

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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THE BAPTISTS OF BIRMINGHAM.

Some Thought Provoking Statistics.

In the churches of the Birmingham Association there are 6,000 members, 4,400 of them being in the 45 churches outside of the city. Inside of the city there were (before the organization of the new North Highlands Church) 3 churches with 1,575 members. According to the figures given by the Presiding Elder of the Birmingham District, in 1901 the Methodists had 3 churches with 2,000 members. They now have 7 churches with a membership of 3,300, a net gain of 1,300 in three years. The Presbyterians in 1900 had 5 churches with 1,500 members. They now have 6 churches with 1,800 members. In 1900 the Baptists had 3 churches with a membership of 1,200 and now have 3 churches with a membership of less than 1,575.

These facts show that Baptists have fallen from the second place to the third in Birmingham, and are making little or no progress in this great and growing city. Indeed, but little progress has been made since "boom days," when there were 3 churches and probably more than 1,000 members. There is no question of the substantial accuracy of these facts, and we had as well face them frankly. In a city which has doubled its population in ten years, Baptists have the same number of churches with a very small, if any, increase in actual membership. Why this lack of growth among Baptists in Birmingham? Let every man who thinks ask himself this question. It presents a problem we must solve or we are doomed to be forever a weak force in what will soon be one of the few large cities of the South. I will speak my mind frankly, though I must refer to some things I would much prefer to be silent about.

1. A lack of co-operation and sympathy exists between the churches now established in the city. When I first came to this city this isolation of the arms of our Baptist forces struck me as peculiarly unfortunate. In justice, however to our people now composing these churches, it must be said that this almost alienation is a heritage from the past. They are responsible not for its existence but only for its persistence. Rivalries which become dangerously near to jealousies are the dangers of our church polity. Local independence will, unless counterbalanced by mutual fellowship, grow into pride and self-sufficiency, isolation and church jealousy. The first step to healthful growth is a joining of hands on the part of the leading churches. It is not mine to write one word of censure, but only to state frankly a situation and seek a remedy. A diagnosis that is not full and frank is not true, and will never help to healing. These

churches must come together and with united hearts and hands put themselves behind the work of Baptists in this city. Whatever sacrifice is necessary to this end must be made for the Lord's sake.

2. For ten years no missionary board has spent a dollar nor put a man in this field. In the meantime 20,000 new people have come to this city, a population equal to that of some whole counties in this State. Twice by practically unanimous vote the Birmingham Association has called attention of the Home Board to this field, but the Executive Committee has reported that their instructions were obeyed not even to the extent of transmitting the request to that Board. The State Board has worked the mining camps and other small settlements around the city, but done nothing within the city, where one-third of the people of the county live. We need some mission stations in the thickly populated suburbs of this city. At least four points, each having a population of four to six thousand are already white unto the harvest. The State Board has recently begun some work in this field, and it will have to be pressed with vigor or we will find ourselves too late to gain much of the ground already lost by neglect. The State and Home Boards ought to take

hold of this field at once. It is plain folly to expect two pastors with over six hundred members to look after, to do the mission work in a city of fifty thousand people. The force is too weak. Brethren, come to this wicked city and help us. The Methodists have ten men working in this field, the Presbyterians have eight and the Baptists have three. Does not this largely account for our failure to meet the situation and make progress proportionate to that of the other denominations?

3. The Baptists of Birmingham have done well in the way of giving money. They have put over \$175,000 in church buildings, stood to the front in giving to education, and done the fraction of duty customary among Baptists in giving to missions. But alas! they have given more wisely than they have spent. They got less for their money than they should have received. But this is now transferred to the account of profit and loss, and it is determined in the future that the loss shall not run so high. We have spent in Birmingham in church building more than a hundred and fifty thousand dollars, and the entire property could now be replaced in more creditable and convenient form for less than a hundred thousand dollars. This shows that there has been a woful lack of thought bestowed on our work in the



REV. B. F. RILEY.

A preacher, publisher, teacher and traveller, whose sermons, books and speeches have delighted thousands.

past. We need, therefore, better counsel in the conduct of our work. There has been a lack of wise leadership. Recently we have organized a Baptist Union, and revived the Church Extension Society, and our business men ought to take hold, give their thought to these important matters of leadership, and those elected to leadership should meet the demands of their office or resign and let some one else who will fulfill the obligations of the office take their place.

I might write more upon this condition now facing us in the city of Birmingham, but this will probably be enough to serve the purpose of arousing the thoughtful of the Lord's people, and this is the writer's present purpose.

I may add that I am indebted to Rev. S. O. Y. Ray for the compilation of the statistics above used, but in each case they have been verified.

A. J. D.

The Mormon Church on Trial.

Philip Loring Allen in Harper's Weekly sometime ago said:

"The witness whose testimony created the greatest interest, Joseph Fielding Smith, president of the Church of Jesus Christ of the Latterday Saints, sustained by his church as 'prophet, seer, and revelator,' would be taken by a stranger in the street as a man of prayer and of dignity, and yet there is little of the look of otherworldliness which one unconsciously expects in the man whom 350,000 of his fellow countrymen regard as the chosen servant of the Most High, and the bearer of His message to the earth. Under a five days' fire of questions, he spoke as one having authority, to be sure, but it was the authority of the specialist, the scholar, the man accustomed to handling terms of precision, rather than of one who spoke with the tongues of men and of angels. His words were chosen deliberately and uttered slowly, his voice thin, and the tone in which he answered questions so low that those at the other end of the room found it hard to understand. His only gesture was an up-and-down movement of a long forefinger. The elderly president of a western normal school, forced by circumstances to discuss his private affairs before an unfriendly tribunal would have borne himself much as did this head of a great religious body, and of commercial enterprises so varied that they supplied the people's wants with everything from street-car rides, knit goods, and improving literature to theatricals and salt-water bathing."

TO FRENCH LICK SPRINGS AND WEST BADEN, INDIANA.

Meeting of the Commercial Law League of America.

One fare plus fifty cents from all points. Tickets on sale July 21 to 24, inclusive, good for return leaving West Baden or French Lick Springs, not later than August 11, 1904.

OUR SERMON.

By Dr. B. F. Riley.
Houston, Texas.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3: 13-14.

We stand today on the border-land between two years of time. Behind us lies the past and all it has been to us. To each of us it is just what we have made it. It is always true that to some the retrospect is brighter than it is to others. But bright or black, all that we call life belongs to the irrevocable past. A long line of graves of buried opportunities stretches through the years that are gone. The weeks of neglected and forgotten duties lie stranded along the shores of past years. Ghosts of sins committed, of goodly actions and of words that might have been aptly spoken, troop through the misty years of the past, and raise their warning fingers as we turn into the doorway of a new year. For many of us the past has only the sepulchral voice of warning; for few of us it has its stretches of landscape brightness wherein battles have been fought and victories won, over which rests the aureole of heavenly benediction. But no matter what it has been.

I. The past is gone. It cannot be recalled. Whether failure or success has been ours, the past will never come again. It is as "water spilt upon the ground, which cannot be gathered up again." Its record is written in darkness or in sunshine. However much we may wish it were brighter as we gaze through the misty years now gone, it is just as we have made it. Each rolling day has told its story of individual life, and it has become a part of the history of God's universe. The Angel of Time has kept his diary and it is exactly what life has been and what we have each made it. Whatever others may have thought of us, whatever they may have supposed us to be, God knows what we have been, and the record stands for or against us.

Shall we, in view of fault or failure, in view of shortcomings innumerable, sit mournfully down with our faces turned toward the perished past, mourn its sins and weep over its follies and its derelictions of duty? Because the past is so cheerless shall we consume the precious present lamenting its failures? How shall we undo what has been done? How shall we deal with the years of time, so much of which has been devoted to folly and barrenness of result? The gospel has a spiritual principle upon which to proceed, and it is that of forgetfulness. Let the past go. It is alike the dictate of common sense and of revelation that we forget the past. No matter what it has been, we cannot change it now. To look over it with morbid mournfulness is to consume the living present. This will only add still to the barrenness of the past. To spend our time, as many do, lamenting that which is gone, is only to increase failure and to invest the past with more cheerlessness still.

Had Paul, the writer of this epistle dwelt only upon the past, it would have been forbidding enough. Perhaps full thirty years of his life had been a waste. His had been a life of cold, heartless formalism. In the vigor of his young manhood he had gloated over the punishment and death of the early Christians. He had seen them murdered by maddened mobs and had given his sanction and encouragement to such fiendish cruelty. He himself had arrested men and women and had dragged them before courts and into the presence of magistrates. His life was a standing condemnation against him. To have dwelt upon these scenes only would have prevented his life of splendid usefulness.

Again and again he reverts to these dark scenes of the past, but never with pleasure. Still, he did not propose to clog the wheels of the present by the wickedness of the past, and, in compliance with his own golden rule, he forgot the things which were behind and reached forth unto those things which were before. Indeed, in the economy of grace he came to realize that when a man's heart is set Godward even the past, with its misdeeds and failures, is made conducive to the Christian's welfare, for in writing to the Corinthian converts he said: "For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's and Christ is God's."

If the soul moves in harmony with God, there is a sense in which even the misspent past may be made subservient to present good. But this cannot be except by a life of compliance with the great principle set forth in this text: "forgetting the things which are behind."

Our relation to the past, then, is one of forgetfulness. Let it go, and turn with all your heart to the living, pulsing present. Even a heathen poet has said: "That man lives happy in command of himself, who, from day to day, can say that I have lived. Whether clouds obscure or the sun illumines the following day, that which is past is beyond recall." And a Christian poet of our own times, as though he had caught the inspiration of this text, has said:

"Trust no future, however pleasant!
Let the dead Past bury its dead.
Act, act in the living Present,
Heart within, and God o'erhead."

The past is now a memory. It can never again be a reality. It is

"The memory of what has been
And never more will be."

Unshackle yourself from the past, be not hindered by its burdens and disappointments, and turn the present to the greatest practical account.

This brings us to consider—

II. Our relation to the present.—To Paul it was one of consuming zeal and of tireless activity. The past claimed not his attention, but the present. He forgot the past in view of the

demands of the present. The three sons of an Eastern lady were asked to furnish her with an expression of their love before she started on a long journey. One brought a marble tablet with the inscription of her name; another presented her with a gorgeous garland of fragrant flowers; the third came before her and said: "Mother, I have neither marble tablet nor sweet-smelling nosegay to offer, but I have a warm and affectionate heart. Here your name is engraved, here your memory abides, and this heart full of love for you will be with you wherever you repose."

It is not a cold formalism that God wants, nor is it an empty professionalism, but an ever-present love. The present alone is ours. The past is gone beyond reach, the future with its hopes and plans may never be realized, but the present we have. Present duty—doing whatever your hands find to do with your might—this is obligation, this is responsibility. Meeting each performance of duty in a goodly spirit and putting the stamp of godliness upon every thing—this makes life vital with power and lets the heavenly sunshine in. By doing this the past of your lives as it will henceforth come will be lighted up by a joyous recollection.

Standing today at the threshold of a new year, what better time for fixed resolution, and what better resolution than that singleness of aim that animated the great apostle—"This one thing I do!"

Perhaps some feel that they have often resolved and striven, and yet have been beaten back in so many frays that they are reluctant to try it again, and a doubt sweeps across their souls as a desolation. But remember, I pray you, that your efforts have not been in vain. If there were no conflicts there could be no victories. Remember, too, that the man who never fails, and who makes no mistakes, never succeeds. Like war life is a series of blunders and failures, and he is not the best Christian nor the best general who makes the fewest false steps. The most plodding mediocrity may do that much. The best men and women of our world are those who win the most splendid victories by the retrieval of mistakes. Forget mistakes; let them not haunt and hinder you, and organize victory out of mistakes. No man or woman can afford to mope and mourn over past blunders. The present is upon you—the urgent, insistent present. God is with you to cheer and stimulate. He dwells within every manly resolution for good—in every effort to honor Him, however humble that effort may seem to be, no matter what the past has been, make the present radiant with gladness and usefulness. We cannot stop too long to weep over spilt water. Forget your guilt, and wait to see what eternity has to say to it.

You have other work to do now. It was a custom with some of the ancients to put an hour-glass in the coffin of the dead to signify that their time had run out. This was a useless notification to the corpse. What is needed is something to remind us of the speed of the golden hours while we are living. Put an hour-glass rather into the hand of

every living man, and show him the grains gliding steadily out. Soon all will be gone.

III. But what of our relation to the future?

Both the past and the present are needed to disclose what the future will be. Indeed as they are so will the future be. Every thought, every motive, every word, every action relates to the future. What shall the harvest of life be is now being settled. The future is the granary of time. We make our characters and our characters make our destinies. As one sows so shall he reap. This is an invariable law of grace as it is of nature. The future can be secured only by the present. The present neglected and squandered, the future will be darkness and desolation. Disencumbering ourselves of the weights and clogs of the past, we can make the present full of usefulness, which, when transmitted to the future, will mean, "Well done, thou good and faithful servant!"

