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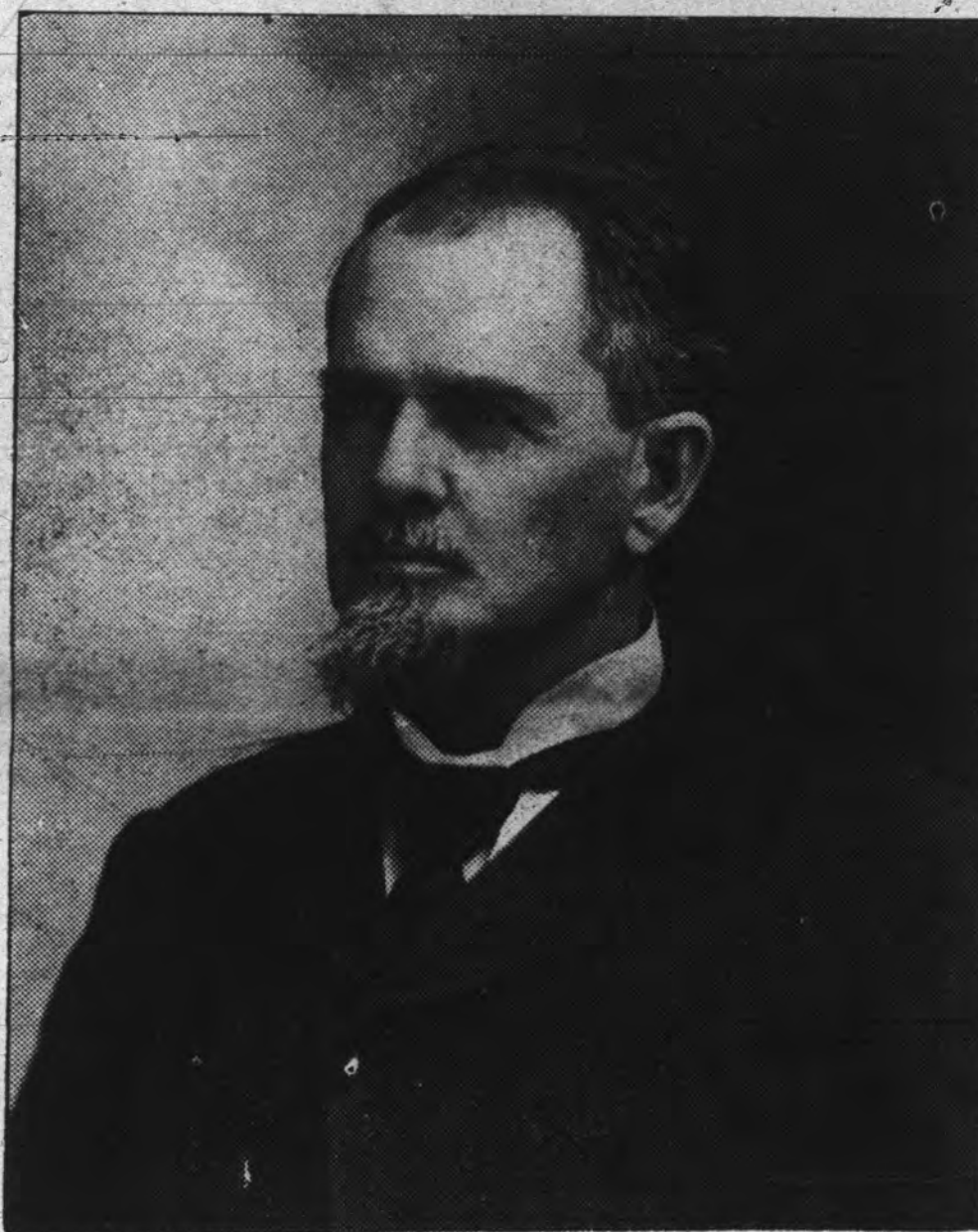
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VOL. 29.

BIRMINGHAM AND MONTGOMERY, ALA., FEB. 12, 1902.

NO. 6.



W. B. CRUMPTON.

In the name of the Baptists of Alabama we welcome our beloved Secretary back home. Hoping his visit to California has been both pleasant and beneficial. We pledge him our hearty support and pray that 1902 may be the best year of his life.

Frank Willis Barnett



Our Sermon.

Church Discipline.

(The following sermon was recently preached by Rev. H. W. Provence, pastor of the Clayton Street church, Montgomery, to his own people. Feeling that the discussion is a timely one, we have requested it for our readers).

Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which the received of us. (R. V.).—2 Thess. iii, 6.

There is deep and widespread prejudice against what is commonly called church discipline. Two reasons for this may readily be found. One is the prevailing humanitarianism of the age. The sense of justice, which in our fathers was perhaps too keen and strong, too little tempered by the spirit of Christian character, has fallen into decline. It is fashionable now to regard the convicted and punished criminal as a sort of martyr. The notion is abroad that evil is only a misfortune, rather than a crime. And so, many people feel that there is something out of harmony with the spirit of Christianity in the punishment of an offending member of the church. This feeling leads them to oppose, tacitly or otherwise, any real exercise of authority by the church over those who may bring reproach upon it. Most people, moreover, fail to recognize the distinction between formative and corrective discipline, "the former," as Dr. Hiscox says, "having reference to culture, training and development according to Christian law, and the latter to the management of difficulties, and the correction of offenses as they arise in church life and practice." Both these forms of discipline ought to be practiced by every church. But it is the corrective discipline that attracts more attention; so that a reference to church discipline generally means the corrective kind. Frequently it means simply exclusion, but of course is entirely too narrow a definition to apply to the word.

The right of the church to exercise a certain degree of authority over its members I suppose no thinking person will deny. It is a right that belongs to every organization of any kind. There can be no real organization without certain rules, certain laws by which it is to be governed. But laws are useless unless there is vested somewhere the authority to execute them. Whether that authority belongs primarily to one, as in the case of the pope and the bishop, or to the few, as in the case of the presbytery, or to the many, as under our own form of church government, authority there must be. Government is impossible without it. Our Lord distinctly recognized the authority of the church over its members. "And if he refuses to hear them tell it unto the church; and if he refuses to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. xiii, 17). Here is a plain implication of the right of the church to expel a member, under certain conditions. It is a right that belongs not to pope or council or "board of deacons," but to the church itself. In the text Paul lays down the command, "Withdraw yourselves from every brother that walketh disorderly." Referring to the

opening verse of the epistle we find that he is writing to the church as such. "Paul, and Silvanus, and Timothy, unto the church of the Thessalonians." There can be, therefore, no question as to the right of the church to withdraw fellowship from members who may deserve such treatment. This being the last resort by which the church may guard its own purity and order, carries with it the right to exercise all minor forms of discipline whereby the same result may be attained.

For we must remember always the object for which this form of authority is exercised. It is not to gratify any personal feeling. It is not to promote any scheme of any clique. This were to prostitute church discipline and make it worthy only of contempt. Its true purpose is two-fold: to preserve the purity of the church, and to reclaim the offender. The first of these objects is frequently overlooked. Many people regard church discipline as properly designed only to recall from their evil ways those who have strayed into heinous sin. But this is a one sided, and therefore incorrect, view. The churches are God's ordained organizations for the spread of his kingdom. They are commissioned to a spiritual work. But this cannot be done by unspiritual people. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men" (Matt. v, 13). It is therefore of great importance to the interests of the Redeemer's kingdom that the churches be kept as pure as possible. The private interests or feelings of no individual, no family, no clique should be allowed to stand in the way of the growth and usefulness of the church.

Now the best way of preserving the purity of the church and at the same time promoting its usefulness is to reclaim the offending member wherever this can be done. So that the proper exercise of discipline is to employ exclusion only as a last resort. Every effort should first be made to recover the one who has gone astray. There may be certain cases in which the good name of the church, its honor and influence in the community, demand immediate exclusion of members guilty of gross sins. But such cases are exceptional. As a rule the church should not withdraw fellowship until it has found it impossible to bring the offender back to his duty.

Of course this is a matter of great delicacy. Much depends upon the spirit in which the work is undertaken. The best intentions of a church may be defeated by harshness, haughtiness or lack of sympathy. If there is a Pharisee in the church, be sure that he is not allowed on the discipline committee. Put him anywhere else, rather than there. Paul exhorted the Galatians: "Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted" (vi, 1). There is the golden rule of discipline. Nowhere is there greater need of gentleness, meekness and patience than in dealing with those who have gone astray.

We have seen now that the church

has the right to administer discipline even to the extent of withdrawing fellowship, in order to preserve its own purity and promote its usefulness. The question then arises, How far does this right extend? Are there any limitations upon it? Each church is an independent body, attending to its own government, and looking to no higher earthly authority. May it therefore make laws to suit itself, and punish anyone who dares to violate those laws? By no means. The church is a divine institution, and it must be governed by the will of its divine Founder, so far as that will can be ascertained. Now the only clear revelation we have of the will of God is the Bible. The principles laid down in the Word of God, and the conclusions which may be fairly drawn from those principles are sufficient to direct the church in the management of its affairs. If we search the scriptures for light on this question of church discipline, we shall find that most of the problems that it presents today had already arisen in apostolic times, and are answered by the New Testament writers. While we do not find express mention there of all the offenses for which a church may properly exclude a member, we do find that several of these are distinctly named.

In the eighteenth chapter of Matthew our Lord describes in detail the method of treatment for private offenses, difficulties between one member and another. "If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses, or three every word may be established. And if he refuses to hear them, tell it unto the church: and if he refuses to hear the church also, let him be unto thee as the Gentile and the publican" (vs. 15-17). Here are three distinct steps in the treatment of private difficulties, and they are to be taken in the order prescribed. First, the person against whom the offense is committed must go privately to his brother and talk the matter over with him alone. How many church quarrels might be prevented, and how much bitterness and heart-burning might be avoided, by the simple observance of this rule. Instead of this, too many people go and pour their tale of woe into the itching ears of gossiping acquaintances, who magnify the injury and fan the flames of passion in a spirit like that of Nero, who set fire to the city of Rome for the mere pleasure of seeing it burn. And the flames grow and spread, sweeping away the peace of human hearts and the happiness of homes and the usefulness of churches, while the devil stands by and gloats over the ruin that is wrought. How long before our church people will learn to obey the Savior's command in this matter? For it is a command, remember, and not merely a piece of advice. Our Lord does not leave it optional with us as to whether we shall take this step to adjust personal difficulties. The injunction comes with all the force of his divine authority. We have no right to disregard it.

But if this effort fails, there is another step to be taken. "Take with thee one or two more, that at the mouth of two witnesses or three every word may be established." Frequently this will succeed where the first effort failed. Deference to the united and sympathetic judgment of one or two wise and impartial brethren may lead to a

settlement of the difficulty. And it is the duty of the one who feels aggrieved to do all he can to accomplish this result.

If the offender still remains obstinate and refuses to be reconciled, "tell it unto the church." Let the matter then be brought formally to its attention, that both sides may be presented and the case decided according to the judgment of the church. This is the highest tribunal. From its decision there can be no appeal. It is therefore of the greatest importance that all the facts should be fully set forth and the verdict be perfectly impartial. If either party refuses to accept the decision of the church, he is insubordinate. Persisting in this course he should be excluded.

I have discussed this particular point somewhat fully because it is one of so great importance. Many churches and many individuals practically ignore our Lord's command, and this leads to confusion and trouble.

The New Testament mentions several other offenses for which a church ought to withdraw fellowship. I shall refer to these briefly. Please understand that, as I have said before, exclusion is the last resort, and should generally be employed only after every effort to correct the offender has failed.

In 1 Cor. v, 11, 13 Paul says, "I write unto you not to keep company if any man that is called a brother be a fornicator, or covetous; or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no not to eat. . . . Put away the wicked man from among yourselves." Here is a command to withdraw fellowship from those who are guilty of immoral conduct. Of course no one will deny the right and duty of the church to do this.

