

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Our navy—may it always be as anxious to preserve peace as to uphold the honor of our flag in war.

Rev. H. W. Williams, formerly pastor at Opelika, has accepted a desirable field in Georgia and will live at Woodville.

Rev. J. V. Dickinson, of San Antonio, began a meeting at Martindale with Pastor Wray last Sunday.—Western Evangel.

The pulpit of the First Baptist church, Macon, Ga., is to be supplied during the absence of the pastor, Dr. E. C. Dargan, in Europe, by Rev. Jesse B. Weatherpoon, of Durham, N. C.

Rev. Jesse A. Cook, who changes his pastorate from Demopolis, Ala., to Clayton street church, Montgomery, is one of our coming young men. He is a scholar and an orator and without modesty.


Please change the address of my paper to room 3, North Hall, the University of Chicago, and oblige. I am here on a fellowship in Greek, as you perhaps know, for the coming year. Best wishes for you and yours.—A. J. Moon.

Please change paper from 38 Mason and Turner, Atlanta, to Social Circle, Ga. I enjoy very much its visits each week. I am still interested in the Lord's work in Alabama. The Lord is still good to me. I have two of the best churches in Georgia in two of the best towns in Georgia—Social Circle and Mansfield. We have just located in Social Circle, a town of about 1,200 cultured citizens, with a goodly number of consecrated Christians. These good people filled our pantry with all manner of nice things. May God bless all of them.—W. J. D. Upshaw.

Please change my address from 2125 Pike avenue, Ensley, to 318 Third St., Pratt City, as I have accepted the work here, and I am well pleased with the outlook. This is a great field; the possibilities are unlimited. Moreover, we have some of the salt of the earth here to work with, a loyal and congenial set of men and women. After prayer meeting last Wednesday evening the pastor and wife were made glad by the reception the brethren and sisters gave them, and also they pounded the pastor with so many nice things to eat we certainly did appreciate the token of friendship from the church. Pray for us, brethren, that the work may grow under the guidance of the spirit of God. God bless the editor and the Baptist.—C. M. Cloud, Pratt City.

JULY 4TH

Is a good day to close the state mission books. This will enable some who have not to get in collections from the Sunday schools and all the churches meeting on the first Sunday in districts two and eight can get in their July collections. W. B. C.



The Star Spangled Banner

O say, can you see by the dawn's early light
What so proudly we hail'd at the twilight's last gleaming?
Whose broad stripes and bright stars through the perilous fight
O'er the ramparts we watch'd, were so gallantly streaming!
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there:
O say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

On that shore dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, now conceals, now discloses?
Now it catches the gleam of the morning's first beam,
Its full glory reflected now shines on the stream;
'Tis the star-spangled banner; oh, long may it wave
O'er the land of the free and the home of the brave!

And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion
A home and a country should leave us no more?
Their blood has wash'd out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight, or the gloom of the grave;
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.

Oh, thus be it ever, when freemen shall stand
Between their loved homes and the war's desolation!
Blest with vict'ry and peace, may the heaven-rescued land
Praise the power that hath made and preserved us a nation.
Then conquer we must, for our cause it is just;
And this be our motto, "In God is our trust;"
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

—Francis Scott Key.

Here's to the memory of George Washington—the childless father of eighty millions.

Rev. J. W. Jones, of East Lake, who will conduct a number of meetings during the summer, has yet a little open time.

Dr. John T. Christian, of Little Rock, Ark., has been elected dean of the Ouachita summer Bible school, Arkadelphia, Ark.

The White Temple church of Oklahoma City, Okla., of which Dr. Carter Helm Jones is pastor, will begin at once the erection of a \$100,000 church of strictly modern style.

Here's to our country—bounded on the east by the rising sun, on the north by the north pole, on the west by all creation and on the south by the Day of Judgment.

When Governor Charles Hughes retires from office in October to take his place on the bench of the supreme court of the United States, he will be succeeded by Lieutenant Governor Horace White.

Rev. Curtis Shugart assisted Bro. Swain in a meeting at Sixty-sixth Street Baptist church, Birmingham, in which 80 members were added to the church, about one half of the number by baptism. Watch out for a handsome new church.

In many places throughout the country the public schools celebrated the 133d anniversary of the adoption of the American flag June 14. Many speeches and various other appropriate features were presented.

I am going to ask you to say once more to the brethren who expect to attend the state Baptist convention to please write me and say that they are coming. This will not cost them much trouble, but it will save us a great deal of trouble. We wish to accommodate everybody, and we have arranged to do so; but we can do this so much better if you will write us that you are coming.

This is our last notice, so let me be plain with you. If you expect a convenient home, you had better write us immediately, for we are assigning homes as the names come in, beginning with the homes nearest in and spreading out as we will have to do, and we are doing this without respect to any. Names have been coming in rather slowly, so we wish to insist on it, if you are coming write us a card, or don't blame us if your home is not as near in as you would like to have it.—A. B. Metcalfe.

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Song of the Brave

Listen, O men 'neath the grasses lying,

Who fought on the land, and fought on the sea;

Do you hear the bugles wailing and sighing?

Do you hear the fife, insistent and crying?

Do you hear the drum calling, "Follow me"?

Oh, ye who died where bullets were singing,

Do you hear the marching feet at your head?

Do you smell the flowers, their incense bringing?

Do you see the banners slowly swinging?

Do you live today, though we call you dead?

Listen, O men in your graves, attended

By love and honor, wherever you lie;

Because you have lived, life has grown more splendid,

And we mark where you stood when your brief lives ended,

That our country may measure its heroes thereby.

Rest, O ye dead, who shall live on for ages,

Live anew in each breast which valor has known;

Your deeds shall shine out upon earth's whitest pages,

Shall be sung by the poets, and taught by the sages,

Till the world-heart is raised to the height of your own.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 1122 Bell Building, Montgomery, Alabama

Motto for 1910: "Let Us Advance Upon Our Knees"

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W. M. U. MOTTO:

Whatsoever He saith unto you, do it.—John 2:5.

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Send contributions for this page to the Mission
Room.

Y. W. A. MOTTO:

They that be wise shall shine as the brightness of
the firmament; and they that turn many to righteous-
ness as the stars forever and ever.—Daniel 12:3.

THOUGHT FOR THE WEEK.

There's a little word below, with letters three,
Which, if you only grasp its potency,
Will send you higher
Towards the goal where you aspire,
Which, without its precious aid, you'll never see—
Now!

Success attend the one who views it right;
Its back and forward meanings differ quite,
For this is how it reads
To the one of ready deeds,
Who spells it backward from achievement's height—
Won!

ANOTHER OPPORTUNITY.

When I was a child I used to love best those stories which could be continued indefinitely with "and er." Sometimes I feel that in our church work we like the long-suffering patience of our boards, which are constantly extending for us the time limit for meeting our obligations to them. It is with them another opportunity to help us to help them. I therefore announce with pleasure that the State Mission books will be held open until July 4th. May we in deed and in truth celebrate the occasion by doing our part towards making free from debt on that independence day our loyal friend, the State Mission Board.

QUARTERLY REPORTS.

Please send these in, as directed in the letter accompanying your apportionment card, one to your associational superintendent and one to the mission room, as soon as possible after July 1st. Do not send them before then, for they should record all amounts paid out between April 1st and July 1st.

The associational superintendents will kindly get their reports to the mission room by July 15th.

THE NEW PROGRAMS.

During the past week there have been sent out from the mission room to the various societies the copies of the July Mission Fields. In them will be found the new programs for July, August and September. It will be seen that the month of July is given up to the study of Cuba. I do sincerely hope that the study of a country at our very door, and itself a part of our commonwealth—in spirit at least—will appeal to us very strongly as fine home mission territory; and as we study, let us plan to give according to our means and to the need of the work. This will be our first month on the new apportionment cards, as well as with the new mission fields, so let us make memorable the transition period, and after starting well, let us be faithful all the year.

If by any chance the Mission Fields or the apportionment card did not reach your society, auxiliary, Royal Ambassador or Sunbeam Band, let me know, and I shall be glad to mail you one at once.

SUCCESSFUL STUDENTS.

In one of our daily newspapers I was reading the other day the list of successful candidates for license

to teach in Alabama. It was very interesting to see how many there were in Dale county, and of the number what a large per cent. were from Newton. I can but believe that the Newton students were prepared at our own splendid Baptist Institute there, and so I commend to you the interests of the school, asking that you pray for it and uphold the hands of the State Mission Board, as it helps it materially. As you will see from the stories given below, this secular education, however successful it may be, is but a part of the splendid Christian atmosphere surrounding the students there.

Heart-Stirring Stories.

A 13-year-old girl, pale, thin, poorly clad, passed the schoolhouse door each morning to earn a few cents in the factory. The principal observed her, pitied her, asked her to come to school, gave her books, tuition and sympathy. A spark of hope kindled in her eye, her step quickened, color came to her cheeks, and in a short time she was one of the brightest girls in school. She joined the church, developed into a noble, good woman, and in three or four years was licensed to teach school. This she did with success for two years, when a young man passed her humble home, saw her beautiful form and face, received at her hands a kindness marked with that tenderness which can come only from a noble Christian spirit; then a courtship, a marriage, and a happy home in the best town in South Alabama; but before marrying she paid her tuition and continues to help the school by words of gratitude.

This girl was among the first to receive help at the hands of the principal of the Baptist Collegiate Institute about eight or nine years ago. Others heard of it and sought entrance and assistance. Dozens and scores were helped from time to time. One hot day about eight years ago a young man walked to town and inquired for the school. His trousers were too short, and his general appearance indicated poverty and a want of education. A large valise borne on a large stick which rested on his shoulder contained all his earthly possessions. His clear eye, his firm features, his frank expressions, all indicated that he was a diamond in the rough. The principal gave him the work of sawing wood and doing chores. He was faithful, and remained till he was graduated. He then went to college and was graduated. He is now one of the promising preachers and teachers of this section.

About six years ago the principal received a letter from a girl about 14 years of age asking to be admitted without money. Her widowed mother, a graduate of the Judson, and her father, a graduate of Howard College, had instilled in her an insatiable desire to be something and to do something. The house being full of students, many of whom were themselves in school on credit, the little girl was denied entrance with the explanation that there was not a vacant bed in the house. Then she wrote back to the principal that she would sleep on the floor and do any way just to get in the school. She came, and all she had was tied up in a soiled skirt, packed in a small, broken trunk. The principal's wife gave her a new dress, and a good brother in town gave her another. She was taught to work, and she studied hard. She became a teacher, and is this day supporting her aged mother.

During these twelve years more than two thousand

boys and girls, most of whom were poor, have received instruction and inspiration in this school. More than five hundred teachers have gone out from its walls, and are now teaching with marked success throughout the state. More than a hundred young preachers have studied here, and a great many of them have pressed forward through the colleges and seminaries. Out of the eighty-six graduates from this school, every one is a member of some church, and nearly every one will conduct a prayer meeting, teach a Sunday school class and do other service in the church. It would take a volume to give even a sketch of the scores of poor boys and girls who have received help in the way of credit at the hands of the principal. More than half the teachers in several counties received their education and training here. In almost every instance they have gone out with the missionary spirit, organizing Sunday schools, B. Y. P. U.'s, etc., wherever they teach. In some instances the teacher, either boy or girl, has been the superintendent of two Sunday schools at the same time, one in the morning and one in the afternoon. Of course, a great awakening throughout this section has been felt, as a large portion of this work has been done through the young Christian workers.

REV. R. M. HUNTER.

LIFE IN HAVANA.

"Life in Havana, the capital city of Cuba, is, for the rich, a life of luxury, ease and pleasure, and for all classes a succession of holidays. In this city of noise, color and great variety of scene, a boy or girl has the opportunity to learn much of the customs and habits of many different nationalities. Ships from many countries of Europe come into the harbor of Havana, and parties of sailors, Norwegian, Swedish, Italian, German, French and other nationalities, are to be seen walking on the public promenades, or in the parks, or chatting in the cafes.

"A typical sight is the Chinaman, with country produce for sale, carrying two immense baskets hung from a wooden yoke on his shoulders; each basket holds more than a bushel, and seems to be enough of a load for a horse, but John Chinaman goes silently and patiently along, attending strictly to his work; living in the suburbs of the city in a grass-thatched hut, he subsists on almost nothing and hoards up money. There are pretty Chinese shops, where fine silks, fans and vases are displayed. The tile floors are kept as clean and smooth as a mirror, and the goods neatly arranged, and everything is spotless. It is hard to think of the proprietor as a fellow-countryman of the market peddler.

"Heavy two-wheeled carts go lumbering over the paved streets, drawn by mules, which carry a noisy cluster of bells on their gay brass-trimmed harness; long red tassels hang from either side of the mules' heads, and give a very picturesque appearance. The coach horses also wear bells, and the scissors-grinder, umbrella-mender and toy vender have some piercing noise-making device to attract attention.

