

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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## NOTES AND COMMENTS.

Rev. J. I. Stockton now gets his mail at New Decatur, R. F. D. No. 3.

Dr. and Mrs. Russell H. Conwell are at their summer home at Worthington, Mass.

Rev. J. D. Winchester of Cordele, Ga., has accepted a call to Harriman, Tenn.

The church at Decatur, Ala., has extended a call to Rev. J. F. Gable, of Floralla, Ala.

Dr. Madison C. Peters is preaching for a few Sundays at the New Casino at Asbury Park, N. J.

Rev. J. W. Sandlin requests his friends to write to him at Wylam as he is now living there.

Rev. J. O. A. Pace, of Florence, Ala., has been holding some very successful meetings in Texas recently.

East Birmingham Church has extended a unanimous call to Joe W. Vesey, of East Church, Florence, Ala.

After a delightful vacation spent at Monteagle, Tenn., with my family, I go with joy and hope back to do business at the old stand.—Geo. B. Eager.

Dr. A. C. Davidson assisted Rev. J. A. Beale in a meeting at Station A of the Southside Baptist Church. Eleven by experience and five by letter. The work is being greatly blessed.

The report that the emperor will go to the front is again revived and seems to have foundaton. It is known that the imperial train has been fitted out for a long journey.

Senator Platonoff, a member of the council of the empire, has been appointed minister of the interior and chief of the Russian police, in succession to the late M. Pelhve.

The five thousand team car drivers and conductors of Vienna are said to include four hundred knights, fifty barons and four counts.

Dr. Barnardo, whose orphanages in London are world renowned, has sent 13,184 boys and girls picked up in the slums of London to the farms of Canada, Australia and New Zealand.

It is rather a strange commentary on our manners that President Roosevelt has had to order a "No Smoking Allowed" sign to be hung over the mantel in the public reception room of the White House.

A stone slab in the barnyard of Henry Marr's farm, near Columbus, Ind., marks the center of population in the United States, as fixed by the last census.

The English Baptist Missionary Society has appealed to the Young People's Societies of the English churches to raise money to build a new steamer for the Congo. The cost will be about \$35,000.



REV. AND MRS. JEFFERSON FRANKLIN RAY.  
Recently Married, Who Go as Missionaries to China.



## NOTES AND COMMENTS.

Rev. J. D. Jordan, D.D., of Savannah, Ga., was the acceptable supply of the Englewood Church, Chicago, on August 21.—Standard.

Basket making employs half a million persons in Germany, where the wages range from eighteen shillings to two pounds weekly for skilled workers.

Dr. Courtland Myers supplied the pulpit of the Euclid Avenue church in Cleveland on Aug. 7th, and he reports 46 per cent. of his congregation were men.

Dr. Geo. C. Lorimer has recently undergone a surgical operation in Berlin, Germany. His church in New York has extended his vacation, and he has been recuperating at Aix-les-Bains.—Western Recorder. (He has since died.)

Pastor A. B. Batson closed a fine meeting at Bankston on the night of the 6th inst. Thirty-five were received into the membership—thirty by baptism and five by letter. Great good was accomplished in other ways.—M. M. Wood, Fayette.

Tax valuations in Jefferson County have increased over six million dollars in the past year. The assessments of Jefferson County will total about \$51,000,000 which is nearly one-sixth of the tax valuation of the entire State.

Yale has among its post-graduate students a Buddhist priest, named Ichino Shibata. He has been a soldier and fought with such distinction and bravery in the Japanese-Chinese war of 1894 that the Mikado decorated him with a bronze medal.

Rev. and Mrs. I. A. White, of Cuthbert, Ga., have been spending awhile in the city with her relatives. He preached at the Edgefield Church last Sunday. He is an excellent man. We should be glad if some Tennessee church would capture him permanently.—Baptist and Reflector.

## NOTES AND COMMENTS.

Rev. J. M. Thomas now gets his mail at 712 Campbell Avenue, Roanoke, Va.

Lone Wolf, the Kiowa Chief, is a Baptist deacon, and his wife is President of a Missionary Society.

There are said to be about 113,000 Protestant Christians in China. Of these about 8,000 are Baptist.

Rev. J. E. Cox of Littleton, paid us a visit on Friday and spoke some encouraging words about the paper.

We received a catalogue of Ross Collegiate Institute at Heflin and congratulate its officers and faculty upon the growth of the school.

In the last twenty-five years the city of Buffalo, N. Y., has increased in population 200 per cent., and in the same time the Baptist population of the city has increased 300 per cent. Buffalo now has 24 Baptist churches with a membership of 5,335.

A secular paper says: A trolley line has been opened in Porto Rico. This thoroughly disposes of any danger there may have been of Porto Rico revolutions. The people will be too busy dodging the cars hereafter to engage in political disturbances.

The Baptist churches of Baltimore will unite in an evangelistic campaign, beginning November 13th. Six of the foremost Baptist pastor-evangelists have been invited to participate in this movement.

Visitors from twenty-six states have registered in the Baptist missionary headquarters at the World's Fair in St. Louis. It is hoped you will avail yourselves of the privileges of these rooms for rest, correspondence, or for the perusal of the religious papers and missionary literature. Daily prayer services are held at four in the afternoon and a Sunday afternoon service is conducted for the people who live on the grounds.

## NOTES AND COMMENTS.

Rev. R. J. McElrath assisted Rev. H. S. Jones in a meeting at Newhope in Tallapoosa county, Ala. Four were baptized and the church greatly revived.—Rev. H. S. Jones.

A bale of new cotton, shipped by Muse and Harris of Junction, Ark., brought 40c a pound in an auction sale in front of the Cotton Exchange, Memphis, Tenn., last week.

Last Monday at Ryans Creek I baptized ten converts. Friday following from Arkadelphia Church I assisted Bro. C. A. Owens to baptize thirty more happy converts.—F. M. Leath.

Rev. W. M. Hartin, of Ridgeway, S. C., has accepted the call to the Dauphin Way Baptist Church, of Mobile. He graduated at the seminary in June and begins his pastorate the first Sunday in September.

Of the nine women who took the degree of doctor of medicine at various universities in Germany during the last winter session four are Jewesses, namely, Therese Oppler and Paula Philippson of Breslau, Rachel Hirsch of Frankfurt and Lea Gutkind of Freiburg.

M. Weightman Walker, a childless widow, about 50 years of age inherited \$60,000,000, and has a daily income of \$8,196.72. She is the richest woman in the world in command of her own fortune. She is a convert to the Roman Catholic faith and gives lavishly to its institutions.

In Fiji 95 per cent. of the people are Methodists, but the governor is a Roman Catholic, and the Roman Catholic Bishop and priests have been trying to win converts and produce discord among the Methodists by burning the Protestant New Testaments. They destroyed 238 in one fire.

By an agreement signed on August 22 by Japan and Korea, the former Government will furnish to the latter a Japanese subject as adviser on financial matters, and recommend a foreigner as adviser in all matters of diplomacy. The Japanese Government is also to be consulted before Korea concludes a treaty or convention with any foreign power.

Rev. M. Ashby Jones has recently received a very tempting invitation to supply the pulpit of the Regent's Park church in London during the months of October and November. The church offers to pay all the travelling expenses of Mr. and Mrs. Jones and to provide a handsome honorarium as well. This is the church for which Mr. Jones preached while he was abroad last summer, and this invitation is highly complimentary to him. He has not yet determined what response he will make to the communication.—Religious Herald.

## Correspondence.

### A CIRCULAR LETTER.

Montgomery, Ala., Aug. 31, 1904.

My Dear Brother: Brother Bryan, of Shanghai, China, asks the Baptists of Alabama for \$2,000 for the Baptist College at Shanghai.

Brother H. W. Provence, late pastor at Ensley, with his wife, will be on the ocean in a little while on their way to their far distant home. He goes to be a teacher in the school. Of course he will do much preaching also. The Baptists of Alabama love him and will accompany him with their prayers.

We are interested in Shanghai, especially as it is the home of Miss Willie Kelley, of whom Alabama Baptists are very proud.

I am satisfied every pastor will want his church represented in this great enterprise. Whatever is given goes to our credit on Foreign Missions, though I would be proud to let this be over and above our regular contributions.

Brother, won't you try to raise in your church \$—? We want to get this at once in order to get it out of the way of our regular collections. If you feel that you can't raise this sum, please let me know what to expect.

Fraternally yours,  
W. B. Crumpton.

### YATES COLLEGE.

The Foreign Mission Board has authorized R. T. Bryan to raise fifteen thousand dollars in the South to erect a College building in Shanghai, China, in memory of Dr. M. T. Yates.

#### Needs for the College.

1. The greatest need of our mission work in China is trained leaders. The Baptists of both Southern and Northern Boards in all China, with a membership of about eight thousand native Christians, have no college in which to train their leaders for their churches.

The work cannot be made self-supporting without leaders. Those denominations that have colleges have many more intelligent and trustworthy leaders than the Baptists have.

2. The other denominations have many colleges, and are educating our boys. The result is that our brightest and best boys have been taken away from us. Some of the sons and grandsons of our old pastors even are now in those churches.

The College is needed to hold and to train our boys for leadership in our own churches.

3. The College is also needed to attract bright boys from heathen families. It will thus prove a good evangelizing agency, especially among the better classes of Chinese.

4. China must be evangelized by the Chinese themselves. The sooner we train them for this great work, the more quickly it will be done.

5. A native worker costs far less than a foreign-missionary, and in con-

nection with the foreign missionary is just as efficient. Therefore the work can be more cheaply and efficiently done by training native workers.

#### Plan for Raising the Money.

1. We wish to raise the money, as far as possible, in one hundred dollar memorial shares, though smaller gifts will be gladly accepted. All subscriptions are to be paid to the Foreign Mission Board before December 31, 1904.

2. We wish each giver of a memorial share to furnish us with a name to be engraved on a marble tablet in the wall of the main hall of the College. These names will encourage and stimulate the boys to prepare themselves for the great work of evangelizing China.

3. This is a special fund to be raised for a special purpose by the contributions of individuals or groups of individuals, and is not intended to take the place of or interfere with the regular contributions of the churches to foreign missions.

The Yates College will be an enlargement of the High School which our Mission has conducted for seven years without financial aid from the Foreign Missionary Board. It is our purpose to establish the College upon a like self-supporting basis.

Each contributor to the Building Fund will receive an illustrated sketch of the school and College as a souvenir to show how the money has been expended.

The Board owns a vacant lot in Shanghai worth ten thousand dollars, and fifteen thousand dollars will build as good a building in Shanghai as twenty-five thousand dollars will build in the United States.

### DR. H. W. PROVENCE—AN APPRECIATION.

By Albert R. Bond.

The appointment of Dr. H. W. Provence by the Foreign Mission Board to go as a missionary is cause for great rejoicing on the part of all his friends. The Board is to be congratulated in being able to lay hands upon one so competent to represent them. It was my privilege to sit in classes with Dr. Provence at the Seminary, and from this close touch as well as personally, I desire to say that the Board has not sent out any more scholarly, devout and gentlemanly man than Herbert W. Provence.

His classmates will unanimously join in thanks to God for having touched spiritual and mental elbows with him. He will add greatly to the strength of our forces on the Foreign Field. The Board has made a signal illustration of its purpose to send the best equipped men and women to the front.

Personally, my heart is filled with rejoicing to see such a noble and able man go to China. It is not my privilege to have known Mrs. Provence very long, but she will doubtless continue her helpfulness to her husband in his new work.

May the Lord be very gracious to our dear friend. He will go with many prayers to ascend often for him and his work.

Price Hill, Cincinnati, Ohio.



REV. H. W. PROVENCE, D.D.

Herbert Winston Provence was born in Greenville, S. C., November 2, 1873. He was prepared for college by his mother, and at the age of twelve entered Bethel College, Russellville, Ky. Soon after this he was baptized by his father, in the Russellville church. In 1899 he entered Richmond College, Richmond, Va., and during his first session there yielded to the call to preach the Gospel. After graduating with the degree of Master of Arts, he went to the Southern Baptist Theological Seminary, Louisville, Ky., where he took the full course, and then returned for post-graduate work. He received the degree of Doctor in Theology from the Seminary in 1898. During his college and Seminary course he served several country churches as pastor. Leaving the Seminary, he entered the pastorate of the South Montgomery, Ala., church. In the fall of 1898 he married Miss Mary Hall, of Richmond, Va. He was pastor of the Clayton St. church, Montgomery, three years and a half, and has been now nearly two years in Ensley, Ala. In all his work special emphasis has been laid upon missions, and contributions have steadily increased. He is one of our best men, highly cultured, noble and true. On July 5th he and his wife were appointed to the work in Shanghai, China. They expect to sail from San Francisco October 1, 1904.



MRS. H. W. PROVENCE.

Mrs. Mary Hall Provence

was born in Buckingham county, Virginia, December 19, 1871. Her parents were John S. and Mary E. Hall. She

received her elementary training from governesses in her father's home. At the age of fifteen she moved with her parents to Richmond to enter the High School. She made an excellent record in this school, winning the Peabody medal and graduating with honor. When she was sixteen years old she was baptized by Dr. W. W. Landrum in the Second Baptist church of Richmond, where she became an active and efficient worker. For some time she was teacher of a large class of boys in the Sunday school, and had the joy of seeing nearly all these converted. In November, 1898, she was married to Rev. H. W. Provence, then pastor in Montgomery, Ala. They have one son about two years old. As a pastor's wife Mrs. Provence has taken a deep interest in all departments of church work, especially the missionary work. As president of the Ladies' Missionary Society and teacher in the Sunday school she has been very successful.—Foreign Mission Journal.

