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THE SOUTHERN ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

"SPEAKING THE TRUTH IN LOVE"

TERMS CASH \$2.00 A YEAR. MINISTERS \$1.00

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BIRMINGHAM, ALA., AUGUST 12, 1903.

NO. 31

Surrendered!

That is what we have done this week. Brother Crumpton is wholly responsible for this issue of the paper.

FRANK WILLIS BARNETT.

My Bow.

The editor in charge, in the multiplicity of his other engagements has gathered a mass of material which he has no time to arrange. The critical brother has a rare chance to get in his work if he is looking for a job; but I believe the readers whom I am trying to reach will enjoy every line. I have no ambition to be an editor, but I do love to write about the advancing kingdom of our Lord.

W. B. C.



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THE SOUTHERN BAPTIST

and ALABAMA

Organ of the Baptist State Convention of Alabama.

Published Weekly at Birmingham, Ala. Office 2127 First Avenue.

\$2.00 Per Year.

RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—(Resolution adopted by the Baptist State Convention at Gadsden, November 18, 1903).

OUR EDITORIAL STAFF.

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REV. J. W. HAMNER..... Corresponding Editor
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The Apportionment Plan.

I will send apportionment lists to every moderator and clerk in the State.

If the brethren will try the plan faithfully they will be pleased with it. For a while, some brethren, who were inclined to be critical, insisted that this was an "Assessment" or "Tax," but we have passed that point now and the plan is coming into general use. It is only suggesting something for the churches to attempt.

If the churches prefer some other plan, nobody complains. If they agree to the apportionment and don't come up with the full amount, nobody abuses them for their failure; if they go over the amount, nobody kicks, of course.

Brethren, try the apportionment.

\$48,000.

Big figures those! That is the amount the Baptists of Alabama are asked to give for missions in the good year 1903-1904. It is divided as follows: For State Missions\$14,000 For Home Missions 14,000 For Foreign Missions 20,000

If you send money to any one of these objects, it goes to that, of course. Some of our objecting brethren have said: "It makes no difference what you designate your money for, when it gets to the Board they put it as they please." The brother told a mistake when he said that. Every cent goes exactly to the place you designate. It is forwarded from Montgomery to the other Boards about the first of each month.

UNDESIGNATED MISSION FUNDS

are divided by a certain rule. A small amount will be divided by three and each Board will get an equal part. If the sum is larger, say \$5 or more, it will be divided by 48; fourteen parts will go to State Missions, fourteen parts to Home Missions and twenty parts to Foreign Missions.

OUR CHILDREN, BROTHER.

What are you doing for their education? Sending them to a three or five months school? That is good. But the teachers they have in the home are doing much for them. Did you ever think who they are? The father and mother are the chief teachers, of course. Other members of the family and the children of the neighbors, who come in, are doing much of the teaching. I wonder what sort of teachers they are? You may depend upon it, if you don't give some attention to who comes into your home, there is going to be a lot of bad teaching done which you will regret some day.

The books and papers in your home are teachers, too. If good books and papers are put into your children's hands and they are encouraged to read, need have but little anxiety about future. Of course one of these ought to be the Bible, and one or

more of these papers ought to be religious. If no religious papers find your children, you may depend upon it, irreligious papers and trashy reading will. Brother, can you afford not to furnish your home with good books and papers? You may save a little money for a little while by not having them; but in the end your children will lose many times more than you saved.

A CHILDREN'S SERMON.

Why shouldn't some brother be appointed at the Association to preach a fifteen minutes' sermon to the children? Give the little fellows some attention and they will remember with pleasure the meeting all their lives.

TO THE CLERKS OF THE CHURCHES.

Sample copies of the Southern and Alabama Baptist will be sent in packages to the clerks of the churches. I want to ask the brethren to give them out to persons who will read them.

MINUTES OF THE SOUTHERN BAPTIST CONVENTION

can be had at the office of the State Board of Missions, Montgomery, Ala., by sending 5 cents to pay postage and the minutes of the Baptist State Convention by sending 2 cents.

Rev. J. M. Roden, who strayed away from Alabama to Texas a few years ago, returns to Selma Sept. 1st, a wiser and better man. We can't kill the fatted calf on the prodigal's return, but we extend the hand of welcome.

Church letters to the Associations, \$1 per 100. Address, State Board of Missions, Montgomery, Ala.

GIVE THE YOUNG MEMBERS A CHANCE.

Why not send some of the young men as messengers to the Associations? They will go if appointed and many of them will give better heed to the work of the Association than some of the old stagers, who have been going these many years.

CALL FOR A REPORT.

Tell the messengers you will expect a report at the first Conference after they return. This will make them more careful to hear all that is said at the Association.

LET THE CHILDREN ATTEND.

The parents, where the Associations meet, don't know what their children miss by not attending the meetings of the body. A father said about this to his children: "The Association meets at Friendship tomorrow. I have been looking forward to the meeting with much interest. I want you children to tell the teacher it is my desire that you

be let out of school for two days. I want you all to go and hear everything that is said. You will get a little tired sometimes, but if you will keep your seats, you will very soon hear something which will be worth a great deal to you. It may be twenty years before the Association meets here again. The talks you will hear about education and missions and the sermons you will hear, will be worth more to you than two days at school." Sensible father that.

Against Catholicism.

I found a little book in New Orleans: "Echoes from the Roman Catholic Winter School."

It ought to be in every preacher's hand. I wrote a review of it for the Alabama Baptist and proposed to send it to anyone on receipt of 15 cents. In view of the fact that Catholics are more active in Alabama than ever before, I felt sure I would speedily have orders for 100 copies. I was grievously disappointed. Either the brethren in Alabama are satisfied with the equipment they have to meet the wily foe or they care nothing whatever about it.

The Baptist Union of Chicago copied the notice from the Alabama Baptist; as a result, I have received orders for the book from almost every northern and western State. The people in those States feel the crushing weight of Catholicism and are seeking weapons to fight it. So it will be some day in Alabama, unless we prepare now to meet these enemies of the truth.

"High Class Saloons."

Of course there is no such thing, but some people talk that way. A notorious liquor firm in Chicago that makes a specialty of running "high class" saloons has taken a step in advance of its "high class" retail liquor business. Here is the way it advertises its new departure:

"It is pre-eminently an establishment for supplying home trade. A unique departure is the employment of saleswomen, so that trading in our store is as much a pleasure and convenience for the woman customer as shopping in any one of the leading dry goods establishments of the city—a place where she will find congenial surroundings and well-posted clerks to help fill orders with intelligence."—Word and Way.

God's Care.

Doth God care? Just as Dr. Judson had finished translating the New Testament into Burmese, he was cast into prison. His wife took the precious manuscript and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to destruction. So it was arranged that she should put it within a roll of cotton and bring it to

him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow, so uninviting externally, so precious to him, was taken away, and then his wife redeemed it by giving a better one in exchange. Some time after, he was hurried off to another prison, leaving everything behind him, and his old pillow was thrown into the prison yard, to be trodden under foot as worthless cotton, but after a few hours one of the native Christians discovered the roll and took it home as a relic of the prisoner, and there long afterward the manuscript was found within the cotton, complete and uninjured. Surely the hand of the Lord was interposed to save from destruction the fruits of years of toil, so important for those who were to read the Burmese Bible.

Keep Hoing and Praying.

"Faith Without Works is Dead." Said Farmer Jones, in a whining tone, To his good old neighbor Gray: "I've worn my knees through to the bone; But it ain't no use to pray.

"I've prayed to the Lord a thousand times For to make that 'ere corn grow; And why your'n beats it so and climbs, I'd give a deal to know."

Said Farmer Gray to his neighbor Jones, In his easy, quiet way: "When prayers get mixed with lazy bones, They don't make farmin' pay.

"Your weeds, I notice, are good an' tall, In spite of all your prayers. You may pray for corn till the heavens fall If you don't dig up the tares.

"I mix my prayers with a little toil Along in every row, An' I work this mixture into the soil Quite vigorous, with a hoe.

"So while I'm praying I use my hoe, An' do my level best To keep down the weeds along each row, An' the Lord he does the rest.

"It's well for to pray, both night an' morn, As every farmer knows; But the place to pray for thrifty corn Is right between the rows.

"You must use your hands while praying, though, If an answer you would get, For prayer-worn knees an' a rusty hoe Never raised a big crop yet.

"An' so I believe, my good old friend, If you mean to win the day, From plowing clean to the harvest end You must hoe as well as pray."

—The Lutheran World.

Associational Reform.

The writer of this article has been attending Associations for nearly thirty years, sometimes as many as twenty or thirty in one year.

There has been improvement in almost everything in that time, but very, very little in the way of conducting the business of our Associations. Some one may accuse me of fault-finding; be it so—why should fault not be found when the cause of the Master is allowed to suffer at a vital point?

The Associations furnish the only opportunity for the discussion of the great questions in which the denomination is supposed to be engaged. Anything which interferes with or hinders their discussion ought to be subject to criticism. Some of the brethren, who are constant attendants of Associations, seem to grow tired of hearing so much talk and frequently show their impatience by word and act. They forget that there is no way to get the plans of our work before the messengers except by talk. There is necessarily great sameness in the speeches year after year, this cannot be avoided; but the body is not composed of the same messengers each year. What would be of no profit to the old standby, who has been at the Association every year for twenty years, may be the very thing needed by four-fifths of those present. Then the aforementioned old standby may not be the best judge of what is needful. He may have become a sort of Associational loafer. He goes each year because he loves to meet the brethren and not because he loves the cause. The regular routine has become to him as familiar as "Come thou fount, etc."

Anything out of the regular order he has no patience for. If a proposition is made to change in any way, he is opposed to it. He is especially displeased with the visiting brother—he takes up time and sometimes dares to propose to change things.

The Associational loafer is often in the plot to change moderators or clerks. He is early on the ground and knows all the delegates. He knows the ins and outs of the Executive Committee and secures a misappropriation from afar. In a sort of insinuating way, he says there ought to be a committee to look into things. He knows nothing himself and he wouldn't intimate dishonesty for anything in the world, but he had heard some things and he knewed there was lots of dissatisfaction with the way things were being managed. The truth is he knows nothing nor does he care. He has been going to the "Sociation nigh on to thirty years" and feels like he must make himself of some importance. He it is who tells the moderator, "We must hurry up." "These delegates is going to leave here when their time comes, 'sociation or no 'sociation. I tell you I know 'em. We ought to push the bizness and not talk so much." One of his favorite remarks is: "These wimin is been feedin' uv us fur a day and a haf and we ortenter impose on good nater and make them cook another dinner for us. I am in favor uv the wimin." And things brings down the house, of course, and he thinks he has said something.

The first reform I would suggest is: **ABOLISH THE ASSOCIATIONAL LOAFER.**

The churches only can do this. If they would require the messengers to promise to remain until the business adjourns and would tell them a report would be expected of them when they

returned, our loafer would soon be left off the delegation. The earnest men of the churches, only, would soon be the attendants at the Associations. They would conscientiously give their time to the work and their reports would bring the work of the denomination before the churches. Our members do not take our religious papers and it seems impossible to induce them to do so. If they did, they would appreciate these reports from the returning messengers all the more, as they would already be somewhat familiar with the work. But since they do not read, the only chance in the world is to have reports brought them by the messengers, so that I have suggested above one of the most needful reforms.

How to Interest Churches in Mission Work.

(Part of a speech delivered five years ago to the Society of Missionary Inquiry, of the Seminary.)

It would be very hard for me to exaggerate the importance of the theme which has been assigned to me. You would call me radical in my views if I should announce my estimate of this question without taking ample time to explain.

I was here last year and said something about the preacher and missions. When I was through, your honored president said: "The average secretary puts but little estimate on a man, whatever his gifts and whatever his successes along other lines, unless he makes a good showing along missionary lines." He didn't say he endorsed that sentiment, but I have always believed he did. As sure as you live, brethren, a man is a failure at a most important point if he fails here. It is more important than the preacher's salary, than the church building, the choir, or, even the additions to the membership, for if he succeeds in developing a true missionary spirit the preacher will certainly get his salary, the house will be built, the choir will behave and the membership will grow. In other words, when this question is solved, all others are solved and the church becomes a great spiritual force in the community.

