

BAPTIST EVANGEL OF BIRMINGHAM - BAPTIST HERALD OF FLORIDA - CONSOLIDATED JAN. 1<sup>ST</sup> 1902 WITH

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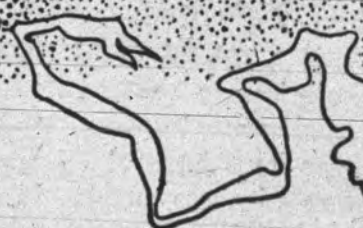
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JUNIUS W. MILLARD,  
BALTIMORE, MD.



FRANK WILLIS BARNETT  
EDITOR AND OWNER





## MISSIONS

### Our Missions in Japan and China.

Neither of these letters were intended for publication, but these extracts will be of interest to the friends of missions.

BROTHER McCOLLUM FROM JAPAN, JAN. 13TH.

"By the last Baptist received my heart is cheered by the strong note of progress sounded by the proposal to raise \$39,000 for missions, \$15,000 of it for Foreign Missions. I must heartily congratulate you and rejoice with you. Often have I prayed for you. I went to Nagasaki to see Miss Willie as she returned and talked until my tongue was tired, of you and other dear friends at home. Your suggestion that I write you frequently is highly appreciated, but when you talk of publishing what I write, then I tremble. The fact is, our work in Japan while affording some marked instances of God's grace bestowed, is practically in just the sowing stage: "Shall a nation be born in a day?" The outlook today is brighter than ever before. Larger numbers are attending our preaching services and I am sure the ingathering must come. Sometimes I am sure that soon the ones will become tens, the tens hundreds and the hundreds thousands. But I would not print such a statement for we are so often disappointed. I can't picture a hundredth part of what it costs a man to become a Christian in Japan. The persecutions seem petty and silent, but they are potent.

Should you get an idea that I am discouraged, I should grieve: because I have never been more hopeful. The gospel is the power of God and I see evidence every day of its effective working. Should I live twenty years more, as please God I hope to do, what transformations may not be wrought? I sometimes get well nigh intoxicated with the thought of what I shall yet witness in Japan. But twenty or thirty or fifty years more in Japan means just that many of strenuous laborious though glorious service.

My greetings to friends.

MISS WILLIE KELLY, UNDER DATE OF DEC. 5TH.

"Am just back from a month in the country; came on a very open boat and took a severe cold; but the trip was worth two colds. I never saw so much interest. It is really marvelous, the wonderful change that has taken place in the country. The last Sunday over two hundred women came to the meeting and we three, two Bible women and I, talked until we were exhausted, still they asked questions and were constantly saying: "This doctrine is not for wrong and before long all will believe it." There are a great many inquirers both men and women, several are ready to be baptized. We do need a family stationed there so much. Dr. and Mrs. Evans went to Yang-Chow. You know we are glad to have them in Central China. A fine thing it is to have a hospital there. They are both strong characters and are full of hope and love. Mrs. Evans' sister, Miss Martha Levering, came out with them to stay a year.

Miss Price will go home in February and who will take the school is a problem, but we know the Lord will not let

His cause suffer. Mr. Tatum has just left for Quin Sem. He took all of Dr. Bryan's Theological class with him to assist in the meeting there. We are hoping for great things from that meeting. Pray for us.

### IMPRESSIVE FACTS.

By W. J. Willingham, D.D.

The parting command of our Lord Jesus to His disciples was to give the gospel to all the world. Two thousand years have gone by, and yet a thousand million of this world's population are without the gospel. The early centuries showed a wonderful advance of the Kingdom of the Lord. Then there came a relapse. The last century has shown such marvelous results as makes the heart of the lover of God thrill with joy. If there had not been one conversion for all the missionaries which have been sent out, the obligation on us to preach the gospel would be just as strong, for it is God's command, and our duty is to obey. But the results in foreign lands have been glorious. In addition to this, it is wonderful how in answer to prayer God has opened the nations, and they are now standing with open doors ready for the gospel messenger. The lives of missionaries, and also the lives of native converts, furnish us with inspiration for nobler efforts. Yet what serious opposition must be met, not simply in the foreign land, but in the home land. Among Christian people the question now is not whether the heathen will receive the gospel, but whether God's people will give it to them. We have been busy here and there building church edifices, schools, asylums, etc., in our own land, while the millions of the dying in foreign lands have been virtually neglected by us. For no one can claim that we have been doing anything to talk about when Southern Baptists have averaged less than ten cents a piece for the year to send the gospel to dying millions.

But the day is breaking.

In one town we know of a case where a sister gives \$500 to support a missionary, and her church gives another \$500. Right recently two laymen have sent in their checks, one for \$500 and the other for \$600, each wishing to give enough to pay the salary of a missionary. Their churches make good contributions besides. We know of another church where a layman became deeply interested, and has made it his business to work for Foreign Missions, until the gifts for this object have gone up to \$1,000 a year. We need, not simply our preachers, but our laymen, to be leaders in this great work of the Lord. There is probably not one of the 19,690 churches in the Southern Baptist Convention, which could not give \$10 a year to send the gospel of Christ to dying men, and a thousand of our churches could give each, \$100, and a hundred could give each, \$1,000. Oh, that our people would realize that God wants this work done. God is putting much wealth in the hands of Southern Baptists. It will either be a blessing or a curse to us and our children. We believe that in no way can we use it more effectively to bring blessings upon those whom we love than in God's name to give to bring this world to the knowledge of Christ. This does not mean to

neglect the work-at-home, for those who give most to save the dying heathen for whom Christ died, will do the most and receive the most for blessings in the home land. In the next three months we must decide whether we shall enlarge our work for God. For this, let us all pray and work.

### FOREIGN MISSION NOTES.

The Foreign Board has sent out since the last Southern Baptist Convention eleven new missionaries, and six others are arranging to leave soon. We are glad to hear that a number of young men and women are applying to go, and we hope that the board will be able to send others, but it must be borne in mind that unless the funds are sent up by the churches, the board cannot send the missionaries.

It is remarkable how people persist in circulating error. Recently a brother in writing for one of our papers, which is not favorable to our board work, claimed that it took sixty-two cents on the dollar for expenses, when anyone of ordinary intelligence can take the board report, and by examining the treasurer's account, see that it took last year only thirteen cents on the dollar for expenses, and that eighty-seven cents went to the missionaries.

In 1897 our Foreign Mission Board reported 4,324 communicants on the foreign field. For the last four years they reported 3,894 baptisms. This is a remarkable growth for which we ought to praise God. We hope at the next convention that over a thousand will be reported, notwithstanding the trials through which the missionaries have passed in China.

Dear Brother: I wish I could write a personal letter to every Baptist within the limits of the Southern Baptist Convention, and stir their hearts with the thrilling possibilities that present themselves to me in Home Mission work. Knowing that it is impossible for me to write to each one, will you not allow me to say just a word in your good paper? I am just back from Cuba, and am filled with the hopeful outlook of our missions in that beautiful country.

While our work in Havana is of vast importance, and is much in the minds of our people now because of the resignation of Dr. Diaz and the visit of a committee for the purpose of re-organizing the work somewhat, a full report of the visit will soon be made by Judge Hillyer, chairman of the committee. I am sure I may be pardoned if I anticipate the report a little, and call attention to our other stations so hopefully progressive in several of the fine cities in other parts of the island.

Rev. J. V. Cova at Matanzas, Rev. J. R. O'Halloran at Cienfuegos, Rev. A. U. Cabrera at Santa Clara, Rev. Dr. E. F. Rodriguez at Sagua la Grande, and Rev. G. Cardenas at Pinar del Rio, are all doing the foundation work of a glorious Baptist future. In every place there is a school and church, with other missionary work. They are all now in such rented stores, or other buildings as we have been able to procure. Every one of them needs a church building, and will become doubly prosperous when such a building is provided. Oh, that some of God's children could send us thirty thousand dollars right now for this purpose! If some saint of God on leaving for a better world would make a will that would convey us this money, I am sure no bet-

ter disposition could be made of it. In deep anxiety, I am,

Affectionately,

F. C. McConnell,

Corresponding Secretary.

Atlanta, Ga., Feb. 5, 1902.

### LETTER FROM A FRONTIER MISSIONARY.

To the Ladies' Missionary Society of the Osniche Church, Ft. Mitchell, Ala.

Dear Sisters: We hereby inform you that the box shipped by you December 24, 1901, to our address at Brownwood, Texas, was received by us today. It indeed caused our hearts to swell with gratitude as we opened and examined its contents. It was more than we anticipated. That overcoat is a gem of beauty and comfort. Also those blankets, and, in fact, everything is very nice and will be of great service to us.

And now let us thank each of you very kindly for the sacrifice you have made in bringing this joy to the home of a missionary in the far West. We also thank God that others are interested in our work here, for we feel that you are also praying for the work here. He has said, "It is more blessed to give than to receive." I do pray that you may be made to rejoice in the giving as we have been in the receiving. I shall ever pray that your happiness and usefulness may be increased as the years go by. My hand refuses to write as I attempt to express my gratitude. If I were talking to God I would say "accept the gratitude of my heart." But I am sure you dear sisters can never know this.

We are now located at Blanket, Tex., as Missionary Pastor. This is only 15 miles from Brownwood, and a thriving little town, on the Ft. Worth and Rio Grande R. R., but our church is very weak, and Oh! how we do need a revival, and we believe we will soon have it. Will you all pray for us? And by early summer we will hold a meeting of days in special revival effort. Please pray for the success of that meeting. It will be great encouragement to know that such a band of workers are praying for us.

Praying God's richest blessings upon you and your, I am,

Faternally,

Blanket, Texas.

W. R. Earp.

### EXTRACTS FROM "THE NEGRO IN THE SOUTH."

By Rev. C. C. Brown, D.D.

The Southern people must aid and defend the negro. We know him and his habits better than any people under the sun, both as to his vices and as to his virtues. We see his want of character, and deplore it; but we are not unmindful of his history and his sore lack of advantages.

Character, we have come to believe, is the growth of centuries, and is the result neither of religion nor of education. What character the white man has is backed up by a thousand years of training, and nothing but the same long tedious process can give the negro what he lacks in this line. That the negro is now so much inferior to the dark races of his ancestors is due to the fact that he lived under the shadow of Southern homes, and has learned much from his masters, who were his friends—the very best friend that he can ever hope to have.

"SPERITULES."

As a singer, the world does not know



his equal. The "Speritules" which the negroes sing in their prayer meetings make up the sweetest melodies of the day, and in the singing of them they have an absolute monopoly. If they are ever educated away from these songs, and they pass out of use, the world will have sustained a genuine loss. The man whose religious sense cannot be stirred by "Swing Low, Sweet Chariot," or "Wen de Stars een de Elements is Falling!" is surely dead to the concord of sweet sounds and the blending of melting harmonies.

#### CHURCH BUILDER.

As a church builder, the negro is a master hand. The poor wretch who owns no shelter for his own gray head will give his last dime to a building fund.

#### THE NEGRO PREACHER.

People will never rise above their priests, and the ignorance of the average negro clergyman is painful to consider. We must lend a helping hand to the negro preacher.

#### REFORMATORIES.

If so many negro youths go to the bad, filling our jails and penitentiaries, we should remember that they have but poor home training, and know very little about such a thing as moral restraint. By and by, when the better days come, and our law-makers awake to the real issues of the age, reformatories for youthful criminals will take the place of jails and penitentiaries, and negro boys of ten and twelve years will no longer be seen dragging a ball in the chain gang.