### THE SHORT LINE.

If you believe a man who writes guide books, there is one trip out of Colorado Springs which to omit would be playing Hamlet with Hamlet's part left out. Before making it we thought he was indulging merely in a piece of fine writing, but having been and seen we know that even his wonderful pen picture but faintly outlines the marvelous panorama. I am ready to take him at his word and believe that it is a trip which in itself would pay any man for coming all the way from Chicago (or Birmingham) if after taking it he started for home next day, for it is the quintessence of Colorado reduced to a ten hour limit—mountains, plains, rocks, canons, railroads, beauty, sublimity, thrills, wonder, admiration, ecstasy, and a general allround delirium tremens of sensations.

"Out out" the trip to Pike's Peak rather than to miss this trip, for nowhere have capitalists contributed so royally or engineers built more daringly than here.

Colorado Springs is the starting point, with a run of 6 miles before the great climb begins, for instead of following a path already prepared, the "Short Line" boldly assails the mountain backbone and forces a way over forbidding heights.

The route almost from starting is along the side of mountains and verge of abysses that would startle the equanimity of a Rocky Mountain goat. After a few miles have been accomplished admiration seems to have reached its normal limit, and the English language, so far as adjectives are concerned, becomes bankrupt. Here a cut in solid rock or a tunnel through an intersecting hill, there a bridge thrown across dizzy abysses, yonder zigzagging to accomplish the ascent of great walls—never afraid, always sure-footed—it is both a triumph and a revelation of man's unconquerable spirit.

But view upon view follows with positively dramatic suddenness and contrast—a magnificent glimpse of the plains, of Colorado Springs, its beauti-

ful southern suburb, Broadmoor, and its crescent lake shut out by an enormous crag, to give way, before we can catch our breath, to an impending precipice, and behold! we are suspended half way up the rocky wall of the Cheyenne Canon. From the depths below we look up to a shimmering waterfall hundreds of feet above our heads; and when we think we must surely have reached the top, we are astounded to see our pathway of steel winding about and around up the mountainside as far above us as we have come already.

It seems impossible!

We disbelieve our very eyes, and sit back in blank amazement at the idea of an ordinary full-fledged locomotive hauling a full-fledged passenger train still further up those mighty steeps, and on an ordinary track! But our beliefs and disbeliefs have nothing to do with the case. The train moves steadily, smoothly, irresistibly on, and we with it. Suddenly we catch a sight of the chimneys of Pueblo lazily smoking in the distance, forty-five miles southward and are told that for the present our views of the plains are over.

But the interest does not lag—not for a single minute in this blessed day. Those "creatures," as Saint Paul calls "height" and "depth," are not out of mind before we are confronted with more of the strange formations with which Nature's architects appear to have amused themselves centuries ago. And then, in due time, we see Altman in the distance, 12,000 feet above the sea level, the highest incorporated town on the American continent.

#### Cripple Creek.

Cripple Creek lies in a valley a thousand feet beneath us. We are now in one of the most important mining districts in the world—exceeding in the value of its output anything in California or Alaska. In most camps gold is only a by-product, more actual value resulting from the deposits of lead and silver with which the gold is mingled, than from the gold itself; but here it is gold or nothing. Purely, therefore, from a spectacular point of view, or that simply of the tourist, this country, high in the air, presents the most interesting industrial exhibit on the globe.

Cripple Creek was discovered in 1891. The ore from this district for eleven years totals \$110,983,387. The output for 1901 was \$25,000,000, or two-thirds of all the gold mined in Colorado that year, dividends exceeding twenty per cent. of output. There are approximately five hundred producing mines. A day can be pleasantly spent touring the surface in "whizz cars," from town to town and dump to dump—and another day profitably devoted to inspection of the underground world. The old-time boom is no more. The satirist of human follies may well turn a cynical eye upon the most prodigious gambling spot of America in our generation; but after the disappointed and deluded have had their say, and the moralist has eased him of his epigram, it is only justice to add that Cripple Creek has sowed its wild oats and is now a place of steady values and steady people, with a substantial basis of known wealth.—Frank Willis Barnett.

#### THE PHILIPPINE EXPOSITION.

Alfred O. Newell.

About the time the World's Fair city is waking at early morning, one hundred bare-limbed Igorot often sacrifice and eat a dog on the Philippine reservation. At the same hour, scarcely two hundred yards away, a bugle sounds reveille, and four hundred well-trained soldiers in the blue of the United States army hustle from their tents. These are Philippine scouts. The yells of the dog-dance have scarcely ceased before the blue line is formed for roll call, and the Philippine soldiers stand at attention beneath an American flag, while a Philippine band plays an American air. All of these people live on the same island in the Philippines. The Igorot represent the wildest race of savages, the scouts stand for the results of American rule—extremes of the social order in the islands.

#### How the Exposition was Made.

This great exhibit, covering as it does, more than forty-seven acres, and representing an outlay of a million and a half dollars, all except \$200,000 of which was appropriated by the Insular government, was planned originally by Secretary of War William H. Taft when he was civil governor of the islands. He realized that the real opportunity had come to display to the people of the United States the wonderful resources of the archipelago. He called a meeting of the governors of the provinces, some of them American, some were Filipinos, but they all joined heartily in the plan, and the Philippine Exposition Board was appointed from all parts of the islands. Collecting an exhibit from over a thousand islands, populated by more than a hundred different tribes, all speaking different dialects, was no easy matter. Scientists who came over from the United States classified native woods and the mineral products. Competition was started among native architects for designs in native buildings. Business men joined in the movement to make a display that would give the western world a new impression of the Philippines. And all the while agents of the Exposition Board were out among the leading Christian and non-Christian tribes, arranging for representatives at the Fair. Some of these agents penetrated mountain fastnesses, accompanied only by guides and interpreters.

The result was a spontaneous and patriotic response to the call to the natives to show the work of their country. The Philippine Exposition as a whole is generally conceded to be the most unique, comprehensive and interesting feature of the Fair.

#### Relics in the War Building.

Three bridges cross the lake. The main bridge is a massive stone production of the Bridge of Spain that crosses the Pasig river at Manila. This curiously arched structure leads to the Walled City, an imitation of the fortifications put about Manila by the Spaniards three hundred years ago, which still stand as a monument to the old Castilian commanders, who would lock their troops in when the enemy came. The reproduction of the walls is impressive. They inclose a spacious fort,

where a number of queer cannon have been placed. Within the walls are the war museum, the exhibits of the Philippines' Constabulary and the United States army. Here are displayed gigantic steel cannons, and all kinds of weapons and war implements captured and collected during the successive campaigns in the islands from the original Spanish conquest. The Filipinos found that they could put bamboo to so many uses that they believed it would do for guns also, so they rigged up cumbersome bamboo cannon on big wooden wheels and went out to kill. A number of these contrivances are shown wrapped with coils of telegraph wire, and some covered with thin sheet iron. All kinds of guns, from the gaping blunderbuss and flintlock to the modern Mauser, are stacked along the walls. In these rooms can be seen the ugly head axe of the Igorot, spiked at one end for its murderous blow and sharpened at the other for sudden decapitation.

Once across the Bridge of Spain and through the Walled City, you face the reservation. It is like a scene in Manila. The buildings are arranged in two groups. In the center of the first group is a tall shaft to Magellan, who discovered the Philippines only twenty-five years after Columbus put his feet on American soil.

#### The Fish and Game Building.

To the right is the Fish and Game Building, extending over Arrowhead Lake, supported by and built of great trunks of the graceful Palma Brava—thatched with nipa. Tortuous fish-traps of split bamboo, illustrating the native method of fishing, are spiked along the water's edge. Within the building are mounted specimens of the strange birds of the Philippine forests, most of them brilliant in plumage and big of beak. As you enter, the wild water-buffalo, called by the natives "the timarao," that sleeps during the daytime in dense bogs, is about to spring upon you, and a python, thirty feet long, is coiled ready to strike. Small deer, wild hogs, monkeys, and all sorts of forest things of the Philippines, are naturally mounted. There are hundreds of specimens of fish common to the Philippines, giant mollusks from the southern islands, with shells five feet wide, may be seen. These mollusks are death traps for the daring Moro pearl divers, as they are frequently imbedded among the mother-of-pearl shells.

On the other side of the plaza, flanked by tall steel towers, surmounted with weather vanes and search lights, is the Observatory, patterned after the kind used in Manila, from which timely warnings of the dreaded typhoons are sent to the Japanese and Chinese shores. The steel towers are used in connection with a lightning register, and within the Observatory are various kinds of instruments, used for registering wind and lightning. An interesting feature is the micro-seismograph or register of earth tremors, made at the Manila Observatory by Filipino mechanics. North of the Observatory, encircled by a broad promenade, is a relief map of the Philippine Archipelago, 110 feet long and 75 feet wide. On this

map are shown the 3,014 islands and islets of the Philippines. Mountain and volcanic formations, waterways, and all the physical conditions of each island, are thoroughly depicted. It is like a glimpse of the islands from a balloon.

#### Scene in Plaza Santa Cruz.

Crossing this space from the Walled City, you reach the Plaza Santa Cruz, the center of the reservation, a striking production of a corner of Manila. In the center is an imposing statue of Don Juan Sebastian del Cano, who sailed from the Philippines for Seville in the sixteenth century, completing the first circumnavigation of the globe. On the north, facing the square, is an impressive reproduction of the Manila Cathedral, with its somber gray walls and ornate relief work. Opposite the cathedral is the Ayuntamiento, or Government building. On the east is the Commerce Building, a reproduction of a structure in which a temporary exposition was held in Manila, and on the west, pink in the sunlight and topped with many-colored banners, is the Manila building, a model of the residence of a wealthy Filipino. Seated in this plaza, among the brilliant flower beds, the visitor may scan the whole reservation, and encompass in the view the status of Filipino development. To the east, along the wooded hillside, are the grass-thatched huts of the savage Igorot. (It may be said just here that there is no plural Igorot—no such word as "Igorotes" or "Igorotte"—and that the man who would spell it any other way than I-g-o-r-o-t or who would pluralize it is guilty of a literal barbarism.) To the north, along the water's edge, are the bamboo homes of the Moros. But here in the square are the products of Filipino looms and homes; pictures, for which native homes were temporarily robbed, sculpture from native studios, incomparable embroidery work by the hand of the industrious women of the islands, fabrics almost as fine as the butterfly's wings, great tables of woods, that for polish and grain almost eclipse the most expensive rosewood and mahogany, and, best of all, compositions, drawings and handwork from the Americanized schools of the islands. Back of the reservation, high over the huge constabulary cuartel and the camp of the scouts, float the Stars and Stripes.

#### Work of the Soldier-Teachers.

The first American army of occupation of the Philippines contained teachers as well as soldiers. Education followed the flag wherever it was carried. The first people to teach English on the Islands were officers and enlisted men in General Merritt's forces, and the work of the soldier-teacher was an important preliminary to the invasion of the organized force of learned teachers who came later. The result of the work of the American educators is summed up in the statement that more English is spoken today in the islands than was Spanish after the 400 years of regime of Spain. The Spaniards encouraged a Babel of dialects. They believed that a common language would make the natives too dangerous.

(Continued on page 6)

## WOMAN'S WORK

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

### THE MISSIONARY'S PRAYER.

O teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.  
O strengthen me, that while I stand  
Firm on the Rock and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.  
O use me, Lord, use even me,  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.

### THE WORK OF THE STATE MISSION BOARD.

A great work has been accomplished by our State Mission Board,—a yet greater remains to be accomplished.

When we remember that last year largely through the efforts of the eighty-two workers under our State Board of Missions eleven churches were organized, one thousand nine-hundred and twenty-two received into our membership, sixty Sunday schools, sixty eight Ladies' Missionary Societies and Sunbeam Bands organized, we flatter ourselves that we are indeed accomplishing something, and yet when we look out over our great state with her vast needs and destitution, her rapidly growing cities and towns, her vast mining and milling population scarce touched by the gospel, her great rural districts in their lethargy and indifference, and then the negro with his ignorance, superstition and crime, all cry out to us for a sacrifice and loyalty toward which we have scarce made a beginning.

Let us look for a moment at the cities and towns, and face the facts as they are. First let us look at Birmingham, great Birmingham with her business bustle and untold mineral wealth.

In 1900 there were three churches in Birmingham proper with a membership of twelve-hundred, and now after four years we have only fifteen-hundred and seventy-five. Indeed but little progress has been made since the "boom" days when we had the same number of churches and possibly a thousand members. Whilst in the past ten years the city has doubled in population, the Baptists have stood still.

Then let us look for a moment at Mobile, the beautiful old city by the sea, with her thirty-five thousand and more people. Until recently only two Baptist churches and not more than twelve hundred Baptists in all this great city.

Time would fail me to speak of Montgomery, Selma, the twin Decatur, and the triplet cities of Tusculumbia, Sheffield and Florence, and all the populous towns throughout North Alabama that have sprung into existence like Jonah's gourd, almost in a night.

For all this destitution of our cities and towns what have WE enabled the

State Mission Board to accomplish as compared with the needs of the situation?

#### Mining and Milling.

For the distressing facts as touching the condition of milling and mining districts, I refer you to the graphic words of our Secretary:

The Mineral District Alone, covering several counties, could consume every cent of the money we can raise and then the actual needs would not be supplied. The mining towns are in a desperate condition. Many of them have no sign of preaching of any kind. Some of them are made up of foreigners and negroes and their condition is almost hopeless. Hundreds of our own native white people are there and many of them are Baptists, but they have lost interest in religious matters because of their new surroundings, with no religious leader. These native whites, by thousands, fill the factory towns; but most of them have become utterly indifferent to all religious influences.

