

BAPTIST EVANGEL OF BIRMINGHAM - BAPTIST HERALD OF FLORIDA - CONSOLIDATED JAN. 1<sup>ST</sup> 1902 WITH

# THE SOUTHERN ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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

VOL. 30.

BIRMINGHAM, ALA., MAY 27, 1903.

NO. 21



PARKER MEMORIAL BAPTIST CHURCH,  
ANNISTON, ALA.





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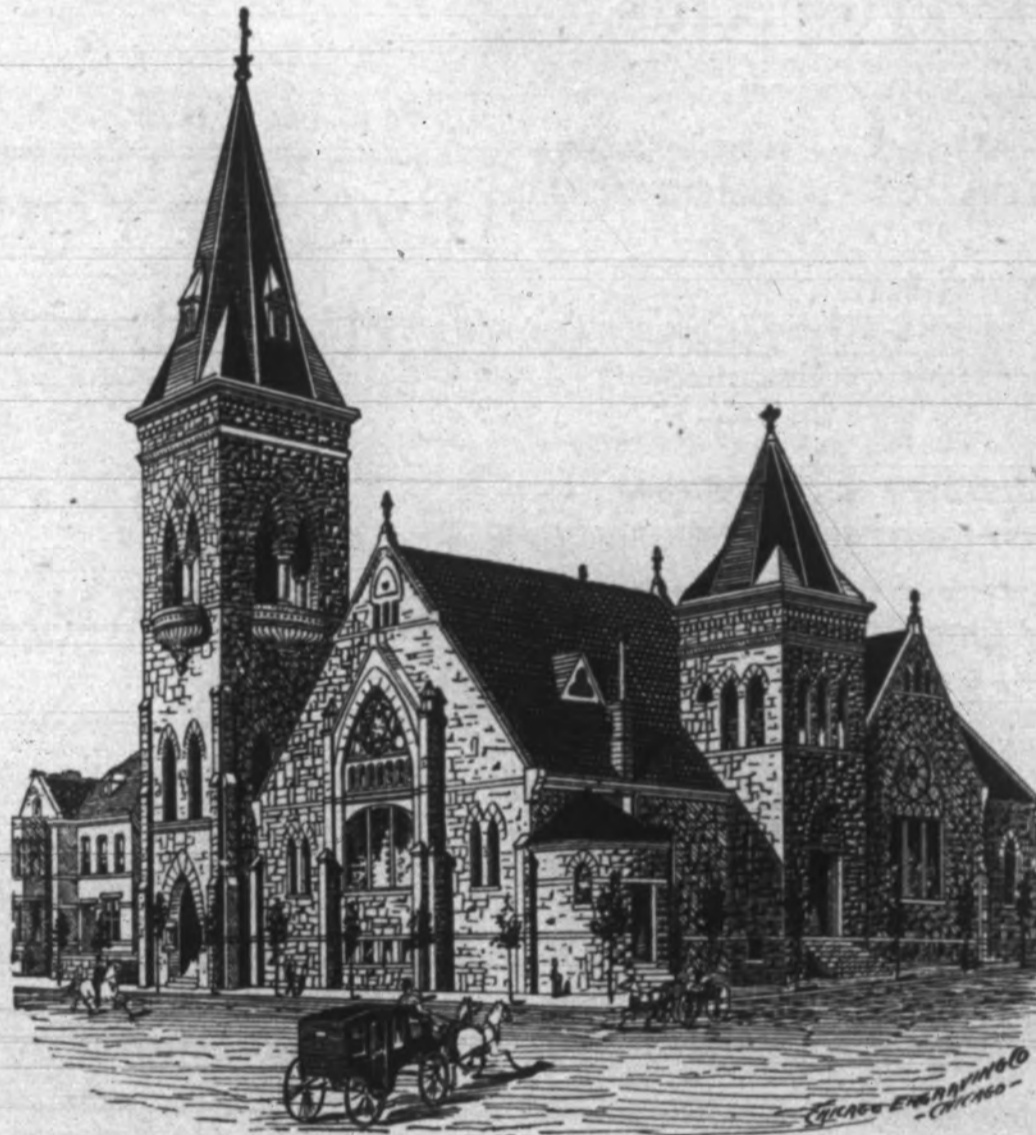
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# THE SOUTHERN BAPTIST

and ALABAMA

Organ of the Baptist State Convention of Alabama.

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

\$2.00 Per Year.

RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—[Resolution adopted by the Baptist State Convention at Gadsden, November 19, 1899].

## OUR EDITORIAL STAFF.

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REV. J. W. HAMNER..... Corresponding Editor  
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## A Few More Words About the Convention.

Chairman J. M. Shelburne of Birmingham, Ala., announced for the Executive Committee of the B. Y. P. U. that it had been decided to ask the Convention at once to make subscriptions for the liquidation of the indebtedness of \$400 which has been due the former Corresponding Secretary, Dr. C. S. Blackwell, for three years.

President Dawson superintended the raising of this fund. Dr. B. D. Gray of Georgetown, Ky. greatly assisted in securing the collection by a facetious and rousing speech which evoked much laughter and money. Alabama led in the contributions to this fund. Birmingham Baptists gave \$100.—Baptist and Reflector.

A copy of the "Annual" of the Southern Baptist Convention, 1903, containing the proceedings of the forty-eight session, Savannah, reached The Courier office Saturday, May 16. The Convention adjourned Monday night and five days after a copy of the minutes, printed in Nashville, is received in Greenville. Only Secretaries Burrows and Gregory could accomplish it. The book contains, besides the proceedings and the annual reports of the boards, tables of statistics, historical table, list of pastors within the bounds of the Convention, and ministers ordained and deceased during the year. There is a fine picture of the late Dr. I. T. Tichenor, and also of Dr. Curry, and pictures of the First church of Savannah and other points of interest in that city.

We feel that Secretaries Burrows and Gregory deserve the thanks of Southern Baptists for their efficient and prompt work. They make a fine working team.

The minutes of the S. B. Convention contain complete statistics of the Baptists of the South. They show churches 19,911; members, 1,737,466; baptisms 198,398; Sunday schools, 11,065, with enrollment of 745,388; value of church property, \$21,513,888; contributions for home purposes, \$3,476,878; contributions for missions, \$607,789; for other benevolences, \$476,972, making an aggregate of \$4,561,588.66. The contributions for state missions in the South were \$201,295.91. Within the territory of the Southern Baptist Convention there are 1,737,466 Baptists. In the northern states there are 1,023,438. The Negro Baptists in the United States, according to their own estimate, number 1,937,089, making in the United States 4,687,993 Baptists; and in the world 5,515,023 Baptists. This would represent a Baptist constituency in the world of about 25,000,000.—Baptist Courier.

The committee on obituary, Mrs. O. F. Gregory, chairman, among others,

reported the following resolutions:

"We tender our loving sympathy to the families and fellow-workers of God, who have entered their Master's joy: Mrs. J. P. Eagle, vice-president of the Woman's Missionary Union for Arkansas, and wife of the president of the convention; a regular attendant and earnest participator in the annual meetings of this Union. She was indeed a remarkable woman. Few were better informed on matters of state or passing events; no one was more gracious or kind in social life, nor better equipped as a useful member of society. Her conversation was bright and sparkling, but never frivolous; her friendship was sincere and candid, and her loyalty to her friends was a thing to be admired and cherished by them. Her fidelity to the church of her choice was only equalled by the readiness with which she served her Master and the intelligent consecration of her gifts was the expression of a soul imbued with the desire to make the world better for having lived in it. She was an admirable presiding officer; wise in council, progressive in tendency, and energetic in the accomplishment of the ends she aimed at. We will miss her presence and her counsels.

At a meeting of the Alumni Association of the Southern Theological Seminary at Savannah, the question of endowing a chair, or rather a school, as they call it, at the seminary, was next taken up and a committee appointed to inaugurate an educational campaign and solicit funds for the purpose.

It was not decided what chair should be endowed, as that is to be left more or less with the trustees. The alumni committee will consult with the trustees of the seminary before it is decided what chair is to be endowed, or rather school. A "school" at the seminary is a part of a "chair." It is the intention of the alumni to endow the "school" with \$30,000.

This will greatly help the seminary. It is not known what branch will be so endowed. Whichever branch the trustees think it best to endow, the alumni will select as their "school." With \$30,000 the alumni school should be well supported.

### HAWTHORNE'S TRIBUTE TO TICHENOR.

Alex. Bealer, in writing of the memorial services held in Wesley Monumental Methodist Church on Sunday afternoon of the convention says:

Dr. Jordan, who was in charge of the services, introduced Dr. Hawthorne, who was here at the request of the family. Dr. Jordan stated that the doctor had been in bed for forty-eight hours, and was under the care of a physician. The same dauntless carriage that

characterized Dr. Hawthorne when in Atlanta was to be seen. Old Father Time has not bent his form, but he has put glasses on his eyes, and left the marks of his iron fingers on his handsome face. With that stray lock falling over his brow he faced his congregation and that clarion voice, clear as ever, rung out across the great auditorium. He gave a rapid sketch of the life of Dr. Tichenor, from the time of his birth to the time his bark of life left the strand of time, bound for the great land of God's eternal day. He spoke of the breadth of Dr. Tichenor's knowledge, and stressed his familiarity with matters pertaining to our civil government and with the physical science. More than any other man he directed the attention of capitalists to the coal and iron and the mountains of marble in Northern Alabama. His knowledge of the South was the most potential factor in the reconstruction of the State of Alabama.

Dr. Hawthorne spoke of the wonderful power of Dr. Tichenor's eloquence. "Sometimes," he said, "I have fancied, while hearing him, that I was in the path of some Alpine avalanche that swept a pathway down the mountain side; I have seen the tornado rushing across the land hurling houses from their foundation, and even lifting human bodies into the air. I have been shaken in the clutch of the earthquake. I have stood beneath the thunders of Vesuvius. I have seen the stars fall, and I have heard the song of angels and the shout of archangel, and have stood before the awfulness of Jehovah's throne, to hear the sons of men give account for the deeds done in the body. Again, under the spell of his oratory, I have seen the celestial gates swing back and on my ears has fallen the enchanting music from angelic harps. Before his throat was impaired, when rallying his people for some great work, his voice was like the blast of a brazen trumpet, but when lamenting with the sorrowing, it was as soft as the plaint of a funeral chant."

In closing Dr. Hawthorne spoke of Dr. Tichenor as a man who had never looked to the past, but whose eyes were always turned to the front. "Even in his last illness," he said, "Dr. Tichenor was planning new schemes for the betterment of the South. On his death bed, when he was so near the future world that he could almost hear the breathing of disembodied spirits within the veil, and the soft music of harps by angel fingers touched, his thoughts were on the future, and could he have spoken he would have said to Southern Baptists, 'Forward, Forward.'"

### DR. J. B. GAMBRELL'S ADDRESS.

Dr. J. B. Gambrell, of Dallas, Tex., spoke powerfully on the topic, "The

Unfinished Battle for Religious Liberty" on Thursday evening at Savannah before the B. Y. P. U. He said in part: "It has been written in a great Book which Baptists love very much that there was a man sent from God named John the Baptist. He was the first Baptist. Ever since his advent into the world there has been a battle which he began and which is upon us yet unfinished. Soul liberty means the right of everybody to hear, think, speak, choose and act as he pleases. There is just as much liberty in the world for one as for another. John couldn't get Christ differentiated between human and heavenly authority. He said some things belonged to Caesar and others to God. Constantine blended church and State and the transition from the individual to the corporate conscience was the saddest transition in history. The Puritans came from England to America for religious liberty for themselves, but not for anybody else. Baptists don't stand on history, but on the word of God. They can whip the world on the Bible, but we find some mighty low places in our history. Baptists have a mighty fine instinct for getting on the right side, especially when the question of liberty is up. Put a Baptist on a log and let him go to sleep, and if he should fall off ninety-nine times out of a hundred he will fall on the right side. Geo. Washington—I guess some of you have heard of him—said all the Baptists of America were on he right side in the revolutionary war. There is a great difference between religious toleration and liberty. Toleration means ask somebody; liberty means you don't have to ask anybody. Baptists have demonstrated that voluntary religion can live among a free people. Liberty of no sort ever made a fool. It has demonstrated some. There are no more fools among Baptists than among other people, but Baptists just have a better chance to show themselves. A Baptist fool is a fool at large. Whoever enjoys liberty must take the consequences. The negroes have found that out. But humanity cannot progress without opportunity. We boil our religion in an open kettle and boil out all the scum. You needn't be scared when you hear of a fuss among Baptists. There can be no civil liberty long where there is no religious liberty. The whole world is making remarkable progress toward liberty, but there is a great deal more to be done. There should be no truce until the right of every man in the world is given to understand and appreciate the gospel for himself. King Edward is a mighty fine gentleman, I guess; but he is a mighty sorry head of a church, and no man in his empire ought to have to pay the empire for the privileges of teaching the Bible. We

(Continued on page 7.)



OUR SERMON.

By Rev. Dr. Z. T. Cody.

The Secret of Success.

In the presence of a great concourse of people that filled to overflowing the Ruhama Baptist Church of East Lake on Sunday morning, May 24th, the Rev. Dr. Z. T. Cody, pastor of the First Baptist Church of Greenville, S. C., a leader among the distinguished ministry of that denomination, preached a great sermon, clear, simple, powerful, the baccalaureate sermon of Howard College. He held the close attention of the large congregation, many of whom crowded around him after the services to meet and thank him for the splendid discourse. Just before the benediction the president of the college, on behalf of the corporation, the faculty and the students, thanked the minister for his great sermon.

"... But refuse profane and old wives' fables; and exercise thyself unto Godliness; for bodily exercise is profitable for a little; but Godliness is profitable for all things, having promise of the life which now is and of that which is to come."—1 Tim. 4:7, 8.

