

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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NOTES AND COMMENTS.

Mayor Harrison was asked by a committee of Chicago dealers to use his good offices in settling the butchers' strike.

Rev. J. J. Vicker, who conducted such a successful meeting in Adams Street Church, Montgomery, last year, will again aid pastor Gregory, beginning September 13.

Persons who wish tracts, sample journals or reports of the Board of Foreign Missions, which give full information about the work, can get them by dropping a line to Dr. R. J. Willingham, Richmond, Va.

Lord Balfour, of Burleigh, is authority for the statement that there are 1,400 prisoners for 100,000 of the population in Scotland, compared with 700 in Ireland and 500 in England.

The American Baptist Publication Society is to publish "The Gospel of Mark," by Dr. John A. Broadus, in the same style as the American Commentary on the New Testament.

The home of the Baptist pastor is properly called the Pastorium, that of the Methodist pastor, the Parsonage, that of the Presbyterian pastor, the Manse, that of the Episcopal rector, the Rectory.

An epidemic of smallpox is said to be raging in John Alexander Dowie's Zion City. From twenty to thirty victims are reported to be quarantined in the pesthouse. There is no medical treatment for the disease in Zion City and vaccination is not resorted to.

It is said that M. Witte, the Russian minister of finance, is a teetotaler and a very ardent temperance worker. He shows a strong preference for teetotalers in the various offices under his control.

Young W. K. Vanderbilt has just begun to surround his elegant Long Island estate with a fence said to be quite unpretentious in comparison with some in the neighborhood, but which will cost not much less than \$100,000.

Rev. T. V. Neal writes: Have just closed a six days' meeting with Bro. R. T. Wear, pastor at Mt. Hope, with thirty-eight additions—twenty by baptism. The Lord has been gracious to us in all our summer work.

At Bessemer, last Sabbath, pastor Gavin preached to two of the largest congregations since his coming. At the evening service many were turned away for want of room. One received for baptism.

Dr. O. F. Gregory returned from his vacation on last Saturday, September 3. Besides attending and directing the meetings at Martha's Vineyard, Mass., he supplied the pulpits at West Somerville and First Church Worcester, Mass.; First Church Baltimore; and First Church Trenton, N. J.



REV. P. G. MANESS, TH. D., D. D., One of Alabama's Greatest Scholars.

The Rev. Dr. Newell Dwight Hillis is taking the lead in a movement to erect, within the shadow of Plymouth Church, Brooklyn, a Henry Ward Beecher memorial building, in which Mr. Beecher's remains shall rest. Several thousand dollars have already been subscribed toward this project.

In connection with the centennial anniversary of the Louisiana Purchase, April 30, 1904, it is worth remembering that for all that vast tract of land we paid only \$15,000,000. The total funds appropriated for the St. Louis Exposition to commemorate the purchase amount to \$20,000,000—or \$5,000,000 more than it cost to double the size of the United States.

The most valuable work in existence is said to be a copy of the Koran now treasured in the Mohammedan city of Isonan-Ruza, Persia. The covers, 9 1/2x4 inches, are of solid gold an eighth of an inch thick, while precious stones set in symbolic designs figure in the center and at each of the corners. The book is written upon parchment, and this part of the work is valued at \$125,000.

Please say that all who expect to attend Bigbee Association, coming by rail, will be met at Cuba with conveyance early Tuesday morning, Sept. 13th. If you expect to come brethren you will have to come to Cuba on Monday night, as Tuesday trains will be too late for delegates to reach the church in time for service. Come brethren and come Monday night.—J. N. Langston.

Cards are out announcing the marriage in St. Francis Street Church, Mobile, Ala., September 7th, of Rev. J. F. Ray and Miss Daisy Winston

Pettus. Our congratulations to the young couple. It will be remembered that Miss Pettus was appointed to the work in Mexico, and Brother Ray to Persia, but as the Board has decided not to open work in Persia now, these young people both turn their faces to Japan, and expect to sail October 1st from San Francisco.—Foreign Mission Journal.

The Russian Government has given assurance to Great Britain that there is absolutely no ground for the charge that the Russian warships are discriminating against British shipping in favor of German or other shipping in connection with their operations to search for contraband.

Midway, Ky.: Not often do you hear of two really great and wonderful revivals in one church within one year. I assisted in a meeting at Great Crossings, an old country church in Scott county, at which time 42 were added to the church. This year in August I was with them again. This time 34 were received. These meetings were unusual in spiritual power, deep repentance and general reformation.—J. F. Watson.

The newspaper publicity given the Fair can only be computed in column miles. The number of articles and news items printed would reach to the moon and back and go several times around the earth. Mark Bennett, manager of the General Press Bureau, says that more than 250 daily newspaper correspondents are located permanently on the grounds to remain until the show ends, while the average daily attendance of editors and newspaper representatives is above 2,000.

NOTES AND COMMENTS.

Rev. H. F. Rice, pastor of the Dallas Avenue Baptist church is at Monrovia, Ala., assisting in a big revival meeting being held at Mount Zion Baptist church.

Liberty Baptist Association will meet at Madison, Ala., on Thursday before the third Sunday in this month. The Association is expecting a very helpful and interesting meeting.

The Sunday Schools and Young Peoples' Unions of Dallas Avenue and the First Baptist church, Huntsville, are gaining rapidly in point of attendance and interest in their denominational work.

Rev. E. Lee Smith, who spent the greater part of August with his mother at Bluff City, Tenn., has returned to his work at Park Avenue, North Birmingham.

Hon. G. L. Comer, of Eufaula, President of the Alabama Baptist State Convention, called in to see us on Tuesday. Brother Comer is greatly interested in our organized work.

Dr. R. J. Willingham writes: Great success to you. Alabama is doing nobly. I start my 19th year in the work this morning. Pray for me and the work.

W. T. Mitchell, of Huntsville, representing the Newark Shoe Company, of Baltimore, paid us a visit Monday. Brother Mitchell takes a great interest in the B. Y. P. U. work in Alabama.

I have given up the principalship of Guinn, Ala., high school, to accept the Presidency of Mt. Vernon Baptist College, Trenton, Ark. Regretted to give up my Sunday school and church work in Alabama, but feel I was directed by the Lord in making the change. May the Lord bless you in the work, and all the Alabama saints—especially those at Guinn.—R. J. Walker.

My work is very encouraging at Clay-ton street. We have received 16 members the first month of my pastorate. The Sunday school has grown from 72 to 105, Union growing, congregations increasing. Yesterday we took pledges for missions, which amounted to nearly \$20.00 per month, and only about one-third of the membership heard from. We aim at raising \$500.00 this year.—J. W. O'Hara, Montgomery.

Rev. W. L. R. Cahall, of Demopolis, Ala., pastor elect of Mullins church, South Carolina, writes to the Baptist Courier: "I have been called to Mullins and hope to reach there by October 1, if not before. While I come as a stranger to the State, I feel that I am not altogether an alien, for I remember with pride that one branch of our family came from South Carolina. Brother Cahall leaves behind many friends in Alabama. We pray God's blessings upon his new work."

Correspondence.

OF COLORADO SPRINGS.

Frank Willis Barnett.

Where mountain and plain meet, lies Colorado Springs, unique and celebrated above all other western American resorts. At the edge of the billowy prairie that slopes away 1,000 miles to the Mississippi river, and just outside the shadow of the stupendous range of the Rockies that rise to the west in an impregnable wall, this center of health and pleasure has grown from camp to village, from village to town, and from town to city within three decades.

Sitting, as it were, with Pike's Peak at her back, the twin canons of Cheyenne Mountain at her right hand, Manitou and the Garden of the Gods at her left, and the vast plains before her. Colorado Springs, the City of Perennial Sunshine, greets the stranger with a note of welcome that cannot be mistaken, and one view on a clear summer afternoon is a memory which will cling for life. The elevation above tidewater is nearly 6,000 feet, or about that of the top of Mount Washington, in New Hampshire—650 feet higher than the highest point in the Adirondacks, and 1,772 feet above the highest point in the Catskills. The average number of fair days in a year is over 300 and the day when the sun does not shine at all is so rare as to be regarded as a curiosity.

Colorado Springs is an attractive city, tidy and prim as a young miss in her teens, and with much of the same jauntiness and color. There is an abounding air of youth. Society has not yet crystallized. It is in a fluctuant state and everywhere life throbs exultantly. The champagne in the air communicates a new vigor to mind and body in noticeable contrast to the slower movements of Lowlanders.

You early become conscious of the fact that the citizens are as a rule smartly dressed; that they are refined in speech and action, and that they drive modish rigs. Drags, tandems, four-in-hands and automobiles abound.

The tourist has stamped the place as his own. From across the seas have come hundreds of globe-trotters. Frequently one of them falls deeply in love with the city, buys property, beautifies it and calls the spot home. Hundreds of wealthy residents of our own land have done the same. There are also hundreds of modest ones, some of the small ones being particularly attractive. Board is not high.

Those who prefer to camp out, as many do, can rent tents completely furnished for the purpose, for \$3.50 a week and up. The Garden of the Gods, Glen Eyrie, Blair Athol, Cascade, Williams Canon, Monument Park, North and South Cheyenne Canons, Broadmoor and Manitou are the more conspicuous points of interest accessible from Colorado Springs by pleasant drives. Pike's Peak, crowning glory of the whole region, is not available for winter excursions; but the

snow clad summit of the majestic mountain is a never failing object of interest to every visitor. The Peak serves another purpose, too, and one of practical value. Day after day snow storms and clouds may be seen whirling around the summit and over its granite slopes, intercepted from progress toward the sunny, smiling city on the plateau by the great mountain wall. This rampart affords shelter from the sweep of continental storms, and by its attraction keeps back much of the rain and snow that gather around the Peak. The old inhabitant is right when he says, "We see a deal of weather we don't get."

Nature's Conservatory.

The Colorado Midland Railroad sends out special wild flower gathering trains every Thursday from Santa Fe depot, Colorado Springs, going 60 miles into the heart of the mountains and charging but \$1.50 fare for the round trip. The train, consisting of observation coaches, passes the great gold ore reduction works at Colorado City, through a portion of that divine Garden of the Gods and Manitou; by the famous soda and iron springs and then onward and upward into matchless Ute Pass, where for centuries the savage red man traveled to and from the valley below, where the great American Indians held their annual dance and pow-wow!

The same roadway which they trod years ago, the same sun which shone upon their bare heads and naked bodies, the same stream along which they camped, fished and quenched their thirst, the same eagles nests and bear trails, and the same exquisitely lovely wild flowers laden with nature's perfume, upon which they savagely frowned are always within sight from the coach windows of the Colorado Midland Railroad, making this trip where so much mystery and romance abounds of peculiar fascination and delightful interest.

A strange weird feeling seems to pervade the air in Ute Pass, where for ages the tomahawk, bow and arrow and scaling knife ruled supreme.

Every dell along this scenic railroad is a couch of honeysuckles, columbines and daisies, burdened with the fragrance of nature's charming odors and enveloped by pine-covered, velvety green mantled hillsides.

Manitou.

Manitou and Colorado Springs are closely connected by boulevards and electric lines. Colorado City lies midway. They form practically one city. Colorado Springs is a place of fine homes, Colorado City is a factory site and Manitou is a summer resort.

Few persons come to Colorado without visiting Manitou. Like Saratoga, Baden-Baden, and other fashionable watering-places, the natural mineral springs are a great attraction. Society has adopted Manitou, throwing around the village the resistless magic of pretty women, gay equipages and such glint and glitter as attach to balls, parties, picnics, concerts and flirtations.

Manitou lies hidden among the hills that form the base of Pike's great peak, at an altitude of 6,324 feet. The village contains 1,000 persons. It has been built where stream and canyon permitted, and is very picturesque on account of its irregular contour. Absence of a checkerboard street system is one of the chief virtues from an artistic viewpoint. Each turn of the road reveals unexpected beauties of sky, or cliff, or stream. The merry Fontaine-qui-Bouille (boiling water) fed by melting snows, pirouettes through the town-site and furnishes a music of gurgling waters. Along its banks and the sides of tributary Ruxton Creek, are to be seen gems of parks; also buildings of red and yellow and gray sandstone, devoted to business or residence purposes; and paved driveways sheltered by multitudinous trees. At night, when the electric lights twinkle everywhere, the scene is as beautiful as fairyland.

Manitou has three groups of mineral springs. The soda springs, Manitou, Navajo and Shoshone, are in the heart of the village; the two chalybeate or iron springs, Iron Ute and Little Chief, are located in Ruxton's Glen; while the Minnehaha and Hiawatha groups are half a mile up Ute Pass. Diseases of the blood, as well as dyspepsia and kidney disorders, quickly yield to these healing waters. The Iron Ute Springs are especially recommended as a tonic.

There are fourteen springs in all, no two alike, and one the largest known soda spring in the world. Some of the waters, charged with their own gas, are bottled for table use, and shipped extensively; others are used where they flow, for bathing.

BROTHER CRUMPTON'S CORRESPONDENTS.

Here is a letter with a nice contribution. The sender says: "Don't you remember this church coming at the Association to join, how they were asked if they were Missionary? I preached for them on the 5th Sunday and they gave me this collection."

McIntosh. "Our collection will reach you in time for the Convention, I hope. We are a small and very poor church, but will do the best we can. We have a wide awake and very promising boy preacher, J. Walter Fleming of Clarke county."