#### They are not Able to Build

meeting houses, and having never been trained to give for the support of the ministry, they cannot be relied on to do much in that direction. If they have a preacher, the Board is expected to help liberally in his support. The population in the mining towns and the factory towns is so continuously on the move, it looks like a hopeless task to do anything for them, but it must be done by somebody, for the sake of the children.

The State Mission Board is the only agency Baptists have to do it.

#### Country Destitution.

The condition of the work in the country district is not familiar to most of us living as we do in the towns and cities of our State, and knowing so little of the religious condition of the surrounding territory.

Many of us would be greatly surprised to know the real condition existing at our very doors.

Since coming to our present pastorate at Greenville in South Alabama it has been my privilege to study with my husband something of the situation throughout our country. I make mention of this particular case as a fair illustration of what is true in many sections. We found in our county twenty-six white Baptist churches. Nine of these without pastors, and some had been without for years. In some cases the buildings were in dilapidation, steps were fallen down, window lights gone, doors swung ajar, the congregation scattered, and the meeting house almost abandoned to the goats and bats. Many of these churches had not been represented at the Association either by messenger or by letter for years, and many of those represented contributed nothing. Not more than eight of the twenty-six churches had Sunday schools. In only two of these

twenty-six churches were the ladies organized, and one of these was not a Missionary Society. I am glad to say that through the co-operation of the stronger churches allowing their pastors time for holding fifth Sunday meetings and Baptist rallies, with the help of the State Mission Board this distressing condition has in a great measure been relieved, but how great is the work of this nature in our State, and how feebly fitted at present is our State Mission Board to undertake it all!

#### The Negro.

And then last, but by no means least, is the problem of the man in black. Oh! who has the wisdom and grace to solve aright this problem? Within our border they number, according to statistics of 1900, 409,237. It matters but little, humanly speaking, who is responsible for his being here. To cavil or complain is only a waste of time and vexation of spirit. Who knows but that the God omniscient in his providence for the ages has led the negro here that He through us might lead him into the light and liberty of the gospel of His Son,—God choosing us to help him. The pedagogue tells us that the panacea for all his ills must come by way of his better education and yet statistics, more convincing than fine spun theories, show us that the giving him a new head without a new heart, has done but little to diminish his crime or improve his morals. In order to have a new man we must have a new heart and the secret of the new heart is none other than that given to Nicodemus by the Master some 1900 years ago: "Ye must be born anew!" We believe with the Apostle Paul that the gospel of Christ is the "power of God unto salvation to every one that believeth."

In conclusion let me commend in highest praise our zealous and self-sacrificing Secretary, Bro. W. B. Crumpton, and for the noble women who have so wisely and well organized and led us in every good word and work, I have none but words of sincerest gratitude and unstinted praise. Truly might it be said of each of you "she hath done what she could." The extent of your service has been circumscribed only by the lack of co-operation on our part.

May it be ours through the coming year to plan for, and to accomplish, greater things than ever before in all our history for the bringing to pass of the Master's kingdom.

Mrs. William A. Taliaferro,  
Greenville.

#### A TESTIMONIAL TO DEVOTION.

"Heralds of the Cross in Home Lands teach us by example many lessons in self-sacrifice and cross bearing. Many give up good homes and congenial friends to live in huts and dugouts and among people of dangerous habits and wicked lives. Some preach on half pay and are denied many of the necessities and comforts of life. Others have large families who are scantily fed and clothed, and are deprived of day schools and regular religious services. Their duty requires many of those on the frontier to be absent from

home most of the time amid dangers, toils and cares that their fellow men many hear the gospel. This picture of toil and self-denial would be incomplete and untrue without mentioning the sufferings and hardships endured by Christian wives at home who are indeed heroes of faith. Let the example of these children of the great King stir our own hearts to greater sacrifice and devotion to the cause which we all profess to love."

#### NUGGETS.

Rogers Williams was the pioneer evangelical missionary to the Indians of North America. In England he advocated the colonization of the New World for "the propagation of the gospel to the Indians." Soon after his arrival in 1631, he applied himself with ardor to their evangelization. He says: "God was pleased to give me a patient spirit to lodge with them in their filthy, smoky holes even while I lived at Plymouth and Salem to gain their tongue." This was thirteen years before John Eliot styled the "Apostle to the Indians" began his work.

John Eliot's first sermon to the Indians was preached October 1646, and continued for three hours, the Indians asking so many questions. He has the honor of translating the first Bible printed in America.

David Brainers, is known as the "Missionary of the Wilderness." He labored among the Indians of New York and New Jersey, spent much time in the woods alone with God, interceding for his work. He died at 29, but his beautiful young life was a powerful incentive to others.

America is another name for opportunity.

In the South there are three times as many unconverted people now as there were fifty years ago.

In our great cities are multitudes, many times five thousand, who spiritually are starving in a desert place. Christ's command is "Give ye them to eat."

Some can go, most can give, all can pray.

The Home Mission Board aided last year in the support of 616 missionaries; 7,526 baptisms were reported; 16,796 total additions; 157 churches constituted.

#### Oils Cure Cancer.

March 18, 1904.

Dr. D. M. Bye, Dallas, Texas.  
Dear Sir—I am very sorry I did not let you know sooner. My Cancer has been well ever since the middle of October and there is no sign of a breakout at all.

With all the gratitude I can command, I will give you my sincere thanks.  
Martha W. Woosley, Point, Texas, age 75 years.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for the book to the Originator's Office, Dr. D. M. Bye Co., Box 482, Dallas, Texas.

The delights of thought, of truth, of work, and of well doing will not descend upon us like the dew upon the flower, without effort of our own. Labor, watchfulness, perseverance, self-denial, fortitude, are the elements out of which this kind of joy is formed.—S. C. Jones.

## Field Notes.

Albertville:—I came home from Howard College in May and began work here on the mountain for Brother Crumpton. I have sold a large number of Bibles and books. On the fifth Sunday in July I assisted Brother Bynum at Union No. 1. Nineteen additions by baptism. Brother Bynum is a good gospel preacher. On the second Sunday in August I assisted Brother Nipper in his meeting at Mountain Boro. Eight were received for baptism. Bro. Nipper has a hard field, but the Lord is greatly blessing his work. I assisted my father in his meeting at Walnut Grove. The Lord blessed us. The Lord has blessed me by saving forty-one souls under my preaching. I will return to take up my work at the Howard. Everywhere I have gone this summer I have talked, worked and prayed for Howard College.—I. F. Parker.

Georgiana:—I have been in a number of good meetings within the past few weeks. First with Dr. B. H. Crumpton and his excellent flock at Arkadelphia. Sixteen souls were added by baptism. Dr. Crumpton's health is greatly improved. The next meeting was with one of my own flock at Bethel, Butler county. Twelve additions to our membership. The pastor and congregation had a good meeting without outside help. I did all the preaching. Sardis, another pastoral charge of my own, was the next field of battle. Here we had the Greenville pastor, Bro. W. A. Taliaferro. He is a fine helper in revival work. Twenty-five added by baptism and three otherwise. I then went to Garland, on the L. and N. R. R. Two additions by baptism and one by letter. Bro. J. B. Byrd aided me in this meeting. Chapel Hill, Crenshaw county, was the next field. Thirteen added by baptism and one by letter. Chapel Hill is a large church—large new house and large congregation. Bro. T. T. Dobbs, the worthy pastor, deserves much praise for his faithful work for the Master in this immediate section. Will hold meetings next week at McKenzie. Others to follow.—A. T. Sims.

Belleville:—We were in the midst of a meeting at Belleville when I wrote last, looking for our much-prized Mosley from Evergreen. He came as we trusted he would "in the fulness of the blessing of the gospel." It rained every day, but we had a fine meeting. Brother Lindsey returned, and I left the meeting with them, and I went to Benton, Lowndes county, to build up the few faithful and tired saints. Brother Hudson, their pastor from Millbrook, was attacked with paralysis and had resigned. The church is pastorless. I went thence to Pleasant Hill under Bishop Thompson's charge. He already has a warm place in the hearts of the saints there. Here I was born the first time and the second. Here lies the remains of all the family save one, who fell at the battle of Franklin, Tenn. I am the only one left of the nine children of Rev. Jno. Crumpton, and I the baby am in my sixty-fifth year. What

hallowed and yet melancholy memories, as I stood in view of the tomb-stones reared to their memory and preached once more to but few of my old associates and many of their children and grandchildren of the "great salvation!" Bless God for the hope of the resurrection. I found Addie Crumpton, the long-afflicted and inexpressibly happy child of God, still unhealed, but still hopeful and full of instruction to all who come in contact with her. Heaven bless the darling one. Would that I could be with her daily for mutual comfort and instruction. I returned home to visit and preach to my Burnt Corn charge and baptize one promising man of middle age. I baptize at Belleville next Sabbath. Twelve or thirteen additions to that church. I learn that our dear Brother Metcalf of Georgiana, lost his little babe, who was so sick when I wrote last. Also Brother Riabun of Brooklyn, another model deacon, has crossed over the river. The church and community have sustained a heavy loss.—B. H. Crumpton.

Huntsville:—By referring to the label on our paper we are reminded that the time of year has arrived again for you to levy another assessment to help defray the running expenses. We therefore enclose our check for the usual two dollars. (Hope this will remind others.—Ed.) This is a protracted meeting season up here. Our pastor, Rev. H. E. Rice, who has rested during his summer's vacation by preaching two sermons a day to country churches, arrived home yesterday. He stated that he had witnessed, during the summer, one hundred and twenty-five conversions. This bears out the injunction of Dr. Cox to Dr. Dickinson at the State convention—"Go into the country and preach some. It will help you, and you will help them." Brother Rice will go to Mt. Zion, in the country, next week to assist the newly called pastor, Rev. F. M. Yeager, in a meeting. This church has the largest membership of any country church in this part of the State. Rev. J. W. Hilliard has been its pastor until recently for nearly thirty years. During that time five churches have sprung from it. Subscription lists have been circulated here this week to raise money to build two new Baptist church houses in this county. One at Ryland, the other at Lax, new towns on the railroad east and west from Huntsville. Young brother M. H. Crutcher held a most successful meeting last summer at Ryland and organized a church. This summer Bro. W. T. Cobb held a meeting at Lax, where a church will soon be organized. The young people of Dallas avenue church will observe "Children's Day." It has always been a success with them. Rev. W. M. Murray, pastor of the First church returned yesterday from Chicago, where he attended the Moody Bible School during his vacation. He speaks in the highest praise of the work it is accomplishing. Rev. M. H. Crutcher, one of our most successful young preachers, is extremely ill at the home of his brother, Rev. N. D. Crutcher. Upon the advice of his physician he went to Texas about two years ago to

regain his health, but instead of resting he entered upon evangelistic work, in which he was most successful. The strain was too great for him to endure, so he came back home to die with his loved ones. Our Association will meet at Madison Station the 15th of this month. We will expect "ye editors" along with "our great mogul."—R. E. Pettus.

Northwest Alabama:—This is a busy season of the year in this section. Bro. W. T. Shelton has been engaged in holding meetings and Baptist rallies. Bro. W. C. Woods has been quite busy holding meetings, and so on down the list of pastors. I have held meetings with each of five churches, attended two district meetings, and will hold a bush arbor meeting near Guin in September and assist Rev. A. N. Reeves in a meeting at Beaverton, next week. Most of my meetings have been quite satisfactory. Brother O'Hara, now of Clayton Street Church, Montgomery, was with me at Vernon. My Suligent meeting was splendid as to preaching, attendance, and helpfulness to the Christian. Bro. J. A. Hendricks did the preaching for us. While resting between the fifth and first Sundays he helped Bro. W. C. Woods in a meeting at his Pleasant Ridge Church. This church has taken on new life in the last two years. There were several additions to the church and the cause was greatly strengthened. Shiloh came next. Brother Hendricks was with me there. The Lord's presence was manifested from the very first service, and the meeting resulted in a gracious revival in the church and ten additions—eight by baptism. Bro. W. C. Woods assisted me at Mt. Pisgah. Eight were added to the church—seven by baptism and one by letter. This church was constituted last fall with thirty members and now has forty. They have called Brother Woods to serve them another year, as I cannot, and have subscribed a nice amount, all things considered, towards his salary. Very few of our churches in this section have any understanding with their pastors as to the salary, and as a result they pay very little. My meeting at Guin was helpful to the church and resulted in sixteen additions—eleven by baptism and five by letter. Bro. John V. Dickinson of Jasper, did some of his best preaching for us. Our district meetings are beginning totaoin taoin hrdluings were well attended and some helpful subjects were discussed. Our pastors are beginning to understand each other and as a result there is a spirit of unity among us that I have not seen before. We rejoice that our next State Convention will be held in Sheffield. I believe this will greatly encourage this "coming" section of the State as touching our organized work. The sad news reached me yesterday that Bro. B. E. Cunningham's wife passed away on the night of August 28. It was my pleasure to be entertained in her home about one month ago. She was a noble Christian woman. Her death left a desolate home, a bereaved husband and six or seven motherless children. May God's grace sustain them. Success to the Baptist.—J. E. Barnes, Sulligent.

## Our Mail Bag.

The paper gets better each issue.—J. E. Creel.

My prayers are for you and "our paper."—W. A. Darden.

I congratulate you on your good work.—G. A. Nunnally, Newnan, Ga.

You are giving us a good paper and may God bless you.—Mrs. R. C. Riggs.

I love the paper and all that is in co-operation with the paper.—C. E. Bruner.

I note with pleasure the growing helpfulness and strength of the paper. I love its appearance.—J. M. Thomas.

Allow me to say that your paper (ours) gets better and still better. The Lord bless you in your work.—S. J. Cox.