This question is one of the most difficult ones. I suppose, one reason is, because it is something away from us and out of sight, but probably the greater reason is found in the fact, that it touches the most sensitive point about us—the pocketbook.

If you haven't found it out, you will at no very distant day discover that the question of money is a most delicate one and has to be managed with more tact and skill than anything else.

In discussing this question, let me give you a few hints about

HOW NOT TO DO IT.

When you become pastors, it may be you will be swept away with a wave of missionary enthusiasm, which will make you

SET YOUR COULTER TOO DEEP.

I can explain my meaning better by telling an incident about a young preacher.

He was pastor of four country churches. He faithfully instructed his people and in the course of a few years, got them to the point where they would take collections for missions at every service. All were delighted with the results. They were charmed with the ease with which they had gathered the funds and with the increased amount.

The young brother was called to a new town which was beginning to put

on the airs of a city. They were mountain people and knew but little about giving money for benevolence. In a short time, he told me, he was going to have the best missionary church in the State. He had introduced the plan of taking collections for missions at every service, which meant, of course, every Sunday. I did a good deal of thinking, but said nothing when my young friend told me about the setting up of his stakes on his new field. Not many months passed, however, before he wrote me, saying, somehow he couldn't get a grip on his folks; they were not the kind of people he had been used to, etc. Well, I knew what was the matter. He thought he could take a lot of Hardshells and make liberal givers of them at once. He was mistaken about their being different people from what he had been used to. He expected too much of them in the way of rapid development and they turned the cold shoulder to him and he sought another field, where he pursued a wiser course.

I would say: you can never develop the missionary spirit in a church by getting them to center their gifts on one man or one field. This is the mistake too often made by our good women in their zeal, and this is the mistake being made by our brethren of the so-called Gospel Missionary Movement. It had its origin mainly in the idea that the people would take more interest if they knew the missionary and had direct communication with him. God forbid that I should say a word against the Godly men and women who have gone to the foreign field on this plan. They are making sacrifices such as I never dreamed of. Nor would I throw one straw in the way of any church or individual who would make a contribution for missions on the foreign field in any way, but I am very certain that it is a delusion to suppose that we can increase the missionary zeal of persons by getting their minds centered on one missionary or one field.

Suppose the one missionary dies or proves a failure, or the one field proves unproductive—what then? The chances are that the pastor and church are disheartened and lose interest. The tendency is to narrowness. The broad World Missions is a big field and the very bigness, when one prays and gives for it, broadens him. In Kentucky we have an object lesson of what might happen to the missionary. Two of the best churches in the State undertook the support of a missionary. The man chosen was one of the best in the service of the Board; the field to which he was going was the most interesting and most promising on the globe. All went well for a few years; then one of the churches began to fall behind, the next year a little more; and now the other, because of changed conditions, is beginning to fail. Fortunately for the missionary, these churches were supporting him through the Board. They apprised the Board when they feared a shortage in the contribution, so the missionary did not suffer. No, it is not best for the churches or contributors, nor is it best for the missionary.

A narrowing of interest is certain to follow to the church and suffering is almost certain to come to the missionary, if an individual church or group of them are his only support.

I would put in one admonition further on this negative line. Don't imagine you can excite interest for the missionary cause in your churches by criticising the Boards and the secretaries. They

are not perfect or above criticism; nobody is more aware of it than themselves and nobody deplores it more than they. They are going to continue to show their imperfections. If you and I were called into their service, even that would not make them perfect by any means. When I came on the stage, I fell in with the critical brethren. I read after them and believed all they wrote. I was sure something was wrong and badly wrong. The rings had gotten control and nothing was going to be right until they and their methods were broken up. To my size and age, I was equal to any when it came to criticising. Let me tell you how it worked and how my eyes were opened.

I had a Hardshell member, who had never been known to deal liberally with anything until he took a fancy to me, then a young preacher. He paid \$100 on my salary. Everybody was astonished; their surprise knew no bounds when he agreed to go with me, thirty miles away, to the Association. Thirty years ago, when I was in Georgetown College, I went to an Association, I think it was the old Elk Horn. It was proposed that a collection be taken for some object. A brother arose and made an earnest speech against it. It ran about this way: "We are trying to induce systematic giving in our churches; the members who are most liberal in the churches are the ones who make sacrifices and come as delegates to the Association. They are pulled at home and when they come to the Association, they are pulled again. Now I think there is such a thing as riding a free horse to death. I am opposed to any collection at the Association." Well, I thought that was a pretty good speech. I especially admired the way the Association took hold of it and how heartily the collection was voted down. And so, when I ran down to Alabama to enter upon my first pastorate, I tucked that speech away for future use. The opportunity for using it came when I went to the Association. It was a popular hit. The vote was almost unanimous. My first speech in the Association made me quite a hero. When adjournment came, my Hardshell brother made a break for me. With his two hands extended, he gave me a hearty shake, exclaiming, "My pastor, I am proud of you today; I knowed it was in you, but I didn't believe you would have the courage to stand up here and make that sort of speech." I was overwhelmed with confusion. Here was a member, over whom I had agonized because of his miserable stinginess. I had hoped I could lead him into new fields; but, alas! in my foolish zeal to get off that Kentucky speech, I had given him comfort right along the line I was trying to cure him of. I gathered myself up after a bit and said, "Brother, that was a very thoughtless speech I made. I had no idea it was going to affect you as it has. I see my mistake and beg your pardon. I promise you I will never more make that speech." And I never did. The very man who wouldn't give one cent at home for missions or any other benevolent purpose, was the one to take shelter behind that speech in the Association.

There are some men who believe they are predestined to be editors, one of which I was. One or two kind hearted, indulgent editors printed some lines from my gifted pen, so I was encouraged to write again. About the third article I wrote was on the 'lower' criticism order—however, that was before they got to grading criticisms. This

was the subject: "Too Many Calls." I showed conclusively that the churches were going to destruction if the bosses didn't call a halt and stop so many collections. It was not only 'dreening' the churches of all their money, but the people were so confused they didn't know what to give to, etc. It has always been a mystery to me how that article got into the paper. It must have been because the editor was a sore-head. I was curious to know how it was going to strike my people. As I visited among them, I was mortified to find that the last one of the stingy members, who were opposed to collections for any purpose, glorified me much for that article, while the most liberal and Godly never mentioned it. This ended my critical career.

I have never had any sort of sympathy with the fault-finder since. He is a nuisance at home, in the church, in the pulpit or in the Association. Brethren, remember what I say, that sort of spirit will make you sour and unhappy, unlovely and unlovable, and your churches will never develop along the great lines of benevolence.

Sharpening Your Ax.

We wished while we were in Savannah that every young preacher could have heard Dr. Dargan on Sharpening the Ax. The Scripture he used is in Ecclesiastes x, 10.

Some preachers who never go to the college or the seminary need to wake up and sharpen their dull axes, too. How exceedingly dull are some of them!

While the seminary is the place to go, and the Bible is the book to study, yet all about us are common sources of information and illustration which can make what we say about the Bible more attractive.

"Some preachers have eyes and see not, ears have they, but they hear not." It would be so easy to freshen up their sermons with new thoughts and illustrations, if they would only use what is before their eyes and coming into their ears.

There are bright and cheerful words in our papers, secular and religious; some things happening which are awful warnings, showing man's helplessness and God's almighty power; some discoveries which are astonishing the world; earth, sea and air are filled with wonders that thrill and startle us as men are bringing them out; but many a preacher plods on, sees nothing, hears nothing. He talks in the same drawling tones, using exactly the same words to express the same ideas he had twenty years ago.

"ILL USE THAT,"

a preacher said, as he pulled a note book from his pocket and wrote a few words of what was passing. And all through the day he was jotting down something to enrich his next sermon. His people are on his mind and heart wherever he goes, and he takes back to them the pearls and rare gems he picks up in his travels. No wonder his people joyfully and gladly pay his way to the Conventions. They know it means a feast of fat things for them when he returns.

Bring on the axes—some of them are awfully gaped from coming in contact with hard doctrines the preacher knew nothing about; but foolishly he pecked away and just about ruined the ax. Then some are so soft, the edge turns at every attempt to use it—put ever so good an edge on it and the first blow it strikes, it curls up and is no good.

Then some are ready to fly off the handle for the want of wedging—everybody is in danger of their lives where they go along. Some are clear off the handle, rusting in the weeds—"now and thens" they are called, for they are seldom used. Some are on handles that are split. Nobody will use them, if they can get another. Some are awfully battered because the unskillful users beat one on the other as a wedge and maul. My, what a job to fix all these axes! But it must be done if the timbers come down.

W. B. C.

Missions.

(From Secretary's Report.)

Why should there not be an INCREASE

in the amounts for missions? There was an increase in our membership, by baptism last year of 10,103. I am sure there was a corresponding increase in wealth and intelligence. We have every reason to believe there was growth also in missionary zeal and activity. It would be sad, indeed, if there was no increase in liberality. But such a thing is not impossible for liberality will not grow of itself.

Covetousness is one of the fruits of the flesh and probably no sin is more universal. Christians usually have their hardest fight right here. Christ's ministers are not exempt from its grasping power. The cause, which ought to be dearest to God's children, suffers most from the sin of covetousness. Persons, who are notoriously free in the use of their money to supply themselves and families with luxuries, their lodges with their dues or their political parties with funds for the campaign, may be among the closest, when the cause of Christ makes demands upon them. One of the most perplexing questions the pastor has to deal with is:

HOW TO DEVELOP HIS CHURCH IN THE SUPPORT OF THE GOSPEL.

It is an old and hackneyed theme. Preachers sometimes get tired of its continued discussion. But it will not down—it ought not to down. Pastors cannot put it aside. It is more than a meat and bread question. The spiritual life of the church depends much upon it. It has been demonstrated thousands of times that it is "more blessed to give than to receive." But who can tell where this blessedness begins and where it ends? Like a thread of gold, it runs through the whole life of the Christian; in his home, in his business, in his worship and in his social relations. Frequently the giving member is hardly aware of the benefit he is receiving, but the observing pastor knows it, and if it becomes general in a church, the community knows it, the Association finds it out and the whole State takes note of it.

In the giving church, loving co-operation takes the place of indifference and deadness or strife and division. Everybody has observed the effects upon a wrangling, lifeless church, when they are seized with a determination to build a house of worship—the effect is often almost electrical. Nothing is more beautiful than to observe how conflicting elements flow together under the influence of a common impulse. But we can't be all the time building, and too often the non-giving churches, when they are through with their house, "take a rest," and generally it is the rest of the grave yard.

BLESSEDNESS ALL THE YEAR ALONG,

is the heritage of the real missionary church. In order to have a church like that, the pastor must be a giver himself. I do not believe a case can anywhere be found where a church is noted for its giving, unless the pastor is himself liberal in his gifts.

One of the "Nots" the New Testament Bishop must have is "Not greedy of filthy lucre." If a pastor is covetous, it takes an incredibly short time for the wink to go around among the members and its effect will soon be seen in the tightened grips on pocket books. But often, when a pastor is himself liberal in his gifts, he is content with setting the example and preaching to his people the duty of giving. He is amazed that the people do not of themselves cheerfully accept his teaching and follow his example.

IT TAKES ORGANIZATION

as certain for a church as it does for an army. This always requires the hardest kind of thinking and planning, working and praying. Preparing and preaching sermons and visiting his congregation, are not half so hard as this part of the pastor's work. That it can be successfully done has been demonstrated in numbers of churches in Alabama.

A few of our strong and many of our weak churches in city, town and country, are living examples of the power of organization. Without noise or confusion, the machinery moves along beautifully and great results follow. These are the churches which most delight the hearts of missionary secretaries. But for these regulars, the cause would be in constant jeopardy. The number of our smaller churches which take regular collections for missions is increasing. Too many of these, however, are content to take hat collections. Very many times even this is done in a careless, perfunctory sort of way, which does not impress the people with the importance of the matter in hand.

I am almost ashamed to complain at hat collections; they are a great improvement over no collection; but the envelope system is so much more effective and is so easily worked. I am surprised that the pastors, who take interest enough to take collections at all, do not adopt it.