"On first visiting Havana you would be impressed by the light or gay colors everywhere and the glare of light. The sun is reflected from the buff, pink or blue buildings with dazzling brightness. A long, cloudy day is rare in Cuba, and there are no foggy mornings, gradually giving way to clear day; but so soon as the sun is up it shines with a noon-time glare, and you are glad to walk on the shady side of the

street. Just after sunset is by far the pleasantest part of the day unless it is the early morning. About 4 o'clock in the winter months, or 6 in the summer, everybody comes out to walk or drive, and the parks are filled with gaily dressed people, and a stream of coaches, carriages, automobiles and other wheeled vehicles keeps going around the Prado (a long promenade), and out on the Malecon, which is a drive flanked by a low sea wall. When the wind blows from the north the spray sometimes dashes over this wall, and the surf leaps almost to the top of the lighthouse on Moro Castle, at the entrance to the harbor.

"The poor of the city do not suffer so much from lack of food and clothing as from sickness and weakness. The only wonder is that they can live at all in the places they come from. A hallway opens into a stone-paved courtyard, where there are 25 or 30 people, men lounging about, women washing or cooking in braziers over charcoal fires, and dirty children playing about them. An entire family will live in one apartment in the rooms that open on three sides of the court. The rooms have, at best, one window and one door. Yet, even coming from such squalid places, they appear on the street on special occasions in spotlessly clean and quite neat clothes, and then enter into their feast-day celebrations with spirit. Scarcely a week passes without one of these festivals."

SCRIPTURE THOUGHT.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes, 9:10.

A LETTER TO MOTHER BY A LOVING DAUGHTER ON "MOTHERS' DAY."

Isn't the institution of Mothers' Day a beautiful one? Of all holidays or other days, none compare with it. Not that we should not at all times reverence our mothers, or that I do not, but for the whole nation to set apart a day in which to honor and reverence mothers is a just tribute. Words fail me when I try to express what my heart feels. What a noble set of sacrificing mothers you have been to us all, and how much I love you for it! I never could realize what you have endured for your children until I have had little ones of my own, and I wonder if I will have strength to meet all that comes to me in the future years as bravely and uncomplainingly as you have! You have been a good, true mother, and your children love you dearly for it, every one of them. I wish it were in my power to drive away every trouble and heart-ache that may come in your way ever again, and that only happiness and sunshine should be yours and papa's portion. Never did anyone deserve it more than both do; never did parents strive harder to fulfill the office of father and mother, and sacrifice everything more completely for the welfare of their children. May we all prove worthy of such devotion: I know that you both know how deeply and sincerely I love you; that I wouldn't do aught to grieve you; that I would gladly take every care and burden from you; but still I love to tell you about it. God grant that my own children may love me as well in after years as I do you both. May this be a happy year for you both, and may many more follow filled with the joy you both deserve.

YOUR LOVING DAUGHTER

(More daughters could shed sunshine into mothers' hearts if they would do as did the above Alabama daughter.)

Mobile, June 20. (Special to Advertiser.)—The funeral of ex-Mayor J. C. Bush took place this afternoon at 5 o'clock from the First Baptist church, on Government street, the edifice which he endowed to the extent of over \$25,000. The attendance was very large, including the mayor, city officials and other men of prominence in the city. Rev. J. J. Taylor, of Knoxville, Tenn., who was pastor of the Mobile Baptist church for a long number of years, conducted the service for the dead. The burial was in Magnolia cemetery, where many beautiful floral designs were placed on the grave. A delegation of Masons from the various lodges attended the funeral.

(Dr. W. J. E. Cox, his pastor, is attending the World Missionary Conference in Edinburgh.)

BROTHER CRUMPTON'S TRIP NOTES.

Passing through, I spent a night in The Decatur.

The resignation of Pastor Yates of the Central church was on the lips of every one. He goes to Tyler, Texas. They get a good preacher who has brought things to pass everywhere he has been. He leaves his church in fine condition. We shall miss him much.

I had a short talk with Brother M. W. Gordon. He has done a great work in the old town. They have now a beautiful, well located brick building and a strong membership. How hopeless the case seemed there for many years! A few faithful ones, aided by the board, held on like grim death, hoping and praying for a change. The change came when the tide of improvement, sweeping the country, swept into the old town some earnest, thrifty Baptists. Often the cause looks hopeless in an old town, where the denominational lines are closely drawn. There is where stick-to-itiveness pays.

A member of the State Mission Board once said of a certain town where the Baptists had only three members: "What is the use to waste money on a place like that? We have nothing there; other denominations have possession, and I for one am willing for them to have the place." Whereupon the secretary said: "If that should become the policy of the board, you would have to get another secretary, for I am not willing to surrender any place." That town was saved to the Baptists. We have now a strong, self-sustaining, mission-supporting church, where once there were only three members, two of them women. In this North Alabama country these surrendered towns are found more than in the Southern sections.

Moulton,

the county seat of Lawrence county, was the place of my destination. It is fourteen miles from Hillsboro, the nearest point on the railroad. Here is another bad roads section. The rain had been falling the last few days, and was still falling. This made matters worse along the road. What a country is the Tennessee valley! Four miles of my route lay through the valley. On either side stretched out for miles is the level, red soil, which could be easily made as beautiful as anything to be found in the best of Tennessee or Kentucky. But signs of neglect were to be seen everywhere.

Crossing the mountain over the bad roads puts one in fine shape to look down on Moulton Valley, in which the town is located. The valley stretches from Russellville east maybe seventy miles. They say it is one of the richest in the state. It is strange that no railroad has been built through this fertile valley. Unlike the Tennessee valley, I am told, the greater part is in small farms, where the people live in greatest plenty and refuse to sell for any price. Think of a country that has thousands of bushels of corn to sell in May; that makes red clover, and where four or five cuttings of alfalfa can be had each year!

Another good thing is, the Baptists predominate in all this region. I can imagine nothing better than a country with good soil, good health, a thrifty white population, strongly Baptists of the right sort.

The Baptists have a good organization at Moulton, and have just completed a handsome brick house. The occasion of this visit was the dedication of their building. The rain interfered, but we had a good congregation of as attentive listeners as I ever addressed. Brother K. L. Quinn is the beloved pastor. One of the members said to me: "Quinn is a preacher right. He is a real good preacher, but his work doesn't stop in the pulpit. He is one of our foremost citizens. He is for all that looks to the betterment of things. He gives his time and gives his money, too, as he can, to help things along." Brother Quinn, like a number of others, has six or more points where he preaches.

I shook hands with Brother J. M. Roberts, who lives at Moulton and preaches thereabouts.

Because of the continued rain, I could not get out to see the town, but I am sure it is prosperous. Brother White, of the Moulton Advertiser, furnishes one of the best country weeklies in the state, and it stands for everything that is good. I saw the fine brick high school at a distance. They have reason to be proud of it.

I was not an original supporter of Governor Comer, but my opinion is, his administration will go down in history as one of the very best. He made mistakes, of course, as any man would have done; but these high schools and other things he has done for education, to say nothing of some other things, will be a monument to perpetuate his memory.

I got out of the pulpit at Moulton into a buggy and drove through mud and slush and rain back to Hillsboro just in time to catch the east-bound train, which took me to Bridgeport, nearly a hundred miles away, to fill a night appointment. Good Brother Bailey, known all over his section as one of God's best, told me of the little church at Hillsboro and its struggles. How I wished I might stop over and be with them!

The occasion of my visit to Bridgeport

was the closing exercises of our Baptist school. My part was the sermon before the Society of Missionary Inquiry. It was a joy to stand before a great audience in the magnificent chapel of the school building and lay upon their hearts the great obligation to give the gospel to the lost world. What a property the Baptists have here! If the Baptists of this section will support it, the school will become a great factor in the development of our people. Bridgeport is one of the boom towns of years ago. One disaster after another has followed it, but I believe it will yet become a place of importance. The school, of which Brother Glennore Garrett of Tennessee is the principal, is appreciated by the people of the town of every denomination. The past session was broken into by the smallpox for two months, but enough of the students came back to give them a very good closing.

Sister Garrett, the leader of the Mission Study Department, is doing great good, directing the thoughts of the students to the great work lying out before the Baptists of this great country.

Brother W. W. Stout is the enthusiastic young pastor of the church. His people are made up mostly of young people, and they have caught the pastor's spirit. They are planning for a church building, having money in the bank to pay for a well located lot. It was a disappointment to pass so many places without stopping, but

Commencement at Howard

was on, and I hurried back to look in on the college. I guess it will be written up better than I can do. Hon. Walker Percy's address before the graduating class was practical from start to finish. Some of us didn't agree with him in everything, but he is a man of great heart and great mind in a great body.

Alabama is looking for great things from Mr. Percy, and a host of fine young men who will be in the halls of legislation next winter in Montgomery.

Dr. Montague's remarks to the large graduating class were touching and fully appreciated.

I talked with numbers of our preacher boys. Oh! if we could put our boys to work in the summer! Some of them have found work, but some have not. Wonder if the time will ever come when the board will be able to furnish work for them all!

W. B. C.

The secret of the Sugar Trust's power is found in eight innocent-looking words of the tariff: "Not above No. 16 Dutch Standard in color." Those eight words conceal the "joker" which costs the American consumers of sugar \$50,000,000 annually. The Dutch Standard originated in Holland, and "consisted of twenty glass bottles filled with twenty grades of sugar carefully graduated in color from the darkest, No. 1, to the lightest, No. 20. When a cargo of sugar came into Amsterdam, samples were taken to a broker's office and 'matched' with the standard colors." All the leading nations of the world except the United States have long since abandoned the Dutch Standard and adopted the polariscope test which determines scientifically and exactly the purity of sugar. Even Holland has abolished the obsolete and inaccurate color standard. But this out-of-date Dutch Standard has been purposely kept in our tariff to give the Sugar Trust a monopoly of all the imported sugar and also a monopoly of all the refined sugar sold to the American consumer.

BOOKS

The Fly-Aways and Other Seed Travelers.

This is a delightful and instructive work for children by Francis M. Fultz, A. M., with illustrations from photographs by the author and published by the Public School Publishing Company, Bloomington, Ill.; 60 cents postpaid.

It is a guide to ideal nature study for children because their interest is maintained by the great variety of forms they are led to discover. Their imagination directed to constructive organization of knowledge. Their sympathies brought into play by the vital problem of how plants find homes for their children, which is made the basis of classification.

Of the many phases of nature study, seed distribution is perhaps the one of greatest interest to the younger children; it affords them an ideal field for work. Nothing is more plentiful than seeds. They are easily found and there is no time of the year when some of them may not be seen on their travels. The Catalpa, Box Elder and other seeds of the previous year are still searching for homes, when, in May, the new Dandelion, Elm and Soft Maple seeds are starting off.

We predict, however, that parents who buy the book will read through it before they turn it over to the children.

The Power of Speech.

By Edwin Gordon Lawrence. Cloth; gold stamped; 250 pages. Hinds, Noble & Eldridge, New York, N. Y., \$1.25.

This is a comprehensive system of vocal expression consisting of thorough and practical instruction in the use and management of the speaking voice, embracing deep breathing, articulation, modulation, emphasis and delivery; vocal coloring, interpretation of the written word, the power of converting thought by means of vocal expression, and the principles of oratory and dramatic art designed for the use of lawyers, clergymen, actors, statesmen, teachers, lecturers and all who use the voice for public speaking in any form, and particularly adapted to the use of schools and colleges.

The book is the work of one who has devoted a lifetime to the study of the speaking voice, and who is acknowledged an authority in his profession.

Mr. Lawrence has been active professionally for over thirty years, during which time he has conducted the Lawrence School since the death of his father in 1882, lectured on oratory in many institutions and on literature for the Department of Education, New York City.

A Study of the Lord's Prayer.

By William R. Richards, pastor of the Brick Presbyterian Church, New York City. Price, 75 cents; postage, 6 cents.

The pastor of the Brick Church in New York occupies a position of great influence by reason of the commanding character of that church in the great metropolis; and Dr. Richards is also the moderator of the greatest of our Presbyteries.

This little book is the latest, and in some respects the best, of the many treatises on "the prayer which teaches to pray." It is marked by the same deep spirituality that characterizes the author's book, "The Apostles' Creed in Modern Worship." His lucid style and the gentle persuasiveness that makes itself felt on every page will make the book an influence for genuine devotion.

Presbyterian Board of Publication, Philadelphia, Pa.

Essays in Pentateuchal Criticism.

By Harold M. Wiener, M. A., LL.B., of Lincoln's Inn, Barrister-at-Law. Author of "Studies in Biblical Law;" 255 pages, 8vo., cloth. \$1.50, postpaid. Bibliotheca Sacra Co., Oberlin, Ohio.

