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THE SOUTHERN BAPTIST PRESS ASSOCIATION AT THE OSTRICH FARM



## A Glimpse of Hot Springs, Arkansas

Frank Willis Barnett

So came we to a valley that lay between great green hills. And there was water of exceeding hotness, so that we were affrighted, bethinking ourselves of Death and the nearness of the fires of Hell. Anon there came dark red men and their women down the valley, and trod the strange grey rocks without fear, and bathed in the waters, laughing and making great joy. Then were we no longer afraid, but knew it was a sweet warm Well of Life.—The Padre's Chronicle.

I have been to Hot Springs. To set down what I saw and did there in three days would take all the space in this issue, and I didn't see all there was to be seen, and I left undone some things I ought to have done. (I never took a bath.)

What shall I say about Hot Springs? I suppose first I had better mention the meeting of the Southern Baptist Press Association which convened there. Did you ever get with a lot of preachers at an association or convention when they were relaxed and see them enjoy themselves and one another? Well, a press association made up of preachers is something on the order only a little more so. Did we have a good time? Ask those who were present. What a jolly lot of fellows some of those editors who read one another in their editorials proved to be when brought face to face. I started to call names and mention the lion and the lamb gambolling together, but I "reckon" I had better not, as both are home now and one might roar and the other might bleat at me.

But really, after all, the wise papers, the brilliant addresses, and the great impromptu speeches, are minor things when compared to the good fellowship which is engendered by touching elbows with one another.

Is it worth while for a busy editor to leave his labors and go a days' journey to hear his brethren carry out a set program? Why no; but it pays to travel across several States to snug up to one another and have heart talks. I confess to loving to mingle with my brethren and tell and hear the things which make up daily living.

### A Few Paragraphs.

The Press Association was the guests of Mr. Cawston and his famous ostrich farm. A very interesting hour was spent in learning about the ostrich and its peculiarities. The male bird is strictly a monogamist but the female is not always constant to her first love, and has been known to shed her black widow's plumes and show the white feather in the presence of her second mate. One of

the attendants rode an ostrich to the great amusement of the crowd, and a pair were driven to a sulky around a track, and then Drs. Folk and Eaton took their seats in the rig and the others grouped themselves around them and made the picture shown elsewhere. The ladies were greatly interested in one of the nests and wondered much at the size of the eggs. The female bird sets on the nest during the day but the male bird keeps it warm at night. The average weight of a grown bird is something like 200 pounds, and they live to a ripe old age. The men enjoyed it all, save passing through the office where the tips were on sale. It was amusing to watch husbands trying to rush their wives through in order not to have the street cars leave them, but the good ladies refused to be hurried. An ostrich feather or boa fresh from the bird is too great a temptation to pass by and many a poor editor was plucked.

One of the queerest places that a crowd of men and women ever got into was the Alligator Farm. They had live ones from a day to 100 years old on exhibition and some were in the process of being hatched, for an incubator filled with eggs was on exhibition. The guide told many marvelous stories about the peculiarities of the "gators" and gave an exhibition in handling small and large ones. There was an office to pass through in which all kinds of jewelry and leather goods, made from teeth and skins, were on sale. A wife is the best of traveling companions but sometimes she adds to the expense of a trip when feathers and alligators are sold as souvenirs.

The Drennen family in Albany is well-known in business, political, medical, and social circles. It will prove of interest to their wide circle of friends to know that Dr. Travin Drennen, a member of this distinguished family, is one of the leading physicians of Hot Springs, and is making for himself both fame and fortune.

Hot Springs knows how to entertain. With Rev. W. T. Amis for host, assisted by Dr. T. U. Williams, as chairman of the entertainment committee, nothing was left undone. We enjoyed the freedom of the city. We had free rides to free hotels, where free baths awaited us. We had a special car on the street railway to take us over the system free. We rode in a magnificent trolley drawn by six coal black horses over mountain and dale free. We had a sumptuous banquet, elegantly served, free. Even the discussions were free.

We have been thoroughly converted to the idea that Hot Springs needs a great church planted in the center of the city, for we heard the eloquent plea made for it by Brother Amis at the banquet, and we have seen the location, and have examined the plan, and we believe the idea is of God. No one who knows the situation can fail to appreciate the need or question the fact that the Baptists of Hot Springs are ready to do their full duty. They are a noble band and have brave hearts.

The fire at Hot Springs was a catastrophe sufficient to daunt the courage of the most courageous, and yet we heard no despondent talk while there, but much was said about facing the future without fear. Hot Springs wants the world to know that she stands ready to make good her losses and all she asks is that those who need her healing waters will continue to come and enjoy their benefits.

The banquet at the Park hotel was a great success. The speeches were short and pithy, and there was nothing to mar the pleasure of the evening—and we got away before midnight. Space forbids our crediting the speakers with many bright sayings.

We missed Drs. Willingham, Gray, and Frost but were glad to have Drs. Van Ness and Barton with us to let us know that the Boards had not given us the go-by.

Dr. W. N. Hartshorn, of Boston, a loyal Baptist, who is chairman of the Executive Committee of the International Sunday School Association, attended the session and made several short talks, which were most helpful. Dr. Hartshorn is a man of strong spiritual power. He is a member of the Ruggles Street Church of Boston, of which Dr. A. C. Dixon is pastor, and won my heart by the glowing way in which he told of the great work which the consecrated North Carolinian was doing.

Many of us were sorry that Dr. Dickerson, of the Baptist Standard of Chicago, was absent, but were charmed to have Dr. R. Van Doren and his wife, who came to represent the great Chicago paper. Dr. Van Doren in a short talk pleased the brethren of the South very much by the frank way in which he expressed himself concerning the Baptist situation as he understood it to be in Chicago and the North. We were quite amused at Dr. Moody, who punctuated many of Dr. Van Doren's expressions with fervent Amens!

(Continued on page 4)

### Growth in Public Favor

Some years ago I made the statement before the Georgia Convention that eighty per cent. of the Sunday schools reported in the South were then using the periodicals of the Southern Baptist Convention, as published by its Board at Nashville; not including the negro schools, which are almost, perhaps, altogether as numerous. The statement attracted wide-spread attention, awakened some discussion, but the more it was looked into the more manifest it became. I remember being in a meeting of State secretaries soon after, and my statement was recalled and elicited testimony as follows: Dr. Gibson, since dead, said it was certainly correct for Georgia; Dr. White, then secretary for North Carolina, said it was ninety per cent. in that State; Dr. Crumpton, of Alabama, and Dr. Rowe, of Mississippi, said the patronage was ninety-five per cent. in their States. And Dr. Pitt, of the Religious Herald, has frequently told me that the Sunday School Board has the patronage of practically all the schools in Virginia; and when his statement was referred to Dr. Pilcher, secretary of their Sunday School and Bible Board, he said that Dr. Pitt was certainly correct.

Since then the Board has steadily advanced, not only in volume of business and general denominational work, but also in favor with the people and in its percentage of schools; and that notwithstanding the number of schools reported has been greatly enlarged. Its patronage will easily reach at this time ninety per cent. of all the schools reported throughout the territory of the convention—in some States less, in some more. I doubt whether any other publishing house can show so large a per cent. of their constituents, unless we except the Southern Methodist House of this city. We claim nothing excessive, but are simply stating conditions.

The situation is remarkable under the circumstances, and tells its own story. This must mean, and does mean, that many of the honored leaders among us have changed their mind as to the Board's work and the wisdom of its appointment by convention, and the great rank and file of our people are practically a unit in their support of the Board, and are building for themselves an institution whose ownership and control is their own. It is the spectacle of a great people rising to a great undertaking. I do not mean to be unkind or disregarding of any who may think otherwise, who have not changed their mind or bearing toward the Sunday School Board. They prefer a different course, and I would do them no dishonor or discredit. For reasons satisfactory to themselves they withhold their support. And yet every one knows I have not over-stated the situation among our churches in their forward movement in this part of the convention's work. Glorious success has crowned their efforts and the end is not yet.

This change in sentiment may of course be traced to different influences, but in no sense did any of our people come to the Board's support, or rather to co-operate in its work from coercion; none would dare to coerce, none would yield to coercion, except that high-born self-compulsion which comes from his own inner impulse, from a sense of divine leading, from change in judgment with a sense of new duty such as men of high character feel and courageously acknowledge and follow. I know no better or higher reason; and this again roots itself back in the august fact that God is working among our churches for the extension of His kingdom.

Take for example such men as Judge A. D. Freeman of Georgia, Dr. W. E. Hatcher of Virginia, and Dr. T. Z. Cody of South Carolina; or the noble men who have entered into their rest with their work following, Dr. Henry McDonald and Dr. F. M. Ellis. I venture to call their names because each of them under a change of sentiment, and following his own judgment and sense of fitness, has rendered a conspicuous service for the furtherance of the Board's work. In calling their names I do not mean to give them honor above their brethren. They are not exceptional, but only examples, and hold high rank with the Baptist brotherhood of the South in their spirit and effort at co-operative work in the Southern Baptist Convention. And so the changes have come, and are people with marvelous solidarity are working out their destiny and world-wide mission.

Such growth in public favor must needs bring corresponding growth in the Board's business. For special reasons which need not be mentioned here I take the last eight years as a time of comparison; as shown in our reports to the convention from Chattanooga, 1896, to Nashville, 1904, the receipts increased in volume from \$63,141.12 to \$109,782.76.

The Board in the eight years has greatly improved and increased the number of periodicals, has met all the expenses of manufacturing and conducting a large and growing business, has saved and set aside from its business earnings about one hundred and ten thousand dollars, has put out into denominational life (mostly in cash), almost as much more and has established a business which earns for the denomination large annual profits, and all the while has operated and is operating now without any "working capital," as it is called. Experienced and successful men tell us, they know of nothing in business circles comparable to this report

of business success. No denominational house certainly, with all things considered, can show such a record.

At one time in this period of eight years, I made for my own information and satisfaction, a comparative study of the Congregational House in Boston, and the Northern Presbyterian Board of Philadelphia. The first did not equal the Sunday School Board in profits to the denomination, while the second surpassed it but a little, although each of them had, one three and the other four, times as large a volume of business. A study of the publishing houses of this city showed similar results. The comparison is no disparagement of what others are doing, but furnishes striking illustration of the wonderful success which has come to the Baptists of the South in the prosecution of their own work.

It was no part of the original purpose, hardly an expectation, that the Board should make money; and yet all are gratified with the earning capacity which has developed, for a large concern can hardly conduct its business on an even balance. If it were not making, it would almost surely be losing, and coming out behind; and our annual reports would be a disappointment instead of a joy and inspiration.

The profits accruing from its business has been turned to good account. It has given to the Board solid and secure basis of operation (visible and tangible assets here at Nashville in its two houses, its reserve fund and equipment aggregating \$118,435.04.) And it creates annually a large fund by which the Board gives substantial assistance to the various other denominational interests and is able to conduct its own field work upon a large scale for the advancement of the Sunday school cause without calling for contributions for the purpose. All this serves as a kind of dividend which the business pays to the denomination—a dividend having a value far exceeding its money value and of increasing power every year.

So it is a business, but not only a business, a growing denominational power for denominational advancement. This has come by the Sunday schools using the periodicals of the convention as published by the Board. The purchaser gets full value for his money, and yet the money becomes a contribution and augments the might of co-operative effort. These periodicals stand out altogether unique in

1. Their intrinsic merit and excellence.
2. Their superior adaptation to our people.
3. Their advertisement of the convention's work.
4. Their value in denominational training.
5. Their being the basis of the Board's business.

They are the nerve center of all the Board is doing. When you use them you swell the volume of its business and put yourself into all its operation. This work speaks for itself, makes its own appeal and is prophetic of what is to come. I have no word or thought against those who cannot give it their support, but content myself with offering them on behalf of the convention something altogether worthy, and venturing to express the judgment that the time is not far off when all the churches co-operating in the Southern Baptist Convention will support its Sunday school department and its effort to advance its Sunday school cause.—J. M. Frost, Nashville, Tenn.

### WOODROW WILSON,

President of Princeton University, to Deliver Address at Marion Military Institute Government Day, April 20th.

President Woodrow Wilson, president of Princeton University, will deliver the annual address before the Council and Commons of Marion Military Institute on their Government Day, April 20th. Government day has been set apart in the academic calendar of the Institute to commemorate the establishment of their honor system of self-government. Each year a distinguished statesman or educator is invited to address the students on "Education and Government." Since the establishment of the government it has been the desire of the students and of the authorities of the Institute to have President Wilson deliver the address. In accepting the invitation of the Council and Commons, President Wilson wrote: "I am deeply interested in what you have been doing for the self-government of the school and I hope to express my cordial endorsement of it when I come to you."

The address will be at 8 o'clock on the evening of the 20th of April in the chapel of the Institute. All patrons and friends of the Institute, all interested in the great subjects of education and government, and the public at large as well as cordially invited to visit Marion at this time to hear President Wilson. Visitors from a distance will be welcomed by the hospitality committee of students. The committee will appreciate letters from those who expect to attend, giving notice of the day and hour of arrival. Such letters should be addressed to Mr. C. B. Cameron, chairman. Special rates will be secured at the hotels and boarding houses for all visitors on Government Day. An effort is being made to have the railroads offer reduced rates for the occasion.

### FINANCIAL CONDITION OF THE HOME BOARD.

The Home Board was ordered by the Southern Baptist Convention at Nashville last May to advance. The command was all the more imperative because it was implicit rather than explicit. The details were left to the Board. Express instructions were not given, but the implied instructions were irresistible. No alternative was left. "Go forward," so clearly expressed the feeling of the convention that the Board projected its work on a basis of fifty per cent. increase over last year.

Some items of the enlarged work are: \$10,000 for Memphis, \$25,000 for New Orleans, \$15,000 for Negro work, \$6,000 for Mountain Missions and Schools, \$10,000 for Cuba, chiefly for lots and chapels; \$2,000 for Panama, \$5,000 for Baltimore, \$2,000 for El Paso, \$1,200 for Joplin, Mo., enlargement at St. Louis, Tampa, Key West and other cities, also among the Germans and Swedes of Missouri, Church Building and Loan, and \$5,000 for additional women missionaries.