I see constant improvement in the Alabama Baptist and pray with you that God may use you for his glory as its editor.—Mary N. Cook.

The paper is better than it has ever been, and all the Baptists in the State are taking it or will be in a short time. The sorry Baptists need it worse than the good ones do.—Will J. Ray.

The Baptist seems to be growing and improving. There is no reason why the Alabama Baptists should not have the best if they want it. I trust you will continue your good work and improvement.—O. T. Monerief.

I am much in love with the paper and do so miss it. I am like a brother who wrote some time ago. He said so many boasted of the improvements of your paper, but it had always been good enough for him.—Mrs. M. A. Sorrell.

The Alabama Baptist fills my ideal of a denominational paper. Its influence for good is being felt among our church members and I do not fail to speak a good word in its behalf.—Mrs. R. H. Walker.

I was so glad to see you at the Convention, and rejoice in the good things I heard about you and your work, and was especially glad to see you full of encouragement and driving hard. May the Lord bless you with great success.—J. M. Frost.

Your paper is a welcome visitor in my home every week. I am proud of the paper and proud of W. B. Crumpton. May the great Head of the Church bless all of our Baptist enterprises for the promotion of Christ's kingdom.—J. L. Pace.

I am again in Alabama and ready for any kind of work. I spent five weeks very pleasantly in Henderson county. The bole weevil and the drowth cut short the cotton crop one-half at least, many say two-thirds. The thrift and energy of Texas is very inspiring. The present and the future is wonderful, and the prophets can only imagine what it shall be. I rather like Alabama and am willing to make my future here. Send the Baptist to Cuba, Ala., for the future. It now goes to Athens, Texas.

B. L. Mitchell

## Correspondence.

(Continued from page 3)

The whole significant story of what American teachers have done is told in the educational exhibit in the Manila cathedral on Plaza Santa Cruz. Here will be found exhibits ranging from crude blocks of wood turned in the Moro industrial school in Zamboanga, Mindanao, where little savages are taught their "A B Cs," to learned theses on sociological questions by students in the Manila Normal School, where Filipinos are taught to teach. Hundreds of letters from Filipino pupils are part of the collection. These letters are to be distributed to teachers visiting the exhibit, and it is believed that a correspondence will ensue of equal interest and value to the American and Filipino pupils. It is less than three years since the first transport with its cargo of U. S. teachers arrived in Manila. Today there are 2,900 schools, with over 200,000 pupils in the primary schools alone. The force of 800 American teachers has been supplemented by thousands of intelligent native pedagogues, all teaching the young idea of the coming generation of Filipinos the wonders and the language of the United States.

Among the exhibits from private schools are those from "El Liceo" (the Lyceum) of Manila, "La Universidad de Santo Tomas," a church institution, "Colegio Filipino" (the Philippine College), and the Woman's Institute of Manila. Specimens of work in the Government schools are shown in the display made by the four kindergarten schools of Manila—the Nautical School, the Moro Industrial School, the Insular Normal College, and the Manila Trades School. An attempt has been made to show as truly as possible the actual conditions of work, the possibilities of the future, and the amount of progress that has been made.

Probably the most effective educational exhibit is the model school conducted by Miss Pilar Zamora, an accomplished graduate of the highest institution in Manila and a practical teacher. Within a trim little nipa and bamboo cottage in the rear of the Manila building fifty little savages, recruited from the various villages, gather each day and are taught to fashion English letters on big blackboards mounted on bamboo poles. Some of the most advanced are taught composition, geography and arithmetic. Those who witness this remarkable scene are impressed with the eagerness of the tiny Filipinos to learn English, and the intelligence of their bright, brown faces.

We are glad to see the readiness with which the new missionaries have responded in standing their examinations on the languages of the countries to which they have gone. Most of them have already been reported as having stood these examinations, and we are glad to hear they have done so well. Some have made an average of 97 or more out of a possible 100. We want all our missionaries to speak well the language of the people to whom they go. We are glad to say that some of our older missionaries are very fluent in the use of the foreign tongues.—For. Mis. Jour.

## IN NORTH CHINA.

By Edward A. Marshall,

Special Commissioner of the Moody Bible Institute.

Leaving Korea, we took passage for China, the nearest point of which is Chefoo, only twenty-four hours distant across the Yellow Sea. I was highly favored in having the delightful company of Bishop Galloway and his wife of Jackson, Miss., all the way through to Pekin. The Bishop has been conducting Conferences among the churches in Japan, Korea and China, and expects to return to America in the spring.

We spent a day at Chefoo and visited some of the mission compounds. The China Inland Missions have a most excellent boys' school, erected primarily for the education of the children of their missionaries, as they have 800 in the field, which composes the largest organization working in China.

We also caught a glimpse of the "Museum Mission" of Dr. Hunter Corbett. It faces two parallel streets with an entrance on each side, and, with its various departments, extends entirely through the block. At each entrance is a small "waiting room chapel" where the visitors gather before going through the museum. They here listen to a twenty minute talk from the native missionary in charge, before getting in to see the interesting sights. In this way many thousands of Chinese are induced to listen patiently to the story of the gospel every year, and as there are thousands of tradesmen come to Chefoo from the villages far interior, the mission has a wide circle of influence, for many of them spend a part of the day visiting the rooms of the museum.

From Chefoo we sailed to Port Arthur, and as the steamer remained a day to unload its cargo, we had plenty of time to visit the place. The town is small, but there are 15,000 Russian soldiers encamped in and around the settlement, which gives it the appearance of a busy place. Sometime ago the harbor, with the land immediately surrounding it, was ceded to Russia by the Chinese for a period of twenty-five years, with the understanding that China should have it back at the expiration of that time if they pay the amount Russia has expended on it in the meantime. Well, anyone who knows anything of the history of the "great bear" will readily guess that Russia has no intention of letting it go back into the hands of the Chinese. They are spending millions of roubles on the construction of an impregnable harbor with a most elaborate system of fortifications. An immense space, situated behind a hill which faces the harbor that was entirely above the water, has been dug out and dredged until the water stands thirty-four feet deep which gives admission to their largest warships and has capacity to shelter the entire navy, completely hidden from the ocean view.

On three sides of the harbor there are high hills, each of which has a few huge cannons pointing their open muzzles over the recently constructed parapets with an unfriendly threatening familiarity which is strikingly conclu-

sive. In the forenoon they towed a small floating target out into the ocean and then set the guns on the hills tops to work for the purpose of training their gunners, whose shots, as we watched them, flew perilously near the tiny target floating like a speck on the distant horizon. Not satisfied with daylight practice alone they began after dark and continued until ten o'clock. There is no question but what Russia's purpose is to "hold the fort" for it is her best gateway to the Pacific besides giving her a most strategic point right in the midst of the enemy.

On the fifth day we reached Tientsin. A day was spent in looking over the city and visiting the scenes of conflict during the Boxer days. The ruins have been left and display the fury with which the brutal men demolished the buildings.

On Sunday I had the privilege of speaking five times to soldiers, Chinese and foreigners. In the morning I addressed a most interesting audience of Chinese, which were packed into the large church like straws in a sheaf of wheat. In the afternoon the meeting was in the Y. M. C. A. hall and was conducted in English for the Chinese who had learned enough so they could understand very well. One of the best services of the day was held in the "Union Church" for English speaking people.

Our next city of interest was Pekin. There we found mission building activity at its height. At every Compound new attractive buildings are being erected in the place of those destroyed by the Boxers. So desperate were those who looted the mission premises that they carried away the stones in the foundation of the houses and even dug up the roots of the trees for fuel. However, the missionaries everywhere are happy and full of joy over the prospects of soon being settled again and hard at work among the people. Nothing but the grace of God could smooth down the rough wrinkles of blood thirsty war and martyrdom such as was exhibited in China against the missionaries, and give them the willingness and courage to turn again after the conflict with an open hand and hold out the dove of peace and love to those who exerted themselves even to desperation to take their lives. What a recommendation of the gospel of Christ,—three thousand missionaries in China turning to their assailants without a word of revenge, and counting the evil motive of their enemies as a forgiven thing.

The world little knows the strain they suffered. Tragic indeed were the experiences of those who endured the siege. The memories of those months are kept fresh in the minds of those who suffered by their constant rehearsal to the visiting strangers, whose interest is too often not for the salvation of China but the satisfying of an idle curiosity. Most travelers are altogether thoughtless of the fact that the missionaries came to China to lead the Chinese to Christ instead of occupying their time in piloting disinterested tourists through what, to them, is but the scenes of devastation produced by a mad rabble of what they think ought-

to-be-annihilated heathen, and which they sometimes advise the missionaries to leave alone to die as they have lived.

Taking advantage of the stay in Pekin I took a few days trip on horseback northward to the great wall and the Ming Tombs. The circuit was something over one hundred miles. We passed through unnumbered walled cities and towns, in not one of which is there a missionary to break the bread of life to the tens of thousands who swarm in the market places by day and huddle in their mud houses at night. Their pleasures are the pastimes of the city slums, and their eternal hopes as dead as their idols.

Our time being limited we rode day and night. The path we took is the leading highway from Pekin northward to Mongolia and Russia over which tens of thousands of busy people pass every month. Thousands of camels, horses and donkeys, laden with coal, tea, wheat, millet, coarse paper, nuts and fruits, wearily plod along this highway through the mountains carrying their heavy burdens to and from the capital city. Some of them come 600 miles with their loads.

Rising one morning at three o'clock at the Chinese Inn we started out in the frosty air to make a full day. The streets were not at all deserted even at that hour. Night is the best time to urge on the herds of sheep and horses because there are fewer travelers and carts, so all along there were shepherds and camel drivers stumbling on as long as the will could hold the eyes from slumber.

Just as we reached the edge of the town I noticed a man sitting in the middle of the dusty road burning a large handful of incense and intently watching the moon which shone with marked brilliancy in the heavens. I requested the guide to ask what he was doing; and learned that he was "moon worshipper," and that he had stopped in the night to worship his god. I wondered if there were many Christians keeping him company in their prayers to the God of gods, and despising sleep as this poor Chinaman did that they might spend the silent hours of the night in worship and communion.

Coming to the great wall we beheld a gigantic structure every foot of which is said to represent the death of a Chinese laborer. So urgent was the work that the men were not allowed to take rest but were compelled to toil on until they dropped from exhaustion and their survivors buried them in the wall and built on over their bodies. The wall climbs the hills and descends into the valleys with as apparent ease as if it were some trailing vine which had grown over the hills by the quiet work of nature. The stones for its construction are said to have been carried up the steep inclines on the backs of sheep.

Climbing to the summit of one of the highest peaks we obtained a grand view of the whole surrounding country. To the north lay a valley perhaps fifteen miles wide and thirty miles long with twenty-five or thirty cities and villages dotting the surface. In not one of these is there a missionary to tell those that are dying of Christ. A hundred generations have come and

gone without anyone waking up to their peril and sending them the revelation of God. From where we stood it is nearly 100 miles to the nearest missionary on the North. Millions today live and die in this section alone without having heard that Jesus has been in the world and that He died to save them from their sins. What an opportunity for some of the young people in America who are free to come, if they will, and enlighten these who sit in darkness. There is an appalling derth of workers, especially of men, for they are most needed to break the way in these new sections of this country.

A wave of civilization has at last struck the people of China, which have long been contented with their deplorable condition, and the probability is strong that there will be no final receding of the wave until the nation has in no small degree entered into a new commercial and educational life. This reformation of the nation is not coming without a struggle, and perhaps a most bitter opposition on the part of the conservatives. The foreigners, and not a few of the Chinese, feel that the Boxer movement is simply having a lull at the present time. Numbers have told me that they believed there will be more blood shed in China before it is emancipated from its hatred of the foreigner. However, the Christian can see that it is not so much that the Chinese hate the foreigner as that Satan hates Christ and that he is using the "anti-foreign" plea to drive Christianity from China. I have found the Chinese an easy people to get along with when I have been alone with them away from any of another nation, and was unable to speak a word of their language. They have treated me with all due respect and tried to make me as comfortable as possible. The only time they are dangerous is when the evil one enters into them because he wishes to retard the work of the gospel.

There is a universal feeling that the powers made a great mistake when they allowed the Empress Dowager to again take control of the government. The opinion is very general that she is playing things very cunningly just now to catch the confidence of the nations again; but that, secretly, she has the same subtle hatred of all in her realm and would thrust them out today if she dared. The foundation of this feeling against her is based upon a number of things she has said and done, one of which is her failure to carry out the command of the nations in regard to the circulation of a proclamation, to be posted publicly in conspicuous places throughout the empire, stating the cause and result of the war and apologizing for its occurrence. The feint she made at carrying out this demand was a sample of her craftiness for she laid the blame on the "poor ignorant people" in order that, as is said in China, she might not "lose face." Even this proclamation was sparsely posted. She befriending those who were implicated in the Boxer movement and the fact that she appointed some of them to positions of power have made the "outlanders" feel that they are living over a threatening volcano.

The Empress is said to have chuckled over the way she has duped the "for-

eigners" by giving them a few receptions and some presents. Her remarks, if rightly quoted, reveal the fact that her motive is base and that it is all done to save her head and give her a hold for more evil work. She is said to have expressed great surprise at the powers allowing her to come back to Pekin and her return was as "tremblingly" as Agag came before Samuel.

If ever the church of Christ at home took any cause to heart, it should take China today. The largest empire in the world is hanging in the balance by a very slender thread and its future is Christianity or despair.

The three thousand missionaries with over 100,000 converts that make China their home in these perilous times have a right to expect the full support of the prayers of the Christians throughout the world, asking that they may be kept from harm and that the work of Christ may be preserved from dissolution or hindrance.