The six articles on Pentateuchal Criticism, by Harold M. Wiener, which appeared in the Bibliotheca Sacra from July, 1908, to October, 1909, inclusive, are the most damaging indictment of the prevalent Higher Criticism that has ever been made. With a general knowledge of the subject far superior to that of the critics who would relegate the Ark, the Priestly Code, most of the Law and Deuteronomy to the later part of Jewish history, and a scholarship fully equal to theirs, Mr. Wiener maintains the integrity of the Pentateuch as a production of the time of Moses.

To make these articles more accessible to the general public, they have been issued in book form, with an introduction by Mr. Wiener, and full indexes of texts and subjects.

Dr. Wiener maintains that the neglect of textual criticism in the case of the Pentateuch has led to the wide acceptance of Astruc's inaccurate clue from the use of the Divine appellations in the book of Genesis. He has shown in the pages before us that there exists material to prove that in an enormous number of instances the Massoretic text is quite unreliable in regard to these appellations. Down tumble, then, the card-built theories which so confidently apportion this section to J, that to E, the other to P. With gladness let us consign the fallen piles of guesses to dust-bin, and congratulate this able lawyer for his coup de grace to the Wellhauser critics of the Pentateuch. The book will be read with interest and sympathy by theological students who find it difficult to keep pace with the more advanced views in Biblical criticism.

The Statesmanship of Andrew Jackson.

Edited by Francis Newton Thorpe, Ph.D., LL.D. The only collection ever published of the Writings and Speeches of Andrew Jackson. Carefully selected to show every aspect of his statesmanship.

The editor is one of the greatest living authorities upon the Constitutional History of America. His "Constitutional History of the United States" has often been quoted in the decisions of the Supreme Court. His thirteen years' experience as professor in the University of Pennsylvania has given him an adequate idea of the needs of both the scholar and the student, and his great experience as a writer and editor has made him exceptionally well fitted to undertake this work. The United States government, realizing his abilities in this connection, recently selected him above all others to edit and compile "The Constitutions, Charters and Organic Laws of the States and Territories." His name is an absolute guarantee that the editorial work is the best possible.

The times in which Jackson lived were unsettled times—a period of transition. His own character was so strong that it provoked a perfect storm of extravagant eulogy and scarcely less extravagant condemnation. One desires, amidst the tumult, to see and know Andrew Jackson as he really was. Let the flatterers and detractors cease their din. Jackson is equal to telling his own story. He is capable of translating action into words. Events can speak for themselves. Jackson was a maker of history.

His writings stand for conduct, action and decision of the highest type. They are comprehensive and informing, and ring with the meaning of the Declaration of Independence and of the Constitution itself.

The book is beautifully and legibly printed from eleven-point old style type upon a soft cream-toned, wove paper of extra quality. In short, the mechanical details are worthy of the subject-matter, and are up to the high standard maintained in all our other publications. The work is rounded out by those two adjuncts which all good books should possess, but which they so often lack—a good bibliography and an elaborate analytical index.

Cloth, \$2.50. The Tandy-Thomas Co., New York.

The Philosophy of Happiness.

This is a consideration of normalism by R. Waite Joslyn, LL.M. We confess that we were a little hazy concerning the real meaning of normalism, and for fear some of our readers may be in the same fix we will give the definition of it as it appears in this book:

"Normalism is a philosophy of life that depends for its justification upon no particular creed or doctrine, upon no particular interpretation of the activities of nature, but upon knowledge of nature's unchanging laws, and has for foundation the fact that in the life of each individual there is a normal way of conduct and being, and its realization in practice brings man his best and highest good. It does not aim to explain the unknowable, but rather to teach men the conditions by which the best is attainable, and of

their powers in the realization of those conditions. Not closing its eyes to the mysteries of life and being, it yet holds that the conduct of life and the relations of man to man are of first importance. To live within the conditions of life that rest eternal in the universe to the end that happiness and high developments may be attained, is the first aim of its faith."

Then follows chapters on The Sons of Life, The Right to Be Happy, The Question of Happiness, Man as an Organism, Normal Life, Expressions of Energy, Habits and Attitudes as Related to Normal Life, Activities as Right and Wrong, Standards for Conduct, The Struggle of Life, and The Struggle of Man With Man. Normalist Pub. Co., Elgin, Ill., \$1.00.

A Year Book for Primary Grades.

This work by Etta Merrick Graves and Amella Warfield Watkins, both experts in kindergarten and primary work, and holding responsible positions in well-known Eastern schools, is enriched with music by Rupert W. Graves, B. A. The book is based on Froebel's Mother Plays. We sincerely agree with the authors that "development of character, which is the aim of education, cannot begin too early. The loving mother's instinctive play with her baby is the first step. Play is the language of children." Through it the child reproduces the drama of life. How careful we should be to hold before him only the high ideals of manhood to be thus reproduced! It will be remembered that Froebel incorporated in his Educational Mother Plays the elements of good which were not always revealed in traditional plays. In this series the child sees his relationship to the family; to civil society; to the church and state. We started to try and give some idea of the good things in the book, but found it nearly as hard to do as if we tried to give a summary of a dictionary. There are seed thoughts and more seed thoughts, and games galore and music by the score. It is a veritable treasure house for teachers and parents. The illustrations are attractive and to the point and paper excellent. Milston-Bradley Co., Springfield, Mass., \$2.00.

A Square Look into Eternity.

The author, J. C. Jensen, says: "The object of this book and its service to humanity is chiefly to eliminate fear and awe for that which has been considered as supernatural." He believes that his theory lifts man from being a worm in the dust (as taught by the orthodox, and we plead guilty) up to equality with their intellectual, corresponding spiritual beings. He claims that it gives a comprehensive history of creation, confirming that in the Bible as well as the Darwinian theory of evolution. There is much in the book to fill one with wonder, and from time to time we had to almost hold our breath in sheer astonishment at some of his premises and conclusions, and yet we believe the author is sincere, and wrote the book with a serious purpose. We rather liked the way he closed his letter to us: "In search for solution of religious problems in facts and figures without fear or favor." J. C. Jensen, author and publisher, 405 Charles Bldg., Denver, Colo. \$1.00.

The Garden of Girls.

By Marian A. Hilton. This story is full of all the witchery and charm of budding womanhood when seen at its best.

It tells of the adventures of two Southern girls, who go to New York to earn their living after suddenly losing their meagre fortune. Their refinement and kindness gain them many friends as delightful as themselves, while their perseverance and pluck gradually surmount the difficulties which beset their path.

It is an idyllic picture drawn true to life in its best phases, though set amid humble surroundings. There is just enough of the unpleasant to prevent the sweetness from cloying, and just enough pathos to accentuate the gentle humor which pervades the story.

It is an entertaining tale of vivacious, wholesome-minded girls, told in the natural and simple manner that is the highest expression of art. The illustrations are as fine and delicate as the story, and the story is as captivating as its title.

Price, \$1.50. For sale in all book stores. The Tandy-Thomas Co., publishers, 31-33 East Twenty-seventh street, New York City.

SUGGESTED PROGRAM

Of the Eighty-ninth Session Alabama Baptist State Convention, to Be Held at Albertville, Ala., July 19-21, 1910.

Tuesday Morning.

- 9—Devotional exercises—A. W. Briscoe, Camp Hill.
- 10 to 10:30—Organization. Announcement of program committee—C. A. Stakely, Montgomery.
- 10:30 to 10:45—Receive visitors.
- 10:45 to 11:10—Introduction of new pastors. Reception and return of greetings.
- 11:10—Sermon—Paul V. Bomar, Marion.

Tuesday Afternoon.

- 2—Devotional services—W. W. Stout, Bridgeport.
- Reports—Board of Directors, State Board of Missions, Trustees of Howard, Board of Ministerial Education, Trustees of Judson, Trustees of Central Female College. Our Secondary Schools—Trustees of Healing Springs, Trustees of Newton College Institute, Trustees of Orphans' Home, Board of Aged and Infirm Ministers, Committee on Co-operation, Statistical Secretary, Historical Committee, Treasurer, Reports of special committees—Committee on Educational Needs, T. W. Palmer, Montevallo; Hospital Committee, A. J. Dickinson, Birmingham; Centennial Committee, C. A. Stakely, Montgomery. Announce committees to report at this session.

Tuesday Evening.

- 8—Devotional exercises—C. J. Bentley, Avondale.
- 8:15 to 9:30—Report on Foreign Missions; chairman, W. W. Lee, Montevallo; speaker, W. M. Anderson, Woodlawn.

Wednesday Morning.

- 9—Devotional exercises, David Bryan, Cuba State Missions, Secretary W. B. Crumpton. (Besides State Missions, this includes Bible and colportage tract distribution and evangelism). Discussed in ten-minute talks, until 12 o'clock.

Wednesday Afternoon.

- 2—Devotional exercises—J. W. Partridge, Russellville.
- 2:15 to 2:30—Miscellaneous business.
- Conferences—
- 2:30 to 3:30—Laymen's meeting—Chairman, R. E. Pettus, Huntsville.
- 3:30 to 4:30—Alabama Baptist Ministerial Benefit Society.
- 4:30 to 5:30—Moderators and clerks—Dr. C. H. Franklin, Union Springs.

Wednesday Evening.

- 8—Devotional exercises—H. W. Fañcher, Mobile.
- 8:15 to 9:15—Home Missions—Chairman, J. A. French, Eufaula; speaker, L. O. Dawson, Tuscaloosa. Ministerial Education—Speaker, Jesse A. Cook, Montgomery. Memorials—Chairman, M. M. Wood, Furman.

Thursday Morning.

- 9—Devotional exercises—W. T. Foster, Midway.
- 9:15 to 9:30—Miscellaneous business.
- 9:30 to 10:30—Our Secondary Schools: Newton Collegiate Institute, Healing Springs Industrial Academy and the Home Board schools at Gaylesville, Pisgah, Bridgeport and Eldridge—A. E. Brown, Asheville, N. C.
- 10:30 to 11:30—Judson College—J. D. Gwaltney, Talladega.
- 11:30 to 12—Central College—H. B. Foster, Tuscaloosa.

Thursday Afternoon.

- 2—Devotional exercises—J. L. Jackson, Hartsboro.
- 2:15 to 2:30—Miscellaneous business.
- 2:30 to 4—Howard College—J. L. Rosser, Selma.

Thursday Evening.

- 8—Devotional exercises—J. A. Smith, Columbia.
- 8:15 to 8:45—Orphanage—Chairman, E. E. George, Mobile.
- 8:45 to 10—Temperance—Chairman, Eugene Ballard, Prattville; speaker, S. H. Campbell, Troy.

Friday Morning.

- 9—Devotional exercises—J. H. Chapman, Tusculumbia.
- 9:15 to 9:30—Miscellaneous business.
- 9:30 to 10:30—Aged and Infirm Ministers—J. S. Carroll, Troy.
- 10:30 to 11—Woman's Work—Chairman, Eldred M. Stewart, LaFayette; speaker, Preston Blake, Birmingham.
- 11 to 12—Sunday Schools—Chairman, D. H. Marbury, Tuscaloosa; speaker, J. G. Dickinson, Gads-

Friday Afternoon.

- 2—Devotional exercises—D. W. Morgan, Fayette.
- 2:15 to 2:30—Miscellaneous business. B. Y. P. U.—Chairman, J. G. Dobbins, Grville; speaker, S. A. Cowan, Montgomery. Unfinished business.
- 5—Adjournment.

CHAS. A. STAKELY, Chairman.

THE PROPOSED BAPTIST ENCAMPMENT.

(J. L. Rosser.)

I notice in this week's paper the plea for an encampment for Alabama Baptists. We believe this sort of denominational assembly has proved its right to a place in religious circles. This fact, we believe, has not been questioned, but the whole difficulty has turned on the question of time. One of two things has got to happen before an encampment is going to find a resting place for the sole of its foot in Alabama, and promoters should address themselves to clearing the ground first.

The encampment, if held at all, must occupy the stage either in spring or summer. The state convention meets in mid-summer, and all efforts to change it to the fall season have been stubbornly resisted and overwhelmingly defeated. Personally, we much prefer the autumn, but the majority do not agree with me, and majorities must make the laws. It is impossible to have two summer rallies; the convention will not change, so the encampment is shut out from the summer months.

The young people's movement has its meeting in the spring; and, as we understand, they have refused to be merged into a general sort of assembly like the encampment. But it seems to us that this is the only hope of finding a place and a time for a new assembly. The B. Y. P. U. would reap an hundred-fold more inspiration and information from an encampment than it does from its meetings held alone. So we hope to see the promoters work to find a location, and then we can join hands in building upon the chosen and appropriate site.

THAT SERMON.