#### COLLEGE EDUCATION.

It is an open question yet as to whether higher college education does the negro harm or good.

#### THE INDUSTRIAL SCHOOL.

Is the idea for us to foster. In these they can learn to labor and to perfect themselves along such lines of work as they are best fitted for.

And, being servants in our Southern homes,

#### AN OPEN DOOR.

Is set before us through which we may go and give help. If you have a family altar where God is worshiped, call the servants in that they may share this greatest blessing of the home; the simple hearing of the Bible read will bring a blessing. The negro is not a Bible reader. What he knows he has heard—not read for himself.

Work among the negroes will present

#### DIFFICULTIES.

Some will be found who cannot be taught, while others will refuse to be. Some will rebel by their filth and their unholy lives. The faint heart will surrender at once and say the thing cannot be done, and that the advocate of these schemes is only a dreamer; but if the heart be involved, and the purpose to serve be genuine, some good will surely result.

The very worst difficulties that we can meet will not equal those which daily confront the foreign missionary. If, amid a darkness as dense as that found in India and China and Africa, the gospel seems to win the way, and souls are converted to Christ, what folly for the Southern whites to turn away from a task here at their doors, among a people whose confidence has been won and whose souls we sincerely desire to see saved!

#### QUARTERLY REPORTS.

It is to be hoped that many good resolutions were made the first day of January in regard to quarterly reports. If

we women displayed as little system in household affairs as we have shown in our reports, we would all be grass-widows. If a thing is worth doing at all it is worth doing well. There were contributions from only fifty societies in the treasurer's last report—so many letters came in too late. Now, we can improve on that! Make a special effort for the next quarterly report, which will be the last before the Southern Baptist Convention meets. You have more than a month to prepare for it.

#### VICE PRESIDENTS, ATTENTION.

Blank quarterly reports should be sent to each society of your association the last week of March with the request that they send them to you the first week in April; then you condense them on a separate sheet and forward to Mrs. Morrow by the 10th. Separate reports have been arranged for the vice presidents. They, with the blanks for the societies, will be sent out by the secretary in March.

Remember that the April reports must come in earlier than usual, as Alabama's yearly report has to be forwarded to Baltimore by the 15th.

Self denial literature will be distributed the last of this month. If you have no vice president in your association, or if by some mistake, she fails to send you the literature, order some from the president or secretary of central committee.

Monthly missionary literature is issued from the Missionary Literature Department, 233 North Howard Street, Baltimore, Md., and costs thirty cents for the year. It consists of a program, a leaflet bearing upon the study of the Month and suggestions for the missionary meeting. If your society does not use it, send thirty cents and procure it at once. It will greatly quicken interest in missions.

Free literature can be obtained always from the central committee by writing for it. There are stated times when it is distributed to the societies through the medium of the vice presidents—the Christmas literature in December, the self denial in March, and literature for the associations in the fall.

Who is going to the convention in May? Let all who hope to go send in their names. We have eight delegates instead of four this year.

I hear of one good sister who has already made \$21 toward the expenses of the trip and there remain two more months in which to work. Do you suppose anyone will enjoy the Convention more than she.

#### Brother Crumpton's Letter.

Before we leave Louisiana, it will be interesting to some I am sure, to hear something of the great Salt Mine which for several years furnished the most of the salt used in the Confederacy, in our civil war. The mine is on "Avery's Island," on the Gulf coast. Many years ago a boy returning from a successful hunt, threw the deer he had killed into the fork of a tree while he sought to slake his thirst at a beautiful spring. The water was so salty he could not drink it. On telling his mother about it, she had water brought from the spring and boiled and secured a good deposit of salt. Gradually the spring came to be used as long as it paid. After a while, farming interests absorbed the attention of the owner of the is-

land, who by the way, was a Yankee from New Jersey, who fled South with his negro slaves, when it became inevitable that the negroes North were going to be freed. Gradually the salt springs were abandoned until our civil war, when salt began to bring \$11 a barrel in New Orleans. The son of the planter asked his father for permission to run a kettle in boiling, to this was added other kettles, and so the mine developed. When the springs would not supply the water fast enough, a well was dug. Sixteen feet from the surface what seemed to be the stump of an old tree was struck, covering the bottom of the well. Close examination proved it to be solid rock salt. The owner, Col. Avery, leased a part of the mine to the Confederate Government. It is said at the close of the war, he found himself the fortunate possessor of \$3,000,000 of worthless Confederate money; besides this, he lost 2,000 bales of cotton, which the government had paid him, worth from twenty-five to fifty cents per pound. The mines were captured by the Federals in 1863, but work was resumed after they left. The mining goes on now on an extensive scale and great tunnels run through it many feet below the surface. The supply is practically inexhaustible. It has been explored by boring 1,200 feet down and the bottom of the salt bed is still below. We passed

#### BEAUMONT

at night, much to my regret, but I learned the oil fields, which I hoped to catch a sight of, were five miles away. However, I felt the breeze, as every passenger who got aboard for a hundred miles in either direction was talking oil. I imagined I could almost smell and taste kerosene. You may be sure I heard of the "biggest" oil well. A little later I struck a cow-man. I don't know whether he was a "Cattle King" or not, but he could talk cows. I was glad to have him in the same section with me for he knew the country and could answer all my questions. Houston was passed in the night. I thought much of all Alabama friends who have found homes in Texas. I doubt not, I passed near many of their homes. Here at Houston, almost in speaking distance of me, B. F. Riley "Our Ben," one of our best Alabama preachers, is pastor and fifty miles away in storm-swept Galveston is W. M. Harris, whom Alabama once claimed as her own. We breakfasted at

#### SAN ANTONIO

and found the town rejoicing over the breaking of a five month's drought by the rain which was then falling. One of the natives said, "You can't tell anything about rains here. They may stop in fifteen minutes or they may pour down for a week." We found it so, for in a few minutes after leaving San Antonio, the clouds began to break and soon the bright sun appeared, but the rain had extended far to the west which was fortunate for the travelers. I was so impressed with what I read of the battle of the Alamo which took place near San Antonio, I will quote it. Some have read it before, but the most of our reads have not:

#### THE ALAMO.

"If deeds of daring sanctify the soil that witnessed them, that should be to every American, one of the sacred places of the land. We soon alighted in front of the old church and entered its broad portal. A hundred and seventy-five

(Continued on Page 6.)

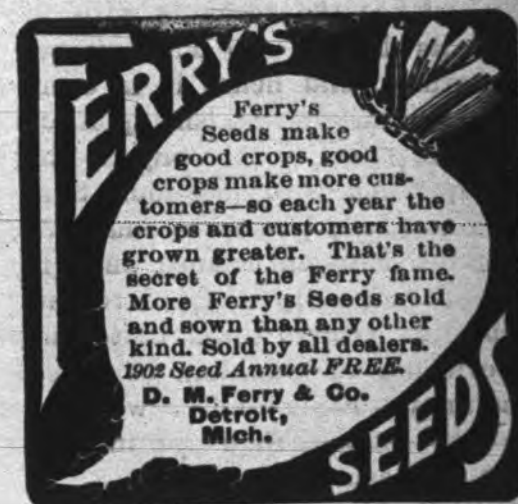


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## Correspondence.

### Dr. Eager's Letter

### Off for Ancient Lands.

### "The Grand Perhaps."

#### THE HEART'S PROTEST AGAINST UNBELIEF.

By Junius W. Millard, Baltimore, Md.

Doubt is not a modern invention, but has always existed since sin obscured spiritual sight, and interrupted the communion of soul between man and God. From Abraham to Thomas, the Bible gives us full accounts of the doubts that afflicted the great spiritual heroes that adorn its pages. Not a name is famous for its faith, but that we can balance the accounts with the story of its doubts. To doubt is perfectly natural, and hence it is everywhere prevalent. We are born questioners, and the world is a sphynx that answers question with question. Some people, being fully persuaded that there is a conflict between science and religion, feel that every truth of religion is doubtful. Others think that doubt is an evidence of thinking, as indeed it sometimes truly is, and so we have people who indulge in doubt in order to be in the fashion.

Admitting this naturalness and prevalence of doubt, the question remains, what are we going to do about it. In itself it proves nothing, but is merely a symptom that can be explained. We frankly admit that there are many and grave difficulties about belief, mysteries which we cannot explain. You say, if this be true, and we cannot help doubting, overboard with all dogmas, all belief!

All right. Gone are the Bible, God, future life, Jesus Christ and faith—all, all gone! Then what? What have you gained? Are you any more at ease, and is your happiness undisturbed? By no means. Unbelief has its terrors that confound us, and all that we have done is to exchange a life of faith disturbed by doubt for a life of doubt disturbed by faith. Do you remember the words of Browning in "Bishop Blougram's Apology?"

"Just when we are safest, there's a sunset-touch,

A fancy from a flower bell, some one's death,

A chorus-ending from Euripides—  
And that's enough for fifty hopes and fears

As old and new at once as nature's self,  
To rap and knock and enter in our soul,  
Take hands and dance there, a fantastic ring.

Round the ancient idol, on his base again—

The Grand Perhaps!"

So, instead of noticing the difficulties that gather about faith, I prefer to notice the difficulties that inhere in unbelief, and to call attention to the fact that one gains nothing but a certain trembling insecurity by throwing away his faith in the truths of the gospel. Out of the great number of indictments that might be preferred against unbelief, let these only be noticed, that unbelief is unscientific, insecure and impractical.

It is unscientific in that it makes a generalization without a knowledge of all the facts. Since the days of Bacon,

a priori reasoning has given place to reasoning a posteriori, and so learning is not now based so much on deductive as upon inductive reasoning. That is to say, we do not nowadays reason from what we think things ought to be, but we take things as they are, and from them draw our conclusions. Just to say that you do not believe a thing does not disprove that thing. You must prove that it is untrue.

Now, some truths are easy to prove for we can make a perfect induction, that is, have a perfect knowledge of all the facts involved. We may, for instance, say that all the months of the calendar are of less length than thirty days, and we have a perfect conclusion for every month is known. On the other hand, we may say that all planets

from two eternities. He makes a general statement upon an imperfect induction, and hence is both illogical and unscientific.

Besides, his statement is an insecure one. All the facts we know about tend the other way. And even if we accept his statement and throw away our faith in God and the Bible, our soul is

salvation is not settled until it is settled for God and for good.

For concede that there is one chance in a thousand that doubt may be wrong, and the Book right, then there is death stealing apace upon us, followed after all, in spite of our doubt of the fact, by the day of judgment, and by the eternal facts of heaven and hell. And in the presence of that bare possibility, doubt is insecure.

"To die—to sleep  
To sleep! perchance to dream—ay,  
there's the rub,

For in that sleep of death what dreams  
may come

Must give us pause—

The dread of something after death  
puzzles the will;

And makes us rather bear those ills we  
have,

Than fly to others we know not of."

