missions, young woman's work, our periodicals, etc., will be discussed. A number of those who attended the Southern Baptist Convention, in two-minute talks, will give their impressions of the convention.

**VICE-PRESIDENTS' CONFERENCE.**

This conference will be held Wednesday morning. The program that has been arranged by Mrs. S. A. Smith, of Prattville, is excellent.

**W. M. U. PROGRAM.**

Next week we hope to print the program in full.

**QUARTERLY REPORTS.**

Societies, send reports to your vice-presidents the first week in July. Vice-presidents, send your condensed reports to Mrs. Morrow BEFORE THE 15TH, as this only gives the treasurer three days in which to make her report. So do not fail to be prompt or your report will be omitted.

Societies having no vice-president, send report to Mrs. Morrow.

Send all money direct to Mrs. Geo. M. Morrow, Birmingham.

**Sunbeams.**



My Dear Sunbeams—What charming letters I have received! Here they are for you to enjoy too.

I hope you have gotten the beautiful programs for Children's Day, which Dr. Frost has so kindly furnished us, and that you are going to observe the day and make it a great success. Remember, for every dollar you send the Sunday School Board will make it two dollars, and the money goes to print Bibles for those who come to our country from foreign shores.

I am your loving friend,

Mrs. T. A. Hamilton.

Newton, Ala., June 4, 1904.

Dear Mrs. Hamilton:

We are requested by our Sunbeams to write to you.

We have given fifteen dollars to the Baptist Collegiate Institute, and five dollars to "Church Aid."

Our Sunbeams are working for three prizes, the first one offered by Mrs. I. H. Dykes, the second by Mr. Fatie Jones, and the third by Mrs. Lillie McLaney, for the ones learning the greatest number of verses in the Bible by September. We are going to the Blue Spring sometime this month, and we are expecting a nice time.

Well, we will close, expecting to see you soon.

Your devoted little friends,

Sallie T. Oliver,  
Gamma Dawson,  
Safon Poyner.

Jackson, Ala., May 30, 1904.

Dear Mrs. Hamilton:

I will write you a few lines. I enjoyed the little books so much that you gave me. They are so nice to read. We have a large class of the Sunbeams, and some of the grown people have joined the class. We will make twenty-four dollars a year. We have a fine class now. More and more children come. We bring a penny every Sunday. I think we are doing real well. I hope you are well. When are you coming to Jackson again? I hope you will come soon and bring some of the Chinese things and show them to us. I don't know how the Chinese can squeeze their feet in the little shoes. Mamma has told us how the Chinese do their little babies. We all like to hear about them. The baby has two little teeth cutting through, and she is just as fat as she can be. You must write soon. Mamma sends love to you and Mrs. Crowder both. Come to see us this summer. I must close for this time. I am your little Sunbeam,

Christine Boyles.

N. Birmingham, Ala., May 30, 1904.

Dear Mrs. Hamilton:

We wish to thank you for coming out yesterday, and giving us such a nice talk. We all fell in love with our dear State Worker, and ask God's blessing on you in your noble work.

Our leader, Mrs. E. Lee Smith, organized our Sunbeam last October with four or five members, and now we have one hundred and sixteen members, and meet every Sunday morning at 9 o'clock and hold one hour, and must say we never grow tired. We have pretty little songs we sing, and a good and instructive lesson each morning by our leader. We also have a "baby roll" that we forgot to tell you about—thirty-six in

number. These we do not count in our regular Sunbeams, as they are too small to attend, but we want to give them and their mothers a reception this summer. We will soon give a "floral festival." We send flowers to the sick, and report the same every Sunday. You know our work is new, so it requires busy workers to keep up interest. Our pastor is a great help to us and talks for Sunbeams while on his regular rounds of visiting. We are all delighted with our little barrels and hope to get more this week. Come and be with us again soon.

Wiley Adelia Stout,

Sec. S. B. Parke Av. Bap. Church.

Whatley, Ala., May 31, 1904.

Dear Mrs. Hamilton:

No doubt you think I have failed with my Sunbeam Band, but I have been working faithfully for it. I went to work among the little children altogether, and we have seventeen members, and I am looking for more next meeting. We are getting along nicely and the children are carried away with the fishes. I want you to help us all you can, and by the help of our heavenly Father I am sure it will be quite a success. I want you to write me real soon and give me all the information you can. Will inclose the list you left for me to fill out.

Yours lovingly,

Ida Anderson.

Talladega, Ala., May 16, 1904.

Dear Mrs. Hamilton:

Perhaps you have forgotten your short stay with us. And doubtless we often feel that your coming was in vain, but not so. Your talk stirred us all up to our duty, and the children especially are so anxious to be Little Helpers that I promised them I would write you for some helps. We would have organized long before this, but whooping cough and measles have kept the children at home; but we now hope to begin with the children. I have told them to all come to my home next Saturday afternoon. I write you asking some information as to how to organize, and for any literature that you have that would help interest them. They are all so much interested in Miss Willie Kelly.

We hope to have you with us again and that you may find a bright Band when you come.

Hoping to hear from you real soon, I am yours in the work,

Mrs. John S. Morriss.

Thomasville, Ala., May 10, 1904.

Dear Mrs. Hamilton:

I am glad to tell you that the children are much pleased with the plan of collecting with the "star cards" containing Miss Kelly's picture. I have given out all the cards you gave me and those you left for me. One of the Sunbeams has already brought me one dollar. She would like to have another card, and some of the other children are asking for cards also. So I am writing to request you to send me at least a dozen, as I think I can dispose of them. I regret very much that more of the children were not present that afternoon to hear you. It was a misunderstanding of the time that caused the small attendance.

Is Miss Kelly's address simply Shanghai, China?

With best wishes for your success, I am

Yours sincerely,  
Josie Pierce.

Camp Hill, Ala., May 12, 1904.

Dear Mrs. Hamilton:

Sunbeams are doing nicely and every thing works in harmony, except the children are anxious about the fish, so please send them at once. I wrote to you once for them but guess you didn't get the letter.

Have lots of little people now and it will take a good many fish.

I have forgotten whether you told me to write to you for the fish or to some one else. Will you please see that they are sent as soon as possible—this week if you can?

Come to see us soon. You are such a help.

Lovingly,  
Dinnie Walker.

The Sunbeams of Florence under Mrs. Hamilton's direction were organized the last Sunday of November. As it was a very rainy day, there was a very small attendance. We afterwards tho' began to improve and we have now a membership of forty-six. The following Sunday we began to improve and had a membership of twelve. The last Sunday of every month we take a collection for missions. We now have one dollar for Miss Willie Kelly and one dollar and fourteen cents for missions. As there are a great many older pupils in our Sunbeam Band we use the junior lessons in the Baptist Union.

Thanking Mrs. Hamilton for her good directions and sending her and all the other little Sunbeams of Alabama our greetings and happy wishes, we remain as ever, your Sunbeams of Florence, Alabama.

Agnes Bellamy, Pres.

Annie Jones, Sec. and Treas.

Florala, Ala., June, 1904.

Dear Mrs. Hamilton:

Our Band is doing nicely. We meet every Sunday and have a fairly good attendance. Our society decided to take care of the little orphan as we spoke of doing when you were here. And the Sunbeam Band paid \$1.50 for her incidental fee and several of the children send her little presents. I hope to send a small collection July 1 for Miss Kelly from the Band.

Will you please send me some fish and any tracts or leaflets you could send at any time would be appreciated. I trust you are real well.

Yours in Him,  
Mrs. Carrie Adair.

Dear Mrs. Hamilton:

Our Sunbeam Band is growing fast. We did not get to have our meeting last Sunday because they are papering the church and they had scaffolding in the church. Our last collection was collected over a dollar. In all we had over two dollars. We let one dollar go to Miss Willie Kelly and the rest to Home Missions.

We are very nearly out of fishes and hopes that you will please send us some more. I am your friend,

John Thad Duckett.



Dear Mrs. Hamilton:

We are ever so glad to hear from "Our Sunbeam Mother." As our secretary has already reported, we organized with nineteen or twenty members. Yesterday we received six new ones. We have five honorary members, two of whom you may know—Rev. Robert Jones and Rev. I. Windson. As to the fish and programs: we would like to have some more fish, but have plenty of programs for this month. When we get better organized we will be glad to have a visit from you.

Your Little Sunbeam,  
Lottie Perry.

Dear Mrs. Hamilton:

I have been reading the little Sunbeams letters to you in the Alabama Baptist, and want to organize a Sunbeam Society in our church. We have so many children and girls and boys, and have no work to do in the church.

Please write me how to organize. Give full particulars and send some literature. I think we can do good work. Our church is Mt. Lebanon Baptist Church. I live seven miles from the church. My P. O. is Jernigan. Will be glad to hear from you soon, and will appreciate your help and instruction.

With best wishes and love,  
Mrs. Wade Cliatt.

#### PERSONAL.

Rev. Thomas Dixon is publishing another book—"The Clansman."

Drs. A. T. Robertson and W. J. McGlothlin, professors in our Seminary at Louisville, are engaged in conducting a Bible school at Mt. Lebanon College, La.

The Baptist Messenger published at Pensacola, Fla., says: "The Fifth Sunday Meeting convened with the First Baptist Church of this city, last Friday, at 8 p. m., and Rev. J. F. Gable, the pastor of the Baptist Church at Florala, Ala., preached the introductory sermon, which was a masterly effort."

Dr. George C. Lorimer will spend the summer in Germany. He goes for rest and recreation.