There was imperative need for even greater enlargement, but the Board dared not go further. Our receipts to March 15, 1905, are \$3,949.48, above the same period of 1904. But that is not one-tenth of the increase in appropriations. It is true we have not actually taken up all of the enlarged work mapped out, but most of it we have assumed. What is the situation forty-five days before the books close, April 30th? We have used up the \$24,000 of surplus with which we began the year and borrowed \$25,000! There was need for \$50,000 in March and \$60,000 in April in order to meet our enlarged plans and come to the convention out of debt. Indications as we go to press are that we shall fall far short of the \$50,000 for March. We shall need, therefore, \$85,000 for April. Can we raise it? Certainly. But it will require an united effort. We can do it; we must do it. The work of our Home Board is being so blessed of God that we dare not fail. To fall of our duty when His blessings are so abundant would be to write ourselves down as unfaithful and ungrateful. Come to the rescue now and you make the future of this vast Home Mission enterprise permanent and glorious.—D. B. Gray, Corresponding Secretary.

### WAITING FOR NOTIFICATION.

Dr. William E. Hatcher tells a significant incident connected with Pastor Charles H. Spurgeon, the great London preacher. It seems that he attended the dedication of a church in a small town some distance from London, on which occasion Mr. Spurgeon preached. After the sermon the ministers retired to the pastor's office in the rear of the pulpit and had a quiet and genial chat together. In the midst of their conversation a man, wild of eye, nervous of movement and with some ecclesiastical hints in his dress, sprang suddenly and unbidden into the room and facing Mr. Spurgeon said: "Mr. Spurgeon, I have something to tell you. The Lord says that he wants me to preach the Gospel and he has given me a vision. I saw an open door and as I gazed into it the Lord told me that that door was the door of your college and that I must go through that door and get my education to preach the Gospel." His manner was most exciting, and it was interesting to notice with what a placid face and penetrating eye the eminent minister scanned the man before him. Then he said: "And so the Lord says that you are to come to my college to be educated for the ministry. Very well; as soon as the Lord communicates the same thing to me I will promptly send for you and take you in." That was enough. Every one felt that he had spoken the fitting word. The man before him was uncentered, deluded and fanatical. But there was something in Spurgeon's look and tone that overwhelmed him and in a second he shot through the door and the thing was over. Spurgeon was one of the men who read men instinctively and sized them up at once.

W. J. E. COX.

### OPEN LETTER TO PASTORS AND CHURCHES.

Dear Brethren—It is just one month before the books of our Board must close for this convention year. The reports coming in from the foreign fields are glorious, showing the Lord has greatly blessed our work. About fifty new missionaries have been sent out this convention year. The work in other respects has been enlarged. I know that many calls are upon our pastors and churches, but I ask that you prayerfully make your offerings to this noble cause committed to us by our Saviour. A number of churches have greatly increased their gifts but we will need large contributions in order to go up to the convention with all accounts paid. Remember the story of how the politician succeeded by "each man working his block." Will you faithfully work yours? I ask for your prayers and hearty co-operation and liberal gifts this month, so that our Master's work may go forward.

Yours in His service,

R. J. WILKINGHAM,  
Cor. Sec., Richmond, Va., April 1, 1905.



**BROTHER CRUMPTON'S TRIP NOTES.**

I have been looking for an Executive committee of an association that was doing something.

I thought I had found one last year. I wrote them up for the paper. I do not believe they have had a meeting since. But I caught one Executive Committee in the act. It was the Tuskalooosa. They were called to meet in the city of that name. Each church has the privilege of naming one member. While all were not present a very good number attended and good came of it. A committee of laymen had been appointed by the association to look after the Sunday school interests. That committee met at the same time and it was agreed that the two should meet together hereafter once a quarter. A convention in the interests of Sunday schools was arranged. It was determined to employ two or three men for three months in the summer to engage in energetic and colportage work. The good women of the Tuskalooosa church prepared and served in the Sunday school room a fine dinner for the committee.

If the word goes out that the committee is to be treated that way when they meet, I am sure they members will attend to a man hereafter.

Some of his friends know that the Tuskalooosa Bishop is associate editor of The Alabama Baptist, but it has developed that some of his own flock are not aware of it. One of his lady members expressed her surprise that he did not write more for the paper. When told that he was the author of all those articles which were followed by a star she confessed she had never read them. Many another in the State is like that sister. If the brother will put his single initial, it seems, to this scribe, it will be better.

**Phoenix City.**

And Girard are practically one city on the banks of the Cattahoochee river, only the county line between Russell and Lee separating them. I suppose there are two thousand people in the two places. I have given two Sundays to the two places. Brother J. H. Wallace is the pastor at West Side. The church has a large membership and a commodious house of worship beautifully situated. They have just arranged for the purchase of a home for the pastor. If his people will stand by their consecrated pastor, they will be surprised in a few years at their progress. I had good audiences at both services and good listeners too the lecture. I shall have to write a tract on how to work up a crowd for a lecture. It takes work, no matter who is the lecturer.

At Girard Brother Bailey, a Georgia boy, and his good wife, are doing a fine work. The church and pastor's home have been treated to a new spring suit of paint. The church is beautiful for situation, occupying an eminence overlooking Phoenix City and Columbus, Ga. The Sunday school is large, calling for a new Sunday school room, which it is hoped will soon be built.

Brother J. W. Malone, Jr., is pastor of the First Church, Phoenix City. I was with him only a short while. He has a large church, a good house and pastor's home. I preached to a large audience of interested listeners. Many of the older members remembered the time when the Board helped them over a hard place for a year or two. It is my first acquaintance with the young pastor, though he is an Alabama boy. He has a wide field for usefulness and God seems to have given him a strong hold on his people. The pastors of churches made up of mill people have great problems to solve. Places like Phoenix City, where many of the people own their own homes, are not so difficult as are those where the companies own everything. There is something permanent in the former; in the latter the membership is continually shifting.

One cannot go to the Twin Cities without seeing and hearing much of

**Columbus, Ga.**

It is a great city. Its broad, well-kept streets add much to its beauty. W. H. Smith, one of our Alabama boys, is the pastor of the First Church. His elegant home was greatly enjoyed by the tramp from Alabama. His good Alabama wife knows how to take care of tired preachers. He has been so long pastor here he will soon be called the "Old Bishop." He has a great church in numbers and influence. It stands far up toward the front for contributions for missions. I heard much of the preaching of Brother Carter Helm Jones, of Louisville, who remained with them twelve days. The revival must be of the Lord for it continues after the great preacher has gone. "A charming preacher" was the way everybody described Brother Jones. Often that means but little, but in this case it does for great results seem always to follow his preaching. I did not see Brother N. C. Hurley, another one of our Alabama boys, who is pastor of Rose Hill.

**W. B. C.**

"Anxious Secretary" is the way Brother Crumpton is described these April days. He says: "At the Young People's Convention one pastor said, 'We have more than two hundred dollars for you.' Another said, 'I have over a hundred.' That is the way to talk out. If I can hear it that way for four weeks longer, I shall be one of the happiest men in Alabama. I don't want one dollar less to be given to Foreign Missions, but I am much distressed about

Home Missions. Look at the figures in the last issue of the paper. Dr. Gray was so well and widely known and loved in Alabama. I felt sure there would be a great rally to the Home Board when he became secretary. I have been sadly disappointed. The Home Board has a wide field and deserves better treatment at our hands." Only four more Sundays and the books close.

**A DREAM.**

If you know a superintendent who is suffering, to any extent, with that certain enlargement of the capital portion of his anatomy, otherwise known as the "big-head," I wish you would give him my post-office address, street number, etc., together with my compliments. I know a sure remedy and I am here to tell you it will take the conceit out of him every time. Briefly stated, it is inhaling the atmosphere of a pastorless church. Of course, he will say the pastor has nothing to do with the Sunday school; his job is to preach, and that's about all he does, if he does that. I used to think so too; but let me tell you something.

When our last pastor left us, following the example of another and much more famous "Bunyan," I fell into a dream, and behold, I saw a blackboard; and on the board, done in crayon, was a human form. Its outlines were well-rounded and its features were goodly to look upon. In my dream me thought this figure represented my Sunday school, and on the board were written "100 average attendance," "a flourishing teachers' meeting," "a splendid home department," and other such pleasing memoranda, and I dreamed on, and time went on. The Sundays went by like mile posts by a swiftly moving train and with the flight of each I noted a look of emaciation coming into the face of the figure on the board and as I wondered what this might mean I saw for the first time that with each passing Sabbath the members were changing and the average attendance was making its way down through the nineties, eighties and seventies. And after a season I again beheld, and lo! some mischievous elf had spoiled out the strong right arm of my once beautiful picture and simultaneously therewith, the record of a teacher's meeting disappeared from the board; and following fast upon the heels of this dire disaster I saw the left hand and arm drop limp and helpless beside the wasted and wasting form as by some silent process of erasure, I became aware that the Home Department had gone out of business.

And behold I awoke; not with the headache we so often have after a troubled dream; but, ah me! with such a pain tugging at my heart.

More than ever do I miss the daily rounds of a pastor, going in and out the homes of our people, gladdening the hearts of tired mothers chained to the daily routine of duties, laying hands of benediction and blessing upon the heads of the little ones and pointing them to the Sunday school.

More than ever do I know the meaning of the words, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace that saith unto Zion, 'thy God liveth.'" —B. Davie.

**THINGS LEARNED FROM A SUPERINTENDENCY OF TWENTY-FIVE YEARS.**

By Bunyan Davies, in the Superintendent's Quarterly  
That a superintendent five minutes late has already lost what he can by no means regain during the remaining fifty-five minutes of the session. There is a certain self-poise inseparable from the superintendent, fresh from the closet of prayer and early at his desk, that wins to him the hearts of his people.

That other things being equal, the genial, smiling superintendent will put his long-faced brother out of business every time. "A merry heart hath a continual feast." The words are no less true today than when written and spoken ages ago. "Are you cold?" was asked of a little girl, thinly clad and shivering; "I was till you smiled," was the artless reply.

That a hand-shaking superintendent is always in order. It has been truly said, "there is more gospel in the palm of the hand than in many a sermon." It is like strengthening the cords of a great tent to take the hand of each little man or woman in turn and know just how to say to one, "I see your eye has gotten well," or, to another, "When will sister come home?" or, to another, "Tell John I am coming to see him."

That the superintendent loses all when he loses his temper. The writer once tried to control a boisterous little brother and sister; but unfortunately failed to control himself. The little girl bit him on the hand. This made not only one but several deep impressions on the superintendent; the little brother meanwhile was running the whole gamut of naughtiness and insubordination, and was finally told that if he could not behave he must leave the Sunday school; and leave it he did—never to return.

Later I stood beside an open grave. It was the first time I had seen him since I ordered him from the Sunday school years ago, and only the Master knew the heartaches that were mine as I looked upon that boy with his cold, stiffened fingers

interlaced above his pulseless heart and remembered.

That there is what the insurance companies call an "accumulation fund," which can only accrue with the lapse of time. If a call of the roll might be made and answered now, on the moment, two would answer from a banking house in a great western city; two lawyers would respond from the capital of our nation; an officer, from the United States army; a surgeon from the navy, and so on through a long list whose names were once the names of bright-eyed little boys who sat and kicked their heels against the rude seats of our old Sunday school; nor could much else be said of the little girls, many of whom are today reigning queens of happy Christian homes. What a privilege to have had these precious young lives placed before me for the first touches to life and character.

That a superintendent is only one in name if he is not a godly man. Some great Sunday school worker has said: "My boys watch me all the week to see if I live up to what I say on Sunday."

That a superintendent may save much of annoyance and interruption to the classes if he will bring a handful of one-cent coins and make a period of two or three minutes before recitations in which to allow pupils to bring their nickels and dimes to the desk for penny change.

That strangers visiting the school may be touched for good and for God, if the superintendent will notice their presence. For instance, "The secretary reports a couple of visitors; perhaps our friends have Sunday schools of their own, and loved ones far away; our hearts go out to them in this season of separation, and in the Master's name we bid them welcome."

That with prayerful and careful management special days will never bring anything but good. Our last Sunday school revival added many names to our roll, including—that of one of the best teachers we ever had; our last Decision Day brought several noble-hearted boys and girls into the church, and our last Children's Day was a veritable little revival in itself, with many precious things purely incidental, not the least of these being a splendid collection for missions.

That the Sunday school is one of the indispensable bulwarks of our Christian civilization. I know a country community in which the Sunday school has not gone into winter quarters for forty years past. For a radius of many miles it is now surrounded by a citizenship which for business and social integrity is second to none to be found. I know another in which the Sunday school lives by fits and starts, and often goes a year with closed doors. It is today a hot-bed of vice, and the present generation of children bids fair to surpass its predecessor in crime and lawlessness.

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

Dr. A. P. Montague made a rousing talk for Howard College and four hundred dollars was subscribed to assist in the erection of the new building.

Our "Field Glass" said he didn't see why it was such a bad thing if some "courtin'" was done by members of the B. Y. P. U. He felt as if a godly young man and a consecrated young woman, when wedded, would surely found a Christian home.

It was fitting that Rev. J. W. Vesey should be re-elected president, for he made a faithful officer, doing all in his power to keep the workers in line and the work before the churches. In fact he was largely instrumental in the upbuilding of the B. Y. P. U. cause during the past year, and no wonder that his face was wreathed in smiles as he look out on such a large delegation from all parts of the State.

The following officers were elected for the ensuing year: J. W. Vesey, president; J. M. Shelburne, first vice president; J. R. MacAll, second vice president; J. W. O'Hara, third vice president; Thomas J. Wingfield, recording secretary and treasurer; J. L. Thompson, corresponding secretary, and J. E. Pierce, transportation leader. Executive committee: J. F. Gable, A. J. Johnston, George Burnett, J. L. Thompson, J. W. O'Hara, W. T. Mitchell, Ernest McIver and R. S. Gavin.