Then, too, the risk of unbelief is too great to run. To do so is impractical. Suppose Christianity with all its glorious, yet dreadful, truths is untrue. The believer has lost nothing, but has rather gained, by his virtuous life. Nor, upon that supposition, has the unbeliever gained anything. But, on the other hand, suppose the Bible, with its warnings and declarations and invitations, is true. If it be true, it is tremendously true, and the Christian is infinitely the gainer, the unbeliever infinitely the loser, wofully duped by his unbelief, and irretrievably lost through his lack of faith. There was a poor and illiterate young man who went to a large city where he was thrown much in the company of infidels who ridiculed the Bible and him for studying it. They brought many objections against the book, which he was unable to answer. Being asked if he would give it up, he refused. "No," said he, "I know that if it is not true, as you say, I shall be a much better man for living according to its teachings and so it will be better for me in this life. And if it should be true, as I believe, it will be better for me in the next life. So I am going to stick by the Bible, for whether true or not, I stand to benefit by it, in this life surely, and in the next life probably." "You will be disappointed about the next life," persisted his false friends, "for there is no life after this." The young man considered for a moment, and for the first time gained a point in the argument by saying, "How can I be disappointed, if, as you say, I shall not exist?"

The risk is too great to run.

Keats, dying, said to a friend Severn, "A man ought to have a superstition that he may die decently."

It is not necessary either to accept every dogma of theology, or to reject



Rev. H. R. Bernard, D.D., Editor The Southern Advance.

Dr. Bernard has issued two numbers of The Advance and they are filled with brilliant articles from the pens of some of the best writers in our denomination. Dr. Bernard wields a vigorous pen and has a great way of getting together facts and then driving them home. He is a strong man before an audience and always commands the attention of Georgia Baptists whether he speaks at an association or on the floors of the convention. He is a warm-hearted, generous, Christian man and deserves the love and affection bestowed upon him by his brethren.

move in one direction around the sun. That is true so far as we know, but it may not be a truth after all, for it is based upon an imperfect induction. There may be planets unknown to us, and more distant than Neptune, and one or more of them may move in an opposite direction around the sun from the direction taken by the planets that we know, and so our assertion will not apply. It will thus be seen how important it is in making a general statement to have all the facts in.

Now I assert that unbelief is illogical. A man says there is no God, and no future life, no day of judgment, no heaven or hell. How does he know? In order to make that assertion, he must be omniscient, and must sort his facts

not settled in peace. As Browning says, at the very moment when we think ourselves most secure in this new-found faith in the needlessness of faith, "some sunset-touch," with its blessed memories of other days, "some one's death," with its reminder of the nearness of eternity, "a fancy from a flower bell," with its faint perfume bringing vividly afresh to us the presence of the dear one who is gone from us and the teachings of the long ago; these things enter the soul and dance around the ancient belief, set upon its base again, and the soul's new-found security is unsettled by the "Grand Perhaps!" Thus all one gains is a life of faith disturbed by doubts. In other words, the question of personal



all the truths of revealed religion. If you are not able to accept all of Christianity, you can at least formulate a short and simple creed. E. W. Robertson was saved from infidelity by firmly holding to the truth that it is always right to do right. If you cannot go all the way, stand mid-way. Formulate a short creed of your own, and in it put a few short and simple essentials, and you will be surprised to find how gradually you are led into the full truth. "He that willeth to do his will shall know of the doctrine."

No person has ever yet tried Christianity and left behind a testimony that it was insufficient. All the fault-finding has come from the outside, and that, to say the least, is not generous. Try it. Two thousand years of glorious history has brought millions to testify to its power. You are not qualified to express an opinion until you have put it to the test. The lowly Son of Man fronts the weary ages with his gracious presence, and his cheering words come to all, "Come unto me." Come to him, thou, and lay thyself wearied at his feet, and feel the strong clasp of his arms about you and listen for his tender words, "Ye shall find rest unto your souls." "The sum of all is—yes, my doubt is great—My faith's still greater—then my faith's enough."

### Dr. H. R. Bernard.

Dr. Hugh Robertson Bernard was born in Robertson county, Tenn. Upon the outbreak of the war between the States he enlisted in the Southern army as a private in infantry service and was wounded at Resacca, Ga., in battle at that place on May 14, 1864.

He was ordained to the ministry by the Baptist church at Athens, Ga., Nov. 3, 1878, having joined that church a short time previously. For twenty-one years he served country and village churches. In 1896 he resigned his churches and accepted Financial Agency of Mercer University, holding the position more than four years. He was elected Treasurer of the Georgia Baptist Convention in 1896 and still serves in that office. The degree of D.D. was conferred on him by Mercer University while he was engaged as Financial Agent of that institution.

During his term as Financial Agent, he preached, wrote and delivered addresses on higher education and college endowments. His sermons and written views have generally been highly acceptable to Baptists. Dr. A. M. Marshall, of Raleigh, N. C., declared that Dr. Bernard has written the best line of tracts on education that have appeared in a century. Dr. Bernard wielded great influence among the churches of the Appalachian Association. His ministry has been chiefly in the churches of this body.

He lives in Athens, where he is publishing editor of The Southern Advance, which appeared Jan. 1, 1902.

The First church of Selma has called Rev. J. L. Gross of Griffin, Ga. We hope he may find it the will of the Lord for him to accept, and if so, we shall give him a hearty welcome. Look out Bros. Bell and Graham, Alabama churches in more than one instance are casting covetous looks across the Chattahoochee.

Subscribe for the Southern and Alabama Baptist.

### Strong Praise.

Mr. J. H. Holcombe, Vice President of the E. E. Forbes Piano Company here, received this morning from R. Burmeister, the world famous pianist, who delighted a large and cultured audience in grand concert here last night, the following very strong letter of recommendation which speaks for itself:

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Yours very truly,  
"R. Burmeister."

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The Second church of Selma has called Rev. J. W. Hamner and it is likely he will accept. We wish for both church and pastor great prosperity in their united efforts for the Master.

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**Bro. Crump-****ton's Letter.**

(Continued from page 3).

years have elapsed since its foundations were begun. Its early history would be filled with the interest of tradition were it not for the fact that one glorious deed of sacrifice dwarfs all that went before. Here on March 6, 1836, one hundred and eighty-one citizen soldiers, untrained to war, fought more than twenty times their number and scorning retreat deliberately chose to die. The fight began Feb. 23d, when the Mexican army under Santa Anna began the assault. The attack was continued day and night, and each time the Mexican column was hurled back with frightful loss. Each day witnessed supreme examples of heroism on the part of the beleaguered men. One of the most inspiring of them was the sacrifice of James Butler Bonham, a native of South Carolina, and the friend of Col. Travis, who commanded the Alamo forces. He had been sent to Fannin with appeals for aid, which were unavailing. On March 2nd, he reached, on his return, a hill overlooking the scene of the siege, accompanied by two companions. Realizing the situation, these associates saw no necessity for further progress and demanded of Bonham that they retire. The reply of Bonham immortalized him. He said: "I will report the result of my mission to Colonel Travis; he expects it of me. I have to tell him there is no prospect of reinforcements, that he has but to die in defending his cause and that I came to die with him." Then bidding farewell to his companions, mounted on a cream colored horse, through the lines of the enemy and amid showers of bullets, this gallant son of South Carolina rode to his death. The gates of the fortress opened to receive him and he presented himself to his chief, the noblest incident in history of stern adherence to solemn duty without regard to personal danger. On the morning of March 6th, a general assault took place. Slowly the noble Texans were driven back until inside the church they made their last stand. No quarter was asked, none granted. Each Texan died desperately in hand-to-hand conflict with over-powering numbers. Col. Jas. Bowie, sick and unable to rise, was bayoneted in bed. Col. David Crockett died amid a circle of slaughtered foes. Travis fell upon the wall when he was giving inspiration to his men. When the last Texan died, the floor was nearly ankle deep in blood and ghastly corpses were heaped everywhere. By order of Santa Anna, the bodies were piled in heaps and burned. On the monument to these immortal dead, Texas writes an inscription so great it makes the heart stand still: "Thermopylae had its messenger of defeat—the Alamo had none."

"I am sorry for you for the next two days. It is the dreariest, dullest ride I ever took." A lady, with whom I became acquainted said that to me on quitting the train at San Antonio. Folks are so unlike. What was to her dull and uninteresting, I found to be of the greatest interest to me. True there were not many people to be seen, but the boundless prairies with here and there herds of cattle or horses grazing and occasionally a Greaser village with mountains now and then appearing in the distance, had a charm about it for me which I have never experienced before.

Mesquite bushes cover thinly the land and remind one constantly of an old neglected orchard where the sprouts have been allowed to grow up from the roots of the trees. The railroad has a four-wire fence on each side of the track, which gives it the appearance of being forced and you are all the time on the lookout for the farm house, just beyond the orchard, but it never appears. Occasionally right in the midst of the Mesquite, a forty or eighty acre tract broken in a square, showing the soil as black as one's hat. Occasionally is seen a cotton field, but the crop failed because of the drouth. All the laborers on the railroad seem to be Mexicans and I learn they give general satisfaction, but my! what shabby hovels they live in! Sometimes only straw and brush covered with straw, but more frequently built of "doby," sun dried brick. As we near the Texas border, the soil becomes thinner and more rocky. We pass towns with no sign of gardens or orchards.

We have passed the dry beds of immense streams, some of them called rivers, I presume.

As we near Del Rio, some running streams are seen and signs of irrigation. Here is the Rio Grande which for thirteen hundred miles of its length forms the boundary between the United States and Mexico. The railroad skirts along the river bank at the base of a great cliff to the right and on the other side of the river the bare Mexican mountains frown down upon us. Devil's river is crossed, a beautiful stream which refuses for miles, to mix its clear waters with the muddy Rio Grande. The Seminole Cave Canon—pronounced as the gorges between the mountains are called, is so grand one regrets that the railroad does not go through it. Only a glimpse is had as it opens on Devil river. Up, up the rock steep we go until the open plains are reached. The Spanish dagger, some scrubby bushes, and a species of groves resembling bear groves is all there is in the way of vegetation. The Pecos river is crossed by the "highest bridge" in the world, the boys said who tried to sell the pictures, "No it ain't," said a gentleman, "the other one across Kentucky river near Lexington, is the highest," and the man by my side said he knew of two that were higher than either one. "Anyway, as I looked down into the river, 320 feet below, I thought it was high enough. They say that the atmosphere is so clear here that your eyes deceive you. At one point, the Santa Rosa mountain in Mexico, seventy miles away, can be clearly seen, but they look to be only five miles off. Much of the finest scenery we missed at night. Paisano Pass, summit of the Sunset Route, we did not see. Its altitude is 5,082 feet.

We breakfast at El Paso—two full days from New Orleans. What horrible tales are told of Mexican and Indian cruelties in the days of long ago, but my Texas friend tells me that everything like ruffianism in all this section, is passed; that hunters can, with perfect safety, camp miles away on these plains without fear of molestation. But looking at some of the specimens of men hereabouts, I'd rather do my hunting further East, if sport was what I was after. In spite of the dry climate some people are farming about El Paso. Of course it is done by irrigation, the Rio Grande furnishing the water. Here is where we change time. By our watches it was 8:30 only a little after day-

light. My book says the only thing perplexing about El Paso is the time. It has four brands of time and the citizen takes his choice. They used to have four or five other varieties, but so many people became insane in the attempt to keep their watches right and meet appointments, that now they have only four. Between New Orleans and El Paso, Central time is adhered to, Pacific time from there West. The difference is two hours; so if you arrive at El Paso at 11:15 a. m. and wait there an hour and three quarters, you still get away at 11 a. m., and experience no delay. Then there is local or sun time and Mexican time besides. "Wonder if all the boys who read the Alabama Baptist understand about the change from sun time to railroad time?" The 12 o'clock mark when I was a boy was what he blew the dinner horn by and we got along first-rate; but now the railroads have taken us in hand and changed all that. Here at El Paso, they seem to have done their worst on old time—cheating him out of two hours when going West or maybe they only borrow the two hours and pay it back on the trip East. W. B. Crumpton.

