

# Renfroe Edition.

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

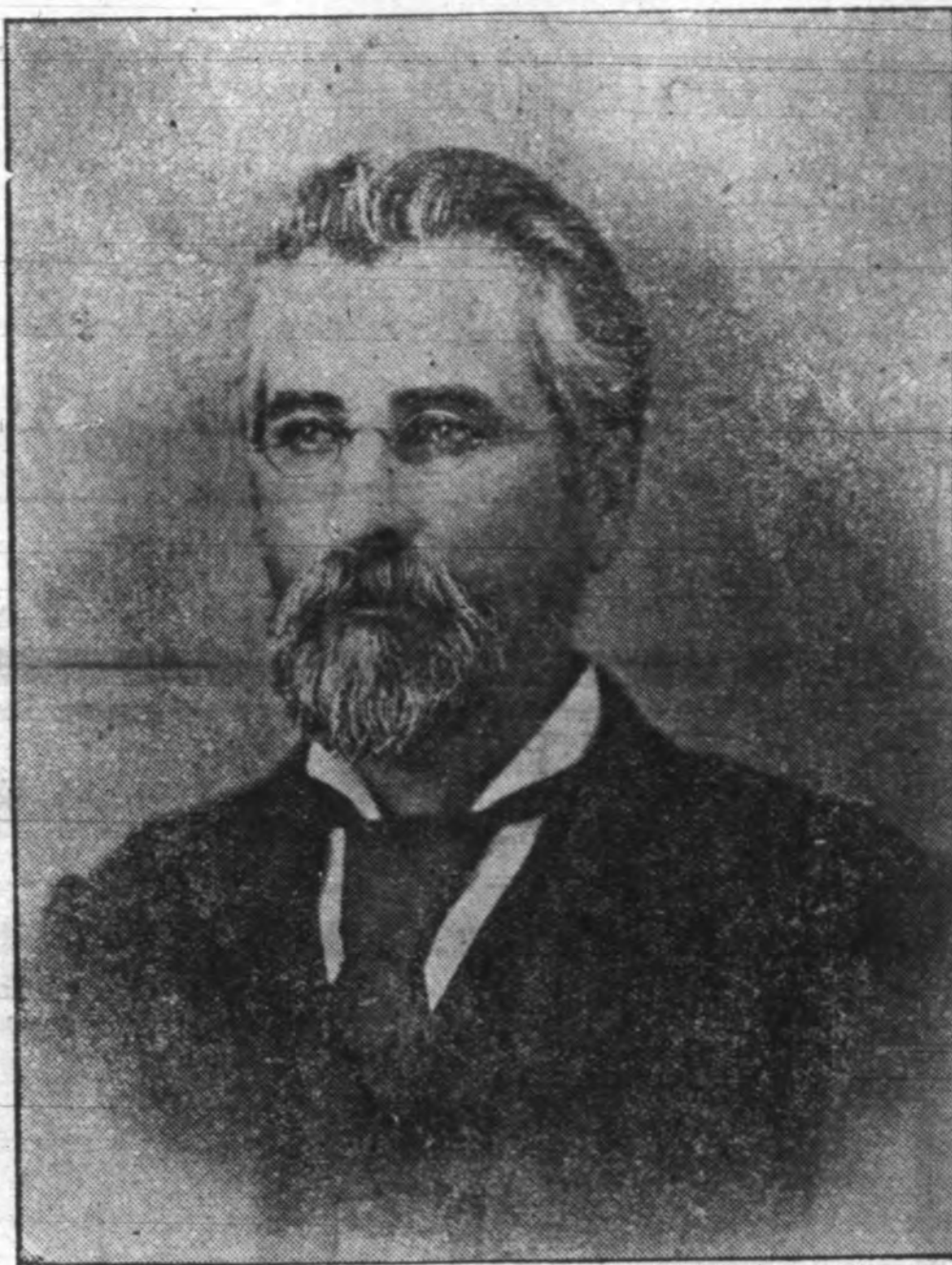
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VOL. 30.

BIRMINGHAM, ALA., JULY 8, 1903.

NO. 26



Rev. J. J. D. RENFROE, D.D.

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and ALABAMA

Organ of the Baptist State Convention of Alabama.

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

\$2.00 Per Year.

RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—[Resolution adopted by the Baptist State Convention at Gadsden, November 18, 1899].

## OUR EDITORIAL STAFF.

REV. FRANK WILLIS BARNETT..... EDITOR AND OWNER  
REV. J. W. HAMNER..... Corresponding Editor  
REV. S. O. Y. RAY..... Field Editor

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## Field Notes

### MARRIED.

On the evening of the 24th ult., at the home of the bride's father, B. J. Griffin, near Shell, Ala., Mr. Joe H. Huggins of McKenzie, Ala., and Miss Corrie Griffin, Rev. A. T. Sims officiating. This splendid couple will make their home at McKenzie.

A. T. Sims.

### FROM TALLADEGA.

Dr. John F. Purser of Atlanta, came over June 22d and helped us for about ten days in a protracted service. The meetings were all well attended and it is needless to say to Alabamians that we enjoyed the good, earnest, forceful sermons of our beloved Purser. There were about fifteen accessions, nine on profession of faith, and six by letter, including two who joined Sunday the 28th, by letter. We look for others who were interested to join later.

T. M. Calloway.

### FROM BROTHER GRANADE.

I closed an interesting and profitable revival at West Side last night, resulting in forty accessions, thirty by baptism.

This is what my church has been needing for quite a while, and we are happy now, in the growth of our congregation, and our own growth in Christian grace and liberality.

We are expecting to go over the \$100 mark in missions this year. I am hoping to see and meet a great many of the brethren at Troy.

May the Baptists grow in power and usefulness.

Fraternally,  
W. T. Granade.

### CALLED TO CARROLLTON.

On yesterday morning and evening services were held in our Baptist Church by Bro. H. M. Long of Columbus, Miss. Brother Long announced his acceptance of our call to the pastorate of this church to take effect immediately, though he will not remove his family here until Sept. 1st. We will have services here on second and fourth Sundays in each month. Arrangements are in progress for Brother Long to have his other Sundays taken up by churches in this county. The arrangement to have services two Sundays in each month is very gratifying to us, as heretofore we have had only one Sunday.

Fraternally,  
Francis M. Purifoy.

### FROM DEMOPOLIS.

Perhaps you will not object to a few notes from Demopolis, "the White Bluff City of the Tombigbee."

Our little church here, one year ago, numbered forty members. During the

past year thirty have been added to this number. Our pastor, Bro. H. W. Fancher, is a wide-awake shepherd of consecrated zeal and untiring energy. Verily his mission is to work the works of Him that sent him.

In May Rev. F. H. Watkins of Florence, held a series of meetings for two weeks, during which time sixteen souls professed conversion. Eight of these have since united with us, some were already members of other churches.

We have a faithful Sunbeam Band that is educating two children in China.

Our Sunday school is in a more flourishing condition than ever before, still there is great room for improvement.

In addition to the spiritual advancement, we have made very decided material improvement. During the past year, we have put in electric lights, and painted and partially furnished our church. Only those of us who know of the progress can properly appreciate it. To our all-wise Heavenly Father we ascribe all glory and honor and praise forever and ever.

### THE CAREY AND CLAY COUNTY SUNDAY SCHOOL CONVENTION.

I am very glad that Brother Stodghill gave you a few words concerning our Sunday School Convention which met with Mt. Pleasant Church at Barfield, May 30-31, 1903, for my report is a little out of date, but I have just in last mail received the paper read by Miss Bartlett.

The Convention was a success and grew in interest from the time Prof. J. M. Langston opened the Convention by reading the 13th chapter of Hebrews until the closing "Amen" was heard, about 4 o'clock p. m., Sunday.

Rev. W. M. Garrett was elected clerk and the writer secretary of the Convention. The program as published in our county paper was very ably dispensed with.

Bro. B. W. Mathews was announced as Sunday School Colporter and Rev. J. R. Stodghill as representative for the Southern and Alabama Baptist, and the Foreign Mission Journal.

We feel that our Sunday School Colporter is doing us a great deal of good inasmuch as forty-two Sunday schools were represented either by messengers, pastor of church or Colporter. This we considered a very fine showing.

Fourteen preachers were present, to-wit: W. T. Davis, W. H. Preston, W. M. Garrett, F. J. Ingram, S. J. Ingram, H. C. Knight, C. L. Harris, C. B. Martin, J. R. Stodghill, T. D. Dawkins, T. H. Preston, J. L. Ingram, H. T.

Crumpton and John Wm. Dean, who each contributed to the success of the Convention.

The presence of Prof. J. M. Langston, President of Lineville College, added very much to the Convention. And the Barfield folks certainly know how to entertain a Convention. Even the "ill-mannered" boys and young men who walked up and took a "dead stand" at the table Sunday eat to a fill and lazily dragged themselves away.

Accompanying this you will find a paper read by Miss Sula Bartlett. Subject, "Let your light shine."

W. M. Garrett, Chairman.

John Wm. Dean, Sec.

### OAK GROVE CHURCH.

Last Saturday and Sunday, June 19th and 20th, were interesting days with Oak Grove Church, situated on the Manistee and Repton Railroad. On Saturday two deacons, Bros. J. J. Roley and W. E. Mason were ordained, Rev. S. P. Lindsey preaching the ordination sermon. The presbytery consisted of Rev. S. P. Lindsey, Deacon C. M. Carter and Pastor W. N. Huckabee. On Sunday the pastor delivered a very able and instructive sermon to a large congregation and also appointed a committee to raise money for the purpose of ceiling the church. May the Lord help us in this work. A Member.

### BIG YIELD OF TOMATOES.

I read with much interest your article on Fruit Growing in Texas, and notice you say as high as 320 crates of tomatoes have been raised on an acre of ground. Mr. J. D. Moore, a truck grower of this town, has already shipped 500 crates from one acre of ground, and will get at least 140 more, making a total of 640 crates per acre. How is that for Alabama? I merely write you this to show that the farmers of Alabama have a great opportunity for a paying industry. Yours very truly,  
C. N. Stallworth.

### ASHLAND.

We observed Children's Day and for the Bible Fund of the Sunday School Board we sent up \$20.67. We have a wide-awake school. The Ladies' Aid Society in point of interest manifested and work done, is the peer of any in the State.

When I became pastor there was a small balance of \$700 on our church. The women assumed one-fourth and paid it. And they are still at work.

In August Dr. J. H. Foster, Jr., will aid in a series of meetings. My private opinion publicly expressed is: July is not the time for the annual gathering of Baptists in Alabama.

Many will agree with me about the time they assemble in the city of the Trojans. The country preachers will

be busy in meetings; the city preachers will be getting ready to rest; the business men go if they feel like it and if not they don't; it is hot and it is not only hot, but it is very hot. Besides, it is too near the S. B. C. Why not go back to November?

H. T. Crumpton.

### FROM HUNTSVILLE.

This has been a red letter day for the Baptists of Huntsville and vicinity. At the First Baptist Church "Children's Day" was observed in the forenoon, when a large crowd was present and a fine collection was had. Brother Murray took advantage of this opportunity and went out and preached at Merrimack. At the Dallas Avenue Church the right hand of church fellowship was extended to more than a score of new members. The mission school of this church had present one of the largest number of this year. West Huntsville had good services and good Sunday school. This church has called Rev. Brown to fill out the unexpired time of Rev. J. S. Wright, resigned. This afternoon the organization of the First Baptist Church of Merrimack was effected. Rev. H. E. Rice, pastor of the Dallas Avenue Church, was made moderator, and W. E. Pettus, clerk of the same church, was elected clerk of the organizing board, and Rev. W. M. Murray of the First Church, read the covenant and articles of faith as compiled by Pendleton, which were unanimously adopted. The only permanent officer elected was Will Esslinger, clerk and treasurer, who has been since his childhood a member of the Dallas Avenue Sunday school and church. Immediately after the organization a collection amounting to \$3 was taken which was immediately voted for State Missions.

Dr. Crumpton, for "falling into line," doesn't this beat the record? Seven from the First Church, five from the Dallas Avenue, four from West Huntsville, one from Mt. Zion and one by relation went into the organization. Many more will unite with the new church as soon as they can secure their letters.

Rev. F. M. Yeager will begin a series of meetings at this church tonight with prospects for a good meeting.

Our distinguished secretary of the State Board of Missions failed in his letter accompanying the cuts of the Merrimack Church, to state who the dim visaged individual is standing in the entrance. For fear it will be mistaken for a high standing gentleman of North Alabama, I will say that it is none other than Dr. Crumpton himself. We are sorry that it does not do him justice, for we all want a true picture of him. Suffice it to say this was taken on a cloudy, rainy day.