It is the glory of the Christian religion that its triumphs lie in the future. The glory of all false religions is behind. There is not a false religion, nor has there ever been one, that does not refer to the past for its triumphs. The hope, the faith, the certainty of the religion of Christ lies in the times to come. One triumph is to be succeeded by a still greater, and thus with increasing ratio until shall come the new heaven and the new earth. Every Christian enterprise, be it the most distant mission station on our globe or the humblest aid society; the founding and maintenance of a school, or the erection of a church building; the establishment of a hospital or of a home for the fatherless—every thing points to the future. Sometimes some of these seem to tremble in the balance and are threatened with extinction, just as some Christians feel that a ship-wreck of their faith is inevitable because of past failure of duty. But the true genius of faith is to try again. Imperfection and failure there have been in every life and must continue to be; but with straining nerve let us press onward.

You remember the shocking exhibition of sin brought rudely into the Master's presence at one time, where the poor, degraded one, with head hung down, stood criminal before him. When by a shaft of conviction he had dispersed the brawling accusers, he arose from writing on the ground and said: "Hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee; go and sin no more." As though he would bid us think more of what we may be than of what we have been.

I am persuaded that as Christians we do not dwell as much upon future blessedness as we should. Every stroke of industry, every stride of progress, every effort to consummate a holy aim should be with respect to the future.

The thought of the future would make us nobler, and lift upon a higher plane our life, if it were only indulged. When the apostle's step would flag, the inspiration of the future imparted a

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CORRESPONDENCE

Just From Georgia.

Editor Alabama Baptist:

I feel constrained to write you about three things which appealed to me in your issue of the 15th.

1. Bro. W. B. Crumpton says: "A committee on resolutions ought to be appointed by the Southern Baptist Convention," etc. With this I heartily agree and feel the force of its importance. A resolution by any brother, or the report of a committee by any number of brethren, should not be adopted simply because "it needs no discussion." I have seen a number of them go through that to my mind "needed discussion." I needed light and none was given. Why should we have a Convention if not to exchange ideas and opinions!

2. Bro. A. J. Dickinson deprecates the fact that religious "discussion" too often "descends into personal or sectarian quarrels." This is too true. Because brethren disagree about some things is no reason that they should disagree about all things. And, if they disagree about all things, they need not fly at each others' throats. Let us have open, frank and brotherly discussion for truth's sake. Give every brother a hearing, and if you can not agree with him do not try to kill him.

3. The editorial discussion of the B. Y. P. U. Auxiliary to the S. B. Convention impressed me. While Bro. Bailey, of the Biblical Recorder, may not be technically right, he is practically right in declaring this organization dead. The Christian Index is entirely mistaken in supposing that it is the vital power of the organization that brings the Convention together a whole day in three sessions before the regular meeting. The organization has no vital power in it. The same speakers, appointed and advertised by some other committee, would have as large a hearing and accomplish as much good.

Since the organization has ceased to work, and as there is now no need for it—the states look after the matter—many would like to see the organization retire from the field in an orderly way.

Since the worthy president has expressed a desire to be no longer elected it seems that the opportunity has come for it to pass and let us have something better.

It would, in my judgment, be far better to have a simple organization, with officers and committees that change every year, or every two years at most, to arrange for a day of meetings in which shall be discussed subjects on all vital questions. The people are now in advance anyway. The Women's M. Meetings, the Trustees and Alumni of the Seminary, and such things, take more to the place in advance than the B. Y. P. U. Auxiliary to the S. B. Convention. Such a meeting as is here suggested could be made much more desirable and profitable than such as are now held. Each subject could occupy a morning, afternoon or evening session. After one or two cut and dried speeches there could be an open

discussion. As it now is, there can be no exchange of opinion. It is like going to a college commencement. You just have to hear what you hear, and can say neither yea nor nay.

"When doctors differ," if they be brethren, they should seek to come to a wise basis of agreement.

Yours cordially and fraternally,

John D. Jordan,

Savannah, Ga.

Our Likes and Dislikes.

We usually like or dislike people according as they fall or do not fall into our way of thinking and acting. This is a serious and sinful mistake, and needs correction according to the wrong character of it. What jurisdiction have we over each other in this regard? Who made us and gave us laws of life, and to whom are we responsible for what we think, say and do? God of course! We see each other and are environed by each other in the various walks of life, and seem to be satisfied if we can ingratiate ourselves into each other's favor and adjust ourselves to the requirements of each other, whether such meets the approval of God or not. This is walking by sight and not by faith, and is contrary to the divine requirement. We should be certain that what we think, say and do pleases God, and not each other. If we satisfy Him, all is well, be the attitude of our fellow men toward us what it may. We serve each other aright only as we serve God first aright. In the midst of the conflicting forces of life, the demands on us for responses to the requirements of each other are many and impossible to be met. How our eyes are singled on our fellow men with the view of being pleased or displeased according as they agree or disagree with us! There is as much harm in an agreement with us as there is in a disagreement, save when in harmony with the divine will. When we want others to please us, whether they please God or not, it is proof that we don't care whether we please Him or not. God requires nothing of us except faithfulness to Him and His truths in living and teaching them. Where this is done our obligations and responsibilities to Him cease, and those of others attach to Him and not to us. We are quite ready to tell what we believe, think, and want others to do, but seldom question the correctness of the sources of our information. We know only what our sense susceptibilities are brought in contact with. If our sources of information are wrong, our impulses prompted thereby will be wrong, and those dominated by them will likewise be wrong, in our propositions to have them do as we say. There is more of this kind of religion these days than any other. Too many are not governed by the result of personal mental contact with the requirements of God's word of them. The world is full of books, papers, preaching and teaching to have the people in too many instances to do as the au-

thors say, and not what God says. Going with wife, husband, etc., in church membership is a big thing these days as the fruit of the evil in question Paul said something about "eye servants" and "men pleasers." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (John 4:4.) To be a "friend of the world" is to please any body in preference to God, or have any body please us in preference to God. May the time hastily come when every body will be busy enjoining people to ascertain what God requires of them, with a will to do it, instead of spending so much time and money to get them to do as they say.

W. R. Whatley.

Core of the Tobacco Habit.

By Lida B. Robertson.

Weakness, lack of self-control, in the underlying inherency of human nature. Jesus came to teach soul-mastery over "the flesh" and sent back, after his ascension, the Comforter to enable human nature to become strong by his help in the heart. Human nature must fight valiant battles to lift itself above the sin (and the habit) that doth so easily beset us, to the plane of self-control, self-mastery! And blinded by our own conceit, alas, what an inconsistent farce most of us make of self-mastery!

A preacher's habit of tobacco, or any other man's use of it, is an indisputable witness of his slavery, of his own un-control! I never hear a "tobacco preacher" hurling his warnings from the pulpit at the sinners in the pews, that I do not sit dumbfounded, that they should be so blind as to expect to convince the sharp eyes of "the world" of the efficacy of the Gospel of Grace to cleanse them of real sins when it has failed to cleanse the ministers of the slavery of tobacco, especially when it involves an example that is ruinous to the boyhood and youthhood of our land, whose reasoning powers cannot be argued into what is right for a preacher is wrong for them! It would seem that our preachers, who themselves have been boys and youths, and know the whirl-pool of buffeting waves of whims and resentment toward every phase of restraint proffered by parents, homes, teachers and churches, how unformed the character is in the step from childhood to manhood, and needs every bulwark of assistance to guide them from evil paths, that they would shake off the tobacco habit, just to help the boys if for nothing else!

The tobacco habit in a preacher of the Word bespeaks his slavery, his failure at self-mastery in his walk before men who expect of him to be a shepherd of souls in example as well as in pulpit utterances.

Jesus says the spirit is willing but "the flesh" is weak—and he knows. Weakness, un-control, is the basic principle of the use of tobacco, and its fangs of slavery have bitten too deep in "the flesh" to be cured by the grace of God in the hearts of tobacco preachers.

Mobile, Ala.

Is Japan Evangelized?

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

The statement that has gone abroad, concerning the absorption of western civilization by the Japanese people, has produced gross misconceptions with regard to the progress of missionary work. In Christian lands the idea seems to prevail that Japan has received the gospel, its people are worshipping by thousands in neatly built churches and that there is but little need to send missionaries into their midst. This impression strikes sorrow to the heart of every missionary in the Empire, who loves the salvation of souls. An effort is being put forth by them to put the church right regarding the condition of the field and to disabuse the minds of the friends at home of this mistaken idea which is still working much harm in religious circles.

A glance at the following figures, based on the report printed by Braithwaite, will show something of the condition and need of the field.

There are nearly 46,000,000 people in Japan. Of this number 46,634 are professing Christians in protestant churches. This shows that about one person in one thousand is a church member. Compare this with the United States, where it is estimated that 400 out of each thousand are connected with the church, and the proportion is one Christian in Japan to every 400 at home which does not present the appearance that the work is completed.

Take another view of the field. According to the number of Christians in Japan in proportion to the population it will be seen that every time a Christian goes to church he will pass one thousand persons going in the opposite direction in infidelity or idolatry. This does not give much ground for the churches of Christ to think that Japan has received the gospel and therefore withdraw their interest and support from that field.

During the twenty years previous to, say 1890, the people of Japan received western civilization with great readiness, and a few took Christianity with it as a part of the whole, without, in a number of instances, understanding what it meant.

Japan at first received its military instructions from England and now they are adopting methods from Germany. The system of government has been taken mostly from England, while the methods of education have come from America, Germany and France.

Modern inventions have been welcomed. Street cars, electric lights, telephones, telegraph newspapers, bicycles, etc. can be found in a number of the larger cities. Foreign dress is compulsory for all government officials while on duty, and the students of the Normal and higher grades of the public schools are required to wear foreign dress.

When these facts were told to the Christian world there was great rejoicing in missionary circles because there went with it the idea that the people were being transformed just as rapidly

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Birmingham Notes

Dr. A. J. Dickinson spoke at both services at First church

Rev. T. M. West spoke at Thompson-Town and held Sunday school at Sloss Mines in the afternoon.

Dr. W. M. Blackwelder preached on "The Blood of Jesus, and 'Christ's Touch'" to the Woodlawn saints.

At "Station A" Brother J. A. Beal had very good day. The Sunday school is now changed to the morning hour.

Park Avenue Church had Pastor E. Lee Smith at both services. Received three members and administered the Lord's Supper.

Dr. J. M. Shelburne spoke at East Lake on "Strengthening the Things that Abide." The Lord's Supper observed at 5:30 p. m.

The Interdenominational Ministers' Conference met this month on July 4th and many had taken holiday, so the attendance was slim.

Fountain Heights church had preaching at both hours by Pastor Walter S. Brown. The Lord's Supper was observed at the morning service.

Revival services are in progress at East Birmingham. Pastor L. T. Reeves is being assisted by Brethren H. C. Swindall and W. R. Adams, with fine interest.

Pastor L. M. Bradley reports two right good services at First Church, Avondale. He assisted Bro. Barkley in ordaining a deacon in the afternoon at his Jonesboro church.

From Pleasant Ridge, Pastor A. F. Loftin tells of progress. They raised \$187.68 for repairs. The Lord's supper was observed Sunday and a protracted meeting will begin July 17th. "Pray for us."

Rev. W. R. Adams preached at Tuxedo Park church on "Christians Journeying to the Promised Land." This church called Bro. Adams to the pastorate for half his time. Bro. L. T. Reeves preached there at night.

Pastor J. O. Colley reports a glorious day at West End Children's exercises at 9:30 a. m. Sermon on "Sin" at 11 o'clock. The church decided to change the location and purchase a beautiful site on corner of Tuscaloosa and Hawkins.

Pastor Percy C. Barkley reports two received by letter at Brighton church and good services. He was at Jonesboro and assisted by Brother Bradley of Avondale and Brother J. E. Wilson ordained E. J. Ray as deacon. The work is in good condition.

Bro. Ray says: "I attended services at the Bessemer tent meeting, where Brethren D. W. Morgan and J. W. Sandlin and other brethren are holding a series of meetings. One was received for baptism. The congregations are growing and prospects are good. We are also holding a tent meeting at Virginia Mines, where 25 or 30 have been received for baptism and the meetings at both places will continue for another week. I was also at Compton Hill, where our people are doing a fine work and the future is promising.

New Orleans to San Francisco.

By Frank Willis Barnett.

See your own country before going abroad is the advice of one who made the mistake of first seeing Europe. Having now traveled from the Atlantic to the Pacific and from the St. Lawrence to the Rio Grande, I have some idea of what a great country this is, and feel like singing the national anthem.

From New Orleans to San Francisco there wasn't a dull moment, for the changing scenery held my interest. The trip across Lake Pontchartrain was like taking a sea voyage on railroad cars. The running of engine and cars on a great flat boat to cross the Mississippi was also a novel experience.

