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NO. 4.



DR. J. B. GAMBRELL, D.D.

The paper was held by order of the postmaster because we put in its bulletin "Entered as second-class matter." The Editor and Publisher thought the temporary permit not only authorized but required these words to be inserted, but the statute forbade it. We offered to pay one cent a paper but the postmaster could not receive them at all until the 7,000 copies had the words "Entered as second-class matter" erased. We had worked hard to get the paper out on time and were sorely disappointed, but "red tape" is sometimes a very strong cord. Postmaster Hughes kindly wired the Third Assistant Postmaster General and finally got permission to receive the paper without making us undo the packages and strike out the offending words. This delay made it impossible to get out last week's edition but we hope to be on time in the future. We ask your patience.

Yours for service,

Frank Willis Barnett



Dr. Renfroe's**Sermon.**

No. 1.

PRELIMINARY REMARKS.

This first sermon of the series was preached at greater length and with more fullness at several places in Alabama in 1861. There had been absolutely no political preaching in the South until the war was regarded as inevitable; then the ministers of the gospel entered the campaigns with earnestness and power, and wielded a great influence over the people. Discourses on the history of the early days of the United States, on the struggles of other countries for liberty, on the wars of the Old Testament showing that God uses war to carry forward his purposes among men, and sermons insisting that where civilization and intelligence have risen to such heights as in this country the right must prevail regardless of the question of comparative numbers, became quite frequent in the South in both town and country, when the conflict was at hand. And when companies or regiments were leaving for the seat of war, it was not unusual for a minister to deliver a speech to them at white heat.

Text. "The Lord hath a controversy with the nations." Jer. 25:31.

From the facts of human history this twenty-fifth chapter of Jeremiah vindicates itself. If we had nothing more on the subject than this chapter which I have just read in your hearing, believing it as we do and seeing it worked out in the story of the world, we would pronounce it sufficient to make the nations tremble. "A noise has passed over the ends of the earth, and the Lord pleads with all flesh," as He has done in the long and sanguinary ages of the past. And as a just retribution for wrong doing, and as a libation in wrath to each other, He makes them drink of that cup "because of the sword which he sends among them." He hurls them into conflict "one with another," and "evil goes forth from nation to nation" and "they are cut down because of the fierce anger of the Lord." And all the kingdoms of the world which are upon the face of the earth are made to feel the shock of this desolating conflict. As to the parties litigant and belligerent in this great controversy, on the one hand are found the world and the flesh and the devil with his angels; the rulers of darkness and all spiritual wickedness all unbelieving and unrepenting men; all the sinful agencies which can be set in motion over the whole earth. On the other hand, God and his son, the Holy Spirit and the holy angels; all good men and women, and all the holy influences at their command. Jesus, the Captain of our salvation and the Prince of peace "came not to bring peace but a sword"—a sword against all ungodliness and unrighteousness of men; and He announces that every plant which His Heavenly Father hath not planted shall be rooted up. God will have the victory.

I. Let us observe, first, that in this great controversy the Lord is engaged in a contest for the defense of his dominions—to repel invasion.

1. This world is God's. "The earth is the Lord's and the fulness thereof." Universal dominion belongs to our God. How sublimely glorious was the earth as it came from the hands of its Creator! And yet in its primitive glory it was given in charge to a holy pair of human beings, to be used for their own

happiness and for God's glory. But alas! how soon it was invaded and spoiled by satan and sin! In the language of Cookman, "when the news arrived in hell that God had created this new and beautiful world and had tenanted it with a pair of holy beings, satan, moved with infernal fury, sounded his tocsin of war, and all the hollow deep of hell resounded with his call; he marshaled his legions of fallen spirits and marshaled against the fair land of Paradise, polluted the holy air and conquered the Eden of God."

2. The Lord God met this invasion with a declaration of war which has not yet been revoked. "I will put enmity between thee and the woman, and between thy seed and her seed." Thenceforth the controversy has raged, and there have been wars and rumors of wars over the whole earth. Kingdom has risen against kingdom and nation against nation, and our race has been perpetuated in sorrow and the world whelmed in woe. Meanwhile Jehovah moves forward with a purpose "to destroy the works of the devil," to drive him from his domain, to reclaim his lost possessions and fill the whole earth with his glory.

3. But satan has established his headquarters in the very heart of man; and "a strong man armed keepeth his palace until a stronger than he shall come." Hence the force of John Bunyan's allegory in his Holy War, where satan with his powerful minions attacks the town of Mansoul, and after killing Captain Resistance easily carries the town by storm; and taking possession he makes it the citadel of all evil. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," and "whatsoever loveth and maketh a lie." "Led captive by the devil at his will," fallen man becomes the willing and active agent of "all unrighteousness," and the hearty instrument of the world's strife. And man's heart and life are sinful; his understanding is darkened; "the God of this world hath blinded his eyes" and filled him with spite and envy against his brother, and he thirsts for his brother's blood. And therefore we must look very closely into man's moral nature; to discover the real seat of this trouble in the world. With such a master as satan lodged in the center of man's affections and passions, he is lost. His feet are swift to shed blood, and wars and fightings come of the very appetite of his sinful nature. As man aspires to rule the world, he wishes to make it a domain of sin. He would direct everything in wrong-headed and wrong-hearted channels. He would exalt the devil to the very seat of the living God. And therefore in this struggle "we wrestle not against flesh and blood" only, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"—spiritual wickedness in high places, in the moral, social and civil world.

4. But in the conduct of this controversy, a long suffering God invites man to reason with him. However dark and sinful the life of man, God pleads with him; He bestows countless blessings upon him, and exhorts, warns and threatens. "The Lord hath sent unto you all his servants the prophets, rising up early and sending them, and ye have not hearkened unto his word." God is not willing that any should perish, but that all should repent and live. "Look unto me, all ye ends of the earth, and be

ye saved, for I am God, and besides me there is no Savior."

II. But the nations remaining in rebellion, God turns on them the fierceness of His anger, and makes the controversy one of aggression and of conquest.

1. The Lord God has long since organized His forces to overthrow this spiritual wickedness. He contends against sin in the heart of man and in the life of man. He pleads with man as man, with the individual man. He announces that "the soul that sinneth, it shall die." That is, the soul that remains in sin shall die the never-ending death. A nation can repent only by units. The Lord demands individual repentance and personal reformation. He comes to bind the strong man, to put the evil spirit in chains, and to cast him out from the human soul. And alas! for that soul, if it love darkness rather than light, if it love satan rather than God! "It is a fearful thing to fall into the hands of the living God;" "for our God is a consuming fire."

Nations frequently fall into the hands of an incensed God. The hearts of men and the destinies of nations are in His hands. He will rule over the nations. He advances His forces to conquer peace. And from this point of observation the Bible becomes a story of disputations, an array of controversies, a history of wars. He deploys His mighty armies, and vast numbers are put to the sword.

2. In every age and nation we find the story of the Bible repeating itself; as in the rise of the Roman empire and the conquest of the nations around, as in the long struggle for English liberty; as in the fearful days of feudalism and the inquisition; as in the struggle for the development of the German states; as in the alarming aggressions of the Ottoman; as in the growing power of the Muscovite, before whom the nations of Europe tremble; as in the struggle of our own land for freedom from the British Crown. He is an infidel who denies that God has been in these great controversies. He has presided over the councils of nations. He has guided international diplomacy. He has marshaled the armies of nations, and he has used their conflicts to put down one and to raise up another, to open the highway of civilization, and to advance the cause of righteousness in the earth. Jehovah carries the sword of war in one hand and the olive branch of peace in the other. With the sword he demands unconditional surrender. With the gospel of peace he offers deliverance, victory and salvation to the people who turn repentant eyes to him.

3. And now the dark cloud of bloody war lowers over our own sunny land. Our strong men are going to the front; the pall of sorrow is spreading itself over our homes; our land itself is threatened with desolation. Let us not commit the ruinous mistake of supposing that God is not in this conflict. If we are battling for liberty, we must not forget that "where the Spirit of God is there is liberty." If we are defending our homes, we must remember that "except the Lord keep the city the watchmen waketh but in vain." Not one sparrow falls to the ground without the notice of our Heavenly Father. Dynasties do not come and go, nor nations rise and fall, without the attending hand of God. No more can a great nation split asunder and a new republic come into national being without the overrul-

ing direction of God. We believe in the righteousness of our cause, and "Thrice is he armed who hath his quarrel just."

But we may rest assured that the God of our fathers will work it all out according to his good pleasure, and the great struggle will terminate as he wills it. Therefore we must commit our cause to him. All this, however, is but an incident in the wonderful history of our world.

REMARKS.

1. We shall make a great mistake, if we fail to recognize the controversy as God's controversy. Even an enemy may be God's sword, as was true in the times of David. And history demonstrates that great revolutions in the political world are attended with bloodshed and deep sorrow.

2. God will make wars to cease from the earth in his own good time; and so he will bring the present conflict to an end when it shall have served his purpose.

3. Acting on conviction, every man ought to be at his post of duty and to do his best for the cause of his country.

A Call Comes from Virginia.

First Baptist Church of Lynchburg Wants Rev. W. L. Pickard, D.D.

The First Baptist Church of Lynchburg, Va., has extended a unanimous call to Rev. Dr. W. L. Pickard, pastor of the First Baptist Church, this city. The Lynchburg church is one of the largest churches in the South.

Dr. Pickard is a preacher of great power, in the prime of young manhood. He was graduated with high honor from Mercer University with a master's degree, and afterwards attended the Southern Baptist Theological Seminary, Louisville, being graduated with honors, taking the degree of doctor of theology. Afterwards the University of Alabama conferred upon him the doctor of divinity degree. He was for six years pastor of the First Baptist Church of Birmingham, and was then called to the Broadway Baptist church, Louisville, where five hundred were added to its membership under his work. From the Louisville church he came to Cleveland four and one half years ago. The church here has been loyal to him, and his work has been exceedingly successful. Three hundred and eighty have been added to the church membership, the Sunday school has about doubled, and every department of the church's activity stimulated and put into splendid condition.

Dr. Pickard has not only been an untiring worker in his own church, but has at all times been foremost in work for civic righteousness. He has taken an honorable part in the life of this city. His voice and his pen have been used for the uplifting of the better life of the community in which he lives.

He is a useful citizen, esteemed highly for his good works, and the public as well as the members of his congregation hope that the energetic and popular minister may see it right to remain in Cleveland.—Cleveland Leader.

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WHAT THE BARTENDER SEES.

A Panorama of Human Nature Adrift.

A young man with a cold face, much nervous energy, and a tired-of-the-world expression leans over the polished, silver-mounted drinking bar.

You look at him and order your drink.

You know what you think of him, and you think you know what he thinks of you.

Did you ever stop to think of "all the strange human beings" besides yourself that pass before him?

He stands there as a sentinel, business man, detective, waiter, general entertainer, and host of the homeless.

In comes a young man, rather early in the day.

He is a little tired—up too late the night before. He takes a cocktail. He tells the bartender that he does not believe in cocktails. He never takes them, in fact. "The bitters in the cocktail will eat a hole through a thin handkerchief—pretty bad effect on your stomach, eh?" and so on.

Out goes the young man and the cocktail inside of him.

And the bartender knows that that young man, with his fine reasonings and his unbelief in himself, is the confirmed drunkard of year after next. He has seen the beginning of many such cocktail philosophers, and the ending of the same.

The way not to be a drunkard is never to taste spirits. The bartender knows that. But his customers do not know it.

At another hour of the day there comes in the older man. This one is the fresh faced, young oldish man.

He has small gray side whiskers. He shows several people—whom he does not know—his book of commutation tickets.

He changes his mind suddenly from whisky to lemonade. The bartender prepares the lemon slowly, and the man changes his mind back to whiskey.

Then he tries to look more dignified than the two younger men with him. In the midst of the effort he begins to sing "The Heart Bowed Down with Weight of Woe," and he tells the bartender "that is from the Bohemian Girl."

He sings many other selections, occasionally forgetting his dignity, and occasionally remembering that he is the head of a most respectable home—partly paid for.

The wise man on the outside of the bar suggests that the oldish man will get into trouble. But the bartender says:

"No he will go home all right. But he won't sing all the way there. About the time he gets home he'll realize what money he has spent, and you would not like to be his wife. It won't be any song that she'll get."

The bartender knows that the oldish man—about fifty-one or two—has escaped being a drunkard by mere accident, and that he has not quite escaped yet.