**How Satan Came to Church.**

By A. J. Dickinson, D.D.

The beautiful and bountiful liberality of the early church at Jerusalem has been before us for several Sundays. Such a scene of brotherly love is scarcely elsewhere to be found. It was not "communism," but gracious giving to relieve want. It was a scene too much like Eden for Satan to ignore and so he injected himself into the community. The last lesson told us how Satan came to church.

Satan from the beginning shows deep interest, or rather solicitude, about Christianity. In the wilderness he assailed the Lord with his evils. He frequently got possession of Peter's tongue and captured Judas completely. And now again he works his way into the happy company of the Holy Spirit.

He would fain put his own leaven to work into the wrecking of this new community of God's own possession. So he enters into Ananias and Sapphira and through them he would inject the corruption of deceit into this new creation of God as he had done for the old creation in Eden. Somehow the devil seems to have great confidence in the success of his conspiracies when he can get both a man and his wife as his agents.

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So he came to Ananias and Sapphira with some such scheme as this: "Now, you are both members of the church in full fellowship and regular standing. But it costs you a great deal in these times of great want to maintain your standing. See it has cost Barnabas all his farm. Now I have a scheme by which you can maintain your standing without much cost to you. Sell your possession and keep back some of the money and let the apostles think that the part you bring is all. You will then get credit for being as liberal as Barnabas and keep some of your money, too."

Alas! Ananias and Sapphira, like mother Eve, entertained the suggestion. Whenever one begins to entertain Satan or his suggestions, he is not far from ruin. We should follow our Lord's example and give Him prompt rebuke. "Get thee hence, Satan, for thou savor'st not of the things of God." So through this couple Satan injects himself into the church.

It was a great crisis, when Satan came to church and a time for extreme measures. If this cheating and lying for Christian reputation is not rebuked it will wreck the infant church. Peter promptly apprehends the situation and effectively meets it as set forth in the lesson. Who will say considering the dangers of the situation that the remedy was too severe?

Does Satan come to church today? Do men covet standing among their fellows they do not merit? Are they willing to dissemble and lie to the Holy Spirit to obtain the temporal benefits for a piety they do not possess? Will we be honest in our efforts to procure Christian standing? Are we any less guilty than Ananias and Sapphira because the exigencies of the situation do not call for prompt and terrible punishment? (I Tim. v. 5:24). One zealous for his reputation as a Missionary Baptist but keeps it secret that he never gives to missions—how far removed is he from Ananias? One fears that in the day when the secrets of men are revealed that this couple will not be the only ones through whom Satan has thus come to church. See that he does not go with you to church.

Twenty-eight ways to make yeast and bread for only two dimes (stamps taken). O. E. Comstock, Sr., Sheffield, Ala.

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## OBITUARIES.

**SALTERS.**—Bro. John T. Salters was born July 8, 1866; met his death Jan. 3, 1902, at Blossburg, from the explosion of an air cylinder at the Graves Mines. He was a member of Courington Lodge No. 522, A. F. A. M.; a devout Christian, a member of the Baptist church at Gamble Mines. He was baptized by this writer the first Sunday in April, 1901. His wife was baptized at the same time. He leaves a devoted wife, two sons and one daughter to mourn his untimely death. The church has lost a good man, the wife a devoted husband, the children an affectionate father.

Resolved by the church, That we tender our heartfelt sympathies to Sister Salters and children; that a copy of this paper be sent to the Alabama Baptist and our brother's widow.

By their Pastor,  
James Hilton.

**GOODSON.**—W. F. Goodson was born Oct. 21, 1824. He professed faith in Christ when about fourteen years old and joined Mt. Moriah church; was ordained a deacon of that church about 1890, and served the church in that capacity until his death, which occurred Jan. 6, 1902. He leaves a wife and four children to mourn his loss, but their loss is his eternal gain. He has gone from his labor here to his reward in heaven. He was faithful in the discharge of his Christian duties. Done in conference second Sabbath in February, 1902.

J. N. Hayes,  
J. R. Clifton,  
Committee.

**FORD.**—On the morning of Jan. 18, 1902, Moody Hedleston Ford, one of God's choicest spirits went to sleep, only to awake in the presence of departed souls. A few years after his birth, Jan. 11, 1882, he became affected and for eighteen long years bore with patience his years of living.

In the happy month of November, 1897, he found Christ and learned to love and trust him. Aug. 10, 1899, his father carried him in a chair to the water and saw his afflicted child baptized into the fellowship of Mt. Hebron Baptist church. I became his pastor last summer, and, going into the home from time to time, I have always found Moody wearing a bright smile. He was a noble son, a devoted Christian and a consecrated "child of the King." We have lost his presence, which was a benediction to all who know his life, while he has gained eternal joy, and a home in the presence of God.

"He saw a hand you could not see,  
Which beckoned him away;  
He heard a voice you could not hear,  
Which would not let him stay."

His Pastor.

**SIMPKINS.**—Mrs. John Simpkins died at her home at Simpkinsville, Monroe county, Ala., Saturday, Jan. 18, 1892. Sister Simpkins was in many respects a remarkable woman. Though frail of body, she was the very incarnation of industry, and economy. Brother Simpkins was her fourth husband. She became a member of the Baptist church, I believe, at Furman in early life. When she was married to her last husband she moved her membership to Mt. Pleasant church, where she filled her place with credit to herself as long as she lived. She took a great deal of interest in her pastor, especially in

helping to pay his salary, and in other ways encouraging him in his work. She leaves one child, Bro. D. C. Mims, and a host of friends to mourn her loss. God spared her to her child, and to the world until she was well advanced in years. The Lord bless the sorrowing son, and all who are grieved over her demise.

Her Pastor,  
W. N. Huckabee.

**LYON.**—Rev. J. C. Lyon was born Aug. 2, 1850, in Shelby county, Ala., and died Jan. 15, 1902, at his home near Wilsonville.

Brother Lyon professed religion in his fifteenth year, and joined Bathesda Baptist church of which he remained a member. He was married to Miss Mary Taylor Nov. 30, 1871, and was ordained to the ministry in 1880, the presbytery consisting of Rev. W. W. Armstrong and Rev. C. W. O'Harra. He served several county churches, including his own, and was loved by all for his loyalty to truth.

He had been in a low state of health quite a while, but attended his own church until recently. It was a privilege to visit him. At his request, the Lord's Supper was administered to him at his home, Rev. G. M. Lowery officiating in my absence. The service was very impressive; Brother Lyon witnessed a good confession in death.

An immense host of friends and relatives attended his burial, conducted by Brother Lowery. He leaves a wife, two daughters and five sons to mourn his departure, but their grief is not without hope.

His Pastor.

**GARDNER.**—Mrs. I. D. Gardner began her earthly career March 2, 1871, and passed to her heavenly reward Dec. 13th, 1901. On Oct. 24, 1889, she was married to Mr. S. Gardner and they lived happily together until her death. In August, 1897, she gave her heart to the Lord and her life to His service; and was baptized into the fellowship of Pine Hill Baptist church.

Four children remain besides a husband and other loved ones, to mourn her loss. As a wife and mother she was devoted and true and lived a consistent Christian life. So that for her to die was gain. The Lord give comfort to the bereaved husband and give him grace and strength to care for the motherless children.

Jas. I. Kendrick.

Safford, Ala.

## IN MEMORIAM.

From a human standpoint death is always sad; but never does it come in sadder guise than when it claims for its cold embrace a woman in the full meridian of her usefulness; a wife, the helper and inspiration of her husband; a mother, the loving care-keeper of her dependent children, the central figure of the home circle, whose tender thoughtfulness studies the comfort of each loved one around her; whose faithful spirit diffuse into each heart hope and courage, and whose divine sympathy alone knows how to solace and to cheer.

The full realization of this truth was verified by the passing away of our beloved friend and sister, Mrs. I. A. White.

She had lived among us nearly four years, faithfully performing all the duties of a consistent Christian, unfiring in her attention to the sick and unfortunate, setting an example wor-

(Continued on page 15).

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

I got a letter the other day from a dear friend, a strong manly man, but his sorrow had gone deep and found the boy in him. It was a heart-broken letter, for in it was the wail of the child. He said: "Frank, mother is dead. She died in a moment. I never even knew that she was sick." I read his mind. He felt as he had never felt while she was living, how she had watched over him, how she had lived for him, and how little he had done for her.

\* \* \*

"Mother is dead." Oh, friend away up in the mountains, my heart goes out to you, for I knew your mother. She was a Bible woman. You couldn't describe her in the language of the society column of today. It would be all out of place. A society reporter would be at sea with her string of adjectives. Lemuel of old, he who wrote the praise and properties of a good wife, he might be able to tell us something of her worth. He tells of such a mother in Prov. 31.

"The heart of her husband doth safely trust in her—

She will do him good and not evil all the days of his life.

She stretcheth out her hand to the poor;

Strength and honor are her clothing. She openeth her mouth with wisdom: and in her tongue is the law of her kindness.

Her children arise up and call her blessed.

\* \* \*

She was a true woman. She loved her husband, her children, her home, her church. She met her daily duties with a smile. How well I remember watching her go about her household duties as I sat out under the cover of a great oak with my wife. She was the picture of motherliness. How good and kind she was. She was a mountain woman. I don't suppose she had any diploma hid away in her trunk, but oh, the knowledge of life she had stored away in her heart and mind.

\* \* \*

And now she is dead, and her boy lives, and he comes to me and I point him to the great Comforter. In his sorrow I forget my little anxieties and worries and cannot write about busi-

ness this week. Young man, is your mother living? If she is, give her your best love, for one day like my friend, you will be saying, "Mother is dead."

\* \* \*

Many friends are writing me about the paper. Some want me to add some feature, others want me to drop certain departments. One likes one thing while another thinks it is ruining the paper. An editor is a kind of clearing house for opinions.

But do you know I really like to have Baptists take enough interest in their paper to give me the benefit of their ideas whether I use them or not. It shows they are reading it. I hear a great many nice things, and some write rather hard things, but I have lived enough in the world to know how to give and take, and I had rather have a brother who thinks I am not editing the paper in the right way to sit down and have it out with me than to have him go around among his neighbors and be continually saying, "I don't like the new editor, and his paper aint worth taking." But when he sits down and writes, "Dear Brother Barnett: I think you ought to put this in or leave this out, or do this or quit doing that, etc.," I know that when we meet and talk it out we will be closer together. We Baptists love free speech and we are generally pretty free in our remarks. There was a time when it cost our dear old pioneer preachers something to speak out in the face of the authorities, but they raised their voices and shook the very foundations of society.

\* \* \*

I lived several years at Washington, Ga., the home of Bob Toombs, and many is the story that passes from lip to lip in that dear old town about their distinguished townsman. One runs like this: An influential man wanting his son to read law in the office of the great jurist said, "General, take my boy and make a lawyer out of him." Toombs replied, "Well, does he know anything?" "Oh," said the father, "he is a graduate of Yale." But Toombs turning away, said, "Your son is not ready to study law, put him in a country store for a year and let him learn something about human nature, and then I can make a lawyer out of him." A country store may be a good place to pick up a few things about people, but if one wants to really get below the skin and make a special study of mankind, let him edit a paper. I have been a clerk, and a lawyer and I know what I am talking about.