John in his second epistle speaks very strongly to "the elect lady" about how to treat those who have not the teaching of Christ. "If anyone cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." And Paul writes "unto the churches of Galatia," "if any man preacheth unto you any gospel other than that which ye received, let him be anathema" (i, 9). Could we ask any stronger expression? Many people think that it does not make any difference what a man believes, provided he lives right. Paul did not think that way. He realized the vital connection between doctrine and life, and insisted upon soundness on the great fundamentals of the gospel.

The Apostle gives Titus this injunction. "A man that is heretical (or factious, as the margin reads) after a first and second admonition refuse" (iii, 10), and to Romans he writes, "Mark them which are causing divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them" (xvi, 17). Many churches have suffered greatly, and some have been ruined, because they allowed a disgruntled member to stir up strife. Such conduct on the part of a member is treason against the church, and it ought to be promptly and severely dealt with.

There are other offenses which might be included in "disorderly walk" mentioned in this text. But one more demands special notice. I refer to the sin of covetousness, which Paul declares is idolatry (Col. iii, 5). He even goes so far as to say that "no covetous man, which (as he explains) is an idolater,

ath any inheritance in the kingdom of Christ and God" (Eph. v, 5). It is highly significant that in 1 Cor. v, 11 he passes this sin with the worst forms of immorality. Our churches have lost a power by not recognizing this. One reason why many of them are not doing more for the Master is that the sin of covetousness is eating out their heart and life. Our church has taken high ground in this matter; perhaps higher than many others, but I feel sure that a careful study of the scriptures will show that we are fully justified in our position. Some of our own members have perhaps felt that we were not authorized to exclude persons who, though fully able to contribute to the church work, persistently refuse to do so. For this reason I have called special attention this morning to the words of the Bible in reference to this particular sin. Read them carefully, brethren, and you will see that we are right. The fact that our church meets with some opposition from without in its effort to maintain a scriptural standard of discipline will not cause us to recede one step from the position we have taken. If anyone will show us that we are not following the Bible, we will change our method to conform to it. If we have done anyone an injury, we will take it back and apologize. But we know no other standard than the Bible, and we are trying earnestly and patiently and with the utmost kindness to follow that.

Paul and James on Faith vs. Works.

Our good friend, Dr. A. B. Woodfin, for several years pastor of the First Baptist church, Montgomery, now of Hampton, Va., does not write often for the papers, "more's the pity," and you can't very well afford to skip anything you see subscribed with his name. His contribution to an old question, which we reprint from the Religious Herald is an exceedingly well reasoned paper:

The two apostles have the same generic design—viz., to cure self-righteousness; but specifically they deal with different types of this deadly malady. Paul combats, not "Hebrew ritualism," as our brother declares, but the larger evil, legalism—fancied conformity to divine law, moral and ceremonial; work-righteousness, styled by the old theologians, ergism. As opposed to the self-righteousness of the legalists, he puts the God-righteousness which is "through faith in Jesus Christ unto all them that believe." (Rom. iii. 22). To make Paul mean by the term "law," which he so often employs, nothing more than "the Mosaic law of ritualism," is simply to emasculate his grand Epistles to the Romans and the Galatians. James, on the other hand, addresses nominal believers, whose faith is "dead in itself," and hence inoperative—"the antinomian advocates of a mere national faith." What he is combating is dogma-righteousness, styled by the old theologians orthodoxism. Over against this form of self-righteousness he sets the energizing fruit-producing faith.

Now, in dealing with these varying phases of self-righteousness, the apostles do, as our brother avers, "use the same words in different senses." The terms used in common by them are, of course, "justification," "works," "faith." Let us see in what different senses they employ them.

1. Justification. There are various aspects in which to view the subject of

justification; e. g., judiciously, it is by God; meritoriously, by Christ; mediately, by faith; evidentially, by works. Or, to put it differently, the purpose of God is the final cause, and works the demonstrative cause of justification. Paul discusses the subject under the three first aspects. It may be safely said that he does not deal in terms—mark the qualifying phrase, in terms—with the last aspect at all. On the other hand, it is precisely this aspect, this evidential, demonstrative justification, with which the apostle James has to do. This is sufficiently shown by the illustration he employs. Abraham, he tells us, was justified by his works when he offered up Isaac. But the God was pronounced forty years before that time. The fact is recorded in Gen. xv. 6: "And he believed in the Lord, and he counted it to him for righteousness." Forty years after this, when he stood, knife in hand, ready to obey the behest which demanded the immolation of the child of promise, that faith which he had cherished all along found its true development, bore its appropriate fruit, and the previous justifying act of God was, so to speak, vindicated—his justification through faith was justified by his works (cf. Jas. ii:22, 23).

2. Works. Paul, as we have seen, is dealing with the legalist. The works he speaks of, therefore, are strictly works of law. He sets them in antithesis to faith, labels them "dead" works, and teaches explicitly that the conscience needs to be "purged" from them. James, dealing with nominal professors of Christianity, speaks not of works of law, moral or ceremonial, but of evangelical works—works which are the fruit of genuine faith. This again, is clearly shown by his illustrations. The works by which he declares that Abraham and Rahab were justified were not works of law in any sense but purely of faith. Indeed the work which Abraham stood ready to do was forbidden by law. Before that tremendous objection to obedience his faith did not stagger.

3. Faith. The faith of which Paul affirms that it justifies is not the faith to which James denies all saving efficacy. The justifying faith of Paul is a vital holy principle, divinely implanted in the heart, and bearing "fruit unto holiness" in the life. The non-justifying faith of James is a theory, a notion in the head, having no power to sanctify the life. "What doth it profit, if a man say he hath faith, and have not works? Can the faith—that faith—such a faith save him?"

In conclusion, the simple distinction between "faith alone" and "faith that is alone" furnishes a clue by which to unravel the difficulties of the apparent discrepancy we have been considering. Paul said: "We are justified by faith alone—with works." James answers: "Yes, but not by faith that is alone—without works." To which, of course, Paul assents with all his heart.

The foregoing explanation savors much, it must be confessed, of the "Old Theology," but it is hoped that some, at least, of your numerous readers will make no objection to it on that account. Some of us, with the deepening religious experience of advancing years, find ourselves in ever-increasing sympathy with an utterance of the grand old Gladstone: "The old, old story, told of in an old, old Book, taught with an old, old teaching, is the best gift God ever gave to men."—A. B. Woodfin, D.D., in Religious Herald.

Brother Wood's Notes.

Rev. J. L. Thompson passed through the city on the 27th on his way to his new pastorate at Bessemer, Ala. This is an important field where a great work is to be done, and Brother Thompson is a fine pastor, so that both parties are to be congratulated.

Rev. M. Stamps, who recently resigned at Dallas Avenue, Huntsville, has accepted the pastorate near Northport, Ala., and is now on the ground. We commend Mack to the confidence of the good old town and the churches, and wish them well.

Your representative spent Thursday afternoon at Pratt City, where he, aided by Pastor Watson, gathered a large list of subscribers, with promises of others soon. Our very best bow, brethren, and we promise you a good paper. By the way we are delighted with the reports coming from this church.

The First Church, Eufaula, has large congregations and ever increasing membership. They have through the Ladies Aid Society supplementary to the church, raised \$300 with which to buy a new carpet for the church, which has been ordered.

P. T. Flerna, brother-in-law of M. Cody, of Montgomery, accidentally shot himself a day or two since, leaving a wife and six children, members of First Church congregation.

The brethren feel special interest in the Southern Baptist as Brother Barnett is a native and former resident of Eufaula, and is greatly beloved.

The Southside church has no pastor as yet, and there is uncertainty as to whether they will be able to have one.

Last Sunday Amity Baptist church, Clark county, received from Messrs. Thos. B. and John E. Morris, a beautiful Bible and nice lot of hymn books in memory of their father, who was once a loved and honored deacon of that church.

An interesting letter from Bro. J. H. Riffe, formerly an Alabamian, now of Monroe City, Mo., brings the pleasing information that the church of which he is pastor, has had a season of refreshing, in which there were a goodly number of professions of faith.

Bro. J. M. Roden, now of Greenville, Tex., formerly of this State, did the preaching.



A. D. SMITH, President, ROBT. EVANGEL, Vice-President, S. E. THOMPSON, Secretary.

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Correspondence.

Dr. Eager's Letter

Off for Ancient Lands.

Hamburg-American Line,
Steamer "Columbia," Jan. 30, 1902.

Dear Bro. Barnett: Our brave ship is off at last and soon we will be

"Out on an ocean all boundless and free."

One last opportunity we have to send letters back—by the pilot. O the farewell letters and cards that have been written—not a few blotted with tears! My fondest good-byes had all been said, of course, before I came aboard ship. Still never before did I feel more keenly the sense of parting. How sharply past and future seem marked off from each other at a time like this! A Wordsworth might find here, too, in the "recollections" and emotions of such an hour "intimations of immortality." Who has not thoughts in such moments "too deep for tears?"

Thanks to the Board of Trustees, the generous faculty of our "school of the prophets," and an ever kind Providence, I have the opportunity to realize the dream of a life time. Perhaps at no time of my life could it mean so much to me as now. Surely my new work as teacher will be served by it now as it could not be later. I am too well along in years to postpone it—as my good brethren of the faculty recognized. Hence their generous action in voting me the trip, even at the cost of double duty on their part for awhile.

I go, according to plan, immediately to Alexandria, Egypt, touching, of course, at Gibraltar, Algiers and Genoa, and then by next steamer to Jaffa, en route to Jerusalem. I shall reach Alexandria, D. V., Feb. 15th and Jerusalem, Feb. 18th. My address there will be "Hotel Hughes." There I will join Prof. Shailer Mathews' party and be with him in special trips and studies, in Jerusalem and vicinity. Samaria, Galilee, Damascus, Baalbek and Beirut, until about the middle of March. After that we will spend about twelve days in Egypt, going up the Nile to view the wonders of the ancient civilizations there. Then with another party I will return to Palestine for other trips and studies in Southern and Eastern Palestine and Jerusalem until about May 1st. I shall return to Italy then by Smyrna, Constantinople, Greece, etc., and D. V., in July join my brother, John H. Eager, of Balto, for a tour of Europe and the British Isles. Then home next September.

I will let you hear from me as circumstances may suggest and the spirit may move me to write.

How many things one must leave unsaid—even to his dearest ones—at such a time!

"God be with you till we meet again!"
Geo. B. Eager.

Brother Crumpton's Letter.

Dear Bro. Barnett: When I promised Major Harris weeks ago to write something of my trip for the Alabama Baptist, I thought it an easy task, but

I discover my mistake. "Trip Notes" in Alabama, which I have been writing for twenty years, are not hard to prepare. If it is not convenient to write them on the spot, you can carry in your mind the points worthy of mention and write them at leisure; but not so with a trip like this. There is so much to see during the day you do not want to be writing, lest you miss something of interest; if you put off the writing, you are sure to leave out much which would interest the reader. So here I am far out on the sandy plains of New Mexico, where the scenery seems to be unchanged for many miles. I am trying to put together the points I have scored down for my friends in Alabama. We have just passed the 1,200th mile post, just about half the way from New Orleans to San Francisco.

It was very kind of the brethren of the State Board of Missions to give me this month off. Probably, ten years ago, I was given my first vacation of one month. It was a new experience to me. Brethren who had been used to such things volunteered to advise me where to spend it. "Go to Montezuma," said one. "Go to the coast," said another; but I went to my home in Marion, the best spot on earth for me to rest, I thought. Every day my mail was sent me and after a rest of one day, I went to writing letters and in a little while, I found myself planning campaigns and arranging my plans of work for months ahead. In a little while, the month was gone and I returned to the office but little benefited; but I have determined that shall not occur again. I hope I will not receive a business letter for a month. Don't get it into your mind, kind reader, that I am sick or broken down. I am all right—never felt better than I do this morning of Jan. 15th; but I am sure I will be better and stronger after this month's rest.

Last Sunday I spent with my daughter in

NEW ORLEANS.

It was not a day of rest by any means, for the home was ten blocks from the church and I preached for the First church people twice and went to the Mission in the afternoon.