There was in our Savior's life nothing more beautiful than the care with which He preserved Godliness. All His public life He was in a warfare with a false religion; He was destroying an organized hypocrisy. But He destroyed only what was false; He carefully preserved what was true. He cut out only the gangrene. When the battle was over with the work of destruction was seen on all hands; but those who followed Him revered the Bible, the religion and the God of the Jews more than ever they did before. This was remarkable because the hypocrisy He hated and destroyed had interwoven itself with this very religion He rescued. He often—nearly always—spoke off-hand and in moments when crowds were fiercely aroused; but no excitement ever caused Him to speak one syllable that injured truth, as no fear ever caused Him to spare any phase of hypocrisy. In this respect He stands alone among reformers. And His example commends to us the priceless gem of life.

GODLINESS DEFINED.

What is Godliness? I trust there will be no waste if I devote at least half of my time to answering this question. There is one thing very evident; whatever Godliness is, it is not something naturally or easily attained. "Exercise thyself." As you perhaps know the word rendered "exercise" is the one from which we get our words gymnastics, gymnasium. The exercise was that by which a clumsy boy becomes a trained, powerful athlete. The Germans have named a class of their schools *Gymnaseums*. Truly, it takes exercise to discipline the mind and perfect it for the arduous, delicate, nimble work of life. Now, if men attain to Godliness, it is not done by thoughtless, by perfunctory reading of the Word, by sleepy prayers. They will not grow naturally into it. Our Savior said, "Agonize to enter into the straight gate," and "the kingdom of heaven suffereth violence and the violent take it by storm." And I suspect that He Himself gained the clear light of God by eighteen years of profound meditation and by prayers that robbed the night of its rest. We can settle it that if this is the secret of life, it is not one found by a man that does not ask and seek and knock, and seek to gain by impor-

tunity what friendship seems to withhold.

Godliness is, to define it most simply, feelings of awe; reverential feelings. But to be Godliness of the N. T. type these feelings must be true and sincere. That is, they must be the produce of truth, and they must be genuine, real, sincere feelings. And this means that both our thinking and our conduct has to do with Godliness.

GODLINESS IN OUR INTELLECTUAL LIVES.

Error and falsehood are no parts of real Godliness. They are no support to Godliness. Paul says: "Refuse profane fables." Sometimes men have thought that ancient religious errors are essential to the reverence of the people. Gibbon, speaking of the gods in the time of the Antonines, says "that the people believed they were all equally true; the philosophers believed that they were all equally false; and the magistrates believed that they were all equally useful." There are yet some "magistrates" in many ranks of life. Now error is not useful. False religions have maintained reverence, but the people did not know they were false. When we know a thing to be false, however venerable, it should be righted.

Education is the friend of religion. Whatever, in any religion, that can't stand light, let it go to the realm of darkness, where it belongs. It is not dangerous to know too much; but it is dangerous to know too little.

The race has had a fatal inclination to get a knowledge that robbed man of the presence of his God. You remember that first story of the human race. They got knowledge but they lost God. And that thing has been kept up ever since. Men have sought knowledge in such a way as to injure and sometimes destroy religion. You remember the work of Voltaire. You see what has been going on in our own day. As we have increased in the knowledge of science we have converted each new principle of knowledge into an engine of destruction for our Bible and our doctrines. Now the very essence of Godliness is growth—knowledge of God's truth; but such a growth as not to lose God or injure reverence or destroy faith; but it is such an advance that as we rise to more light we increase lowliness before Christ.

But Godliness is also a matter of conduct. The feelings of reverence are maintained or destroyed by one's course of life. 1. And let it be said that Godliness has no need of any touch of either hypocrisy or fanaticism. All that it needs or asks is perfect sincerity and common sense. Sincerity in the tone of voice, in the expression of countenance, sincerity in words, and especially those words that give utterance to our religious feeling. All it needs and all it asks is good common sense. The type of religion that does not go at common things as all other common sense men do, is not according to Godliness.

FORCE OF THE BIBLE.

One of the chief characteristics of the Godly man is that he conducts his life not by common sense, not by philosophy, but by the Bible. Paul speaks of a life that has the promises. We know that it is the Bible life that has the Bible promises. Now the difference between a Bible life and a life conducted simply by one's philosophy or common

sense is this: The Bible life will include much that these others leave out. I don't know that there will be any conflict. But there is a good deal that the Bible commends which no man's common sense and no nation's philosophy has ever yet prescribed.

We have found out much about life that is true; and it is often wonderful, indeed, how wisely in this world men live who reject God's book. Men know much. But the apostle felt that there was one who knew more: One who knows better what was needed on the road than we do. The Book says, "Take up faith—his blood. Great things depend on it." Common sense and philosophy doesn't say much on that. The Book says, "Love the little ones." Common sense says simply, "Love the great ones;" and so on. The apostle felt that here was a wisdom richer and fuller than man's. And the Godly man is he who takes this book and seeks that life to who are made its promises. And this is its chief characteristic.

WHAT IS PROMISED TO GODLINESS.

The apostle tells us that it has the promise not of a few things, but of all things. That is, as I understand, other principles lead a man into only a partial inheritance, but Godliness brings that inheritance to him in all of its fullness. It doesn't mean absolutely all things; but the "all things" his life calls for. Godliness will not give any one man all the wealth of the world. It will spare a little for somebody else. It will not lead an American politician to a throne; for there is no throne in this country. It will not give a preacher great wealth for such is no proper part of a pastor's inheritance. But it will bring in its train the fullness of reward; and not simply a few things.

As animals rise in the scale of being their natures become more complex and their functions more varied. How animals differ in their nature. There are little animals at the lowest end of the scale of life so simple in their structure that you can take them and turn them inside out and they live just as well with their backs in the place of their stomachs as they did the other way. But as animals rise in the scale, their physical structures become complex, and, after a while, so complicated that it is an education to understand them. And as their natures increase in complexity, so also, their functions increase. Their life becomes richer. It takes a larger variety to supply them and they can do and accomplish a greater number of things.

Mr. Spurgeon was the pastor of a great church, with all the varied duties of a pastor, teacher, preacher, leader, counselor, ruler, guide, consoler. In addition, he was the author of many noble books; he was at the head of a theological seminary; had the oversight of a great orphanage; was full of charitable undertakings, and had to meet his political, denominational and social responsibilities. And he met all as a man. That was living; that was a human life. Not just a few things, but a vast wealth of things—"all things"—were accomplished by him. And it is just this thought as I censure which the apostle has in mind. Godliness is that course of life which fits a man for all of this complex, varied life and brings him into the wealth of a full reward.

PROFIT OF GODLINESS.

This is the profit of Godliness. Other principles of life can give a few things, but only a few; and this is their condemnation. A man who selfishly fixes his

heart on money and pursues that regardless of religion, may gain that ambition, but he will not get much else. The quantity and the gaudiness of his feathers may hide from the eye how small and lean a bird he is; but if Providence should conclude to pluck him, he would not bring much in the market.

CONCLUSION.

In conclusion let me say that worldly principles impose their specious wisdom on us because we are prone to fix our minds on the few things of the present. The present pleasure, the present profit, the present victory. It is not wrong to think of the present, but it is folly to think only of the present. When we do so this world seems to be greater than heaven, self-seeking is wiser than self-sacrifice; policy has the advantage of principle, and philosophy shines at the expense of revelation. When in our thoughtful moments we rise to the eminence where Christ sits and look out upon the wide expanse of human life as it lies under the eye of God; where we see something of the fullness of its responsibilities and duties and catch a glimpse of that horizon which is known to be boundless, then it is that we feel the folly, the narrowness, the littleness of all selfish principles. When we stand there and ask what can enable a man to live that great life, our text comes as the answer: "Godliness is profitable for all things, having the promise of life that now is and of that which is to come."—Age-Herald.

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## About Men, Women and Things.



J. K. Turner writes: May you live long and may the Alabama Baptist go in every Baptist home in the State.

Miss Louise Manly writes: I enjoy the paper, which you are certainly making a good one, with an ever increasing tendency to be better still. Congratulations and best wishes.

J. D. Cooper writes: I hereby inclose order for \$2 for the Baptist, which we cannot well do without. I wish every Baptist family would take it and every pastor would see to it.

Rev. Geo. W. Townsend writes: I will spend the spring and summer in Alabama, and any church or community desiring my services as an evangelist can reach me by addressing me at Montgomery, Ala.

Bro. J. W. Stewart writes: The Orphanage acknowledges with thanks a handsome gift in cash from the ladies of River Falls. Miss Eva McCreary, one of our own young ladies who is teaching there, was the sender.

Rev. L. M. Stone writes: I wish you great success with the paper. It is a means of great good and power in the home, society, business and political world. May you always have the immediate aid of the Holy Spirit.

Rev. Geo. W. M. McRae writes: Please change my paper from Quincy, Fla., to Bay Minette, Ala. I take charge of Bay Minette and Bayou Lebatre Churches the first of June. I am glad to return to the State that gave me birth.

Rev. Cate Smith writes: As an old Alabamian, I wish to have you announce that I resign at Hubbard City, Texas, tomorrow, to resume evangelistic work. I will have associated with me Miss Lake Erie Parker, of Alexander City, Ala., who will conduct the singing.

Rev. R. M. Hunter writes: The meeting here in Phenix City (First Church) is doing well—five accessions; just begun, may continue ten days or two weeks. Five or six hundred people out last night—house packed—interest fine. Pray for us, please.

W. R. Chappell writes: Enclosed find Money Order for \$2 for the Baptist another year. I just can't do without it now, as I live where there is no Baptist Church and I do get so much good out of it. May God bless and strengthen you in your great work for the Baptists of dear old Alabama.

Dr. J. P. Shaffer writes: At the First Baptist Church, at Roanoke, on the evening of the 20th, Mr. Samuel C. Fausett and Miss Josie P. Carlile were united in marriage, the writer officiating. Both belong to good families and

are members of the Baptist Church. The friends of these young people expect and pray that their married life will be happy and useful.

Rev. J. W. Brooks writes: I have been holding special reunion services at Mt. Gilead and Piney Grove Churches, two days at each place, which have been quite helpful. The congregations at each place were large and orderly. With a beautiful spread of good things for dinner (on the ground) and afternoon services—each of those churches gave nice offerings for missions and the Orphanage—and they pay their pastor monthly, as does all of my churches this year.

Rev. J. W. O'Hara writes: The services at Wylam were exceedingly good on Sunday. One was received for baptism at each service and two were baptized at night. There will be baptism again next Sunday night, which will make five baptized this month. There seems to be impending a revival of the Lord's own choosing. At night there were many turned away on account of the seats all being filled. Saturday, May 30th, our Sunday school will have its annual picnic at Snow Spring.

Rev. W. J. D. Upshaw writes: Allow me to say through your columns that I am indebted to Calera and Goodwater Churches and to you, Brother Editor, for my enjoyable and profitable trip to the great Convention at Savannah recently. It was the treat of my life. To me it was the happiest session of that body that it has ever been my pleasure to attend. It was true that we saw but little of the city and its many objects of interest, but we saw many of God's great men and heard them speak of his glorious work. Thank God for the spirit of missions that seems to pervade our great Southern Zion. I am enjoying more and more the dear old Southern and Alabama Baptist.

Bro. J. D. Pittman writes: Friend's Day at the Home, which was called a success by friends who were present, is now a thing of the past, and it is hoped that it is the beginning of an annual day of remembrance for the Orphanage that will grow as the needs and influence of the institution grows. Kind friends from Scotsboro remembered us to the amount of \$30.00, and other gifts from different parts of the State assure us that many friends did not forget us on this day. Nunt, a favorite little boy at the baby cottage, goes to a hospital in Montgomery this morning for an operation and treatment. This is the first case of sickness at the Home since last September. God's mercies have been gracious and tender and we leave this case in his hands. We have beans, peas, potatoes and onions now not only for the family, but for the market, and our milk force is bringing in from 20 to 25 gallons of milk per day. We need 30 and expect by better care and feeding to reach 30 gallons within the next forty days.

## Adams Street Baptist Church.

Knowing the kind interest which has been manifest in the welfare of Adams Street Church, and appreciating the hearty greeting which was given me when I assumed charge of this field, I deem it proper to send for publication the recent action of this church in endeavoring to secure a correct roll of bona fide members. When I came last September, there were on the roll furnished me 499 names, of these 76 were non-resident, and 88 were classed as unknown as to their place of residence. Since then twenty have been added to our membership. It has been the aim of the Pastor and Deacons: First, to ascertain if possible the whereabouts of this "unknown" quantity; second, to endeavor to win back to the Church many who had, (for reasons which need not here be stated,) become alienated and ceased to attend, this class consisted of 123.

God has abundantly blessed us in the spirit of loving unity which has prevailed, and of earnest co-operation, so that this number has been greatly reduced; third, to get our non-resident members to take letters, and identify themselves with the churches nearest their residence. After nearly eight months of careful and prayerful labor and deliberation, the church, on April 29th, 1903, adopted a series of resolutions, among which were the following:

1. That such members of this church resident in Montgomery who have not attended the services of this church, or contributed to its support, since September 1st, 1902, be requested to appear before a special business meeting of this church to be held Wednesday, May 20, 1903, to show cause why the hand of fellowship should not be withdrawn from them.

2. That a letter be addressed to all non-resident members on our roll, requesting them to take letters of dismission and unite with the Baptist Church nearest them; provided, that if for any reason which may seem satisfactory to this church any of these non-residents should desire to retain their membership with us, then it shall be claimed and expected of them to keep in regular communication with the church through the Pastor and Financial Secretary, keeping the church advised of the place of their residence, and contributing regularly to the current expense fund of the church. Failing to do this shall be sufficient reason for such discipline as the church shall deem proper.

All members who have not contributed to the support of the church since September 1, 1902, are required either to contribute at once, or appear before a special business meeting of this church to be held Wednesday, May 20, 1903, to show cause why the hand of fellowship should not be withdrawn from them. Non-resident members having a good reason for not contributing may write the pastor and he will read their letter at the Special Business Meeting.

Copies of this action were sent as directed to every member whose address we had, except those who had complied with the requirements.

3. A Drop List was created to which was to be transferred such names as the church may direct. These names not to be included in our statistical reports.