After all we are very human. We all like to be flattered and made much of whether we be editors or storekeepers, or farmers or professional men. The man with a kind word is always welcome. I came down from Decatur Friday morning with an engineer whose very presence changed the atmosphere of the car. He had a kind word for everybody, even the newsboy was not excepted. It was bitter cold, and the sleet was falling, but he went out on the back platform to wave his hands at the crew of every passing freight train and got a friendly greeting in return.

Frank Willis Barnett.

A most earnest and useful minister and consecrated man of God, was recently recounting the treatment he had received at the hands of some of the leading members of his church. It is absolutely appalling to hear of the mean things to which a prominent member of a church will sometimes descend in order to get rid of his pastor.

A prominent Methodist preacher once said to us that one of the advantages of the Methodist itinerary consists in removing a pastor as soon as he gets to know his flock well. "If the pastor did not leave then," continued the Methodist brother, "some of his people would be sure to raise a fuss in order to get rid of him." After all, is it best for a pastor to know his people too well?

"The Ledger is pleased to announce that Mr. R. F. Johnston has accepted the position of managing editor and will actively assume the duties as such on Friday next. Mr. Johnston's long connection with the press of Alabama and his wide acquaintance throughout the State makes an introduction to the readers of The Ledger unnecessary."—Birmingham Ledger.

We congratulate the Ledger on securing one of the most brilliant newspaper men in the State. Mr. Johnston has a record which will assure the readers of the Ledger of some fine editorial work. The Ledger is a live paper and additional strength will come through its new managing editor.

The extracts from letters from missionaries which we print in our missionary columns this week are of unusual interest. Think of the bounding enthusiasm of Brother McCollum, and his fear of being carried to extremes of statement by it. He is face to face with some of the gravest difficulties the gospel ever meets. He cannot represent even a hundredth part of what it requires to become a Christian in Japan. And yet the daily evidences of the gospel's power make his work glorious. God speed and bless you, brother!

Wouldn't you like, dear reader, to have a picture of Miss Willis and her two Bible women? They stood surrounded by three hundred of their own sex, pelted for hours with questions, and talking until they could talk no longer? What does it all mean? Christian women means Christian homes and children trained for Christ. Surely, this is the greatest work in the world.

Mrs. Evans, wife of Dr. Evans, is a daughter of Hon. Joshua Levering, of Baltimore, the "Coffee King." Think of this daughter of wealth and culture, a social favorite and queen in her own right, turning from the attractions of her native city to live the life and do the work of a missionary among heathen! An inspiring example that, to thousands of young women, who, with all that wealth can give, and all that they have received from the best schools, have nothing to do but to receive and to be received!

We are deeply interested in Dr. Bryan's "theological class." These young preachers, newly delivered from heathenism, go out under the guidance of a missionary to help in a protracted meeting. We hope Bro. Tatum will give us an account of this meeting, and just how he used these young brethren. A wise scheme that, to take these witnesses to the truth and power of the gospel, to help in pressing its claims upon their own people.

We have received a copy of the initial number of the new Alabama Baptist—now "The Alabama and Southern Baptist." Rev. Frank Willis Barnett is editor, and he presents us with his photograph and autograph on the first

page. Each is tolerably promising. He expects to put money, enthusiasm and business sense into the paper—a very rare combination notwithstanding that every one thinks he has loads of it to spare in any ratio that will not call for too much cash down. We wish Brother Barnett mighty well in his experiment. The new paper is published from Birmingham and Montgomery, Ala.

In the second issue of his paper, the new member of the Southern Baptist Press, Mr. Frank Willis Barnett, qualifies his enthusiastic promises very decidedly. We quote the following, which appeared in "upper case"—that is big type: "If Those who Owe will Pay Up, and Those who are Able will Take the Paper, we promise (lower case) to give you the best service of which we are capable." Evidently the young man's second thought was more sober. His proposition is perfectly safe. If he never levels himself out to do his best until the conditions he lays down are met, he will not die of apoplexy or heart failure or the strenuous life. But upon his third thought he will conclude that he must give his readers the best that he is capable of anyway—in spite of delinquents and regardless of the unreached and unfortunate thousands who are able but will not—just will not, for no reason whatever unless it be that they haven't enough religion to desire more. We shall watch for the manifestation of the "new member's" third thought.

These two "personals" from the Biblical Recorder prove that at least one editor is taking more than a passing interest in our venture. Brother Bailey is one of the brightest young editors we know of and a born newspaper man, and the son of an editor of distinguished ability. We would be glad if he had a few thousand subscribers among the Baptists of Alabama. Keep an eye down this way, Brother Bailey, and poke us in the ribs when we don't do things as they ought to be done. We shall never be satisfied till we make our paper almost as good as the Recorder.

Bro. J. K. Allison asks the following questions:

1. Has a Baptist church any right to call down her pastor or a local preacher when preaching a doctrine detrimental to the progress of the church and contrary to her articles of faith?

2. If so, whose place is it to call him down? Does it devolve upon the deacon or could any member do so?

We answer (1). Yes, but the church ought to be slow to exercise that right. (2) No, emphatically. No member has a right to do so. The deacon has no right in such matters that does not belong to any member of the church. Our brother does not give us particulars, but who is to decide whether the doctrine is hurtful and contrary to the faith of Baptists? There are many questions upon which Baptists differ, but which they have not deemed of sufficient importance to be made tests of fellowship. Doctrines of this character, however, should not receive such emphasis as to become obnoxious to brethren who do not hold them.

If the preacher is radically wrong, however, we suggest the calling of a council to advise the church, but above all, "let all things be done decently and in order."—Ed.



## The Pessimist.

The pessimist is loose again. And he is appearing under so many disguises and so many different names that he seems to be bent on deceiving the very elect. Sometimes he gets into the pulpit and instead of feeding the sheep sends them away hungry and with weakened faith, suspicious of one another and sorry they didn't stay at home. Sometimes he's a deacon who can never respond to the pastor's request to lead in prayer, without vicariously confessing that the church is dead and the pastor a failure and the whole enterprise on the verge of ruin. Sometimes he gets into the newspapers, and to hear his lamentations one would think that Satan was leading his victorious hosts right into the citadel of the Kingdom of God. As often as otherwise, perhaps, the pessimist comes in the guise of a reformer. Self-appointed and self-styled though he be, he can easily gather a few malcontents, and then he proceeds to make life miserable for himself and those about him. Perhaps the most distracting pessimist is he who affects a profound regard for truth (which he always spells with a capital), but intimates pretty clearly that he and those with him have a monopoly of what little there is known. With a lordly wave of the hand he relegates the opinions of the fathers and the great teachers to the limbo of things to be forgotten. Whatever he touches leads him sooner or later into a eulogy of truth. He seems to want you to think that you do not know anything yet, perhaps you never may, but if you have "the open mind" some other fellow may one day hit upon truth. There is another type of the pessimist that proves to be a source of weariness to his brethren. He seems to think there is something suspicious about those who know more than he does. He loves intellectual darkness because his mental vision is too weak to bear the light. An interrogation point is to him so like a dagger that he does not see the difference. A fresh translation of a Greek text or a list of text correction put him into a cold sweat. He doesn't hesitate to "speak evil of dignities" if they advance views which he cannot grasp. What conception he has of the power of divine grace in the heart it is difficult to imagine.

This does not exhaust the list. We call attention to these as symptoms of a widespread and hurtful disease—a trouble for which there seems to be no reason whatever. The uses of the pessimist have not yet been discovered. Some day we may know what he is good for, but how he ever helped to put the spirit of honest, unfettered inquiry into a human soul, or how he has ever brought strength to human weakness is as yet unanswered.

Suffer this word of exhortation. We are still under the dispensation of the Holy Spirit. He is working out the plan of the Almighty without hindrance. No matter what "happens" it is not "unexpected to him." "Preach the word. Be instant, in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching." "The word of God is not bound."

## The Oldest Pipe Organ in America.

The first and oldest pipe organ in America was built by an Englishman and brought to this country in 1713, and donated by Thomas Brattle to the Brat-

tle Street church, on condition that "a sober person, that can play skilfully thereon with a loud noise" be procured by the parishioners within a year of his decease. It later went to King's Chapel, and in 1756 was taken to St. Paul's, Newburyport, where it was used for eighty years. In 1836 it was secured for St. John's church in Portsmouth, where it has been continuously used ever since. It has never been altered or repaired, and shows the same pipes are case that were originally made for it.

One of our exchanges says: Alabama Baptists are talking of organizing a ministers' life insurance company. As life insurance is a complicated, special line of business, they would do well to move cautiously.

Thanks. Your caution comes from a kindly feeling, and would be timely if the Alabama Baptists were about to go into the life insurance business. As a matter of fact, what we are thinking of is a simple organization in which only preachers may have beneficiary membership. Each member promises to send a certain sum (one dollar or two dollars as may be agreed upon), to the widow of any member who passes over before him. Our Florida preachers have had such an association for years, and it has proven a comfort to many a widow. The burden has not been heavy, and the sending of their small gifts has been a sad pleasure to the survivors. It is a beautiful thing to do, and who knows but that in its own subtle way it ministers to harmony and brotherly kindness. We wish there were such an association in all the States.

A bequest of \$10,000 to the rector of an Episcopal church in Alabama has been held invalid by the supreme court of that State, on the mere ground of confidential relations existing between the testatrix and the legatee as her spiritual advisor, even in the absence of any undue influence whatever.

## Notes and Comments.

The situation of our work in Cuba is causing much discussion, and some of it, we regret to say, is not in the best spirit. The matter is safe in the hands of a wise committee of the Home Mission Board. We trust, however, that the board will issue a full and frank statement of the whole matter. More and more the denomination ought to be taken into the confidence of those to whom it has entrusted its work. Any other course creates suspicion.

The First Baptist church of Birmingham, led by its scholarly pastor, is planning for a new house of worship and at the same time a pastor's home. They have a difficult problem before them, but neither pastor nor people are of the sort to surrender to difficulties and we confidently look for success in their enterprise during the present year. They have decided it must be done, and that means it will be done. Success to them.

The Mountain Home, publishes an interesting history of the First Baptist church of Talladega and a cut of Pastor Calloway. In the history occur a long list of distinguished names both in the pastorate and in the membership. The following is the list of pastors: Joab Lawler, Thos. W. Cox, Thos. Chilton, H. E. Taliaferro, Samuel Henderson, P. E. Collins, Richard Pace, J. F.

B. Mayes, J. J. D. Renfro, Geo. A. Lofton, M. D. Early, Thos. Henderson, J. A. French, and T. M. Callaway. All have gone to their reward save the last five.

The Mountain Home says also:

"The following ordained ministers have been members of the church:

"J. L. M. Curry, John B. Mynatt, A. W. Chambliss, P. P. Wood, Matthew Bishop, Matthew Hillsman, J. L. Lewis, G. C. Metcalf, Thomas Colley, John Wilmer, A. S. Worrill, N. D. Renfro, Fleming Freeman, J. M. Solley, A. W. McGaha, William Browning, John Smith, W. C. Cleveland, S. A. Austin, J. H. Pope, F. G. Mullin, B. F. Brothers."

A historic church indeed. God has greatly honored her.

The history was written by Bro. John C. Williams and adopted by the church for preservation in view of the fact that the church records had been destroyed. We commend this course to all our churches. Preserve history as well as make it.