I got out and climbed into the cab of the engineer and he explained to me the workings of an engine which burned oil instead of coal. The trip from New Orleans to San Francisco was made behind engines using oil. Oil is the subject one hears talked about around Beaumont just as one talks of crops at home.

They burn oil in the engines, run factories with it, and sprinkle the streets with it.

At San Jose we got to the depot just after two powerful engines, one pulling a freight and the other a passenger train, had run together at full speed, severely wounding five, demolishing a house against which an upturned flat car had dashed, but the most curious thing was the lake of oil around the engines, for the tanks had been punctured by the concussion. Oil is queer. Sometimes they strike it on top of a hill, as at Spear's Kop near Beaumont, or sometimes, as at Summerland, they bore beneath the ocean to get it; but on land or sea it is a risky investment.

Each day some sight has met my vision that I longed to have the readers of the Alabama Baptist see. As I sped through the rice and sugar-cane fields of Louisiana I thought of the treat it would be for our Alabama farmers to see, and later, in California, I saw miles of onions, sugar beets, mustard, Alfalfa and wheat. The valleys are cultivated like our gardens.

Fruit abounds on all sides, and it is very cheap. Oranges, apricots, strawberries, peaches, plums, cherries, black limes, currants, canteloups, etc. I bought sixteen oranges for five cents at retail in Los Angeles.

One gets the idea at home that these

people are kept up by the gold, silver and copper mines, but forget that even in such States as Colorado the farm products are more valuable each year than the output of the mines. One hears much of mining, farming, fruit growing and cattle raising. They speak of the country in three ways—industrially, scenically and climatically. Industrially the country is on a boom, and it is an eye-opener for easterners to visit San Antonio, El Paso, Los Angeles, San Jose and San Francisco.

At last Americans, following in the footsteps of the Swiss, have learned that scenery has a commercial value, and this country is being advertised by the railroads, hotels and tourists' agencies, and hills, valleys and seashore are dotted with pleasure resorts. There is a hotel at Del Monte with grounds surpassing in beauty any of the parks in this country or Europe.

Climatically it is a wonder. It seems that in the trip from New Orleans here we passed through the four seasons. Here winter clothes and overcoats are worn. The wind is piercing, something like the breeze which greets one in March at the corner of the Woodward building.

Coming through the desert after passing El Paso was an experience never to be forgotten. Stepping from the heated car at a little way station to try and get a breath of air, I remarked to a boy who was offering fruit for sale, that we were having quite a hot spell. "No," said he "it is pleasant today; it is only 114 in the shade; frequently it is 130." And he was telling the truth.

One gets all mixed in other ways, for we have passed through miles and miles of harvested wheat, and the weather was that of October at home.

This is the country of flowers. The rivers in Louisiana were filled with lillies, and out here geraniums grow to be great bushes and sometimes look like trees. Roses and carnations are sold for ten cents per dozen here and one can get almost an armful of sweet peas at the same price.

The cry everywhere is for water, and no wonder, for water is a miracle worker. They talk "irrigation" here as they talk "levees" back in Mississippi. To see sandbanks transformed into fruitful fields within the year looks like magic. The trouble with the rivers out here is, so few of them have any water in them during the summer. The Rio Grande at El Paso is a sandbank.

We stopped at New Orleans, El Paso, Monterey, Santa Cruz, San Jose and Palo Alto, and now we are here in San Francisco. We have come in contact with three separate nationalities, for we have been to the French quarter in New Orleans, to the Mexican quarter in El Paso, and to the Chinese quarter here. We have seen with our own eyes the need of the work out for both our Home and Foreign Mission Boards. These quarters are of great interest to tourists, for each has its own peculiar attractions, and we enjoyed them thoroughly, yet all the while we felt that our people at home failed

to realize their responsibility in the matter, for each one of these foreign populations brings with it customs subversive of our own institutions. A Sunday passed in any of these quarters is enough to open one's eyes to the necessity of strenuous work among them if we hope to introduce our Christian Sabbath.

I was out at the Museum today and saw a little picture in the room set apart for the "early pioneers" which moved me more than any of the masterpieces of the great European artists in the adjoining room. It was the picture of a Baptist church, the first church erected in San Francisco by any denomination. I wondered what manner of man Rev. O. C. Wheeler, who organized it in 1849, was. I know he must have been a hardy, strong spirited, adventurous pioneer preacher, for he came aboard the California. And yet the Baptists, the first on the field, have not occupied or held the ground for I was told that today in this city of nearly four hundred thousand souls, there were less than one thousand Baptists whose membership is in the churches here.

Thursday afternoon we had a lovely trip across the bay to Sausalito to pay a visit to Dr. Crumpton, the older brother of our own beloved Secretary. We found him at his office and he gave us a hearty Southern-Western welcome, professing to be glad to see any one from Alabama, and doubly so when they came as the friend of his brother. Quickly closing his office he soon had us under way to see the beauties of his little village nestled at the foot and on the side of the mountains, from which we got gorgeous views of San Francisco and the bay. We wound up at his back gate and proceeded down flight after flight of steps until we finally entered his lovely home through the second story. Unfortunately his wife and daughter were in San Francisco, but in spite of our regrets at missing them, the doctor proved such a delightful host that we spent the time most agreeably listening to his account of his hardships in crossing the desert before the war. After resisting a pressing invitation to spend the night, passing down two more flights of steps we reached the front yard. To the best of our recollection his lot is about fifty feet wide and from two hundred feet to a quarter of a mile high. It was a great pleasure to look in on Brother Crumpton's brother, and when he took me with his left hand and my wife with his right, and wished us a happy and safe return home, it truly seemed that we were being blessed.

The trip has been a glorious one, and yet my thoughts have been often back in Alabama, for the Baptists have been so very good to me, and my heart has glowed within me at the memory of many kindnesses shown to me by my brethren in the ministry. Many a silent prayer have I offered on this trip that my heavenly Father will reveal his blessed Son more and more in my life, and that, led by his Holy Spirit, I may be used for his glory as editor of the Alabama Baptist.

Sunbeams.



My Dear Sunbeams:

I am hearing good reports of good collections on Children's Day. The Sunbeams of Safford led off with \$10.00. Send your reports in at once, so you may be credited with them in the Annual Report at the Convention.

Mrs. T. A. Hamilton.

P. S. It should have been "energetic," instead of "angelic," as the printer said of the Thomasville treasurer.

Among the Sunbeams of the Birmingham Association.

A cordial invitation from Mrs. E. Lee Smith, the Leader of the Sunbeams at North Birmingham, to meet her Band, found a ready response in the Sunbeam mother's heart, and the "rare day in June" was made fair by the brightness of their shining. Such a crowd of happy faces we have rarely seen, and the songs they sang, and the attention given to all that was said was indeed gratifying. It is a great work that is being done right here, and thankful we are for the earnest pastor and his consecrated wife, who are laboring so faithfully. A special interest clusters around this Band, as we find the president is the little daughter of one of the charter members of the Band at the South Side Church. Is there any purer pleasure than to see "our children walking in the light?" Calling down heaven's richest blessings on these little ones and their devoted Leader, we find ourselves at

AVONDALE

in time for special services under the direction of Miss Birdie Ethridge, who has been so successful in both B. Y. P. U. and Sunbeam work. This Band is among our very first loves. It has from its start been perennial in its activity. The exercises were exceptionally fine, and the children showed the training they enjoy under Miss Ethridge and Miss Roberts. It was a disappointment that we could not join them at their festival in the park later in the week, but this scribe heard a call from another part of the vineyard and must needs hasten hitherward.

It was pretty warm that afternoon at the Packer Memorial Church, when the faithful Sunbeam Leader, Miss Emma B. Cooper, called her bright little Band together to give us greeting, but she does not "weary in well doing," and the children—bless their hearts—are always willing to be led, if some grown person will only love

them. So we had a real good time together, and found that means of grace, "the taking up of the collection," was not neglected, and that those girls and boys who make their money at the mill "give willingly" and "not grudgingly" to the Lord's cause. O! that more of us grown folks would learn this lesson from the "little child in the midst."

Among the Women and Children of North Alabama.

CULLMAN.

That the finest fruit that reaches Birmingham comes from Cullman is not its only recommendation, occurred to my mind as the faithful Band of workers gave greeting that warm night some time since. The only grief was that no one is "feeding the lambs" there at present, in the way of a Sunbeam Band. The appeal for State Missions was listened to attentively and we went on to

FALKVILLE

believing there would be a substantial evidence of their interest sent to Bro. Crumpton. In the home of Mrs. Frank Clark a pleasant day was passed, and in the afternoon the Ladies' Society was reorganized with the former president at the helm, Mrs. Prof. Hayes, and with Mrs. J. C. Williams as vice-president. The children were organized with Mrs. Frank Clark as Leader, and she has in view a consecrated young woman as her assistant.

After bidding goodbye to the dear little family of which the lovely little Ethel is the center, we went to

HARTSELLE,

and were met at the train by such a delegation of friends that we felt at home immediately. Is there any purer friendship on earth than that which comes from Christian fellowship? A most attentive and sympathetic crowd gave patient hearing, and it was with unfeigned pleasure that we became personally acquainted with the Sunbeams, one and all, whose Leader, Miss Lilla Johnson, had been numbered among our valued friends since meeting in Decatur three years ago. Notwithstanding many difficulties and obstacles in the way of sickness and sorrow, she has continued her church work, and many "arise and call her blessed." Bro. J. M. McCord feeds the flock here, and "like priest, like people" is here forcefully illustrated. Mrs. Ed Martin entertained the visiting sister most graciously and sent her on her way to

FLINT

rejoicing. Again is brought to mind the amount of trouble our folks who live in the country take for the comfort of their guests. At the station Miss Della Day was waiting to receive us, and that was only one time out of the four trips taken that day for our accommodation. Such a restful, peaceful day was ours in that sweet home! The memory of it is fragrant still, as is the sweetness of the mocking bird's song in the grand old tree at the gate, and the gentleness of the hostess and her daughters. An experience like this falls like a benediction upon the spirit when one is fatigued with travel and heat and dust.

Quite a little assemblage greeted us at the church, and though it was thought unwise to attempt any organization of the ladies and children, the message was received most kindly, and we turned away confident of the tenderness and lovingness if the hearts of God's children and craving with them and for them the best things that come with Christian converse and church advantages.

NEW DECATUR.

One does not have to live as long as has this scribe before the fact becomes fixed in the mind that there is nothing more worthy of highest appreciation than a Christian ancestry. What gentleness and graciousness, what unaffected cordiality and courtesy, what typical hospitality, becomes a natural heritage and places indelibly the being to the "manor born." All this philosophizing comes of being under the roof of Dr. and Mrs. B. W. Watson, and if my reader were in my place, there would be no doubt in your mind as to the soundness of my premises and deductions. It was a cause of regret that the Bishop of the Central Church and his lovable helpmeet were away from home, and that the reason of their absence was the illness of a loved one, caused deeper regret, but his pulpit was filled by Bro. W. B. Crumpton, and that means that we were fed on the marrow of the gospel, and, as he laid the responsibility of old time evangelization upon his congregation we thanked God that he had the courage of his convictions, and prayed that his valuable life might be spared many years to "cry aloud and spare not." The pleasure was ours of meeting both the young people and the ladies, and then went on to

MADISON,

where the cordial greeting and warm hand-grasp of the pastor, Bro. J. A. Jenkins, and the unbounded hospitality of the Haffleys and Bronoughs made one feel at once "at home." Notwithstanding the thunder and lightning of a threatening storm, quite a little company met at the church and talked over the "affairs of the kingdom." The North Liberty Association meets here this year, and we rejoice in a warm invitation to return at that time.

ATHENS.

Here the elements conspired against our seeing the ladies or holding a meeting.

Arrangements had been perfected by Rev. J. A. Jenkins for our entertainment at

GURLEY,

and while we lodged under the hospitable roof of Bro. and Sister Leftwich we talked often of the affairs of the kingdom and planned greater things for the hastening of His kingdom. The B. Y. P. U. is flourishing and the ladies are systematically at work, so the Sunbeams were reorganized that the church might be "thoroughly furnished" unto all good work. May health and happiness attend the little family so well domiciled "hard by the synagogue," as well as our friends who made us to feel so much at home while "within their gates."

SCOTTSBORO.