4. Should any of these parties here-

after apply for a letter of dismission to unite with another Baptist church, the clerk is authorized to give a certificate, setting forth the fact that the party named was a member of this church, give date of baptism or admission by letter, as case may be, as near as possible date of their last appearance in this church, and the fact that their names had been placed upon the Drop List, for violation of the covenant, in neglecting "to strive for the advancement of this church," by "sustaining its worship, \* \* \* discipline and doctrines," and failing "to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations." This certificate shall be sent to the church with which they desire to unite, with the consent of this church that they may be received into fellowship, and the expressed wish that they may become useful for the Master.

4. In case any of these parties desire to be restored to the active list of the church, upon an acknowledgement of their error, and a return to duty, they shall be so restored.

After much correspondence, and personal visitation, at its meeting May 20, the church transferred to the Drop List nineteen habitual absentees, forty-two unknown residences, and sixty-four non-residents, a total of 125. Besides these letters of dismission were granted to twenty, and the Hand of Fellowship withdrawn from nine, since September last. This leaves our present membership (deductive of deaths,) about 360. Of these only three are unknown, twenty-four non-residents.

We are now approximately in a healthy condition. Never did a pastor have a more willing people, united and responsive; they have not much of this world's goods, but are increasing in liberality, have larger conceptions of the responsibilities of church life, and duties, and of their obligations to send the Gospel "to every creature."

Much has been done, but very much more remains to be accomplished. If the church can meet its financial obligations for two or three years more, I have no doubt, that it has before it, a wide field of usefulness in our denominational work in Montgomery. The crying need of the hour, is men! men! men! We need business men, already members of Baptist churches, to throw in their lot with us, and aid us by their counsel, their work, and their means. If the building up of Adams Street Church is to depend on the conversion and baptism of new recruits, mostly children, from whom no effective service can be expected for years to come, it must be many weary years before the end is accomplished. Baptists removing to Montgomery, ought to find their way to us, without being solicited to unite with wealthier bodies. Families who went out from Adams Street, because of the unfortunate condition of affairs which prevailed for years, ought to "come home," and aid in the tremendous effort we are making to save to the denomination, a church, which occupies the best strategic point in the residence portion of the city.

Brethren, pray for us, and "come over and help us!"

O. F. Gregory, Pastor.  
Montgomery, May 22, 1903.



## CORRESPONDENCE

**Clear Water Harbor, Florida.**

Clear Water Harbor is well named. The water of the bay is clear as spring water; near the shore can be seen the shells and grasses beneath the waves in their natural colors, and further out is the beautiful green tint of the sea.

This harbor lies nearly west of Tampa, on the Gulf, from whose fierce waves it is protected by long, low islands. It is the special recreation of the place to sail or row to the "Island," spend the day on the gulf beach bathing, picking up shells and eating a nice picnic lunch. From the pier are to be seen many yachts and row boats, either lying in the calm waters of the dock or passing across the dimpling waves. Some of the wealthy winter tourists have naphtha launches, which plough the sea very rapidly and safely, but are not so pretty on the landscape as the white-winged sail boats. Water fowl and fish are abundant, and the hunter and fisherman have constant sport the year round.

This is a summer as well as winter resort. Hardly has the last northern tourist left in May before the inland Floridian comes out to the cool sea breezes of the coast. And of all the coast towns, Clear Water Harbor is the favorite, especially on the west coast. Many tourists unite in saying that after visiting other places in Florida they find none prettier or more desirable for a stay than this. No wonder this is so.

The land rises up from the water in beautiful bluffs, crowned with tall trees—oaks, hickory, palmetto, cedar and bay. Further inland grows the lofty pine. Handsome houses line the water front, surrounded by orange groves and well-kept gardens; the broad graded streets are lined with rows of oleander bushes which reach a tree's height, and are now filled with luxuriant bloom, pink, white, dark red, or delicate shell pink. It is impossible to give an adequate idea of the loveliness of this wealth of color and fragrance. Mocking birds, red birds, blue jays and Spanish doves fit well into this symphony of Nature's lavish beauty.

The town was laid out by an early settler named Spurlin about the time of Cleveland's first presidency, and the principal business street, leading from the depot to the dock, bears the stately name of Cleveland.

The principal residence street, from which the "bay fronters" enter their grounds, is Osceola Avenue. On this I have the honor to reside. There is a Watterson street also, from which it appears that Mr. Spurlin was an ardent Democrat. The longest street, which leads north and south into the surrounding country, is Ft. Harrison Avenue, named for a fort which stood here in olden times.

Excellent bicycle paths traverse the whole region for miles, and are much used. They are a great convenience to pedestrians as well, who otherwise would have to foot it through deep sand.

Now, is not this a lovely region? If natural surroundings could make one happy and well and wise, the fortunate dwellers at Clear Water Harbor could ask nothing more. On land and sea there is ever varying charm, constant only in beauty.

There is much more that might be

written about the landing of Narvaez and the romantic story of the beautiful Indian maiden, about the haunted house, about the "Gopher," about the new island—but that would make my letter too long. Would you like to hear some more?

With best wishes for the Baptist, whose visits are highly prized, and for my host of dearly loved friends in Alabama, I am, yours most truly,  
Louise Manly.

**My Undelivered Speech.**

By W. B. C.

Brother President:

I doubt not many of these Alabamians were ashamed of me for not going down at once for \$20,000 for Alabama next year for Foreign Missions. Some of them have already called my attention to my oft-repeated illustration of how I used to jump when I was a boy, saying I have gone back on that speech. But they are much mistaken. Here is the story: When I was a boy it was our pastime to jump. See two boys together they were certain, before they separated, to mount a stump or rock or log and see "how far you can jump."

I was always willing to try, but unfortunately, I hit the ground too soon. The other fellow had to jump only once and I would fall so far behind he had only to lie on the grass and nag me for my clumsiness. Seeing that I was getting discouraged over my failures, he would amuse himself by putting a straw just a little beyond my last jump and tell me I couldn't get there. Chafing under a challenge like that, I have doubled myself up in supreme effort, and bursted every button off my breeches. He set a mark for me and it spurred me to do my best.

I have all my life been making marks for myself. I do not believe any man is going to do his best without he sets his mark. I am heartily in favor of making these marks, but don't put them beyond our reach. If the boy had put the straw half a foot away, I wouldn't have tried; I would have known I couldn't have reached it.

I want to see the figures for Alabama advance every year. Our Willingham puts them before us every year, in advance of those the State Board adopts. Two years ago we asked for \$13,000; he asked for \$14,500. We came to his figures; but I knew \$1,500 of it was bequest, which might not occur the next year. Last year we asked for \$15,000; he for \$16,500. We lacked less than a hundred dollars of reaching his figures; but I know \$1,800 of that was a gift from one individual for a special object. It is almost certain that thing will not occur again. I had it in mind to suggest \$18,000 to the Baptists of Alabama—that would be a fifteen per cent. advance over the past year. If we can reach the \$20,000, having tried for the \$18,000, I am sure we will be happier than if we tried for the \$20,000 and got only the \$18,000.

There is another way to look at this: I am trying to get our people in Alabama to grow symmetrically. Sometimes you find a pastor who is enthusiastic for Foreign Missions, but he cares little for Home and State Missions. A neighboring pastor may direct all his efforts to State and Home Missions and neglect Foreign Missions. In a little

while there is a great discussion in that association, not about missions, but about the relative importance of the different fields. If these preachers had stood solidly for all Missions, the people would have been saved from division. The same is true of our Women's Mission Societies. They have been working almost exclusively for Home and Foreign Missions, while the State Board has paid the expenses of their Central Committee, and we are now paying a good woman to travel in the interest of the work among the women and children. I am sure they are going to remember in their gifts, in the future, State Missions along with the others, and they will be building much more solidly than they have been doing.

It will be hurtful to Foreign Missions to emphasize that, to the exclusion of other Missions. Let it be ahead all the time. I want the figures for it to be the biggest; but the others should not be disparaged. Here are the figures I have in mind to put before the Alabama Board.

State Missions, \$14,000.

Home Missions, \$14,000.

Foreign Missions, \$18,000.

Maybe they will turn me down. They do that sometimes, but, nearly always, they find they made a mistake.

If they want to say \$20,000 for Foreign Missions, I shall insist that State and Foreign Missions shall be advanced to \$15,000 each.

Now, Brother President, I want to say: "When the roll is called up yonder at Nashville, Alabama will be there," considerably in advance of what we did this year. And the advance will be, if I can have any influence, all along the line.

**The Two New Births.**

In a communication in the Baptist and signed by James F. Edens, of November 12th, which he says that being born of water alludes to the natural birth. Now, I must differ with the brother. Christ said to Nicodemus, You must be born again. Nicodemus did not understand how a man could being old, enter his mother's womb and be born again, and to dispel that idea he said, Lord that which is born of the flesh is flesh and that which is born of the spirit is spirit. The Kingdom of God is not meat and drink, and the observance of the ceremonial law as Nicodemus thought, but it is a spiritual kingdom, spiritually seen and spiritually felt, and Christ tells Nicodemus that except a man (not a child) be born of the spirit he cannot see the Kingdom of God. for the carnal mind is not subject to the law of God, neither indeed can be for it is not his nature. So you see he must be born of the spirit to see the spiritual kingdom again. He tells Nicodemus that except a man (not a child nor an unborn infant) be born of water and of the spirit he cannot enter the kingdom of God—born of the spirit to see it and born of water to enter it—for no Baptist church will receive a member into the church in full fellowship except he be baptized, and that by immersion. And further, no one is admitted to the Lord's table except those who have been baptized, and by immersion. So baptism is the door to the church—or to God's spiritual Kingdom, and you must be born of water to enter it, and of the spirit to see it.

So Christ could not have had any allusion to the natural birth, for Nicodemus had been born naturally. So

**Right Price.**

The price of "GOOD LUCK" Baking Powder to the housekeeper is ten cents (10cts) for a full pound (16 oz net), packed in a moisture-proof tin can. This is the lowest possible price at which the best Baking Powder can be manufactured.

Richmond, Virginia.

has every person who has ever come into the world. I do not believe there is any nonessentials. It is just as necessary to be born of water as it is to be born of the spirit. In the commission to his disciples he says, Go into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved. So baptism is just as necessary as to believe ye must be born of water and of the spirit, or you cannot enter the Kingdom of God. I would not stand before the judgment seat of Christ as an unbaptized believer for all the world. Christ gave the example, and we must follow.

R. J. Breed.

**Cures Cancer and Blood Poison.**

If you have blood poison-producing eruptions, pimples, ulcers, swollen glands, bumps and risings, burning, itching skin, copper-colored spots or rash on the skin, mucous patches in mouth or throat, falling hair, bone pains, old rheumatism or foul catarrh, take Botanic Blood Balm (B. B. B.) It kills the poison in the blood; soon all sores, eruptions heal, hard swellings subside, aches and pains stop and a perfect cure is made of the worst cases of Blood Poison.

For cancer, tumors, swellings, eating sores, ugly ulcers, persistent pimples of all kinds, take B. B. B. It destroys the cancer poison in the blood, heals cancer of all kinds, cures the worst humors or suppurating swellings. Thousands cured by B. B. B. after all else fails. B. B. B. composed of pure botanic ingredients. Improves the digestion, makes the blood pure and rich, stops the awful itching and all sharp, shooting pains. Thoroughly tested for thirty years. Druggists, \$1 per large bottle, with complete directions for home cure. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice also sent in sealed letter.

**A Stunner for Kickers—Anti Boarders.**

By Enoch Windes.

A business involving the gathering and disbursing of \$200,000 at a cost of 10-12 per cent., was never known until Southern Baptists began to try to carry the gospel of Jesus Christ to the ends of the earth. What a handsome dividend the Southern Baptist company could declare! If business goes on as it has been going for years and the company does not distribute its earnings figures won't compute its wealth when its charter expires, when there are no more heathen to be saved. Again, there has not been a defaulter among the managers of the business of this Southern Baptist Company in all the years of its history. Can the world furnish another such example of such continued fidelity to trust? I am very ignorant. I know only a few things. "It is too wonderful for me."



**A Few More Words About the Convention.**

(Continued from page 3.)

Baptists need to know what to do with our liberty. Some people seem to think because they have liberty they must get up a disturbance. Let us slip along with liberty the idea that we are to use it for construction."

**Essay on Christian Duty.**

By Mrs. L. R. Jordan.

It is the duty of all Christians to attend church, and love and praise the Lord. It is the duty of Christians to love the Lord in many ways. They ought to read His blessed Word; they ought to go to their rooms and kneel down, ask God's blessing upon them, and sing praises to Him. It is the duty of Christians to read good literature to their children, and try to raise them up in the way we would have them to go. It is the duty of Christians to visit those that are deprived of church duty and talk religion with them, and sing and pray with them. It is the duty of Christians to send the gospel to the heathen lands, and to give to the poor widows and the orphans. It is the duty of Christians to serve the Lord in all places. The most beautiful home that can be pictured by the imagination is one where brothers and sisters dwell together in harmony and love, each working for the joy, comfort and happiness of the other. Our Saviour, while on earth, sought the pleasure of that Christian's home at Bethany, because there were exhibited their friendliness, sociability, service and worship, all of which was delightful to Him. This kind of a home is but a type of the Christian's home, the church, where brothers and sisters are called upon and expected to do the Father's bidding, for He has said ye are my friends, if ye do whatsoever I command you. We ought never to forget the monument that Mary erected for herself by doing what she did for the Saviour. Christians, let us wake, be and doing for the harvest time goes by. Let us work for the Master while the work can be done. There is a battle to be fought, an upward race to run, a crown of glory to be sought, a victory to be won. It is the duty of Christians to take the task He gives us gladly. Now let His work our pleasure be.

**For Over Sixty Years**

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

**Kalola Company Local Enterprise --Remarkable History of Savannah Corporation.**

From Savannah Press

The Kalola Company, whose headquarters and laboratory are located at 21 and 23 Bay street west, is a revelation to those not acquainted with its progress and industry. It is a home company, composed altogether of local business men, who, having faith in the efficacy of the mineral crystals, the chief constituents of the remedy, invested their means in the enterprise.