A brother, whose home was burned two years ago, writes: "The Lord has been so good to us, I want to make him a thank offering, so I enclose you \$5.00 for State Missions. I have been giving weekly for some time but feel like I ought to make a special offering. The Lord has blessed us with good health and the prospects of a good crop. I am glad to see so many of our preachers stirred up over the salvation of the lost. Many of us will join you in prayer to that end."

Shot Down

by his drunken nephew at Mt. Willing. Cicero Woodruff was the man's name, about fifty-six years of age. He leaves a wife and three little children.

As I looked upon the scene at the burial I said in my heart: "I am against liquor from this time and for-

ever. God help us to defend the helpless women and innocent children."

Cicero Woodruff I knew when a boy, a noble, manly little fellow he was. I have never seen him since a boy. What demons liquor makes of men! What misery it brings to the innocent! How heartless are Christians to allow this awful blot upon our civilization to remain! "It can't be helped" is our weak and cowardly answer. God pity us and arouse us from our lethargy!

A preacher writes: "My health gave way last summer. My mind is failing with my health. My work is done as a preacher. I don't know how long I will have to wait for the summons, and what can I do while waiting. I have been at fault in the past, trying to make a work-hand towards the support of a family I loved, trying to make a pulpit hand too. Pray for me."

I know this sad letter will touch many hearts.

"I am trying to bring all my churches up to regular giving—gave nothing last year. By having a regular plan they have given already fifty-five dollars. I endorse all you say about enlarging the work. I will try to bring my churches to bear their part of the enlargement. If our people would go to the Southern Baptist Convention they would give more. I do thank God I went to Nashville. That was my first trip. I hope I will never miss another. I have not taken a chew of tobacco since Friday of the Convention. In future the Lord shall have all I can give, including what I used for tobacco."

"It affords me great pleasure to send you \$3.00 from.....church for State Missions. This is the first collection that was ever taken at this church. The people have been ignorant of the mission cause, but the Lord is opening their hearts, minds and pocket books."

A brother sending a small contribution says: "Our church is almost gone down. Not enough godly members to discipline the ungodly members. Five saloons with their train of loathsome evil upon us."

"Enclosed find check for \$3.25. This church was asked for \$2.50, it will give \$5.00. It is a weak church, many hardshells around and the Anti-Board faction. I preached on Co-operation and took this collection. We have had several additions. Pray for me."

"I read your letter to the pastors the other day and I am sure I never had a letter to do me so much good."

"I have been trying to preach, sell books and farm. I made a mistake. This large association has only one preacher in it giving all his time to the ministry. We are all on the farm. I do not think we are too good to farm, but the work is of so much importance we should give our time to it. The colportage work has never been encouraged in our association. They permitted it to exist. I hope they will take hold of it the next session."

A missionary to a mining camp. "Miners make more money than most any other people I ever saw and have less of it. At settling day each month nearly every one of them is behind with the merchant. They have no

idea of economy. It is the least of their thoughts to pay to missions or subscribe for religious papers. During our meeting we had almost a new congregation every night. They need the gospel but with such material there can be no building up of a church."

Bro. J. W. Griffith of Samson, has baptized twenty in his meetings and organized one church. He writes hopefully of the work in his field.

A sister at Louisville sends a good contribution, speaks kindly of pastor Hagood and reports a good meeting resulting in twelve accessions to the church.

EVANGELISTIC WORK.

J. V. Dickinson.

Brother Crumpton's contention that the State Mission Boards ought to do the work contemplated in Dr. Broughton's resolutions seems to me to be the right idea for many reasons. It is by no means a new notion, and has to vindicate the wisdom of it, the eminently successful and satisfactory experience of the state boards of Missouri and Virginia, if not also of Texas. Several years ago I urged the employment of evangelists at stated salaries as a preventive of the objectionable features of the work of some modern evangelists. It was not original with me then. Our Presbyterian brethren have for many years worked that plan with most excellent results. The evangelist who is dependent on the visible results of his work for his remuneration is under a mighty temptation to force a big showing. His reputation, his living and that of his family all combine to that end. Nor is he only to blame. Every church and pastor desire in meetings a man with apparent success behind him. The evangelist with numbers of additions to his credit still stands a good chance to fill his entire time—notwithstanding the many criticisms in our denominational papers on "modern methods." The employment of safe conservative men seems to me the only solution to the problem.

The notion that pastors ought to do more of it has many difficulties in the way. Many pastors who have not a reputation for evangelistic gifts do not receive invitations to hold meetings, nor does the trip pay when a pastor has to secure some one else to supply his pulpit while absent. Then, too, the pastor in a meeting is likely to be called home at the most critical stage of the meeting by some emergency on his own field.

Brother Crumpton tells of the splendid work he used to get from hard-worked pastors without cost to the board; but he fails to tell what it cost those pastors. For the life of me I can see neither reason nor scripture for one man working for the hundred and forty thousand white Baptists of Alabama for nothing. Nor do I see that it is of so much virtue when he does it that we must consider it a matter of congratulation. We need rather to make our Baptist brotherhood ashamed of themselves that they allowed those pastors to do it for nothing or next to it.

But we need evangelists, and God has given them. Our Baptist people have not learned to utilize the gifts God has bestowed upon them. We need to read and reread the twelfth chapter of Romans and the twelfth chapter of First Corinthians. The plan would not add a cent to the cost of the board if the right kind of men were appointed, but would largely add to its receipts. Let me say that we need one for our church right now, and if the board had such a man in the field we would be glad to pay him not less than a hundred dollars for ten days or two weeks work and if the meeting were what we desire, it would be easy to pay twice that amount.

WHY OUR ASSOCIATIONS SHOULD BE ORGANIZED BY COUNTIES.

By Rev. P. G. Maness, Th. D., D. Ped.

The writer has no apologies to make for this article. He was requested by the Chilton County Association in regular session last fall to prepare a special article on the above subject. It was to be published in the Alabama Baptist and the Chilton County paper. We consider this matter one of prime importance. While Associations are meeting this summer and fall, it should receive no little consideration. It is a move looking forward to greater efficiency in our organized work. No preconceived notions should prevent us giving diligent attention to the subject. The question is, "Shall we organize our Baptist churches by counties into Associations and so do away with the old Associational boundary lines as far as possible? The question is not the creation of something new, but the rearrangement of what already exists. It is the formation of new boundary lines under new names for certain well defined purposes.

Some Reasons

for such a move may be presented as follows:

1. It locates the work. In Alabama there are 81 Associations. Of this number only fourteen can be located on a map by counties. About a dozen more can be located by town or river. In the South there are all told 771 Associations. Of this large number only 95 can be located by counties and still fewer by towns and rivers. If we tabulate the Associations for each State, the county organizations stand thus:

	No. for each state	No. organized by counties
Alabama	81	14
Arkansas	47	4
Florida	24	0
Georgia	82	4
Kentucky	72	5
Louisiana	23	0
Maryland	3	0
Mississippi	55	3
Missouri	78	24
North Carolina	59	5
South Carolina	36	1
Tennessee	52	2
Texas	105	29
Virginia	26	0
Territories	23	4
Totals	770	95

Add to this the District of Columbia, and we have 771 Associations, of which

96 can be located by definite boundary lines.

To be able to locate the work of our Associations has one or two distinct advantages. (1.) There is the satisfaction of being able to locate the work of a certain Association by means of a county map without becoming involved in perhaps a good deal of correspondence, should such a location become desirable. (2.) And there is the further satisfaction that we may add to our knowledge of such location, also the knowledge we may have gleaned from history and geography of the people composing the county, in which the Association is formed. There is surely some profit in knowing whether a given Association is in the northern or southern part of the State; whether in the mountains, or in the plains; whether in a mining district, or an agricultural section, etc. As it now stands, who can form any kind of an intelligent idea about the Three Forks Association in Kentucky? Or the Duck Creek in Tennessee, The Mud Creek in Alabama, or the Salem in Texas. On the other hand, take a concrete example of a county organization, the Bibb County, of Alabama. Take a county map, locate the work. Add to this what we may know of local history and geography, and we have this idea. The Bibb County Association, of Alabama, is located in Bibb County, Alabama, within a mining and agricultural region. Add to this still further what we know of the Baptist strength in the country, in small towns generally, and in mining districts, and we can form a pretty good idea as to the standing and strength of the Bibb County Association. All of this is done by a simple reference to the map and by drawing upon our general knowledge. Such a comparison might be made of all Associations so organized. We greatly need a map of our Christian work, especially Baptist, in the United States in which every church of every denomination shall be accurately marked and named. Various States have school maps of just such a character. Why not the churches? A long step in that direction will be to organize our churches by counties. By such an arrangement a more adequate idea could be formed of our mining and mountain problems.

2. It decreases the number of Associations. To organize by counties would give us 67 Associations, whereas we now have 81. In some cases two or more counties might be combined into one. By so doing we might bring the number down to 50 Associations in the State. No one will pretend to deny that this will be a great advantage to our organized work. It will greatly strengthen the weak Associations. Greater inspiration will come from greater numbers. The collections will be larger, the enthusiasm will be greater. Our corresponding secretary, the representatives of the Orphan's Home, of Howard College, the Judson, etc., can all present their work more effectively. There will not be so much conflict in the time of meeting. And the various representatives of our Baptist State work will come into contact with a far greater number of Baptists than heretofore. Of course this is speaking

for Alabama. Other States could organize by counties as circumstances might dictate.

3. It centralizes the work. It is presumed that in organizing our churches by counties, the county seat, or leading Baptist town, shall be the center of the organized work. Here the stated or permanent clerk will or should reside. Perhaps the moderator will live here also. And some or perhaps all of the advisory board, or finance committee. If the clerk or moderator do not reside at such place, they should be in easy access of the place. It is their business to look out for the best interests of the association and they can best do that by living in the leading Baptist town. Better still would be to have a paid corresponding secretary or missionary for each county, whose business would be to preach throughout the Association, hold meetings, collect funds, help and encourage the weak places. In short, his business should be to receive and disburse funds and keep an accurate account of the various statistics of the churches in the Association. Then when the body meets, he can in conjunction with a committee if so desired, report on the progress of said Association for the previous year. Might not such a plan help to do away with the tiresome, wearisome plan of reading the church letters at present in vogue? With such a missionary in each county organization, giving his life to the building up of our churches and radiating his work from a common Associational center, what is it we could not attain to in the spread of the Gospel? Some Associations already have their paid missionaries, why not all of them?

4. It harmonizes the work. Our general work is organized by States. Thus we have the Alabama Baptist State Convention, Georgia General Association, Texas Baptist State Convention, etc. Each of the State Conventions, not only have definite boundary lines, but also a certain center around which the work turns. Montgomery is our center. Atlanta is center of the Georgia work, Dallas of the Texas work, Richmond of the Virginia work, and so on. All of these State centers flow around the work of the Southern Baptist Convention. They flow around its Theological Seminary and its three Boards. Now if our Associations were bounded by county lines with definite centers for each one, and these counties were laid off into well defined districts for rally work, then all of our work throughout the South would perfectly harmonize. The district would harmonize with the county, the county with the State, and the State with the Southern Baptist Convention. This would give us a perfect outline picture of our work throughout the South. And our organization would be as complete as the permission of the churches based on Scriptural authority would allow, and as beautiful as can be formed in a church democracy.

To summarize our arguments is to state the ideal for our church organization: (1) An active, working Baptist church in every community. (2) Every Baptist in every community in active co-operation with his church.

(Continued on page 15)

WOMAN'S WORK

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

Since the Convention the Alabama Baptist has received more copy than its columns have been able to hold, so that much of the material for "Woman's Work" papers read before the W. M. U. of the Convention—have had to wait. I believe, though, that the women still want these articles, for they are too good and fresh to be lost, and we are anxious for those who were not fortunate enough to hear them in Anniston to enjoy reading them now.

The treasurer of the Central Committee has asked me to say that in hurriedly copying the report for the State Convention that she omitted the \$100, and had \$53 for Central Association, instead of \$153, as it should have been. The total included the \$100, and their contributions were correct in the Quarterly reports, on the books and everywhere except in the report that was read to the Convention. She regrets this very much, and apologizes to the Societies of the Central.

Mrs. Emma Jeter Pettus requests the honor of your presence at the marriage of her daughter, Daisy Winston, to Mr. J. Franklin Ray, Wednesday evening, September the seventh, nineteen hundred and four, at six o'clock, St. Francis street Baptist church, Mobile, Alabama.

Letter from Miss Kelley.—Shanghai, China, No. 2 Old North Gate, June 30, 1904: I am better this spring than I have been. My work is not so scattered since the Smith school is completed. The first fruits I believe I wrote you last week, did I not—I really can't remember—but three women were baptized last Sunday, and there are five more to ask for baptism soon. God is with us, indeed He is. I work all day there, but it does not tire me as much as going so far. I am trying to teach more, and send the women out to do the visiting. Of course I still do a great deal of that, but not as much as I did before the school was built. I do not deserve all these blessings, but they are mine, nevertheless. My women are just as busy as they can be all the time, and we are all so happy. My school is entirely self-supporting, all the women pay board. Good night. Love to all. Your sincere friend, Willie Kelley.

