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REV. JOHN F. PURSER, D.D.,  
OPELIKA, ALA.





# "WHAT THE JUDSON HAS DONE FOR WOMAN."

An Address Delivered by Rev. John F. Purser, D.D., of Opelika, Alabama, at the Celebration of the Sixty-Third Anniversary of the Judson Institute, Marion, Alabama, January 7th, 1902.

The honored President of this institution has asked me to speak for a few moments on what the Judson has done for woman. The subject is such a comprehensive one, and the data so abundant that I find myself handicapped by "an embarrassment of riches." Being a son-in-law of the Judson I appear before you with a genuine feeling of family pride and I can speak as one who knows; for it is not in the range of possibilities that a man should live as long as I have with a Judson girl, and still be ignorant of the high achievements of this school. Did you ever watch a gardener among his seeds and bulbs and plants? You may not understand floriculture, and see but little beauty in his store of treasures; yet in one small seed his artist's eye sees the germ of the modest violet's beauty and fragrance. This unsightly bulb holds imprisoned the spotless purity of the lily; from this frail shoot will grow the glory of the rose, and in that gray husk is wrapped all the golden discs of the stately sunflower. Every root must have its congenial soil and its due share of sun and shower. No two can be cultivated alike, and no two will develop the same beauty and fragrance. One plant grows off strong and vigorous, needing no support; while another trails upon the ground, sending forth appealing tendrils that must be lifted and trellised; another, like the golden rod, germinates slowly, grows but little during the balmy spring and glowing summer, then bursts into flower when the rose petals have fallen and the lily has drooped its head. Day by day the wise gardener watches and cultivates and cares for each plant according to its nature and needs, that the perfect flower and fruitage may appear in due season. So, wise educators care for and develop the unfolding mind of the responsive young. Education can put nothing into any human being that it does not already possess. It can only stimulate and draw forth what is there. In every girl lies dormant all the possibilities of true womanhood. They cannot be alike, they will not grow of a kind; but each can be trained into the perfect development of her individual beauty and worth. For sixty-three years this has been the work of the Judson. Hundreds, yea thousands, have here been received, and trained, to go forth making the world brighter, and happier and better for the hallowed influences of these classic halls. Here have been strengthened and polished those physical, mental and moral powers which combine to form, "The perfect woman, nobly planned, to warn, to comfort, and command." It is the aim of the Judson to give to every girl a sure foundation of broad culture, to which may be added special training of special talents, according to the individual needs of her nature. This grand school chases no vagaries, runs after no fads, rides no hobbies, tolerates no shams; hence she grows no "purple roses," "yellow asters," she sends forth no female monstrosities. Her daugh-

ters are as "corner stones, polished after the similitude of a palace."

Let us look for a moment at the equipment of the Judson for the work we claim she has done and is doing. As a trustee, knowing much of the inner workings and machinery of the institution, I assert that this school furnishes unsurpassed advantages for the physical, mental, aesthetic, moral and spiritual education of southern womanhood. The buildings are sanitary in every detail, heat, light and ventilation receive careful attention. Wholesome, nourishing and abundant food is supplied, regular habits in eating, study, relaxation and exercise are maintained. In the gymnasium every appliance is provided for symmetrical physical development. The exercises aim to produce strong, healthy, beautiful physiques, rather than to make atheletic fanatics, or amazonian gymnasts. The Judson's next aim is for a sound mind in this sound body. To do this its curriculum in its scope is commensurate with the broadest intellectual culture. From year to year the standard is raised to keep pace with the world's progress, and to lead in the higher education. "No pent up Utica confines" the powers of the Judson girl. She is encouraged and led from lisping numbers, step by step, to the intricate problems of higher Mathematics. She girds on her armor and does valiant deeds in classic fields. She soars aloft on fiery Pegasus and woos the lyric muse; or humbly sits a disciple at the feet of a great teacher, and learns to "read, ponder, and inwardly digest" the literary feasts found in the writings of the masters. Anon she turns her attention to the sciences; and in the well furnished laboratories, is taught theoretically and experimentally. There she makes her own tests and analyses and draws her own deductions. Accuracy of knowledge and facility of expression are required of every pupil. Form this carefully directed, and yet unrestrained association of pupil and teacher grows an easy, self-possessed fluency in conversation on current topics, which distinguishes the Judson girl, the world around. In the realm of the Fine Arts, the Judson has few peers. Always commanding the highest talent, and satisfied with nothing but the best teachers the aesthetic faculties are unfolded, and the eager pupil catches glimpses of "the world beautiful." It is an old proverb that "we see what we have eyes to see, and hear what we have ears to hear." Is it wonderful, then, that with quickened perceptions of harmony, form and color and sound, there rises before the student a new heaven and a new earth? And then the moral and spiritual surroundings of our girls! Was there ever an inmate of the Judson who could not recall sacred memories of "Meditation Hour," the Ann Hazeltine meetings, the Bible studies, the Sunday school lessons, the regular attendance on preaching services, and the prayer meetings? These holy influences culminate as naturally in an annual revival and are as confi-

dently expected as the unfolding of the green foliage in the April sunshine, or the re-appearance of the snowdrops and the crocus buds. The spiritual growth of her pupils is the Judson's crown of glory. From East to West, from North to South, scores of women will bear testimony to the consecrated Christian teaching received at the Judson; and the saintly ministrations of old Siloam's Godly pastors, DeVotie and Mackintosh and Winkler, and Bomar and others. The measure of their influence will be known only in eternity. Behind all these alluring, attractive and substantial aids to female education, is the moral support and loyal fidelity of the hundreds of graduates and thousands of pupils of the school. They are of all ages; there are maids and matrons, mothers, grandmothers, and great-grandmothers. I have yet to see or hear of a Judson girl, old or new, who is not as loyal as a Fenian to the "wearers of the green." A mercantile enterprise is as strong as its backing, and so is a school. Do you ask what has been the result of these great educational forces, set in motion? I will say of the Judson as Solomon did of the virtuous woman: "Give her of the fruits of her hands and let her own work praise her in the gates." For example, the Judson girl has always been a conspicuous and successful figure in the field of literature, easily excelling in journalism, poetry, fiction, and biography. It was a Judson girl who wrote the "Ode to a Sonnet," than which no more beautiful thoughts or diction, adorn the lyrics of Keats or Shelley. It was a Judson girl who won the gold medal for excellency of musical compositions, over all competitors, at the World's Exposition at Chicago. It is a Judson girl who evokes "The concord of sweet sounds" from our grand organ "untwisting all the chains that tie the hidden soul of melody." It was through the love of a generous heart for a Judson girl that this organ is now the property of this institution. It was a Judson girl's patriotism that furnished and cared for the Alabama Hall at Mt. Vernon. It was this same Judson girl who was the admired centre of every social circle of Washington society, and who was in life, her husband's noblest inspiration to worthy thoughts and heroic deeds, first as congressman, and afterwards as Secretary of the Navy. It is another Judson girl who has won name and fame in the Postoffice Department for her skill in deciphering epistolary hieroglyphics which none others could read. It was a Judson girl who planned and worked for, and accomplished the remodeling of the old Judson. It was a Judson girl who laid off the walks and planted the shrubbery that beautify these grounds. It was a Judson girl whose generosity equipped the Judson art rooms. It is a Judson girl who, as the wife of the President of the Southern Baptist Theological Seminary, is his better half, the power behind the throne. Though an invalid, she speaks through her pen to the host of tired mothers, broken-hearted mourners, and sufferers everywhere. It is a Judson girl who, in far Japan, nobly upholds her husband's hands as he preaches the blessed gospel of salvation in a heathen land. It was a Judson girl who, first as pupil, and then as presiding teacher in her Alma Mater, wielded an influence for good and wrought so mightily for God, that hundreds rise up and call her blessed. In her narrow bed in your city cemetery she sweetly

sleeps, but her works live after her and can never die. But time would fail me to tell all the Judson girls have done. There is no honorable and legitimate field in which woman may labor that she has not entered, striven for success, and won. Yet I have not told of her greatest and noblest success. Let the numberless happy homes in which our Judson girls reign as uncrowned queens tell of her modest worth and work. She has filled them with good cheer, laughter, music and song; she has adorned their walls with works of art, she has been strength to husband, and the guardian angel to her children. Napoleon said that the greatest need of France was more mothers. I thank God that our South land lays all her laurels at the feet of our mothers, and ours is a goodly heritage.

The Judson has been a mighty uplift to our State and people in this development and enlargement of true womanhood. What I have said of her in the home is true of her in Christian service. Adorned with the ornament of a meek and quiet spirit, she goes about doing good. Many a community has had Sunday schools organized and W. M. U. founded, through the quiet but undaunted energies of our Christian women. Her prayers have encouraged the despondent, and her beautiful humility led the wandering, the sinning and the sorrowing to the Lord. These are her sheaves! the past of the Judson has been glorious, the present is alive with activity, with aspiration, and I trust inspiration. What shall her future be? The ambition of the present administration is that she shall be the leader, as she is the mother, of schools. We would not establish cheap rates, but rather a higher standard; we would not engage in ignoble squabbles for supremacy, but place her above all competition. We would have buildings, and equipments and endowment to make the Judson, not a great school, but the school of the South. For this let us pray. For this let us labor. For this let us wait. Let us one and all say, and say heartily, God bless the Judson for what she has been, for what she is and for the golden promise of the future.

## INTERCHANGEABLE MILEAGE TICKET

Effective Feb. 1, 1902, Plant System Mileage tickets will be honored over the following lines: Atlantic Coast Line, Richmond, Fredericksburg and Potomac Railroad, Washington Southern Railway, Louisville & Nashville Railroad (except Louisville, Harrod's Creek and West Port Railroad, Elkton and Guthrie Railroad, Glasgow Railroad, Pontchartrain Railroad), Tifton & Northeastern Railroad, Charleston and Western Carolina Railway, South Georgia Railway, Georgia Northern Railway and Ocilla and Irvenville Railroad. A convenient method of traveling. Books are sold at all coupon ticket offices. B. W. Wrenn, Passenger Traffic Manager.

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## Brother Crumpton's Letter--Looking West.

### The Rio Grande.

The water is very low and muddy. We are now in New Mexico running across its southwestern border for two hundred and fifty miles. There was a white frost on this morning and the poor Mexicans huddled on the sunny-side of their dug-outs and doby's, wrapped in their blankets. I can't see where they get wood to burn, the country is so barren. My friend told me yesterday that these are typical Mexican homes. A poor little pony, a long-nosed pig or two and a few chickens are all they possess in the way of live stock. Some one said El Paso was the

### Consumptive's Paradise

but from stories I heard about other places, I am sure it has rivals. One man asserted that one winter he heard there were 37,000 consumptives in and around San Antonio or El Paso. Of course it was not so; but that yarn is spun by the great family of "They Say." On our train there were several poor fellows on their way West for their health. How they did cough! It was distressing. One said, "I have bronchitis which bothers me some. My lungs are not at all affected." How strange the hopeful tone of all consumptives! Maybe it is well that they are so. "When you get into Arizona, it will be so dusty you can hardly see out of the windows," said the porter. That is the case here in New Mexico and if the wind was blowing it would be blinding. A vast sandy plain in every direction with bare mountains, sometimes sand, sometimes rock, in the far distance, is all we see. As we near Deming, we begin to see wind mills, which indicates the presence of water at not a great depth. Here is a nice town, some large stores, a court house and public school building, all of brick; but what on earth keeps up the town? Possibly there may be grazing land in the region and maybe some mining; but to a stranger all is desert. At

### Lordsburg

we pass into Arizona. Drummers are everywhere present. They crowd on with their grips and sample cases at every station. The saloon is everywhere present also. At one place, besides the depot building, I saw no business house except a combined saloon and barber shop. The "Tennessee Saloon" was in one place; "This here is a saloon," was the sign on another. After we left San Antonio, the tramps disappear. Up to that point, I could see them looking wistfully at the flying train in day time and at night I could see their camp fires beside the track; but the stations are too far apart and the picking too poor beyond San Antonio for these enterprising travelers. Though the country seems so dry and barren, there are evidences that sometimes they have fearful rain falls. I noticed at several points in Arizona vast areas, covering probably thousands of acres where at times there are lakes or inland seas. Now the surface is dry and cracked, with not the least sign of water except at one spot where the depression is deepest and there was congregated a great herd of poverty-stricken cattle. The wire fence on either side of the road keeps me company. It makes one think the land is fenced to keep the cattle in and you are expecting to see a great herd every minute; but the

fence belongs to the railroad and is intended to keep cattle off the track. Think of a double line of wire fence three thousand miles long; yes, longer than that, for the Southern Pacific goes right on to Portland, Oregon, nearly eight hundred miles north and to Ogden, nearly a thousand miles east of San Francisco and the fences go with it.

At San Simons, in Arizona, they say there is fine grazing for cattle, one company alone owning 75,000 head. I was on the lookout for the face of the Apache chief called "Cochise's Head." It is far to the southwest on the mountain top. I fancied I saw it time and again, but when it came in sight, there was no mistaking it. The outline of the face with its great Roman nose looking towards the heavens, is very distinct; for three hours it was in full view of the train. The Apache Indians, who once roamed these plains, called that mountain after the name of their greatest chieftain.

### Tucson,

pronounced Tuson, said to be one of the quaintest towns in all the West and next to the oldest place in the United States, I saw only by its electric lights. Phoenix, the capital, is thirty-four miles from our route on a branch road. I was so charmed with descriptions of the country thereabouts, I copy for your readers some interesting matter:

"All this country was settled by an earlier race than any of the present Indians. The cliffs all through these Arizona mountains are covered with hieroglyphics and pictographs. The Salt and Gila (Hela) river valleys are full of old ruins of early occupancy. There are artificial mounds, hundreds of feet long, extensive canals for irrigating purposes, and vast debris—all a class of work the present races are unfamiliar with. The most wonderful or at least the best known of all these ruins—lies three hours of stage north of the station of Casa Grande. Father Niza, who, in 1539, visited the country, heard them in 1540, and since then many regarded with awe and veneration by the native tribes. Coronado's people visited them in 1540, and since then many explorers have come and gone, and left descriptions to tell us what they were and are. As they exist today, they still show the towering adobe walls that once are believed to have been seven stories in height.