The pastor of a good church, where they take monthly collections, handed me \$2.70, remarking as he did so: "This is not half of our usual collection. We ran out of envelopes and didn't think of them until it was too late. We always fall off about half when we take a hat collection." This is almost the universal testimony.

I do not doubt some will think this too small a matter to bring into this report; but anything that involves a difference of 50 per cent. in the amount of a collection is not a small matter. **"REGULAR COLLECTION FROM EVERY CHURCH. EVERY MONTH AND EVERY MEMBER A CONTRIBUTOR"**

may seem to be the dream of a dreamer; but it ought to be our Board's announced motto and every pastor ought to be ambitious to see his church reach that goal. If they were interviewed, many a pastor would tell you with pride of improvement he has noted in that direction. Some may weary of the talk of the value of system in our financial methods, others may ridicule; but to my mind, it is certain that there can be

Heiskell's Ointment

Heiskell's Ointment accomplishes astonishing cures of skin diseases, after the most powerful internal remedies have failed. After bathing the part with Heiskell's Soap use Heiskell's Ointment and it will quickly remove all Blisters, Pimples, Eruptions and Sores. Cures Tetter, Erysipelas, Salt Rheum, Scald Head, Itch, Ringworms, Ulcers, Piles, Barber's Itch; relieves and heals Burns and Scalds. Makes the skin soft and beautiful. Prescribed by physicians for half a century. At druggists 50c. Send for free book of testimonials.

JOHNSTON, HOLLOWAY & CO., Philadelphia.

Ointment

YOUNG MEN AND WOMEN

Should take out a scholarship in book-keeping and stenography with us. We can give you a thorough training in a very short while—a practical training in office work that will insure an energetic person steady employment. We have more requests from the leading manufacturing concerns and business men for office help than we can well supply. Positions guaranteed to our graduates. We pay your railroad fare. Will send you our catalogue if you mention this paper.

Birmingham Business College

WILLARD J. WHEELER, PRESIDENT.
POTTER BLDG. BIRMINGHAM, ALA.

no permanent growth in missionary contributions without it.

I close this part of my report, as I began it, with the remark: Liberality will not grow of itself. It must be cultivated and the wise pastor will give to this no small amount of his prayers and earnest attention.

Stammering Cured Free.

In order to convince the most skeptical of the efficacy of my Stammering Cure, I now offer to cure two stammerers free of charge in each county in the United States. No money to pay for treatment except \$5.00 incidental fee to pay for advertising.

Now, Stammerer, I make this offer in order to get your influence after you are cured. You see the point. Write at once with stamp to Rev. G. W. Randolph & Son, 514 East Baltimore St., Jackson, Tenn.

Christian hand this to a stammerer—Golden Rule.

The Santa Ana, Cal., Herald remarks that there is something queer about the fact that, while advertisements intended to attract settlers to new localities often put in prominent type that the place has "no saloons," it is never enumerated among the attractions of a town that it is well supplied with liquor shops. What would our people think, it asks, if the Santa Ana chamber of commerce, in setting forth the many advantages offered to home seekers here, should say, "And Santa Ana has seven saloons," and put that up as the most prominent thing in the article? "Look kind of funny, wouldn't it?"

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do so as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

Subscribe for 'the Baptist.'

Idols Given Up.

By Miss Willie Kelly.

At Quinsan, where I had been working for several years, we went to the home of a woman who didn't receive us very cordially, a Mrs. Mo. That afternoon, before going, Mrs. Zung (the Bible woman) and I had very earnestly asked the Lord to direct us to the place where He would have us go, and although this woman did not make us very welcome, I could but feel that we had come at the Lord's bidding and so we stayed and talked with her awhile and when we went away she asked us to come again.

Although for several visits we didn't have much encouragement, still it seemed to be laid upon the hearts of both of us that this woman must be saved, and often, in reading and praying together in the morning, Mrs. Mo. was much upon our hearts and together we carried her before the Lord. So after several months she consented to study the little three character catechism; the story of the creation, the fall of man and his redemption. These visits continued about two years. I gave her a Bible and really think the first time she found out that she loved it, was when her brother took it from her and threw it into the canal. Finally she was converted. When I came home to America, she gave me all the idols that she worshiped and an incense pot, containing the ashes of the incense she had burned for twenty years. One of the idols she gave me was the Goddess of Mercy, before which she had prayed all these years and, with tears in her eyes, she told me to show this to the sisters in Alabama and to thank them for sending her the gospel and tell them how grateful she was that she heard it, and that though she believed she was saved, there were thousands of our sisters over there who had never heard it. Then she asked that the women of Alabama should make it a special subject of prayer this year that more missionaries should be sent to China to preach the gospel to those who were lost.

Shanghai, China.

THE FIRST FRUITS OF THE BOYS' SCHOOL AT SHANGHAI.

By Miss Willie Kelly.

In a school inaugurated in Shanghai by Dr. Bryan about six years ago, it was the part of Mrs. Bryan and myself to take each week a boy from the school, who would conduct us to their separate homes, where we could see and talk with their mothers. There was a boy named Zung, who was converted at about fourteen years of age. He went home and told his mother about the gospel. At first she did not seem to listen very attentively and didn't show very much interest in it, but after a while she came to services at the North Gate with her son. After she came to the chapel, we began visiting her, my Bible woman and myself. From that day on, she showed great interest. After visiting her a year she was converted. She had such a remarkably bright conversion that we were like the disciples when the damsel came to them and told them that Peter was before the gate. Though we had been praying for this very thing, we doubted. We thought she must have some other object in view, besides believing the gospel; but, as the time went on, a great many things proved to us that she was perfectly sincere and that our faith was too weak.

After she had been a Christian about six months, the native evangelist told us that she was selling raw opium (opium before it was boiled ready for smoking.) The Bible woman went to see if this was really true and found that she was making ten or twelve dollars a month from its sale. We decided not to say anything to her, but let the native evangelist talk to her about it. As soon as he approached her on the subject, she said she had not thought of there being any wrong attached to it, and when it was pointed out to her, she saw it very readily and then and there left the business.

Another instance: Mr. and Mrs. Tatum of our mission, had an only child, Joy, and she was very ill with typhoid fever. One day the crisis had come and we hardly hoped for her recovery. The women met at the church for their regular meeting and inquiry was made about Joy's condition and of course they were told how very ill she was. Mrs. Zung, though she had been attending the meetings several months, had never led in prayer. She asked us if we had any objection to her praying for Joy. So, walking out a little way from the bench, she went round to the front and as simply as a child knelt and prayed thus:

"Oh, Lord, I am nothing but a worm of the dust. I am not worthy to come before you, but I have a very important thing to ask of you—a very great thing. There is a couple in our church, a Mr. and Mrs. Tatum, who have left home and friends to come to this land and preach the gospel to those who sit in darkness. They live in the second house down at Rifle Range. They have only one child. They had two others, but you took them away and now this one little lamb is left, and she is very ill—ill unto death. Now I come to you, asking that you spare the life of this child to these your disciples. Asking this, I believe that we shall have it. Amen."

We went home from the church and found that Joy was much better. Shanghai, China.

"THE SEEDS OF DEATH."

J. B. Gambrell.

"Here is a statement made to me when I was a young pastor, by a venerable preacher. He gave a pathetic account of the separation in Alabama and told how he and a Hardshell brother, who loved each other, parted. He took the Hardshell preacher by the hand and, bidding him farewell, said: 'Brother, you have taken the seeds of death into your system.'

"In Baltimore, where the Hardshells were strong at the time of the split, the Missionary Baptists have twenty-two churches and 10,000 members, while the Hardshells have but one church of thirty-five members."

Gambrell says further: "When the split came in one section of Mississippi the two sides were about equal in number. At the time (twenty-five years ago) the statistics were gathered, it appeared in that quarter of the State there were, in round numbers, 25,000 Missionary Baptists and seventy-two Anti-Missionary Baptists. These antis were gathered into twelve churches and they had nine preachers. At my request a minute of their general meeting was sent me. It showed that some of the members had traveled nearly 100 miles to reach the meeting; that some of them lived as far as 140 miles apart."

THE WOMEN AT THE ASSOCIATIONS.

More than forty of the Associations have vice-presidents of the Woman's Central Committee in them. Some of these vice-presidents will try to have a woman's meeting at the Associations.

Mrs. Hamilton can attend some of the meetings. I want to beg the brethren to encourage these good women and arrange the meeting for them.

When our women come to understand thoroughly the object in view, they will become deeply interested and, through them, the children will be enlisted and the cause greatly advanced.

A missionary in Travancore, India saw, one morning, a native coming to his house with a heavy burden. On reaching it, he laid on the ground a sack. On reaching it, he laid on the sack. Unfastening it he emptied it of its contents—a number of idols.

"What have you brought these here for?" asked the missionary: "I don't want them."

"You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The hint was taken; they were sent to a bell founder and made into a bell which now summons the native converts praise and prayer.—Presbyterian Standard.

Pingtu, Shantung China,

June 3, 1903.

We had 36 baptisms last Sunday. Ten were women and their average was 47 years. The average of all baptized was 37. 10 new villages were opened up. Seven were baptized from a village 2 miles south of the city where we have never had a Christian before. Thirty-five others were anxious to be baptized but were asked to wait awhile. Most of them gave a passable examination, but we are slow to take any in who have not shown by their fruits that they have repented. Most of these may have done that but as our work is growing so and our force is so small it takes us some time to get through our inquiries as to the life those who seek baptism live. The Catholics are so loose along this line that it makes us have to be more careful. After being ever so careful we take in a "goat" once in a while.

Tuesday (yesterday) we had an all-day's meeting with the helpers. We talked over our last month's work and the plans for the present month. We have decided to have a pastor or evangelistic meeting once a month. The brethren were delighted over the results of our first meeting. A great many of the leading members of the churches were with us.

Brother Lowe organized a church at Laicbon last Sunday. Six have been baptized but only five went into the organization. Some members of the Saling church will no doubt get their letters and join there, as they are nearer there than here.

Wm. H. Sears.

LI HUNG OHANG.

A learned Chinese Minister to United States writing to a Presbyterian Missionary says:

"The missionaries have not sought for pecuniary gains at the hand of our

people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance and the last, not the least, if I may be permitted to add, they have not interfered with or usurped the rights of the territorial authorities."

THE EXPENSE ACCOUNT
(From the Secretary's Report.)

I have never figured on until last year. I knew I was not wasting the Board's money and I felt sure the people who gave it were not complaining. But it came to my ears that some reckless statements were in circulation about the expense account. I took the time to figure on it and issued a tract on "The Per Cent. of Expense."

I found in the Foreign Mission Board's report, as published in the minutes of the Southern Baptist Convention for the year 1902, on page 63, a statement showing about twelve and a half cents on the dollar used for expenses in the home land, and over eighty-seven cents sent to the Missionaries.

I got from the office of the Corresponding Secretary of the Home Mission Board a statement showing the expense was 12 1-2 per cent. of the amount of cash received during the year.

Figuring on the business of my office, as reported at Decatur Convention, only seven and a half months. I found the per cent., 12.5; on the Brewton Convention, a full twelve months, 9.3 per cent.

The results of this publication were just as I expected; the parties complaining were not satisfied. I never expect to see the day when fault will not be found with our methods. Some of these complaints will be just and ought to lead to improved methods; but many of them will be mere fault-findings from persons, who, for one cause or another, are opposers.

Associational Report.

MORE TIME.

It is often painful to see, after traveling many miles to attend an Association, from the very start the moderator begins to threaten them with the enforced adjournment, which from time immemorial has been the next day, a little after noon. Every man who speaks is warned of the shortness of the time. Finally, after wasting much time on mere routine matters, the fatal five or ten minutes motion, becomes a law and that puts an end to all deliberation. I have seen the Secretary of the State Mission Board, the servant of the denomination, who had traveled many miles to be present—limited to fifteen minutes, and the representative of a great college to twelve minutes. These servants of the denomination, to whom great interests have been entrusted, were there to give an account of their stewardship. May be the reason so many banks fail is because the directors are as indifferent to the reports of their trusted servants as our Baptist bodies are to theirs. It betokens an indifference which is almost criminal.

