

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

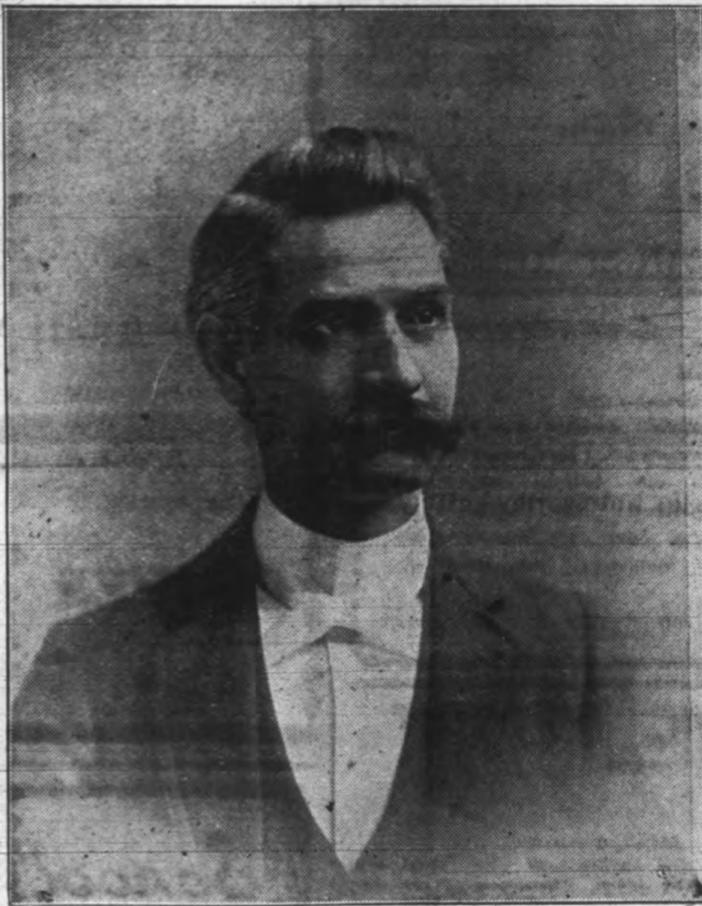
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VOL. 30.

BIRMINGHAM, ALA., JULY 22, 1903.

NO. 28



HON. JOSEPH B. GRAHAM.

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# THE SOUTHERN BAPTIST

and ALABAMA

Organ of the Baptist State Convention of Alabama.

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

\$2.00 Per Year.

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

## OUR EDITORIAL STAFF.

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REV. J. W. HAMNER..... Corresponding Editor  
REV. S. O. Y. RAY..... Field Editor

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## Field Notes

### A HERO IN WAYS MORE THAN ONE.

Owing to certain circumstances with which we are conversant, we desire to say a few words about some leading efforts of our pastor, H. C. Risner, at Roanoke.

He showed true heroism in remaining at his post under many trials and some tempting opportunities to leave, until our new church enterprise was completed.

Then came the awful siege of four children having typhoid fever, which continued for three months. Only those of us familiar with this long struggle know the tax of mind and expense this brought.

While his brethren and friends were liberal in bearing nurse expenses, yet when the children were restored to health his financial obligations were so heavy that many of us saw no speedy way out; but Brother Risner saw the way.

He announced, March the 1st, that only one leading thing could be done at a time by one person; that he proposed by the grace of God to meet every obligation in Roanoke by the 15th day of July.

He then put his shoulder to the wheel, brought to bear his versatile powers upon this matter, and by the 10th day of July he made good his words, having pulled together some \$1,600 in four months, meeting every obligation in Roanoke, for which he and his church humbly thank God.

We write this that many brethren and friends who sympathized with Brother Risner, may rejoice with him and us.

Fraternally,

G. W. Hill,

C. D. Manly,

John Fausett,

W. A. Handley.

Roanoke, Ala., July 11, 1903.

### REVIVAL AT TALLADEGA MISSION.

We have recently had a genuine revival at the Mission church here in which the pastor was assisted by Rev. A. E. Burns, of Sylacauga. He preached the Gospel in great simplicity and power. The plain people of the congregation as well as others heard him gladly and hung upon his words with the most rapt attention. There were a number of conversions, many persons revived and eight additions to the flock.

The congregation will always welcome Brother Burns and our prayers go with him.

This work is much strengthened and is now well under headway and the prospects are growing brighter each month.

J. R. Wells.

### MISSIONARY DAY.

All denominations are now studying the question of how to make missions a subject of study in the Sunday school and how to make the Sunday school a force in our missionary operations. The Baptists of the South have answered this in part by their annual Missionary Day in the Sunday schools on the last Sunday in September. This service is largely an educational service—an education in mission doctrine and mission life.

The Sunday School Board of the Southern Baptist Convention has published an excellent program prepared by the Woman's Missionary Union and will furnish it, together with mite boxes, and a supplement containing recitations, etc., in any quantity without cost.

It is very important when the collection is taken—that the money be sent to the Sunday School Board, otherwise no account can be taken of it in the receipts for Missionary Day. The Sunday School Board sends it to the other two Boards and so it goes directly to Home and Foreign missions. The programs, supplements, and mite boxes are now ready and will be sent on request. We hope to have all the schools enlisted in this movement for the mission cause.

J. M. Frost.

Nashville, Tenn.

### COMPLETED.

It will be of interest to many throughout the State, to know that our new church house here has at last been completed.

The first services within its walls were held last Sunday, July 5th. Bro. Crumpton was with us, both morning and evening, and preached two strong sermons to large and appreciative congregations. At the evening service, five young girls were baptized one of whom was the grand-daughter of Sister Walker, (several years deceased), who devoted so large a part of her thought and labors to the Baptist cause, and who so often, just a few feet from the present baptistry, bowed her spirit before the throne of grace. Verily it pays to "cast bread upon the waters."

The church building is beautiful and, notwithstanding a considerable debt on it, we are quite proud of it, and feel sure that we are in a position to do larger things for the Master.

J. R. Curry.

Athens, Ala., July 11, 1903.

### THE FIRST TO RESPOND.

When I appealed several years ago to the Sunday schools in Alabama, to help in building a house of worship in Alabama City, the South Montgomery school was the first to take action.

The appeal went out last week, to the Sunday schools, to pay for the house purchased at Merrimac. The first Sunday school to hear from was the Southside of Montgomery. "Put us down for \$10," said the Superintendent. The South Montgomery church was aided by the Mission Board from the beginning. It went into the new organization, now the Southside.

Here is a nice letter from the Superintendent of the school at Alabama City:

"Dear Brother: I placed the Merrimac matter before our Alabama City Sunday school this morning and they assured me that they would give you a contribution next Sunday, so that you may expect something from us. We are only too glad to do something which in a measure will show our appreciation of what the Sunday schools of the State have done for us.

"Wishing this work success, I beg to remain,  
R. M. Wilbanks, Supt."

They remember gratefully what was done for them. I hope to hear favorably from all the Superintendents.

W. B. C.

### A GOOD MEETING.

On July 5th, we closed a nine day's meeting at Cottondale, in which we feel that great and lasting good was done. The church was greatly revived and eight added to its membership; four by baptism and four by letter. Among the additions was the Chairman of the Board of Deacons of the Campbellite church.

Pastor Hamner was assisted by Rev. G. W. Lovell, of Anniston, and the writer. There were good congregations from the first and the greatest of all was the last night of the meeting. These brethren should have preaching two Sundays in the month, at least, because there is a great work to be done there among the factory people. The Deacons of the Church will meet soon to arrange to have some work done on the church and the parsonage.

R. J. O'Bryant.

Halman, Ala.

### AN ORDINATION.

The Auburn Baptist Church, at the request of the Pleasant Springs Baptist Church, convened a Council to examine and ordain Bro. Jno. D. Hudson to the Gospel Ministry. The Council consisted of Dr. W. E. Lloyd, F. T. Hudson, J. H. Wallace, S. J. Sauls and the pastor, A. Y. Napier. They were well pleased with the examination of Brother Hudson. On Sunday, June 28th, an eloquent sermon was preached by Dr. W. E. Lloyd. The Bible, a gift of the church, was presented with appropriate words by Rev. J. J. Cland, and the ordaining prayer was offered by Rev. F. T. Hudson, the young minister's father.

Bro. Jno. D. Hudson is an excellent young man, and has the best wishes of

many friends for a useful life in his noble calling.

### FROM DR. MONTAGUE.

Dear Brother Barnett: Some three weeks ago, I published in The Southern and Alabama Baptist, a letter, in which I asked churches and friends to furnish rooms in our new Dormitory, at thirty-five dollars each, and to allow us to call those rooms after the churches or some loved ones, now in Heaven.

Within a few days, a noble brother, who will not permit me to give his name but whose act stirs my heart, as it should stir the hearts of thousands, wrote me thus:

"Your . . . plea for Howard College ought to inspire the giving spirit of every Christian person, and the able address of Hon. C. W. Thompson ought to be read by every one. Your plan is a good one, to have it published and sent out to many.

"Your plan, too, of having Renfroe Hall furnished is an excellent one. I enclose you check for \$105 to be applied to three rooms."

Our brother then proceeds to direct me to have these rooms furnished in memory of loved ones, now gone to the Heavenly home. Will not his act incite others to like deeds?

The State B. Y. P. U. promised Howard College for the dormitory \$1,000.