R. E. Pettus.

**J. J. D. Renfroe, D. D.**

Written by Dr. Teague April, 1902.

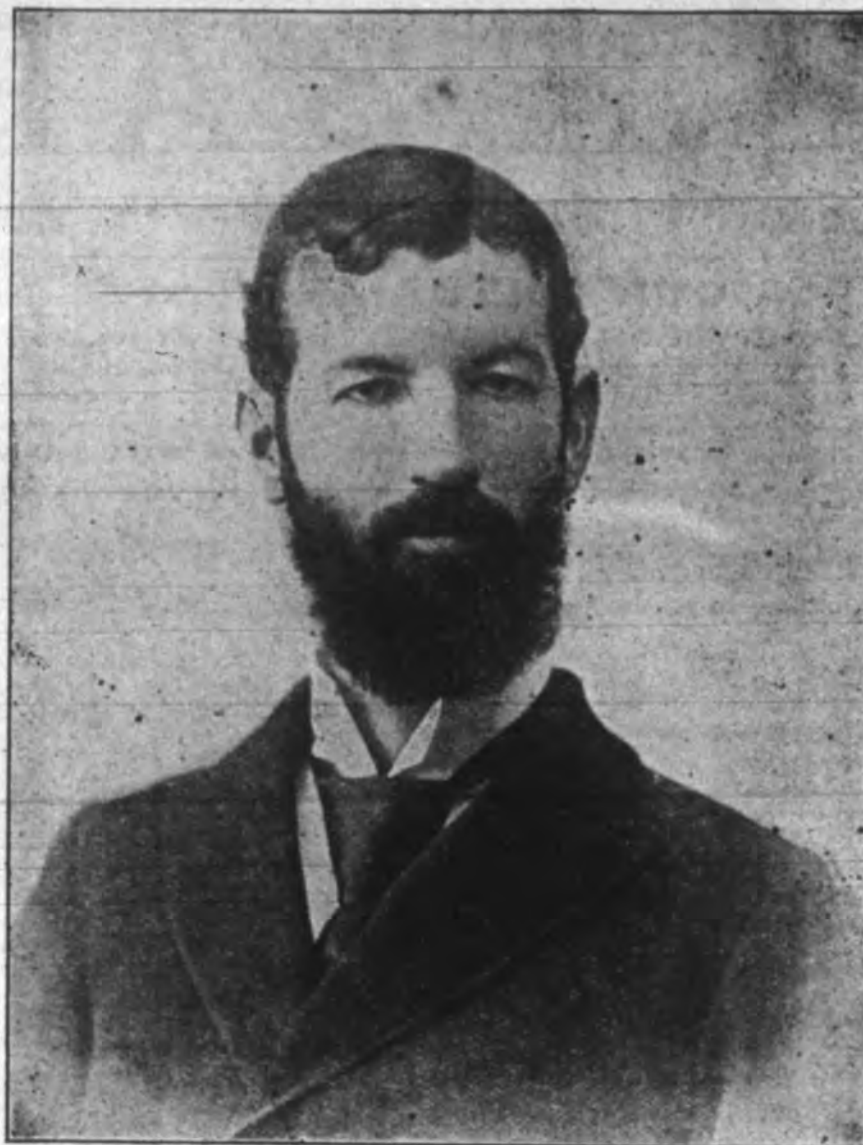
Brother Renfroe had very limited access to schools; his education, in the beginning, was therefore very imperfect. He could not read fluently when he first began to preach, but was so stirred with the responsibility of warning men to flee the wrath to come, he could not forbear. He soon acquired fluency, read voraciously, and rapidly became a very intelligent man, finally acquiring a good degree of scholarship, and becoming a ready, graphic and forcible writer, much in demand as a newspaper correspondent. He furnished the Alabama material for *Catheart's Encyclopedia*, writing most of the sketches with his own hand. His power of grappling with any argument became remarkable; and he went to the bottom of every subject he investigated. He mastered the exhaustive collection of all passages in Greek literature in Carson's work on baptism; and though unacquainted with Greek, learned the pronunciation of the terms bearing on the subject in the original; so that, in controversy, no one would have known he was not familiar with the language. The astutest controvertists could not gainsay his knowledge of baptizo and baptidzo.

His sermons were shaped without reference to homiletical treatises, but well-rounded up by force of sturdy common sense that never failed him. Earnest to the last degree, his preaching was characterized by uniform fervor and unction. Thoroughly honest with God and man, he always commanded the unbounded confidence of his hearers. He combined exegetical argumentative and hortatory gifts—covering the whole field of preaching; equally at home in every department. His person and bearing were not imposing, his voice weak and by no means pleasing, but all was redeemed by freshness originality, strength and fervor. He was often great, sometimes imposing.

Successful in country pastorates, in the upper part of Alabama, he presently attracted the attention of the church at Talladega, and became the pastor of that church, with a few years' absence as chaplain in the army, for nearly thirty years. Here he did a great work. The church was weak, when he took charge of it, and, after a little, became weaker by the war. Gathering up the fragments years. Here he did a great work. The church was eak, hen he took charge of it, and, after a little, became eaker by the ar. Gathering up the fragments when the war was over, he built an excellent church house, living long on a slender salary, but rising in energies with the surrounding difficulties, the church became numerous, devoted, and liberal; and he left to his successors a most eligible field.

Dr. Renfroe's labors extended all over the State, in the centennial work to endow Howard College, 1876, and on other enterprises. He was known and loved in every part; preached annual sermons before the Convention, commencement sermons for the colleges, and dedication sermons on the opening of new houses of worship; in-somuch, that one time, he was perhaps the most influential preacher of the denomination in the State.

He was very much influenced for a time by the writings of Dr. Graves, and a staunch "Land-marker;" but thrown into association with army chaplains



REV. JOHN R. SAMPEY, D. D.

It is with great pleasure that we publish the picture of Dr. Sampey, the gifted and consecrated son-in-law of Dr. Renfroe. He is beloved by all Alabamians and, though still a young man, has made for himself a great reputation as a sound scholar and a safe guide. The work he is doing reflects great credit upon the Southern Baptist Theological Seminary. We trust that his visit to Germany will prove both pleasant and profitable, and that he will return home to take up his duties much refreshed and strengthened.

and missionaries of various denominations during the war, became much modified in views, and ultimately very conservative. His health broke down under centennial labors; and, undertaking an arduous work in South Birmingham, he died in middle life. The end was perhaps precipitated by the loss in quick succession, of three bright gifted children and his wife, two only of his children surviving, the wife of Dr. Sampey of the Seminary at Louisville, and J. J. D. Jr., since deceased.

The hallowed grief with which these bereavements filled him, made him the object of deepest and tenderest love and sympathy with all his brethren. He has been mourned, as few others have been, in all the saddest annals of the times.

Dr. Renfroe was of high-strung and fiery temperament by nature; of moral courage very unusual; and antagonists often felt the edge and weight of his steel. But his noble candor, compassionate heart, and readiness to forgive, made foemen worthy of his steel, his firmest friends.

Ready to undergo any toil, and to share any danger, with his men, while in the army; devoted in his attentions to the sick; and solemnly tender in his appeals to them to prepare for death and eternity, they almost worshiped him. He has been known to preach to soldiers, while shells were bursting all around him, apparently unconscious of danger; to get down off his horse and trudge along in the mud, with a gun on his shoulder, that a poor half-sick and fainting soldier might ride his horse.

E. B. Teague.

**Influence of Dr. J. J. D. Renfroe in Talladega.**

By T. M. Calloway.

The influence of a good man cannot be overestimated. It may be as wide

as the world and as far-reaching as time. Waves of influence go out in every direction seeking a shore in a shoreless ocean.

One has well said: "Nature's forces carry their atmosphere. The sun gushes forth light unquenchable; coals throw off heat; violets are larger in influence than bulk; pomegranates and spices crowd the house with sweet odors. Man also has his atmosphere. He is a force-bearer and a force-producer. He journeys forward, exhaling influences."

\* \* \* We watch with wonder the apparent flight of the sun through space, glowing upon dead planets, shortening winter and bringing summer, with birds, leaves and fruit. But that is not half so wonderful as the passage of a human heart, glowing and sparkling with 10,000 effects as it moves through life."

The Greek poet tells us that men knew when the goddess came to Thebes because of the blessings she left in her track.

Such was the life of the beloved J. J. D. Renfroe.

I have been asked to write of his influence in Talladega. It was my pleasure only to have seen him once, and then when I was a mere boy attending a session of the East Liberty Association, but to one whose good fortune it has been to live as pastor for six years among the people over whom Dr. Renfroe presided so faithfully as Bishop for twenty-nine years, and whose privilege it has been to reap where he has sown, there has come the strongest and most convincing evidence that here has been lived and expended a great and good and noble life.

The influence of Dr. Renfroe still lives with unabated force. It is felt today in the church to which he gave the best years of his life. "He being dead, yet speaketh."

More than one has said to me, in giving a reason for holding certain views of things: "You know I was brought up under Dr. Renfroe's administration."

He left his stamp upon others. The characteristics of his great mind and heart so impressed themselves upon the church-life that there are those today, who are unconsciously thinking his thoughts after him.

His name is now spoken with reverence by those who knew him, and knowing him loved him. Only a few Sundays ago, just before the preaching hour, a group of brethren were indulging in sweet reminiscences of their old beloved pastor, when one of them said: "We didn't fully appreciate him until he had left us. Only then did we fully realize what a great treasure we had had."

Not only in the church which he loved and served is his influence felt, but in the whole community as well.

Dr. Renfroe was a most loyal and uncompromising Baptist, ever ready and willing to give a reason for his belief, and to contend earnestly "for the faith which was once delivered unto the saints," at the same time he was courteous toward all. Members of other churches and men of the world honor him because of his stability, and loyalty to his faith. Many, irrespective of class, condition or creed, speak of his sweet ministry in the time of sorrow and gloom. Hearts that have been cheered by his word of sympathy hold his memory sacred. Truly it may be said of him:

"His life was gentle, and the elements  
So mix'd in him that Nature might  
stand up  
And say to all the world 'This was a  
man!'"

In yonder cemetery with those of his family and his friends his body lies buried, but the man, the minister, the saint, still lives in the hearts and affections of a grateful people.

T. M. Calloway.

My attention has been called to a mistake, made in the table of "How They Contributed," in the figures for Clayton St. Church, Montgomery. The writer says: "The table gives the total contribution to Missions last year as \$335.03, and indicates that this was less than the year previous. Your error was in not including the contributions of the Ladies' Society and the Sunday School. By reference to the minutes you will see that these gave between them \$185.54. Add this to the total as published in the table, and you will have the correct total, \$520.57. That gives Clayton St. its proper place in the table, and shows that instead of going backward, which the church has not done for several years, there was an actual advance of over twenty-five per cent. in its gifts to Missions."

I regret this more because I made a mistake last year about the same church. This shows the importance of having our minutes so tabulated that mistakes could not be made.

W. B. Crumpton.

Montgomery, Ala., June 26, 1903.

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## State Convention.

### BASIS OF REPRESENTATION.

This body shall be known as "The Alabama Baptist State Convention," and shall consist: (1) of three delegates from each Baptist District Association in Alabama, co-operating with this Convention, if said Association shall have 500 members, or under, and one additional delegate for every 500 members, or fraction thereof above that number, whose annual election or appointment shall be duly certified by the printed minutes, or certificate of an officer of the Association represented by them; (2) of one delegate from each church co-operating with this Convention, if said church shall have fifty members, or under, and one additional delegate for every fifty members, or fraction thereof, above that number; (3) of persons who contribute funds, or are representatives of churches contributing funds for the regular work of this Convention, on the basis of one representative for each \$100 actually paid into the treasury of the boards of this Convention during the fiscal year preceding its assembling. But in all cases must delegates to this body be brethren of Baptist churches in good standing.

### RAILROAD RATES.

Persons paying full tariff fare going and who hold certificates of the standard form properly executed and stamped by the agents at the starting points, will be sold tickets for the return journey, under the rules and regulations hereinafter set forth, at one-third of the first-class limited fare, plus twenty-five cents, via the routes traveled in going to places of meeting, as specified on the certificates.

### RULES AND REGULATIONS.

(1) Each person desiring to avail himself of the reduced rate must purchase a first-class ticket (either limited or unlimited) to the place of meeting at the regular tariff rate, and at the same time procure from the ticket agent a certificate of the standard form properly executed and stamped by said agent. If a through ticket cannot be procured at starting point the person should purchase to the most convenient point at which such ticket can be obtained and there repurchase through to the place of meeting, procuring a standard certificate from each agent from whom a ticket is purchased, and presenting all of the certificates to the Special Agent at place of meeting.

(2) It is absolutely necessary that certificates be procured indicating that full fare has been paid for going passage and also indicating the routes traveled in going to the places of meeting. No refund of fare can be expected because of failure to secure such certificates.