Here we were met by the conscientious and consecrated V.-P. of the

Tennessee River Association and her friend and our hostess, Mrs. Jacobs. Again it was our privilege to attend an interesting meeting of the B. Y. P. U. The president, Miss Butler, a graduate of Shorter College, giving of her youth and enthusiasm to this great work, and securing the co-operation of a large number of young ladies. It was out of a full heart that the message was given from our beloved Miss Kelly, that she was looking to Alabama for a helper. May that young woman offer herself speedily for the work, and may our young women find themselves banded together as are the girls of Virginia and Missouri for her support. As we drove around with our hostess, how often the thought came to our mind, "as the mountains are round about Jerusalem," and may the protecting arms be ever around the "Lord's own" in this favored spot, came simultaneously to our lips. The afternoon storms follow persistently and again His lightning and thunder keep us away from the meeting planned for the women and children, but sweet counsel had been taken together as to the woman's meeting to be held at the time of the Association, and plans discussed for greater and more effective work among the societies, so, feeling the work is the Lord's, we suppress the sigh of disappointment that the Sunbeam Band had not been reorganized and that the meeting was interrupted, and turned toward

HOLLEYWOOD.

telling our genial host and hostess and their interesting family of bright boys and girls "goodbye."

The lowering clouds did not prevent a fine bevy of young girls and several of the sisters from coming to the church as soon as the church-going bell announced that service would be held. How we did long to see those bright young people banded together for work as we watched the interest deepen in their faces upon hearing the story of our heroes upon the frontiers and on foreign fields! When shall this power in our churches be fully appreciated and utilized? May those eyes live to see the joyful day!

PACKLER.

It is a fortunate day for a traveler when hospitable doors open to her as she enters a new community, and the safe feeling of "abiding" there is explained even as it was promised in the long ago to those first pilgrims who went up and down this earth as the Master bade them. Met at the train by Sister Josie Roach, and finding a home within Sister Field's gates, we rested content a while and then set out to find a leader for the Sunbeam Band, every one agreeing it was a felt need in this place. Mrs. Stella Netherly consented to help here, as she does with the music and in the Sunday school, and before the meeting began in the afternoon the officers were ready for the organization, and it was effected with all due dignity and enthusiasm. The little secretary has promised us a letter for the Alabama Baptist, and we hope soon to introduce the Sunbeams of Fackler to the whole family of Alabama Sunbeams.

Mrs. T. A. Hamilton

Field Notes

MELLOW VALLEY.

As we will dedicate our new house of worship to the Lord on the third Sunday in July, I hereby extend a special invitation to all the former pastors and friends of the church at Ashland. Brethren, we will be glad if you will come and worship again with the people to whom you preached in the years gone by. Jno. W. Dean, Pastor.

FROM LAFAYETTE.

We observed Children's Day at Milltown on the second Sunday. Our congregation of course was unusually large. The little folks and the larger ones too recited their pieces well. A good collection was taken and sent to our Sunday School Board at Nashville. Milltown is proud of her promising young people. J. P. Hunter.

FROM ELKWOOD.

I was at Union Grove Saturday and Sunday last. We had very large congregations and good services. I preached to a large audience. Interest was taken by both saint and sinner. Bro. Gary made a very impressive talk in conclusion.

The fifth Sunday in next month we begin our protracted meeting at this place, and have secured the help of Bro. H. E. Price of Huntsville. Let us pray for God's help, for without that our meeting will come to naught.

Brethren, pray for us and our work, that we may have a forward movement in our State this year.

H. F. Merrell.

PRICEVILLE

The churches are moving along all right. Good Sunday schools in these parts. People are beginning to wake up. We anticipate gracious revivals this season. If we could get rid of the whisky shops in our county we would get along much better. Whisky is only sold in one town in the county, that is Decatur. We hope the day will soon dawn when the good people of Decatur will rise and put the stuff out.

J. J. Bishop.

CHILDREN'S DAY AT OSWICHEE BAPTIST CHURCH.

To this day all Oswichee had looked forward with eager, restless anticipation. The day was beautiful and the ladies very tastefully decorated the auditorium, supervised largely by Mrs. Forbes Bradley, Mrs. L. F. Allen, Mrs. A. R. Allen and Miss Emma Allen—to whom is due also the credit of a well drilled troop and satisfactorily executive program.

Members of the Methodist Sabbath school heartily joined in and seemed to vie with their Baptist friends. Mrs. A. R. Allen, the efficient, zealous Superintendent of the Sabbath school, presided in a modest, yet deliberative manner. A good collection was taken for the Bible Fund.

Brother Moncrief from Union Springs, is carrying on a protracted meeting here that is resulting in great

good both to the church and the community. The bread of life is being measured out with such inspiration and in such proportion that professed Christians are strengthened, the weak revived and sinners brought to life. God bless brother Moncrief, and all of God's ministers, and may your paper prosper—find its way into every Baptist home and accomplish that whereunto it is sent. F. L. Nisbet.

REV. P. G. MANESS, OF SHOULTS, ALA.

The degree of Doctor of Pedagogy has been conferred upon Rev. P. G. Maness by the G. R. C. Normal College of Henderson, Tenn. He has just completed a ten months special course in that institution, which embraced the standard works in the following subjects: Universal History, History of Education, Philosophy, Ethics, Psychology and Pedagogy. This school is the largest independent Normal in the South, having an enrollment of about 700 students. The Presidents are Profs. E. O. McDougle and A. G. Freed. Bro. Maness completed the Ph. D. course at the Seminary six years ago. His next work will be done for the University of Chicago.

BAPTIST RALLY WITH ANTIOCH CHURCH.

It was the happy privilege of the writer to meet with the old Alabama Association in a grand Rally held with Antioch Church, near Greenville, Ala., June 3, 4, 5, at which no less than eleven preachers were present.

The meeting was organized by the election of Elder T. T. Dobbs Moderator and Bro. T. W. Dobbs Secretary. The subjects were clearly and ably discussed, resulting in a great spiritual uplift of church and people and manifesting with the force of Scriptural truth the claims of Baptists as a "peculiar people, zealous of good works."

"Prove your faith by your works," says James: So we took up a collection of \$6.00 to be divided between Missions and Orphan's Home. The parting hand was given. Hymn: "How firm a foundation."

T. W. Dobbs,
Secretary.

BAPTIST RALLY AT MULBERRY CHURCH.

The Baptist Rally of the Bibb County Missionary Baptist Association met with Mulberry Church at 10:00 a. m. Bro. S. Smitherman conducted the devotional meeting. The subject of preaching the gospel was discussed by Revs. G. W. Freeman, J. D. Martin, J. W. Mitchell, S. Smitherman, D. B. Smitherman, J. R. Wiggins and the writer.

After a bountiful dinner the second subject: "The purpose of church covenant and what is implied in a church vow," was discussed by Brethren G. W. Freeman and S. Smitherman.

Second day, 9:30 a. m. After singing and prayer by Bro. J. D. Martin the subject of Temperance was discus-

ed by Brethren S. Smitherman, G. W. Freeman, J. D. Martin, A. J. Mayfield, M. D. Langston and J. W. Mitchell. We had a missionary sermon by Rev. J. W. Mitchell from Matt. 28: 19, 20, which we feel will do great good. The collection, \$4.40, was for missions.

The next Rally will be held with Antioch Church Saturday before the fifth Sunday in July, 1904.

Rev. J. W. Mitchell, Chairman.
M. D. Langston, Secretary.

WHITE SPRINGS CHURCH.

The Children's Day exercises last Sunday at White Springs Church was indeed delightful; recitations rendered by the children were beautiful. The children acted their part well, clearly demonstrating the fact that the superintendent and teachers had done their part well in training them for the occasion.

In the close of the exercises the following recitations were rendered beautifully by three young ladies: First, "Starless Crown," by Miss Myrtle Kirby; Second, "We build with what you went up," by Miss Fannie Kirby; Third, "The Last Hymn," by Miss Mattie McDaniel.

At 1:30 p. m. the writer preached a sermon on the orphans and took a collection for the Orphans' Home amounting to \$5.00, after which Bro. A. E. Goodhue spoke on the distinction between true human sympathy and emotions, which was enjoyed by all present. The day will be long remembered. After the parting song the benediction was pronounced by Brother Kirkland. G. A. Chunn.

FORT PAYNE.

I began my work at Fort Payne on the 12th of June under very favorable conditions. Both morning and evening services were well attended.

Considering the fact that the church has been without a pastor since September the work is in fairly good condition. Bro. J. W. Sandlin lives in the memories of the people who loved him so much, and the present state of the work speaks well for the service he rendered as pastor.

The Sunday school is in a prosperous condition, under the superintendence of Bro. J. P. Stanley, and some contributions have been made for missions during the pastorless period.

The present pastor was given a cordial welcome and hopes under the Spirit's guidance to lead the Fort Payne flock to undertake greater things for the promotion of the kingdom.

Pastor.

FROM BROTHER SCHRAMM'S FIELD.

The first Sunday in June was a great day at Mt. Hebron. We had Bro. W. B. Crumpton with us and that means a great deal to those who have heard Brother Crumpton. He lectured to the Sunday school at 10:30 and preached at 11:00. His lecture and sermon were both inspiring and helpful. We had a large attendance and the people had a sumptuous dinner prepared, which all enjoyed. At 2:45 Brother Crumpton preached us another able sermon, which was greatly enjoyed. We had Brother

Crumpton at Sprogues the first Sunday in June. He talked to the Sunday school and preached an able sermon in the morning and talked to the young people and preached in the afternoon. All of these were able services and every one that I heard speak were delighted with him. Who could be otherwise? I have had the pleasure of having Brother Crumpton with me at the four churches where I have been preaching, and it is a great help for a pastor to have him at his church.

Brother Crumpton delivered his lecture for us at Deatsville Baptist Church: "The Original Tramp or how a Boy got through the lines to the Confederacy." All who heard it would be delighted to hear it again. I had heard of the lecture, but half had not been told me. It honors God and shows what trusting in God and perseverance can do. H. R. Schramm.

MARRIED.

At the residence of the bride's father, near Pine Hill, Ala., June 15 at 8:30 a. m. Mr. George Daniel Carroll and Miss Pearl Alice Gadbold, the writer officiating. Mr. Carroll is a splendid business man who succeeded in winning a real pearl. The bride is a member of the Baptist Church at Pine Hill, and is beautiful, charming and accomplished young woman.

The happy couple left at once for Albany, Ga., their future home, followed by the best wishes and earnest prayers of a host of friends, that theirs may be a long, useful and happy life.

J. G. Lowrey.

At the bride's father, Mr. L. M. Cox, near Ashville Ala., on June 2d, by the Rev. L. M. Stone, Mr. T. H. Embry of Oxford, Ala., and Miss Modella Cox. The groom is one of Oxford's successful merchants, being a leader in the furniture business and an excellent Christian gentleman. The bride is one of St. Clair's prettiest and most popular young lady.

From East Tallassee.

I will tell you something that interests us and hope it will others also. East Tallassee, Ala., is a factory town four years old. Three years ago a few of us got together and organized a church, 27 in number. Since that time we have received 200 or more by letter and experience. Those that know anything about factory people and churches know how they come and go. We have something over a hundred members, made up largely of women and children. Two years ago we had a revival and took nearly a hundred members, but of that number only a few remained with us. They are continually moving in and out, but we are holding our own. We had a fine meeting recently. Our pastor, Bro. J. L. Bell, of Jackson's Gap, is a splendid man and a fine preacher and pastor. We took in about twenty—about half by experience. Your humble correspondent has the honor of being superintendent of the Sunday school and we think there is not a better school in the State. We have on the average 125 scholars, and every one in the

school feels personally interested. Each and all love the school and love everybody in it. You never saw such a band of workers. Our folks come to Sunday school, no matter what the attractions are elsewhere.

We are going to, in the near future, commence to build a house. The Tal-lassee Company has been very good to us in furnishing us a house so far, but we want to build us a nice roomy house. J. W. Jackson.

Sunday Schools.

The following, by Rev. Arnold S. Smith, is taken from the quarterly report of the Alexander City Baptist Sunday school:

I am much gratified to note that our Sunday school is a growing missionary factor of our church. In this and in some other directions, the school has taken high ground during the last quarter.

The teachers' meeting, so helpful in unifying and emphasizing their work, would be greatly improved if these faithful workers would meet only fifteen minutes earlier, so as to give a little more time to the study of the lesson, methods of work and to prayer.

A truer, deeper, and a more persuasive spirituality for our school should be our constant endeavor. The Sunday school as an evangelizing agency should have our most serious and prayerful consideration. A good motto is, "grow in grace and in the knowledge of our Lord Jesus Christ."

Allow me to call attention to what our vigilant Superintendent has to say about church etiquette. I should like especially for all the members of our school, as most of them do, to make an enviable reputation for good behavior when attending the services of our associate churches in the town.

The Watchman says: "Now, while so many good men are reforming the Sunday school, why is it not pertinent to say that the Sunday school in connection with a given church should inculcate the doctrines that church maintains? If it is worth while sustaining a church of a given denomination in a community, it is also worth while sustaining a Sunday school of that denomination. Perhaps one of the reasons why so many young people stray away from the church of their parents is that the church Sunday school was so indifferent to the doctrines of that church. You do not find Romanists committing this blunder.

THE CONVENTION NORMAL COURSE.

What!—A course of study in the Bible and methods of Sunday school work for persons interested in Sunday school work or Bible study. The design is to be helpful to those who are or may be Sunday school workers.