"Some of the rooms were thirty and forty feet long. Archaeologists and ethnologists have puzzled over these ruins for ages. Today, with their remains of great irrigating ditches all about them, they present a hard nut for scientists to crack. However, we must stand amazed at the extent of these ruins. One of these great canals tapped the Salt river on the south side near the mouth of the Verde. For three and a half miles it passes through an artificial gorge in the Superstition mountains, cut out of solid rock to a depth of a hundred feet. After passing the mountains, it divides into four branches whose aggregate length is 120 miles independent of the distributing ditches. This system of canals irrigated 1,600 square miles of country. The engineering is perfect. There is not even a tradition to be found of these people. We only know that at a period fixed by scientists as 2,000 years ago, the Bradshaw Volcanoes, and the

lava, making its way through Black Canon flowed into these canals. Still later, a great deluge flowed over McDowell mountains, segregating their granite sides and depositing their wash over the upper valley and the canals to a depth of from three to five feet. This gives us testimony as to the age of these vast works, and tells us nothing of the millions of people who must once have lived here in a high state of civilization.

"People go to Europe to find ancient civilizations, when they can get them right here at home. There isn't anything in history more fascinating than the story of the conquest of this very region we are traveling through. There is a dramatic recital of Spanish occupancy reaching back 280 years beyond the Guadalupe-Hidalgo treaty of '46. The gold and silver hungry Madrid government was pretty nearly pushed out by the Indian outbreak of 1802, the Mexican revolution twenty years later, and the Apache uprising of 1827. The country became a wilderness almost until from 1845 to 1860, hardy settlers forced their way into the rich valleys, established homes and began developing again the resources of the country. Then our war came on, protection was withdrawn, the Apaches swooped down, and it took ten years to undo their work and begin again the building of a commonwealth. Now, here's an empire as large as the six New

England States with New York thrown in. Its climate and scenery are so varied that they appeal to every interest. All the semi-tropical plants grow in the southern valleys, while the peaks of its northern mountains are clad in perpetual snow. Here is the awe-inspiring canon of the Colorado, the greatest and most marvelous cleft in the mountains of the world. You can see a petrified forest here, with the trees congealed into stone, rearing their rugged trunks fifty and seventy feet in the air. What else does man want than that which he can find in Arizona? It is rich in mines, in timber, grazing land, soil for fruit culture, the best climate to be found anywhere. The wealth of the territory is worth more than a hundred million dollars, and is increasing with wonderful rapidity as people are coming to know its limitless resources.

"It used to be that the consumptive had Phoenix all to himself. He went there and the climate gave him life and health, but of late years the agriculturist, the fruit raiser and bee keeper have crowded him pretty closely, so that now you find the thrifty modern city set down among groves of oranges, lemon, plum, apricot and peach trees that make a paradise out of all that beautiful valley, so that men find there not only health, but wealth. It is the center of some of the greatest irrigation schemes that have been undertaken in our age."

## The Kingdom at Home and Abroad.

By Rev. Edward H. Walker.

### At Home.

In Georgia we have six large, strong, city churches in Atlanta, two in Savannah, one in Augusta, and three in Macon, with two in Columbus—fourteen. In addition to these fourteen large, strong city churches we have in the large towns such as Athens, Americus, etc., approximately about twenty more such churches, i. e., churches fully developed and actively co-operating in all lines of denominational enterprise, missionary, educational and benevolent—about thirty-four churches of this character. In the next grade we have approximately about 100 small town churches, equally well developed and actively co-operating in all the work of the kingdom. Next grade consists of possibly 200 of the best country churches, who actively and conscientiously co-operate in all the work of the kingdom. This total of approximately 350 churches constitute the real active, developing, fighting, building force of the Georgia division of the kingdom. Over against these 350 co-operating churches we have others, many others, who do something; a little here, and a little therefore. Then we have hundreds upon hundreds of country churches who do nothing. The kingdom cannot come in Georgia until these hundreds of non-co-operating churches are fully persuaded to co-operate. If this is true then the greatest obstacle in the way of establishing the kingdom in Georgia is the non-co-operation of these hundreds of churches who do not co-operate in the three great divisions of the work of the kingdom, versus missionary, educational and benevolence. If it be true that the non-co-operation of these hundreds of churches is the greatest obstacle in the pathway of the rising

kingdom's successful establishment, then is it all even necessary to state so palpable a fact as appears of it's own accord, right here, i. e., our greatest effort, right here, in Georgia, should be to increase, strengthen, stimulate, improve, advance, multiply and unite all means and every agency reachable in one mighty, united, irresistible, indissoluble effort to instruct and persuade these hundreds of non-co-operating churches into the number already co-operating. If this be true in Georgia, is it not true in Alabama? And how about Kentucky, Tennessee, etc? Virginia, of course, is not included in this list of undeveloped States. So much regarding the kingdom at home.

### The Kingdom Abroad.

It is a very fine thing for us to send a young brother to "Mercer," or "Howard" four years and then to the Seminary three years—seven years—and then have the Foreign Board to carefully "examine him." This is just as wise as it can be. No well balanced person can improve on the above method. But right here ariseth a very great weakness in the Kingdom abroad. Our strategic outposts, as a result of the above method, are entirely in young, inexperienced hands. Men and brethren, what shall we do? In addition to the young, inexperienced brother, in addition I say, the kingdom abroad needs a large number of our older, most thoroughly experienced leaders, from the largest city churches, and well developed, unsurpassed successful board secretaries. The kingdom abroad has reached a stage where the young, inexperienced "Mercer-Seminary" brother is not equal to meet the multiplied and

(Continued on page 11).



## CORRESPONDENCE

## From Dr. B. H. Crumpton.

I was a reader and correspondent of the old Southwestern Baptist, published at Tukegee, Ala., before the war. The same is true in reference to The Alabama Baptist. I trust the same may be true in reference to the Southern and Alabama Baptist, though I am sick so often, and so very sick sometimes, that I am warranted in the fear that I may be neither, very long. "All things are possible with God." I may get better again, as I have already, from a rest from active pulpit ministrations. However, Bro. Editor, as has been my custom all my life, I will co-operate with you and stand by the paper and all it represents, as long as it may pursue the course and act on the policy as embodied in your salutatory. I am glad you are to be neither latitudinarian nor contracted as regards both doctrine and practice. There can be no practical Christianity that is not the outcome of doctrine, or, Christ's teaching.

I, as one of the oldest Baptist ministers of Alabama (having been preaching forty-three years), extend to you a cordial greeting in your return to your native State, and entrance upon the high and responsible duties of editor of an almost cosmopolitan journal, as indicated by the first adjective in its name—Southern. God grant it may be true. I think you possess the tact and pluck essential to such a result. I know of about three, if not four, papers which will force a heavy drain upon some large monied resource, and surely of brain and heart resources, to rival them. But here we are, a united, peace-loving State brotherhood to back you with co-operation, prayer and patronage. All seem confident of your success. "Be of good courage."

I do not say to Bro. Harris, goodbye, personally, for I know him well enough to look for profitable items from his pen.

I am delighted with your editorial staff. Dr. Provence is an exceptional character. I love the name of Dickinson, and the men better. A. E. Dickinson says some seemingly hard things sometimes, but what a writer! I hope to see something from him quite often.

As a retired minister I hope to preach to my many friends occasionally through the paper. This is no egotism. Already I have received many material tokens of this truth.

B. H. Crumpton.

## From Mississippi.

By Rev. H. M. Long.

The trend of Baptist affairs in Mississippi just now seems to be upward and onward, along all the lines of denominational work.

Our State paper, The Baptist, has recently been undergoing marked improvements under the direction of its capable editor, and its circulation is increasing quite rapidly.

Rev. W. T. Lowrey is meeting with encouraging success in his efforts to raise the endowment fund of Mississippi College to the much needed \$100,000.

The debt on the building of the First Baptist church in Jackson having been fully canceled, has removed no small burden from the big heart of our faithful and much beloved corresponding secretary, Dr. A. V. Rowe, and left him

untrammelled to give his entire time and thought to the work of State missions. He is bringing things to pass.

One orphanage under the faithful supervision of Rev. L. S. Foster, its most excellent superintendent, is doing a noble work. The new brick dormitory recently built will accommodate about 125 orphan children.

The most of our town, city and country churches are just now supplied with preachers. A few, however, are pastorless.

The First church at Grenada and the churches at Hernando and Greenwood, all important fields, are without pastors.

The churches at Corinth and Okolona have each recently built an elegant pastor's home, and Pastors Crouch and Osborne have with their families, respectively moved into them.

Rev. W. A. McComb, of Crystal Springs, recently closed a revival meeting with the Biloxi church, of which Rev. J. B. Searcy is pastor. Some of the results of the meeting were 16 additions to the church, 12 of them by baptism, and a debt of \$1,800 lifted from the church.

The church at Clinton has just passed through a precious revival in which the pastor, Rev. P. I. Linsey, was aided by Evangelist T. T. Martin. There were about fifty additions to the church.

Evangelist Martin is now with Dr. Venable and the First Church in Meridian in a meeting. Gracious results are looked for.

Columbus, Miss.

## Reply to Evangelist.

The Southern and Alabama Baptist: For some months we have had an occasional letter from some one who signs as the Evangelist. I am sure I can't see why the writer should select this name, certainly it is not because of any likeness if we are to judge from his articles. In fact his articles, it seems to me, would remind one of any other character rather than a true Evangelist. Can any of the brethren see what Evangelist is driving at? If so, let's have it. About all I can see in his articles, especially the last, is a tremendous amount of egotism, speaking lightly of Divine things, a thrust at missions and a painful effort to be "funny." Take the remark in his latest article, "The reason I am confident of my advancement is the high opinion which my virtue compels from others." Does this display of egotism remind you of an Evangelist? Again in speaking of the B. Y. P. U. and other organizations of the like nature, he says, "These side shows." Is such talk found among Evangelists? He says, "It seems to me that real Christianity is bothersome in our business and every day affairs." Has the Evangelist found it so or does he think others have? God tells us in His word that real Christianity will be helpful rather than a bother. Now I am sure Evangelist does not mean everything he says in the way he says it, but why say it that way and at the same time say in his articles, "It is my nature to say things in a simple, child-like manner making my communications palatable to the mind of the readers." Where is anything that will be helpful to the brotherhood to be found in his ar-

tle? I have searched diligently, but have found none.

Some time ago some brother under the name of Up-to-Date, replied to Evangelist, but it seems to have availed nothing and it may be that this is what he wants. He, and I expect he alone, says so many nice things of himself and so many little or ugly things of his brethren, we are led to conclude that notoriety, and not the good he may do, is the thing he is looking for. He concludes there are a great many gamblers and extortioners in the churches and are not to be turned out because they happen to contribute something to help carry on the work. Is he sizing up other fields by his own? Now, brother, won't you stop this whipping around the stump business and let us know where to place you? See if you can't find some good in the work. If you don't believe in missions, "say so," don't say as you did in your article, "Now, that we have a little vacation in missions, etc." Again, "Mind you I don't want to pour cold water on any brother's zeal for the heathen, etc."

Say, brother, suppose you tell us how much your church gives to missions. It seems to me one who knows (?) so much about things would certainly tell his less fortunate fellows how to run things in order to make them a success. Come out with your name and location and let a committee be appointed to visit you in your field and see how near perfection you have led your flock and how few "side-shows" you have about you and then we may, if you will be so kind as to give us the manner in which it is done, go on at a better gait. Now, brother, if you won't come out like that, why then just quit blowing your own horn and let some other fellow do it for you, and we will go on trying to preach the gospel and bring earth's millions to Him who alone is able to save.

Very respectfully,

C. C. Heard.

Rockford, Ala., Feb. 7, 1902.

## From the Coast.

Dear Editor: Our paper has grown to be so large I do not know whether a few lines from a piny woods missionary could find a place in it or not. But I will venture anyhow.

The paper is still the Alabama Baptist and more, therefore, everybody rejoices.

## My Trip on the Coast.

I was at Bayou LaBatre when last I wrote. I had not been on Little river at the McLean House when I wrote. I spent Christmas there. Oh, it is a very, very fine place to be. People go there from many States. You get fish, oysters and everything nice, and have to pay only a dollar a day. Brother Editor, you just ought to go down there. I know the next issue of your paper would be full of your visit.

I could not find a bear dog. But I will go on the coast beyond Pensacola, and hope then to get my bear hunt.

I was in Mobile about a week. I was happy while there. I was with such nice people, Doctors Tunstall Brothers, where I was with my good brother, H. H. Shell. He and I were boys together. He was always good and has grown in goodness. He certainly found his rib for he has one of the best wives in the world. You just ought to visit his church. They make you feel so happy, you feel like you are in a heavenly place in Christ Jesus. No other church need think of calling him, he is there

for good and always. To see Brother Cox, is to love him and all his church has seen him.

Cordially,  
G. E. Mize.

## From Indiana.

I am glad to see that the Baptists of my old mother State are to have all their interests combined and advocated by one strong State paper. Please send me a sample copy. I sometimes get quite lonesome up here in the icy North especially now, as the sleet has been about three inches deep for a week, and travel is impossible, and telephone and electric light wires are all broken down, and the thermometer down to zero, and we are all shut in. Maybe some of my Alabama friends will be glad to know that the Lord is blessing my work up here. The smallpox has greatly hindered my work this winter; it has raged in this country for four months and several of my members have had it. Most any body can belong to a Baptist church up here, and we don't have very many members either. When I read of the great work you are all doing down there, I sigh for my native land. I was reared in Jefferson county; attended Howard College in the class with J. E. Savell, H. H. Shell, S. P. ("Sam") Lindsey, A. S. Smith, Hobson, Hubbard, etc. Savell and I were pastors jointly, of the Second Church one year, Smith and I of the Elyton church the next year, while I was in college. Give the brethren my love. I would like to have a personal letter from all my classmates at least. Where is H. C. Hurley? [Columbus, Ga.—Ed.] May the Lord bless you all and especially Bro. Crumpton in his great work of State missions.

James E. Watson.

## Pastorium (?) or More Light.

A short time before his death there appeared in the Alabama Baptist from the pen of Dr. Thos. J. Dill, an article on the word "Pastorium," in which he showed up its etymological pedigree in rather a bad light and begat in the minds of some of us "weaker brethren" a real doubt as to the legitimacy of this offspring now about to become a foster child of our denomination.

A short time after Dr. Dill's death, Bro. M. B. Wharton, the Bishop of the Baptist church at Eufaula, (and who, by the way, is the erstwhile father of this mysterious child—"Pastorium"), published a short article in the Alabama Baptist in which he stated that his reasons for not refuting Dr. Dill's arguments against "Pastorium" was because he didn't care to hurt his (Dr. Dill's) feelings in his old age.