Of course if these agents of our Boards and Colleges are unreasonable men, who persist in speaking an hour or more every time they are given a chance, there ought to be a way to check them. But even then, the brethren ought to applaud their zeal for their work and not accuse them of only wanting to hear themselves talk.

Much valuable time can be saved in

the reading of the letters. I doubt if the time ever comes when the reading of the letters will be abolished. I have seen it tried a hundred times but the custom is so fixed upon us, the attempt failed every time. But the brethren appointed to read can save much time. All the caption, "The Church of Christ at Mt. Zion and the Snake Creek Association, when convened with Bethany Church, Union County, Kentucky, sendeth Christian Salutations. Dear Brethren:" which begins every letter and need not be read. Let the reader announce: "The letter is from Mt. Zion Church," and proceed to read the vital parts. Some phrases have become so common, I don't know but it would be a good idea to leave them out: "We are all at peace," is good news, but is often in the letters only as filling.

Some Associations have the habit of having the names called by the reader, the delegates answer, and the clerk enrolls the name. If the clerk is dull of hearing or a slow writer, or if the reader has a weak voice, or if the letter is badly written, which is often the case, what a consumption of time takes place! Many times all of these difficulties are present at the same time; then what a need for patience. To get out the names is the business of the clerk, or his assistant can do so quite rapidly if the letters are turned over to him. At our Convention the Secretary furnishes blanks for the name and church and Post Office. These are distributed through the audience on the assembling of the body and every messenger fills out the blank and they are gathered up and returned to the Secretary's desk. Every messenger is enrolled in a few minutes. If the Associations would adopt this plan, another troublesome part of the letter could be left out of the reading—the names of the messengers.

There would be a great saving of time if the

CIRCULAR AND CORRESPONDING LETTERS

were abolished. In the early times, when there was but little printed matter, there might have been some need of a circular letter. It was usually on an important doctrine or church practice and was written by the ablest writer in the body; but now when books upon all subjects are cheap and in general circulation and religious newspapers circulate among the people, there is no need to burden the minutes and consume the time of the Association with a circular letter. It was intended that the corresponding letter should be a sort of credential for the messengers of one Association to another. I have seen hundreds of brethren received from sister associations, and not one in a hundred presented the minutes or read the corresponding letter. They were all received without the minute. Then to what purpose is the corresponding letter? This suggests another thing, which can be left off without detriment: RETURNING CORRESPONDENCE.

It is customary to call over the list of associations "with which we are accustomed to correspond," and volunteers are called for. "Where will it meet, and when?" is the first question. Some visiting brother from that association answers. "How do you get there?" is the next. That answered, the brother adds, "It's a good place to go to brethren. We'd like to see a lot of you over there. You will git plenty to eat for yerself and your horse." "Put me down, it ain't very fur from me," a brother responds. "Brother Clerk, I'll

try to go. I've got a daughter lives over there I want to see any how." If the volunteers are slow, the moderator exhorts them and then the volunteering begins again. Often absentees are "put down," "cause he don't live fur," etc. I have often seen nearly an hour given to this sort of trifling. To crown it all, a brother offers this:

"Resolved, That any member of this Association, in good standing in his church, is authorized to represent this body in any Sister Association where he may chance to be 'at.'"

If this was made a standing resolution, not a minute need be lost by returning correspondence, and not a name would have to be recorded of brethren, one-half of whom do not go, after being appointed.

STANDING COMMITTEES

are appointed for the next year for our best regulated Associations, but many cling to the old custom of raising the Committee on the ground, consequently no report is ready and early adjournment is necessary the first day. Standing Committees would oftener do their duty, if the Moderator and Clerk would meet together a month before the meeting, send to the chairman some literature, which would help him in making an intelligent report, and write a letter urging him to prepare it and send it, if he cannot attend; or, if it is so he cannot prepare it, turn it over to the next on the committee. Why should not these officers do this? It is supposed they have the cause more on their hearts than any others. They know where the literature can be had and they know the importance of having the reports ready.

DISGUSTED.

"He is disgusted when he sees groups of men smoking bad cigars in the ante-room of the church in the presence of scores of women."—J. S. Dickerson, in Chicago Standard.

Brother Dickerson was a visitor at the Southern Baptist Convention in Savannah. We are not surprised at his being 'disgusted.' That is the right word.

But the looks of the thing is only a small part of it. How can a preacher preach on self-denial, when he cannot deny himself a trifling pleasure like this? How can he preach on self-mastery when he knows he lies almost helpless in the grasp of a foolish habit? How can he preach about example when he is setting an example in the use of tobacco, which he pleads with his own boy not to follow? How can he preach to his people about Stewardship of the Lord's money, when he is actually burning and chewing up the Lord's money?

I know preachers who carry with them all the time a "Tobacco-heart," which they know is liable to cease to beat at any moment on account of its diseased condition, brought on by the use of the weed. I know men who are disgusted with themselves for the foolish, wicked habit; but they go on in its use. I know others, who can't afford the expense—they know their families need every cent of money they get—but they continue the awful waste. I know others who try to laugh it off when the subject is mentioned; but in their heart of hearts they wish they were rid of the habit. And all these are men, mastered by a wormy weed! These are the God-appointed leaders of men, themselves led captive at the will of their master—tobacco.

We heard a member of the Board of

Ministerial Education, in an address, say: "For my part, I want to say, I will never cast my vote to assist another ministerial student, who will not give up the use of tobacco and who will not lay himself out to make a good student. Whatever may be said to excuse men of mature years, who have allowed themselves to be fastened by the habit, no excuse ought to be allowed for a poor boy, who is not willing to deny himself of a filthy indulgence like chewing or smoking."

Z. D. Roby is now one of the fathers in Israel. He is noted for his wise sayings. Here is something like what he let drop at Troy: "We have been from time immemorial discoursing on the problem of the country church. It is no more of a problem than the city or town church. It is all a problem of pastors; solve that problem and everything else is solved. If the country churches can be induced to pay their pastors so they may give their time to their ministry, without having to plow or merchandise or teach school for a living, every other question is settled."

Many a brother sees no good in his going to the Convention. After a while he is impressed with the idea that he would do better on a new field. He begins to look around and is surprised to find how narrow is his field of vision. He knows but few people and is almost unknown outside of his limited field. If he had been going to the Convention each year, he would have acquaintances all over the State, who would gladly put him in correspondence with other fields. Our laymen are so busy with their business, it is just impossible for them to find time to go to the Convention. When the church becomes pastorless and they are on the lookout for a new man, how helpless they are! They know nobody outside their little circle. If they had been going to the Convention they would have been acquainted with most of the preachers—they would have heard many of them. This matter of extending one's acquaintance is one of the smallest benefits to be derived from attending the Convention, but it is not to be despised.

CHURCH LETTERS TO THE ASSOCIATIONS

can be had at \$1.00 a hundred, by addressing the Baptist State Mission Board, Montgomery, Ala.

PRACTICE MAKES PERFECT.

This is as true of preaching as of hoeing, plowing, carpentering, or anything else. Sometimes much practice fails to make a carpenter, because the carpenter gift or instinct is not in him. It is so of preaching. If the preacher gift is not in the fellow, all the practice in the world would not make a preacher of him. Some have given a life time to practice and they are failures as preachers. But the man who goes to college or the Seminary and doesn't practice during his school days is certainly doomed to failure, when he tries to put on the harness at the end of his school days. It is a reflection on him and on the college and seminary. The people wonder how it is that the fellow can't preach, with all the education he has. Another important question is: "How can he keep from preaching if God has called him?" If a young man goes to college and doesn't look about for a place to preach, and passes the vacation without preaching, and repeats this experience at the Seminary, there is some-

thing wrong about that man. When God calls a man, he wants to preach and will, when opportunity offers.

MISUNDERSTOOD.

Several times it has been published in the Alabama Baptist that there was a great dearth of preachers in Alabama. I am receiving letters from every direction from preachers, who suppose we have many fields, anxiously looking out for pastors and offering ample support. The truth is we have no field pastorless, which offers a support. The fields that are pastorless offer very meagre salaries and some are so indifferent they hardly care whether they have pastors or not.

"ALL I WANT IS A LIVING."

"I want to give myself wholly to the ministry. If you can put me in correspondence with a field which will support me, I will pull right up and go there. All I want is a living."

I have had at least forty preachers to speak or write those words to me this year. They are perfectly honest in what they say. I am sure they are anxious to give themselves wholly to the ministry.

But there is another side to the question. We have few fields in Alabama which yield a support to their pastors. There are hundreds where they are abundantly able, but they have never done it. If they are ever brought to it, some preacher will have to instruct them and throw himself upon them. This is being done successfully in many places. I am constantly meeting with brethren who make about this statement: "For years I have been secularized, getting the poorest sort of living from my neglected business and what the churches paid me; but I have cut loose. I am giving my entire time to the ministry. While I am yet living hard, I am happier, far more useful and I get as good, if not a better living." My brother, the churches will never come to supporting pastors until the pastors lead them to it. Right where you are, you know the people and they know you. That is the best place in the world for you to begin "to live of the ministry." It was a remark of Dr. Teague's: "The pastor, who cannot work a field up to self-supporting, cannot hold a field which offers a support."

"Students for the ministry" is not a Baptist expression and ought never to be used. We have no such among us, we hope. Ours are young ministers—they are preachers before we send them to school. Men are educated for lawyers, doctors and for other professions, and some people educate young men for the ministry; but Baptists never do. Some may prove to be professional, but they said they felt called to the ministry and the church so recognized them, before they entered college. See!

Church Letters to the Association

can be had for \$1.00 per hundred, and postage, by writing the Secretary of the State Board of Missions, Montgomery, Ala.

We are greatly distressed to know of the dangerous illness of the son of our brother, W. A. Parker, Sr., of Thomasville, who some time ago had a fall from a moving train. We extend our sympathies to the distressed parents and pray that their son may be spared to them.

THE EDITORIAL PAGE.



The Banner Sunday School.

I am asking the Sunday schools to send me \$1,000 by Oct. 1st to pay for the Merrimac Chapel at Huntsville. Thus far the Tuscaloosa Sunday school carries the banner. It sent me \$50. I have heard from many of the schools, but many have not responded. Brother Superintendent, show the children this picture and give them a chance to help.

Books for Sale by the State Board of Missions, Montgomery, Ala.

	Post.		Post.
Theodosia Ernest, 2 vol.	\$ 50 11c	Baptist Why and Why Not.	1 00 9c
Grace Truman	50 10c	Pendleton Church Manuel.	40 3c
Behind the Scenes	60 6c	Why I Became a Baptist (Madison C. Peters)	45 4c
Prince of the House of David	25 4c	Echoes from the Roman Catholic Winter School, postpaid	15
Mood's Anecdotes	35 4c	Life of Paul (Stalker)	60 5c
Life of Christ (Stalker)	60 5c	History of the Baptists of Alabama (Riley), postpaid 1 25	
Things a Pastor's Wife Can Do	30 4c	Sunday School Song Books. Lasting Hymns. By Mail.	
Before the Foot Lights	60 5c	Bindings. Single copy. Dozen.	
The Good Shepherd (for children)	50 2c	Board \$0 35 \$3 00	
Notable Baptists. Life of Judson	90 7c	Muslin 25 3 00	
Pilgrim's Progress	25 4c	Manilla 20 2 45	
Life of Spurgeon	75 9c	Baptist Hymnal, words only, prepaid; not prepaid, 32 cents. Baptist Hymnal, music prepaid; not prepaid, 62 cents.	
Life of Wm. Carey	50 5c	Bibles of every sort.	
Standard Mannel for Bap- tist Churches, by Hiseox.	40 4c		
Story of the Gospel.	75 7c		
First Steps for Little Feet.	75 7c		

The Work in Hwanghein, China.

Mrs. Peyton Stephens.

[We are permitted to publish this very interesting letter through the kindness of the friend to whom it was written.]