(3) Certificates must be signed with ink by the authorized officer of one of the societies or meetings mentioned therein which was attended by the purchasers of the tickets, certifying that fifty (50) or more persons holding properly receipted certificates of the standard form have been in attendance at the meeting.

(4) Each certificate must bear the vise of the special agent.

(5) No certificate will be honored for reduced fare returning which evidences that less than seventy-five (75) cents was paid for the going journey.

(6) The starting point must be a

point from which the rate applies for the meeting attended.

(7) No certificate will be honored which was procured from the agent at starting point more than three days prior to the date fixed for the commencement of the meeting (Sunday not included), except that when a meeting is held at a distant point to which the regular transit limits are more than three days certificate will be honored which was procured more than three days prior to the date fixed for the commencement of the meeting, provided such certificate was procured within the number of days "transit limit" prescribed in regular one-way tariff as applicable from the station at which certificate was procured to the place of meeting.

(8) No certificate will be honored for the going journey more than two days after the date fixed for the commencement of the meeting.

(9) No certificate will be honored unless presented during the time that the meeting is in session, or within three days (Sunday not included) after the date fixed for the adjournment of the meeting.

(10) The ticket for the return journey will be limited to continuous passage by the first train leaving the place of meeting after purchase.

(11) Certificates will not be honored by conductors. They must be presented to ticket agents.

(12) Neither certificates nor tickets furnished on account of the meeting are transferable, and if presented by any other persons than the original pur-

chasers they will not be honored but will be forfeited.

(13) The word "delegate" will be written or stamped across the face of the contract and each coupon of each ticket issued for the return journey.

(14) The wives and families of delegates attending such meetings will be accorded the same concessions as delegates upon presentation of duly executed certificates. By the term "families" is meant males under 21 years of age and dependent females.

(15) In order that trains may not be delayed delegates should present their certificates to ticket agents for return tickets at least one hour before the departure of trains on which they wish to travel. If this is not done they may, owing to a rush of work at the ticket offices, be unable to secure reduced rate tickets.

Wm. A. Davis,  
Secretary Alabama Baptist State Convention,  
Anniston, Ala.

### ADDITIONAL NOTICE.

Delegates to the Alabama Baptist Convention and other meetings to be held in connection with it are urged to send their names to John L. Trotman, Chairman of Hospitality, in time to hear from him before leaving their homes. By so doing they will contribute no little to their own convenience, to say nothing of others who are concerned. Those who have neglected this matter hitherto will please attend to it without further delay.

Perhaps it will be of service to report



MRS. JOHN R. SAMPEY, DAUGHTER OF DR. RENFROE.

Mrs. Sampey, after much persuasion, permitted her likeness to appear in this edition, as she felt that some of her father's old friends might wish it, and for the further reason that the pictures of her father and her husband were to appear. We feel sure that all over the State there will be numbers of men and women whose eyes and hearts will be gladdened at the sight of the daughter of the man whom they loved and revered.

the schedules of railroads at this point. They are as follows:

A. C. L. trains from Montgomery arrive here at 8:32 a. m., 9:25 p. m. Going toward Montgomery arrive 6:15 a. m., 4:28 p. m.

C. R. R. of Georgia trains going south arrive 11:00 a. m., 7:35 p. m. Going north arrive 8:30 a. m., 5:00 p. m.

Fraternally,

A. B. Campbell, Pastor.

### B. Y. P. U.

Before this reaches our readers many of them will be in Atlanta attending the National Convention. We are anticipating the pleasure of meeting a goodly number of them.

With a wave of the hand, we wish all who attend the Atlanta Convention may have a delightful, pleasant and profitable time. Then let every one return to his field of work refreshed in body, mind and spirit.

The West End Baptist Church, Birmingham, of which Bro. J. O. Colley is pastor, has just organized a Union with twenty members. The young organization starts off well, and gives promise of great usefulness. Will some one send us a list of all the officers? Brother Amos Adams is the president.

The Union of the South Side Church, Montgomery, has abandoned the regular weekly meetings for the summer, but one Sunday night in the month the Union takes charge of the regular service. In this way the Union will be kept together during the heated term.

Brother James W. Batson of the Sylacauga Union sends us the following names of the officers elected for the term beginning the first of July: J. W. Batson, president; J. W. Langley, vice-president and treasurer; Miss Jessie Thompson, secretary; Miss Bessie Burke, organist. We are always glad to hear from the Sylacauga Union.

The new officers elected for the present term by the Bessemer Union will take charge on next Monday night. Mr. Gwylm Herbert is the new president, and he has mapped out much work for the young people under his charge.

We want to give our readers some account of the meeting of the Union of the Birmingham district right soon. It meets with the church at Avondale next Sunday afternoon. The meeting promises to be one of unusual interest. Bishop Bradley and his young people will give a hearty welcome to all who come.

We would be more than delighted to have the news from your Union. It will take but little of your time to give us an item or two on a postal card. One object of this department is to make it a medium of communication between the Unions of the State.

The following is an extract from an article in the Biblical Recorder written by Dr. L. O. Dawson, President of the Southern Union: Surely no one would for a moment say that all has been done that needed to be done, or that could have been done, or that should have been done; and yet it is true that nowhere in the world has the B. Y. P.

(Continued on page 13.)

**OUR SERMON.**

By Rev. J. J. D. Renfro.

**The Mercy of God the Source of Satisfaction.**

**INCIDENTS.**

The following sermon has a history equal to any I ever prepared, and a very sacred place in my memory. Preached several times in the army and several times since the war. I have evidence that it has been the means of saving sinners. And it was the last sermon I ever preached in the hearing of my noble son, the late Graves Renfro Eager, who died April 8, 1878, at the age of twenty-three years, a cultivated Christian gentleman, a young lawyer of rare promise, and better posted touching the late war than any other youth I have ever met. When he was far away in the valley of the Rio Grande in quest of health, in a letter to his mother he made gratifying references to this sermon. "Pa's last sermon lingers in my mind with pleasant and encouraging recollections."

**SERMON VI.**

"O satisfy us early with thy mercy; that we may rejoice and be glad all our days." Psalm xc, 14.

Man's condition in his natural state renders him everywhere a discontented and restless being. Indeed, the good man, like his Redeemer, is a "man of sorrows and acquainted with grief." "In the world ye shall have tribulations."

The text appears in increased force and beauty when we remember that it is the language of Moses. Think of the sacrifices which he made of the world and earthly pleasure to gain the satisfaction which comes from the favor and service of God. In this 90th Psalm, "a Psalm of Moses the man of God," he dwells on the sorrows and universal mortality of the human race. He views man as sinful, as under the wrath of God, and therefore as unhappy. "We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee; our secret sins in the light of thy countenance. For all our days are passed in thy wrath; we spend our years as a tale that is told." And hence the imploring appeal of the text, "O satisfy us early with thy mercy."

It is often the case in preaching, that a positive subject may be presented in its most forcible light by a negative discussion. It is only thus that we can show that God alone can bestow the blessings essential to the happiness of man. View our text in the light of the whole Psalm, and then the implied negative appears in unmistakable power, and increases the energy of the pathetic appeal.

I. And therefore I observe that the greatest earthly bestowments, separated from the religion of the Bible, can never satisfy the rational mind, the immortal soul of man.

1. Among earthly blessings wealth is that which is most desired and most sought. Men conclude that if they were only rich they would certainly be happy. The poor generally think that the rich are happy. But millions of aching and disappointed hearts testify that there is nothing in the riches of this world that can satisfy immortal man. From infancy to the age of forty, Moses had all the wealth of Egypt around him, and was at liberty to view

in prospect the day when all its royal splendors should be his; but the hour came when the convictions of his faith forced him to "esteem the reproach of Christ greater riches than all the treasures of Egypt." Solomon's wealth was as vast as his wisdom was matchless; but after taking in all that it could afford, he pronounces it "vanity and vexation of spirit." We have with our own eyes seen numberless instances of woe and sorrow follow in the wake of fortune, and in no case have we seen unsanctified riches bestow lasting contentment. Of all men the unbelieving rich man can least afford to think of death. He never thinks of death without forecasting the appalling judgment that "the rich man shall fade away in his ways."

2. There is no other earthly blessing of such real value as that of a high order of intellectual culture. "Knowledge is power"—a power which outstrips money and commands money, and commands men. But unsanctified intellect, knowledge, learning—the highest order of mental cultivation, can never permanently satisfy the immortal element in man. Solomon, with surpassing wisdom, did not find that sufficient. Moses, with all the learning of Egypt did not find that sufficient. Paul, learned in all the lore of his age, "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord." How many thousands of men of letters and of science have come to their end in unspeakable misery!

3. Possibly nothing is more thrilling to the active minded aspiring man than exalted position and worldly fame. But the grandest exaltation ever attained by the statesman, by the ruler, by the professional man, or by the military chieftain, can never bring solid comfort to a man or woman whose life is out of harmony with the pleasure of God. Where is the lasting contentment for the unbelieving lawyer, or physician, or politician, or scholar, or banker, or martial hero? Is there a throne on this earth whose crowned head is happy out of Christ? Thousands of the kings and statesmen of the earth have lived in unhappiness and died in sorrow. A sublime queen could only offer her kingdom for an hour to confer with God and her soul. A great American statesman could only exclaim in death, "Remorse! Remorse!"

We are in an age of military ambition, acting amid the scenes of military triumphs, and witnessing the ascension of military glory. What can this do for the soul of a man? Let us see. Alexander the Great drenched the world in blood, and conquered the nations and cities of the earth; then wept that there was not another people for him to conquer; set a city on fire and died in a scene of debauch.

Hannibal, after having astonished the world with his successes, after routing the armies of the mistress of the world, after stripping three bushels of rings from the fingers of her slaughtered knights, died unlamented in a foreign land, from poison administered by his own hands.

Caesar conquered 800 cities, and slew one million of his foes, but was finally assassinated by those whom he had regarded his friends, and that too in the very place, the attainment of

which had been his greatest ambition. Bonaparte, whose sword kings, emperors and popes feared, who peopled the earth with widows and orphans, and baptized his martial grandeur in the blood of millions, died in banishment—literally exiled from the world, in hopeless despair.

And countless cases less conspicuous in all the ages down to our own terrific times, equally significant, could be mentioned. And this is what the world calls glory! Is it strange that, with a personal knowledge of worldly vanities and an inspiration which surveyed the whole situation, Moses should earnestly present the ejaculation, "O satisfy us early with thy mercy; that we may rejoice and be glad all our days!"

II. The mercy of God alone, with its train of blessings, can satisfy the immortal mind and soul of man. Thy mercy! O God, "satisfy us with thy mercy."

1. There are riches in the mercy of God; there are "treasures in heaven;" there is a "better and an enduring substance." It enables us to "read our titles clear to mansions in the skies"—to a "house not made with hands"—to "an inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." Under the mercy of God "the poor of this world are rich in faith;" and in the exercise of that faith as he prospects the heavenly heritage, he is "glad and rejoices" that he is to be exalted to that "continuing city." It is not less satisfying to him that is rich, provided he receives it with a true heart and knows how to "make unto himself friends of the Mammon of unrighteousness." Therefore "having food and raiment"—having only the rations and garb of a soldier—"be ye therewith content."

2. And there is knowledge and wisdom in the mercy of God. There is science of the most wonderful discovery and philosophy of the profoundest mysteries, that ever agitated the infinite mind of Jehovah. "All the treasures of wisdom and knowledge are hid in Christ," and yet by Him are gloriously revealed to us in His person and in His gospel. And hence it is, that "the wisdom of God and the power of God" in Christ, when "He is made unto us wisdom," satisfies the wise and the ignorant, the cultivated and the rude, and makes all sit down together at Jesus' feet to hear the words of wisdom from His gracious lips.

3. There is distinction and honor and glory conferred in the mercy of God. God's mercy does not promise its subjects earthly elevations and crowns; but it exhorts, "Be thou faithful unto death, and I will give thee a crown of life." Therefore "I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us."

4. In a word, the mercy of God proposes to satisfy its devotees. If the Christian is not contented it is because he is unfaithful. He is invited to be satisfied in health and in sickness, in prosperity and in adversity, in sorrow, and in death. "God satisfieth the longing soul, and filleth the hungry soul with goodness." The servant of God may "rejoice and be glad all his days." While earthly fortunes and hopes are being swept away; while life is being cut off on the right hand and on the left still it remains true that "God is a present help in every time of troubles;" and the believer may "re-

joice and be exceedingly glad, for great is his reward in heaven."

**CLOSING OBSERVATIONS.**

1. Let it be observed that the prayer in the text is an urgent one. "O satisfy us early with thy mercy!"

2. Christian brother, are you satisfied with your relations to God and religion? Are you in sorrow? Go to God with your complaint. Carry your sorrow to Christ. And go now. Why wait another day? Go "early" to God, and cry for his early mercy.