The manufacturers of Kalola commenced very modestly; as most successful enterprises have done. It had scarcely been on the market when the efficacy of the remedy began to be known and appreciated. It had few sales at first, but it gradually grew and developed until today there is probably

no remedy of recent years that has such a widespread reputation as it enjoys. At first one man assisted the chemist in the modest room on Broughton street and now 11 capable and experienced traveling men are on the road and taking orders from every section of the South. There is scarcely a town this side of Mason and Dixon's line that does not know of Kalola and its powers.

Dr. Beeks, the chemist, soon found, after his experiments on Broughton street, that the place was too limited for the possibilities of the remedy and larger quarters were sought. The present site, even with its double store and shipping facilities is not sufficiently ample for the accommodation of the rapidly growing business of the company.

Here are four clerks, one shipping clerk, four girls and eight boys, working like beavers, endeavoring to fill the orders that are rapidly accumulating and taxing the capacity of the laboratory to fill and ship. The 11 salesmen on the road are sending in orders so fast from all sections of the South, from the Potomac to the Rio Grande, that the full capacity of the force is overtaxed to keep up the supply.

An idea may be given of the character of the work done in the laboratory and salesrooms. When the Kalola Company started out first a modest order was given for a few hundred circulars showing the ingredients of which the remedy was composed. Then the order was increased to a thousand. Finally one of 50,000 was given, and it was thought that descriptive circulars of the crystal minerals to the extent of 100,000 was a stupendous order. Now the Kalola Company gives its orders to the printers for millions of copies at a time, and even then the demand is so great that the order has to be greatly enlarged.

The crystalized minerals were sold at first by the dozen bottles, and now they are shipped all over the United States by the thousand gross lots, and even then the demand can hardly be supplied. Everybody wants it.

The owners of Kalola are among the best known men in Savannah. They stand high in commercial and professional circles and have the confidence of the community.

In addition to manufacturing Kalola the company is putting up by the thousand gross all kinds of extracts from the Florida oranges, lemons and Mexican fruits. These extracts are in great demand on the markets and are unsurpassed for flavor and quality, and are daily superseding the old and heretofore recognized goods.

The company also has on the market and rapidly growing in popularity some of the most palatable beverages in the shape of Rocola and Iron Ale, most delicious drinks that are healthful and invigorating. The Kalola Company deserves all of its success, and the people of Savannah are congratulating the promoters of the enterprise for their spirit, energy and sagacity in putting on the market of the South such excellent goods.

The officers of the Kalola Company are:

- President—U. H. McLaws.
- Secretary—A. D. Harden.
- Treasurer—W. G. Brewer.
- General Manager—B. S. Symons.
- Chemist—J. T. Beek.

The stockholders are among the best known men in the city. They are putting in all the money the increases in

the business demands and foresee the great beneficial and financial possibilities of the enterprise.

**"A Summer Fairyland."**

To those who are planning a summer outing and seeking "green fields and pastures new," some place where they may cast care aside and commune with primitive nature, where, tho' the sun shines ever brightly, cooling breezes always blow, and great heat is unknown, it is safely promised that among the rocks and lakes of the Muskoka district, about 100 miles north of Toronto, situate in the Highlands of Ontario, (1,000 feet above sea level), they will find enchantment.

Handsome, illustrated, descriptive publications will be sent free to any address on application to R. McC. Smith, Southern Agent Grand Trunk Railway, 124 Woodward Ave., Detroit.

**Editors Meet in Bessemer.**

The thirty-second Annual Convention of the Alabama Press Association adjourned Friday afternoon at 1 o'clock to meet next year in Bessemer, which place was selected by acclamation. Rufus N. Rhodes invited the Association to Birmingham, but later withdrew in favor of Bessemer.

The following officers for the ensuing year were elected by acclamation: President—W. E. W. Yerby.

First Vice-President—C. H. Greer.

Second Vice-President—S. P. West.

Third Vice-President—J. C. Lawrence.

Fourth Vice-President—H. S. Doster.

Secretary—J. A. Rountree.

Treasurer—S. H. Morris.

Annual Orator—H. G. Benners.

Annual Essayist—Miss Lula Judson.

Poet—Tom Garner.

The following were chosen delegates to National Editorial Association: W. H. H. Judson, J. A. Rountree, Rufus N. Rhodes, W. E. W. Yerby, G. W. Read, E. Lesser, R. C. Smith, H. L. Whittaker, C. H. Allen, J. H. F. Mosley, Mrs. Julia Gillespie and S. P. West.

**THE COMMITTEE.**

President Yerby announced the appointment of the following committees:

Executive Committee—H. S. Doster, J. Pepperman, H. S. Whittaker, C. J. Hildreth, Frank Crichton, J. C. Williams, H. M. Wilson, W. H. H. Judson, Frank Willis Barnett.

Legislative Committee—R. E. L. Neil, C. W. Hore, Ross C. Smith, M. W. Camper, R. H. Walker, R. L. O'Neal, Tom Garner.

Foreign Advertising Committee—W. T. Wear, J. C. Lawrence, O. H. Stevenson.

Ready Print Committee—H. Y. Brooke, E. L. C. Ward, Rufus N. Rhodes.

The last committee will devise plans for the printing of patent sheets to be supplied to Alabama papers. The stock of a proposed company to be organized for that purpose is to be taken by Alabama editors.

The banquet at the Anniston Inn tonight will close the festivities.

"We are thorry to thay," explained the editor of the Skedunk "Weekly News," "that our compothing room wath entered lath night by thome unknown thcoundrel, who thtoted every 'eth' in the ethablithment and thucceeded in makin hith ethcape undetected.

To keep your home free from bugs and insects, use

# Death Dust

Quick and Sure Destroyer of  
BED BUGS, ROACHES,  
ANTS, SPIDERS,  
FLIES AND  
VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not available.

THE CARROLLTON CHEMICAL CO.,  
Baltimore, Md.

Your Opportunity to accept our plan for paying Board and Tuition with \$7.00 is limited. This ad will appear no more. Literary, Normal and Business Departments continue all the year.

J. B. MADDEN, President,  
Anniston Business College, Anniston, Ala.

**GOOD COAL** For Domestic or Factory use. A single car load at Wholesale Prices. Write us. Muscogee Coal Co., Birmingham, Ala.

**APPROPRIATE FOR GRADUATES.**

Many little Novelties in Sterling Silver and Solid Gold Jewelry.

New Belt Clasps, Sterling, \$1.50, \$2, \$2.50 and \$3.

Ladies' Long Chain and Locketts, in Sterling Silver or Gold filled, \$3.50 to \$5.00.

Stick Pins and Hat Pins, Sterling, 25c, 35c, and 50c.

Wrist Bags, latest shapes, pretty leather, \$1.00 to \$2.00.

H. RUTH, Optician

**H. RUTH & SON, JEWELERS,**  
No 15 AVE. DEXTER, MONTGOMERY, ALA.  
Montgomery's Great Jewelry House

**Souvenir Song Book.**

"Soul songs," 128 pages, round and shape notes; prepared specially for soul winning; 17 cents per copy; \$1.50 per dozen; \$12.00 per 100. Special rates to Evangelists and associational missionaries. Address the Singing Evangelists' Music Co., Waco, Texas.

**HOMESEEEKERS—HALF RATES.**

On the first and third Tuesdays during May and June, Mobile and Ohio agents, Booneville to Lauderdale, Miss., and Starkville, Miss., to Montgomery, Ala., inclusive, will sell round trip homeseekers' tickets to points in Texas, Oklahoma and Indian Territory, Arkansas, Louisiana and Mexico, at rate of ONE FARE plus \$2.00 for the round trip. Ask agents, or write Jno. M. Beall, A. G. P. A., St. Louis, for particulars.



# THE EDITORIAL PAGE.

## Brother Crumpton's Questions.

(We feel that the article by Bro. J. J. Taylor deserves to be brought prominently before our people, so we make it our leading editorial. Let's give our boys the best education we can but don't let us forget to honor and reverence the grand old men of God who labor for the Master even though they have never set their feet in college halls.)

Without reflecting on other interesting and able correspondents, the writer confesses that he reads W. B. Crumpton's notes with more interest than anything else that appears in the paper. Crumpton is so observant, so wise, so direct. In the issue of May 13th, in connection with his visit to Healing Springs, he raises a question of vast importance: In view of the fact that the old country preachers are dropping off and nobody coming on to take their places, "what is to become of us?"

Let the question be repeated, and let it suggest another question: Why is it that the Lord has ceased to call into the

Ministry to preach the Gospel to their neighbors, mature men who own their homes, know how to take care of themselves, and command the respect of all who know them? With very little literary equipment, after he was married and saw his children growing up around him, the writer's father began to preach and for five and forty years he proclaimed the truth with acceptableness and power, living in the same home all the time. The father of the distinguished pastor of the Birmingham First Church and of his preaching brothers in Alabama managed to look after a large medical practice, and large milling and farming interests, and yet was a flame of fire in the pulpit; and he did not neglect the religious training of his own family, as so many preachers seem to have done.

We have not said or done too much in the cause of education, but it may be seriously questioned if in our associational meetings and other public assemblies we have not sometimes emphasized

intellectual training to the disparagement of manhood in the rough. A few years ago in this State a college professor addressed a country association whose lay delegates probably numbered not a single man who had ever seen a college or was likely to see one; and in his zeal for the cause which he was trying to promote, he assured his rustic auditors that even in heaven the educated man would have a vast advantage over the rest of the race. And the crowd seemed quite willing for him to go on and find out; at any rate they did not insist on his tarrying in that vicinity. Not all our champions of education have been quite so mal-adroit in urging the cause; but in many ways the impression has been made that the day of the fisherman and the publican is past, and that God himself can't use anybody but a college-bred man,—possibly a man called to the Ministry by his friends before he was well into his 'teens, and then put through all the preacher factories in the land. We

ought not to do less for education, but we ought not to forget:

A prince may make a better knight,  
A marquis, duke, and a' that;  
The rank is but the guinea's stamp;  
A man's a man for a' that!

Neither have we said too much about an unsecularized ministry—if it be true that there is any such thing. But after all, a strong man whose character bears inspection, who lives in his own home, going in and out among his neighbors for years, preaching the Gospel, it may be, only one or two Sundays in the month, is a great blessing to any community. If there is a dearth of such preachers; if the old supply is dropping off and no successors are appearing, is it because the kingdom has no place for such men, or have they been discouraged and driven out by the talk that has been abroad for a generation? If we do not change our tactics, "What is to become of us?"

Norfolk, Va.

## Editorial Paragraphs

The Ministers Conference on Monday morning gave way to the Howard College Commencement exercises as the brethren all wanted to attend.

Anniston certainly knows how to entertain a lot of editors. The Annistonians did everything in their power to make the newspaper men feel at home.

The seventy-second annual commencement of the University of Alabama begins Sunday, May 31st and ends Wednesday, June 3rd. The Commencement Address will be delivered Wednesday, June 3rd, by the Hon. John B. Knox, of Anniston, Ala.

Our brother, John T. Barnett, the business manager is still much too unwell to attend to business and will be absent at Shelby Springs several weeks longer. If your paper fails to come drop us a line immediately. Don't wait a week. We want to try and keep everything up to date.

We congratulate the citizens of Brundidge on the splendid write up given them in last week's issue of the Brundidge News. Mr. J. E. Graves, the editor, deserves their support and thanks for the able and pleasing way in which he sets forth the attractions of their delightful little city.

We print the picture of the Parker Memorial Church on the front page. This is one of the handsomest church buildings in the State and it is also one of the strongest churches in every way. On all sides in Anniston we heard good things about its able pastor, Rev. J. H. Foster, Jr. Anniston is a Baptist town and Calhoun County is largely a Baptist County.

We had the pleasure of worshipping with the saints at Dadeville on Sunday. The church has recently been overhauled and looks like a new one. The ceiling is unusually pretty, the walls are beautifully papered, and the floor is hand-

somely carpeted. It is a delightful place in which to speak. Bro. Arnold Smith and his members are to be congratulated on putting the Lord's house in such order.

The business meeting of the Alabama Press Association at Anniston last week was well attended and greatly enjoyed by all present. The papers and speeches were bright and spicy and the spirit of the craft was fine. We greatly enjoyed touching elbows with the men who make our secular weeklies and dailies. Take them all in all they are a brainy, self-sacrificing, noble lot of fellows and deserve the best support of the communities in which they live.

We regret that the commencements at the Judson and the Howard took place the same week as we would have enjoyed being present at both during the entire program. The Alumni of these institutions ought to stress a point to be present at the commencements of their Alma Mater. We Baptists are justly proud of Howard and of Judson and under the able leadership of Drs. Montague and Patrick we have good reason to expect still greater things of these colleges. Let's give them our hearty and loyal co-operation.

Several weeks ago we complimented the Florence Herald on its enterprise in featuring the unveiling of the Confederate Monument and this week the Florence Times comes to us with a well-written illustrated write up of the State Military, which becomes a part of the U. S. Army reserve. We congratulate the people of Florence upon having two such papers and trust that both the Herald and the Times will be loyally supported. If our cities, towns and counties would stick to their home papers like the home papers stick to them all would be greatly helped.

We heard of the death of Bro. J. C. Shaffer on Thursday as we were nearing home from the Convention. Bro.

J. W. Hamner told us of it. We could hardly believe it. Only a few months ago we were prevented from being at his ordination by an engagement which took us out of the State. We had several letters from Brother Shaffer and in each one he assured us of his love and loyalty to the paper and to all the organized work. He had an affectionate way of writing which bound us to him. God be with the father, mother and loved ones left behind.

In Anniston we had the pleasure of being entertained in the home of the Hon. John Barnett Knox, one of Alabama's ablest jurists, and from the remarks of many of the political editors we gathered that he was also a statesman, for they talked of making him a U. S. Senator. We know very little about politics but he and his charming wife know how to refresh a weary editor and send him on his way feeling that after all he is a pretty good kind of a fellow and engaged in a great work. Hospitality and tact make a great working team.

Pastor John D. Jordan did his best for the comfort of the delegates and visitors. He tried to furnish the wants of all so far as they were made known. He was always courteous and kind and never lost his patience nor his head. After the crowds were settled and the excitement of the rush was over, everybody praised him. He did the work well and we send him back our best thanks.—Baptist Courier.