Two young brethren, alive to the honor of a promise, have gone to work and raised nearly one-tenth of the whole sum, Bro. Bradford Wood, of East Lake, \$65, and Bro. C. R. Bell, of Anniston, \$25. All honor to these splendid young brethren!

What will the remaining 110 B. Y. P. U. associations of Alabama do? If they redeem the promise of their central convention and keep a solemn promise, they will raise this sum, \$1,000, and raise it within thirty days. With some effort, they might raise \$2,000. The cause is worthy; the opportunity is great; will the State B. Y. P. U. recognize the opportunity and thus lock hands with us for the uplift of Christian Education?

Read the strong article of Dr. Shackelford in this week's Baptist, the article of a cultivated, thoughtful Christian gentleman, and then, my brethren, resolve to make Howard College the first institution of learning in Alabama.

A. P. Montague.

### FROM PRATTVILLE.

I go to help Dr. W. G. Curry in a meeting at Shelby, next week. Pray for us.

Our Sunday school picnic on the 4th of July was a success. We have one of the best Sunday schools I have ever seen. Our Sunday school Superintendent is truly a man of God, whose heart is in the work. He is also a man of good common sense and knows how to manage the school.

A. J. Preston.

## CORRESPONDENCE

## Origin of Sin.

J. C. Wright, D.D.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. The Devil was a liar from the beginning, and abode not in the truth."

Recently, one asked me when and where did Sin originate. And as the world has had a long rest on this subject, it can now endure another failure.

Origin of Sin. When and whence came Sin. Now, we can sing: "In heaven alone no sin is found." But once for a time, we could not, for sin made heaven the first seat of war. Sin depopulated heaven of as many citizens, as there were fallen angels.

The first account we have of sin, is, "Angels sinned in heaven, and were cast down to hell." There is a parallel in the fall of man and angels. Both were created holy, upright, innocent; both were free agents; both placed in happy estates—state of probation—and both fell. Angels had more dignity of nature than Adam; but he and they were created holy and innocent, yet, their holiness was not so confirmed and unchangeable, that they could not fall from it. They were created holy and righteous, but mutable, so they could stand, if they would, and could fall, if they would. Every holy and innocent being has to pass through a test-gate on to the confirmation of character. Adam's test was obedience, and he failed and fell. We know not what angels' test was; but we do know that some angels fell, and elect angels were confirmed. Angels fell from their "first estate," that is, from that holy probation state, in which said free agent angels had been placed. Angels fell because they sinned, and they sinned by the abuse of their free agency.

The apostles, Peter, John, Jude in the text, all speak of "estate, habitation, abodes." And the angels had a desire of mind, lust for "habitations," that is, lust for place, power, prerogative. And they invaded each other's rights, or rebelled against the central power, and in either case, sinned against God.

From the dawn of history to the present, there has ever been a wrangle for place, power, prerogative. Cain displaced his brother by slaying him. The mother of James and John named the places that she desired for her sons. And if now, all who wickedly wrangle for office, were like the angels, suddenly cast down into Tartarus, that place would be thickly settled by morning.

The lust for place, power, prerogative was in Satan; and his heart was the birthplace of sin. From that lust-egg was hatched sin. For when "lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."

It is easy to see how sin comes from lusts. But whence did holy angels get such unholy lust. Not from God, nor yet from the Devil, for we are just now Devil-making, the Devil is being manufactured. The desire of mind, the lust, originated in, generated in the hearts of the once holy and righteous angels,

who, by the abuse of their free agency, and by their own act, made sin, and made themselves devils. And as they had quarreled about "habitations," the Lord prepared a place for the Devil and his angels, and cast them into hell.

Free agency with men and angels, is, certain endowments and power within limits. And neither men, nor angels could be moral and accountable beings without free agency. If electricity is run exactly by its own law, it produces good work, but if there is the least departure from its law, there is a work of destruction, it will kill you. So, of the dynamo of free agency, when run by its own law. No offense to holiness, and glorify God; it produces righteousness; and one jot departure from that law, and the same free agency generates sin.

"Lo, this only have I found, that God hath made man upright, but they have sought out many inventions."

Men have sought out many inventions. Would not rest in their first holy estate, but sought a higher and better. They would not go by the law of their creation, but would be a law unto themselves. They would improve on God's work, and by their making, unmade themselves.

Special mention here is not made of Origin of Sin in earth, because every Bible reader knows of that concrete of Satan, serpent and sin that wrecked the world.

But one says, why speak of Original Sin, it is seldom mentioned now; true, nor is any other sin emphasized. False reasoning says this; nearly all men, women and children are in the church, and therefore, saved; and the few outside, say nothing, and do nothing that amounts to sin, therefore, there is no sin, nor sinners. To all such, the Bible responds: "Sin is the transgression of the law." God hates sin, does not look upon it with allowance, and God will punish all sin in hell forever.

Do not believe the Bible; well, so much the worse for you. "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Oxford, Ala., June, 1903.

From Rev. Walter A. Whittle, D.D.,  
Pastor First Baptist Church, Evansville, Indiana.

The Southern and Alabama Baptist,  
Birmingham, Ala.

Dear Brother Editor: I take it for granted that you have read various accounts of the terrible condition of things that have prevailed in this city for the past ten days. It has been nothing less than a second reign of terror. One could almost imagine that he was in Paris in the midst of the mob that thronged the city a hundred years ago. One of our policemen, Lewis N. Massey, arrested a negro, Lee Brown. A moment after the arrest was made, Brown shot the policeman in the stomach; in fact just such a wound as that which caused the death of the late president, McKinley. After he was shot Massey drew his revolver and fired at Brown, the ball taking effect near the heart. Twenty-four hours later, Mr. Massey died. In the meantime the negro had been lodged in prison. So the next night after the policeman's death a mob assaulted the jail in an unsuccessful

effort to lynch the murderer. The next night the second attempt was made, this time the jail was broken into and searched. The officers anticipating this second attempt at lynching had spirited the negro away. By this time the town had become thoroughly aroused; negroes armed themselves and paraded the streets. In some instances they shot into houses. They fired a volley at some men on the streets, shooting one of them down. I was within a hundred feet of this man when he fell. From this both negroes and whites were inflamed.

All the hardware houses in the city were broken into, some by negroes and some by whites, and fire-arms and ammunition were taken. I suppose that during the night anywhere from five to ten thousand shots were fired. In many instances the white men were down town, and the women, listening at the awful roar of fire-arms, which seemed like a constant battle, were almost wild and frantic about their husbands and sons whom they supposed were in the thick of the fight. Many were badly hurt, strange to say however no one was killed that night. The next day the military forces were called out, and in a clash between the mob and the military that night, ten persons were killed and thirty badly wounded. Negroes by the hundred left town. Many who did not leave the city for good went out into the country and slept in barns at night and come back in the city in the day time. For days nothing else was thought of or talked about, traffic was virtually suspended.

We have a city of 70,000 people, and 286 saloons, running wide open day and night. Gambling, I am told is rampant. Sunday theaters are crowded. No effort is made to enforce the law. For these reasons it seemed clear that it was my duty to preach on the subject and lay bare the situation as I saw it. I am told that nothing of this nature has ever come from the pulpit in the city before. You may well imagine that such an utterance could not be preached to a large audience, and the next morning read by multiplied thousands of people, without raising a stir in the enemy's camp.

When the sermon was preached I did not know that any one would respond to and endorse the same. But I am happy to say that now, as in the Elijah's time, God does not allow his servants to fight the battle alone. The better element of this city have sought opportunity to express their appreciation of the stand I have taken. I have received a number of letters of thanks from men whom I did not know, some of which I herewith enclose. The first one is from one of the most distinguished judges in the city. The second one is likewise, from a very prominent lawyer. And scores of other professional men have been as hearty in their approval as these two. I have thus spoken at length, about the episode knowing that your readers had already seen some account of what has been taking place here; and, I suppose that they would like to know something of the real cause of this trouble, and to learn the present condition of things. In one sense the battle has just begun, and a mighty battle it is. The battle between the forces of righteous and the forces of evil, a battle between law and order, and an utter disregard for both the letter and the spirit of the law. More anon.

Subscribe for The Alabama Baptist.

## Dr. Renfroe.

The Southern and Alabama Baptist of this week has a Renfroe Edition and a fine picture of Dr. John J. D. Renfroe on its first page. Alabama has produced many great men, but we really believe that none of them were greater than Dr. Renfroe. He was entirely a self-made man, and yet he educated himself more thoroughly than most college men, and before he was 40 he was not only a man of knowledge, but of very high scholarly attainments. He studied history, literature and theology from their primary to their higher branches with a mature and enthusiastic mind. He became a good Greek scholar and a thorough student of Latin and read history in the original tongues, studied divinity as nearly as possible in the language in which it was first written. At the time of his death there was not a scholar in Alabama more accurate or more ready in history or literature than Dr. Renfroe.

All his study and investigation was done in the midst of his work as a pastor and he became the leader of thought of his denomination in the south, and his sermons are models of scholarship, as well as foundation thought and of piety. He was pastor of a church in a frontier town, as Talladega then was, and his congregation was a mixed one for years, but he made it one of the best congregations in the State and he was always ahead in his leadership.

In all the South there was no greater preacher and no more forceful man. His life work was done at Talladega and in Lee's army, but his fame extended to all the states. We have not done justice to our great men, but we will, and when our hall of fame is complete Dr. Renfroe will occupy a place that will be honored by future generations—The Ledger.