Cost.—The only cost in connection with the course is the cost of the books. The two volumes of normal studies cost as follows: Vol. 1, The Sunday School, by B. W. Spilman, 25 cents each; per dozen, 15 cents each. Vol. 2, The Books of the Bible, by H. O.

Moore, 30 cts. each; per dozen 29 cts. each. These books may be had at the price per dozen when six of each are ordered in one order. The books required to be read in connection with the course will be of small cost, which may be shared by all of the normal class, and so be inexpensive.

How to Organize a Normal Class.—

1. Let some one interested in the matter secure the names of those who wish to take the course.

2. Provide a leader or teacher for the class.

3. Decide on time and place for the meetings of the class for lesson drill.

4. Send name of leader and each student with the post office address to the field secretary of the Sunday School Board, Rev. B. W. Spilman, Nashville, Tenn.

5. Secure the necessary books. These may be had of the Baptist Sunday School Board, Nashville, Tenn., at the prices quoted above.

Individual Students.—The course may be taken by individuals without any class being organized.

Requirements for Graduation.—1. Each student will be required to study the two volumes of the normal studies. Vol. 1 has twenty-four lessons. Vol. 2 has forty-eight lessons.

2. When ready for the examination the student or class will notify the field secretary who will send questions for the examination. The questions must be answered in writing, and may be done at home if desired. The examination papers are to be sent to the field secretary who will pass upon them. One hundred being the maximum, seventy-five per cent. will be required to pass examination.

OUR SERMON.

(Continued from page 2.)

new and fresh momentum. Even when grim old dungeon walls frowned upon him, and while the axe was already sharpened to sever his gray head from his shoulders, the vision became more vivid and more enhancing, and, piercing the darkness of persecution, he could say: "Henceforth there is laid up for me a crown of righteousness." And long before Paul lived, in the ages of the distant past there was one who moved amidst the splendor of royal court, and who stood upon the very steps of the throne of earth's greatest empire, and yet with a heart unswayed from his laborious destiny, by faith he esteemed the reproach of Christ greater riches than the treasures of Egypt. Why? "For he had respect unto the recompense of the reward." And the human soul of One even greater than Moses was strengthened for its fierce earthly endurance. "For the joy that was set before him, he endured the cross, despising the shame."

If we would be heavenly minded we must let the imagination realize the blessedness toward which we are moving. It will quicken our dull spirits as music thrills the soldier in the midst of the battle.

Forget the past and think on the future while we act in the living present. "Not backward are our glances bent. But onward to our Father's home."

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Programs, Supplements and Mite Boxes now ready and will be furnished without cost in any quantities wanted.

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The Collection is for the Bible Fund which stands for the Bible work of the Baptists in the Southern States.

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RESULTS

University of Virginia, Charlottesville, Va., July 15, 1902.

Mr. H. O. Murfee, Marion Military Institute, Marion, Ala.: Dear Sir—In reply to yours of recent date asking me something of your men who have been with us, I will state that an examination of the records of the students from the Marion Military Institute who have attended the University of Virginia shows that the majority of your men are as thoroughly prepared as any entering this institution. During the past six years the University has awarded as many academical degrees to graduates of the Marion Military Institute as it has to those from any other college in the country, and academical and professional degrees to more graduates from the Marion Military Institute than those from any other college or university outside of the State of Virginia.

Allow me to congratulate you both on the high stand in scholarship which your men have attained and the earnest spirit of endeavor for better things with which you inspire them.

Very respectfully,
P. B. BARRINGER,
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Alabama Baptist,

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The Baptist Evangel,

The Baptist Herald,

Southern Baptist.

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REV. J. W. HANMER, Corresponding Editor
REV. A. D. GLASS, Field Editor
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Wanted, More Light.

The great need of our churches is a strong body of laymen who have an intelligent conception of the organized work of our convention. There are plenty of royal hearted brethren who are ready to do anything the pastor asks, but they know only in the vaguest sort of way the real things in view. The number who have the intimate and personal knowledge needed for the highest efficiency is painfully few. Loyalty to pastor is good—loyalty to a great work which commands our support because of what it is and of what we know about it is infinitely better. If it were possible to get a thousand laymen from different parts of the State to attend the Anniston Convention from start to finish it would revolutionize our work in Alabama.

That is the best place to learn the plans and catch the spirit of our churches. Go.

Coming Home.

By the time this week's paper reaches our readers J. W. McCollum with his family will probably be in America. Let us hope that he will hasten his trip across the country to be present at the Anniston Convention. He is said to be the greatest preacher in Japan of any denomination, and if he were not, he would still be thrice welcome to the old home where so many love him and follow with increasing joy his useful career. He needs and richly deserves a rest, but he must let us hear his ringing voice at Anniston. The best part of this best preacher in Japan is that blessed wife of his without whom he could have done but little. Her presence would add greatly to the power of our women's meetings if she could also be in the approaching Convention. What a delight for the old friends to meet and greet them there! Me, if your eye falls on this, let it hurry you on.

Rev. R. H. Gilbert Dead.

A letter from Mrs. R. H. Gilbert tells of the death of her husband, June 23, at the home of his father at McCall, S. C., where they had gone for a month's vacation. He was the pastor of the First Baptist Church at Abbeville, Ala. In her trouble and distress Mrs. Gilbert turns to the great Baptist brotherhood of Alabama for their prayers and comfort, and says, "Pray for me that God may give me health and wisdom to raise my dear little ones as their father would have done. . . I will ever feel a fond interest in the Baptist affairs of Alabama and pray for the church at Abbeville." Our heart of sympathy goes out for the lone widow and mother in her bereavement, and with the Baptist host of the State we lift our heart in prayer to the God of the widows and fatherless for His special care and comfort.

Lodging for Women.

Believing that it is necessary to warn women and girls against the devilish schemes of panders at the Louisiana Purchase Exposition we give the following information editorial place.

The Wednesday Club co-operating with the Humanity Club wishes to give publicity to the following facts:

In order to give a measure of protection to women and girls coming to St. Louis during the time of the World's Fair, the following organizations have agreed either to provide lodging houses for women or to guarantee the respectability of certain lodgings which they will investigate, and a list of which they will have on hand at a definite address. The ministers, priests and pastors of the churches with which these organizations are affiliated will send to the various headquarters addresses of such of their parishioners as will take lodgers. In this way lodgings, in all parts of the city, of unimpeachable character and of moderate or low price will be made available.

These organizations are: The Travelers' Aid, Women's Christian Association, 1814 Washington Avenue; Queen's Daughters, 111 North 16th Street; The King's Daughters, Rest Room, World's Fair Grounds; The Salvation Army, S. E. Cr. 8th and Walnut Streets; The Ev. Lutheran City Mission society, 1704 Market Street.

For this work the Wednesday Club, through its Practical Committee, is acting as "Publicity Bureau." The names of these organizations are to be posted on placards in conspicuous places in and around Union Stations, on the Levee and at the World's Fair Grounds, and on hand bills which are to be hung in accessible places, and steamboats and trains and in railway stations throughout the State.

Through the churches, clubs, newspapers, magazines and every agency which will reach those needing the information, attention will be called to the fact that women and girls coming to the city should be assured of the character of their lodging place, and the place, if the price paid for it is low, should be on one of the lists.

BAPTIST RALLIES.

TO BE HELD AT HOLLYWOOD, JULY 10-11, AT HARMONY, 12-13, AT TRENTON, 14-15.

First Day, "Doctrine."—The Baptist principles—W. W. Lee, 9-9:30. Why not infant baptism?—J. A. Jenkins, 9:30-10:15. Why not immersion?—D. S. Collins, Joe Hill, 10:15-11. Signification of Baptism—C. T. Starkey, Joe Hill, 11-11:30. Sermon: Why preach Baptist doctrine?—J. R. Lamb; alternate, J. A. Jenkins, 11:30.

Afternoon.—Signification of the Lord's supper—J. H. Riach, 1:30-2. Why restricted communion?—J. A. Jenkins, 2-3. Condition of salvation—J. R. Lamb, R. Howell, 3. Night—Sermon.

Second Day—"Work." Soul-winning our one business—W. W. Howard, 9-9:30. Associational Missions—D. S. Collins; J. J. Cunningham, 9:30-10. State Missions—J. A. Jenkins, G. P. Bouldin, 10-10:30. Home Missions—C. T. Starkey, J. A. Inglis, 10:30-11.

Foreign Missions—J. R. Lamb, R. L. Butler, 11.

Afternoon.—Responsibility of parents—Rev. R. Howell, 1:30-2. Sunday schools—Virgil Bouldin, H. H. Claybrook, 2-2:30. Christian education—W. W. Howard, L. T. Grogan, 2:30-3. Ministerial education—J. H. Roach, R. L. Butler, 3-3:30. W. M. U.—C. T. Starkey, 3:30.

Night—Sermon.

The Churches are requested to have dinner on the ground.

FIFTH SUNDAY MEETING, TUSKEGEE ASSOCIATION.

The fifth Sunday meeting of Tuskegee Association will be held with Rocky Mount Church beginning Friday, July 29. Following is the program:

Friday.—10 a. m.—Devotional services, F. F. Hudson. 11 a. m.—Preaching by Rev. J. H. Wallace. 1:30 p. m.—Organization. "Best method to systematize a church"—Led by W. G. Gregory and J. P. Hunter. 3:30 p. m.—"How should the church treat delinquents?"—Led by H. W. Williams and F. T. Hudson.

Saturday.—9:00 a. m.—Devotional services, led by Rev. W. R. Adams. 9:15 a. m.—"What is a deacon's duty?" led by Rev. G. S. Anderson and J. H. Wallace. 10:30 a. m.—"Church duty to the deacon," led by S. M. Provence. 11:00 a. m.—Preaching by H. W. Williams. 1:30 p. m.—"Association Missions and their purpose"—led by W. E. Hudson and R. F. Stuckey. 3:00 p. m.—"What is the great mission of the church?"—led by A. Y. Napier and J. J. Cloud.

Sunday.—9:00 a. m.—Devotional services. 9:15 a. m.—"How is the best way to interest a community in a Sunday school?"—led by Rev. H. W. Williams and Lum Duke. 11 a. m.—Preaching by Rev. G. S. Anderson.

Those who want conveyances to meet them at railroad will please write us. If any of the brethren who are on the program can not come, they will please notify us.

W. T. Bartley, Pastor.
J. L. Howard, Clerk.

RALLY FOR THE ST. CLAIR ASSOCIATION.

The following appointments are made for these meetings, and an earnest invitation is extended to the public and all the preachers who possibly can attend. The meetings will be interesting and profitable. The rallies will be held at the following times and places:

1. Coal Springs Church.—First Saturday and Sunday before July 2 and 3.

2. Coal City Church.—Tuesday and Wednesday, July 5 and 6.

3. Ashville Church.—Thursday and Friday, July 7 and 8.

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4. Gum Springs Church.—Saturday and Sunday, July 9 and 10.

5. New Hope Church.—Wednesday and Thursday, July 13 and 14.

6. Mt. Pisgah Church.—Saturday and Sunday, July 16 and 17.

L. M. Stone.

CONFERENCE OF ASSOCIATIONAL VICE-PRESIDENTS, WEDNESDAY, JULY 20.

Devotional services led by Mrs. O. M. Reynolds.

1. "What is the best method of reaching churches without the co-operation of pastors?"—Mrs. Nuckles, Mrs. Bettie Irwin.

2. "Great need of our State Organizer in weak places"—Mrs. Jefferson Beeland, Mrs. F. Turner.

3. "The discouraging features of Vice-Presidents in this work"—Mrs. Charles A. Stakely, Mrs. J. E. Jones.

4. "What qualities are needful to make a successful Vice-President?"—Mrs. J. W. Vesey, Mrs. D. M. Malone.

5. "How can we interest more of our women in our work?"—Mrs. O. M. Reynolds, Mrs. N. A. Barrett.

6. "What are the benefits, if any, of women's meetings held at our Associations?"—Mrs. T. W. Hennon, Mrs. A. L. Herlen.

7. "How can we get our societies to send quarterly reports, and in time?"—Mrs. O. F. Gregory.

8. "Is the apportionment of a definite amount to each Society helpful to the Society?"—Mrs. S. P. Catts, Mrs. T. A. Hamilton.

PROGRAM OF THE W. M. UNION TO BE HELD IN ANNISTON, TUESDAY, JULY 19, 1904.

Devotional exercises; appointment of Committee on Enrollment; welcome address; response; address of President; report of Committee on Enrollment; report of Secretary; report of Treasurer; reports of State Organizer and Sunbeam Leader; Address—Miss Daisy W. Pettus; Appointment of Committee on Apportionment; Resolutions; Music; the Orphanage—Mrs. A. G. Moseley; collection; prayer; Adjournment.

AFTERNOON SESSION—2:30.