3. And sinner, this urgent text speaks delightfully for you. Your soul is not satisfied. Your judgment is convinced. When you see the work of death all around you; when you think of death and the grave, of the judgment and eternity, your soul is disquieted within you. Oh, flee from the wrath to come! Fly to the arms of mercy!

4. And especially to the young does our text speak. "Satisfy me, early." Satisfy me in youth—in the morning of my life. God responds, "They that seek me early shall find me."

5. The passage is not less comforting to those who are old. It indicates that the child of God "may rejoice and be glad all his days"—"Even down to old age I will carry them." "Thanks be unto God for His unspeakable Gift." "The mercy of God endureth forever."

**The Promises of God.**

**INCIDENT.**

On the return of General Lee's army from Gettysburg, I visited the Alabama brigade which was commanded by Gen. W. J. Perry, in camp at Bunker's Hill, Va., and on his invitation I stood in the General's tent door and preached the following sermon:

**SERMON VII.**

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. i, 20.

A promise is a solemn assertion by which one pledges his veracity that he will perform or cause to be performed the things which he mentions. The obligation of a promise arises from the necessity for the existence and well-being of society. The moral sense of society cannot afford to allow the neglect of the promises of its members. The promises of God are his kind declarations in which he gives assurances that he will bestow the mentioned blessings.

I. The promises of the text are "the promises of God."

1. Their origin is divine. The God of "terrible majesty," who is "glorious in holiness, fearful in praises, doing wonders," is the author of "exceeding great and precious promises." That God who says, "My counsel shall stand, and I will do all my pleasure," has bestudded all our holy writings with the gracious assurances of his pleasure. These promises are not human and fallible, they are the promises of the God of all truth.

2. The promises of God are suitable as to their nature. Suitable because they were made in Christ; "For all the promises of God in him (in Christ) are yea." In truth the promises of God to the Jews of old were made and confirmed in Christ. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Who were these fathers? "Now to Abraham and his seed were the promises made."

All God's promises to the gentiles were made in Christ. "There shall be a root of Jesse, which shall stand for

an ensign of the peoples; to it shall the gentiles seek." "It is now revealed unto His holy apostles by the Spirit, that the gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel." "That the belief of Abraham might come on the gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

Christ has purchased and ratified the covenant of promise. He stands in the promises of God as the surety for the repentant believer. He is "the yea, and the Amen" of these promises.

8. The promises of God are abundant as to number.

The text speaks of "all the promises of God." They illuminate every page of the Bible. They are delivered in every conceivable form of sacred language. They are adopted to all phases of Christian life and human want. They are "exceeding great and precious promises."

4. The promises of God are clear as to their expression.

The manifestoes of the princes and rulers of this world are often ambiguous and indefinite, but God's promises are never equivocal or of doubtful import. To the sinner He says, "Let the sinner forsake his way, and the unrighteous man his thought, and let him return unto the Lord, who will have mercy on him, and to our God who will abundantly pardon." And to the Christian his promises are equally clear.

5. The promises of God are certain as to their accomplishment.

"God is not slack concerning His promises." There are numerous instances of the fulfillment of His promises; there is no instance where these promises failed. God has confirmed His purpose to us by His immutable oath and by His immutable promise. (Hebrews vi, 13-18). The veracity of the Father, the mediation of the Son and the earnest of the Spirit, stand pledged for the fulfillment of God's promises, "To the end that the promise might be sure to all the seed."

II. The consideration of the promises of God should lead to the cultivation and exercise of all Christian graces.

Notice the two words with which the text closes, "by us." This can mean nothing less than that God uses the agency of His people in executing His word and fulfilling His promises.

1. These promises should constantly enliven, stimulate and increase our love to God and our faith in Christ. How can we fail to love supremely—that Almighty and gracious Being, who has promised so profusely and who never fails of fulfillment?

2. The promises of God should spur us to perseverance and energy in every good work. "Let us not be weary in well-doing, for in due season we shall reap if we faint not." "Be thou faithful unto death."

3. These promises should lead to holy living. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God."

4. The promises of God are a call to prayer. God will be sought unto for His blessings. We have a right to plead His promises before His throne. "The same Lord over all, is rich unto all that call upon Him."

5. Finally, the promises of God should prove an antidote to despair and a support to patience.

#### CONSOLATORY.

1. Do the Providences of God seem mysterious and severe? "All things work together for good to them that love God."

2. Are you in darkness? The Lord is thy light and thy salvation."

3. Are you afflicted? "Our light afflictions which endure but for a moment, work for us a far more exceeding and eternal weight of glory."

4. Are you in trouble? "He shall call upon me and I will answer Him. I will be with Him in trouble. I will deliver Him and honor Him."

5. Has death been at work all around you? "Blessed are the dead who die in the Lord."

6. Is death approaching you personally? "Though I pass through the valley of the shadow of death I will fear no evil, for thou art with me."

7. Do you dread the dark cold grave? "They shall be mine when I come to make up my jewels."

8. Are you perplexed about the unknown eternity? "Where I am, there ye shall be also."

All this is "the glory of God by us." Therefore glorify God in your bodies and in your spirits, which are His.

#### Rev. J. J. D. Renfroe, D.D., in the Confederate Army.

By Chaplain J. Wm. Jones.

It is for me a real "labor of love" to write a sketch of my dear friend, comrade and brother J. J. D. Renfroe, as I knew and loved him in his consecrated, and efficient work in the army of Northern Virginia. I only regret that a press of other work will not allow me to give the time for careful preparation which the subject demands, but compels me to write currente calamo. And yet, whatever may be lacking in the sketch it will at least come from the heart for I knew Renfroe intimately, and loved him dearly.

I had not had the privilege of knowing him before the war, though I had been attracted by occasional mention of him in the papers which I read.

As I now remember the first production I saw from his pen was early in 1863 when there fell into my hands and I read with tender, sympathetic interest (I, too, had lost about this time a noble brother who fell at Gaines' Mill, the 27th of June, 1862, and lingered until February, 1863) a sketch of his gallant brother who was killed at Fredericksburg, Dec. 13, 1862. I felt that I wanted to know the author of that loving tribute to a noble brother who had so freely given his life to the land and cause we loved so well. I was, therefore, very much gratified when I learned several months later that he had come to be chaplain of the 10th Alabama, Wilcox's (old) brigade of A. P. Hill's corps. I was at this time chaplain of the 13th Virginia Regiment of Early's division, Ewell's corps, and it was some little time before I had the privilege of meeting Renfroe.

He came to the army about March, 1863, and I saw him soon after at a meeting of our Chaplain's Association and formed with him at once a fraternal friendship which was never weakened or broken until his lamented death and which I confidently expect to renew and strengthen in "the home over there."

The religious interest in the army up to this period had been variable. At the

breaking out of the war there had been a very large proportion of Christian officers and soldiers in the army, the people at home met regularly to pray for the soldiers, and there was deep religious feeling in our camps. But after the great victory of First Manassas—when all thought that the war was virtually over and our independence won, that England and France would recognize the Confederate States before another battle could be fought—the people at home quit praying, and went to speculating, and the worst of demoralizing influences spread through our camps. Drinking became so common that a brigadier general fell off of his horse on review, and lay drunk in his quarters for weeks with a guard to protect his drunken slumbers. I speak that which I do know, and testify to that which I have seen for many a weary hour have I paced the sentinel's lonely beat in front of those headquarters.

Gambling became so common that there were faro banks in several of the camps that attracted votaries from all over the army, and men wearing the bars, the stars and even the wreaths of rank would win from the private soldier the pittance which he ought to have sent home to his family. Profanity became so common and so open that I doubt if "the army in Flanders" swore worse than the army at Manassas. A few of the faithful ones tried to stem the torrent, and with some partial success, but the moral picture during the fall and winter of 1861-62 was dark indeed.

The active campaign of 1862—Seven Pines, Jackson's Valley campaign, seven days around Richmond, the second Manassas campaign, and Sharpsburg, while it afforded less opportunity for preaching services yet very decidedly improved the moral and religious tone of the army. As men stood amid the leaden and iron hail of battle, saw comrades fall all around them, and were made to feel, "There is but a step between me and death," they were brought to serious reflection, and made solemn vows. And when we returned from the first Maryland campaign to rest for a season in the green fields, beneath the beautiful groves, and beside the dear streams of the lower Shenandoah Valley, there began a series of revivals which extended to a number of the commands, and culminated in the great revival in Barksdale's Mississippi brigade in Fredericksburg which extended to many of the contiguous commands, and resulted in the professed conversion of over 500. Just before the Gettysburg campaign there were revivals in a number of the brigades, and on our return to Virginia and camping along the Rapidan there began the great revival which made well nigh every camp vocal with God's praise, and went gloriously on until there had been in Lee's army over 15,000 professions of repentance towards God, and faith in our Lord Jesus Christ.

Renfroe came to the army in time to share the hardships, privations, and dangers of the Chancellorsville, and Gettysburg campaigns, and to learn that while these active operations were not favorable to preaching services the faithful chaplain who stuck to post and did his duty, who was willing to share the hardships, privations, and dangers of his men (and Renfroe was one of these faithful chaplains) could frequently find opportunity for preach-

ing, holding a prayer-meeting, or speaking a word for Jesus on the march, in the bivouac, on the battle field, or in the field hospital. And when the great revival along the Rapidan begun he was one of our most earnest, and efficient workers, not only in his own brigade, but in many other commands as well. It was our rule at this period to preach from two to four sermons every day, and Renfroe was among our most active laborers in the great harvest field spread out before us. Soon after this work begun, he wrote: "We have a splendid protracted meeting in progress in the brigade. About twenty-five have been baptized, and others have joined other churches, and the interest is increasing. I believe that 100 anxious souls presented themselves for prayer last night after the sermon."

A little later Rev. Dr. A. E. Dickinson, the able and efficient superintendent of Army Colportage and Missionary work, went to aid Brother Renfroe in his meeting and wrote the following letter to the Religious Herald, which gives so vivid an account of the great revival that I insert it in full as follows:

"Camp Near Orange Court House, Sept. 1, 1863.

"For nearly a week I have been aiding Rev. J. J. D. Renfroe, chaplain Tenth Alabama, in a protracted meeting. I found Brother Renfroe nearly broken down, having been for three weeks preaching daily. Our congregations have been very large; for some distance the entire grove being crowded with deeply interested listeners. Never in my life have I seen men so eager to hear and be profited by the word spoken. Though I have preached nine times I have not seen one listless hearer among all the hundreds who have been in attendance. Not a word has been spoken during the services, and, so far as I could see, every man has seemed profoundly impressed with the solemnity and importance of the occasion. It is impossible to say how many have asked to be prayed for. On several nights not less than from 150 to 200 made this request of us. Many have professed conversion—not less, I should think, than 175. Last night our congregation was considerably larger than on any previous night, and the interest is evidently on the increase. Brother Renfroe is receiving many for baptism. While our meeting has been going on so pleasantly, just on the opposite hill, about a hundred yards distant, in the same brigade, is another of equal interest. It is being conducted by a Baptist minister, a lieutenant and a Methodist chaplain. Fifty have professed conversion. I will give a few facts, by way of illustrating the character of this work of grace. I announced at one of the meetings that there was an assortment of tracts in the chaplain's tent. In a few moments after I found numbers crowding around the tent and helping themselves. Each man looked over the packages and selected such as he wanted, and consequently every tract which explained the plan of salvation, or which treated of Christ, was taken, and the others left. As the soldier's eye would glance over the titles, when he came to 'The Great Question Answered' by A. Fuller, or 'Come to Jesus,' his face beamed with joy. No one seemed to feel that he had time to read of anything

(Continued on Page 10.)

# THE EDITORIAL PAGE.

## Preachers' Homes.

Some time since the Ledger wrote a plan for establishing homes for superannuated or disabled ministers of the Protestant churches. The Catholics have always provided for theirs, but the Protestants have not, except to a limited degree.

Recently the Methodists of Alabama have taken up this work, and have already provided many homes for their old preachers, and are working hard for others. The Methodist plan is to provide separate homes in the several towns and cities of the conference and districts and place the old ministers among friends. That is an admirable, but a costly plan. It costs more to provide these homes than the plan suggested by the Ledger.

The Ledger's idea is for each denomination to buy a tract of land in some desirable place where there are social advantages and where the place is accessible by railroad. This land to be divided into large gardens, with a number of houses about a central square, with walks and trees, the idea being to put the families near each other for mutual aid and protection and comfort. There should be a chapel and an assembly hall and library.