## Preaching Substitutionary Atonement. Is It Sufficient?

A religious magazine recently contained a note criticising an article in which the usual substitutionary views were expressed, and asking how it was possible that Jesus could be punished if he was not a sinner, but was obedient in all things. Also a kindred question, "How is the sinner benefitted by the substitutionary death of Christ?"

The answer to these questions was made in the usual form, viz: God, in His justice, had to punish the sinner or his Savior. The penalty for the violation of the law is death and either the sinner or his substitute must die, apparently by the autocratic choice of the Judge. "If the Substitute had not died, the sinner must; if the Substitute has died, the sinner will not." "He was made sin for us, who knew no sin," etc.

I believe such questions are continually arising in the minds of thoughtful men and my impression is that the usual statements of the doctrine of substitution, while they are true enough as far as they go, are not sufficient to meet the inquiry. Generally speaking, all men believe in, and think about, spiritual things; but because they are spiritual men do not exclude the logical faculty from their consideration. And, in so far as unregenerate men miss the logical and rational element in the spiritual subjects before them, just so far do those subjects fail of making their proper impression. It is as if two lines of railroads were in operation within

sight of each other and the sinner does not see and realize that there is a connection between them. He feels that the atoning death of Christ may have taken place, he does not deny the doctrine, but how does that have a direct bearing upon him? The Christian traveling by his side appears to be pinning his faith to a locomotive on the other track and depending upon that to draw him without any visible connection. Whether he is conscious of it or not that makes an impression of superstition upon him and fails to appeal to him. Besides this, according to the usual statements, it would appear that God proposes by a 'legal fiction' to cover over the sins of men and visit them upon some one else, gratuitously. Now, he feels, this is kind enough in the Judge, to let him off on such simple terms, but surely his sins cannot be very heinous, in fact must be mere peccadillos, since they do not involve even a logical process in getting rid of them. The result is indifference.

My impression is that if the plan of salvation as set forth in the New Testament were, habitually, more fully and completely expounded in detail a deeper impression would be produced in men's minds. In other words let us not set forth the atoning blood of Christ less, but let us emphasize the necessity for a spiritual union with Christ more. This will make plain—

1. How Christ could be punished for sin and yet not actually be a sinner. It is clear to every one's thought that penal suffering cannot be justly inflicted upon one who is not guilty. How then could Christ be punished justly for crime of which he was innocent? Herein is the mystery of the Gospel which God alone had the wisdom to devise, the power to execute, and the grace to apply. Jesus occupied the unique position of being guilty of no crime and yet being a criminal. If he was not guilty how could he be justly condemned as a criminal? He was a descendent of Adam, a man. In this consisted his being made sin for us. This was His crime and for this Justice could visit upon Him penalty. During the Civil War an entire Federal regiment was condemned to disgrace for cowardice amounting almost to mutiny. Their colonel was as brave a veteran as ever led troops but from him down to the lowest member all were alike under the ban. At the battle of Antietam the regiment, enclosed by veterans, was pushed into the hottest of the fight and annihilated. There may have been individuals who were not guilty but they suffered the common fate of the regiment. See Rom. iii; especially verse 20.

2. But how is it logically possible for the punishment visited upon Christ to be efficient in the salvation of another? Can the person of one man pay the personal debt or perform the personal obligation of another? No. Our sermons abound with illustrations of the doctrine of substitution which do not illustrate, simply because, I suppose, there is nothing in nature which can do so. That overworked soldier who enlisted in the army and died for his neighbor does not strike within a mile of it.

The basis or keynote of Paul's letters to the Corinthians is the answer to this question. See 1 Cor. vi, 17. "He that is joined unto the Lord is one spirit." This is, I believe, generally agreed to be the center from which ramify all the teachings of these two letters. The divinity of Christ enabled Him to retain his integrity, hence he was a man with-

out sin. His death paid the debt of His humanity and so the law is satisfied and justice is vindicated so far as he is concerned. When he arose from the dead a new type of man, another Adam, stood revealed; one who had passed triumphant through the ordeal of sin and its punishment. But, with all this, not a single sinner was yet benefitted by what He did, except so far as his example might prove an inspiration. I believe a thousand good men have unselfishly died, given their labors and their lives that my condition may be materially and spiritually benefitted, yet this does not save my soul. In like manner the average of unconverted people among us believe that Jesus died and rose again for our benefit and yet they are not saved thereby. The vital point in the salvation of a soul is reached when the Holy Spirit performs His office work and that soul is united to Christ, becoming one with Him. Now, in Christ, he has personally suffered for sin on Calvary. In these two words lies the key which unlocks most of the mysteries of the Scriptures and unties most of the knots of theology, as well as solves the problems of human life. Until the believer's religion becomes thus a reality to him it will not exert much of a sanctifying influence on his life.

3. But what, especially, are the benefits of emphasizing this doctrine of union with Christ? (1) It brings the plan of salvation more fully within the grasp of the reasoning faculties of the sinner. He is shown that there is a terrible and deadly character in the sin which blights and kills every member of the devoted race which it has touched. No physical son of Adam can escape suffering its penalty in the body and he will the easier perceive that the only way to escape total destruction is by the union of his spiritual nature with that of his Savior. (2) It will tend to combat the excuses and false dependence of the moralist. When a sinner is shown that the Christian's hope of eternal life is not based upon his own earthly life but upon that of Christ, he will stop claiming an equal chance for salvation with the repentant and humble church member. (3) It tends to create a sense of need in revealing the ground of our naturally lost condition. In the saying that Christ came in order that men might have life, and that they might have it more abundantly is bound up the vital truth for saint and sinner alike. Without Him there is no life, but with Him "He that hath the Son hath Life," and having the Son there are still greater volumes of abounding life opened to the Christian. Viewed in this light it appears to me that preaching the vicarious atonement alone is exceedingly inadequate.

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Patriarchs, Prophets and Apostles, has in all ages of the world gone hand in hand with the wonderful plan of salvation devised in love and mercy by our Heavenly Father for a world lost in sin.

Paul says to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting: and ordain elders in every city (every church) as I had appointed thee." Titus i, 5. An elder must possess the qualifications recorded in 1 Tim. iii, 1-4, which cultivated, enlarged and developed in the progress of his ministerial life and service will make him indeed a man of God; a "workman that needeth not to be ashamed, rightly dividing the word of truth," etc., and more a man whose very presence is felt and realized as a power for good, a benediction in every community, in every church, in every home. Thus will he do good unto all men; thus will he honor and glorify God.

Again, "Whom (the chosen deacons) they set before the Apostles and when they had prayed they laid their hands on them." Acts vi, 6.

The deacon must have qualifications very similar to those of the elder. "Holding the mystery of the faith in a pure conscience." 1 Tim. iii, 9. Looking specially after the temporal interests of the church, relief of the poor, etc. Of such was Stephen a man "full of faith and of the Holy Ghost." Thus shall he if he use the office well "purchase to himself a good degree and great boldness in the faith."

Again, "Let all things be done decently and in order." 1 Cor. xiv, 40.

We have and do claim to hold the "truth as it is in Christ Jesus."

We believe and teach those peculiar doctrines, such as, "Salvation by grace," "Election," "Final preservation of the saints," etc., which distinguish us from all other so-called evangelical denominations.

We believe the Bible to be the Book of Divine inspiration, our one rule of faith and practice, our only discipline, our guide in all things pertaining to the church militant, the church apostolic, which is the "pillar and ground of the truth."

We believe the church is composed of Elders, Deacons and a regenerate membership and of these only—covenanted together, and organized for the Master's work on earth.

But do we always "prove our faith by our works"? Are we always consistent? Surely we would ever keep before mankind those distinctive doctrines which have characterized us as Baptists, and which we under various names and in all climes, ages and circumstances have boldly taught and defended.

Surely we would, in all we do, follow those "patterns" set before us by Christ and his Apostles, but are we not at least in some things drifting away from the "old Landmarks." For instance: We have heard of men themselves unordained aiding in the ordination of deacons. Is this Scriptural and right? In the Apostolic churches, we learn that they ordained elders and deacons in every city (every church), and that both elders and deacons were ordained by a special "pattern," or form of "Prayer and the laying on of hands," by the eldership.

Now an important query, or queries, is presented. Is it Scriptural or apostolic to ordain any person elder or deacon in any other way? If this is right, are not all other ways wrong or may we regard any "convenient" way, though different "just as good"? What constitutes a "presbytery," or "eldership," for the work of ordination?

As all know our custom in the present day is to have three elders to ordain an elder. Is this custom right? Where do we get it?

When, where, and by whom, was it introduced? And if right, are not all other modes countermanded?

Again, must we have three elders to ordain a deacon, or will two elders and one deacon, or one elder and two deacons, or three deacons do? or can an elder take two unordained men and ordain an elder, or deacon?

A solution of these questions through your columns is earnestly desired and will be highly appreciated by many of us who would not err in the work of the Master.

Fraternally and truly,  
 C. C. Lloyd.  
 Greenville, Ala., June 29, 1903.

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Horsford's Acid Phosphate taken just before retiring quiets the nerves, nourishes the body and induces refreshing sleep. It supplies the needed brain and nerve food.

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# Brilliant Opening of Hillman Hospital.



The opening exercises of the new Hillman Hospital Wednesday morning were attended by Birmingham's most representative men and women.