Prayer service—Mrs. J. E. Barnes; consecration—Mrs. J. W. Vesey; reports of Associational Vice-Presidents; State Missions—Mrs. W. A. Taliaferro; New Objects on the Foreign Field—Mrs. Charles A. Stakely; Young People's Work—Discussion opened by Mrs. T. A. Hamilton; Echoes of the Southern Baptist Convention; Home Missions—Chapel in Cuba—Mrs. Sam Campbell; Tichenor Memorial—Mrs. J. C. Stratford; Our Literature—Mrs. O. F. Gregory; reports of Committees on Apportionment and Resolutions; adjournment

OBITUARIES.

ROACH.—Sister Emma E. Roach was born in Crenshaw county Alabama, June 10, 1858, and departed this life April 20, 1904. She professed religion and joined Damascus Baptist Church A. D. 1878. She was a consistent member, a faithful wife and devoted mother. She was married in Jan., 1880, to Bro. D. Clopton Roach, who survives her, together with one son and two daughters and a large number of relatives and friends to mourn their loss. What is our loss is her eternal gain. Though she has passed away, her life still speaks to us in cheering tones. Her work on earth is done, and she has passed to the great world beyond this vale of tears, to that blissful home where God shall wipe all tears away. While her body sleeps in the silent tomb at Luverne, Ala., her spirit is ever with the Lord.

Be it resolved, That we extend our heartfelt sympathy to the bereaved family; that we place a copy of these resolutions on our church records, and that a copy be sent to the bereaved family.

Deacons and Clerk.

PASS.—Bro. A. L. Pass was born in Georgia, but moved to Blount county, Alabama, when quite young with his three brothers and a widowed mother. He professed a hope in Christ at the age of 16; married a Miss Carrie Head, daughter of E. R. and A. M. Head of Blountville, Ala.; joined the church at Austin's Creek and lived a humble Christian life both by word and deed for 25 years, serving as deacon the last 15 years; was strong in the Baptist faith and truly missionary and hospitable. But alas! The sad time came. On Aug. 14, 1903, Brother Pass was called up higher to receive his reward where Christ is.

He leaves a wife and nine children—five boys and four girls to mourn his loss; and a very great loss it is to the family, friends, community and church.

With all these we sympathize and would say, let all bow in humble submission to the Lord's will, expecting to meet on yonder sunny shore.

S. J. Cox, pastor.

CARTER.—It is with sincere regret that we must write of the death of this noble girl, Miss Alice Carter. For several months she lingered with what was supposed to be consumption, and at last passed away on June 8 amid quite a company of sorrowing friends. During the 27 years of her life she had always been one of the most aspiring of God's creatures, and she was altogether one of the most enthusiastic church workers to be found anywhere. In all her sickness displayed the same fortitude, cheerfulness and hopefulness that had characterized her entire life. Deeply do we sympathize with her dear mother and brothers and sisters, who so reluctantly gave her up. But our verdict must be, "Not dead but gone before." We put her remains away in the family cemetery

near her home at Billingsley, Ala., and we fondly hope and fervently pray that we shall meet her again upon the great white shore with Jesus in his triumphant glory.

Her pastor, P. G. Maness.

RELLERFORD.—Mrs. Sallie Rellerford departed this life on June 2, after an illness of 57 days of fasting. Her jaws became locked and she could not eat. She was a member of the Missionary Baptist Church at New Friendship, Morgan County. She leaves a husband and one little girl to mourn her loss. She is gone to join the host in glory and to walk the beautiful city of gold. She is gone to live with Jesus where there is no parting.

Priceville, Ala.

BURTON.—Miss Mary Elizabeth Townley was born in Jefferson county, Alabama, May 12, 1835, and died June 5, 1904, at the age of sixty-nine years. When about seventeen she joined the Baptist Church, of which she was till death a consecrated member. She was married to Peter Burton June 10, 1855, and with him moved near Gamble Mines, Ala., where she lived the remainder of her life.

Her life was filled with many hardships, yet she was always patient, cheerful and hopeful. Her faith was indeed strong, and during her last illness, which was severe and painful, she spoke of the world to come as though present to her. The manner of her death seemed a fitting close to such a life. During the afternoon before, she was able to walk about in her room. In the night while sleeping she peacefully passed away.

Surely "He giveth his beloved sleep." "There remaineth, therefore, a rest to the people of God."

Such a life as hers is the strongest evidence of the truth of our religion.

Sister Burton leaves a large family and many friends to mourn her loss. But we should not mourn as those who have no hope

Carbon, Hill, Ala.

Her pastor, Will T. Davis

STANLEY.—Mrs. Tinnie L. Stanley was born Jan. 30, 1854, at Unionville, Tenn.; was married to Mr. A. S. Stanley, of Leighton, Ala., on her birthday, 1873. She died at her home in this place June 18, 1904, on the Sunday of the same month on which her husband died four years ago. She leaves two sons, two daughters, one brother and her mother to mourn her loss. She was baptized into the fellowship of the Baptist Church here some twenty years ago, coming from the Methodist Church. Her husband was for some time superintendent of the Sunday school, and she has constantly been a useful and interested member. While she longed to live till her children were all grown, she was resigned, and left this testimony, that the way was clear and she had no fear, saying: "It is well with me." At the time of her death she was one of the most active members of the Ladies' Aid Society of which she was treasurer. She is

gone but not forgotten." She was loved most by those who knew her best. To the watchful care and never changing love of God we commend her sorrowing children. She will be missed by many, but by none more, save her own children, than by her pastor,

T. V. Neal.

Tuscumbia, Ala., June 21, 1904.

GRIFFITH.—Whereas, In the providence of God Bro. Abner B. Griffith departed this life on the night of the 7th of June, 1904, age 78 years, and whereas Brother Griffith united with Liberty Baptist Church at Spring Garden, Ala., on the 15th of Oct., 1866, afterwards he brought his letter of recommendation to Damascus Baptist Church at Luverne, Ala., and until his last sickness has worshipped with us.

Resolved, That we hereby express the deep sense of our loss as a church, and the individual loss of so many of us who knew him intimately in the private walks of life; that we make record of his high Christian character in daily life, his faithful attention to all church duties, his loyal support of all enterprises of the church, and the liberal spirit that characterized him in all Christian work through the many years of his church membership; that although we are saddened by his loss, we rejoice in his life of usefulness and thank and praise the Lord for sparing him so long; that we express our deepest sympathy for the loved ones who fell so keenly his loss, and ask for them the comforting, sustaining presence of the Holy Spirit in this sad hour of bereavement; that a copy of these resolutions be given to the bereaved family and a copy be sent to the Alabama Baptist for publication.

Z. T. Lawrence,

W. H. Johnston,

J. N. Hurt,

Committee.

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Session begins Wednesday, September 7.

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WM. O. SCROGGS, Secretary

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

If you would have your work count for something, put yourself into it; put character, originality, individuality into everything you do. Don't be satisfied to be an automaton. Determine that whatever you do in life shall be a part of yourself, and that it shall be stamped with superiority. Remember that everything you do of real value must have the impress of yourself upon it, and let that be the evidence of excellence and superiority.—"Success."

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That is the story of better cured by other medicines; not so when Tetterine does the work. B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold 6 dozen bottles in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 22 years; 2 boxes cured him sound and well." 50 cents a box at druggists from J. T. Shuptrine, Mfr., Savannah, Ga.

The pole of the magnetic needle does not always point to the north. If a captain sailing his ship from New York to Europe should not make due allowance for the needle's idiosyncrasies, he would be more apt to reach the North Cape than his destination. All the research of science has failed thus far to discover the reasons for the various deviations of that tiny but all-powerful guide to mankind.

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

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

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

For full particulars address R. M. Woolley, 206 Lowndes Bldg., Atlanta, Ga., who will send you his book on these diseases FREE.

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From Pimples
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To those who have suffered long and hopelessly from Humors of the Blood, Skin, and Scalp, and who have lost faith in doctors, medicines, and all things human, CUTICURA Soap, Ointment, and Pills appeal with a force hardly to be realized. Every hope; every expectation awakened by them has been more than fulfilled. More great cures are daily made by them than by all other Skin Remedies combined, a single set, costing but one dollar, being often sufficient to cure the most distressing cases of torturing, disfiguring humors, eczemas, rashes, itchings, and inflammations of the skin and scalp, with loss of hair, when all else fails.

Sold throughout the world. Cuticura Soap, 50c. Ointment, 50c. Resolvent, 50c. (In form of Chocolate Coated Pills, 50c. per vial of 50). Depots: London, 27 Chancery Lane; Paris, 4 Rue de la Paix; Boston, 127 Columbus Ave. Potter Drug & Chem. Corp., Sole Agents.

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IS JAPAN EVANGELIZED? (Continued from page 3.)

in spiritual things. The church flattered herself that she was going to take this nation, with comparative ease, from the clutches of sin, idolatry and Satan. She had forgotten the character of the enemy, and became self-confident through false reports which had been sent home some ten years ago, to the effect that in half a decade Japan would be evangelized and that missionaries would be no longer needed. The time which was predicted has more than passed but the prophecy is very far from being fulfilled, for after Japan had had twenty years of foreign invasion they became alarmed lest the incoming nations should swallow them up and they lose their long beloved Empire.

A wave of revolt passed over the whole country. The nation rebelled and the cry went up "Japan for the Japanese." Today no foreigner can personally own land in Japan. If he purchases it, the deed of ownership must be made out in the name of some Japanese, and so held "in trust." However, a recent act has granted that a resident company can hold property providing they have no foreign control over them.

The blow from this reversion fell heaviest on the church. More than one native pastor, who had been confident, in palmy days turned away. Some of the comparatively strong churches were closed and have never since been opened. The persecution of those days scattered some of the chaff, which had been considered wheat, and became a means of purification to the church.

Some further statistics from the same source as before, might be added. Although they were given to me as the official report, yet I have since heard it intimated that there was some fear as to their accuracy in all statements. I trust that if they contain any errors that they may be to the gain of missions.

In 1900 there were 232 married male missionaries, 44 unmarried male missionaries and 276 unmarried female missionaries in Japan, a total of 782 from abroad. If you add to this number the 380 ordained Japanese pastors and 453 unordained pastors and helpers, you have a total of 1615 workers on the field.

The number of persons brought into church membership in all protestant denominations during the year was about 5,400. This makes an average of about three and one-half persons for each worker brought into the church during the year. During that same year there were in round numbers 500,000 added by birth to the population of the Empire. This means that 309 persons were born in Japan for every protestant worker on the field. In other words 309 persons were born to every three and one-half persons who were professedly converted. Nearly one hundred times as many births as conversions during the year. Surely the time is not yet for the church to rest on her oars in respect to Japan.

The statistics given of the years 1900 and 1901 show considerable decrease in many instances, some of which, however, if the facts were fully

known, would not seem so appalling as the figures may make them appear.

During the year 1900 the stations where missionaries reside were increased by seven, while the out-stations were decreased by thirty-two, giving a total decrease of twenty-five preaching places.

In 1900 there were 538 organized churches, while in 1901 the number had decreased to 456, a loss of 82 churches. This figure is the one I heard disputed and it may be incorrect. I truly trust it is, but have no facts to show the error.

In 1900 there were 95 churches wholly self-supporting, while in 1901 the number was given as 47, showing a loss of 48 which had to fall back upon the home boards for assistance. Besides this there were twenty of the churches which had been partly self-supporting in 1900 which had to appeal to the boards for added assistance in 1901.

In 1900 there were 11669 scholars in all the protestant educational schools, while in 1901 the number had decreased to 10590, 1079 loss.

In 1900 there were 36,610 scholars in 949 Sunday schools, while in 1901 there were 34,653 pupils in 953 Sunday schools, showing an increase of four schools, but a decrease of 1657 scholars.

In 1900 there were 120 students in 16 theological seminaries, while in 1901 there were but 105 students in 13 seminaries, showing a decrease of three schools and 15 students. In almost every denomination there was a dearth of students reported and the condition caused no little alarm.

In 1900 there were 175 pupils in 13 schools for Bible women, while in 1901 the number was 112 students in 13 schools.

In 1900 there were 2270 boys in 16 boys schools, while in 1901 there were but 1388 boys reported in the 16 schools.

Those who think that the Japanese Christians are all active and enthusiastic in the spread of the gospel, making it no longer necessary for them to help, should know that 654 members were excluded or dropped in 1900, and in 1901 the number increased to 700 for the year.

More than 75 Japanese pastors who, have been educated at the expense of the theological seminaries, have since left the ministry and gone into secular callings because of various differences, —some because of opportunities afforded them to make more money than was given to them in their salary as pastor or evangelist.

All these things go to show that there is great need of prayer on the part of the Christians at home, for this field.

It is a great mistake to think that in any mission field people are going to turn from raw heathenism to loyal Christianity without a struggle, both in their own lives and with the relatives in the home, also the friends outside. There are glorious individual exceptions, but the rule remains the same.