We noticed the following preachers in attendance, and in the list we have overlooked some who were present: A. C. Davidson, J. M. Frost, L. O. Dawson, J. M. Shelburne, E. Lee Smith, S. O. Y. Ray, W. M. Blackwelder, L. M. Bradley, W. J. D. Upshaw, W. A. Parker Sr., G. W. Mize, A. E. Burns, J. D. Dickinson, J. B. Jones, R. S. Gavin, J. L. Thomson, J. A. Hendricks, J. W. O'Hara, Amelia Crouch, W. B. Crumpton, A. D. Glass, J. F. Gable, W. S. Brown, C. C. Bentley, W. J. Ray, J. D. Ray, J. R. MacAll, J. W. Vesey, J. O. Collier, J. W. Willis, W. R. Adams, J. A. Beale, and quite a number of the ministerial students from Howard College.

### A Glimpse of Hot Springs, Ark.

It was an unexpected pleasure to find Rev. I. G. Murray and wife at Hot Springs. It brought back memories of East Tennessee and the Seminary. Here is a chance for some church in Alabama to get a godly pastor. Brother Murray is a man who can be trusted and we would be glad to have him located in Alabama.

I have traveled much and am pretty well acquainted with the great hotels in this country and abroad, but I never stopped at a place where there was such a delightful homelikeness as I found in the Park hotel, which is one of the largest hotels in the South. The service was perfect, the bill of fare included the delicacies of the season, the verandas were broad and long, the hallways the widest I ever saw in a hotel, the parlors and lobby were restful, the orchestra was fine, the bath house luxurious, the grill rooms oriental in their splendor, and the grounds large and beautifully kept. In short the whole atmosphere of the place was conducive to ease and comfort, and one gladly missed the noise and confusion which seems to be necessarily the part of a hotel which can accommodate comfortably a half thousand people.

Dr. Williams gave his entire time to seeing that the editors and their wives should have a good time. He seemed to bob up on every occasion just at the right moment to be helpful. The reception given at his beautiful home, which is filled with rare and costly works of art, was a most delightful occasion. Mrs. Williams is a gracious host and the memory of the hour spent within the hospitable home over which she presides will long abide.

There were a number of charming women in the editors' party, but Mrs. Folk, the mother of Dr. Folk, was easily the favorite. She had a smile for every one and entered into all the little outings with such genuine pleasure that we almost forgot that she was a mother in Israel and had many strong sons who, while heads of their own families, yet leaned on her. The Lord bless her and give her sons strength to carry on the great work to which they are committed.

I owe it to Dr. Folk to say that since the meeting at Biloxi two years ago he has carried the responsibilities of three offices. (I was elected secretary and treasurer, but all I did was to wear a badge with the statement on it that I was secretary at Hot Springs.) The duties of my double office he performed. It was fitting that some of his responsibilities be shifted, and so Brother T. J. Bailey was unanimously elected president, and Brother Folk was put back into his old place as secretary.

The Temple Messenger, edited and published by Rev. W. T. Amis at Hot Springs, is an up-to-date religious weekly, and in the matter and make-up reflects credit upon the brilliant young pastor of the First Baptist church.

### SOME RELIABLE POINTERS.

Many persons have an idea that a visit to Hot Springs necessitates a considerable outlay of money, but such is not the case, for besides the magnificent hotels there are numerous private boarding houses, furnished cottages, housekeeping rooms and furnished rooms at various rates to suit all purses, and good restaurants, where meals can be had from 15 cents and 25 cents up.

The government interests are looked after by a superintendent, who is appointed by the president. He has charge of all the improvements in the reservation and enforces all government rules and regulations concerning the bath houses. The relations of all the bath houses to the government are the same. Each of them pays a water rental to the interior department of \$30 per tub per year. The combined capacity of all the bath houses is about 540 tubs, so that the government derives a revenue from this source of about \$16,000 a year. The price of the baths is fixed by the government, and once fixed no departure can be made; neither a greater nor less price can be charged than the schedule. The attendant's fees are also fixed by the government and are uniformly \$3 for a course of twenty-one baths. All are clean, in perfect sanitary condition, as required by government rules, and porcelain tubs are universally used. The more expensive bath houses have solid royal porcelain tubs, marble floors and partitions, private dressing rooms, and, in addition to the hot baths, have rooms for electric and massage treatment. All give vapor baths from the hot water, have sweat rooms, cooling rooms and parlors; while some provide reading and writing rooms and gymnasiums.

The average temperature of the water of the seventy-two Hot Springs of Arkansas is 135 degrees Fahrenheit; they discharge 1,000,000 gallons per day. Besides the government free bath houses, there are at Hot Springs twenty-three bath houses which pay the government for the privilege of using the waters. About half of them are situated on the reservation forming what is known as "Bath House Row," while the balance are located at various other points throughout the city. Some are of brick and some are of wood, and they range in cost from



REV. W. T. AMIS, Host

\$15,000 to \$75,000. They vary considerably in interior furnishing and equipment, and on this is based the difference in charges for baths.

"The waters of Hot Springs is superior to all others, either natural, or prepared, as an aid in surgical treatment."

Enlargement of the heart is cured, but the baths must be used with great care, and under a physician's guidance. Tuberculosis, except where the lungs are much involved, in many cases can be wholly eradicated. The value of the hot waters as a general tonic is becoming more and more recognized each year. Those whom they benefit in this category are the overworked business and professional men and women; ladies overburdened with the duties of society or their household; politicians and men of the world who have been going the pace; cases that refuse to recuperate after the eradication of a gripe, or any severe ailment; all find great benefit and quick recovery through these wonderful waters.

In his circular for the guidance of the officers of the army in sending the sick here, the surgeon general of the U. S. army, at that time George M. Sternberg, enumerates the ailments for which the sick should be sent to the army and navy hospital at the Hot Springs of Arkansas. It says: "Relief may reasonably be expected at the Hot Springs in the following conditions: In the various forms of gout and rheumatism, after the acute or inflammatory stage; neuralgia, especially when depending upon gout, rheumatism, metallic or malarial poisoning, paralysis not of organic origin; the earlier stages of locomotor ataxia; chronic Bright's disease (the early stages only), and other diseases of the urinary organs; chronic diarrhoea; catarrhal affections of the digestive and respiratory tracts; chronic skin diseases, especially the squamous varieties, and chronic conditions due to malarial infection."

The following is the combined opinion of the leading medical practitioners of Hot Springs as to ailments that can be benefited and cured by the aid of the hot waters: "Generally speaking, all diseases of the skin, blood, digestive and secretory organs, and nervous affections and ailments peculiar to women. Many physicians assert positively that all known diseases, but fevers and advanced lung troubles, are cured or benefited. Troubles that yield most readily to the hot water treatment are: Alcoholism, catarrh, chronic inflammation of the bladder and urethra, chronic ulcers, eczema, gout, hysteria, indigestion, insomnia, kidney and liver troubles, chronic diarrhoea, malaria, nervous prostration, neuralgia, locomotor ataxia, paralysis, phthisis (early stages) psoriasis, rheumatism in all forms, scrofula, stomach diseases, tobacco poisoning, etc. Chronic rheumatism is cured here in from three to eight weeks on an average, though a cure has been known in ten days.

Hot Springs North and West Mountains are about 1,300 feet above sea level and the summits are reached by government foot paths and drives. The Cave Spring, one of the open hot springs, is in the rear of the Arlington bath house. Happy Hollow is the "Midway" of Hot Springs. It is just off Central avenue. A first class golf course of nine holes is maintained by the Hot Springs Golf Club. The Ouachita river is a beautiful mountain stream, four to six miles south of Hot Springs. It affords the best of fishing. The Gulpha is a picturesque gorge on the east side of Hot Springs Mountain.

### How to Reach Hot Springs.

Take the Frisco from Birmingham to Memphis. The Choctaw, Oklahoma & Gulf Railroad, a part of the Rock Island system, operates three fast trains daily from Memphis and two fast trains daily from

Texas, Oklahoma and Indian Territory.

The trains from Memphis carry dining room sleepers and the best class of day coaches through to Hot Springs without change. During the fall and winter months a parlor car is in service between Memphis and Hot Springs.

### An Impressionist Sketch.

Paul Cushing has written a beautiful booklet about Hot Springs and we can't forego the pleasure of quoting some of his bright sayings:

The really best way to see Hot Springs is in a balloon, and I am exceedingly sorry that I am unable to chronicle my impressions from that point of view.

From forty-four springs over 800,000 gallons of these beneficent waters flow every twenty-four hours for the assuagement of the aches and pains of mortality.

As for the whereabouts of nature's kitchen and stove and boiler, wherein all the heating is done, there has been considerable speculation, with not much increase of knowledge.

The approach to Hot Springs from Little Rock was like walking through a pleasant picture gallery into a good dining room. It seems to me that the scenery was exactly of the kind that would soothe an invalid, while pleasantly stimulating a well mind in a well body. Red soil and rolling land are always good for the eyes, especially when the land is dark with timber and green with drops, and the red of the roads shows like ribbon on velvet.

The year 1834 gives us the first sovereign act of the United States government, when it reserved for itself certain sections of land, including the Hot Springs. The special interest of this act is found in the consideration that by it was created the first national park reservation in the whole country.

Bath House Row is the heart and inner meaning of Hot Springs. The water can be had elsewhere; it is in all the best hotels and there are public drinking fountains everywhere. People not only bathe in it, they drink it, and the more they drink the more they want to drink. This is distinctly a peculiar feature of these waters. Most medicinal waters are more or less unpleasant to the taste. The queer thing about it is, however, that while the chemist can manufacture imitation waters, the waters will not cure; that while the doctor can make up his prescription with scientific accuracy, the preparation will not cure. But you take the water straight from nature's bosom and you are cured.

If Hot Springs were only subjected to influences of faith, and had behind it the machinery and sanction of a great ecclesiastical organization, there can be little doubt that in a few years Lourdes would have but few patrons, save those too poor to travel, while its best miracles would be beggared. The pilgrims who seek Hot Springs, however, are rather secular in spirit, and what is done to them is done strictly on its merits. To be candid, there is not overmuch faith imported, but there is a large export trade, and every item is a body free from pain, with a grateful heart and a glad tongue.

Some people do not like places where there are invalids—which is a pity. I have visited nearly all the great healing places on earth, and I say without hesitation that I have found them to be among the most interesting places in the world; probably their attraction, in great measure, lies in the circumstance that, when people are easing up from pain and are getting well, they are sweetly optimistic. This optimism is a totally different thing from that which is bred of mere rude health or of hard success in life. It has no touch of vulgarity about it. It is a thing of sheer gratitude and is touched with the softest shades of sentiments. It is infinitely winning in its tenderness; and many a man has got his best and first true view of life from the bird-like gladness of a man or a woman who was pulling out from under the harrow of pain.

Hot Springs, with its twenty-three bath houses, its ninety-five doctors, and its hotel capacity of 20,000, is and probably always will be pre-eminently a sanatorium. On the other hand, however, it would be a great mistake to think of it as being exclusively a sanatorium, because it is not so. If ever a place was designed to be an exclusive inland winter resort, it is Hot Springs. Out of its 80,000 annual visitors a large proportion consists of people who are perfectly well, and who are there solely on account of the climate, the scenery and the jolly time they have. Four large hotel cater successfully to the entertainment and amusement of their guests; presumably, the smaller hosteleries do the same. Outside the government reservation there are three well-known clubs which may be styled respectively the Red, the White and the Blue. These gentlemen may amuse themselves in a gentlemanly manner, and for an idle hour, at games that call sometimes for skill but oftener for good luck. There are also a score of stools of repentance handy, in the form of churches.

# Flour, Butter and Eggs

Do not be deluded by the deceptive claim of economy for the cheap baking powders. Instead of saving, their use results in a wastefulness of the most serious kind.

First, there is the loss of an occasional baking. Flour, butter and eggs cost too much to risk spoiling them with an inferior baking powder. Royal's work is uniformly perfect, and materials are never wasted where it is used.

In the second place, the adulterants which are used to cheapen the cost of many baking powders have a harmful effect upon the health. No prudent person will risk an attack of indigestion to save a few cents on baking powder. Royal Baking Powder is absolutely pure and wholesome, actually adding anti-dyspeptic qualities to the food.

Thus the use of the Royal is doubly economical.

ROYAL BAKING POWDER CO., NEW YORK.



PAUL F. DIX, Montgomery

Bro. Dix was for a Long While Editor of the B. Y. P. U. Department in the Alabama Baptist.

## A Great Baptist Building for Hot Springs

W. T. AMIS

For twenty-five years the conviction has steadily grown among our own people and the people generally that an adequate and suitable Baptist building should be erected in a favorable location in the city of Hot Springs. That our position on the side of West Mountain has proven a failure as a drawing card in the life of the denomination no one for a moment will question. We often hear it said that people will go to church, it matters not where. This has not proven true of the Baptist position in Hot Springs, and we can say with entire safety that, excepting the writer and present pastor, no church in this city has afforded a more brilliant line of ministers. The visitor will ever go in our city to the most convenient place of worship, all things being equal, and where the visitor most frequently and generally goes, there will the citizen resort. The visitor to an overwhelming extent dominates and sets the standard for Hot Springs. The church that is popular with the visitor will ever be the favorite church with the citizen. The church that ignores the visitor, will perish with the resident.

The Baptists have had peculiar advantages to study critically and carefully this most strategic point in the nation's life. Hot Springs stands in and constitutes a class of its own. The conditions here are not what they are, doubtless, in any other city on this continent. We face problems that must be solved in a way unparalleled. The peculiar situation is here, what are we going to do with it? We can make this statement without successful contradiction: There is not and never has been a church in Hot Springs that has adequately met the situation. How to benefit the stranger—who constitutes the larger part of our population—morally, spiritually and socially; how to successfully counteract the fearful inflow of wickedness, immorality and lawlessness; how to maintain a high and commanding spirituality on the part of the professing Christian; how to grapple with the ever recurring question of worthy charity, and how to present Zion with a commendable front in the face of overwhelming odds and in the eyes of a staring, gazing, critical world—all these and more, we say, are tremendous problems yet, so far as we are concerned, practically unmet.