The exercises opened at 11 o'clock with a dedicatory prayer by the Rev. L. S. Handley. Mayor Drennen's speech, which followed, was particularly appropriate and happy one. He said that this little band of women with a capital of \$10,000, secured from the insurance received from the old building at Smithfield, had made a purchase of a lot and built thereon a structure of such value and magnitude that in its present state it could not be purchased for \$100,000. This wonderful achievement, he said, could not have been done by as many men in this town, select them as you would, from the best and most successful business men. He pledged the board of managers, the nurses, and all connected with the hospital, his hearty cooperation in their work and said that the city, the county, the people and the corporations should feel as much obligated to support the institution as the ladies who have worked and built it, for it is for the former that the building is to be used, and not that any great material good should be obtained for the personal benefit of any one woman interested.

#### ARE GRATEFUL.

The ladies afterwards expressed themselves as deeply grateful and appreciative of the stand taken by the mayor in regard to the hospital appropriation.

The speeches following were impromptu, and delivered by Mr. Samuel Ullman, Dr. E. H. Sholl, Dr. J. C. LeGrande, and Col. J. W. Bush, each of whom gave forth his congratulations and good wishes and spoke of the gratitude the people as a whole should feel toward the women board of managers.

#### TOUR OF INSPECTION.

Dr. Handley pronounced the benedic-

tion at the closing of the exercises and the visitors dispersed to view the hospital and the various rooms. The nurses were in readiness for this purpose, and were most attractive in their spotless suits of purest white with fluted caps, while others were in the regulation gray blue with white cap and apron. They include the superintendent, Miss Nannie Hamilton; the head nurse, Miss Beatrice Tait; Miss Sue Kramer, the night nurse and Miss Helen McLean, the operating and surgical nurse. These young women are all graduates of Philadelphia and New York hospitals. They are assisted by a class of undergraduates, some of whom have studied for the past year or year and a half. The hospital has fifty applicants for training on their list which they will make use of as the necessity demands, but the present corps is deemed sufficient for present needs. The various rooms were in spotless attire, and on each table in the rooms was a vase of fragrant blossoms. Up and down the stairs were banked many stately palms. The front hall was, large as it is, insufficient to accommodate the crowds who were in attendance; and the streets were lined along the shady sides with carriages owned by the best and wealthiest people of the city.

#### THE PRIVATE ROOMS.

The eleven private rooms furnished by private parties for the use of the hospital as they deem fit, are all beautifully furnished and attractive in every detail. These rooms are here and there throughout the building and not confined to any particular part. The room furnished by the Epworth League of the First Methodist Church is especially attractive in birdseye maple, others are in mahogany, golden oak, etc. Each room has the regulation bed 26 inches high, with dresser, easy chairs, a wardrobe, a

table and several handsome rugs.

Each room is suggestive of comfort and luxury and would be an inducement in themselves to bring back health and good spirits.

Mr. Bridges' Sunday school of the Cumberland Presbyterian Church, the King's Daughters, in memory of little Carrie Feagin, Mrs. J. E. Torrey, Mrs. E. T. Glass, Mrs. Worthington, Locomotive Engineers, Mrs. E. M. Tutwiler, Mrs. J. C. Maben, all furnished private rooms as did Col. T. C. Bush, the latter in memory of his sister, Emma Bush Deupree.

#### THE CHARITY WARDS.

Some of the charity wards are furnished in memory of well-known men and women of this community. Mrs. T. H. Melton furnished a ward of six beds in memory of her son, Marion Scott; the Methodist ladies a ward of ten beds; Messrs. Cullom Brothers, one of twelve beds; and another of twelve beds by the Jewish ladies in memory of Mrs. Ullman. The baby ward on the first floor seems to be the favorite charity ward, as the tiny white beds and pillows and soft coverlets are to soothe many a little one's weary body back to health. Dr. J. C. LeGrande furnished the obstetrical ward opposite to this one, which is the largest of all the public wards.

The two operating wards are glistening in their instruments of nickel, and finishings of white enamel and marble. The private operating room was furnished by Dr. Lewis Morris, a complete and valuable gift to the hospital. The Davis memorial room is the public operating room, with amphitheater for demonstrations to the medical students and nurses. The furnishings are very valuable and represent one of the most costly of the many donations. It is in memory of Mrs. Davis and her son, Dr. W. E. B. Davis. The sterilizing room

adjoining has a complete outfit useful in the work of thoroughly cleansing and medicating instruments, towels and bandages and other accessories in the surgical line. Between the two operating rooms is the narcosis room, with rolling stretcher, conveniently arranged.

#### TEA KITCHENS.

The tea kitchens on each floor are to be used in preparing the diet of the patients and are connected with the big kitchens on the upper floor by dumb waiters. The toilet arrangements on each floor are modern and desirable in every particular.

The nurses' dormitory is a large room on the upper floor and furnished in white enamel beds and chiffoniers, and later wardrobes will be built in the hall near at hand for their use.

The nurses are proud of and grateful for their comfortable quarters. The superintendent, the head nurse and the resident physician have their rooms on the first floor.

#### THE BASEMENT.

The basement, as in all modern buildings, is as useful for work as any other portion. Applicants are received in the reception room opening from the Avenue F side, which opens into a room to be used in emergency cases, called "the outdoor department." Patients may have attention and privilege of returning home if their case needs no special nursing. This is a new and much-needed line of work in the city.

The nurses' study is also on this floor, where they will spend certain hours in the day with their medical books, and attend lectures to be given by the local doctors. The drugstore and store-rooms take up the remainder of the basement room.

#### READY FOR PATIENTS.

All day these rooms were undergoing

(Continued on page 14).



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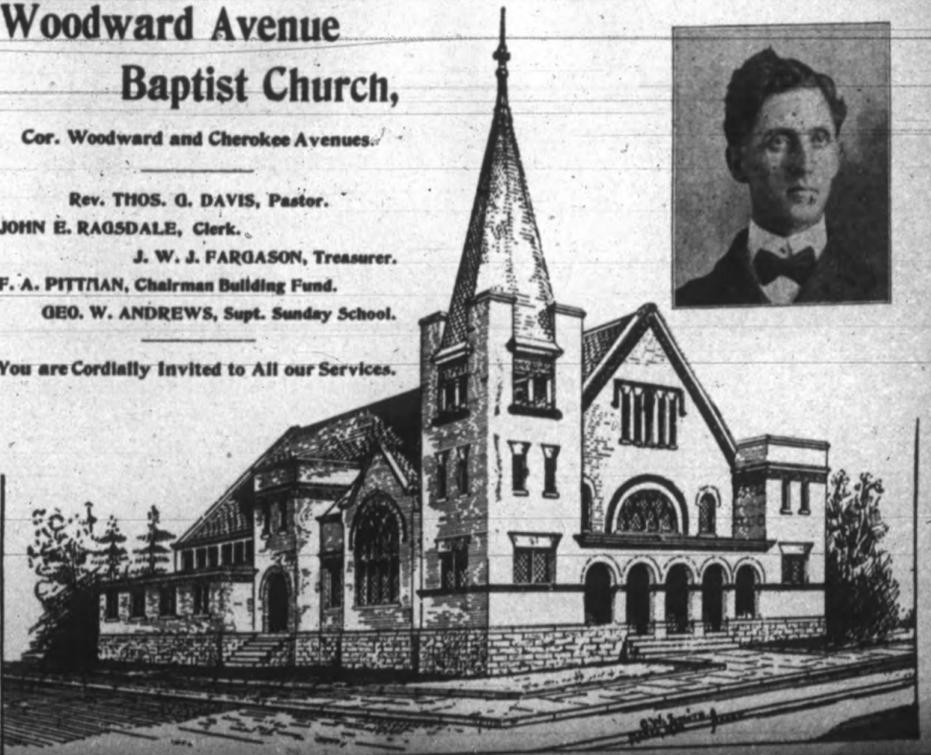
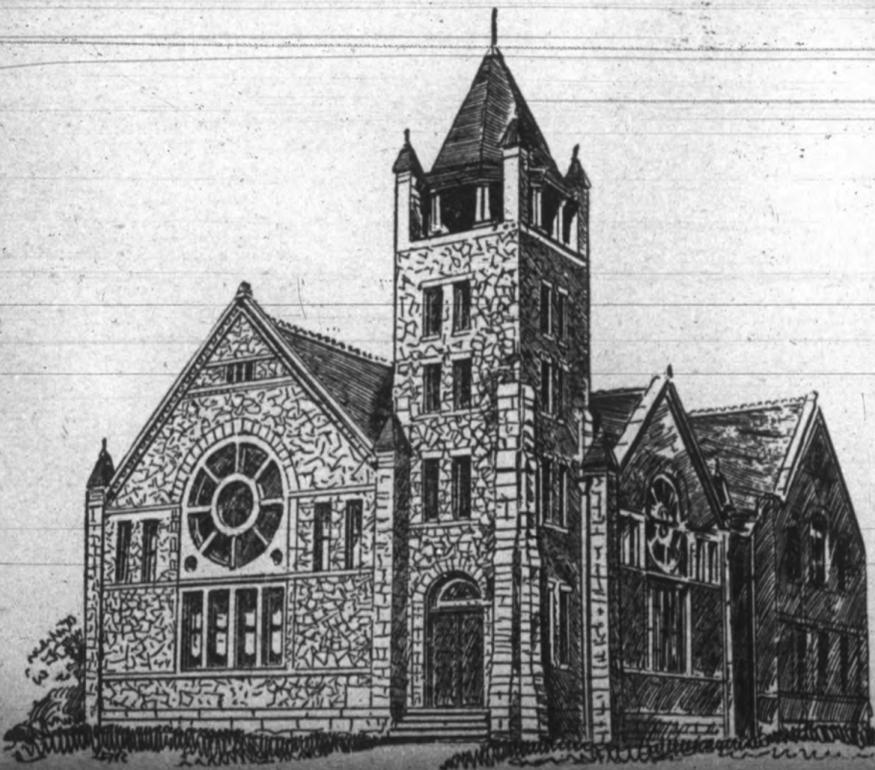
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# THE EDITORIAL PAGE.

