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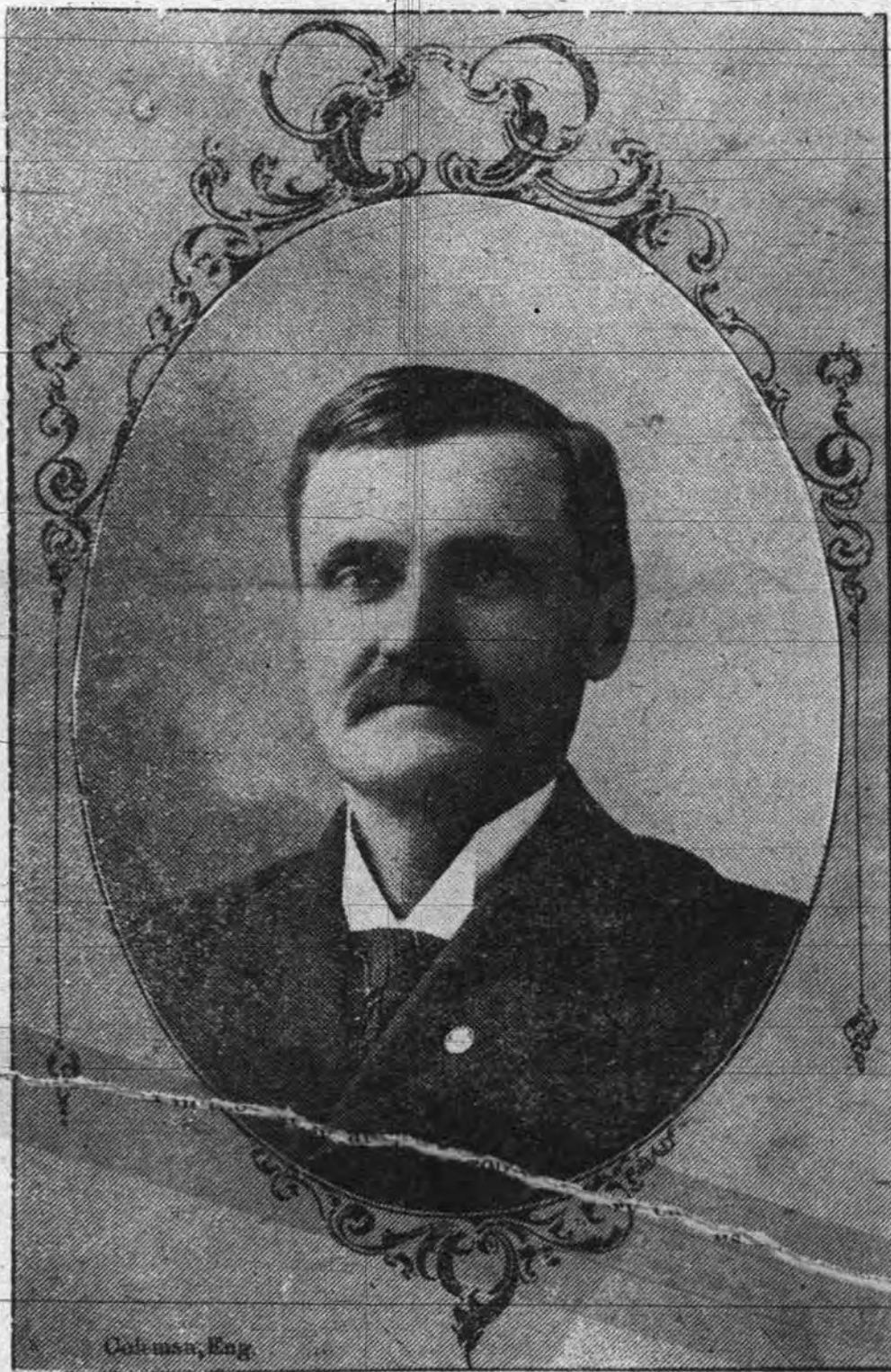
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NO. 5.



GEORGE GRANBERRY MILES, President State Board Missions.



FRANK WILLIS BARNETT
EDITOR AND OWNER



R. Renfroe's

Sermon.

No. II.

THE FATE OF ARROGANT BOASTING.

Incidents.

In 1861 I supplied, on monthly visits, the pulpit of the Baptist church in Montevallo, Ala. The following discourse was delivered in that pulpit by request to a body of soldiers who were ready for transportation to the seat of war. It was just after the first battle of Manassas, when it seemed to me the Federal army had come against us with arrogant boasting, and "skedaddling" from the scene of action, had left a great deal of their war-harness on the field. I publish it for the reason that it fairly represents the view which I then held touching the real issue between the North and the South; and it is about the same as several others which I delivered during the early years of the war.

I never owned a slave; I am glad I never did; but I was then an intense believer in slavery. On that subject, however, my mind has entirely revolutionized; and if the subject were now before the country I would be as intensely opposed to that "institution" as I was then in favor of it.

But I never regarded slavery as the real issue—though it was a concomitant issue, and was necessarily involved in the struggle, and had a great deal to do with bringing on the conflict.

The right of a State to secede on the one hand, and the right of the general government to coerce a seceding State on the other, was the real issue at stake in the war. Whatever may be the true basis of the American form of government as lodged in its theory, the sword practically settled it against the South. When the war terminated I surrendered in good faith. Thenceforth I have regarded this union of States as "a Nation spelled with a capital N." And thus I wish it to be forever.

SERMON II.

"Let not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings 20:11.

These are the words of Ahab, King of Israel, to Ben-hadad, King of Syria. Ben-hadad was invading the dominions of Ahab. He came with an army of vast proportions under the subordinate command of thirty and two kings—something like the great governors of the North, who now stand by and support Abraham Lincoln, or the great generals who have tendered him their swords and now lead his armies on the proposed subjugation of the South. Ben-hadad came with great boasting and threatening, and with the demand for an unconditional surrender. "Thus saith Ben-hadad, thy silver and thy gold is mine; thy wives and also thy children, even the goodliest, are mine." To this first terrible message the King of Israel consented. A second message, however, informed him that the homes of his people should be searched by the soldiers of Syria, and that those things which were most pleasant to Ahab and the people of Israel should be carried away. Then the King of Israel called a council of war, and the council advised him not to submit to this humiliation. When Ben-hadad received that intelligence, in his wrath he sent a third message to Ahab, boastfully telling him that the army which he was bringing against Israel was more nu-

merous than the very dust of Samaria. To this third message the King of Israel responded with the words of the text: "And the King of Israel answered and said, 'Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.'"

When Ben-hadad received this message his wrath knew no bounds. He ordered his vast army to be ready to move at a moment's warning, and he and his kings got drunk on the strength of it. But they advanced their army and the battle was joined. But they found Ahab ready. He had received instructions from the Lord with assurances of success, and called out his "young men" and met the invading foe and crushed him. The sequel showed that Ben-hadad boasted too soon. He wore his war-harness to the battle proudly; he laid it aside in shame. The people of the South have had messages commanding them to lay down their arms, to disband and surrender. We have held our councils and have decided to give battle, and already the terrific conflict has begun. Possibly there is too much boasting. The time to boast has not yet come. But the lance is involved and the fearful necessity is upon us to stand for our homes and for everything dear to us.

I. I conclude that the text teaches us that circumstances do sometimes arise under which a good people may righteously gird on the habiliments of war and join the issues of battle with their enemies. And if such a time ever comes, it is certainly at hand when your country is invaded. God sanctioned and commanded war under certain conditions. And generally it was to repel invasion. Many of the best men known to Bible story were great warriors.

Abraham led an army to successful battle. Moses led the Hebrews to victory against several great nations. Joshua conquered "Seven nations." Gideon was a great victor. Jehoshaphat triumphed sublimely. David was a grand martial hero. And Hezekiah exhorts resistance to the invader. The Old Testament is largely a history of wars. And man has certain natural, inalienable rights which he must protect under any dispensation, peaceably if he can; by the use of arms, if he must. Life, liberty, property, and the pursuit of happiness, are natural rights which cannot be sacrificed without the surrender of manhood. The history of nations and the history of the American States, vindicate the assumption that an appeal to the sword is sometimes absolutely essential.

II. Now the question arises, Have the circumstances been such as to justify the people of the South in resorting to the arbitrament of the sword? From our point of view it seems clear that the necessity is upon us. Is it true that the nature of the American form of government receives its just powers from the consent of the governed? under this sentiment each State is sovereign. These sovereigns formed a confederation creating a general government to which they delegated certain powers and from which they withheld certain other powers. The object of the union was mutual protection and interstate comity, carefully guarding the equal rights of the said states, and shielding the weak against the encroachments of the strong, and seeing to it that no section shall be placed under the mastery of other sections. The Constitution itself was formed for the protection of minorities. The colonies which resolved themselves into independent States, and

formed the general government and constructed its constitution, were the outcome of a mutual secession. They were the result of resistance to wrong and oppression. It is an infinite absurdity to assume that immediately after bursting the bands of oppression they fixed themselves in fetters which could not be laid aside. It is absurd to maintain that they only played the part of the slave on the slave-block, who is sometimes allowed to select his master, and thus merely went out of one political slave-pen into another. Several of the original States entered the union reserving to themselves the right to withdraw at will. The contract was accepted, and the Confederation was formed on that principle; for if a single State reserved that right this secured the right to every other. It matters not what may be said about the subsequent forming of a "more perfect union;" these reserved rights of withdrawal were not themselves withdrawn. If they ever existed, they still exist, and no power can prevent it except the power of the sword; and this is the power which now proposes to overthrow the principle which brought the American States into existence. Washington was a rebel in the same sense that Davis is a rebel, and we can state a more grievous array of wrongs than those mentioned in the Declaration of Independence. To assume that we have not the right of secession is the same as to assume that the patriot fathers had no such right. British power commanded, "Disperse, ye rebels." The North now commands, "Disperse or surrender, ye rebels!" To say that these States have not the right of secession makes the American union as complete a centralism as any power in the old world, and sinks the rights of the States into subjection to the will of an oppressive majority, and makes each State the mere province and dependency of a majority, and clothes the majority with power to rule and ruin at will.

Our right of secession is superior to that of the original colonies. No such right was reserved to them in the colonial charters which they received from the Crown of England, and therefore with them it was rebellion and revolution; but with us it is an attempt to avail ourselves of the rights which undearly the national covenant—rights which were specified when the contract was formed, and which run through the whole fabric of American liberty. These principles have been in course of subversion by a sectional party for long years. They have succeeded in getting control of the government. They have reached that position by the exercise of perpetual assault on the South and its institutions. This assault has been distinguished by unabating hatred, by uncompromising aggressions, and by the most cruel threatenings. We have attempted to part from them in peace. This is denied us. They had marshaled great armies against us. With boastings and threats they demand our surrender. With great boasting they have put on the war harness. Nothing has been left to us but to call out our "young men," as did Ahab, and meet our foe on every field. Trusting in God and in the righteousness of our cause, and relying on the valor of our young men and the devotion of their mothers, wives and sisters, and supporting our government as best we can, and believing in the great generals who command our forces, we must go forth to the conflict with the hope that in the end we may put off our

harness as a free people. Let us not boast until the independence of these States is gained. God only knows what the final issue will be.

I think there is nothing in the history of citizen-soldiery more sublime than the alacrity with which our "young men" are responding to their country's call. From mountain and valley, from country and hamlet, from town and city, they are springing forward—rich and poor—with one heart and one mind.

I admonish you, young men, to enter this service with coolness and self-possession, and without arrogant boasting. You may find an early grave on the gory field, or you may survive the conflict and some of you may rise to great distinction. What shall be your fate or fortune, your destiny or honor, is all concealed in the mysteries of the rapidly developing future. Let it be your ambition, under God, to fill with faithfulness the post of a Southern soldier; and with this gallantry, we shall repeat the story of Manassas on other fields until the final victory of Independence.

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W. H. Morse, M. D., Author, Chemist, American Director (1898-1900) of the Bureau of Materia Medica, Fellow of the Society of Science (London) etc.

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An Eloquent Sermon by Rev. M. B. Wharton.

The congregation of the First Baptist church was fortunate in having Rev. Dr. M. B. Wharton in the pulpit on Sunday. He is no stranger to Atlanta and is always a welcome visitor to the First Baptist church. He ranks among the truly eloquent ministers of the Baptist denomination and has served as pastor in many of the great cities of this country.