We appreciate no little the discretion as well as what purports to be the charity of our genial brother in not attempting to set at naught "Uncle Tommy's" arguments. But now since there is no danger of hurting anybody's feelings will our brother Wharton please give us as clear an exposition of its etymological formation as our dear old brother did of its deformation?

Please, brother, do. We are building one of the things and want to know what to name it.

Yours seeking light,  
A Country Pastor.

Dr. M. B. Wharton, of Eufaula, recently delighted the First Baptist church of Atlanta by filling their pulpit during the absence of Dr. Landrum.



# Sacred Secularities

By Hon. J. G. Harris.

There is a prevailing idea that certain exercises belong to the religious realm, while others lie wholly in the secular domain. Accordingly public worship is called Divine services, as if Jehovah recognized chiefly the functions that follow the church bell; and Sabbath observance, stated meetings, songs, prayers, devout attention to the ministrations of the pulpit, contributions to benevolence, and attention to the sorrows of the afflicted are regarded as religious, while the buying and selling, plying the implements of the mechanical arts, toiling in the field, preparing a case for the courts or studying to relieve bodily afflictions, serving the people in public office or taking rest at home or abroad is considered secular. In the stress of life, the gulf between the two widens until men who really are Christians sometimes consent to do in the secular realms, things that are inconsistent with their character as sons of God. For example, they pray in church for their neighbors to be converted and saved; that is religion; but they vote in the interest of the liquor traffic; that is politics. Or they rejoice in the beauty of truth and integrity as set forth in the sermon; but on the court green they swap horses according to the maxims of the world; that is business. Being in church, they conform to the ideals of the place; but being in Rome, they consent to do as Romans do.

This error makes religion a performance rather than a life; outward rather than inward. Paul speaks of casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of God. The whole man, body and soul and spirit belongs to God, or no part is his. Whatever a Christian does being the act of a Christian, is a Christian act, though in many cases it is not what a Christian's act ought to be. Religion is first in the man, and then in his deeds. As a man is his father's son, every day in the week, a Christian is God's every day. By the services in the

Sanctuary or by other devotional exercises, he simply gains strength and kindles resolution to meet the temptations and carry the burdens that come home every hour, and the man who fails to profit by these provisions of Divine Wisdom, is tempting God, and court-ing disaster. Religion is not merely functional and professional, but pre-eminently practical; it extends the dignity and glory of Divine purpose to the common things of life. The ox treading the corn has a place in God's plan.

Character cannot be laid aside, as a garment. Under some uncommon provocation, a gentleman may be guilty of momentary rudeness; but he can not be habitually rude. Under stress of peculiar temptations a Christian may do an unjust and sinful deed; but he cannot be habitually and willingly unjust and sinful. As the interests of a gentleman impel him to apologize for any act of rudeness, the instincts of a Christian impel him to try to repair any wrong that he has done. His religion is part of him and is with him wherever he goes. Therefore, the man who bends over his work bench may be as truly honoring God, pleasing God, serving God, as is he who bends over the altar. The man who in meeting the obligations of life hammers the iron into useful shape may be honoring God as much as he who reads Psalms. Thousands have served in literature, education, diplomacy, commerce, domesticity, not because they were always conscious of the Divine presence, but because they had given themselves to him in one irrevocable act of faith, and so had sanctified the whole course of life. To all such there is sacredness in the most secular things.

[It gives us genuine pleasure to publish the above excellent and timely article from the pen of our honored predecessor. Bro. Harris is rendering the consolidated paper valuable service on the field and promises to send in some special articles in the near future.—Editor.]

## The Object of the Christian Faith

By W. Jas. Robinson.

To tell you all there is to tell of Him on whom I want you to believe is as impossible as to drain the mighty deep. He is the source and storehouse of indescribable beauty, unfathomable love and indescribable wisdom. As the child can carry away only a few of the multitude of beautiful shells on the beach, the philosopher in a life-time only gathers a few gems from the ocean of knowledge; the tourist can only comprehend a limited number of the world's sweets and beauties, so I can only bring you a gleam of my Lord and Saviour. You must come to Him to see the beauty, test Him to know His wisdom, and trust Him to experience His love.

He was the object of fondest hopes for twenty centuries; he has been the subject of keenest criticism, and warmest love for nineteen. He is today the secret power of all progress. As an

atmosphere he permeates society, literature, art, music and politics, but always to improve every thing He touches.

There have always been opinions more or less varied about him. His contemporary enemies accused Him of being in league with the devil. Never once did they question his wisdom or deny the reality of his miracles. There were others who did not accept Him, but still found no fault in Him. When his enemies would destroy Him it had to be done both illegally and on false charges.

Strange things meet us on every hand, but the greatest wonder of all is how any man could be His enemy, oppose Him, or even stand on neutral ground. But as angels were found who could rebel against heaven, so men are found who love darkness rather than light. Strange as it may seem, the very men

who have spent most intellect and energy trying to dethrone Him have done very much to crown Him the Prince Royal of virtue.

The testimony of a man's enemies is often biased by prejudice, that of his friends by love, but the merit of the man is in his friends and enemies. Jesus was followed, served, obeyed and loved by a band of Galileans, mostly humble and poor men, who found Him to be all and in all. They believed Him to have the words of life and to be the Son of the living God. They gave their blood in testimony of their conviction. Who ever heard of an infidel dying to seal his testimony?

In every century since His death the noblest, purest and best have been His loyal friends. The great artists have made Him the basis of their master pieces; the poets have made Him the subject of their lyrics; master sculptors have formed Him in marble; musicians have sought Him for inspiration; princes have gone forth to conquer or die in bloody carnage for His honor; statesmen have founded governments on the principles enunciated by Him. His teachings are the life blood and nervous system of all true civilization. The geniuses, and the good of nineteen centuries have done Him obeisance. A man's voluntary loyal friends are a correct estimate of his character.

While on earth, Jesus was the poorest, most despised, humblest, meekest and most audacious of men. He boldly claimed more for himself than all who had preceded Him or should come after; He claimed eternal existence; to be the promised Messiah; equality with God; the light of the world and every other accompaniment of divinity. With the boldness of a lion and the firmness of the everlasting hills He declared the universal conquest of His kingdom. The achievements of nineteen centuries testify to the validity of His claims; He claimed more than all others; He has attained more, and today His banner is unfurled over more than two hundred million adherents. Who then is this Galilean?

In His character He is the embodiment of all virtues. The one law of His being, and the only weapon of His warfare is supreme love to God, and your neighbor as yourself. This, if He had not been divine, would have put Him in unison with God and in harmony with the good. He was a perfect model of humility; reviled, He reviled not again, smitten, spat upon, crowned in mockery, He held His peace. He was declared before His birth and after to be holy. Purity of heart was as much a part of Him as flesh and blood; holiness was His heart and nature. He was entirely free from sin, guile and all manner of defilement. With such a heart no wonder all His acts were righteous.

He is the marvel of the ages in His bearing toward His enemies. His true greatness is displayed in His meekness, lowliness and humility. He was a fountain of mercy to all the sin oppressed, each one under the galling yoke may

find in Him mercy to overlook all rebellion, and grace to pardon every sin. "He was a man of sorrow and acquainted with grief." Our sorrow may be heart rending, but we taste no sorrow new to Him, and He lovingly asks us to cast all our cares on Him. He bore our iniquities on the cross, by His stripes we are healed, and hour by hour he will be to us strength, joy and hope that will remove every burden.

His teaching was with authority. He depended on no man, or set of men for testimony to His truthfulness. The Jews were not accustomed to independence of thought, but every utterance must be authenticated by some famous rabbi, tradition or the much twisted law. Christ appealed to none of these, save the law and the prophets, this independence was marvelous to His hearers.

He was fearless in his denunciations of every vice. He hurled His epithets at hypocrisy and popular corruption, whether in the temple, forum or in secret, with an incisiveness that divided asunder the joints and marrow of their sophistry. He boldly championed every virtue, conspicuously loyalty to the state, the sanctity of the home and uprightness in all our dealings. He made childhood sacred by bringing into prominence its innocence.

His deeper religious teachings were equally surprising. Repentance toward God and faith in Himself as the only hope of glory was too much for the staid Pharisees. He demanded what no other had ever conceived, birth from above; He made luminous the darkness of the future, all doubts flee before His light as beetles before the sun. Death is the soul's flight to Paradise, the body's sweet repose until the resurrection morn; He came and robbed it of its venom sting. The curtain that intervenes between us and the future was obedient to His hand, and a glimpse of heaven's excellences and hell's horrors were brought into view. He claimed to be the only way to heaven and only hope of escape from perdition.

Marvelous in character, word and surpassingly so in works, He spake and the unconscious water blushed into sweetest nectar; He touched the bier and restored the widow's son to life; He blessed the loaves and feasted five thousand souls. Every day of three years was crowded with deeds of truest philanthropy by this unselfish Galilean. His death was the crowning act of all. As a malefactor he perished. He died that we through His death and sufferings might live. The only sinless man dying instead of vile death deserving men, in order to atone for them by his blood and plead as their intercessor in heaven.

His claims on you. He exacts absolutely nothing. He seeks your love and obedience; he offers you life, heaven, inheritance with Himself, and rich rewards. He gives you all for the asking. Truly Jesus of Nazareth is the marvel of all ages.

Grenada, Miss.

Dr. J. P. Shaffer writes in a personal letter, enclosing a subscription:

"I am for our paper, and am also in sympathy with you in the brave effort you are now making to educate our people to appreciate and sustain a \$2 paper. The Lord help you to succeed. Brother, I have been unable to do anything but merely exist, lately, and I am still on the no-a-count list. This fact

must account for my inactivity."

Brother Shaffer's very existence is and will ever be a benediction to the brotherhood of our State. His mellow and cheerful Christian spirit is an inspiration to all who meet him.

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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 24, Acts 21:37-22:21. An opportunity well improved. Compare Acts 6:15-7:2.

Tuesday, February 25, Acts 22:21-23:11. A choice record before God (vs. 1.) Compare II Cor. 1:12.

Wednesday, February 26, Acts 23:12-35. Paul carefully guarded. Compare II Kings 6:15-17.

Thursday, February 27, Acts 24:1-23. A good conscience towards God and men always (vs. 16.) Compare II Tim. 1:3.

Friday, February 28, Acts 24:24-25:12. Paul's power—Felix was terrified (vs. 25.) Compare Acts 17:32-34.

## Twelfth International Convention B. Y. P. U.

The twelfth international convention of the Baptist Young People's Union of America will be held in Providence, R. I., July 10-13th. Elaborate preparations are already being made for the great gathering. It is expected fully ten thousand people will gather in the city, the city of Roger Williams, and so rich in historic interest, so beautiful in its scenery. Every State in the Union will probably be represented by delegates, and it will be the largest convention ever held in New England with the exception of the Christian Endeavor gathering in Boston in the summer of 1895.

The meetings will be divided and three will be held simultaneously. These will be in Infantry hall, the largest hall in the city; Sayles hall, one of the newest and best buildings of Brown University, and the First Baptist church, the first Baptist church in America. This church was founded by Roger Williams. The combined seating capacities of these halls will be about five thousand. At each of these will be a large chorus under an efficient director, and thus the music will be one of the features of the convention.

The headquarters of the convention will be opened in a few weeks and will be situated in the handsome new building of the Young Men's Christian Association, 519 Westminster street.

The chairman of the executive committee is the Rev. L. L. Henson, also president of the Baptist Young People's Union of Rhode Island. He was the chairman of the B. Y. P. U. convention held in Baltimore in 1895, and is fully conversant with all of the duties which devolve upon those in charge of such a large gathering.

Mr. Wallace L. Pond, the secretary of the committee, is the secretary of the Baptist Young People's Union of Rhode Island, and is a very capable and efficient officer.

Walter L. Clarke, the city treasurer of Providence, who is a prominent Baptist, has been elected treasurer of the committee.

This will furnish an excellent opportunity to visit Boston, New York, Washington, Baltimore, Philadelphia and famous shore resorts. Some are beginning already to plan to include this trip in their summer vacation.

Our young people in Southern California are to hold during the year twelve rallies in twelve cities.

Prof. M. L. Brittain, the aggressive president of the B. Y. P. U. of Georgia, has written an "Introduction to Caesar."

Dr. J. R. Sampey of the Seminary at Louisville, is this week delivering addresses before the State B. Y. P. U. Convention at Minneapolis, Minn.

An Italian Mission in Baltimore is supported by the Home Mission Board and the Baptist Young People's Union of Maryland conjointly.

The next State convention of the Baptist Young People's Union of Kentucky will be held with the Dayton church, November nineteen to twenty-one.

The Baptist Young People's Union of Missouri has the State divided into four sections, with a chairman in each section. At least one rally is held in each section during the year.

The Baptist Young People's Union of Kentucky has the State divided into fifteen districts, each having a vice-president, who is expected to hold at least one convention in his district during the year.

Mrs. J. W. DeVaughan writes that a B. Y. P. U. has been organized at Miltown with eleven members. We hope the society will grow in numbers and spiritual power and be a help to the church in every way.

The Missouri State B. Y. P. U. will be held in Hannibal, Mo., June 17-19. It is expected that this will be a great meeting. Hannibal is Mark Twain's native town situated on the Father of Waters.

The B. Y. P. U. of the Bessemer church recently tendered a reception to their new pastor, Dr. Thompson. A large attendance and a delightful time is reported. This was a fitting way to welcome the pastor as he is the State President of the B. Y. P. U.

The Y. M. C. A. of Montgomery has taken possession of its new and commodious quarters, and last Monday afternoon and evening an elegant reception was tendered its friends and the public. The association is in a very hopeful condition and promises greater usefulness than ever.

On the bell of one of the buildings in which our next International Convention will be held is the following inscription: "This church was founded

in 1639 by Roger Williams, its first pastor, and the first asserter of liberty of conscience. It was the first church in R. I., and the first Baptist church in America."

Dr. Wm. E. Hatcher, of Richmond, Va., delivered the lectures in the Sunday School Lecture Course, at the Seminary, this year. The course was provided for by the Sunday School Board. Dr. Hatcher is a master of the subject of which he treats. The students will learn things that will benefit them in all the years to come to them.