In your issue of the 8th you published a sermon from Brother P. G. Maness. I put aside the paper to read later. When I wanted it, it could not be found. Brother Kierce, one of our old preachers, who belongs to the "shut-ins," wrote me: "I have been out of heart since the late election, feeling that all was lost. But Brother Maness' sermon has filled me with hope." Thereupon I renewed my search for the paper. I have read it, and ask every reader of the paper to turn back and read it. It is a sermon of rare uplifting power. I have written Brother Maness to prepare it for publication in pamphlet form. Don't know where the money is to come from, but somehow it will be printed. God bless the preacher, and God bless the old hero who, sitting in loneliness, read it and called attention to it. W. B. C.

THE COMING CONVENTION AT ALBERTVILLE.

I wonder if our North Alabama Baptists will be there! Time and again the convention has gone to this section of the state, to be disappointed in the attendance. The Baptists of the Northern counties did not know we were there—at least they did not count. It is so important that we have a great convention. We were in the Wiregrass last year for the first time, and the attendance was fine. The press committee ought to get busy and have "write-ups" of the coming convention in every paper in North Alabama. The greatest thing that can be done for the development of our membership is to get them out to our conventions.

How Long Shall We Stay?

At Roanoke we took away Tuesday from the Baptist Ministers' Conference, in order to give more time to the convention. The preachers yielded reluctantly for the good of the convention. When we met at Andalusia some brethren who are always in a hurry began to figure "to save time," and we adjourned Thursday night, though the program provided for a session through Friday. If this is to be repeated, I shall favor giving Tuesday to the pastors' conference. The work of the convention cannot be done right with less than a four days' session. I suggest that the nervous brethren remain as long as they can, and then slip away when "oblegged" to, and not meddle with the program. Some of us will stay and wind up the business in some way.

The Students' Fund.

Some years ago we took from the Seminary representative the privilege of calling for pledges for the students' fund. It was noble in the brethren to say "We will provide for all our Alabama students." Have we done so? I am sure we have not. It looks bad for Alabama. We ought to provide for our own. If some other assurance cannot be given the Seminary representative, we had better return to the old way of taking pledges for the students' fund. This need not interfere with our calendar plan. The pledges will be taken when the month comes around for ministerial education.

Two Surprising Things.

One would guess that preachers would certainly take great interest in ministerial education and the aged ministers. All of them received tuition free at the colleges, and most of them received some aid from somebody in the years of their struggles for an education. Who of them doesn't know the sad lot of the old preachers, many of them without a home and no means of a support.

The great majority of pastors seem not to care for either. Look at the measly sum of \$150.49 for the latter last year, and read the report of the Board of Ministerial Education in the minutes. It looks like ingratitude for favors received in one case, and ingratitude for labors performed in the other. Shall we not, another year, remove this reproach? I don't believe an endowment for either is the best thing, but regular and liberal collections from the churches. Of course, if we just won't take the collections, and can raise the endowment, we should do the latter, giving up the former.

Prepare to Be Wornout.

If one gives attention to the convention for four days in July, he may expect to be tired when it is over. He can save himself somewhat by going out sight-seeing during the sessions, or he may sit out under the shade trees, or go into the basement, pull off his coat, smoke cigars and criticize the universe with the loafers certain to be found there. But the missing of one session will break the connection, and he will never regain interest. Only those who attend every session ever get all the good to be had out of the meeting. Remuneration comes when one returns home filled with information and enthusiasm about the meeting. W. B. C.

A colored preacher, when inviting an evangelist to come and preach to his people, requested him not to preach on the Commandments. He said the Commandments were not very popular in his congregation.

CONVENTION RAILROAD RATES.

Round trip tickets at reduced rates will be on sale from all the principal stations for the approaching state convention at Albertville, which will be in session July 19, 20 and 21. Tickets will be sold July 18-19 and for trains scheduled to arrive in Albertville before noon of July 20th; returning will be limited to reach starting point not later than midnight of July 23d.

Persons residing at non-coupee stations on the Atlantic Coast Line and Southern railway should give notice to the ticket agent at least two or three days in advance in order that they may secure through tickets. It is a precaution worth taking at all small stations to inquire several days ahead if the agent has received instructions to sell such round trip tickets.

Rates will be about the same as heretofore, that is, figured on approximately 4c per mile for the round trip. Tickets are good alike for delegates and visitors. Be sure to ask for round trip tickets.

WILLIAM A. DAVIS,
Chairman Transportation Committee.

A PAGE OF INTERESTING SHORT ITEMS

Rev. Cecil V. Cook, of East Lake, is assisting Bro. J. H. Chapman in a meeting at Tusculumbia.

Mrs. Russell Sage has given \$5,000 to the Audubon Society in the South, and the robin will be protected.

It is now settled that the Baptist World Alliance is to be held from Monday, the 19th, to Sunday, the 25th of June, 1911. Just a year to get ready in.

Gypsy Smith has undergone a slight surgical operation, and is at present in a nursing home in North London, where he will remain for the next fortnight.

London, the world's greatest metropolis, has now 7,537,190 of population. Forty thousand marriages are celebrated in that city yearly. It has 148,600 paupers and 2,151 miles of streets.

"I cannot say we loved Henry M. Stanley, the great African explorer," one of his lieutenants said to a friend. "We were all afraid of him, but we all believed in him. When he hadn't his rifle in his hand he had his Bible."

We have received a handsome program of the second annual meeting of the Georgia Baptist Assembly, which will be held at Blue Ridge, Ga., August 7-21. We hope it will not be many more years before Alabama Baptists will have their encampment grounds.

We overlooked the fact that at the Southern Baptist Convention Dr. W. A. Hobson was elected to the presidency of the Alumni Association of the Southern Baptist Theological Seminary. We are always glad to know that honors are being heaped on the head of this modest but capable Alabamian, who is sojourning in Florida.

We are indebted to our friend, Rev. H. B. Woodward (and, by the way, we think it is about time he was coming back home), for a handsome souvenir program of the sixth annual assembly of the Texas Baptist Encampment Association to be held at Hancock Park, Lampasas, July 14-24, which is just two miles from the geographical center of the empire of Texas.

In our haste for wealth and success we are criminally careless with reference to human life, and though there seems to be improvement in laws and habits, throwing additional safeguards around the lives of the common people, still there is recklessness enough about our institutions to call down upon us the protests of the just and the anger of heaven, and provoke the awful word spoken to the first murderer.

The Alabama Press Association at its recent session in Mobile elected the following officers: President, McLane Tilton, Jr., of the Pell City Progress; vice-president, A. B. Tucker, of the Thomasville Echo; secretary, Jacob Pepperman, of the Southern Odd Fellow, Montgomery; treasurer, Frank Crichton, of the Clanton Banner; historian, Major W. W. Screws, of the Montgomery Advertiser; annual orator, Webb Stanley, of the Greenville Advocate; annual essayist, Mrs. Charles L. Greer, of the Marion Standard; poet, Tom Garner, of the Tuscaloosa Times-Gazette.

The wrought iron gates presented to Brown University by Mrs. C. Oliver Iselin in memory of her father, the late William Goddard, have arrived in this country and been placed in position. They were made by Michelucci, the famous artist who has done much work of this kind for homes and public buildings in South America. The work was done at Pistoja, just outside the city of Florence, in Italy, and both the design and workmanship are extremely pleasing. Wish somebody in Alabama would open their hearts and give a sufficient sum to beautify the Howard College campus.

Denis Crane gave in the last issue of the Methodist Recorder an account of a recent visit to Gypsy Smith, who was lying ill in a North London nursing home. The subject of summer evangelism was broached, and Gypsy Smith said, among other good things: "What Methodism is panting for just now is the open-air treatment. If you can only get Methodism—not little handfuls or sections of her, but the big churches or the connection as a whole—to appreciate the wisdom and joy of open-air work and of concentrating her magnificent abilities, first-rate organization and undeniable genius to the service of such a campaign, why, my dear sir, you would hear very little about decreases."

(Baptists need to air their principles more.)

The Central Christian church of Peoria, Ill., was built in record-breaking time. It took just ten hours all told to complete the structure ready for occupancy. One hundred and ninety men, members of the congregation, started to work at 8 o'clock on the morning of May 30, and at 6 o'clock the evening chimes on other churches throughout town were rung to announce the completion of the building. The Rev. Mr. Turner, pastor of the church, conducted memorial services in the church at night. The material for the building was given by various concerns in Peoria and other cities. This affords a concrete illustration of what co-operation means in church work.

Rudolph Franske, who was associated with Dr. Frederick A. Cook in Arctic exploration, has brought suit against Commander Robert E. Peary at Boston in the sum of \$10,000. This amount is estimated as half the value of furs and walrus and narwhal teeth which Franske bought from natives in the Arctic regions, upon arrangement with Dr. Cook that they should share them half and half.

And thus merrily goes on the trouble about the finding of the North Pole.

Vital statistics made public Wednesday show a decrease in the birth rate in France. The births in 1909 were 770,000, against 792,000 in the preceding year. Since 1851 the population of the republic has been increased only by 3,000,000, while the population of Germany in the same period has been increased by 30,000,000.

If France does not hurry up with her war against Germany she will get another licking. We hope, however, the French have given up the idea.

The only permanent values in the world are spiritual values. We brought nothing into this world, and it is certain that we can carry nothing out, except our own characters, and the characters of other men made better by our influences. Every man is facing inevitable and eternal bankruptcy except as he invests his life and his treasure in something that can abide forever.

We learn through a contemporary that the Secretary of the Treasury will experiment with a washing machine for bank notes. It is purposed to wash and iron the soiled currency as returned to the subtreasuries, instead of destroying it, thus saving the cost of issuing new bills. It is very hard to make money, and sometimes harder to collect it.

We congratulate Tremont Temple, Boston, on securing Robert Stuart MacArthur, D. D., LL. D., for ten Sundays this summer, and we sympathize with the Chautauquas which will miss his inspiring addresses.

We regret that we failed to read the proof on the excellent articles sent in by Drs. French and Hall on State Missions, and that they appeared so badly butchered.

Who is able to save the East from a soulless civilization and the West from a fruitless philosophy? There is none other name given among men whereby we must be saved.

Within fifty years after the arrival of the first missionary in Japan there have been gathered in 75,000 adult Protestant communicants. Within twenty-five years after the beginning of the work in Korea there have been registered 115,000 communicants.

There are no such things as sanitary measures or laws in Chinese cities. Dogs, often covered with cancerous sores, run about the streets. There are no quarantines. Lepers beg from you in the public highways. Scarlet fever, smallpox and other contagious diseases run at large.

"Can you give any evidence in regard to the character of the deceased?" "Yes, your honor; he was a man without blame, beloved and respected by everybody, pure in his thoughts—" "Ah! you knew him very well?" "No, your honor; I copied that from his tombstone."

The World's Convention of the Woman's Christian Temperance Union opened at Glasgow, Scotland, Saturday, June 4. On the Sabbath day, June 5, services and addresses were held and delivered in 121 different churches and halls in the famous metropolis of Scotland.

The Baptist Commonwealth prints a picture of the proposed building of the Baptist Institute Christian Workers, Philadelphia, and we are glad to know that the campaign for this new building is progressing with encouragement. When erected it will be a monument to the Baptists of the Quaker city.

Love your friends, and do not put them from you. Tell them of your love, not once, but often; and do not merely tell it, but prove your words to them and repeat the proof. Open your heart and love them kindly-wise. Make merry for them; make them happy; give them brightness; make your home cheery for them. The lost opportunities we most regret were opportunities for loving.—Selected.

What is said to be the oldest-fruit-bearing grapevine in America is on a farm in Roanoke Island, North Carolina. The vine was planted by one of the followers of Sir Walter Raleigh in 1654, and has borne fruit every year since, it is said. Ours must not be old enough to bear. Maybe Frank Willis will live to enjoy their fruit.

Richmond College has at last secured the deeds to the new college site. They represent 285 acres of land, 210 of which was given and 75 of which were purchased.

Every time we go out to Howard College we regret that those who located it failed to get more ground on the sides of Howard College.

If a Jew has consumption and wishes to go to the Crimea, which is known for its mild climate, he is not permitted to do so. If he suffers from some other disease for which the mineral springs of the Caucasus are very beneficial, if he is a Jew, he cannot go there. As a consequence, rich Russian Jews flock to the watering places of Western Europe and the poor among them have to suffer in silence.

David Ranken, Jr., of St. Louis, has not only given his fortune of more than \$3,000,000 to the support of his favorite school, named after him, the David Ranken, Jr., School of Mechanical Trades, but also has made provision for the \$3,000 annuity which he reserved for himself to be turned over to the school at his death. Wish some friend of Howard would give his fortune to it.

Children must go untaught, sanitary inspection and regulation must go unprovided, better workingmen's dwellings must be postponed, provisions for recreation and enlightenment must be put off, conditions accompanying labor, poverty and old age must go indefinitely without amelioration, in order that in this twentieth century men and nations, who, looking in the glass, call themselves intelligent and practical, may support an army and build a navy.