## Our Aged and Needy Ministers Need Our Help.

Ensley, Ala., July 14, 1903.

Rev. Frank Willis Barnett,  
Editor So. and Ala. Baptist,  
Birmingham, Ala.

Dear Brother Barnett: I hand you herewith a proposed resolution that I hope some delegate to the coming convention soon to meet in Troy, will find it in his heart to introduce and advocate to a finish. I have thought it possible for me to be present and suggest it on the floor of the convention, but find that I cannot be present.

Will you kindly publish the proposed resolutions and the hastily written argument in your next issue, so that it will reach the eyes of the brethren before the meeting.

Very truly yours,

J. S. Knight.

Resolved, First, It is the sense of this body, now assembled, that the time has come when the Baptists of Alabama shall make better provision looking to the sustenance and wise care for aged ministers of the Gospel and for the widows and orphans of deceased or disabled preachers, from the ranks of our denomination.

Second, That a Board of Administrators, consisting of five members, be appointed by this convention to inaugurate and to put into effect, the objects herein set forth.

Third, That this convention does hereby authorize the president of this body, to appoint said board and when so appointed they are hereby authorized to begin the work at as early a date as to them may seem best and to administer its affairs according to their best judgment and to make report from year to year to the convention.

Respectfully Submitted.

### OUTLINE.

Some advocates and some reformers in presenting their claims to the public and oftenest to individuals, proceed, first, in their praise or blame, by fulsome adulation and then hurl their tirades of abuse.

Not so here and now. But criticism first and then just praise and commendation will be attempted.

Query, The meaning and early significance of the title or word Doctor? Originally it meant to teach. What does it mean to-day, as generally ac-

cepted?

Why do physicians, who call themselves doctors, use greek terms in describing nearly all the ills that flesh is heir to? And then apply latin terms in prescribing for them? Does echo answer why?

It is believed by some that the appellation of doctor of medicine, is a misnomer, that they do not intend to teach but rather to humbug or hoodwink. Hoodwinking is indeed, sometimes actually necessary in practicing the healing art. And I say, God bless the Christian physician who wisely practices that rare and beneficent and benevolent necessity.

But what can we say of the Doctor of Divinity? Phoebus! what a name! Do all D.D.'s. teach divinity? I fear not. Some take a text from God's word for a pretext to display their real or imaginary learning or wisdom and sometimes vainly attempt to palm off "chestnuts" and "back number" ideas on their devout listeners. God forbid that there should ever be any such attempt to delude the humble followers of the Great Master and Teacher of men.

But shall we say that all D.D.'s who bear that distinctive (?) title are humbuggers and hoodwinkers? No Verily. God knows that many of them are sincere and full of wise counselings and of DIVINE teachings. Instead of "Doctoring" divinity, they teach us to do and observe divine things. Where did Baptists get D.D. from, or wherever did they substitute lecturing for teaching? But enough of this and to the facts:—Instance the case of the sainted James P. Boyce, sometime the president of the Southern Baptist Theological Seminary and marvellous business man, spurning the munificent offers of Banking institutions to head their boards of directors and consenting to live on such meagre stipend as might be voluntarily contributed by the denomination for his support. He could have been president of more than one bank at a princely salary, but he chose rather to serve the young men of the Seminary and to sacrifice himself for them instead of accepting a better and a more comfortable living in the eyes of the world.

Another notable instance of self sacrifice is that of the late Jno. A. Broa-

du, the peerless teacher and author. He too refused time and again the rich offers of churches to become pastor, but also chose to give himself to the work of training young preachers. Others might be cited who have given the best years of their lives to God's service and who have died and left their families without the comforts that ought to be vouchsafed to them, by reason of such sacrifices.

Now then; to the question. Ought not the Baptists of Alabama make some provisions for the care of those old soldiers of the cross whose whole time and talents have been given to the upbuilding of our cause and who live and die in the harness.

Then again, the most urgent need for such provision is, perhaps the encouragement, nay assurance, to young men of talents and bright intellect, to whom the allurements of other professions hold out the hand of promise of better compensation for their work and which will afford the means of educating their children and for providing against the unproductive period of life.

Doubtless scores and hundreds of young men who otherwise would gladly enter upon the work of the Gospel ministry, but are tempted to say and feel that they can do the same work or a part of it as laymen and yet pursue the calling of a profession or of the arts and sciences.

In other words they feel the call to preach and to set apart their lives to the ministerial work and yet have staring them in the face the possibility of rearing families without the means of educating them and affording them the advantages that the proceeds of other callings would justify them in expecting. The fact is, that we as Baptist need to hold out to such young men as have been described, every inducement and let them know and feel, that if they are willing to take upon themselves such service, that their brethren will see to it that they shall not be lacking for such means as shall afford them a reasonable compensation; something approaching that which they could easily earn in other callings.

Of course discrimination should be exercised and that no inducement be held out to the indolent and careless,

who might lean upon such a board as is proposed.

Nearly every other State in the South has made some provision of the sort herein recommended and it is high time that Alabama was doing something along that line, other than which is being so parsimoniously doled out by the agency now employed. The agency referred to, is doubtless doing the best it can under the circumstances, but we need to enlarge the work and make it more effective.

### OUR AGED MINISTERS.

This week Alabama Baptist has two articles, side by side, on this subject. One, from the Birmingham Ledger, quoted approvingly by our editor, proposes a home, on an extensive scale, for our aged preachers. To show the impracticability of the scheme, one has only to read in the next column the article of Brother B. F. Stamps. He cites the sad condition of Brother Wylie, a worthy old veteran in Lauderdale County. He owns a little farm and lives with his family. What good would the Home do an old brother situated as he is? And almost every old preacher in Alabama is far happier where he is, poor as his surroundings may be, than he could be in any Home among strangers. I know that not all have homes of their own; but generally they have children or friends in the country where they have labored who furnish shelter and cheerfully attend to their wants, which are few.

I do not mean that they should not be assisted, but they neither need a Home, where all may be gathered, nor do they need a special Board to look after their interests. Only those, who have no homes or children to take care of them, are in need of assistance. It will take but a small sum to supply all their wants. This, the churches and associations, where they reside, often supply. The State Mission Board has a small amount on hand called "The Aged and Infirm Ministers' Fund." A few of the churches send a small annual contribution for this purpose. It would be easy to increase this fund to any desired amount and it could be handled without any cost whatever.

W. B. C.

## Editorial Paragraphs

We go to the Convention with a grateful heart to God for his many loving kindnesses during the past conventional year and a heart full of gratitude to our brethren in the ministry who have been so helpful to us in many ways.

We are not advocating any special scheme but are merely giving the other brethren an opportunity to set forth their views. Our only desire is that the Convention will devise the best possible method to help our aged and needy ministers.

Rev. W. L. Henson, one of the Howard College students, has just held a meeting at Gate City which was gloriously blessed, as eighteen united with

the church. We are glad that many of the Howard College ministerial students are putting in the summer in holding meetings.

Rev. A. H. Holcomb, pastor of Concord Church at Sandusky, called last week and reported that the meeting held by Rev. F. W. Franklin and himself resulted in more than twenty conversions, fourteen of whom were baptized last Sunday afternoon. The church has been painted both within and without and looks very much like a new church.

We regret that the article written by brother T. M. Callaway about the death and funeral services of brother Graham was misplaced and could not be found in time to get in the last issue.

The Baptists do not mourn alone for the tears of all christians are mingled with theirs. Seldom in the State's history has there been such general mourning over the death of any of her citizens as there has over the death of J. B. Graham the talented and consecrated citizen of Talladega.

Rev. C. W. Mathison has resigned the pastorate of the First Baptist Church at Decatur, the resignation is to go into effect October the First, next.

The work there has prospered in his hands as it has not in several years before. The Decatur church takes pride in claiming that it has accomplished as much during the present year as has been accomplished by any other church in the State. The work has been distinguished by the most perfect sympathy between the pastor and his people. A great future lies before this church.

Information has been received in the Home Board rooms, from its attorneys in Havana, that the Court of First Instance had decided in favor of the Board in its suit for ejection of Dr. Diaz, and those with him, who had moved into the Jane building and were occupying it for dwelling and school purposes. Possibly this does not establish the claim of the Board, as far as title is concerned, but shows how the judge regards Diaz' right to hold possession of the property. It is probable that Diaz will appeal, but the Board's attorneys do not have any doubts as to the confirmation of this decision.

Rev. F. H. Watkins has resigned the care of the Baptist Church at Florence to take up the work at Russellville. During the twenty months he was at Florence about fifty were added to the church, and the attendance on the Sun-

day school under the leadership of the efficient superintendent was more than doubled. Brother Watkins leaves Florence saying that he believes it to be one of the best churches in Alabama, but feels that he was led by the Holy Spirit to make the change. He is a vigorous and thoughtful preacher and we believe that his work at Russellville will be as greatly blessed as it was at Florence.