Our work began early this year. The first of March, Emma (Miss Thompson, her sister) and I held a class for eight days for Christian inquirers. We taught or rather lectured four hours a day with devotional services each night. We had twenty women in attendance. Out of nine inquirers five gave themselves to Jesus and are to be baptized in June. Sister Emma is going to take this as her work. I do wish you could go on one of

my country trips. I give you one of these trips in imagination. With my mule litter and my Bible woman I start out to one of our stations ten miles in the country. Three long hours to be shaken like I was in a pepper box and sifter combined. Seasick? Some missionaries say that they do not feel this sensation. It is over the rough uncomfortable roads that make us enjoy our resting place. This "Shentza" is lifted from the mules, the front mule walking off first. The children have seen us and have announced that the foreign "devil" is in town. Our little, rented Chinese room is soon full. Many questions are asked, very few I answer, for my business is too important for idle talk. In a few minutes not a whisper is heard

for they are hearing words never spoken in their presence before. "Is it true that I am loved, poor, ignorant and dirty as I am?" "I do not want to go to torment, teach me how to pray." Oh! if some of our people, Christians, who do not believe in missions could only hear and see these poor lost Chinese, never again would they utter those words. To sit there and tell the love of Jesus and salvation through grace, then to see these poor, ignorant and deluded people melt into tears, it is enough to give ten lives if only we had that many. Thanks to our Heavenly Father for the privilege of being here.

To honor me thus! While many are touched, some go away afraid to believe. Never have I come away one time and felt no one had received my message. At noon all go away to prepare and eat dinner. In this quiet hour are some of my sweetest moments. Quietly comes into the room a poor woman. She seats herself beside me and asks me to please tell her over and over again so she will not forget. "I believe, help me to pray."

Late in the afternoon we start on our homeward journey with hearts full of joy and sorrow. Joy because our message has been received; sorrow because our eyes see hundreds of houses where they have not heard the word. The harvest surely is white. Give, come, and help us. I make from fifty to seventy visits to the country each year. I have a village school for boys five miles south of here, with thirty boys. Only eight are from Christian families. Also a little school for girls in this village with eight. May we have your earnest prayers for these boys and girls. Never has our work been so encouraging. The people are very friendly and are willing to listen. Five years ago only a few wished to listen.

May 18, 1903.

News from China.

Missionary Mrs. M. McCloy.

On Sunday two men, a woman and two girls were baptized in our chapel here. A great crowd witnessed the service, especially women and young girls. This morning about seven o'clock my Bible woman came in very much excited and said that the mother-in-law to be of one of the girls baptized on Sunday was making a terrible fuss because the girl had joined the church and would not now burn incense to the idol when they took her to be her son's wife. The girl's own mother was and is yet quite in favor of her having joined the church; but the mother-in-law came to the girl's school yesterday with a Chinese soldier and a number of women saying they would not take the girl to marry her son, and when leaving, said they would return today. The Bible woman was afraid she would come back with soldiers and make trouble, so Dr. McCloy gave her his Chinese card and said if soldiers came to give them the card and tell them to come to him if they had anything to say in the matter.

The girl herself is quite brave about the trouble and said of her own accord: "If they want me, all right. If not, I don't want to go." She slept in the school last night, as she was afraid if she went home they would make trouble for her mother. Dear sisters, you see how hard it is in the relations of life in China for girls and women to become Christians, and none but those

who are willing to endure hardships need put their hands to the plough. Pray for this dear girl and our work here.—Baptist Argus.

Wuchow, China, June 9, 1903.

Rev. W. N. Chaudoin, D.D.

The following words of special tenderness are copied from a communication published in the Baptist and Reflector, from our beloved friend and brother, Dr. Chaudoin, who for many years has been the corresponding secretary of the Florida State Mission Board.

Dr. Chaudoin has been a factor of pronounced effect in developing the missionary spirit, and establishing the cause of Christianity within the borders of Florida.

His words will be read with interest by all who love the Savior whom he trusts so implicitly; and with a peculiar interest by all who know and love dear Brother Chaudoin. May the Lord continue to show unto him the "exceeding riches of his grace."

"In the winter of 1853, and coming in of 1854. I contracted a deep cold, since which I have experienced not a well day. Thank God I have been able to work through all those years till six months ago when I had to surrender my work to other hands; have likely preached my last sermon, and now await the summons to come up higher. The indications are that I am near the end of my pilgrimage, and any day now may be my last. I am within a few days of my seventy-third birthday, and passed my golden wedding two years ago. My hands hang down and my "knees are feeble," but my life has been a happy one, and I hope the world is no worse because I have lived in it. I have been happy in the family, in the church, with my friends, with my Savior, 'who is formed in me the hope of glory.'

"There are not many on the train who were aboard when I went aboard, but my fellow-passengers, now, are my friends and I love them, and I ask you all to pray for me to have grace and strength to the last."

"Through many dangers, toils, and snares, I have already come; 'Tis grace has bro't me safe thus far, and grace will lead me home."

"Yes I can truly say, 'By the grace of God I am what I am.'"

"Grace all the work shall crown, through everlasting days. It lays in heaven the topmost stone, and well deserves the praise."

W. N. Chaudoin.

Lagrange, Fla.

Rev. W. H. Smith, D.D., pastor of First Baptist Church of Columbus, Ga., will hold a two weeks' tent meeting for the Wahouma Mission, near Wahouma station on East Lake car line, beginning Aug. 18th.

The ladies of the Central Committee left their treasurer's quarterly report in our office for this issue, but it was not published for lack of space.

Preach the truth. Don't waste your time combatting sophistries of heretics, dead or living.

Subscribe for the Southern and Alabama Baptist.

Selling the Truth Cheap.

"Buy the truth and sell it not," (Prov. xxiii, 23) means, get right views of things and hold them firmly. Paul exhorts believers to be rooted and grounded (Col. ii, 7) not carried away by the fads and fancies of false teachings. There are perversions of Scripture teaching today against which we must be on our guard. There are some errors against which Baptist Churches alone can enter a protest. Baptist Churches are the custodians and trustees of certain large principles, which would be friendless and buried out of sight, unless held and proclaimed by them.

No Baptist Church would engage a pastor who would openly declare that he would be non-committal upon disputed questions; that he would keep closed lips in reference to baptism, a regenerate church membership, and church government. And yet large Baptist Sunday schools in our State make use of publications that utterly ignore all distinctively Baptist teachings. The Sunday School Quarterlies are, in reality, printed posters. When these posters say not a word about repentance and belief before baptism, not a word in reference to infant baptism and baptismal regeneration, not a word about obedience to Christ in His ordinances—the influence cannot but be harmful. Teachings ignored, teachings suppressed, become teachings denied. A plain Scripture teaching, wilfully passed over and not asserted becomes practically a teaching of no importance, almost a false teaching affirmed. If scholars in Baptist Sunday schools are fed year after year on designedly imperfect teachings, what kind of Baptist members will grow up. Suppressed Baptist teachings will mean, in the long run, suppressed Baptist men and women.

Teachers in Sunday schools follow very largely the suggestions and questions of the lesson papers. All union publications are built up in this principle—"All Baptist teachings are eliminated from these publications." If scholars are fed for years in the impressive part of the life, in colorless teachings as to fundamental Baptist principles we cannot expect a crop of men who will know the truth or care for it much when they see it.

Money in small sums may be saved at times by feeding scholars on teachings that have ninety per cent. of the truth. It is dishonoring to the truth itself, dishonoring to the Lord of the truth, to the New Testament to agree to suppress the truth for a few dollars. That money, in my judgment, becomes filthy lucre. If Baptist principles are worth maintaining no Baptist Church should be willing to put into the hands and minds of those under its charge publications whose very life depends upon suppression.

At a critical time Washington said: "Put none but Americans on guard to-night." Adherence to the truth and considerations for denominational growth should lead Baptist Churches to say: "Baptist publications for Baptist Sunday schools." O. P. Eaches. Hightstown, N. J.

Oil Cure for Cancer.

No need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the home office, Dr. D. M. Bye Co., Box 462, Dallas, Tex.

Gen. Wheeler's Advice.

"Fighting Joe Wheeler," a veteran of both the Civil and the Spanish-American war, recently delivered an address in New York before the Church Temperance Society in the course of which the following striking paragraphs occur:

"During all my life I have had requests from young men for letters which would help them to get situations. I always say to them: 'Go to the place of business where you want to get work, and tell the proprietor that you have come to make your fortune, and are willing to work hard for it; and that if he will give you a trial you will come without pay for a month. After you have got a place, be always ready to work. To do that you must not go to the theater; you must go to bed early and get up early, so as to be at your place of business five minutes before you have to. Then when you are told to do something, do it and come back so quickly that they don't know you've been gone. In a year you, not they, will be dictating salaries. In the last few years business conditions have undergone a great change. These big combinations have been created, and while some people believe they have done a great deal of harm, my advice to young men is to adapt themselves to conditions as they find them, and not try to change them, because they can't do it. I meet every night a man who nineteen years ago had no better chance than any man in this hall. He had a place at six dollars a week in the Homestead iron works. There he did his duty to the best of his power, and every time a man was wanted for a place a little better than the one he held, he seemed to be the man selected. In that nineteen years he has climbed up, till now he controls a corporation with a capital of eleven hundred million dollars, a sum as great as our country spent in the first forty years of its existence. I learned from this man, Mr. Schwab, that he has never used any tobacco or liquor in his life. The other night I said to him: 'I've been told that in these big corporations, all other things being equal, a man is preferred for promotion who neither drinks nor smokes.' 'That is my invariable rule with the two or three thousand men I employ,' he said. I find that when two men are equal otherwise the one who doesn't drink or smoke is the more valuable.' There was never an instance on earth of a man's working himself to death. It's the most harmless dissipation a man can go into."

General Wheeler went on to say that many a man killed himself by whisky and tobacco whose death was assigned by the doctors to overwork. "No man can succeed," he earnestly declared, "in following frivolity instead of duty."—The Classmate.

A Small Thing Did It.

Rev. G. Campbell Morgan. What a small thing will keep men and women from this blessed life! In 1895 I went to Douglas on the Isle of Man, and in one of my afternoon meetings there came to me a young lady who said that all the joy had gone out of her life four years ago. "Praise God," I said. "What about?" said she. "That you know when it went; because if you know when it went, you know how it went." She said: "I do not think I do." "Yes you do; you are very definite

about the time; now go back four years and tell me what happened."

She hung her head a while, and I knew that something had happened.

"What was it?"

She replied: "I disagreed with my oldest friend. We were both Christians, and I wanted to tell her I was wrong, but I did not, and she has gone away from the country."

"Well," I said, "it is evident at least that you know the reason of your failure."

"What am I to do," she asked.

"Write to her and tell her that you were wrong; that is what the Master wanted you to do then."

"I cannot do that."

"You will never get back to the joy until you do."

She came all through that series of meetings and fought against God. She had all the knowledge of the blessed life that had come to her from her past experience, and yet was in darkness because she would not go back to the point of disobedience and be obedient.

The next year I went back to Douglas, and my first meeting was a meeting for workers. One of the first persons I spoke to was that young woman. The first thing I said to her was:

"You have sent that letter?"

She said, "Yes," and every line on her face convinced me that the joy had returned. She said: "I wrote it last night. I have been fighting God for twelve months about that letter, and all last week I looked forward to this mission, I have been in hell, and at last I said, 'O God, I cannot bear this any longer, I will give in.' I wrote that letter and sealed it and carried it at midnight and dropped it in the letter-box, and as that letter went into the box, heaven came back into my heart."—"True Estimate of Life."

Skin Troubles Cured.

There's no other remedy like Tetterine. None that compare with it in the treatment of tetter, ring worm, erysipelas and all other skin diseases. A cooling, soothing, healing salve, easy to apply and immediately beneficial. Thousands of people have been cured by its use. Nothing else as good. If your druggist does not keep it, send 50c to J. T. Shuptrine, Savannah, Ga., who will send a box postpaid.

To Reach Troy Association.

I am requested to say for the benefit of persons coming by rail to the Troy Association, which meets with Good Hope Church, Pike county, that conveyance will meet the day trains (not the night trains) at Youngblood, on the Atlantic Coast Line, on Tuesday and Wednesday, Aug. 18th and 19th. A. B. Campbell.

A Good Profession.

Pharmacy is a remarkable profession; it pays well, is interesting, yet is not crowded. It is an opportunity. An excellent school of Pharmacy is the Southern College of Pharmacy, Atlanta, Ga., an independent, well equipped college, devoting the whole time of eight teachers and a large drug store to its students. If interested, write to Dr. Crenshaw, Dean of this institution.