It is hardly just to speak of Dr. Wharton as growing old, but it can be said that the passing years have added to the charm of his discourse. It is true that his congregations on yesterday were delighted.

In the morning his theme was "The desirability of a thoughtful consideration of Christ," and he presented this fruitful subject in a forceful as well as pleasing manner.

In the evening he delivered a Bible lecture, "Abigail, or the mistakes of marriage." He makes word pictures which are as truly life like and attractive as those the masters put on canvas.

Dr. Wharton is pastor of the Baptist church at Eufaula and is very popular in that city.—Atlanta Journal.

MOTTOES FOR THE NEW YEAR. Rev. M. B. Wharton, D.D.

As we are still standing on the threshold of the new year, it has occurred to me that it would be profitable to the readers of the Southern Baptist to give some mottoes for the government of our time, "While the days are going by."

1. Resolve that you will do some good every day. When you awake in the morning, get upon your knees and say, "Lord, what shall I do today of which I will delight to think in the great day of eternity?" And after going through the day, before retiring at night get upon your knees again and ask "Lord, what have I done today of which I will delight to think in the great day of eternity?" This exercise will be sure to help you, and despise not the day of small things. If you cannot do a great work, do a small one. London was built of little bricks, the sea is composed of little drops. Many a little makes a mickle." Franklin used to say, "Remember that a cup of cold water shall not be without its reward."

2. Never regard anything as done while there remains anything to do. We are all too easily satisfied with present attainments and achievements. If we have done some good work, we wait till others do as well. If we achieve one success we felicitate ourselves too long upon that. The motto

of Julius Caesar was "Never regard anything as done while there remains anything to do." And it was owing to this arduous and artful system of tactics that he was the hero of a hundred battles, and every one victorious; that the Roman eagles flew to the uttermost parts of the earth, and all the waters that flowed into the Adriatic rolled along the sound of his victories. This, too, was the motto of one greater than Caesar. Paul the aged, and Paul the gifted and inspired, said "I count not myself to have apprehended; but this one thing I do, forgetting the things that are behind, and reaching forward to the things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We have done much for Howard College, but let us not think anything done until that noble institution is fully equipped and endowed. Hunt for happiness, but rest not till there shall be no dark corners in Alabama or the South where the gospel is not heard and no heathen continent which shall be unblest with gospel light. We have done much for our churches, but let us regard nothing as done till all are supplied with pastors, till all church debts are paid, and each one wherever located shall glow with the spirit of revival, and stand forth as the "pillar and growth of the truth."

3. Give the fragments of your time to God. Complaint of many is they have not time to attend to religious work. It is not a just complaint. There is time enough for all to work for this world and the next. If we have nothing else we have the Sabbath, one day in seven, which should all be given to God, for it is His day, and in it He has said we shall not do any secular work. Diverting the Sabbath from its legitimate and Scriptural uses is one of the crying sins of the time. Too much visiting, too much traveling, too much secular reading, too much driving, too much letter writing. These are the little foxes that spoil the vines "in the vineyard of the Lord." But in addition, we should give to God some of the week day time; and especially can we all give Him the fragments of our time. In this way we can devote an hour or two of religious work or service every day. I once took my seat in the study chair of Sir Walter Scott in his library at Abbotsford. Considering the fact that he was the author of one hundred and fifty volumes that have made his name unrivaled, I casually remarked, "what a worker from early morn to dewy eve he must have been!" My guide replied, "no, he would steal into this study early in the morning while his numerous guests were asleep, and did all his writing before breakfast." These little fragments aggregate a great deal. Sitting by a drummer one day on the train, I asked him what his business was? He said he went all over the South and bought up the sweepings of the jewelers' work tables. He said in this way he was all the time shipping barrels full of the sweepings to New York and they came back in elegant silver and gold vessels and designs that delighted all beholders. The sweepings of the floors of the mint in Philadelphia I was told then amount to \$30,000 a year, just the sweepings from the floors. We should at least give God the fragments of our mint before we complain that we have no time to serve Him.

4. Live as if you expected at any moment to die. Again and again is it il-

lustrated, that "at such an hour as we think not" death comes. I returned last night from a touching funeral at Spring Hill, a village not far from Eufaula. There in the presence of a large and weeping congregation I laid to rest a prominent citizen who had just accidentally shot himself, leaving a devoted wife and six lonely children. How sad! But this so often happens that suddenness in death is the rule. Then we should be ready to go at any time. The question was once asked of John Wesley, "if you knew you had to die at 12 o'clock tomorrow night, how would you spend the time between now and then?" The old minister promptly replied, "In the morning at 5 o'clock I should meet the societies, at seven I would return home and breakfast, at eleven I would preach at Leeds, then dine. At 5 in the afternoon I would preach at Moorsfield, go home with good Brother Martin. After supper I would pray with his family, then go to my room, get into bed, fall sweetly asleep and wake up in glory!" said the old man. So it should be with us all. We should walk on the shore of the ocean of eternity and listen to the sound of its waves till we are deaf to every sound beside.

These are a few of the mottoes I would recommend to your readers for the year on which we have entered and which, if carried out, will enable them to say at its close, "now is my salvation nearer than when I first believed."

There is one thing which because of its peculiar importance I have reserved to the last, and that is

5. Resolve that in order to forward every good work you will help in the circulation of our State paper, The Southern Baptist. The Alabama Baptist was good, kind and useful, and we love and honor Major Harris. As he has seen fit to give it up, brothers of Alabama, let us stand by Frank Willis Barnett, the gifted young Alabamian, who has put his money in the paper and has the ambition to give the Baptists of Alabama the best religious paper in the South. How easily he can do this if we shall all aid him in his laudable endeavors. I have known him from a little boy for he is a native of Eufaula, and says I preached the first "Baptist sermon" he ever heard. I assisted at his ordination. I believe in his open, generous nature and good purpose of heart, and I want to see him make a great success. The paper will help every cause near and dear to our hearts, and let us with our hearts and purses help the paper.

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CORRESPONDENCE

Brother Crumpton's Letter.

(Continued from last issue).

MY FIRM RESOLVE

Against ever again going on an ocean steamer had to be broken. I was in a condition of mind which would have made me willing to attempt the trip in a balloon. On November 30, 1861, I took the steamer. On January 1st I reached my destination at Beloit, Wis. The trip was full of interesting incidents, but I mention only two. I made the acquaintance of a Marylander, who had been in California for many years. His destination was Baltimore. He expected to get through the lines and join the Confederate cavalry. When we reached New York, he gave me a little four-barrel Sharp's pistol with one hundred cartridges. He expected to equip never himself with something more formidable, my. This, the only pistol I ever owned, ized; and one of the most harmless weapons fore I ever saw. I mention it now only to introduce it later. Reaching Panama and boarding the Isthmus train, I observed a frail young fellow in the uniform of a lieutenant of the U. S. navy passing through the train frequently, viewing with some care the passengers. He seemed to let his gaze rest upon me each time in a way to make me a little uncomfortable. Was it possible, I thought, that somebody had found out my secret and had sent this chap aboard to look me out and arrest me when I reached Aspinwall? In a few hours ride across the Isthmus, I worked myself up to a very unhappy state of mind. It was after dark when we got aboard the steamer "North Star," the same I had gone out in, which the Government afterwards purchased and turned into a gunboat. While the passengers were all in line approaching the office to have their rooms assigned I was approached by the young officer who asked to see me. My heart flew up in my throat. All my fears were about to be realized. I felt sure I'd be on a man-of-war and in irons in a few minutes. I controlled myself enough to protest that if I should leave the line I would lose my place and have to drop back to the foot. "I want to see you about that very thing," he said. "I have a room for you." My eyes, I know were nearly out of my head and I must have been as pale as a sheet. I made some reply and remained in line. "Come," he said, in a very earnest, tender tone, "I have seen the captain and he has given me a room and permitted me to choose my own room-mate, and I have picked you out." I felt reassured, and followed him to the identical berth I had suffered tortures in nearly two years before. In a little while he had discovered that I was Southern and he turned out to be a Virginian, who was playing sick and was off on a furlough. "There is nothing the matter with me," he said, "I expect to be in the Confederate navy in thirty days," but in spite of this remark, his uniform scared me and I gave him no intimations of my intentions. He claimed that Hampton, Va., was his home and his name was Nash. My old Maryland friend and I intellied on to each other. Neither of us sought acquaintance with others of the passengers.

AT ALTOONA, PA.

I was left while at dinner. My baggage of course went on. This required a lay-

over at Pittsburg, where my belongings had been stopped. The day happened to be Sunday. Growing tired of the hotel, I thought to walk about the city some after dinner. Picking up the city directory I glanced through it and chanced to see the name, "Crumpton." Over the river in Alleghany there seemed to be quite a family of them. I took the number of the street and went in quest of kins folk. Finding the place, I rang the bell and found the family at dinner. I was ushered into the parlor and left alone.

Glancing around the room, I saw

who met me in the parlor, that their father was an Episcopal clergyman, out of the city that day; that he had several sons in the Union army, and these were getting ready to go. I was pressed earnestly to remain over night and see the father, but I was pressed for time and turned a deaf ear to all their appeals and as soon as possible I excused myself and returned to the hotel. I was afraid of my prospective relatives, but they were hard to shake off; one of the young men accompanied me to the hotel and that night returned with an earnest invitation from the father, who had returned, to visit him before I left the city. A great weight was lifted when he left me and I boarded the train for Chicago.



MR. J. LEE BARNES.

Mr. J. Lee Barnes, the proprietor of The Majestic Hotel, who formerly lived at Decatur, Ala., has made a conspicuous success as a host. Governor Northen and family live at The Majestic when in Atlanta. Mr. Barnes entertained the Countess Seimelman when she visited the South several winters ago, and ever since then has been active in religious work. There are quite a number of leading Georgia Baptists who make the Majestic their headquarters.

American flags everywhere and the pictures of Lincoln and Hamlin, the president and vice president. "What a fool I am," I thought. My curiosity had gotten me into trouble; but I must get out somehow. To slip out of the house, while the family were yet at dinner would never do. I determined to face the difficulty. Unlike George Washington, my illustrious name sake, I could tell a lie; but I never could hide one. It had always been my misfortune to get caught whenever I resorted to a lie to protect myself. My face always betrayed me. On this occasion, I stuck as near to the truth as I could and I guess the story was plausible, at least it was not questioned.

I learned from the two young men,

At Altoona and Pittsburg, in the hotel lobbies, I was compelled to hear war talk of the most offensive character by the crowds of loafers who thronged there to hear the news. The war was on everybody's lips. There I sat in the midst of the talkers, one loan Southerner, with a secret purpose in my mind which would have brought me into untold trouble if it had been suspected. My lips were sealed of course, but sometimes it was very hard to keep silent.

AT BELOIT, WIS.

Or rather four miles in the country, I met a warm welcome from my brother's old friends. He had met them in California in the early days. I learned also that there was a match brewing between him and the oldest daughter,

which was afterwards consummated, and I am soon to see my sister-in-law, though the marriage took place thirty-eight years ago.

How the snow did pile up soon after I reached Wisconsin! I had never seen the like before. My friends, knowing that I was a Southerner and unused to such severe weather, were as tender of me as if I had been a baby; but in a few days, I did not at all mind it. Winter time is the time for visiting in North, and so I was on the go with the family much of the time. Without much talk about it, I was getting information also. I secured a large map of the "Seat of the war in the West." This I put on the wall in the dining room. It gave all the public roads. With the study of the map, I read diligently the Chicago Daily Times, which gave the movements of troops along the route I had chosen. I picked out two routes; one through Southeast Missouri, the other through Kentucky and Tennessee, both branching out from Southern Illinois. My brother hoped I would become satisfied to remain in this lovely Northern home and go to school, but I was bent on war. I did as he suggested, however; I corresponded with Col. U. S. Grant, commandant of the post at Cairo, Ill., afterwards the great general and twice president, asking for a passport south, and received a very kind letter in reply, denying the request.

THE FALL OF FT. DONELSON.

Was a fearful blow to me. Of course there was great exultation everywhere up North. I saw and heard it all, but could say nothing. One day while in Beloit, I saw a great crowd on the sidewalk. Drawing near I discovered the attraction. It was a butternut jeans jacket which had been taken off a dead Confederate at Ft. Donelson. It was shot through and was saturated with blood. On this was a large placard with these words:

"Taken from the body of
Private Turner of the Mississippi
Rifles."