The Baptists of Georgia are "getting up" an Index revival. This is one kind of revival we believe in "getting up." Why not have one for the Southern and Alabama Baptist? Nothing would do more to foster every interest of the denomination. What say the brethren? Some of our friends are rallying to the help of the paper. Let us hear from the brethren on this matter.

"Preach the Word." In Him was life And the life was the light of men."

Let others over creeds make strife, Do thou bring Christ to earth again. —By Rosa McClintock.

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Troy.....		8 40am	9 25pm
Brundidge.....		9 15am	10 15pm
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 3 am	4 30pm	3 55pm
Ar. Elba.....	12 30am	6 00pm	4 50pm
Going East.....	*66	*68	-70
Lv. Elba.....	6 3 am	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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To the Bureau of Materia Medica: T. J. Hunt, Merom, Indiana, manufactures a Digestive Tablet which bears his name and which deserves of this notice. I have taken clinical pains to become thoroughly acquainted with it, and as a result of my acquaintance, am able to say that it is not only all that he claims for it, but as well, it is quite unlike the ordinary digestive tablets. The tablet is the initial incident to health in all of its most coveted phases, and covers a wide range of usefulness.

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If this treatment don't cure any case of bad health, bad blood, bad taste, bad breath, bad complexion, irregular appetite, weak kidneys, lazy liver, catarrh, headache, backache, stomach, heart and bowel troubles, nose and throat discharges, cold, la grippe, malaria, neuralgic aches and pains. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

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### MONTHLY MISSIONARY TOPIC— THE NEGRO.

Ques. What was our Lord's great commission to his disciples?

Ans. Go ye into all the world, and preach the gospel to every creature.

Ques. What was Paul's conception of a disciple's duty?

Ans. I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise.

Ques. When and for what purpose were Africans brought to the United States?

Ans. Twenty Africans were brought here in 1620 and sold as slaves.

Ques. How many negroes were there in this country at the close of the Civil War?

Ans. About four millions.

Ques. How many of them are there now?

Ans. There are nearly ten million negroes in the United States; over eight million of them are in the South.

Ques. Did any good come to the negro through slavery?

Ans. He received a training in habits of work; some education in various trades; familiarity with our customs, manners and language and benefits direct and indirect from contact with Christian civilization.

Ques. Have the people of the Southern States done anything for the elevation of the negro?

Ans. Yes, they have spent millions of dollars of State funds toward establishing for them a system of public school education.

Ques. How long have Southern Baptists been interested in the religious condition of these people?

Ans. They have always sought to bring Christian influences to bear upon them.

Ques. How were the slaves treated?

Ans. In many families, they were given religious instruction. They attended the same church with their masters, and some were educated that they might teach others.

Ques. What was one of the first requests made of the Home Board?

Ans. In 1845, it was asked to take measures for the instruction of the negro.

Ques. What is the Home Board now doing for the negro?

Ans. It employs missionaries, and unites with others in holding institutes with the object of training pastors how to do good work in their churches. It has also made appropriations to the Negro National Baptist Convention to help them in reaching the people.

Ques. How many negroes are Baptists?

Ans. More than one million and a half.

Ques. What is the great need of these people?

Ans. They need to learn how to study the Bible, and that religion is for daily use.

Ques. Are they growing in intelligence and morality?

Ans. Many of them have made very commendable progress, and are winning

the respect of law abiding citizens.

Ques. What can we do to help them?

Ans. Pray for them, show a personal interest in them, teach them in the home, in classes, in industrial schools, and through contributions of money enable the Home Board to meet its opportunities.

Ques. Do the negroes appreciate what is being done for them?

Ans. They are, as a rule, very grateful for kindness.

Ques. Why ought work among the negroes be supported?

Ans. Because it is as much mission work as any other place of missions, and because it is included in the Savior's command.

Ques. In helping the negro, what well known rule is honored and exalted?

Ans. "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets."

Two things Baptists must face. They cannot be ignored or forgotten. One is that they must educate their own children. If they send them to schools which are supported by the State, and where no religion is taught or recognized, they need not expect them to come back as humble, consistent Christians. If they put them in Catholic or Pedabaptist Colleges, they will have reason to fear, that they will not come home Baptists. The facts of history amply justify this statement. The other thing is that if Baptists must educate their children, they must have schools at least as good as other schools. We have no right to ask our people to patronize inferior schools simply on the ground that they belong to the Baptists. We must make the standards of our colleges equal to the best, for our people cannot be condemned for coveting the best for their children. It is not too much to say that other things being equal, sensible Baptists will encourage Baptist schools so long as they are assured that their children will get as good advantages as they can secure elsewhere. More than this we cannot ask.—Baptist Argus.

K. W. The Southern and Alabama Baptist is on our table. It promises to be an excellent paper. We wish the editor great success in his efforts to make the Baptists of Alabama a first-class paper.—South Carolina Baptist.

### READ THIS.

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

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## Kind Words from Our Friends.

The Southern and Alabama Baptist, a union of the Baptist Evangel, Baptist Herald of Florida and the Alabama Baptist, is now published in Birmingham, Alabama, at \$2.00 a year. Rev. Frank Willis Barnett is editor and owner. John V. Dickinson of Birmingham and S. M. Provence of Montgomery are associate editors. It is a 16 page paper, and enters the field under very flattering circumstances, and its friends expect it to surpass anything the denomination has ever had in Alabama.—Clarke County Democrat.

Dear Bro. Barnett: Your first issue of the Southern and Alabama Baptist is great for what it promises. That you will make it one of the best of our Baptist weeklies I have not the least doubt. That the paper will contribute largely to the strength of our denomination in Alabama is a certainty. My interest in you and all that pertains to the welfare of Alabamians and especially Alabama Baptists, makes me enthusiastic about the paper. You are fortunate in securing the services of Dr. Provence. He is one of the most vigorous and felicitous writers in the South. I am confident that you will have a liberal patronage in other states.

J. B. Hawthorne.

Richmond, Va.

Dear Bro. Barnett: As to "counsel," I have only this to say, A preacher must sustain himself in the pulpit, whatever he does or does not out of it. A paper must sustain itself by a goodly supply of strong articles, whatever else it does or does not. Thinking men influence or control the hoi polloi. Our strong men ought to write without remuneration on vital questions. A pen ministry is just next to viva voce preaching, reaching thousands to be reached in no other way. This is becoming more and more so. I shall do whatever I can to widen your circulation.

I know an arduous task is before you, but I pray and trust that God will sustain you. When I write, as I shall freely do when I have something to say, consign to the waste basket or modify as you please; I never dispute the prerogatives of an editor. With all my heart I say, Grace, mercy, and peace!

E. B. Teague.

### THE TRIPOD.

The following personal letter is "too good to keep:"

I see you have yourself humped up on the tripod ready to receive eggs and potatoes as an annuity in exchange for your ideas. When a man becomes a "Professor of Things in General," he may expect his constituency to be broad and thin, prone to pay him in admirations which cannot be cashed for bacon at the corner grocery. But you know all this.

How did it happen? All of a sudden you broke through the ranks and flushed up again the footlights, costumed in a voice and hoss-pistol. That's what you need, my boy, in your new vocation. If you ever get to wearing real clothes, buy you a thick skin, and wear a stout pen in your belt with a bottle of red ink in your hip pocket ready for use if the occasion requires.

Well, I wish you well. If you want to succeed, be slow to take positions. Ply the wisdom of delay. Wait till the situation develops, then pat it on the back

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with both hands. They will say you are prudent, conservative, safe. Then the old fellows will begin to remark: "Barnett can be relied upon." Then you will find yourself becoming to be advised and consulted, and you will finally be led behind the scenes where everything is done before it takes place. Numerous brethren will discover your essential greatness who never noticed it before. You will become essential to their very soul's happiness, and they will embrace you with their affection as long as you do what they tell you to do.

But you go to firing off your mouth and saying things, and they'll let you alone in the day of battle. If you win a victory, they'll rush in in time to share the spoils with you; but, if defeat, then none so mean as to do you honor.

I'd enclose you a sub. for your paper, but I met the new year just \$300 behind in my exchequer, so I couldn't subscribe for a free almanac. I suppose you have an army or impecunious friends who can do nothing on this solid earth but wish you well. But we fellows are not altogether to be despised. We make up that thing which the wiseacres call "the atmosphere." We serve them a good turn in public address, for we are the fellows they are always classifying and analysing in their speeches. They refer to us complacently as "the masses." It makes them feel good. If we ever had a chance to talk, we could rhyme in with "them asses," but we have to take it out in just thinking, you know.

If you ever indulge generosity, a thing I would very seriously warn you against if you want to stand strong in the mystic order of the pen—not penitentiary—you might send me a sample copy of one of your papers which some faithful subscriber has already read all he wants to—and I would appreciate this largeness of heart more than I can tell. Some of these days I'll write you a sensible letter. Until then you must live off of the wisdom of your Alabama friends.

"Yours truly."

### News Notes.

Dr. T. W. Ayers, once president of the B. Y. P. U. of Alabama, writes from Hwanghien, China, of the organization there of a union. He says they have thirty members, all boys, and half of them already Christians. Doctor Ayers hopes to make earnest Christian workers of them all, and of many others whom

they may bring into the union.—Baptist Union.

Mercer university has made great progress in the last five years and is going ahead at a better pace than ever. Her old friends have bestirred themselves for her and she has found many new ones.

Last year over \$50,000 was raised for Mercer and an even better record will probably be made this year.—Atlanta Journal.

Dr. L. R. Gwaltney has accepted a position with Shorter College and will represent the institution from Feb. 5th in the capacity of traveling agent. Dr. Gwaltney will present the claims of the college to the public in several States. He is one of the leading educators in the South. Dr. Gwaltney was for many years the distinguished president of Shorter College. He is greatly esteemed over the South. Dr. Gwaltney resides in Edgefield, S. C.

At Eufaula we met with Brother Howard, the Field Editor of the Southern and Alabama Baptist. It was a pleasure to meet with him and shake his hand. He impressed us as being a splendid man, and we hope to see more of him. He represents a strong paper, and we wish for him and his paper every success.—Christian Index.

Bro. M. B. Wharton's publishers, E. B. Treat & Co., of New York, will get out a third edition of "Famous Women of the New Testament."—Christian Index.

I declined the call to Stephenville, Texas. Rutherford Brett.

[Alabama Baptists will rejoice in this decision. Brother Brett has not been with us long, but he has gained a strong hold on the affections of us all.—Ed.]