A little hard luck, too much trouble, and he'll lose his balance, forget that there is lemonade, and take to whiskey permanently.

At the far end of the bar there is a man who comes in slowly and pases his hand over his face nervously. The bartender asks no question, but pushes out a bottle of every-day whiskey and a small glass of water.

The whiskey goes down. A shiver fol-

lows the whiskey and a very little of the water follows the shiver. The man goes out with his arms close to his sides, his gait shuffling, and his head hanging.

It has taken him less than three minutes to buy, swallow and pay for a liberal dose of poison.

Says the bartender:

"That fellow had a good business once. Doesn't look it, does he?—Jim over there used to work for him. But he couldn't let it alone."

The "it" means whiskey.

Outside in the cold that man, who couldn't let it alone, is shuffling his way against the bitter wind. And even in his poor sodden brain reform and wisdom are striving to be heard.

His soul and body are sunk far below par. His vitality is gone, never to return.

The whiskey, with its shiver that tells of a shock to the heart, lifts him up for a second.

He has a little false strength of mind and brain, and that strength is used to mumble good resolutions.

He thinks he will stop drinking. He thinks he could easily get money backing if he gave up drinking for good. He feels and really believes that he will stop drinking.

Perhaps he goes home, and for the hundredth time makes a poor woman believe him, and makes her weep once more for joy, as she has wept many times from sorrow.

But the bartender knows that that man's day has gone, and that the River could turn back as easily as he could remount the swift stream that is sweeping him to destruction.

Five men come in together. Each asks of all the others:

"What are you going to have?"

The bartender spreads out his hands on the edge of the bar, attentive and prepared to work quickly.

Every man insists on "buying" something to drink in his turn. Each takes what the others insist on giving him.

Each thinks that he is hospitable.

But the bartender knows that those men belong to the Great American Association for the Manufacture of Drunkards through "treating."

Each of these men might perhaps take his glass of beer, or even something worse, with relative safety. But as stupidly as stampeded animals pushing each other over a precipice, each insists on buying poison in his turn. And every one spends his money to make every other one, if possible, a hard drinking and a wasted man.

You, Mr. Reader, have seen all these types and many others, have you not?

Why do you see them? What reason had you for seeing them?

The bartender stands studying the procession to destruction because he must make his living in that way. He is a sort of clean-aproned Charon on a whiskey Styx, ferrying the multitude to perdition on the other side of the river. But what is "your" business there?

You might as well be found inside an opium den.

The drink swallowed at the bar braces you, does it? If you think you need a drink, you really need sleep, or better nourishment, or you need to live more sensibly. Drink will not give you what

you need. It may for a moment make your nerves cease tormenting you. It may do in your system for an hour what opium does in the Chinese for a whole day. But if it lifts you up high, it drops you down hard.

And remember:

There is no such thing as moderate drinking at a bar.

You think you can take your occasional drink safely and philosophize about the procession that pases the bartender.

But the bartender knows that you are not different from the others. They all began as you are beginning. They all, in the early stages, despised their own forerunners.

They were once as you are, and the bartender knows that the chances are all in favor of your being eventually like one of them.

Even like the poor, thin, nervous drinker of hard whiskey, who once wondered why men drank too much.

The bartender's procession is a sad one, and you who still think yourself safe are the saddest atom in the line, for you are there without sufficient excuse.

It is a long procession, and its end is far off.

It is born of the fact that life is dull, competition is keen, and ambition so often ends in sawdust failure.

A better chance for strugglers, a more generous reward for hard work, better organization of social life, solution of the great unsolved problem of real civilization, will end the bartender's procession.

Meanwhile, keep out of it if you can. And be glad if it can be suspended, temporarily at least, on Sundays.

(The above article was sent us by the New York Journal.—Editor.)

The Washington Manufacturing Company, of Washington, Ga., manufacturers of office fixtures, made some of the book cases and one of the beautiful desks in our office. Peter J. Holliday, the manager, and W. T. Johnson, one of the proprietors, are deacons in the Washington Baptist church. They are both wide awake, progressive business men and active church workers. Any one desiring to fit up an office would do well to correspond with the Washington Mfg. Co., as the work turned out in the factory is of a high grade and reasonable in price.

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CORRESPONDENCE

Brother Crump-ton's Letter.

Incidents to Travel to and from California Forty Years Ago.

(Continued from last issue.)

IN THE DIGGINGS,

among the miners, I spent three months, "keeping batch," with a genteel old Scotchman, in my brother's cabin on the mountain side. From the little stoop in front of my cabin, I could see villages of Digger Indians, Chinese and Greasers, and people from every nation of the earth.

I was introduced to a Bostonian who was sheriff of Placer county. He had been told I was

LOOKING FOR A JOB.

He turned his cold, grey eyes on me and said: "I know old Crump—he was never afraid of work; but Southern boys generally feel themselves above it. I wonder if you are that way. I want somebody to be here about the court house and jail all the time to keep things cleaned up and to feed and curry my four horses. Can you curry horses? And you ashamed of it? Suppose sometime when you are out with your overalls on, currying horses, a pretty girl comes along the street. Guess you'd run up in the loft and hide, eh? Now, for that sort of work for a boy about your age, I have fifty dollars a month and grub. What do you say?" "My! how he did fire the questions at me and how his grey eyes did snap! Fifty dollars a month was a big thing in my eyes. I was a little on my mettle to show the Boston Yankee what a southern boy could do if he tried. So I became

A HOSTLER

for nine months. I was privileged to belt a pistol about me and guard a prisoner while he did the work, if I liked; but generally I preferred doing the work myself.

For the benefit of my own boys and others who may chance to read these lines, I want to record it, the three months roughing it in the miner's cabin, and the nine months currying Sheriff Bullock's horses, made a year of most valuable training for me. I was always fond of the girls. I was never in any place long before I was well acquainted with a number of the nicest in the town. Instead of running up in the loft to hide when they came along, many a pleasant chat did I have, standing before the stable door with my overalls on and my sleeves rolled up to my elbows. But my brother, returning, took me

TO SAN FRANCISCO

My brother put me in school. Some of my spare time he expected me to look after his business. My ignorance of business methods is well illustrated by the playing incident: My brother went away, leaving a note of something over three thousand dollars. It was in the hands of a lawyer friend and was not due. He told me he would send me a draft. I could hardly sleep that night for fear somebody would steal that draft. I felt sure something was going to happen to me before I got the note paid. I had read of hold-ups at night, and even in day time parties had been enticed into dark allies and robbed. Next morning it looked as if the bank would never open its doors. I passed and re-passed, afraid to stop and look it, for fear some one would suspect I had some

money and would lay a trap for me. Finally the door opened and I was the first to enter. I presented the draft. It was the proudest act of my life. The fellow looked at it, and then at me, turned it over, looked on a book, cut his eye at me again, then looked at his watch, asked me some more questions, then went in a back room and was gone, oh! so long. "Surely," I began to think, "Maybe he will slip out of the back door and I will never see my draft anymore." But finally he returned with another man. I can't recall it all now, but finally it was arranged and the men asked: "What do you want for this?" "Want gold," was my reply. I had heard of bank notes that were not good—there were no green backs then. I was determined to be on the safe side. Nothing but gold would satisfy me. "Mighty heavy for you to pack," he said, but I knew of no other way. Two sacks were given me. My! how my eyes opened as the money was counted into the sacks. I had never seen so much money before. Taking a sack in each hand, I trudged away up the street. Block after block was passed and finally I went up the stairway and stood almost breathless in the lawyer's office. Depositing my treasure on a chair, I said: "Mr. Anderson, that note is due today and I have come to pay it." "All right, my boy, you could have waited three days longer if you wished," was the lawyer's kind reply. I had been impressed with the exact date and thought it so fortunate that the steamer arrived just the day before the note fell due. I thought something awful would happen if it was not promptly settled, when due. "But what have you in those sacks," queried the lawyer in a kindly tone. "That's the money," I replied. Of course the laugh was on me. There I got my first lesson in banking. The draft endorsed by me, would have suited him much better than the two sacks of gold coin. So I was a "gold bug" when William Jennings Bryan was a kid, and I have never changed my platform.

I chanced one Saturday to go across the bay to

OAKLAND.

Quite a nice town then. I hear it has now become a great city. My brother had told me of an old friend of his over there and I called on him. I found him to be an intense southerner. His wife was a Miss Davis, from Mississippi, a kinswoman of Jeff Davis. It so happened that there was to be a gathering of young people at his house that night and they were all southern people. Of course I was not slow to accept an invitation to remain over. Such a company of fire-eating southerners I had no idea, could be gotten together in California. All the talk was secession. All the songs were of the South. I had been boarding with a New Bedford Yankee—an abolitionist, a South hater. It required only a hint on the part of my new friends to make a great change in my living. I went to Oakland College, selected a room, and two days later I was out of the great city and over the bay where every week I could visit my southern friends and talk secesh. The more we talked, of course the madder I got and when the war broke out a few weeks later, the spirit of rebellion was hot within me. It was a time of great excitement and great danger. On a Friday night, I went over to the city. The next morning as I was dressing, I

thought I heard an unusual tone in the voice of the newsboys, and I heard excited voices on the street and in the hotel. When I reached the sidewalk I heard the cry: "Here's the Morning Call! All about the great battle of Bull Run." "Federal troops falling back on Washington, pursued by the Rebel army. Rebel army marching on the Capital." My first impulse was to shout: "Hurrah for Jeff Davis!" Had I done so, I would have been torn to pieces in two minutes by the great crowds surging through the streets. All business was suspended, the streets were jammed. I bought a paper and got out of the crowd as quickly as possible. I hardly stirred out of the office of my friend all day, so fearful was he that my mouth would get me in trouble. The next day I attended Dr. Scott's church, where I frequently went because he was from New Orleans. His and the Methodist Church, South, were the only churches which did not have flag staffs on them. A mob gathered the night before and burned the old doctor in effigy and wrapped the lamp posts and the front of the church in American flags. In the streets next morning was a wild mob of several thousand. The house was packed with an immense audience of men—only two ladies present, one the wife of the preacher. The sermon was a plain gospel sermon, with no reference whatever to the surroundings. After the service a large company of police fought their way through the crowd at the head of the carriage which conveyed the preacher and his family. On the next steamer, the good man sailed for New York, where I afterwards learned, he was pastor of a Presbyterian church during the four years of the war. It is impossible for one who was not there, to conceive of the excitement. Dr. Scott had said nothing to provoke this outbreak, except at the meeting of his Presbytery he protested against the custom then prevailing, of putting flag staffs on the church building. Though I was a Baptist, I did not affiliate with the people of my faith, because they had gone into the business of politics—the preacher's prayers and sermons being leveled against the South. O. P. Fitzgerald, now a Bishop in Nashville, was pastor of the little Methodist Church, South, in the city. He had regular appointments at Oakland, too. I became very fond of him and he knew me right well. When the Southern Baptist Convention met in Nashville some years ago, the aged Bishop was introduced to the body. After the close of the session I approached him with the remark: "You never saw me before?" Instantly he replied: "Yes, sir, this is Crumpton. I know you by your voice." It had been thirty years since we had met. In such an atmosphere as we breathed in California in those days, it is not strange that southern sympathizers began

LAYING PLANS

and schemes for getting back South. Companies were secretly organized and meeting places agreed upon far out on the eastern border. Some of these companies were butchered by the Indians; others overtaken and captured by the Federal cavalry. My brother, suspecting my state of mind, came out and we held a conference. He had large interests there and some in Alabama. He proposed to leave me there to look after his affairs while he came through the lines; but that was not my mind at all. I announced my purpose to go. He was opposed to my attempting the trip across the plains no matter how strong,

the company that accompanied me. He wanted me to run no risks. He planned the trip—back over the same route to New York, thence to Wisconsin to the home of an old friend, to remain until spring—meantime, corresponding with Col. U. S. Grant, the military commander at Cairo, Ill., to get a pass, if possible, on some pretext or other, through the lines.

(To be continued.)

Mrs. Mamie

Taliaferro Jones.

B. H. Crumpton, D.D.

I can write only when my physical condition and general circumstances will admit. Hence the delay of this tribute. Mrs. Mamie Taliaferro Jones, wife of Rev. N. S. Jones, pastor Baptist church at Montevallo, who died December 9, 1901, is the subject of this notice.