I gazed at it for a moment and heard the exultant laugh and jeers from the toughs who gathered about it. I turned away with clenched teeth, determined to go south at all hazards. I announced to my friends that evening that I was going to Chicago, a hundred miles away, next morning to see the Fort Donelson prisoners who were confined in Camp Douglas. I slept but little that night. Never a general of a great army planned a great campaign more carefully than did I my journey south. I had about twelve dollars; I could have gotten more, but I was afraid of awakening suspicion; for the same reason I was afraid to take a satchel of clothes. So on March 9, 1862, with a shawl securely strapped, in which I had slipped a shirt, with every scratch of pen or pencil, by which I might be identified, destroyed, I bade farewell to my friends with no expectation of returning again. On April 23rd, I reached my friends in Mississippi, having traveled probably 1,000 miles, much of it on foot.

I am not a lecturer, but sometimes, I tell the story of "How a boy got through the lines to the Confederacy, or The Original Tramp." The style is about like this letter; a plain, unvarnished tale of personal adventure. Some of my friends think it worth listening to and I have a few times delivered it as a lecture. If any Woman's Missionary Society or young people's society wish to hear it, and I can spare the time

from my other duties, I will be glad to give it.

Now, Bro. Barnett, I will write you of my western trip in about four letters. I hope these old recollections and incidents have interested your readers and that some boy has been profited by their reading.

W. B. Crumpton.

"Evangelist"

Comes Again.

Editor Southern and Alabama Baptist: If I ever met you in this life or any other, I have no knowledge or recollection of it. But, perhaps, not subscribing to the doctrine of the transmigration of the soul, you may resent the intimation that we ever tabernacled in ganders or something. Some of the old fellows, way back yonder, taught that we skip about in lower or higher animals or birds according to merit or demerit. If this is so I'll step upward while lots of people will go into geese or, perhaps, do like the devils on a certain occasion—"go into the swine." The reason I am confident of my advancement is the high opinion which my virtue compels from others. There was your excellent predecessor; he didn't take to me at first. He thought I was a wolf in sheep's clothing or an ass in a lion's skin. (Some of the brethren think the latter yet, but I forgive 'em). He held me off for ever so long and kept my struggling genius out of print but I had read the story of the unjust judge and unfortunate widow, and kept pegging away. Finally, adopting the tactics of the girl who married a persistent fellow to "get clear of him," he began to print for me. I feel sure it must be the regret of his editorial life that he did not cultivate me earlier and more, since my pleasant style and delightful communications, no doubt, forced the conclusion that if there are angels in trousers "the Evangelist" is one of 'em. Some of the brethren were inclined, at first, to "sit down" on me because I am, as old Sister Binion says of me, "rather seedate," but I can't help that. It's my nature to say things in a simple, child-like manner, making my communication palatable to the mind of the reader. To be entertaining in a religious newspaper is thought by some to be a dangerous innovation and the most of our religious writers seem to be in perpetual counsel with this fear. I believe it will be a good plan, and I recommend it with all my heart, to dismiss all disturbing fear and write entertainingly. Perhaps, if we leaders of thought would make our newspapers fairly scientillate with bright, cheerful, interesting matter we would not have so many church adjuncts like "B. Y. P. U.'s," "Endeavors," "Leaguers," etc. Perhaps Appendix is a better term and if ever any denomination suffers from appendicitis it will know there's some foreign matter lodged in the appendix. It's a pity that church service cannot enlist the zeal of young and old alike. These side-shows must be efforts of progress in religion which is an argument against the perfection of the "church which was at Jerusalem." Understand, I don't object to the zeal of youth, but the regret is that it so effervesces that it slops over the old church vessel. Maybe, it's progressive religion. Religion is such a comprehensive term that I wish it could be relegated to limited use. It seems to me "Christianity" is a fixed quantity and can be taught with certainty. We are not far advanced in the year and if some brethren "fit and qualified" will

undertake to teach the brotherhood the principles of Christianity it will be "a move in the right direction." I must be permitted to dissent from the opinion that "Missions" and Benevolence are the whole of our holy religion—Christianity. Sometimes I have almost concluded that Christianity requires me to be just to my fellows and honest in my dealings with them, but I see so little of this in practice that I fear I may be a little cranky. Besides, if I'm just and honest in my dealings, I can't meet the expectations of the missionary agent. What must I do? Swindle the laborer, oppress the dependent, collect usury of the unfortunate, or let the Lord's exchequer go empty? Now, if honesty is a requirement of Christianity, ought it not to be taught? I know it won't do to be always truthful for that will be impolite. Politeness is frequently the refinement of falsehood and it is better or more popular to be refined than truthful. Indeed it seems to me that real Christianity is bothersome in our business and every day affairs. Levi Edwards was raised at a grist mill. I believe that the conditions of such raising destroy every noble aspiration except that for bread and swapping knives. In the course of time, Levi found a girl who loved him in meal dust. The only drawback to his dreams of happiness was, she was encumbered with forty acres of piney woods. He married her. But he was downcast and didn't handle the meal sacks with his usual sleepy vigor. In a few weeks they had "run through" the land and Levi was happy again. He said: "Property is a great tax on the mind." So is downright Christianity.

If the churches were to require us to live up to the world's estimate of Christianity wouldn't lots of us have to go out?

If there ever was a time when the preachers could be bold in teaching right living it is now. Why, the politicians are clamoring for honesty, while the preachers are talking about "Shadrack, Meshack and Abednego." Now, that we have a little vacation of missions, will it not be well to begin to teach first principles again? If Christianity includes (which it does), the moral law will it not be a good plan to inaugurate a pulpit and pressmovement of fair dealing among men? A good brother has a yearling negro boy hired at three dollars per month. The boy wanted a gun. One was purchased for four dollars. Then the question was, "What shall I charge the boy for the gun? Shall I charge him eight dollars with twenty-five per cent. or only fifteen per cent?" Why, I never hire a negro, but I immediately begin to study how to reduce his cost. It sometimes happens, no doubt, that the Mission Fund is swelled with contributions that taste of usury and, too, sometimes we can almost hear the cry of oppression in the princely gifts of Benevolence. Would it not be well to teach and impress the homely virtues of honesty and brotherly love for a while at least? This is going to be a "pretty tight year." The cost of living will be high. It'll take a good deal of shrewdness to make "buckle and tongue meet." How many of us will lay Christianity aside to keep our "heads above water?" Which church, in all our Zion, will discipline a member for extortion upon the dependent? What church will "withdraw" from the liberal brother who divides his gambling gains with the church?

(Continued on page 13.)

The Bible Class Quarterly

This Quarterly has met with a reception beyond our expectations. One Superintendent ordered 130 copies after receiving the sample we sent him. THE FLORIDA BAPTIST WITNESS says: "First of all comes the Bible Class Quarterly. This is a pamphlet of 40 pages filled from cover to cover with good things for grown people who attend the Sunday school. Come out from your lazy Sunday morning hour, brother, sister—here is a new attraction for you, and is just the thing you have been looking for to send you on your way to Sunday school rejoicing."

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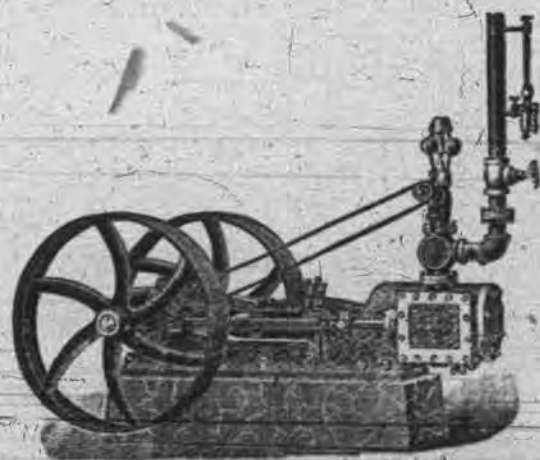
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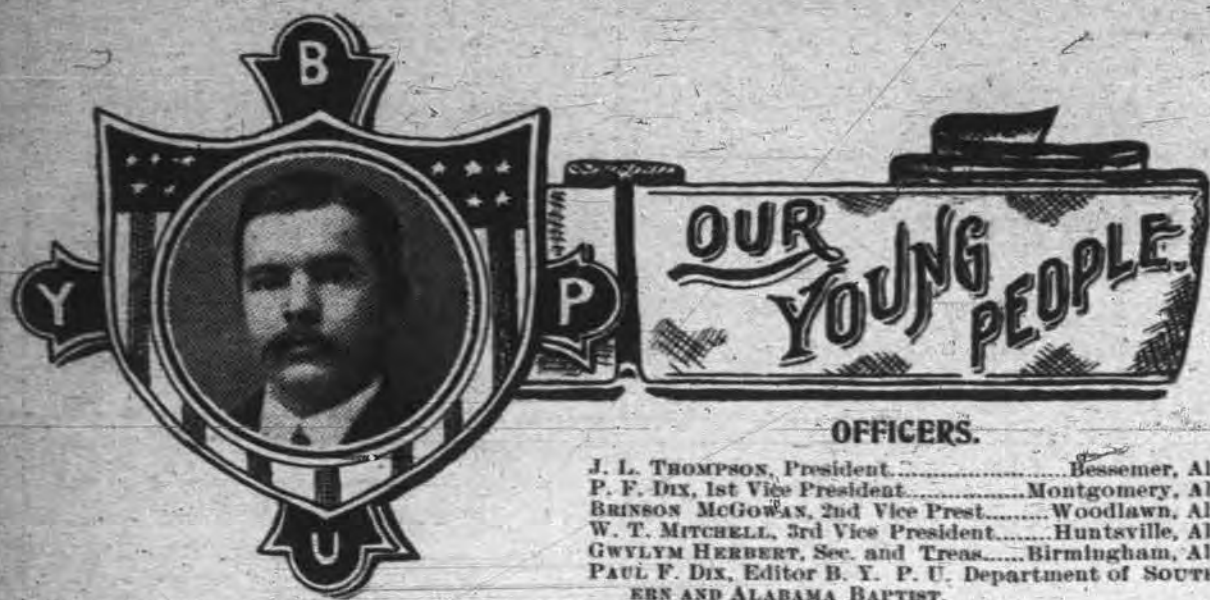
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ERN AND ALABAMA BAPTIST.

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

B. Y. P. U.

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

DAILY BIBLE READINGS.

Monday, January 27. Acts 20:23; Romans 1:1-17. Paul's debts to others [vs. 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 1:18-32. There is no respect of persons with God [vs. 11]. Compare 1 Pet. 1:17-19.
Thursday, January 30. Romans 2:17-28. The Jew as a Jew is not free from guilt. Compare John 8:45.
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.

Our B. Y. P. U. Work.

By W. W. Gaines.

We consider ourselves fortunate in having secured an article about the Young Peoples Movement which we publish in this issue from the pen of W. W. Gaines, Esq., one of Atlanta's talented young lawyers, who holds the position of First Vice President of the B. Y. P. U. of America, and is also Recording Secretary of the Southern B. Y. P. U. We hope Brother Gaines will run over in Alabama from time to time and let our good people get better acquainted with him for he is a man greatly beloved in Georgia.

When the ecclesiastical historian of the latter half of the nineteenth century comes to write its annals he will have to note as among the most remarkable of its phenomena the rise and development of the Young Peoples Movement in our evangelical Christianity. It came into existence in response to a need. Churches realized that they had within themselves much unused and undeveloped strength, and following close upon the heels of this thought, the further realization that they owed their undeveloped membership the great duty of training it for service.

The movement first took definite shape in the early eighties under the name of the Christian Endeavor Society. This was interdenominational in character and enlisted with wonderful rapidity the young people of all evangelical denominations. Its conventions would sometimes number forty thousand delegates.

Baptists, however, hold themselves to be a peculiar people, and believe that they have the truth in a beauty, a simplicity and a purity not equaled by any of her sister denominations. And so the conviction soon became strong among thoughtful Baptists that they themselves should have charge of and direct the movement in so far as it affected Baptist young people. They believed that Baptist young people should be made to feel an allegiance to their denomination and should be taught its history and its doctrines in a way that would be impossible in an inter-denominational movement.

And so about 1891 the Baptist Young People's Union of America was organized.