I want to say a word Baptistically: I did not meet the pastors of the other churches; but I was much impressed with what the First church and its pastor are doing. One of the members said to me, "Ours is a church of young people." The enthusiasm of these young people and their splendid organization is bound to tell. If the "Lost Baptists" who are in New Orleans by the hundreds, could be gathered into the churches and harnessed for work, what a power our Baptist forces would be! I want to urge pastors everywhere to write the New Orleans pastors when their members move to the "Crescent City" and ask them to look them up. They ought to look the churches and pastors up, but not many of them do so. But let me begin with my trip.

GEORGE ELY.

of Montgomery, the Traveling Passenger Agent of the Southern Pacific, is one of the cleverest railroad men in all

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the South. I have been telling him of this trip for years. "All right, when you get ready, let me know, and I will load you up," said he, after every talk. Sure enough he did. "Through Story Land to Sunset Skies," is the striking name of a book he gave me. A couple of old travelers who are supposed to have passed this way years ago before there was any thought of a railroad, take a girl and her papa into their party and start for San Francisco on the limited. First one and then the other talks. In those far-off days, they must have camped for months at every point, for they know the history of every section and place of interest.

Their "Limited" seems to have been an unlimited, as to time, for the narrative takes you leisurely from point to point. It is invaluable to the party who takes the trip and I am the only one who seems to possess one in the car.

"Where are we?" "Wonder what there is here?" "I declare it is the driest, dullest trip I ever took." These are some of the expressions I have heard. I haven't got time to tell them about things. I wish I had, for it is such a pity for people to take the long trip and get so little out of it. One old sister, I fear, will worry herself sick.

New Orleans was written up for all the papers last May when the Southern Baptist Convention was held there; so I will say nothing about it, only this: The newspaper men speak with glowing interest of that convention. I doubt if the convention was ever as well treated by the press as there. One of their great dailies is talking of sending a special reporter to Asheville, N. C., next May to wire the proceedings each day.

The great

DRY DOCK,

lately built by the government and brought by sea from New York to New Orleans, was all the talk. "What sort of a looking thing is a dry dock?" I asked one of my friends. "We'll go out tomorrow and see it," was the reply. It's wonderful to think of a machine like that with power to lift the man-of-war, "Illinois," the "biggest vessel in the navy" clear out of the water. "The biggest dry dock in the world," said my friend. It is wonderful how many "biggest things in the world" we meet in traveling. I have passed near "the biggest salt mines," "the biggest hunting and fishing ground," "the biggest

bridge in the world," the "biggest sugar refinery." I don't know how many "biggest things in the world" there are ahead of me, but that dry dock and the battleship Illinois, are big things, for sure.

"NOT ANOTHER BERTH

on the Limited Monday," was the unpleasant news I got at the ticket office two days before I was ready to go. It was a great disappointment. The Limited is made up entirely of Pullman sleepers with a dining car attached. "Seventy-three hours from New Orleans to San Francisco," are the words which I have thought about for three months. Here is a description which charmed me: "Sunset Limited traverses the New Coast Line between Los Angeles and San Francisco, the grandest trip in the United States."

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A place where men smoke, read and rest. The first car of the train. It contains buffet, baths, barber shop, desk, bookcases, books and stationery. Here one may view the peculiar scenery through wide plate-glass windows, tell yarns and enjoy full comfort of an up-to-date equipment. A conveyance worthy of any man's admiration.

Then it goes on to describe in the same style each car: The ladies' parlor car, the sleeping car, the dining car. But I missed it by not engaging a place beforehand. Never mind, next time I'll know better. I lose a day thereby and pay double for a sleeper. Poor comfort, but the best at hand, "an upper berth only to Los Angeles on the regular train is all that is left—nothing to San Francisco," and I jumped at it. An hour later and I would have had to go in the day coach and nod it out. It looks like everybody has taken a notion to travel at the same time; but I learn it is always this way on this road in winter. Through the low lands and swamps and magnificent sugar plantations, the train speeds on its western course. The Teche country through which we go is called the "Sugar Bowl of Louisiana." I wonder that it wasn't put down as the "biggest thing of its kind in the world."

W. B. Crumpton.

Subscribe for the Southern and Alabama Baptist.

A \$100,000 Marble Building.**Grand Ionic Edifice.**

Nowhere in the United States is there a bank building which surpasses in beauty the structure on Twentieth street, in which the Birmingham Trust & Savings Company is housed.

This magnificent Ionic edifice was built for the bank and is the property of the bank. It is to be used exclusively for banking house purposes and was constructed with that end in view. The architects, Charles Wheelock and Harry B. Wheelock, surpassed themselves in the elegance of design and the perfect finish of each detail of both outside and inside construction and embellishment.

The building is Ionic in every column and decorative effect. The very simplicity of its outlines and the massiveness of it plain but inspiring lines and curvatures defies description.

One is especially impressed with the front of the building. The most prominent feature of the exterior is four

tors in the rear. There are two front rooms upstairs and two back rooms. All have the same elegant mahogany finish. The upstairs rooms open on the balconies.

The bank vault is the finest in the South. It has three departments, one for cash, the other for books and the third for safety deposit purposes. The doors opening into the cash and safety deposit vaults each weigh 7,500 pounds, yet are so deftly balanced that a child can turn them on their hinges. The vault is twelve feet wide, twenty-two feet long and eleven feet high. Its bottom is made of sixty-pound railroad iron interlaced, upon which is twelve inches of concrete, followed again by one and one-half inches of Crome and Bessemer steel. The sides and the top are made of Crome and Bessemer steel also one and one-half inches thick. Each door is time-locked twenty-two times with as many bolts. In the safety de-

The Bible Class Quarterly

This Quarterly has met with a reception beyond our expectations. One Superintendent ordered 180 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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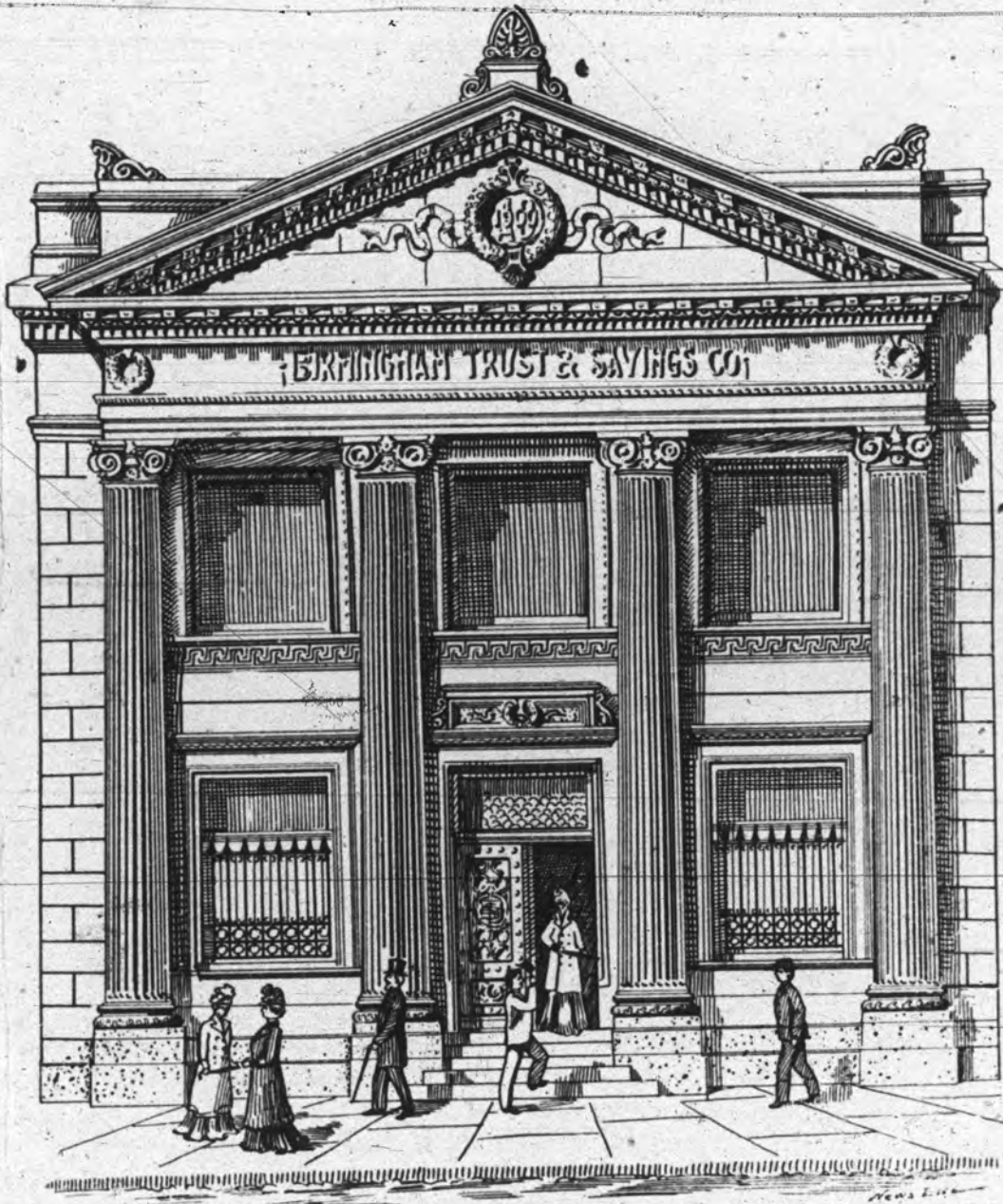
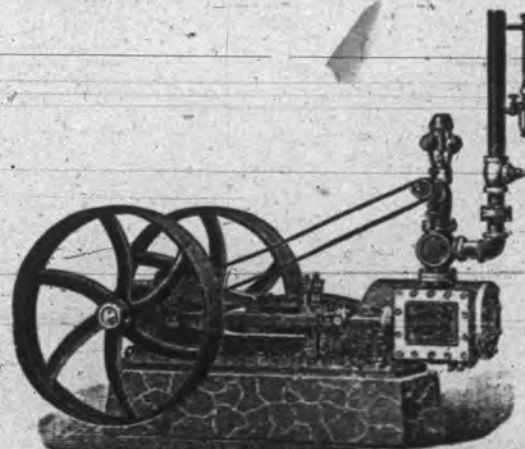
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THE MARBLE BUILDING.

Erected at a cost of \$100,000 for the exclusive use of the Birmingham Trust and Savings Company.

Georgia marble pillars, each twenty-five feet high and three feet in diameter.

The bank is entered through heavy bronze doors, which open into a marble lobby. The wainscoting of the lobby, as everywhere else, is of gray Tennessee marble, the floors being of the same material.

The ceiling is thirty-five feet high. This elevation imparts to the interior a magnificence that could not have been afforded in any other way. In the center of the ceiling is an ornamental glass sky-light.

All the furniture is in mahogany and this wood is used for wainscoting in the offices of the president and board of directors and the other rooms. The office of the president is in front on the ground floor and that of the direc-

posit vault there are 1,375 boxes and in the money vault there are special cash chests made of burglar proof Crome steel. The ornamentation of the vault is simple but rich. The prevailing coloring is a light gray with bronze trimmings.

The building and fixtures will have cost the Birmingham Trust and Savings Company something over \$100,000, which in itself is proof of the elegance of the structure. Having been built exclusively for bank purposes not a detail which could add to the conduct of the daily routine of a banking business has been omitted by the architects and builders. Everything is massive and elegant. Well-traveled persons, who have seen the most magnifi-

(Continued on page 9).



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PAUL F. DIX, Editor B. Y. P. U. Department of SOUTHERN AND ALABAMA BAPTIST.

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

B. Y. P. U.

Sunday, February 9th. **PRAYER MEETING.** Topic, "The Pathway of Peace." John 14:27. Isaiah 26:3. Ps. 119:165.

DAILY BIBLE READINGS.