The Baptist Advance says: "It is reported that the church at Ruston, La., W. Y. Quisenberry pastor, will hereafter support a missionary on the foreign field at a cost of \$500 or \$600 per year.

Prof. A. T. Robertson of the Louisville Seminary, expects to spend some time in Europe next year in studying.

Dr. Lansing Burrows will supply the pulpit of the First Baptist Church, Richmond, Va., during August.

#### S. S. Convention of Carey Baptist Association.

This body convened with Rock Spring Church May 28, 1904. Rev. W. B. Crumpton being present, he very forcibly discussed the question of help in our church work, after which a bountiful dinner was spread on the grounds for the visitors and delegates.

9 p. m.—The body was called to order by the former president, Rev. W. M. Gorrent, and after a few well chosen remarks by him, the convention went into the choice of a president and secretary. Prof. J. M. Langston, of Lineville, Ala., was elected president and J. I. Nails, of Rock Spring, secretary.

The program was dispensed with for the evening that the convention might enjoy the narrative of the Rev. W. B. Crumpton of his recent trip to Nashville to the late session of the Southern Baptist Convention, and which was very entertaining and instructive to the convention.

Saturday morning found the president in his chair ready for business, and the program was taken up in order and the members of the convention entered at once into the discussion of the same with commendable zeal and energy. The discussion of the different topics provoked some splendid thoughts from the different members of the body. More especially was the meeting of the night session of Saturday night enjoyable and entertaining in the open conference planned by Bro. B. W. Mathews.

Sunday morning found the interest increasing when the last subject on the program was discussed by Prof. J. M. Langston, et al. Much enthusiasm was manifested by the entire body in the discussion of the same.

Dr. J. R. Stodghill concluded the program of the occasion by delivering a most helpful and interesting sermon to one of the most orderly audiences we ever saw.

All in all this was one of the best sessions of this body. Carey Association has many reasons to be proud of her onward move in Sunday school work.

There were 32 Sunday schools reported at this association, with only four churches without any.

#### From Luverne.

I desire some of your valuable space that I may tell of the goodness of God at Luverne. The work is moving along very nicely both spiritually and financially in this field. We have just held and closed a series of meetings at our church at Luverne, where it was said by many it was impossible to succeed in a meeting, but it proved true that all things are possible to them that believe. The meetings increased in interest from the beginning. After three days of services the business men of the town closed their houses of business and attended services every day at 11 o'clock. I preached twice a day for eight days. Then Bro. W. A. Taliaferro, pastor of the Baptist Church at Evergreen, joined me and did the preaching for ten days. Bro. Taliaferro is an extraordinary preacher, full of the spirit of the Master. His sermons were strong and forceful, penetrating the hearts of the unconverted. He is a strong man and endeared himself in the hearts of both pastor and people. We had a genuine revival, resulting in 22 additions. 16 of these I buried with Christ on last evening. Thanks be to God for the victory.

Our church does not look like itself. We have had 39 additions since I came here and still there are more to follow. Our finances are much on the increase. They contributed last year at my three churches all told \$78.00. This year at the same three churches we have raised in cash and subscriptions \$325.00, which was on voluntary contributions after mission sermons. I am expecting more than one hundred additions to my

three churches this year, which are Luverne, Bradleyton and Brantly. I regard the future of the Baptists exceedingly bright in the Crenshaw County Association—especially so if we will only do our duty and trust God for results.

Fraternally yours,  
R. A. J. Cumbee.

#### From Mineola.

Though particularly desiring to do so, owing to protracted illness and also prolonged absence the writer has been unable to send the Baptist any notes from the little Baptist Church started down here on Little River two years ago by that devoted and indefatigable minister of Christ, Bro. J. W. Day. I am happy to say it still lives, moves and has its being. It has been slowly, but surely growing in membership and from a mere handful of faithful Baptists now number some thirty-seven members. And though begun under a number of hindrances both financially and otherwise, has accomplished much good and has a promising future. Brother Day is still the pastor honored by all who know him and especially loved by the little flock down here in South Monroe, whose spiritual welfare has been trusted to his care.

Once a month, on the third Lord's Day, in spite of wind or weather, Brother Day's genial face and winning smile greets a large congregation from distant communities, representing the best and most intelligent of every denomination. Each succeeding Sabbath of his regular appointment finds the little church nested under "the shadow of the pines" filled to its utmost capacity and each meeting is made the occasion of pleasant sociability and heart to heart talks between minister, neighbors and friends. And to a close observer, since the establishment of churches in our midst, there has been a marked change morally, socially and spiritually in the community. In this both Methodists and Baptists have a share, and lately both are showing disposition to work together. The former have had a Sunday school ever since the organization of their church. The latter have not yet organized one, but have quite a large singing class which must, if properly taught, form a most important factor in the making up of a Sabbath school. As already stated Mineola Church, for these months past, has grown steadily in number and strength. There are now some thirty-eight names on the church roll. Lately there have been a number of young people, of both sexes, converted, baptized and received into membership. At the next regular meeting of the present month three more will be baptized, making a total of thirty-eight members.

The building, owing to the lack of means, is not yet quite finished, but the members look forward with a bright hope that when crops are "laid by" they will be able to put a finishing stroke to the little building in which each have a heart interest, and which each, with God's help, must put the shoulder to the wheel—all "pull at one end of the rope"—and your efforts will surely be crowned with success. Much has been accomplished, but there is still a big work here for the church to do, and

those already in the fold should help in every way to hold up the hands of the ministers who are laboring so earnestly to save souls and who often need words of encouragement in their work. For often in every community do we find those who are ever ready to discourage, who fail to see good in anything, who look continually on the dark side. We call them "Pessimist" and are found both in the church and outside of it. God in mercy deliver all churches from this bug-a-boo, and in his place give us those who enjoy church fellowship, Christian hope and charity which believeth and hopeth all things, making our lives sweeter, better, and when life is ended give a glorious crown of righteousness in the presence of the all wise and loving Father.

Mrs. M. V. Weatherford,  
Mineola, Ala.

#### Rich Harvest of Souls at Dallas Avenue, Huntsville.

God has been in the glorious revival meeting at Dallas Avenue Baptist Church. The meeting began the second Sunday in this month and up to the present service the results have been far beyond the expectations of those earnest workers who are praying for its success. The conversions and additions to the church seem to increase numerically at every service. On the first night one soul was saved, the second night three souls, the third night five, the fourth eight, and so on until the richest soul-reaping witnessed in any church revival here in years has been seen. Additions to the church have been most satisfactory. This great meeting is in the hands of the good pastor, Rev. H. E. Rice, and Rev. W. W. Lee, a former pastor of the church, but who is now laboring in the Master's vineyard at Scottsboro, Ala. Revs. Rice and Lee are the best men that have attempted to battle down Satan here in a long time and their success has indeed been phenomenal. They have been able to reach people who have heretofore had no inclination what ever, it seemed, for anything that was good.

The meeting has carried us back to the sweet memories of old-time religion where every iota or thought of fashion or show has been eliminated from the service and everyone has gone actively into the work for Christ. Brother Lee is preaching the simple gospel truth and is securing the hearty cooperation of both preacher and laymen. God has been in the homes of the people of the town during this meeting and has softened the heart of the cold, indifferent church member, the backslider and the non-believer.

Dallas Avenue Baptist Church has been in fine working order all the year, the church is united from a membership standpoint and stand as a unit to fight the devil. The church was ready for the revival, they had prayed and prepared for it and the Lord is abundantly blessing them. God has cared for the widow and the fatherless, has blessed every one who has shown the least disposition to serve Him.

May the good work continue not only in Huntsville, but throughout this broad land, and God's will be done on earth as it is done in heaven.

J. E. Pierce.



## Correspondence.

### From Brother Peitus.

Dear Bro. Barnett—Several weeks ago I wrote you a few letters. Don't know where I was then. However, if you have had this, kindly consign it to the waste basket.

We are now in Constantinople. Thursday, March 31, at 1 p. m., we bade her adieu and started on the rough sea for Smyrna, a distance of 295 miles. The waves were unusually high. During the night seven of us in my room were, as the Methodists would say, baptized, a part of a wave having found its way into the room through the port hole thirty feet above the water, directly over Rev. Sam Harris' bed. Don't you forget that many of us were feeding fish at this time.

Arrived in Smyrna April 1 at 7 a. m. ate a light breakfast, then were conveyed in small boats to the shore, and walked a few blocks down a pretty street to the railway station, and there boarded the cars and sped swiftly to Ephesus, a distance of fifty miles. Passed through a beautiful valley between high mountains. Saw many large olive orchards and vineyards. Rode on tram cars, each drawn by one pony, that easily carried thirty people. Some of our party walked three miles and back through the ruins of Ephesus; others rode small donkeys, amongst them Mr. Jacobs, who weighs 260 lbs., and as large as two donkeys. Visited ruins of the old theater which was one of the finest in the east, with a seating capacity of 25,000. A street of marble led to it, the place where the crowd raved against Paul shouting, "Great is Diana of the Ephesians!" Saw temple of Artemis or of Diana, which was one of the seven wonders of the world. Most all of the party got souvenirs here. The ruins are more eloquent of the past than are those of the ancient cities builded over with modern towns seeking to glorify the past through superstition. Truly did John say that unless the church at Ephesus repented its candlestick would be removed from its place, and long since that has taken place. Still a part of St. John's Church remains. The Roman "gate of persecution," where Christians are supposed to have suffered martyrdom still stands. Saw old mosque, Turkish baths, grand gymnasium, market place, St. John's baptistery, Paul's prison west of theater on high hill, double church of St. Mary of 431. This was all-fools'-day. At noon we took lunch at theater on old marble pillars, and after refreshing the inner man we proceeded immediately to hold service. Dr. McNorton of Smyrna read Acts xix. Weather was very inclement. G. H. Parish, colonel of Ky., was called on to pray and before he concluded the April shower was pattering us on the back. We had a short, interesting talk by Rev. Everette Gill of Louisville, Ky. Saw several storks and their nests on ruins of old buildings.