At its first convention some twenty-nine hundred delegates were present, being the greatest Baptist convention in point of numbers that had ever assembled. This shows how ready the denomination was for the organization.

It is a fact that with the majority of our church members membership is little more than a name. The greater part of our members have no part in the activities of the church. Perhaps they attend church service occasionally; more than likely they do not. Perhaps they give a trifle toward church expenses; more than likely they do not. They are not growing in either grace or knowledge. The great missionary work of their church and denomination is to them an unknown quantity. The history and progress of Christianity is to them a sealed book. The doctrines of their church is a thing with which they are unacquainted. These are solemn facts. Is it any wonder that the sum totals of Christian effort are so little? Few of our members are enlisted at all and fewer still are doing their whole duty. While "we are two or three million long, we are not two or three million strong." We hear much of the great unchurched masses; we hear far too little of the great masses of unenlisted church members.

The reason why so many of our members are being carried by our churches instead of helping to carry its responsibilities, the reason why so many count for zero in their church life is not always their own fault. How many young converts, when they come forth from the baptismal waters are approached by older members and told "here is some church work that it will be your duty to do;" or "come now and let us appoint a time to meet and study the Scriptures together. Let us study the promises and prophecies of the Bible, the life of our Savior and the founding of the Christian church," or "let us go now and study the history and progress of Christianity and also learn well what Baptists believe and why." Is it not more often the case that the older members say by their action, if not in words: "You go now and take a back seat. When we who are up nearer the front have died then you may come up and count for something. Until then do not dare to do or think." And the result is that when many years afterward this young convert does come

into the places of responsibility, not only is he untrained and inexperienced, but he has lost almost a whole lifetime so far as being a real servant of Christ is concerned.

With a little encouragement the young convert will enter at once actively into duties, grow year by year and all the while count for one in the working force of the church. What a church that would be with every member fully enlisted and doing his full duty. Is not such a thing to be desired? Is it not possible? Why not? The eagerness with which our laity have laid hold of the B. Y. P. U. shows their willingness to enlist.

The object of the B. Y. P. U. as expressed in its constitution, is "to secure the increased spirituality of our Baptist young people, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations."

These ends at once commend themselves as most desirable. The B. Y. P. U. seeks to accomplish them by its courses of study popularly known as the Christian Culture Courses. These comprise material for a weekly devotional meeting, the reading of the Bible systematically with helps, a study of the rise and progress and doctrines of the Christian church, and a study of world-wide missions. These studies, otherwise known as the Bible Readers Course, the Sacred Literature Course and the Conquest Missionary Course, have been pronounced to be the best system of general denominational training yet devised. They bring to the faithful student a good theological training. Ministers who have graduated at our Theological Seminaries pronounce this course of home study much the same in an abbreviated form. Who had ever thought that our laity would ever be given the same theological advantages as the most fortunate of our preachers?

These studies appear in The Baptist Union, the official organ of the B. Y. P. U. This is a weekly paper, costing a dollar a year, in price a marvel of cheapness and in quality not surpassed by any.

It has been abundantly proven that the unions that do the best work and that are the most prosperous take the

study courses. The Bible Readers Course is intended for home reading, the Conquest Missionary Course for a monthly missionary devotional meeting, and the Sacred Literature Course, for separate class study.

For unions that have only the weekly devotional meeting the Sunday School Board at Nashville publishes a B. Y. P. U. Quarterly, which provides good material for this meeting, attempting no treatment of the study courses proper.

The Christian Culture Courses are very widely studied. It is estimated that fifty thousand pursue them more or less thoroughly. What a power is this for the development of the Baptist masses.

It will be gathered from the foregoing that the object of the B. Y. P. U. is essentially that of training. It is not a money raising institution. It is not a missionary society. It is not a prayer meeting. Its money-giving is not to be as a B. Y. P. U., but as individuals through their church as a church. The pursuit of these studies will necessarily make its members more liberal as church members, but their liberality will be felt through church channels proper.

And another thing. The B. Y. P. U. is not an independent organization. It is a part of the church. It is an arm of the church at work. It never exists except by the express consent of the church. It is subject in all things to the will of the church. It has no place in a church where other societies are doing the same work. It ought only to exist where the work it seeks to do is being left undone. Some churches have societies doing the very work of a B. Y. P. U. There should be no union in these churches. But the likelihood is that if these would adopt the study courses of the B. Y. P. U. they would increase their efficiency.

One thing about the B. Y. P. U. that has commended itself to the denomination at large is the old-fashioned orthodoxy of its study courses. The men who prepare the courses are among the ablest and most widely known theologians of our denomination, men who believe the Bible from lid to lid. The B. Y. P. U. is not spreading any of the poisonous heresies of the times before its students. Because of this and other

(Continued on page 7).

A Business Education Pays.

As a matter of general knowledge, the information acquired at a first-class Business College is worth ten times the cost in time and money, but viewing the matter from a bread-and-butter standpoint, no investment equals the purchasing of a scholarship in a first-class business training school. Such a school is The Birmingham Business College, Potter Building, 1909-1917 First Avenue, Birmingham, Ala. Thousands of former students of this College are now receiving salaries ranging from \$500 to \$3,000 per year. It pays to attend a school which is well established and which has the confidence of the business community. The Birmingham Business College is generally recognized as "The leading and Representative Business College of the South," and is endorsed by hundreds of prominent bankers, railroad officials, educators, newspapers and business men. Send for free catalogue, mentioning this paper.

Our B. Y. P. U. Work.

(Continued from Page 6.)

things it has gradually won its way into the favor of Baptists everywhere. Ex-Gov. W. J. Northen, President of the Southern Baptist Convention, gives high praise to the movement and its work in the following words: "It is a pleasure for me to write of this organization and its work, as I remember that it was allowed right of way with some misgivings on the part of some of our most excellent brethren, who need to know that it deserves our consideration, our sympathy and our cordial support. This organization occupies a position peculiarly its own in denominational work. I am in a position to know that any church will be greatly strengthened by the organization of an active and efficient union from among its younger members."

The B. Y. P. U. is not a children's society. Sometimes we think that it was wrongly named: that the term "young" ought never to have been there. The organization is for the purpose of training the untrained, whoever they may be, young or old. It is intended to be the church at work teaching its own membership. Teaching is a prime duty of a Scriptural church. The church at Antioch met daily for a whole year to be taught by Paul and Barnabus. The B. Y. P. U. is a revival of this ancient and much neglected custom. The Junior B. Y. P. U. is one of the most important features of the work. This is a society intended for the little folks, the children. The Junior Baptist Union, a monthly paper, contains the material for their studies. The paper and the studies are admirably adapted to the children and they read it with delight. It is as a God-send to leaders of "Sunbeam," "Little Gleaners" and other such societies, who have such difficulty in providing topics and programs. Its price is fifteen cents a year in clubs of twenty or more. This paper makes Junior work easy.

The annual conventions of the B. Y. P. U. of America are wonderful gatherings; wonderful in attendance, wonderful in enthusiasm and wonderful in excellence of program. The attendance numbers from five to ten thousand delegates, making it several times the largest Baptist body in existence. Its enthusiasm is always at the highest pitch. And the program is on a high plane distinctively its own. The speeches are by our ablest men and are thoroughly prepared and directed toward one central thought, the key-word of the program.

Besides the International Union there is the Southern Union, which meets each year in connection with the Southern Baptist Convention. The Southern Union has entered into federative relations with the International Union, whereby each retains its autonomy and independence, but the Southern Union adopts the study courses of the B. Y. P. U. of America. Under this wise arrangement the work in the South has greatly prospered. Some of the Southern States now stand in the front rank in B. Y. P. U. matters.

Most of the States have their own State organizations which have annual conventions, some being held in connection with the State Baptist Convention and some separately. It is better for the B. Y. P. U. to have separate conventions.

A good and systematic way to establish the work in the State is for the State officers to issue a leaflet, setting

forth succinctly the aim and purpose and plans of the B. Y. P. U., together with the announcements for the coming year. Appoint in each association an associational secretary, whose duty it will be to assist in the establishing of Unions in his district, and to aid in the work generally. Secure a B. Y. P. U. department, if possible, in the State paper, put an editor in charge of it and keep it filled with B. Y. P. U. matter. And once a year try to have a B. Y. P. U. edition of the paper. Keep the work well before the people. Secure the co-operation of as many pastors as possible, for at the last the pastor can make it or kill it. No union ought ever to be established over the objection of the pastor. Stress the Christian Culture Courses.

Wherever the B. Y. P. U. is understood it is always favored. It is an outgrowth of the same idea that fosters Sunday schools, Theological schools and Missions.

The Debt.

We have been encouraged by some responses to our calls for help toward the payment of the debt. We have received several contributions and quite a number of very favorable expressions from union workers, some regretting inability to help, and some commending our cause with their contributions.

We have been a little surprised, however, that the effort should not be favorably received by every Union in the State. There have been one or two instances of Unions declining to give, claiming that they had no responsibility in regard to the debt or the pledge. We of course agree that they are not bound by the pledge, which was simply a personal guarantee that the Union of Alabama would pay \$50. If the Unions will not raise that amount, it will be paid by those who guaranteed it, of course. They had no fear of having it to do, however, as the Unions which take this stand are very scarce.

But as to any local Union members not being morally bound by the debts of the organization, we take issue. Of course we know that it was a part of the arrangement between the B. Y. P. U. and the B. Y. P. U. auxiliary to the Southern Baptist Convention, that the Southern local Unions were not bound legally or morally by the debts of the National Organization. This was doubtless expedient, and we do not criticize the arrangement. But it is our humble opinion that no arrangement that could be made could relieve the Baptist Young People of the moral obligations which they are under to the National Organization, which has done so much for them. They have derived all the benefit they would accept, and it has been much from the use of that for which this debt was made, and as individuals, if not as organizations, they must be morally bound to help as best they can the great organization in its effort to free itself of the burden.

We do not write this to provoke discussion, or because we have any fear that our local Unions will not contribute the small amount asked for. We merely wish to express our appreciation that the great majority of our local Union workers have of the great help the National Organization is and has been to us. We want to do something in return, and we feel sure it will be done.

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Did you get your paper last week? If not drop us a card. We have worked day and long into the night for four weeks trying to get our business in shape, and we beg you to drop us a line whenever anything goes wrong.

A good many are taking advantage of the liberal offers made in last week's paper and are sending in back dues and enough to pay up their subscriptions until Jan. 1, 1903. Brethren, we are willing to trust you to do what is right, but for our sakes, please do it quick.

We are going through the books of the Alabama Baptist to see how many of the 1,352 ordained ministers in the State are taking the paper. I think when the facts are set forth it will greatly surprise the denomination. We are anxious for every ordained minister to take the paper. It is a hard job to check up the list, but we are doing it. We want to know just what support the preachers are giving their denominational paper. We are here to stand by the preachers and we want them to help us. If we have a great State paper the preachers will have to give it their enthusiastic support. We are not taking this census with the view of criticising our workers in the ministry, but in order to get at the facts so that something may be done to relieve the situation. The Baptist preachers of Alabama are too noble-hearted, generous and self-sacrificing to need anything more than to realize the fact that the success of the paper is largely dependent upon them to rally around us and make the Alabama Baptist take rank with the best papers in the bounds of the Southern Baptist Convention. We are counting on you, brethren.

Frank Willis Barnett.

A fellow who goes around with a chip on his shoulder and declares loudly that he is "a man of peace," is a case of actions speaking louder than words.

The Second Baptist church of Little Rock, Ark., has called Rev. I. W. O'Kelley of the West End church of Atlanta. Bro. O'Kelley has not decided whether he will accept the call. Arkansas will be fortunate indeed if she captures him.

The West Montgomery church has called Bro. J. A. Jenkins, so the Western Recorder informs us, and intimates that he has accepted the call. We congratulate both church and pastor and wish for them a most successful union.

The annual Tabernacle Conference will be held in Atlanta, Feb. 28 to March 9th, inclusive. Railroads and hotels will give reduced rates. Several noted speakers have been engaged. Write to Rev. Julien S. Rodgers, Atlanta, for information.

We tender our sympathy to the families of Brethren F. M. Dunaway of Thomasville, and John E. Dunaway, of Orrville, in their bereavement. Bro. Leon Dunaway, son of Bro. F. M. and brother of Bro. J. E. recently died suddenly of apoplexy. May the Lord comfort them all.