While you are reading this many delegates and visitors are enjoying the hospitality of the Trojans and hearing the good things of the Convention. How we wish all the Baptists in Alabama could be here, and yet we daresay that if there was any danger of our wish becoming true that even this hospitable people would begin to fear a famine for the little army of us on the ground are nearly eating them out of house and home and yet they laugh and tell us that they are glad to have us. Christian hospitality is a blessed thing. May God's richest blessings be on this lovely little city, and may we all leave behind us a sweet memory in the homes where we have been guests.

Rev. John E. Barnard, formerly pastor of the First Church, Anniston, Ala., but now serving the church at Cartersville, Ga. was in the office last week en route to Texas where he goes to hold a series of meetings at Sulphur Springs and Kauffman. He will remain at each place three weeks returning to his charge on the 5th of September. Brother Barnard cancelled an engagement in Ft. Worth for a three weeks' meeting in September to return to his pastoral work. These engagements were made previous to his accepting the work at Cartersville. He reports that the Cartersville church expects to erect a new house of worship to cost \$15,000. We pray that the Lord will bless his meetings in Texas and strengthen his work at Cartersville.

We devote page seven to cuts of some of the leading preachers and churches in Atlanta. We arranged for a complete list through the kindness of Mr. W. S. Cole, the obliging and capable manager of the Atlanta branch of the Publication Society, who not only lent us some cuts but went to the printers and also put us in touch with Mr. Walter G. Cooper, the secretary of the Chamber of Commerce; but at the last moment we had to ship a lot of them to Chicago in order not to delay the official report of the B. Y. P. U. Convention. The handsome smooth-faced gentleman at the top of the page to the right is Rev. J. M. Pace, D. D., pastor of the Jackson Hill church, which is shown at the bottom of the page. Rev. S. Y. Jameson, the able Secretary of State Missions, is also without beard in the picture. The brother just under Dr. Jameson is the Rev. A. C. Ward, pastor of the Temple Baptist Church. The Jewish Synagogue has been converted into a christian church and its pastor, the Rev. S. R. C. Adams, is so well known in Alabama that it seems unnecessary to point him out.

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Strong testimony: "Hughes' Tonic is the best chill tonic I ever tried. Better than quinine." Sold by Druggists—50c. and \$1.00 bottles.

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**B. Y. P. U.**  
Send all communications to J. L. Thompson, President, Bessemer.

The place for the next annual convention of the Baptist Young People's Union of America was not decided upon while that organization was recently in session in Atlanta. A number of cities made strong bids for the next meeting, while the convention was in session and a great deal of interest was manifested concerning the decision. The delegates from Asbury Park, N. J., came with the avowed intention of winning the convention of 1904, and illustrated pamphlets, setting forth the advantages of that place were scattered everywhere.

For several reasons the general executive committee, in whose hands this matter is always left, decided to wait until in the fall to make their decision. A special meeting of the members will be called then for the purpose of deciding upon the place of meeting.

The convention has been invited to meet in Toronto, Indianapolis, and Asbury Park. The executive committee has also received a cordial invitation from the directors of the St. Louis World's fair to meet in St. Louis during the exposition next year. The people of Los Angeles, Cal., who were contemplating inviting the convention of next year, have decided to wait and ask for the convention of 1905, as it met this year in the South and will probably select some place in the north next.

It is generally understood that the members of the executive committee are in favor of going to some place near St. Louis. They fear that should they decide upon St. Louis that the many attractions there during the fair would demoralize the attendance, and prefer some city which is several hours' ride distant from St. Louis, so that the delegates may attend the exposition just after the meeting adjourns. Alton, Ill., has been mentioned prominently as a desirable place; however, no invitation has been received from the Baptist contingent of that city. It is generally supposed that they will send one immediately when they hear of the rumored plans of the convention.

It is a unique and interesting fact that W. W. Gaines, who received the distinct honor of being elected to the position of third vice president of the B. Y. P. U. of America during the convention of the organization which adjourned last Sunday night, has been elected to the position of vice president a larger number of times than any one man in America. He has received the distinction three times.

**Old Men and Women Do Bless Him.**

Thousands of people come or send every year to Dr. D. M. Bye for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Bye Co., Box 462, Dallas, Tex. [If not afflicted cut this out and send to some suffering one.]

**Fifth Annual Session.**

A Few Facts and Figures From the Baptist Collegiate Institute, Newton, Ala., A. W. Tate, Principal.  
A Most Delightful and Successful Session.

Business Department	13
Elocution Department	21
Music Department	29
Teachers Training Department	91
Literary Department	230
Total Enrollment	261
Number Boarding Pupils	151
Number of Teachers sent out last year, more than	50
Calls for Teachers more than could be supplied.	
Number failing to hold his job	1
Number leaving dissatisfied	2
Number dismissed	00
Examined in Georgia, 1; failed	00
Examined in Florida, 1; failed	00
Examined in Alabama last July, 49;	
Failed	2
Examined January, last, 6; failed	1
Examined July, 1903, more than 80;	
Failed, unknown.	
Number to enter the Judson in fall	2
Number to enter Howard in fall	5
Expenses, very low; society, the very best; work, honest and faithful.	

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Matriculation Fee	\$20.00
Academic Tuition	\$70.00
Law Tuition	\$40 to \$75.00
Total Cost of Session	\$225 to \$275.00

Next session begins September 24th. For catalogue and full information address  
President F. W. BOATWRIGHT, Richmond, Va.

**Notice of Administration.**

S. H. Barron, deceased, estate of. Probate Court of Jefferson County. Letters of administration upon the estate of said decedent having been granted to the undersigned on the 29th day of April, 1903, by the Honorable J. P. Stiles, Judge of the Probate Court of Jefferson County, Alabama, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law or that the same will be barred.  
L. J. HALEY, Jr., Administrator.



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PERSONALS.

The Rev. Henry Montgomery, of Belfast, Ireland, is expected to lecture at The Moody Bible Institute, Chicago, during August. Dr. Montgomery is one of the best known Christian workers in Great Britain. This will be his third visit to America.

Dr. John R. Sampey, professor of Old Testament in the Southern Baptist Theological Seminary, Louisville, Ky., will give two series of lectures in the Summer Course of the Moody Bible Institute, Chicago. From July 14th to 31st, he will lecture daily on "Isaiah, the Evangelical Prophet." From August 15th to the 22nd, he will give a series of "Studies in the Psalms." Pastors and others are invited to attend and take advantage of these courses.

The Rev. R. A. Torrey, of the Moody Bible Institute, Chicago, will visit and speak at the conventions of Christian Workers at Northfield, Mass., and Winona, Ind., during August. Accompanied by Charles M. Alexander, the Gospel singer, he expects to hold meetings in Liverpool (England) in September, Dundee (Scotland) in October, and in Manchester (England) in November, where a building with a seating capacity of twelve thousand is now in process of erection.

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If you have offensive pimples or eruptions, ulcers on any part of the body, aching bones or joints, falling hair, mucous patches, swollen glands, skin itches and burns, sore lips or gums, eating, festering sores, sharp, gnawing pains, then you suffer from serious blood poison or the beginnings of deadly cancer. You may be permanently cured by taking Botanic Blood Balm (B. B. B.) made especially to cure the worst blood and skin diseases. It kills the poison in the blood thereby giving a healthy blood supply to the affected parts, heals every sore or ulcer, even deadly cancer, stops all aches and pains and reduces all swellings. Botanic Blood Balm cures all malignant blood troubles, such as eczema, scabs and scales, pimples, running sores, carbuncles, scrofula, etc. Especially advised for obstinate cases that have reached the second or third stage. Druggists, \$1. To prove it cures, sample of Blood Balm sent free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter.

**Convention Scraps.**

At Savannah, a brother with a good voice, far in the rear of the building, said: "We ought to release Willingham from his office work, and let him go to the churches. I thought when he was before my people, moving them as I have seldom seen them moved, 'What a pity that a man with such powers has to remain in his office for a day! He ought to be before the people all the time!'" I know the brother who made that speech. He meant every word of it, and numbers about me nodded assent as he went along. That would be a fairly good scheme if every day was Sunday, and if the Secretary's frame was made of finest steel, his body made of fire-brick, joined together with rhinoceros hide and the whole run by a dynamo, and all warranted not to rip, run off the track or blow up.

Those great congregations for the great Secretary can be gotten together

only on Sundays—two a week is about as many as can be reached. What would the Secretary do between Sundays? And what would become of the Secretary's family? Does he owe nothing to them?

No, brother, we make a great mistake. I know the enthusiasm kindled by the Secretary's presence before a congregation—it is all good and the Secretaries are never better pleased than when before the people; but my honest conviction is after years of experience and study, that the best work that can be done by any Secretary is in his office. He can preach and enlist ten people from his office, where he can reach one by travel. If the "Hurrah Method" is to be kept up, then the Secretary or somebody must be present to "bring on the rousement." If the pastor undertakes it alone, it falls flat, but more and more we are leaving the "Hurrah Method" behind. It will soon disappear as a "relic of barbarism" and systematic methods will take its place. The pastor will then pursue the even tenor of his way, and everything will move like a well oiled piece of machinery. If a Secretary happens along, everybody will be glad; but his coming will be only incidental.