After much study, prayer and careful and painstaking consideration, with the advise and counsel of some of the greatest leaders in the denomination, we decided to move in the heart of town. We have today decidedly the most centrally located position in the city of Hot Springs. It is a part of what is known as the Sumpter Square. It is at the intersection of all the car lines, in the center of the resident and visiting population, between the largest and best hotels, across the street from the hot waters and the government buildings, and just 100 feet from the main thoroughfare of the city.

It is our purpose in the course of reasonable time—we gave ourselves four years' time in which to begin the building—to construct a large four-story building with large basement and utilize the basement, first and second floors for an aggressive institutional church work. Dr. B. H. Carroll says that if the Baptists of the South land would do their duty toward Hot Springs they would give us sufficient funds to erect on the Sumpter Square a hundred thousand dollar building and this would be no more than the field and the position demand. We would be satisfied with considerably smaller things. But the great heart of Dr. Carroll and others see the necessity of such a character of work on this field. Dr. Gambrell said that it ought to be an easy matter to erect such a building for every one ought to be in favor of it. He said that Texas would do her part to bring it to pass.

The lot is quite large and to one side, away from the church entrance, as though across the street, and there will be entrance by stairway and ele-

vator to the third and fourth floors, where there will be elegantly equipped offices. After reaching a certain point the revenue from this source will finally clear the building and that very easily. We are at the present time between fifteen and twenty thousand dollars of this great building, which, when completed, will be the pride and joy of Southern Baptists. Large and imposing with four massive classical pillars rising and extending up thirty feet in front of the building and standing in the heart of the city, will be looked upon and admired by all. It will be a Baptist building suitable to the varying needs of our city and the visitor who is all the while in our midst. It will be a rallying ground, a religious storm center.

The unique character of our city calls for such a building. Over one hundred thousand visitors every year from all over the world, the nation's health resort and the strangers' home. Tens of thousands of mothers' boys can and must be reached by the gospel. The palaces of sin in the heart of the city flourish; must the kingdom of God lag behind closed doors or shall we keep open shop in such a city as this?

The extreme moral, social and religious conditions demand a broad and comprehensive Christian work. Shall we rise to the height of the condition, or permit its inevitable weight to crush us? The voice of the Master, the call of the kingdom and the plaintive plea of righteousness, force upon us over and over again the imperative need of a great work laid broad and deep.

The opportunities for good are no less than world-wide. The pastor of the First Baptist Church hardly ever on Sunday preaches to less than from fifteen to thirty states. Toronto, Boston, New York, Philadelphia, St. Louis, Dallas, Atlanta, Seattle, Savannah are common.

Finally, let us ask: Is it wise to cast the work thus? Those who are conversant with this situation, seem to be of one mind. Doubtless no church movement in the South ever received such hearty and cordial support.

Is it the will of God? From the start His evident blessings have rested upon the movement, so much so that the most sanguine are astonished. It would seem from present indications that God is going to hasten the day of its beginning over the head of the wisest of our local leaders and business men.

Can it be done? Everybody is for it if it can be done. No one would throw a stone if he thought that ere long a great Baptist building would stand in the heart of the city of Hot Springs. Before fear and doubt, faith disappears. The possibility of us as a great people bringing to pass such a beneficent movement, should never come up in the form of a doubt in the mind of any. We have originated no plan, the people have whispered ten thousand times on the streets and in the homes of our city, the very thing that is now in our heart to secure for them. Not the wisdom of man, but the cry of a condition.

The great question is: Will it be done? By the help of Jehovah and a faithful people it will be done. The pastor and people of the First Church believe that it will be done, and are able to give sufficient reason for the faith that is in them. Help from the outside is necessary and on every hand we see evidences of approval and help. Everywhere the pastor has gone the support has been generous and hearty, such as B. H. Carroll, J. B. Gambrell, George W. Truett, J. B. Cranfill, George W. Carroll, J. P. Eagle, A. J. Barton, J. F. Love, W. E. Atkinson, T. W. O'Kelley, T. S. Poits, John E. White Bell, Meyers, Robbins, Williamson, et al., we decided upon moving into the heart of the city and establishing there a church adequate to the situation and a credit to the denomination. A tremendous undertaking, indeed, but not beyond a possibility.

FRANK WILLIS BARNETT, -- Editor  
L. O. DAWSON, --- Associate Editor

# EDITORIAL

J. W. HAMNER, --- Cor. Editor  
A. D. GLASS, --- Field Editor

### DIDN'T ENJOY THE SERVICE.

He was a Christian—a sincere, honest man. The public worship grew irksome, and he was grieved to find it so. But why keep up a thing out of which no good came that he could see, either to himself or to others? Life is too short and crowded too full to waste even one hour on useless effort. He was ready to quit.

The pastor doubtless was in part to blame. He should have sought more eagerly to learn just where the brother needed help and worked harder to meet his want. The choir might have done better by being more energetic in practice. But the brother himself—

Well, the press of a hard week's work left him no time for prayer, Scripture or meditation. The headlines of the daily sensations and the market reports were the only subjects he could compass. Worn out on Saturday night he retired as soon as he could get home. He could not help sleeping late on Sabbath morning. He needed the rest—really. He forgot to whom and what he owed the possibility of the rest—but still he needed it. Late breakfast and Sunday dress took no little time. Then the news must be read, the divorce in Chicago, the murder in New York, the bank robbery in Omaha, the mine disaster in Pennsylvania, the fire in Baltimore, the floods on the Mississippi, the wreck on the Southern railway, the panic in the theater, the schemes of the politicians, the hanging in California, the Chadwick trial, the trusts latest moves, the burning of the child, the horse running away, the suicides of yesterday, the three-legged calf in Kansas, the two-headed calf in Kentucky, the grind in congress, the revolution in South America, the bug fight in Mexico, the news of the lodges,—in other words he must "keep up with what is going on, and must read his daily paper with all the above and what other scandals and crimes may be the talk of the day.

Meantime the wife has hurried through with her belated housework, pulled on her "Sunday" dress, given orders for dinner, and the pair are off with a rush to church.

On their arrival the first song is over and the pastor is praying. (It is always a long prayer when you must stand in the vestibule waiting for the end.) Seated at last, but not composed, he hears the announcements, puts in his contribution, listens to the sermon with but indifferent success and thanks God when it is all over.

Alas, poor driven slave! No wonder  
"Hosannas languish on his tongue  
And his devotion dies."

With the clangor and din of the world in his ears "the still, small voice" has but little chance to be heard. The sermon is dull, the songs are meaningless, the prayers are dead, the whole service has in it no interest—no profit. His attendance grows more and more irregular and finally ceases except on special occasions.

Oh, the pity of it! The pity of it!

### FLORENCE AND NORTHWEST ALABAMA.

It has recently been the privilege of the associate editor to assist Bishop Tandy in a meeting with his church at Florence. It was an occasion of great joy to the visiting brother from beginning to end.

Baptist people are not as numerous in that section of the State as they ought to be. Indeed, it has not been many years since our people organized their church at Florence. As different Baptists moved into the town, finding no church of their own they were persuaded under one plea or another to unite with other bodies. Finally there came along a fine young business man with grit, grace and gumption. Instead of drifting he drove down a stake and around it has gathered one of the most vigorous and alert young churches in the State.

Their membership does not exceed 150 now, but there are in that number some as splendid people as live between the seas. They are going to bring great things to pass and when they celebrate their silver anniversary it will be as one of Alabama's best churches.

Bishop Tandy and his good wife have given their whole hearts to the work. They are beloved, and what is better still, they love. As the days pass they will become more and more an indispensable part of the whole city's life.

Brother Jones, at East Florence, has recently come to us from Kentucky. He is young in years but to hear his people talk you would think him a veteran in service. Just across the river at Sheffield is Brother A. J. Miller, one of Mississippi's best and wisest men, while at Tusculum is Brother Colley, who is getting well in hand the work laid down by the beloved Neal. These four bishops are all big preachers. Their combined weight is well up toward a thousand, but when "dead in earnest" they will weigh over a ton! We shall hear more good news from Northwest Alabama if they abide long enough to make themselves felt in that section. God bless them.

REV. J. W. VESEY,  
Re-elected President B. Y. P. U.



## AlGlorious B. Y. P. U. Convention

By Frank Willis Barnett

There were some who thought the B. Y. P. U. was on the decline in Alabama, but none who were present at the twelfth annual convention at Bessemer held any such views, for if there ever was a healthier body gathered together I failed to be at the assembly, and I don't mind publishing it abroad that the middle aged and old folks were there in crowds. I even saw "Old Brother Crumpton" present, and from the way he was shaking hands and smiling he was making the "very elect" believe he was still young. And it was true, for his heart is young, and the way he covers ground during the associational season keeps even a hustler like myself on the move.

I thought the Huntsville Convention set the high water mark in many ways for the papers, sermons, and addresses (notably the one of Luther Rice) were of an unusually high order. But I believe, taking everything into consideration, the Bessemer Convention outranks all that went before.

There were present between one hundred and twenty-five and one hundred and fifty delegates, and a number of the leading pastors of the State were in attendance to give encouragement. Brother A. E. Burns paid his union a high compliment by saying that in his case B. Y. P. U. stood for "Back Your Pastor Up," and more and more preachers throughout the State are beginning to find out that a union properly organized, and officered, and guided, means that behind his back are a faithful lot of "backers-up." There are enough "kickers" or "knockers" in the land, but where is the pastor who has too many "boosters" in the right sense of the word? Brethren, as sure as you live there is power in the B. Y. P. U.

### Bessemer Opens Her Homes.

I knew that Brother Gavin and his saints would be backed up by the Christian people of Bessemer in the entertaining of the convention, and I know that every visitor and delegate left feeling that they had been specially cared for, for the welcome and hospitality was unbounded. The Methodists kindly lent their house of worship but we predict that when Bessemer entertains the convention again, it will be in their handsome new church, which is already in course of construction. The Bessemer Baptists are proud of their pastor and he is proud of his people, and when pastor and people cooperate the Lord's work always prospers.

### Key Word, "Efficiency."

If you have never arranged a program you may think it is an easy matter, but if you want to know some of the difficulties just try it once. Brother Shelburne has done so much program making that he is a specialist, and I feel sure that the thanks of the convention were due him for providing the one carried out at Bessemer. "Efficiency" was truly the dominating note of the Bessemer meeting.

The sermon on "Consecrated Service," by Brother Peter Dickinson of Gadsden, was a fit prelude and gave spiritual impetus to the entire session. The welcome address by Brother Gavin caused each visitor and delegate to feel at home, and Brother Pierce of Huntsville was most happy in his response. Brother J. L. Thompson, who spoke on "The World's Call for Efficient Service," spoke with power and freedom, as one who was among his own people. Professor Hogan, of Howard College, presided in "The Open Parliament of Our Educational Work," when the following subjects were ably presented:

Bible Reader's Course—H. H. Hagood, Pratt City.

Conquest Missionary Course—Professor J. C. Dawson.

Sacred Literature Course—Professor S. J. Ansley.

Rev. J. A. Hendricks, of Pratt City, in handling the subject "Efficiency and Preparation," gave evidence that he was efficient, because prepared.

Few young men in Alabama were better able to speak on "Young People as Soul Winners" than was Rev. J. W. O'Hara, of Montgomery. The Rev. Austin Crouch, pastor of Woodlawn, who recently moved to Alabama from Mississippi, delivered a stirring and striking address on "Efficient Evangelism as a Factor in the Work of the Kingdom."

Professor G. W. Cunningham told in a helpful way of "The Field of the Sunday School," and Brothers J. B. Jones and L. M. Bradley, by strong speeches, showed "The Crying Need; A Church Membership Equipped for Efficient Service." "The Field of the B. Y. P. U." was discussed ably by one who knew, for Gwylm Herbert was the speaker. Rev. J. F. Gable read an interesting paper on "The Work and Workers of the Future."

The paper read by Mrs. T. A. Hamilton on "The Place and the Work of the 'Sunbeams' in Our Scheme," was most interesting. Mrs. Hamilton has made a great success in the actual work, and her page in The Alabama Baptist each month, filled with bright letters from "Sunbeams," is looked forward to with great pleasure. The paper and talk of Miss Annie Williams, who has so unselfishly devoted so much of her time to Sunday school work, on "The Possibilities of the Primary Department in the Sunday School," opened up many new ideas for interested workers.

### CONVENTION PARAGRAPHS.

Send in news items to The Alabama Baptist for the B. Y. P. U. department and help to make it a feature of the paper.

Rev. L. O. Dawson stated that there had been a B. Y. P. U. in the First Church, Tuscaloosa for fourteen years.

Howard College showed its appreciation of the B. Y. P. U. by attending in a body. The president, the faculty, and the students were interested on-lookers.

One of the most delightful things at the convention is a roll call of the unions and the responses. A great number of the unions reported progress. It was sad to hear that some few had died, and others were sick unto death.

The Executive Committee were authorized to confer with the Sheffield Baptists to ascertain if they desired to entertain the B. Y. P. U. Convention in connection with the State Convention.

We were glad to see Dr. J. M. Frost, corresponding secretary of the Sunday School Board of the Southern Baptist Convention, in attendance. Dr. Frost has many warm friends in Alabama and he keeps a warm place in his heart for Alabama Baptists. His talk was very helpful.

Brother Crumpton made the shortest speech I have ever heard him make. He praised the "Regulars" and hoped those who were keeping him in the dark about what they were going to forward for missions, would not keep him in unnecessary suspense. The idea was, if you are going to do anything for missions, "Do it NOW." He does not want to go to the convention with Alabama lagging behind in her contributions. Considering the collections, he has a right to be anxious. Let's send him to Kansas City with a smile.

**An Arkansas Letter**

So often since I left Alabama have I thought of sending a contribution to your columns, but as often I have been restrained by the fear that what I had in store might be unworthy of the time and attention of your readers. But the spell is on me now, and I must write, worthy or not, or something else may happen.

To say that I left Alabama with feelings of sadness would scarcely express it strongly enough, for I had not only become attached to the people of Carrollton, regardless of denomination, among whom are some of the real "salt of the earth," but I was becoming more and more wedded to the Baptist cause in the state, and, as I wrote Secretary Crumpton, I preferred to remain in the state. I had letters from several churches in the state, in reference to serving them, and but for the tardiness of some, and the hard-to-suit disposition of others, I suppose I might have remained.