Smyrna is well worth seeing, though there is very little of historic interest connected with it. It lies in latitude 38 deg. and longitude 27, and was founded 688 B. C. It is one of the cities addressed by John in Rev. ii: 8-12. It is

the birth place of Homer. It is said to be one of the most ancient cities of the globe. A great many camels are to be seen in Smyrna. The most interesting historical monument in the city is the tomb of Polycarp, one of the most celebrated characters in ancient Christendom, who was Bishop of Smyrna, and had been a disciple of the apostle John. He suffered martyrdom here in 166 A. D. He is one of the most important of the connecting links between the apostles and later ages. He could have his life by reviling Christ, but answered Statius Quadratus, "Eighty and six years have I served him, and he has never done me wrong; how, then, can I blaspheme my King that saved me?" So he met his death and his grave is on the very high mound that overlooks the city. Saw thousands of sheep between Smyrna and Ephesus.

At 8 p. m. we said goodbye to Smyrna, and about light the next morning we passed the island of Patmos. All day we were in sight of high, bare mountains with no trees nor large rocks. At 3 p. m. we passed the island of Rhoda. Sunday, Easter morning, the neck of sea grew broader. No mountains in sight till we came to a long range of the island of Cyprus.

Arrived in Beyrout April 4 at 8 a. m. Had carriage rides to American College, where we were highly entertained. They have a fine location with sixteen splendid stone buildings, 36 teachers, and 750 pupils. Dr. H. H. Jessup was present, who has been a missionary in Syria nearly forty years. We were in the Presbyterian church, Rev. G. M. Mackie, D.D., pastor. Were also in the American Company's large store. The stores of the Mediterranean have very few scenes to show more delightful to the eye than the vision of Beyrout as approached from the sea. The handsome sweep of St. George's Bay with its deep blue waters, covered at one end with the picturesque houses of the city, their walls painted in glowing colors, and the roofs red-tiled and clad with the deep green of the dense pine groves, the snow-clad ridges of the lofty Sunin crowning the scene; and the bright sun shining in the clear blue atmosphere over all. Until the last few years Beyrout had no real harbor, but now has the only safe anchorage for vessels of all sizes on the Syrian coast. The city contains about 130,000 inhabitants. Grain, silk and wool are the principal exports, and cotton goods and furniture are the principal imports. We were in the room where the Bible was translated by Rev. Eli Smith in 1848, and by Rev. C. Van Dyke in 1857. This was done in secret and in a very dark room. We saw the large Arabic Bibles. Beyrout is the home of the governor-general of Palestine. Dog river runs near the city. The English language is very rapidly spreading in Beyrout. The climate of Beyrout is salubrious and delightful.

We left Beyrout at 11 a. m., crossed Dog river and gradually ascended through mulberry plantations, and as we go up the steep mountain the engine is reversed to drag the train to the village of Aley. The natives crowd around you with fruit cakes, etc., for sale at the stations. At Aley we are 2,600 feet above the sea level. We soon arrive at

Ain Sofar station, 4,878 feet above the sea level. To the south lies the beautiful Lebanon, with her large white caps of snow. Here a splendid panorama commences as we begin to descend. On the southern end of the range, we see the snow-clad Hermon. We now notice extensive vineyards on the mountain slopes. At Rayak there is a halt for those proceeding to Damascus and those going to Baalbec. A richly cultivated district is now reached, in the midst of which nestles the large village of Zebedani, famous in Damascus for its apples and quinces. We caught sight of ancient Abila, the capital of the district Ablene (St. Luke iii: 1). It is now about night, we see Damascus to our left, and we pass the Barracks. We were driven directly to our tents from the station, where dinner was served. There are two Presbyterian missions in Damascus, with Revs. J. Segall and J. G. Phillips. On a bare and lofty hill north west of Damascus there stands a ruined old shrine or "dome of victory." According to tradition Abraham received the divine revelation of the "unity of the Godhead" while on his way from Ur of the Chaldees to Canaan. From this summit he took his first and only view of the city. Damascus is called the Immortal City and is said to be the oldest city in the world. When Abraham engaged the services of Eliezer of Damascus nearly 4,000 years ago, he saw likely the same types of costume and daily habits as are witnessed today. Had carriage rides to most important places in the city. Damascus is bountifully supplied with water. The noted rivers of Abana and Parpar, of which Naaman proudly boasted (II Kings, v:12). The Abana is the main glory and life giver of Damascus. The plain of Damascus is probably as fruitful, luxuriant and well wooded as any area of its size in the world. Many beautiful shady lanes, orchards, vineyards, flower gardens, etc. Damascus claims 180,000 inhabitants. A very noted spot in Damascus that the Jews reverence is where Hazael was anointed king of Syria (I Kings xix: 15). An abundance of apricots, walnuts, plums, pomegranates, damsons, etc. Damson received its name from Damascus. Damascus is noted for the manufacture of swords, fine silks, linens, furniture of cedar wood inlaid with ivory, mother-of-pearl and tortoise shell, etc., which were sought after in the days of David and Solomon. In olden days of Babylon the camels would pass Damascus heavily loaded with merchandise going from Nineveh to Babylon. Nineveh and Babylon have passed away, Tyre and Sidon have sunk into insignificance, Damascus has lost comparatively few in war. Fierce wars have raged around her, but they have seldom reached her gates (I Kings xv: 18-20; xx 1-34). We drove through the long and most beautiful street of Damascus called Strait. Was in Ananias' house and Naaman's and the window where Paul was let down. Saw the tomb of St. George. Great many donkeys in the city. Had Adam's tomb pointed out to us. The nights were cold in Damascus. Damascus was our starting point for the twelve days' trip overland.

The one foul blot on the fame of Da-

mascus is the cold-blooded massacre of 6,000 Christians of the city by the Moslems in July, 1860. The Moslems have a hatred for Christianity. Damascus has 120,000 Moslems, 7,000 Jews, the remainder being Christians, with the exception of a few Druse families. There are several Christian schools in the city. A large plane tree in the city, largest in the world, has been inhabited for years.

On the morning of April 6 we turned our faces toward Jerusalem. We were the Damascus party No. 3, with 40 delegates, and Mr. Hiller of London our leader. Then 40 more dragomen, cooks, waiters, horsemen, etc., and besides 40 ponies we rode, there were about ten stout mules and little donkeys that had the burden to bear in tents, bedding, baggage and provisions. Shuquah and William were our dragomen. Both lived in Jerusalem. George, I believe the stoutest and most perfect form of manhood I ever saw, lived in Nineveh, was head cook. Very few of us had ever camped before, and perhaps two of the ladies never had ridden a horse. There were eight ladies in party. The first day we acted very unwisely and rode too fast, which made it very hard on us the second day. Our average was about 26 miles a day, two-thirds of it in the forenoon. A great deal of the way we had no roads—frequently rode through places that it seemed unreasonable for an ox to pass. First lunch we took was near the village of Mej-desh-shems, which are Druse, who worship cows. They are so very ignorant, dirty and poverty stricken, and were very troublesome while we were at lunch. They had a few articles to sell, but were such incessant beggars. On the night of the 6th we staid at Kef-shouer. We had beautiful tents with three persons in each tent. We always sang a song and returned thanks to God before each meal. Saw a great many sheep and goats on the side of high mountains. One boy with a shepherd's staff and fife, or harp, usually managed a large flock of sheep. On the 7th we saw Nimrod's tomb and crossed Volcanic mountain; then crossed Parpar river, and lunched at village of Mej-desh-shems. We got pretty souvenir shells from Ainbaladin pond. The night of the 7th we spent at old Cacaesa Philippi, near which the most northerly stream of the Jordan rises and runs directly from under an almost solid rock bluff, nearly 100 feet high, and the spring where the clear water boils up measures 165 feet in width. It is a large stream and flows swiftly.

After going about the usual distance over miserable roads we lunched at the mountains of Napthali. Crossed Harbani river on large rock bridge, with pretty scenery, high bluffs and acres of many varieties of wild flowers. Then we spent a while at Dan, where the other stream of the Jordan rises. This, too, is a large spring and affords an abundance of clear water.

We usually rose before day, ate breakfast and were on our journey before sunrise. One morning we were riding in a ravine between two large mountains, and one of the boys called our attention to a large gray fox that ran out



of a cave ahead of us in plain view; then we exclaimed, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head!"

Merriam was our next camping place. The natives are very stupid and ignorant and seem to be centuries behind our country. They have very poor plows and only one kind—beams eight feet long, upright piece with plow attached about three feet long, no handles, usually plow two oxen, sometimes one ox and one donkey yoked together. Most of the land is rich. Their principal crops are wheat and barley—no fences and good land covered with rocks, but they never move one. Sheep and goats grazing in fields.

While riding gleefully along one morning admiring the beautiful natural scenery, to our delight we beheld in the distance fine residences and tenants' houses, groves, shaded lanes, well tilled fields splendid pikes, large olive, peach, almond, orange, lemon orchards—the trees clothed in green, with pink flowers, and best of all the delightful odor, which was very profuse. This was the work of a large colony of Jews settled by the Rothschilds. People in the orient do not live one, two and four families about through the country, but live in villages, towns and cities.