**THE PULPIT SUPPLY QUESTION.**

The Christian Index says editorially: Rev. V. I. Masters, Field Editor of the Baptist Courier, pays his respects to the pastors who leave their churches during their summer vacations, or on other occasions, have other preachers to supply their places and make no provision for the remuneration of these supplies. We have wanted to write something on the subject, and have once or twice sharpened our pencil to do so, but shrank from the task lest some might think we were hunting for pay for our own services. But somebody ought to have spoken out, and Brother Masters has done it so well that we copy what he has said. We have known some cases in which downright meanness was exhibited by pastors who received large remuneration for services rendered other churches than their own, and yet failed to pay even the expenses of those they asked to supply their pulpits. But let Brother Masters speak: "I would like for someone to write a paper on the ethics of the pulpit supply question. When a pastor goes on a vacation and invites other ministers to preach on various occasions in his pulpit, ought the pastor to pay the other minister for his services? or should the church do it? or should both of them take it out in words of thanks and praise of the sermon? And when the pastor takes a long vacation and uses the time supplying a church somewhere, receiving pay for the supply work, is it good morals or religion for him to expect other ministers to come seriatim into his pulpit in his absence without paying them for the service rendered? The man on the vacation has two salaries—the one at home and the one at the point he is supplying. In the face of his unusual prosperity he has the temerity to expect other ministers who have other responsibilities to take their time from the work for which they are paid to come and do the work of the absent man, without money or price. It is not good religion. How can preachers expect the people to put a high value on their pulpit service, if they put such a small value on the service one renders for the other?"

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## GOD SETS THE LIMIT.

"And it came to pass when the Lord would take up Elijah"—"when the Lord would." That's it. Our days are in His hands. He Himself counts out the sands of life. Elijah wanted to go years before this, if we may believe the chronologers. But the Lord had not so planned. Stephen, maybe, would have preferred working longer. The Lord placed the period where He would. We are not consulted much about it. And better so. We are told by business men that workers who "watch the clock" are failures. Workers in God's field who do their utmost, leaving the time to God, cannot but succeed. Dew time, noon tide, even tide, soon or late, we will not complain. God will take us when He will. And his hour is best.

## THE COMMISSION ON NEGRO WORK.

This committee met in Atlanta last week, but, of course, could not be expected to make any report at this time. It is only fairly beginning its labors. This writer does not care much to enter into a discussion of the delicate task before the commission. Somehow the negro question is always a subject calling for a good deal of lurid rhetoric on the part of some excitable persons, and calm consideration is often impossible. Luckily there are no fire eaters on the commission and there is hope that nervous editors and speakers will possess their own souls. No man sees the solution of the negro problem, but after all the duties of each day as it comes are very simple. If we do plain duty day by day the Almighty One will take care of the problem. The commission will issue a statement next week.

## GEO. C. LORIMER.

It is with the deepest regret that we hear news from France announcing the death of Bishop Geo. C. Lorimer. He has long been one of the foremost preachers, not only of America, but of the world. A man of rare learning and eloquence he consecrated it all to the cause of Christ. By voice and pen and beautiful life he did valiant service for the Master, who has now granted him rest.

Bishop Lorimer was at one time an actor, and was converted by the reading of a tract that found its way into his hands. He joined the Baptist Church, entered the ministry and for years charmed, instructed and helped his own people and many thousands besides. If no other printed tract ever did any good the saving of Lorimer alone would be worth all they ever cost in time and money. Brother Crumpton is right. A tract is well worth putting into any hand that will receive it.

## UNIVERSITY OPENING.

The University of Alabama began its 74th session September 7th with a gratifying increase in attendance. President Abercrombie and his faculty deserve congratulations upon their work. We sincerely hope that the new day which has dawned upon the institution may increase to full noon tide. There is no more reason why Alabama youths should go to Virginia and elsewhere for university training than that Virginia should send their sons here for a similar purpose. We ought to make a university in Alabama equal to Yale or Harvard or Chicago, so we would have no need to send our sons so far for university work.

We wish especially to commend a recent rule adopted by the president and faculty limiting the number of dances during the year. It looked but sorry to see a body of young men beginning a year's study by a series of dances beginning late at night and continuing far into the morning. It puts one in a poor plight and speaks but ill of the student's purpose to do his utmost at genuine work.

By no means the majority of pupils indulge in such exercises, but enough to make the demoralization felt, and to subject the school to just criticism from the outside.

We trust every friend of the University—and we all ought to be its friends—will help to make it easy for the faculty to enforce this reasonable regulation.

## HUNTSVILLE'S SHAME AND HONOR.

Huntsville and all Alabama may well be humiliated by the action of that blood thirsty mob which took the life of that blood thirsty brute. The negro's deed was dark and death deserving, but it did no good to add another murder to the crime already committed. The murder of a murderer is the stigma resting on the fair fame of beautiful Huntsville. No wonder the best citizens of the city feel the shame of the mob's dastardly deed.

But Huntsville is not a town of law breakers. Her people own and reverence the law, and be it said to their honor they are setting about to vindicate its majesty.

The eyes of the whole State are on that grand jury which is investigating the mob murder. Alabama has confidence in the good people of Huntsville and believes that jury will do its full duty.

A thousand pities it is that the blind folly and fury of some people cannot be made to see that mobs attract sympathy to a brute that deserves only death, and makes a martyr of a scoundrel. The law breakers always claim various excuses for their crime but where these so-called excuses are absent the tiger thirst for blood still leads the mob on to horrible lengths.

Lovers of justice and of liberty may well take alarm at the readiness with which many people trample on the law. All that civilization holds dear is at the stake when for any excuse citizens take law in their own hands. While professing to guard home and native land

they are striking at the very foundations upon which these sacred things rest.

If laws are defective change them. If some lawyers use technicalities to free criminals punish the guilty lawyer. The great body of lawyers want to do what is right, and we believe they will be helped.

The fact established by all too much evidence that mob law is a national and not only a Southern sin, affords no consolation to right thinking people.

We look to Huntsville to set such an example as will deter the law breakers of other communities that are ready to clamor for blood at the first opportunity afforded.

Meantime, would it not be well for each community to make provision to keep down mobs rather than be called upon to punish them after the mischief is done?

## ADVICE REJECTED.

In a recent issue we advised Gen. Stoessel, of Port Arthur, to surrender, or intimated that we thought he ought to do something of the kind. Up to this time he has refused to do as we suggested. Evidently something is wrong. Maybe he has not yet received his copy of the Alabama Baptist. Or maybe he does not read this paper at all. If this last be true, how can he hope for success of any kind? Look at history and learn its lessons. Napoleon failed to read the Alabama Baptist and met his Waterloo. Alexander the Great could not peruse its columns and died of a broken heart and the delirium tremendous. Caesar did not subscribe and we are told that he died from perforation of the body. Come closer. Clay and Webster failed to read this paper and both died disappointed in their highest ambitions. Come to recent times. Admiral Makaroff read other sheets and was killed dead just a few weeks ago. General Kuropatkin pursued the same fatal policy and he has been obliged to "go away back and sit down." But why multiply these examples? Be warned in time.

## EDITORIAL PARAGRAPHS.

Some one has said: "A man never is so honest as when he speaks well of himself."

Robert Louis Stevenson says: "With the single exception of Falstaff, all Shakespeare's characters are what we call marrying men."

Ivan Panin, a Russian, says: "When I abandon my logic God becomes transparent enough." Many philosophers fail to find God because they try to reduce Him to a syllogism.

By an Athenian law the body of the suicide was not buried until after sunset; and the hand was cut from the body and buried apart as having been a traitor to its owner.

Rev. S. H. Johnson resigns the pastorate at Johnson City, Tenn. This simple news note brings to us many memories, for Johnson City was our first pastorate. We love the people there more than they will ever know. Brother Johnson has been a faithful pastor.

Kate Sanborn in her work on "Vanity and Insanity of Genius" says: "Vanity, like space, is illimitable." And she gives many instances of geniuses who were tremendously vain, and yet she says, "just as much vanity exists in commonplace men and women." A work on the vanity of denominations might show up some queer conceits.

Some one has said: "Half the effort, one-tenth the effort we spend upon the men of the world whose response to the gospel call is not more hopeful than a mule's response to a serenade, would fill our courts with the praise of convert girls and boys, and put into the homes of the worldly and the disobedient the freshest touch of Christ."

The Tennessee Baptist State Convention will meet with the Centennial Baptist Church, Knoxville, Oct. 13. Rev. J. H. Snow is the pastor. Having known brother and sister Snow for a number of years, we congratulate the Baptists of Tennessee on having such a delightful host and hostess.

A leading writer says: The autocracy has descended upon everything that is alive in Russia like a leaden coffin lid. A gang of official brigands does what it pleases with Russia; and the whips and rods of the police flourish over Russian heads, in town and country, and in far-off Siberia. It is to be hoped that the late manifesto of the Czar may not be nullified by the bureaucracy.

It is said when Rudyard Kipling was at the most critical stage of that illness which came so near to being his last, his nurse noticed that the sick man's lips began to move as if he wanted to say something to her. Bending over to listen she heard him slowly and faintly utter these words, "Now I lay me down to sleep"—the unforgotten prayer of his childhood. "I beg your pardon, Mr. Kipling," she said. "I thought you wanted something." "I do," he whispered. "I want my heavenly Father. He alone can help me now."

The first Bible after Gutenberg began printing with movable types in 1438 was printed in Hebrew, not in English, because it was the conviction of a large majority of the scholars and clergy of that day that it was not safe to put the Bible into the hands of the people, and this view still prevails with the Catholics of the 20th century. The English Bible was the forerunner of democracy. That we have republican institutions in America, that we have a free ballot and rest our faith on the Declaration of Independence, has come from the English Bible more than from any other influence. The English world owes much to William Tyndall's translation for he really gave the Anglo-Saxon or English tone to our Bible.

The burning of Liao Yang and the surrounding towns by the retreating Russians has as its precedent one of the most famous events in history—burning of Moscow. On September 14, 1812, Napoleon with his army occupied Moscow, then the Russian capital. He found the city almost entirely deserted, its treasures and archives having been removed to Vladimir. On the night of



the 15th, by prearranged plan of the few remaining Russians, fires were started all over the city, and the entire place was in flames. On the 16th Napoleon was compelled to remove his headquarters from the Kremlin. Shelter and provisions for the troops were destroyed. Amid the snows, on October 19, the French began their fatal retreat from the desolated city. Though the Russians sacrificed their capital to accomplish it, seldom in history has an army been more completely destroyed than were the magnificent legions of Napoleon before they reached Paris.

#### REV. AND MRS. J. F. RAY.

Jefferson Franklin Ray the third son of Deacon and Mrs. C. B. Ray, was born in Tippah county, Miss., January 15, 1872. At the age of thirteen he was converted and was baptized into the fellowship of Providence Baptist Church. At fourteen he began teaching a class in Sunday school, leading prayer meetings and occasionally reading papers and making religious talks. After taking a teacher's normal course in a Southern Tennessee College, he went to North Alabama, where he taught school two years, and spent one year in the newspaper business.

In May, 1903 he was elected co-principal of the Chalybeate (Miss.) Springs Institute, which he filled for three years, resigning in 1896 to take a course in the Southwestern Baptist University, Jackson, Tenn. Here he spent five and a half years, receiving the degrees A. B. and A. M., and sharing in several college honors. In February, 1902 he entered the Southern Baptist Theological Seminary, for the full course, which he finished May 31, 1904.

From his conversion he took an interest in missions. At nineteen he was licensed to preach. At twenty, he read the life of Judson, which first kindled his thoughts of being a missionary. He was ordained to the full work of the ministry June 17, 1894, and served two small churches in North Mississippi as pastor while still engaged in teaching. During his college course he served as pastor for a period of one or two years several churches in Tennessee. While at the Seminary he did mission Sunday school work, pastoral supply preaching for Kentucky and Indiana churches, and spent his vacation in evangelistic meetings, and as Associational missionary.

Mrs. Jefferson Franklin Ray, nee Miss Daisy Winston Pettus, was born in Mobile, Ala., July 15, 1874, her parents being Capt. W. C. Pettus, a nephew of Alabama's junior U. S. Senator, and Emma Jeter Pettus, a cousin of our own Dr. Jeremiah Jeter.

Among her earliest memories are certain strong impressions of the duty of public profession of faith during some special appeal in the St. Francis Street Baptist Sunday school, Mobile, Ala., of which she had been a member almost since babyhood.

In her fourteenth year she was baptized into the membership of the home church by Dr. J. J. Taylor. Three years later, having been graduated

meanwhile from the high schools in Mobile, Miss Pettus, while spending the winter with relatives in a little Mississippi town, attended some evangelistic services conducted by Dr. J. B. Gambrell, and here came her first consecration of life for service, and the determined separation from several forms of worldliness. Teaching in the Sunday school and work in B. Y. P. U.'s were opportunities for development in the new life.

In 1895 she took charge of the Department of Mathematics in Stephen's College, Columbia, Mo., which position she held for four years, until recalled to her native State to serve as lady principal of "The Judson," Marion, Ala. The voluntary Bible classes were organized soon after her entrance on the faculty, which has resulted in a complete reorganization of the Bible work of this great school. It was in the midst of this work that Miss Pettus decided to give up secular teaching for Bible teaching and personal work among college students, upon which the Master's approval had already been so plainly shown, and the next step was in most natural order, the choice of the foreign mission field as the one in which her life work was more needed than in the home land.

On March 1, 1903, she made the decision public by signing the declaration of the Student Vounteer Movement for Foreign Missions. She has spent the present session in study at the Southern Baptist Theological Seminary in Louisville, where she has been also gaining some helpful experience in city mission work, having throughout the session served McFerrin Memorial Church as Sunday school missionary. She was appointed missionary by the Board April 20; and will go to China.