Monday, February 3. Roman 5. Source of the best peace (vs. 1). Compare II Cor. 5:18.
Tuesday, February 4. Romans 6. Free gift of God is eternal life (vs. 23). Compare John 3:16.
Wednesday, February 5. Romans 7. The law of sin and the law of God? (vs. 25). Compare Rom. 8:2.
Thursday, February 6. Romans 8:1-17. Who are the sons of God? (vs. 14). Compare Gal. 3:26.
Friday, February 7. Romans 8:18-39. "Who shall separate us from the love of Christ?" (vs. 35.) Compare Rom. 8:38, 39.
Saturday, February 8. Romans 9. God's mercy behind our salvation (vs. 16). Compare Eph. 2:8.

THE DEBT.

We trust that the Unions which have not as yet taken any action in regard to a contribution for the debt will do so as promptly as possible and send it in. We know of several Unions which have not done so yet but expect to. We feel sure that the small amount pledged will yet be raised. Let us hear from you.

THE STATE CONVENTION.

Although the Collinsville Convention is still six months off, we are having some inquiries in regard to it, and we are glad to note the interest that is being taken in it. It is not too early to begin to lay plans for it and we trust it will be taken up in a definite way by all the Unions. The local Unions can make no better investment than in insuring the attendance of at least one or two delegates, by paying all or part of their expenses to the convention. All who attended the LaFayette Convention last year know this to be true. Had every Union in the State been represented at that meeting the work would have received an impetus which would have been felt in every church which had a working Union in it. These State gatherings do a great deal of good and it is proposed to make the one which is to be held at Collinsville in July the best ever held in the State. Let the young people begin to think of it and plan and work for it, and all together make it a great meeting.

CULTURE CLASSES.

How many Unions in the State are taking any or all of the Christian culture courses? We want all who have such classes at work to give the other Unions the benefit of your experience. Each set of workers have different ideas and all will learn more of practical working methods. Tell us what your class is, how it is managed, how you keep up attendance and study, what you are studying, in fact all that you are doing in this branch of the work. It will do you good to tell about it and others workers good to hear about it. Let us have an exchange of working methods in the department that will be an improvement on anything we have ever done. Let us hear from you.

A PRAYER.

Oh, God, as I do tread today

The path that Thou hast willed,
Whether it be by troubled sea,
Or by the waters stilled;
Guide Thou my feet,
Lest I should seek the pastures green.
For I, Oh, God, ask not to tread
Where only the sun shines bright,
But when the way seems rough today,
And shadows fall like night,
Take Thou my hand
Lest I should falter neath the cross.
—Catherine Caurie.

**REPORT OF MINISTERIAL CLASS
OF HOWARD COLLEGE FOR
JANUARY.**

	No. Sermons Preached.
W. R. Adams	8
Ross Arnold	6
F. Banard	4
J. A. Beal	6
P. C. Barkley	7
M. H. Crutcher	3
J. O. Colley	3
W. A. Darden	1
W. T. Davis	4
T. G. Fenn	1
F. H. Fainington	6
A. J. Gross	1
J. L. Jackson	4
O. P. Langston	2
T. V. Neal	8
T. D. Ray	4
D. Z. Woolley	1
Total	79

SEMINARY NOTES.

By C. W. Mathison.

Your first issue met a cordial welcome at the hands of the Alabamians in the Seminary. The face of the paper makes friends at first sight. The prayers and good wishes of the brethren here will be with you now, and later this sympathy will ripen into practical activity in behalf of the paper.

The Alabama friends of Dr. Geo. B. Eager will be interested to know that he has completed his arrangements to take a trip to Palestine in the spring. His work will be carried on by the other members of the faculty. His absence will cover a period of several months. Dr. Eager is here, as he was in his pastorates, a very popular man. He has a warm place in the hearts of the student body and faculty. Their prayers and good wishes will accompany him on his tour of the Holy Land.

Brother George, who was absent for several weeks on account of sickness, has returned and resumed his work in the Seminary.

We are now in the midst of the examinations. The term just closing has been marked by close, hard work in the school.

Bro. T. V. Shoemaker, of Decatur, is finishing his third year. As soon as practicable after the expiration of the present session he will go as a Missionary to Japan. He has already sent in an application to the board and is making his arrangements with this end in view. Brother Shoemaker is adapted for this work. He has especially prepared himself for the labors of this field and will go into the work with a consecration and earnestness which will make him, in God's hands, an instrument for great good.

Bro. S. A. Cowan will finish his third year with this session. He is a South Alabama contribution to the ministry of our denomination. In his three years stay here Brother Cowan has made many friends who will attend his course in the ministry with their prayers and the wish that the Lord may give him many years of usefulness, sweetened with sacrifices for the Master's sake and the consciousness of the Master's presence and approval.

Bro. H. W. Fancher is the other member of the graduating class who will go into the active work of the ministry at the close of this session. He has made a good record in the Seminary and will do gratifying work in the field when he has left here.

I was struck with Brother Crumpton's observation about the fidelity of the old students to the Seminary—a remark made by him in the Alabama Baptist a few weeks ago. It is true that the Seminary is coming nearer the heart of the churches everywhere. It's students can but recall with grateful emotions the profit reaped from the loving helpfulness of the faculty and brethren here. The Baptist press and the Seminary are closely connected with its life. The fidelity of the great body of Baptists to the one and to the other reveals the vitality and prayers of the denomination.

A B. Y. P. U. has just been organized at Tallassee with Bro. A. C. Turndall as president. We expect to hear something from them soon.

An encouraging report comes from the Union at Auburn, of which Clay I. Hudson is president. They are doing good work.

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LIKE A GREAT RAILWAY

With its branches running in every direction, are the arteries and veins that convey the blood to every part of the system. A cold, sudden changes exposure, may cause poisonous acids clog the circulation and then come rheumatism. Beware! If you value your life remove the obstruction with Dr. Drummond's Lightning Remedy. Send \$5 to Drummond Medicine Co., New York, and they will send you large bottles by express, enough for a month's treatment—with full special directions. Agents wanted.

SOUTHERN RAILWAY.

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

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

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

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

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

For detailed information call any agent of the Southern Railway.

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

WHEN THE HEART IS AFFECTED

By rheumatism or any of the muscles near the organ, it is like tampering with an electric wire, for death may come at any moment. If life is worth it, do not hesitate, but get Dr. Drummond's Lightning Remedy. Send \$5 to the Drummond Medicine Co., New York, and they will send you two large bottles, enough for a month's treatment by first express. It is not as quick electricity, but will save your life you take it in time.

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. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.

OBITUARIES.

IN MEMORIAM.

George Lawrence Crotly was born August 11, 1897, and died November 18, 1901. During his brief life he was the light of the home to which he came. Devoted parents laid the richest treasures of their hearts at his little feet and four loving sisters served him faithfully, and sacrificed willingly and gladly that his suffering might be alleviated.

A kind heavenly Father in stooping earthward to gather his little child to his loving breast let his shadow fall upon his earth-children, but it is Thy shadow, dear Lord, and though it is dark we know that Thou hast been with us for Thy love comforts our hearts even in this affliction.

God gave this beautiful and bright little flower to earth but four short years, but we would not have missed the fragrance and sweetness of his visit that we might have been spared the pain of parting with him. The Lord gave—we see and know and understand the blessings of His gift—and the Lord hath taken away, and as we look up with breaking hearts, through blinding tears, the sunlight of God's love and mercy floods our souls, and the rainbow of hope spans the clouds as we trustingly say, "Blessed be the name of the Lord."

January, 1902. A Friend.

FAUSETT.—On December 27, 1901, the Roanoke Baptist church and the good people of Roanoke, Ala., felt keenly the loss which came to them through the death of Sister Martha Fausett. This most excellent and godly lady and mother was the wife of Bro. Samuel Fausett, known more generally and dearly among his brethren and neighbors as "Uncle Sammie." He lived to a ripe old age and died some five years ago; he is remembered by all who knew him as being a most wise and godly man; one of the most influential citizens of his time and community. We often hear persons say: "Uncle Sammie used to say so and so." One of the greatest testimonies to the sterling worth of both Bro. and Sister Fausett is the noble family which the reared and left as second blessings to more than one community. Sister Fausett lived to be three score years and ten and five days. She was not only a model mother, but a model step-mother; this was seen in the beautiful devotion to ten of her own children, which scarcely surpassed that of her step-children. How her sufferings made prominent those sweet graces, love, joy, peace, long suffering, kindness, goodness, meekness, which are never so beautiful as when they adorn a godly personality! Sister Fausett believed in good religion in the home and good learning in the school. Her pastor felt that he was blessed every time he visited her. Truly to know her was to love her, for she had a magnanimity of soul; a profundity of wisdom, a catholicity of spirit that radiated the sweet sentiments of love, of fidelity, of friendship, of conscience, of aspiration, of hope, of faith, of devotion and reverence to such a degree that those in her presence thought of the "city far up in the sky."

Her Pastor.

Roanoke, Ala.

H. C. R.

RESOLUTIONS OF RESPECT.

Whereas, The hand of God has been laid on the family and the hearts of our esteemed schoolmates and friends, Ed-

ward and James Day, by taking away their beloved father, therefore,

Resolved, First, That we, the members of the Y. M. C. A. of Howard College, hereby extend to them and their mother our sincere condolence and sympathy in this, their great bereavement.

Second, That their father and mother greatly endeared themselves to us while attending their sick son, when their father's last illness was contracted.

Third, That we will pray our heavenly Father to comfort them as we can not, and guide the dear boys into paths of usefulness.

Fourth, That these resolutions be published in the Howard Collegian and the Southern and Alabama Baptist.

J. O. Calley,

W. T. Davis,

T. J. Webb,

Committee.

MRS. I. A. WHITE.

Died, in Dothan, Ala., December 18, 1901, Sister Ella White, wife of Rev. I. A. White (my former pastor and friend). Sister White leaves a loving husband, one son and five daughters to mourn her sad loss.

Her sudden death was a great shock to her devoted family and many friends. The two oldest girls being at the Judson, failed to get home until after their mother's death. Surely "God's ways are not our ways." As a wife and mother she was so true and devoted that her absence from that home seems impossible. But though she is gone and the home is desolate indeed, her work there will live forever in the characters of her children she has so nobly built. She was the magic star of an ideal, happy home. Oftimes have I stolen into this happy family circle and found it a haven of rest for body, mind and soul. She was truly a home maker after God's own kind. And yet her husband's work and her Master's work was her best interest. She formed the first Baptist Woman's Mission Society in Dothan. It stands a memorial to her devotion and self-sacrifice. Being sensitive and shrinking to a painful degree, she only took up "out side work" when she saw it necessary for the cause of Christ. The least discordant jar in her husband's work was a shock to her sensitive soul, and she suffered much of which the world never knew. But she took all things to God in prayer and lived a brave and happy life, full of gentle service and happy sacrifice. She was the best friend I ever had; one of those sweet, deep natures whom to know is a happy privilege. How many there are today who, with her loved ones, will rise up and call her blessed. But her left hand never knew what her right hand did. She was gentle, unobtrusive. Hers was an intensely earnest life. Few have appreciated the value of time so much—none more than she—hence she accomplished a vast deal of work in her few short years. We who are left behind and miss her accustomed serving, realize how much her blessed hands found to do. But it was not how much but how well she labored that was most impressive. Yes, hers was an intensely earnest life, and it was a life of beautiful grandeur. When we look back over some of the battles she fought, we realize full well that, "In her grave a conqueror lies." But it is ended now. The gentle, earnest, joyous life is finished and complete. The earthly home

(Continued on page 15).

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Southern and Alabama Baptist

ORGAN OF THE

1st State Convention of Alabama.

RESOLVED That we heartily endorse our State or the ALABAMA BAPTIST, and earnestly recommend it to our people.—[Resolution adopted by the 1st State Convention at Gadsden, November 10, 1902.]

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REV. S. M. PROVENCE, D.D., Associate Editors
JOHN V. DICKINSON, Business Manager
W. T. BARNETT

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

I have up to date put about \$12,000 cash into the paper and my expenses are nearly \$1,000 a month. This means I will have to face a large deficit at the end of the year, but I have made up my mind to try and give the Baptists of Alabama a paper that will be worthy of their loyal support even if I lose several thousand dollars in 1902.