## Sunday School Notes.

It is proposed to hold the next World's Sunday school Convention at Jerusalem in 1904. The tenth convention will be at Denver in June of the present year. At a recent meeting of the committee of arrangements for the Denver meeting held in Chicago, at which prominent Sunday school workers were present, Mr. W. N. Hartshorn suggested that the committee think over the possibility of holding the next convention in Jerusalem. The very novelty and audacity of the thing excited interest, and the workers discussed it with animation. At Denver the matter will be brought up with definite information as to the practicability of such a plan, and estimates of cost. The foreign members of the executive committee will be consulted, and if no serious obstacles arise it is entirely possible that the plan may be carried out, though as yet it is only a dream. The suggestion that the convention be held at Easter time, however, would probably be found impracticable on account of the large numbers of pilgrims and tourists who crowd all accommodations in and about Jerusalem at that season. There is something about the idea of a Bible teachers' convention from all the world meeting in the Holy City that takes hold upon the imagination and will go far to surmount practical difficulties.—The Standard.

"Thoroughly informed on Sunday school lines, full of love for his work, and mightily moved by great purpose, he is at once a charming talker, stimulating preacher and instructive teacher." So Rev. Geo. W. Baines speaks of Rev. B. W. Spilman, the Field Secretary

of the Sunday School Board, in the Texas Baptist Standard.

## Howard College Notes.

The Fourth International Convention of the Students Volunteer Movement meets in Toronto, February 26th to March 2nd. The previous conventions were held at Cleveland in 1891, at Detroit in 1894, and in Cleveland in 1898, and were the largest meetings of students ever held. The last one was attended by over 2,200 delegates. Students will be sent as delegates from institutions of higher learning from all sections of the United States and Canada, and it is probable that 500 institutions will be represented. Those in attendance will also include professors, national leaders of young people's organizations, returned missionaries, representatives of Foreign Mission Boards, and editors of religious papers.

The program will consist of addresses during the morning and evening sessions, and section meetings for the consideration of missions from the standpoint of phases of work, the different missionary lands, and of the denominations which are represented. The addresses, which will be given, will deal with the obligations of promoting the missionary enterprise, the means which are essential to its success, and its relations to the students of this continent. Among the speakers are Mr. Robert E. Spear, Mr. John R. Mott, who will return from his tour around the world to preside at this convention, Right Rev. M. L. Baldwin, Bishop of Huron, Mr. L. D. Wishard, the first College Young Men's Christian Association Secretary; Bishop Galloway, President Capen, of the American Board of Foreign Missions; Dr. and Mrs. F. Howard Taylor, of Cuba; and many returned missionaries of Foreign Mission Boards. Students and Christian leaders of other lands will also participate.—Howard Collegian.

The Philomathic Literary Society of Howard College, request the honor of your presence at the celebration of their Fortieth Anniversary, Friday evening, February 28, 1902, at 8 p. m.

A very attractive program has been arranged for the evening, and the debate promises to be spirited.

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## WOMAN'S PAGE

## CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

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

## The Chinese Empress.

Her hair is noted for its darkness and brilliancy, and her complexion is clearer than that of most of her countrywomen, being of a delicate cream color. Her eyes are large, bright and piercing, and her feet are, of course, of natural size, as no Manchu binds the feet. To pronounce her full name would afford a day's vocal exercise for the bravest elocutionist. Tsze-hsi-tuangu-kangi - chaoipi - chaunge-heng-shokung-chinhien-chung-sih. This is the way it looks in English letters. The Chinese of it must be formidable, indeed. How it sounds we can only guess, but it is not at all likely that her majesty would know her own name, spoken as an American would try to speak it.

Tsze-hsi is the daughter of a Manchu Tartar nobleman, and—what is remarkable for a woman of her country—she is well educated. The masculine quality, as between herself and the nominal emperor, seems to belong wholly to the woman. Kwang Su, now a man of twenty-eight, is her creature, to make or unmake, and at present she has little use for him on the throne. Besides assuming the whole weight of imperial affairs, the old empress finds time to encourage husbandry by personal example, owning several walled orchards near her capital, where every year she superintends the culture of mulberry trees and silk-worms.—Baltimore Sun.

## Woman's Power.

A woman's taste generally regulates the style of living, the rate of expenditure. How many children go to the mother as the real head of the house, depending on her to bring about what is desired? What do you stand for before your husband and children in this matter of giving? They may follow you under protest; they may smile at mother's ideas; they may at times almost resent the generous thought, but all the time the seed is taking root. You are making your record, not only on high, but in the hearts of little children, in the life of your husband. Have you been a true steward? Have you denied yourself to give? Have you shown that you care more for the fair white robe of Christ's righteousness than the present-day style of dress? Have you sought the jewel of Christ's praise rather than diamonds? Let us remember that it is the inner beauty that the Master sees, and that our relatives and friends will be influenced by it long after all that was beautiful of outward form has passed from sight.—Religious Herald.

## The Missionary's Wife.

Very few people have any conception of the burdens of actual missionary work which the missionary wives bear. How unflinchingly they perform disagreeable duties; how constantly they spend themselves, not murmuring, but joyously for the Lord. Days and nights, when the husband is away, she carries not only all the duties of the home and responsibilities of the family, but in a

large measure the work of the home station also. I am not writing about my wife specially, though "she's a' the world to me," but of the great number of women whose names are only known through what the husband is and does. But my unbounded admiration for the "missionary wife" betrays me into extravagant expressions. Forgive the outburst of feeling.—J. W. McCollum.

## Judson Notes.

January has been a month rich in opportunities to us Judson folk. Opportunity to glory in the past, opportunities to revel in the present. On the 7th was "Founders' Day," on which occasion all the embers of history were uncovered—not dead but living—and full of power to kindle as of old the hearts of southern people. How it was celebrated with songs and addresses, with marches and decorations; with ground breaking for the new Auditorium and with the dedication of the landmarks; with the "perambulation of our boundaries" and with the laying of old ghosts—has been told by some one in former Judson Notes. But we were glad on that day that we had ancestors.

Jan. 15th, Mme. Lillian Nordica sang for us. Before she came it seem a dream that was beyond realization, and now that she has been it seems a vision that passed before us. It would be a bold pen that tried to express in words the effect of her music or to represent an artist in her art. I can only say that the spirit of her songs was caught and enthralled in a living body. She was queenly and gracious to her audience, though it was the smallest she has ever sung to in public. She sang as if the individuals inspired her. Behind the stage, as she was waiting for the applause to die away, she said, "And your young people have such bright faces! They must know many languages. And they are full of fun tonight!" as the clapping continued. As Mrs. Judd said to us, it was worth the price of the ticket just to see the majesty with which Mme. Nordica came on and left the stage.

On the 24th came Mrs. Ida Benfey Judd, the American Story Teller, as she is called. For the third time she held us captive by her perfect telling of a perfect tale. This time it was "Mill on the Floss." She is as natural as the author must have been when talking around the fireside, yet with such consummate art does she tell the stories that we live and move among the characters as the story progresses.

The next day, Saturday afternoon, Mrs. Judd gave us an "extra" as she called it, a lecture and reading of Browning's "In a Balcony," free of charge. The subject of the lecture was "Ideals in Art." That was as delightful an occasion as was the night before. Mrs. Judd was formally received into the Conversational Club that evening at its regular meeting, and decorated with its colors and pin. Now she is one of us, her name on our roll. Nordica also has the honor for she was decorated with the pin and colors the night

she sang. It was designed to be private, but she gently drew the timid girl out on the stage and gracefully kissed her on the brow, saying, "I will keep this as long as I live and cherish it among my most sacred possessions. Do not forget that I am one of you now." It is an inspiration to school girls to think that a great artist allies herself with the workers in every branch of art. She has climbed to her place by hard work, she says, and why may not others? We have many sweet southern voices—why no Nordica from the South? I think it is because the southern girl's ambition is too early satisfied. "You sing well enough for your little town or church"—and she stops growing. It is true of her in other departments. The fullest development of her capacities has never been reached in literature, music or painting. Sleeping geniuses around us, I am sure, we have. Great art must arise from the South—we have the soil for it—the history of primitive peoples and of romantic races, the climate provokes it, the very sky is tender with tales untold and with songs unsung. Where will arise the artist?

The Ann Hasseltine Missionary Society is unusually prosperous this year. Its programs are very interesting. Girls and teachers take part in the study of missions. It still supports the little Chinese girl with Miss Kelly.

Dr. E. Y. Mullens gave an address before the society in November, which quickened us spiritually and mentally. How like a Greek he is in clearness and simplicity, in warmth and fire how very modern!

A. K.

Judson, Feb. 10, 1902.

## Sunbeams.

By Mrs. T. A. Hamilton.

\* My Dear Sunbeams: I am gratified that you have responded so generously to the appeal for a Christmas offering for China. I think the amount will exceed most any other year in our Sunbeams, history. That means progress, and that is what we wish for, with all our hearts. Another step forward, I note, is your responding so quickly. Oftentimes our Christmas offerings come in so slowly that it seems as though we are not the "Cheerful Givers" that the dear Lord so loves. I can wish no better training for you, who are to be the future members of our churches, than that you should be generous and systematic givers to the missions.

\* \* \*

Bro. R. M. Hunter, formerly pastor at Avondale, applies for constitution and literature for his two new churches at Enterprise and Elba. It pays to

move such a preacher as that over the State! He is a real missionary.

\* \* \*

January was a record breaker as regards organizing new societies. Only ten applied for the needed constitution and literature! Remember Texas threw down the gauntlet at the W. M. U. meeting in New Orleans and boasted she would wear Alabama's laurels another year. Let the Sunbeams put her to the test.

\* \* \*

The Sunbeam programs for February and March were combined, but the W. M. U. program for Self-Denial Work will be sent out March 1st also.

\* \* \*

The Ann Hasseltine Society at the Judson is to have a handkerchief Bazaar soon, to raise the money for the girl they are educating in China. One of our dearest little Sunbeams is shining in that society this year. She has been much in our thoughts of late.

\* \* \*

Such demands as are being made for the mite barrels of late leads us to expect good collections from many quarters. And the Sunbeams are never disappointing!

\* \* \*

The Renfro Sunbeams of the Southside Baptist church, Birmingham, are meeting every Sunday afternoon, and are enjoying their meetings. They are reading the Scriptures regularly and systematically with their leader and reviewing the work every Sunday. The first meeting in the month is the mission meeting, when the subject on the mission card is discussed. A live President and up-to-date officers conspire to make this band one of the best in the State.

\* \* \*

Miss Anna B. Hartwell sends greetings to the Sunbeams from Honolulu. "A safe and pleasant journey and a heart full of love for the Sunbeams—bless their hearts!"—so she writes to these warm-hearted boys and girls in Alabama.

\* \* \*

A word about reporting quarterly. Be sure you do it. One of our societies delayed sending up to the State Convention a report of \$400, which would have brought up the Sunbeam collections to \$1,200! What a pity, not to raise \$1,200, but to be so late in reporting it!

\* \* \*

The Sunbeams of S. Montgomery Baptist church sent five dollars as their Christmas offering to China.

\* \* \*

The Auburn band sent \$5 for Miss Willie Kelley and her Bible woman.

Here Are Some of the Many Testimonials from Those Who Have Tried that Splendid Liver Remedy,  
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Gentlemen—For several years I have suffered from sick headache caused from indigestion and constipation; a lazy liver, I think, is the main trouble, and I find that a dose of your **LIVERINA** at bed time relieves me of these troubles.

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Messrs. Gay, Hardie & Durr,  
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Gentlemen—I have used your Live for some time and find it to be one of the best medicines I have ever used, it is pleasant and mild of operation; it places the more drastic medicines, as calomel, with more beneficent results. I heartily recommend **"LIVERINA"** all persons suffering with biliousness and headache. Respectfully yours,

J. S. OPPENHEIMER.



# The Southern and Alabama Baptist

ORGAN OF THE

## Baptist State Convention of Alabama.

RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—[Resolution adopted by the Baptist State Convention at Gadsden, November 10, 1899].

Published Weekly at Birmingham, Ala.

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### READ THIS.

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

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### Rally to Your Paper.

"There is a tide in the affairs of men, which taken at the flood leads on to fortune." Dear brethren, that crucial point has been reached in the progress of our religious journalism in Alabama. Bro. Barnett has come among us, full of energy, zeal, courage, consecration and singleness of purpose. His desire is to build up for the Baptists of our State and section a great denominational paper, which shall represent and foster all our interests. He has put his money into this enterprise. He is willing to give his time, his talents, his life to the work. He realizes that the religious press is one of the mightiest of human agencies for the dissemination of knowledge, and for the upbuilding of the kingdom of our Lord. Shall not we, the Baptists of Alabama, every one of us, come up to the aid of Bro. Barnett in this hour when most he needs our sympathy, our encouragement and our co-operation? He cannot do this work unaided. Now is the time when help will count. Delays are dangerous. Send in your subscriptions. I pray God to lay this matter as a burden on the hearts of all who read these words, and inspire them to act with promptness and interest and efficiency.

John F. Purser.

### How Do You Like Him?

There is a growing dissatisfaction on the part of our preachers with the sampling business. It is a wholesome sign. It seems hard for some churches to imagine how deadly a blow it must be to the manliness of a cultivated and well-bred gentleman, to be asked to put himself on exhibition "to see if he'll suit." For that is the meaning, if not the language, of such an invitation. It is strange, too, that the false attitude into which the preacher puts himself when he accepts such an invitation, does not occur to those who propose it, or the preacher, nothing is more disastrous to his own spiritual health than the use of his high calling for personal ends. And a church which decides the question of a divinely guided pastor by the evanescent impression of a single

hearing, will by the same token withdraw their support from him, if he should have the misfortune to accept their call. We believe there is a far more excellent way. Our Lord is still ahead over all things in his churches. The promise of the Holy Spirit's guidance is as clear in this as in other matters. For every work the Master has a worker. The pastoral relation is of divine ordination and is not to be subjected to the whims and caprices of men. It is not by any means easy always to interpret the indications of the divine will, but we do not hesitate to believe that if our churches lived more faithfully up to the New Testament directions in their moral and temporal support of their pastors, the average lease of life of the pastorate would be greatly lengthened; and the churches would learn that the success of the pastor is almost wholly in their hands. If your church is without a pastor, be assured that there is a man somewhere within reach for that work. The problem is to find him. The sole dependence here ought to be the Holy Spirit. He knows the man, knows the best way to bring him to you. Let the church pray unitedly, constantly for the man whom the Lord shall choose; not for a supposititious person who shall be able to please any man or any set of men, or compete with any hostile influence, imaginary or real. Let the church determine to deal faithfully with the Lord and the servant whom he shall send, and to accept the pastor as an answer to their prayer. Would not a pastorate begun under such auspices prove a measureless blessing to both church and pastor and to the largest interests of the kingdom? Let the call come for an indefinite period, and let it be a pledge for all that the church can do in the way of sympathetic co-operation.