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

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

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

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

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

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

Bring on the axes—Some of them are awfully gaped from coming in contact with hard doctrines the preacher knew nothing about; but foolishly he pecked away and just about ruined the ax. Then some are so soft, the edge turns at every attempt to use it—put ever so good an edge on it and the first

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blow it strikes, it curls up and is no good.

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

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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. H. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

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

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- Mrs. G. M. Morrow.....Birmingham

**Letters from Sunbeams.**

My Dear Sunbeams: You must not feel that I forgot you last month—that would be impossible. I was not well enough to arrange our page, then, but this month I feel I am spreading a feast for you. Enjoy it, and ever love your friend,

Mrs. Hamilton.

My Dear Mrs. Hamilton: I thought I would write you a little letter in answer to the nice one you wrote me.

My prize was a nice Bible and I enjoy reading in it. I gladly send you my piece. Vesta came in one of getting the Schramm medal.

Good night.

Your little Sunbeam.

Howard Murfee Schramm.

Deatsville, Ala., June 9, 1903.

Dear Mrs. Hamilton: Enclosed you will find a report of the organization of our Sunbeam Society. We had a very good meeting. The children seemed delighted to have something to do. We expect to enroll more members next meeting. We ask your prayers in the work.

Respectfully,

Lizzie Lowery.

Jemison, Ala., May 4, 1903.

My Dear Mrs. Hamilton: I have neglected to send a report of our Sunbeam work for the quarter ending March 31st; will send it now.

We observed Self-denial Week in March and raised four dollars and twenty-five cents (\$4.25) and, as there were such urgent calls from the Orphanage, we sent it there.

I feel very much encouraged in my work. We met last fourth Sunday and used the program. We had a real sweet meeting and good offering.

Thanking you for your kindness,  
Your friend and sister in Christ,

Mrs. C. C. Jackson.

Rembert, Ala., May 6, 1903.

Dear Mrs. Hamilton: We have organized a Sunbeam Society here. I want you to have sent to me regularly literature suitable for the children's instruction, and give me all the information you think necessary, and suggestions for our good.

We hope to see you some time.

There was such a large number joined. Now the question, How can I hold them. I do wish I could. I would like to have something for third Sunday. We are meeting first and third Sundays. Your friend in the work.

Mrs. W. A. Gilchrist.

Goodwater, Ala., May 8, 1903.

Dear Mrs. Hamilton: Your letter was received some time ago, saying you would send the literature.

I would have written you sooner but was waiting for the literature, which did not come until a few days ago, and many thanks for it. I think the printed

programs will be so much help to me in the work. Will appreciate any suggestion and any of Miss Kelley's cards. Our little band is doing nicely; we have about thirty members. Have the following officers: Miss Carrie McLane, assistant leader; Ethel Speller, vice president; Hennie Kennedy, secretary; Leona Head, organist, and Nona Gissendanner, assistant organist. I appoint one of the little boys to lead the songs each Sunday and they are always present and seem anxious to discharge their duty. The dear little children seem so delighted that I feel very much encouraged and will do my best and pray for Divine guidance. I really feel incompetent to take those dear little ones in my charge, but when I think of the importance of interesting the children in the Master's work, I feel like I will never give it up.

For fear I will make this too lengthy, I will close by promising to write again.

Yours sincerely,

Edith Borland.

Pinckard, Ala., April 28, 1903.

Dear Mrs. Hamilton: I really feel ashamed to think that we have been so long in answering your nice letter which we enjoyed so much, but I can assure you that it was unintentional, but with a house full of guest almost continually it seems there is very little time for writing.

We enjoyed your visit so much and feel that it was not only a pleasure to us, but has been a benefit to the cause of Christ. As Mrs. Stringer wrote you, they have organized a Sunbeam band and have quite a number on roll; they meet each Sunday afternoon, and the children seem real enthusiastic over their society. They expect to have an entertainment some time this month.

I hope you will be able to make us another visit sometime in the near future. Sincerely your friend,

Emma McLean.

Bayou La Batre, Ala., May 4, 1903.

Dear Mrs. Hamilton: I will write to you as I am a member of the Sunbeams. We are getting along fine in our Sunbeams society. I don't hardly know how many scholars we have.

The last time they had a little entertainment I was sick and couldn't get to go. I was awful sorry; that night they made three dollars.

I wish you could come down to see us. I will close, hoping to hear from you soon; please write.

Yours truly,

Eulah Woods.

Blocton, Ala., May 22, 1903.

Dear Mrs. Hamilton: I am going to write to you and tell you what we are doing in our Sunbeam society.

It is called the Sarah Campbell Band in honor of our pastor's wife.

We have now twenty-six members.

We had a supper on the 29th of May. It was a bad night and after paying our expenses we made \$14.20.

We have in our treasury \$18.60.

We received some mite boxes to fill with cents. We would like to have some child appointed to educate.

Yours truly,

Rast Cole,

Secretary of Sunbeam Society.

Troy, Ala., June 14, 1903.

Dear Mrs. Hamilton: Doubtless you think our Sunbeam Society in this place has died out, as we have not written to you about it in so long, but it has not died; and we are now beginning the sixth year and in the five years we have missed meeting only about two or three times. We now have on our roll 17 members. I will tell you who the officers are for the year: Mr. G. B. Cleveland, Leader; I was elected President; Mr. R. A. Smitherman, Vice President; Willie May Smith, Recording Secretary; Grover Cleveland, Corresponding Secretary, and Miss Edna Martin, Treasurer.

All the members seem to take so much interest in the meetings, and for the last six months we have been studying the different mission fields, in other words, taking a "Missionary Tour," and after the June meeting we are going to have a test and are going to give a reward to the one that answers all the questions.

Can you tell me where I can get report and record books for the secretaries and treasurer? I think if we had them the officers would take more interest in their reports.

We would be so glad to have you visit our Society and would be glad to hear from you real often.

Will close by asking your prayers for our little band.

Your friend,

Ruby Smith.

Randolph, Ala., June 15, 1903.

Dear Mrs. Hamilton: I have not received any programs for my Sunbeams since April.

The programs are so helpful to us and it is quite a good deal of trouble to get up something that will interest the children without some help.

My children are doing exceedingly well, I think, considering their circumstances. You have noticed what they gave last quarter, of course. This quarter we are working to help repair our church.

The children are enthusiastic in their work. We are preparing for Children's Day, the 21st of June.

We are to have a "Sunbeam picnic" on the 27th of this month.

The children are expecting to have a great time.

Yours in the work,

Maude Cornelius.

Walnut Grove, Ala., June 7, 1903.

My Dear Mrs. Hamilton: I have been thinking of writing you ever since your visit to my home, at Pineapple; but decided to wait until we had accomplished the work you planned for us while there.

We have sent recently \$5.00 to Miss Willie Kelley—now I want you to send me some interesting material for my Sunbeams, tracts, etc. Also make a suggestion for our next appropriation.

Rest assured, I left a substitute in charge of my little band.

You will never know what an impression and influence for good you wielded



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over us and trust that your visits may be a frequent occurrence.

Sincerely your friend,

Mrs. Claude Hardy.

Pineapple, Ala., June 22, 1903.

My Dear Sister and Friend: It is with a sad and heavy heart that I write you today, for since our last meeting of the Sunbeams, death has robbed us of one of our best workers and brightest little jewels, Ruth Jones. She was just twelve years; always in her place when the Sunbeams came together. You can't imagine the grief when I force myself to realize that this afternoon we meet and Ruth won't be there—it seems almost more than I can do. I know its not right to grieve for her, knowing God works all things for good to those who love Him, and, too, our loss is her gain. She was a sweet, good child, loved by every one. Her father, Rev. B. T. Jones, died just one year ago, and we all feel she has gone to "Papa."

My little band is getting on nicely with their work; will make a complete report to you real soon.

I enclose a little poem dedicated to Ruth; you may use it as you see fit.

Devotedly yours in the Sunbeam work.

Mrs. Lillie McLaney, Leader.

Newton, Ala., June 12, 1903.

To little Ruth Jones, who departed this life June 12, 1903.

Darling Ruth, you have left us  
And the loss our Sunbeams feel;  
But 'tis God that hath bereft us,  
And, He, will our sorrows heal.

You have crossed the dark, cold river,  
And we, too, must do the same;  
Oh! the joy it will be to meet you,  
All who ask in Jesus name.

When our Sunbeams come together,  
We'll remember dear Ruth in love,  
For we know you are now with Papa  
In the eternal realms above.

'Tis so sad to part with Ruth,  
And be forced to say farewell,  
But we know where Ruth is now  
Holy angels ever dwell.

Oh, dear mother, sisters, brothers,  
Weep not, for Ruth's among the blest.  
'Twas Christ's own voice that called her,  
"Come unto me, dear Ruth, and rest."

And with Christ and all the loved ones,  
That make up the angel band,  
Ruth stands ready to receive you  
In that bright and holy land.

Sunbeams, Newton, Ala., by Cousin Lillie, (Leader).

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Next session opens Wednesday, September 9.

For catalogue, address

R. T. NABORS, Sec'y. University, Ala.

### Commissioner's Sale of Land.

State of Alabama, Jefferson County. In the Probate Court.

Estate of Elta Banfill and Bessie Banfill, minors.