We prophesied that Brother Jordan would be an ideal host and it came true. Both he and his wife did everything in their power to add to the pleasure of the delegates. Long may they live to scatter pleasure wherever they chance to be.

Recently on the train we overheard a dear old grandmother who had been to the reunion at New Orleans telling to any one who would listen all that she had seen and heard. She had had a glorious time. Her only regret was her inability to dine with the old soldier boys out at the Park. She so wanted to

be with them at their mess. She was the type of woman that made it possible for the men in gray to fight against hope. We of the younger generation can never revere and love too much our fathers and mothers who bore the brunt of those awful years of warfare. God bless the dear mothers who stayed at home and toiled and suffered while their sons and husbands were on the firing line.

Another Confederate Reunion has passed into history. Each year there are vacant places in the line of march because some old veteran has answered the roll call up higher. During recent years we have attended several reunions. They are happy and at the same time sad times. Never can we forget the impression made on us by the sight of the veterans as they passed in the parade. The romance, the hardship, the pity of it all seized hold upon us and the four years of strife and struggle appeared to us as in a dream. We can only bow our heads in the presence of the veterans and pray God's richest blessing on each and every one of them. Now is a good time to remember the Soldiers Home and to send something to Col. Jeff Falkner to help make the lives of those still in our midst freer from care.

### Editorial Correspondence.

J. W. Hamner.

'Tis passing strange that after thirty-eight years the men who engaged in the terrible war between the States can get so much fun and jollity out of a reunion. I confess that the "Old Confeds" are the jolliest set I have ever looked upon. I did not go to the "Reunion," but I saw train loads of old soldiers and shook hands with some real live Confederate Generals; one, a Major General. I confess that I caught the spirit of those old heroes and really desired to go with them to New Orleans. Somehow I hold them in reverence. The Confederate uniform is, to my thinking, the prettiest of all uniforms. Had the pleasure of preaching to the Midway saints on third Sunday, May 17th. Pastor Cumbee was in a meeting with Pastor W. T. Foster at Bozeman.



Have heard that the meeting was fine. Guess Brother Foster or Brother Cumber will tell us about it this week. The Midway people are refined and elegant. Spent the past week in Montgomery. Here is a cluster of fine Baptist preachers. The old First Church will soon build a fine new house of worship. Dr. Stakeley is a charming pastor and preacher and an affable gentleman—fact is the same can be said of all the Montgomery preachers.

Adams Street is delighted with Dr. O. F. Gregory and the outlook is hopeful. All the churches are moving up nicely. Will perhaps be able later to tell more of the work in the charming capital of the State.

Montgomery is beautiful. Its location is desirable. Its streets are wide and well kept. The amazing thing to me is that yellow fever can survive there. It really does not look probable now.

The business men are a "hustling" set and no mistake. I am sure there are more people there than the census report shows. I should guess there are 40,000 or 50,000. Maybe my walking over the city has made it seem larger than it really is—you will get "awful" tired though when you have worked the city in a rapid walk on a hot May day. Camp Hill, Ala., May 23, 1903.

**OBITUARIES.**

LEE.—In loving and affectionate memory of Sister Anne Lee, who fell asleep in the arms of Jesus just as the sun was setting on the evening of January 5th, 1903, at the ripe age of sixty-seven. After only two days of intense suffering, she welcomed the sweet summons to come up higher.

Sister Lee was the wife of our aged and much loved Brother L. L. Lee, for a long time Deacon of Bethesda Baptist Church, Furman, Ala., which office he now occupies with credit and honor.

Our community has lost one of its oldest and best citizens, our people a devoted friend, our church one of its most devout and consecrated members. Though feeble and suffering, many times she came to our services, hardly able to walk, yet she always felt it her duty to fill her accustomed seat, to not only enjoy the services, but to encourage her pastor.

I always found Sister Lee cheerful and happy in her home, and I often found myself there. Even in her intense suffering she always wore a smile on her face, and her eyes always sparkled with delight at the sight of her pastor.

As a Christian, I never saw a more earnest or devout one. Her Bible was indeed a lamp to her feet and a light to her pathway.

As her pastor, I shall miss her wise counsel, encouraging sympathy, and faithful prayers. As a friend, no one could be truer, save "Him who sticketh closer than a brother." Even the servants in her home wept as she was borne away.

As a mother, her precious children who are broken hearted "will rise up and call her blessed." She has left an influence upon their lives which tells the story of her love.

As a wife, the bereaved husband's silent grief and loneliness now, can testify of her devotion and love.

Our dear friend, precious mother and devoted wife is on earth no more, yet it can be truly said of her, "Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that

they may rest from their labors, and their works do follow them."

Her body was laid to rest in the beautiful Palmer Cemetery to await the resurrection.

Loved ones and friends,

"Weep not for her, for she hath crossed the river,

We almost saw Him meet her on the shore,

And lead her through the golden gates, where never

Sorrow nor death can enter more.

"Weep not for her, that she hath reached before us

The safe, warm shelter of her long loved home;

Weep not for her, she may be bending o'er us,

In quiet wonder, when we too shall come.

"Weep not for her, think how she may be kneeling,

Gazing her fill, upon the Master's face.

A loving humble smile, but half revealing,

The perfect peace she feels in Mary's place."

Her devoted pastor,  
T. F. Hendon.

STAGNER.—George Stagner was born May 15, 1868, died April 13, 1902. In early childhood he was left to the care of a widowed mother. Never was a boy more devoted to his mother and he showed his love by his obedience.

In school he was loved by his teachers and school-mates.

In 1891, he professed faith in Christ and joined the Ship of Zion Baptist Church.

A wife, three children, two brothers, a mother and numerous relatives and friends mourn his loss.

The interment took place near his old home where he was born and reared. Funeral services were conducted by Rev. J. N. Vandiver.

Blessed are they that die in the Lord.  
A Friend.

HATTEMER.—Our whole town was thrown into the deepest sadness and gloom by the death of sweet little Jamie Hattemer, aged not quite five years. Her death was caused by her dress catching on fire while she was at play, and despite the fact that her noble mother was badly burned in an effort to extinguish the flames and that her sister's heroic efforts in assisting her mother were finally successful in subduing the fire that enveloped her, still the flames had done their awful work and the angel child was taken into her room to pass from the earth on the next day. This child was the pet of the whole town and was the brightest and most precocious I have ever known. As young as she was her memory was perfect, being able to repeat many, many poems, lullibys, and proverbs and to sing nearly any song she had ever heard. No less could she use her reasoning faculties to the confusion of those who were many years her elder. Beyond this she was sweet in mind, attractive in body and looks and had the prettiest smile and merriest brown eyes of all the children; and to crown all a good word and a happy saying for every one she met. The Sunday school was her delight and she always knew her lesson. Her mamma is the leader of our Sunbeam Band and she has talked so often to me about the bright face of "Sunbeam Jamie," as she sat in her accustomed place in the charming little circle.

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Every guest in the hospitable and elegant home of Brother and Sister Hattemer learned at once to love the child, whose many winning ways and careful attentions would draw their deepest affections to her.

When God, by the hurried way of the fiery death, was calling her to himself, she sat in her mother's lap ere the message had been finally delivered and repeated the poems she loved so well and together they sang "I Love to Tell the Story of Jesus and His Love," and then passed in hallowed triumph to the bosom of Him of whom she sung.

The home is not sad like I thought it would be, for they speak of Jamie as though she was still one of them and count her as lent beforehand to the Lord and so the sweetness of her life lingers in the home with parents, sisters and brothers, softening life's harshness, mellowing its disappointments and lifting its aspirations to heaven.

Their friend and pastor,  
Sidney J. Catts.

**DR. J. M. WIGGINS, M.D.**

The subject of this sketch was born at Scotland, Monroe County, Alabama, on December 13, 1854, and died at his home in Monroeville, on March 4, 1903.

Dr. Wiggins graduated at the State Medical College in Mobile, taking the degree of M.D., March 23, 1878. Four years after, on May 4, 1882, he was happily married to Miss Lenora E. Dinkins, of Walnut Hills, Ark. He began his professional life at Midway, Monroe County, Ala. For a short time after he was married he practiced medicine at Lower Peach Tree, in Wilcox County, from which place he moved to the county seat of his native county where he remained till death.

Dr. Wiggins was a perfect type of the Southern gentleman. Magnanimous of soul, with deep convictions of right and wrong, he carried himself as a true Christian gentleman. He was a leading member in the Monroeville Baptist Church, taking an active part in all matters pertaining to its interest. He held places of trust connected with the Medical Board of his county, and was health officer of the county at the time of his death. He was not interested merely in his profession but was a live, wide-awake Christian citizen, giving his time and means for the benefit of his community. He is held in the tenderest regard by many at whose bedside he kept vigils in the hours of affliction. The well-to-do, the rich and the poor, regarded him with true affection. His pastor visited him three days before his death and at his own request we bowed at the throne of grace together.

He leaves a grief-stricken wife, four children, two having died before him, a step-mother, one brother and one sister, besides a host of relatives and friends to mourn his loss.

On the evening of March 5th, in the presence of an immense throng, we laid him to rest with Masonic honors, in the Monroeville Cemetery, just as the sun was sinking behind the western hills.

Resquies in pacem, dear brother, until the Lord of the harvest gathers his own elect, and then we will sing "Harvest Home."

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**Resolutions of Respect.**

The Woman's Missionary Union of Baptist Church, Sheffield, Ala., offer the following:

Whereas, God our Father, in his far-seeing and all-wise providence, has thought best to take from the midst of devoted parents, and loving brothers and sisters, Mr. Curry Shaffer, the beloved brother of our sister, Mrs. W. H. Blake, and

Whereas, We greatly miss our sister from her post of duty during this dark hour, and

Whereas, While we feel that her loss is his eternal gain, in that the dawning of his life's work has so early reached the glorious sunset. Therefore, be it

Resolved, That we, the W. M. U., tender our sincere sympathy and love to Mrs. Blake and other members of her family in their great loss and ask God's blessing on them in their affliction.

Mrs. Bruce LeMay,  
Mrs. R. W. Solomon,  
Mrs. J. S. Colyas,  
Committee.

Whereas our Heavenly Father, in his all-wise providence, has seen fit to remove from us by death, our faithful and much loved pastor, Rev. F. M. Hopson; and,

Whereas, We, the members of Big Hurricane Church, deeply feel the loss which we sustain by his death; therefore be it resolved:

First, That we hereby express our sympathy to the bereaved family and pray the blessing of God upon them in their hour of sore bereavement.

Second, Be it resolved, That a copy of these resolutions be sent the family of the deceased, and also a copy be sent the Alabama Baptist for publication, and that a copy also be spread upon our church record.

Respectfully submitted,  
T. K. Harrison,  
W. W. Lawrence,  
L. W. Loggins,  
Committee.

Dr. J. F. Searcy, of Biloxi, writes: We closed a precious meeting with our church. Ten accessions in all, all grown people but one. A number of strong men were brought into the fold. Several professed conversion that have not yet united with the church. Rev. R. E. Morris, of Texas, helped me.

Subscribe for the Southern and Alabama Baptist.



## Field Notes

### BRILLIANT DOUBLE MARRIAGE.

A splendid double marriage occurred at Shiloh Baptist Church, near Perryville, Ala., May 12, at 8:30 p. m. The contracting parties were Mr. L. E. Potts and Miss Ethel Pierson, Mr. F. A. James and Miss Nannie Pryor. The ceremony was performed by the Rev. P. G. Maness. It would be idle to tell how tastefully the house was decorated and how simple and sweet was the ceremony that united them for life. The brides and grooms, the waiters, ushers and flower girls were dressed in a manner that would satisfy the most fastidious. The occasion was altogether a beautiful one, and highly gratifying to their hosts of friends who devoutly wish for them undying happiness. One other thing needs to be said. All four of the parties are earnest Baptist church workers, readers of the Alabama Baptist, and lovers of every good work. Being of such character, having a multitude of friends and plenty to go to, no wonder that abundant blessings from heaven is expected to fall upon their pathway. May the gracious Master keep them true.

### MRS. G. P. BOSTICK DEAD.

News has just reached me of the death of Mrs. Mary J. Bostick, nee Thornton, at Chefoo, China, March 25 last. She had a severe attack of pneumonia, and lived only eight days. Bro. Bostick was 400 miles in the interior at the time.

Some one will doubtless be asked to prepare an obituary, but having been her pastor four years, 1884-1888, during which time we boarded two years in the same family, it affords me pleasure to be able to pay high tribute to her noble Christian character.

To her mother and three brothers who still live in Greene county, Ala., and to her four children and devoted husband, G. P. Bostick, in China, with hundreds of other devoted friends, I extend my heartfelt sympathies and earnest prayers.

M. M. Wood.

### STATE BOARD OF MISSIONS OF THE ALABAMA BAPTIST STATE CONVENTION.

Montgomery, Ala., May 14, 1903. To the delegates and visitors at Savannah:

Doubtless every delegate and visitor at Savannah felt that it was good to be there. Can we ever forget the soul-stirring speeches and sermons?

Great things were planned for another year. If they are carried out we must all do our best. From now until July 15th, State Missions must be our chief concern. Our missionaries labored hard to bring up Alabama's quota for Home and Foreign Missions, and they are happy over the results. Now they must be paid. Some of them have waited several months. We will need \$5,000 for State Missions to bring us to the convention at Troy on July 22nd out of debt. I appeal to those whose missionary zeal has been quickened by the Savannah convention.

Won't you ask your churches to help speedily to bring up State Missions?

I hope to see every one of you at Troy in July, and let us all plan to have 500 Alabamians at Nashville next May.

I trust you found all your dear ones well and happy on your return to your home.

Fraternally,  
W. B. Crumpton.

### COMMENCEMENT SERMON.

The commencement sermon of the Milltown school was delivered by the Rev. H. T. Crumpton in the college chapel Sunday morning. His text, "Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men."—Prov. 22-29, was well discussed under the three following thoughts:

1st. Every man must have a vocation.

2nd. He must be diligent in this vocation.

3rd. We receive a reward for this diligence.

His sermon flowed with eloquence and logic, defined by reason and facts, clothed with soothing poems, delivered with the power of genius and heard with spell-bound attention. It is said to be the best sermon ever heard in our historic little town.—Lafayette Sun.