She was the elder daughter of Dr. C. T. Taliaferro, of Evergreen, Ala., granddaughter of Capt. Wilson Ashley, of Conecuh county, niece of Rev. Andrew Jay, one of Conecuh's old and loved pioneer Baptist preachers, Mrs. Jay and Mrs. Taliaferro being sisters, the cherished sister of Rev. W. A. Taliaferro of Furman, Wilcox county, and Mr. C. R. Taliaferro of the firm of Taliaferro & McCreary, Evergreen, Ala., one of earth's most honest merchants, and Miss Kate Taliaferro, cousin of Dr. Andrew Jay, a prominent physician of Evergreen, and Mrs. Henry Robinson, sister of Dr. Jay, of the same place. Every connection on Mother's side was from some of the best families of Alabama. Her mother unsurpassed for every noble and generous quality. The Taliaferros' standing as high as any family in the country or State, were doubtless related to our old Editor Taliaferro of the old South Western Baptist, published prior to the war, at Tuskegee, Ala., and all were from Virginia.

What she was, was in perfect keeping with who she was. She was devoted to her parents, family and friends.

Early in life she embraced her mother's (the Christian) religion, and was the sunshine and joy of her home, scattering good cheer in all her pathway.

She was devoted to church work where she felt it would be most profitable. She loved old Beulah, the place where her Uncle Jay preached and was buried, and while the writer served there raised much of his salary.

She enjoyed the company of ministers, and proved the fact of this enjoyment by agreeing to become the partner of her husband, Rev. N. S. Jones, and was one of the most wifely women ever connected with man. While well, which was the case for six years of her married life, her smiles and cheerful words were the sunshine of the home. Sadness and gloom could not dwell with any degree of comfort in her presence. Her burning love would soon consume the weeds. After the loss of her health, about four years ago, though she suffered a hundred deaths, she would never allow her husband to miss one appointment or neglect one social duty on her account, if she was not seriously ill. She loved her sweet little May, her only child, and yet seemed to feel that God and her husband and mother would care for her. Her chief concern was to promote her husband's usefulness. She was a "help-meet" indeed. She often said in her last days, it would be better for the cause that she should die, so as to untie her husband's hands. He wished no such re-

lief, for the devotion was mutual. She expressed herself frequently as ready and perfectly willing to go. Alas! when some of us thought she was growing better and entertained high hopes of her final recovery, she suddenly passed away. Writing her parents she would soon be at Evergreen to spend Christmas with them, she nor they thought that she would arrive in her coffin, to spend a protracted Christmas—her body there, her spirit in a sweeter celebration of His birth, death and resurrection. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." God is not the God of the dead but of the living." She died as she lived, in the triumph of faith in Christ—"Father, I will that they also, whom thou hast given me, be with me where I am," etc. If it be triumph "to be with Christ," then we must say as to her estate, she is now a "spirit of a just one made perfect," only waiting and crying: "How long, O Lord, how long!" wishing the approach of the season when body too shall be perfected. "If the spirit of Him who raised Christ from the dead dwell in you, He that raised Christ from the dead shall also quicken your mortal bodies." Then she will be a citizen of the "New Jerusalem," which is to "come down out of heaven, prepared as a bride adorned for her husband."

As her old pastor and friend who loved her as a daughter, I ask the bereaved husband, who is bereft indeed (for I know his love and fidelity), also the parents and family, who must feel friends (as myself and some of my household), I ask all, in view of her great gain, and the possibility of her having been an invalid for life, and the certainty of our future reunion far transcending even the most delicious moments of any past associations, to surrender the treasure without a murmur or shadow of reluctance. God doeth all things well.

God bless the lonely and desolate husband, smile on little May, and comfort and sanctify the family of which Mamie was a member.

(Biblical Recorder, Raleigh, N. C., please copy).

God's Unspeakable Gift.

W. Jas. Robinson.

After writing a chapter of praise and encouragement (ii Cor. 9), Paul closes, as he so often does, by an expression of profound gratitude to the Giver of all comforts. The gifts of the Corinthians were noble, generous and praiseworthy, but only as they should have been when they were the recipients of God's unspeakable gift. We, who rejoice in redeeming love, should count it all joy that God can use our substance for the saving of souls and His glory.

Mammoth Cave is world-renowned as one of earth's greatest caverns. Its intricacies have never all been discovered. The oceans of living green that clothe our western plains in summer are still inspiring to the tourist. The rugged mountains will never surrender their claims to grandeur, while the generations come and go as the seasons, they remain the same bold, defiant monitors of time. The splendors of the heavens grow richer as each succeeding astronomer reveals, by his powerful glasses, some new beauty. Shall these heavenly fields never cease to furnish new wonders? Are there yet splendors man's cunning has not yet found? Any sweets he has not tasted? Any beauties he has

not beheld? Any lofty heights of bliss where no sting of sorrow can come?

If in densest darkness, a man should wander into a magnificent garden, rich in heavenly coloring, sweet with enticing fragrance, matchless in variety, commodious bowers on every hand, he would meet only thorns and smell the fragrance of unknown beauties. Let him lie down, wherever he can, and sleep until rosy morn kisses him into wakefulness. The sharp thorns and rugged bed would seem to be buried in forgetfulness as he beheld the wilderness of beauty surrounding him and tasted the luscious fruits at hand.

That is it. We are surrounded here by earthly grandeur and celestial beauty that the wisdom of the ages can never write, the artists will never paint, the poet will never sing; but in the darkness of sin we grasp only the piercing thorns of disappointments and smell the sweet fragrance of heavenly hope. Oh! weary, sin-sick soul, rest on the promises of God, and soon the dark canopy of time will be removed and you will awake to see the King in His beauty; to bask in the sunshine of His love; to put on the fruit of the tree of life. Earth's anguish will give place to heavenly solace; then your fondest hopes and sweetest dreams will be realized a thousand times over again. Earth's sorrows will all be forgotten. You will be robed in righteousness and ever remain with the Lord. Then, and not till then, will you be able to appreciate God's unspeakable gift. Here we can hope, contemplate, thank and believe, but there we shall realize. Truly earth's grandeur will seem like a night of horrible delusion. God's gift—that is sufficient. He could not give less than in every sense the best.

In making a gift, the gift is not so important as the motive for giving, but in this case the best motive and the richest gift are embraced. God is utterly incapable of a sinister motive.

The gift was entirely free. Nothing was received, demanded or expected in return, neither will any remuneration ever be received by God, for man has nothing he could give. What about the praise we offer, and the service we render? Ah, my brother, for all the service you render, God rewards you many fold.

This gift was in the strictest sense voluntary on God's part. There was no creature capable of suggesting it to Him. Out of the fountains of grace and the riches of love, heaven's greatest gift to man came, a messenger of peace. Had this gift been other than voluntary on God's part He could not have been the author of pardon.

God's gift was universal in its scope. Given for all men of every age, nation and clime. Millions who are buried in the dark forgotten past, saw His glory. Generations who are yet to be ushered in on the wings of time will find this gift, with beaming face, bleeding hands, pierced side and feet, still waiting to point them to celestial bliss. Never will and sin-cursed souls cry for the water of life.

An unspeakable gift. Genius is here baffled. Neither in art, language or music can He be described. Unspeakable! incomprehensible, indescribable, incomparable. Moses could go up into the mountain and commune face to face with God, but the people durst not come nigh. So with us; we may feel and know His blessedness, but in the flesh we can come no nearer than unspeakable.

Christ is unspeakable in the richness of the blessing He brings. We were lost, hopelessly lost, in the darkness of sin; the billows of despair were tossing us mercilessly against the rocks of destruction; we were targets for the lightning flashes of torments, till Jesus came. His presence dispelled the darkness; His blood was a shield to destroy every dart; His hand will lead into heavenly peace. What more could have been given? Angels worlds and the celestial system would all have been less.

There is an adequacy in this gift which transcends the conception of the heart richest in the experience of grace. Every human need is fully met. Hope for the dependent, riches for the poverty stricken, health for the sick and satisfaction for every other desire. Our tears of sorrow He turns to gems for a crown of rejoicing; our suffering into white robes; our poverty is turned into riches untold. If we have received this matchless gift we have only to wait patiently and He will surely come and gather us as precious jewels for His crown. Thanks be to God for His unspeakable gift.

Grenada, Miss.

General Lee Answered Letters.

L. O. Dawson, D.D.

It is said that Robt. E. Lee never received a letter requiring a reply that he did not promptly respond. I commend his example to the brethren.

The Endowment Committee of Howard College will have a meeting Tuesday, Jan. 21st. We must know by that time what is wise to be done about Bro. Rockefeller's proposition, and about a man to do the work.

Brethren, let me hear from you before JAN. 21.

I cannot write to all of you personally. It is a physical impossibility. But write, telling me how much you will give toward agent's salary. Let no one who reads this say, "The committee didn't call on me."

THIS MEANS YOU.

whether you get a personal letter from me or not. Let those who received letters from me please reply. Say "yes" or "no." I will lay the facts of your response before the committee and they will be governed accordingly.

We want the brethren to guarantee the support of some good man who can take charge of this work, and give his whole time to it. We want this guarantee to cover as many years as you are willing to allow it. Whether we raise the \$50,000 by May 1st or not, the committee is unanimous in wanting the agent for a term of years, and if possible for all time. Brethren, write me immediately.

[We regret the delay in the publication of Bro. Dawson, but it could not be avoided.—Ed.]

Good-Bye.

Oh! what a sad word. When I received the Alabama Baptist last week, the first thing that greeted my eyes was the photograph of our dear Brother Jno. G. Harris, who has so long and so faithfully edited that dear old paper. Under that picture was the sad word "Good-bye." The dear old sheet had changed hands, and he was no longer flagbearer for the Baptist family of Alabama.

I have been caused to say "good-bye" so many times that some of my brethren may think I have been accustomed to

it, but not so.

The Alabama Baptist has been a regular visitor at my home for twenty-nine years. And when I was in the far West in search of health for my children, the Baptist came to me every week, and what a comfort to me it was. It told me about many of my friends and brethren whom I had left behind. Not only did I enjoy its visits to me while in the West, but through all my twenty-nine years acquaintance with the Baptist it has brought sunshine to my home. Yes, it has done much for me, but what have I done for it? I feel sad when I think of the opportunities I have let slip in not telling the people of the blessing they were letting pass by not having the Baptist. It brings to mind a little advertisement I have somewhere read: Lost, somewhere between sunrise and sunset; two golden hours, each set with sixty diamond minutes. No reward is offered, as they are forever gone."

Brother Harris, good-bye. I cannot say this word without the tears filling my eyes, for I love you very dearly. But let us take courage, for with us the battle is almost fought and the victory won. We will say good morning in glory.

The Alabama Baptist is not dead. It has only changed flagbearers. We veterans know what it is to carry a flag for a regiment. Bro. Barnett has taken the flag to carry it for the Baptists of Alabama. Now, brothers and sisters of the Baptist family, old and young, great and small, let us rally to our standard bearer. He will need our prayers. He will need our help all along the line. I appeal to you all in the name of our Lord Jesus Christ, to do what you can for the new paper. Let us strive to put the Baptist in every home of the Birmingham Association. Inspired with these hopes, let us gird ourselves anew for services. Get out in the thickest of the fray and make our weapons ring on the pillars of Satan's throne. It should be the pride of every Baptist in the Birmingham Association to do something for our paper. Now, brethren, let every one stand in his place like Gideon's band of old, and work with laudable ambition and untiring energy, and we can do a great work for our Master's cause.

Yours in love,

Jno. M. Huey.

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THE HOME DEPARTMENT OF THE SUNDAY SCHOOL.

The Sunday School Board is going to emphasize specially this year the Home Department. If any Sunday School Superintendent would like to know more about this work a postal card addressed to the Board at Nashville, Tenn., will bring the one asking for it a leaflet telling all about it. It will help your school. Try it.

B. W. Spilman,

Field Secretary.

Nashville, Tenn.



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 ERN AND ALABAMA BAPTIST.

Communications for this column should be addressed to Paul F. Dix, Box 502, Montgomery, Ala.

B. Y. P. U.

Sunday, February 2nd. **WEEKLY PRAYER MEETING.** "Mary: or Choosing the Better Part" Luke 10:38-42.

DAILY BIBLE READINGS.