#### BROTHER DICKINSON ON EVANGELISM.

"Brother Crumpton tells of the splendid work he used to get from hard-worked pastors without cost to the board; but he fails to tell what it cost those pastors. For the life of me I can see neither reason nor scripture for one man working for the hundred and forty thousand white Baptists of Alabama for nothing. Nor do I see that it is of so much virtue when he does it that we must consider it a matter of congratulation." Brother Crumpton is surprised that Brother Dickinson should misunderstand. The "without cost to the Board" meant that the church paid the brother so well the Board was relieved. That was where the Secretary employed a pastor to go and hold a meeting with a lifeless church. The preacher was happy over the results and perfectly satisfied with what was paid him. It was a case of "going security" for the church, without having to pay anything. With the balance of the article I am in perfect agreement. W. B. C.

It is sad to say the balance sheet for August showed the State mission fund over drawn \$1177. Of course there is not a cent for the missionaries on September 1st. The "no-system" method is the cause of it.

#### HOWARD COLLEGE.

To the friends of Howard College:

On Tuesday morning, September 20, our college will open for the work of 1904-1905, and I am glad to state that the prospects are excellent. A large proportion of old students will return and many new boys have informed us of their intention to enter college.

If there is a service of present value and of far-reaching importance for his future that a parent can render his son, it is to send him to a sound, thorough college. With the record of Howard College open before us, we believe that no father can do better by his boy than by placing him in this, our Baptist college for young men. The instruction is sound and thorough; the discipline is firm and yet in no way unpleasant to good men; the influences of a moral character are not surpassed anywhere. The advantages are so evident, that it would be a waste of time to enumerate them.

We do not ask our people to send their boys to Howard College simply because it is a Baptist school—it is a Baptist school—we do not request patronage as a matter of charity; we invite you to place your sons with us, because we believe that we can do as much for them mentally and morally as any other institution of learning in our State. We gladly and with pardonable pride point to the alumni of other days and of the recent past as well as worthy illustrations of the work done by Howard College. No other school in all the South, with a like number of students, has sent out more good, safe, strong men than our college. What it has done it is now doing; and this excellent work will go on, God willing, through all the time to come.

So, my friends, send your boys to Howard College, that they too may be trained where so many splendid men have been equipped for service. If you have not the money, but have land, borrow money on your land and educate your son. An education will be of far more value to him than one hundred or two hundred acres of land. The day will surely come when that boy, grown to manhood, with developed mind and heart, reaping because you sowed for him, will bless your memory, in that your sacrifice and wisdom made possible the career upon which he shall then have entered.

A. P. Montague.

September 10, 1904.

#### DIXIE BOYS! DIXIE BOYS!

The season is approaching when boys will need shoes, and as the best may be had for the asking, why not ask your dealer to show you the "Dixie Boy?" Absolutely solid, all-leather-made, and the only shoe that will stand the rough, kicking boy. Try a pair and be convinced that this statement is correct. Read advertisement in this paper. If your dealer can't furnish you advise us by postal card and we will tell you where you can find them.—Geo. D. Witt Shoe Company, Manufacturers, Lynchburg, Va.

#### NEWS NOTES.

Rev. W. A. Wyndham, of Healing Springs, and Miss Lucile Carter, of Georgia, were married on August 31st, and made a wedding journey to the World's Fair at St. Louis.

The Cleburne County Baptist Association will meet in Edwardsville on Tuesday after the fourth Sunday in September instead of on Tuesday before the fourth Sunday in September. You will please give notice of the change.—T. J. Johns.

Brother Crumpton asks that every pastor clip out of last week's paper the table of apportionments and at his leisure study it. It is a good thing to hang in the study for reference. Won't some brother in each association read it out and ask that the body do as suggested?

Rev. J. L. Causey died at his home, near Healing Springs, Sept. 8, 1904. He was fifty-four years old. He had been a useful preacher and pastor in Washington county for about thirty years. He will be sadly missed in the Antioch Association.

I am getting along all right with my pastoral and mission work here, but owing to circumstances, I wish to go back to Alabama or west Florida. If any brother or sister reads this who is looking out for a pastor, after the first of November, please write me at Providence, Fla.—D. L. James.

The resignation of Miss Louie Powers as teacher at the Capitol Hill school, Montgomery, was accepted, and Miss Mildred Keller was elected in her place. Miss Keller is from Florence, and is a sister of Miss Helen Keller, the deaf, dumb, and blind girl who has distinguished herself in the colleges of the North.

The River Jordan will soon be spanned by a railroad bridge near Bashan. The Hejas railroad, connecting Damascus with Mecca is building a branch from Derat, south of Damascus, to Haifa, at the foot of Mount Carmel; it is open for traffic from the sea to Jordan. The chief engineer and the contractors are Germans.

The many friends of the Southwestern Baptist University at Jackson, Tenn., are gratified at the evidences of prosperity and advancement in that splendid institution. Several thousand dollars have been expended upon the grounds and buildings, and in thoroughly equipping the laboratory for biology and other studies. Elegant porcelain bath tubs have been placed in the dormitories, and new furniture has been added and paper and paint have made things almost new.

Huntsville:—Our pastor, Bro. N. E. Rice, assisted in meetings recently at Union Grove, Locust Grove, Plevens, New Market, Rice Church, Bethel and Mt. Zion. At nearly every place the meeting was a success. Rev. F. M. Yeager has been called to pastor Mt. Zion Church, but Brother Rice did all the preaching, and God graciously blessed them. Fourteen were buried in the liquid grave today. Rev. J. W. Hilliard, a most successful preacher, has pastored Mt. Zion Church thirty years. Owing to ill health he is not able to do pastoral work.—W. E. Pettus.

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### A HEART'S PLAINT.

Father, I would not doubt Thy love,  
Thy wondrous grace,  
But when I gaze with hungry heart  
Upon the face  
Of this, my little silent child,  
So mute! so fair!  
'Tis then I faint beneath the cross  
So hard to bear!  
Father, I would not question Thee,  
But oft will come  
The one wild thought: "Was it my sin  
That made her dumb?"  
Have I, oh, Father, grieved Thee so  
That Thou shouldst seal  
These little rosy lips, and thus  
Teach me to feel  
The awful power of Thine arm!  
Oh, Father, no!  
It cannot be—Thou wouldst not thus  
Afflict her so.  
She is so innocent! so good!  
So young and fair—  
Such pretty asking, azure eyes  
And sunny hair.  
All perfect save the little lips  
That will not speak,  
Although from early morn till eve  
Close watch I keep  
Upon them, lest one word should fall  
And I not hear.  
Father, 'tis then I cry aloud  
And need Thee near.  
Need Thee to come and stay the pain,  
Wild thoughts to still,  
Teach my rebellious heart to say,  
"Only Thy will."  
And cause these little silent lips,  
So mute and fair,  
To teach the lesson I would learn  
Through faith and prayer.  
As by her tiny cot at eve  
I kneel to pray,  
What joys of life would I not give  
To hear her say,  
With little rosy, parted lips,  
That one sweet word—  
"Mother!" so long I've waited for  
And have not heard!  
So long I've watched and waited thus—  
Five long, sad years!  
That faith grows dim, and flickers on  
'Twixt hopes and fears.  
But still I list from these mute lips  
The voice unheard—  
The silvery notes that yet may trill  
Like some glad bird.  
Opelika, Ala. Leila Mae Wilson.

### MEN NEEDED.

How often do business men say, "I can't find the men I want for my business. I can see now how much I could extend my sphere if I could but get hold of the men I need." And he speaks the truth. He tries man after man, but he cannot find just the one he wants. Perhaps because of failure to find just the right man he has the mortification and chagrin of seeing a rival whom he formerly pitied for his incompetence forge suddenly ahead of him. The rival has found the right man. The average business man is much dissatisfied with many men in his employ. He sees that they lack ambition, do not take interest in the business, that they seek to do as little work for as large a salary as possible.

"If I could find more men who would consider my business their own and

work as hard for me as for themselves, I would pay them anything they wanted," is a thought that often occurs to the employer. And he makes a determined effort to surround himself with such men, but as a rule he can get only a few of the kind he wants. Perhaps he changes his staff frequently, but he finds the new men little better than the old: They are careless, their interest is in themselves entirely, they fail to enter heart and soul into the work before them as they should to make the business a great success.

"Good men are in demand more than they ever were. The man who succeeds is the man who is not satisfied merely to do the work laid out for him, but does more. There is as much chance in the steel works today for a young man to make himself useful and valuable as there ever was."—William Ellis Corey, thirty-seven years old, new executive head of the United States Steel Corporation.

"Make yourself invaluable to your employer; study his interests in every particular; apply yourself to your task to the best of your ability, and your merit is bound to be recognized."—Alfred H. Smith, thirty-nine years old, recently appointed general manager of the New York Central Railroad Company.

"If a young man will devote himself conscientiously, with his whole soul to the work he has to do, his rise is as certain as that of the sun each morning."—George W. Perkins, thirty-nine years old, partner in J. P. Morgan and Co., Vice-president of the New York Life Insurance Company and Chairman of its Finance Committee.

### DR. MONTAGUE AT FURMAN.

Rev. V. I. Masters, in an interesting article in the Baptist Courier about Furman University, says: "In 1898 Dr. A. P. Montague came from the Columbian University, where he had been dean of the faculty and professor of Latin. He entered upon and prosecuted his work as president of Furman with much zeal. Of courtly bearing, winning address, and a devotion which never allowed him to spare himself any amount of arduous work, he became very rapidly acquainted with the Baptists from the mountains to the seaboard, and soon numbered many warm admirers throughout the State. A dormitory building for the students was much needed, and President Montague set himself to the task of raising the \$12,000 or more it would take to erect it. He secured the amount, and the "Montague Hall" stands on the campus, a permanent monument to his energetic and effective labors. He also labored very effectively for the Alumni Hall. In 1902 Dr. Montague was elected president of Howard College, the college for Baptist boys at Birmingham, in Alabama. He saw an opportunity to do great work and felt it his duty to go. He is now laboring very successfully in that important position." Dr. Montague has not been idle since coming to Alabama, for already Renfroe Hall stands on the campus of Howard as a monument to his untiring and persuasive industry.



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**Y. M. C. A. HOWARD COLLEGE.**

Fellow Students: Vacation is fast approaching a close and I trust that every one of you has had a pleasant and profitable vacation. Soon the duties and responsibilities of another year will be upon us. So let us begin to pray more earnestly than ever before for the most successful year in the history of our Association. There are no reasons why we should not enroll more members, more in Bible study, and win more souls to Christ than we did last year. In order to do this the proper steps must be taken at the beginning of the year. A few days' delay may mean many lost opportunities for good. Then let me urge upon every one of you, that possibly can, to be on the campus two days before College opens. Particularly the officers and several committees, so that we may be devising plans for our year's work before we are engrossed with other duties.

To the new students who expect to enter this year, allow me to extend to you glad greetings. Come and bring your friends. We hope to send each one of you one of our handbooks before you leave home which will be of inestimable value to you during the year, but should you not receive the book, there will be a committee from our Association, wearing the college uniform and Association badge, to meet you at the train in Birmingham who will go out to the college with you. You are specially and cordially invited to become a member of our Association. For several very great reasons, a few of which I will mention, no student can afford to be in college and not become a member of the College Young Men's Christian Association. (1.) The Association is the one comprehensive, evangelical student religious organization of the college and as such should have the earnest support of each Christian student. (2.) The Association will help to guard and develop your own spiritual life. (3.) The Association will afford you the best possible training in methods of Christian work. (4.) You should join the Association because of the influence your example will have on others. While you may think that you can get along without the helpful influence of the Association you should not imperil the spiritual life and efficiency of others who may follow your example. (5.) By joining the Association you become a member of the greatest student movement of the world—the American and Canadian Student Young Men's Christian Association, which now embraces over six hundred and fifty institutions and enrolls over forty thousand members. By becoming a member of this movement you also become a member of the World's Christian Federation, which unites all the great national Christian student movements of the world and thus embraces about fifteen hundred Christian Associations with an aggregate membership of fully sixty-five thousand students and professors.

(6.) No Christian student should put off until graduation or even for a term active participation in Christian work. "Say not ye, There are yet four months, and then cometh the harvest!

behold I say unto you, Lift up your eyes, and look on the fields that they are white already unto harvest."

Many other reasons might be given but surely these will suffice to convince any considerate person of the importance of the Association. Then come to Howard College, join the Association and before you have been here long you will say as many others have said, "It is good to be in Howard College and be a member of the Y. M. C. A.—J. T. McKee, Newton, Ala.

**CHANCES OF THE COLLEGE GRADUATE.**

President John Finley, of the College of the City of New York, estimates according to the New York Herald, that the college graduate has one chance in forty of "succeeding in life," whereas the man who hasn't been to college has only one chance in ten thousand. President Schurman, of Cornell, feels about as strongly as Dr. Finley does about the usefulness of a college education as a preparation for "success." President Hadley of Yale feels that "success" is a very loose and indefinite word, and that the evidence of biographical dictionaries about the men who have, or have not, achieved it, is to be taken gingerly and with much reserve. Not many persons doubt any longer that an American college education is an advantage to most youths who can get it, but in these attempts to estimate statistically what college education does for men, there is a good deal of confusing of post hoc and propter hoc. Define success as you will, a much larger proportion of American college men win it than of men who don't go to college. But how much college training does for those successful men is still debatable. Remember they are a picked lot in the first place, the likeliest children of parents whose ability or desire to send their children to college is evidence of better fortune, or at least of higher aspirations, than the average. And because their parents are, as a rule, more or less prosperous and well educated, they get, and would get, whether they went to college or not, a better than average start in life. In order to make an estimate that would be really fair of what college does for boys it would be necessary to compare the fortunes of two groups of boys from something like the same rank of life and of something like equal ability, one a college taught group, and the other not. But that cannot well be done. The colleges get the likeliest boys. If one boy out of a family of four goes to college it is the clever one. The boys who might go to college and don't, are commonly the lazy ones who won't study. The colleges get nowadays, a large proportion of the best boys of the strongest families. The best boys of the strongest families would win far more than their proportionate share of success even if there were no colleges.—Harper's Weekly.