### Students for the Ministry.

Some of our denominational papers are disturbed about the falling off in the number of young men seeking an education preparatory to the work of preaching the gospel. The view of these papers is unnecessarily pessimistic. For men who believe in a divine "call" to the ministry there is no cause for alarm. Aside from the well-known unreliability of figures, and the fact that students are often lured by the "short and easy" methods so much in vogue, the fact ought to be borne in mind that the supply of preachers is not regulated by churches or schools. No man enters the ministry as he would the profession of law, or medicine, or engineering. If there have been those who were induced to enter upon a course of theological study without that profound sense of the divine leading which is the preacher's strongest support, the elimination of such students is a measureless blessing to the churches and to our common Christianity.

It may not be an easy matter to decide whether one is called—indeed, in some cases it is very difficult; but no young man need to fear that he will miss his calling if he patiently and earnestly seek to know the will of the Lord. And when that is made clear, he will obey it if he ought to become a preacher.

The following from the New York Examiner is clear and pointed:

"If it be true, as appears from much testimony to be the case, that a considerable number of young men are turned away from the ministry by fear of the

trials and discomforts of the calling, the fact should awaken, so far as they are concerned, satisfaction rather than disquietude. The dandy who declared that 'dar's too many triffin' preachers roun' now' voiced a mournful truth. It is probably within bounds to say that ninety-nine per cent. of the falling off in the number of ministerial students is a distinct gain to the churches. Young men who are frightened away from so noble a calling by the prospect of encountering difficulties are not of the stuff out of which able ministers of Jesus Christ are made. It is easy to say that the difficulties should not exist. Of course they should not. But they have always existed, they always will exist, and a young man who is unwilling to face them in a manly spirit evidently has no call to work.

"It should never be forgotten, indeed, that the Gospel ministry is a calling, not a profession, and he who regards it in any other light is not worthy of it. No vocation on earth is more exalted, and none calls for so complete consecration of heart, mind and soul. It is, therefore, in our view, a grave mistake to urge a reluctant soul to take up the burden—unless, indeed, there is a manifest struggling against plain duty and a divine summons. One man, called of God, and consecrated to the work, is worth a dozen who have no clear call, and need to be persuaded to what partial friends may think their duty. Parental or pastoral pride is a poor reason for seeking to induce a young man, better fitted for some other pursuit, to become a preacher of Christ, and an incumbent of the pastoral office, and we would rather see a double or triple falling off in the number of students for the ministry than that the ranks should be filled up with those who have entered them, not in response to a divine call, but at the persuasion of admiring friends."

There is another consolation to be thought of in connection with the alleged falling off. The deadline will be set further back by several degrees, and some of the finest talent in the country will come into service again.

### Editorial Paragraphs.

If Christianity could only be deprived of its doctrine of sin, what a beautiful thing it would be for the sentimentalists and all who are ill at ease in regard to their own future.

Nothing can conquer sin in the heart but the Holy Spirit. He works when and where and how he will. No amount of machinery, no empty display of pyrotechnics, no aggregation of strenuousness, can take the place of the Holy Spirit.

Preachers and churches are too eager to make for themselves a name. They ought to be content to preach the unsearchable riches of Christ, whether men hear or forbear, and to wait patiently on the Lord. If they expect to win the world by storm, they are doomed to disappointment.

Perhaps this is why we are hearing so much concerning the alleged failure of the churches. There is no promise of divine blessing upon "another" gospel, and yet another gospel is being widely preached. The truth is not failing and it cannot fail. The cure for the mental and spiritual distempers that afflict our times is in the pure gospel, and not in any misrepresentation of it.

The gospel is the good news of salvation through Jesus Christ. Men appropriate this salvation by faith in Him as Redeemer and Lord. This involves what Joseph Cook called a total and irreversible self-surrender to Him.

This is the only radical cure for the widespread discontent of our times; and the fact that a one-sided, disproportionate emasculated gospel is so widely preached, accounts for the accusation raised in certain hostile quarters that "the church" is a failure.

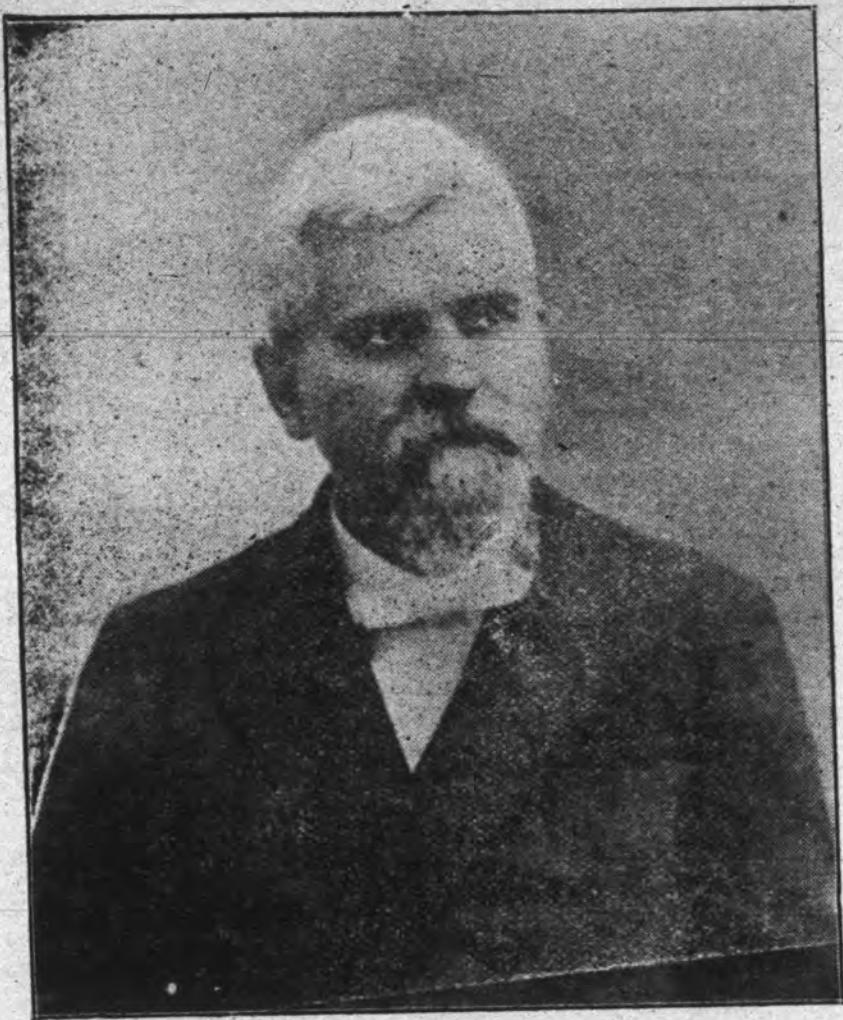
Some "churches" are failures. They were fore-doomed from the day of their beginning. They ought to fail. The sooner they go out of business the better it will be for the cause of truth. But whatever "churches" fail or succeed, we still have the Word of God which liveth and abideth forever. Let our teachings and polity be shaped wholly by this, and we shall fail only when God fails.

Brother Crumpton, on his return from California, the other day, was saddened by the discovery that the State mission funds had been overdrawn by two hundred and fifty dollars, and a number of missionaries whom he had expected to pay at once will have to wait a little longer for their money. He needs at once a thousand dollars to supply the needs of our workers in the State. Do let him have it, brethren, without delay.

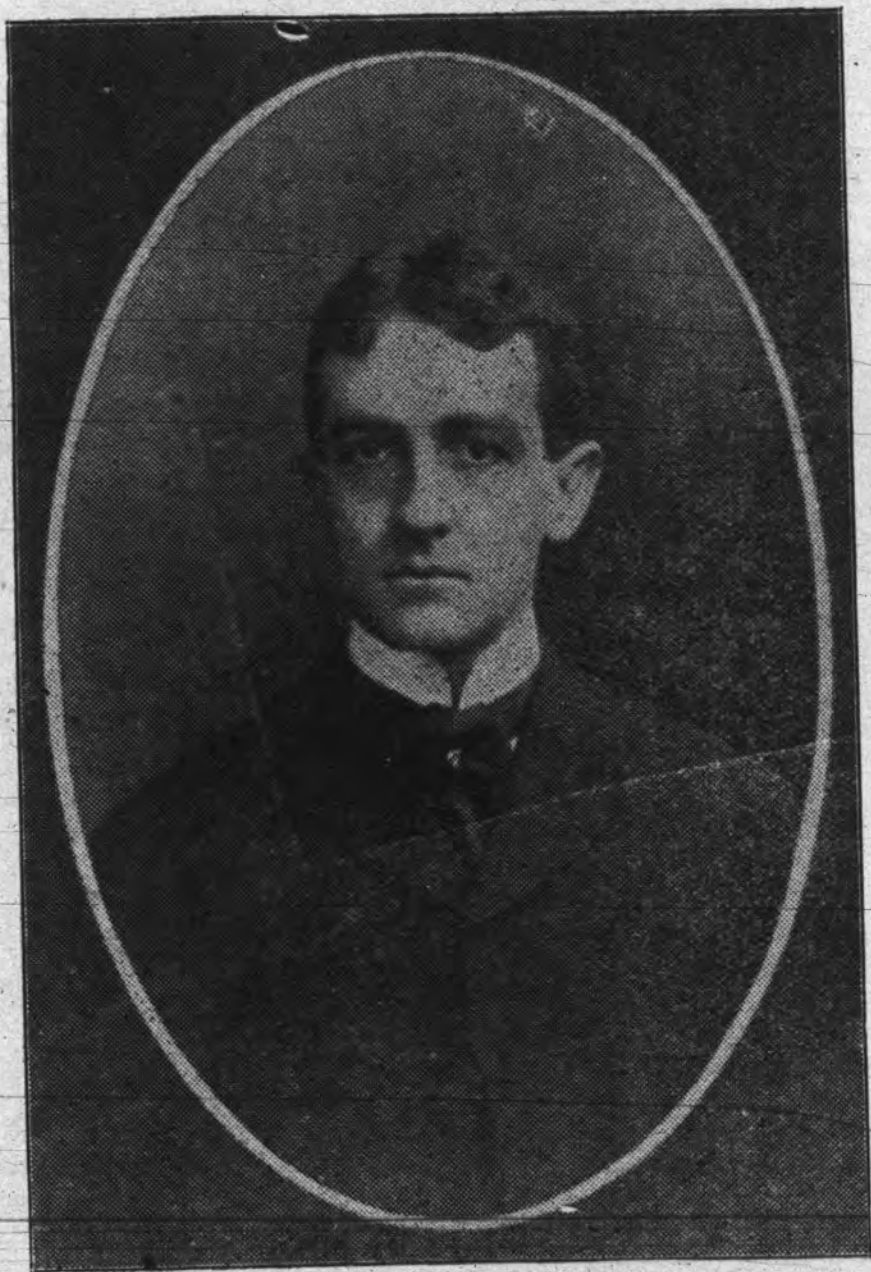
The committee on Public Relations, of the Hartford Theological Seminary, has made an exceptionally thorough investigation of religious conditions in the colleges. We have space only for the following brief summary: In sixty-five colleges, reporting upon the Christian men in the senior class, there are in all 2,265 seniors, of whom 1,675, or 74 per cent., are professing Christians. Of sixty-six institutions reporting, there were 2,317 men in the senior class, of whom 294 were being educated for the pulpit. Besides these figures, the young men's societies make an admirable showing of work done in Bible study, in supplying destitute localities with the gospel, and in preparing for the foreign field. Altogether the showing is most heartening.

That Professor What's-his-name in Chicago who denied the authenticity and the authority of the Scriptures was a little more than his Methodist brethren could stand. Such things are unpalatable to the average Methodist, anyhow, and when it came to paying a man a handsome salary to deny their faith, these good people refused to do it. They are entirely right. The cry of persecution is the merest baby talk. We mean no disrespect to babies. The effort to class this denial of things fundamental to the Christian faith along with differences of opinion in regard to matters of ecclesiastical history betrays a malignant and dishonest spirit. It is a matter of profound regret that some men (not to say and women) who profess so loudly their deathless loyalty to every jot and tittle of the Scriptures, should show so little of the sweet seriousness and the transparent simplicity of these Scriptures. Pope declared an honest man to be the noblest work of God, and Diogenes before him believed such a one to be the rarest thing in the earth, but if the religion of Jesus Christ does not make men sincere, what is it worth?





Rev. J. C. Hiden, D.D.



Robert Graves Hiden.

Mr. Robert Graves Hiden, who has recently come to Birmingham as Associate Editor of the Birmingham News, Alabama's leading daily, is the son of Rev. J. C. Hiden, D.D., one of the most widely known ministers in the Southern Baptist church. Dr. Hiden was pastor of the First Baptist church in Eufaula for several years, and in 1892 resigned his pastorate there to become pastor of the Grove Avenue Baptist church, in Richmond, Va., where he served until a year or so ago, when he retired by reason of frail health. Dr. Hiden was pastor of the Fourth Street Baptist church, Portsmouth, Va., the First Baptist church, Wilmington, N. C., where he was also Professor in the Southern Baptist Theological Semi-

nary before the institution was removed to Louisville, Ky., the First Baptist church, Charlottesville, Va., the First Baptist church, Lexington, Ky., and the First Baptist church, New Bedford, Mass., during which pastorate he was a member and officer of the Harvard Literary Circle. Dr. Hiden has also filled high positions in the educational world, having been President of the Board of Trustees of Furman University, Greenville, S. C., and Chairman of the Board of Education of Richmond College, Richmond, Va. He has filled pulpits in New York, Boston, Philadelphia, Baltimore, Washington and many other cities and has a broad reputation as a pulpit orator, lecturer and writer. In the last named field he has contributed

freely to the New York Independent and many of the leading magazines and papers of the country. Dr. Hiden served throughout the civil war as a staff officer in General Wise's division.