FOURTH OF JULY MEDITATION.

(By Rev. G. B. F. Hallock, D. D.)

"Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14:34.

When James Russell Lowell was asked how long the American Republic would endure, he replied: "As long as it is true to the ideals of its founders." With each recurring celebration of Independence Day, we should ask ourselves again the question: "In what does true national greatness consist? What are the foundations of our national life and the guarantees of our freedom? Have we degenerated since the early heroic days, or is there still virtue in the people and righteousness in our government?"

Two things are now quite generally conceded among civilized and semi-civilized peoples. The first is that God rules among the kingdoms of the earth; that He presides over and controls the destinies of nations. The second is that those nations that are righteous God exalts, while those that are sinful become a reproach and are destroyed. To a sinful nation it can be said, in the words that were on the walls of the wicked king's palace, "God hath numbered thy kingdom and finished it." The history and doom of every sinful nation is expressed in the words of the prophet: "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." The fact is, that the holy people are the happy people, the prosperous people, the people that are to have a lengthened and happy history. "Righteousness exalteth a nation, but sin is a reproach to any people." "This day the Lord thy God has commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thy heart and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes and His commandments and His judgments, and to hearken unto His voice; and the Lord hath avouched thee this day to be His peculiar people, as He has promised thee, and that thou shouldst keep all His commandments; and to make thee high above all nations which He has made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as He hath spoken."

I. "Righteousness exalteth a nation." This may safely be taken as a general principle.

1. Righteousness promotes the life of a nation. Good has in it the seeds of life. It is constantly reproducing itself. It has in it the potency of increased harvests of good. It produces thirty, sixty and a hundred fold. Evil has within itself the principle of decay. Its tendency is toward death, disintegration, destruction.

2. Righteousness promotes the prosperity of a nation. Evil does not pay. Good does pay. It is true of nations as of individuals that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Queen Victoria was right when she handed a Bible to an ambassador from a foreign court and said: "Tell your master that this is the secret of England's greatness." The best patriot is the man who loves his Bible best, tries hardest to live by it, and to get others to live by it.

The Glorious Fourth



3. Righteousness is the chief factor, not only in the prosperity, but in the safety of any nation. The nation that lives by the Golden Rule will keep free from strife. It will not ignore the dictates of common sense. It will not lay down its arms and invite others to overrun and override it. It will maintain its own strength and dignity. But it will maintain, first of all, righteousness of conduct. It will find its greatest strength, after all, in its character, its righteousness. A nation that is righteous is safe.

II. "But sin is a reproach to any people." It cannot be denied that in our times iniquity does most alarmingly abound. There is not a sin known to Satan which is not more or less prevalent in our beloved country. Fraud and dishonesty, embezzlements and defalcations, profanity, Sabbath-breaking, licentiousness, intemperance, gambling, political unfaithfulness—these things do alarmingly abound, and are a deep reproach upon our people. For the sake of the happiness, the prosperity, the perpetuity of our nation, they must be attacked by the people, and overcome by the power of law, public sentiment and right living.

There was not long since a remarkable gathering at Chautauqua. Fifty clergymen, representing twelve leading denominations, came together to answer the question: What peculiar difficulties and perils does the age present to the church and to the ministry? Of course, a peril to the church and ministry is a peril to the nation. Among the answers were: Indefiniteness of views on the fundamentals of Christianity; shallow thinking on most important subjects, and profound thinking on shallow subjects; unwillingness of the people to enter into a larger Christian experience; alienation of the masses of the people from the church, especially the working classes; the lack of spiritual power by which the church gains ascendancy over the world; evangelistic methods in lieu of study, and continuous pastoral service; indifference to the Sabbath by Christian people, who more and more engage in traffic on that day; lack of adjustment on the part of the church to changed social conditions; too great literalness in Bible interpretation and false views on inspiration. These subjects certainly bring us the woes from which the church and the nation have much to fear.

The Liberty Bell weighs 13,000 pounds, each thousand pounds representing one of the original thirteen states, while the girdle of stars round the rim represents the number of states at the time of its casting.

The bell was cast in London, and sent to America in August, 1752. When it was received it appeared to be in every way satisfactory, but on being tested the clapper cracked it. The authorities proposed to send it back to England to be recast, but a Phila-

delphia firm offered to do the work, and their offer was accepted. The bell was recast, with the addition of considerable copper, but again it failed to stand the test, and again it was recast. This time it was found satisfactory, and was placed in position in the State House on Chestnut street, with great joy and pride, and with little thought that twenty-three years later its ringing tones would indeed fulfill the prophecy of the words inscribed around it, to "Proclaim liberty throughout all the land to all the inhabitants thereof."

The bell was placed in the tower of the State House in June, 1753, with a handsome clock which was made at the same time. It rang out to the waiting people the glad tidings that the Declaration of Independence had been signed, July 4, 1776, and since that time it has been called the Liberty Bell. It was rung in celebration of the victories of the American army during the Revolution; it tolled the funeral knell of every signer of the Declaration of Independence—the last one being Charles Carroll, of Baltimore.

It rang a welcome to Lafayette, and tolled off strokes to mark his death. It tolled the deaths of Thomas Jefferson and John Adams. While being tolled when the funeral cortege of Chief Justice Marshall (who had died in Philadelphia) passed the State House en route to Richmond, the bell cracked; and at last, in the celebration of Washington's birthday in 1843, the crack became so large as to put the famous bell out of service forever.

When General Howe, at the head of the British army, advanced upon Philadelphia, there was great excitement. It was well known that all the church bells would be confiscated by the British and turned into cannon, and in the extremity a plan was agreed upon to save the precious Liberty Bell by burying it in 1777.

There, perhaps, never was a bell that has played so unique a part in the history of any country as our dear old Liberty Bell, and there probably never will be another. It rang in the birth of a nation, and the wonderful joy of its ringing was because the nation was born free. No wonder we cherish it with love and reverence, and although the mellow voice of other days is silenced in the old bell, we but love it the more for that, for its voice was lost in the service of the nation whose very first message was spoken through that voice.

SINCE JULY 4TH, 1776.

From Leslie's Weekly.

"I should like to come back to the earth a hundred years from now to see what changes science, art and politics would bring in the interval," said Benjamin Franklin shortly before his death in 1790. It was a characteristic remark. It was in line with the aspiration of thoughtful persons in all ages

of the world. But what would the American who died on July 4, 1776, think if he should be permitted to take a glance at his country today? The thirteen struggling British colonies of his time—for the Declaration of Independence was merely a desire which was not transmuted into fact until after several years of hard fighting—have grown into a nation of forty-six States. The 3,000,000 Americans of that day have expanded into 90,000,000. That thin fringe of settlers along the Atlantic seaboard from New Hampshire to Georgia, 133 years ago, has spread across a continent and has advanced to the Gulf of Mexico. The country now fronts on three oceans instead of one as in those days, and it has dependencies in two of them. Over Porto Rico, in the "American Mediterranean," the stars and stripes fly, as they do over the Philippines, Guam, Tutuila and Alaska's thousand islands in the Pacific. The republic of Cuba and the republic of Panama are under our guardianship. Across the Isthmus of Panama, which was surveyed for a canal in Charles V.'s days, the United States is building, at an outlay of several hundreds of millions of dollars, a waterway for the use of every country in the world on the same terms as for ourselves.

Within the memory of thousands of persons who are still actively at work, the United States had a low rank among the nations in the volume and the variety of its activities and in its wealth. Today the United States, with an aggregate valuation of \$120,000,000,000 for its real estate and personal property, equals in wealth the United Kingdom and the French republic combined, which are our nearest rivals in that field. While we have only 5 per cent. of the world's population, we produce 20 per cent. of the world's wheat, 22 per cent. of the world's gold, 35 per cent. of its coal, 35 per cent. of its manufactures, 38 per cent. of its silver, 40 per cent. of its pig iron, 42 per cent. of its steel, 55 per cent. of its petroleum, 58 per cent. of its copper, 70 per cent. of its cotton and 80 per cent. of its corn.

YANKEE DOODLE.

The usual order of celebrating the Fourth is a national salute at sunrise, and at about 9 o'clock a. m. the formation of parades, in which every band is expected to play "Yankee Doodle." The origin of this wonderful Fourth of July tune is by no means clear. Some ascribe the tune to a Dr. Shackburg, who is said to have composed it in 1755, in derision of the old-fashioned equipments of the colonial soldiers. Some English writers say that both words and tune were written in Cromwell's time, but that "Yankee Doodle" was their "Nankee Doodle," and applied to Oliver Cromwell, referring to his entrance into Oxford wearing in his hat a signal plume fastened to a knot called a macaroni. The words were first applied to the colonists when the British marched out of Boston before the battle of Lexington playing the tune in contempt. The British were afterward told that they had been made to dance to it, and from that time it became popular with the Americans. British regulars in 1775 used to sing:

"Yankee Doodle came to town,
For to buy a fire-lock;
We will tar and feather him,
And so we will, John Hancock."

THE ASHEVILLE CONFERENCE

The Young People's Missionary Movement occupies a unique and important place in the church of today. It has no purpose of its own to serve, but is the servant of forty Protestant mission boards in the United States and Canada. The movement assists the various boards in stimulating mission study and prints for them the text books, maps, charts, etc., used by mission study classes in the church, the young people's societies and the Sunday school.

It has nothing to sell and no collection to take, its one object being to promote missionary study under the direction and guidance of constituted church authorities.

The several summer conferences held under the auspices of the movement each year have come to be recognized as among the most inspiring and useful gatherings upon the continent. At these conferences all the Protestant churches of America are represented by their skilled teachers of missionary subjects and their most inspirational leaders and speakers.

This spirit of co-operative and Christian fellowship is beautiful and uplifting and the delegates go home better prepared in mind and spirit to teach and to lead in missionary enterprises.

The summer conference for the south will be held as usual at Asheville this year—July 1-10 at the Normal and Collegiate Institute, near Blitmore. Mr. Edward P. Childs, the principal of the institute, will have charge of the local arrangements and look to the comfort of the guests. The management think they have the most attractive location and the best arrangements for the conference in its history.

The programme is exceptionally strong. Missionaries from various fields representing many denominations will be present, bringing the latest news from foreign lands and giving the members of the conference an opportunity to get a thorough knowledge of missionary work from those who are on the firing line.

DAVID STARR JORDAN FLAYS THE DRINK SHAM.

Epitomized in the simplest and briefest style, Dr. David Starr Jordan, president of Leland Stanford University, thus sums up the danger in the liquor habit and the liquor traffic, in an address delivered in California on April 21, 1910, which is reported in detail in the Union Signal of May 26:

"Alcohol serves no useful purpose. It has no medicinal value.

"It is a dangerous element, in that it teaches the nerves to lie. It deranges the nerves.

"To be able to take a considerable amount of alcohol without becoming intoxicated is an evidence of weakness instead of strength.

"The saloon is a stepping-stone to things infinitely worse. The saloon and the red-light traffic are inseparable. The saloon is the center of corruption and vice. In prohibition states the young people are growing up without the depraving and destroying influence of the saloon. Saloons would not exist were it not for the power of money behind them.

"The greatest factors in the advancement of civilization at the present time are:

"The movement for sobriety, and
"The movement for peace."



GIVE US A "SANE FOURTH."

Dr. John B. Huber, in a timely article in the Review of Reviews, well called "The Modern Moloch," scores the wanton sacrifice of life on Independence Day, and says:

"The American Medical Association has gathered most of the statistics upon which the fight against the use of fireworks on the Glorious Fourth has been based. A year ago it demonstrated in its Journal that in the six preceding years our whole country has shown for that festival a grand total of 29,296 killed and wounded. In 1903 there were 415 cases of Fourth of July tetanus; in 1904, 105 cases; in 1905, 104; in 1906, 89; in 1907, 55 recorded cases; in 1908, 76. In 1909 there were 150 cases, the largest number since 1903, probably by reason that, the Fourth coming on Sunday, the celebration was practically one of three days; as it comes this year on Monday, there is now to be feared another triennial tribute to the modern Moloch. It is interesting also to note that in 1908 there were 816 blank cartridge wounds, whilst in 1909 the number of wounds from this source was 1,095; and that the states having the largest number of blank cartridge wounds had also the largest number of tetanus cases; also that blank cartridge wounds had a higher percentage of deaths than gunshot wounds. The most common wound productive of tetanus or lockjaw is that produced by the blank cartridge; this need not be as wide as a church door, nor as steep as a well; the merest skin puncture, perhaps even a scratch, will serve. The blank cartridge, then, is responsible for more than 60 per cent. of tetanus cases; the giant firecracker (not the small cracker) for 16 per cent.; the toy cannon, 4 per cent.; firearms, 5 per cent.; powder, 10 per cent. Not to excite undue alarm, it should be observed that blank cartridges will by no means always produce tetanus; for the eighty-nine cases developed in 1906 there were 979 blank cartridge wounds; still the disease is so appalling that no one will take for his children any chance that their wounds will prove innocuous."