Monday, January 27. Acts 20:2,3; Romans 1:1-17. Paul's debts to others [vss. 14,15]. Compare 1 Cor. 9:16.
 Tuesday, January 28. Romans 1:18-32. The wickedness of the wicked, calling down God's wrath [vs. 18]. Compare Col. 3:5-6.
 Wednesday, January 29. Romans 2:1-16. There is no respect of persons with God [vs. 11]. Compare 1 Pet. 1:17-19.
 Thursday, January 30. Romans 2:17-38. The Jew as a Jew is not free from guilt. Compare John 5:45.
 Friday, January 31. Romans 3:9-31. Basis of Justification [vs. 28]. Compare Eph. 2:8,9.
 Saturday, February 1. Romans 4. The ground of Abraham's righteousness [vs. 3]. Compare Gen. 15:5-6.

THE NEED OF UNITED EFFORT
IN OUR B. Y. P. U.

We all know something of the power and force of habit. Right habit is like the channel which directs the course of the river and which grows deeper and deeper each year. Right habit is like the thread on which we string pearls. The thread is perhaps of no great value, but if it be broken the pearls are lost.

We need to borrow the force of habit in the discharge of our religious duties. Our benevolence should be a habit. We should give, not at the impulse of feeling, not under the spur of stirring appeal, but the pursuance of habit, conscientiously formed.

Religious labor should be a habit, whether in the church, Sunday school, prayer meeting or the B. Y. P. U., and if we all have this habit of right formed within us it will help us to unite our efforts in whatever we undertake. Not seldom one feels and says, "I would like to go to the union tonight but I have an engagement with a friend and my being absent this once will do no harm," or "I am tired and sleepy and will stay at home this time." It is not much perhaps in one sense, but it will break the thread and the pearls will be scattered.

The wheel of an engine has dead points and centres where the engine can exert no power over the machinery. The wheel has to rely on the impulse received to carry it past the dead point. Just so the soul reaches dead points in its history, and we reach dead points in our B. Y. P. U. work because we fail to unite our efforts and work together.

Perhaps some trial has come, some change in circumstances, or there is a temporary loss of interest, and if we consider our feelings we would give up this work discouraged. At such times we see the value of religious habit. It carries us past the dead points and keeps us in the path of duty, and the way of duty also becomes the way of happiness. And I believe if we were more loyal in this work, more united in our efforts and in sympathy with each other, our work would be a pleasure and not a task.

It is said that there are few characteristics in human nature more beautiful than sympathy. It is the silver cord that binds our hearts together, and from the scattered fragments of our great humanity, makes all one. Sym-

pathy is the bond that unites many lives so that a thousand hearts throb in the unity of love.

So, union friends, let us unite our efforts in the work of the B. Y. P. U., for if some of us who have known the union from its infancy will look back, we shall very readily see that all along we have lacked system and united effort.

There are some folks who have a very happy way, from their own standpoint, of getting out of doing things. If the genius they display in unloading burdens on other people could be applied to honest efforts, they would be in a fair way to become experts.

It is today as it was yesterday, when the Master said that there was much work to do, but the "laborers are few." Every church has enough material in it to turn things to a mighty end if the people displayed their genius in the right direction.

There are many who like to slip out from under burdens, and when volunteers are called for. One is never overwhelmed with applications. In the union work we should all be willing to do what we are called on to do, and make an effort to fill any office to which we are appointed, and not show so much genius in resigning.

Perhaps it would be well for us if the next time we are asked to do something in the B. Y. P. U. we would astonish ourselves by rising up with alacrity and going to work. When one has once tasted the inspiration of service he will never try to get rid of doing things.

I heard a person say a few days ago that there was intellect and talent enough here to have one of the best unions in North Alabama. And why not have it? We should be ambitious in this line of work and put forth our best efforts. Each one should feel some responsibility as a member, and show an active interest in the work of the union.

I heard one of the members of the programme committee sighing a few days ago over the failure to get someone to serve in carrying out the programme. And yet we call ourselves members of the B. Y. P. U. and know that our motto is "Loyalty to Christ." And is it not being loyal when we carry out this work? I am sure none of us want to be dead weights in this work, so let's get to work, and each one do

his part, for no one can do it for you. "A house divided against itself cannot stand," and no doubt we have all seen this verified in different kinds of work, and I have seen failures caused by lack of unity. So let us renew our vows to the union and make new resolutions within ourselves to be more loyal and more conscientious in discharging our duties as members. I am sure none of us wish to see the union a failure, but if we do not unite our efforts in this work and go forward together, what else can we expect? For "United we stand, but divided we fall." Of course it requires some sacrifice, but we cannot accomplish anything in this life without making some sacrifice, and I feel sure we would be rewarded for our efforts. There is a work for each member to do, and if we all sit back and wait for the union to get in a more prosperous condition before we take a part or go to work, we might get tired waiting, and the convention might come next year and find that the Collinsville B. Y. P. U. "had folded its tents like the Arabs, and as silently stolen away."

So let us not wait, but go to work at once and make the union a grand success practically, spiritually and financially, and we shall be proud of its work.

Some say, "Oh, I am of no benefit to the union, I'd just as well quit." But had you ever thought why you were not? It is because you have not gone to work and done all you could to make the union a success.

We need united effort in all kinds of work if we expect to accomplish anything, for we know that in unity there is strength.

Sallie Hutchison.

Vinegar Bend, Wash-
ington County, Ala.

Jan. 6, 1902.

Editor Alabama Baptist.

Dear Brother: The sample copy of the State paper of the "people called Baptists," brought me a pleasant surprise on account of its size and excellence. Not an article or report or communication was left unread. It is natural for me, two thousand miles away from the home church, with all its familiar modes of work, etc., to wonder what the denomination is doing in one's recent adopted State; whether sectional feelingly exists in such form as to make one feel like an exile, or whether there is a warm-hearted, spirit-baptized people surrounding one who have a welcome for any of Father's children whether from North, South, East or West.

The sweet, Christly spirit manifested on every page of the paper set my heart at rest, and filled my eyes with tears of thankfulness and joy. The lonely, far-away feeling was gone and my thought was, "I shall feel at home among those Baptists and the Southland." After all real Baptists are never "exclusive bigots," but very inclusive brethren. They do rejoice in that their fearless acceptance of all God's Holy Word makes them peculiarly one and they just let the unthinking world go by. It seems to your new subscriber that it would be a lamentable thing to divide the financial and other forces of the State by having two State papers. Let us pray that all may see "eye to eye" in this matter.

Please find enclosed the subscription price of the paper and enroll on your list of those to whom the Alabama Bap-

tist shall be a weekly visitor from Jan. 1st to the close of the year the name of your appreciative friend and sister.

Margaret R. Pake.

The Carter Furniture Co., 2107 Second Avenue, Birmingham, Ala., managed by T. L. Carter, does splendid work in repairing and overhauling all kinds of furniture. The painter connected with the firm is an artist in his line. When an old piece of furniture leaves his hands it looks as fine as if it had just left the factory. The price for this class of work is surprisingly cheap.

SOUTHERN RAILWAY.

Announces Excursion Rates for the Winter Season to the Various Resorts of the South.

Tickets are now on sale, with final return limit May 31, 1902. For detailed information as to rates, schedules, etc., call on any agent of the Southern Railway or connections.

The Southern Railway has issued a beautiful booklet entitled "Hunting and Fishing in the South," which is a very attractive publication, giving full and concise information relative to the best hunting and fishing grounds along its lines, together with information as to rates of board, game laws, names of guides, and whether or not lands are posted, etc. This publication is complete in every detail and will be of great benefit to hunters and fishermen desiring to take an outing. Copy may be had by addressing either J. C. Bean, Jr., D. P. A., Atlanta, Ga.; R. W. Hunt, D. P. A., Charleston, S. C.; W. H. Tayloe, A. G. P. A., Atlanta, Ga.

Southern Railway has inaugurated Pullman sleeping car line between Washington, D. C., and Atlanta, Ga., on their "Atlanta and New York Express," trains Nos. 33 and 34; first car southbound leaving Washington Nov. 3d; first car northbound leaving Atlanta Nov. 5, 1901.

This affords Pullman service on these trains through from Atlanta to New York, the Pullman cars having heretofore been attached to the Atlanta and New York Express at Charlotte, and no Pullman service between Charlotte and Atlanta.

For detailed information call on any agent of the Southern Railway.

W. H. Tayloe, A. G. P. A., Atlanta, Ga.; R. W. Hunt, D. P. A., Charleston, S. C.; J. C. Bean, Jr., D. P. A., Atlanta, Ga.

REWBERRY'S SCHOOL AGENCY.

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Kind Words from Our Friends.

FROM REV. W. M. VINES.

My Dear Barnett: I had seen notices of your new enterprise in some of the papers. Allow me to say that you have special gifts for this kind of work and I wish you the greatest success of your life in your enterprise. May you publish the most brilliant paper in our Southern Convention. You can do it. God bless you, old fellow.

Your friend and Bro.
W. M. Vines.

FROM DR. HAWTHORNE.

Dear Frank: I send you under another cover a sermon for the first issue of your paper. I wish for you great success in your undertaking. You will have many difficulties to surmount, but I believe you have the wisdom and energy to do it.

Yours truly,
J. B. Hawthorne.

FROM BRO. JOHN G. HARRIS.

Montgomery, Ala., Jan. 14, 1902.
Bro. Barnett: By this time I hope that you are about ready to go to press. It may give you a little trouble for a time, but you will soon take in the situation. I feel sure you are going to give us a better paper than we have ever had. Wishing you great success, I am,

Yours fraternally,
John G. Harris.

FROM DR. CAMPBELL.

With all my heart I bid you welcome to Alabama, and to the ownership and control of "the organ" of our Baptist State Convention. Your predecessor served us faithfully and well and the Convention ever showed its cordial appreciation of his services. The Lord give you grace to carry the paper to even a far greater degree of usefulness than it has attained hitherto, and rally the brotherhood of the State to you with constantly increasing sympathy and co-operation.

Supposing and hoping that you are going to visit all parts of the State as circumstances allow, I take the liberty of asking that you give us an appointment for two sermons, on a Sabbath before long. I prefer that we agree upon the day in advance, lest when you get here you find us already under obligation in some other direction.

May the gracious God make the Alabama Baptist under its new management a great evangelizing agency in Alabama and beyond. Your Bro.

A. B. Campbell.

Troy, Ala.

FROM DR. DAWSON.

Dear Bro. Barnett: I am rejoiced at the outcome of the newspaper situation. You have one of the widest fields for usefulness in all the land, and what I believe to be a most excellent property. God bless you in all your efforts. Command me for any "lift" I may be able to give you on the road to success.

Sincerely,
L. O. Dawson.

Tuscaloosa, Ala., Jan. 9, 1902.

FROM BROTHER TOWNSEND.

My Dear Bro: I wish you well. Let there be no ruts. Put on steam and let her go night and day. The great Baptist family of the South need just such a paper as you are contemplating, and needs it bad. Let three words stand for this: Means, Men, Move.

Yours very truly,
Geo. W. Townsend.

FROM BRO. SCHRAMM.

Dear Baptist: I hail with delight that we are only to have one Baptist paper in the State, and that is the Alabama Baptist, and that it is now going to be a 16 page paper. For years I have worked for the Alabama Baptist and rejoiced at each step of advancement it made, and often thought that we ought to have a 16 page paper, and as good a paper as any State had. Why should not Alabama have as good a paper as any other State? She has as good brain power, and she has the wealth, and she has men of business sense to run it. Major Harris deserves much credit in bringing up the Alabama Baptist to its present standard and now we have room for great rejoicing that his mantle has fallen on such worthy shoulders as Frank Willis Barnett, a man whom I have known for years and who was reared by noble, consecrated parents. He is a consecrated Christian, full of energy and push and business sense, and deserves the patronage of all the Baptists of Alabama. He has one of his brothers as manager. He also is a high-toned Christian gentleman and a man of fine business sense. Then Revs. S. M. Provence and J. V. Dickenson are able writers, and I hope that the paper will grow in circulation as the days go by.

May God's richest blessings rest on Brother Frank Barnett and all his laborers and great success crown his efforts.

H. R. Schramm.

Brookwood, Ala.

Birmingham, Ala., Jan. 12, 1902.

Rev. F. W. Barnett, Editor.

Dear Brother: Permit me to express my personal gratification that you are in our midst. I may add that this gratification takes on a cumulative strenuousness (in this Rooseveltian day it is good form to be strenuous), when it is remembered that you are not only in our midst, but in the midst of three religious weeklies—the one an unborn concept of your own brain—the others with a past of more or less lengthened vista.

One can but admire the ease with which an unborn concept has devoured two grown up things whose tangible presence has been a matter of weekly consideration for years past.