On his father's side Mr. Hiden is a great great nephew of Philip Barbour, of Virginia, who was Speaker U. S. House of Representatives, and Judge on the U. S. Supreme Bench, and of James Barbour, who was one of the ablest lawyers and jurists ever produced by the Old Dominion, having been the first Governor of the State to occupy the present executive mansion of Virginia, and having filled the positions of Judge of the U. S. Supreme Bench, Secretary of War under President John Quincy Adams, and Envoy Extraordinary and Minister Plenipotentiary to the Court of St. James. Young Hiden is also descended from a long line of Virginia ancestry who have been identified with the social, political and economic history of Virginia from the time of his distinguished relative, James Madison, to the late B. Johnson Barbour, the well known literateur and critic, and rector of the University of Virginia.

Mr. Hiden received his early education through a private tutor, and after spending two years at the University of Kentucky, graduated from Richmond College, and pursued a course of study in languages and literature for three years. He then accepted a position on the editorial staff of the Richmond Times the leading Democratic paper in Virginia, and filled rising positions until three years ago he became Managing Editor of both the Times and the Evening Leader, which is controlled by the Times. Soon after leaving college he showed a fondness for journalistic and literary work and for the past four years has been a frequent contributor to the New York Sun, New York Evening Post, New York Herald, Philadelphia North American, Philadelphia Inquirer, Baltimore Herald, Boston Globe, Chicago Chronicle, and many of the leading papers of the country, as well as the Argonaut and other magazines.

Rev. H. C. Risner, of Roanoke, preached for Pastor Watson at Pratt City on Monday night and lectured in the church Tuesday night. He had a good audience and was evidently in good trim himself. Risner is "a rattling good talker" and the audience was delighted. He held them for more than an hour and a half and so much pleased were they, that the ladies have asked him to come back and lecture again. We heartily commend him to those who want an entertaining lecture.

The Atlanta Journal of Monday contained the following special from Griffin, Ga.:

Rev. Jos. L. Gross, of this city, has accepted the call made him by the First Baptist church of Selma, Ala., and will leave for his new field of labor within the next few weeks.

Mr. Gross intended making the announcement to his congregation at the morning services today, but was unable to leave home on account of sickness in his family and his acceptance of the call was made known to the congregation by Dr. N. B. Drewry.

A congregational meeting has been called for next Wednesday night, when a committee will be appointed to draft resolutions expressing the regrets of the church over the resignation of Mr.



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Gross and to take steps to fill the pulpit he vacates.

Mr. Gross is one of the foremost Baptist divines in Georgia and his loss will be felt over the entire State. He is Vice President of the Foreign Mission Board of Georgia, trustee of Mercer University, moderator of the Flint River Association and trustee of the Baptist Orphans' Home at Hapeville. He was called to the First Baptist church at Griffin in August, 1899, and under his pastorate the church has grown wonderfully, while as a man he has endeared himself to every one.

A personal letter from Bro. Law Lamar informs us Rev. J. L. Gross has accepted the call of the First Baptist church of Selma. We congratulate both parties and extend Brother Gross a cordial welcome to Alabama. He comes to one of the best churches in our Southern Zion and a most delightful city. The membership of the church is composed of consecrated and cultured people; and Brother Gross will find them loyal in his support in every good work. The church also is to be congratulated in securing a fine pastor and preacher, as well as one whose heart is in all that pertains to the growth of Christ's kingdom.

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# MISSIONS

## The Diaz Affair Amicably Settled-- Present Conditions in Cuba.

The Special Committee of the Home Mission Board has returned from Cuba and made its report through Judge Hillyer, the chairman of the committee. The report is eminently satisfactory to the board, and was unanimously adopted.

The committee while in Cuba satisfied itself that the titles to the Jane building, about which doubt of ownership has been circulated, are clear and indisputable; being duly executed and recorded in the registrar's office in the city of Havana. In addition to this a quit-claim was prepared and duly signed by Dr. A. J. Diaz as pastor, and Pablo Valdes as clerk, on behalf of the church, being unanimously directed to do so in open church conference.

The committee informed the Board that they were in possession of a petition from Gethsemane Baptist church, of which Dr. Diaz is now pastor, requesting aid of the Home Mission Board in the support of their pastor, and the use of the Jane Building as a place of worship. The committee recommended in favor of granting the church the privilege of the use of the house for the present, under such arrangement as may be absolutely satisfactory to the Board, being unwilling, and thinking it unwise to peremptorily eject them; but declined to report in favor of aiding the church as requested, on the ground that they were unwilling at this time to reappoint Dr. Diaz as a missionary of the Board. The committee at the same time reminded the Board that Cuba has been in the throes of revolution, and entreat that patience shall be exercised towards Dr. Diaz, knowing the weakness of the flesh, and expressed a hope that Dr. Diaz would early convince the brethren of his sincerity in his purposes, who could deny him the right of return, when indeed he does devoutly consecrate himself to the ministry of the Gospel.

The disinclination of the committee to the reappointment of Dr. Diaz, arises out of dissatisfaction with his services that existed at the time of his resignation. Briefly stated they are these:

1. Dr. Diaz' management of our missions in the Island of Cuba, as superintendent, were not satisfactory as respects the disposition of the Hospital Cemetery, etc.
2. As regards reports made to the Board of work accomplished.
3. Regarding the use of his own time while a missionary of the Board. He devoted his time to a political canvas, placing another man in his pulpit to preach who was not acceptable to the Board. Note especially that no objection was made to Dr. Diaz on account of his political opinions, but on account of the use of his time while a missionary of the board for the purpose of partisan political canvassing.

The committee stated to the Board that Dr. Diaz had expressed penitence for his course, and an earnest desire to return to the simple ministry of the Gospel, and the faithful performance of his duties as a missionary and pastor. But the committee, ascertaining as they did, that Dr. Diaz' course had met with the disapproval of other devoted mis-

sionaries in the Island, felt constrained to see if there should be fruits meet for repentance before recommending him for reappointment.

While no charge has been made against Dr. Diaz' character, and while there is no disposition to make such charge, either by the committee or by other missionaries in the Island, it is deemed eminently desirable to know that Dr. Diaz' fixed purpose is to be an humble minister of the Gospel before he is recommended for reappointment. This will be ascertained by a careful observation of his life by those who are daily associated with him, and will be signified to the Board by a petition by all other missionaries under the auspices of the Board.

A new church consisting of 20 members, mostly English speaking people, was constituted in the city of Havana during the visit of the committee to the Island. Arrangement has been made by which this new church will worship and hold Sunday school and other religious meetings in the Jane building, not in conflict with the hours of worship of the Gethsemane church. Our American missionary, Rev. C. D. Daniel, will supply this church in connection with his duties as Superintendent of Missions in the Island.

All other mission churches and schools, together with their pastors and teachers, we found in a healthy, prosperous condition, comprising five churches and schools in five different large cities, together with contiguous mission stations.

The Board has instructed our superintendent, Rev. C. D. Daniel, to open missions in at least three other of the large cities in Cuba immediately. This will give us in all, missions in nine of the different cities of the Western Provinces, and in some of these cities several of them.

Now that everything is clear and settled that has ever been a matter of dispute in the Island of Cuba, and Bro. C. D. Daniel well in charge of all the interests of the Board in the Island, with a strong body of heartily co-operating missionaries of some of the very best men, our Cuban pastors, and some of the most accomplished women, our teachers, the denomination may be well assured of a steady and hopeful prosperity of the missions of the Island of Cuba.

The committee expresses gratification and pleasure in commending to the Board's unqualified confidence, Rev. C. D. Daniel, our Superintendent of Missions in the Island of Cuba, in the following language:

"We found him fully up with his work, and having the cordial co-operation and support of all the other missionaries and churches in the Island. He speaks the Spanish language fluently, and habitually preaches it to a large and growing congregation. He is a man of sound common sense, and good judgment; consecrated, devout, and truthful. We commend him and his work to the confidence of the Board."

F. C. McConnell,  
Corresponding Secretary.

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A. D. SMITH, President,  
S. E. THOMPSON, Secretary.

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

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

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

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

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

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

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

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

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## WITH THE EDITORS.

The great Apostle urges Christians "not to sleep as do others." How many sleepy and sickly Christians have we? They seem entirely unconscious of the fact that souls are perishing while Christians sleep. The pastor often prays for those upon beds of affliction. He could with equal appropriateness "pray for those upon beds of wellness."—The Baptist Voice.

\* \* \*

W. Y. Quisenberry, New Decatur, Ala.: "We are beginning already to get ready for the coming Alabama Convention, which meets with us. Recently we have been blessed with additions, six on a Sunday not long ago. Your paper is influencing more hearts and lives than you can know. Blessed is the man who furnishes the right kind of literature for our people, for our boys and girls! I bless the 'Herald' for what it did for me when I was a country boy in Virginia."—Argus.

\* \* \*

All honor to Bro. J. G. Harris, who, after many years of useful service, lays down his pen as editor of the "Alabama Baptist."

All hail! Bro. Barnett who comes to take up his great work. Good News is set to do all in its power to extend the circulation of the "Southern and Alabama Baptist" in our Association and county.—Good News.

\* \* \*

The New York Sun says: "The Bartenders' Association of Greater New York, organized last week, has for one of its objects the disciplining of all members who drink behind the bar. None but men known to be of abstemious habits may join the union." And so even the saloonkeepers themselves do not want a drunken man as bartender. They are not willing to accept the results of their own work for themselves. It has come to pass that a man who drinks is not wanted anywhere. He is not wanted as a lawyer, nor a doctor, nor a teacher, nor a preacher, nor in business, nor on the railroad, not even as a saloonkeeper. There are only four places where he is wanted: In the Criminal Judgeship, in the Attorney-Generalship, in the Legislature and in hell. It ought to be the business of Christian people to try to keep him out of all of these places.—Baptist and Reflector.

\* \* \*

For our part, we greatly honor the deacons of our churches and deplore the sneers and ridicule which are sometimes heaped on them. It is a sad pity that the office is not held in higher honor by the churches, and that these do not exercise more care, in some cases, in the selection of their deacons, and, esteeming the office a high one, that they do not give every man they put into it to understand that they are looking to him for the exhibition of the highest type of Christian life, character and service. Because the people have belittled the office, they have been sometimes careless as to the men they put into it. Let us have a revival of esteem for the office of deacon and of honor for the men in it. And let the people give to their deacons love and sympathy in their work, and let them know that they have chosen them for service. And let the preachers stop using the offensive term "short-horn," as applied to their brother officers.—Christian Index.

Subscribe for the Southern and Alabama Baptist.

## The Kingdom at Home and Abroad.

(Continued from page 2).

varied conditions that are so rapidly arising all over the world, consequently the kingdom abroad is suffering for the need of such brethren as R. J. Willingham, our magnificent, unsurpassed, magnetic missionary leader, personal presence upon the field. Brother you are needed in China. Japan needs such a leader as Dr. W. W. Landrum. What a Paul Dr. Landrum would make in Japan. Dr. Jameson would prove a leader invincible in Brazil. Dr. Broughton; what a mighty, universal defeat and complete rout of the enemy in France would take place, under the power of God working through such leaders as Brother Broughton, Drs. J. L. and John E. White in Mexico, Dr. Jordan in India, Dr. Pollock, etc. What a mighty change would occur in method; what marvelous advance, what rapid development along all lines, what unspeakable blessings to the world wide kingdom; what hastening of the coming of our Lord, if these brethren from Georgia, from Virginia, Alabama, etc., would "go." Brethren, don't worry about the work you would leave; there are just hundreds of us little, obscure, unknown brethren who have never been heard of that would "suddenly" be developed in all necessary qualifications to superbly carry forward the work you leave. There are hundreds of "Pauls" hidden all throughout the bushes of Georgia, Alabama, Kentucky, etc., that would surprise you, once given a fair opportunity in your place. The time has come, brethren, when our great leaders are needed "at the front." Will you make the sacrifice, brethren, and "go?" The kingdom abroad needs "you." Advancement, conquest and final victory is suffering for your personal presence and leadership "at the front." May God give us a mighty "going" of our leaders "to the front."



## ROSES FREE

you at most attractive prices. Liberal Club Rates given. Send us 10 cents for the catalogue and we will present you with Two Fine Everblooming Rose Plants (one white and one red) that will bloom freely this Summer. In addition to this we will send with the catalogue a coupon good for 10 cents with first order, thus giving you the Catalogue and Roses absolutely free. Send NOW and make selection early for Spring planting. THE GEO. H. MELLECO, INC. Springfield, Ohio. Established 1877. Box 21

Every reader of this paper should have one of our Handsome New Illustrated 80 page Catalogues for 1902. It tells of the best Roses and hundreds of other Plants, Bulbs, Seeds and Fruits, offering them to you at most attractive prices. Liberal Club Rates given. Send us 10 cents for the catalogue and we will present you with Two Fine Everblooming Rose Plants (one white and one red) that will bloom freely this Summer. In addition to this we will send with the catalogue a coupon good for 10 cents with first order, thus giving you the Catalogue and Roses absolutely free. Send NOW and make selection early for Spring planting. THE GEO. H. MELLECO, INC. Springfield, Ohio. Established 1877. Box 21