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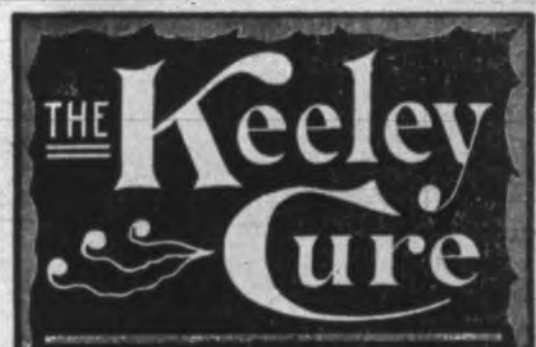
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Ministerial Education.

and following with that, Baptist education had its ablest and almost first advocate in Luther Rice. Up and down the country from New York to Alabama, from Maryland to Kentucky, this intrepid pioneer traveled in his one-horse gig, discussing the two greatest questions—Missions and Education. The ministerial education fire burned because the missionary fire was aglow in his heart. He would have the leaders educated, so that they might be better prepared to lead God's forces to the rescue of the world, imprisoned by sin.

In 1818 he with others began a Baptist school in Philadelphia. In 1821 he founded Columbia College at Washington and gave the balance of his enthusiastic life to that institution. This institution absorbed the school begun in Philadelphia. It was largely through his discussion of the question of Ministerial Education and his attempt to establish and endow the Columbia College, that Richmond College in 1832, Wake Forest College in 1834, Mercer University in 1837, Howard College and William Jewell College in Missouri in 1849, had their origin. I doubt not that it was the influence of his speeches which led to the founding of Georgetown College in 1829. Certainly his influence was felt in Kentucky, for in 1816 he was called and declined the presidency of the Transylvania University at Lexington, and he declined a similar call in 1832 from Georgetown College.

Since the question of Ministerial Education entered so vitally into the beginnings of our colleges, ought we not to put more stress upon this question, or at least devote to it the attention which its importance deserves. Should it be side-tracked by our churches? Because of the Seminary, should we lose interest in college preparation for the young preachers?

A Wise Leader.

Under this head the Birmingham Evening News tells of a speech delivered by the president of the negro Normal College near Huntsville. We make no apologies for giving some of the wise sayings of this great leader of his race:

Never in the career of W. H. Councilll has he made such a speech as he delivered on Saturday at Corona. For that matter the News does not recall any speech ever made by one of his race that was so statesmanlike, so philosophic and so eloquently truthful.

In this extract how well he states the case:

"The destiny of the black race is in its own hands. It will be what it makes itself. Racial death will be racial suicide. No nation dies by the hands of another. It lives as long as it keeps in harmony with the laws of existence. The American Indian is not in harmony with the laws of existence. He fights and dies—commits suicide. The negro is in harmony with the laws of existence. He yields and accepts a high civilization, and it doth not appear what he will be. He has all the opportunities for racial growth. All else rests with him.

"What a negro will be depends entirely upon the attitude toward himself, as well as toward other people. The negro must be a negro. He must not seek to unrace himself, but even seek to develop in his own sphere as a negro, after his own nature, and then he will succeed. He should not attempt to get

away from his black skin, discard his kinks, be ashamed of his physical features in general. But let him straighten the kinks on the inside, adorn his physical features through his intelligence; magnify and exalt himself into the recognition of the civilized world. He will be respected in proportion as he respects himself. The white man grows by faith in his own silken hair, his blue eyes and strong muscles. He does not seek to run away from himself, but he is true to his own nature."

Again is the address replete with sound sense upon the subject of a certain form of racial prejudice.

"American prejudice," says Professor Councilll, "which draws a line on negro patronage, is a blessing in disguise. The refusal of a meal at a restaurant, or the entrance into a theater is nothing but the voice of God calling the negro to establish these concerns for his own good and amusement; patronize himself, put his own girls and boys into positions, and make himself rich. No glass of soda water shall stand between me and manhood. The refusal of the right to vote cannot keep me from being a man. There are greater things than voting. I have the right to hold a deed for land, to have a bank account, build up a good character, and a good name; and stand as high as any man for right and truth in the community."

Councilll evades nothing in this speech, shrinks from nothing. He is not afraid to discuss the criminal negro and he does not make apologies for him. There is a suggestion, however, that he throws out in this connection that it is well for the white man to ponder. If there are low dives where, the negro resorts with freedom, buying whisky or cocaine, surrounded by environments of depravity and demoralization—the sequel of the story to be an atrocious assault some day with subsequent outbreak of mob spirit, it is the white man who gives license to the dens and permits their continuance that is to blame. If there are negro vagrants, a white man's government can put them to work. In other words Councilll makes a plea for the upright, industrious, moral element of his race to be separated, both in fact and opinion, from the immoral, thriftless and depraved. His remarks along this line are worthy the careful consideration of every conscientious white man:

"The negro brute, for whose atrocious crimes every honest negro hangs his head in shame, and whose punishment is never too severe, is not the product of the negro. He is not found in our homes, our schools, our churches, and none of our saving and exalted influences can reach him. Our black arms are too short. The long Anglo-Saxon arms only can reach him. We make no laws, we construe no laws, and we execute no laws. No board of aldermen, no judge or jury would establish saloons on the recommendation of negroes. This negro brute is a product of the white man's gambling hells, low dives, and saloons, where he is dehumanized, brutalized and licensed to go through the land, a demented brute, to commit outrages upon fair women. Give us a wisely constructed, impartially administered vagrant law, with a mounted constabulary, and in five years every one of these Godless creatures will be driven from the land at a less cost in dollars and shame, than the cost of mobs in one week."

An Awful Arraignment.

We hope that none of our readers will fail to study the wise words of W. H. Councilll, the wise leader of the colored people, quoted from the Evening News of Birmingham.

Here is a sentence we wish to quote: "The negro brute is a product of the white man's gambling hells, low dives and saloons, where he is dehumanized, brutalized and licensed to go through the land, a demented brute, to commit outrages upon fair women."

The editor of the News says: "It is the white man, who gives license to these dens and permits their continuance, that is to blame." With a blush of shame we must acknowledge the truth of this awful arraignment.

It is pathetic to read the plea of this great man that the honest, thrifty people of his race be not condemned with the brutes, who are developed in the gambling hells and low dives, which exist by permission of the white man's government.

If the brutal element is reformed or weeded out, he says: "Our black arms are too short; the long, Anglo-Saxon arms only can reach him."

Now that the negro vote is eliminated from politics, the responsibilities of the whites are greatly increased. The weaker race must be protected from the greed of white men who make it their business to fatten on the debauchery of the blacks.

Romanism vs Protestantism.

By A. R. Love.

If anybody thinks that Roman Catholicism is in harmony with Protestantism, or that Roman Catholics are in love with Protestants, let them read the following quotation from the Western Watchman, a leading Catholic paper. It appears in the 1892, October number of the Homiletic Review, p. 365: "The following quotation from Father Phelan in the Western Watchman speaks for itself. Here it is: 'We would like to rack and quarter Protestantism; we would like to impale it and hang it up for crows to build nests of; we would like to tear it with pincers, and pierce it with red-hot irons; we would like to fill it with molten lead, and plunge it into hell-fire a hundred fathoms deep.' There now. If anybody wants to know the present day attitude of Roman Catholics toward Protestants, here it is. Father Phelan was not a contemporary of Bloody Mary and Henry VIII., he is a present-day priest. If the vocabulary of hell could have furnished more caustic language Father Phelan would doubtless have employed it; to give vent, if possible, to his insatiable wrath and inappetent anger against Protestantism. As it was he exhausted the English language. A fathom is six feet. It is evident that Father Phelan thinks hell is just six hundred feet deep. For we may be sure that no point short of the bottom of that red-hot pit of divine wrath would satisfy him as the place of eternal abode for Protestantism. And yet Protestants are called upon to help build, and to hail with delight, the advent of Roman Catholic Churches, schools, orphanages and convents.

The Baptist Conscience and the Jesuits.

The following statement is credited to the late Rev. Hugh Price Hughes, the great Wesleyan Methodist of England: "I assert, with a full sense of responsibility, that I believe the great battle

of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome, and the individual human conscience; and when, like Oliver Cromwell, I look around to see where I shall find Ironsides, who will vindicate the rights of the human conscience, my eyes fall upon the Baptists. The anvil on which the Jesuit hammer will break to pieces is the Baptist conscience. I should like all the world through to pit the Baptist conscience against the Jesuit. I believe the Baptist Missionary Society has no more urgent duty than to create Baptist consciences all over the world. The Baptists are pre-eminently the people to give the Jesuits a 'bad quarter of an hour.'

Dr. J. M. Frost has demonstrated the wisdom and feasibility of the Sunday school plans he once so lonesomely advocated. No practical, business success of modern times surpasses the work of the Sunday School Board at Nashville. —Carrol.

READ THIS.

Ripley, Tenn., June 1, 1901.
Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried various remedies without satisfactory results, I was persuaded to give your "Texas Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to "The Texas Wonder," which I heartily recommend to all suffering from kidney and bladder troubles.
Yours truly,
W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

A TEXAS WONDER. HALL'S GREAT DISCOVERY.

One bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

"Some of us know of the great dearth of preachers in Alabama. Five years from now everybody will know it." The above is a speech which was not delivered at the Troy Convention. It ought to awaken most earnest thought and lead to importunate prayer.

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B. B. B. (Botanic Blood Balm) is now recognized as a certain and sure cure for eczema, itching skin, humors, scabs, watery blisters, pimples, aching bones or joints, boils, carbuncles, pricking pain in the skin, old, eating sores, ulcers, etc. Botanic Blood Balm taken internally, cures the worst and most deep-seated cases by enriching, purifying and vitalizing the blood, thereby giving a healthy blood supply to the skin. Botanic Blood Balm is the only cure, to stay cured, for these awful, annoying skin troubles. Heals every sore and gives the rich glow of health to the skin. Builds up the broken down body and makes the blood red and nourishing. Especially advised for chronic, old cases that doctors, patent medicines and hot springs fail to cure. Druggists, \$1. To prove, B. B. B. cures, sample sent free and prepaid by writing Blood Balm Co., Atlanta, Ga. Described trouble, and free medical advice sent in sealed letter.

A Motto.

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked, and paused. Reply came, soft and low:

God's will to know."

"Will knowledge then suffice, New Year?" I cried.

But ere the question into silence died,
The answer came: "Nay, this remember, too,

God's will to do."

Once more I asked, "Is there still more to tell?"

And once again the answer sweetly fell:

"Yes, this one thing, all other things above,
God's will to love."

—Selected.

Shall Law-breaking Dictate Our Laws.

They do do it. Why don't prohibition prohibit absolutely? Who is it that violates the prohibitory law? The lawless element of society. Who runs the open saloon or the blind tiger? The men who are in the saloon business—the men who would pay a license and operate saloons under a license law. What does this class say, in effect? "We are going to sell intoxicating liquors, law or no law. If you do not give us legal protection and recognition, then we are going to proceed in defiance of law." If they are prohibited by law, then they proceed systematically to violate the law. Then, by and by, the very thing they planned and worked for comes to pass. The people begin to say prohibition is a failure. If these fellows are going to sell liquor anyhow, they would better be licensed and made to pay a revenue. And so it turns out that the lawless themselves dictate such laws as they would have to govern their business. The whole license system is a concession to law breakers.—Word and Way.

Saloons Essentially Lawless.

Speaking in the Baptist Standard of the "Incidental Benefits of Prohibition," Dr. J. B. Gambrell says this good thing concerning the license system:

"I have said that the inherent evil of the system lies in the fact that it puts the greed of one class of men against the general well being of everybody else. This evil cannot be eradicated from the saloon system, unless you could eradicate the total depravity of the saloon keepers, and when you do that, they would not want to keep saloons. Because of this ineradicable evil, every attempt to regulate saloons by law has been to a large extent a failure. The State, by its laws, creates a force for evil and then attempts to limit it; but the evil constantly works to circumvent the law. The position of the North Star is no more certainly fixed in the heavens than is the fact established that saloons are essentially lawless. They are that from their very nature."—Word and Way.