The writer has never met you; but, if he be allowed to identify you with this unborn gourmand of a concept (and it is hard to think of you and it apart), he can but picture a huge Santa Claus, whose aldermanic physique promises a lot of good cheer for those who wait on his behests.

Three weeklies in one! That is something out of the ordinary, and only \$2 for it all! And all this, for so little money, for the Baptists of Alabama. The Baptists of Alabama know a good thing when they see it, and will tumble over each other to help themselves out of the pile. The \$2 admittance fee will present no barrier to the possession of the goods, even if the women go with out a new spring bonnet and the men wear last year's clothes.

Sincerely yours,
Nick-Wish-You-Well.

P. S.—I am informed that others besides Baptists, and that people in other States than Alabama, will be admitted without extra charge.

N. W. Y. W.

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REV. JOHN V. DICKINSON, . . .
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Make all checks, money orders, etc., payable to FRANK WILLIS BARNETT, Birmingham, Ala. Stamps or currency can be sent, but at the sender's risk. If check is sent on banks outside of Birmingham, add 10 cents to cover exchange.

No paper was issued last week. The delay in mailing first issue made it impossible.

In the rush to get the first issue mailed some papers went to wrong post-offices. IF YOU FAIL TO GET A COPY OF THE FIRST ISSUE drop us a postal card. Try and be patient until we get the business in hand.

We have decided to send the paper from now until Jan. 1st, 1903 to subscribers for \$1.50, cash in advance. We hope this offer will cause the pastors to bring the matter of taking the paper before their people. We appreciated the friendly letters of advice which we received from the brethren throughout the State urging us to buy the Alabama Baptist and pay even more than we thought it was worth for the sake of denominational peace. We heeded their advice and now we call upon them to help us put the paper in every Baptist home in Alabama.

If you owe the Alabama Baptist anything and are not able to pay it, please be kind enough to write us frankly about it. If you owe several years subscription, and feel that you can only pay part of it, write us freely, and we will meet you half way and begin on a new basis.

We realize that there are many good people who, owing to poor crops or other misfortunes have gotten in arrears and feel that the only thing they can do is to stop the paper. If you are in this fix and feel that you would like to have the old debt wiped out, just send us in \$1.50 and we will send you the paper until Jan. 1st, 1903.

We have taken all of the notes and accounts placed by the Alabama Baptist with Holloway & Holloway

for collection into our hands. If you have received notices from these attorneys of claims held against you, rest easy, for they are now in our possession. If you care to take them up, just write what you are willing to pay and we will let you have your way in the matter. If you have signed notes payable Jan. 1, 1902, and find you can't pay all, but care to pay part, write us. WE DO NOT EXPECT TO SUE ANY SUBSCRIBER.

We are anxious to clean up these old accounts, and the best way to do it is for you to write us frankly your wishes in the premises. WE NEED CASH AND NEED IT BADLY, and if you can help us out we will appreciate it, but if you can't pay anything we would like to know it. We would prefer wiping out your account of long standing and have you start in new by sending us \$1.50 for the paper than to let matters stand as they now are.

We submit that this is a fair offer, and we expect those in arrears to meet us in the spirit in which we make the offer. IF THOSE WHO OWE WILL PAY UP, AND THOSE WHO ARE ABLE WILL TAKE THE PAPER, we promise to give you the best service of which we are capable.

FRANK WILLIS BARNETT.

What is the value of membership in a church that sets no premium upon faithfulness?

You didn't particularly enjoy our pastor's sermon last Sunday morning. Did it occur to you to connect that fact with your breakfast?

The business part of the church's machinery ought to be run on the finest business principles. Try it, and note the effect on the church's spiritual life.

One of the best ways to knit your pastor to you and to become interested in his preaching is to pray constantly and earnestly that God may make his ministry a blessing to your own soul.

Do letters of discussion always tell the truth? To say that a person is in "good standing and full fellowship" when he has habitually neglected public worship and failed in all the duties of membership, is to lower the church's dignity, and wipe out the distinction between faithful and unfaithful members.

To the Friends and Patrons of the Baptist Evangel:

I am sure that you will welcome the news that the Evangel has been sold to Rev. Frank Willis Barnett, and that there is now only one paper in the State. You will doubtless also congratulate yourselves that my contracts with you will be more than filled out by your receiving a much better paper. Many of you, I know, took the paper because of your kind interest in the editor, and this is fully appreciated and hereby acknowledged with thanks. As my friends you will hear from me with more frequency under the new arrangement. I most heartily commend Brother Barnett

to you all. He has a strong hold on me from my very first meeting, and I am sure it will not be long until he has an equally strong hold on the Baptists throughout the State. Now for "A long pull, a strong pull, and a pull altogether" for the new paper. I firmly believe that Brother Barnett's coming and the inauguration of the new paper movement is the earnest of a brighter day in all Alabama Baptist affairs.

With a Happy New Year to all,
J. V. Dickinson.

Hands Full.

A prominent brother recently said to us, "You have your hands full," which set us to thinking on this line.

Are not full hands in all respects better than empty hands? Is it not ever true that "Satan finds some mischief still for idle hands to do?" Hands will be busy. If they are not busy doing good, they will inevitably be busy doing evil. Hands ought to be full, and they will be, if there be a full head and a full heart to set them going. Empty hands are usually the sign of an empty head or an empty heart, or both. Think of that, ye idlers in the Lord's vineyard. Get your heads full of His truth, and your hearts full of His spirit, and His love, and your hands will "get a-going."

Bon Voyage.

Our beloved Secretary, Bro. W. B. Crumpton, has laid aside his duties for a month of merited and needed vacation, which he spends in a trip to California to visit his brother. We began in last issue an interesting account of a trip he made to the same state "in the days that tried men's souls." Bro. Crumpton kindly agrees to write us some trip notes also of his present tour. Our readers will join us in following him with prayers and best wishes. We are glad the Board has given him this vacation. It is a most excellent precedent for them to follow. No men work harder than our secretaries. May our brother have a delightful trip and stay among his relatives, and return to us much refreshed and improved in health.

An Absurd Proposition.

According to a dispatch from Rome to the New York Tribune, there is a party in that city which is agitating for the appointment of a diplomatic representative of the United States Government at the Vatican. And this party, the dispatch says, although prelates well acquainted with American institutions have always declared the idea to be absurd, is increasing in numbers. At the head of it is Cardinal Satolli, long the papal delegate in this country, who presumably knows very well that such an appointment, openly made by the Executive and confirmed by the Senate, is impossible, yet is perhaps hoping to secure by indirection what could not be obtained directly. This at least is the inference from the underhanded scheme now proposed, in the framing of which may be discerned, unless we greatly mistake, the fine Italian hand of the wily head of the party. This plan, according to the Tribune dispatch, is for the Vatican to take advantage of the Philippine situation, to persuade—that the designation of a "confidential agent" to the papal court, with the covert understanding that his position should not be officially acknowledged at Washington.

A very pretty scheme is this—for the

Vatican. It would be a sorry scheme for any American Administration. We can hardly imagine any indiscretion of the "powers that be" at Washington that would provoke such a cyclonic storm of indignation throughout the country, or bring speedier disaster upon the Administration, than an attempt to establish diplomatic relations with the Papacy. In the first place the Pope is a subject of the King of Italy, and a very unbecomable subject, and the commissioning of a representative to him would be a direct insult to his sovereign. In the next place and chiefly, the Pope is simply the head of an ecclesiastical body, with whom, therefore, the American Government can have no diplomatic relations whatever, any more than with the Grand Lama or the Patriarch of Constantinople. The Philippine situation, either in its political or its religious aspect, does not call for interference on the part of the Pope, or for any arrangement with the Vatican. It needs only that American common sense, and the American principle of absolute separation of Church and State, be impartially applied to unravel all ecclesiastical tangles with neatness and dispatch. This country wants no "entangling alliance" with the spiritual despotism of Rome, and if the President should undertake any such absurdity—which we do not for a moment suspect him of doing—he would receive a rebuke from the nation such as no administration ever received before.—Examiner.

The Examiner performs an important public service in giving wider publicity to this new-old scheme. We are not inclined to distrust the President, but the Catholic lobby in Washington is well known to be very powerful, and many of our own people are asleep. The double dealing implied in the scheme is characteristic of the Latin races, and also of a type of Romanism which does not thrive in the light.

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Editorial

Correspondence.

ON THE WING.

Shelby.

Tied to the office, we could not start to our appointment at Shelby the second Sunday till Sunday morning. On reaching Calera found that the train to Shelby would be too late to reach there in time for the service at eleven o'clock so the only thing left us was to telegraph the congregation to meet again at three o'clock in the afternoon for preaching. Disappointment at the morning hour, however, did not prevent a good congregation at the afternoon service. Shelby can turn out as many people on short notice as any town of its size of our acquaintance. We preached in the afternoon and at night, and the church raised the ten dollars pledged for Dr. McGaha's family. This church, like all others ought to do, pays its pastor every month. They have a somewhat unique plan for raising the money. Averyt & Averyt, the leading merchants of the town, both Baptists and good ones, act as bankers for the church. They are instructed to pay the pastor and charge each subscription on their store accounts against the subscribers. It works well, and a plan that works well ought not to be changed hastily. There are therefore no collections for pastor's salary and the collections at the services go to missions, etc. We are more and more in love with our flock at this place. The Baptist has a good list of subscribers at this place, and if the pastor can accomplish it, that list will grow till the paper gets into every home.

COLUMBIANA

is the place of appointment for us on the third Sunday and Saturday preceding, and we reached there in time for the business meeting of the church at three in the afternoon on Saturday. This was our first Saturday business church conference since we resigned our first pastorate more than twelve years ago. It brought up precious memories of days past. The church we had then promised only a small salary and did not pay all that by a good deal, but they furnished us a good wife from among their number, and so we "squared accounts" with them. But Columbiana—a delightful town; splendid people of devout piety. It poured down rain, but there was a fair attendance, and a good business meeting in which the brethren manifested an earnest determination to improve things on all lines this year. There were two good congregations on Sunday, and at the morning service more than I asked was raised for the fund for Dr. McGaha's family. One young man came forward for prayer at the night session.

Rev. T. M. Nelson, one of the most useful ministers in the Shelby Association, has recently moved to Columbiana, and was present with us on Saturday and at the Sunday night service. Rev. C. W. O'Hara, who, on account of his health, has had to lay aside the active duties of the ministry, is a member of the Columbiana church and is making a most excellent layman. He teaches a class in the Sunday school and is otherwise most helpful in church work. Rev. J. C. Lyon, another devout minister in this association, passed to his reward last week. We have asked Bro. O'Hara to write a tribute to his memory for the columns of the Baptist.

We are arranging to hold an institute at Columbiana on the fifth Sunday in

March, and the Friday and Saturday preceding, and desire the attendance and co-operation of all the ministers in Shelby, Talladega and Chilton counties. Entertainment will be provided for all who come without charge.

—J. V. D.

What I Think I Would Do.

By J. B. Gambrell, D.D.,
Dallas, Texas.

When I received your kind note asking me to contribute an article to the initial number of your paper, tender recollections of other days, together with a desire always to be serviceable, made it impossible for me to refuse. And now here is the article:

I think if I were about to start a new Baptist paper, in all probability, I would not do it. But if I did, I would make up my mind to run it on certain well defined policies. The reason why I think I probably would not start a paper, if I were about to do it, is because I happen to know from a good deal of experience, for which I have paid good prices all along, that whoever runs a Baptist paper is certain to earn every dollar he gets, and is likely to have to take a good deal of his pay in the pleasure of editing and the consciousness of doing some good. When it comes to figuring the worth of a Baptist newspaper in cash it will deceive the elect. It has deceived the elect in many a case.

But it is evident as things go among us, we have to have papers, and I am sure that there is no better way to do a great deal of good than run a Baptist paper like it ought to be run. And to be able to do that, depends on two or three things. First, there must be a man suited to run it. Editors, like shoemakers, are born, not made. The man to run a newspaper must be a man who can do a great deal of work and work in a great many directions. He must be a man to see things all round. See in them and through them. See the relations of things, a thoroughly adaptable man. He may or he may not be a great writer. He ought to be able to write pungent paragraphs. Many an editor has written his paper to death with heavy articles, bringing in greivous lumbering thoughts by freight, sidetracking the train and expecting the world to wait until he can unload. That sort of thing has killed many a paper. Some men want to write books, and to economize, they want to print the book in a paper first. Books and papers are both literature, but they do not class together.