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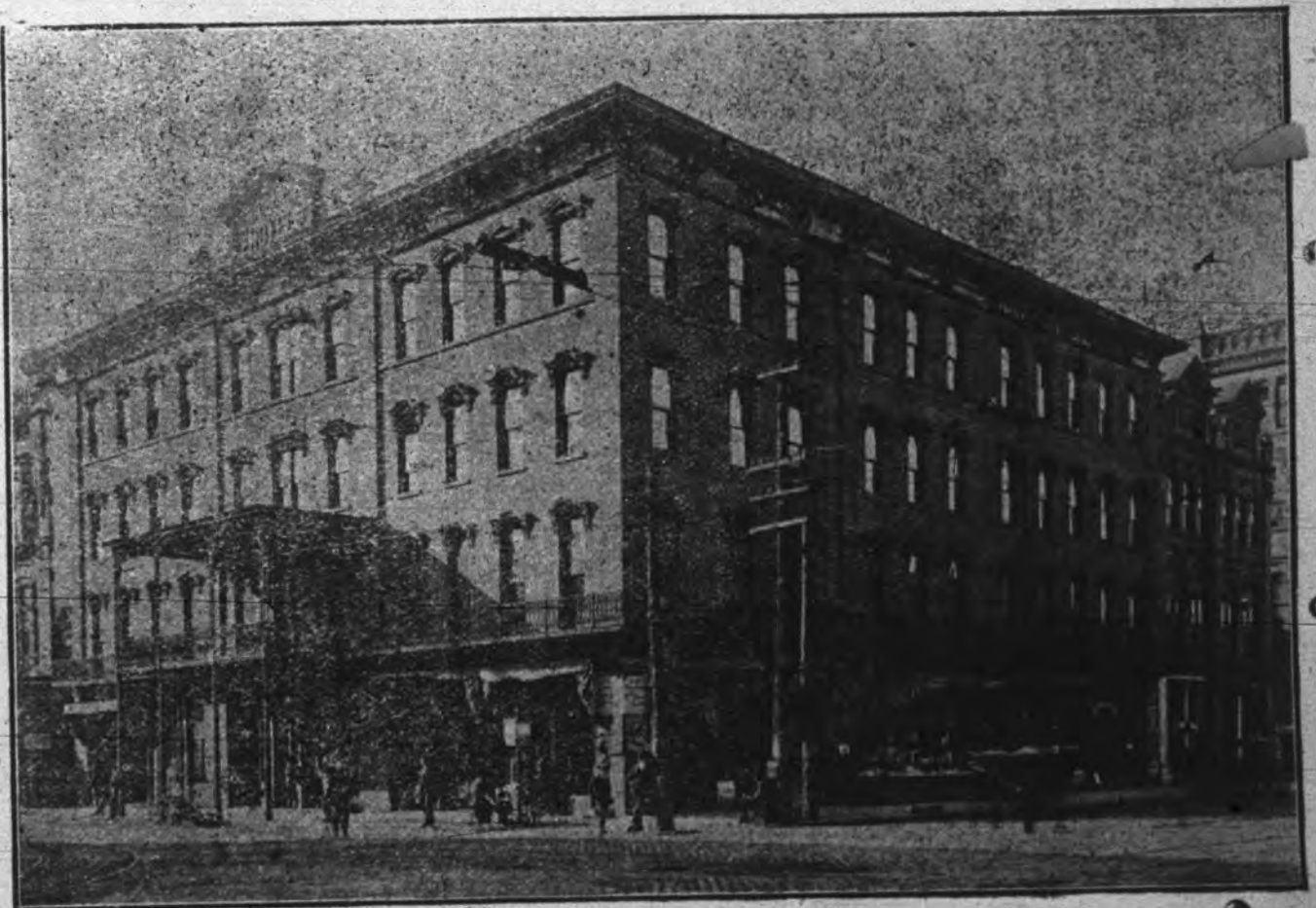
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Give our porter your baggage. He meets all trains and will attend to your wants.

Rates—\$2. Per Day and up.

R. B. JONES, Proprietor.



## Southern Railway

Tickets are now on sale for the winter season to the various resorts of the South 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.

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

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

For detailed information or copy of Outing Book call on any agent of the Southern Railway.

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

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## Field Notes

### Clay County.

Our Preachers' and Sunday School Workers' Institute, at Delta, was a splendid success. You will have a report from our secretary.

We have undertaken a great work in Clay county this year. The material interests of our section are attracting the attention of monied men; our prospects are good for a railroad, and we feel that it is wise to fortify against the day of evil.

We have employed three colporteur pastors and one Sunday school evangelist. We propose holding institutes every two months. These are our rallying points. Thus far the Lord is blessing the work. We look for victory.

The last census shows the smallest per cent. of illiteracy in this of any county in this congressional district but our Sunday school evangelist found twenty homes within three miles of a Baptist church in our county without a Bible. The needs of the field demand large faith, and great effort. Brethren, pray for us.

Lineville moves with the steady pull of regular workers. Loyalty and faithfulness characterize this noble band. They are a great comfort to their pastor.

Ashland has just finished painting her handsome new meeting house, the money is pledged for the ceiling; very soon we expect to have the best house of worship in the county. I have been with them but a short time. I find some loving, self-sacrificing brethren and sisters here. My heart takes hold of the work, and we look for results. The solemn responsibilities of all this great work weight upon my heart, many good brethren and sisters share it with me. We ask this favor of God's people—Remember us at a throne of grace. May the Lord, from whom cometh all our blessings, smile upon our beloved Alabama this year.

J. R. Stodghill.

Lineville, Ala.

### Appreciates the Paper.

I appreciate the paper very much. I like the departments you have established. I am especially glad to see this week a missionary column. I am sure the whole paper will be missionary in tone, however. Your readers will no doubt enjoy something special on that line.

I am serving, at present, Trussville and Union churches. Trussville is principally a farming section, while the people at Union are laborers in the mines and works in and near Bessemer. We are trying to do some special Bible study at Trussville, studying now the book of Hebrews. We are soon to begin Romans. Come to see us at any time, first or third at Trussville and second or fourth at Union. I want the Southern and Alabama Baptist in every home. May the Lord bless you in your efforts to establish a strong, standard weekly, one that will be a blessing to the entire South.

J. W. O'Hara.

### A Good Pastor.

We have the best pastor in the North River Association, at least we think so. He preached an effective sermon on the 16th inst., from John xix, 22, also at

night from Hebrews xi, 6. The house was crowded morning and night. The power of the Holy Spirit was felt as on the day of Pentecost. He filled the whole church. We are pleased to say that we are on a higher plane than we have been for years and we expect to get higher. It would be a treat to any one to hear our pastor, Bro. Earnest, preach one of his good sermons. God has blessed and is blessing his labor here. Eight dollars raised for State missions.

J. L. Watts.

### In a New Pastorium.

This scribe and family are pleasantly domiciled in the beautiful new pastorium just completed at this place. The building of the same is largely due to the energy of the good ladies. God bless them. Language cannot express how much wife and I appreciate our new home.

When the house was completed the brethren sent wagons to Pickensville after us and brought us and placed us in our new home, supplying us with good things to eat. Surely the lines have fallen unto us in pleasant places.

Our sojourn in Pickensville was quite pleasant and one long to be remembered. The church and people stood by us nobly. In fact all the churches that I am serving are a noble set and know just how to treat a pastor and his family.

C. C. Winters.

### Major Harris at Greenville.

Rev. W. A. Taliaferro will begin his pastorate here sometime in March.

Major J. G. Harris, whose qualities are, repose, refinement and nobility, conducted the services Sunday in a manner worthy of universal interest. His morning lecture, "Jehovah's Masterpiece, Woman," would be an ideal contribution for your Woman's page. As visions of these old-time days come naturally to mind in recalling his connection with the "Baptist," you will be pleased to know that he is still very kindly soliciting subscriptions for the paper.

A Friend.

### A Dedication.

The 9th inst. was a memorable day in the history of Wilsonville church. Their new house was dedicated to the worship of God. Bro. Crumpton, who had been invited to preach the sermon, failed to put in an appearance, but our near neighbor, Rev. O. P. Bentley from just across the river at Fayetteville, came over and preached to the pleasure and profit of all present. The venerable Dr. Teague, who organized the church and was its first pastor, was present and contributed much to the pleasure of the occasion, preaching at night to a large and appreciative audience.

The outlook for this church is exceedingly bright. Situated in a lovely village, surrounded by a splendid community of intelligent, well-to-do people, nearly all of whom are Baptists, with a splendid school in their midst, there is no reason why they should not shape and direct the social and religious sentiment of the entire community.

A. E. B.

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## FURNITURE

Why invest your money in shoddy FURNITURE? You save nothing by so doing, as it lasts but a short time and in the end costs you more. Remember GOOD FURNITURE always has a value, while the shoddy kind has none. We handle only the good kind. We have every thing in the Furniture line to make home a place of beauty, comfort and rest.

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MAXIMUM WORK WITH MINIMUM NOISE AND MODERATE EFFORT.

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Birmingham, Ala. STATE AGENTS.



## News Notes

Rev. E. G. Shouse, of Kohomo, Ind., has accepted an invitation for a month's pastoral work with the First Baptist church of Selma.

We devoutly wish the largest measures of grace for our secretaries. What with the enemies without and the false friends within, they are hardly beset.

A good brother said to us on the cars: "Our preacher is more than half hardshell and preaches to us to do nothing and the people, saint and sinner, are practicing what he preaches. How can we get rid of him?"

Dr. Thomas Dixon, Jr., brother of Dr. A. C. Dixon, of Boston, is the author of a novel, dealing with southern life since the civil war, which will be published in March. The title is "The Leopard's Spots, a Romance of the White Man's Burden."

Dear Brother, heed the call which Brother Stewart makes in another column in behalf of our Orphanage. He is a quiet though a diligent worker and does not often appeal through the paper. The fact that he does so now is an evidence that he is burdened and we all ought to help him.

W. D. Upshaw, known throughout Georgia and in several other States as "Earnest Willie," has been elected financial agent of Monroe Female College, Forsyth, Ga., for the purpose of raising \$25,000 for another girls' dormitory and \$5,000 for equipment.

Alluding to a liquor advertisement in a contemporary the Randolph Leader says:

"Even if there were a whisky without a headache, there is certainly none without a heartache. When a newspaper gets so hard run it has to publish such advertisements for a living it ought to lay down and die a decent death of starvation."

Rev. Geo. G. Needham, D.D., the noted Baptist Evangelist and co-laborer of Moody, died suddenly at his home in Philadelphia Sunday, the 16th. He was a man of wonderful power and, in the highest sense a Biblical Evangelist. Dr. Needham was also the author of several very helpful books. He had done considerable work in the South and had many southern friends.

We hear much today of "the higher criticism" and much alarm is expressed lest it ruin the kingdom of Christ. For our part we fear much more harm will come to the kingdom from lower criticism—not what is meant in the technical use of that term by theologians, but a carping uncharitable criticism of our brethren and their work. Possibly the proper way to express that kind of criticism is in the superlative—lowest criticism.

"Does college education pay?" was a question recently propounded to President Hyde, of Bowdoin College. The answer is its own best comment: "To be at home in all lands and all ages; to count nature a familiar acquaintance and art an intimate friend; to gain a standard for the appreciation

of other men's work and the criticism of one's own; to carry the keys of the world's library in one's pocket and feel its resources behind one in every task he undertakes; to make hosts of friends among the men of his age who are to be leaders in all walks of life; to lose one's self in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians—these are the returns of a college for the best four years of one's life."—Ex.

### Cures Weak Hearts.

Palpitation and other heart irregularities are nearly always caused by a weak stomach and a disordered digestion. **TYNER'S DYSPEPSIA REMEDY** cures weak stomach, regulates the gastric juices, builds up the appetite and invariably cures palpitation, intermittent pulse, and other heart irregularities. For this purpose it has no equal. It cures all stomach troubles and insures good health and sweet refreshing sleep.

#### A GOVERNOR'S OPINION.

Governor Robert Taylor, of Tennessee, says: "I find Tyner's Dyspepsia Remedy an admirable aid to digestion. It imparts vigor and easiness of feeling which is very desirable. It is a first-class remedy for aiding digestion."

Price 50 cents per large bottle. For sale by druggists. Six bottles for \$2.50, or sent by express on receipt of price by Tyner's Dyspepsia Remedy Co., 107 1-2 S. Forsythe St., Atlanta, Ga. Send for a sample bottle Free.

### The Chautauqua Summer Session

Will occupy the same relative dates this year as in 1901. A special effort is being put forth to make the program even stronger and more attractive than those of preceding years. It will be gratifying to all Chautauquas to know that Bishop John H. Vincent, whose name is synonymous with that of Chautauqua, will be at the Assembly during the month of August. It is three years since he left for Europe and he will receive a royal welcome upon his return.

There will be a number of well known clergymen from abroad. The most prominent lecturers in America are being engaged for the program, and the Summer Schools are being strengthened throughout all departments. Many improvements are being made at Chautauqua, and many new cottages are being erected in preparation for the season of 1902. More than fifty thousand people passed through the gates during the last summer session. This is the largest number in the history of the institution, and the prospects are that the attendance will be equally great during the present year.

Chautauqua is becoming more and more a center for the focusing of the vital ideas of the times. Realizing this, the management has planned the program along the lines of the various social and ethical movements of the present day. A week has been set apart for each of a number of these timely topics and well known people connected with the movements will be present and speak at the public meetings.

## BUY A PIANO

for its individual merit, not for its name. Buy the one with tone that pleases you and you will always be satisfied.

Select it yourself—you have to live with it; and if its tone harmonizes with your own musical nature you will feel delight and increased interest in your music. A Piano is a friend that no one can choose for you.

Every part of the Kranich & Bach piano is made under the personal inspection of the heads of the firm, who are determined that each instrument shall sell on its own merit.

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## OBITUARIES

Long obituaries keep coming in so fast that we are compelled to enforce our rule. For actual subscribers we print 100 words free, but we charge one cent a word for all over 100. Count the words and if there are over 100 cut them down or send the cash if you want them inserted.

**BRYANT.**—On Tuesday, February 11th, at 3 a. m., Bro. H. M. Bryant, of Bessemer, passed away. He was born February 9, 1877. He has been a member of the Baptist church for about five years, most of the time at Bessemer. During that time his life has been consistent with true religion, he having been loyal to his church and devoted to his pastor. He was esteemed very highly as a business man, dealing fairly and squarely with all.

He leaves a wife and two children to mourn his loss, together with parents, brothers and sisters. May the Holy Spirit comfort the bereaved family, and God's grace sustain.

J. W. O'Hara.

Trussville, Feb. 13, 1902.

**HARVILL.**—On January 25th, death invaded the home of Bro. and Sister Harlan Harvill, of Millerville Baptist church, carrying from their fond embrace a beautiful little girl of eight years. Oh, how deep was their sorrow. Their spirits crushed with grief, their fondest earthly hopes lying scattered like the wreckage of some desolating storm. Yet from those maternal lips was heard this: "I know that God is too wise to make mistakes, and too good to do wrong, I hope I shall understand it some day." We commend them to the great Comforter.

J. R. Conger.

Hackneyville, Ala.

**PATE.**—Died, near Cleveland, Blount county, Ala., December 1, 1901, Ollie V. Pate, aged 19 years. He was a faithful and consistent member of Cleveland Baptist church. He had been married about two months, so leaves a wife as well as parents to mourn his departure; to all of whom the church extends sympathy and whom we exhort to lean upon the promises of Jesus, the greatest sympathizer we have. While we have lost his company, friendship and love, let us remember his eternal gain. The Lord help us to be submissive, and to say, "Thy will be done."