The first villages after leaving Damascus were low, flat stone huts about six feet high and covered with earth. Then the next fifteen to twenty-five miles there was quite a change in the style. Natives lived in very open, cheap houses built of cane only, the walls covered with black carpet made of goat wool. People, donkeys, dogs, cows and chickens all mixed up together. Then toward Jerusalem another change in the buildings—built of rough rocks and mud about as high as your head, covered with straw and mud, round, with only one window about two feet square. They cook, eat and sleep in them. The smoke has to go out at the window. Most of the hundreds of large mountains are bare—no timber and not many large rocks. Don't know which is the beast of burden in the east—the woman, the camel, or the little donkey. Men do very little work. Women go for miles after fuel and dig up switchets and sticks not larger than your finger, and carry them on their heads. They have thistles—not like ours—that they dig up and burn top, roots and all.

We reached Capernaum at 11:30 and took lunch in a Catholic convent. Immediately after lunch our party had a delightful ride on the beautiful sea about three miles to Bethsaida on sails. Passed through old Roman aqueduct; walked nearly one hundred yards on a solid rock.

Bethsaida is the "home of fish." Here then, was the home of the Galilean fishermen, Peter and Andrew, James, John and Philip. Here were performed several of our Lord's great works, and here he preached from the boat the memorable sermon in which occurred the parable of the sower. This is where the Roman centurion's servant was healed by Christ (Luke vii, 5). We pitched our tents at Tiberias Saturday evening—a

town of 5,000 inhabitants and celebrated for two things: first, it is one of the four sacred cities of the Jews, and secondly, dirt and fleas. On an elevated plateau to the south-west of the present city walls stood the citadel of Tiberius and the palace of Herod, who spent most of his time here. There is an excellent medical mission hospital under Dr. Torrence of Scotland. The medical hot spring baths, to the south of the town, on a mountain 1,000 feet high, deserve notice. This city was built by Herod in the twenties, A. D., and named in honor of Tiberius Caesar, the Roman emperor. This was the largest and most important city in King Herod's dominion, and the capital. This was the Herod who tried our Savior (Luke xxiii:7). After the destruction of Jerusalem the Jews resided here. Having spent Sunday here we held a delightful service in the southern part of the town on an elevation. Mr. Trumbull, of the Philadelphia Times, conducted the service—subject, "Jesus' Life on the Sea of Gallilee," and gave us some references: Luke ii:39; John ii:1; Matt. iv: 12; Luke iv: 23; Matt. xi: 23; Mark i: 21; Mark viii: 31 Matt. xiv: 22-26.

At 4 p. m. it was our pleasure to attend service at the Presbyterian mission. Pastor preached good sermon from II Cor. viii:9. We held an interesting twilight service on the beautiful little pebbles just above the water's edge on the sea in the city very near our camp, conducted by Rev. Benham. Two-thirds of the inhabitants of the town are Jews, and 250 Protestants, and some Mohammedans. We rose bright and early Monday morning and soon passed Mount Tabor and Mount of Transfiguration, near the Horns of Hattin and Mount of Beatitudes. We lunched at Cana in the rain and drank water from the well where the water was turned into wine at the celebrated marriage feast (John ii: 1-11). Was in the church where the marriage took place and saw the small room which is now five or six feet below the present floor. They claim to have two of the water pots that held the wine. Saw Nathaniel's house. We pitched our tents at Nazareth, the town surrounded by fourteen hills, where our Lord spent most of his retired life, and one of the most sacred and renowned cities in the world.

Nazareth has about 10,000 inhabitants. There is a Protestant orphanage in a flourishing condition in the city. There is also a good missionary church and several day schools.

W. E. Pettus.

#### Chesterfieldian Manners.

Mr. W. O. Cantrell of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50c box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." If you have any skin diseases try a box of Tetterine, and you will be as appreciative as Mr. Cantrell. It is infallible in its effects, fragrant and effective.

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REV. A. D. GLASS, Field Editor  
JOHN T. BARNETT, Business Manager

### The Temporary Editor.

The brethren will please bear in mind the fact that the temporary editor has nothing whatever to do with the general "make up" of the paper. Do not, therefore send any sort of communications to him. The few weeks in which he is to write for this page are too short to map out any policy or to shape any plans for the paper, even if he had the authority—which he has not. All that matter is in the hands of the genial brother who is now enjoying a needed vacation in the West.

### Decision Day.

There is doubtless much to be said in its behalf, else there would not be so many wise and consecrated people to believe in it. A thing altogether evil would find no advocates or few. But for all that, the idea of setting aside some future day when certain ones shall be urged to "decide for Christ" is fundamentally wrong.

Why do we say next Sunday week shall be "Decision Day" when the word of God keeps thundering in our ears one eternal now? Today—this day—this moment is the time for decision. Is the Holy Spirit to do his work today, or are we to shut him off for a specified time and then do it for Him if He seems to pass in silence the day we fix?

There seems in this Decision Day business a sort of surrender—a loss of faith in the present power of the preached word. Is the sermon a mere weekly (and weakly) address on some moral topic, or is it a message from God requiring and demanding an instant answer? Has the pulpit so lost its power that we need some special sort of program to bring a soul to a decision? Oh, teacher! do your work with the feeling that the word you teach is sharper than any two-edged sword. Oh, preacher! preach with the assurance that the gospel is the power of God. Workers all know that this is the day of salvation. Today, oh sinner, if ye will hear his voice, harden not your heart!

### The English Nonconformists.

From time to time we have published the expressions of our noted Baptist leaders in England on "Nonconformity" and now we want our readers to see what W. T. Stead, the great English journalist and publicist has said over his own signature in the Review of Reviews, which has a wide circulation in America, England and on the Continent:

If Nonconformists should begin to bethink themselves that the talk of popular government and of a free democracy is mere cant so long as the House of Lords exists, and that the battle of civil and religious liberty is only half won while the Anglican sect is allowed

to flaunt itself as the church of a nation two-thirds of whose citizens never darken its doors, who could blame them? It is supremely significant that at this juncture two young ministers should have been suddenly thrust to the forefront of the Nonconformists ranks whose supreme distinction is their passionate determination to rebel rather than pay the new church rate. They call it passive resistance, but it is not the less rebellion. In their eyes they are rebels for God's laws. They are true to the great traditions of the Great Protector, the hero-saint of the Independents, to which body they both belong. "Our history," said Mr. Silvester Horne at a great meeting in the Memorial Hall, last year, "shows that there are creeds we will never sign, liberties we will never forfeit, and taxes we will never pay. We are sick and tired," he declared, "of the repeated attempts to purchase ecclesiastical ascendancy at the price of our religious freedom. The old question of the relations of the Church and the State has again been raised, and, God helping us, we will not let it sink. If the spirit of disestablishment begins again to live, I for one will thank God for the education bill. They claim ascendancy; we, as Congregationalists, challenge that ascendancy, and may God defend the right!"

And in like terms, not once, but many times, has Mr. Reginald J. Campbell, late of Brighton, now of the City Temple, spoken in the hearing of his people. There is something of the old fighting ring in these words of challenge and of defiance. They proclaim the resurrection of the Nonconformist conscience, the renaissance of Nonconformity as a controlling force in the counsels of the empire. For as Lord Palmerston—who at least was neither bigot nor fanatic—said, long ago: "In the long run, the politics of England will follow the consciences of the Dissenters."

### Beer and Happiness.

A writer in Harper's Weekly discusses the recent address delivered to the students of the University of Chicago by Dr. Edward Meyer, of the University of Berlin, in which he advocated beer-drinking by students on the plea that it induces young men to grow up in happy spirits and is beneficial in counteracting the effects of too much study. The writer in the Weekly does not at all concur with the learned German professor. Beer and study, he says, seem to really go well in Germany, but in this country the affinity between them is much less noticeable; our habits are not the habits of the Germans; our climate is not the same. We drink beer here, but we do not glory in it.

We are glad that a writer in the great secular weekly takes issue with the German professor. We studied at the University of Berlin, and our time was happily spent although we never drank a drop of beer. We have studied in France, Austria and Germany, and we never noticed that the students were happier than the young men we met at Yale and other American universities.

American students have been known to drink beer, but they are rarely encouraged in it except by the brewers;

nowhere have they attained the proficiency in it that the German students enjoy. Dr. Meyer's talk made scandal in Chicago. The president of the W. C. T. U. grieved much to hear a learned man advise "drinking, brawling, and good-fellowship." A representative of Northwestern University said: "If he had said such things at Northwestern I think we would have mobbed him."

### A Bishop on Baptists.

In these days when our Baptist brethren in England are hard pressed along with other Nonconformists to pay unjust taxes to the government in spite of their protests, it might be well for the leading churchmen in the Church of England to get the volume of addresses by the late Bishop of London, Mandel Creighton, and read his lecture on "The Baptists." The Examiner says: "His volume on 'Toleration' had revealed his high appreciation of the service of our fathers in the cause of liberty. Here follow words from the lecture on 'The Baptists' which reveal the clear insight of the bishop into the basic principles of our denomination:

"The Baptists saw the inconsequence of the system of territorial churches to which Lutheranism rapidly drifted. They were not moved by Calvinism, which replaced one hierarchical system by another. They maintained that the true church consisted of those who had the inward consciousness of a new life and that admission to the church was a privilege reserved only for them. They rejoiced in that freedom which belonged to those whose spiritual life was secure. They are representative of tendencies which took form in early times, but the claim to a spiritual lineage or succession is too impalpable to admit of serious discussion.