### DEDICATION SERVICES.

According to previous appointment, the dedication services of our church were held on the first Sabbath of this month. Congregation was fine, large and attentive. People came from every point of the compass to see the beautifully finished house, to hear the word, to worship God. The service of praise was good, comforting, charming; prayers were hearty, fervent, touching, tender. The day was fine, order excellent. The sermon was clear, scriptural, forceful, profound. The preacher seemed to be equal to the occasion, even at his best. All who have heard him know what that means. The high expectation was fully met. He is not only a strong man, but a man of God. While here he preached for us two uplifting sermons. The consecration sermon was preached by Elder I. A. White, of Outhbert, Ga., son of our pastor. May God bless Brother White in Outhbert and wherever he goes, is our humble prayer.

While many contributed freely of their labor and means, the chief architects were B. A. and J. S. Forester, two wonderfully gifted men of means and benevolence. May they yet prosper.

Nor can we ever forget our late lamented Levi Kirkland, who gave us the lot on which to build just before he went home to glory and to his mansion.

N. S. Fellows,  
Church Clerk.

### FRIENDS' DAY AT ORPHANAGE.

I am asked, "What are you going to do on May 20?" We are going to entertain all who come as best we can by showing them something of our school work and home life. The children will tell something of their trials and struggles with common school branches; will sing some that you will enjoy, and give you a few recitations that will make you proud of your adopted children. Evergreen friends will entertain all who come, so it will be no burden to the home.

What are you going to do? is the important question with us. We have

invited you to come. We want you to come and see for yourself what has been done with the money you have given me, and how we need that you have not given.

Come and see our needs, our trials, our wonderful blessings. Come and spend one day with a family of 91 so blessed of God that not a single night has been spent with the sick in more than seven months. If you can't come utter a prayer, soft and low, and send us your earnings on that day. Think what it would mean if 2,000 Baptists would give on May 20th one single day's wages to our adopted family. They would indeed be friends.

J. D. Pittman.

### DEPARTMENT OF LITERARY WORK.

#### THE DEATH OF CHRIST.

Its place and Interpretation in the New Testament, by James Denney, D. D.; A. C. Armstrong & Son, New York. Price \$1.50.

This is a volume that takes its place at once among the great books in theology. We agree with the New York Examiner that it is "the most important contribution to the all-important doctrine of atonement since the appearance of Dr. Dale's epoch-making book." It is not a formal treatise on the atonement. As the author states in his preface, "it is an examination of the New Testament teaching on the Death of Christ," which death is treated by the New Testament writers as "a subject of central and permanent importance to the Christian faith."

Dr. Denney has made a patient and scholarly and exhaustive examination of all the passages in the New Testament bearing on this subject. And he has not tried to explain them away. His book is a piece of first-class inductive study. And it makes an excellent commentary on a large portion of the New Testament. The liveliest and most important subject in theology is the atonement of Christ, and this vigorous utterance of Dr. Denney's not only vindicates his right to a place in the first rank of New Testament scholars, but it comes as a clarion call to the soldiers of the truth everywhere to stand by the teaching of the Old Book. If anyone has been disturbed and mystified by the philosophical speculations and the uncertain attitude of some modern thinkers, let him by all means read this book. To Baptists it will be of special interest by reason of its incidental witness to the correctness of the Baptist position on certain related doctrines. For example: "The New Testament nowhere gives us the idea of an unbaptized Christian. . . . In other words, there was no such thing known to Paul as a Christian society without baptism as its rite of initiation and the supper as its rite of communion. And if there was no such thing known to Paul, there was no such thing in the world." "In our times baptism is usually that of infants, while the supper is partaken of only by adults, whereas, in New Testament times, the significance of both was defined in relation to conscious faith" (136). "And in both the Sacraments, the Christ to whom we enter into relation is Christ who died; we are baptized into his death in the one, we proclaim his death till the end of time in the other" (137). But quotations do scant justice to any great book. Get this volume and enjoy it for yourself. No preacher ought to miss reading it.

### CLARK'S PEOPLE'S COMMENTARY.

Galatians to Philemon.

By Geo. W. Clark, D.D.; American Baptist Publication Society, Philadelphia.

Whoever helps us to acquire a better understanding of the Word of God is a real benefactor. And the man who writes a good commentary on any part of the Bible deserves the gratitude of Christian people everywhere. Some people make light of commentaries and assume a lofty superiority which disdains their use. But the man who really desires to know the meaning of the inspired Word, and is willing to study it patiently, finds invaluable aid in the light thrown upon the sacred text by those who have devoted their lives to its study. It is silly for a man to lock himself up in the castle of his own conceit and refuse the help of other men who may possibly be as wise as he.

The volume before us is a popular commentary in the best sense of that term. The notes are based upon a thorough study of the original text, and are adapted to the use of Bible students who might find it profitable to work through the more difficult critical commentaries, such as the International series. This book will prove very helpful to Bible class teachers and to pastors who cannot afford to buy the more expensive works.

H. W. P.

Pastoral Leadership of Sunday school Forces, by A. F. Schauffler, D. D., Sunday school Board, Nashville, Tenn. Price, 50 cents.

This is the second volume of the Sunday school Board Seminary Lectures, and it well deserves its place by the side of Dr. W. E. Hatcher's lectures on The Pastor and the Sunday School. The Baptist Argus, in reporting the lectures, said: "Dr. Hatcher excelled in his portraiture of ideals and governing principles; Dr. Schauffler in the application of principles to the details of Sunday school work. Dr. Hatcher kept ever in closest touch with the pastor; Dr. Schauffler with the school. The second course admirably supplements the first; and the two will together make a working library for the young pastor in the department of the Sunday school." This seems to us to describe the case exactly. Dr. Schauffler's subjects are "What We Teach," "How We Teach," "Whom We Teach," "Why We Teach," and "Adjuncts in Teaching." Then there are supplementary lectures on a "Bird's Eye view of the Book of Acts," "Management of the Teachers' Meeting," and "The Pastor's Sunday school Problem and Its Mastery." Our pastors all over the land ought to get these books and read them.

H. W. P.

### Stammering Cured.

In order to convince the most skeptical of the efficacy of my Stammering Cure, I now offer to cure two stammerers free of charge in each county in the United States, from now until the 15th of May. No money to pay for treatment except \$5.00 incidental fee to pay for advertising.

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

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**B. Y. P. U.**

Send all communications to J. L. Thompson, President, Bessemer.

We are glad that we called attention to the importance of the B. Y. P. U. in our country churches. The subject will be ably discussed before the Southern B. Y. P. U. at Savannah. Some of the subjects are identical with those discussed at the recent convention at East Lake.

Dr. Calvin S. Blackwell, of Wilmington, N. C., has accepted the call of the First Baptist Church, Norfolk, Va. He is kindly remembered as the corresponding secretary of the Southern Union. In going to Norfolk, Dr. Blackwell returns to his old home. He and the church are to be congratulated.

Dr. J. B. Gambrell will discuss at the Atlanta convention, "The Unfinished Battle for Religious Liberty." It will be worth the trip all the way to Atlanta to hear this distinguished speaker on the subject which at the present time is agitating the minds of Southern Baptists.

The two addresses of Prof. W. O. Carver before the recent Alabama B. Y. P. U. Convention have been greatly praised. Dr. L. O. Dawson, Dr. F. C. McConnell, Rev. Walter Calley and Rev. Richard Hall were among the speakers. The next meeting will be at Huntsville.—Christian Index.

The Christian Index informs us that the local committee having charge of the preparations for the B. Y. P. U. are hard at work getting things in readiness. Atlanta will dispense her usual open hearted hospitality. Alabama should be largely represented at this great gathering of the young people.

We clip the following from the Baptist Union of April the 5th:

**THE REDS AND THE BLUES.**

Rev. Frederick M. White, of Foxboro, Mass., is pushing a contest in the local societies to increase the interest among the young people. He has had printed cards in colors. On one side is the following announcement:

**BAPTIST YOUNG PEOPLE,**

Have you had yet a contest of

**THE REDS AND THE BLUES?**

If not, start one at once. The latest method of Young Peoples' Work

endorsed by experience.

Direction given by **FREDERICK M. WHITE.**

State Secretary, Massachusetts B. Y. P. U., Foxboro, April, 1903.

On the other side of the card are printed directions. These are:

1. Get the young people to adopt the Contest Plan.
2. Let them elect a captain each for REDS AND BLUES.
3. Also a non-partisan record keeper.
4. Captains choose sides from membership list.
5. Furnish each side its colors in ribbon badges.
6. Adopt a schedule of counts. Each person on time counts 1. Each person present counts 1. New active members added 5. New associate members 3. Baptist Union subscribers new or renewal for at least six months, 15. Each member's dues paid up 2. Side having largest collection at Conquest Meeting 10.
7. Contest lasts twelve weeks.

8. At the end, a supper to Victors by Vanquished.

9. Each captain, to avoid possible misunderstanding, should keep tally at each meeting as well as the record keeper.

Three handy record books in contest colors and arranged by above schedule can be obtained by each captain and the record keeper for fifty cents, postpaid, from the State Treasurer.

At the meeting of State Union at East Lake, the convention unanimously decided to raise \$1,000 for the Howard College Dormitory. A committee was appointed to take charge of the undertaking. As it is the purpose of the Board of Trustees to have the dormitory ready for occupancy by the first of September next, it will be necessary for the Unions throughout the State to take the matter up at once and press the work to a finish. Just a little work on the part of the officials of the Unions with the hearty co-operation of the pastors is all that is needed to get the amount asked for. There are about 120 Unions in Alabama. If each Union will raise ten cents per capita, there will be more than the required amount. Of course some of the Unions will not make this average, but the large majority of them will not be satisfied to stop at that. Let this work begin at once. The committee at East Lake is ready to begin the work. Let all of us fall into line and raise the \$1,000 within the next sixty days.

J. L. Thompson,  
President State B. Y. P. U.

**A TEXAS WONDER. HALL'S GREAT DISCOVERY.**

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

**READ THIS.**

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

Yours truly,  
**W. H. BRUTON,**  
Pastor Baptist Church, Ripley, Tenn.

**"The Highlands of Ontario for Your Happiness."**

With the knowledge of what America has to offer the summer tourist and the rest and health-seeker, the thousands of summer travellers who spend their vacation in "The Highlands of Ontario," unhesitatingly pronounce the Muskoka Lakes region the ideal, the perfectly satisfying summer resort. Such an ideal is a combination of two features—primeval nature in a perfect bewilderment of beauty, charm and variety, along with the facilities for most of the modern necessities and conveniences. In addition to these, the even temperature, the high altitude (1,000 feet above the sea), the health-giving ozone from pine, hemlock and fir, and the dark soft waters of innumerable lakes, teeming with the gamiest of fresh water fish.

**Mrs. Laura S. Webb,**

Vice-President of Women's Democratic Clubs of Northern Ohio.



Mrs. Laura S. Webb.

**T**HERE ARE MANY sickly women between the ages of 45 and 55, but there are very few invalids over 55 and 60 years of age. The change of life coming to a woman near her forty-fourth year, either makes her an invalid or gives her a new lease on life. Those who meet this change in ill health seldom live ten years afterward, while a woman who lays aside the active duties of womanhood in health seldom fails to live on in happiness, years after she has passed 60. This is truly a critical time.

Mrs. Laura S. Webb, of Toledo, Ohio, recognizes the change of life as a dangerous period and she also has faith in Wine of Cardui. She writes:

"As I had always been troubled more or less at the menstrual period, I dreaded

the change of life which was fast approaching. While visiting with a friend I noticed that she was taking your Wine of Cardui, and she was so enthusiastic about it that I decided to try a bottle. I experienced some relief the first month, so I kept on taking it for three months and now I menstruate with no pain and I shall take it off and on now until I have passed the climax. I do not dread it now, as I am sure that your Wine of Cardui will be of great benefit at this time."

Wine of Cardui is the remedy to re-inforce a woman against the shock that comes with the change of life.

It re-establishes healthy functions after years of suffering. In doing this it has saved thousands of sufferers just in time. Do not wait until suffering is upon you. Thorough preparations should be made in advance. Begin the Wine of Cardui treatment today.

**WINE of CARDUI**

A million suffering women have found relief in Wine of Cardui.

**SISTER: READ MY FREE OFFER.**

**Wise Words to Sufferers From a Woman of Notre Dame, Ind.**



I will mail, free of charge this Home Treatment with full instructions, and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

—If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address **MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A.,** for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

**TO MOTHERS OR DAUGHTERS** I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write to-day, as this offer will not be made again.

Address **MRS. M. SUMMERS, Box 441 Notre Dame, Ind. U. S. A.**

**PARIAN PAINT GUARANTEED WEATHER PROOF.**

If Not for Sale in Your City Write the Manufacturers.

**PARIAN PAINT CO., Atlanta, Ga**

What more has a weary, nerve-racked man or lover of nature to desire?

Handsome, illustrated, descriptive publications will be sent free on application to R. McO. Smith, Southern Passenger Agent Grand Trunk Railway, 124 Woodward Ave., Detroit.

Mr. and Mrs. John A. Sewell request the honor of your presence at the marriage of their daughter, Ira O. to Rev. Wm. Renfro Lambert, on Wednesday evening, June the third, nineteen hundred and three, at eight o'clock, Brooksville, Florida. At home, West Palm Beach, Florida, after June sixth, nineteen hundred and three.

**A Bit of Scotland in Canada.**

At a point 145 miles north of Toronto on the Grand Trunk Railway System is reached one of the most magnificent districts in the Highlands of Ontario known as the Lake of Bays District.

The region comprises a series of connected lakes, over which large steamers are navigated. What greatly adds to the Lake of Bays value as a health-giving and sportsman's resort is the unmatched purity of the air one breathes upon its heights. The visitor forgets his ills under its reviving influence in less than a week, and sees life's problems in a smoother light, enjoying the good things in this life which Nature and Providence have prepared for him. Its bracing morning breeze which rivals the celebrated atmosphere of Pike's Peak, Col., imparts new lung power and fresh vitality.