However, as much as my frail human nature would admit of, I left the disposal of myself to the Lord, and believe that His own hand guided affairs touching the interests of His kingdom here, so as to bring about the union of the church and myself, and believing this, I have been all along happy in the work.

I have been on this field about three months, giving my entire time to the church here, and while some serious hindrances have militated against us, such as the protracted cold weather and my own personal sickness of about three weeks, yet we have made substantial progress. A more thoroughly united church it has never been my privilege to serve. Besides, its loyalty to Christ, self-sacrifice and general cooperation with the pastor, are almost unique.

The Baptist organization here is comparatively young; the membership is not large, and having no house of worship, the church had to build, but owing to the high price of lots and, indeed, everything else here, the brethren have succeeded only partially in securing the building. We have a very valuable lot right in the heart of the city, on which has been erected the Sunday School room—large enough, to be sure, to accommodate the congregations we have, but which is to serve as an annex to the main auditorium, which we hope to erect in the near future.

Since the wintry chilliness subsided, and the balmy spring weather has appeared, we have had uniformly a good attendance at our services, and better order and more inspiring attention I have never witnessed. The first pretty Sunday after I came, which was the fourth in February, I lifted a collection for foreign missions, and after gathering up all the attainable fragments, the amount almost quintupled the contribution last year for the same object.

We have had six additions to the church since I came, and there are manifest tokens of a healthy revival spirit among our people. In the near future we expect to have special protracted services in which the pastor will likely do the preaching, and when we hope to gather large results of the labors of the faithful pastors that have preceded me as well as myself.

The people have treated us right royally, manifesting their hearty appreciation of their pastor and his family in quite a substantial way.

I am not yet sufficiently acquainted with the Baptist situation in Arkansas to write of it. Of course, it is generally known, I presume, that the Baptists are divided somewhat in this state—on methods, however, more than anything else. The feeling, though, against the convention, I think is growing less, and we are hoping that ere long it may subside altogether.

Editor Hurt, of the Baptist Advance, our convention organ, is giving us a most excellent paper, while Secretary Love is providg himself a capital or-



J. E. PIERCE  
Transportation Leader B. Y. P. U.

ganizer of our mission force.

Rev. Harvey Beauchamp, our splendid Sunday School field man for Arkansas, is putting a brighter face on Sunday School affairs, while President Conger, of Ouahatcha College, at Arkadelphia, the Baptist school of the state, is doing a mighty work for our boys and girls that will tell wonderfully in the ages to follow.

Dr. A. B. Bohannon, one of our general missionaries, has, since the beginning of the new year, been called higher. He was by far one of the strongest men, every way, in the state. He had been appointed to the general work only recently, having been pastor at Paragould the two years previous. In him, as well as Bro. J. P. Eagle, a great man and a prince in Israel has fallen.

Rev. J. U. H. Wharton, who was called to Lafayette, Ala., but declined, has gone from Immanuel Church, at Little Rock, to Conway. He is succeeded at Little Rock by Rev. J. E. Bernard, of Cartersville, Ga.

Rev. H. C. Rosamond comes from Winona, Miss., to Paragould and succeeds the lamented Bohannon as pastor.

Pastor Thomas and his people at Jonesboro have recently had a gracious far-reaching revival, in which there was a large number of additions to the church.

Pastor Christian and the Second Church, at Little Rock, are in the midst of a revival, the results of which I have not been apprised.

With love to the brethren in Alabama, and many good wishes for the success of the Alabama Baptist, as ever, yours cordially, H. M. Long, Newport, Ark.

**A GLORIOUS MEETING.**

The good people of the Newton Baptist Church, believing that a series of meetings was needful for the general spiritual uplift of her membership and the advancement of the

cause of Christ in our town and community, decided to begin a series of meetings on Marc 16<sup>th</sup>.

Through our pastor, Rev. W. J. Ray, our brother, Rev. Sam P. Campbell, was invited to preach for us during the series of meetings. Brother Campbell kindly consented to labor with and for us, and we have just reasons to believe that the Spirit of God was with him in his efforts to break the bread of Life to those who so eagerly pressed into the sanctuary of the living God to hear the Gospel of the Blessed Christ in its convicting power, in its earnestness, in its simplicity, and in its beauty.

Services began each morning at 10:30 a. m. with a prayer meeting conducted by Brother Ray, and immediately following preaching by Brother Campbell in the afternoon at 5 o'clock prayer-meetings were held on the west side of town, in the grove, by the young men; on the south, at the college, by the young ladies; at the Baptist church by the mothers, and at the Methodist church by the middle-aged and older men. Never before have we seen such earnestness of purpose and in work as was especially displayed by young ladies and gentlemen of our school.

Through the efficient labor of our beloved Brother Campbell and the prayers of God's children thirty-nine were made to behold Christ through faith and were buried with Him in baptism, others confessing Him.

We believe that it was the hand of the All-Wise that directed our worthy Brother Campbell into our midst, and we pray God's richest blessings to ever abide with him in his efforts to forward the kingdom of our blessed Redeemer who has so generously administered unto us.—Spurgeon T. Jones.

**Thanks, Bro. Martin**

I have been on a very pleasant visit to Bethsada and Liberty churches in Shelby county, and also to see my relatives. Rev. O. P. Bently of Wilsonville, is pastor at

Bethsada, of which I was pastor four years, and Rev. T. W. Inger of St. Clair Association, is pastor at Liberty, the church where I was baptized and set forth in the ministry. Rev. T. P. Holcombe was opr pastor, in which capacity he served for twenty-five years. The writer enjoyed the same position nine years previous to Brother Ingers coming. His father served the church two years before me. Brother Bently and Brother Inzer are having considerable success, and becoming firmly established in the affection of the membership and people. It was a great pleasure to me to find these churches prospering. Some of the readers of the paper of long standing, tell me they are well pleased with Brother Barnett's efforts, especially the editorials. The country people like the field notes, editorials and sermons; the town people like the society reports, and the highly educated like the college and seminary departments. The all ablaze missionaries hail with delight Brother Crumpton's articles. That is good, Brother Editor. We appreciate you greatly; because you recognize every section, and class of church workers. For myself I will say that I am verily delighted with the dear old Alabama Baptist.—James D. Martin.

**High Praise for Newton**

For eleven days I have

been laboring with that princely spirit, Rev. W. J. Ray, the faithful astor of the Newton church in a delightful meeting. The pastor and his noble flock soon won my heart completely, and God abundantly blessed us from the beginning to the close. Never will I forget the many visitations of God's spirit upon us, the many kindnesses shown me by my beloved brother and his faithful band, and the assistance rendered by all who worked in that meeting. And never will I cease to thank God for the work being accomplished in Newton by Brother A. W. Tate and his strong corps of teachers in that splendid school, or fail to ask God's blessings upon all.

It is not my purpose to tell of the meetings, others will attend to that, but to ask the Baptists of Alabama if they realize what a great school we have at Newton. Seven years ago "The Southeast Alabama Collegiate Institute" was launched with Prof. A. W. Tate as principal, and through these years that self-sacrificing, noble man of God has labored until the day of great things has dawned. The enrollment this year is 230, coming from fifteen counties in Alabama and several from Florida. Of this two hundred and thirty, one hundred and fifty-two are boarding pupils, and a finer body of young men and young ladies cannot be found in any school. There are at present forty young teachers there who are getting ready for the state examination and for summer work. And there are ten young ministers enrolled who are getting ready for Howard college. I am enthusiastic over the school, not simply because I believe in co-education with all my soul, but because the school merits it. Listen, in the seven years not a member of the graduating class has ever left the school without professing faith in Christ and holding church membership. We thought this year was going to be the exception but the last day at the water's edge the last young man gave his heart to God and followed his Lord in baptism. Another thing about this school. No smoking is allowed anywhere, not even in their rooms can the boys and young men smoke. Parents who send their children to Prof. Tate to be prepared for college will live to thank God for the privilege.

My home while in Newton was with that "Prince in Israel," Brother A. N. Jones and his "elect lady." To say that I was royally entertained is expressing it mildly. They are "the salt of the earth." God bless Newton, her school, her noble people, her great hearted Ray and his sweet, cultured wife.—Sam H. Campbell.

REV. CHAS. WAGNER.

PRESIDENT ROOSEVELT.

# The Simple Life a "Cinch"



her spells. All of the good clothes and most delicate viands fall to her lot; everyone pets her and sympathizes with her. No demands whatever are made upon her; flowers, fruit music and other gifts are showered upon her by friend. At times when she consents to take a little diversion everyone speaks admiringly of her great will power, and it is generally admitted that she is wonderfully preserved for one who has been such a sufferer. She leads a life of great simplicity, sitting placidly with folded hands most of the day, and smiling sweetly on all who minister to her.



You ask a man now-a-days if he has read "The Simple Life" and with a responsive sparkle of the eye and a quick intelligent smile, he replies: "O yes. Great book, isn't it." Then he adds, conscientiously: "That is, I've started it. Been so busy, you know, I haven't had time to finish it yet."

Very few of us have had time to finish it. The fact is, "The Simple Life," as expounded by the Reverend Charles Wagner, is not as easy of comprehension as "The Smart Set" or a musical comedy. You have to think when you read it, in a quiet corner all to yourself, and a great many people have to use a dictionary—that is, they would have to if they had time to finish the book. Most of us have caught the general idea, however.

### Only Three Simple People

I know only three people who really lead simple lives. One is a woman who developed a fatal malady in early youth. None of the physicians have been able to exactly diagnose her case, but everyone agrees that she is very delicate and requires great care. The members of her family fall over each other in their efforts spare her any hardships or unpleasantness, lest it bring on one of

### A Musical Genius

Another is a man who has a wife and a large family of children and a small store. He is what is commonly known as a musical genius—not that he plays so well, you know, but so much and on so many different kinds of instruments. He sits in his little store with his chair tilted against the wall, playing all day on the guitar or banjo or mouth organ, as his fancy dictates, and surrounded by other gentlemen of leisure. Customers feel so at home in his place that they have acquired the informal habit of going behind the counter and helping themselves to goods. He tells them with a waive of his hand and a pleasant smile, just to charge it or put the money in the drawer. Though it is always hard in this family to make ends meet, when he returns home at night his wife manages to have a good fire and a well-cooked meal ready for him. After supper he repairs to the front room, where he spends the evening practicing on the 'cello, for which he has a great fondness—and during this time the household is hushed to a becoming quietude. Whatever its many excellent qualities, the 'cello is not a cheerful instrument in the hands of an amateur. Now it

can be seen at a glance that this man does away with most of the superfluities, but his wife's life is not at all simple.

### One Who Toils Not

The other man who leads a simple life is old black Ned, who works sometimes in our garden. Unknown to him I have watched him at times, and I assure you it is an education in simplicity. Though Ned is supposed to eradicate the festive weed, he toils not, neither does he spin, and he is clothed always in a smile which Solomon in all his glory might well have envied. He divides his attention between a succulent chew of tobacco and the contemplation of an interesting event which is supposed to be happening in the perspective, but which is not. The weeding is a side issue. Ned is a simple negro, earning his daily bread in a simple way, content with simple pay. Once I passed his home on the outskirts of town, and there I saw Ned, his wife, a large family of children, several pigs, dogs, and chickens, all living together in one room in great simplicity.



HE WRITES A BOOK ON THE SIMPLE LIFE. ①



HIS BOOK MAKES A HIT AND MAKES HIM FAMOUS. ②



HE IS "TAKEN UP" BY SOCIETY. ③



HE IS WINED, AND DINED BY THE MOST EXCLUSIVE. ④



HE STOPS AT THE STREGIS ⑤



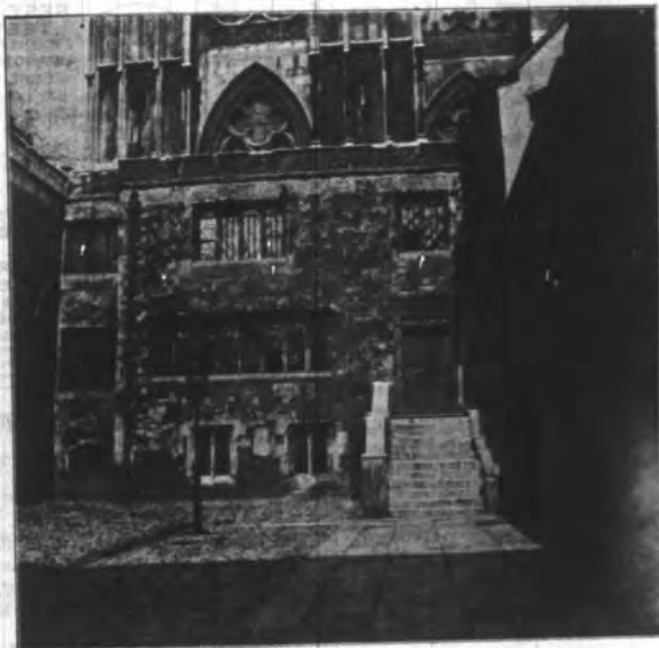
TO BE FORCED TO SPEND THE REST OF HIS LIFE LIKE THIS, WOULD INDEED BE CRUEL. ⑥

PRACTICE VS. PREACHING, OR A STORY WITH A MORAL.





THE ROOM IN WHICH THE REVISERS MET.



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Where the King James' Translation of the Bible was made.



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# A Dollar's Worth Free To any Rheumatic Sufferer

I ask no deposit—no reference—no security—There is nothing to risk—nothing to promise—nothing to pay, either now or later. Any Rheumatic sufferer who does not know my remedy may have a full dollar's worth free to try.

I willingly make this liberal offer because I know that Dr. Shoop's Rheumatic Remedy may be relied upon ALWAYS to bring the utmost relief that medicine can. Years before I discovered this remedy, I studied the nature of Rheumatism. For Rheumatism is really

### CRYSTALLIZED POISON!

Your blood is always full of poison—the poison you eat and drink and breathe into your system. It is the purpose of the blood to absorb and carry off this very poison. And the kidneys, which are the blood filters, are expected to cleanse the blood and send it back through the system clean, to gather more poison which, they, in turn, will eliminate.