The land, say 1,000 acres, can be bought for \$10,000. The houses would cost, say \$1,000 each, on an average, some more and some less, according to size. For the Presbyterians, perhaps ten of these houses would be sufficient, and that would bring the cost to \$20,000. So with \$25,000 one denomination could provide for its helpless ministers, where they would find shelter, and where, with garden, orchard and chickens, there would be no suffering, no mental distress, and a minimum of cost to the church.

The Baptists would probably need more houses than the Presbyterians, but with \$35,000 they could provide a community where their worn-out ministers could be comfortable in their old age. With less than \$50,000 this matter could be finally disposed of in a practical manner. The churches would then be able to overlook the comfort and provide for the necessities of the men who have worn out their minds and bodies in the interest of religion.

It is time that all the denominations undertook this work and put forward systematic effort for the good of the aged and the decrepit.

We Baptists ought to take better care of our worn-out, aged, needy ministers. The sums we collect for their benefit are pitifully small and insufficient. We dare say that our beloved Secretary could tell many sad tales of want that have come under his observation as he has traveled over Alabama. Oh, brethren, let's do more for them in the future than we have done in the past.

## Brother Wylie Again.

In response to my article about Bro. Wylie in the Alabama Baptist, a good brother somewhere in the State wrote me a very kind letter in which he made inquiry about Brother Wylie, stating that he was willing to take one aged minister into his home and care for him as long as he lived.

I very carefully laid the letter away till I could have time to give it the answer that it so richly deserved; in fact I laid it away so carefully that I have been unable to find it again. I cannot recall the brother's name nor postoffice. I am sure this is providential, as it enables me to speak freely about the brother and his generous offer without telling who or where he is. I am sure that the Lord keeps a book of remembrance in which all such names are written, and that He will remember them when He comes to make up His jewels.

Unfortunately, or I had better say fortunately, Bro. Wylie is so situated that he cannot take advantage of the generous offer of our brother.

When I was at his home at Gravelly Springs, Lauderdale county, some four years ago, he was confined to his chair with chronic rheumatism. He had a small farm, which was too poor to raise a disturbance on. He had a wife and two grown daughters. On account of their father's physical and financial condition, his daughters were deprived of the advantages of education. But their devotion to their father is worthy of mention. He lacked no attention that they could bestow. They hired to their neighbors to work in the house or on the farm, to support their father. When I was there they had planted a crop of corn and were making an unsuccessful attempt to get a living from the clay hillsides from which the soil had long since "gone to parts unknown." They followed the plow in vain in this hopeless effort.

I have written thus at length about Mr. Wylie because he represents a class of preachers in Alabama. Brethren Crumpton, Ray, and others, are remarking about the scarcity of young preachers in Alabama. Perhaps this article may serve to explain why so few young men are entering the ministry. Sometimes they are not paid their salaries, and then left to die of want when "laid on the shelf."

If the brother wants to send a check to brother Wylie, he can write to Rev. C. C. Winters, Waterloo, or Rev. J. W. Vesey, Florence. But why not the State Convention appoint a Board of Ministerial Relief, and put some good man like W. Y. Quisenberry in the field to raise means to care for these aged ministers, as the Baptists in other states are doing? I see that his name in mentioned in connection with general evangelistic work. I am sure that every church that contributes liberally to the support of these aged ministers will enjoy a season of refreshing from the presence of the Lord. Alabama has no better man for the work than W. Y. Quisenberry.

May the Lord impress the Baptists of Alabama to care for their aged and helpless preachers as other states are doing.

B. F. Stamps.  
Northport.

## Editorial Paragraphs

We wish to announce the arrival of a prominent young Baptist, J. W. Hamner, Jr. We hope the young gentleman will be an honor to his father, a joy to his mother, and a servant of the Master.

At the Convention in New Decatur last year there was a loyal Baptist preacher as the guest of a prominent layman in North Alabama. Both got great pleasure out of the Convention. Brother, if you are able, take some worthy preacher with you to Troy.

There are some worthy preachers who will not be at the Convention unless their churches send them. They have worked hard, but their small salaries have made it impossible to save up enough to take the trip. They want to and ought to go, but they will stay at home unless some good brethren take the matter up and send them.

We have received the following Decennial publications from the University of Chicago, which may be had of them for 25c. net; Practical Theology, by Gerald Birney Smith; The Elements of Chrysostom's Power as a Preacher, by Galusha Anderson; Have We the Likeness of Christ? by Franklin Johnson. They are all attractively gotten up, and the latter is illustrated.

Rev. J. L. Jackson is supplying the Second Baptist Church at Selma during the summer. He will return to the Seminary next fall. We wish all of our young men who are doing supply work this summer would let us know about it in the same pleasing way in which we learned of Brother Jackson's being at Selma, for he sent us \$2.00 and the name of a new subscriber.

We wish our brethren in the ministry could realize the great importance of attending the State Convention at Troy. We Baptists ought to make more of our annual gathering. We ought to look forward with great pleasure to meeting friends from all parts of the State. There is nothing like knowing one another and all pulling together to carry on the Lord's work. We need to catch step and march to victory. Let's make it a point to be there.

On another page is the story of the tragic death of Hon. Joseph B. Graham and Miss Jeannette Joiner. Mr. Graham was the highest type of the Southern gentleman, a man of many gifts and yet modest withal, handsome and courteous, true and brave, and yet an humble Christian. His death will carry sorrow to many who knew him for his worth in private life and to many who knew him as the great champion of education. Our sympathy goes out to those nearest and dearest to him.

Rev. H. M. Long, of Columbus, Miss., has accepted a call as pastor of the Baptist Church at Carrollton, and it is practically certain that he will take other churches in the Union Association sufficient to occupy his full time. Brother Long is an able preacher,

strong in doctrine and excelled by few in thorough knowledge of the Scriptures. We hope his work in this field will be crowned with success and we welcome him to Alabama.

After many months we publish our "Renfro Edition." It is not what we had hoped to make it. We were disappointed in getting much data that we had counted on procuring. A number who promised articles failed to get them to us on time, and one on whom we leaned, Dr. J. L. M. Curry, has gone to his reward. And yet we are grateful to those who have met our wishes and furnished material for this issue. The memory of such a man as Dr. Renfro lives a long while, and our prayer is that our young men in the ministry in reading about his life will be inspired to give the best that is in them to preaching the gospel.

Last week the Birmingham News issued its fifteenth anniversary edition. It contained sixty pages, was profusely illustrated, and those sixty pages told of the marvelous growth and wonderful enterprise of Birmingham. It was a great paper in every way, not merely a trade review, but a well-rounded newspaper, telling of successes won in all ranks of life, and the story of the birth and growth of the News itself was one of the greatest successes chronicled. General Rufus N. Rhodes, editor and owner, forgetting for a time the great part his own personality has played in the making of the best newspaper property in Alabama, was generous enough to pen the following tribute to the men who he has drawn around him:

### THE BAND THAT MAKES IT.

There can certainly be no impropriety in the editor and owner of the News separating himself for a moment from the staffs of the paper's several departments, that he may express his sincere appreciation of the intelligent, earnest and loyal co-operation which he has always received from his associates and employes.

There may, of course, have been, sometime, or may be, somewhere, a brighter, truer, braver, better lot of workers than the band who makes the News.

But it's highly improbable.

Talladega, July 6.—Hon. Joseph B. Graham and Miss Jeanette Joiner, a popular young lady here, were run over and killed by a Southern railway train at the passenger station at 9 o'clock to-night.

Both of them were horribly mangled but lived for nearly two hours. Mr. Graham was conscious during his intense suffering and dictated his will just before he died.

Mr. Graham had gone to the station preparatory to leaving the city, and was standing on one of the tracks when Miss Bridges, his stenographer, accompanied by Miss Joiner, came to consult him about some business matter that needed his immediate attention.

The three were standing on a side track adjoining the station, and some distance from them on the same track was a long string of freight cars. The incoming passenger train struck these



# Boys' Summer Clothing at About Half Price!

We bought the entire remainder of the summer stock of Boys' and Children's clothing from Hahn, Dreytus & Co., the celebrated makers of juvenile clothing and are closing the entire stock out in two lots, as follows:

**Suits up to \$5 for \$2.97, Suits up to \$7.50 for \$4.39.**

Large line of Boys' and Children's wash and linen suits--at almost any price you want to pay. If you can't come, write.

**DON'T FORGET** that we are still closing out the great stock of Men's Suits bought of J. Mann & Sons, of Baltimore, at their recent liquidation sale. \$7.50, \$10, \$15 and \$20 are the prices. They are worth double.

**Louis Saks**  
Birmingham.

Clothier to the  
**WHOLE FAMILY.**



cars and they were knocked against Mr. Graham and Miss Joiner, Miss Bridges being pulled out of the way by a gentleman standing near by. The cars passed over Mr. Graham and Miss Joiner, mangling their forms in a horrible manner.

Mr. Graham was conscious until 10:30 o'clock, when he began to sink rapidly. He died in a few minutes thereafter. Miss Joiner died at 11 o'clock.

Miss Joiner was a daughter of George A. Joiner, one of the leading citizens of Talladega.

The unfortunate accident caused intense excitement in Talladega, and tonight the entire city is stunned with grief.—Age-Herald.

### What Is Your Excuse?

If you are offered happiness and refuse it, what is your excuse? If some one offers to supplant misery and distress with peace, enjoyment of life and comfort of body, and you allow it not, what is your excuse? Mr. Theo. Noel, and the Theo. Noel Company, of Chicago, whose announcement appears in these columns, wants to know what is your excuse if you are sick and ailing and refuse to accept the offer of thirty days' trial of Vitae-Ore at the Company's risk which they are making to the readers of this paper.

The offer "Personal to Subscribers" has appeared in these columns a number of times during the past two years, and hundreds are today blessing the day they read and accepted it, else the Company could not continue its announce-

Running accounts in the savings banks by mail is a new thing in Birmingham, but in the North and East, it is a very flourishing business and millions of dollars are on deposit and drawing interest in that way. There is no difficulty about it. Anybody any where can send money by P. O. Order, registered letter or check through the mails to the Birmingham Trust & Savings Co. The next mail will bring back a deposit book with receipt in it. The money will go to drawing interest and it can be checked out whenever the depositor wants it. In this way any person in the smaller towns or the country can run a savings account just as well as if he lived in a city with a bank. The Birmingham Trust & Savings Company will be glad to answer any inquiries by mail and give assurance of its responsibility.

ments from time to time. If you fear its genuineness, ask any of your fellow subscribers who have accepted it, and then, if YOU don't accept, what is your excuse? You need the medicine; you can have it for the asking; you take no risk; what is your excuse?

The editors of the best periodicals in the country endorse the Company and the offer—let their endorsement be your excuse for writing today for a package on trial. See large announcement in this issue.

### Drake's Palmetto Wine.

A complete medicine and tonic for immediate relief and absolute cure of Chronic Stomach Troubles, Flatulency,

Constipation, Liver and Kidney Congestion, Inflammation of Bladder and Catarrh of Mucous Membranes. When used for the cure of Bright's Disease, Diabetes and Female Troubles, it cures to stay cured and promotes health and vigor. One tablespoonful, once a day, establishes a perfect cure, and is a wonderful tonic for the appetite and nerves and purifies and enriches the blood.

The Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill., will send one trial bottle of Drake's Palmetto Wine free and prepaid to every reader of the Alabama Baptist who needs such a medicine. Simply send your name and address with request for one bottle of Drake's Palmetto Wine prepaid, free of charge.

## Savings Banks

Have Millions of Dollars Deposited by Mail.

### We Want Young Men

and young women who are ambitious to correspond with us. We can show you many advantages of a business education and also show you how quickly and easily one may be acquired. We pay R. R. fare. We guarantee positions. Write for catalog.

**BIRMINGHAM  
BUSINESS COLLEGE,**  
WILLARD J. WHEELER, President.  
Potter Building, - - Birmingham, Ala.

### Mortgage Sale.

By virtue of the power of sale contained in a mortgage executed by Hollis B. Parrish to the undersigned on the 22nd day of March, 1902, which mortgage is recorded in Volume 304, on page 154 in the office of the Probate Judge of Jefferson County, Alabama, the undersigned J. S. Russell will sell to the highest bidder for cash in front of the court house door of Jefferson County, Alabama, on Saturday, July the 25th, 1903, during the legal hours of sale, the following described real estate to-wit: Lot number eight (8) in Block number one (1) in R. M. Green's Addition to Owenton, Alabama, a map and plat of which addition is recorded in the Probate Office of said county; said lot situated in the NW 1/4 of the S W 1/4 of Section 34, Township 17, Range 3, west in said county. Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in same. Dated, this June 29th, 1903.

J. S. Russell,  
Mortgagee.  
Kerr & Haley,  
Attorneys for Mortgagee.

**\$5,000  
FOR STATE MISSIONS  
BY JULY 15.**

Subscribe for the Southern and Alabama Baptist.