Program for Woman's Missionary Union of Montgomery Baptist Association, Wetumpka, Sept. 7, 1904: Devotional exercises, Mrs. A. F. Dix; Convening by Associational Vice-President of Woman's Work; Words of Welcome, Mrs. W. Lacy; Response, Mrs. T. W. Hannon; Enrollment of Delegates; Election of Officers; Appointment of Committees; Annual Address, Mrs. S. A. Smith; Reports of Societies:—Foreign Missions, Mrs. W. J. Elliott; Home Missions, Mrs. J. W. O'Hara; Our State Work, Mrs. S. J. Catts; Report on Home for Missionaries' Children, Mrs. F. I. Harris; Tichenor Memorial, Mrs. J. C. Stratford; Systematic and Proportionate Giving, Mrs. J. A. Holmes; Report of Secretary, and of Committees; Closing Prayer; Adjournment.—Mrs. T. W. Hannon, Secretary; Mrs. T. A. Smith, Vice-President.

TALLADEGA SPRINGS.

Nature has done much for this place, and man nothing. Beautiful are the surroundings of the springs—mountain, woodland, stream and meadow form views lovely beyond description. Although visitors are supposed to be taking the "Rest Cure" and do nothing but "eat, sleep and drink," or rather be drowsy, the walks are too alluring to be resisted. Every day parties ascend the mountains, endure creepy sensations at Gambler's Grave and in the Haunted House, find bubbling springs and a number of others go to the river or wander away to other points of interest. Climbing Sulphur mountain is considered the greatest feat, and one feels more respect for himself and for the mountain after the deed has been done! Here you command a magnificent view of the broad, winding Coosa with its long, narrow island, the incoming train, smoke from a distant furnace, little hamlets scattered about, the great green world and the deep blue sky—a picture that one does not soon forget!

The sulphur water is fine, and the more you drink the lazier and better you feel. Still I found that many were taking this quiet time to plan for greater usefulness. The Vice-President of Calhoun was arranging for the Woman's meeting of the Association, also writing letters of sympathy to sorrowing friends, not neglecting to add pleasures to all those around her.

Others were as eager to talk of "What our Society has undertaken; to do, or has done," as if there were no such thing as hot weather. I enjoyed meeting the secretary of the Rockford Society and her sister, who has been a sufferer from rheumatism for a long time. Both are zealous workers and promised to attend the Birmingham Association on the 13th. For two days a good worker sold ice cream on the lawn and realized a nice little sum for the building fund of the First Church of Montgomery. A sweet young lady of Troy took home some of the Secretary's work and in a few days returned the neatest typewritten copies, saying "It was a pleasure to do a little for such a noble cause." At our table were a gentleman and his wife, an officer and a primary teacher of that great Methodist Sunday school in Opelika, and on Sunday morning it was very evident that they were homesick for their Sunday school and their much-beloved work. A newspaper reporter and his elegant mother from Tuscaloosa were enthusiastic in their praise of the Central College and their "very best of pastors." The tender solicitude of a College boy-preacher for his bereaved

mother and his invalid sister was touching and ennobling.

Sylacauga being so near was well represented all the time at the springs, and we heard much of the new church and the plans for building; but best of all, "that the mission offerings should not be decreased one dollar" during its erection. An earnest worker of Sylacauga chose this time for reviewing the Society, new workers were enlisted and old ones promised to return.

A thing of beauty to every visitor was the picturesque Rustic Cottage. Made of Oak Logs as they come from the forest, with a wide hall and broad, front porch, filled with dozens of rockers, lovely lawn, seats under the trees, hammocks in every available space, a most charming host and hostess and the dearest, sweetest little family. The ensemble was most inviting and delightful. What a joy there is in meeting warm-hearted, earnest people, and this was our greatest pleasure at Talladega Springs.

Mrs. D. M. Malone.

OUR ORPHANAGE.

As is well known, eleven years ago our Orphanage had its beginning in a small, dilapidated building in Evergreen. At first, the little family consisted of the matron and three small children. This number increased to twenty-five during the first year.

This rapid increase soon called for larger accommodations. A piece of property consisting of 80 acres of land and a brick house with ten rooms, now known as the girl's building, was purchased by the Convention at a cost of \$5,000. From time to time, as the needs demanded, new buildings have been erected, until now there are four large buildings.

Since the Orphanage has been established it has received 232 children, of which number 34 have been adopted, 67 discharged, 9 have died, 2 married, and there are at present in the Home 110 children. These have come from about 40 counties.

Mr. J. D. Pittman, the general superintendent, is assisted by Mrs. Garrett, matron of the girl's building, Miss Dunklee, matron of the boy's or Bush dormitory, Mrs. Jones, matron of the baby or Scott Cottage, Mrs. Fenner, nurse at the sick ward, and Miss Stitt, teacher in the school.

Through judicious management the expenses of our Orphanage are less than those of any other like institution in the South. The actual living expenses, including salaries, are \$400 per month, or \$4,800 a year, this being nearly \$3,000 less than the amount spent at the Talladega Orphanage for the same length of time, where there are only 68 children and nine helpers. The children assist in all the work of the Home. They "learn to do by doing." Under the management of Mr. Stewart, such boys as show an ability for such work are taught to set type, do job work, and print the little paper, "The Orphan's Call," edited by Mr. Stewart.

All of the boys at the Bush building not regularly employed in the printing office are under the management of the Superintendent on the farm or garden

when not in school, or at the laundry. They have the care of the horses, cows, and hogs, and help with the milking, plant and tend all varieties of farm and garden crops, both on the home farm and rented farm. The garden, field and live stock largely supply the table. The stock consists of a pair of fine young mules, a pair of old horses, 15 milk cows, 10 young heifers, a number of hogs, chickens, etc. The value of the dairy products amounts to \$120 per month. The average amount of milk per month is nearly 600 gallons, or 20 gallons per day. The yield of butter is about 240 pounds per month, or 8 pounds per day. Value of the vegetable products per day is estimated at \$3.00.

The girls assist in gathering vegetables, in milking, and under the direction of the matron at Scott cottage, attend to the milk and make the butter. Besides the dairy work, the girls are taught to cook, under the management of the matron at the girls' building. All old enough to do such work are divided into three groups, which take the work of cooking in rotation. Light-bread making is usually intrusted to only one girl. The dining room service is by the girls with water carriers from the boys.

The whole family rises at 4:30, breakfasts at six, enters school at 7:30. The house work is done by the girls and boys before breakfast. Each child has the care of his or her bed, and special children are appointed to sweep halls, etc. The yards are cleaned by the very small children under the direction of an older one.

Three laundries are kept up, one at the girls' building, one at Bush Dormitory, and one for the Scott cottage and infirmary, the work being done by the children, under the supervision of the various matrons.

A special room in each dormitory is set apart for sewing. The beginners are busied with sewing on buttons, mending and easy plain sewing. Older ones make their own clothes and garments for the home. No special instructor being employed, each matron has the supervision of this work at her own building.

A small canning outfit was purchased last year. The larger girls, under the direction of one of the matrons, have canned over 3,000 pounds of tomatoes this season. They hope to can other vegetables and fruits, before the summer is over.

The regular session of school begins Sept. 6th and closes May 20. Owing to the half-day session and few teachers, a summer school has been organized to give the children an opportunity to take up some branches of study that have necessarily been neglected, as well as to keep the children employed pleasantly and profitably. For the present history, reading and physiology will be taught by Miss Stitt, assisted by Miss Ada Watson, one of our grown girls. The kindergarten is under the care of Miss Dunklee, with the help of Marion Black, a girl of fourteen. About 36 were in attendance during the spring. At least 20 of

these also attend in the primary grades of the regular day school.

While there is a great amount of work done by the children, the necessity for relaxation and recreation has not been overlooked. No work is allowed on Saturday afternoons. Through the kindness of friends, the home has recently been presented with a large four-seated hack, and in this and their large wagon, Mr. Pittman frequently takes the children for an outing in the woods. On the Fourth of July the children were given a delightful little picnic on the banks of Murder Creek, about three miles from town. On this occasion, all the children were present. This is a surprising health record for such a large family. Several of the ladies from town joined in the pleasures of the day with well-filled baskets, and a neighboring farmer sent them a load of watermelons and peaches. Much attention is paid to the moral training of the children. They have devotional exercises at the breakfast table every morning consisting of reading of Scriptures by children, prayer and songs. Miss Stitt conducts the children's meeting on Sunday afternoons. Each matron sees that the Sunday school lesson is prepared by the children during the week. An average of 75 attend Sunday school. Of this number 12 have been baptized this year, making a total number of 47 who have been baptized from the home. All the children who are church members contribute regularly to the expenses of the church, thus early learning the principle of giving. A sum of \$15.00 is also contributed for the support of a little boy in an orphanage in India. Heretofore many of the children were clothed by the different Aid Societies over the State, but at present very few boxes are being received. Will the ladies not remember this, and present the matter to their societies at home? If some of our good women could see the eagerness with which the children look forward to the coming of their boxes, and their delight on opening them, they would not deny themselves the great privilege of contributing to the comfort and happiness of these little ones, whom God has sent to us for food and shelter. One of the great needs of the home is a front yard fence, as the old one is in a very dilapidated condition, and detracts greatly from the appearance of the grounds. But in my opinion, the greatest need at present is a kitchen and dining room equipment for the baby cottage. The great necessity for this can be readily seen, as the food required by the larger children is not the proper diet for babies. More than two-thirds of the children in the Orphanage are under twelve years of age, and about 20 are real babies. About \$200.00 would be all required to fit up a dining room and kitchen, and it would mean so much to the happiness of our babies.

Mrs. A. G. Moseley.

Dr. J. M. Shelburne has returned to his work at East Lake greatly refreshed from his sojourn in the blue grass region of Kentucky, having supplied the First Church at Danville during August.

THE TEACHER AND THE CITY.

By Charles F. Thwing, LL.D.,
President of Western Reserve University and Adelbert College.

The teacher of the American public school is the most important force for the improvement of society. He represents the chief power recognized and constituted by the law for the enrichment and preservation of the state. The state determines the character of the men, who shall practice law before its courts. The state also determines the character of the men who, as physicians and dentists, shall practice their healing arts among the people. The state turns over to the church the determination of the character of the men who shall be its priests and ministers. But in the case of the teacher, the state determines not only who may and who shall not teach in its public schools, but also the state pays out of its own treasury for the teaching thus rendered. The state furthermore determines that boys and girls, up to a certain age, shall submit themselves to his teaching for a certain number of weeks of each year. It seems, therefore, that the state commits to the teacher in a way of special significance and responsibilities most serious, and peculiar duties for its own preservation and enlargement.

What is thus said in reference to the function of the state in general applies with special significance to the city. For the forces of the commonwealth are centralized in the city. The powers of the city for righteousness are the most potent. Its tendencies towards wickedness are the most evident. The forces of the whole state of every sort are here found raised to their 'tenth' power. The best and the most promising assurance for the future, the finest personalities and the most degraded characters, the noblest generousities and the most miserable meannesses, are here found in evidence. Therefore the city represents the supreme opportunity and the most useful tool for the teacher of the American public school.

There are several forces which help to constitute civilization. Among them are the family, the church, the government, literature, commerce and personality. The family represents love; the church represents religion; the government represents authority; business represents force; literature represents truth; and personality represents inspiration. Love, religion, authority, truth, force, inspiration are mightiest forces constituting civilization and promoting its progress.

But these powers are the powers which the teacher uses. The teacher represents the love of the family. If a teacher fails to love his students, he is not worthy of being a teacher. If he is unable to see the soul of character in the midst of these little bits of humanity, he has no right to stand in the schoolroom. He must love. Be it said, too, that the teacher is a lover. He puts his own heart into the lives of these children.

The teacher also uses religion. I do not mean that the teacher should

use the Protestant faith or the Roman Catholic faith, or any other faith. I recognize the obligation of the statute, but I do mean that religion represents the relation of man to ultimate reality. Concerning the notion of that ultimate reality people differ. One man says it is a person; another man says it is an impersonal power; but whatever it be, the teacher has a right to use the broad interpretation of that ultimate reality for the formation of character. Respect and obedience to that reality, he has a right to teach. Without such teaching, instruction lacks the highest relationship; with it, instruction takes upon itself a sky and a firmament.

The teacher also uses the essence of governmental authority. He represents the government; he is constituted by the government; to the government he owes allegiance. This officer of the law himself should so impress upon students the duty of respect for authority, that each shall become a better citizen, as well as a better man or woman.

In the administration, too, of the school, the teacher represents the essence of commerce, force. He uses executive skill. He is to be active and strong in doing. The man of human force entering into the administration of the public school system is akin to the man of human force that enters into great commercial undertakings.

It is also to be said that the teacher represents the power which constitutes or helps to constitute literature, truth. Truth is the chief element of his work; truth is the atmosphere of his life; truth is the instrument of his service. The book as embodying truth is both his companion and his servant. The shield of the oldest college in America consists in part of an open book across which is written the word Veritas. Such a shield would be a proper symbol for every public school.

The teacher also represents personality. As a personality he embodies that supreme quality of life known as inspiration. This is life itself. The most valuable force in every schoolroom is not the room, is not the tools, but is, or ought to be, the teacher himself. He should be a great "human" to quicken, to arouse, to enlarge, to uplift his students.