But brethren, there isn't any use of my losing much if you will give me your active and sympathetic support. There are dozens of preachers, colporters, church clerks, Sunday school superintendents, and laymen who could with a little effort put the paper into the homes of a large part of the Baptists in their community.

My expenses are very heavy. I have put them down everywhere it has been possible, and am using every means at my command to make the paper pay its way. I could spend less on it and get a dividend every month, but my desire is to keep it up to a high standard and improve it from issue to issue. I don't want to spend less on the paper. It is my wish to spend more, but I can only do it by having the Baptists throughout the State actively at work for it.

Now I can't keep close watch out on the entire field because I am working under tremendous difficulties trying to get things in the office in shape. I appeal to the brethren throughout the State to come to my help and make it possible for me to publish a paper that will be a source of pride to the entire denomination.

Every mail brings me encouraging words from some big-souled brother or warm-hearted sister. I don't know what I would do if sympathetic letters should cease to come my way. Sometimes these letters bring checks, sometimes they reach me from those who

say, "we are unable to even subscribe for your paper, but we are praying that the Lord may guide and richly bless you." I am beginning to realize how dependent an editor is on his friends. A "friend" doesn't necessarily mean one who can render financial assistance, for oftentimes one's best friends can only give sympathy. I need both kinds and am grateful that the Lord is supplying my need.

Frank Willis Barnett.

Rev. S. M. Provence, D.D., the Associate Editor in charge at the Montgomery office, has been seriously indisposed for the past ten days, but we are glad to state is now rapidly improving.

God has nowhere made correctness of opinion or faultlessness of conduct a condition of salvation. Belief in the Lord Jesus Christ is "unto righteousness," and the love of truth, but it does not destroy our earthly limitations.

We give to our readers with pleasure Dr. Eager's first letter of a series he is to furnish us about his trip. They will join us in praying for him a pleasant and profitable trip and a safe return. No people will follow Dr. Eager with more of affectionate interest than the Baptists of Alabama.

Bro. Crumpton tells us about his second trip across the continent. This letter is but the first installment. Others are to follow, and that means that our readers will watch the paper with eagerness. We all love Bro. Crumpton, and, besides, he tells his story well always.

Why do the secular papers almost invariably speak of the representative of the Pope residing at Washington as the "Papal Delegate to Washington," as though he were an accredited Minister to our Government? It is a misleading and mischievous practice. Cardinal Martinelli holds no diplomatic position. He is simply a delegate to the Roman Catholics of the United States.—Examiner.

Perhaps the Examiner knows more about this than his question implies, but the point is well taken. The "secular" press reports concerning "papal" affairs appear to be very carefully censored. Can our able and wide-awake New York contemporary tell what connection there is between the Associated Press and Cardinal Martinelli?

Norman McCloud was a busy pastor. In the following words, which are now going the rounds of the religious papers, he gives an experience common to conscientious pastors everywhere:

"My life is not what I have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what I cannot do. So I desire to be led,

and not to lead—to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His kingdom, than I would have done in any other way. I am sure of that."

God's Gifts.

Some years ago a good brother in Virginia said to us, "God has given us a most excellent preacher and pastor." An aged minister standing by asked this question of the brother who was extolling his pastor, "Well, now, what are you going to do with him?" That question has often recurred to my mind. Ministers are God's gifts to the churches and this view presents a serious problem for the churches to solve. What shall we do with these gifts of God? This question rightly answered will go far toward settling many of the perplexing questions which face the church. The gift of a God called ministry was "for the benefit of the saints unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." Paul teaches here that the ministry is God's great means to the glorious end to which he has predestined his people; namely, conformity to the image of His Son. The glorious end in view but increases the responsibility attendant upon the bestowal of these gifts.

WHAT SHALL WE DO WITH THEM?

First. Receive them thankfully. Jesus made a proper reception of his ministry of much importance—"He that receiveth you receiveth me. Whosoever will not receive you * * * shake off the dust of your feet."

Second. Honor them as God's gifts. A distinguished brother in a recent issue of the Religious Herald raised the question whether the recent death of men entering ministry may not be due to a waning of proper esteem for the ministry. In other words, does God withhold his gifts because they are not appreciated?

Third. Having a proper appreciation of them, make the most of them; i. e., use them to the best advantage, by putting them in a position through a thorough training, etc., to be most effective in service. The gift of a minister to a church is a great favor bestowed, and brings with it the duty of making the most of him. Jesus spent three and a half years training the men whom he had called. Should not our churches follow the example of our Lord in the matter?

Now in making the most of our Baptist ministry in Alabama there are three classes to deal with, the young minister just entering the work and for whom the denomination provides help through the college and the seminary; the uneducated brother who has family responsibilities and therefore cannot go to college, and for whom the denomination provides through the same board training in the ministers institutes held throughout the State; the trained minister to whom the same debt is due, though the coin in which it is paid may be somewhat different. Our people have not as yet fully realized their responsibility on this line; but brethren, you owe it to the ministry, you owe it to yourselves and your children, and to the world, and to God to put every minister in that po-

sition where he will be most valuable as a minister. Dear brethren, discharge that debt in part at least by sending a good contribution to Dr. C. C. Jones at East Lake, for ministerial education and institute work.

Foreign Missions.

The Foreign Mission Board has granted Dr. T. W. Ayers permission to buy a house in Hwanghien, China, which will be used by him for a home and dispensary. Dr. Ayers needed this house very much. It will likely cost about \$2,500. We hope some who love Dr. Ayers and his great work will help to pay for this place for his home and for his dispensary. The Foreign Board needs help now for the enlarged work which has been undertaken. Bro. Willingham, the corresponding secretary of the Board, at Richmond, Va., will be glad to confer with any one on the subject.

Rev. J. L. Thompson, D.D., preached his first sermon as pastor of the Bessemer Baptist church on the first Sunday morning. In the evening an enthusiastic welcome service was held in his honor at the Methodist church, at which Rev. Geo. W. Read, the Methodist pastor, Rev. E. N. Craig, the Presbyterian pastor, and others made addresses. Dr. Thompson is worthy of all the honor they can pay him, and his loyal and brotherly heart will respond in full to all such expressions of fraternity from the Baptists and other Christians of Bessemer. He is a noble brother and he comes to a noble church. We rejoice to have him so near. Come in to see us often, Bro. Thompson.

BRO. CRUMPTON RETURNS.

Sausalito, Cal., Jan. 30, 1902.
Dear Bro. Barnett: I leave Saturday 1st, for Los Angeles, taking the train there on Tuesday morning for New Orleans. Will probably reach Montgomery on February 10th. I have had a great time. Hope I may be able to do more and better work by the rest I have had. It was a long while before the new Alabama Baptist reached me. When it came, it was like a letter from home. I like it; but you must be patient if we old people complain a little and sigh for a sight of the old heading. Doubtless we will come to love the new paper as well and look eagerly for its coming each week.
W. B. Crumpton.

TEN POINTS ON BAPTISM.

- Rev. W. W. Lee.
1. "With (in) water." Matt. iii, 16; Mk. i, 8; Acts i, 5.
 2. "Much water." Jo. iii, 23.
 3. They went to the water, the water was not brought to them. Matt. iii, 13; Mk. i, 5; Lu. iii, 7, 12; Jo. iii, 23.
 4. Done "in the river." Mk. i, 5.
 5. "They went down into the water." Acts viii, 38.
 6. "Buried by baptism." Rom. vi, 4; Col. ii, 12.
 7. "Planted in the likeness of His death." Rom. vi, 5.
 8. Raised—"are risen." Col. ii, 12; iii, 1; Rom. vi, 4, 5.
 9. "Coming up out of the water." Mk. i, 10; Matt. iii, 16.
 10. "One baptism." Eph. iv, 5.

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(Continued from page 5.)

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RESOURCES.

Loans and discounts.....	\$1,352,527 00
Overdrafts	668 37
U. S. and other bonds.....	81,799 70
Real estate, furniture and fixtures	103,555 11
Due from banks and bankers \$823,110 33	
Cash in vault..	302,017 52
	<hr/> 1,125,127 85

\$2,663,678 03

LIABILITIES.

Capital stock	\$ 500,000 00
Surplus	75,000 00
Undivided profits	66,045 60
Dividends uncalled for....	267 00
Certified checks\$ 850 00	
Due to banks and bankers 220,914 66	
Individual deposits	1,800,600 77
	<hr/> 2,022,365 43
	<hr/> \$2,663,678 03

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.

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	Jan. 10th.	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 65pm	
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 30am	
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. Luverne	5 25pm	11 00am		
Lv. Abbeville Junction		11 05am		
Ar. Abbeville		12 35pm		
Lv. Climax		2 40pm		
Ar. Chattahoochee		4 55pm		
Going West	*65			-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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Third Quarterly Report of Treas'r Central Committee.

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Bessemer.	
L. A. S., Miss Kelly	\$ 6 25
" Home Missions box	44 00
" Orphanage	19 00
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Sunbeams Ch. Jacksonv'e, Fla	10 00
Belle Ellen.	
L. A. S., Howard College	201 00
	\$ 282 25

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Livingston.	
W. M. S., Xmas offering	\$ 23 00
" Miss Kelly	5 00
" State Missions	10 00
" Orphanage	31 50
" Cuba.	
" Xmas offering	11 00
" Demopolis.	
" Miss Kelly	3 75
" Home Miss. box	29 00
" Orphanage	20 00
	\$ 133 25

BETHLEHEM ASSOCIATION.

Belleville.	
Sunbeams Xmas offering	\$ 4 35
	\$ 4 35

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L. A. S., Home Missions box	\$ 50 00
" Xmas offering	1 62
" Foreign Missions	20 00
" Dothan.	
" State Missions	10 00
	\$ 81 62

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" Home Missions	2 00
" Sunbeams Foreign	
Missions	85
" Evergreen.	
" Miss Kelly	6 00
" Xmas offering	5 00
" Home Missions box	42 20
	\$ 66 30

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W. B. U., Home Missions box	\$ 120 00
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Pastor's Aid Home Miss. box	19 00
Pastor's Aid, Canton Home	25 00
Sunbeams, Home Miss. box	43 00
South Side.	
L. C., Miss Hartwell	20 00
" Xmas offering	5 50
" Merrey Home	3 00
" Industrial School	2 50
Sunbeams, Xmas offering	11 35
Sunbeams, Gift, Miss Hartwell	5 00
Pratt City.	
L. A. S., Home Missions box	\$ 65 00
Sunbeams, Miss Kelly	2 50
Trussville.	
L. A. S., Home Missions box	\$ 40 00
" Miss Hartwell	2 50
" Xmas offering	5 60
" Orphanage	21 40
East Lake.	
" Home Missions box	105 00
" Miss Hartwell	10 00

" Xmas offering	4 00
" Mrs. McGaha	10 00
" Church Aid	8 75
" Orphanage	20 00
Woodlawn.	
" Miss Hartwell	6 25
" Xmas offering	4 25
Avondale.	
" Xmas offering	4 45
" Miss Hartwell	5 00
" Home Missions	2 50
Salem.	
" Church Aid	9 70
Ensley.	
L. M. S., Miss Kelly	7 50
" Miss Hartwell	10 00
Fountain Heights.	
L. A. S., Home Missions box	39 00
" Miss Hartwell	5 00
" Xmas offering	3 45
Powderly.	
" Xmas offering	65
New Prospect.	
" Miss Hartwell	5 00
Shades Valley.	
" Xmas offering	1 25

CALHOUN ASSOCIATION.