Under and by virtue of an order of sale made and entered by the Honorable J. P. Stiles, Judge of Probate in and for Jefferson County, Alabama, on the 8th day of July, 1903, the undersigned L. J. Haley, Jr., as Commissioner, will proceed to sell, to the highest bidder for cash, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale, on Monday, August 10th, 1903, the following described real estate, to-wit: Lots 10, 11, 24, 25 and the north forty (40) feet of lots 22 and 23 according to a map of the Banfill property; which map is on file in the office of the Judge of Probate of Jefferson County, Alabama, and is recorded in Book 71, page 424 and also in Map Book 3, on page 15, said lands situated in the city of Birmingham, Jefferson County, Alabama. Said sale will be made for the purpose of removing the estate of said minors to the State of Florida for reinvestment. Said sale will include the dower interest of Vashti L. Banfill, the mother of said minors. Dated this July 8th, 1903.

L. J. HALEY, Jr.,  
Commissioner.

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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,  
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**Talladega in Mourning.**

Our church and the whole city of Talladega is in mourning. The sad intelligence of the railroad disaster here, in which two of our worthy members lost their lives, has gone out over the State. One was the bright and attractive young daughter of our esteemed Deacon, Major G. A. Joiner, Jeannette, who was the light and joy of the home. The other was the brilliant Joseph B. Graham, who is known and loved all over the State.

Brother Graham came to Talladega a number of years ago as Superintendent of the City Schools of Talladega. He was also Superintendent of Education for Talladega County for thirteen years. He was a graduate of the school at Oxford, Ala. When he came to Talladega he identified himself with the First Baptist Church, and was received as a Deacon. Through the years he has been a most loyal and faithful deacon.

During nearly seven years of association with him, as his pastor, I have ever found him the true, courteous, high-toned Christian gentleman. He was a man of marked culture and refinement. His sensitive nature and delicacy of feeling enabled him always to do the right thing in the right way. He was indeed the pastor's faithful helper and sympathetic friend.

He had the gift of eloquence, but it was not merely of the tongue, but of the life, for back of all was a big heart full of love.

At the time of his tragic end he was a member of the law firm of Whitson & Graham, Solicitor of the Seventh Circuit, Chairman of the Committee on Law of the Knights of Pythias, Alabama Field Agent for Southern Education Board, Moderator of the Coosa River Baptist Association, a member of the State Board of Missions, a Trustee of the State Industrial School at Montevallo, a Trustee of Judson Institute and a deacon in his church.

He was also a member of the late Constitutional Convention. In all of these varied interests he was faithful to the trust imposed in him.

Only forty years of age, he seemed to be rising to the zenith. A larger sphere of usefulness was opening to him day by day, and he grew as his environment enlarged.

He was a most zealous friend of education, and an earnest worker in his denomination.

His influence extended throughout the State, and was beginning to be felt in other States.

Our church has sustained an irreparable loss, and my own heart mourns the departure of one of the warmest, sweetest friends of my life. In the many dark hours through which I have passed during the past few years, he has been a great source of comfort, as I seemed to feel the sympathetic throb of his big heart.

The body of the sweet young girl, Miss Jeannette Joiner, was tenderly laid to rest by loving hands on Tuesday afternoon.

On Wednesday afternoon, the 8th, all that was mortal of J. B. Graham was put away in the grave. All the stores in the city were closed, and business suspended. Hundreds of people assembled to pay the last tribute of respect. Among those from a distance, was Dr. A. J. Dickinson, of Birmingham, who came in response to a telegram from Governor Jelks to represent the Montevallo school.

Our sorrow is great. We need the

prayers and the sympathy of our brethren to enable us to bear our unspeakable grief over the great loss we have sustained.

Yours in Him,  
Thomas Merrill Callaway.

**TRIBUTE TO HON. JOSEPH B. GRAHAM.**

By Rev. P. G. Maness, Th.D.

Sad indeed was the news to the teachers of Chilton County and especially to me, of the tragic death of Hon. Joseph B. Graham at Talladega, on July 6th. We shall never forget the visit he paid our Teacher's Association at Jemison last November. It was there that he delivered one of the greatest addresses on education that we have ever listened to. And the enthusiasm with which the address was received must have been highly gratifying to Mr. Graham. There is a tender place in my memory for this lamented speaker. We not only became intimately acquainted but there is an incident connected with our work at Jemison last fall which shows the high ideal he held in regard to education.

I was booked to speak on the Bible and Christianity in the Public School. He spoke on the betterment of our rural schools condition. For nearly an hour I unfolded as best I could the history of the Bible in the Public Schools and showed the present status of the subject as found in the government reports and then contended most earnestly for the Bible as the central text-book of our public school system and the Christ life as the ideal life for our teachers and pupils. I shall never forget how unreservedly Mr. Graham arose at the conclusion of this address and said: "Mr. Chairman, I wish to say, that I most heartily endorse every word spoken by the young speaker for the Bible and Jesus in our Public Schools. From the nature of the case they ought to have the central place in all of our public school work." I only mention this to show the exalted position he took in regard to Christian education. How strange it seems that he should be taken away right at the beginning of an educational career which promised much for our State. But others will rise, not to take his place, but to follow in his foot steps, and by the grace of God, we Christian teachers will carry on the work of Christianizing as far as possible the public school system of our native State. This is what we are going to do in Chilton County, and no doubt there are scores of others whose ideals are just as high. May a gracious Father comfort all who mourn the loss of that splendid citizen and sustain the family of the unfortunate young lady, whose lot was to die with him.

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Furthermore, that these students have shown the results of most thorough and careful training. I can speak with especial confidence with regard to their preparation in Latin, of which department I am the head. Not one of the students sent to us, according to my recollection, has ever fallen below first grade in Latin.

Best of all, the conduct of the students who have come to us from your care has been so modest and prudent, and their characters so womanly and refined, that the fears which some of us entertained as to the results of co-education in the University have proved wholly groundless.

William S. Wyman,  
Ex-President of State University,  
Present Head of Latin Department,  
University, May 23, 1903.

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**Brilliant Opening of Hillman Hospital.**

(Continued from Page 6.)

inspection by the public and Thursday the first patients were received. Some one remarked that it was almost an inducement to be sick to have such comfortable quarters offered them as in this new hospital. Although the ladies have done the entire work by their indomitable perseverance, depending entirely on the generosity of public in acceding to their requests for money—there is nothing cheap or shoddy about the building. The halls, the stair cases and floors are highly polished, the elevator, the hall, the office, reception room and in fact every room is handsomely and neatly furnished. Of course the great majority of the furniture was given, but it speaks well for the generosity and good taste of the donors that in no instance is there any gift but what is truly valuable both in material and appearance. The splendid care to be taken of it all is an inducement to give, as the modern sanitary methods are to be strictly observed, and where it is possible, in the case of the white beds, chairs, tables, etc., there will be daily or weekly scrubbing done to remove any disease germs which may have gathered.

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The lawn is to be in harmony with the beauty of the building at an early date, as workmen are now planting grass and smoothing off the grade.

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Christian hand this to a stammerer—Golden Rule.

Office of Home Mission Board, Atlanta, Ga., July 8, 1903.

The Committee on Publication touching the work in Cuba met at the appointed time and place.

The Chairman laid before the Committee the correspondence with Dr. T. T. Eaton, Mr. E. W. Stephens, and Dr. R. H. Marsh; from which it appears that neither of them would be present, or consent to serve. The latter two put their declination on the ground of the declination of Dr. Eaton. Repeated effort had been made to induce Dr. Eaton to serve; but without effect.

The Chairman also stated that Dr. Diaz had not appeared.

Dr. Landrum stated that as it does not seem proper for those present to

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proceed with the work without the aid of any, or either of the three brethren above named, he would move to adjourn subject to call of the Chairman; with the understanding that the Chairman meanwhile prepare and lay before the Committee suitable statement setting forth the situation.

The motion prevailed, and the Committee adjourned.

George Hillyer, Chairman.

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Ar Anniston . . . . .	2:05 pm	
Ar Goodwater . . . . .	9:22 am	6:24 pm
Ar Alexander City . . . . .	9:57 am	6:50 pm
Ar Dadeville . . . . .	10:32 am	7:26 pm
Ar Camp Hill . . . . .	10:51 am	7:46 pm
Ar Opelika . . . . .	11:35 am	8:25 pm
Ar Columbus . . . . .	12:35 pm	9:25 pm
Ar Fort Valley . . . . .	8:30 pm	11:45 pm
Ar Macon . . . . .	4:15 pm	12:40 am
Ar Americus [ex Sun.] . . . . .	7:00 pm	11:00 am
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	41	44	46
Lv. Selma . . . . .	4:00pm	5:00am	
Ar. Montgomery . . . . .	5:55pm	6:30am	6:40am
Lv. Montgomery . . . . .	6:30pm	1:30pm	
Ar. Opelika . . . . .	8:25pm	2:45pm	4:40am
Lv. Opelika . . . . .	8:25pm	3:45pm	
Ar. Atlanta . . . . .	11:40pm	8:00pm	
	47	48	49
Ar. Selma . . . . .	11:30pm		11:30am
Lv. Montgomery . . . . .	9:35pm		9:00am
Ar. Montgomery . . . . .	9:30pm	10:55am	6:35 pm
Lv. Opelika . . . . .	7:40pm	8:05am	4:20pm
Ar. Opelika . . . . .	7:37pm	8:40am	4:25pm
Lv. Atlanta . . . . .	4:20pm	6:30am	1:05pm

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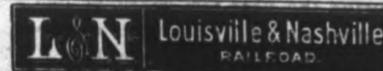
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