By the will of the late William Weightman, of Philadelphia, his only surviving child, Mrs. Anne M. Walker, a widow, is left the entire estate, valued at \$50,000,000. She thus becomes one of the wealthiest women in the world.

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**Notice of Final Settlement.**

The State of Alabama, Jefferson County, Probate Court, 30th day of August, 1904.

Estate of Eli J. Williams, deceased. This day came W. B. Williams, administrator of the estate of Eli J. Williams, deceased, and filed his account, vouchers evidences and statement for a final settlement of the same.

It is ordered that the 29th day of Sept. 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles, Judge of Probate.

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## Field Notes.

Rev. J. W. Coffman writes of a good meeting at Babbittown church, 20 by baptism and one by letter. Rev. C. S. Johnson, of Anniston, did the preaching. The Lord was with him in power and the church was greatly strengthened.

Rev. A. J. Cagle reports a great meeting at Mt. Olive, 21 additions—15 by baptism, 5 by letter and one by restoration. The meeting lasted eight days and closed at the water, after giving the candidates the right hand of fellowship.

LaFayette.—We have recently held good meetings at Milltown and Union Grove, near Opelika. Fifteen were received into the fellowship of these churches. Rev. C. C. Pugh was with us at Milltown. His sermons were all good.—J. P. Hunter.

Ladonia.—The third Sunday we began our meeting at the Ladonia Church. Bro. F. T. Hutson of Auburn, was with us from Sunday until Friday night, and we changed about in the preaching. Ten were received—five by letter and five by baptism.—L. W. Mann, Pastor.

Demopolis.—I have accepted a unanimous call from the Mount Pleasant Baptist Church at Jefferson. Began my work with them Sunday. These dear people are great, big-hearted people. They have a nice, comfortable building to worship in. Membership is small, but they will come up to the help of the Lord against the mighty.—W. H. Giddens, Demopolis, Ala.

Falkville.—We have just closed a meeting at Falkville, in which we were assisted by Rev. S. H. Bennett, of Whistler, Ala., who did some very faithful preaching. We had nineteen accessions to the church and a good revival. Brother Bennett is a good, consecrated young minister and our people will be glad to have him visit us again.—W. J. Briscoe.

Summit.—Pastor Morgan has just closed a most successful revival at Summit Baptist Church, above Oxmore. He was assisted at first by Brother Gavin, pastor at Bessemer, and on the last day Brother Stovall preached most interestingly. The ten days' meeting closed with eight happy converts, all young men, and one reclaimed. This is the best meeting we have ever had and the church feels very happy over the good that has been done.

Dothan.—I have just returned from my vacation. Spent four weeks in Savannah, Ga., where I supplied the pulpit for Dr. J. D. Jordan during August. They are a fine people and I enjoyed preaching to them. They are proud of their pastor, and I am sure he is proud of his people. Our Association meets next month, October 5th, only four miles from Dothan. I have the best people to be found anywhere. They know how to treat their pastor. We shall attempt great things for God and expect great things from Him. Last week's issue of the "Baptist" was the

best I have seen. Keep it up! God bless you and the paper.—Sam. H. Campbell.

Alabama City.—Last night's service ended my connection with the Dwight Baptist Church at this place. At the close of the service the church unanimously called Rev. J. W. Dunaway of Thomasville, to be my successor. It is hoped and believed that he will accept. The people here know Brother Dunaway and love him. It is our prophecy and prayer that he will accomplish great things for the Master in Alabama City. I leave in a few days for Decatur, Tex.—E. B. Moore.

A precious meeting has just closed at Mt. Zion. The church was greatly revived and many sinners seemed to realize their condition by asking an interest in our prayers. Our pastor, J. D. Martin, (and a good shepherd is he) was assisted by P. G. Maness, who did most of the preaching. We learned to love him. Bro. A. E. Burns gave us two splendid sermons. There were 16 accessions, seven by letter, nine by baptism, four noble young men and five lovely girls.

Johns.—I have just closed a good meeting at Pleasant View Baptist Church at Johns. Bro. A. F. Loftin who assisted me is a sweet spirited young preacher. Received twelve by experience and four by letter. During the past twelve months we have received about twenty-eight members. We have a flourishing Sunday school. Prayer meeting every Wednesday night. Preaching every first and third Sunday.—M. T. Branham.

Victoria.—I have just closed a very fine meeting at Victoria, Ala. The meeting was good from start to finish, with growing interest. We had fourteen accessions—nine by baptism and four by letter. This church has been in a low state of grace for some time, but seems to be all alive now. They gave me a call for next year at a salary of \$150.00 for one Sunday. I hope to do much good in that part of the vineyard. Pray for us. Success to the Baptist.—C. L. Mathews.

Tallahatta Springs.—A new church was recently organized at Old Tallahatta Springs by young Bro. Givins, not yet ordained. A protracted meeting with the church just closed resulted in thirty-five additions, some from other churches, some from the Methodist, but a large majority by experience and baptism. Brethren Cabiniss, Rogers and Huckabee did the preaching. It is a fine location near the springs. They are preparing to build a good church.

Knoxville.—Beulah and New Hope churches have just closed good meetings. There were eighteen additions to Beulah and seven to New Hope. Bros. J. R. Magill of Northport, and G. W. Kerr of Reform aided the pastor in the meetings. Truly it can be said of each, "He is a good minister of Jesus Christ." The spiritual tone of Beulah and New Hope churches is good and growing. Will hold meetings in the near future with Forest and Grant's Creek churches.—J. W. Dickinson.

Since June 1st I have held meetings at Virginia City, East Thomas, Warrior, Gate City, and Bartlett, Texas. In all 81 have united with the church. At Warrior Sidney J. Catts, of Fort Deposit, preached 16 very interesting sermons and the church was greatly strengthened and revived. At East Thomas, I preached two weeks and we organized a church there with 28 members. Here Rev. T. J. Swaney, of East Lake, a sweet Gospel singer, rendered very valuable assistance during the second week. I had a very pleasant trip to Bartlett, Texas, where I assisted Rev. T. J. Slaughter in a meeting for eight days. Here we had a great meeting. I feel that the Lord has greatly blessed my work this year.—J. W. Partridge.

Cullman, Ala.—My first month's work at Cullman has been very pleasant. I am among a good people. The Sunday school and the Ladies' Aid Society were the only meetings that were being held regularly when I came here. Now we are having in addition to these, a regular weekly prayer meeting, and choir practice, and fine congregations at the regular preaching services. Our Ladies' Aid Society have just purchased a lot of new song books, enough to supply the whole congregation. They are now getting up a box of blankets, sheets, towels, etc., to send to Howard College. They want the Cullman Room in Renfro Hall to be well furnished. We have a splendid choir. The best music in town, so say the visitors, is at the First Baptist church.—L. T. Reeves.

Thomasville.—Dr. W. J. E. Cox of Mobile, was with us at Thomasville in a meeting, and in his own impressive way made plain the way of salvation. The church was greatly revived, and eight were buried with their Lord in baptism. At a citizens' meeting here several weeks ago it was decided to put down and stamp out the illegal sale of whiskey. At Grove Hill I had no outside help, but owing to the good work of my predecessor, J. G. Sovell, there could be no great ingathering. He with Brother Bernard used a fine-tooth comb in this community two years ago. We had a good meeting, and are better organized for aggressive work. We expect to spend several hundred dollars improving our church building this fall. These two churches will lead in this section in the great advance movement for missions.—G. S. Yates, Thomasville.

Wedowee.—At Wedowee we had no help, but we had a good meeting with four additions. At Macedonia Bro. A. S. Brannan helped me. He preached at morning services and I in the evenings. Eight additions. At Rocky Branch we have held two meetings. In the first we baptized seven, restored two, and got one by letter. In the second meeting we baptized thirteen. At one service I saw those who had been mad with each other shake hands and hug. Bro. A. J. Gross preached for us last Sunday morning and evening at Wedowee. We enjoyed his sermons very much. Some church near Newton will find in him a good pastor. We were rained out at High Shoals the first Sunday in

August. We have one of the best churches at this place in the county. I hope to protract there next week. God bless the Baptist.—C. T. Culpepper.

Cartersville, Ga.—We have just closed a very gracious meeting at Cartersville. During the fifteen days a deep interest prevailed. The membership of the church and the Lord were the only help the pastor had. The members prayed faithfully and worked earnestly and the Lord blessed us abundantly. These meetings and some preparatory music resulted in the settlement of many feuds that had been giving the church no little trouble for years. Thirty-nine members were added to the church, making nearly 175 additions during the fifteen months of the present pastorate. Among these are some of the leading business men of the town. When we dedicate our new church house we want the editor of the Baptist to be with us. I read the paper with a great deal of interest.—John E. Barnard.

LaGrange, Ga.—We have just closed a week's meeting with Beulah Church, my Alabama charge. I was ably assisted by Bro. W. S. Cline, of LaGrange. Six accessions—two by letter, one restored, three by baptism. The hospitality of the place could not be surpassed in any community. Next second Lord's Day will close work at Beulah for this pastoral year. May the Lord guide them in the choice of a pastor is my prayer.—A. W. Langley.

Shelby Association.—This association has just closed a profitable session. The contributions for the various objects exceed any previous year. Some of our country churches have outstripped themselves in their contributions by using the envelop system. We were delighted to have Bro. W. B. Crumpton with us. Bro. J. W. Stewart, of the Orphans' Home, was warmly received. Unity and brotherly kindness pervaded the entire session.—C. W. O'Hara, Clerk.

Howard College.—I will enter Howard College September 20. Prof. Moon will be fresh from Chicago University with a new supply of Greek and Latin. Prof. Cunningham and Prof. Dawson will bring to us some of Cornell's best in their respective departments. Col. Hogan will have his class test some of Harvard's excellent work. Prof. Garrett returned from the hills of Clay county, where he has been resting and studying history. We hope to have our dear Prof. Waldrop with us part if not all the session. To know "Big Jud," as the students lovingly call him, is to love him very dearly. Prof. Brand has been busy at the college. He is one of the best mathematicians in the South. I am sure that no college, North or South, has a more consecrated and zealous faculty than Howard College. We will compare our President with any college North or South, East or West, at home or abroad. Under his leadership, with the co-operation of the denomination, Howard is destined to be one of the greatest institutions of the South.—J. W. Partridge, East Lake, Ala.



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**Notice of Final Settlement.**

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

Estate of Mattie J. Vail, Deceased. This day came J. R. Vail, administrator of the estate of Mattie J. Vail, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same. It is ordered that the 30th day of September, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles, Judge of Probate.

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**Baptist Exchanges**

Bro. T. V. Shoemaker, who has been in Virginia for some time, has returned to Alabama, and is now at New Decatur. Here is a fine opportunity for some of our pastorless churches to secure a splendid pastor. Brethren write him at once and keep him in Alabama. —J. W. Sandlin.

Rev. J. B. Holley was received into full fellowship of the Gainesville Baptist Church August 14th, having been previously restored to the full fellowship of the First Baptist Church of Jacksonville and dismissed by letter to Gainesville. —Southern Baptist Witness.

Rev. J. E. Bishop writes: The churches have been greatly revived in this section, and brotherly love now reigns in the hearts of the members. The preaching in the meetings being done by Bros. Wright, Roan, Conly, Blankenship, Yeager, Curbow and myself. There were about forty additions, a number of them being young people.

It is said Calvary Baptist Church, of New York, owns property valued at one million dollars, and is free from debt. Dr. Robert S. MacArthur has just completed the thirty-fourth year of this church. He has had no other charge. During his administration more than 5,000 persons have been received into the church, and \$2,000,000 has been raised and spent in charity.

A series of meetings at Liberty Church, near Morris, conducted by B. F. Huges, closed with eleven additions—ten by baptism and one by letter. Rev. A. J. Creel, assisted by J. A. Perkins, closed a protracted meeting, 4th inst., at Mineral Springs. Twenty-six additions—ten by baptism. A. J. Creel is conducting a meeting here. Some interest has been manifested.—W. T. Westbrook, Cardiff.

A member of the Eutaw Place Baptist Church in commenting upon the theft of Pastor Millard's watch while he was at Cairo last spring, viewed the matter from the standpoint of the thief. He said: "When God's people left Egypt at one time they 'borrowed' all the jewelry they could get their hands on and carried it away with them. When the Cairo student saw Dr. Millard with a watch he evidently took it to be part of that which had been borrowed, and thought it was time for its return.—Maryland Baptist.

**How to Cure Catarrh.**

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American Baptist ministers appear to have rendered very acceptable service as preachers in England this summer. Heretofore record has been made of the appreciation of Dr. Wayland Hoyt's sermons at the Marylebone Presbyterian Church. English papers note it as remarkable that in the summer season such large congregations have been found in Christ Church, where Dr. B. L. Whitman has supplied for Rev. F. B. Myer. Dr. C. Woelfkin, of the Borough of Brooklyn, was a welcome supply for a number of Sundays at Bloomsbury Chapel. Dr. C. B. Case, of the same borough, has preached in several places with evident acceptability.—Examiner.