**Rev. J. J. D. Renfroe, D.D., in the Confederate Army.**

(Continued from Page 7.)

else except the way to be saved. Another interesting feature in the meeting is the deep solicitude which all seem to have that they may be genuinely converted. The young converts often come to us privately deeply affected, in many cases weeping and trembling, to ask for further instruction as to what constitutes conversion. They have an unspeakable dread of being deceived on this point. One young man, the son of a Baptist minister, said to me: 'Oh, sir, I have a little hope, but I am afraid to confess it, for fear it may not be well founded.' Another said that for months he had been hoping that he was a Christian, but that he was 'so afraid that he might backslide and dishonor his Master.' It is interesting, too, to see how long the work of grace has been in progress in many hearts. Several have for more than a year been under deep conviction and been seeking the Savior. Not a few have received their first religious impressions on the battlefield. I think eight or ten spoke of having been convicted at the Chancellorsville fight, while an interesting young man assured us that during the battle of Seven Pines, while his comrades were falling around him, he promised the Lord that he would love and serve Him; from that day to this he has been trying to make good his vow. Without doubt, in hundreds of instances, the shock of battle has been sanctified to the saving of souls. It is worthy of record that this meeting is greatly developing the gifts of Christians. Many a brother is aroused to his duty to put forth active efforts for the salvation of sinners. Two of the young men, members of the Tenth Alabama, are now holding a protracted meeting in a neighboring camp. They go over every evening and preach the gospel, comforting and encouraging Christians and warning sinners. A revival has sprung up under their labors. A chaplain of a Virginia regiment remarked, yesterday, that the Master intends honoring many of these young men by putting them in the ministry. We have, from the beginning of the war, been pleading with the churches to send preachers to the army, and with some little success. It seems, now, that the army itself is to produce a supply. I beg that all through the land earnest and constant prayer be made that scores and hundreds of Christian men in the army may be called of God to the work of the ministry. How refreshing is the thought of hundreds of such ministers returning, after the war is over, to aid in establishing churches and in preaching the gospel to 'every creature.' Rev. J. J. D. Renfroe, a laborious and successful chaplain, was for a brief period in the employ of the Sunday school and Publication Board. When he made known the fact that he had arrived at the conclusion that it was his duty to give himself to the army, his churches were very unwilling to give him up. At one church, after several had spoken against his leaving, three of the sisters remarked that while they valued as highly as any Brother Renfroe's services, they could cheerfully give him up to labor in the army, for they had sons there for whose conversion they felt very deeply. Each of these three sisters has received a great blessing. The sons of two of them have professed conversion, and the son of

the third has been restored to the fellowship of God's people, from whom he had wandered. I cite this incident with the hope of encouraging the churches to give their pastors, at least for a few months, to this work. Your own son, or brother or father, may be converted through the preaching of your minister in camp. And if this may not be, some one else may be reached and saved. Then encourage your pastor to go, and send on what funds you may be able to contribute, with which to publish camp hymns, Testaments and tracts for our brave soldiers.

"A. E. Dickinson."

On Sunday evening, Sept. 6, 1863, I had an engagement to preach for Brother Renfroe in the revival meetings which he was then holding in his camp near the Rapidan not far north of Orange court house. As illustrating the character of our work at this time I may say that I preached to a large congregation in my own brigade (Smith's, Va.) at 6 o'clock that morning. At 11 o'clock I assisted in the ordination of Brother W. G. Curry of Battle's (Ala.) brigade who had been serving as a gallant private soldier, but was now called to the chaplaincy of the Third Alabama Regiment. His church at home had asked the Baptist Church at Orange court house to call a presbytery for his ordination, and after a thorough examination we proceeded to set him apart to the full work of the gospel ministry with a very solemn and impressive service in the presence of a large congregation. In the afternoon I witnessed a very interesting baptismal scene in a small stream near the railway about a mile and a half north of Orange court house. In the presence of about 5,000 soldiers, Dr. Andrew Broadus of Caroline county, Va., (at the request of Chaplain Hildry E. Hatcher of Mahone's Virginia brigade who was sick), and Dr. Renfroe buried with Christ in baptism eighty-two soldiers who had recently professed faith in Christ. I have never seen a more solemnly attentive crowd, or a more impressive baptism. About dusk I went with Brother Renfroe to his place of worship. The men came from all of the neighboring camps, and when after most solemnly impressive introductory worship—I arose to preach the light of the fire stands revealed to me at least 5,000 men, seated on rude logs or on the ground, and with eager, upturned faces ready to drink in every word the preacher had to say. I remember that the text was: "The blood of Christ Jesus His Son cleanseth us from all sin," and I tried as simply and as earnestly as I could to tell "the old, old story of Jesus and His love." I could see in the dim light the intense interest as "Something on the soldier's cheek washed off the stain of powder." There was nothing sensational in the sermons, nothing sensational in the quiet invitation for all who were concerned about their souls and wished an interest in our prayers to come, and give us their hands, and yet calmly, and quietly but with deep emotion they continued to press forward until we converted over 600. Upon an invitation to all who had been enabled to trust Jesus as their personal Savior to come forward over 200 responded. Think of that! If after a few weeks' meetings in one of our churches as many as 200 profess conversion, it is considered a great revival—and so it is—but here was a case in which there were over 200 inquirers and over 200 professions at one service.

I remember that as we came from the meeting of the Southern Baptist Convention in Baltimore Renfroe and I sat on the rear platform of the train of cars, had a glimpse of the scene of the baptism, recalled the service of which I have spoken, and talked over again many hallowed memories of the great revival, and other incidents of our army work.

Renfroe was one of the best preachers we had in the army, and produced a powerful impression when before the large crowds of soldiers who gathered to hear him. Indeed I doubt if he or any others of our army preachers ever preached as well elsewhere as they did in the army. As we looked into the eyes of these patriot-heroes—bronzed veterans of many a great battle and realized that they might be hearing then their last message of salvation it stirred one's heart to its very depths and if a man had any preaching ability it would come out under such circumstances. And our men uniformly preached—not science, literature or politics but—the fundamental truths of the gospel. We knew nothing of new theology or the "Higher criticism"—we did not abuse "the Yankees," or argue about the war, its causes, or its conduct—but we sought to direct men into "the old paths" of God's old truth, to expound God's word which we fully accepted as His inspired truth, and we preached without reserve the grand old doctrines of salvation by Grace, Justification by Faith, and entire consecration of body, mind, and soul to Christ. Renfroe was among the most effective of these "preachers of righteousness."

I remember that on a Thanksgiving Day he preached to his brigade such a powerful, and practical sermon that the officers and men had it printed to send home for the comfort, and encouragement of their loved ones. But after all the story of his army life is best told by Dr. Renfroe himself in a letter he wrote me when I was preparing my "Christ in the camp, or Religion in Lee's Army," and I will, therefore, give this letter in full as follows:

"Talladega, Ala., Jan. 31, 1867.

"Dear Brother Jones: In attempting to give you some account of the religious character of Wilcox's old brigade, in the army of Northern Virginia, I find that I am entirely dependent upon my memory. I loaned my 'notes' of events to a brother, who now informs me that he cannot lay his hand on them, having mislaid them.

"The Tenth Alabama was the regiment of which I was chaplain. The brigade was composed of the Eighth, Ninth, Tenth, Eleventh and Fourteenth Alabama Regiments. I reckon this brigade comprised as noble a body of men as ever served in any army. I reached my post of duty while the army was in winter quarters at Fredericksburg, in the early part of the year 1863. There were then three other chaplains in that brigade, but they were all then absent but one. Very little preaching had been done in the brigade up to that time. Many Christian soldiers and other good disposed men told me that I could do no good in preaching to soldiers, but all seemed glad to welcome me among them. I was acquainted with a large number of the regiment before the war. The first Sabbath after I got there I preached twice, and from that time until I left them, I had a large attendance upon worship, and as good order in my congregations as I ever had at home. About that time the Rev. Mr. Bell of Greenville, Ala., visited the

Eleventh, which had no chaplain. He and I preached daily for two weeks. He baptized a Mr. Lee of Marion, Ala., the first profession that I saw in the army; though there were many men in the brigade who were Christians before they went to the army, and who maintained their religion. The chaplains of the brigade soon returned. We built arbors, and preached regularly to large and attentive congregations—on through the spring this continued—only interrupted by the battle of Chancellorsville. Then came the campaign to Gettysburg. I preached thirteen sermons on that campaign, but not more than half of them to our own brigade. I preached several sermons in line of battle. After we returned to the south side of the Potomac, at Bunker's Hill, we had several sermons in the brigade. Two of the chaplains (Mr. Rains of the Fourteenth, and Mr. Whitten of the Ninth), remained at Gettysburg with the wounded. Up to this time I saw but few signs of the good work—I saw no evidences of revival—I heard of no conversion in our brigade. Then we fell back to Orange court house. There we at once established arbors—one in the Fourteenth, one in the Tenth, and began to preach. Rev. Mr. Johnson, chaplain of the Eleventh, and Mr. Cumbie, Lieutenant in the Fourteenth, did the preaching at the Fourteenth's preaching place. Their labors were blessed, and many were converted. At the preaching place of the Tenth I did the preaching for the most part. This lasted for about six weeks, in which time I was visited and aided by Rev. A. E. Dickinson of Richmond, who preached for me a week; then by Rev. J. B. F. Mays of Alabama, who preached nearly a week for me. God greatly blessed our efforts. I have stood at that place at night and on Sabbaths and preached, as it seemed to me, to a solid acre of men. I think I have seen as many as five or six hundred men in one way and another, manifest at one time a desire to be prayed for. I have never seen such a time before or since. There were as many evidences of genuine penitence as I ever noticed at home—yes, more. Almost every day there would be a dozen conversions, and there were in the six weeks in the brigade, not less than 500 who professed conversion. Not all of our brigade, for there was a battalion of artillery camped near us, and other brigades, who attended our preaching, many of whom professed religion. We estimated the conversions then at 550. I baptized about 100, Brother Cumbie about fifty, and most of the others joined the Methodists. This work, as you know, prevailed nearly all through the army. But it was partially interrupted by the fall campaign, when we drove Meade back to Bull Run. But the army returned from the campaign to Orange, went into winter quarters and spent the winter there. Part of this winter I was at home on furlough. But prayer-meetings, Bible classes and preaching were successfully kept up through the winter. And the revival also, in a less degree, continued. The Young Men's Christian Association was largely attended, many went to exhorting, and a great many prayed in public, some of whom were greatly gifted. A most interesting feature was the large number who would retire after the evening 'roll-call' in groups, to pray. Walk out from camp at that hour in any direction and you would find them, two, three, half-dozen and a dozen, in a place, all bowed in the dark, earnest-

ly praying for themselves and the conversion of their comrades; they nearly always took some unconverted ones with them.

"Through the awful campaign in 1864 there were very limited opportunities to preach to this brigade. It was almost constantly under the fire or on the march. From the Wilderness to Petersburg and around Petersburg, this was the case. Though I preached to them as often as I could, yet most of my preaching was to other commands. I have several times preached when shot and shell were flying over our heads, and also several times I had minnie-balls to strike in my congregation while preaching. We often had prayer-meetings in the trenches, where God did greatly bless and comfort our hearts. In the winter quarters at Petersburg there was much faithful preaching, and regular prayer-meetings kept up in this brigade.

"1. I believe that the conversions were genuine. There were exceptions of course. But I received candidates for baptism just as I do at home, i. e., I assembled the Baptists of the regiment, heard a relation of the applicants' Christian experience, took the vote, etc. All other Baptist ministers, I think, did the same. And their statements of the work of grace were clear and satisfactory.

"2. So far as my knowledge extended, these converts maintained their professions with astonishing faithfulness. Up to the time that I left them, I knew of but two or three exceptions.

"3. The character of the brigade was decidedly moral and religious, compared with what it was before this good work began. The worship of God became a fixed part of the regular duties of the brigade. The religious element was as well defined, as well organized and as constant, as in any congregation to whom I have preached. Christians were recognized as such, ministers were respected and kindly treated and loved. I have never had a congregation at home that seemed to esteem me more, and certainly I never loved a congregation so much. I never was treated disrespectfully by a soldier or officer while I was in the army—not in one instance. They preserved a tender regard for my feelings. None of them ever gambled or swore in my immediate presence; if any did swear in my immediate presence in a moment of unguarded levity or haste or passion, they always followed it with a becoming apology. Card-playing and the like ceased to be public in this brigade, except among the Irish Catholics, of whom there were three companies, who seemed 'neither to fear God nor regard man;' only they were very good soldiers.