"The weakness of Congregationalism lay in the fact that it was too purely a protest. The more logical and consistent system of the Baptists contained all that the Congregationalists strove for, and went further. The Baptists assumed the inherent incapacity of the state to meddle with matters of religion, because Christ is the only king of the church and the only law giver of the conscience and he has given laws and rules sufficient in his word for his worship. Hath the Lord restrained his spirit, his word and ordinances to make particular men lords over them or the keepers of them?"

### Carlylean Writers.

We read after a number of writers who evidently commune much with Carlyle, and the effects of such "proceedings" are clearly discernible in all their writings. To say the least of it, the result is interesting. Now Bro. Carlyle is also a great chum of this scribe. When life has been made a burden by some sham of a man or thing, there are passages in Sartor Resartus, for instance that are soothing to the soul. Still there are reasons to believe that the peculiar style of Chelsea's Sage was the product not only of a powerful and well ordered brain, but also of a weak and disordered stomach. This fact, if it be a fact, might well be remembered when we begin to saturate our minds with Carlylean literature.

### Seize the Day.

The fifth Sunday in July affords a most excellent opportunity for great rallies throughout the State. A carefully arranged program and wisely planned meetings can be made of more service to some communities than a regular session of the Association. If taken in hand early enough a hundred such meetings can be held next month that will give a powerful impetus to all our work.

What a blessing it would be to strike some high note of power at Anniston that could be repeated immediately after in these fifth Sunday meetings! The latter half of July can be made memorable in the history of Alabama Baptist affairs if we will have it so. But we must begin preparation for it today.

### Debt and Duty.

At a time when a thousand needy tongues are clamoring for help that must be rendered now to save important fields from irreparable loss, our State Mission Board is confronted with debt. Debt locks the wheel while we must needs climb the hill of difficulty just before us. The rapidly changing aspect of nearly every neighborhood in our State calls the service of many men and that calls for much money. In some of these places it is now or never. In the majority delay means years of struggle under great disadvantages. In all of them to hesitate is to hurt, harm, perhaps destroy. Yet what is to be done? There is duty. Here is debt. Meantime a feeble stream of contributions is flowing into the treasury. What is to be done? Why this—think, pray and work. Do it now.

### Evangelistic Bishops.

Too few of our bishops engage in evangelistic work. Only a handful hold protracted meetings with other pastors. Those who do hold such meetings are almost sure to be away from their own pastorates too much, because it is hard to resist the many pleas made upon them for greatly needed help. If the few need to do less, the majority need to do much more of this work. It would be good for them and for their home churches were they to "cultivate the evangelistic gift." It would certainly be helpful to the churches where the meetings were held. The idea that only certain men or kinds of men can hold successful revivals is a practical denial of the Holy Spirit's power. Yet maybe, after all, there is only one kind of men who can hold great meetings—those who are filled with the Holy Ghost and are in love with the souls of men. If that love be present all else will easily follow. Every pastor in the State ought to do the preaching in one or two protracted meetings annually. Unless some special reason demanded it, no one ought to leave his pastorate to hold more than two meetings, or three at the most. We believe that either too much or too little of this kind of work will injure the bishop and his home field. How can a man call his own people to repentance if he is not a "soul burdened" man? If he be a man "burdened with souls" why can't he call sinners to



repentance in "a meeting of days" in some other church! We believe a new note of evangelism ought to be struck in the hearts of all our pastors and that every pulpit should ring with calls to the unconverted.

### EDITORIAL PARAGRAPHS.

Landrum P. Leavell took over two hundred kodak pictures during his recent visit to the Holy Land.

We are planning for a series of strong articles to be written by some of our best writers. As soon as the details are completed we will make the proper announcements.

Dr. J. R. Stodghill writes cheery of the Lord's work at Linesville. Large congregations. Four received by letter, and one hundred and twelve dollars received for benevolences.

The average theatre and its company cannot pay expenses on less than five hundred dollars a performance. You wonder how they can manage to live! Well, it is easy to explain. They are kept running by church members who are too poor to give anything to missions.

Phillips Brooks was right when he said: "There are many preachers who are always discussing Christianity as a message and proclaiming Christ as a Savior." We need preachers who preach with conviction because they know by experience that Jesus saves.

When President Loubet of France visited Rome he went to see the King of Italy, but quietly ignored the pope. These few lines contain possibly the simple story of France's future freedom from papal interference, and Italy's ability to continue independent of the Romish church.

We too frequently limit the evil of intemperance to the sad havoc wrought in the life of the drunkard, the poor individual who goes to ruin on account of his thirst; but bad as is the ruin of the sot, society also suffers on account of the power of the liquor interests, which blights our municipal politics. It has been truly said that "the large cities of this country are governed by the saloons in their own interest; and Lord Rosebery, ex-premier of Great Britain, a man of the world, recently said: "If the nation does not soon control the liquor traffic, the liquor traffic will soon control the nation."

Some one has said that the evils of divorce in our day are as nothing compared to what they were in Rome. Then the institution existed for the convenience of men. Now it is defended mainly for the protection it gives to women, who form a large majority of the petitioners. Roman history in the time of Julius Caesar reveals a relation between the sexes of unspeakable degradation—husband and wife separated on frivolous grounds, and that frequently. Nevertheless we have no cause for rejoicing, but on the other hand to lament, for it is too easy to secure divorces in America.

The plain, ordinary spider solved the air-ship problem for himself long ago. Being merely an earth-creature like man, he nevertheless sails through the air whenever he wishes to, and sometimes when he doesn't. He makes his own air-ship, has the necessary materials about his own person, and achieves flights that are nothing short of marvelous.

Our State Mission Secretary, Dr. W. B. Crumpton, tells us that he needs now \$2,000 to keep from reporting a deficit at the Convention at Anniston. It will never do to let this happen after the State has done so well for Home and Foreign Missions. Even if you have taken a collection for State Missions, take another and urge all to give and help liberally that this work may be finished in keeping with what has been done.

All the railroads that center in Chicago have prohibited the use of liquor or tobacco by employees when on duty. Practically all the important railroads now concur in this prohibition. The Western Electric Company and numerous other great business concerns in the West forbid not only the use of liquor, but of cigarettes and the habit, now grown to an almost incredible extent among all classes of the community, of "playing the races." Business reasons thus make necessary the control or avoidance of habits against which moral reasons are too often helpless.

There must be something wrong with the story that John D. Rockefeller was reported as saying that he would give one million dollars for a new stomach, for if we trust the item taken from his memorandum book for the edification of his son's Sunday school class, he has always known the purchasing power of a dollar, and wouldn't waste a cool million on such a useless thing as a stomach, for at a meeting of medical men in Vienna, Dr. Ullman presented a woman of sixty-two years, whose entire stomach had been removed in an operation for cancer. Nevertheless, she digests all her food, and has gained weight since the operation. The doctor stated that the operation of removing the stomach had now been successfully performed over twenty times. The stomach really plays only a small part in the complex act of digestion, its principal use being that of a reservoir.

There never has been such a demand for men of trained minds and the chances of success have never been so good to those who are willing to pay the price. It is only the small positions that are crowded, the big places are hunting for suitable men. Making use of spare time in study and preparation is the keynote to success. Men are being made ridiculous every day because of their inability to take advantage of opportunities opening before them. Use your spare time in study and be ready for the opportunity when it comes. Don't waste your time. The great men of thirty years from now are on a level with you, not an inch above you.

"Weak men wait for opportunities, Strong men make them."

## Birmingham Notes

Pastor W. L. Henson reports good attendance at his services Sunday.

Rev. G. W. Smith reports a fine service and Sunday school at Wauhatchie.

At Park Avenue pastor E. Lee Smith spoke at both hours and received two by letter and baptized one.

The good work moves right on at Brighton in charge of pastor P. C. Barkley, who has good congregations at all services.

Rev. J. O. Colley preached at Green Springs morning and evening and the church decided to begin a series of meetings the first Sunday in July.

Pastor Provence at Ensley spoke on "Take Heed How Ye Hear." Bro. R. A. Baker preached on "The Rich Man and Lazarus" in the evening.

Pastor W. M. Blackwelder preached on "Divine-human Companionship," and "Religion the Chief Pleasure of Life," and received three for baptism.

Dr. A. C. Davidson at South Side spoke in the morning on "The Business principle of Mr. Worldly Wiseman," Acts 19:26; and at night on "The Fruitless Life," Luke 13:6-9.

The Wylam Church had 135 in Sunday school and two full services to hear pastor J. W. O'Hara, who preached on "Rewards." They had their annual picnic at Snow Springs Tuesday.

Pastor L. T. Reeves reports good interest in Sunday school and church and B. Y. P. U. at East Birmingham. Protracted meeting begins next Sunday.

Rev. J. A. Beal at "Station A" preached at both hours: "Christ the Same Yesterday, Today and Forever," and "Our Dependence on the Holy Spirit." Attendance good.

Rev. J. M. McCloud was at New Prospect Saturday and Sunday. There is a fine interest in all the Lord's work there and they will improve their building soon.

The committee appointed sometime since on a Sunday school curriculum and supplemental lessons made a partial report and asked for further time and suggestions from any who have had experience in such work.

Rev. G. B. F. Stovall attended children's day services at Concord Church and made an address in the morning on "Sunday School Work" and preached in the afternoon. A very large crowd was in attendance.

Rev. W. R. Adams occupied the pulpit at Tuxedo Park at both hours and

reports good services. Morning subject "God's Armor a Protection for the Christian Soldier," Eph. 6:11. At night "Christ's Great Invitation," Matt. 14:29.