Therefore, in the use of these forces, love standing for the family, religion standing for the church, government standing for authority, commerce standing for force, literature standing for truth and personality standing for inspiration, the teacher is the mightiest power for the enlargement and the enrichment of the American city.

Evangelist Paul Price, of Urbana, Ohio, is at present leading the meetings in the great tabernacle, "Tent Evangel," New York City. From there he goes to visit friends at Hannibal, Mo., and thence to Alva, Okla., where he is to open the fall evangelistic campaign Sept. 11th. He has open time in November.

DOES AN EDUCATION PAY?

- Does it pay for an acorn to become an oak?
- Does it pay to escape being a rich ignoramus?
- Does it pay to fit oneself for a superior position?
- Does it pay to get a glimpse of the joy of living?
- Does it pay for a chrysalis to unfold into a butterfly?
- Does it pay to learn to make life a glory instead of a grind?
- Does it pay to open a little wider the door of a narrow life?
- Does it pay to add power to the lens of the microscope or telescope?
- Does it pay to know how to take the dry, dreary drudgery out of life?
- Does it pay to taste the exhilaration of feeling one's powers unfold?
- Does it pay for a rosebud to open its petals and fling out its beauty to the world?
- Does it pay to push one's horizon farther out, in order to get a wider outlook, a clearer vision?
- Does it pay to learn to center thought with power, how to marshal one's mental force effectively?
- Does it pay to acquire power to get out of life high and noble pleasures which wealth can not purchase?
- Does it pay to acquire a character-wealth; a soul-property, which no disaster or misfortune can wreck or ruin?
- Does it pay to have expert advice and training, to have high ideals held up to one in the most critical years of life?
- Does it pay to make life-long friendships with bright, ambitious young people, many of whom will occupy high places later on?
- Does it pay to become an enlightened all the lessons that history and science can teach as to how to make life healthy and successful?
- Does it pay to become an enlightened citizen, able to see through the sophistries of political claptrap and vote intelligently on public matters?
- Does it pay to change a bar of rough pig iron into hairsprings for watches, thus increasing its worth to more than fifty times the value of its weight in gold?
- Does it pay to experience the joy of self-discovery, to open up whole continents of possibilities in one's nature which might otherwise remain undiscovered?
- Does it pay the sculptor to call out from the rough block the statue that sleeps in the marble, and which shall tell the story of heroism and greatness to unborn generations?
- Does it pay to have one's mentality stirred by the passion for expansion, to feel the tonic of growth, the indescribable satisfaction which comes from the consciousness of perpetual enlargement?
- Does it pay to have four years filled with the most delightful associations with cultured people, at an age when ambitions and high ideals have not been dulled or shattered by disappointment, or the unbounded faith in human nature shocked by violated pledges?—Orison Sweet Marden, in June Success.



IRVING BACHELLOR.

A VISIT TO THE AUTHOR OF "EBEN HOLDEN."

On the northern shores of Long Island Sound, nearly opposite Oyster Bay, stands a little house which is probably unique in appearance and situation. It is a square-built structure of stone, and rests upon arches between two cliffs, so that when the tide comes in the water flows under it to the landing of stone steps. In a storm the spray dashes over the building, and in calm weather the water laps under and around it unceasingly, and the sound of it never stops. Its pier is like a steamer's deck at sea. In this "den" Mr. Irving Bacheller writes.

He has no special methods for work. Rising early every morning he dives off his small dock into the Sound for a swim, and divides his day between work, golf, fishing, or long walks with an extremely intelligent collie, of which he is very naturally proud. He does his writing whenever the mood is on, and if the inspiration continues he works far into the night in his boat-like study, and sleeps there rather than return to the house and disturb his family. There is an immense fireplace in the den, and in cold weather a wood fire burns there always, crackling and sputtering, and filling the little room with good cheer. Around him are many books. They are on the tables, the chairs, the lounges, even the floor. Over the door is the mounted head of a caribou which he shot in Newfoundland last year.

Mr. Bacheller was born in the little town of Pierpont, New York, on the edge of the Adirondaeks, and was graduated from St. Lawrence University. He began life as a journalist, and his first fame was earned from his association with the Bacheller Syndicate, of which he was the founder. But a serious literary impulse was latent in him and needed only the right inspiration to develop into action. The inspiration came in this way. About the year 1892, a certain group of bright newspaper men, among them Stephen Crane and Irving Bacheller, used to meet for recreation and mutual enjoyment on the roof of a quaint old building in a district of New York known as Monkey Hill. They called themselves the Lantern Club, because lanterns symbolize enlightenment, and because they were used to illuminate the club itself. Among their diversions was the custom of writing stories and sketches to be read aloud at the meetings. Free criticism—brutally free—

was expected and offered, and in this honest if rough school some very fine literary training was given and received. Both Crane and Bacheller began to do serious work as the direct result of the meetings of the Lantern Club. Mr. Bacheller had two books to his credit, neither of which had been especially successful, when one day a friend said to him: "If you could put the human interest you get into your poems and sketches into a book of fiction, and along the same general lines, you'd make a big success." Next summer he wrote a novel "on the same general lines," and the result was Eben Holden.

He himself is in the early prime of life. A man of great stature and strength, he is a profound nature-lover and a devotee of outdoor life. An old friend of his, who has accompanied him on numbers of his frequent excursions into the North woods, said recently: "I have been in the woods with many a man, but there isn't one I ever knew who was in such absolute sympathy with nature, and so com-

It could not be more surprising if General Lew Wallace should reverse his side of the shield and produce a novel like Eben Holden.

Mr. Bacheller recently remarked that in preparation for this novel he had read over one hundred volumes. He is a careful workman, and loves his task. He has the good fortune to receive practical assistance from his wife, who has been a real helpmate in all his undertakings. She was Miss Anna Detmar Schultz, of Brooklyn. Besides presiding with ease over her charming and hospitable home, Mrs. Bacheller has perfected herself in typewriting in order to assist her husband in his literary work. She is also a clever musician, and plays and sings admirably. She is as fond of out-door life and of animals as her husband is, and besides the collie already referred to, has other pets, including a Japanese robin that greatly interests all visitors to the Bacheller home. Mrs. Bacheller frequently accompanies her husband into the woods, where they camp out and rough it together.



IRVING BACHELLOR'S "DEN" AT SOUND BEACH.

pletely indifferent to his own comfort—in short, such a good woods companion. He seemed to love every blooming thing that grows or could move or speak—that means ferns and animals and men. He had a way of getting in touch with the guides and bringing out every characteristic they had. He'd work with them, and do more than his share every time. And everybody liked him.

Mr. Bacheller has been at work for two years on a book which is so absolutely different in subject and style from any he has ever written before that its publication this summer will practically present him as a new writer. Its title is Vergilius, and it is a story of Rome just before the Nativity, of the old, crude, barbaric conception of love, and the coming into the world, with Christ, of the new. It is difficult to imagine the author of Eben Holden writing a story in which there are intrigue and fighting, and plots and counterplots, revolving around the Emperor Augustus and King Herod the Great. But a reading of the advance sheets presents only another proof of the unexpectedness of literary genius.

INTERESTING LETTER.

Recently I have visited four small churches and labored with them much to my pleasure and I trust for their profit. But first let me say a word about my own gracious church that so cheerfully gave their pastor three weeks' appreciated vacation. They seemed happy to say go, rest, and do what good you can; and many of them came personally and said, "God bless you, I hope you may have a good time and come back greatly rested; we will miss you." So generous and gracious were they that I remembered them daily with love and devotion. No pastor has a bigger hearted people than have I, ready to help in every good work. My constant desire is to be a better pastor for them. They are not perfect, but most of them are noble and dear to me. Of course I did not rest, except as a change of work is rest. But I was happy in preaching to the saint and the lost. First, I went out to Bethel church, in St. Clair county, where the gentle and noble Lovell is pastor. It was pleasant to be

with him and his people a week. He is large hearted, level headed and courageous, though gentle as a woman. He has a large country church, where much hard and faithful work needs to be done. Large and attentive hearing was given the gospel at Bethel. Many noble saints are there, though many of them need a broader gospel vision and training. My home was mainly with Saint Allison, a Godly, large-minded, liberal hearted brother, the father of one of my deacons here. No sweeter Christian home have I ever visited. The youngest son, about grown, has given his heart to God since I was there, so I have heard. Heaven bless them richly and all the homes about Bethel. Sulligent, in West Alabama, was my next place of labor. There I worked eight days with the church and pastor, Rev. J. E. Barnes. Though the congregations were good, and attention almost perfect, we did not accomplish much so far as visible results were concerned. A number asked for prayers of the church, but none saved. Brother Barnes has worked nobly and well at Sulligent, and I rejoice that the church knows and appreciates it. They are few in number, but loyal in service. Brother Woods and his family are possibly his ablest and most faithful helpers. I wish I had a church full of such members. Brother Hill is superintendent, and others help what they can. It is a field that calls for patience and faithfulness "long-drawn-out." Happy day for that section when Brother Barnes went there. From Sulligent I went out in the country to Pleasant Ridge, a small church, where for six days I preached to as appreciative people as I ever met. The church was greatly blessed, and some fine material added to her membership, with possibly a few others yet to be added. Bro. W. C. Woods, a gracious modest man, is pastor there. He is one of those dear country pastors that is trying to advance the kingdom of Jesus with the best of his knowledge and ability. God bless him and his flock, and give them a richer knowledge of His Word. From there I went down to Shiloh, another of Brother Barnes' churches, where we had some of the most blessed seasons of fellowship with God and His saints it has been my privilege to enjoy for a long time. The church was put on higher ground with good additions to the membership, and the church and pastor closer bound together for future work. There I found a large number of Woodses (I guess that is the plural of "Woods") again, and every one lovable and faithful. All the members of that numerous family that I have met are worth taking along. I have 'one' in my church, and I could not do without them. I say 'one,' because he uses the singular form 'Wood.' I will give the right hand of fellowship to all of that name that wants membership in my church. All in all I feel that under God my vacation was a profitable and blessed one. I believe a good way for our overworked town and city pastors to rest is to go to the country and help struggling pastors and churches, to all of whom I hereby send greetings and love.—J. A. Hendricks, Pratt City, Ala.

TWO CONVENTION INCIDENTS.

The Alabama Baptist Convention has never been so thrilled on the subject of Temperance as at Anniston, by Dr. G. W. Young of Kentucky.

He is the State organizer of the Anti-Saloon forces in Kentucky and since the Convention, his field has been extended so as to embrace the whole South. He is a Methodist preacher. The writer invited him to be present and the committee assigned him a place on the program.

This means the end of mere resolutions which we have been passing for twenty-five years. This winter Dr. Young will visit the two Methodist Conferences and if they take hold of his work like the Baptists did, Alabama will soon be heard from on the greatest of all questions before the people. Organization has been the crying need of the temperance forces. Once we have this, something will happen. It is not too early for us to begin to look out the right sort of timber for the next legislature. The last two sessions of the legislature have been disastrous to temperance legislation. This was not so much because the majority of the members of the House and Senate were against us, as because the committees on temperance were not favorable to temperance legislation. We must see to it that this does not occur again. Since the elimination of the negro vote, the temperance people are in better shape than ever to do some good work.

The Girl Missionary.

A "factory girl" was presented to the Convention by her pastor as one desirous of becoming a foreign missionary. Every incident in her life was interesting and every devout heart should pray God to deepen her convictions. But I doubt the wisdom of encouraging one so young to a public commitment to so serious work. It is all right for her to think about it and pray over it. If the good women would educate her it would be a good work. After she is educated and becomes a mature woman, if she then decides on the life of a missionary and the board should receive her, we will all rejoice. It is too serious a question for young people to decide in the years before maturity.

The same applies to young preachers. It would be a very rare boy who was capable of deciding on a call to the ministry at sixteen years of age. I pray God to impress by his spirit the young people, but when they come to talk with me about it, my advice always is: take time to decide, continue to pray for guidance; read good books on the subject, talk to good men about it, go to school and improve your mind. After a sufficient time of study and prayer, if you are still persuaded of God's will concerning you, announce your purpose humbly and firmly. Then joy will come to your heart and confidence will take hold of your brethren.

W. B. C.

A POSSIBLE GOOD USE FOR HEATHEN TEMPLES.

Writing of the possibilities of schools in China, the author of "China's Only Hope," a heathen but an educated man,

has this interesting suggestion, which has already been followed up, voluntarily, in some few parts of China for Christian schools. His suggestion will be carried out before a great while judging from present conditions. Convert the temples and monasteries of the Buddhists and Taoists into schools. Today these exist in myriads. Every important city has more than a hundred. Temple lands and incomes are in most cases attached to them. If all these are appropriated to educational purposes, we guarantee plenty of money and means to carry out the plan. This could be done very well at the present time. The temples, etc., really belong to the people who contribute to their establishment. Buddhism and Taoism are decaying, and cannot long exist, whilst the western religion is flourishing and making progress every day. Buddhism is on its last legs, and Taoism is discouraged because its devils have become irresponsible and inefficacious. If there be a renaissance of confucianism, China will be brought to order and Buddhism and Taoism will receive secure protection from the sect of the learned. We suggest that seven temples with their land, etc., out of every ten be appropriated to educational purposes. The emperor can satisfy the ousted priests by the bestowal of distinctions and rewards upon themselves, or official ranks upon their relatives. By these means our schools will spring up by the tens of thousands, and after their unity has been demonstrated, the affluent gentry will doubtless come forward with subscriptions for a more extended educational enterprise. The dismantling of Buddhist temples has occurred three times in the history of China (in A. D. 440, 627 and 846). This was done because the priests refused to pay taxes and because it was desirable to advance Taoism. It was effected for private ends. Our plan is for the public good; it will call out the latent ability of our scholars, and the priests will be consoled with the titles. If the gentry of each province will take the matter up seriously and make a well-considered report to the Emperor, we are certain that his majesty will approve.