"4. The officers of my regiment, to a man, were respectful to me and to my position. They always attended preaching. There was no exception. Some of them were good Christians, while all believed that there was no officer in the regiment worth more to it than a good chaplain, and no part of their daily duties of so much importance as that of religious services. The men who commanded the regiment for the most part of the time that I was with them, were: Colonel W. H. Forney, Episcopalian; Lieutenant-Colonel Shelley, Methodist inclined; Major Joseph Truss, Baptist; Captain Brewster of seemingly no fixed denominational preference. There never was a time that any one of these noble spirits would

not do any and everything that I desired to further the interests of public worship, preaching, prayer-meetings, etc. They did not allow anything that they could control to interfere with our hours of worship. And Colonel Shelley, who commanded most of the time (Colonel Forney being a prisoner), often said that the work of the chaplain was essential to the welfare of the regiment, essential to its efficiency, etc. The officers of the brigade, nearly all of them, were similar in conduct and disposition to those of my own regiment. And so I found the officers throughout the army, so far as I had opportunity to test the matter. No one of any rank ever treated me other than respectfully and kindly.

"5. There were some very efficient Christians in the brigade. Lieutenant Cumbie of the Fourteenth Regiment, was a most useful man. He was pious, devoted and active, a very good preacher, a brave soldier and an efficient officer. Privates E. B. Hardie of the Tenth, and Jacob Nelson, of the same regiment, were both most excellent young men, faithful and zealous in the service of the Lord, and brave soldiers. Both of them were young ministers. These three men were Baptists, and are pastors at home now, and successful. There were many others who were not preachers, that were in every way faithful and true.

"6. So far as I have been able to observe, those who professed religion in the army and lived to get home, are as faithful, constant and zealous now, as any other part of the religious community. I am pastor of several of them, and I know many others. Some of them are splendid church members; but some have made a slip of the faith, or never had any faith. Yet I think three-fourths are maintaining a good profession, and proving that they were truly converted.

"7. I believe it was generally conclusive that religious men made the best soldiers. And I know that officers frequently expressed themselves as believing thus. Religious soldiers complained less at army regulations, hard service and short rations. They did their duty more generally and more willingly, and I never knew one of them to disgrace himself in battle. Many of them died at their posts. They straggled less on marches, and committed fewer depredations on the rights of citizens.

"8. The religious status of this brigade remained firm and decided to the surrender of the army.

"Brother Jones, I am aware that this letter is a very poor and indifferent account of the religious standing of my old brigade. Maybe, however, that you can get something out of it. I baptized about 200 while I was in the army, two years, but nearly half of them were men of other brigades than my own, and converted under the ministry of other men. The Lord bless you in your good work. Yours fraternally,  
"J. J. D. Renfro."

We were blessed with a number of faithful, consecrated chaplains in the army of Northern Virginia, and among the foremost of them stood J. J. D. Renfro. Abundant in labors, his work was greatly blessed, he had "many seals to his ministry," and I doubt not that he has met "over there" many soldiers whom he won to Christ, or whom he helped to lead Christian lives, and that he has revived with them precious memories of the gracious seasons when

we found "Christ in the camp" with such wonderful power.

J. Wm. Jones.

From Livingston.

I desire to say a word for our work here. I came to this field, Livingston and Eutaw, as successor to Dr. W. G. Curry, and I find the work so finely organized and working so smoothly that I adjust myself to the work as I find it. Dr. Curry's thirteen years with this people has left a magnificent impress for righteousness upon the city. Everybody speaks in the highest terms of Dr. Curry. May he long live and plant and impress himself in Clanton as he did here.

Mrs. Annie Grace Mellon looks after the infant class in Sunday school, and last Sunday we had Bible Day which was a success every way. Due to her invincible energy. Our Sunday School Board at Nashville got \$10 as a result. Mrs. Mellon also looks after the mission collection each first Sunday. Our energetic Wade Coleman never lets up on church work; is at every service, prayer-meeting and all. He takes his stand at the door and takes the hand of each one as he enters the Sunday school. He is a product of the Holy Spirit in regeneration and B. Y. P. U. in practical Godliness. His equal as superintendent of Sunday school and church work is not found in every church. Our clerk and Bible teacher, Mr. Cusack, was educated for the law as a profession and of another church by training and religious persuasion, but he swung into the Baptist ranks and by education and early training and Baptist adoption he is one of the best of Bible teachers. His class is made up of lawyers, M. D.'s, city officials, merchants and farmers. There are many others worthy of special mention, but my article is being lengthened. I hope to meet you at Troy. I am anxious to get acquainted with the ministry and general work of the churches in the State.

Hope we will have large attendance at Troy.

We are expecting Dr. Gross to assist us in a meeting at Eutaw first of July. Will let you hear from this church and work later. Some of God's purest elect live in Eutaw.

Lovingly,  
B. L. Mitchell.

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 429, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Ripley, Tenn., June 1, 1901.  
Dr. 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. BRITTON  
Pastor Baptist Church, Ripley, Tenn.



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Disordered Stomachs, Sick  
Headache and Constipation.  
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Tarrant Co., 21 Jay St., New York

From Sheffield

Tuesday, June 23d, was red letter day for the Baptist Church at Sheffield. The laying of the corner stone of the new brick structure had been planned for two weeks. At 4:15 p. m. on that day a large concourse of people gathered around the new building and the following program was rendered. That grand old hymn, Coronation, rang out on the evening air led by select choir, joined in by hundreds of interested spectators. Selection of Scripture was read by Rev. O. E. Comstock of Furnace Hill Baptist Church, followed by an invocation by Rev. T. V. Neal, pastor of Tusculum Baptist Church. Rev. E. M. Stewart, pastor of the church, then introduced Hon. J. C. Harris, mayor of the city of Sheffield, who in a ringing speech for the upbuilding of the moral standing of the community and the spread of the truth in Christ prepared the hearts and minds of the audience for one of the most masterful open air efforts ever made in Sheffield by Rev. Austin Crouch, pastor of the First Baptist Church of Corinth, Miss. The speaker's subject was the words of the Master to Moses as the children of Israel stood on the banks of the Red Sea, "Speak unto the people that they go forward." From the beginning he riveted the attention of the entire audience and for thirty minutes held them enthralled by his logic and eloquence. His address was not only logical and eloquent, but the Spirit of God seemed to move the speaker as he told in burning words how God removed the difficulties out of the way of those who sought to honor Him. At the conclusion of his speech he asked for a practical demonstration of their appreciation of the mercies and blessings of God. Upon this appeal the subscriptions and cash began to come until \$800 had been added to the building fund of the church. After this the box was opened for deposits, the pastor placed therein a copy of the Bible, Dr. C. T. Morris, one of the deacons, placed a list of the original members constituting the church, together with a piece of the old church building in the box, E. E. Evans, another of the deacons, followed with a list of the present membership, together with the officers and deacons, A. J. Ivie, another of the deacons, placed therein a list of the Sunday school officers, teachers and pupils, J. C. Bonds, the senior deacon, put in a list of the Ladies Mission Society, a list of the B. Y. P. U., Sunbeams, a copy of the Southern and Alabama Baptist, a copy of the minutes of the Colbert Baptist Association, the number of the brick layer's union, and a coin of the mintage of 1903, were placed in the box which was placed in the corner stone when the pastor and deacons lifted the stone into place. After the doxology, Rev. A. Crouch pronounced the benediction, and the people went home with glad hearts because an opportunity of contributing to so good a cause had been given them.

A. J. Ivie.

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FOR STATE MISSIONS  
BY JULY 15.

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If you are interested in obtaining a dental education, write for free catalogue of full instruction.

ADDRESS DR. S. W. FOSTER, DEAN, 100 NORTH BUTLER STREET, ATLANTA, GEORGIA.

### Convention Notice.

Delegates to the Alabama Baptist Convention, and those to the W. M. U. Convention, and preachers who expect to attend the Preachers' Conference which meets in Troy on the day before the Convention, are requested to send their names as soon as practicable to John T. Trotman, chairman of Committee on Hospitality. Prompt compliance with this request will prevent confusion on their arrival here.

A. B. Campbell, pastor.

Troy, Ala.

### CHEAP SUMMER TOURS.

To the Great Lakes, California, Colorado, the Rocky Mountains and other western resorts; to Michigan, the Virginias, North and South Carolina, Tennessee, Kentucky, and all summer resorts in the United States and Canada. Low rates via Mobile & Ohio R. R. Tickets on sale daily to Sept. 30th. Ask agents or write John M. Beall, A. G. P. A., for full particulars.

### Notice of Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by Mattie Deason and her husband, Ed Deason, to the undersigned Jonas Schwab Company, which said mortgage is in Volume 308, page 210, in the office of the Probate Judge of Jefferson County, Alabama, the undersigned will proceed to sell, to the highest bidder, for cash, in front of the court house door of said county, during the legal hours of sale, on Saturday, August 1st, 1908, the following described real estate set out in said mortgage, to-wit: Lot six (6) being a block of land 60 feet by 135 feet, described as commencing three hundred feet (300) west and twelve and one half feet (12 1/2) North of the Southwest corner of the East half of the Northwest quarter of Section two (2) Township eighteen (18), Range three (3), west, for a point of beginning; thence North one hundred and thirty-five feet (135) West fifty feet (50) South one hundred and thirty-five feet (135) thence East fifty feet (50) to point of beginning, being in Jefferson County, Alabama.

Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in same. Jonas Schwab Company, Mortgagee. Kerr & Haley, Attorneys for Mortgagee.

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<b>Tuition Free.</b>	

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### RESULTS.

University of Virginia, Charlottesville, Va.

July 15th, 1902.

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

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

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

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

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

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Dean of the College Faculty, University of Pennsylvania.

For information of courses, expenses, and condition of admission, address

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*Heiskell's Ointment* accomplishes astonishing cures of skin diseases, after the most powerful internal remedies have failed. After bathing the part with *Heiskell's Soap* use *Heiskell's Ointment* and it will quickly remove all Blisters, Pimples, Eruptions and Sores. Cures Tetter, Erysipelas, Salt Rheum, Scald Head, Itch, Ringworms, Ulcers, Piles, Barber's Itch; relieves and heals Burns and Scalds. Makes the skin soft and beautiful. Prescribed by physicians for half a century. At druggists 50c. Send for free book of testimonials.  
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Just a little XANTHINE now and then stops the disagreeable itching and dandruff, and if the hair is gray, faded or not in good condition, restores the original color and lustre and produces rapid and luxuriant growth.

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At druggists. Price, 5c. Insist on getting it. If your druggist has not got it, send us 5c. and we will send you a bottle. *Charles F. Peck, Highest Testimonials. Write us for circulars.* XANTHINE COMPANY, Richmond, Va.

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I will remit you upon advice as to expense. Yours very truly,

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Fine cuisine, handsomely furnished rooms, convenient location, polite attention. One of the South's finest hostleries. For special rates during B. Y. P. U. Convention write to J. LEE BARNES.

**THE BALLARD HOUSE,**

Peachtree Street, Opposite the Governor's Mansion

Is one of the best family hotels in the South. Delegates and visitors to the B. Y. P. U. Convention who desire a quiet and convenient place should write to J. D. BARNES, Manager.

**State Convention.**

(Continued from page 5.)

U. grown as in the South; that out of these Unions our churches have taken not a few deacons, teachers, and even preachers; that not a few tithers began their work in the Unions, and that our churches, parents, pastors and teachers are attempting more and more the education of the youth along lines that cannot be undertaken in the Sunday School or elsewhere. This kind of work cannot be tabulated, and while it has helped to swell the rising tide of missions and education in the South, it cannot lift its voice and say, 'behold these figures, I made 'em!'

It occurs\* to us that the Unions of Alabama are not giving the attention to the Christian Culture courses that they should. We readily admit that it takes time and study to accomplish anything along this line, but the time thus spent will pay handsomely. If your Union finds it impossible to carry all of the Courses, do what you can. Try one of them. We are quite sure that almost any Union can successfully carry one of the Courses.

**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.

**Rev. J. J. D. Renfroe, D. D.**

By Wm. C. Ward.

In December, 1886, Dr. Renfroe, then editor of the Alabama Baptist, called on me as he often did to discuss matters connected with the upbuilding of the Baptist interest in Alabama. His heart yearned to return to the work of the pastorate, in which he had enjoyed most of his ministerial life, having served the Talladega Church continuously seventeen years. The South Side Baptist Church of Birmingham, had then for nearly two months been without a pastor. Something was said as to his acceptability to the South Side Church, I told him "I would be enormously glad to have him for a pastor, and would be pleased to present his name to the church." The fervor of the expression affected him very much, and with his approval at the next meeting of the church, I presented his name and he was promptly elected. He served the church during 1887, the State Mission Board aiding in the payment of his salary. He made a condition of serving the church for the year 1888, that the church should accept no aid from the State Mission Board, and should require all his time. Unfortunately for the church, he died in July, 1888.