But sometimes the kidneys fail. And sometimes, from some other cause, the blood get so full of poison that they cannot absorb it all. This is the start of Rheumatism. The poison accumulates and crystallizes. The crystals look like little grains of sugar or of fine white sand. The blood carries them and they increase in size. Then, when it can carry them no longer, it deposits them in a joint—on a bone—anywhere.

The twinge in your leg—the dull ache in your arm on a rainy day—these are the outward signs of the unseen crystals. And the twisted limbs and unspeakable anguish of the sufferer who has allowed his symptoms to go unheeded and unattended for years—these are the evidences of what Rheumatism, neglected, can do.

Rheumatism includes sunbago, sciatism, neuralgia, gout—for all these are the results of rheumatic poison in the blood.

Plainly, the first thing to do is to remove the poison. But this is not enough. The FORMATION of the poison must be stopped, so that nature may have a chance to dissolve and eliminate the crystals which have already formed. Unless this is done there can be no cure—no permanent relief.

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we could count on not only occasionally, but ALWAYS. For the ravages of Rheumatism are everywhere

and genuine relief is rare. I spent twenty years in experimenting before I felt satisfied that I had a certain remedy for this dread disease, a remedy which would not only clean out the poison, but one which would stop its formation.

### CERTAIN RELIEF.

The secret lay in a wonderful chemical I found in Germany. When I found this chemical, I knew that I could make a Rheumatic cure that would be practically certain. But even then, before I made an announcement—before I was willing to put my name on it—I made more than 2,000 tests! And my failures were but 2 per cent.

This German chemical is not the only ingredient I use in Dr. Shoop's Rheumatic Cure—but it made the remedy possible—made possible an achievement which, I doubt not, could have been made in no other way.

This chemical was very expensive. The duty, too, was high. In all it cost me \$1.50 per pound. But what is \$1.50 per pound for a REAL remedy for the world's most painful disease?—for a REAL relief from the greatest torture human being know? I don't mean that Dr. Shoop's Rheumatic Cure can turn body joints into flesh again—that is impossible. But it will drive from the blood the poison that causes pain and swelling, and then, that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism. That is why I can afford to make this liberal offer—that is why I can afford to spend the FIRST dollar that Rheumatic sufferers, the world over, may learn of my remedy.

### SIMPLY WRITE ME.

The offer is open to everyone, everywhere, who has not tried my remedy. But you must write ME for the free dollar package order. I will send you an order on your druggist which he will accept as gladly as he would accept a dollar. He will hand you from his shelves a standard sized package and he will send the bill to me. There are no conditions—no requirements. All that I ask you to do is to write—write today. I will send you my book on Rheumatism beside. It is free. It will help you to understand your case. Address Dr. Shoop, Box 2966, Racine, Wis.

Address Dr. Shoop, Box 2966, Racine, Wis.

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## Notes from the Field

BABY TUCKER'S  
WONDERFUL CURE

Covered from Head to Foot with  
Humours—Forty Boils on Head  
at One Time—Doctors and Drug  
Bills \$100—Baby Grew Worse.

CURED BY CUTICURA  
FOR FIVE DOLLARS

Mrs. George H. Tucker, Jr., 335 Greenfield Avenue, Milwaukee, Wis., is a grateful mother. "When six months old," she says, "my little girl weighed a pound and a half less than at birth. When one month old a scab formed on her face, spreading until it completely covered her from head to foot, followed by boils, having forty on her head at one time, and more on her body. Then her skin started to dry up, and it became so bad she could not shut her eyes to sleep. One month's treatment with Cuticura Soap and Ointment made a complete cure, and now my child is as large, strong, and healthy as any child of her age. The doctor's and drug bills were over one hundred dollars, and my baby grew worse all the time. Then we spent less than five dollars for Cuticura and cured her."

## CUTICURA A BLESSING

To Skin-Tortured Babies  
and Tired Mothers.

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for birth humours, milk crust, scalled head, eczemas, rashes, and every form of itching, scaly, pimply skin, and scalp humours, with loss of hair, of infancy and childhood. Guaranteed absolutely pure.

Cuticura Soap, Ointment, and Pills, are sold throughout the world. Foster-Lee & Chem. Corp., Boston, Sole Drops. See "How to Cure Baby Humours."



Please pay your back dues.

LOUISVILLE NOTES.—Nearly two months and the present session of the seminary will have closed.

I would advise anyone who is called of God to preach the gospel of Christ to take a course at the seminary. Brother you will get an insight into Bible study which you would be proud of, and which would cause you to love and study your Bible better. A brother said to me that he thought he loved his Bible but that now he loved and understands it better.

If you can arrange to attend the seminary next session and if the Lord calls upon you to do so, you will never have any occasion for regretting it. And now is a good time for you to begin making arrangements to that effect. And if you can and will put in one session you can be greatly benefited and thereby benefit others.

We are glad to note that Rev. J. W. McCallum, our missionary to Japan, is to deliver the missionary address at the commencement.

Dr. F. W. Moore, of Vanderbilt university, delivered the Gay lectures on April 3, 4 and 6. Subjects: "The Religious Aspect of Sociological Science," I.—"The Scientific Spirit of the Age," II.—"Sociological Concept," III.—"The Preacher's Function in Society."

The first day of each month is missionary day with us and, indeed, this is a great feature of the seminary. The speakers at different times in these meetings have been Rev. J. H. Franklin, of Kansas City; Drs. Len G. Braughton, of Atlanta; S. L. Ginsburg, of Brazil; E. Gill, of Louisville, and others.

On March 26 Dr. Gill, former pastor of East Baptist church, preached his farewell sermon to that congregation, after which he buried one with Christ in baptism; perhaps the last baptizing that he will do in America. He has been appointed to the foreign field and assigned to Italy, to which country he will sail in the near future.

Since the return of warmer weather a number of the students have resumed the work of preaching on Saturday nights in the streets of Louisville. As the crowds of people pass to and fro upon the streets many stop to hear the gospel. In this way many are privileged to hear the gospel who otherwise might not. Some one of the listeners was overheard to say: "Some of those men can certainly preach." Yes, people will listen to good preaching, whether on the street or elsewhere. There seems to be glad listeners, and some profess Christ in these street meetings. While one preaches others do personal work with individuals, and in the personal work some have been led to profess Christ. And here I might mention one instance where a person was on the way to a dive of sin when one of the street preachers approached this person and talked personally about turning away from sin, repenting and accepting Christ. This person professed Christ and promised to return home and abstain from the sin which he had started out to do. "Go out into the highways and hedges and compel them to come in." Luke 14:23.

Brother J. G. Dobbins, one of our Alabama men who is now in the seminary, has been called to the care of the church at Greensboro, Ala. He has accepted and will take charge of the work there in June. We are glad to note the improvements in the Alabama Baptist. It is a good paper and should be a weekly visitor to every Baptist home in Alabama, and thereby enable it to remain a good paper and even become a better one. May the Lord bless you and His work.—Frank Barnard.

MOBILE.—The people of Mobile are having quite a treat in the splendid preaching which Dr. W. H. Hatcher, of Richmond, Va., doing at the St. Francis Street Church. For the past ten days, morning and evening, Dr. Hatcher has been proclaiming the story of the cross with rare eloquence and power. The interest in the services is growing. A

number of persons have already confessed Christ and others are inquiring the way. Yesterday morning Dr. Hatcher dispensed with preaching and conducted an informal service, which proved to be a great blessing to the church. During this informal service a large number of brethren and sisters with unusual unction made known their requests and spoke words of testimony for the Master. Among the number bearing testimony was Brother Fitzpatrick, the oldest member of St. Francis Street Church. The brother stated that he is now 88 years old, and had been converted and a member of the church seventy years. He declared that Christ and his word are just as bright and fresh to him today as they were seventy years ago. Dr. Hatcher exclaimed: "What a glorious testimony! Brother Fitzpatrick is the only man I have seen since I came to Mobile that I really envy."

The faces of Dr. Cox and his faithful people are radiant with delight over the good meeting is doing.

Yesterday afternoon the Ladies' Missionary Union of the Palmetto Street Church held a delightful service in the parlor and dining room of the pastor's home. Dr. Hatcher delivered a splendid address to the ladies, which was greatly enjoyed by all present. After the address refreshments were served.

Brother Preston and the Palmetto Street people are beautifully mated. While they often refer tenderly to their former pastor, Brother Shell, yet they are delighted with the new one and are constantly speaking of him most flatteringly.

We are going to hear from Brother Hartin and the Dauphin Way people some of these days. They are steadily working and planning for the future, and under God they are going to bring things to pass.

Bro. J. M. Kallen is constantly on the go among his four congregations near the city. He is doing a fine work. He will baptise three persons next Sabbath at Semmes. Our next fifth Sunday meeting will be held with his church at Wheelerville.

Brother Metcalfe has made a fine impression at Whistler. He is doing a good work there. For the past two weeks he has been conducting revival services in his church with splendid results. Several have been added to the membership of the church during the meeting.

The outlook for the Meakerville Church is most encouraging. We have had a number of additions to our membership since I came to the pastorate in November. Next Sunday will be missionary day with us. We are expecting a great day. The Ladies' Missionary Union will have a special meeting in the afternoon. Several of the St. Francis Street ladies have promised to be present and take part. Next week we will have nightly prayer meetings preparatory to revival services, which we expect to commence Sunday week. You are giving a fine paper.—A. T. Sims.

CLAYTON STREET.—Sunday morning in about fifteen minutes we raised \$170, the last of our church indebtedness. We plan to enlarge our work along every line.

Our Sunday School continues to grow. Two hundred and three are now enrolled. Last Sunday 130 were present. The primary department numbers seventy-eight. A successful home department has seventy pupils. Teachers' meeting, prayer meeting and other meetings are growing in numbers and interest.

We have given about \$400 thus far for missions, and will reach the \$600 mark before the year closes. Our Sunday School gives one Sunday's collection to missions and one to the Orphan's Home.

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## East Alabama Summer School.

OPELIKA MAY 7—JUNE 30

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Fee, \$6.00; board, \$3.00 per week.  
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R. NORWOOD, Ex-Chancery Clerk.  
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A new treatment for all forms of Kidney and Bladder troubles. If you have tried doctors and drugs with disappointment in every instance send us a card and I will send you a treatment free of cost prepaid by mail. It is mild to take and perfectly harmless. No humbug, but an honest remedy.  
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We expect Dr. Gray April 16th, and 21st. We are expecting great things. Pray for us.—J. W. O'Hara.

**UNION SPRINGS**—We have just passed through a season of great blessings here. When I arrived here on the 9th of March, to become pastor of the Baptist church, I found a meeting in progress at the Methodist church, with the other Christian people helping. I feel right in line to do whatever I could to further the cause. After one week we moved to the Presbyterian church and spent another week, crowds and interest increasing all the time. Then we moved to a meeting to our church, and put in the third week. At the close of the meeting about 70 had united with the three churches. Perhaps the happiest result of the meeting was the reconciliation of several of the prominent citizens' differences, some very bitter of long years standing. "Twas blessed indeed to see them shaking hands. Many of the people here say that there hasn't been a meeting of such power here for twenty years. To God be the praise. The three pastors did the preaching at their respective churches. The harmony was perfect, the fellowship sweet, and the blessings gracious. We have a great souled people here, some of God's own folks, and I feel that my lines have indeed fallen in pleasant places.—F. H. Watkins.

The vendors of flowers in the streets of London are wont to commend them to customers by crying "All a-blowing and a-growing." It would be no small praise to Christians if we could say as much for them.—Spurgeon.

No church has a right to do just the missionary work it likes. The question is: What does Christ want us to do?



**TOWNS**—Sister Missouri Towns, nee Hughes, wife of Rev. J. W. Towns, was born in the year 1838 and died February 11, 1906, in Benton, now Calhoun county, on Coldwater, where she had lived all her life. She was the youngest of twelve children. She was married to Rev. J. W. Towns, a local preacher in the Methodist Episcopal Church, South. To them were born four children. In 1866, under the ministry of Rev. T. G. Slaughter, of the North Alabama Conference, she was converted. Two years afterward she joined the Baptist Church at Coldwater and lived a faithful member until her death. In the year 1871 she was afflicted and for thirty-four years she had been a great sufferer, bearing her affliction patiently. Shortly before her death she said she was nearing home, and gave evidence that all was well. She was a devoted wife, a loving mother, a tender grandmother. She was buried at Coldwater Baptist Church, near the spot where she was born. The services were conducted by her son-in-law, Rev. Mr. Watkins.

W. M. TAYLOR.

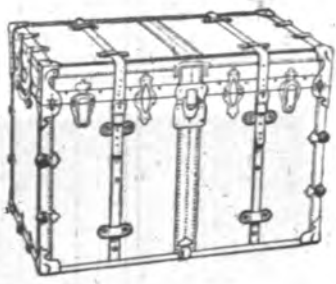
**BRIDGES**—The subject of this sketch, Mrs. R. S. C. Bridges, was born December 15, 1866, and departed this life February 12, 1906. She was the only child of Mr. and Mrs. J. M. Harrelson. She was married to E. G. Bridges at the age of seventeen and five children were born to them, four boys and one girl. She was a consistent member of the Baptist Church since she was eleven years of age. Faithful in the discharge of every Christian duty, hers was, indeed, a life of true devotion to her Savior. Her mission on earth was to do good and scatter sunshine. Her influence was ever an inspiration and an incentive to all who knew her to emulate her Christian example. She was ready when the summons came, "Well done, thou good and faithful servant, enter now into the joy of thy Lord." May it be said in the language of Paul, she has fought a good fight; she has kept the faith, henceforth is laid up for her a crown of glory. In the death of Sister Bridges the church has lost a faithful member, the community a good neighbor, the father and mother an obedient daughter, the husband a beloved wife and the children an affectionate mother. This tribute to her memory, though brief, I hope will convey to the minds of those who may read a slight token of the appreciation of what her life was to all her relatives.  
A. D. GLASS.