Dr. A. J. S. Thomas, editor of the Baptist Courier, has gone to Hot Springs, Ark., for the benefit of his health. We sincerely hope he may find both rest and healing, and that our church there may feel the charm of his personality. Thomas has been working too hard.

It now seems as if that splendid educational plant, the Southwest Virginia Institute at Bristol, Virginia, is to be saved. Two noble Virginians have offered to take \$7,000 of its debt. If there be joy in heaven over earthly achievements, the beloved J. R. Harrison is rejoicing over this new prospect.

News comes to us that Bro. J. B. Ellis, who has been seriously sick, is considerably better. We charge Bro. Ellis to take care of himself. He is one of our most valuable laymen and we all love him for what he is, for what he does and for what he gives. The wise cannot spare him. May the Lord richly bless him and the whole family, as well as all his brethren, by restoring him entirely.

We have made arrangements with Dr. Geo. B. Eager to write a series of letters for the Southern and Alabama Baptist while on his trip to "the holy land." Dr. Eager needs no introduction to our readers, and they need no assurance from us that he will furnish some most interesting, delightful and informing articles. Dr. Eager's address will be, till May 1st, "Hotel Hughs," Jerusalem, Syria.

We welcome the Baptist Advance, the new Arkansas paper, to the list of our exchanges. It is a continuation after consolidation of the Southern Baptist of Memphis and the Baptist Gleaner, and an improvement on both. It is one of our best papers already. Greetings and good wishes, brethren Thomas, Pittman and Whitten. Your excellent paper "has come to the kingdom" at the right time, and with the right spirit and method. Success to you.

We make our bow to the Baptist Argus for its kind and complimentary notice of our service in the editorial chair. We may add that we have been helped

in our work by the Argus, whose beautiful temper and optimistic spirit have cheered and encouraged us. The Argus says: "T. P. Bell has entered his seventh year as editor of the Christian Index. He has shown himself to be an editor of poise and power. He is working nobly for the best things in our Zion. Happy New Year to the Index."—Christian Index.

God bless you both! We enjoy seeing you "throw violets" at each other.

Dr. J. P. Greene has succeeded in securing the \$75,000 additional endowment for William Jewell College, of which he is president. We offer hearty congratulations to the Missouri Baptists, who have done this great thing. What a list of new endowments the Southern Baptists are rolling up! A few months ago Carson Newman College, Tenn., added fifty thousand, then the Mercer University, Ga., the Baylor University, Texas, Richmond College, Va., received large additions to their endowments. Besides these some of the colleges for young women have received large gifts. The Alabama Baptists are joining the procession. Howard College must have that fifty thousand.

Bro. N. S. Jones resigns at Montevallo. He has been called to his native State, and the presumption is that he will accept the call, though he has not yet fully decided the matter. Burlington, N. C., is the church that seeks his leadership. Our brother has done a great work at Montevallo, among other fruits of his labor being a pastor's home, nearly two thousand dollars spent in improvements on their house of worship and seventy-one additions to the membership of the church. Brother Jones feels the need of rest and a change from the associations which surround him at Montevallo, where he recently lost his wife. We should much regret his leaving the State and assure him of our sincere sympathy in his sore bereavement. We hope he may see his way clear to remain with us.

Deacon George Granberry Miles.

President of the State Board of Missions, Deacon and Treasurer of the First Baptist church of Montgomery, and one of the wisest, most active and useful laymen in Alabama. We introduce him to our readers on the first page of this issue. He goes everywhere and does good and deserves well of the brethren wherever he may go.

Editorial

Correspondence.

THE BAPTIST PANACEA.

Our last was written during a "walk about Zion," much of it on a jostling railroad train and we shall not be surprised if the printer finds it hard to decipher. This time we are housed with the grip and so we are "on the roost." One mercy that relentless Russo-universal tyrant has shown us, and that is in timing his attack with the advent of the Baptist weekly papers. What a comfort they are in the sick room! Blessed indeed is the man who has a goodly list to wade through when time hangs heavily on his hands. How a household can get along without at least one is more than this scribe can understand. Four are on our home list besides the Alabama paper and we wish to-day for all of them. In return for the

good they are doing us we feel like writing

A LOVE LETTER TO THE EDITORS.

Here is the Argus, hundred-eyed indeed, and every eye trained in the right direction; bright, cheerful, sweet-spirited, hopeful, inspiring—even the pains of the grip are forgotten as we eagerly walk through the green fields and sunny paths its columns afford, notably in Dr. Hatcher's articles. Dear Bro. Prestidge, you will never know this side of the better land the good you are doing to "the least of these."

Next comes the Christian Index, fitly named, and full of good things from beginning to end. Level-headed and conservative, loyal and aggressive on right lines, and week by week sticking more closely to our organized work than any other paper of our acquaintance, it is equaled by few, and surpassed by none in real helpfulness to all our work. Thanks, brethren Bell and Graham, you lead a sick man's thoughts away from his infirmities to higher and better things.

Here now is "the Old Reliable," the Western Recorder, save for a metaphysical warfare it is waging on some 'indignum ignotum,' it is one of our strongest papers. Dear Brother Eaton, leave that method of warfare to the genus animalculae to which Providence seems to have restricted it. The game is not worth the ammunition even though it is all powder. Nevertheless, the Recorder is a great paper. It furnishes a rich array of strong, solid, thoughtful articles, worthy of the highest praise, of which that admirable and discriminating tribute to Dr. Rodman by Brother Rust is one of the best.

Last (the last to reach us in the mail), not the least, by any means, comes the "Religious Herald," rare, rich, racy; the inspirer of our youth, and a constant helper since the days of our manhood. It stands at the top of the list in the quality of its work on all lines. Whatever it touches, it touches with the hand of a master, and is ever entertaining, informing, magnetic, inspiring, uplifting and refining—but adjectives fail!

Now we are well again and the only remedies taken were the stimulating, health-giving potions furnished in the columns of the above-named Baptist weeklies. He who would be without one, shows poor taste and poorer judgment. We recommend one as a household panacea, and if only one can be taken, let it be the Southern and Alabama Baptist, which modesty forbids us to praise.

J. V. D.

Those Unpaid

Convention Subscriptions

In various ways attention has been called to subscriptions made during our State conventions and left unpaid at the close of the year. After all this comes notice that a promise made by a brother for the B. Y. P. U. unions of the State has not been redeemed. Whatever may be said of former times, recent events seem to signify that such pledges in behalf of churches and societies by their messengers and delegates are worth anywhere from fifty per cent to nothing. Even the greater part of what is paid on these pledges seems to come after considerable delay and importunity. This condition of things repeated year after year, if read aright by this writer, suggests a thing or two.

Is it not better that conventions for-

bid the asking of such pledges? Of course certain agents and other champions become exceedingly anxious to make some "definite" and "reliable" arrangements in advance for the funds needed by their enterprises, and all of us would be glad if that point could be secured; but pledges made for churches and societies without their knowledge or consent, are not of that character. We all hate to sit dumb while an enthusiastic advocate is calling earnestly for help and other brethren from various parts of the house are responding with handsome figures (not in cash, but in pledges to be paid afterwards by people who have not been consulted); so to avoid discouraging the good work and to save himself from feeling badly, a brother sometimes makes a pledge that he cannot, or at least does not, induce his absent constituents to redeem. Had not the convention better rule out such appeals till we have some way of making the results more creditable?

But if such appeals are still to be allowed, ought not brethren to refrain from responding in behalf of people who have not authorized them to do so? To remain silent under such circumstances will often require a good deal of self-restraint, but is it not the more becoming course where one is not authorized to speak?

With greetings for all the faithful,
Your Bro.,
Softly.

Send These, Please.

Some good brother will please send me copies of the minutes for 1901 of the following associations, viz: Antioch, Arbacochee, Big Bear Creek, Bigbee, Cedar Bluff, Cedar Creek, Cherokee Co., Clay Co., Clear Creek, Columbia, Elm, Florence, Harris, Haw Ridge, Liberty, Central Liberty East, Macedonia, Marshall, Mobile, Mt. Moriah, New Providence, North Ala., Sardis, Shady Grove, Southeastern St. Clair Co., Weogufka, Yellow Creek, and Zion.

I am sending minutes of the last State Convention to the clerks of associations as fast as their minutes reach me.

Very truly,

M. M. Wood, Stat'l Sec'y.

Woodlawn, Ala.

Will Clerks of all the associations, except the Birmingham, Bessemer and Shelby, kindly send me a copy of their minutes, also, for use in the office of the Board of Ministerial Education.

J. V. Dickinson.

Address, Room 1, Mayberry Bldg. Birmingham, Ala.

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Plant System THE TYPE BLURS.

Jan. 19th.	82	78	58
Lv. Montgomery	2 45pm	7 00am	7 45pm
Ar. Sprague Junction	3 50pm	7 35am	8 20pm
Troy		8 40am	9 25pm
Brundidge		9 15am	10 05pm
Ozark		10 05am	10 55pm
Elba June		10 25am	11 17pm
Abbeville Junction		11 00am	11 50pm
Dothan		11 12am	12 01am
Bainbridge		1 10pm	2 05am
Climax		1 25pm	2 22am
Thomasville		2 20pm	3 15am
Valdosta		4 00pm	4 37am
Waycross		6 00pm	6 15am
Jacksonville		7 50pm	8 39am
Tampa		5 25am	6 40pm
Port Tampa		6 00am	7 15pm
Lv. Waycross		6 15pm	6 25am
Ar. Savannah		9 15pm	9 25am
Ar. Charleston		6 4 am	5 10pm
Lv. Sprague Junction	3 55pm	8 00am	
Ar. Laverne	5 25pm	11 00am	
Lv. Abbeville Junction		11 05am	
Ar. Abbeville		12 35pm	
Lv. Climax		2 40pm	
Ar. Chattahoochee		4 55pm	
Going West	*65	*67	-69
Lv. Elba June	10 30am	3 15pm	3 00pm
Ar. Enterprise	11 30am	4 30pm	3 55pm
Ar. Elba	12 30am	6 00pm	4 50pm
Going East	*66	*68	-70
Lv. Elba	6 30am	12 50pm	8 20am
Ar. Enterprise	8 00am	1 47pm	9 20am
Ar. Elba June	9 45am	2 50pm	10 20am

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 Vice President—Mrs. N. A. Barrett East Lake
 Vice President Executive Committee—Mrs. D. M. Malone East Lake
 Leader Young People's Mission Work—Mrs. T. A. Hamilton Birmingham
 Leader Baby Branch—Mrs. Florence J. Harris Montgomery
 Treasurer—Mrs. G. M. Morrow, 1711 Eighth Avenue Birmingham
 Secretary—Mrs D. M. Malone East Lake

TO OUR SISTERS.

Dear Baptist: Through your columns we want to have a little heart-to-heart talk with our sisters. To begin, Grand Bay church is away down here in the extreme southwest corner of the State in the little town of Grand Bay, near the Gulf of Mexico. We are weak numerically, but growing. The one thing needful is a house of worship. We have bought a lot and our people are straining every nerve to build, but we cannot do it alone. We are compelled to go abroad for help. Grand Bay is a mission station. We feel therefore that we can appeal to you from a missionary point of view. In helping us you are doing for missions. Our plan is to ask each Ladies Aid, Missionary Union and Sunbeam Society in the State to send us a contribution.

Sisters, you can enter into sympathy with us as men cannot. We therefore appeal to you. We want to be spared the expense and work of addressing a personal communication to each society. We have adopted this method in the hope that it will not be hastily read and thrown aside, but that you will lay our appeal before the next meeting of your society. The Ladies Aid of St. Francis Street, Mobile, recently gave us \$15. Will not every society follow this example? You may not be able to do so much as St. Francis Street, but do what you can and we will be grateful. Make remittances to Mrs. L. N. Brock, President, 939 Daphne St., Mobile, Ala., or to Mrs. J. C. Chapman, Treasurer, Grand Bay, Ala.

Jan. 29, 1902.

GIVING OUR BEST TO THE LORD.

By Rev. J. D. Chapman, D.D.