Handsome illustrated publications sent free on application to R. McO. Smith, Southern Passenger Agt. Grand Trunk Railway, 124 Woodward Ave., Detroit.

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## WOMAN'S WORK

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

### CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

Mrs. L. F. Stratton 1705 12th Avenue..... South Birmingham  
Mrs. N. A. Barrett..... East Lake  
Mrs. T. A. Hamilton..... 1127 South 12th St., Birmingham  
Mrs. D. M. Malone..... East Lake  
Mrs. G. M. Morrow..... Birmingham

## Letters from Sunbeams.

### TO THE LEADERS OF SUNBEAM BANDS.

My Dear Co-laborers: Several times of late I have had letters from earnest workers asking "how shall I interest our boys?" and I have asked one of the most successful Band leaders to answer this question. I give you her reply to my request that she give us the benefit of her experience, also extracts from several letters to me on the subject. I think we shall be benefited by reading them.

Yours sincerely,  
Mrs. T. A. Hamilton.

Enterprise, Ala., March 2, 1903.

My Dear Mrs. Hamilton: Yours received, so sweet. I read your letter to the Sunbeams Sunday evening. They were so pleased. Dear Mrs. Hamilton, I am in trouble tonight, and I want you to agitate this subject, if you can. That is the little boys. What are we to do about them, let them go? I am your friend and sister.

Mrs. Betty Bailey.

Dear Sister: I have thought so many times of our dear boys at the age of 12, 14 and 13 years of age. They don't seem to want to attend the Sunbeams. Is there something I could do to interest them in this great work "missions?" It is hard at that age to get them interested. I would be willing to do what I could for them, if you can help me, which I feel sure you can. Let me hear it. May God bless you in your work. Give you the strength and grace you need.

Your Sister,  
Mrs. J. A. Mauldin.

Tyler Hill, Anniston, March 26, 1903.

My Dear Mrs. Hamilton: It is always a pleasure to receive one of your kind letters, whether giving or asking information in the great work you are doing for the children, our Sunbeams, throughout Alabama.

I regret the delay in replying to yours of the 13th, but have been so much absorbed in our Week of Prayer and Self-Denial, have been unable to think or attend to anything else. You compliment me by asking me to write something of my work among "our boys," and I wish I could send you a letter worthy of publication in regard to it, but am not gifted as a writer in any sense of the word, and shrink from seeing anything from my pen in print.

I had a letter from Mrs. Mauldin of Selma, just before yours came, but have been delayed in replying to it also. However, I am going to write to her just as soon as possible, and tell her of the work in my Band. I am not doing any great work, not near so much as would like to do, and find it by far the most difficult of any branch of mission work I have ever undertaken. Yet it is a work that lies very near my heart for as a rule, so little time, attention and thought is bestowed on boys—so much of that kind of feeling towards

them, "oh, never mind bothering about the boys; you can't do anything with boys—boys will be boys," and just as well let them go."

I feel very different, for I have two of my own, who gave their hearts to Jesus when ten and twelve years old, and so far have been kept "pure and unspotted from the world" by a Heavenly Father's loving care over them, and I am praying He will all through life keep them so and give them some special work to do for Him. Loving my own boys as I do, makes me love other mother's boys, and wish to shield them from temptation. I believe the earlier we can begin with the boys in church work, the more power we can gain over their lives.

Let mothers put their names on the Cradle Roll when they are young, then bring them to Sunday school in the early years of their infancy, and into the Sunbeam Band. Afterwards into the older Band for boys, which in our church is our "King's Sons." And from this, into our "Young People's Union." With my boys this departure seems inevitable as soon as they put on long pants! I wish they would stay with me longer, but they rebel against being with the "litle kids," as they will insist on calling the little boys, who come into the Band, from time to time. And when this feeling takes possession of their hearts, it seems best to let them go, however regretfully to one.

Boys have very tender hearts, though the world may think to the contrary, and "to love and be loved" is as much a part of their lives as girls, though they would not always have you think so.

Personal interest and love I find to be the greatest power for good in holding the boys. Know each one, show an interest, not only in their meetings, but in their home life, upon the street, in the church and Sunday school, just wherever and whenever opportunity presents itself, and let this interest be genuine.

Our little Band has held together a good many years (not the same boys, for the older, as I have said, join the B. Y. P. U.), but there are younger ones coming in constantly.

Never grow discouraged, and no matter how small or weak at times, always be faithful and have the meetings at the regular time, whether few or many.

"The King's Sons" was organized in 1896, and during these seven years has accomplished much good, to be so few in number. For I am sorry to say, we never have had over twenty and much of the time, only half that number answer to "Roll Call."

We meet the second Sunday afternoon in each month at the church, which is our regular place of meeting, but when convenient for me, at my home.

We have several "Missionary Teas"

## CHURCH ORGANS VERY CHEAP.

We have a two-manual, pedal bass reed organ which cost over \$1,000 when new. This organ was made to order, being a duplicate of pipe-organ specifications, and is one of the finest substitutes for a pipe organ obtainable. Powerful tone of great variety, organ having no less than 23 stops. In first class condition. Will sell for considerably less than half-price, on terms to suit.

Also large PIPE-ORGAN, containing over 700 pipes. A very attractive instrument that would cost \$2,000 new. We have no room for the organ, and will close out same for \$850, set up in perfect condition.

If interested in a piano or organ, write us. We are the oldest music house in Birmingham and our line of goods cannot be surpassed.

SEALS PIANO & ORGAN COMPANY,  
1809 2nd Avenue, Birmingham, Ala.

during the year, which the boys always enjoy.

We pay ten cents a month dues. They have "Mite Boxes" for "Free Will Offerings," which are opened at the "Teas" each quarter. We also have a "Birthday Pig," which we are fattening with "birthday pennies." You know boys enjoy a "saving bank" like this, something suggestive of out-doors and animal life.

We observe the "Week of Self-Denial." One dear little member, who has within the last few weeks given his heart and life to Jesus, has really practiced some strict self-denial the past week, to give something. We always contribute nice, new things to the "Box" in the fall, generally shoes for the missionary and his wife.

Ever since its organization the Band has been educating an orphan boy at our Orphanage and remember him with gifts at Christmas and never forget to pray for him at each meeting. We have the "chain prayer," and I wish you could hear some of the sweet little prayers offered by these dear boys.

Little Carey Ayers, one of the members, who went with his father to China, is always remembered. Carey's name is also called at every meeting, being left on the "roll" as a "memorial" to him. And some of the boys some time write to him, and get nice letters from him, which is quite an inspiration, for they love him very much.

Last summer the boys gave a little party at my home, and served ice cream and cake to their little friends for the benefit of the Boys' Industrial School, in which they are taking an interest. They made \$10 and sent it for a little bed in the Reformatory. They did not touch any of their mission money for that—it is all free will offerings. We have an annual picnic, just this way, which gives them great pleasure.

In our meetings besides the "chain prayer," we sing a good deal and have a Scripture reading. And then a discussion on the topic for the month, as given by Woman's Missionary Union. Then have any leaflet or readings that I may select, from time to time, as helpful and instructive.

I am their leader, but they have their own officers, a president, vice-president and secretary. The president leads the meeting from the program I prepare. I

am also their treasurer. They have an election of officers every six months. I find instead of writing you something of boys work, I am just giving you a history of my Band. But really this is the extent of my knowledge of the work. I wish more interest could be taken in this work among the boys. I feel they need it, and it is more neglected, as a rule, than any branch of Christian work.

If the work is begun with them when quite young, and continued until they reach young manhood, they are less prone to wander and feel indifferent to their duty to their God, and their church.

The great responsibility rests with mothers. If each mother could realize this and give her life and strength to the faithful discharge of this duty, how much better would this world be, and "our boys" in particular, upon whom the fate of the world so largely depends.

Some one has beautifully said, "When a mother with great joy in her heart, takes her baby in her arms and looks into its face, God says to her, 'Take this child and nurse it for Me.' It is God's child! He wants it trained so that when a man at length he faces his tasks, he may do them well." He wants the mother to put into his heart gentle thoughts, pure desires, bringing out the sweet love that sleeps there, guiding his feet in right paths, and preparing him for his place and his work in this world. "God needs the mother, and she needs God."

May God bless all the Boys Bands and all their faithful leaders in the prayer of  
Yours lovingly,  
Mrs. O. F. Reynolds.

### Cures Nervous Headache--

Horsford's Acid Phosphate removes the cause by quieting the nerves, promoting digestion and inducing restful sleep.

Brother Crumpton says: Brethren are so eager to speak at the Southern Baptist Convention, or he is so slow about getting the floor, he has to resort to the method of some of our congressmen—have the speech that was never delivered printed in the Record. He leaves out the "applauses" and the "Amen."



For Sores, Burns, Scalds, Ulcers, Ringworm, Tetter, Erysipelas, Scald Head, Itch, Pimples, Blisters, Inflamed Eyelids, Itching Flies, and all Skin Eruptions—use



**HEISKELL'S Ointment**

They all yield to its magical influence. Bathe the affected part, using Heiskell's Soap, night and morning, apply Heiskell's Ointment, and cure follows in a few days. A tall druggist 50c. Send for free book of testimonials.

**JOHNSTON, HOLLOWAY & CO.**  
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**SCHOOL ROOMS**

Can be effectively and harmoniously decorated by the use of

**BERGER'S "CLASSIK" METAL CEILINGS.**

They are not loosened by jar or vibration; not damaged by leaking water pipes; they are safe, sanitary, highly ornamental, permanent, easy to apply, and their durability makes them the most economical ceiling in existence.

If you want information about Metal Ceilings ask us. We can estimate and name interesting prices on anything in the sheet-metal line.

**THE BERGER MFG., CANTON, OHIO.**

**I CURE CANCER.**

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of anyone to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do? Address, DR. SCOTT MASON, Dry Bridge, Va.

**DRESSING MIRROR.**



A revival of a handsome old Colonial piece combining all the convenience of both dressing table and Pier Mirror, yet more decorative than either and requires less space.

Has best quality French mirror Rounded, 18 inches long and drawer. Made in solid mahogany or bird's eye maple. Used as a dressing mirror, shaving stand, parlor wall mirror or to hold bric-a-brac or statuary. 4 feet high.

At retail such a piece would easily bring \$25 to \$30. Our special factory price, wall mirror and shelf, \$9.75. Dressing table stool (with work box interior)

\$5. pair of brass candelabras \$3 extra. Freight paid East of Mississippi and West of Tennessee. Write us today. Our catalogue is full of interesting furniture and is free for the asking.

**LENN MURRAY FURNITURE CO., Ltd.**  
Grand Rapids, Mich.

**An Ex-Alabama Pastor in Cairo, Illinois.**

Rev. T. J. Porter, a former pastor at Fort Deposit, has accepted the First Baptist Church of Cairo, Ills.

Thomas Jefferson Porter was born at Caintown, Ky., in 1871. His father, Rev. W. L. Porter, a Baptist minister, was a native Kentuckian of English descent and his mother, Miss Raborn, also a native Kentuckian of Scotch descent.

T. J. Porter resided on the farm with his mother until his 17th year, attending the five months public school during each year. He then attended "Smith's Academy" of Owenton, Ky., and later took a three years' course in "Stetson University," Deland, Fla.

At the age of twenty he professed faith in Christ and became a member of the First Baptist Church of Deland, Fla. He entered the ministry immediately after his conversion and supplied churches helping to pay his way through college.

He has had only three regular pastorates during the ten years of his work as a regular pastor. His first pastorate was at Key West, Fla. Second at Fort



REV. D. J. PORTER, CAIRO, ILL.

Deposit, Ala., where he succeeded Rev. S. J. Catts and then Brother Catts was called back to his old field at Fort Deposit. Brother Catts is now the beloved pastor of the Fort Deposit Baptists and is one of the best pastors and has one of the best churches in the State. Brother Porter's third pastorate was at Lamar, Mo. During the last year of his pastorate at Lamar there was added unto the church over sixty new members, about forty being by baptism. He now has charge of the First Baptist Church of Cairo, Ill., one of the strongest and most influential churches in Southern Illinois. Cairo is just across the Ohio river from Kentucky and just across the Mississippi river from the Missouri line. Cairo has a population of 15,000 people. Has eight railroads and about thirty-five steamboats that stop there which makes it the metropolis of Southern Illinois. There are two Baptist Churches—the First and the Calvary. The First Church has established a mission and owns a Mission Chapel and is running a Mission Sunday school in connection with her other work.

Brother Porter is a younger brother of Rev. J. J. Porter, who is now pastor of the First Baptist Church of Joplin, Mo., and Rev. J. C. Porter, Evangelist and editor of the Florida Baptist Witness the Baptist Organ of Florida. The three Porters are well known and loved in Alabama.

**Program.**

The Western District Union Meeting of Warrior River Association will convene with Austin's Creek Church Friday Before the Fifth Sunday in May, 1903.

1. Preaching at 11 a. m., by T. J. Chamblee.
2. Organize at 2 p. m.
3. Should a Member be Retained in the Church who is Financially Able and Refuses to Support the Cause—E. M. Bowerman.
4. Church Discipline—W. M. Cole and F. Tidwell.

**SATURDAY, 8 A. M.**

1. Devotional Exercises—F. Reid and J. M. Pass.
2. Co-operation of Churches in Call of Pastors—H. W. Head and J. T. Whitacre.
3. Religious Literature—The Messengers.
4. Preaching at 11 a. m., by J. T. Whitacre and F. Tidwell.
5. Church Land Marks—A. A. Pannell and W. Y. Adams.
6. Promiscuous Questions and Work.

**SUNDAY, 9 A. M.**

1. Devotional Services.
2. Song Services.
3. Sunday School Work.
4. Preaching at 11 a. m., by W. M. Cole and F. Reid.

Brethren, come. Let's have a good meeting.

Robert Starne,  
B. Bowerman,  
A. L. Pass,  
Committee.

**Program**

Of the Fifth Sunday Meeting of the Elim Association to be held with Travelers Rest Church, May 30-31, 1903.

First meeting called to order by President.

- 9:30 a. m. Prayer and Song Service.  
10 a. m. The Duty of Pastor to Churches and Duty of Churches to Pastor—Led by Rev. J. U. Meanally. Short talks by others.  
11 a. m. Sermon—Rev. A. S. J. Countryman.