Anniston, Parker Memorial.	
W. M. S., Miss Kelly	\$ 20 00
" Canton Home	25 00
" Home Missions box	107 73
" Gift, Miss Kelly	10 00
Y. W. M. S., Orphanage	20 00
Missionary Jewels Orphanage	15 00
Missionary Jewels, Foreign M	1 00
Kings Sons, Foreign Missions	75
Kings Sons, Church Aid	4 05
Kings Sons, Orphanage	4 35
Jacksonville.	
L. M. S., Xmas offering	7 12
Y. L. M. S., Home Miss. box	66 50
Piedmont.	
W. M. S., Foreign Missions	7 81
Harmony.	
" Orphanage	35 00
Rembert.	
Sunbeams, Miss Kelly	1 19
" Home Missions	1 00
	\$ 333 95

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Thomasville.	
Sunbeams, Xmas offering	\$ 5 00
	\$ 5 00

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Dadeville.	
L. M. S., Home Missions box	\$ 40 00
	\$ 40 00

EUFULA ASSOCIATION.

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W. M. S., Miss Kelly	5 00
" Foreign Missions	10 12
" Home Missions	2 45
" Church Aid	3 50
Clayton.	
" Miss Kelly	4 75
" Home Missions box	31 68
" Church Aid	10 00
" Orphanage	4 50
Mt. Andrew.	
" Home Missions	3 24
" Church Aid	15 00
	\$ 90 24

(Continued on page 11).

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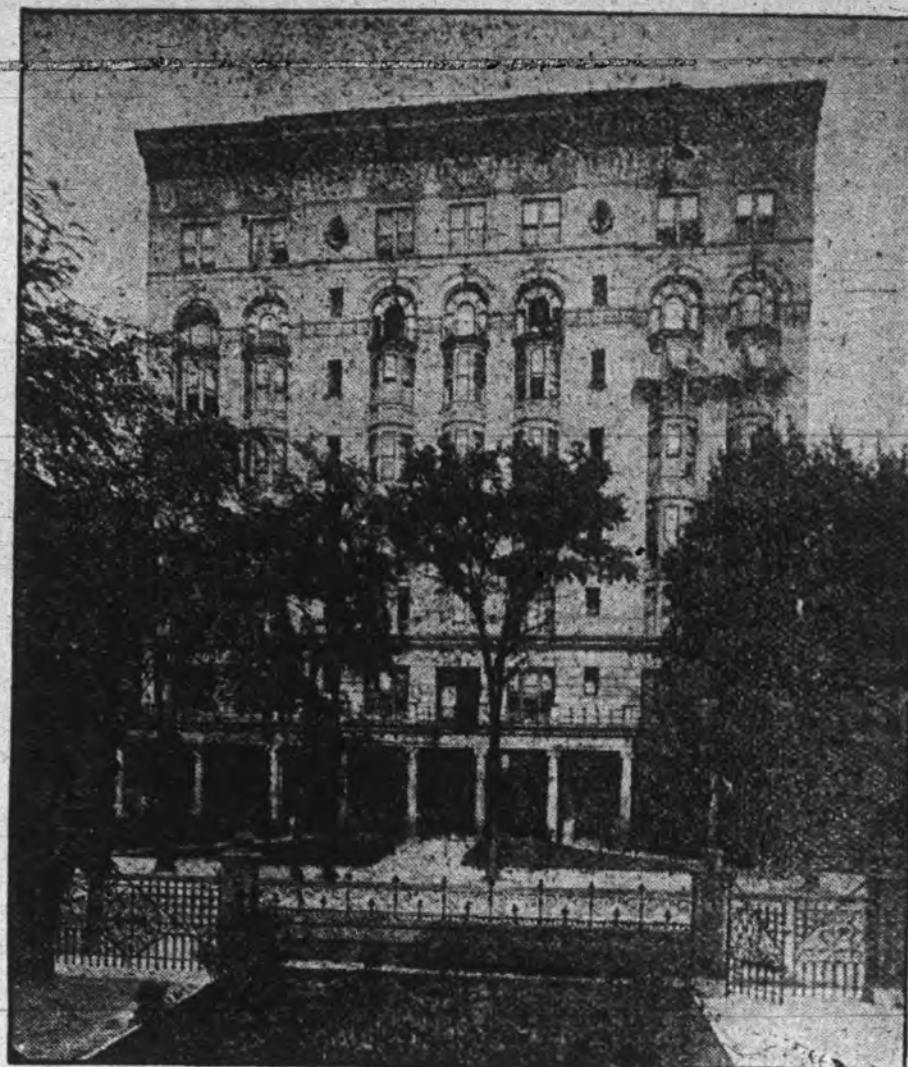
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(Continued from page 10).

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\$ 3 85

MUSCLE SHOALS ASSOCIATION.

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MONTGOMERY ASSOCIATION.

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W. M. S., Miss Kelly\$ 30 00

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" State Missions 26 85

Y. L. S., Home Missions box.. 117 00

" Church Aid 153 00

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W. M. S., Home Missions box. 50 00

" Xmas offering 13 25

" Miss Kelly 5 00

L. A. S., Orphanage 18 00

South Church.

Sunbeams, Xmas offering 5 00

West End.

W. M. S., Church Aid 7 50

Lownshoro.

" Miss Kelly 5 00

" Orphanage 5 00

Wetumpka.

" State Missions 4 00

" Church Aid 2 00

Prattville.

" Miss Kelly 10 00

" Xmas offering 5 00

" Home Missions box 71 00

Ft. Deposit.

" Xmas offering 5 70

\$ 547 10

PINE BARREN ASSOCIATION.

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" Church Aid 141 50

" Orphanage 12 00

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W. M. S., Miss Kelly\$ 5 00

" Home Missions 5 00

" Orphanage 5 00

" Church Aid 156 50

\$ 171 50

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W. M. S., Miss Kelly\$ 2 40

\$ 2 40

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Selma, First Church.

L. A. S., Charity 7 00

Sunbeams State Missions 410 45

Selma, Second Church.

" Orphanage 2 00

Baby Branch Orphanage 1 00

W. M. S., Miss Kelly 5 00

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" Foreign Missions 5 00

" Orphanage 27 32

" Church Aid 257 80

\$ 361 32

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L. M. S., S. S. Board box\$ 55 00

Auburn.

Sunbeams, Canton Home 1 00

" Gift, Miss Kelly ... 1 00

" Foreign Missions ... 1 00

" Orphanage 8 00

\$ 66 00

UNION ASSOCIATION.

Carrollton.

Sunbeams, Church Aid 6 00

" Orphanage 7 50

\$ 13 50

ZION ASSOCIATION.

Floral.

L. A. S., Home Missions\$ 2 20

Sunbeams, Home Missions ... 15

\$ 2 35

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Amount contributed by Ladies So-

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Foreign Missions\$ 458 45

Home Missions 43 09

Home Missions boxes 1,335 36

State Missions 263 85

Sunday School Board box.... 55 00

Orphanages 246 17

Church Aid 873 25

Charity 116 29

Total by Ladies Societies..\$3,391 27

Amount contributed by Sunbeams

Boards:

Foreign Missions\$ 40 39

Home Missions 3 35

Home Missions box 43 00

State Missions 420 45

Orphanages 42 85

Church Aid 10 05

Charity 6 00

Total by Sunbeams Board..\$ 566 09

Grand total\$3,957 36

Respectfully submitted,

Mrs. George M. Morrow,

Treasurer Cen. Com.

Birmingham, Jan. 1, 1902.

Y. W. C. A. MEETING.

Following the custom of past years, the American Committee of Young Women's Christian Associations will hold during the summer of 1902, four conferences for young women. The Pacific Coast Conference will be held at Capitola, Calif., May 16-26, for the young women in the colleges and in the city associations of California, Oregon, Washington, Idaho and Nevada. This conference was attended last year by one hundred and twenty-six women. A conference for the women of the South will be held at Asheville, N. C., June 13-23. The young women from the colleges and cities of the Middle West will meet at Lake Geneva, Wisconsin, Aug. 22-Sept. 2d, instead of the former dates in July. This conference was established ten years ago, and last summer had an attendance of five hundred and twelve. The American committee has formerly had its conference for eastern women at Northfield, Mass., in connection with those established by Mr. D. L. Moody. This year the committee will hold its eastern conference at Silver Bay, Lake George, June 27-July 7th. This date being two weeks earlier than usual makes it possible for many college women to come who have been unable to do so in past years. Everyone who has attended these gatherings and has heard the addresses given by such persons as Mr. John R. Mott, Robert E. Speer, Dr. Charles Cuthbert Hall, Dr. W. W. White, Dr. and Mrs. Howard Taylor, Rev. G. Campbell Morgan, Rev. Charles Erdman, Mrs. Margaret Sangster and Miss Isabelle Thoburn, will appreciate the spiritual stimulus which comes from these meetings. The strong Christian work in the colleges and cities throughout the year, the increasing interest in Bible study and missions, bear witness to the importance of these gatherings. A cordial welcome is given to the public interested in the Christian development of young women to attend these conferences. Full particulars may be obtained from the American Committee of Young Women's Christian Associations, 1312 Champlain Building, Chicago.

QUESTIONS.

What is the duty of "Shut-ins" towards the church? And how can that duty be best performed? Also what is the duty of the church and pastor towards "the Shut-ins?"

The work done by and for the "Shut-ins" may be made one of the most delightful features of church life. Those who are unfortunately shut into the narrow walls of a home or a boarding place should never have cause to feel neglected or forgotten by the church. Neither should they allow themselves to be shut out from the love and sympathy of their spiritual brothers and sisters. They should occasionally send messages expressive of prayerful and loving interest in the welfare of the church, to be read at some prayer meeting. If able, they should be regular contributors to the church. The conditions being favorable, some might aid the sewing society in making fancy articles for sale, or in sewing for the needy. Others might write letters to "Shut-ins" and thus trying to cheer their fellow-sufferers cheer themselves. They should see the pastor in their homes as often as consistent with his other duties, and in the course of the year should also meet a large number of the church members. A prayer meeting or a quiet social might be held now and then with them. Books, flowers, fruits, cooked dainties, warm and comfortable clothing, according to the needs and tastes of the recipients. The church calendar should be sent to each one of them every week. A bright cherry letter should now and then be sent to those who cannot see the callers. In short, church members should do to the "Shut-ins" as they would be done by if they were themselves "Shut-ins." This is from the Christian Herald. I send it trusting it may be the means of bringing a single gleam of sunshine to some poor forgotten poor and needy, sick and afflicted, old and desolate "Shut-in."

Grand Mother.

FROM WOODLAWN.

The Baptists of Alabama extend to our new paper and its editor a cordial welcome, and I feel sure that none will enjoy the privilege of its columns more than the Ladies' Aid Society of Woodlawn Baptist church. We agree to give our experiences and hope to enjoy and profit by those of our sister societies. We are a busy little band and number forty-eight with an average attendance of fifteen. We are glad to say that all are good paying members. Our officers are Mrs. Frank Edwards, President;

(Continued on Page 12.)

DEPARTMENT OF METHODS

Devoted Exclusively to the Discussion of Methods and Plans of Church Work.

Motto, "Not What, But How."

Conducted by Able Pastors for Workers

Literary.

THE RELIGIOUS USE OF IMAGINATION.

By E. H. Johnson, Professor in Crozer Theological Seminary. Silver, Burdett & Co., New York. Price, \$1.00.

In this remarkable volume Dr. Johnson gives a philosophical discussion of imagination in its relation to religious truth and life. It is a task that no one has ever attempted before. Dr. Strong says this book is "the first exploration in an untrodden realm." Many have recognized in a vague way that imagination plays an important part in the religious life, but no one has endeavored to give the subject scientific treatment.

This is not the easiest book to read. Dr. Johnson's style is clear and vigorous and charming, but his thought is so profound that the superficial reader cannot sound it. One needs to take up this book when his mind is fresh and he feels like doing some real thinking. But he will find himself well repaid. It is food for the mind and the heart as well.

The work falls into two main divisions; the first of which treats of the service of imagination to religious truth, and the claim that "imagination is a potent, trusty and widely available organ for the discovery of truth." He defines it as "the mind's power of picturing to itself things or even abstractions; of seeing the invisible." Prof. Tyndall recognized the service of imagination in the discovery of scientific truth. Dr. Johnson shows that it renders the same service to religious truth.