All the way through God's Word He claims the first and the best. The first born is his, the first fruits of the harvest, the first fruits of all the increase, the first and the best of the flock. Nothing was accepted as an offering that had any blemish. The demand for the best rings all through the Bible. Anything else would be unacceptable. God's anger is kindled whenever his people bring the lame and worthless to be placed upon his altar. It was always in an age of spiritual decay when these offerings were forgotten, or the worthless substituted for the best. God gives us His best. He did not withhold his only begotten Son when we needed him. He gave him over to suffering and death for us. It is helpful to sit down and think over the stages in the suffering of our Lord. It will increase our love and cause us to give to him eagerly the best we have. Nothing we have seems good enough. Our hearts will go with our gifts and all combined will seem nothing in comparison with His love for us.

The Lord deserves our best. All that is in this world to make life happy and beautiful is from Him. He gives to us with a lavish hand. Nature is robed in beauty. The earth yields her increase when cultivated by the hand of man. Everything is promised to those who walk uprightly. Think of the blessings

we have in Christ: life, peace, strength, the privilege of prayer, victory over sin, joint heirs of the glory of God. Besides the things done for us here our Lord has gone to prepare for us a heavenly home and He will return for us that we may be with Him forever, far above the fear or the thought of sin. We have every reason to give Him our best love, our best thoughts and the best of the fruit of our toil.

Moreover it is to our interest to give Him the best. All that we have is so bound up in His life and work that if He lives we live also. The Lord's promises are very great toward those who give Him the best. If we honor Him with our substance and the first fruits of all our increase we shall have abundance of temporal blessings. The measure of His blessing always overflows our capacity to receive. Surely there never was a time when we need to give our best more than now. There is so much half-hearted service, so much that is lame, blind and half offered to Him. The years of vigor and strength are spent in pursuit of the world and men come and offer the last years of an infirm body, and impaired mind in service to the Lord. The dollars are spent on our pleasures and the pennies offered to the Lord. Is not this enough to arouse the anger of a jealous God? Will God's people not stop and consider, will they not turn with their best to the Lord?

This question weighs upon me much. What will Southern Baptists do for missions this year? This is certainly the main work of the Lord; that to which His people are to give their best strength, their best talent and their best love to maintain. Perhaps it is better for each one to ask, What shall I do; what shall my church do? There is only one answer to this which will please the Lord. It is this: We will do our best. John says: "We love because He first loved us." Should it not be true that we give because he gave Himself for us; we go preach Him to a lost world because He saved us: It is our best that He wants and who that loves Him can withhold anything from Him. May this be a year of the best gifts, the best prayers, and best fruits unto our Lord that has ever been in our Southern Zion.

Anderson, S. C.

ALABAMA IN THE WORK.

Alabama is nobly represented on foreign field by Dr. J. W. McCollum and wife, in Japan; by Miss Willie Kelly and Mrs. T. W. Ayers, in China. Dr. T. W. Ayers, although a native of Georgia and so classed as coming from that State, is an Alabamian by adoption. Here is a noble band of workers for the Lord, but surely there ought to be more. Let us pray the Lord of the harvest to send them forth. That is the only way they come. Jesus said, "Pray ye the Lord of the harvest to send forth laborers into his harvest." It is practical "hardshellism" to forget this prayer.

(Continued on Page 15.)

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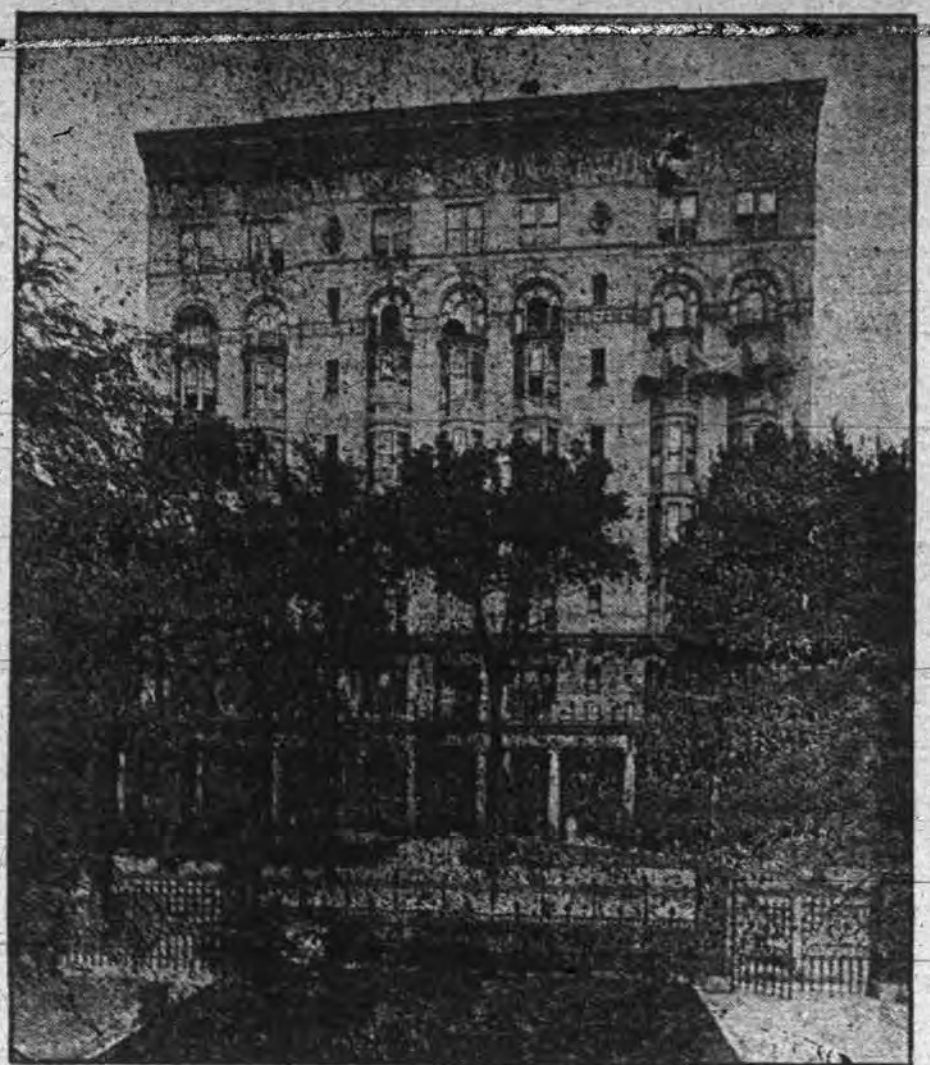
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OBITUARIES.

CARSON.—Mrs. Letitia Ann Carson was born Jan. 1st, 1836, in Wilcox county, and after a protracted illness, died at Safford, Ala., Dec. 28, 1901. At the age of twenty-five she was baptized into the fellowship of Concord church, of which she remained a consistent member throughout life. She was twice married, first to C. T. Furniss, then to John W. Carson, who survives her. Three children blessed this second union, only one of whom remains. As neighbor and friend she was thoughtful and kind, as wife and mother devoted and true; and as a church member ever faithful. With patient resignation she consigned two children to the grave in a single day, nor did she ever murmur throughout the long months of suffering just before her death. God comfort and sustain the bereaved ones.

Jas. I. Kendrick.

Safford, Ala., Jan. 8, 1902.

RESOLUTIONS ADOPTED BY
WAKE FOREST, N. C., W. M. S.

It has pleased our Heavenly Father to remove from our midst our friend and sister, Mrs. Philip Johnson, a gentle and lovely Christian woman, whose home was a centre from which a refining and benignant influence radiated upon the community. The loss of an only daughter just blooming into womanhood, far from dwarfing or embittering her nature, made her love all young people more. With them she shared her books, her pictures and her lovely flowers, and they were cordially welcomed to her beautiful home. For many years she gathered the little children of Wake Forest about her in the Infant Class, and from babyhood they learned to love their gentle teacher. Her place in the sanctuary was never vacant until her strength failed. She loved to minister to the poor and needy.

Of the Woman's Missionary Society she was a faithful member, giving her prayers and sympathy to the work when she was no longer able to attend the meetings. She served as secretary, as treasurer and as president, and contributed liberally to missions and to all other benevolent objects. And now her place is vacant, and with sad hearts we realize that she will no more go out and in among us, therefore,

Resolved, That while we bow in submission to our Heavenly Father's will, we thank Him for the beautiful life our sister lived among us. May her example stimulate us to more faithful service.

Resolved, That we tender to her sorrowing husband and stricken family our warmest sympathy, with the assurance that in their bereavement we, too, are bereaved.

Mrs. Charles E. Taylor,
Mrs. W. C. Brewer,

Com.

RESOLUTIONS OF RESPECT
Adopted by the Ladies' Aid Society of
Parker Memorial Baptist Church.

The following resolutions were adopted by the Ladies' Aid and Missionary Societies, of Parker Memorial Baptist Church, of Anniston, on the death of Mrs. Bester Brown:

"Another golden link is broken in the chain of human love; another gentle spirit has winged its way to heaven."

Whereas, The Angel of Death has borne from us our beloved sister to join the Assembly of the Redeemed,

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R. B. JONES, Proprietor.



and we feel sad and lonely, as a seat is empty and a sweet voice is hushed in our counsels, and

Whereas, She was one of the most lovable characters; gentle in manners and sweet in disposition, and

As mother, daughter, wife and friend,
She well performed her part;
And those who knew her best can say,
That she was pure in heart.

Gentle to all, and loved by all
Who knew her noble worth,
God saw His gold was well refined,
Then bore her from the earth.

Therefore be it

Resolved 1. That we bow in humble submission to God's will, knowing "He doeth all things well."

Resolved 2. That in losing her, our societies, our church and our community have lost one of their most earnest, most willing, and most useful members; our Ladies' Aid Society its most faithful secretary and treasurer of many years; and the poor, the sick and afflicted, one of their best friends.

Resolved 3. That we deeply mourn her absence, but we weep not as those without hope, knowing she is safe with her Savior.

Resolved 4. That we tender our heartfelt sympathies to the griefstricken family and commend them to our Father in their hour of sorrow.

Resolved 5. That her name be inscribed upon the pages of our records, that these resolutions be printed in our city papers, that a copy be sent to the Alabama Baptist, and a copy to the family.

Mrs. J. M. McKleroy
Mrs. R. L. McCalley,
Mrs. O. M. Reynolds,
Committee.

EXCURSION RATES TO CHAR-
LESTON, S. C.

The Central of Georgia Railway will sell low rate excursion tickets to Charleston, S. C., and return, from all coupon ticket stations on its lines Dec. 1, 1901, to May 31, 1902. Superior schedules, sleeping and parlor-car service are offered via Savannah and Plant System.

For full particulars apply to your nearest agent or representative of this company.

J. C. Haile.

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Kind Words from Our Friends.

FROM DR. HARVEY HATCHER.

Dear Bro: Oceans of congratulations upon you that the way is now clear before you. May heaven's choicest benediction abound unto you in your new work.

Yours to serve,
Harvey Hatcher.

Atlanta, Ga.

The first copy of the new paper. It is a pleasant thing to look upon, and will be better when you have a higher grade of paper, which will come in time. I like its arrangement and its spirit.

I wish you abundant success in your new venture and I am sure I will do any thing that is permitted me by my life already full to overflowing in the way of being a brother and a friend.

Yours as ever,

Lansing Burrows.

Nashville, Tenn.

ELOQUENT GREETINGS FROM A DISTINGUISHED EXILE.

Editors of The Southern and Alabama Baptist: I am greatly pleased by the first issue of the consolidated paper which, while preserving all that the beloved "Alabama Baptist" stood for, promises to be much more. Eleven years have passed since I felt the thrill of "McGregor on his native heath," and many a time I have longed for that magnetic touch born of contact with but one spot in all the wide world; but I have never, through all the years, known an abatement of interest in all that appertained to Alabama's welfare, nor lost sight of her steady forward march.

I have read your splendid paper through and through, even the advertisements, for one when far away, loves in certain moods to be brought under the influence of "that strange spell, a name." The majority of names I find in your columns are new to me (or those I have been accustomed to associate with the work in other States), and I find myself involuntarily placing them before the mind's eye over against the old names: when I. T. Tichenor wrote, with a touch which interpreted the born orator and leader of men, in sentences clear as crystal and strong as steel; when E. T. Winkler illuminated the whole sky of Southern Journalism with the trailing splendors of his diamond-pointed pen; when J. L. M. Curry swayed the sceptre of his magnetic personality, from platform to desk, as irresistibly as a king; and when J. J. D. Renfro, with none of the training of the schools but much of the discipline of strenuous life, flung his knightly gage-of-battle down, that rang clear and true, in defense of "the faith once delivered unto the saints." I was but a child then, yet I distinctly remember how even then the Master Spirits who found open parliament in the columns of the Alabama Baptist awoke echoes in my profoundest being that are sounding still.

"Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." Surely with the honored names of Hawthorne, and Barnett, and Provence, and Dickinson, and Crumpton, and Callaway, and Landrum, and Northen, and Wharton and Dawson on the initial number of the new paper (that is the old), we may easily trust you to maintain a standard worthy of the traditions of the past, and confidently believe that the paper will speedily

become a determined factor in accomplishing all that true Alabamians, the world over, have longed and prayed for.

From the sacred soil of "The Old Dominion" (a kind and indulgent foster-mother to me, God bless her!), a loyal son of Alabama invokes upon your noble enterprise, brethren Barnett, Provence, and Dickinson, in your new representative capacity, heaven's choicest blessings, and ventures to send his love to any who may not have forgotten *lang syne*.

Henry W. Battle.

Petersburg, Va., Jan. 7, 1902.

I have received the first issue of the Southern Baptist. I am greatly pleased. May the Lord bless you and make the paper a great power for good. Later on I will be pleased to send you something for publication.

Yours fraternally,

W. G. Curry.

Livingston, Ala.

Dear Brother Dickinson: The first issue of the Southern Baptist came to hand last night. I am very much pleased with the new paper.

I most earnestly pray that you brethren may succeed and that we may have one of the best papers in the South. I am glad that you have accepted the position of corresponding secretary of Board of Ministerial Education. I pray that you may do much good. I want you to be sure to visit me and my people. Can't you come down soon? I believe in our Institute work and Ministerial education.

A. J. Preston.

Prattville, Ala., Jan. 23, 1902.

Dear Bro. Barnett: I hope to see you a great missionary power as editor.

Fraternally yours,

R. J. Willingham.

Richmond, Va.

My Dear Frank: I hope for you the largest success in your new field.

Affectionately, as ever your friend,

W. L. Pickard.

Cleveland, Ohio.

Well, I like the paper situation now. Hope we will have an up-to-date paper, second to none. Brother Howard was with me Friday night, last. Gave him some of my valuable (?) time and secured five new subscribers for the new paper. I think the paper will succeed right along. Hope to hear from you real soon.

Affectionately,

J. W. Hamner.

Waverly, Ala.

Dear Brother: Wishing you much success in your new enterprise, I am,

Faithfully, your old friend,

J. B. Gambrell.

Dallas, Texas.

Program Ministerial and S. S. Institute.

Following is the program of the Ministerial and Sunday School Institute, to be held at Delta, Ala., February 7, 8 and 9, 1902:

FRIDAY.

10:00 a. m. Devotional exercises, by Rev. W. M. Garrett.

10:30 a. m. Organization.

11:00 a. m. Lecture, by Rev. G. S. Anderson.

12:00 noon. Adjournment for one hour.

1:00 p. m. "What is a Sunday School," by Rev. C. L. Harris.

2:00 p. m. "Qualifications of the Sunday School Superintendents," by M. W. Whatley.

2:30 p. m. "Qualifications of the Sunday School Teacher," by Miss Anna Bartlett. (Paper).

3:00 p. m. Lecture, by Rev. G. S. Anderson.

7:00 p. m. Sermon, by Rev. W. T. Davis. Subject—"The Call and Qualifications of the Minister."

SATURDAY.

9:30 a. m. Devotional exercises.

10:00 a. m. "How to Conduct a Sunday School," by Aaron Bell.

10:30 a. m. "Obligations of the Pastor to the Sunday School," by Rev. J. R. Stodghill.

11:00 a. m. Lecture, by Rev. G. S. Anderson.

12:00 noon. Adjournment for one hour.

1:00 p. m. "Why Should Parents Attend Sunday School?" by M. B. Garrett. (Paper).

2:00 p. m. "The Obligations of the Church to the Sunday School," by Rev. J. D. Johnson.

2:30 p. m. "The Necessity of a Consecrated Ministry," by Rev. Jas. A. Shadix.

3:00 p. m. Lecture, by Rev. G. S. Anderson.

7:00 p. m. Sermon, by Rev. C. L. Harris.

SUNDAY.

9:00 a. m. Sunday School lesson by Sunday School.

10:00 a. m. Explanation of the Colportage Work, by Rev. J. R. Stodghill.

11:00 a. m. Sermon, by Rev. G. S. Anderson.

12:00 noon. Adjournment.

There will be general discussions by the Institute on all the subjects to be discussed.

W. M. Garrett,

B. W. Mathews,

F. J. Ingram,

Committee.

GOOD NEWS FOR STUTTERERS.

Rev. G. W. Randolph, that noted voice doctor, who cured so many stutterers in Birmingham, Montgomery and Mobile last year, writes us that he will be at Henderson, Tenn., the 25th of December, and will remain with his family thirty days, and will board all stutterers who come to be cured—many have engaged to meet him. Henderson is between Corinth, Miss., and Jackson, Tenn., on the M. & O. R. R. We published many letters last year from those who were cured in Alabama by this noted specialist. He is all right; a fine preacher, we are informed, and a gentleman of high character.

Remember that he is to be in Henderson, Tenn., only thirty days from December 25th. Please hand this to some poor stutterer.

HUNTING AND FISHING IN THE SOUTH.

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated and fully describes the winter resorts of the South. A copy may be secured by sending a two-cent stamp to Mr. C. A. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.

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MARDI GRAS CELEBRATION NEW ORLEANS AND MOBILE, FEB.

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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.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

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

READ THIS.

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

CANCER A CURABLE DISEASE—A MESSAGE OF HOPE.

Many people have an idea that cancer is incurable, but we have 150 original and recent testimonials of cures of actual cancer, the sufferers having taken eight to twenty-four bottles of the famous B. B. B. (Botanic Blood Balm), which is meant to cure old obstinate blood and skin troubles. B. B. B. kills the cancer poison in the blood and the sores quickly heal. No cutting required. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could eat only strained soup, yet the cancer healed perfectly by taking fourteen bottles of B. B. B. Allan Grant, Sparta, Ga., had a painful sore on lip called epithelial cancer, also much pains in bones and weakness in back; ten bottles of B. B. B. healed the sore and gave him strength and made his blood rich and pure. B. B. B. heals ulcers, scrofula, eczema, cancer in any form, old sores, etc. Druggists, \$1. Sufferers may have a trial treatment of B. B. B. free by writing BLOOD-BALM CO., 18 Mitchell Street, Atlanta, Ga. Describe trouble, and free medical advice given. Botanic Blood Balm, composed of Pure Botanic Ingredients. Thoroughly tested for thirty years.

"Evangelist" Comes Again.

(Continued from Page 5.)

Mind you, I don't want to pour cold water on any brother's zeal for the heathen. If he loves the heathen, he ought to want the home people instructed, too. And I don't want any brother to accuse me of any more righteousness than the "common run." I am no better than my brethren. Brethren, if we can't offer the heathen a religion better than our every-day kind, we had better keep our money and our religion at home. Our Sunday kind is too choice to divide.

Before I close this interesting letter, I want to animadvert against the style of correspondence that loads itself down with information without instruction. There's no earthly use in putting in print a "pounding," the reception of a watch or a pair of socks. It is likely to excite the ingenuity of pastoral cupidity. Why, if I wanted one of these handsome, gold-filled chronometers, I'll leave my Waterbury at home and get "the time o'day" from the brethren till the watch came. Or, if I wanted to arouse the sympathies of Sister Penny Wise, I would make it convenient to pull off "boot, sock and all" and I'll bet I wouldn't be like Jerry Simpson afterwards. When you get such things, brethren, keep them to yourselves. A patient reader can stand a good deal, but he draws the line against the information that does not entertain.

Under the old regime, two columns were the limit. If you adopt the same as a rule, I believe there will be unanimous consent to suspend the rule in my favor, for the brethren always hate to get to the end of my letters.

"The Evangelist."

MARRIAGES.

Married.—Mr. Jessie G. Arnett, of Lineville, Ala., and Miss Ethel Bartlett, of Barfield, Ala., were united in marriage on Dec. 25, 1901. Mr. Arnett is a son of our senior deacon, W. P. Arnett, and is numbered among our most promising young men.

Miss Bartlett is an accomplished young lady and has many admirers. The good wishes of a host of friends go with these young people. We welcome Miss Ethel to our village and to our church. S. R. Stodghill.

Married.—At the residence of the bride's father, Judge S. M. Adams, in Clanton, on Jan. 2nd, by Rev. G. S. Anderson, Miss Lela Adams and Mr. James T. Hester, of Tennessee. The happy couple left on the morning train for Tennessee, wither they go with the best wishes of a large circle of friends, to make their future home.

WALTHALL-POLLARD.

Married.—In the Baptist church, New Berne, Ala., on the morning of Nov. 19, 1901, Mr. Thos. A. Walthall, Jr., and Miss Melanie Pollard, both of New Berne, Rev. R. G. Patrick, D.D., of the Judson Institute, officiating.

Deft and loving fingers, guided by exquisite taste, had transformed the church with its solemn walls into a veritable bower of beauty, as if some magic wand had touched the sacred spot and changed it into a lovely corner of fairyland wherein we might gather as we listened to the joyous chiming of wedding bells.

In aesthetic contrast to the green and white of the week before, this was distinctively a yellow wedding. Reveling in their wealth of golden beauty, wreath and garland and festoon traced their

graceful lengths, forming the beautiful picture that greeted the eye on every side, while stately palms and lovely ferns formed the back ground of the picture. The little pages wore collars and garters fashioned of cloth of gold. The bridesmaids carried bouquets of magnificent yellow chrysanthemums, whose miniature companions nestled in the button-holes of the groomsman.

The maid and matron of honor carried white chrysanthemums and the bride gave a refreshing touch of variety with the glorious American Beauty roses she carried, while a white rose distinguished the happy bridegroom.

As space forbids a description of the handsome gowns that gave color to the sombre shading of the black cloth suits beside them, we shall only name the wearers in the list of attendants.

The ushers were Messrs. F. S. Morrisette, of Uniontown, Wheeler Moore, Gardon Hardenbergh and George Woods, of New Berne. The attendants: Misses Pearl and Annie Marshall, Wilson, of Grove Hill, with Messrs. Marvin Moore, of Marion, and Jim Davidson, of Centerville; Miss Rosalyn Patterson, of Union Springs, with Mr. Will Collins, of Gallion; Miss Annie Morrisette, of New Berne, with Mr. Joe Hardie, of Uniontown; Miss Callie Smith, of Chapman, with Mr. Tom Pollard, of New Berne; and Miss Marie and Margaret Wilson, of New Berne, with Messrs. George Pollard, of Marion, and Frank McLean, of Montgomery. The little flower girls were Marie Hogue and Virginia Pollard, attended by the pages, Lawrence White and Milton Walthall; and sweet and picturesque were the little ones as they held aloft the ribbons of the true lover's knot suspended above this Hymen's Altar. The maid of honor was Miss Mary Ella Pollard, of New Berne, and the matron of honor, Mr. F. M. Lull, of Wetumpka. The bride came leaning upon the arm of her father, Mr. G. W. Pollard, and the groom was escorted by his brother, Mr. R. K. Walthall. Miss Reynolds, of Marion, sang "Forever Mine," accompanied by Miss Battelle, of Demopolis; and the wedding march was rendered by Miss Lavender, of New Berne.

As the beautiful words of the impressive ceremony were pronounced the mystic knot was tied, and the seal was placed on the silken fetters that long had bound these two loving hearts. Sweethearts from childhood, the lad and lassie had changed from youth and maiden to manhood and womanhood, but all unchanged was Love's Young Dream—they were lovers still—and the flowerets of hope that budded in the long ago were blooming today into bright and glad fruition.

In the bewildering array of lovely and costly things, in sterling silver and in gold, in marble and in bronze, in cut glass and in china of quaint Japanese, of fine old English, and of Wedgewood, there were many offerings of love as souvenirs of the occasion, and attesting the popularity of the happy recipients.