The Christian as a Laborer with God.

- Adjourn until 2 p. m.  
2 p. m. Prayer and Song Service.  
3 p. m. Distinctive Baptist Doctrines—Why we Baptize; Who we Baptize; How we Baptize—Led by Rev. J. T. Fillingim. Short talks by others.

Adjourn to 7:30 p. m.  
Prayer and Song Service—Hearing Missionary.

Reports Laying Plans for Future Work.

Adjourn to Sunday morning 9:30.  
Sunday School Mass Meeting—The Sunday School.

First Its Officers, Teachers and Scholars; Its Aims; Its Rewards—Led by J. A. Godwin. Short talks by others.

11 a. m. Missionary Sermon—Rev. J. N. Meanally.

Adjourn to 2 p. m.  
Missions Continued—Led by Rev. A. M. Lowry. Short talks by others.

7:30 p. m. Sermon—Rev. J. L. Bryars.

Then the Work of the Holy Spirit.  
N. C. Killam, Chairman.

**Program Baptist Sunday School Convention.**

The following is the program for the Etowah Baptist Association Sunday School Convention to be held with Union Church No. 1, the fifth Sunday in May and Saturday before:

**FOR WOMEN**

Much That Every Woman Desires to Know

About Sanative Antiseptic Cleansing

And About Curing Ulcerative Pains and Weaknesses.

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment and Pills in the antiseptic cleansing of the mucous surfaces and of the blood and circulating fluids, thus affording pure, sweet and economical local and constitutional treatment for weakening discharges, ulcerations, inflammations, itchings, irritations, relaxations, displacements, pains and irregularities peculiar to females. Hence the Cuticura remedies have a wonderful influence in restoring health, strength and beauty to weary women, who have been prematurely aged and invalidated by these distressing ailments, as well as such sympathetic afflictions as anæmia, chlorosis, hysteria, nervousness and debility.

Women from the very first have fully appreciated the purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy which have made the Cuticura Soap, Ointment and Pills the standard skin cures and humour remedies of the civilized world.

Millions of the world's best people use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, in the form of baths for annoying irritations, inflammations and ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves, as well as for all the purposes of the toilet, bath and nursery.

**IMPORTANT NOTICE.**

Latest 1903 edition of Cram's magnificent reversible map of United States and World ready for sale. Latest, largest, and most beautiful map publication ever issued. Shows Ocean Currents, routes of travel, distances. Cable Lines, and all natural features. Absolutely correct and up-to-date. Easiest and most profitable seller ever offered. Big terms. Exclusive territory. Address HUDGINS PUB. CO., ATLANTA, GA.

**SATURDAY.**

11 a. m. Introductory sermon—Rev. J. M. Solley.

1 p. m. Organization.  
How can we best utilize our forces—E. B. Moore and others.

What method can we adopt to bring more of the parents to Sunday school with the children—J. M. Chadwick and others.

Are the Southern Baptist periodicals really beneficial in Sunday school teaching—D. P. Goodhue and others.

Adjournment.  
7:30 p. m. Sermon by W. W. Wester.

**SUNDAY.**

8 a. m. Devotional sermon—B. F. Smith.

8:30 a. m. How can we make the Sunday school more attractive—A. E. Goodhue and others.

What relation does the superintendent sustain to the pastor—J. T. Chadwick and others.

11 a. m. Sermon by G. A. Chunn.

1 p. m. Who should teach in Sunday school—W. J. Nash.

J. B. Keown, Pres. of Convention.



PERSONALS.

Rev. M. B. Wharton, D. D. preached the commencement sermon before Newton College, Dale County, Sunday, May 24th. This college is a feeder to Howard, has between two and three hundred pupils, and is prospering greatly.

Dr. M. B. Wharton will preach the commencement sermon before the Florida State College at Tallahassee, Sunday, May 31st.

Revs. F. T. Hudson and J. H. Wallace are conducting a series of meetings at the Second Baptist, Opelika. Forty-one additions to date. Hudson is doing the work, Wallace the preaching, and we trust God through the Holy Spirit, is giving the increase.

The Senior Class of the Rawlings Institute request the honor of your presence at the Commencement Exercises to be held May 28th to June 3rd, 1903, Charlottesville, Va.

May 28, Thursday.—Primary Entertainment, 8:00 p. m.

May 29, Friday.—Intermediate Recital, 8:00 p. m.

May 30, Saturday.—Class Day, 10:00 a. m.

May 31, Sunday.—Sermon, Rev. J. W. Porter, D.D.

June 1, Monday.—Art Exhibit, 10:00 a. m. to 1:00 p. m.; Art Reception, 8:00 to 10:00 p. m.

June 2, Tuesday.—Graduates' Recital, 8:00 p. m.

June 3, Wednesday.—Final Exercises, 10:00 a. m.; Address, Rev. F. R. Boston, D.D.

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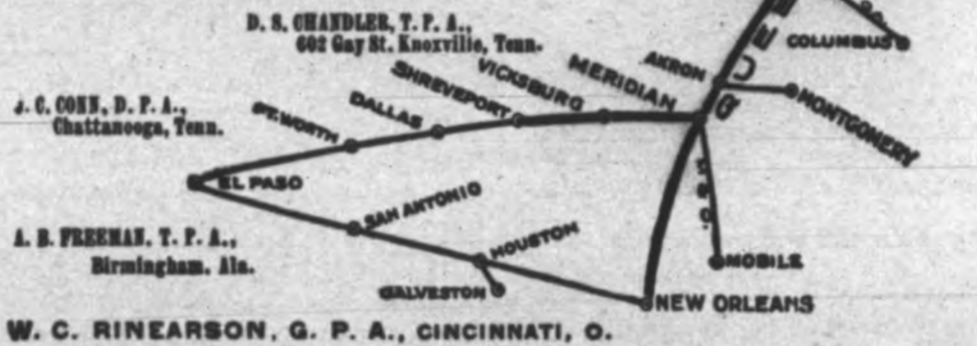
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	Nov. 30th.	212	78	58
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Troy		8 05am	9 25pm	
Brundidge		8 40am	10 05pm	
Ozark		9 30am	10 55pm	
Elba Junc.		9 55am	11 17pm	
Abbeville Junction		10 22am	11 50pm	
Dothan		10 42am	12 01am	
Tainbridge		12 27pm	1 55am	
Olimax		12 47pm	2 10am	
Thomasville		1 45pm	3 15am	
Valdosta		2 21pm	4 37am	
Waycross		3 25pm	6 15am	
Jacksonville		7 55pm	9 05am	
Tampa		7 00am	6 40pm	
Port Tampa		7 30am	10 00pm	
Lv. Waycross		5 45pm	6 55am	
Ar. Savannah		8 40pm	9 35am	
Ar. Charleston		6 4 am	5 25pm	
Lv. Sprague Junction	5 40pm	8 00am		
Ar. Luverne	7 15pm	11 00am		
Lv. Abbeville Junction		10 30am		
Ar. Abbeville		12 15pm		
Lv. Olimax		2 40pm		
Ar. Chattanooga		4 55pm		
Going West	*65	*67	-60	
Lv. Elba Junc.	10 00am		2 50pm	
Ar. Enterprise	11 00am		3 50pm	
Ar. Elba	12 05pm		4 50pm	
Going East	*66	*68	-70	
Lv. Elba	6 15am	12 30pm	7 50am	
Ar. Enterprise	7 45am	1 30pm	8 50am	
Ar. Elba Junc.	9 30am	2 35pm	9 50am	

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SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	34	38
Lv. Selma	4 00pm	5 00am	.....
Ar. Montgomery	5 55pm	8 20am	6 40am
Lv. Montgomery	6 30pm	1 30pm	6 40am
Ar. Opelika	8 25pm	3 45pm	
Lv. Opelika	9 25pm	3 45pm	
Ar. Atlanta	11 40pm	8 00pm	
	37	35	33
Ar. Selma	11 30pm	.....	11 30am
Lv. Montgomery	9 35pm	.....	9 00am
Ar. Montgomery	9 30pm	10 55am	6 25pm
Lv. Opelika	7 40pm	8 50am	4 25pm
Ar. Opelika	7 37pm	8 50am	4 25pm
Lv. Atlanta	4 20pm	5 30am	1 05pm

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**Non-Resident Notice.**

The State of Alabama, Jefferson County. In the Probate Court said County, May 9th, 1903.

In the matter of the application of Susan A. Belcher to substitute the original petition for exemptions by her as the widow of John Belcher, deceased, which said original petition has been lost or destroyed and is not of record.

This day came Susan A. Belcher and filed her petition in writing and under oath alleging that she, as the widow of John Belcher, deceased, did on the 14th day of April, 1894, file her petition in the Probate Court asking that exemption be allowed and set apart to her out of her husband's estate and that thereafter on the 28th day of May, 1894, said exemption was set apart to her and that said petition so filed by her has been lost or destroyed and no record thereof made, and alleging further, that the heirs and distributees of said estate are unknown to her and non-residents of the State of Alabama, and that after diligent inquiry and search she has been unable to ascertain the names and residences of said heirs and praying that said lost petition, a copy of which is attached to her application filed on this day, may be substituted.

It is therefore ordered that the 18th day of June, 1903, be set as a day to hear said petition and of the day set to hear the same be given by publication once a week for three successive weeks in the Southern and Alabama Baptist, a newspaper published in this county, notifying all parties in interest to appear on that date and contest said petition if they think proper to do so.

J. P. STILES, Judge of Probate.

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**Program**  
 Of the Fifth Sunday Meeting of the Tuskegee Association which is to Convene with the Society Hill Church, Macon Co., May 29-31, 1903.  
**FRIDAY, 29.**  
 10:30. Prayer and Praise Service—Conducted by Rev. J. L. Stough.  
 11:00. Introductory Sermon—Rev. A. Y. Napier.  
 1:30. Organization.  
 2:00. Prayer.  
 1. What is Prayer?—Rev. W. G. Gregory.  
 2. Who Pray?—Rev. A. W. Langley.  
 3. When Pray?—Rev. John D. Hudson.  
 4. Why Pray?—Rev. Jas. F. Edens, D.D.  
 5. How Pray?—Dr. G. S. Anderson.  
 6. The Power of Prayer—Rev. F. T. Hudson.  
 3:30. Christian Education—Rev. S. M. Provence, D.D.  
 1. Pupils—Rev. Jas. F. Edens, D.D.  
 2. Teacher—Rev. Z. D. Roby, D.D.  
 3. Schools—Rev. A. Y. Napier.  
 4. Literature—Rev. J. J. Cloud.  
 8:00. Sermon—Rev. Jas. F. Edens, D.D.  
**SATURDAY, 30.**  
 9:00. Prayer and Praise Service.  
 9:30. Church Finance—Revs. S. M. Provence, Jas. F. Edens and others.  
 11:00. Sermon—Rev. J. J. Cloud.  
 1:30. Missions—Explanation of Church Missions, Associational Missions, State Missions, Home Missions, and Foreign Missions—W. E. Hudmon.  
 1. The Spirit of Missions—Rev. Z. D. Roby.  
 2. The Pastor and Missions—Rev. S. M. Provence.

3. The Deacons and Missions—Rev. Jas. F. Edens.  
 4. The Sunday School and Missions—Rev. W. G. Gregory.  
 5. Woman's Missionary Unions—Rev. G. S. Anderson.  
 6. The Church and Missions—Rev. J. J. Cloud.  
 3:30. Question Box, and How to Secure Attendance at Church—Volunteer.  
 8:00. Preaching—Rev. G. S. Anderson.  
**SUNDAY, 31.**  
 8:30. Bible Reading and Object Lesson on Baptism—By Pastor.  
 9:00. Prayer and Praise Service.  
 9:30. The Bible—Rev. G. S. Anderson.  
 1. Its Character—Rev. J. J. Cloud.  
 2. Its Doctrines—Rev. Z. D. Roby.  
 3. Its Benefits—Rev. F. T. Hudson.  
 4. Obedience Enjoined—Rev. W. G. Gregory.  
 11:00. Sermon—Rev. S. M. Provence, D.D.  
 2:00. Sermon—Rev. W. G. Gregory.  
 Brother Editor, can't you come and be with us? Pray for us.  
 Lovingly,  
 J. H. Wallace, Pastor.

**Program**  
 Of Fifth Sunday Meeting of the Bethel Association to be held with Hoboken Church, Marengo County. Commencing Friday Before Fifth Sunday in May, 1903.  
**FRIDAY.**  
 7:00 p. m. Sermon—Rev. W. B. Bise.  
**SATURDAY.**  
 9:00. Work of Organization and Devotional Exercises—Wm. Kerridge.  
 9:30. What does the New Testament Teach Regarding Church Discipline?—

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J. I. Kendrick, Geo. F. Nichols.  
 10:30. Bible Helps and Literature for Sunday Schools—W. K. Thomas.  
 11:15. What are the best Methods to Increase Interest in Sunday Schools?—J. W. Dunnaway, W. K. Thomas.  
 Adjourn for dinner.  
 2:00. What are the best Methods to Promote Revivals?—J. W. Dunnaway and W. B. Bise.  
 3:00. Baptist Principles—What are they worth to the World?—I. N. Langston, W. H. Dewett.  
 7:00. Sermon—J. I. Kendrick.  
**SUNDAY.**  
 9:30. Devotional Exercises and Talk on Prayer—J. W. Dunnaway.  
 10:15. How can we Develop the Spirit of Giving?—J. L. Tucker, W. N. Nichols.  
 11:00. The Work of the Southern Baptist Convention as we saw it—J. I. Kendrick, I. N. Langston.  
 Adjourn for dinner.  
 2:00. Prayer and Praise Service.  
 3:00. Adjourn.

A cordial invitation to visiting brethren and all are assured of a hearty welcome by the church and friends.  
 Executive Committee.  
 The fifth Sunday meeting of the Fourth District of Union Association will convene with Bethel Church near Knoxville, Ala., on Saturday before the fifth Sunday in May, 1903. The churches composing this district will please send messengers. There will be preaching and discussion of important subjects. The public is invited to attend.

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