While these things exhibit an evident struggle ahead for missionary work in Japan, yet there are many encouraging

(Continued on page 15.)

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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.

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For sale by one merchant in nearly every locality in the United States.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 8th day of June, 1904. Estate of Jennierieve May Motherwell, John Alexander Motherwell and Thomas Manual Motherwell, minors.

This day came Mrs. M. A. Motherwell, guardian of the estate of Jennierieve May, John Alexander and Thomas Manual Motherwell, minors, and filed his account, vouchers, evidences and statement for a final statement of the same.

It is ordered that the 7th day of July, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles,
 Judge of Probate.

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 \$45.60. Boston \$50.60. Philadelphia \$40.60. Baltimore, \$38.60. 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.



Write to Cincinnati Bell Foundry Co., Cincinnati, O.

IF YOU ARE WELL-BRED.

(Orison Swett Marden, in February "Success.")

- You will be kind.
- You will not use slang.
- You will try to make others happy.
- You will not be shy or self-conscious.
- You will never indulge in ill-natured gossip.
- You will never forget the respect due to age.
- You will not swagger or boast of your achievements.
- You will think of others before you think of yourself.
- You will be scrupulous in your regard for the rights of others.
- You will not measure your civility by people's bank accounts.
- You will not forget engagements, promises, or obligations of any kind.
- In conversation you will not be argumentative or contradictory.
- You will never make fun of the peculiarities or idiosyncracies of others.
- You will not bore people by constantly talking of yourself and your affairs.
- You will never under any circumstances cause another pain, if you can help it.
- You will not think that "good intentions" compensate for rude or gruff manners.
- You will be as agreeable to your social inferiors as to your equals and superiors.
- You will not sulk or feel neglected if others receive more attention than you do.
- You will not have two sets of manners; one for "company" and one for home use.
- You will never remind a cripple of his deformity, or probe the sore spots of a sensitive soul.
- You will not gulp down your soup so audibly that you can be heard across the room, nor sop up the sauce in your plate with bits of bread.
- You will let a refined manner and superior intelligence show that you have traveled, instead of constantly talking of the different countries you have visited.
- You will not remark, while a guest, that you do not like the food which has been served you.
- You will not attract attention by either your loud talk or laughter, or show your egotism by trying to absorb conversation.

Professor William H. Pickering, of Harvard University, who has at last completed his much-discussed "Atlas of the Moon," published by Doubleday, Page & Company, is not only an astronomer, but a mountain climber of note, having ascended over a hundred peaks, including El Misti, at an altitude of 19,400 feet, in Peru. He was director in charge of the party from Harvard University which made in Jamaica the most complete and valuable series of moon photographs ever secured.

The finest elephant corps in the world is possessed by the Siamese army, and these drives were instituted in order to capture the best of the wild herds and keep this crack corps of trained elephants up to the mark.

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- \$6250—A well located corner, close in, improved, with tenement houses, producing \$12.00 per year. Improvements in good repair and all occupied. A 19 per cent investment.
 - \$3250—Tenement houses producing \$480 per year. A 15 per cent investment.
 - \$2600—A large corner lot which could be improved so as to pay owner 22 per cent. If interested let us convince you.
 - \$2500—A cottage in good neighborhood, near Fifth avenue north, only 7 blocks to business part of city, and two blocks from public school.
 - \$3500—A modern cottage near Eleventh Ave. south and convenient to two car lines.
 - \$3500—A modern cottage on North Highlands, terms very easy.
 - \$3500—A new 8-room house, beautifully located on North Highlands; only \$500 cash; balance \$30.00 per month. This is a good savings bank.
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Special attention given to preparing teachers for the public schools.

Graduates readily secure good positions Tuition free. Board, \$10 to \$12 per month.

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Term begins Sept. 8, 1902. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 275 students past session from 26 States. Terms moderate. Pupils enter any time. Send for catalogue.

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The U. S. Commissioner of Education classes this college among the thirteen "A" colleges for women in the U. S. Modern buildings and equipment. Four laboratories. Ample grounds. Mild climate. Endowment reduces expenses to \$200. For catalogue, address Mrs. W. Smith, A. M., L. L. B., President.

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"How to Live on Nothin'"—
Books, books, books.

Books, books, books,
Everywhere I looks,
Cain't see nothin', nothin'
But books, books, books.

—Alice Corbin.

THE VOICE OF AMERICA ON KISHINEFF.

We have just received the above volume edited by Cyrus Adler and published by the Jewish Publication Society of Philadelphia. The purpose of the book is to give a notion of the feeling engendered in the United States by the report of the atrocities committed upon Jews at Kishineff, a city in the province of Bessarabia, Russia. It shows that seventy-seven public meetings of protest were held in fifty towns situated in twenty-seven states. At these meetings 363 addresses were delivered and 107 letters expressing sympathy with their purpose were read. Twenty sermons were preached in seventeen towns situated in fourteen states; eighteen newspapers published in forty towns situated in twenty-nine states printed 151 editorial articles on subjects connected with the massacres.

The addresses, sermons, letters, resolutions and editorials only faintly showed the thrill of indignation which ran through the hearts of the American people at the story of the brutality of the Russians, and no doubt largely prejudiced the people of this country against Russia and made them throw their sympathy to Japan in the present Russian-Japanese war.

JAPAN TO-DAY.

James A. B. Scherer, Ph. D., formerly teacher of English in the government school at Saja, Japan, is well equipped to write about the Japanese, for the author lived and worked with the Jap in his own country, talking with him in his own language, and what he tells, illustrated with many anecdotes, brings the reader close to the real Jap.

"The author begins: 'It is only a little country, being smaller than the state of California' and yet think of the terrible effectiveness of the war it

is making on Russia. This little country, filled with forty millions of little brown people, is the cynosure of the eyes of all nations. If you want to know something about them you can find it out in "Japan To-Day," for the author knows their story and writes of them in a most appreciated and intelligent way. It is a good work to put into the hands of any one who needs strengthening concerning the present need and advisability of foreign mission work. The chapter on Verbeek, the great Dutch missionary, is worth the price of the book, which has 28 illustrations (two in colors) from pictures by native artists. \$1.50, net; postpaid, \$1.65. J. B. Lippincott Company, Publishers, Philadelphia.

THE HOMILETIC YEAR.

This is the striking title of a new hand book of nearly 300 pages by Dr. G. B. F. Hallock, and published by F. M. Bratton, Cleveland, Ohio. It is a very treasury of suggestive themes, and outlines, illustrations and information for holidays, the seasons and special occasions. It is a book that ought to be in the library of every preacher. We count ourselves fortunate in having one on our desk.

THE IDES OF MARCH.

We have just received a copy of this book. It has already reached its 4th edition. Florie Willingham Pickard, the author, is the wife of Rev. William Lowndes Pickard, D. D., author of "Under the War Flags of 1861," and noted Baptist preacher. Mrs. Pickard says, in writing "The Ides of March" was: "A closer union of our country, the sanctity of life in our American homes, the terribleness of sin, the sorrows resulting from war, are some of the thoughts that form the motive of the book." It will be a pleasure to her many readers to know that Mrs. Pickard will soon publish another book, a story of the days of Elijah.

ARE THE CRITICS RIGHT?

We are indebted to the Fleming H. Revell Co. for a copy of Wilhelm Moller's new book "Are the Critics Right?" It has an introduction by Professor C. Von Orelli, D. D., and is translated by C. H. Irwin. Mr. Moller was at one time a follower of Wellhausen, but issues his book with historical and critical considerations against the Graf-Wellhausen hypothesis. Prof. Von Orelli hopes that this little book (published at 75 cts.) may contribute to a more unbiased treatment of the inquiry as to the origin of the Old Testament. The author does not like to receive any attention from the modern Old Testament school, but does like to reach the students who are for the moment entirely dependent on their professors.

SELECTED SERMONS.

We have received a copy of "The American Baptist Pulpit," edited by Henry Thompson Louthan, and published by the Editor at Williamsburg, Va., from whom copies can be obtained for \$2.50 postage prepaid. It contains 72 sermons and has 723 pages. We give the names of some of our Southern Baptist preachers who have sermons in the volume: Drs. Wm. H. Whitsett, A. C. Dixon, Kerr Boyce Tupper, J. W. Millard, W. E. Hatcher, David M. Ramsley, W. W. Landrum, Geo. B. Eager, G. W. Truett, A. J. Barton, J. O. Rust, Carter Helm Jones, W. L. Pickard, R. J. Willingham, J. B. Hawthorne, E. Y. Mullins, J. P. Greene, F. H. Kerfoot. The volume is well worth owning and the price is reasonable. We congratulate brother Louthan on gathering into one book so many sermons which deserve to be read.



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Birmingham, Ala.
CAPITAL \$100,000.00

Order of Publication.

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery.

Fannie Woods, Complainant, vs Roy L. Woods, Defendant.

In this cause it being made to appear to the Judge of this court in term time by the affidavit of Jas. M. Russell one of the Solicitors for Complainant that the Defendant, Roy L. Woods, conceals himself so that process cannot be served on him in this cause and further, that, in the belief of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him the said Roy L. Woods to answer, plead or demur to the Bill of Complaint in this cause by the 3rd day of August, 1904, or after thirty days therefrom a decree pro confesso may be taken against him.

This 23rd day of June, 1904.
O. W. Ferguson,
Judge of the City Court of Birmingham.



BLACKMAN'S MEDICATED SALT BRICK,

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

Blackman Stock Remedy Co.,
Sole Mfrs., Chattanooga, Tenn.

For: your pastor

For the holidays or any other date. *Illustrated Scriptures, the latest and most attractive and practical novelty for every day use on the clergyman's desk. \$4.00 to \$12.00. Non-Treatment Lessons. \$1.00.*

your teacher

Teachers' Aids, of many kinds. 50 cts. to \$1.00.

your boys and girls

Speakers, plays, debates, dictionaries, translations, and schoolbooks of all the publishers.

your parents

Complete alphabetical catalogue of the schoolbooks of all the publishers—second-hand as well as new—enabling a marked reduction in the expense for schoolbooks. This catalogue mailed free if you mention this ad.

HINDS & NOBLE, Publishers
31-33-35 W. 16th St., New York City.
Schoolbooks of all publishers at one store.

One of the richest men in the world, John D. Rockefeller, in talking before a young Men's Bible class, recently made these significant remarks: "The poorest man I know is the man who has nothing but money. If I had my choice today, I'd be the man with little or nothing but a purpose in life." He read to the young men from a small account book he kept while getting a start in life. His clothing from November, 1855, to November, 1856, cost him just \$9.00. There were frequent entries, however, such as these: "Given away, \$5.58. Missionary cause, 15 cents. Present to Sunday school superintendent, 25 cents. Five Points Mission, 12 cents." "My opinion," said this millionaire, "is that no man can trust himself to wait until he has accumulated a great fortune before he is charitable. He must give away some money continuously.—Missionary Review.

Is Dr. D. M. Bye a Fraud? What Mrs. Williams Says About Him.

Dallas, Texas, Dec. 31, 1903.

Dr. D. M. Bye, Indianapolis, Ind.

Dear Sir—This testimonial is sent hoping it may be of use to some and to my friends or their neighbors in the different states in which I have lived. So many die after long and excruciating suffering and so few recover, that I had little hope when I was told without doubt I had a Cancer. Friends wished me try Dr. D. M. Bye, who said he could cure cancer and without pain. I thought this a barefaced fraud. However, should I prove him such, I could report him to the postal authorities and do the world some good, if not myself. After writing to several whose testimonials I had read, I had to admit there was something in it. I had had the Cancer two and half years and the best specialist in this section said my time was short in which a cure was possible. You referred me to the Dallas, Texas, office and I got a month's treatment. Before my month was up, my Cancer was gone, not only to my joy, but to that of all who knew me. Besides, as one expressed it, "Now we will know what to do."

The medicine also made me feel better, although I had doctored much before. Dr. D. M. Bye's discovery is grand. He must be one of the happiest men in the world, enjoying the happiness and blessing he has brought to many and will bring to thousands more. I will do all I can to spread the good tidings.

But I must add this warning: Before using this medicine, I got medicine from Kansas City, purporting to be the same and it and the directions were unsatisfactory. Dr. D. M. Bye, Indianapolis, Ind., and the Dr. D. M. Bye Company, Dallas, Texas, are the only places to trust.

ANNA M. WILLIAMS, Katy, Texas.
There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

To keep your self-approval, you must be honest. It is impossible to be dishonest and not stand condemned before the bar of conscience. No matter how slight the departure from truth or integrity, no matter how trifling the deception or untruthfulness, (if any deception or untruthfulness can be considered slight,) you have been tampering with the needle, and if you persist in such a course you will not reach the harbor you seek.—"Success."

NOTICE.

I want every man and woman in the United States interested, either for themselves or friends, in the cure of the Opium and Whisky habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., Box 889, and one will be sent you free.