Dr. Renfroe was in character a superb Christian man. Brave and wise in the discharge of duty, he reprovved with courage, and skilfully guided the erring back to duty, strengthened the weak knees, and with sympathy comforted the distressed. He had a large field to cultivate, and did his work patiently, until he was almost exhausted. He studied to know his people, and to supply their several needs. His great work in a wide and scattered population was to find out the people who ought to be and were not members of his congregation. As he was poor, and the church poor, he did this laborious work on foot, and from house to house. After the death of his wife, he gave up

housekeeping, and occupied a room over a store on Nineteenth street. It was here that the disease developed of which he died. So great had been his labors in gathering his flock and looking after them, that at the beginning of the second year of his pastorate in a sermon concerning the work he expected of the membership, and what he had set for himself to do, he plainly told his people that to continue to visit them as he had been doing and properly prepare for the people, was more than could be expected of him, and was more than he could possibly perform, and that in future he wanted his people to understand that preaching the word was the chief work of the pastor, and that to preach to his congregation, laborious preparation was necessary. He never went into the pulpit without thorough preparation, and never preached a poor sermon. He always did the best he could, and the very best the occasion demanded. If his congregation was made up of well informed people, he endeavored to so preach that they should go away instructed; if his congregation was composed of comparatively ignorant people, he labored to so preach as to instruct and elevate them. "The common people heard him gladly" because they understood him and he understood them. As he grew older, his sermons improved. He was ever a learner. The greatest service of his life was rendered in the army of Virginia among the brave boys in gray. He was always on duty, and always did his duty bravely. Had he lived longer, what a history of the great war he might have written. Instead of simply publishing his sermons, the intervals between his sermons ought to have been filled with what he saw, and of the things of which he was a part, the men he knew, and the great deeds they did.

He made of himself all that could have been made of so frail a body, and did all that he could do. It is idle to say what he might have done, if his early opportunities had been better, for he was a plow boy. No more could have been done. Single minded, earnest, of strong convictions, of great mental and moral courage, his life was full of labors, and when he laid down the burden, his released spirit rose to God, and to his everlasting rest. We shall not again look upon his like.

**For Nervous Women.**

**Horsford's Acid Phosphate.**

It quiets and strengthens the nerves, relieves nausea and sick headache, and induces refreshing sleep. Improves general health.

**The Troy Convention.**

L. O. Dawson.

What of it? Are we getting ready to go? Will the brethren be there in great numbers? What will be the main things before us? Will we stay till we can put things in shape, or will we begin "rushing" things so we can get off on a certain train?

**A PLEA FOR TIME.**

Most of us are busy—very, very busy. But after all, isn't most of the hurry "in our minds?" Of course there may be special emergencies to call various individuals away, but under ordinary circumstances we can take all the time needed and be the better off for it. Our Methodist brethren take a solid week for their conferences. They arrive Monday night, and it is a serious matter indeed that can take them away

before the following Monday night, when the appointments are "read out." True, they throw away a whole lot of time in "passing characters," but as unnecessary as that is, they still remain and go through the matter as solemnly as if the church on the field, the ones who only can know the whole facts, had nothing to do with it.

The point I make is that after the week is over, part of it wasted and part of it used—when the work is over and they get back home, behold, the churches and the folks are all there just as if the preacher had never taken his eye off them.

Sometimes it looks as if we Baptist Messengers feared our churches would all vanish into thin air if we left them long enough to do the work of the Convention as it ought to be. Look at the Troy programme! See how it is jammed and crowded into a few hours. We go to no little expense to the Convention and then hurry away with our work half done.

**THE MODEST BROTHER.**

"Well, they don't need me; they can get along without me, and I'll go home today." So says a delegate about the close of the second day. He pats himself on the head, and feels so humble and modest. The fact is, he just wants to get back home to his old place and habits. He lacks energy to stay. "Shut off all discussion; we want to get off on the next train." This hurry, this needless hurry of impatient delegates, has robbed many of our meetings of their power.

**WHAT SPECIAL WORK**

is going to absorb our thought at Troy? I cannot tell—all our work needs special emphasis, but this far in advance I want to beg the brethren to make earnest prayer for and take earnest thought of ministerial education. The cry comes up from all sections, "Where can we get a well-equipped pastor?"

Strangers are coming to us from the four quarters of the earth. New towns need men—need them now. Our country churches are calling for them—new fields—old fields—hopeful fields and fields hopeless, all sorts are calling for men, not only pious and godly, but trained men.

Very few young men are entering the ministry in my association. How is it in yours? Didn't the good Lord say something about praying for laborers? Have any of your churches been making that a subject of prayer? Does the work of the churches cease when they make a contribution for ministerial education? Will the delegates at Troy seriously consider this matter, or will they "shut off discussion to catch the next train?"

Tuscaloosa.

**The Combination Oil Cure for Cancer.**

Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have hitherto been attended with such fatal results. The fact that in the last ten years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating these horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of oils. Address the home office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

From Hon. James Crook.

Rev. Frank Willis Barnett, Birmingham, Ala.:

Dear Sir: Answering your complimentary letter of the 3d inst., I regret to say that having to rely exclusively on untreasured recollections that have become indistinct and inaccurate through the lapse of many years, embracing the most eventful period of my life, I am too poorly equipped with data necessary to a faithful and reliable presentation of the early life and war record of Dr. Renfroe, to undertake it in the hope, or reasonable expectation, of either doing him justice or myself credit. I knew more of him during and since the war than preceding it. He was my brother and my comrade. My intimate, and long, association with him, now a sweet and sacred memory, has been to me a continuing inspiration to the cultivation and development of those ennobling attributes, and exalting traits, of character, which were so unconsciously and unaffectedly conspicuous with him in all the relations of life. He stopped at no half-way house, no relay station, in anything he assayed to do, and obstacles and difficulties that confronted him in the accomplishment of his purposes, only stimulated him to greater endeavor and made possible grander achievements. As a Christian he was zealous, devout and practical; deprived of the advantages of a collegiate education, he was assiduous in the study of theology, with home as his seminary and the Holy Spirit as his teacher and interpreter: as a minister of the gospel, he was consecrated, magnetic, and powerful; as an army chaplain, duty was his only rule of action and measure of conduct; as a citizen he was incorruptible in integrity, and unswerving in loyalty; as a friend he was absolutely unselfish in his devotion; he honored and adorned every public sphere of usefulness in which he was called to act, but was greatest and grandest in the quiet precincts of his own home, hallowed by domestic tranquility, parental affection, and filial respect and devotion. Dr. Renfroe's was a well rounded character, and one of the most remarkable men I have ever had the pleasure of knowing, when the adverse conditions that restrained his progress, and his unconquerable will sanctified by divine grace, in overcoming them, are considered. I sincerely regret that I am so poor in the resources necessary to a satisfactory compliance with your request.

Yours fraternally,  
James Crook.

**Dr. Renfroe's Sermons.**

I heard some of his sermons that he preached in the war at Petersburg. Am the soldier referred to in the introductory, that walked six miles to get him to preach for General Law's brigade. I heard him preach a missionary sermon at the Eufaula Association, held with Mt. Zion Church, this county, Bullock, in 1875, that I have often wished to see in print; it certainly was the grandest sermon I ever heard on the subject. He gave a short history of the Baptists, especially during the times of great oppression about the time of the organization of the Federal compact.

Wm. C. Jordan.

Midway, Ala.

Subscribe for the Souther and Alabama Baptist.

**\$ 22.00**  
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Account

**INTERNATIONAL CONVENTION, EPWORTH LEAGUE.**

Tickets on sale July 13-14-15 good returning July 20, only when executed by joint agent. Upon deposit of ticket and payment of fifty cents with joint agent not later than July 19, limit will be extended until August 15th.

Ask Ticket Agents for particulars, or write

A. B. FREEMAN, T. P. A., : : Birmingham, Ala.

**LOW RATES**  
via  
**FRISCO SYSTEM**

**Colonists Rates to Southwest**  
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**to Southwest.**  
Tickets on Sale twice a month.

**General Assembly Presbyterian Church, Los Angeles, Cal., May 21st--June 2nd.**

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**National Association Master Plumbers, San Francisco, Cal. May 19th-22d.**

**One way Colonist Rate California and the Northwest, April 1st --June 30th.**

**Union Pacific R. R. Co., Cheap Colonist Tickets to THE NORTHWEST, Portland, Seattle, Tacoma and Intermediate Points and California,**

**From February 15th to June 15th, 1903.**

For literature and information address  
J. F. VAN RENSSALAER,  
General Agent,  
13 Peachtree Street, Atlanta, Ga.  
G. W. ELY, Trav. Pass. Agt.

**REDUCED RATES TO ATLANTA, GA., AND RETURN.**

Account meeting Baptist Young People's Union of America July 9th to 12th, Southern Railway announces rate one fare plus twenty-five cents for the round trip. Tickets on sale July 8, 9, 10th, with final limit July 15th. An extension until August 15th can be obtained by original purchaser depositing tickets with Joint Agent prior to July 15th and upon payment of fee of fifty cents. Southern Railway affords excellent schedule to Atlanta, having three trains daily to that point. Dining car service.

For further information, apply to  
J. C. Lusk, D. P. A.

H. P. Latimer, T. P. A.  
Birmingham, Ala.



Effective January 4, 1903.

**EASTBOUND.**

	No. 2, Daily.	No. 4, Daily.
Lv Birmingham.....	4:40 am	4:00 pm
Ar Childersburg.....	8:20 am	5:32 pm
Ar Sylacauga.....	8:43 am	5:50 pm
Ar Talladega.....	12:48 pm	.....
Ar Anniston.....	2:06 pm	.....
Ar Goodwater.....	9:22 am	6:24 pm
Ar Alexander City.....	9:57 am	6:59 pm
Ar Dadeville.....	10:33 am	7:36 pm
Ar Camp Hill.....	10:51 am	7:46 pm
Ar Opelika.....	11:35 am	8:25 pm
Ar Columbus.....	12:35 pm	9:25 pm
Ar Fort Valley.....	3:20 pm	11:45 pm
Ar Macon.....	4:15 pm	12:40 am
Ar Americus (ex. Sun.).....	7:00 pm	11:20 am
Ar Americus via Fort Valley.....	10:05 pm	6:10 am
Ar Albany.....	11:10 pm	7:15 am
Ar Augusta.....	.....	6:45 am
Ar Savannah.....	.....	7:00 am

**ARRIVALS.**

No. 1, from Macon, Albany, Columbus, Opelika, Americus, etc., 8:45 p. m.  
No. 2, from Savannah, Augusta, Macon, Columbus, etc., 12:20 p. m.  
Elegant vestibuled through sleepers between Birmingham, Columbus, Macon and Savannah on Nos. 3 and 4.  
Connection is made at Savannah with the fast freight and luxurious passenger steamships of the Savannah Line from and to New York, Boston and the east.  
For more detailed information, beautifully-illustrated matter, write or apply to JACK W. JOHNSON, Union Ticket Agent, Birmingham, Ala.  
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THEODORE D. KLINE, Genl. Supt., Savannah, Ga.

**Southern Pacific Co.,**

**Cheap Colonist Tickets to CALIFORNIA**

FROM

**February 15th, to June 15th, 1903.**

Through Pullman Palace Tourist Cars three days each week from Washington, Atlanta Montgomery, New Orleans and intermediate points.

For particulars, address

J. F. VAN RENSSALAER,  
General Agt, 13 Peachtree St., Atlanta, Ga.  
G. W. ELY, T. P. A.

\$5.000

FOR STATE MISSIONS  
BY JULY 15.

**SEABOARD**  
**Air Line Railway.**

Schedule Effective Aug. 17th, 1902.

Leave Montgomery Daily	(90th Meridian Time)	Arrive Montgomery Daily
	Huntsboro, Columbus, Richmond, Albany, Americus, Cordele, Jacksonville, Macon, Savannah and all points East New and Elegant Parlor Cars between Montgomery and Savannah.	8:00 a. m.
6:20 a. m.	[Via Western Railway and Atlanta] For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington Baltimore, Philadelphia, New York and all points East. Magnificent Pullman Drawing-room Sleepers Atlanta to Norfolk and Atlanta to New York	9:30 p. m.
1:20 p. m.	Union Springs, Ala. and points on Seaboard between Montgomery and Ft. Davis. Solid train for Union Springs; no change of cars.	8:15 a. m.

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SCHEDULE EFFECTIVE SEPT. 25, 1901.

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

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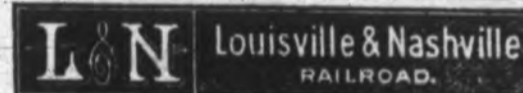
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