Pastor A. F. Loftin reports that Sunday was children's day at Pleasant Ridge and a splendid program was rendered. The children showed that they had been well trained. Bro. J. M. Huey of East Lake, was present and delivered an excellent address which was very much enjoyed by all.

Rev. S. O. Y. Ray preached at West End for Brother Colley who was away holding a meeting at Green Springs. Was at North Birmingham at 4 o'clock and at North Highlands at night with Brother Bamber, where a great meeting has been in progress for two weeks. The meeting closed last night. Sixty were received by letter and baptism.

Instead of one tent in the district why cannot each church own one and use it all summer at different points in the district adjacent to that church? Let the young people put their best efforts into the meetings, keep busy, win souls and afford attractive religious gatherings that will keep the people away from the bad resorts.

On June 5th a revival meeting began at Jonesboro Baptist Church. The pastor was assisted by Rev. L. M. Bradley of Avondale, Ala. The meeting continued for two weeks and resulted in a great revival of the church and thirty-seven additions. Most of these joined by baptism. Brother Bradley preached the gospel in the old way. The people all learned to love him. Pastor P. C. Barkley baptized eighteen Sunday with others to follow.

Pastor L. M. Bradley returned to his charge, Avondale, after a two weeks absence in a protracted meeting at Jonesboro assisting pastor P. C. Barkley, where he had a great meeting with thirty-seven additions to the church. He says this is a fine field for usefulness and Brother Barkley is meeting grandly the demands and is much loved by the people. At home Brother Bradley had an overflowing house and at night baptized four and received two for baptism.

### ONE MORE SUNDAY

before the books of the State Board of Missions close. We need \$2,000 to bring us to the State Convention out of debt. If all would try this amount could be easily raised.

W. B. C.

### Excursion Rates to Eastern Cities via Savannah and Steamships.

The Central of Georgia Railway and its connections sell excursion tickets from Birmingham to Eastern cities, and return via Savannah and Ocean Steamship Company or Merchant and Miners Transportation Company as follows: New York \$45.00, Boston \$50.00, Philadelphia \$40.00, Baltimore, \$38.00. Tickets include meals and berth aboard ship and are good returning until October 31st, 1904. For further information apply to nearest ticket or E. H. Fell, Traveling Passenger Agent, Birmingham, Ala.



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## Field Notes

FROM SYLACAUGA.

I have wished ever since returning from the Nashville Convention that I could express for myself my impressions of the great meeting. Then I thought that I would love to speak of the convention in the Alabama Baptist, and I did not know how or where to begin. Brother Crumpton has easily done this task for me in this week's issue of the paper. Glorious occasion it was, "it was good to be there." I hope we shall have some of the same spirit in our Anniston meeting.

The Coosa River Association Sunday School Convention had a good session at Winterboro on the fifth Sunday, Friday and Saturday preceding, in May. A new beginner in this section is impressed that Sunday school interest is advancing among us.

Our Sylacauga Church interests are somewhat encouraging. Congregations are growing, the Sunday school needs more house room, finances are up to date, the pastor is happy. We hope to have our protracted meeting near the latter part of July and then we propose to celebrate our triumphs and honor our Lord by building a new house of worship; some new members are being added to us occasionally.

Fayetteville has the best Sunday school growth of any small village church in my knowledge. All our prospects there are bright, with a willing people to claim: the promise.

Shelby is the only one of my churches that was honored by having a member in attendance at the Nashville Convention. Bro. J. F. Avery was there as messenger from Shelby Association. Shelby does more for the mission cause than either of my churches according to number of members.

It was our sad experience at Fayetteville recently to bury Sister Ann Waters, one of our longest resident members. Her children and grandchildren, many of them, are members of Fayetteville Church.

Being here near Mt. Olive Church, one of my former pastorates, it was a happy occasion, June 1st, to run down to Goodwater and out to Mt. Olive and join in marriage Mr. John Rarden of Bessemer, and Miss Esther Baily of Mt. Olive. The groom is a fine young business man, a Baptist, the bride, whom I baptized three years ago, is a worthy daughter of a good home, a granddaughter of Robert Pruett, so long of Mt. Olive.

C. J. Bentley.

June 10, 1904.

FROM DAPHNE.

I have been working as missionary in South Baldwin county for four months, and have begun to see the pleasure of the Lord prospering at my hand. I began to look over a portion of my field the latter part of January with Brother McRae, who took me to some points where I am now preaching regularly. The work had been neglected. There was only one organized church and they had not had a pastor for sometime. Some of the churches

had not had regular preaching for seven years, so I am told.

We first went to Silver Hill. There Brother McRae preached to our Swedish brethren and friends. We went next day to Bon Secour.

At all the places we visited I found the people in love with this brother for his earnestness, zeal and care for the Baptist, especially in South Baldwin. I have succeeded in reorganizing two of those points. The old Bay Shore Church of this place is one of the points where we have reorganized. A sad mistake was made in building this church so far up the bay, but we have decided to move it up in town and build to it. We have subscribed something over three hundred dollars toward the new building. We have one of the most desirable lots in town. It was given to us by Russell Dick and his wife, who are both colored Baptists. Some years ago there lived an old colored Baptist woman at this place who had lived a Christian life, and whose life had been devoted to God's service for many years. So one day while making her last earthly plans and in rendering unto the Lord the things that are His, she called Russell to her side and said to him: "If my white Baptists ever build here in town give them this lot." I wish, brethren, we had more Baptists like this old darkey. While willing property to her boy she willed a portion to God.

There is something else a little singular about this lot, and that is, God had not made known to any of us, the fact that this was in store for us until we become more interested about his work. One day as I made my wishes known for this lot, the brother to whom I was speaking said, "I just learned yesterday that it is ours."

Though the work is hard and sometimes the path looks dreary, God has left a star to illumine our pathway.

On Sunday I made a third trip to Silver Hill Baptist Church. I had the pleasure of baptizing three very fine young people—one young man and two young ladies. They then insisted on my staying and preaching a few days for them. I stayed there until Wednesday morning. Tuesday night I believe we had one of the most glorious services I ever experienced. God's Spirit came in power and seemed to move the entire audience to things that are spiritual and elevating.

Trusting that I may ever have your prayers that God may use me for the advancement of His kingdom and for the salvation of souls, I am yours,

John D. Wilkes.

If the good women of Alabama would only realize the great uplift to be gotten by attending the meeting of the woman's Missionary Union at Atlanta on July 19, the day preceding the convention, there would be a great gathering of missionary workers from all parts of the State. Let the societies be sure and send delegates.



UP YOUR MIND

to ask her, young man, and we furnish the Engagement and Wedding Rings suitably engraved. We can supply the finest cutlery, silver spoons and everything needed for the setting of your table. What your friends don't supply, we can in Jewelry.

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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 settlement 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.

**BACK IN ALABAMA**

Back in Alabama! Yes we are here, and ready for service. In less than twenty-four hours after the seminary doxology was sung on the night of May 31st we were on the Attalla field. Our work at the seminary is a thing of the past; the work of life lies out before us. The responsibility is almost crushing; but we remember that through Christ who strengtheneth us we can do all things.

On our arrival at Attalla we found a garden planted, a pantry filled with all manner of good things, and best of all a people who gave us a warm welcome. These things make our hearts glad and grateful, and encourage us to attempt great things for the Master.

There is much here that needs to be done at once, and we desire your prayers that God use us to lead our people to nobler undertakings for the glory of Him who gave His life for us.

Very truly,

A. J. Johnson and wife.

**"WHO IS ON THE LORD'S SIDE?"**  
Exodus xxxii: 26.

I am the same enquirer on this whiskey question as on a good many others, and want to know which side the one named the Lord is on. For information I submit the following questions:

1. Is the Lord in favor of whiskey drinking one way or the other? If so, how and to what extent? I want to know that I may comply with His wishes. This is right.

2. Is He in favor of selling whiskey? If so, how and to what extent. Is He partial to one means in preference to another—for instance, open bars, dispensaries or blind tigers? I want to know that I may engage in the business to suit Him. This is right.

3. Is it a fact that He is so "on the fence" in regard to it that we can't tell where He stands? If so, I want to know how anyone can take a definite position in regard to it one way or another.

4. If he stands thus on the whiskey question it is reasonable to suppose He stands thus on all others, which puts us in the dark in all our relations to Him.

5. I mean no foolishness. I want to know that I may get on His side.  
W. R. Whatley.

Whereas, Elder B. L. Mitchell has tendered his resignation of the pastorate of this church to be effected September 1st, next, be it

Resolved by the membership in conference assembled, That in accepting his resignation we express our appreciation of the labors of himself and his most efficient wife during their stay among us, and that we commend them for their zeal in the Master's cause while in our midst.

Resolved, That these resolutions be spread upon the minutes of the church and a copy be furnished the departing brother and sister, upon whom we pray the blessings of God in whatever field they may be called upon to labor.

Adopted in church conference June 5th, 1904.

C. E. Cusock,

Clerk of Livingston. (Ala.) Baptist Church.