And, in the second place, a man who runs a paper must have money. It takes money for everything, except a kind of writing that in the main you do not want in your paper. We have really reached the stage in development where the finest of writing can not be had for newspapers for nothing. Of course, the news and quite a lot that goes into a paper can be written free because it interests the writer specially, but to ask men who can do it, to write a series of articles for a newspaper without pay is about as reasonable as to ask a man to run a ditch through a farm for nothing. Any body is glad to write an occasional article, but I am speaking of regular business. I am speaking of that kind of regular work that really constructs and builds up a newspaper.

Now, I think, if I were going to edit a paper, I would settle it in my mind that the policy of the paper should be to ally itself with every movement of

the denomination for good and become an educative and constructive force. I would make the paper a kind of engine and hitch it on a head of the train to pull, and not a caboose to carry train baggage merely and a few passengers. I would try to make the paper a genuine exponent of the Life of Christ, worked out through His churches for the betterment of the world, and I would cut the acquaintance of Mrs. Grundy at the very start. I would try as reverently and cautiously as a man should try to know the mind of Christ in a text in order to preach it to ascertain the very right and wrong of things, and I would stand for the right in a becoming way, but without shadow of turn, and I would make all my arrangements to do without the subscribers that I could not get by doing right.

And I think I would make a special point of teaching the old truths in the language and according to the methods of thought current among the people today. In editing, if a Doctor of Divinity sent an article of two or three columns, with many words and some hidden thoughts, on the order of Browning's poetry, I would not ask my readers to give their time to it. With electricity and telephones, and railroads and a great deal of loose lightning in the country, the men you want to help will not read such articles. People now, with modern methods of taking fish, will not seine the Atlantic for a small dish of minnows.

I think I would do my best to make the paper bright and attractive. Really there is no special piety in ugliness or dullness. Christianity has been hurt by both, in the pulpit and in the front benches. I would make a paper at least as optimistic as Paul and Silas were when they were in the Philippian jail. Or, at least, I would try to do it.

And in dealing with my brother editors and looking on my own paper and its interests, I would always try to remember that there are others. If I found a brother editor hard to get along with, I would make my arrangements to get along without him. But if it came to a question of righteousness and truth, I would not quit the field because a man happened to be disagreeable. I would do my best to behave like a gentleman, but I would write the truth always, remembering human infirmities.

There are a few things I think I would not do. I think, considering the field of my operations, I would not go out through the earth hunting up heresies to kill. There is always enough trouble near enough at home without importing heresies for the sake of killing them. If I were in Ireland, where there are no snakes, I would not import snakes to Ireland for the sake of killing them. Some of them might get away and bite somebody, and then, at the best, I would have all my trouble for nothing. But if I came on a snake any where about the place I would bruise his head, in a scriptural way. But even then I would not stay all day with him to beat the wriggle out of his tail.

I think I would not assume, even to myself, ever, that because I happened to run a paper everybody that liked me personally, or had no particular reason for not liking me, was under moral obligation to take the paper.

The idea is I would use the paper as an instrument of power to do all the good I could and as little harm as possible and I would do my best, day after day, leaving the seed sown to God, remembering that the best part of life's reward, for a good man, is to be gathered not here, but hereafter. I think that is about the way I would try to do it.

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MACEDONIAN WOMEN AND APOSTOLIC MISSIONS.

"Help these women for they labored with me in the gospel."—Phil. iv:3.

There were three great cities in the Roman province of Macedonia, Philippi, Thessalonica and Berea, at each of which the Apostle Paul and his fellow-missionaries established a Christian church. These Macedonian Christians seem ever to have been to an unusual degree faithful to their founder in all his missionary undertakings and he has ever and always only words of praise for them. The church at Philippi, the first to be established seems to have been the leader and to have set the high standard. The apostle "thanks God upon all his remembrances of them for their fellowship in the furtherance of the gospel from the first day until now." (Phil. i:3-5). This reference covers a period of twelve years, from A. D. 50-62, during which time "they took thought for him and his work as they had opportunity" (Phil. iv:10). This "fellowship in the furtherance of the gospel," this "taking thought as they had opportunity," expressed itself in frequent and repeated contributions to him and his fellow missionaries. "From the very first" when he left the Philippian church hardly yet established and in great persecution, for to labor in Thessalonica they they "separated once and again unto his need" (Phil. iv:16); and when he left the Province of Macedonia "no church had fellowship with him in the matter of giving and receiving but the Philippian only" (Phil. iv:15). When he was in Corinth and had to resort to his trade for a support, working with Aquila and Priscilla, and yet "was in want the brethren (Timothy and Silas, his fellow-missionaries, Acts xviii:5) when they came from Macedonia supplied the measure of his want" (2 Cor. ii:9). During this more than eighteen months' missionary work in Corinth (Acts xviii: 11), while ministering unto these commercialized Corinthians without charge Paul tells us that it was because "he robbed other churches taking wages of them" (2 Cor. xi:8). Now since no other churches had fellowship with him in this matter save the Macedonian it is clear that the churches here intended were those of that province. Their contribution to his support was so great in comparison with their ability that he calls his reception of it a "robbery," and it was so regular and repeated that he calls it his "wages." Indeed he considers himself in the employ of these Macedonian churches at this time. Let us therefore not forget that the great mission work of Paul, Silas and Timothy in Corinth was done on the support of the missionary contributions from the churches of Macedonia, and accord to them the honor that is their due for sustaining the missionaries during these three years (A. D. 50-53) of the planting of Christianity in Greece.

Some four years later, A. D. 57, after three years of successful mission work at Ephesus and in the province of Asia

Paul comes again into Macedonia soliciting contributions for the poor saints in Jerusalem and is carried away with the grace of God in the liberality of these same Macedonian Christians. It was in their midst and with direct reference to them that he wrote that treatise on gracious giving in 2 Cor. viii:9 which he introduces with this reference to the Macedonians: "I make known to you the grace of God which hath been given in the churches of Macedonia; now that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality for according to their power, I bear witness, yea and beyond their power they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in ministering unto the saints; and not as we had hoped, but first they gave their own selves unto the Lord and unto us by the will of God" (2 Cor. viii:1-5). It is manifest that all this section of that epistle, viz. chapters eight and nine, are but reflections of that gracious, glad, single liberality which so characterized the churches of Macedonia. We are not surprised that those who once knew the "fellowship in the furtherance of the gospel" with the missionaries are now beseeching the collectors of Christian alms conceiving the kindred grace of "the fellowship in ministering unto the saints." It is the same "giving of oneself unto the Lord and to his servants by the will of God" that impels to each.

Six years pass, during most of which time Paul is a prisoner and his support of course is provided by the government. But soon he hopes to be released and take up again his mission work, and the Macedonian churches revive their thought of him and his work by a new contribution which they send to him in Rome by the hand of Epaphroditus (Phil. iv:10-18). As the apostle receives it he looks upon it as "an odor of sweet smell, a sacrifice acceptable, well-pleasing to God, and he "has all things and abounds" (Phil. iv:18). So all through his career the Macedonian churches had fellowship with him in the furtherance of the gospel, and in ministering unto the saints. They seem to have excelled all their apostolic sisters in missionary zeal and charitable work.

Along side this I wish to present another peculiarity of these Macedonian churches, viz. the prominence of women in their life and work. This crops out in Luke's account in Acts. In Philippi it is at a woman's prayer meeting that the work begins; it is in the house of Lydia, a merchant-woman, that the missionaries find a home and a support at her table. It was for a good deed to an impotent slave girl with a spirit of divination that they are driven from the city. At Thessalonica among the converts worthy of special mention are "chief women not a few," while at Berea the other Macedonian city, "Greek women of honorable es-

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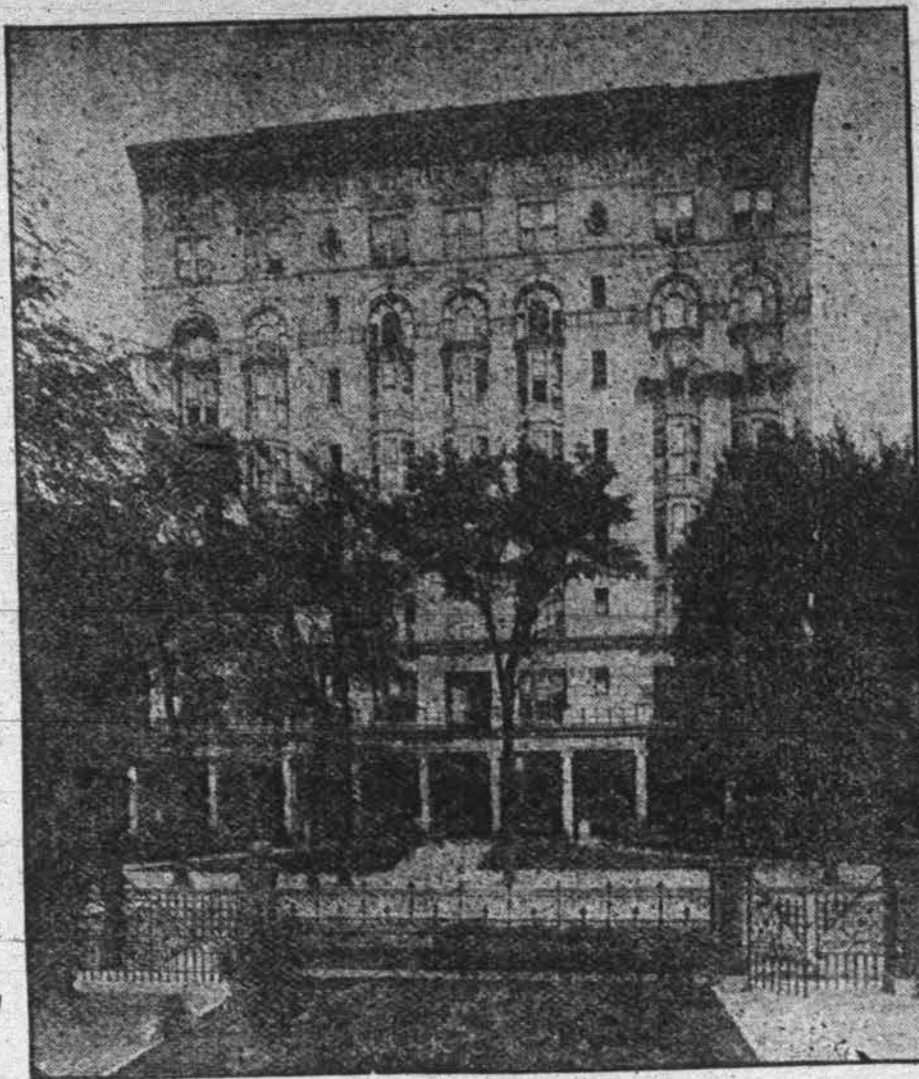
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(Continued on Page 15.)

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Work we Need.

I have thought much lately of the line of work needed in our institutes. The problem which the institute work was intended to solve is that of bringing into co-operation all the pastors, and through them, the churches of the State. Now in solving this problem it is better to address ourselves directly to the matter—at least that is the way I feel about it. We need no labor-saving devices for the preacher in the preparation of his sermon. In fact I believe the harder a preacher has to work to get his sermon, the better for him and his people. The sweat of the face is as beneficial in mental work as in physical. The man who hopes to accomplish anything in the ministry or out of it without hard work will be disappointed, and the sooner some men, in the ministry and out of it, learn that fact the better. The man who is unwilling to do hard work in order to preach a sermon, ought to get out of the ministry. The very men whom it is intended we shall help in institutes realize this. They are not afraid of work, but they do desire to labor for the best results. Preachers ought to put the good of the cause, however, above their own preaching, and remember that preaching is a means to an end. The furtherance of our Lord's cause is the chief thing. It takes more than preaching to accomplish that. It is the "electing, combining, and directing" of all our forces that this work is intended to accomplish, and in the emphasis shall be laid, as far as the secretary can control it, on the organizing and training of our churches for doing the best that is in them. With this in view the chief feature of the institutes, let it be remembered, will be a conference as to the best method of enlisting every member of the churches in every good work, especially in the organized work of the denomination.

With this work on my heart and mind, I welcome the "Department of Methods" in the columns of our paper. I believe it is one of the most helpful features of the paper. Let no one skip that department.

J. V. Dickinson.

Founders Day at the Judson.