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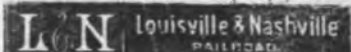
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**Notice of Final Settlement.**

The State of Alabama, Jefferson County, Probate Court, 5th day of September, 1904.

Estate of Louis, Ernest and Alsten Lorain, minors.

This day came Emma Loraine Jones, Guardian of the estate of Louis, Ernest and Alsten Lorain, minors, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 2nd day of October, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles, Judge of Probate.

CHURCH WORK.

I shall allude to Church Work under two general heads: 1. Church in its Corporate Capacity; 2. Personal Work of Individual Members.

I. The members of a church of Christ are they—and they only—who have given good evidence of repentance towards God, of faith in our Lord Jesus Christ and have been admitted to membership by a vote of the church and baptism.

The officers of a Scriptural church are pastor and deacons. The pastor is ordained, or set apart, "for perfecting the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God; unto a perfect man unto the measure of the stature of the fullness of Christ." (Eph. 4: 12-13.) He is to 'study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.' 1 Tim. 4:12.) The church should "know them that labor among you and esteem them very highly in love for their work's sake." The church is responsible for the conduct and utterances from the pulpit of him whom they retain in the pastoral office—they should see that he comes up to the Scriptural standard, and then support him, morally and pecuniarily.

Deacons.—Perhaps there is no one thing upon which, under God, the prosperity of a church so much depends as upon the selection of proper officers. These give direction and character, largely, to all her movements and measures, and this is no truer of her ministers than of her deacons. The church should see that her deacons are intelligent men, business men, liberal minded men; they should be spiritually minded and pious men. "Wherefore, brethren, look ye out among you men of honest report, full of the Holy Ghost and wisdom who may be appointed to this office;" "and let these first be approved, and then let them use the office of deacon, being found blameless."

The church is a laboring body, and should be organized and perpetuated for doing the Master's work—every member has something to do and should be utilized in His blessed cause. As each and all the members of a state legislature or a congress of the United States are appointed on different committees for the different departments of legislative work, and as the work of each committee must be approved by the whole body before it becomes a law, so each and all the members of the church should be engaged in some department of church work—such as Aid Society, Sunday school, B. Y. P. U., etc—all under the control of the church, subject to her approval, because all these are departments of legitimate church work, and should be fostered and encouraged by the church.

Church discipline must not be omitted, because of its threefold benefits: (1) It benefits the offender and teaches him not again to blaspheme, and "that the spirit may be saved in the day of the Lord Jesus Christ. (2) It benefits the innocent. "Evil communications corrupt good manners." "Know ye not that a little leaven leaveneth the whole

lump? Therefore, purge out the old leaven, that ye may be a new lump." Them that sin rebuke before all, that others also may fear." (3) The benefit of the Christian cause. The honor of the church must be preserved. This is "the alpha and omega, the first and the last,—let 'her' light so shine that men seeing her good works, may glorify her Father which is in heaven," and "in all things to walk worthy of the vocation" and worthy of the Lord. This discipline should be, prompt, tender, impartial and in concert.

II. Personal Church Work.—The one great design of all church work and effort is to bring fallen humanity to Christ. When the early Christians were scattered by persecution from Jerusalem, it is said: "They went everywhere preaching the word." These were private members at personal work, to bring men to Christ. Now, as then, there is necessity for private personal work.

1. The necessity of personal work arises out of the very nature of men. There is power in personal contact with men. Sheet lightning can do no harm; it is the bolt that strikes. If a circular letter is sent round, headed, "To the Public," it is read by few and attended to by less; but if you go to a man's door, call him out and talk to him on the same subject you get his attention. Personal appeals make men think and act.

2. Experience sustains this view. Show me the church that does not depend solely on its pastor but has men and women engaged in personal work, and I will show you a prosperous church. Many of us have been brought to Christ this way and many will come to Him in the same way.

3. This is the Lord's plan. After surveying the whole field, He laid the plan of personal work. The Good Shepherd represents Himself as bringing the sheep home, not in flocks, but one at a time, and rejoicing in His work. How He preaches to Nicodemus! How He pleads with the woman of Samaria; calls Matthew as He goes along, and pauses before Bartimeus to bestow His blessings. His disciples followed His example. "Jesus findeth Philip, Philip findeth Nathaniel; Andrew findeth his brother, and brought him to Christ." With these facts before us we cannot question that personal work of the individual members to bring souls to Christ is the greatest of all church work, and HOW TO DO IT is the question.

May the Holy Spirit help us to answer this great question aright! Any and every way that will bring souls to Jesus is the right way. "All things to all men, that I might by all means save some," was Paul's motto. Let us suggest a plan, nay, the plan, the very best plan by which the best church work may be done:

1. First of all, we must have the HOLY SPIRIT. Without Him we shall be like moths around the candle; with Him we shall be as the Hebrew children in the furnace. If He be absent we shall tremble like Peter when frightened by the Jewish girl, but if He be present we shall preach like Peter at Pentecost. Tarry for the Spirit.

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Unless you are converted, you cannot hope to be instrumental in the conversion of others. You must find the way to Calvary yourself before you can show others the blessed road. "Not by might nor power, but by the Spirit, saith the Lord of hosts."

2. We must be prayerful. Our Father gives the Holy Spirit "to everyone that asketh." Prayer brings us into communion with God, near to the warm heart of Jesus, warms our hearts and makes us alive. When some of Vincent Ferrier's members were asked how it was he could say such sweet things in his sermons, they said: "We think it is because he lives so near the gates of heaven that he hears the things that never come to our ears."

3. We must know the Bible. This is the sword of the Spirit, and if we are going to fight with it, let us be familiar with its use. It is sharp, two-edged, and when handled aright is quick and powerful. With a will to work, the presence of the Spirit, the power of prayer, and a practical knowledge of the Scriptures, we will not have to mourn over empty nets and fruitless fields, but will go up to God rejoicing bringing our sheaves with us.

4. Be cautious and prudent. The wheat cutter does not walk into the grain and trample it down, nor does he stand so far off that he can't reach it. Some persons who would like to win souls to Christ, rush in like a young pointer into a covey of birds, only to frighten them away. We must be careful, wise, discreet, like the trained setter; find your game, approach it carefully, take your stand, then say, "Now, Lord, FIRE!" Let your conversation be seasoned with love. Love brought Christ to us, and us to Christ; love will bring Christ to the sinner, and the sinner to Christ. Always get on common ground with the one whose soul you seek. "A fellow-feeling makes us wondrous kind." Perhaps he is fighting the same battle you once fought; you will be surprised to see how close sympathy will bring you together. Tell him his condition plainly, lovingly—speak of truth in love. An old preacher once said: "It is useless to try to sew with the silken thread of the Gospel until you have pierced the way with the sharp needle of the law." Show the claim and penalty of the law and then you are ready to point him to the Lamb of God.

5. "Preach unto him Jesus." Your own heart will tell you how to do this—the Spirit of God will guide you. This is the Spirit's special work, "He shall take of things that are mine and show them unto you." But you must answer objections and remove doubts and difficulties. Infidelity, so-called philosophy, false science, depraved nature, and the devil—all combine to suggest doubts and difficulties to the soul. Do not lose your patience. Remember how patient the Lord has been with you. Meet these troubles with a brave heart and victory will repay your toil. Whip them out of the last ditch and they will surrender. Besiege them till they yield horse, foot, and dragoon, and then give the praise to God.

Taking for granted that you win the soul, urge him at once to enter the

great work himself. The best thing for the Christian is WORK. If he is not busy for the Lord, the devil will be busy with him. If you want to find a Christian that walks on the heavenly heights it is he who by hard work has climbed the steep sides of the celestial mountain.

In conclusion, Our Work Must be Done. "Though it is hard, we have help." "Lo, I am with you unto the end of the world." Winning souls to Christ is pleasant, and has rewards both here and hereafter. To stand in that day in the presence of the King, holding the hands of some fellow mortal that I have rescued from ruin eternal, will be heaven indeed for me. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming?" And then we shall hear the Master say, "Well done," and that will be worth all our sacrifices and sorrows, toils and cares.

Then, brethren, to the work. "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

L. F. Greer.

RUMOR OF A RESIGNATION.

Rev. A. C. Dixon, D.D., the popular pastor of the Ruggles St. Church, Boston, has not yet resigned, reports to the contrary notwithstanding. It is not said that he will. It is, however, hinted that he may. He has had positive overtures made to him to engage in national, and even international, evangelistic work, under the joint auspices of a Chicago and Northfield movement. It is easy to see that this kind of Christian service is attractive to Dr. Dixon and he attracted to it. He likes it, is successful in it, his gifts are suited to it. When he began that popular pastorate in Baltimore, over the Immanuel Church, thirty years ago, he looked too physically frail for long endurance, but he has never succumbed. He has not only kept at it, but he has thrived in it, and grown to increasing robustness and to hardened endurance. He has a peculiarly stimulating style as an evangelist, and he combines with it a genial personality. He is free from any conventional traits of brusqueness or coarseness. He wields scripture with a potent stroke and he makes his salient point stick, and this power gives him great leverage with dealing with the consciences of men or with their scriptural prejudices. Nor does his mind play altogether within the evangelistic zone of truth. His popular addresses, last winter in Boston, dealing with "Puritanism" and "Liberalism" gave abundant proof that he was a master of logic, an expert in controversy, and skillful in historical research and application. If he decides to take up the work in which he is invited, or for which he is sought, we shall miss him in Boston. The Boston pastorate would feel his loss. If he decides to remain in the Ruggles St. Church pastorate his Baptist brethren will be more than glad.—The Standard.

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**RESULTS**

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

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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.

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<p><b>AT 4.95</b> Of Cotton Etamine. Flaked effect in contrasting colors. The fabric is epony, cobwebby and is sure to catch all the stray breezes. The waist is handsomely tucked at shoulders and down-front, stock collar, tabbed. Full, generous sleeve—pearl buttons. The skirt fits somewhat snugly until the knees are reached and then falls in large box pleats. Champagne, tan and blue.</p>	<p><b>AT 6.95</b> Linen Etamine—real Irish fibre. Flaked. The waist is blousey—full as you please. Double rows of white hand-made medallions over front. Stock collar with a single large pearl button at front. Straps over shoulders; full wide sleeves. Plain wide flaring skirt; stitched bands over hips. Sky blue, China blue and Champagne.</p>	<p><b>AT 9.95</b> White Linen—all white. The stitching is done in red silk. The effect is novel and quite stylish. Stock collar with tabs. There are stoles at the front that are decorated in richly colored octagon shaped medallions. Straps at shoulders ending in medallions. Pleated back. The skirt is decidedly colonial. Stitched bands at hips; much fullness at bottom.</p>
<p><b>AT 5.50</b> Of French Chambray. No other fabric is near so appropriate for summer wear. It washes like Lonsdale—never fades. Stock collar with a big Windsor tie tacked on with pearl buttons. Tab at top of sleeves, making the shoulders very military. The front is muchly trimmed in tucks and stitched on straps. Stitched bands over seams of skirt. Navy with white hairlines. A serviceable, never-show-dirt color.</p>	<p><b>AT 7.95</b> Of Linen and rather elaborate in style. Double rows of fagotting over shoulders; double rows of fagotting and tucks down front. Sleeves are slender from shoulders to elbow and then there is a bulge in pouch style—trimmed with fagotting. Skirt is very full—fagotting and insertion at hips. Flare bottom, pleated seams.</p>	<p><b>AT 10.95</b> Of Cotton Etamine. White yoke—thickly tucked. Bertha effect—edged in double row of insertion and finished with a ruffle. Blouse waist; very full sleeves. Skirt is colonial—three rows of heavy insertion go all 'around. An eminently stylish garment.</p>

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### Sunday Schools.

The teachers should obtain their own substitutes, whenever possible. If the superintendent makes it clear that he expects this, it will usually be done. In the process of obtaining the substitute, too, the teacher will probably gain fresh sympathy and consideration for the superintendent.—Amos R. Wells.

Our worthy musical experts are fond of variety in hymns, and desirous of constantly using new ones. But the Sunday school can render a great service in repeating good hymns so often that the children learn them by heart. There are many mission schools where the greatest good is done through the Christian songs put to stay in the memory of little children who come from homes where there is practical heathenism. If we can get the children to learn the Motto Texts, and a few hymns, we have done something at least.—Christian Teacher.

The great work of our Sunday schools is the salvation of the scholars and the instructing them in spiritual holiness; anything less is failure. Every teacher should feel this to be his sacred calling, and prepare and present the lessons with this end in view. Nineteenths of our scholars will be brought to Christ during the period of life which they spend in Sunday school, or not saved at all. How important, then, is the opportunity of the teacher when hearts are young and impressions eas-

ily made.—A. T. Brewer in "How to Make the Sunday School Go."

A good suggestion for the increase of the Sunday-school membership comes from Charlotte. With the announcement of the June Rally Superintendent T. S. Franklin, of Tryon Street Baptist Sunday-school, enclosed a postal card addressed to himself and containing the following blanks to be filled out by each one receiving the program:

"The following, so far as I know, do not go to Sunday school, and I believe could be interested in Sunday school work:

Name: ..... Address: .....  
I am a member of ..... Class.  
Signed..... Address....."

The following special notice, explaining the mission of the postal, was added to the program:

"We want to reach every man, woman and child in Charlotte who does not attend Sunday school, and who may become interested in Sunday school work. We can do this with your co-operation. How? Please fill out now the enclosed card, and mail it the first opportunity, certainly before next Sunday, as we would like to have the information by that time. Please do not cast this request aside, but give it your attention at once.

Who will be the first to respond?  
Which class will send the largest number of names?  
Don't forget the time is 9.45 next Sunday morning."—Baptist Recorder.

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