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**Two New Cults.**

It is possible for one who has some gifts as a speaker, to teach anything for religion and find a following. Dowie, Mrs. Eddie and Sweinfurth are illustrations of the truth of this statement. Christian science, advocated by Mrs. Eddie, which is devoided of both Christian and scientific principles, was, until recently, the most senseless of modern cults. She has perhaps been surprised by

**THE SUN WORSHIPPERS.**

The one who is regarded as the high priest of this cult in America is Ottoman Zar Adusht Hanish, or "Dr. Hanish," for short. He appeared in Chicago in the fall of 1902 and heralded himself as "the perfect one, son of other perfect ones before me in Persia." He made no mention of the fact that he had been driven out of Denver because of the death of Marian Berry, who had come to him as a patient. Her death was caused by following his advice to eat only two grains of raw wheat a day. Miss Emma Eloise Reusse, of Elgin, Ill., a wealthy young woman, gave all she had, including her jewels, to Hanish, and now she is in an asylum, a raving maniac, as a result of trying to follow the teaching of Hanish. Christian Science claims to heal sickness and yet teaches that there is no such thing as sickness or even matter. These sun worshippers worship the sun as "the great source of all light and life," and yet their high priest teaches that there is no actual sun, "but where that luminary appears to be is only the focal point whence the light of all the planets is reflected to us." Mrs. Eddie teaches that medicine is unnecessary, Hanish teaches that food is unnecessary. Some one will perhaps tell us after awhile that clothes are unnecessary and by following all three we can all live forever here and in luxury and ease.

Hanish teaches that his philosophy is 142,000 years old. Christ, he says visited their great temple El Kharman and there studied the art of healing before entering on his career as the Saviour. The soul must be exalted at the expense of the body. Under proper treatment the body can be nourished by the air taken into the lungs. Two grains of wheat and a quart of water each day is all anyone should take. "Dr. Hanish" says he does not know when he eats. When he thinks of it he takes two grains of wheat and some water. He perhaps eats in his sleep but doesn't know it.

By living according to this philosophy one can live hundreds of years. You must not ask why and wherefore but mut be a true believer or the air will not feed you.

Do people believe this nonsense? Certainly. Some people are ready to believe anything presented in the name of religion. Mrs. Geo. Gilbert, of Chicago, one of the heirs to the \$16,000,000, Lund estate of Norway, expressed her purpose to erect a five million dollar temple to the sun in Chicago. Fortunately she died, practically of starvation before she could carry out her plan.

Hanish claims to be a Persian but Inspector Foulke, of the State Board

of health of Illinois, claims to have discovered that he is American born with negro blood in his veins.

But this article is already too long and another on "The Spirit Fruit Society" must be reserved for next week.

W. J. E. Cox.

Mobile, Ala.

**On to Anniston.**

**A CALL TO PRAYER.**

Not a few brethren, whose opinions are worthy of consideration, believe that the recent great Convention at Nashville, great in the high mark reached, not in one department of the Master's work, alone but in all lines of service, was due in no small measure to the many prayers before hand for God's presence and blessing.

I rejoice greatly that the good Father was pleased to give us such continued mountain-top experiences at Nashville, and I would not detract aught from the genuine greatness of that meeting; but I do say that, since we live in Alabama, we owe it to God and His cause to use every means in our power to make the coming Convention at Anniston greater in its influence in Alabama to the marshalling and vitalizing of all our forces than was even the wonderful meeting at Nashville.

Alabama for Christ, for the evangelization of the world, should be the motto of every blood-washed saint.

To this end should strong crying and that with tears be made unto God that such experiences should be given at Anniston as shall generate a tide of genuine evangelizing zeal wisely directed that shall flow into every country, village, town and city in the State, going into each church and family and heart until the Lord's people shall do His bidding, conquering the world and laying it as a trophy at Jesus' feet. Let us pray.

J. L. Gross.

Scisma, Ala., June 15, 1904.

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**How to Enlist Our Young People in Denominational Work.**

By J. W. O'Hara.

Much stress is being placed at present upon the work of our young people, and this is no mistake, for to lose influence with them is blast future hopes of our denomination. There are four factors which enter prominently in the enlistment of our young people, viz., Instruction, Employment, Encouragement and Appeal.

1. **Instruction.** To remain ignorant is to remain idle; to be informed is to be eager to impart. It has been clearly demonstrated in the last 25 years that the most active and loyal Baptists have been those who understood all the facts and needs of our great fields. Such stress should be laid upon this phase of work that the pastor would speak often from the pulpit, a vantage ground of wonderful power, on the various institutions and claims which constitute our denominational life. Also he is blessed with opportunities to speak of good religious articles and mission facts in church, at home, on the streets, everywhere. Let him serve faithfully in educating his young people and they will be more edified in public service. Recommend books for the young people to read and secure their consideration of these books. If possible let each society own a library, if not there are circulating libraries which can be obtained. I trust that the day will soon come when we can have circulating libraries of purely Baptist books for our young people who may not be able to buy. The teachers and superintendents of the Sunday school and leading workers of the church share equally with the pastor in the work of instruction.

Again our public men do much to help instruct the young people. As often as possible have them to address your young people. Urge them to attend the Associations, Conventions and religious assemblies. The effect will be to inspire them to do more as they comprehend what has been done.

But an objection arises here. It is not easy nor convenient to get the young people in many of our rural districts together for service of any definiteness. Our secretary cannot be everywhere. What shall we do? I answer in three ways. First, let every pastor in the State give at least two weeks to outside work. They can all do it. Second, let every church and especially our strong centers see that there is enough funds in the secretary's hands to bring to his aid all the help he needs in rallies, district meetings, etc. And, third, an entirely untried and yet impracticable suggestion, let our young men and young ladies leave their homes and places of business and spend a few days or a week in a community doing just such work as the disciples did when scattered abroad. We have a host of competent young people who lead well at home. Why should they not go abroad a little way and time and in a quiet unostentatious way do such work. I leave this with you, dear reader, to think about.

2. **Employment.** The old time worn

saying "An idle brain is the devil's workshop" is just as applicable in religious life as in other phases. The great secret of success with young people is to keep them at work. Give them so much to do that there will be no time nor room for evil and poisonous thoughts in their mind. Furthermore, it is not only a preventative, but the real essence of life. God ordained that man should work in the beginning and other regime is unnatural and produces stagnation and death. Young people like to work, and if you don't give it to them, they will go where it can be found, or go to ruin one, so often the latter! It is their life. Place them on committees, make them officers of your church, Sunday school and societies along by the side of older members. Don't be afraid that they are incompetent. Make them strong with your own helping hands. The possibilities of a boy or girl, a young man or young lady are unlimited. I have never been disappointed in a young person when I studied closely the inherent power and tried to develop it. Brother pastors, there are precious jewels among your young people. Search for them.

3. **Encouragement.** We have a way of putting the flowers on the grave and singing all the sweet songs at the funeral, but I plead for an increase before the grave is reached. Many a worker has given up only because there was not spoken a word of encouragement at the proper time. Tell them they did well. It will not hurt anyone, but rather will make the young worker eager to try again. Don't be afraid to drop a word of praise and show that you appreciate the work.

4. **Appeal.** Hold up before them the mighty host before them, acquaint them with the noble ancestry and Baptist heritage, show them the excellency of Baptist institutions and appeal to them to raise rather than lower the standard. Appeal to them not to be mere figure heads, but to be something in their denomination, to do something for it, and to make something of themselves. Urge them that "whatsoever thy hand findeth to do, do with all thy might" and to "press on to the prize of the high calling of God in Christ Jesus."

Wylam, June 3, 1904.

**Clayton Street, Montgomery.**

Splendid interest and large enthusiasm are manifested on all sides. It is difficult to estimate the possible future of Clayton Street Church with such a pastor as they have just elected. I've commended Brother O'Hara to his people; and now I just as heartily commend his people to him. They are all young and old, willing, yea eager, to work—just waiting for a leader. They believe and I believe that Brother O'Hara was sent in answer to prayer. A conference was called for the purpose of calling a pastor, and at once it was evident that the church was divided in the matter. One of the deacons suggested that the church devote itself to a week of prayer. It was agreed to act upon this suggestion, and a nominating committee was appointed. Prayer meetings were held each evening at the church. At the close of the week three

good men were put in nomination, two of whom had visited the church. Brother O'Hara they had not seen; but on first ballot he received fifty-seven of the sixty-four votes cast. The call was immediately made unanimous.

Clayton Street has been without the services of a regular pastor since last January; but the B. Y. P. U., the Sunday school, the Ladies' Aid and missionary Societies and the mid-week prayermeeting have kept steadily at work. By the help and guidance of the Holy Spirit the church expects, with the small aid the writer can give, to be in fine shape to receive Brother O'Hara when he can come to it in August and go forward under his leadership to larger conquests. We think no church in the State has larger possibilities.

J. H. Sams, acting pastor.

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**EXCURSION RATES To Tybee By-the Sea**

VIA CENTRAL OF GEORGIA RY.

Season tickets on sale daily, good for return until September 15th, 1904.

Week-ending excursion tickets on sale Saturdays, good to return leaving Tybee and Savannah not later than Tuesday night following date of sale.

Tybee, the queen of all South Atlantic seashore resorts, is but 18 miles from Savannah, and is reached quickly and comfortably via the Central of Georgia Ry. from all interior points in Georgia, Alabama and Tennessee.

For further information apply to your nearest ticket agent.

**To Detroit, Mich., Meeting Baptist Young People's Union.**

One fare, plus 50c, round trip, from all points. Tickets on sale July 5th, 6th and 7th, good to return leaving Detroit not later than July 12th, 1904, except by depositing ticket with Validating Agent and payment of 50c extension of final limit to August 15th, 1904, will be granted.



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Thirty-second session will begin Sept. 15. Write for catalogue.

M. C. WILSON, President.

**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 the 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.

**\$14.70**

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VIA

**QUEEN & CRESCENT ROUTE**

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At additional cost, tickets may be purchased going via Cincinnati and return via St. Louis or direct lines. For information address ticket agent or A. B. FREEMAN, T. P. A., B'ham.