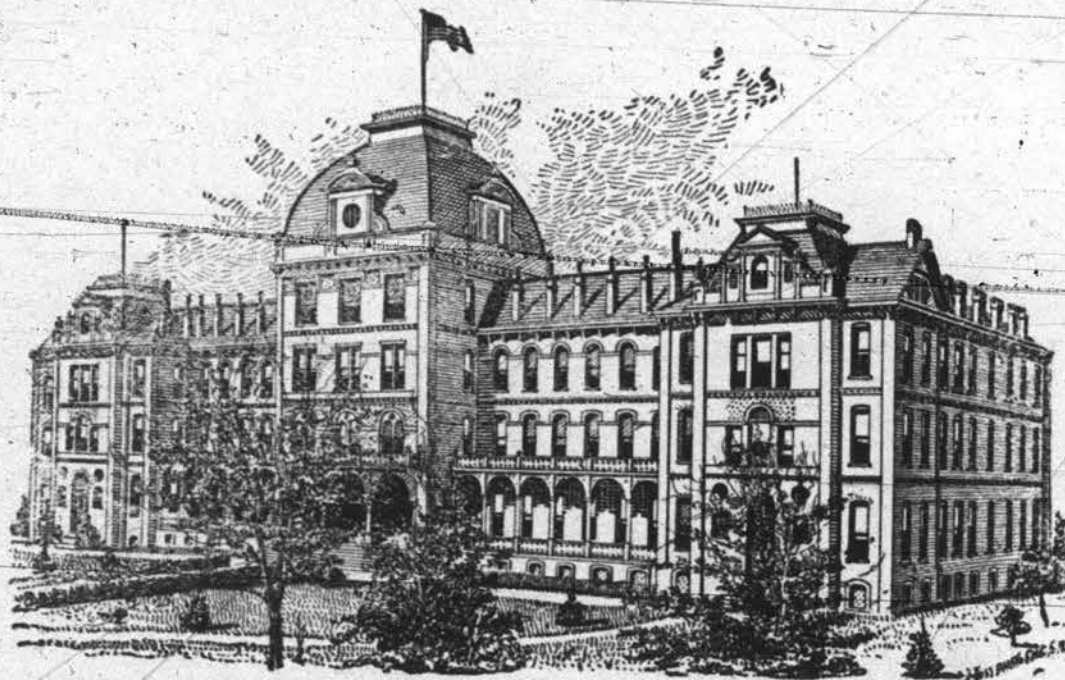
Jan. 7, 1902.

We believe that many loyal hearts turned Judsonward on Jan. 7, when we met to celebrate Founder's Day. Through sixty-three years, the noble old Institution has striven through dark days and through bright to realize the hopes of the noble men who planned and who toiled for her.

The day was ideal and the occasion a joyous one. At the hour for opening the Auditorium was packed with an appreciative audience, who rejoiced with us that this day not only commemorated the noble work of days gone before, but that it marked the inauguration of the larger Judson that is soon to be.

As announced some weeks ago in the Alabama Baptist, the Alumni have ad-

opted the new building that is to be erected at once, and which is to be called Alumnae Auditorium, hence this occasion was to be of special interest to them. The stage decorations were principally in purple and gold—the Alumnae colors. The portraits of Gen. King and Dr. Jewett were on the stage and were decorated in Judson colors by



JUDSON FEMALE COLLEGE.

the young ladies as they marched past them.

The "Hymn for Founder's Day," written by the President of the Judson, was most appropriate to the occasion, and much enjoyed by the audience. The principal addresses of the day were delivered by Mrs. Albert Chase Miller and Dr. John F. Purser. Mrs. Miller, nee Miss Cook, of Marion, was a student at the Judson for eight years. Her reminiscences of happy days and dear friends were tender and beautiful. Dr. Purser is one of Mother Judson's noble sons-in-law who believes in her future as well as rejoices in her past.

After Dr. Purser's address, the audience proceeded to the grounds upon which the new building is to be erected. The school marched by classes, each class wearing a picturesque headdress of different color. The seniors wore bonnets, in color and shape like those worn by Judson girls of 1839. The planting of the Alumnae flag—a beautiful one of purple and gold—by Mrs. Sadie Goree King, great granddaughter of General King, was a most pleasing ceremony. I think, however, that the interest of the day centered around the breaking of the ground for the Alumnae building. This ceremony was particularly pleasing. Miss Lelia Melton, class '00, christened the spot, substituting sparkling water for the usual champagne. Miss Josie Granbury, class '01, carried a spade, decorated in purple and gold, which she presented to Mesdames Tarrant and Bernhard, who broke the ground for the building. Mrs. Tarrant and Mrs. Bernhard were present as students, when the Judson opened in 1839.

Just in front of the private entrance to the Judson, there stands an historic tree, now known as Confederate Oak. In 1861, when the war cloud hung over us, and brave men felt called to go, and loyal hearts felt called to sacrifice them,

a company of men in gray from Marion and vicinity assembled under this oak tree to start upon their march to disappointment, some to death. Under this tree the Judson girls presented to them a Confederate flag, and bade them go to the defence of their beloved Southland. It was a beautiful sight when the school encircled this gnarled old oak and sang "Confederate Oak," composed by Miss Harriett Reynolds, a Judson girl.

Near the gate in the lawn, there stands another tree which we love to call the "King Redwood Tree." This was planted by Mrs. Porter King in 1874. The decoration of this tree by the school was a most pleasing feature of the day's celebration.

Thus closed a most happy occasion.

The Judson seems to be entering upon an era of unprecedented prosperity, and her friends are praying that this may be but the dawn of a far brighter day.

A. H. Hubbard.

A FORTUNE IN EGGS.

I receive so many letters from my old home, regarding preserving eggs, that I thought best to answer through your paper. I started the spring of 1888 with \$36, which bought and preserved 417 dozen eggs, which sold in December for \$121. The next spring I borrowed \$315, and bought 3,400 dozen. I sold in November, and after returning the \$315, borrowed, had \$594. In 1900 I bought 6,400 dozen and sold in December for \$1,799. In 1891 I borrowed \$3,000 and invested \$4,500 in 50,000 dozen eggs, which I sold for \$15,061. In 1893 I moved to the city and preserved about 50,000 dozen a year until 1900, when I retired, having all the money I needed. I have a niece that started in 1894 with \$10, which she reinvested each year with the profits, and now she has \$16,346, all made from that \$10; reinvested for eight years. You can buy eggs from 8 to 10 cents and sell them from 25 to 30; figure the profits yourself. It costs a cent a dozen to preserve eggs. I don't sell egg preserver, but anyone sending \$1 to the People's Supply Co., New Concord, Ohio, will receive by return mail enough preserver to preserve 100 dozen eggs and complete directions for preserving them. I got my egg preserver from this firm. Eggs will keep a year and you can't tell them from fresh eggs. This is a good business for city or country. \$10, reinvested, will soon pay the mortgage on the home, or buy a lovely home, and not interfere with your other work, either. All that is necessary is a little push.

J. G. GREEN.

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4-11, 1902. Reduced Rates Via Southern Railway and Alabama Great Southern Railroad.

On account of the Mardi Gras celebration at New Orleans, La., and Mobile, Ala., Feb. 4th to 11th, 1902, the Southern Railway and Alabama Great Southern Railroad will sell tickets from all points on their lines to New Orleans, La., and return, also to Mobile, Ala., and return, at one fare for the round trip.

Tickets will be sold February 4th to 10th, inclusive, and for trains arriving New Orleans and Mobile during forenoon of February 11th, with final limit for return passage February 15, 1902.

For any further information, call on any ticket agent, Southern Ry., or Alabama Great Southern Railroad.

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I endorse most heartily the policy and the purpose of the magazine as set forth in salutatory of first issue. W. J. Northen.
Atlanta, Ga.

Am delighted with the Southern Advance. It ought not to be considered the rival or competitor of any other paper in the world. A. B. Campbell.
Troy, Ala.

Have just received copy of first issue of The Southern Advance. How can I help liking it? LaGrange, Fla. W. N. Chaudoin.

Have just looked over the first copy of The Advance and enjoyed it. I send \$1.00 for subscription. Richmond, Va. R. J. Willingham.

The Advance starts well—shows up well. Keep in advance. J. B. Gambrell.
Dallas, Texas.

The Southern Advance cannot in reason be adversely criticized. It is bright, breezy, full of hope and good cheer. Contains fine editorials and fine articles. F. C. McConnell.

I think you have produced an admirable paper. It seems to me your success is certain. Atlanta, Ga. S. Y. Jameson.

I am pleased with The Advance. You have the correct idea of the work proposed. Atlanta, Ga. L. G. Broughton.

I enclose \$1.00 for The Southern Advance. I like it very much. Mrs. J. D. Easterlin.
Marietta, Ga.

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All Periodicals were changed and much improved with January issue.

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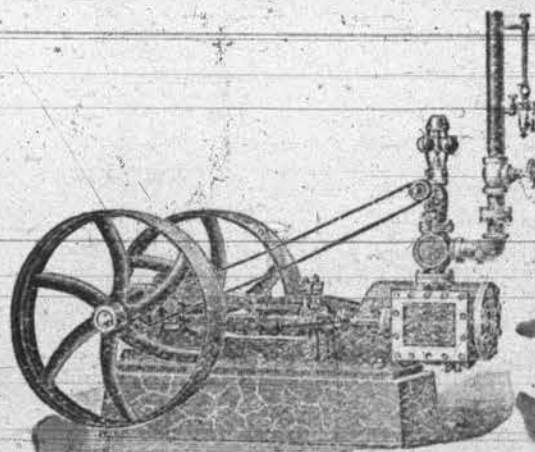
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FIELD NOTES.

NATIONAL REFORM CONVENTION.

A National Reform Convention is to be held in the Cumberland Presbyterian church next week, with the following program.

MONDAY EVENING, 7:30.

To preside—Rev. A. J. Dickinson, D.D. Pastor of the First Baptist Church.

7:45. Address—"What is Involved in Christian Citizenship?" Rev. Dr. A. B. Curry, Pastor of First Presbyterian Church.

8:20. "What Responsibility has the State for Sabbath Desecration and the Remedy?" Rev. I. D. Steel, Pastor of Cumberland Presbyterian Church.

8:50. Free discussion on either or both of these subjects.

TUESDAY, 2:30 P. M.

To preside—Gen. R. D. Johnston. Devotional Exercises.

2:45. "Can the Liquor Traffic be Broken Up while it is Licensed by Government?" Rev. George Reed, Pastor of Bessemer M. E. Church, South.

3:15. "The Evils of Our Divorce System and the Best Means of Remedying Them." Rev. Dr. H. H. George, Field Secretary of the National Reform Association.

3:45. Report of committee on Resolutions—discussion and adoption.

TUESDAY, 7:30 P. M.

To preside—James Bowron. Devotional Exercises.

7:40. "Should the Bible be preserved in our Public Schools, and How Can it be Done?" Rev. Dr. L. S. Handley, Pastor of the Central Presbyterian Church.

8:10. "How can we Impress a Christian Civilization upon those who have come to us by the Spanish-American War?" Rev. Dr. A. C. Davidson, Pastor of the South Side Baptist Church.

8:35. "Secular versus Christian Government." Dr. H. H. George. Question box and free discussion.

AT THE BAPTIST CHURCH.

At the Conference of the Baptist church on the first Sunday in January the church was reported free of debt, the pastor's salary and all other obligations having been paid. Perhaps few other churches could have made a similar report. S. A. Stapleton and G. H. Malone were re-elected as clerk and treasurer respectively. The former trustees were also re-elected. A rising vote of thanks was given Deacons Widon and Howell for their faithful and successful labors as collectors for the church. B. G. Farmer, Esq., was elected chorister, Mr. C. W. Lewis having asked to be excused on account of inability to attend choir meetings. Miss Baber was again selected as organist. Mr. Farmer was elected Superintendent of the Sunday school, making the tenth year of his selection to that important position. The school was reported in good condition and its contributions liberal. The ladies' societies, the Sunbeams and the B. Y. P. U. were also favorably reported, but the reporter did not take notes sufficiently accurate to enable him to give amounts contributed by any of the societies. The Conference was quite satisfactory, and Pastor White and the members were grateful and cheerful.—Dothan Home Journal.

In two sermons at Greenville, Jan. 12, Rev. W. A. Taliaferro carried all before

him, and real pleasure, both in anticipation and in retrospect, was experienced by our people. He convinced the listener that the "melodic gift" is at his disposal. With fine intellect, together with decided talent, and the finer touches also added to his ministerial graces, he is destined to take a high place among contemporaries.