We join heartily in the crusade for a "Sane Fourth." Below we reproduce from the Baltimore American some verses published under the heading, "Ready for the Fourth," written in a humorous vein, but which suggest the tragedies sure to come from the celebration of the old time Fourth of July:

We're ready now to celebrate—
We have a lot of splints,
A bucketful of arnica,
Two dozen kinds of lints—
So let the noble eagle scream
And rockets split the sky,
For now we have a gladsome day—
The Fourth day of July.

The sticking plaster's close at hand,
The soda's in the box,
We also have some liniment
That's good for sudden shocks.
Then let the speaker cleave the air
And shout in accents high—
Now comes the day we celebrate—
The Fourth day of July.

We have some ice already cracked,
Stored in a shady spot;
The bandages are neatly rolled
Near a convenient cot.
We're ready for most anything,
From wounded toe to eye,
So prod the eagle—we salute
The Fourth day of July.

Ammonia's on the lower shelf
To soothe each sigh or groan,
That number on the placard is
The doctor's telephone.
Cut loose! The ambulance is here,
The nurse is standing by,
And we're prepared to celebrate
The Fourth day of July.

OUR STATE CONVENTION JULY 19-21.

In last issue we published an article on convention railroad rates furnished by William A. Davis, chairman transportation committee, also one from M. M. Wood, secretary of the convention, which we hope were read by our readers, and from time to time we have published earnest requests from the entertainment committee at Albertville asking delegates and friends to forward their names to Rev. A. B. Metcalf, the chairman. This ought to be attended to at once. (We stopped writing this editorial to write Bro. Metcalf to look for ye editor). Elsewhere we publish a strong article from Bro. Crumpton on the coming convention at Albertville. He makes some mighty fine suggestions. Now, let's make this a record-breaking convention in every sense.

A BELOVED PASTOR.

Recently Birmingham rose to the occasion and celebrated the thirty-sixth anniversary of the pastorate of Rev. Lyman S. Handley, an honored Presbyterian minister. Members of many churches vied with one another in showing their appreciation and love. One of the pleasing incidents of the services, which began on Wednesday and closed on Sunday evening, was the presentation of a silver loving cup by the Jewish rabbi, Dr. M. Newfield, on behalf of his congregation. We have known and loved this good man for more than a score of years and we rejoice that his long years of usefulness have been so happily noted. Consecrated, earnest and fearless, Dr. Handley has stamped his character indelibly on this great and growing city.

SAVED FROM ALL SIN.

In various parts of our land there are professedly Christian people who assume that they are saved from sin to an extent that the most of Christians are not. They frequently quote these words from John's epistle: "The blood of Jesus, His son, cleanseth us from all sin."

The people to whom we refer make special application of those words to themselves, saying that they have been saved from all of their sinful nature, and also from all tendency to commit sin. But they have no authority from any of John's words for such an assumption. He says nothing about one's being saved from his old nature. He does not say that one is cleansed from his nature, but from one's sins. The two things are widely distinct from each other. John did not mean that the sins of some Christians are all taken away, while only part of the sins of other Christians are cleansed away. There is no such partiality—no such favoritism. All true Christians are saved from all of their sins, and no "special work of grace" is required to place a Christian in such a condition. God's plan of salvation does not permit any one to say that he has no sinful nature in him, and therefore he does not commit any sin, and that other Christians are in a much worse condition, for they still commit sin. The contention of such "saints" is that they are much better Christians than are others whose sins have not all been cleansed away. They say so in their own writings, and also in their "testimonies." And yet they further say that they are humble! This is one evidence of their carnal pride, and also of the fact that a large amount of their old nature is still hanging to them. He who is really saved from all sin never brags about his piety. Nor does a genuinely spiritual Christian assume that he is a great deal holier than nearly all others are. Furthermore, the best of Christians confess their sins and pray for pardon. Beware of the leaven of false holiness.

Ministers are at work to make the world better. Christianity makes men honest, industrious and good neighbors, and so this a pleasanter and happier world. We are indebted to those who, by consecrating their lives to this work, are trying to bring about this state of things. It's a debt that we owe them, and not a deed of charity. It is rarely that a minister receives sufficient salary to support a family, educate his children and lay by something for sickness or old age. For he heeds so many calls upon his slender income. We hope every church in Alabama will send their pastor to the State Convention at Albertville July 19-21. Let some good deacon or kind sister get to work among the members.

A layman writes: "I do not see how a minister can prepare a good sermon when his salary is behind, and he hears his wife scraping the bottom of the flour barrel and no money to get another." Many pastors in Alabama can't afford to buy it by the barrel. Some good preachers' wives have to shake the sack and wash it and use the cloth.

Here's to the American Eagle—the liberty bird that permits no liberties.

ON THE WING

Mrs. T. A. Hamilton with Mrs. F. B. Stallworth, Fifth Vice President Executive Board Alabama W. M. U.

There are some places to which our minds revert as we go along our pilgrimage that always suggest repose, restfulness and peace, that make us think of the "Chamber of Peace" that Christian enjoyed on his way to the celestial city, and

Newberne

and the sweet home of Miss Nan Weathers stands for all these things. Upon a recent visit there we found it just the same sweet old place—the trees beautiful in their new spring verdure and the flowers abundant, and the welcome breathing that spirit of sincerity that can not be counterfeited. We sat down with great delight under that typical vine and fig tree!

It was the pleasure and privilege of this scribe to be with Mrs. F. B. Stallworth, vice president of the western part of the state, in the institute held by her with the church at Newberne. Such a pleasure it was to see the workers here and to greet Mrs. Barnes of Marion, Mrs. Collins of Allenton, Mrs. Haynes of Greensboro, and to hear them discuss the program which had been arranged for by Mrs. Herring, president of the district missionary society. It was a grief to us that our train brought us to the church after the local society and some of their visitors had finished their talks on some of the most important subjects of the programme. There was no more tender words spoken than those called forth by the mention of our dear Mrs. McCollum's recent bereavement, and some of her kinswoman's (Mrs. Collins) reminiscences regarding this dear worker and friend will ever be remembered. Her brave spirit and her sweet spirit may well be emulated. The questions sent out with the program by the executive committee proved helpful, as they were propounded and answered by those in the audience, many of them calling forth personal experiences that always count. Mrs. Barnes had brought the missionary map and the charts sent out by the home board, thus aiding the eye in emphasizing the facts told so well by "word of mouth." "The flowing of Missions," explained by Mrs. Stallworth, who had had the picture on the topic card enlarged by a member of her Y. W. A., was clear and succinct and instructive.

How many things our girls can do to help the work! How inexplicable that so long their talents lay hidden in a napkin—how great our self-congratulation that at last they have been discovered! As Frances Havergol was wont to say, "It is a great find." The dear women sent us away at the sunset hour with hands full of flowers and a song in our hearts. It was good to have been there. We felt lost without the congenial companionship of the day as we turned toward

Eutaw,

but the sight of some of our best and dearest workers in days ago and the making of new and ever-to-be-cherished friends marked with a red letter that beautiful April day. Owing to the kindly offices of Mrs. Meredith, the mother of our hostess, Mrs. William Hawkins, we heard an excellent sermon at the Methodist church and

rejoiced that anywhere and everywhere God's children may be at home in His house. In the afternoon we found ourselves within the walls of the church—so fresh and fair in its coat of white paint—a fit setting for the fairer crowd of children who greeted us, eager to be "gathered up" into a Sunbeam Band. This we proceeded to do with great alacrity and found in Mrs. Taylor and Miss Laura Loflin the leaders we were looking for. When we were in Eutaw five years ago, there were no children to form a band—now we count twenty-one. A great improvement we call that upon former conditions. We at once set about to "adjust ourselves" to the "new conditions," as Bro. Crumpton exhorts us to do. By the way, some of the Alabama children are not enjoying as good "bringing up" as they did in years gone by. I find a great many of them who have never seen "Bro. Crumpton," as he loves them to call him, and they are being defrauded in not knowing personally this great and good man. One of our Sunbeam leaders said, in speaking of this fact:

"Why, I have known Bro. Crumpton ever since I was a little child, but these children have never seen him," and the thought came to mind perhaps that was one reason she had been such an earnest spirit. We "covet the best gifts" for our children, and for them to know and follow our great men, even as they follow the Christ is to be prized. One among the many privileges of the state organizer is to be counted as one in the happy Christian homes so cordially opened to her coming. Here she was signally blessed as she tarried under the roof tree of Mr. and Mrs. William Hawkins and enjoyed them and their engaging little ones; and also with Mr. and Mrs. A. Smith (nee Apsey), the "olive branches about the table," making the evening meal both scriptural and charming.

In the late twilight we turned our face toward Eppes, and were speedily taken in hand by our friend and sister, Mrs. Lewis, whose kind heart has followed this pilgrim with prayers and tears through all the past. If there were more "Gideon Bands" in our Baptist Zion like the few and faithful ones at Eppes, we would be blessed. Such heroic steadfastness in the face of most discouraging circumstances we think we have never known. Surely some day God will hear their prayers and bring them out into a large place. We know "He can do all things," but oftentimes the faith is sorely tried when He delays the blessing of co-operation and communion of saints so longed for. May His tenderest love encircle "these few sheep" who surely belong to the Good Shepherd's fold. Over the best pike and behind the best horse and with the best and fastest little driver we know, we sped away to

Sumterville

to be greeted by Bro. and Sister Herring. We had been within their hospitable gates before and knew it was a good place! Such a goodly company as we did have—and such a dinner as the "guide wife" had prepared for the birthday feast of her "llesse lord," who had rounded out half a hundred years and looks good for half a hundred

more so gently has time dealt with him. The time was passed in pleasant converse and then to the church to meet the sisterhood. Every one knows who has a message to deliver how easy it is to give it where every listener is in sympathy with the speaker—how difficult when it is otherwise. We had a choice audience and the vice president, Mrs. Stallworth, and the state organizer on this occasion at the Sumterville church. We seemed to be not only with one accord in one place, but with one heart's desire to have a part in the on-coming of His kingdom. Mrs. Herring, the president of the society, conducted the devotional exercises, and many were the sweet thoughts flooding our mind as she sat, with the little one on her knee and read the scriptures. We thought of the pictures of the old masters—the mother of God with the holy infant—we thought of "the child in the midst" whom the Christ upheld an object lesson for the contending disciples, an inspiration for us, his children, in our day and generation—and finally even forgot the fair picture before our eyes as she read the word and expounded it to us. Mrs. Stallworth gave us some echoes from our Selma W. M. U. meeting, and we hope they will lure many of her listeners to go up with the hosts of Alabama women to their annual meeting this year. The questions came in for their share again and Mrs. Herring's class all "stood head." They know our work in this locality, and knowing their duty, they do it.

As the sun neared the horizon, we again sighted Eppes, and at the church found assembled a dozen or more children and as many grown folks, who listened patiently to the story of the Japanese as told by the curio box, and after refreshing ourselves on our sister's vine-covered porch again we journeyed on together to

Cuba,

and that stands for refreshing of spirit and communion of heart with this pilgrim. How often we have journeyed thitherward, and each time was more blessed than the time before. To be in the home of the superintendent of this part of the state, after enjoying her good company all the week, was like placing the keystone in the arch. She is by nature and by inheritance missionary in spirit, being the daughter of her father and mother, Bro. and Sister Mitchell, who left us mourning when they moved away from Alabama. This is a church organized and at work in every part of its work. The sisters have always been among those women who "ministered" to their Lord. The Y. W. A. is flourishing under Mrs. F. B. Stallworth's leadership, and the Sunbeams have never known any guidance save that of Mrs. S. P. Stallworth. "Blessed Sunbeams, we say from the bottom of our heart! How intelligent they were about the Indians and the Africans! 'Cause! Why?' They had been studying all the year along lines laid out by those who know best. Of for more tractable Baptists! How much easier it would be for those appointed to lead if those who are to be led would follow! The Royal Ambassadors, under Mrs. J. E. May, are a fine set of fellows. We did enjoy meeting them in the new room

built especially for Mrs. Stallworth's young women, and they call their chapter after our dear missionary, Bro. McCollum, whom his Lord has called to "come up higher." These boys have gotten the address of Collins McCollum, and are going to correspond with him, feeling that his letters will be a great help in stirring up their hearts and minds. There was a lot of pleasure, and, we hope, profit, packed into that Sunday afternoon with its three meetings; and as a fitting ending to the blessed day we spent the evening hours with our dear friends, Brother and Sister Stallworth, always genial and hospitable. Our thoughts were filled often during the time with the remembrance of that gentle, aged one who for many years blessed this home with her presence. May we all follow her even as she loved and followed Christ!

Early Sunday morning found us at the home of our sister, Mrs. Heath, of

Belmont.