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BROTHER POTTER, OF NEW YORK.

We do not impugn his motives. They are doubtless good and only good. We would not discount his usual wisdom, nor detract from any good thing he ever did or sought to do. But if reports be true, that pet saloon of his, the Sub-way Tavern, is only an underground route to hell. Like other saloons it will soon become a sort of little hell itself, and the good Bishop will find himself hand in glove with the devil.

The fact is, the Bishop's mind is too much influenced by his fellow-churchmen in England, where many of the Bishops not only support grog shops, as Bishop Potter is now doing in New York, but where they actually own and profit by the liquor trade of various taverns.

FIFTY-SEVEN DIVORCE CASES.

The Courier Journal, of Louisville, Ky., says that at Richmond, Ind., the other day Judge Fox was confronted with a docket having on it fifty-seven divorce cases. The Judge, though accustomed to frequent suits of this kind, was moved to go out of his way to send an open letter to the citizens of the State calling their attention to the evil and suggesting certain changes in the law.

That the divorce laws of Indiana are scandalously rotten is a sad fact. That the laws of a number of other States are worse is a sadder fact. Back of the whole case, however, are diseased notions of marriage in particular, and of home life in general. Preachers, editors, teachers, all who love God and man, ought to busy themselves in sacred efforts to create right notions of the family, without which no law can avail. Somehow people are making up their minds that the chief end of life is to be amused. A quiet, sane life at home can no longer satisfy increasing numbers of folks. Puck in a powerful cartoon paints a closed home whose father, mother and children with other fathers, mothers and children are madly chasing a social will o' the wisp over the edge of the precipice. All around this center piece the various pastimes of these people are given, and in the end a long line waiting for divorces, being rapidly handed out by the judge. Business, society, all manner of strenuous effort and nerve wrecking occupations

did the work. The home became a house. The family became a mere collection of individuals. The divorce was a ready and welcome remedy.

SUCKERS.

In nearly every little Southern town the mania for gambling in cotton futures finds vent through the more or less active operations of the local Bucket Shop called "The Exchange." There is a moral side to the question, but we almost lose sight of that in the amazing way in which men of boasted business sense will "bet on another man's trick." Those who lose soon return to sense. But there is no hope for the unfortunate winners. They pretty soon come to feel as if they know what they're doing. No sort of advice or warning can reach them. They know. You do not know, and that ends it till ruin comes. Burned children will not put their hands in the fire again, but these burned business men (it is a grim joke to call them business men) haven't as much sense as the children. Though ruined they keep nibbling at the bait—poor "suckers" that they are. If they should become sane, the men in the big exchanges (the hogs-head shops) are not worried. They figure that a new crop of suckers is born every hour. And they are not disappointed.

DEBATE IN THE ASSOCIATIONS.

It is by no means a sign of ill temper for debates to be injected in our Associations. Only the debate should be on relevant topics bearing on the Association's work, and above all should be conducted in a perfectly fraternal and impartial way. This, by the way, is hard to do. We have seen few debates anywhere that did not almost immediately drift from the point at issue to all sorts of irrelevant things. Naturally in the great majority of cases perfect good will drifts into charges and counter charges, wounded feelings and estrangement.

But if the debate must come, the brother that proposes to stir it up ought to do so on some other than the last day. Aside from the question of trying to settle a controverted matter with only a few messengers present and those endeavoring to complete the business of the Association at a given time, there is this other important consideration. Adjournment should be reached not only in perfect good fellowship, which the debate may not disturb, but the messengers should return home with the highest possible spiritual impulses.

No matter how good naturedly a debate may progress this cannot be in most cases if the last word spoken be an ex parte argument or rejoinder. A swelling tide of spiritual feeling suddenly met by the noisy counter current of debate produces often a most painful frame of mind in which it is a pity for the messengers to leave.

DEAD CHURCHES AND ASSOCIATIONS.

Give foreign missions a good hearing at the Associations. If foreign missions be slurred or neglected the spirit-

ual power will be minimized but if "The World for Christ" be the keynote of the gathering the meeting will be one of power. We read that an artist, on being asked to paint the picture of a decaying church, instead of drawing an old tottering ruin, painted a magnificent modern structure. The sun poured through the beautiful stained glass and made a halo about a richly carved pulpit, but just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offering plate of goodly workmanship, for the "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb!

THE ST. LOUIS FAIR.

We have had much experience in fairs and expositions, having visited many of them both at home and abroad and yet we found it quite worth our while to put in ten days at the Louisiana Purchase Exposition, if only to get a glimpse of it, for one could spend months on the grounds and buildings without seeing one tenth of what there is to be seen. We believe it will repay anyone to make some sacrifice in order to visit St. Louis, even just for a week. It has been truly said: "Much may justly be said of the unwisdom of superficial work in sightseeing as well as in the class-room and laboratory, and there is danger in thinking 'a ramble through a World's Fair is an equivalent for a liberal education.' But too much emphasis cannot be laid on the value of such a ramble to the open-eyed and open-souled thousands who have waited for this event to gain their first vital knowledge of the way other workers do their work."

A month at St. Louis is worth a year's schooling to any boy or girl and has an educational value for grown people not to be despised. We only wish that we could spend some part of each day in enjoying and studying the people and the exhibits. We expect to give our readers from time to time short articles about the Fair in order to whet their curiosity and stir them to visit it.

The World's Fair has been injured more or less by the publication of grossly erroneous statements regarding the cost of living in St. Louis. Gradually these false reports are being refuted in the press and by word of mouth, as visitors from far and near come to St. Louis and find that living accommodations are remarkably reasonable. There are scores of restaurants where an abundant meal may be had for 25c, and there are scores of hotels where lodging at \$1.00 a day is the prevailing rate.

Rev. E. B. Moore, who has given up his work at Alabama City to become professor of mathematics in the Baptist college at Decatur, Texas, will be greatly missed in Alabama where he has done a great work.

EDITORIAL PARAGRAPHS.

Let the messengers see that no man is elected moderator merely as a stepping stone to office.

It is no easy thing to report an Association, and the clerk ought to be well qualified for the position before he is elected to it.

Let us pray for the evangelization of the world and the establishment of the kingdom of Christ. "That they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Theodore Parker said: "Alas, for the man who consents to think one thing in his closet and preach another in his pulpit! Over his study and over his pulpit might be writ emptiness." A preacher who reaches people must be sincere.

In Japan, it is said, reforms generally work from the top downward, or rather from the government to the people. To a large extent the government is a moulder of public opinion. The "ruling classes" and not the "masses" are the leaders. True preachers are leaders and true churches are inspirers.

China will be the future market of the world and America will strive to get its part of her trade. There will be a great commercial rivalry among all the nations. Let us be ready to promote the cause of Christ with the same earnestness that merchants will promote their trade.

In Proverbs we read: "He that winneth souls is wise." It is said that someone inquired of Lyman Beecher in his old age, "Doctor, you know many things, but what do you think is the main thing?" Quick as a flash came the answer: "It is not theology, it is not controversy; it is saving souls." Truly winning souls is the wisest work in the world.

Since the seventeenth century there have been men and women in Russia who, while joining in no political protests against the autocratic form of government have been active in seeking to throw off their allegiance to the orthodox church supported by the government and, if generally known, the story of their hardships and oppression would stir the hearts of Baptists.

Emerson wrote: "A purpose is always a companion." Many men and women have found that when their main object in life was to have a good time they had yoked themselves to a capricious partner. It is also true that many who have started out in life with a desire to serve have found themselves guided by a helpful friend. You need not "hitch your wagon to a star," but you may safely tie on to some worthy, holy urpose."

In 1886 we heard Chancellor Garland, of Vanderbilt, read at Chapel service these words: "But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Without God and without hope the words strangely troubled us, and we grieved the Holy Spirit by not yielding and putting other things first. We wandered away out in the world, and it was many weary years before we learned to value things rightly.

God help those who read this to put first things first.

The Missionary Review says: "Some one wrote to Chaplain McCabe and asked him to take stock in a silver mine of astonishing richness. As a reason, the writer said: 'Much of the profits will be consecrated to the cause of missions.' The chaplain said: 'I am working two good mines now. One is the mine of self-denial, far over in the valley of Humiliation. The other is the mine of consecration, entered over on the heavenly side of the brook Peniel. There are riches enough in these two mines to convert the world.'"

Early in life Jonathan Edwards wrote in his diary, "Resolved, That I will live with all my might while I do live." We need earnestness if we hope to save the lost. There are too many Laodicean Christians in our modern churches, men and women who are neither hot nor cold, just luke warm. A Chinese convert said: "We want men with red-hot hearts to preach to us the gospel of Christ." John Wesley said: "Give me one hundred men that fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and Him crucified, and I will set the world on fire."

The Religious Herald has a strong editorial on "The Ethics of Editing," and closes as follows: "Finally, let the brethren who read religious papers think with increasing kindness of the men who are trying to make them. They are as a rule a hard-worked and poorly-paid class. They are in positions of great responsibility and few perquisites. Their tasks are often extremely difficult, their temptations subtle and numerous. They must, if they are to do their work well, add to an instinct and taste for its years of experience and honest, conscientious toil. The seas over which they sail are often swept by storms, and they need then a clear eye and a steady hand at the helm. When sometimes—nay, let us hope frequently—the devout reader prays for his pastor, let him not forget the too often neglected nondescript—the editor of his religious weekly."

SOME NOTES FROM BROTHER CRUMPTON.

Until far into November I will be away from the office in Montgomery. Brethren will understand if their letters are not answered. The Associations are on now. I cannot be at all of them. I ask the brethren to see to it that ample time is given to the discussion of missions and that a good mission collection be taken. Of course the trip notes must be discontinued for awhile.

Yates College at Shanghai is before the churches just now. Alabama is asked for \$2,000. I hope the pastors will do what they are going to do for this important enterprise without delay. Remember this is a part of our foreign mission contribution, though I would be glad if it could be above the \$22,000 we are asked to raise for Alabama.

The Christian Education Fund ought to be disposed of in November. If all the churches will get in the habit of giving that month to this object, it

will be well. If we put off the Yates College collection and neglect to take the Christian Education collection in November our mission collections will be greatly confused all the year. I beg the pastors to consider these suggestions seriously. Oh, that God will bless us during the Associational campaign on which we are now entering. I beg devout hearts every where to join me in this petition. W. B. C.

Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. D. M. Rye for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Rye Co., Box 452, Dallas, Texas. (If not afflicted, out this out and send it to some suffering one.)

Rev. J. G. Dobbins will spend a month visiting friends and relatives in Alabama before returning to the Seminary in October.

Rev. M. E. Weaver goes from Lake Charles, La., to take up the work at Marshall, Tex.

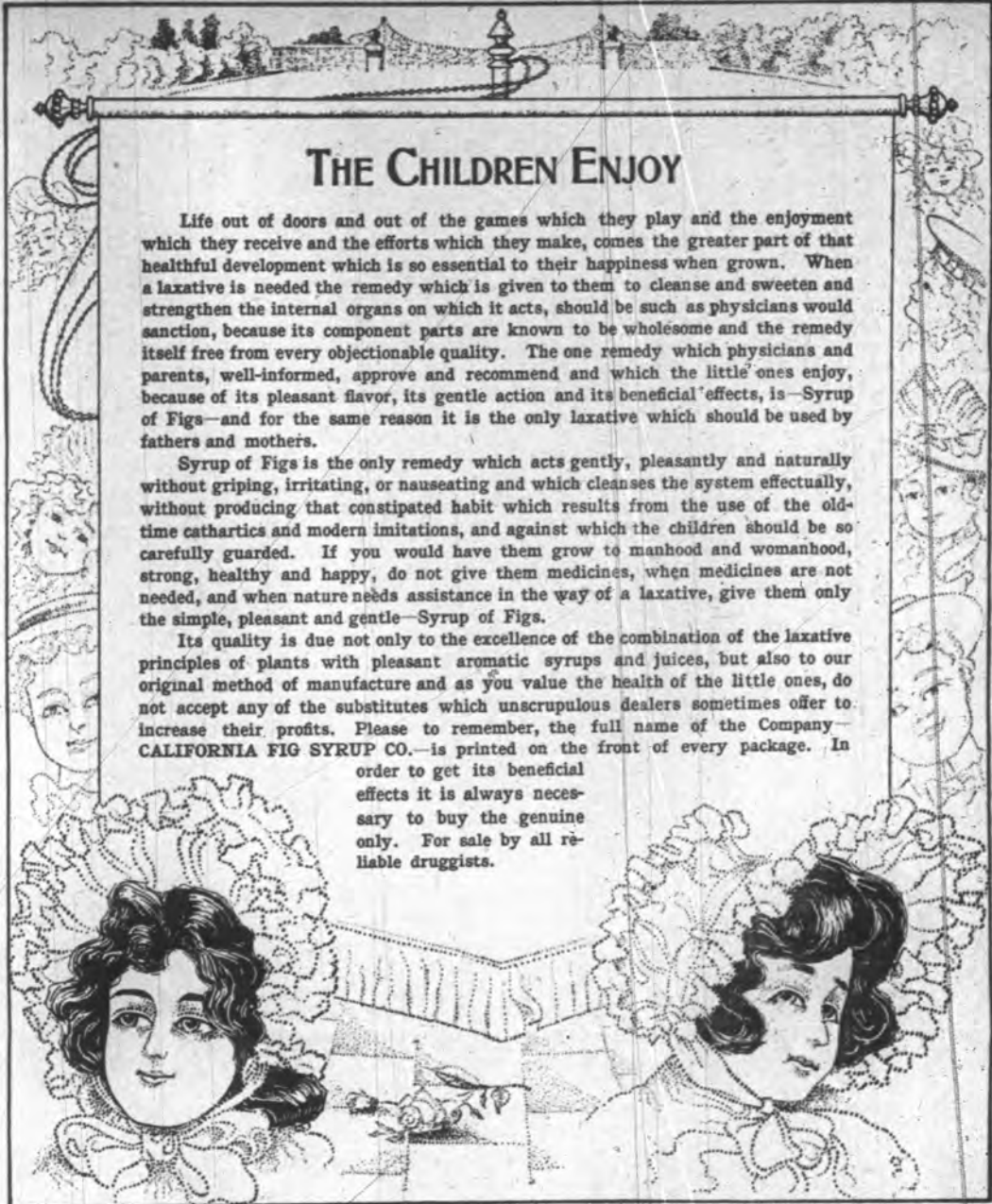
THE CHILDREN ENJOY

Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.

Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.

Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. Please to remember, the full name of the Company—CALIFORNIA FIG SYRUP CO.—is printed on the front of every package. In

order to get its beneficial effects it is always necessary to buy the genuine only. For sale by all reliable druggists.



Rev. W. M. Murray, pastor First Baptist church, Huntsville, has returned from his five weeks vacation spent in Chicago, and has resumed his work.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 5th day of September, 1904.
Estate of Louis, Ernest and Alsten Lorain, minors.
This day came Emma Loraine Jones, Guardian of the estate of Louis, Ernest and Alsten Lorain, minors, and filed his account, vouchers, evidences and statement for a final settlement of the same.
It is ordered that the 2nd day of October, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.
J. P. Stiles,
Judge of Probate.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 30th day of August, 1904.
Estate of Eli J. Williams, deceased.
This day came W. B. Williams, administrator of the estate of Eli J. Williams, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.
It is ordered that the 29th day of Sept. 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.

Rev. W. S. Henson preached his farewell sermon at Powderly Baptist church on Sunday evening, Sept. 4th, from II Cor., 13:11, and Rev. O. A. Bamber preached in the afternoon.

At the Shades Valley Baptist church, Rev. P. C. Barkeley recently assisted Pastor Henson in a meeting resulting in 11 accessions, nine by baptism.

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A LIFE STORY WORTH READING.

Rev. P. G. Maness is a native Alabamian, although he has lived in several states at different times. He lost his father when hardly four years old. Four or five years after his father's death, the mother with her four children began a struggle with poverty and adversity which has few parallels in human life. Consequently the boy who is the subject of this sketch went to school but very little. In fact all his schooling put together up to the time he entered the seminary did not amount to fifteen months time. But his love for books knew no bounds. He read everything he could lay his hands on and memorized every piece of poetry he came across. Up to twelve years of age the following list of books was his only library save a book now and then he would borrow: McGuffey's readers, first to fifth. Goodrich's "history of U. S.," "Ten Months' Travel," "Pilgrim's Progress," the Bible, a hymn book and Smith's English Grammar. How well he mastered these is shown from the fact that at ten years of age, he knew the first, second, third and fourth readers by heart. He had memorized every piece in consecutive order from beginning to end. He knew nearly all of the fifth reader by heart. He knew every rule in Smith's English Grammar by heart, and could parse anything in the book. He could recite at this early age over a hundred standard hymns from memory and he has no idea how much of the Bible he could say by heart. At fourteen he got hold of Davies' Practical Arithmetic and never rested day nor night until he mastered every problem in it. At sixteen he was living with a Baptist minister in Georgia who had a fairly good library. Here he would work hard all day and read till late at night. The forty or fifty books of this library were thus read many times over. His conversion and call to preach dates from early boyhood, but being misguided did not join the church until much later. All of his early religious experiences and first public services are connected with his home church. In fact he has always labored in his native community.

On entering the seminary in 1894, he was the youngest man there, and although he had never attended a first class school and was altogether from the back woods, he at once took a stand among the very best college students, leading a number of classes. During his four years course he completed thirty-two classes, taking the full course, sixteen extras and two Y. M. C. A. studies, far more than any student has ever done before at the seminary. In fact he took everything the faculty would give him. The last year he took twelve studies and wrote his thesis for Th. D.

On leaving the seminary in 1898, he spent two months in travel, and then settled down in his home community. Here he has continued to teach the same school and to hold practically the same churches ever since. His four churches are Billingsley, Gilead (in Bibb), Shiloh (Perry) and Reho-

both near Lawley. These churches on average contribute yearly about \$1500 for all purposes. They are regular contributors to our organized work, always doing more than is asked them by the associations.

With regard to the school, it may be said, that before he took charge of it, not a single boy or girl had ever been to college from his community. Now more or less boys and girls are prepared and sent off to some high school every year, it may be a medical college, or business institution, or normal school. It would be hard to find a greater change in any community for the same length of time. This year he has completed a special ten month's course in pedagogy and its related subjects, with the Henderson (Tenn.) Normal College, the largest independent normal in the South. For excellence in this work the degree of doctor of pedagogy was conferred upon him. He has received many flattering offers from schools and churches in a number of States, but he prefers the country work he has already begun. His churches always send him to S. B. C. and he always takes a vacation. This year it was a trip, taking in Buffalo, Niagara Falls, Detroit, Chicago and St. Louis. Brother Maness married in Georgia. Three boys bless their home.

VACATION.

Jesus is our authority for seeking a place of retirement and rest. Though tired by continuous toil, feeling the need of rest and desiring to withdraw from the world for meditation the multitudes foiled his attempts at seclusion. We are more fortunate in this respect than our Master.

While in the Southland my oft given vacations were spent in evangelistic work with other pastors. Here it is different. Such work is done almost entirely during the winter and pastors take genuine rest in the summer.

This year for the first time in my life I have taken a real vacation. I had just about decided to spend the time in a library with about thirty-five thousand volumes in it when a brother whom I had not seen for more than twenty years appeared suddenly on his way to Silver Lake, N. Y. It took but little coaxing to have me join him and his very excellent wife whom I had never met before. Fourteen hundred feet above sea level, on the banks of a lovely little lake, sleeping under two comforts at night in August was a new experience. I suppose this resort has a more pious air about it than most of the summer places. No liquor sold on the grounds. The M. E. Church has a large enclosure there with neat little cottages and an auditorium where religious services are held every summer. I wondered if the Baptists could not be induced to be as thrifty along religious lines.

For some reason the fishing in the lake was not so profitable this season. We had greater success fishing on an arm of Lake Ontario.

Vacation ended with a trip to Niagara Falls. This is one of the seven wonders of the world and no writer has ever adequately describe it.

Rochester, N. Y. J. F. Savell.

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Baltimore, Md., and Return \$23.50.
Account National Convention Fraternal Order of Eagles, tickets will be sold Sept. 10, 11 and 12, limited Sept 19, 1904.
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Finest vessels and best service to Japan, China, Honolulu and Philippines. Ask for particulars.

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XANTHINE HAIR RESTORATIVE.

Best in the World for Thirty Years. And Always will be.

June 25, 1874.

From J. W. Lockwood, Cashier National Bank of Va., Richmond. "I have used on my hair about one third of a bottle of Xanthine, and the result has been its restoration to its original color."

August 9, 1901.

From Rev. S. B. Hyman, D.D., Dardanelle, Ark. "I have never had anything to really prove satisfactory before. My wife has also used it with equal satisfaction. Price \$1. We prepay charges on all orders sent direct to us. Write us for circulars."

XANTHINE CO., Richmond, Va.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 20th day of August, 1904. Estate of Stephen Whitfield, deceased.

This day came Laura Whitfield, Administratrix of the estate of Stephen Whitfield, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 15th day of September, 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.

A THREAT BY THE BELGIAN ADMINISTRATION TO DRIVE PROTESTANT MISSIONARIES OUT OF THE CONGO.

By William Ashmore.

Here is a condition of affairs which demands the attention of all protestant Christians interested in missions to the heathen, especially to the more pitifully helpless and smaller tribes among them.

The following paper is a translation from the French text of an official bulletin of the Congo administration, as contained in a report of the Governor General F. Fuchs to the Secretary of State:

"Citation from the Official Bulletin of the Independent State of the Congo.

Report of the Governor General F. Fuchs, to the Secretary of State.

Natives have been observed to insult our European agents; certain officers of the companies have complained of the arrogant attitude that the native population assumes when it has been subjected to certain influences; the disposition to disregard their duties toward the State and their respect for our law manifests itself among them.

There is no doubt that this is the result of secret machinations which more or less are undermining the established authority. One cannot escape the fact that this situation reveals itself in the neighborhood of certain protestant missionary posts alone. This is the more significant when one considers the tendency of these organizations to exercise a sort of sovereign control on the whole of the population in their neighborhood, and to impose this authority upon them in opposition to, to use the expression of the natives "Bo-la Matari," and to create thus a state of antagonism against the influence and authority of the State. I have already called attention of the government to this grave situation and to the measures that it is likely to entail if it continues. Already our local officers have found it necessary to act in order to safe-guard the authority of the State, and if it is necessary the Governor General will consider the advisability of making use of the means that the decree of September 15, 1889, puts at his disposal in the case of strangers who use their influence over the natives against the State."

In this paper are several points that arrest attention:

1. The vague and vapory form of the charges and of the evidence on which they rest. "Natives have been observed;" observed by whom? When and where? "to insult our European agents." What European agents and what constitutes the insult? "Certain officers of the company." What officers? "have complained of the arrogant attitude of the native population." What is meant by attitude here, and in what way did the arrogance manifest itself? "When it has been subjected to certain influences." What influences? What are the duties toward the State which there is a disposition to disregard and what is the nature of the criminal offence implied in the word "disposition?" Why all

this vagueness in the form of an indictment? Courts of equity in civilized lands do not proceed on generalities.

2. The assumptions that underlie the whole document. It is assumed that the native cannot have any possible reason himself to complain. Who stands up to say a word in his behalf? It is assumed that Belgian officers have done no wrong, and must invariably be right; it is assumed that the government administration must of necessity be just and humane; it is assumed that Roman Catholic missionaries are all right and deserve protection; but that all protestant missionaries are meddlers and mischief makers, provoking an otherwise quiet and submissive people to insubordination and lawlessness; it is assumed that the Congo has no responsibility to the powers through whose sanction it has come into existence, and no accountability to the constitution to which it alone can appeal as a reason for its being found in the family of nations.

3. The drastic measures which it threatens to take against English, American and German protestant missionaries who are uncondemned and untried before any equitable tribunal known to civilized States. They are to be treated as offenders; they are to be deprived of the rights conceded to them under the only international agreement that Leopold can appeal to; they are to be driven out and kept out of the Congo valley, and to be debarred access to the twenty million of its people unless they will agree to shut their eyes and submit to be gagged when the atrocities of Congo officials come under their notice.

There are several different societies, in England and America, and more than three score of missionaries who will be affected by the threatened action of the Congo government. These societies are all honored and distinguished, and these missionaries are men of character and reputation well known in the Christian world.

Because of that there are on this side of the water and on the other, several hundred thousand men and women who would like to know the facts of the case. What have these missionaries been doing that they should be so roughly treated, and what has the Belgian government of the Congo been doing which they are so anxious to hush up and conceal? What means all this cry of execration that is being heard on two continents, over certain doings of King Leopold "commissionaire."

The extract above cited was given to the present writer by the gentleman who translated it from the French. A few copies are manifolded for general information.

FITS STOPPED FREE permanently cured by DR. KLINE'S GREAT NERVE RESTORER. No Fits after first day's use. Consultation, personal or by mail, free and \$2.00 TRIAL BOTTLE FREE to Fit patients who pay expense only on delivery. Permanent Cure, not only temporary relief for all Nervous Disorders, Epilepsy, St. Vitus' Dance, D. Dillity, Exhaustion. DR. R. H. KLINE, Ld., 931 Arch St., Philadelphia, Founded 1871.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and \$1.00 at Druggists.

The B. H. STIEF JEWELRY CO.
NASHVILLE, TENN.

We sell watches that make us friends. We are familiar with the best makes, and select only such movements and cases as we can recommend. It doesn't matter whether you want to spend much or little, we guarantee quality and price. Our complete catalogue will interest you. FREE. WRITE TO-DAY.

WATCHES.