A Finished Product.

In an exchange recently we noted a most suggestive picture. Just outside of a saloon door stood a ragged, bloated, frayed-out wreck of a man, seedy-slumpy, sottish and sodden beyond description. He was labeled "Finished Product." Hanging over the saloon

door was a sign which read: "Wanted—a boy to take this man's place." Think of it. That picture is no joke. Thousands and thousands of these saloons are running day and night, turning out just such finished products as represented in the picture. Nor do these wrecks of men represent all the finished products of the death-dealing mills. The father and mother, the wife and children, with all the blighting effects of the saloon on them must be shown in the picture before it is complete.

And the ad is answered—the boy is found to take the place of the ruined man. Of course the boy is found and put into the mill. How could the mill continue to grind if it were not supplied with the fresh grist? This reminds us that the first of this month there were before the county court of this, Jackson county, more than 500 applications for renewal of saloon licenses. The licenses were granted, of course. What an immense business these 500 death-mills, grinding day and night, Sunday not excepted, will be able to do. What a showing they can make in the way of finished products in the next six months. What a volume of business for undertakers, poor houses, police courts, criminal courts, jails, penitentiaries and lunatic asylums, they will furnish.—Word and Way.

Miss Willie Kelly.

News reaches us from Shanghai, China, that Miss Willie Kelly is sick with typhoid fever. The letter was written by Miss Price. Her attack was not severe and on June 26th, when the letter was written, her temperature was down to 100. That was the fourteenth day. We hope to soon hear that our beloved missionary is entirely restored to health.

In commenting upon the fact that, while advertisements intended to attract settlers to new localities often put in prominent type that the place has "no saloons," it is never enumerated among the attractions of a town that is well supplied with liquor shops, the Examiner well says: "We have never known a city or town on earth to advertise to the world that it had even one saloon. Even boom towns that sometimes haven't much of anything else will mention the town pump and the grocery store and the little pioneer school house, but they don't say anything about the saloon. But these towns that have no saloons seem to want everybody to know it for some reason."

Some brethren insist on light without heat in discussion. If they mean an evil heart of passion, as I suppose they do, that is well. But light alone is not much. The aurora borealis is brilliant and beautiful, but melts no icebergs and causes no flowers to bloom. It is well said of John the Baptist, and our Savior said it, He was a burning and shining light. The earth would freeze if the sun sent out no heat with its light.—Carrol.

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MASSEY & SON,
DENTISTS.
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118 1/2 Twenty-first Street, between First and Second Avenue. Bell Phone 1481.

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That man in your town who uses and recommends—

Dr. Tichenor's Antiseptic

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WOUNDS AND BURNS.

He's Tried It and Knows.

Write Sherrouse Medicine Co., New Orleans for free Sample.

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The Faculty for the academic year 1903-1904 has been enlarged; the new dormitory will be ready for use in September, and it is the purpose of the management to make this institution one of the strongest in the South.

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Come if possible—otherwise send for our price sheet and shop by mail.

Drennen & Company, Great Department Stores.

Mortgage Sale.

Under and by virtue of a power of sale contained in a certain mortgage executed to B. M. Allen, the undersigned mortgagee, by W. X. Streitz, on to-wit, the 21st day of March 1891, which said mortgage was duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 145, Page 280, default having been made in the payment of the indebtedness secured by said mortgage, I, B. M. Allen, mortgagee aforesaid, will, on to-wit, the 2nd day of September, 1903, in front of the court house door in Jefferson County, Ala., offer for sale the following described real estate, to-wit: Lot number seven in block number one beginning fifty feet east of the southeast corner of Fourth Avenue and Fifth Street, running east fifty feet along Fourth Avenue; thence south one hundred and twenty feet to an alley; thence west fifty feet along said alley; thence north one hundred and twenty feet to point of beginning.

Also lot number three in block number two, beginning one hundred feet west of the southwest corner of Fourth Avenue and Fifth Street, running west along Fourth Avenue fifty feet; thence south one hundred and twenty feet to an alley; thence east 50 feet along said alley; thence north 120 feet to point of beginning; all situated in Pleasant Valley Land and Manufacturing Company's Enterprise tract as surveyed and recorded in the town of Powderly, Alabama; all in Jefferson County, Alabama.

Said sale made to satisfy the indebtedness secured by said mortgage.

B. M. Allen,
Mortgagee.
D. J. Ponceller,
Attorney for B. M. Allen.

Wilson's Freckle Cure.

Guaranteed to remove Freckles, Sun Burns, Tans, Moth and Pimples also as a Toilet Cream.

Money returned if it fails. Price 50c. Trial size 25c. 5c postage.

If not sold by your druggist, write

I. R. WILSON & CO., Charleston, S. C.

We will furnish direct.

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Great Healing Powder HEALS ALL SORES, Cuts, Harness Galls, Sore Shoulders, Rope Burns, Barb Wire Cuts, Safe, Sure, Reliable, Easy to use. YOU GET YOUR MONEY BACK if it fails to heal. We positively guarantee it. Piles or insecta will not bother sores or wounds treated with Carborine, the MOST RAPID HEALER KNOWN. Price, 25 cents, postpaid. SPRINGFIELD DRUG CO., Dept. E, SPRINGFIELD, OHIO.

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A. W. TATE,
President.

Mortgage Sale.

Under and by virtue of power of sale contained in certain mortgage executed to B. M. Allen, the undersigned mortgagee by Charles Gray on, to-wit, the 3rd day of December, 1898, which said mortgage is duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 302 Record of Mortgage page 398, and default having been made in the payment of the indebtedness secured by said mortgage, I the said B. M. Allen, Mortgagee aforesaid, will on, to-wit the 15th day of August, 1903, in front of the court house door in Jefferson County, Alabama, proceed to sell the following described real estate, to-wit:

Lot number eleven in block number seven as laid off by W. D. Reid in the town of Brakes, fronting sixty feet on Warrior Street; running South one hundred and fifty-seven feet to the right-of-way of the Watts Company railroad; thence run East along said right-of-way one hundred and twenty-four feet; thence North one hundred and thirty-one feet to Warrior Street; and situated near Warrior, Jefferson County, Alabama, said sale being made to satisfy said mortgage indebtedness.

B. M. Allen,
Mortgagee.
D. J. Ponceller,
Attorney for B. M. Allen.

Executor's Notice.

Estate of Tillie Schwab, deceased. Probate Court.

Letters testamentary of said deceased having been granted to the undersigned on the 17th day of July, 1903, by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson County, notice is hereby given that all persons having claims against said estate, are hereby required to present the same within the time allowed by law, or the same will be barred.

Jonas Schwab,
Executor.

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Behind the Scenes. Iams	\$0 60
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RESULTS.

University of Virginia, Charlottesville, Va.

July 15th, 1902.

Mr. H. O. Murfee, Marion Military Institute, Marion, Ala.

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

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

Very Respectfully,
P. B. Barringer,
Chairman of the Faculty.

"I believe that the Marion Military Institute is destined to become one of the great schools of the country, if its present policy is carried out and if it is brought to the attention of the people of the South. I was most favorably impressed by the general tone of the teaching staff and the students at Marion."

JOSIAH H. PENNIMAN,

Dean of the College Faculty, University of Pennsylvania.

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Fine climate winter and summer; remarkable health record; European, American conservatory and school of fine arts. For handsome catalogue, address M. W. Hatton, President, Southern Female College, Lagrange, Georgia.

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College of highest grade. Degree courses and specials. Faculty of 18. Greatly improved equipment. Pure mountain water. Climate rarely equaled. For Catalogue and terms write

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Parable of the Tobacco Seed.

(Affectionately dedicated to all users of the "weed" in any shape or form by the author.)

Seeing that the men who professed to be the servants of the Most High had corrupted themselves and become filthy and abominable; a great and wise prophet stood up and did prophesy these words of truth: Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which though exceeding small, being cast into the earth grew exceedingly and became a great plant, and, spread forth its leaves rank and broad, so that the huge and vile worms, with thorns on them, even to their tails, came and formed habitations thereon and did crawl all over and leave their slime and filth thereon. And it came to pass in those days that the sons of men did look upon this rank and filthy plant and were very much enamored therewith, and did think it beautiful to behold, and a plant very much to be desired to make lads big and manly. And it further came to pass that men claiming to be nice men did put forth their hands and pull the heads off these filthy looking worms and left their bodies still sticking to the leaf that the leaf might be made rich with the juice thereof, and having cut these filthy plants and smoked them, even with an exceeding great smoke, and cured and stripped, and wrought the leaves thereof into curious shapes and forms, and the sons of men gave gold and silver for it, and did chew thereof. And some that chewed thereof it made sick at stomach, and others it made their heads to ache, and still others it made to spew and vomit most filthily; but for all this they continue to chew thereof. And it came to pass that all those who continued to chew became exceedingly unmanly and exclaimed: "We are enslaved and cannot cease from chewing." And the mouths of all who were enslaved became exceedingly filthy and foul; insomuch that they were seized with a violent spitting, and they did spit even in the ladies parlors and on their floors and carpets, and being wholly abandoned to the use of the plant they even invaded the sacred precincts of the house of the Lord, and there with prayers on their lips and tobacco in their mouths, they sang and prayed, and preached and chewed, and squirted the filthy juice on the floor of the Lord's house and under the pews and against the walls and the pulpit, and did drop quids of tobacco all over the floor of the most high God, and would return home and say: "We have worshipped God today."

But some of the saints of the Most High were not pleased with such conduct; but chowers, cared not for any of these things, but continued to chew and squirt where they pleased. And in the course of time it came to pass that this rank and filthy plant was ground into dust, even the stems and stalks and filth thereof, and was called snuff; and it came to pass that ladies, even beautiful and fair ladies, did make unto themselves brushes and mops and dipped the same into the filthy snuff, and did put these filthy mops into their mouths and then rub and scrub mightily, and spit and sneeze and squirt, and call the same dipping.

And again it came to pass that the leaves of this filthy weed were cunningly wrought into little round rolls called cigars, and the sons of men did set fire to one end thereof and did put

the other end into their mouths and suck mightily even as calves suck, and they did look very grave and calf-like and the smoke of their torment ascended forever and forever. And the cultivation thereof became a mighty business in the earth; and the merchants and the speculators waxed rich thereby.

And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy bread nor shoes, nor religious newspapers, nor school books for their little ones, would spend money for this filthy plant and chew and squirt while their families are suffering. And the Lord was greatly displeased therewith and said:

"Wherefore do ye spend your money for that which satisfieth not and wherefore this waste? And why do these little ones lack bread and shoes and your families do without religious papers and your children have no school books? Turn your tobacco fields into corn and wheat and cotton and put this evil thing from you and be ye separate and denile not yourselves, when I will bless you and cause my face to shine upon you, but almost unanimously the chowers and dippers and snuffers and puffers exclaimed:

"We cannot cease from chewing and dipping and snuffing and puffing and sneezing and spitting and squirting; we are slaves."

Endless Suffering Not Inconsistent With God's Mercy.

It is sometimes objected to the doctrine of endless suffering that it is inconsistent with the mercy of God. But why so? The existence of endless suffering is no more inconsistent with God's mercy, than is the existence of suffering at all. If suffering can exist at all, under the mercy of God, it may exist forever. No one who denies endless suffering has ever attempted to answer the question: For how long a time may suffering exist consistent with the mercy of God? Suffering must exist so long as sin exists. Since sin is eternal, suffering must be eternal also. Mercy does not prevent suffering for a while; and hence mercy does not prevent suffering forever. Not till sin ceases can suffering cease. Given sin and immortality, and endless suffering necessarily follows.—Western Recorder.

The Best.

Hughes' the best: "Have been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." Sold by Druggists—50c. and \$1.00 bottles.

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American Idols.

And now it is stated that Americans are in the business of manufacturing idols for heathen worshipers. Announcement is made that a representative of a leading house in Seoul, Korea, is in this country making a contract for idols to be used in his country, and also in China. It is stated that some years ago an American firm sent some idols to sacred orders in Korea, and that "the results were so satisfactory" that they are now turning to this country for a full supply. Americans making idols for the heathen! What a spectacle! It is true we have been furnishing idols of a certain sort to the heathen world, but

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If Not for Sale in Your City Write the Manufacturers.