Willie and his little sister, Miss Mamie, met us at the station. After refreshing ourselves, we went on to the delightful home of a friend with whom we had corresponded, but had never seen face to face before—Mrs. S. E. Spidle, our Sunbeam leader. We are safe in trusting our Sunbeam children to her! How beautifully they sang and recited for us, and how well taught they had been, to be sure! Their little secretary, Miss Lella McPherson, had a fine program for the occasion, and we lingered so lovingly together that we feared missing our train. There is promise of a Royal Ambassador chapter being organized here soon—so many fine boys there are in this community. We are under great obligations to Herman Spidle for being such a fine whip, and bringing us on our way to and from church. Such goodly company had our sister provided for our delectation, and such a feast of good things for the "strengthening of the inner man," but we had to tear ourselves away, calling back "Good-bye" to our Sunbeam leader, who has seven fine sons. Think of the riches of that one dear woman, the brightest of bright spirits—the well-beloved Mrs. Pink Harper—and to all the others who filled that pleasant home that pleasant day. So that we might not disappoint our friends in

York,

we were made welcome in the home of Mr. Will Holman, a kinsman of our beloved Mrs. L. F. Stratton and the father of our little protege at the Judson, and at the church the greeting of our friend, Mrs. William Altman, was just as warm as could be. She has charge of the Sunbeams, who came in a goodly crowd to the church, and we coveted the young women assembled that pleasant Sunday evening for the Young Woman's Auxiliary. It is thought that later on in the year this may be accomplished. It is a pity for such fine material not to be utilized, and we feel it will be accomplished.

After a refreshing night under the kindly roof of Mrs. William Altman, we turned homeward, waving adieu to little Martha Elizabeth, who had grown from babyhood to be a good-sized Sunbeam since we had seen her last.

These notes have been unaccountably misplaced and delayed.


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NOW WHAT?

Now what are the Christian voters of Alabama to do? Because we have been lifelong democrats are we to sustain a whiskey ticket? Are we to pray one way and vote another? Are we to vote for the very thing that we have these years been fighting? Yes, you say, fight it out in your own party. But what when a party has fought itself out of touch with reason and decency and religion? Are we to fight within the party lines when the party lines are crimsoned with the blood of men, women and children whose bleeding forms are being hurled down to drunkards' graves and drunkards' hell? God forbid that I should stand within party lines and see my fellow-man go down in hopeless despair—down to a devil's hell. Call me iconoclast; yes, if you please, if that were a stigma, then let me wear the stigma. If the burning of the temple of Dianna was iconoclastic, then, I say the badge of the iconoclast is worthy to be worn. But some man will say you are against organizations; indeed, I am not. But a thing can be organized till there is nothing but a dried skeleton—no spirit in it. Formalism has crushed the essence out of the whole affair. For fear of being called political "mug-wump" or religious disorganizer, many men who know their duty are not doing it. "And he that knoweth his duty and doeth it not to him it is sin." I had rather be an "insurgent" with steam to move something than an old dry, creaking machinery of an organization whose very existence is a menace to the growth and development of a commonwealth, or the progress of a denomination. Men and measures are more to me than parties and effete organizations. When once in well worn grooves it is hard for men to get out of them. In many instances they do not till the groove is worn out and the man, too. If the people of Alabama are to make progress there must be a revolution; there must be a change of tactics. This way we have of swallowing drunken politicians simply because they belong to the political party of which we are members must stop if the white badge is ever to have any significance at all. I do not know how many preachers have been whipped back to their pulpits—I hope not any. I know one who can never be; and one who is not going to vote for any whiskey man under the sun, be he democrat, republican or populist. Just think of casting a white vote for some men who are before the public and demanding of the party the old reconstruction refrain, "The Solid South." The South is no longer solid, but is rotten in politics and in morals. It is the best country on earth (for there are none good). And yet when senators can be shot down in cold blood and the guilty murderers are made heroes, you call that a solid South. In what does its solidity consist? Away with sentiment, and let every Christian soldier stand behind his guns and fight for God and the right. The spirit of conservatism has moved upon the face of the troubled deep too long. It has not allayed the storm nor stilled the waves. The tide still rolls in—a red tide of dark damnation, beneath whose billows many a happy home with all that is dear to life lie buried in the ocean of oblivion.

Men and brethren, what shall we do? Let my right hand forget its cunning ere I shall vote for a whiskey candidate for any office on this earth.

Even if we are defeated give us candidates for whom we can vote, and that with a clear conscience before the eternal God. I can more easily glory in defeat when voting for the right than in victory when voting for the wrong.

If the policy as outlined by the whiskey gang is carried to its final analysis the conditions under federal bayonets before reconstruction was pleasant to that which shall be. Barrooms, dispensaries, doggeries, blind tigers, and every other form of beast and demon in hell and out of hell that creepeth and crawlth and filth will soon come forth from their dark hidings into the open light of what we call Christian Alabama. Men and brethren, we are in the trough of the wave with the billows of fiery damnation rolling over us. We may climb out and up; but as I see it, it is a long way to the shore. Our brethren who claim to be in Christ have by their votes placed us here. How long, oh, Lord, shall we have to suffer the consequence of their sins? I do not know how it is in other sections, but my observation where I have been is that toughs are growing tougher, and the bold are growing bolder, and the law-breakers are becoming confirmed outlaws.

But some man will say what is the good of all this? One vote will elect the nominee. True, but that vote shall not be mine. His numbers shall not be swelled by my endorsement.

If I were to cast my vote for a whiskey nominee, my conscience would not let me sleep. I should feel that each wail of the lost, each shriek of the damned, each moan of the dying whose hopeless condition was due to drunkenness, was a just accusation against me. Then God forbid that by one act of mine I should have to listen for years in remorseful reflection to the throbings of a burning, guilty conscience.

R. M. HUNTER.

TRIBUTE OF RESPECT.

Whereas, God in His infinite wisdom saw fit to remove from our midst Mrs. A. H. Giles on May 28, 1910, a consecrated Christian member of the First Baptist church, Decatur, and also a member of the Ladies' Aid and Mission Society, we, the members of same, do hereby tender these resolutions of respect to her memory:

1. That we extend to the family our sympathy and heartfelt sorrow in this their sad bereavement.
2. That we are deeply grieved by the loss of our sister and shall ever count her loyalty to Christ a rich heritage.
3. That we submit to the will of our Lord in this, believing that our loss is her gain.
4. That a copy of these resolutions be published in the Alabama Baptist and the New Decatur Advertiser, and a copy of same be sent to the family.

COMMITTEE.

June, 1910.

Lady Uses Tetterine for Eczema.
Edgar Springs, Mo., July 15, 1908.
The Eczema on my face usually appears in the spring and your salve always helps it. I use no other preparation but Tetterine and find it superior to any on the market.
Respectfully,
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Tetterine cures Eczema, Tetter, Itching Piles, Hag Worm, and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail direct from The Shaprins Co., Savannah, Ga.

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HERE AND THERE IN TENNESSEE AND ALABAMA.

It is with a great deal of pleasure that I look forward to the coming of the Alabama Baptist each week, for it comes as a letter from home.

The commencements of Judson and Howard show the same fine work as usual. Both indicate efficient work and a promising outlook. I am glad to note the organization of the McCollum Missionary Society at Howard. More and more are our Christian schools becoming missionary in spirit and practice, and it is commendable in our presidents and faculties to encourage and help societies that foster this spirit. Both colleges have their missionary societies now, and will inevitably send forth to the world more like J. W. McCollum and his consecrated wife.

I trust Alabama churches are all doing their part in climbing the "June hill" for state missions. It will encourage Bro. Crumpton if each will get to the hilltop. He might get up in the treetops, but a great leader is worthy of an exalted place and to start a great shout for a greater victory.

I have received about 25 members since I came here, thirteen of whom have been by experience and baptism. The contractor is now at work on the new Sunday school annex. When completed we will have room to carefully grade all the departments. Mrs. John M. Stokely, an Alabama woman, will have charge of the beginners and primaries and Mrs. O'Hara will have charge of the juniors. We are getting all the adult classes organized with a view of more and more efficient work. Our attendance has been from 175 to 250 and the weather has been bad almost all the time.

The church is growing in spirituality and missionary zeal. I preach twice each month at a mission point and occasionally at churches around here. Not more than one-third of the churches of this association give anything to missions and this very small. This is an average association in East Tennessee. I think there is some territory in Alabama that is similar to it. Last night we made the prayer meeting a missionary prayer meeting. I expect great things from the work here.

I trust that the Lord's people there and here may be willing to enter in and possess the land where the opportunities are so many.

It was my pleasure to preach the commencement sermon for Carson and Newman the 25th ult. There were 14 in the graduating class, six of whom were ministers of the gospel. The enrollment this year was about 500. The college is doing a great work.

With best wishes for the Alabama Baptist and its many readers, I am, fraternally,

J. W. O'HARA.
Newport, Tenn., June 16, 1910.

St. Elmo Baptist church of Chattanooga has called Rev. Joe W. Vesey, of Riverside, Ala., as pastor. Brother Vesey is a Tennessean, and he will be joyfully received back to his native state. He and his noble wife have done a great work in Alabama. He taken up the work at St. Elmo July 1.—Baptist and Reflector.

There are 34,132 Baptist preachers in the United States and 48,802 Baptist churches.



Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

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A MONUMENT TO DR. HAWTHORNE.

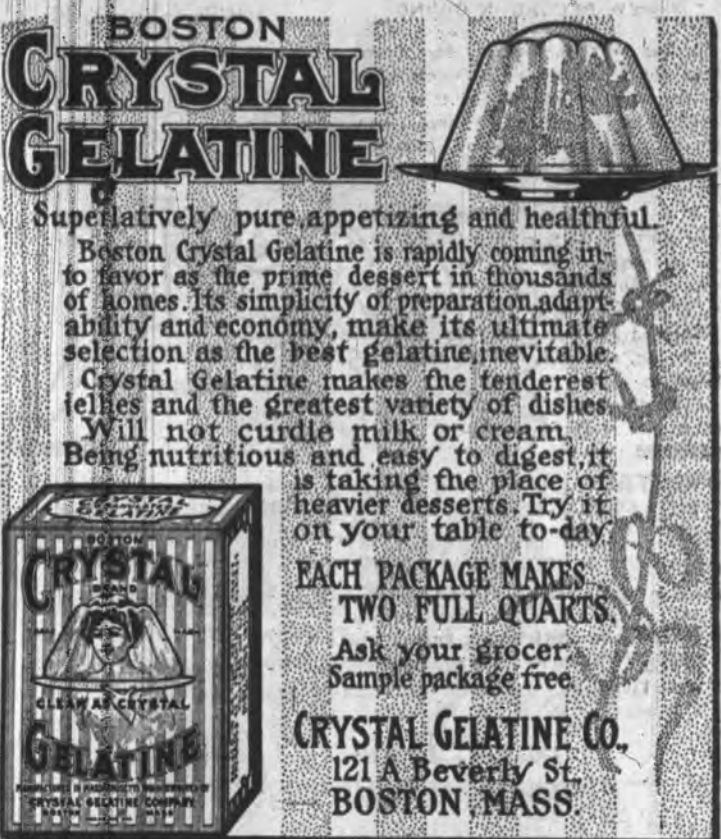
After conference with Mrs. J. B. Hawthorne, the widow of our greatly beloved Dr. J. B. Hawthorne, a group of friends have undertaken to raise a fund for the purpose of erecting a suitable monument over his grave in Hollywood cemetery at Richmond.
 Dr. Hawthorne served our denomination so long and so faithfully and with such brilliant and notable success that it seems entirely appropriate that the brotherhood whom he loved so dearly and for whom he wrought so faithfully should erect a suitable memorial to his noble and honored memory. Such a monument is not only appropriate because of his worth as a man, and the greatness of his service, but it will bring great comfort to the heart of his faithful and devoted wife, and it will serve to show to future generations that Southern Baptists appreciate their great men.
 The undersigned has been asked to lead this movement to raise at least \$1,000 for this purpose. We desire to round up the matter at an early date.
 We appeal to the friends and admirers of Dr. Hawthorne to send in at once their subscriptions to the monument. The subscriptions can be paid any time between now and the first of next December.
 Address all correspondence and send all subscriptions to me, care of the Seventh Baptist Church, Baltimore, Md.
JOHN ROACH STRATON.

Hawthorne Monument Subscription.
 Please enter my subscription for for the J. B. Hawthorne monument, to be paid by December 1st, 1910.
 Name.....
 Address.....
 (Send to John Roach Straton, Baltimore, Md.)

Mrs. Patrick and I have been visiting our brother, Dr. J. M. Manly, of the University of Chicago, for ten days. We go to Detroit tomorrow. Monday we go to Niagara Falls for a short stay, thence to points in Canada. The weather is cool and delightful. Wish you'd enjoy it with us. Best wishes for you and the Baptist.—
R. G. Patrick.
 (We wish them joy en voyage, and hope the friends of Judson will look after its interests while its worthy president is getting a little rest.)