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## Our Women's Work

### CENTRAL COMMITTEE.

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Vice President—Mrs. J. W. Vesey, 911 50th St., Birmingham, Ala.  
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Treasurer—Mrs. N. A. Barrett, East Lake, Ala.  
Secretary—Mrs. D. M. Malone, 736 South 28th St., Birmingham, Ala.  
Board of Directors—Mrs. A. J. Dickinson, Mrs. A. P. Montague, Mrs. J. W. McCalley, Miss Annie Williams, Mrs. A. J. Massey, Mrs. George M. Morrow.

This page belongs to our ladies who are interested in the missionary enterprises of the denomination. Mrs. A. J. Dickinson, 517 22d St., Birmingham, Ala., is in charge of it, and all communications for it must be sent to her.

Mrs. Malone and Mrs. Barrett will go to Kansas City with Dr. Gregory's Montgomery party.

By courtesy of Mr. Barnett these columns are given to the Woman's Missionary Union of Alabama as a means of communication between the societies of the state, a sort of bulletin board upon which to keep a record of the progress of woman's work.

Why should not the women workers of Alabama make this page a credit to themselves and a real feature of the paper by keeping it full of bright news items and helpful hints along the line of woman's work?

Don't let us ask to have published too many of our long reports and financial statements, since it is important to fill our space with readable matter, or Mr. Barnett might repent of his generosity.

In place of Mrs. Malone, who gives up this part of the work, Mrs. Stratton has appointed Mrs. A. J. Dickinson to receive material intended for these columns.

Please send to Mrs. A. J. Dickinson, 517 North Twenty-second street, Birmingham, a postal card occasionally, giving a word of greeting, or a paragraph of interest along any line of woman's work. How helpful it is to feel the touch of other lives upon our own. Let us keep these columns alive with interest for the women of Alabama.

The Howard College Cooperative Association met at the residence of Mrs. Alcott, in Birmingham, Thursday morning, Apr. 7th, when the ladies discussed with interest various plans for helping the college.

Mrs. Stamps reported the purchase of shades and screens for the windows and doors for the dining room of Renfro Hall, which will add greatly to the appearance and comfort of that room.

It was decided that the association give a large reception on Tuesday afternoon of commencement week, in Renfro Hall, to which the faculty, students, visitors and all friends, interested in Howard College, be invited. This was discussed with considerable enthusiasm and several committees were appointed, Mrs. Griffin being chairman of the committee in East Lake and Mrs. Dickinson and Mrs. Stamps, of Birmingham, committee on refreshments. The most important work of the association was the discussion of plans for obtaining funds for books and magazines for the new library. It was decided to ask each ladies' aid society of the state of Alabama to give one dollar annually for this purpose. This action of the ladies in arranging for the purchase of books means much, very much, for Howard College. Already others, stirred by their example, have begun to make contributions of books. The course taken by the ladies will mean a library for our college.



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Summer session 1905: June 4th—August 9th. Reduced railroad rates, Small fees. Write for information.

## Miscellaneous Items

Program of the Fifth Sunday meeting of the Selma Baptist Association to be held with Town Creek church, Soapstone postoffice, Friday, Saturday and Sunday, April 28, 29 and 30. Friday, 10 a. m.: Devotional exercises, Rev. J. Sid Wood. 10:30: Heart to heart talks from the field of the Selma Association. Our hopes, our needs, our aspirations, by any and all the brethren present. 11:30: Sermon by Brother Ray of Selma. Adjournment. 1:30: Devotional exercises, Brother Eli Lide. 2 p. m.: The practical side of a united membership, its good results on the church and community, J. P. Maxwell, J. B. Ellis, Brother Hall. 3 p. m.: How to develop our association in Christian fellowship, charity, benevolence and the Christian grace of giving, Dr. White Stewart, Lewis Johnson and Dr. Gross. 7:30 p. m.: Preaching, subject, The love of God, Rev. J. S. Wood.

Saturday—9:30 a. m.: Devotional exercises, Brother J. W. Bailey. 10:00: The officers of a new Testament church, their duties and obligations, L. Lamar, D. B. Edwards, Sr., and J. L. Gross. 11 a. m.: Preaching, the office work of the Holy Spirit, by Rev. J. M. Smoke, Burnsville. Adjournment, dinner on the grounds. 1:30 p. m.: Devotional exercises, pastor. 2 p. m.: Honor to whom honor is due, woman and her noble work for God, J. B. Ellis, J. R. Crumpton, Brother Ray. 3 p. m.: Encouraging the young church members, Douglas Catts, Prof. Sams, Brother Hall. Adjournment at will. 7:30 p. m.: Preaching, Brother Ray of Selma.

Sunday—9:30: Encouragement and work of the Sunday school, Brother H. S. D. Mallory, J. W. Bailey, Eli Lide. 10:30: The prayer meeting, how to encourage it, Brother J. M. Smoke, Whit Quarles and J. S. Wood. 11:30: Preaching, Christ the sacrifice, prophet, priest and king, Brother Gross, Alternate, Brother Hall. Collecting for missions. Adjournment, dinner on grounds. 1:30 p. m.: Question box and answers. 2:30 p. m.: Plans for the future, for our mutual good, all the brethren present. Adjournment.

Those who come by rail will be met at Benton, Ala., if they will kindly drop Brother Miles Hardy, Soapstone, Ala., a postal.

Come one, come all and welcome.  
SIDNEY J. CATTS,

Program for Fifth Sunday meeting to be held with Kingdom church on April 29-30. Kingdom church is four miles from Columbiana. Saturday, 9:30 a. m.: Prayer service. 10 a. m.: Distinctive Baptist principles, by O. P. Bently, G. W. Crumpton, and B. C. Hughes. 11 a. m.: Bible on giving, by G. M. Nelson, J. A. Davis and N. T. Lucas. Adjourn for dinner. 1 o'clock p. m.: The rule for dealing with offending members, by S. Smithman, E. G. Walker, and J. W. Thornton. 2 o'clock p. m.: The duties of the pastor to his church, by C. W. Ohara, J. L. Busby, and N. J. Jones.

Sunday—10 a. m.: Prayer service, 10:30: An ideal Sunday school, by J. E. Adams, J. F. Averitt, and S. Dwell. 11 a. m.: Missionary sermon by J. W. Willis, C. R. Miller, alternate.—C. R. Miller, C. W. Ohara, S. Smitherman, N. T. Lucas, Committee.

### HAVE YOU A TONGUE?

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Sunday, 9:30 a. m.—"The Model Sunday School," G. J. Robertson and J. F. Harroun; 11 a. m., missionary sermon, A. J. Preston; 1:30 p. m., children's service, T. C. Hand; 2:30 p. m., "The Work for Us," J. D. Wilkes; 7 p. m., sermon, A. T. Sims.

The church is three miles from the end of Spring Hill car line. Take car 8:30 a. m., corner Royal and St. Francis streets. Conveyances will meet this car. J. M. KALIN, Pastor, Mobile, Ala.

Program of a fifth Sunday meeting to be held at Repton, Ala., beginning on Friday night, April 28, 1905:

7:30 p. m.—Introductory sermon, P. M. Jones, Pine Apple.

Saturday, 9 a. m.—devotional exercises, Elder Roley, Peterman; 9:30 a. m., "Woman's Work," Elder J. B. Kilpatrick, Hixon; 10 a. m., "South Alabama as a Mission Field," Elders McRea, Atmore and Lowry Canal; 11 a. m., sermon, Elder S. P. Lindsey, Belleville; 2 p. m., "The Need of Spirituality in Our Churches," Dr. B. H. Crumpton, Belleville; 3 p. m., "Sunday Schools," A. R. Aaron Excel; 7:30 p. m., sermon, Elder White; Sunday, 10 a. m., devotional exercises, Elder I. S. Ridgeway, Bonnet; 11 a. m., sermon, Dr. B. H. Crumpton.

All Christian workers are cordially invited to be with us and take part in the meeting. Repton will give a hearty welcome to all who come.—W. N. Huckabee, pastor.

**RESOLUTION.**—Resolved by the Birmingham Baptist ministers' conference regarding the resignation of Rev. J. W. Sandlin, of Wylam church.

1.—That in the resignation of Brother J. W. Sandlin our ministers' conference sustains the loss of a faithful member.

2.—That we sympathize with the Wylam church in the loss of a good pastor.

3.—That we recommend Brother Sandlin to the people of Catherine, Ala., and the other churches that compose his field as a true yokefellow and a good minister of Jesus Christ.

Joe W. Vesey, S. O. Y. Ray, committee. Birmingham, Ala., March 27, 1905.

**RODGERS.**—On the 19th of July, 1904, at his home in Green Pond, Ala., closed the beautiful and useful life of our beloved brother and pastor. Rev. W. T. Rogers was 78 years old, and fifty-six of these were spent in the ministry of the Gospel. Though he had been feeble for some, yet his mind was perfectly clear and his prayer ("When done with us on earth, grant us an easy dismission from the body") was answered. And we were made to stand in holy awe, as we would cry "My father, my father, the chariot of Israel and the horsemen thereof," "Let a double portion of Thy spirit be upon us," "Blessed are the dead which die in the Lord," "Well done, thou good and faithful servant." Deceased leaves a wife and five children to mourn their loss, for their loss was his eternal gain, and to them we tender our deepest sympathy and commend them to the love of the Lord.—Daughter.

**EXCURSION RATES TO ALBANY, GA., AND RETURN.**  
Via Central of Georgia Railway, Account Georgia Chautauqua, April 30, May 7, 1905.

One fare plus 50c for the round trip from Macon, Perry, Columbus, Fort Gaines, Eufaula, Florida and intermediate points, tickets to be sold April 29th to May 6, 1905, inclusive, final limit May 8, 1905. For all other points beyond territory described above, rate of fare and one-third plus 25 cents on certificate plan will apply.

For military companies and brass bands in uniform, twenty or more on one ticket, 1 cent per mile in each direction.

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**NOTICE OF FINAL SETTLEMENT.**  
THE STATE OF ALABAMA, Jefferson County, Probate Court: 4th day of April, 1905.

Estate of James Dozier, deceased. This day came R. H. Skinner, administrator of the estate of James Dozier, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same. It is ordered that the 4th day of May, 1905, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same, if they think proper.

4-10-3w

S. E. GREENE,  
Judge of Probate.

**MORTGAGE SALE.**

UNDER and by virtue of a mortgage executed to the undersigned, W. B. Gil-

mer, by Herbert Maassen and wife, M. E. Maassen, and recorded in volume 312, Record of Deeds, p. 151, in the office of the probate judge of Jefferson county, Alabama, on the 15th day of August, 1903, default having been made in the payment of the debt secured thereby, I will proceed to sell to the highest bidder for cash, in front of the court house door of said state and county, on the 15th day of May, 1905, during the legal hours of sale, the following property, to-wit: Lots 1 and 2 in block 146, together forming a rectangle fronting 100 feet on the north side of Caldwell avenue and extending back of that same width 165 feet to an alley, according to the plan and survey of the East Lake Land Company, situated in Jefferson county, Alabama. W. B. GILMER, J. T. STOKELY, Attorney for Mortgagee. apr-12-19-05

### Obituaries

**PHILLIPS**—Brother W. C. Phillips, who lived in this world seventy-five years and lived in the Missionary Baptist church of Christ fifty-five years and served as deacon forty-two years, did not die but was transferred from Christ's church upon earth to his church triumphant in heaven, January 31, 1905.

Brother Phillips was a good volunteer soldier in the cause of Christ, and a voluntary soldier in the civil war in the sixties. Brother Phillips was a member of the Masonic fraternity.

When Brother Phillips left this world he was in good standing in all these orders, and among the people with whom he lived.

Therefore, be it resolved, By the North Birmingham Baptist church of which he was a member when he fell asleep in Jesus,

1st. That we feel that we have lost a good member and a good deacon, for he was a good peace maker, a good support to his pastor, and the poor; we feel that our church has suffered a great loss, while it has been a great gain to him.

2d. Resolved, That this church does heartily sympathize with his dear family in the loss of a devoted husband and father, and hope they all may meet in sweet reunion in the sweet bye and bye.

3d. Resolved, That a copy of these resolutions be furnished Brother Phillips' family, and space be given in the church book for a copy of these resolutions to spread for future reference, and a copy of same to be published in The Alabama Baptist. Signed, Mr. O. A. Woodall, Mr. C. S. Hamer, Miss Nellie Brown, Mrs. Del'a Odum.

A cable message was received this morning at the foreign mission board rooms of the Southern Baptist Convention, announcing the death in China of Mrs. R. E. Chambers to the secretary of the foreign mission board. No particulars were given—only the announcement that his wife was dead. It takes about five weeks for a letter to come from Canton to Richmond, and the board was not even apprised of the fact that Mrs. Chambers was sick. It will be several weeks before further information can be received.

Mrs. Chambers was formerly Miss Mattie Hall, of this city. She was born in Buckingham county, Virginia, June 14, 1870, and, with her mother, moved to Richmond in September, 1887. She joined the Second Baptist church here February 10, 1889, and has held her membership in that church ever since.

She was a teacher in the Sunday school and treasurer of the Woman's Missionary Society. On August 28, 1894, she married the Rev. R. E. Chambers, and together they sailed for China October 22, 1895, reaching Canton November 20, the same year. On account of sickness they returned home in 1900, to rest and recuperate, and in September, 1907, they again turned their faces towards their life work in China.

Mrs. Hall, the mother of Mrs. Chambers, lives at this time in Richmond. One of Mrs. Chambers' sisters married the Rev. H. W. Provence, and is now with him in Shanzhai, China.—Evening News-Leader, March 28, Richmond, Va.

"Sleep thy last sleep,  
Free from care and sorrow;  
Rest, where none weep,  
Till th' eternal morrow;  
Though dark waves roll  
O'er the silent river,  
Thy fainting soul  
Jesus will deliver.  
Though we may mourn  
Those in life the dearest,  
They shall return,  
Christ, when thou appearest:  
Sorn shall Thy Voice  
Comfort those now weeping,  
Bidding rejoice,  
All in Jesus sleeping."

**McDONALD**—The following preamble and resolutions have been prepared by the committee appointed by Harmony Baptist Church, March 18, 1905:

Whereas, It has pleased our Heavenly Father to remove by death from our midst our beloved brother, John McDonald, and thus our hearts have been crushed,

Resolved, first, That in his death our church has lost one of her most faithful members, the community one of its most useful citizens, his parents, a dutiful son, his brothers and sisters an affectionate brother, and his wife and children a most devoted husband and father.