THIS AD IS WORTH 40 CENTS. Cut it out and send in 60c and you will receive a \$1 box containing 20 50 pkgs of Valentino's Old Fashioned Sweet Gum. "The kind mother used to chew." It sweetens the breath, aids digestion, is recommended for Asthma and promotes good health. For sale by all dealers at 5c per package. Address: VALENTINO MFG. CO., Nashville, Tenn.

Notice of Final Settlement.
The State of Alabama, Jefferson County, Probate Court, 20th day of August, 1904. Estate of Maude A. Freeland, minor.
This day came J. W. Tagert, guardian of the estate of Maude A. Freeland, minor, and filed his account, vouchers, evidences and statement for a final settlement of the same.
It is ordered that the 15th day of September, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.
J. P. Stiles, Judge of Probate.

Notice of Final Settlement.
The State of Alabama, Jefferson County, Probate Court, 20th day of August, 1904. Estate of Horace B. Freeland, minor.
This day came J. W. Tagert, guardian of the estate of Horace B. Freeland, minor, and filed his account, vouchers, evidences and statement for a final settlement of the same.
It is ordered that the 15th day of September, 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.

LIBERTY MILLS

Produces Daily 4,000 Barrels of...
PURE, SOFT WHEAT FLOUR
And there is HEALTH AND STRENGTH IN EVERY POUND. . . . ASK YOUR GROCER.
Liberty Mills, Nashville, Tenn.

STATE NORMAL SCHOOL
Jacksonville, Ala.
A school for teachers. Enrollment 402 last session from 49 counties of Alabama. Prepares for state examination. Board \$10.00 per month. Tuition free. High and healthful location. Twenty-second session begins September 20th, 1904. For catalogue address: O. W. DAUGETTE, President.

Methods.

ONE MINUTE SERMON ON CHURCH GOING.

Text: "Not Forsaking Our Own Assembling Together as the Custom of Some is." (Heb. 10: 25.)

Going to church is a divinely appointed means of grace. It is helpful.

It's a splendid investment of any one's time. Yea! It is essential to the best development of the best there is in man. Yet it is easy to become indifferent herein. Absence from one service makes it more difficult to be present the next. Irregularity for one month tends to more serious irregularity the next; and two months' irregularity will convince most any one that he can't well attend at all. And then he reaches back for excuses! And he finds them, too, most any kind he wants, except a really good one. There are reasons why we can't do better than the best we can; but excuses are from the Devil's workshop. The last analysis of an excuse is "I don't want to." Listen! If you will attend church regularly one quarter, you will have learned to like it. You will want to go. Try the remedy. Begin next Sunday. We shall expect you. R. S. Gavin.

(Over.)

First Baptist Church, Besemer, Ala.—Services every Sunday 11 a. m. and 8 p. m. We begin "on time;" we close the same way. We shall be very glad indeed to have you worship with us. Come and bring your friends; and if you are a "trunk Baptist," bring your letter. If you are a member elsewhere, let us send for your letter; and, in the mean time, come under the watch care of the church. If you are a member, but irregular in attendance, make up your mind to attend for a quarter. See how it will help your feelings! If you are not a Baptist, come anyhow. You will be welcome, and we shall be glad to see you besides.

R. S. Gavin, Pastor.

A TRAVELING MAN'S REPORT ON A FRIENDLY CHURCH.

New York, Dec. 22, 1902.

Editor of The Church Economist:

Dear Sir—I have just returned from an extended trip South, with my wife, combining business with pleasure. I spent one of the Sundays in Mobile, Ala., arriving there Saturday evening. Sunday morning, in ample time for church, I received the inclosed card. I immediately thought that Dr. Cox was worthy of a place on The Economist subscription list. It certainly is an up-to-date church and a practice which, it seems to me, it would be profitable for all churches to imitate. In this way the traveling public would more often be reached. W. S. O.

(The inclosure was an attractive printed card, addressed to our correspondent and his wife at their hotel, inviting them to the services of the St. Francis Street Baptist Church while in

You are cordially invited to attend the services of the St. Francis Street Baptist Church, S. S. St. Francis Street, between Claiborne and Franklin, while in the city.

THE SERVICES ARE AS FOLLOWS:

Sunday-school, Dr. T. H. Frazer, Superintendent, 9:30 a. m.
 Preaching, Dr. W. J. E. Cox, Pastor. 11 a. m. and 7:30 p. m.
 B. Y. P. U. Meeting, 6:45 p. m.
 Prayer Meeting, Wednesday, 7:30 p. m.

the city giving the location of the church and the hours of the various services. On the reverse side of the card was quoted Isa. lviii, 13-14.)

13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

FATE OF THE TWELVE APOSTLES.

Most of the apostles sealed their testimony with blood.

Matthew suffered martyrdom (by the sword) in Ethiopia.

Mark died at Alexandria, after being dragged through the streets of that city.

Luke was hanged on an olive tree in Greece.

John was put into a caldron of boiling oil but escaped death, and was banished to Patmos.

Peter was crucified at Rome with his head downward.

James was beheaded at Jerusalem.

James the Less was thrown from a pinnacle of the temple, and beaten to death below.

Philip was hanged against a pillar in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors till he died.

Thomas was run through the body at Coromandel, in India.

Jude was shot to death with arrows. Matthias was first stoned and then beheaded.

Barnabas was stoned to death by Jews at Salonica.

Paul "in deaths oft," was beheaded at Rome by Nero.—Ex.

A Strong Endorsement.

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

Your druggists or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

The Apportionment for Missions.

The table below suggests certain amounts to the Associations. It is only a suggestion. Experience through many years has proven the wisdom of this course. The Associations, which have adopted the plan and divided the amounts among the churches, find that it works satisfactorily and serves as a stimulus to the churches. Some Associations are left blank because I was not sufficiently acquainted with them to form anything like a correct estimate of what they might be able to do. Lay out something for our people to do, and ask them to do it. I believe they will try when they understand it. For the love of Christ, let us make the next year glorious by great deeds. Brethren, this is your work, and the Board is anxious to serve as your agent.

W. B. CRUMPTON, Cor. Secretary, Montgomery, Ala.

	No. of Churches.	Membership.	Am't Contributed for Missions in 1903	Am't Suggested for Missions for 1904
Alabama.....	18	1393	\$ 130 60	\$ 250 00
Antioch.....	21	1200	815 86	500 00
Arbacochee.....	10	616	11 50	75 00
Bessemer.....	8	887	129 94	300 00
Bethel.....	35	1629	811 07	900 00
Bethlehem.....	21	1339	241 05	500 00
Bibb County.....	19	2107	267 86	500 00
Big Bear Creek.....	22	1432	98 59	200 00
Bigbee.....	23	1103	781 29	1200 00
Birmingham.....	47	5915	4951 23	8000 00
Blue Creek.....	10	404		75 00
Cahaba.....	32	2033	1300 24	1800 00
Calhoun County.....	43	4271	3293 86	5000 00
Carey.....	37	2702	462 84	700 00
Cedar Bluff.....	16	848	100 11	400 00
Centennial.....	17	1070	902 54	1200 00
Central.....	43	3851	470 91	700 00
Cherokee.....	41	3081	196 72	400 00
Cherokee County.....	23	1541		300 00
Chilton County.....				
Clarke County.....	45	3531	523 16	1100 00
Clay County.....	15	1257	67 94	250 00
Clear Creek.....	32	1608	22 00	250 00
Cleburne.....	24	1550	67 03	250 00
Colbert.....	21	1198	298 10	600 00
Columbia.....	31	2892	107 76	700 00
Conecuh.....	20	1623	463 13	1200 00
Cosa River.....	38	3706	1624 18	2300 00
Covington.....	26	2003	829 85	600 00
Crenshaw.....				
Cullman.....	43	2580	239 84	850 00
Elm.....	20	1140	127 51	250 00
Escambia.....	12	980	245 82	500 00
Etowah.....	27	2694	880 00	1100 00
Eufaula.....	20	1570	682 06	1800 00
Geneva.....	25	1763	854 93	500 00
Gilliam Springs.....	17	1060	48 21	150 00
Harmony Missionary.....	6			100 00
Harmony Grove.....	18	1182	127 27	350 00
Harris.....	14	1690	793 44	1000 00
Haw Ridge.....	12	1435	128 89	300 00
Judson.....	25	2111	244 32	700 00
Lauderdale.....	11	696	255 37	500 00
Liberty, Central.....				
Liberty, East.....	35	4006	1172 72	1800 00
Liberty, North.....	24	1616	449 24	900 00
Marshall.....	35	2685	264 15	500 00
Mineral Springs.....	14	646	6 13	150 00
Mobile.....	24	2274	4371 67	5000 00
Montgomery.....	24	2883	2199 15	3500 00
Mount Carmel.....	12	583	5 00	105 00
Mount Moriah.....				
Mud Creek.....	18	836	49 70	100 00
Muscle Shoals.....	42	2777	1620 03	2000 00
New River.....	20	1187	102 62	300 00
Newton.....	22	2296	329 48	500 00
North River.....	28	1704	343 40	700 00
Pea River.....	19	1586	37 55	200 00
Pine Barren.....	28	2084	712 65	800 00
Randolph County.....	27	1974	450 79	900 00
Salem-Troy.....	20	1321	431 12	1000 00
Sandwich.....	11	427	11 92	100 00
Selma.....	18	977	2138 08	2800 00
Shady Grove.....	28	708	24 20	100 00
Shelby.....	27	1846	378 18	500 00
Sispey.....	18	1182	30 42	100 00
Southeastern.....				
St. Clair.....	35	2568	169 14	500 00
Sulphur Springs.....	18	1132	27 89	300 00
Tennessee River.....	27	1815	362 27	600 00
Tuscaloosa County.....	28	2565	888 84	1500 00
Tuskegee.....	29	2099	1097 58	1500 00
Union.....	37	2404	118 62	500 00
Unity.....	33	2619	783 06	900 00
Warrior River.....	25	1771	72 53	400 00
Washington County.....				
Weogufka.....				
Yellow Creek.....	29	1425	194 67	300 00

*No minutes for this year.

We are Applying

The Light that Enables

one to see. If anything is the matter with your eyes, now is the time to have them fitted with glasses. Steam boilers are inspected when they are supposed to be all right, simply to be sure about it. All eyes should be tested occasionally to be sure about their condition. Let us test them.

C. RUTH & SON,
JEWELERS
No 15 DEXTER AVE. MONTGOMERY, Ala.

We buy school-books

And we send free to any applicant our "Books Wanted" Catalogue of over 2,000 school-books, with the prices at which we accept second-hand as well as new books.

We pay cash

For all marketable school-books, or if desired, we credit manufacturers on account, to be paid by us in other school-books from time to time as needed.

HINDS & NOBLE

31-33-35 W. 15th St., New York City.
Mention this ad.

EXCELSIOR Steam Laundry

GEO. A. BLINN & SON, Prop.

The Old Reliable Firm.
Our patrons are our best advertisers.

Once a customer,
Always a customer
Give us a trial.

1907 2nd Ave. - Birmingham, Ala

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 1st day of September 1904.

Estate of Mattie J. Vail, Deceased. This day came J. R. Vail, administrator of the estate of Mattie J. Vail, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same. It is ordered that the 30th day of September, 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.

PORTER'S CANCER CURE.

Sure cure for Cancers, old sores and burns. Sent to any address, postpaid on receipt of price, 25c and 50c per box. Address,

D. E. WEATHERLY,
Pine Hill, Ala.

ROYALTY PAID
—ON—
SONG POEMS

and Musical Compositions.
We arrange and popularize.
PIONEER PUB CO.
625 Baltimore Building,
Chicago, Ill.

Mother's Realm.

MOTHERLESS.

He was so small, so very small,
That since she ceased to care,
'Twas easy just to pass him by,
Forgetting he was there;
But though too light a thing he seemed
Of interest to be,—
One heart had loved him with a love
As boundless as the sea.

He was so poor, so very poor,
That now, since she had died,
He seemed a tiny threadbare coat
With nothing much inside;
But, ah, a treasure he concealed,
And asked of none relief:
His shabby little bosom hid
A mighty, grown-up grief.—Florence
Earle Coates, in Harper's Bazar.

WANTED—MOTHERS.

Some one has said that the greatest need of American society is more mothering. Some one has said a sensible thing. Modern society encroaches seriously upon the time of mothers. Social and philanthropic and religious organizations multiply. Clubs are all the rage. They have officers and committees, and must be pushed with energy if they shall compete with their wide-awake rivals. Calls to attend meetings are almost legion. But should any mere social call have a favorable response when it comes into conflict with the more vital interests of the home? Has any mother a right to devote her time to outside enterprises, no matter how urgent, if her own devotion to them compels her habitually to neglect the children who have been committed to her care? Home first. Other things afterwards. If both responsibilities can be carried, it is well. But if one is to be slighted, is there any question about which one it should be?

Some young people have "gone wrong" who are brought up under the guidance of real mothers. But the proportion is not large. On the other hand, who can count the multitudes who have gone out from houses that were not homes, and from under the influence of mothers who were such only in name, to sink speedily into the depths of dissipation and crime?

The children need mothering. And this can never be done by proxy.