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Now open for Guests at TRYON, N. C. All modern conveniences. Rates, \$6 to \$8 per week. Special and party rate on application. Write to **MRS. M. L. SIMMONS,** Box 101, Tryon, N. C.

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I am proud of the Alabama Baptist.  
A. P. Montague.

You are giving us a good paper. It is gradually improving.  
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I rejoice to see the Alabama Baptist good nad getting better all the time.  
A. W. Briscoe.

I want to congratulate you on the improvement of your paper.  
J. W. O'Hara.

Congratulate you on vast improvement in looks and makeup of the paper. You deserve the hearty co-operation of your brethren.  
Dr. O. F. Gregory.

We hope you will have a prosperous New Year and enroll 50,000 new subscribers before the dawn of 1905.  
Jourd White.

Don't think I could invest that amount of money in any thing that would do me more good.  
Mrs. M. J. Garnett.

Success to you in the work you are engaged in doing of giving us a good paper.  
W. M. Hall.

You are giving us a good paper.  
J. E. Barnes.

Much success to you in your great work.  
Archibald A. Scruggs.

You are giving us a good and growing paper.  
Rev. T. V. Neal.

Rev. C. T. Culpepper writes. "I am enjoying the paper very much. May God bless you in your work and spare you a long time."

I am going to do all I can in the interests of the Baptist, and I think I can do as much by getting the paper in more homes as in any other way.  
W. R. Gamel.

I congratulate you upon the great improvement that has been made in the Baptist the present year. It certainly shows that there has been some excellent work done in the editorial department.  
Robert G. Patrick.

We like the paper in its old dress. Let it come on in the same way. The Lord bless you in your labor of love for the Master is our prayer.  
J. E. Holley.

The Alabama Baptist is now one of the best of the papers that come to my study. May you continue to grow. And may God bless you from day to day.  
Charles A. Stakeley.

I am insisting more than ever on my people reading the paper. I find that

those who take and read the paper are much more interested in all of our denominational enterprises. You may count on me for all I am worth.  
D. S. Martin.

### Scriptural Authority.

Many of those Christians who insist upon having Scriptural authority for all that they do, and will not encourage any religious practice which cannot be sustained by some explicit passage in the Bible, are often forced into inconsistent positions. They overlooked the very important fact that God never designed that the Bible should be a specific guide for all of the details of personal duty, or even of church procedure. General principles and rules and commandments are in the Bible, as bases for general application, and for even specific purposes; and these were designed to be expanded and variously applied to the necessities of all future generations. But those who will not do certain things because they do not find special Scriptural authority for them indulge in some very amusing practices. For example, there are professed Christians who reject the title of "Reverend," as applied to ministers, because, they say, there is no Scriptural authority for it. I take some religious papers whose editors will not print such a title to a minister's name, nor the prefix "Dr.," simply because they find no specific authority in the Bible for those; and hence they substitute the prefix "Mr." for those of "Rev." and "Dr." But what Scriptural authority do those editors have for using the appellation "Mister," as applied to any man, whether he be a minister or another man? No such prefix can be found in the Bible, nor can the prefix "Mrs." be found there. It is easy to see the absurdity of rejecting the title "Rev.," solely because there is not any specific Bible authority for that designation. I am not defending the use of the title, but I am attempting to show the fallacy of having definite verbal authority from the Bible for all usages today, whether religious or secular. There is no Bible authority in any definite form for using the word "edifice," as applied to church buildings; why, then, do those sticklers for Scriptural authority use that word either in speech or in print? Be not over-wise!  
C.H. Wetherbe.

A great preacher said. "It is Christ's nature to lift men out of weakness to strength, out of impurity to goodness, out of everything low and debasing to superiority." What a blessed thing it is to realize daily that it is Christ who is keeping us from vice. The world does not know Him in His beauty and helpfulness. What a privilege to let our friends and acquaintances know Him by our transformed lives!

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

DEPARTURES.	
For Columbus, Macon, Americus, and Albany.....	*6:00 a. m.
For Columbus, Macon, Albany, Augusta and Savannah.....	*6:00 p. m.
ARRIVALS.	
From Albany, Macon and Columbus.....	*6:45 p. m.
From Savannah, Augusta, Albany, Macon and Columbus.....	*11:20 p. m.

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

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**2012 FIRST AVENUE.**

**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.

**B. Y. P. U.**  
AT DETROIT JULY 6-10.

Another feature which is peculiar to Detroit is the elegant parlor car, Yolande, which makes five trips daily, leaving Cadillac Square and the Soldiers' Monument at 9:00 a. m., 11:00 a. m., and 1:00, 3:00 and 5:00 p. m., covering the main streets of the city and coming in sight of the many points of interest about the city. These are regular trips which are called "Seeing Detroit in Two Hours," and the entire expense is twenty-five cents for each person per trip. The conductor explains clearly and comprehensively each point of interest as it is reached, thus adding much to the pleasure and profit of the trip.

**DETROIT RIVER EXCURSIONS.**

"Let's go for a ride on the river," is a very frequent expression during the summer months. The Detroit River and the beautiful Island Parks which contribute to its attractiveness are the most popular recreation features for residents and visitors during the hot months. Belle Isle is in the middle of the river, where the waters of Lake St. Clair pour down its broad expanse, while Bois Blanc is situated where the river empties into Lake Erie. To the latter point the steamer Columbia with a carrying capacity of 3,500 passengers, makes two trips a day, leaving at the foot of Bates Street at 9 and 3:30 o'clock. Round trip, fare 35 cents. To Belle Isle, steamers leave foot of Third Street, Woodward Avenue and Campau Avenue every twenty minutes. Round trip, fare 10 cents. Steamers leave foot of Woodward Avenue for Winsor, Canada, every ten minutes. Round trip, fare 10 cents. No liquors are sold on these steamers.

**JULY 10 A BAPTIST SUNDAY.**

It is expected that many of the pulpits at Detroit churches will be occupied by visiting clergymen. The Detroit Pulpit Supply Committee, of which Rev. E. P. Tuller, pastor of the First Baptist Church, is Chairman, will have this matter in charge and the Detroit daily papers will publish the assignments.

**DETROIT TIME.**

Detroit Time is Local Sun Time, and is 28 minutes faster than Railroad Time, which is Central Standard. To avoid confusion while in Detroit set your watch to Local Time, which will be used for all the meetings.

One of the new features in connection with the International Convention at Detroit will be a number of study classes devoted to topics of vital importance in young people's work. There will be four of them, held simultaneously: Section I, "Christian Culture Work," conducted by Prof. Ira M. Price, Ph. D., of Illinois; Section II, "Practical Methods of Service," by Francis Perry, D.D., Toronto, Ontario; Section III, "Junior Work," conducted by Mrs. L. J. P. Bishop, of New York; Section IV, "Christian Stewardship,"

**A New Book**

Published and for sale by the Sunday School Board of the Southern Baptist Convention.  
**12mo., Cloth, Price 50 cents, postpaid.**  
Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Rev. S. H. Greene, D. D., LL. D., Pastor Calvary Baptist Church, Washington, D. C.  
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Portrait of author... Appendix...  
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2. Its Leaders...  
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No equal for diseases peculiar to women. Tones up the entire system; Four weeks' treatment, only 50 cts. If your druggist can not supply you, write to  
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conducted by Rev. Charles A. Cook, New Jersey.

The hours for holding these classes will be from two o'clock to three o'clock on Tuesday afternoon, July 7th; from half-past eight o'clock to half-past nine o'clock on Friday morning, July 8th; from two to three o'clock on Friday afternoon, July 8th; and from half-past eight o'clock to half-past nine o'clock on Saturday morning, July 9th. They will not interfere with any of the sessions of the Convention.

A registration fee of one dollar will be charged, which will go towards covering the expenses of the courses.

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Mr. T. M. Brown, of DeQueen, Ark. says: "Over seven years ago I was cured of the opium habit by your medicine and have continued in the very best of health since."  
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Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours and I make no mistake when I say my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."  
For full particulars address H. M. Woolley, 300 Lowndes Bldg., Atlanta, Ga., who will send you his book on these diseases FREE.

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## SHIRT WAIST SUITS---SPECIAL SALE

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

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

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

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

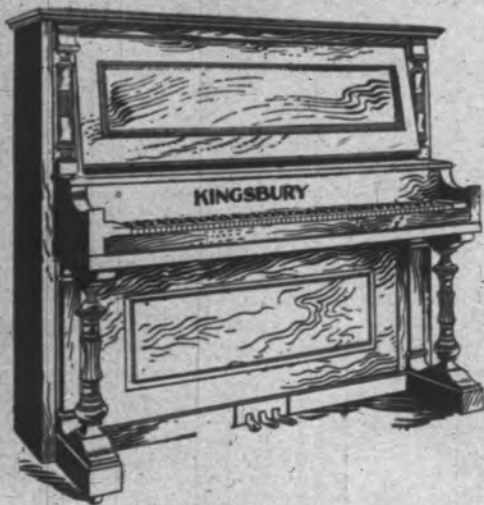
**AT 9.95** White Linen—all white. The stitching is done in red silk. The effect is novel and quite stylish. Stock collar with tabs. There are stoles at the front that are decorated in richly colored octagon shaped medallions. Straps at shoulders ending in medallions. Pleated back. The skirt is decidedly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

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

*Clothier to the  
Whole Family*

*Louis Saks*

*Birmingham  
Alabama*



## OUR PRINCIPAL ADVANTAGE

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

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

2008 1st Avenue.

Birmingham.

**CABLE  
PIANO  
COMPANY.**