### EXCURSION RATES TO CHARLESTON, S. C.

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

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

J. C. Haile.

### SOUTHERN RAILWAY.

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

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

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

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

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

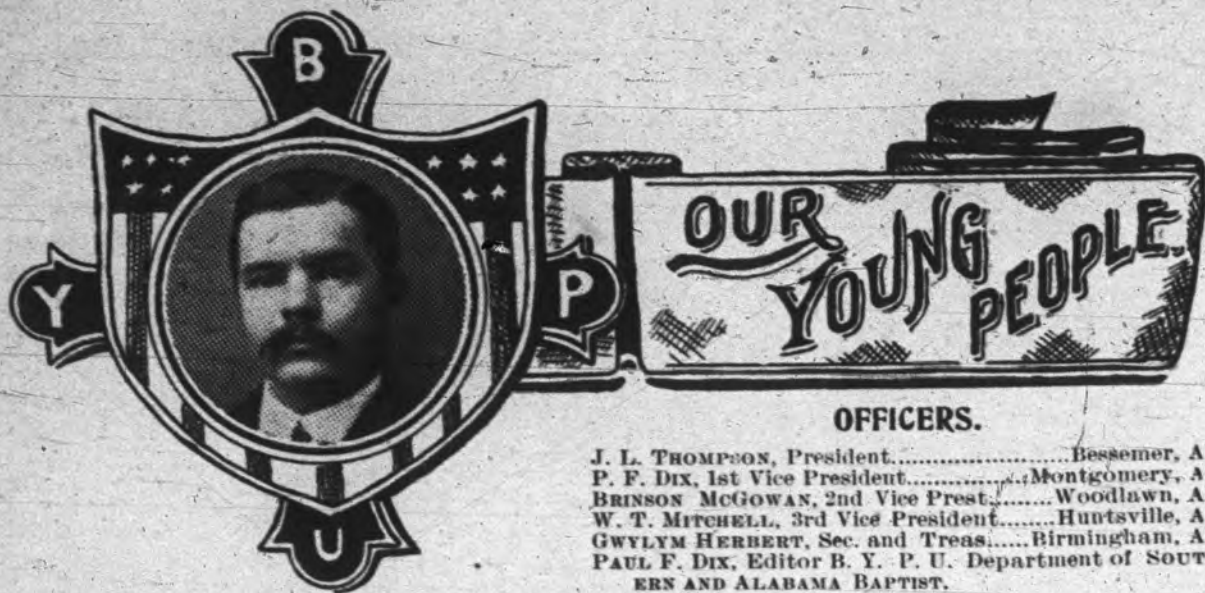
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### WHEN THE HEART IS AFFECTED

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 as electricity, but will save your life if you take it in time.





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 ERN AND ALABAMA BAPTIST.

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

- Monday, February 17. Romans 15. Our duty towards the weak (vs 1). Compare I Thess. 5:14.
- Tuesday, February 18. Romans 16. A beautiful wish (vs. 19). Compare 1 Cor. 14:20.
- Wednesday, February 19. Acts 20:4-21. Bold in presence of danger (vs. 20). Compare Acts 19:26-30.
- Thursday, February 20. Acts 20:22-35. An example of helplessness (vs 35). Compare II Cor. 12:15.
- Friday, February 21. Acts 20:36-21:16. Ready to die for the name of the Lord Jesus (vs. 13). Compare Acts 5:41.
- Saturday, February 22. 21:17-36. Paul mobbed and rescued by soldiers. Compare Acts 20:22, 23.
- Sunday, February 23. **Conquest Meeting** Our Missions in Germany and Central Europe. Alternate Topic: Obedience. Matthew 3:13-17. Acts 5:32. 1 Samuel 15:22, 23. S. S. Lesson? The Arrest of Stephen. Act 6:7, 15.

The Baptist Union is to be congratulated on being able to retain at least for the present as editor, Rev. W. H. Geistweit, who has so ably filled the place since the resignation of Dr. Chivers.

The great national paper was never more deeply spiritual than now, and if it continues to grow in power, with the great burden of debt lifted from it, it is becoming more and more valuable, and is filling better than ever before the need for "a Christian journal for the development of young people in Christian living, knowledge and service." Mr. Geistweit has done much already for America's Baptist young people and they all love him, and are glad he is to remain at the head of the great work.

We feel sure that the local work of all our unions would be stimulated if they would take a deeper interest in the State and national work. It is only by looking out at the workings of the great movement as a whole that we are able to appreciate its wonderful magnitude and power that we are able to realize what a grand work we are a part of. The best means to this end of course, is the regular reading of our State and national papers. The young people of Alabama have never given their State paper the support it deserved, and we trust that the new paper which retains the old also, will come in for a more liberal support. Every union in the State should have a regular committee for the specific purpose of increasing among the members the circulation of these papers. It will be a great help to the local work and after all the State and national organizations are as organization only what the local unions make them. The opportunity which our new State paper offers to our young people is far in advance of anything they have ever had before and they should show their appreciation by helping the paper that helps them. Let the unions take this matter up in a systematic business-like way and we are sure it will have a beneficial effect on the work.

## Rev. Junius W. Millard.

Rev. Junius W. Millard, whose picture adorns the cover page of this issue, is pastor of the Eutaw Place church, Baltimore—one of the most prominent pulpits of the South. The church was built by the great Richard Fuller, D.D., that prince of preachers, and has had such pastors as Rev. F. Howard Kerfoot, D.D., and Frank M. Ellis, D.D. Mr. Millard succeeded the latter in June, 1896, who resigned to accept the pastorate of the Washington Avenue church, Brooklyn, N. Y. Mr. Millard was born in North Carolina, Jan. 23, 1870; was converted in 1884, and baptized into the membership of the Goldsboro (N. C.) church. He graduated from the Wake Forest College in June, 1892, with the degree of A. M. He then went to the Southern Baptist Theological Seminary, and graduated in 1895 with the degree of Th. M. His first charge was in June, 1895, at the church in Henderson, N. C., where he remained until June, 1896, when he entered upon his work as pastor of the Baltimore church.

As to the church, too much cannot be said about this noble people. The church was organized in 1871 and in all these years it has not known a serious misunderstanding in its membership. It has contributed considerably over a half million dollars to the cause of the Lord Jesus in these years, and over one-half has gone outside the church. It gives \$2,500 to Foreign Missions and over \$2,000 to Home Missions. There is no other church in the convention that gives over \$1,000 to the latter object. She has built and organized churches in the city here, besides giving eight of her sons to the ministry. She has sent out four Foreign Missionaries (none of these being included in the list of eight ministers), the latest of whom were Dr. P. S. Evans, a graduate of Yale, and of the medical department of the Johns Hopkins, who goes as a medical missionary to China, and his wife, the eldest daughter of Hon. Joshua Levering.

Two years ago the church gave Brother Millard an assistant pastor and unasked raised his salary. Mr. Millard is

an extempore preacher, in the sense that he uses no manuscript in the pulpit; has a rich, melodious voice, many of the arts of the orator, and a modest and charming personality that is doing so much to make his ministry such a success. He is a most gifted writer, as his article in this issue on the "Grand Perhaps" will testify. It is with great pleasure we introduce him to our people.

Some of our "most widely circulated" Baptist papers are giving their first page almost wholly to current events. That field is so well occupied by the daily newspapers that there seems to be no good reason why the religious journal should enter it.

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**Literary.****TEACHERS' COMMENTARY ON THE ACTS OF THE APOSTLES.**

By F. N. Peloubet, D.D., Oxford University Press, American Branch, New York. Price \$1.25.

Few men are so well prepared to write a teachers' commentary as Dr. Peloubet. His long experience in preparing the "Select Notes on the Sunday School Lesson" has given him an unusually full acquaintance with the needs of Bible teachers and classes. And he has accumulated a rich fund of illustrations, from which he draws freely in the preparation of this volume on Acts. The plan of the work is similar to that of the volume on Matthew, which we recommended at the time of publication. The purpose is well stated in the preface: "To present in the light of the latest and best scholarship—the history of the early church as recorded in the Acts, so clearly, so simply, so practically, so suggestively, that persons of ordinary opportunity for biblical study may possess, condensed from widely scattered sources, the substance of the best there is on the subject." Anyone can readily see that this is just the kind of help that a great many people desire, a book that will give in brief and practical form the results of the best work that has been done by biblical scholars. No book in the New Testament has been the subject of more scholarly critical investigation than Acts. But most of what has been written about it is in the domain of the critical, rather than the practical. In this volume the chief emphasis is laid upon the latter element, while the former also receives careful consideration. The book is one that we can heartily recommend. It contains much in the way of homiletical material that may prove suggestive to the preacher and the teacher and Bible students generally.

H. W. P.

**"TARRY THOU TILL I COME."**

By George Croly. Introductory Letter by Gen. Lew Wallace. Funk & Wagnalls, New York. Price \$1.40, net.

The legend of the wandering Jew has been one of the favorite themes among writers of fiction. The mysterious and awful sentence, "Tarry thou till I come," is full of weird suggestion, and lends itself readily to the play of the imagination. No one has handled this theme more skilfully than George Croly. His plot is well conceived, his diction elegant, and his descriptions lifelike and picturesque. The reading of this volume will give one fresh light on the final, terrific, but fatal struggle of the Jews for independence. Their cause is hopeless from the beginning, and yet one finds himself sympathizing with the brave and patriotic men whose lives were sacrificed by the jealousy and ambition of their leaders. The narrative is one of thrilling interest.

At the close of the volume is a collection of statements from representative Jews of the present day, showing the attitude of modern Jewish thought toward Jesus of Nazareth. Some of these expressions are quite remarkable. They indicate how thoroughly the influence of Christianity has permeated the thinking of many who do not acknowledge its claim.

The volume is elegantly bound in red and gold, and twenty full-page illustrations heighten its attractiveness.

H. W. P.

**UNCLE BOSTON'S SPICY BREEZES.**

By Boston W. Smith. American Baptist Publication Society, Philadelphia. 12mo, 225 pages. Price \$1, net.

The name of Boston W. Smith, "Uncle Boston," as he is popularly known, is familiar to Christian workers. As a missionary on the frontier he has done a great deal to spread the gospel and stimulate weak and struggling churches. This book consists of a series of sketches from his own experience. It presents a vivid picture of the difficulties and hardships of frontier missionary work. The shadows of the picture are very deep, but there are lights here and there which show that the work is far from being a fruitless or a hopeless one. These sketches would make excellent readings for the missionary meeting, where they could hardly fail to stimulate interest in home missions.

**RED EAGLE.**

A Tale of the Frontier. By Edward S. Ellis. Henry T. Coates & Co., Philadelphia. Price \$1.

Mr. Ellis knows how to write a story that will please the boys. He is at his best in tales of the frontier and descriptions of Indian adventures. This volume is the third in the War Chief Series. The boys will find it full of interest, and it is free from the blood-curdling incidents that characterize so many books of the kind.

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## FIELD NOTES.

We had a good day January 9th at Winfield. We took a collection for State missions amounting to \$7.10. This is more than the church has paid in five years for missions. We have Rev. W. B. Earnest for our pastor. He moves things on missions. He preached a strong sermon on this occasion. I was at his church at Carbon Hill on the first Sunday. He took a collection for State missions amounting to \$5.60. Bro. Earnest is the man we need on this mission field, and we would hate to give him up. He introduced the envelope system in our church. It took like hot cakes. He used the same system at Carbon Hill. We would be glad if Bro. Crumpton would send us some envelopes and some tracts. We thank Bro. Ernest for giving us the envelope system. He says he intends to go to the Baptist Conference at Jasper, learn about what it has in view and help us all he can to do more than ever.

Dr. T. V. Hill.

Winfield, Ala.

### BEYOND THE TENNESSEE.

Dear Bro. Barnett: I will give you a few notes from this side of the Tennessee river. Being well acquainted with this field I can set forth its needs in their true light. From the Tennessee line, across the great bend in this historic country up the river to Athens, Ala., there are but three Baptist preachers actively engaged in the work. The writer has done some independent mission work in this great destitution. I am now selling Bibles and Testaments. I spent last Saturday and Sunday at Union Grove with Bro. F. G. Posey. This is an old church. They have given up their house to the Campbellites who have been worshipping in the same house until they finally worked the Baptists out. They began a law suit to get possession of their house again. But following the advice of their counsel, Bro. J. T. Ashcraft, they gave up the house rather than have a law suit. Bro. Archcraft gave them \$50.00 toward building a new house. They have appointed a building committee and are determined to build. They are stirred as they have never been before. Any one desiring to assist a worthy cause could not do better than send a contribution to Bro. G. W. Friar, Stutts, Ala., or to Rev. F. G. Posey, Lexington, Ala. They are now worshipping in the homes of the brethren. I preached for Bro. Posey on Sunday last, and organized a Sunday school. You will hear from this church in the future. Their pastor, Bro. Posey, is an excellent man; though 67 years old, he is still actively engaged and is preaching to four churches. I have agreed to preach for his home church on the first Sunday in March. He gave up this church several months ago. Bro. Posey has subscribed for the Alabama Baptist.