We are not a bit pessimistic, as you know. Nevertheless, we thoroughly believe that no feature of our modern social life is more dangerous than certain prevalent notions respecting home and motherhood. It is, perhaps, too much to expect that women who are given up to the frivolities of fashionable life will pause to think seriously of these things. But shall not Christian women do so? We shall never be able, until the light of eternity dawns, to measure the power of a Christian mother's daily personal contact with her children. And we shall not know till then how many have passed out into the eternal night because that sanctifying influence was withheld.

Wanted—mothers!—Selected.

Do You Spend Less Than You Earn?

If so, is the surplus working for you? We pay 4 per cent, interest on deposits, compounded twice a year. It counts up rapidly.
Learn to bank by mail. A postal card will bring you our booklet on saving.

Citizens Savings Bank & Trust Co.

2003 First Avenue, Birmingham, Ala.

H. H. MAYBERRY, President,
E. F. RODEN, Vice-President.

J. S. COBBS, Treasurer,
C. G. DAVIDSON, Sec'y.

"The strength of a bank is its individual loans."

65 VALUABLE PREMIUMS WITH CHEEK & NEAL'S PORIO RICO COFFEE

Makes a good cup of Coffee. The best and strongest popular priced package Coffee sold. You not only get good Coffee, but your choice of 65 Valuable Premiums is given for the signature found on each package. Put up by
CHEEK & NEAL COFFEE CO., Nashville, Tenn.

See large Premium List in every package.

Save the Signatures.

The Kingsbury

Is a piano that is built along lines that have made it the most popular piano of its class.

You can find the Kingsbury in hundreds of homes, throughout the South, where the services of a high grade piano is wanted and where economy is the watch word. During our removal sale we are offering a liberal discount on the price of this and all other pianos in our house.

The World's Largest Piano Manufacturers.

The Cable Piano Co.,

J. E. SHELBY, Manager.

Birmingham,

Alabama.

Special excursion rates to Austin, Texas, from all points Sept. 11th and 12th, return limit Sept. 30th. Quickest and best route is via New Orleans and the Southern Pacific. Official route to the National Baptist Convention.

If you want a teacher, or a governess, write to the Alabama Teachers Agency, Birmingham, Ala.

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 380, and one will be sent you free.

He who has the Bread of Heaven spends his life in the banqueting house of God.—Rev. Joseph Parker.

Dr. DeWitt's Eclectic Cure.

To those who have Dr. DeWitt's Eclectic cure, the directions are as follows:

For Toothache.

Saturate a piece of cotton with Dr. DeWitt's Eclectic Cure and put into the cavity of the tooth, and bathe outside well.

Sore Throat.

Spray or gargle the throat well with Dr. DeWitt's Eclectic Cure, weakened with water, and bathe outside freely.

For Chills.

Take a teaspoonful of Dr. DeWitt's Eclectic Cure every hour for four or five hours before chill is expected.

Cure for Whiskey.

Half a teaspoonful in water will satisfy the craving for spirituous liquors. Man may cure himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions.

For Nervous Debility, take one teaspoonful in from one fourth to one-half glass of sweetened water. Dose for children in proportion.

Drinking Water Harmless.

If you are going to the Mountains or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

See This.

Sumter, S. C., July 29th. 1897. Gentlemen: I have used Dr DeWitt's Eclectic Cure for neuralgia and it has never failed to give almost instant relief. It is the best remedy I have ever tried.

Mrs. Rody Williams. A cure for Asiatic Cholera, and for all Stomach and Bowel derangements. A Marvelous Relief and sovereign cure for Muscular Rheumatism, many pains and facial neuralgia.

Sovereign remedy for Cramp Colic, Cholera Morbus and Cholera.

Price, 25, 50 and \$1 per bottle.

THE W. J. PARKER CO.,

Sole Mfg. and Propr.,
137 S. B. Howard Street, BALTIMORE, Md., U. S.

1855 Catalogue No. 15. 1903-4
Best We Ever Issued.

Price the cheapest quality the best. Every article exactly as represented. Diamonds, Watches, Jewelry, Spectacles, Silverware, &c. By permission we refer to the management of this paper. If desired, will furnish the names of satisfied customers in any Southern State. Write for Catalogue and enclose five cents in stamps to cover postage. We also issue a special Catalogue of Medals and Badges for Schools and Societies. Address THE F. D. JOHNSON JEWELRY COMPANY, No. 1 Maiden Lane, New York.

IN USE FOR 20 YEARS

ELIXIR BABEK

The Quick and Sure Cure for
**MALARIA, CHILLS,
FEVER AND LA GRIPPE.**

It is a powerful tonic and appetizer.
Will cure that tired feeling, pain in back, limbs and head. Is a purely vegetable compound, and contains NO QUININE OR ARSENIC. Prepared by
Kloczowski & Co., Washington, D. C.
Price 50cts.

THE Keeley Cure

A SAFE, PURE AND PERMANENT CURE FOR
ALCOHOL, OPIUM AND ALL DRUG HABITS
TOBACCO USING AND REFRASINERCA.
Results of treatment of tobacco use according to
KEELEY, INDIANAPOLIS, INDIANA, U.S.A.

BOYS AND GIRLS.

Left foot and right foot
Are always in a race.
Left foot may hurry,
Still the right keeps pace.
Left foot may take the start,
And go along in hops;
Right foot is with him
When the left foot stops.
—Old Father Gander.

KERMIT ROOSEVELT'S FEAT.

The following story of the President's family is taken from a personal letter by the Brooklyn Presbyterian:

The present occupant of the White House until the recent renovation found it cramped quarters for a large family. With one or two of the little Roosevelts off at boarding-schools, there were enough beds to go round but none to spare. Well, last winter the President was entertaining a foreign envoy of great state and many years, and invited him to the White House over Sunday. He was put in Ethel's room and Ethel, when she came back from school Saturday, went up to sleep with Alice, but unfortunately Kermit did not know of this arrangement.

So when early morning came, mindful of his strenuous inheritance, he crept to Ethel's room with a pitcher of water, and softly opening the door without awakening the slumbering ambassador, dashed forward and threw the icy water over the bed, with the shout:

"Get up, you old lazy-bones, get up!" Then, when a gray head was lifted from the pillows, dripping and alarmed, the astonishment was mutual and the departure of the youngster instantaneous—without his pitcher.—Ex.

PROVERBS FOR BOYS.

Whitelaw Reid was once asked by a New York merchant what was the best book for him to put into the hands of his clerks for a business hand-book. He recommended "The Book of Proverbs," and the merchant went to the American Bible Society and bought a lot of them. We give here below a few samples out of that book:

A wise son maketh a glad father.
A soft tongue breaketh the bone.
Labor not to be rich.
A good name is rather to be chosen than great riches.
Buy the truth and sell it not.
Look not upon the wine when it is red, when it sparkleth in the cup.
A faithful witness will not lie.
The borrower is servant to the lender.
He that loveth pleasure shall be a poor man.
He that soweth iniquity shall reap calamity.
How much better is it to get wisdom than gold.
Wine is a mocker, strong drink is raging.
Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.
Thine own friend, and thy father's friend, forsake not.
There is a Friend that sticketh closer than a brother.

He that oppresseth the poor, reproacheth his Maker.

If thine enemy hunger feed him; if he thirst give him drink.—The American Boy.

TWO BAPTIST CONFERENCES IN CHINA.


One is past and the other is yet to come. On the 11th of July about fifteen representative Baptist missionaries met in Shanghai for a three days' meeting. They were from the American Baptist Missionary Union, the Gospel Mission and the Foreign Mission Board of the Southern Baptist Convention. They were really three committees met simultaneously to consider a course of Sunday school lessons for our Chinese Christians, a version of the New Testament with the term for baptism preferred by the Baptists, and the proposed Union college to be operated by American Baptist missionaries, Northern and Southern.

The conference yet to come is arranged to meet in Shanghai Feb. 2, 1905, and growing out of the one mentioned above. We found that the interests of American Baptists are so nearly identical that it was most desirable that we have frequent meetings in the future. Our publication business alone might suffice to bring us together. Our Publication Society is to our work what the Sunday School Board and the American Baptist Publication Society are to the home work. Already it is unifying and greatly aiding our work. With careful fostering its influence may be unlimited. But there are many other living questions to discuss. We sincerely hope that some representatives of the home work may meet with us next February—many.

A tour of the corresponding secretary of the China Baptist Publication Society through our missions has been a great blessing. We know him and feel much more interest in the society. We also have a growing conviction that the society's affairs are in the very best hands.

The work in China has been greatly blessed this year. Railroads and steamboat lines are on the increase. Let us hope that Baptist general meetings may be a feature of the future.

We here in Tengchow are greatly enjoying a visit from Miss Willie Kelly. It is a pleasure to talk with her about her work among the women in the splendid new home erected through the generosity of an Alabama Baptist. One of the delights of visiting Shanghai is a visit to that home. Would that Alabama had many more such workers among us as is Miss Kelly, and such givers. Yes, may they be multiplied manifold.
C. W. Pruitt.
Tengchow, China.



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Correspondence.

(Continued from page 3)

(3) The Baptist churches of every district organized for rally work and fifth Sunday meetings. (4) The Baptist churches of every county organized into county Associations, which shall be in active co-operation with our State work and the Southern Baptist Convention.

It may be said that such an ideal is unattainable. But an ideal is not something to be attained, but something to be aimed at. An ideal is ever in the future, is ever a little higher. When one reaches his ideal he comes to a dead level and must ever remain so, or seek a new ideal. So our churches must ever aim at the ideal of perfect organization, more efficient co-operation, greater enlargement and stronger centralization. But to all of this there are

Some Objections.

1. There is the sentimental. People have their sentiments, which we must respect. We must often pander to prejudice to overcome prejudice. We become all things to all men in order to win some. A brother says, "For all my life I have been a member of this Association. It was christened by this name. Through all the years it has held its own and I see no reason to reorganize and rename it." This is the same feeling that leads a man to retain his membership in a church a thousand miles from home simply because he was baptized there, or else has a wife or child buried there. But sentiment is not religion. Our feelings, however sacred or precious, do not make duty. A bad man can often cry like a saint. A wicked man has as tender feelings for early associations as a Christian. All such feelings do not make religion. Feeling is not duty. Genuine religious duty is doing what is right and expedient before God and man. And expediency must never contradict the principle of right. Whatever may be our feeling for early names; whether of churches or Associations, all must give way to any movement that looks to a more efficient organization and a greater development of our churches for the good of men and the glory of God.

2. A second objection is political. It is said that to call our Associations by county names savors of a union of church and State. But a second thought will convince any one that such is not the case. Because a man is named John, does not at all follow that he has the slightest connection with John the Baptist, or is kin to him in the least. And because my Association is named "Chilton County" does not follow in the least that we are allied to any political party, or have anything to do per se with running the affairs of the county, as a body of organized churches. Just here a brother asks, "What Scriptural authority have we for calling our Associations by county names?" The question is answered by another. What Scriptural authority have we for calling an association "Three Forks," or "Mud Creek," or "Sweetwater," or "Blanco," or "Pearl Leaf," and what not? Every one must

confess that it is merely a matter of convenience and expediency. And if so, why not have a name that will locate our work, outline its boundaries and at the same time indicate something of its nature and character?

3. Another objection is prejudicial. It is said that where an association is organized in the limits of one county, the churches on the border districts of adjoining counties are left out, and in some cases made ill convenient to other associations. But any one who gives this the proper thought will see that such is not meant to be the case. Every church has a perfect right to join any association it chooses. And if an outlying border church chooses to join the Chilton County Association, it has a perfect right to do so and is entirely welcome. The movement is not to draw the line on churches as if one county was prejudiced against another, but it is a move looking to a stronger and more efficient organization, by which our associations will be strengthened, located and intensified in their labors. Surely no one could object to this. Of course if all our associations were organized by counties this difficulty would be largely obviated. But even then, if a border church finds itself more convenient to another county work, it has an entire right to join such county work and is altogether welcome to do so.

4. A fourth objection is skeptical. It is doubted whether the move could ever be carried far enough to prove effective. But several counties have already so organized and the matter is being considered in other counties. Others say that in some counties the associations would be too large, while in a few counties too small. Take for instance Chilton county. We have here nearly fifty white Baptist churches inside the boundary line. It is contended that if all of these churches were to unite with the Chilton County Association, the organization would be so large as to be unwieldy. Only a few communities could entertain the crowds that would gather. But experience and history show that very large associations have been well entertained by so-called weak communities and churches for time out of mind. The Cahaba Association is a well known example. It is not a question of getting our associations too large but too small. In counties where Baptists are very weak, two or more counties could combine, no doubt with great advantage to the work of the churches. Where there is one real good, active church in a county and 15 or 20 others, these might combine into an Association with the large church as central, perhaps with great effectiveness in the county work.

In short all objections, whether sentimental, political, prejudicial, or skeptical must give way, or should do so, to any movement which has for its purpose the greater power and efficiency of our Baptist work. This movement to organize by counties certainly has such an idea for its watch word. We may conclude by offering

Some Suggestions.

This matter should be talked up by

the pastors in their various fields of work. It should be discussed at the associations. When the time is ripe a call meeting of messengers from the several churches in the county, may meet and proceed to organize. This is the way the Chilton County and Bibb County Associations were formed. Or if circumstances permit an old association may be disbanded while in session and the members proceed at once to organize the new. Every leader, of course, will be guided by the circumstances. At any rate let the matter have full, free and frank discussion.

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