S. J. Cox, Pastor.

**JONES.**—Bro. J. M. Jones, deacon of Providence Baptist church, Hackneyville, Ala., departed this life Jan. 10, 1902. His death ended a period of long and severe suffering, which he bore with great patience and meek submission.

His devotion to duty, his constant attendance on the worship of God, the interest he manifested in the Master's cause, proved the sincerity of the faith which he professed in his youth. A devoted wife and six children, of like precious faith, are left in sorrow. May the light of God shine upon them.

J. R. Conger.

Hackneyville, Ala.

**POWELL.**—Bro. Eddie E. Powell was born near Pineapple, Ala., May 7, 1873, married to Miss Lura Walthall, Oct. 14, 1897, and died January 26, 1902. He had been an invalid for two or three years, unable to do anything in the way of work; yet he was cheerful as possible, uncomplaining, and his trust was ever in the Lord Jesus Christ. He had been a constant member of a Baptist church for more than six years. He said to his sorrowing loved ones that he was ready to go. He leaves a young

wife, a dear little boy, devoted father, mother, brothers and sisters.

Pastor.

**WOODFIN.**—God in His Providence took from our midst Miss Mary Woodfin. She was a most consecrated woman, and one of our most successful and best beloved Sunday school teachers. Her life had been one of sacrifice to others. She was preeminently unselfish and kind. God took her in the prime of life, and if our Lord himself had not taught us the lesson we might have been like the Disciples who criticised Mary of Bethany, when she anointed Jesus, saying: "Why this waste?" But He taught us that it is no waste, but that the Lord had need of her. She suffered a great deal, but bore it without a murmur. The Lord had compassion on her and took her to Himself where all suffering is no more. She left behind a sister and many relatives and friends who miss her and mourn her loss. But God will help all of us to realize that she has only gone on before, and that we shall meet her in the bright and happy beyond to part no more. Her work here was done, and she went home to her Father and Savior.

Her Pastor.

Uniontown, Ala.

**COGDELL.**—December 24, 1901, at Inverness, Ala., Bro. C. H. Cogdell departed this life, after an illness of several days.

Early in life he came from Mississippi to Alabama, and for more than half a century was one of the best citizens in the State.

He was for a long time a member of Mt. Zion Baptist church, and at the time of his death was a very devoted child of God. Those who knew him best had the utmost confidence in him.

All that was mortal of him was laid to rest in the family burying ground near Inverness, on December 25, 1901. To those who mourn his departure may the rich grace of God prove sufficient, causing them to be assured that they shall meet him again on the other shore.

A Relative.

### Bro. Wood's Notes.

Falkville church has lost two of its best families, Brethren J. E. Bishop, who has moved back to Ft. Deposit, and W. P. Bishop, who has moved to Georgia.

Rev. S. J. Catts, bishop of Ft. Deposit, recently visited friends at Falkville; whether he was after oil stock, or Baptists, "this deponent saith not," but he knows that six of his members moved to Bishop Catts' diocese right away.

A brief stop at Cullman, Ala., afforded me an opportunity to shake hands with pastor W. A. McCain and several of his members, and arrange for a future visit of subscribers. His old friends and college chums will be glad to learn that "Shortie" is doing well in his new field. They will dedicate their new house soon, and about the same time he will —, well wait and see what will happen.

The Cullman Association will pay Bro. McCain's expenses to the Southern Baptist Convention next May.

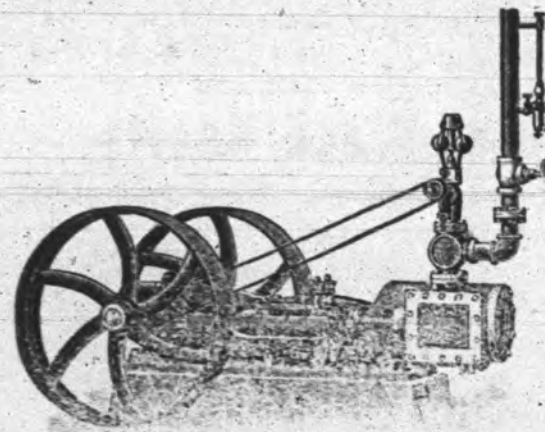
Our Baptist brethren in Morgan county seem to have a special fondness for the office of county superintendent of education; three out of four candidates being Baptists, and they are all good men.

## Coleman's PHOTO-ENGRAVING

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Rooms 10 and 11 Moses Building.

## KING'S SEEDS

**10,000**  
Premiums & Prizes  
Offered to Agents and  
Customers.

**We Give**

Premiums to agents who sell our seeds.  
Prizes to the people who buy from agents.

WE DO THIS BECAUSE we find from experience for instance, that a \$5.00 prize in your hands will bring us more trade from your neighbors than would \$10.00 spent in ordinary advertising ways.

SEND NO MONEY in advance. Write us you wish to sell seeds for us and we will mail you

60 Packets Vegetable Seeds (any kind).  
Prize Ticket for Your Canvassers.  
Little Seed Books to Give Away.  
Premium List and Full Instructions.

The Agent Gets Choice of 20 Elegant  
Premiums

for selling only 60 packets seeds at 5 cents each, and in addition will also get one of the Extra Prizes, if he is prompt. Our Grand New Plans will enable any one to sell seeds without trouble.

Write to-day for agency and be the first in your neighborhood.

T. J. King Co., Richmond, Va.

We Send the Premiums Before You Send the Money,  
if you prefer, (requiring that seed be sold and money held ready for us).

## THE WALL PAPER MEN, PAINT, TOO!

We are now taking contracts for Painting as well as Paper Hanging, if you want a first class job; done by experienced workmen, we will be pleased to do it for you.

Remember we only use the best material that are dependable, that will give satisfaction.

Our Special Values in Wall Papers 5c, 7c, 10c, 12½c, 15c, per roll cannot be equalled.

**A. J. Keynton & Co.**

The Wall Paper Men.

213 Dexter Ave.

**Southern Steam**

**Carpet Cleaning Company.**

References:

Loveman, Joseph & Loeb,  
Ben M. Jacobs & Bros.,  
C. H. Nabb by M. Williams,  
Metropolitan Hotel,  
Florence Hotel.

Carpets Cleaned, Sewed and Laid.  
Furniture Repaired and Chairs Caned

1720½ First Avenue,  
Phones 265.

Works: Avondale, Ala. Birmingham, Ala.

ELLISION R. COOK,  
Pres.

HUGH W. QUIN,  
Sec. and Treas.

**\* PASTORS' \***  
**SUPPLY COMPANY.**

Labor-Saving, Time-Saving,  
Church and S. S. Specialties.  
Cook's Card Index System.

For Raising Church funds.

Send for Catalogue.  
Washington, Ga.

**L&N** Louisville & Nashville  
RAILROAD

DOUBLE DAILY SERVICE  
TO

CHICAGO, ST. LOUIS, LOUISVILLE AND CINCINNATI, AND ALL POINTS NORTH, NORTHEAST AND NORTHWEST TO MOBILE, NEW ORLEANS AND ALL POINTS SOUTH AND SOUTHWEST, THROUGH COACHES PULLMAN SLEEPING CARS, DINING CARS. EVERYTHING THE BEST.

C. L. STONE, Gen. Pass. Agt.,  
Louisville.  
P. S. JONES, Div. Pass. Agent,  
Birmingham.

Solid Wide Vestibuled Trains.



Lighted throughout  
with the Celebrated  
Pintsch Gas.

Finest Equipment  
operated in the  
South.

Schedule in Effect June 23, 1901.

	No. 4.
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:20 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	8:24 am
Ar. Chicago.....	4:20 pm
Ar. Waukesha.....	8:25 pm
Ar. Kansas City.....	5:15 pm
Ar. Denver.....	11:00 pm
Ar. San Francisco.....	6:55 pm

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

For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.

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

### The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	38
Lv. Selma.....	4 15pm	6 20am	.....
Ar. Montgomery.....	6 20pm	8 20am	.....
Lv. Montgomery.....	6 40pm	1 30pm	6 20am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm	35	48
Lv. Montgomery.....	9 35pm	.....	11 10am
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

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

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

### Plant System

Florida and Cuba.

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

\*Daily, except Sunday. -Sunday only.

Trains arrive at Montgomery 8:10 a. m., 6:30 p. m.

Pullman sleepers on No. between Montgomery and Jacksonville

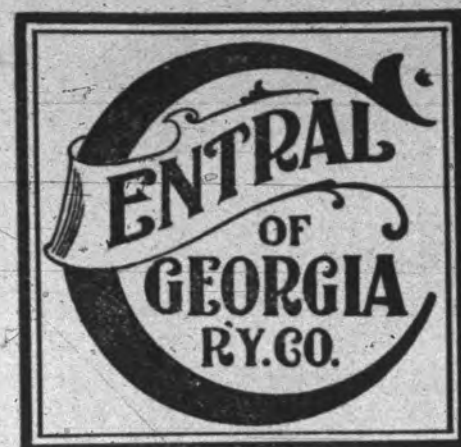
Three ships a week for Key West and Havana.

Leave Port Tampa Tuesday, Thursday and Sunday at 10:45 p. m.

For further information address,  
W. V. LIFSEY, Div. P. A.,  
Montgomery, Ala.  
B. W. WRENN, P. T. M.,  
Savannah, Ga.

**BELLS**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



**PERFECT PASSENGER  
AND SUPERB  
SLEEPING-CAR SERVICE**

BETWEEN

ALL PRINCIPAL POINTS

IN THE

**Southeast**

Connecting at  
SAVANNAH with

**STEAMSHIP LINES**

PLYING BETWEEN

Savannah and  
New York,  
Boston,  
Philadelphia,  
Baltimore

**AND ALL POINTS  
NORTH AND EAST**

Complete information, rates,  
schedules of trains and  
sailing dates of steamers  
cheerfully furnished by  
any agent of the company.

THEO. D. KLINE, General Sup't,  
J. C. HAILE, General Pass'r Agent,  
F. J. ROBINSON, Ass't General Pass'r Agent,  
SAVANNAH, GA.

**WIDE**

**Vestibuled Trains**

MOBILE & OHIO R. R.  
Pintsch Gas Lighted, Steam  
Heated. Through Sleepers  
Daily between Montgomery,  
Ala., Jacksonville, Fla. and  
St. Louis, Mo. Train leaves  
Montgomery 9:15 a. m.

**If You are Going**

To St. Louis,  
Through St. Louis,  
To the West,  
To the North-west,  
Take the Mobile and Ohio.  
The quickest, best, route.

**P. S. HAY, So. P. A.**  
No. 2 Commerce St.

**MONTGOMERY, - - - ALA.**

**CHURCH BELLS**  
Chimes and Pells,  
Best Superior Copper and Tin. Get our prices.  
McSHANE BELL FOUNDRY  
Baltimore, Md.

**EMPLOYMENT.**

Permanent and profitable employment  
for men or women. Address W. P. S.,  
2107 3d Ave., Birmingham, Ala.



**Positively No  
Goods Included in  
this Sale Will be  
Sent out on Ap-  
proval.**

# Saks' Great "Take-Off" Sale of Ladies Wearables.

**Largest Clothing  
Store South of  
Washington.**

**LEADERS SINCE  
1884.**

COMMENCING MONDAY, THE 24TH, we will inaugurate the most novel and sensational Sale that has ever been given in the South. In it we select 250 of our finest, high-grade Ladies Tailored Suits in Venetians, Broad-cloth, Basket-cloth, and Cheviots—all new patterns, made in the latest styles—regular prices \$35.00, \$30.00, \$25.00, \$20.00, your choice Monday for \$18.75 and \$1.00 off each succeeding day of the week if not all sold. These garments will be placed on four tables in the center of our Suit Department.

In like manner we are going to sell you some choice long Raglans and 27 inch Jackets, all of finest materials, in the best styles. They will be found on two racks in center of our Cloak Department. Values \$15.00, \$12.50 and \$10.00. They go Monday, your choice \$8.95 and \$1.00 off each succeeding day during week, if not all sold.

We also include in this sale 125 Ladies' Walking Skirts, strictly tailored, \$8.50, \$7.50 and \$6.50, values cut to \$5.95 Monday and one half dollar taken off each succeeding day during week, if not all sold. And we include Ladies Shirt Waists—beautiful Cashmeres, Granite-cloth, French Flannels, Corduroy and Velveteens—\$8.00, \$7.00, \$6.00 and \$5.00 garments which we cut to \$4.95 to begin with Monday—and take off one half dollar each succeeding day during week, if not all sold. Of course first comers get the pick, and each succeeding day will lessen the variety from which to select. Therefore make it a point to come early. Here's how it works:

## Great "Take-Off" Sale of Ladies' Tailored Suits.

Your choice Monday for.....	\$18 75
Tuesday, all left over, \$1.00 less.....	17 75
Wednesday, all left over, still \$1.00 less.....	16 75
Thursday, all left over, still \$1.00 less.....	15 75
Friday, all left over, still \$1.00 less.....	14 75
Saturday, all left over, still \$1.00 less.....	13 75

## "Take-Off" Sale of Ladies' Raglans and Jackets.

Your choice Monday for.....	\$8 95
Tuesday, all left at \$1.00 less.....	7 95
Wednesday, all left at \$1.00 less.....	6 95
Thursday, all left at \$1.00 less.....	5 95
Friday, all left at \$1.00 less.....	4 95
Saturday, all left at \$1.00 less.....	3 95

## Great "Take-Off" Sale of Ladies' Tailored Skirts.

Monday the price will be.....	\$5 95
Tuesday, all left at one half dollar less.....	5 45
Wednesday, all left at half dollar less.....	4 95
Thursday, all left at one half dollar less.....	4 45
Friday, all left at one half dollar less.....	3 95
Saturday, all left at one-half dollar less.....	3 45

## "Take-Off" Sale of Ladies' Shirt Waists.

Commencing Monday at.....	\$4 95
Tuesday, all left 50c less.....	4 45
Wednesday, all left 50c less.....	3 95
Thursday, all left 50c less.....	3 45
Friday, all left 50c less.....	2 95
Saturday, all left 50c less.....	2 45

**REMEMBER** We positively will not send out on approval any goods included in this sale.

You will regret it if you do not come before the assortment is broken.

# LOUIS SAKS, Birmingham.

**CLOTHIER to the WHOLE FAMILY.**