By way of parenthesis, we would say to the considerate brethren that Bro. Taliaferro is just a bit touchy upon the subject of "sampling."

We suppose that the "New" Alabama Baptist's experience will be somewhat like the preachers, inasmuch as there is always the following after and the falling away." We hope, however, that with a great following, you need have no fears whatever about the falling away.

Greenville, Ala. ***

The good brethren and sisters of Wilsonville have set apart the second Lord's day in February (the 9th prox.) to dedicate their new house of worship. Secretary Crompton will preach the sermon. We hope to have with us Dr. Teague, the first pastor, and Rev. J. M. McCord, who has served the church longer than any other man. We shall be glad to welcome a representative of the Alabama Baptist. The good people of W. modestly claim and conscientiously believe they possess the best, most handsomely finished and furnished house of worship in the State, in a village the size of theirs. Many friends in different parts of the State have asked to be informed of the time of the dedication that they might attend. We adopt this method of informing them and of extending to one and all a cordial invitation to come and worship and rejoice with us.

Sylacauga, Ala., Jan. 14, 1902.

Rev. Jas. T. Dickinson, D.D., and wife are to sail February 8, prox., for a tour to the Mediterranean and the East. They expect to be absent about ten weeks. Dr. Dickinson is pastor of the North Church, Orange, N. J.

Seale, Ala., Jan. 8, 1902.

Dear Bro. Harris: On Nov. 29th last, I came to Hatchechubbee to fill my appointment with this church. The same night I reached here I was prostrated with the most serious sickness of my life. Today for the first time in six weeks I have walked out on the veranda with some one for support.

How much I am indebted to the faithful physicians and the many many prayers of God's people offered for my recovery. I shall never know in this life. May God bless them all and send a great, sweet peace into all their lives.

I write chiefly to inform the four churches I was serving that this season of suffering will retire me from the pastorate. It fills me with sadness, and yet I know the Lord makes no mistakes; and so I am resigned.

I have penciled this in great feebleness and yet filled with peace and praise to my Lord for this deliverance and all His benefits to me. Fraternally,

J. S. Yarbrough.

REHOBOTH BAPTIST CHURCH.

In November, 1901, the Rehoboth Baptist church appointed a lamp committee consisting of seven sisters. They made their first report in December, and

it was found that they had collected more money than the lamps would cost. Their duties were enlarged, so as to include the painting of the new house, into which we moved during our protracted meeting the same month.

The enlarged committee numbered fourteen, namely, Sisters Amanda Leach, chairman, Myrtle Lawly, secretary, Ella Milander, Anna Gay, Elmer Hicks, Mary Hayse, Lillie Johnston, Montie Hayse, Alice Adkins, Buna Mize, Viola Hicks, Beula Lawrence, Lula Lawly, Pearle Wooley.

These all made reports at the January meeting, and it was found that they had sufficient funds to purchase lamps and paint for the outside work. Each member answered the roll call with an appropriate verse of scripture, reporting the amount she had collected. We have not ceiled our new house yet, the building committee preferring to work on the cash basis. We may not get it completed until next fall.

I have the care of four very good country churches. I am anxiously awaiting the publication of Dr. Renfro's army sermons. Wishing you success.

Yours fraternally,

James D. Martin.

Lowley, Ala.

WILL LEAVE FOR CUBA TO INSPECT MISSIONS.

The three commissioners of the home mission board of the Southern Baptist convention, accompanied by several other prominent Baptists, will leave tomorrow night for Havana, Cuba, where they go to inspect the Baptist missions of the island. The commissioners are Rev. W. W. Landrum, D.D. and Rev. F. C. McConnell, D.D., president and corresponding secretary respectively and Judge George Hillyer, chairman of the Cuban committee of the board. Dr. Landrum, president of the board, has been undecided for several days as to whether he will make the trip on account of other engagements in Florida, but will leave Atlanta with the other commissioners. The other members of the party are anxious for Dr. Landrum to be with the party and the chances are that he will go. Dr. Landrum will be the guest of former Governor W. J. Northen at his summer home in Clearwater for two weeks on his return from Havana.

The trip of the commissioners to Havana has been in contemplation for some time, but was not definitely decided upon until last Monday when the board held its regular monthly meeting. The entire trip of the commissioners will consume two weeks, ten days of which time will be spent in Cuba. There are twenty Baptist missions in Cuba in charge of as many missionaries. It is understood that some readjustment of affairs is contemplated and it is probable that one general association will be formed on the island.

SHEFFIELD.

A great sermon was heard by a large congregation at the Baptist church Sunday. It suffices to say Dr. J. P. Shaffer brought the message to the people. It did our souls good to listen to this man, who has walked with God for many years, as he unfolded with wisdom the word of God about salvation. The young preacher, while listening, thought how beautiful is old age as it is seen in those whose lives have been spent in the Lord's service. The church at Camp Hill is certainly blessed in having Dr. Shaffer for its pastor.

E. M. Stewart.

The brethren who made pledges to

pay for a home for sister A. W. McGaha and children at the last Baptist State Convention will greatly oblige the committee by remitting the amount to me at once as we desire to close the matter by the first of next month.

R. E. Pettus, Chairman.

By all means, brethren, let these pledges be redeemed at once and with all heartiness.

The Greenville church has called Rev. W. A. Taliaferro of Furman, and believes she will secure him. Bro. Taliaferro is one of our finest preachers and we believe he will do a great work at Greenville.

The Florence church has called Rev. F. H. Wakins and he has accepted. Congratulations to both parties.

Dr. Pickard has hosts of friends in Birmingham and throughout Alabama who will hear with pleasure the announcement that once more he comes back into his own Southland as pastor.

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Reevesville, S. C.

W. A. GRIFFITH.

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Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.

Beulah, S. C.

N. D. Coleman.

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I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

Charles Gibbard.

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Our Women.

(Continued from page 10)

late not a few, are among those that believe. In his narrative concerning no other region does Luke give this prominence to women. That Macedonia was a land where women could engage in business, he considered as "chief" and "of honorable estate" in society is abundantly confirmed by its monuments of this period. Among the relics of Macedonia which have been discovered, we find a tomb which a woman erected "for myself and my dear husband and of our common earnings," and another which a husband erected "to my devoted and darling wife and myself out of our common savings." That must have been a goodly land where husband and wife had common savings and where they were united in death as in life; where husbands held their wives to be "devoted darlings," and wives held their husbands as "dear" unto them. These two tombs speak volumes for married life in Macedonia and for women as "joint heirs of the grace of life" with their husbands (1 Pet. iii:7). But in Macedonia we also find women honored with public monuments. One is inscribed, "the city and her Roman fellow-workers, to Petronia L., wife of Petronius Bassus, daughter of Stratilla, mourning her devotion to the gods." Another reads, "The councilmen of the Macedonians to Markia Aeylia, wife of Phobrikianus Aper daughter of a good man." Also another is inscribed, "The commonwealth of the Macedonians to Monlia Pontcia Luculla, wife of Anlus Pontius Berus, most excellent proconsul, a woman honorable for virtue." In a land where a city and her fellow crafts women honors a woman for her devotion to the gods; where the council links a daughter with the memory of her fathers goodness; where the commonwealth holds a woman of virtue honorable enough to deserve a monument, surely Christian womanhood found a free field for its favorable culture. It is in this land where woman's rights as joint heirs in the grace of life were fully appreciated and freely granted that Paul ever remembered "those women that labored with him in the gospel," and exhorts his his true yoke fellow to help them in their blessed work.

Now, I venture the opinion that it is not a mere coincidence that the church most devoted in its contributions unto the furtherance of the gospel and in ministering unto the saints was also the church wherein women were most prominent in its life and work. These two peculiarities of the Macedonian churches seem to me to be related, and to the loyal devotion of women, who know how to give themselves to the Lord and to His servants by the will of God is to be attributed the surpassing missionary zeal and generosity of the Macedonian churches. Ah, how much the work of Christ is due to the devotion of the women who labor with the missionaries in the gospel, who tie themselves to the men who go hence by the will of God to bear the gospel to the heathen! It is second only to what the women owe to Christ for taking hold of their hearts and lifting them to their rightful heritage as "joint heirs of the grace of life." Woman's work in the furtherance of the gospel began with Jesus whom certain women disciples followed from Gallilee to the cross ministering unto him of their substance. They were first visited by the risen Lord

and caught the inspiration of a risen savior. They were with the disciples in the upper room as a distinct bond and in Jerusalem in the upper room a woman's house the disciples met. Are we, therefore, to be surprised that the scripture gives them a recognized place and enjoins all true yoke-fellows in missions to come to their help. They are to be fellow-laborers in the gospel and along with us their names are written in the book of life. May we not therefore come to their help? Is not the attitude of Christian men that of helpfulness to these "women who labor with those called of God unto the furtherance of the gospel? By so doing we may catch the spirit of their liberality, self-sacrifice and loyal devotion and lift our churches to the Macedonian plain of grace of giving.

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Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:20 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	8:24 am
Ar. Chicago.....	4:20 pm
Ar. Waukesha.....	8:25 pm
Ar. Kansas City.....	5:15 pm
Ar. Denver.....	11:00 pm
Ar. San Francisco.....	6:55 pm

Through train No. 3 arrives at Montgomery at 6:35 p. m.

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For further information, call upon R. W. Smith, Passenger Agent, or P. S. Hay, Southeastern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

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May 26th.	82	78	58
Lv. Montgomery.....	2:45pm	6:20am	7:45pm
Ar. Sprague Junction.....	3:50pm	7:00am	8:25pm
Troy.....		8:05am	9:25pm
Brundidge.....		8:42am	10:05pm
Ozark.....		9:30am	10:55pm
Dimmick.....		9:50am	
Abbeville Junction.....		10:23am	11:50pm
Dothan.....		10:35am	12:01am
Bainbridge.....		12:30pm	2:05am
Climax.....		12:40pm	2:22am
Thomasville.....		1:40pm	3:15am
Valdosta.....		3:50pm	4:37am
Waycross.....		5:25pm	6:15am
Jacksonville.....		7:40pm	8:39am
Tampa.....		7:10am	10:00pm
Port Tampa.....		7:55am	10:30pm
Lv. Waycross.....		5:35pm	6:25am
Ar. Savannah.....		8:15pm	6:00am
Ar. Charleston.....		6:25am	4:35pm
Lv. Sprague Junction.....	3:55pm	8:00am	
Ar. Luverne.....	5:25pm	11:00am	
Lv. Dimmick.....		10:00am	5:30am
Ar. Enterprise.....		11:00am	6:40am
Ar. Elba.....		12:15pm	8:00am
Lv. Abbeville Junction.....		10:25am	
Ar. Abbeville.....		12:10pm	
Lv. Climax.....		2:15pm	
Ar. Chattahoochee.....		4:45pm	

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The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	88
Lv. Selma.....	4:15pm	6:20am	
Ar. Montgomery.....	6:20pm	8:20am	
Lv. Montgomery.....	6:40pm	1:30pm	6:20am
Ar. Opelika.....	8:20pm	3:45pm	8:05am
Lv. Opelika.....	8:25pm	3:45pm	8:05am
Ar. Atlanta.....	11:30pm	7:30pm	11:40am
	37	35	43
Ar. Selma.....	11:30pm		11:10am
Lv. Montgomery.....	9:35pm		9:00am
Ar. Montgomery.....	9:20pm	10:55am	6:30pm
Lv. Opelika.....	7:40pm	8:50am	4:23pm
Ar. Opelika.....	7:37pm	8:50am	4:23pm
Lv. Atlanta.....	4:20pm	5:30am	12:30pm

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service.

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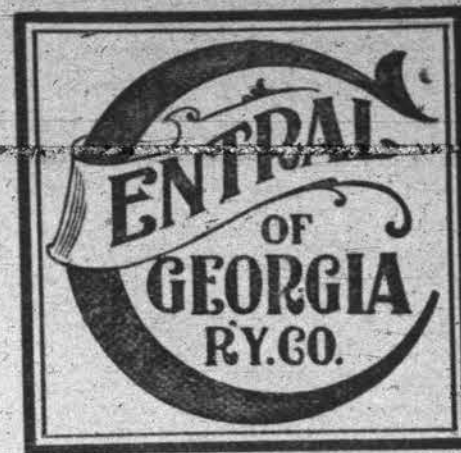
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