There are other items of interest that I could add, but will desist for the present, and if this does not find the waste basket I will write again. Success to the new paper.

Fraternally,  
J. O. A. Pace.

### A WORD ABOUT SHEFFIELD.

Lately a visit to my son-in-law, Dr. Blake, brought me in contact with Sheffield. I found much more than I knew how to expect. I attended the great sale of lots there in 1884. Then there was no sign of a town thereo nothing but the ground to build on. The auctioneer

knew how to talk boom talk, and he informed us that within a quarter of a century Sheffield would be the second iron center in the South. He made Birmingham first and Sheffield second. The crowd appeared to believe what he said and the dirt bought long prices. I did not believe what he said. I am now of the opinion that the auctioneer was much nearer right in what he said than I then thought. Sheffield bids fair to distance all the new iron towns of North Alabama in growth. There is much of the appearance of a city about it already. It has attracted wide attention, and may soon astonish all Alabama by its growth and wealth.

I hope that some of the incoming wealth may be in Baptist hands. Our people at Sheffield have but little money. Our church building is entirely insufficient to meet our wants. Their house is not only inferior, but is much too small for our congregation.

Bro. Stewart, the pastor, is very anxious to build a larger and better house of worship; but how to procure the \$5,000.00 to erect the building is the trouble. It is very unfortunate for our cause that we have not a better church building. While there, though unwell, I preached for our people once. I found them more spiritual than I expected, and this made me feel that there is a future for our church at Sheffield. I was much pleased with the pastor. I think that the denomination may trust him fully with our interests, and under him help with the assurance that he will not surrender it.

If anything can be done to help our people build a better house of worship I think that it will be a wise investment. While in Sheffield I visited my old neighbors and friends, the Ashcrafts, at Florence. The Ashcrafts are fine people and staunch Baptists. While there, I had just a glimpse of Bro. Watson, the new pastor. Florence is the prettiest of the North Alabama towns, at least in that section. I think that the Baptists of Florence can take care of themselves. Tusculumbia was pastorless when I was at Sheffield.

John P. Shaffer.

(We take the liberty of giving a part of a personal letter from the gifted pastor of the First Church, Gadsden.)

We are moving up here at Gadsden. Have made arrangements to pay all the church debt, about \$1,400.00, half in cash and half in good subscriptions payable in thirty days; so we are out in the open. Congregations fine and frequent additions. Three received yesterday by letter. Baptized two recently and have two awaiting baptism. Others interested and many more will join by letter.

J. G. Dickinson.

### TENNESSEE RIVER ASSOCIATION.

I thought I would tell you something of my work in the Tennessee River Association. This is the first Association in Alabama to me as it is my mother association—where I was born, reared, converted, baptized and ordained—and of course there is none second to it. I only wish it was better organized, that it might do better work. I am pastor at Scotsboro, preaching two Sundays each month. The Baptist

(Continued on page 15).

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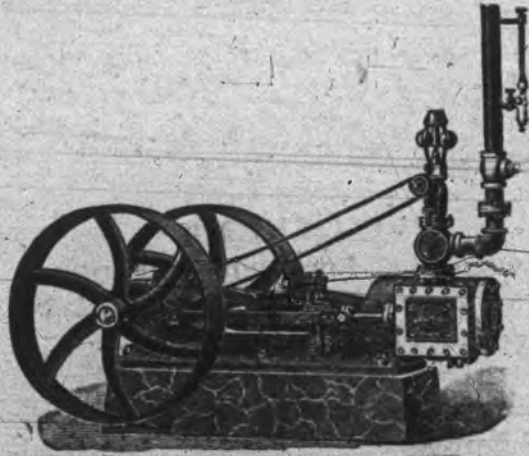
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**Field Notes.**

(Continued from page 14).

cause is weak here. Have always had a struggle since we began to live. But the outlook is brighter for us. The outstanding Baptist seem to be inclined to join us. Some have joined already and others will come. I am also pastor at Pisgah, thirteen miles east of Scottsboro. We are doing fairly well there. Then I am pastor at Central Point, preaching one Sunday afternoon on one of my days at Scottsboro. We are hoping for better things at Center Point. In all my churches I will raise, by the assistance of my Ladies' Aid Societies, \$125 for missions.

Then I have an idle Sunday, which I give to the Association, going to the strongest churches working in the interest of missions, and organizing Ladies' Aid Societies where I can.

Our association gave last year \$186.42 for missions. This year I believe under God we will raise \$500. I solicit from those who are able five dollar subscriptions for missions to be given along through the year systematically, and while they are contributing it will inspire others who are not so able to contribute what they can. I always take collections, but turn it over to the church to be sent in. I think it best to let every contribution come direct from the church which gave it. Wish I knew how to get my people to take the Alabama Baptist, Foreign Mission Journal, Home Field, etc.

Yours for better things,

C. T. Starkey.

Scottsboro, Ala.

**FROM OXFORD.**

(We take the liberty of publishing the following personal letter from Bro. Ivey. We rejoice in his success, and trust that his consecrated and cultured wife will soon be fully restored.—Ed.)

Dear Bro. Dickinson: I find that this church contributed last year to Ministerial education \$24.85. We will beat that this year. I have been here three months and our collections have been as follows: In December, State missions \$41.45, Poor fund \$18.00, total \$59.45; January, Bro. Johnson Christmas present \$38.00, Home missions \$31.00, total \$69.00; February, yesterday was for foreign missions, we got \$80. There are great possibilities before us. We take an offering for Orphans' Home in March and Ministerial Education in April. I will do my best. My health is restored perfectly, but my dear wife is improving very slowly. The Lord sent us here and we praise him for his goodness. Remember me with love to your family. I hope to be able to go to Jasper; if so I hope to meet you there. As ever, I am

Your true friend and Bro. in Christ,  
W. R. Ivey.**A CARD OF THANKKS.**

Dear Baptist: Permit me through your excellent columns to express my sincere thanks to kind friends at Repton for making me a present of a nice rocker on my last appointment there. While a busy pastor has but little time to sit down, yet when I can catch up a moment for rest, it will be a source of great pleasure to think how kind in a people to think of their pastor in this way. God bless the thoughtful women.

W. N. Huckabee.

**EVERGREEN, ALA.**

Dear Baptist: We have to tell of

another death at the Orphans' Home. Eunice Beatty, aged nine, fell on sleep last night. She was a most lovable child and the entire Home grieves. This is the fourth visit of the death angel among our orphans within seven weeks.

A. G. Moseley.

Feb. 10, 1902.

Pastor J. J. White has undertaken to build a new house of worship at Bluff Springs, and of course it will be builded, as Pastor White knows not the word fail. He had subscribed at last Saturday's meeting \$198.50. He has served this church eighteen or twenty years.—Dothan Home Journal.

Rev. J. R. [redacted] pastor of the Baptist church at [redacted], preached at the First Baptist on Sunday night. He will preach at the city hall on the second Sunday morning in each month, and on Friday nights before, for the benefit of the mill operatives of the city.—News-Reporter.

**Obituaries.**

(Continued from Page 7.)

thy of all imitation by her punctual attendance at church and unfailing devotion to the advancement of its cause.

She labored faithfully in both the church societies, an active member of the Willing Workers, and the organizer and president of the Missionary Society.

Her loss in the latter is almost irreparable, as she was an enthusiastic believer and indefatigable worker in this field of Christian labor.

The undersigned, as a committee from both societies, are appointed to thus give public expression to these sentiments of admiration and appreciation of her noble character; and also, through this medium, offer the societies deepest sympathy to her bereaved family. And furthermore, inscribe upon the pages of our minutes an appropriate memorial of our loved and lost.

Mrs. Geo. Malone,

Mrs. Braxton I. Moody,

For the Ladies' Societies of Dothan Baptist Church.

We preached for the Bessemer saints on the fourth Sunday in January and they were planning good things for Bro. Thompson, and looking forward with much pleasure to his coming. They gave us a collection for ministerial education and promise to make up the twenty-five dollars which the association asked of them. Bessemer always comes up nobly.

**A TEXAS WONDER.****HALL'S GREAT DISCOVERY.**

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

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Schedule in Effect June 28, 1901.

	No. 4.
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:20 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	8:24 am
Ar. Chicago.....	4:20 pm
Ar. Waukesha.....	8:25 pm
Ar. Kansas City.....	8:15 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.

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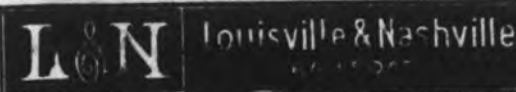
**The Western R'y  
of Alabama.**

SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	38
Lv. Selma.....	4 15pm	6 20am	.....
Ar. Montgomery.....	6 20pm	8 20am	.....
Lv. Montgomery.....	6 40pm	1 30pm	6 20am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm	.....	11 10am
Lv. Montgomery.....	9 35pm	.....	9 00am
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

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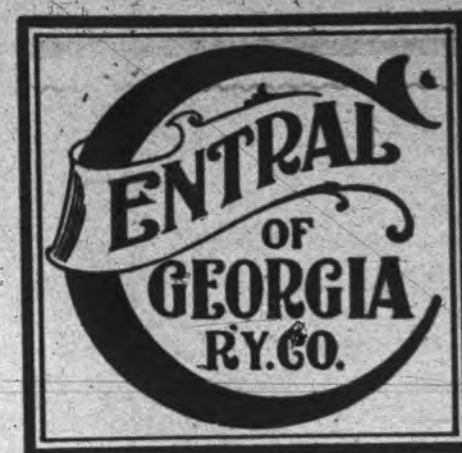
W. J. Taylor, G. A. Montgomery, Ala.; D. P. O'Rourke, C. A. Selma, Ala.; B. F. Wyle, Jr., G. P. and T. A., Atlanta, Ga.; R. E. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickersham, President and General Manager, Atlanta, Ga.



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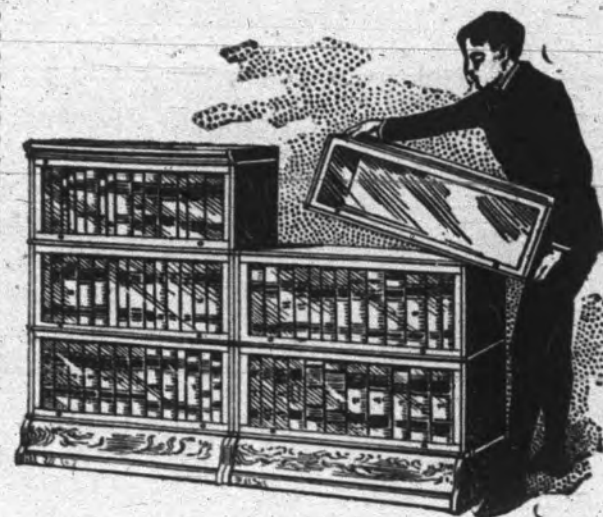
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