Having received the congratulations of a host of friends, Mr. and Mrs. Walthall left, taking the early morning train en route for the land of flowers, the merry attendants escorting them a part of the journey. Then they bade them adieu, each one echoing the wish that the journey through life might ever be as pleasant and that no sad note might ever mar the music of the joy bells ringing in their hearts today.

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FIELD NOTES.

The Rose Hill church, Columbus, Ga., has had a prosperous year. The new house of worship is nearly completed, and eighty-seven members have been added. Rev. H. C. Hurley is pastor. Deacon R. M. Kirven is chairman of the building committee. Bro. Hurley's Alabama brethren rejoice in his success.

Rev. H. R. Schramm has been called to the pastorate of the churches at Mt. Hebron (near Elmore) and Deatsville. He will reside at the latter place. He has our best wishes.

Rev. H. C. Risner, Roanoke, spent last Sunday, 22nd, in Troy, where he preached in the First Baptist church. Monday evening he gave his lecture on his trip to California. Bro. Risner hopes to go in a few weeks to Cuba for a short tour of observation.

Dear Bro. Barnett: The Second Baptist church is situated on 21st Avenue and 27th Street, North Birmingham. We want you to know that "we are in the land among the living," and come to see us. Our church is getting along very nicely now, under the pastoral care of Bro. F. M. Woods, whom we all love as a good man, splendid preacher and an untiring worker.

I am comparatively a stranger here, having recently joined this church by letter. I can not tell much of the past, but every thing seems to be working harmoniously now.

Our pastor was taken suddenly sick, with lagrippe last Saturday night, and was not able to get out and preach Sunday; however, the church went ahead and had very good services, morning and evening. The writer talked for them at 11 a. m. and Bro. Greer preached at 7 p. m. We pray that the good Lord will restore Bro. Woods to his usual health that he may be able to meet with us and preach next Sunday.

We hope your plans may be carried out and that you may give us one among the best Baptist papers in the world. The Lord bless you and the paper, and our great cause. If this appears, we may write again. I think all our churches ought to write short news notes occasionally that we may all know how each other is getting along.

Fraternally,

D. L. James.

North Birmingham, Ala., Jan. 27, 1902.

Rev. Geo. W. Townsend, of Montgomery, is still in the evangelistic work, and desires to let the brethren know he is ready to hold meetings anywhere at any time. His address is 115 Goldwaite St., Montgomery, Ala.

We are arranging to build a pastorium very soon.

A. J. Preston.

Prattville, Ala.

Sunday, the 26th, was one of our happiest days with Fayetteville church.

For the past month we have been laying plans for making the last payment on our pastorium. They were not all laid either, in human strength, but they were laid and executed after much prayer.

We continue the old Baptist rule of Conference on Saturday once a month; so on Saturday we began and on Sunday we completed the last payment on one of the prettiest pastoriiums in any

small town in the State. This payment amounted to \$318.21.

This amount makes our financial statement for the two years past a little more than \$2,000.00. In our payments at home we have not forgotten the Lord's cause abroad, but instead, our mission statement for 1901 was a healthy increase over 1900.

We are a small band and have no Rockefeller's as members of our church, but we have some of the best "fellers" and felleresses" that the Lord calls his own. We have some business men and some business ladies, too, that I think are the Lord's anointed.

We all rejoice tonight in the fact that the horizon is clear and brighter hopes are cheering us onward, and we will endeavor to continue to "attempt great things for God and expect great things of God."

Please send me some sample copies of the Baptist. I want the Baptist in every Baptist home and in as many others as possible.

Sincerely,

O. P. Bentley.

Fayetteville, Ala., Jan. 26, 1902.

NOTES FROM PINEAPPLE.

Since my last communication to the columns of our paper, several changes have come to our town. Death has robbed us of some of our people. Little Palmer Hurely, a bright little boy of six summers, son of our teacher, was the first to go. Bro. Will Ward and wife lost one of their little children. Among our membership old Sister Culams, Sister Hurely, wife of Bro. Lenord Hurely, and Bro. Hale have died. Bro. Hale was a kind man and good neighbor. Sister Hurely was an active, zealous worker in the church. We miss these from our community, and sympathise with the bereaved. There has been a great deal of sickness among us. Dr. Chapman, an honored and respected Christian brother, died near here a few days ago.

I suppose, religiously, we are about on a par with our general standing. Brethren Skinner and Woods leaving Monroe county has made quite a breach in the ministerial ranks of our neighboring county. In Wilcox we hold our quota of pastors, but have none to spare. I don't think there are but four ordained Baptist preachers in Monroe county. One of these, old Father Gambert, is quite old, one is engaged in teaching through the week, one is engaged all the time on his farm, and one is quite young, so that in Monroe county Baptist preachers are not very numerous.

I am glad that we are to have a Baptist Minister's Benefit Association among our preachers. I suppose I have advocated the measure through the press more than any other pastor in the State.

I must say in honor of our ministry in Alabama, that the cigar was less in evidence at Brewton than perhaps ever before. Did Bro. Foster's monkey story have anything to do with suppressing the filthy things? It was a sure good hit. Give it to them again, Bro. Foster. Now then as the paper question is settled, put me down as a life subscriber, as I was one before.

W. N. Huckabee.

The young people of the church at Carlowville, Ala., have organized a B. Y. P. U. and expect to do much good work.

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Our Women.

(Continued from page 10).

The receipts of the board are encouraging, but still not sufficient to conduct the work. The debt is \$30,000. Eleven new missionaries have been sent out since the convention in New Orleans, two more are under appointment and will sail soon. Our missionary force, counting these recent appointments, but not counting native pastors, evangelists and the large corps of unordained helpers, is now one hundred and thirteen. The board hopes to enlarge its work yet further.

The receipts from Alabama are greater than on Jan. 1, 1901. On the first of this year they amounted to \$4,341.44. Thirteen thousand dollars is asked from Alabama churches and brethren for the work this convention year. Brethren, the larger part of this must be raised if given at all, within the next three months. Last year \$11,527.35 was given. Let us have this year the full thirteen thousand and even more.

OUR FOREIGN MISSION WORK.

It will greatly help us to consider the fact that the work belongs, under God, to all our people who have taken a hand in it. There is a just and commendable sense of ownership, and our people should have this sense when considering the work of the Foreign Mission Board. Not a soul of the 6,773 church members in foreign lands has been brought to Christ; not a church of the 127 we have in China, Japan, Africa, Italy, Mexico, and Brazil has been constituted; not a station of the 166 occupied in these countries; not a house of worship has been built; not a school to teach the little ones or those looking to the Gospel ministry has been established; not a dispensary founded for the sick, but has resulted from the gifts, the sacrifices, and the labors of each one of our people who have obeyed the command of the Lord Jesus—would that we could say of all Southern Baptists! The more than 100 missionaries and 173 native assistants, the more than 40 native converts who are students for the ministry in theological training-schools in our missions—these are not the work of the Board, except as the churches and brethren have enabled them; this is the work of God wrought by the agency of His churches. The work might have been greater, but such as it is, it is ours—the triumph of past labors and earnest of yet greater things.

THE GROWTH OF OUR WORK.

The missions are growing. In all, this growth has been steady, and in some—notably in Brazil and China—the growth has been marked. Especially noteworthy is the growth of all the work for the last three and a half years. During that time the missionaries sent out have numbered more than sixty and the converts have been more than 3,000. For two years past baptisms for each year exceeded 1,000 souls. The native churches are growing in strength. In China, where Boxer riots in the north and kindred disturbances in the south caused suspension of active operations for a time, work has been resumed with hope and greater ardor. In Brazil, the most fruitful of all papal fields, a great and growing harvest of souls is being gathered.

THE IMMEDIATE NEEDS OF OUR WORK.

Two calls are clear and loud:

First, we must have more workers. They are needed now. Our successes,

under God, have made new openings. During the siege of Peking, in the summer of 1900, the marines were able to hold the wall and prevent destruction and death for a time, but reinforcements were necessary to victory. So is our work for Christ we must have more workers in all our fields in order to do the work plainly set before us. Hear the missionaries from our two greatest fields, since it is obviously impossible to present all. On November 16th, Bro. Z. C. Taylor, who has spent the strength of many years in Brazil, wrote from Bahia: "Never were such opportunities as now; never so many openings. Here in Bahia the people are almost on the verge of a reformation. Public opinion is fast coming to the Gospel." On the same day Bro. W. B. Bagby wrote from another station hundreds of miles away: "We greatly need new men for this vast field." Yet another missionary, Bro. W. E. Entzinger, has written: "When we consider the outlay, we cannot but marvel at what the Lord has done for us. We have enlisted 2,500 souls for the city whose builder and maker is God. We have churches which from a scattered and widely separated procession, from Manaus, on the Amazon, to Rio Grande du Sul, a distance of some 4,000 miles." We could multiply testimonies of a like character as to other fields, if space would permit.

Look now at China, our oldest and greatest pagan field. Loud calls for help come from almost all our missions there. Bro. W. H. Sears has written lately from Pingtu: "There are over 100 asking for baptism, coming from many villages, some of them twenty of thirty miles away. A delegation came from a village fifteen miles south of Laichow, stating that they would put up a chapel if we would send them some one to preach in it. Where is the person?" Bro. S. T. Williams has written of a tour he made in South China, when he baptized seventy converts. All the missionaries are encouraged with greater audiences, better attention, and a larger number of inquiries than ever before. One of these has recently written: "I have never seen the like before in China." They all feel that they must have help, and that soon. And they must. This opportunity will not abide always.

Second. There is another great need—we must develop our missions. We must train the native preachers whom God has called to preach His word. Our hope for a yet greater future lies in them. To that end the theological training-schools already established must be fostered and others built up as they are needed. Schools where little ones are taught in tender years the Word of Life must be maintained. Our medical missionaries desire to establish one or more hospitals for the sick in connection with their work. Great enterprises like that of the Chinese Publication Society must be encouraged and helped. To do these things and yet maintain our work of evangelization and go forward as Providence directs, will require earnest prayers, great effort, and sacrifices in giving. The time has passed, if it was ever here, when God's work can be carried on without self-denying effort. It is now as in Carey's time. We must attempt great things for God and expect great things from Him.

OUR OPPORTUNITY.

The situation makes at once a crisis and an opportunity. If we do not continue to advance, we must suffer the loss, in a measure at least, of what we have.

If we use what we have, under God, the churches in the South can get on higher ground. Our people have long lamented our lookwariness and littleness in this, God's greatest work. The pastors can awaken them now. The churches can respond—God has given them the means. The churches will respond if the cause is prayerfully intelligently presented to them and the work is pushed with earnestness and power. Other necessary and praiseworthy work in our own land, whether education, orphanages, or local evangelization, must not come between us and God's greatest work—the evangelization of the world.

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Schedule in Effect June 23, 1901.

	No. 4.
Lv. Montgomery	9:15 am
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.
For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.
For further information, call upon R. W. Smith, Passenger Agent, or P. S. Hay, Southeastern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

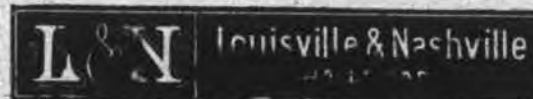
The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	38
Lv. Selma	4 15pm	6 20am
Ar. Montgomery	6 20pm	8 20am
Lv. Montgomery	6 40pm	1 30pm	6 20am
Ar. Opelika	8 25pm	3 45pm	8 05am
Lv. Opelika	8 25pm	3 45pm	8 05am
Ar. Atlanta	11 30pm	7 30pm	11 40am
Ar. Selma	11 30pm	3 5	43
Lv. Montgomery	9 35pm	11 10am
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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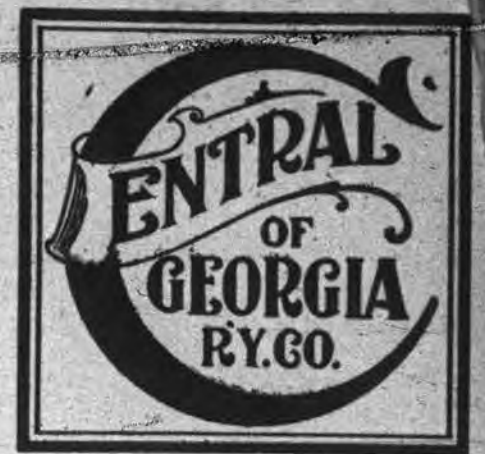


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\$12.50 Suits at \$5.00.

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