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they are of a sort that one might label "shrewdness," or "money-love," or "commercialism," but to make them into images! Perhaps the less one says about it the more he is likely to say! —Selected.

Poor Richard's Wisdom.

Keep thy shop and thy shop will keep thee.
 Up, sluggard, and waste not life; in the grave will be sleeping enough.
 Don't judge of man's wealth or piety by his Sunday clothes.
 If you would know the value of money go borrow some.
 Spare and Live is better than spend and crave.
 Employ thy time well if thou meanest to gain leisure.
 Beware of little expenses; a small leak will sink a ship.
 He's a lucky fellow who's made prudent by other men's perils.
 Have you something to do tomorrow; do it today.

By the way, what a pace is Dr. Gambrell setting for writers on the Principles of Co-operation. Not long since I said to him, "God has given you exceptional talent for writing." He surprised me by replying: "It is not a gift, but an acquisition. Naturally I couldn't write anything intelligible. It was only after years of hard practice that I could write anything worth reading." What a lesson, I thought, on improvement of small talents. Demosthenes and the pebbles over again.—Carroll.

HELP WANTED.

We want a strong young white woman to cook and assist in house keeping. Eight in family. An orphan, or girl with no regular home preferred. Hard work but good home to right party, and church privileges. Give age, church, price and full particulars. Address, Mother, Box 63, Montgomery, Ala.

Subscribe for The Alabama Baptist.

To the Knowing World--An Inquiry.

Men don't believe in a Devil now, as their fathers used to do, They have forced the door of various creeds to let His Majesty through. There isn't a print of his cloven foot, or a fiery dart from his bow To be found in earth or air today--for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain, And loads the bier of each passing year with ten hundred thousand slain? Who blights the bloom of the land today with the fiery breath of hell, If the Devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet? Who sows the tares in the field of time wherever God sows wheat? The Devil is voted not to be, and of course the thing is true; But who just now is doing the work the Devil alone should do?

We are told he does not go about like a roaring lion now; But whom shall we hold responsible for the everlasting row To be heard in home, in church and State, to the earth's remotest bound,

If the Devil by a unanimous vote is nowhere to be found? Won't somebody step to the front forthwith, and make their bow, and show

How the frauds and the crimes of a single day spring up? We want to know.

The Devil was fairly voted out, and of course the Devil's gone; But simple people would like to know who carries his business on. --Australian Exchange.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The Sky of the Heart.

A fallen leaf on a flowing stream, And on the water a moment's gleam Of sunshine--and the chilling gray O'erspreads more coldly the autumn day. And once this had brought a pang to me, A sense of pain in my heart, to see The leafless trees and the stubble sere, And the darkening face of the dying year.

It is not so now. My heart is glad, Though every sight and sound is sad, For I have come to realize That joy depends not on the skies. The path of my duty holds along, Through winter's storm and spring-time's song, And cloudy the day or stormy the night, The sky of my heart is always bright. --Maltbie D. Babcock.

Once every week comes the pleasure of reading the great religious papers of the several States composing the territory of the Southern Baptist Convention. This reading is delightful on two points: First, while recognizing Baptist liberty in individual thinking, these papers oppose divisive measures and stand a unit for co-operation in all the great departments of our denominational work--home, foreign and Sunday school missions and the Seminary. Stand to that, Messrs Editors, Second, every one of them, in every issue, ad-

vocates some forward movement in practical piety and work. Ah! me; how much better that is than mere dispute and wrangling. The fig-tree, with nothing but leaves, was the solitary subject of our Lord's miraculous wrath. Every other miracle was to give life or healing.--Carrol.

She Trusted God.

Some one tells the story of a Christian woman who was noted for the calm and peaceful attitude she maintained under the most trying circumstances. Another woman, hearing of her, said, "I must go and see that woman and learn the secret of her strong and useful life." She went to her and said, "Are you a woman of great faith?" "No," was the reply. "I am a woman of little faith in the great God. I try to see the hand of God in the present, and trust Him for the future." This was the secret of her peace.--Ram's Horn.

Tea and Coffee Drinkers

Use Horsford's Acid Phosphate. It allays the nervousness and disordered digestion caused by excessive use of tea, coffee or alcoholic drinks. Puts the stomach in an active and healthy condition. Try it.

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	Nov. 30th.	212	40	58
Lv. Montgomery	4 15pm	7 00am	7 45pm	
Ar. Sprague Junction	5 40pm	7 30am	8 20pm	
Troy		8 32am	9 25pm	
Brandridge		9 02am	10 05pm	
Ozark		9 52am	10 55pm	
Elba Junc.		10 15am	11 17pm	
Abbeville Junction		10 45am	11 50pm	
Dothan		11 00am	12 01am	
Bainbridge		1 00pm	1 50am	
Olimax		1 15pm	2 05am	
Thomasville		2 10pm	3 15am	
Valdosta		4 05pm	4 37am	
Waycross		6 20pm	6 15am	
Jacksonville		9 00pm	9 00am	
Tampa		8 10am	10 35pm	
Port Tampa		8 45am	11 05pm	
Lv. Waycross		10 15pm	10 05am	
Ar. Savannah		1 35am	12 50am	
Ar. Charleston		6 45am	5 00pm	
Lv. Sprague Junction	5 40pm	8 00am		
Ar. Luverne	7 15pm	11 00am		
Lv. Abbeville Junction		10 45am		
Ar. Abbeville		12 20pm		
Lv. Olimax		2 40pm		
Ar. Chattahoochee		4 55pm		
Going West	*65	*67	-60	
Lv. Elba Junc.	10 00am		3 15pm	
Ar. Enterprise	11 00am		4 30pm	
Ar. Elba	12 05pm		6 00pm	
Going East	*40	*51	-70	
Lv. Elba	7 40am	12 30pm		
Ar. Enterprise	8 20am	1 30pm		
Ar. Elba Junc.	10 00am	2 35pm		

*Daily, except Sunday. -Sunday only. Trains arrive at Montgomery 8:10 a. m., 6:30 p. m. Fullman sleepers on No. 58 between Montgomery Jacksonville and St. Petersburg.



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Effective January 4, 1903. EASTBOUND.

	No. 2. Daily.	No. 4. Daily.
Lv. Birmingham	6:40 am	4:00 pm
Ar Childersburg	8:20 am	5:32 pm
Ar Sylacauga	8:43 am	5:50 pm
Ar Talladega	12:48 pm	
Ar Anniston	2:08 pm	
Ar Goodwater	9:22 am	6:24 pm
Ar Alexander City	9:57 am	6:50 pm
Ar Dadeville	10:32 am	7:26 pm
Ar Camp Hill	10:51 am	7:46 pm
Ar Opelika	11:35 am	8:25 pm
Ar Columbus	12:35 pm	9:25 pm
Ar Fort Valley	3:20 pm	11:45 pm
Ar Macon	4:15 pm	12:40 am
Ar Americus [ex. Sun.]	7:00 pm	11:20 am
Ar Americus via Fort Valley	10:05 pm	6:10 am
Ar Albany	11:10 pm	7:15 am
Ar Augusta		6:45 am
Ar Savannah		7:00 am

ARRIVALS. No. 1, from Macon, Albany, Columbus, Opelika, Americus, etc., 8:45 p. m. No. 3, from Savannah, Augusta, Macon, Columbus, etc., 12:20 p. m. Elegant vestibuled through sleepers between Birmingham, Columbus, Macon and Savannah on Nos. 3 and 4. Connection is made at Savannah with the fast freight and luxurious passenger steamships of the Savannah Line from and to New York, Boston and the east. For more detailed information, beautifully-illustrated matter, write or apply to JOHN W. BLOUNT, Traveling Passenger Agent Birmingham, Ala. J. C. HAILE, General Passenger Agent. F. J. ROBINSON, Asst. Gen. Pass. Agent. W. A. WINBURN, Vice President and Traffic Manager. THEODORE D. KLINE, Genl. Supt., Savannah, Ga.

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SEABOARD Air Line Railway.

Schedule Effective Aug. 17th, 1903.

Leave Montgomery Daily	[90th Meridian Time]	Arrive Montgomery Daily
	Hurtaboro, Columbus, Richland, Albany, Americus, Cordale, Jacksonville, Macon, Savannah and all points East New and Elegant Parlor Cars between Montgomery and Savannah.	8:00 a. m.
6:20 a.m.	[Via Western Railway and Atlanta] For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York and all points East. Magnificent Pullman Drawing-room Sleepers Atlanta to Norfolk and Atlanta to New York	8:20 p.m.
1:30 p.m.		
6:30 p.m.	Union Springs, Ala. and points on Seaboard between Montgomery and Ft. Davis. Solid train for Union Springs; no change of cars.	8:15 a.m.

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The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1903.

	44	34	38
Lv. Selma	4 00pm	5 00am	
Ar. Montgomery	5 55pm	8 20am	6 40am
Lv. Montgomery	6 30pm	1 30pm	6 40am
Ar. Opelika	8 25pm	3 45pm	
Lv. Opelika	8 25pm	3 45pm	
Ar. Atlanta	11 40pm	8 00pm	
Ar. Selma		8 5	8 5
Lv. Montgomery	11 30pm		11 30am
Ar. Montgomery	9 30pm	10 50am	6 25 pm
Lv. Opelika	7 40pm	8 50am	4 25pm
Ar. Opelika	7 37pm	8 50am	4 25pm
Lv. Atlanta	4 20pm	5 30am	1 05pm

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service. G. B. Tyler, G. A. Montgomery, Ala.; D. F. O'Rourke, C. A. Selma, Ala.; J. P. Phillips Jr., G. F. A., Atlanta, Ga.; R. E. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickerson, Pres. Ident and General Manager, Atlanta, Ga.

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Mortgage Sale.

Under and by virtue of a power of sale contained in certain mortgage executed and delivered to A. R. Dearborn by Henry Woods, George Woods and Rosa Woods for the sum of two hundred and seventy-five (\$275) dollars, which mortgage was duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 247, Record of Deeds, Page 285, And whereas, default has been made in the payment of the indebtedness secured by said mortgage and remains due and unpaid.

Therefore, I, A. R. Dearborn, mortgagee aforesaid, will on, to-wit, Saturday, 5th day of September, 1903, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale sell to the highest bidder for cash the following described real estate, to-wit:

A lot in "McDaniel's Addition" to city of Birmingham, with all the buildings and improvements thereon, being part of lots 3 and 4 in block 3 of said Addition, bound as follows, to-wit: Beginning at the southeast corner of the intersection of Bell Avenue and Center Street, thence south 127 1/2 feet to an alley; thence east 46 feet along said alley; thence north 127 1/2 feet to Bell Avenue; thence west 46 feet along Bell Avenue to point of beginning; lying in the southwest quarter of southwest quarter of Section 26, township 17, Range 8, west.

Said sale made to satisfy said mortgage. Dated this the 23d day of July, 1903.

A. R. Dearborn, Mortgagee.

D. J. Ponceller, Attorney for Mortgagee.

Commissioners Sale of Land. State of Alabama, Jefferson County. In the Probate Court. Estate of Elta Banfill and Bessie Banfill, minors.

Under and by virtue of an order of sale made and entered by the Honorable J. P. Stiles, Judge of Probate in and for Jefferson County, Alabama, on the 8th day of July, 1903, the undersigned L. J. Haley, Jr., as Commissioner will proceed to sell, to the highest bidder for cash, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale on Monday, September 7th, 1903, the following described real estate, to-wit: Lots 10, 11, 24, 25 and the north forty (40) feet of lots 12 and 23 according to a map of the Banfill property; which map is on file in the office of the Judge of Probate of Jefferson County, Alabama, and is recorded in Book 71, page 424 and also in Map Book 3, on page 15, said lands situated in the city of Birmingham, Jefferson County, Alabama. Said sale will be made for the purpose of removing the estate of said minors to the State of Florida for reinvestment. Said sale will include the dower interest of Vashti L. Banfill, the mother of said minors.

Dated this July 8th, 1903.

L. J. HALEY, Jr., Commissioner.

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