Let the Wife Try

Some men can't save anything, no matter how much they make. Many such men solve the problem by making the wife the domestic financier. Women save money where men can't. We give special attention to the accounts of women.

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With Monthly Headaches? Take CAPUDINE for them. The prompt relief is magical.

10c. 25c. 50c. A BOTTLE AT ALL DRUGGISTS.

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You want the best. Are you ready for it this season?
We are prepared as never before to meet your wants in vehicles and harness. There's nothing superior to what we are showing, in taste, style and service. Absolute honesty in make and material. You will agree when we tell you
IT'S THE FAMOUS Studebaker Line WE CARRY.
No matter what you want—if it's a harness or something that runs on wheels, we've got it or will quickly get it.
Come in and figure with us. Everybody knows the place.
Drennen & Co.,
Birmingham, Ala.
P. S. The Studebaker nameplate on a vehicle is its guarantee. Don't forget this.

THE McCLENDON TEACHERS' AGENCY of Birmingham, Ala., recommends suitable teachers for positions in colleges, high schools, private and public schools. No charges to school trustees. Correspondence solicited. Free enrollment offered to teachers seeking positions for session 1904-5. Write for prospectus and be convinced that we can assist you, costs nothing. W. E. DICKSON, Manager.
P. M. MATHEWS, Assistant Manager. Room 506 1st National Bank Building.
Sells School Furniture and other Supplies. Get Our Prices

Excursion Rates to Athens, Ga., and Return Via Central of Georgia Railway, Account Summer School,

July 5-August 6, 1904. Minimum Rate, 50c.

One fare plus 25c., minimum rate 50c. for the round trip from all points. Tickets on sale July 2, 3, 4, 11 and 18, 1904, final limit fifteen days from date of sale. Original purchasers may secure an extension of final limit to not later than Sept. 30th, 1904, by depositing their tickets with Joseph Richardson, Special Agent, Athens, Ga., between the hours of 8 a. m. and 6 p. m., not earlier than July 2nd, nor later than fifteen days from date on which ticket was purchased, upon payment of 50cents at time of deposit. For further information apply to nearest ticket agent.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 30th day of June, 1904. Estate of Ann A. Johnston, deceased. This day came T. H. Johnston, Administrator of the estate of Ann A. Johnston, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same. It is ordered that the 28th 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.

Where That Dollar Went.

Of course for ROSE TOBACCO CURE. And never was a dollar better spent. You next. CURE GUARANTEED.

Order of **ROSE DRUG CO.,**
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COLD IN THE HEAD.

Clears up the head, dissolves the mucous, kills the germs. Soothes and heals the inflamed parts quickly. Removes the "Stopped up" feeling.

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THE PARACAMPH CO., Louisville Ky., U. S. A.

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I got so many letters from my old home about reserving eggs, that I will answer them through your paper. I started 1888 with 100, bought eggs 50 to 10 cents in summer, preserved them and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years and made \$30,000. My niece started in 1894, with \$10, which she reinvested each year, with the profits and now she has \$16,000, all made from \$10, reinvested for eight years. You can buy eggs very cheap now and sell them from 25 to 30 cents; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters as I travel, but any person can get desired information by addressing the PEOPLE'S SUPPLY CO., No. 4, Moore Block, New Concord, Ohio; they started me. This is a good business for city or country.
C. Green.

B. Y. P. U.

Rev. J. W. Vesey, of Florence, President.
Rev. J. M. Shelburne, of East Lake, First Vice President.
M. B. Neece, of Huntsville, Second Vice President.
Rev. John F. Gable, of Floralla, Third Vice President.
H. B. Wood, of East Lake, Secretary and Treasurer.

Rev. Walter Calley, D. D.

By S. B. Meeser.

All Baptist young people will be interested in knowing something of the central figure in the coming B. Y. P. U. Convention in Detroit—the general secretary, Rev. Walter Calley, D. D. A brief history of his life with its many-sided ministry will reveal how eminently he is fitted for the diverse work in which he is now engaged and what a wide service he is capable of.

He was born at Dover, Del., of Quaker parents, and after the preliminary academic preparation was graduated from Crozer Theological Seminary. He began his ministry at Bethlehem, Pa., where he built a new church meeting-house. After a brief ministry, which was richly blessed, he became pastor of the Lehigh Ave. Church, of Philadelphia. Here he remained nine years, built a church edifice and increased the membership of the church by 300. One of the interests of his life was here manifest in his prominent identification with the work of prison reform. He made a special study of penology and was a member of the State Board of Prison Visitors for several years. He also served as chairman of the mission committee of the City Mission Society and of the Philadelphia Association, and was urged at one time to accept the position of secretary of city missions. From Philadelphia he went to the Immanuel Church, Cambridge, Mass., and in a ministry of only two years cleared away a debt of \$12,000, added 100 members to the church and preached to constantly increasing congregations. The worth and breadth of his work here soon attracted the attention of the Stoughton St. Church, Boston, and the Tabernacle Church at Dowdoin Square, same city. The first named was a splendid family church in the residential district and an inviting field; but he chose the hard work of the Tabernacle Church in the down-town section because he thought that the thing to do. His ministry here was an exciting one, but also a blessed one, while he preached to all people, of all conditions, from every state in the union and from every nation under the sun. As many as a thousand a year entered the inquiry room or tarried after services to engage in religious conversation. These facts reveal that he is perhaps pre-eminently a pastor and loves such work as filled his ministry in Boston.

His work at present, for which he is so capable and well prepared, is a labor of love, undertaken only at the persistent solicitation of others. His work at Boston, however, exacting as the duties were, did not exhaust his interest. He was president of the New England Crozer Club and of the Baptist Home for Aged Men and Women.

As a member of the board of managers of the Baptist State Convention and chairman of the advisory committee of the Baptist Ministers' Conference, he rendered service as counselor. He was one of the incorporators of the Prospect Union, Cambridge, Mass., and diligently served in the work of the Associated Charities. In July, 1902, he was called to his present position.

All that is of worth in this wide and varied experience he brings as a treasure to his present service. He has high ideals of an educational and cultured sort, which he hopes to realize in the International B. Y. P. U. Taking the work at a critical period of decline of interest in young people's societies, he is strengthening our organization by persistent efforts upon the permanent lines of culture and service. The present convention with its key-word, "Enlargement," and its serious elements of educational value, is to be the type of a work which more than justifies the confidence of the pastors and the young people in his leadership. Most worthy the degree of doctor of divinity was conferred upon him by Denison University at Granville, Ohio, last year.

After all, these are hard, cold facts of history. The gentler, spiritual side of the man, his personal worth and his great-heartedness are best known, and well known, to his friends everywhere, and to those to whom on a thousand occasions he has ministered out of a genuine Christian brotherliness. His has been a ministry of characteristic unselfishness; and, were it proper to tell on this occasion when his right hand has not told to his own left hand, a long list of noble beneficences and most brotherly deeds would be recorded. Lover of men, and of young people in particular, he is also a persistent and faithful student, and in the midst of these many interests has made time to be one of the widest read of our ministers. Let us all see to it that we second by our efforts of every sort his ideals for the Baptist Young People's Union of America.
Detroit, Mich.

Rev. Reginald Campbell, successor of Joseph Parker, in London, has not been able to retain in his new surroundings some of the beliefs which he formerly cherished. His latest sensation is to avow himself a Universalist. Not many men escape dizziness when elevated to a great height. Most of us experience a sort of crazy sensation as the elevator shoots upward. We are just wondering whether Mr. Campbell as he went out met Mr. B. Fay Mills as he was coming back. It will be remembered that Mr. Mills took his playthings a few years ago and passed out from among us. Just now he is stealing or stalking back into his old companionships.—Central Baptist.

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SPECIAL EXCURSION TO CHAUTAUQUA LAKE JULY 7th and 28th,

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IS JAPAN EVANGELIZED.
(Continued from page 10.)

features which show a true life and a promise of greater stability.

Just now is a critical time. Japan is recovering from the anti-foreign feeling which has characterized her attitude during recent years, and is beginning to give the welcome to the foreigner which it did twenty years ago. During considerable of the past ten years the churches and missionaries have seen no little spiritual hardship, but just now there is an awakening which seems to indicate that God is again getting access to the hearts of the people.

Last year there was a grand organization effected, known as the "Taikyo Dendo Movement," which is a union of the different denominations for a general effort to evangelize Japan. The success of the movement has been very gratifying. It has, through its revival efforts, had a great influence in quickening the Japanese Christians and making them see their duty toward their fellow-countrymen, a lack which has given the missionaries no little concern.

Last year there was a net increase of 4181 members to the churches and the contributions were enlarged 15,588, yen over the gifts of the previous year. The same year also witnessed the coming of twenty-five women and seven men to the field from foreign lands, while fifty-nine Japanese pastors and thirty-eight Bible women were added to the force of workers from the field itself.

The influence of all these workers, sowing the seed which will not return void, but prosper, is having a very potent influence over Japanese life, and over the whole moral character of the nation. Numerous laws have been enacted which have had their origin through the work of Christian missions.

Just now the Church should launch out afresh, and with redoubled energy, into this widely opened door and faithfully endeavor as never before to gather out a people for the kingdom of the Lord.

Tokio, Japan, September 10, 1902.

Preferred Companions.

One of the most reliable tests of one's true character is seen in the companions which he prefers. For many years I have applied this test to a large number of persons whom I had not particularly known, and I have found that it was a sure guide to be governed by. Persons who have come into the community as strangers, and bearing the reputation of being Christians, have proved by a special preference for the company of certain ones that they were not genuine Christians. When a professed Christian manifests a pleasure in the society of habitual slanderers, of common backbiters, of various gossips, it is thoroughly evident that he or she is destitute of spiritual life. A pure-minded person will never choose for his companions those who exhibit a decidedly impure mind.

A really godly man has no pleasure

in the company of a rankly ungodly man. A good man detests the presence of a profane and bad-mannered man. Highly spiritual persons always prefer the companionship of people of like character. See how David felt: "Keep me, O Lord, from the hands of the wicked; preserve me from the violent man." He also said: "Depart from me, ye blood-thirsty men, for they speak against Thee wickedly, and Thine enemies take Thy name in vain. Do not I hate them, O Lord, that hate thee?" David, with all of his imperfections, was a genuine child of God, and one marked evidence of it is the fact that he preferred godly companions to all others. He could not tolerate the company of the vile, the vicious, the haters of God. It was misery to him to be obliged to remain long in the company of slanderers, liars and profane people. He committed some great sins, and he never professed to be sinless, but he was not a false professor of religion. He committed sin by reason of his moral infirmities, and yet he was true in heart to God. He preferred the society of God's people, those especially who were heavenly-minded.

What kind of company do you prefer? Is it that of persons who are merely religious? If it be no better than that, it does not signify anything in your favor, for there are very many religious people whose company is exceedingly pernicious. But if you heartily prefer the company of vitally godly people, and hence those who are noble in character, then you have reason to think that you are God's child, and that your example is a help to the cause of Christ.

C. H. Wetherbe.

Dr. Frederick A. Cook, who made a daring attempt to climb Mount McKinley, in Alaska, last spring recited an account of the dangers and wonders of the expedition before the American Geographical Society in New York. Mount McKinley is said to be the highest peak of North America, and the steepest mountain in the world. "Any attempt to reach the summit," said Dr. Cook, "is sure to prove a more prodigious task than Alpine enthusiasts are likely to realize. It is an effort which for insurmountable difficulties and hard disappointments is comparable to the task of expeditions to reach the North Pole."

Shortly before his death Cornelius Vanderbilt said to a friend: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it. I dress no better than my private secretary, and cannot eat as much as my coachman. I live in a big servant's boarding house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others, who use it mainly for their own advantage."—Western Recorder.

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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 interested can appear and contest the same if they think proper.

J. F. Stiles,
Judge of Probate.

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Atlantic City, N. J.—Meeting of the Imperial Council Nobles of the Mystic Shrine. Tickets on sale July 11th and 12th, with final limit returning to leave Atlantic City not later than July 23d 1904, at rate of one fare plus \$1.00 for the round trip.

Knoxville, Tenn.—Summer School of the South. Tickets on sale June 28, 27, 28, July 5, 6, 11, 12, 18, 28, with final limit fifteen days from date of sale, with privileges of extension until September 30th by depositing with joint agent and paying 50 cts., at the rate of one fare plus 25 cents.

Cincinnati, O.—Grand Lodge B. P. O. E. Tickets on sale July 16, 17, with final limit returning July 25th, 1904, with privilege of extension until August 25th, by depositing with joint agent at Cincinnati and paying 50 cts., at the rate of one fare plus 25 cents for the round trip.

By paying a little higher rate tickets may be purchased to Cincinnati and return via St. Louis, Mo., with a ten day stopover at that point.

For further information apply to any Southern Railway Agent, or write to J. N. Harrison, District Passenger Agent, Birmingham, Ala., R. B. Creagh, Traveling Passenger Agent.

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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 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.

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