Resolved, second, That we hereby extend our sincere sympathies to the grief-stricken relatives, and prayerfully commend them to the tender care of our Heavenly Father.

Resolved, third, That a copy of these resolutions be tendered to the family of our brother; that they be published in the Alabama Baptist and recorded in the minutes of our church. J. H. Moyer, W. L. Burgess, J. W. Coffman, Committee.

**VERNON**—Mrs. Julia Vernon, wife of John A. Vernon, died at their home, in Cusseta, Ala., the 1st day of March, 1905, and her body was laid to rest in the family plot of the cemetery on the following day.

The writer of this brief appreciation has known Mrs. Vernon for over a quarter of a century, and through all these years she has lived a life of almost perfect consecration to our Lord Jesus Christ. Much of the time, especially in the last years of her life, she was in feeble health, yet she was constantly engaged in doing those things that were for the glory of His name. Devoted to her church, she loved all her enterprises, and had no greater joy than devising ways and means for their advancement. She was self-sacrificing in the highest and best sense, ever concerned with the welfare of others and anxious to minister in every way possible in the Blessed Name. Mrs. Vernon was a woman of singular personal piety. Her life in every sphere of its activities was dominated by her faith in her Redeemer. She will be sadly missed by her family, her church and the community in which she lived; the association will miss her, for she was a constant attendant at its sessions, and in her earnest, quiet way was always busily engaged in the organization of Woman's Mission Societies, distributing tracts, and encouraging all with whom she came in contact to a higher and holier life. Eternity alone can reveal the good she did. She has entered into rest.

"O Lord of Light, steep Thou our soul in Thee,

That when the daylight deepens into shade,

And falls the silence of immortality,  
And all is done, we shall not be afraid,

But pass from light to light; from earth's dull gleam

Into the very heart and heaven of our dream."

W. C. B. LaFayette, Ala.

### Fifth Sunday Meeting

Program fifth Sunday meeting Bethsaida Baptist church, Furman, Wilcox county, Alabama, April 23-30.

Friday: 8 p. m., introductory sermon, Rev. J. R. G. White.

Saturday: 9 to 9:15 a. m., devotional exercises; 9:15 to 11 a. m., discussion, "The Greatest Needs of Our Churches," Rev. W. W. Huckabee, Rev. P. M. Jones, R. E. Lambert and others; 11 a. m., sermon, Rev. P. M. Jones; intermission: 2 p. m., "Our Denominational Schools," Rev. J. R. G. White, P. E. Wallace, Claude Hardy, and others.

Sunday: 10 to 11 a. m., "Relation of Parents to Sunday School," Prof. J. E. Hendley, — Fletcher, and others; 11 a. m., sermon, Rev. Richard Hall; intermission: 2:30 p. m., missions; (a) "What We owe the World," Rev. J. L. Thompson, Rev. Richard Hall, and others; (b) "Effect Upon Our Own Spiritual Life," Rev. D. W. Ramsey, Rev. W. W. Huckabee, and others.

D. P. LEE, for Committee.

Obituaries

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**SISSON**—James Sisson was born April 5, 1831, and joined the Baptist church in 1859, living a consistent Christian until February 17, 1905, when God called him home at age 73 years, 10 months, 4 days. Farewell, dear brother! How can we bear to lay your body where our eyes no more its form can see and you no more with us can be. I saw not the angel's shining face as it eased into that sad place, nor could I see the powers that snatched life from the dear brother of ours.

"Safe in the arms of Jesus,  
Safe on his gentle breast,  
There by His love o'er shaded,  
Sweetly Brother Sisson's soul shall rest."

"A precious one from us is gone,  
A voice we love is still;  
A place is vacant in our church  
Which never can be filled."

God in His wisdom has recalled  
The boon his love had given.  
And though the body moulders here,  
Brother Sisson is safe in Heaven.

"Tis hard to break the tender cords  
Where love has bound the heart;  
'Tis so hard to speak the words—  
'We must part.'"

"Yet again we hope to meet thee,  
When the day of life is fled,  
And in Heaven with joy greet thee,  
Where no farewell tears are shed."

Brother Sisson has gone to rest,  
To reign with God forever blest;  
His tongue will always praise  
A Savior's love and redeeming grace.

We, the members of Providence church, extend to the bereaved family our heartfelt sympathy and commend them to God, who doeth all things for our good and to His Glory.  
N. L. Davis, R. A. Greene, A. Gardner, Committee.

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REV. B. F. BROTHERS, Deceased.

**BROTHERS**—Rev. B. F. Brothers died at his home near Riverside, Alabama, February 7, 1905, of pneumonia, after an illness of fourteen days, and was buried at Seddon, Ala. Bro. Brothers was born June 26, 1861, in St. Clair county, near Ashville, and was 44 years of age the 26th of last June. At 16 years of age he professed religion and joined the church at the same time at Trinity, Ala. He was a minister of the gospel twenty-three years. He was united in marriage at Riverside, November 10, 1892, to Miss Stella Truss, only daughter of J. T. Truss; was pastor of the Riverside Baptist church at time of his marriage. He had many friends who very deeply lament his death. No one could know him and not like him, he was so genial and pleasant. As a husband, father and son he had few equals. To his mother-in-law, who resided with him, he was a devoted son, ever kind and thoughtful of her welfare. To his wife and children he was kind, gentle and affectionate. As a minister he was zealous and unflinching in rebuking sin and pointing out the way of salvation to the unsaved. The Baptist church at Pell City is a standing monument of his untiring zeal and energy for the cause of Christ. Through his ceaseless efforts and influence it was erected in 1904. He expressed his willingness to die, having no doubts or fears as to the future life, only regretting to leave his family.

A heartbroken wife and two sweet little children—a boy and a girl—survive him. The home is sad without him; their hearts are filled with grief, but God, who called their loved one home, is able to comfort and care for them, and when their life's journey is ended may He reunite them in His realms of eternal day is the sincere prayer of a friend.

**JONES**—Columbia, Ala., Charlie Jones, born August 11, 1886, died March 14, 1905.

While young and strong, he loved the Lord; he gave his very best to God. His purpose was to keep in the path of righteousness, and his conduct was formed accordingly. He was regular at the Lord's services, and always ready and willing to do any work for Christ. He had the confidence of men and his beautiful life though of only short duration, will be an example to the young and will have helpful influence with the older people who knew him.—Eldred M. Stewart.

**ROE**—On March 29, the angels came to the home of Brother H. S. and Sister Lucy Roe, and bore away on their snow white wings the sweet spirit of their precious babe to Jesus, who so tenderly said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Hal Clure was born August 15, 1904; only permitted to stay seven and a

half short months with papa, mama, brothers and sisters, all of whom lavished upon him their hearts affections; but he stands on the bright eternal shore beckoning them to his beautiful home. It was certainly sad to see that dear family give up their darling babe, yet we know God doeth all things well.

"A little flower of love  
That blossomed but to die,  
Transplanted now above to reign,  
With God on high."—R. T. Wear.

**INGRAM**—The babe of Rev. Frank J. Ingram and wife, was born April 6, 1904, died March 15, 1905. God in his infinite wisdom has selected and with the seemingly ruthless hand of death yet righteous in its every stroke has reached down and plucked from among the full bloomed and fading flowers of time the sweet and beautiful little bud, Royce Green Ingram, and have placed him in the flower pots of heaven where flowers never fade but are continuously refreshed by the water of life. His body was laid to rest in the Ashland cemetery. God bless the bereaved family.—W. M. Garrett.

**HASSLER**—Whereas, God has deemed it right to take from our Sunday school one of its brightest pupils in Geraldine Hassler,

Be it resolved, That we bow to the will of Him who giveth and who taketh away. That we extend to the bereaved family our warmest sympathy in their first great sorrow.

That a copy of these resolutions be placed on our minutes and also copies sent to the family and to the papers for publication.

**VELERIA BUNDREN,  
MARY COCKRELL,  
BESSIE DAVIDSON,**  
Committee.  
First Baptist Sunday School, Pratt City, Ala.

**CLAYTON**—In memory of Sister Mollie Clayton, who was born in Pike county, Georgia, June 29, 1861, professed a hope in Christ at 12 years of age and connected herself with New Hope church at Crossville, Ala., in 1885. Died September 28, A. D. 1904. Age, 43 years 4 months and 1 day.

Whereas God in his wisdom has by death removed from our midst our dear sister, Mollie Clayton, wife of our beloved pastor, therefore be it resolved,

First—That by her death the church has lost one of her most consecrated members, a kind and loving mother, a sweet tempered and devoted wife, a faithful and consecrated Christian.

Second—That we tender our prayers and sympathy to our beloved brother and the children and commit them to God who doeth all things well.

Third—That a copy of these resolutions be spread on our church book as a memorial and a copy to the family and one sent to the Alabama Baptist for publication. Written by C. J. Crump and signed in conference.

**J. J. CLAYTON, Mod.,  
R. E. BOROUGHS, C. C.**

**LONG**—Sister Ida Jane, wife of Rev. R. H. Long, was born in Autauga county, Alabama, December 2, 1862, and professed religion and joined the Baptist church when only 12 years old, and was baptised by J. L. Ray and married to Rev. R. H. Long, March 25, 1882.

She was the mother of eleven children.

For twenty-two years she shared the privations and endured the loneliness of a preacher's wife. In her death christianity has lost a worthy exponent, the church a warm friend, her husband and children more than we can here express.

She died March 15, 1905, and was buried at Scottsville by the side of her sister. Her funeral was conducted by Rev. W. G. Hubbard. W. G. H.



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**NON-RESIDENT NOTICE.**

THE STATE OF ALABAMA, Jefferson County.—Probate Court, March 21, 1906: This day came Carrie Olmütz Soderberg, and filed in this court her petition, together with a paper purporting to be the last will and testament of J. E. Soderberg, deceased, late of said county and state, for probate and record, and it appearing from said petition that the following named persons, heirs of said deceased, are non-residents, to-wit: Anna Kristina Pettersen, mother of deceased; P. Albert Pettersen, a brother of deceased, of the age of nineteen years; Axel Pettersen, a brother of deceased, of the age of seventeen years, residents of Bravnsjarn, Skramtrask, Askeloftea, Sweden; O. B. Soderberg, of Ma Angas, Nordmalng, Sweden, brother of deceased, of the age of thirty years; C. L. Pettersen, age twenty-one years, of No. 5 Water street, New York, N. Y., brother of deceased.

It is therefore ordered by the court that the 21 day of May, 1906, be set for the hearing for said petition and the proof to be submitted in support thereof, and that notice of same be given for three successive weeks, by publication in The Alabama Baptist, a newspaper published in said county, notifying all persons interested to be and appear before me on that day and contest said application, if they think proper.

S. E. GREENE,  
Judge of Probate.

mch-27-3t

**MORTGAGE SALE.**

UNDER and by virtue of the power of sale contained in a mortgage executed by Amelia Stodermeyer to the undersigned, Sidney Hart, on the 9th day of June, 1904, which mortgage is recorded in volume 373, page 240, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will sell at public outcry, to the highest bidder, for cash, during the legal hours of sale, in front of the court house door of Jefferson county, Alabama, on Monday, May 15, 1906, the following described real estate, to-wit: Lot No. 49 in block No. 2, Rosedale Park, Ala., as per survey of T. A. Hamilton, C. E., of Theodore Smith's sub-division of section 7, township 18, range 2 west, said lot more fully described as fronting 50 feet on the west side of West avenue and extending back of uniform width 150 feet, as per deed of Ella Smith and husband, Theodore Smith, executed June 20, 1896. Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in payment thereof.

SIDNEY HART, Mortgagee.  
KERR & HALEY, Attorneys.

**NOTICE OF M RTGAGE SALE.**

THE STATE OF ALABAMA, Jefferson County.—Under and by virtue of two mortgages executed to the undersigned, Jefferson County Building and Loan Association, by Phelan H. Taylor and his wife, Elizabeth K. Taylor; one executed on May 21st, 1904, and recorded in volume 316, page 102; another executed on June 25th, 1904, and recorded in volume 316, page 109, in the office of the judge of probate of Jefferson county, Alabama, I, the undersigned, will proceed to sell on Monday, the 8th day of May, 1906, in front of the court house door of Jefferson county, Alabama, on Third avenue, in the city of Birmingham, at 12 o'clock noon, the following described property, to-wit:

One (1) acre on north side of south half of southwest quarter of southeast quarter of northeast quarter, same fronting sixty-five (65) feet on Talley avenue and extending back of uniform width to the western boundary of southeast quarter of northeast quarter, all being situated in section twenty (20), township seventeen (17), range two (2), west; all of said property being in the form of a rectangle fronting ninety-eight (98) feet on Talley avenue and extending back of uniform width six hundred and fifty (650) feet, all in Jefferson county, Alabama.

Also thirteen (13) shares of May, 1904, series of stock of said association and seven shares of June, 1904, series of stock of said association. Default having been made in payment of debts secured by said mortgages, this sale is had to satisfy said debts and all expenses incident to this sale. Said sale to be for cash.

April 24, 1906.  
JEFFERSON COUNTY BUILDING AND LOAN ASSOCIATION, Mortgagee.  
By JOHN H. MILLER, Attorney.  
4-5-3t

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Friday, 10 a. m.—Devotional service, 11 a. m., introductory sermon, A. B. Metcalf; 1:30 p. m., song and prayer; 2 p. m., "Purpose of Church Organization," J. R. Curry; 3 p. m., mission literature, J. R. Newell; 7 p. m., sermon, W. A. McCain.

Saturday, 9:30 a. m.—Song and prayer; 10 a. m., value of prayer in soul winning, W. M. Hartins; 11 a. m., sermon, "Christian Education," W. J. E. Cox; 1:30 p. m., short talks from workers; 2 p. m., the Anti-Saloon League, A. T. Sims; 3 p. m., "The Preachers and the Deacons We Need," L. N. Brock and W. A. Alexander; 7 p. m., sermon, J. S. Lambert.