The last week in May the East Birmingham Baptist church closed a great meeting. Evangelist W. J. Ray was with us the first week, after which Rev. Curtis Shugart of Birmingham came and preached at night for ten days, the pastor preaching in the morning. As a result 31 united with the church, and the church was much revived. The meeting grew in interest and power to the last service. God was with us in great power. Since we came to this field the 1st of March we have received about forty-five into the church. We have a good Sunday school and a very interesting prayer-meeting. There are some noble people here, the most loyal and consecrated it has ever been my privilege to work among.—**C. L. Wilson, Pastor.**

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 Pupils on opening day 1894, 13. Pupils enrolled 1910, 281. Pupils enrolled 1894 to 1910, more than 1400. Pupils prepared for teaching, 196. Pupils prepared for college, 245. Pupils in school 1910 preparing for college, 135. Instructors and officers in Faculty 1910-11, 20. Courses: Literary, Music, Expression, Art, Commercial, Bible. Expenses for nine months, \$150 to \$200. For Catalog and information write **Locust Grove, Ga. CLAUDE GRAY, President.**

FROM TUPELO, MISS.

We have just closed a good meeting, in which Rev. W. J. Ray did the preaching and Rev. W. H. Carson the singing. I desire to thank the state board for the loan of these faithful servants of the Master. Bro. Carson is not only a good singer, but he knows how to get the congregation to sing. My people were very much pleased with him. We did not want a singer and felt disappointed when we heard that he was coming, but he had not been long with us before we were glad of his coming. He is a deserving young man and will be heard from in the future.

Bro. Ray condemns sin without any equivocation or mental reservation whatever. He is not at all times the most careful in the choice of the terms which he uses, but he always makes the people understand what he is driving at. Bro. Ray is not what you would call a doctrinal preacher, yet he is sound in the doctrine.

This church has had some of the most able preachers in our denomination to help in meetings, such as T. T. Martin, H. A. Hunt and others, but taken as a whole, Bro. Ray had the largest congregations of any preacher who ever held a meeting here, and received the largest amount of money for his services, except, of course, the union meetings preachers. The meeting resulted in twenty-one accessions, the church greatly revived and the pastor's salary increased \$300.

Tupelo is a beautiful, healthful, aggressive, moral, up-to-date city in north Mississippi, and our church is keeping pace with the rapid progress of the town. Every department of our church work is well organized and doing fine work.

Yours under the blood,
A. J. PRESTON.

BYRD.—On the evening of May 15 the death angel visited the home of N. C. Byrd and wife and took the spirit of Annie Byrd home to live with Jesus. Annie was born Nov. 8, 1899, and departed this life May 15, 1910. She was a sweet little darling. Oh, how we do miss her sweet tongue and her smiling face. She bore her sickness very patiently. All that loving hands could do was done to relieve her, but God saw fit to take her. Parents and loved ones, you know where to find Annie. She is safe in the arms of Jesus. She is not dead, only sleeping; a stronger tie binds you to that home above; her little hands are reaching out to the loved ones to come where parting will be no more. May Jesus comfort the hearts of the loved ones and help them to say Thy will be done, not mine. Little Annie was laid to rest in the Calvary cemetery to await the resurrection day.

Thou art gone, our precious darling,
Never will thou memory fade;
Sweetest thoughts will ever linger
Round the grave where thou art laid.

DORA BROOKS,
MABEL WARREN.

Jack Blus, the wireless operator whose message saved the lives of the hundreds on the steamer Republic, won the admiration of the world as much by his refusal to lecture, or make a dime show of himself, as he did by his coolness, courage and wisdom on board the sinking ship.



METAL POLISH A pure liquid free from acid or grit. Apply it—then rub off. A brilliant and lasting polish in a "jiffy." For brass, copper, zinc, tin, enamel, nickel plate, glass, silver, etc. Fine for automobiles, yachts, carriages.

IN 25c TINS EVERYWHERE.

SILVER PASTE Qckwork Silver Paste keeps silver looking brand new. No acid—nothing to injure. Good for gold, cut glass, etc. Insist on Qckwork—the time saver.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

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Wanted—Good men and women agents at once for "Roosevelt's Famous Hunt for Big Game"; also for "Traffic in Girls." Immense sellers. Price \$1.50. 50 per cent commission. Outfit free. Send 15¢ for mailing. Both outfits 25¢. Also district managers for easy payment instalment plan. Permanent work. \$2,000 to \$5,000 per year profits. Particulars free. Address A. B. Kuhlman Co., Chicago, Illinois.

HOME FROM HOLY LAND.

I rejoice that I am back in Alabama and with my beloved people at Troy, after an absence of more than three months spent in touring Egypt, Palestine and other countries in the far east. Rev. Frank J. Fleming, now the popular pastor of the Hartford church, supplied my pulpit while I was away, and the brethren are loud in their praises of his work. I felt, when I secured the services of Bro. Fleming, that I had the right man for the place, and he has in every way measured up to my expectations. He is a strong and pleasing speaker, and a good preacher. He has a bright future planned for him, I believe, by a divine hand, and I shall watch with keenest interest his progress in the ministry and rejoice in every measure of success that comes to him.

My home coming was joyous, indeed. The brethren and sisters had supplied the pantry with many good things and arranged the pastorium for us. Many of them met us at the station with automobiles and hearty handshakes of welcome. Bro. W. C. Black, our efficient superintendent, had arranged for a great welcome service to be given to Bro. John O. Brown, who accompanied me on the trip, and myself by the Sunday school. The welcome chorus was sung by about one hundred children from the primary department, and appropriate addresses were made by Brethren Frank Pennington, Joel D. Murphee and W. C. Black. Bro. Brown and the pastor responded in brief speeches of appreciation.

At night all other denominations gave way their services to join in a union service of welcome. The house was packed to overflowing and with great patience and interest the people listened for more than an hour to the pastor's description of his trip. It was a great day and one of the happiest of my life. I have a great church and a great people and shall strive to serve them better in the future than ever.

Praying the Lord's blessings upon the Alabama Baptist and all the work and workers of the state, I am,

fraternally,

SAM H. CAMPBELL.

(We join with the Troy saints in welcoming Bro. Campbell home.)

OBITUARY.

Mrs. Martha Jane Wilson (nee Kennedy) was born in Clarke county, Alabama, May 4, 1856, and died at Dickinson, Ala., June 12, 1910, aged 54 years. Sister Wilson joined Salem Baptist church in 1873, but was a member of Dickinson church at the time of her death. She was married to T. R. Wilson in 1879. She bore the trials of widowhood for 23 years with a degree of patience and spirit of submission that adorned her life. She was a loving wife, a devoted mother, a kind and faithful friend and consecrated Christian, whose home was ever open to the good. Her presence was an inspiration to her pastor; her hands were ever ready to administer to his comfort. She had an amiable disposition, a forgiving spirit, ever ready to cast the mantle of love over the faults of others. To know her was to love her, for the spirit of Christ was ever prominent in her life. If she had an enemy it was made by the performance of duty rather than

compromise with evil. Sister Wilson was the mother of two daughters and one son, whose lives reflect her faithfulness to God. She leaves three brothers, four sisters and a host of friends to mourn their loss.

Weeping ones, look through your tears.

Trust in God and have no fears,
Pray to Him for daily grace
That you may again see mother's face.

R. K. BENSON.

CALL FROM MOUNTAIN SCHOOL.

We desire to enter the roll of those who are asking for aid. We are just entering a campaign for the raising of funds for a girl's home at our mountain school here at Eldridge. The people have been promised this building, the need is urgent, but can easily be met if once we are impressed with its urgency. There are those in the state who give, they are always giving, they must give. Their question is: Where is the need. May God point out to us the great possibilities lying latent in these mountain regions and lead us to supply their needs. We have a good boys' home, and the last two openings of the academy have found it filled with boys. It is difficult for girls to get board at any price. We can fill a girls' home with girls this fall. In these homes all get board at actual cost of living. Less than \$1,000 will insure us this building. Our people here are responding as far as they are able. Will not the W. M. U. of our state come to our rescue? Any offering, however small, will be acknowledged and gratefully accepted. It is through these small offerings that we are going to supply the need. May God's blessings accompany the efforts of His people.

Yours truly,

I. H. DYKES, Prin.

LOVES HIS NATIVE STATE.

I have before me a copy of the Alabama Baptist sent me by Rev. R. D. Cecil, state evangelist for Tennessee, which I have read with great pleasure. It was like a letter from home. No state is so dear to me as Alabama. No paper I love so well as the Alabama Baptist. No people lie so near my heart as the people of my native state, and I find a longing in my heart to roam again on the hills of old north Alabama and mingle again with the people to whom I once preached. But I feel that the Lord has a work for me here. His blessings have attended my labors and have made my work in every way a success. I love my work. I love my people, and I have every assurance that my people love me. I have their hearty co-operation in everything. I assure you that I love the Alabama Baptist. I enclose you check for one dollar for the paper one year. May heaven's blessings rest upon you in your work.

G. A. CHUNN,

Pastor East Lake Baptist Church,
East Lake, Tenn.

Among the number of foreign missionaries recently appointed are Mrs. H. M. Harris, daughter of W. D. Powell; Miss Kate Carroll, daughter of B. H. Carroll, and Miss May Anderson, granddaughter of Gen. Lowry. This it as it should be, and is a notable example of the precept of the father becoming the example of the child.—Western Recorder.



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No one ever heard of a ZU ZU that wasn't good
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Traveling Goods

A Special Sale for June

Nowadays, when one a-traveling goes, he scarce needs miss the comforts of his home. To meet his special requirements he can find a trunk—and just the kind of trunk or bag you've had in mind—most likely you'll find here!

Mendel Has Built a Traveling Wardrobe

These trunks have drawers and practical hanging places for garments—built so as not to be upset. There's a special style for men and another to meet the requirements of a woman, at \$45.00 and \$65.00, and even a Steamer Size, compact and complete, for \$45.00.

Here Are Trunks That Will Give You Service

Trunks that are built "from the ground up"—they carry the dignity that all slatless trunks do carry—they are lined right with linen—have an extra roomy tray. They are covered with canvas over a 3-ply veneer and bound with fibre and brass. Surely they will resist the knocks and blows of the baggage master.

- 34-inch, worth \$16.00, Special for \$12.50
- 36-inch, worth 17.00, Special for 13.50
- 38-inch, worth 18.00, Special for 14.50
- 40-inch, worth 19.00, Special for 15.50

\$12.50 Steamer Trunks for \$9.50---Full 36-inch, basswood box and hardwood slats; extra straps

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The "Indestructo"—With a Broad Guarantee—An Insurance Policy for Five Years—A "Warning" to Baggage Smashers—A Registered Number to prevent loss in transit—Weights much less than other trunks of equal carrying capacity. Saves its price many times over in doing away with excess baggage charges—The lightest, roomiest—handsomest trunk made. The feature of our window displays—Demonstrated at your convenience in our trunk section. Come in today and get a copy of "The Traveler of the Globe Trotter" with our compliments.



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- 36-inch Steamer Size . . . \$22.00
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- 36-inch Ladies' Size . . . 30.00
- 40-inch Ladies' Size . . . 32.00

We Have Here, Too, Steamer Rugs

Solid and fancy plaids—with fringed ends—full large—ever so protecting—at \$5, \$6, \$7.50, \$10 and \$12.50.

Then there are all the little traveling accessories—folding umbrellas for ladies and men at \$4, \$5. Traveling Toilet Cases for ladies and men at \$3.50 to \$30. Collapsible Cups—Leather Flasks—and numbers of little travelers' knick-knacks, surprisingly convenient—and so clever.

A Special Sale of Suitcases—Sensibly Suggested to Summer Sojourners. Such prices!

Handsome Suitcases in full leather—linen or leather-lined, hand-sewed, at \$8.50, \$10, \$12.50, \$15 and \$20.

Cowhide Suitcases, with massive leather corners for protection—you know—linen-lined—with shirt fold—22-in., 24-in. and 26-in.—regular \$6 case, for \$4.95.

Matting Suitcases—with leather corners and cloth-lined—"light as a feather"—22-in., 24-in. and 26-in. in size—\$2.00 value, for \$1.50.

A better quality with straps all around—both matting and cane—Special at \$2.50, \$3.00 and \$3.50.

The Ever Popular Handbag—including black, grain Walrus Bags—the handsomest of them all, \$10.00 values for \$7.50.

Alligator Handbags—real touristy-looking—both plain and horn back—at \$7.50 to \$20.00.

Just plain Sole Leather Handbags—leather-lined with hand-sewed frame—the "traveling man's ideal"—full 18-in. size—Regular \$12.50 value, for \$10.00.

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