The first part of the work deals with the competency of imagination, the scope of its service, problems as to the Creator, the Ruler and the Father. In treating of the service of imagination to life the author shows that faith is really imagination. "When we walk by sight we know our way by objects which the eye sees; when we walk by faith we order our lives by objects which the mind sees." This religious use of imagination is essential to the best religious life. In order to develop the highest character the soul must cherish high ideals. By holding before us Jesus as the perfect ideal and enabling us to see Him, imagination renders invaluable service to our religious life.

H. W. P.

QUIET HINTS TO GROWING PREACHERS.

By Charles E. Jefferson, D.D. Thomas Y. Crowell & Co., New York. Price, \$1.00.

This is one of the most delightful books we have read in a long time. It is packed with sound sense from beginning to end and there is not a dry page in it. Dr. Jefferson is a philosopher. He has evidently been a close observer and a careful student of human nature. In this volume he has dealt with many things that concern every preacher of the gospel, and dealt with them in a way that cannot fail to be helpful to everyone who will read the book with an open mind. Here are a few of the chapter headings: "A Mirror for Ministers," "The Man of Macedonia," "The Fore-

most of the Demons," "The Value of a Target," "Autocracy," "Eagles, Race-horses and Plodders." Dr. Jefferson is gifted with a peculiarly fascinating style. It breathes the freshness of the morning and sparkles like dewdrops in the sunshine. If you wish a few hours of rare enjoyment, send for this book at once. When you come in worn out with the day's work sit down before a glowing fire and read it aloud with your wife. It is the kind of book that you will get all the more pleasure from by having someone read it with you. If you know any way to enjoy a dollar more thoroughly, please tell us; we don't.

H. W. P.

FLOATING TREASURE.

By Harry Castlemon. Henry T. Coates & Co., Philadelphia.

This is an interesting story of a fisher boy who helped support his widowed mother. The floating treasure was a large quantity of ambergris which he found one day, and in connection with which he had many experiences. The moral of the story is excellent, but it is not one of the goody-goody kind devoid of interest to a healthy and manly boy.

Plantation Songs, by Eli Shepherd (Miss Martha Young, of Greensboro, Ala.), R. H. Russell, New York. \$2.00.

Dialect writings are popular, but none are more so than those giving the dialect and characteristics of the Southern negro. "Plantation Songs" is a valuable contribution to this department of our Southern literature. The old time dandy is fast passing away, and the customs of that peculiar race are rapidly changing. The author has laid future generations under obligations by preserving the dialect of the Black Belt as Mr. Harris and Mr. Page have done for other sections. In "Songs For My Lady's Banjo" one who is familiar with the genuine Black Belt dandy can

"hear the dusky lover sing,
Shooting his fancies on the wing,
An improvised, absurd love song,
He fits it as he goes along
To his banjo."

"Uncle Aaron's Greeting" gives a glimpse of undying fidelity of the old time dandy, while "April Rhymes and Rigmaroles" presents the easy, care-free, laughing negro of today, and the "Passing of Mammy" gives a touch of the tender and pathetic without which the book would be incomplete. Perhaps the most prominent characteristic of the race is their religion. This is partially presented in "Hymns of the Black Belt."

The illustrations, taken from life by J. W. Otts, are excellent. The publisher has done his work well and has made a beautiful book. It deserves the large sales with which it has met, the first edition having been exhausted in six weeks.

W. W. L.

Subscribe for the Southern and Alabama Baptist.

Our Women.

(Continued from page 11).

Mrs. Felix Wood, Vice President; Mrs. J. H. Batton, Secretary, and Mrs. Morgan Wood, Treasurer. We elect officers annually in September just after the meeting of the Birmingham Association. We have this to do because there is so much good material in our number, and we must not show partiality. We give for missions each month five dollars, and sent as our Christmas offering for China four dollars and a quarter. Our society is in the front ranks in sending boxes to our frontier missionaries. We have given fifty dollars for home improvements, and twenty-five dollars for Miss Hartwell's support, and also support a little fellow at the Orphan's Home. We have also ordered large rugs to fit the vestibules of our church. We are very proud of our pretty little church. We boast of having one of the oldest members, Mrs. J. E. Jones, and of two of the youngest, little Edna and Lida Helm, aged four and five years. These little ladies are regular attendants, and make their own money to pay their dues by cleaning out their papa's office and running errands for their mother.

We meet from house to house alphabetically. We do not give entertainments. Our pastor has educated us above this. We make quilts and those who cannot attend quilting are fined ten cents. We all love to give as our Heavenly Father gives to us.

Woodlawn.

NOT THROUGH LEARNING

I believe that I am a better optician today than I was yesterday. I could do better work yesterday than I could the day before. I believe that this is the case with any man who has a love for his work and an interest in advancement. Every time I examine a customer's eyes I find out more about my science than I knew before. Since beginning here in Montgomery I have successfully fitted glasses for over—people. This experience is naturally developing my knowledge of the eye and glasses. If you need glasses I will give you the best work I know how to do.

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BERLIN INSTITUTE, 328 Simpson St., Atlanta, Ga.

With the Editors.**ANOTHER LARGE GIFT TO THE ORPHANS' HOME.**

We have gotten somewhat in the habit of recording large gifts made by Georgia Baptists to their denominational work, and the pleasure of doing it increases with each time we have it to do. The Orphans' Home has received several such gifts within the past two years, while Mercer has shared with it the liberality of the brotherhood. Now it is the Orphans' Home again that rejoices. Judge James R. Brown, of Canton, has added to his former gift of \$5,000 for the erection of a cottage, \$3,000 to aid in the erection of the main building of the Home, part of which—the dining room—has already been built. Brethren George M. Brown and John M. Green were present in the latter's office when the gift was made, and there is said to have been rejoicing there. Both these brethren have given much time, thought and labor to the work of the Home, and they deserve to have a season of rejoicing over its prosperity. Our congratulations are tendered them, and as well to Dr. Taylor and the trustees of the institution. And how the donor's heart must be made glad as he thinks of God's goodness to him in giving him the ability and the inclination to do this good thing.—Christian Index.

Brother Deacons, look well after your pastor. If he is truly a good man he will be too modest to make the extent of his needs known. And since his brethren are, more than usual, hard up, he will be slow to press them at all. Now, you must see to it that his little ones do not actually want. Talk kindly and freely with him about it. He will love you always for it. And in these times which try men's souls your pastor needs your love and affection. You may not be sentimental at all, but "we know that we have passed from death unto life because we love the brethren." Go to your pastor and tell him that you think well of him and that because you believed him to be engaged in the work of the Lord you will divide your daily bread with him. You will be a better man by it, and he will be a hundred fold happier.—Baptist Advance.

In describing the needs of the country churches, that eminently sane and large-minded observer, Dr. Washington Gladden, places especial emphasis upon taking and reading religious periodicals. He says: We are proud to say that the periodicals that tell of farming and stock growing are on our farm house tables. We find time also to attend the farmer's institute, and enjoy the spicy teaching of the men who take a broad view of agriculture. Fashion monthlies also we must have, or there would be no peace at home. The country paper, too, with patent insides, often two or three such. We must have the gossip of the country, of course. Of late we are even taking the daily from a neighboring city. It would hardly do to let the baseball match get away. And if we should fail to be informed as to each day's cyclones, floods, fires, robberies, murders, or lose the sanguinary particulars, why, life would be dreary enough. But when it comes to knowing what the King of kings is doing in the world, a great many of us have a stock of excuses ready. "We take so many papers already. We get no time to read them." "Two dollars and a half a year! Why, we can get as big a paper for a dollar and a quarter! Why, you

must think we are made of money!" And so we do not know what the Lord is doing; do not keep the run of the war. Our souls have no chance to catch the sacred fire. We never get above our acres; our crops and our stock. Not realizing that we and our little churches are part of God's great army that is conquering the world, we are liable to grow petty, complaining, fussy, critical, quarrelsome, childish. Our work as Christians is naught. The local church goes down hill, and the weaker it becomes, the harder it is to harmonize.—Watchman.

Now the conclusion of the whole matter is this: The Baptist and Reflector must be made the medium of communication for reaching these people. If the secretary were to go to one of these churches a week, it would take him twenty years to get around. If he should go to one a day, it would still take him nearly three years. But the Baptist and Reflector can reach not only all the churches, but all the members of the churches, each week, and at an expense to each one of only four cents a week. The paper is therefore a denominational necessity. The pastors who wish their people to be informed about our work and contribute to it should make earnest and constant efforts to get them to read it. In doing so they are not working for the paper—they are working for themselves, for their members, for the church, for our denominational work in the State, and for the cause of Christ in the world. We do not suggest this as the only solution of the problem before us, but we believe that it will go a long way toward settling that problem.—Baptist and Reflector.

We think we are not mistaken in the idea that there is a sweeter spirit pervading most of the papers than was manifested a few years ago. There are a few Ishmaelites, whose tongues and pens are against everybody, but for the most part, more of the gentleness of the Master's spirit is to be found in the denominational papers. Now and then a little sparring is indulged in by two editors, but with less rancor and bitterness than have been indulged in in the past. Those papers whose editors have little of good to say about their brother editors and about the officers of the convention and its boards, are being more and more ignored by the papers generally, and are allowed to indulge their bad spirit without let or hindrance. The editors in general are busy in the work of denominational construction and not destruction, and pay little attention to the critical and quarrelsome destructionists.—Christian Index.

FOR OVER SIXTY YEARS

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If you are utterly wretched, take a thorough course of Johnson's Tonic and drive out every trace of Malarial poisoning. The wise insure their lives and the wiser insure their health by using Johnson's Chill and Fever Tonic. It costs 50 cents if it cures; not one cent if it does not.

Rev. Walker's**Famous Dyspepsia Cure.**

Like Washington, famous for its achievements. Instantly relieves Dyspepsia, Nervous Indigestion and Constipation with the first dose in one minute. Permanently cures it in a short time. It never fails. Neglected Dyspepsia brings on Bright's Disease of the Kidneys, undermining every vital organ of the body if not checked and cured. J. G. Thompson, Anclote, Fla., writes: "I had a dreadful case of Dyspepsia. Rev. F. D. C. completely relieved me. I gained 14 lbs. in one month. My friends are all astonished at my recovery." Miss Mollie Reynolds, Ridgeville, Ala.: "I find it to be very good." Rev. F. M. Martin, Van Wyck, S. C.: "Best Dyspepsia medicine I ever found." Mr. B. F. Kolb, College Park, Ga., formerly of Birmingham, Ala.: "One dose completely relieved me of excruciating indigestion." Prominent Georgia minister: "I suffered from a fearful case of Dys., my kidneys were badly effected by it. F. D. C. quickly cured me." [Name given]. A box containing one month's treatment sent by mail for \$1.00. Perfectly harmless, very pleasant to take, and mild as nature in effect. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga.

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What They Say About Us.

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

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

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

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

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

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

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

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

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

SUBSCRIPTION, \$1.00 A YEAR.

Address, H. R. Bernard, Editor, Atlanta, Ga.

H. KACKER,
Manager.

FIELD NOTES.

GOOD FOR BRO. LINDSEY AND HIS PEOPLE.

Dear Baptist: As it has been quite a while since I have seen anything in your paper from this part of the Moral Vineyard, I concluded to pass over a little reminder that we were still holding the fort. Though the enemy may rage, our forces are strong and fight the battle with courage.

As to church matters, we have a good Sabbath school. Every one seems to take an interest in the work and you know that as long as the people take an interest in a work, they can do a lasting good. I believe there are about one hundred and fifty pupils on roll. They are now taking more interest in the Sabbath school than ever before. The great drawback to Sabbath schools is that the parents of the children will not go to Sabbath school, and will not give the children any encouragement to go. If we could get the older people interested enough to take the children instead of sending them, or telling them to go if they want to, then we would see quite a change. But just as long as it is the case that the parents are not interested enough to go and take the children, just so long will it be a drawback to the spiritual uplifting of the kingdom here in the world.

Our church is getting on fairly well now, or so much better than it has for several years back, that it seems that it is doing finely. But we have some natural-born kickers here yet, as I suppose is the case in every church. Bro. S. P. Lindsey, who is our pastor, is in a fair way of bringing the church together more closely than it has been for quite a number of years.

There is one thing that can be truthfully said of our people, we WONT have liquor in our little village. When we say we wont have it, we mean we wont have it. This was made manifest here on Jan. 18th, when we had a whisky election. For several months previous to the election we were continually bored by some of the red-eyed and scarred-faced, who were scouring and canvassing the whole country around for the purpose of getting the good people to use their vote and influences in their favor. They rode day and night for several days before the election, and when the day arrived they came into town early and with their demonish shouts of laughter, and jesting and boasting of what they were going to do. But when the final count came the laughing, jesting and boasting was on the other side with the more victorious. They were the worst disappointed crew that you ever heard of. The vote stood, for "License," 24; and for "No License," 105. What more could we ask not to ask for a solid vote? How encouraging this is to those who have been working faithfully against that death-dealing and home-stealing stuff? How proud we of the "No License" side were to know that our labor had not been in vain, and that the people had given it such a dead blow. And how disappointed were those on the other side who thought of nothing but victory. We want the world to know that we don't want liquor and we are positively not going to have it. We want every Baptist in the State and adjoining country to know of our victory. It is so encouraging. Work on, brethren, we are sure to win! Fight the demon! When we take it to God and ask Him to help us to guard

against those who would bring death and destruction into our midst, and ask Him to help us to keep hell's greatest power from among us, He is sure to hear us, doubt it not.

We earnestly ask your prayers upon our church and our people at large. Give us your hearty co-operation, knowing that it is returned, I speak for the whole of our people.

Hunter Parker.

FROM GREENVILLE.

The faces of our preachers as seen each week in the "Baptist," like a personal introduction, strengthens the "tie that binds." They are a charming addition with an influence of penetrating power and are like the turning out of a sort of triumphal march. How fitting that Dr. Hawthorne's face should greet us first; and Brother Barnett is no stranger at all since we've met him face to face. Pictures have an extraordinary carrying power; a familiar face brings back pleasant memories; a strong, magnetic personality awakens the most enthusiastic devotion. Now, to the rude joker (if you will pardon the uncouth allusion), such a facial display may suggest the ugly rhyme:

"Fools names, like their faces,
Always seen in public places;"

but neither must the joker with his rough joke be tolerated, nor the thinker with this thought, that our annual conventions remind one of a GREAT BIG TRUST—the little men don't have any showing; so just move straight onward and in addition to pictures of the great and the wise, deal out with exemplary justice and give us those of our boy preachers, too.

Greenville, Ala.

ANNISTON ITEMS.

Anniston, Ala., Feb. 4.—Rev. John E. Barnard, pastor of the First Baptist church, will on April 13 begin a series of meetings at his church, the preaching to be done by Rev. F. H. Watkins.

This meeting will be followed by a series of meetings at the Twine Mill Mission, in the northern part of the city. After the Twine Mill meeting a tent will be pitched near the corner of Twenty-third and Noble streets, and the meeting will be conducted there for some weeks, and then carried to South Anniston, and from there to West Anniston, series of meetings being held at each place.

Rev. F. H. Watkins is a graduate of Howard College. He won the Chautauqua prize for the best oration in a contest between several Alabama colleges here last June.

Rev. Mr. Barnard, in his meeting last year, had three hundred conversions, and two hundred of these were baptized in one day by Rev. Mr. Barnard alone.

During that meeting a crowd of women and young men invaded the saloon of R. P. Perkins and several other saloons in the city. In the saloon of Mr. Perkins a prayer service was held in front of the bar, conducted by a young preacher named Beal, now a student of Howard College.

The pastors of the other churches in the city have been invited to assist in this meeting.—Birmingham News.

(Continued on Page 15.)

MYSTIC OIL OF JOY



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Field Notes.

(Continued from page 14)

Rev. H. O. Risner preached in Troy Sunday and on Monday night he delivered a lecture in that city.

The Baptist pulpit was occupied Sunday by Rev. C. J. Burden. He is held in high esteem in this community and is always heard with pleasure.

Last Sunday morning a Sunday school rally was held at Bethel church. Addresses were made by Messrs. L. M. Stevenson and G. W. Hill, after which Rev. A. S. Brannan delivered a good discourse. The superintendent and the deacons were appointed to purchase an organ for the church and Sunday school.—Roanoke Leader.

BAPTIST CONFERENCE, TUESDAY, FEB. 25th.

PROGRAMME.

1. Organization.
2. Address of welcome by Prof. Douglas Allen.
3. Response by Dr. L. O. Dawson.
4. Introductory sermon by Rev. W. R. Ivy.

WEDNESDAY.

9 a. m.—Object of this conference, Rev. J. H. Longier, followed by short talks from the brethren.

10:30 a. m.—Our destitute fields and the best method for developing them, W. B. Crumpton, D.D.

2 p. m.—The importance of good pastors for our country churches, Rev. J. E. Barnes.

7 p. m.—Missionary sermon, J. M. Shelburn.

8 p. m.—Divine authority for missions, Dr. L. O. Dawson.

THURSDAY.

9 a. m.—Miscellaneous business.

9:30 a. m.—The importance of an educated ministry, Rev. J. V. Dickinson.

10:30 a. m.—Sermon, Rev. L. M. Bradley.

2 p. m.—The best methods of establishing a closer relation between the town and country churches, Rev. J. F. Watson.

3 p. m.—The value of denominational literature, Rev. F. W. Barnette.

7 p. m.—The design of our Lord in establishing the church, Dr. A. C. Davidson.

FRIDAY.

9 to 10:30 a. m.—Miscellaneous business and short talks, led by Rev. J. W. Willis.

10:30 a. m.—Sermon by Dr. A. J. Dickinson, subject, "Fellowship in the furtherance of the Gospel."

J. H. Longier.

S. Lacy.

G. D. O'Rear.

W. H. Moore.

Committee on Program.

Fayette, Lamar, Marion and Winston papers will please copy.

Bro. J. M. Pryor was recently ordained a deacon in the New Shiloh church, Rev. W. H. Comell, Rev. J. A. McCrary, Rev. Roland Terry and Deacon J. B. Cosby, composing the presbytery. Deacon J. H. Giles, of Siloam church, and his family were received by letter, and Bro. Giles was also made a deacon of New Shiloh church.

A GOOD DAY.

We had a good day on last Sunday. Large congregation at morning and night. Morning text, Romans i, 16; at night, Psalms XLIX, 8. Collection for

missions, \$5.10. Am pleased with my new field. Mr. H. B. Wright led to the altar, Mrs. Nora D. Clark, of Kansas, Ala.; the rite of matrimony was solemnized by the writer before a large assemblage.

W. B. Ernest.

Carbon Hill.

Obituaries.

(Continued from Page 7.)

is vacant, the longing arms are empty and the aching hearts are hungry for the mother love never missed before. God grant the dear ones strength to labor and patience to wait His own good time when such a woe as even this will pass away.

Yea, even this! with grief profound,
We stand beside her new made mound,
And long to greet that coming day
When our weary feet have found a rest,
When hands are folded on our breast,
And all life's woes are passed away.

Bessie L. Stapleton.

Nattiesburg, Miss.

SORROW ON SORROW AT THE ORPHAN'S HOME.

Within scarcely more than a month's time the death angel has come to the Home three times.

Just a week before Christmas Maggie Carrier, who had been ill for nearly an entire year, fell on sleep. She was about twelve years of age, and left an older brother, one of the best boys in the Home.

A few days after this, an eight-month's old infant that had been one of the household only ten weeks, grew feeble and passed away.

And today we laid to rest the remains of Lorena Hailes. She was fourteen, and had been at the Home some years. She was taken with congestion Friday and died after only one day's illness. Lorena was quiet and retiring, but it was said of her that she was "always where she was most needed."

But while the number of little mounds in our burial ground grows apace, there is still the goodly company of our remaining ones—a company that our Alabama brotherhood would be blessed in knowing.

A. G. Moseley.

Evergreen, Ala., Jan., 19, 1902.

Bible Bullets have awakened so much inquiry that we despair of answering all questions by letter, hence this general information as to the quantities, prices, etc.

A pastor writes: "Bullets just what I want for series. Please send 1,000, assorted at once."

Another writes: "The coming of the 'Bullets' is very opportune. They have a fragrant breath of prayer about them, and give promise of help in reaching those for whom Christ died. Express 5,000 at once." These are samples of scores of kind words which show what workers think of them. They are so cheap that they may be scattered broadcast for a little outlay. 1,000 postpaid, \$1.00; 5,000 assorted, express not paid, \$3.00; 10,000 assorted, express not paid, \$5.00.

Will there be any stars in your crown?

If you want to win souls, try "Bible Bullets."—They never miss the mark.

For one dollar you can preach one thousand sermons. Remit by money order, check or paper money.

Bible Bullet Headquarters.

728 N. Carrollton Ave., Baltimore, Md.

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

Solid Wide Vestibuled Trains.

Lighted throughout
with the Celebrated
Pintsch Gas.

Finest Equipment
operated in the
South.



Schedule in Effect June 23, 1901.

	No. 4.
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:53 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.

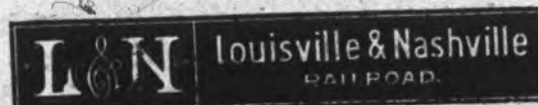
The Western R'y of Alabama.

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 21am
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	11 10am
Lv. Montgomery.....	9 25pm	9 00am
Ar. Montgomery.....	9 20pm	10 55am	6 30am
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	4 23pm

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.

W. J. Taylor, G. A. Montgomery, Ala.; D. P. O'Rourke, C. A. Selma, Ala.; B. F. Wyly, Jr., G. P. and T. A., Atlanta, Ga.; R. E. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickersham, Pres. Ident and General Manager, Atlanta, Ga.



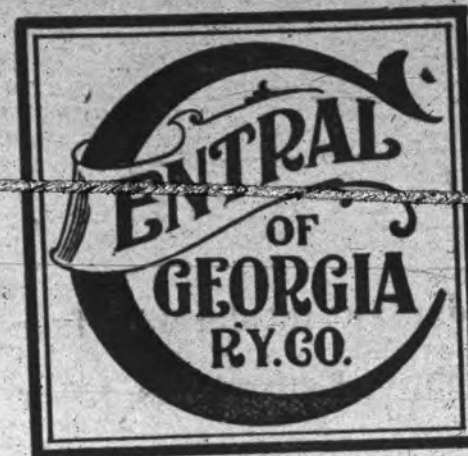
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Any made-to-measure suit in the house for the extremely low figures of

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Cut, fitted and tried on right in this store. Satisfaction and fit guaranteed, and if you don't get both you will not be asked to take the suit.

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50c and 75c Hats **38c**

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"Double quick" is the order of to all Remnants now. The Silks are here—Remnant must go. For a waist, skirt or trimming purposes, here's an opportunity to buy the best materials much less than they regularly cost. Remnant Silks, Nets and Velvets, 1 to 5 yard pieces, at a half under-value. Certainly desirable, else they wouldn't be remnants.

HALF-PRICE

The Silk Section is fairly a-boom with Spring-time beauty. All the different new styles Silks for early Spring wear are ready for the first showing Monday.

Fine Foulards, satin finished or plain twilled, in all the pretty rich serviceable colors and delicate pastel shades; choice Oriental designs, absolutely exclusive. 75c to \$1.25 yard.

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The ever-popular Black Silks. Here our efforts to own and control sale of only the very best have been amply rewarded. "Ironclad"—significant of strength, is a Black Silk every yard of which is guaranteed; 21 inches wide, 85c yard; 24 inches \$1.00 yard.

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Here's another effect of the hurry away order to Remnants. Black and colored Dress goods in lengths suitable for Waists, Skirts or even full Dresses. Pieces from all of the most popular weaves and best selling designs and colors of this season. Priced now exactly One Half what they are regularly. Special Sale Tables.

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