

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

# THE SOUTHERN ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

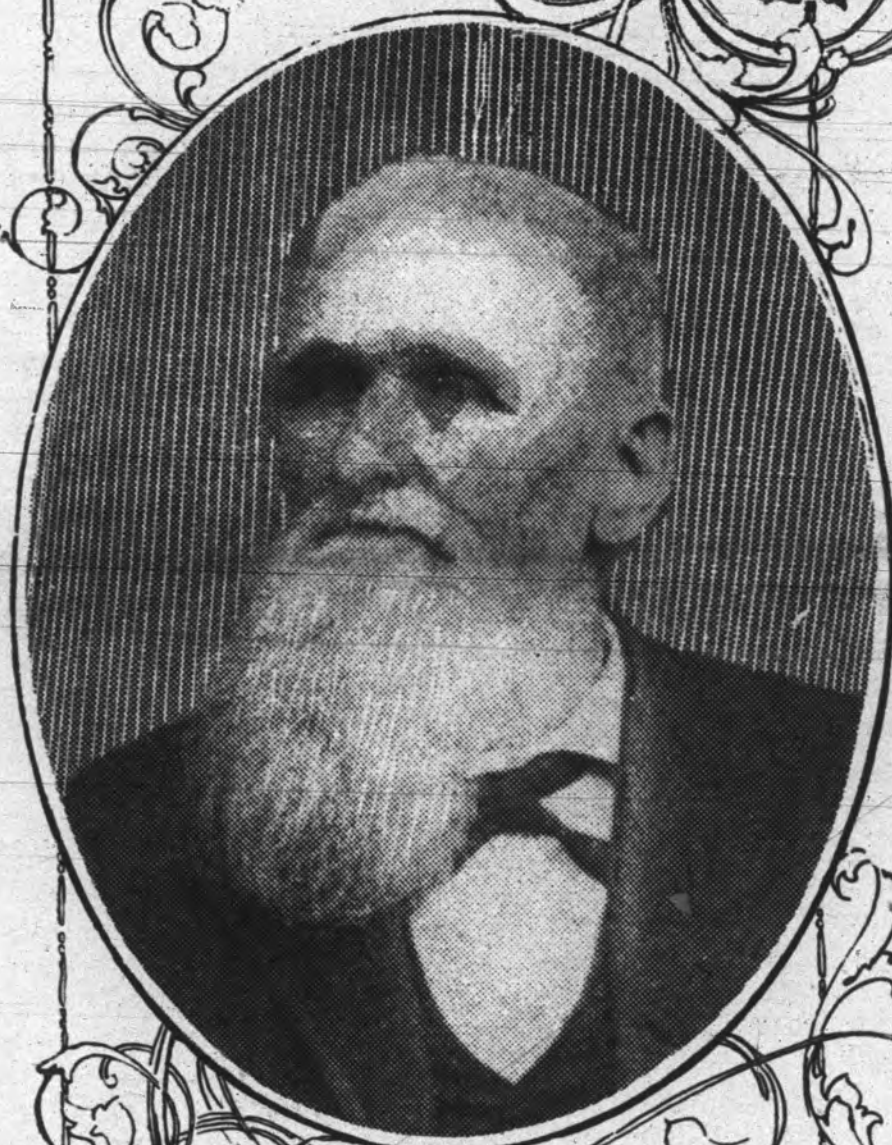
"SPEAKING THE TRUTH IN LOVE"

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NO. 10.



REV. E. B. TEAGUE, D.D., THE 'OLD MAN ELOQUENT.'



FRANK WILLIS BARNETT  
EDITOR AND OWNER





## Brother Crumpton's Letter.

"The City of Atlanta" is the name of the Observation Car which makes several trips daily to the Cliff House and return. The conductor is a good talker and knows his business thoroughly. While the car moves along at a good speed, he announces to the travelers the places of interest. We pass the great power house where is generated the electricity which runs the many miles of electric car line, the Mission Dolores, an old adobe building erected in 1776, Golden Gate Park, covering more than one thousand acres, the Affiliate Colleges, three great buildings situated on a mountain side overlooking the city and bay, and finally the Cliff House on the point on the Pacific. Out there two hundred yards away are the

### Seal Rocks.

A great herd of seals live there protected by the authorities for the pleasure of the travelers who flock here by the thousands. In the afternoon they look like a flock of sheep resting in the shadows of the rock; but in the morning they are playing in the waters. At one time they sound like a pack of hounds far in the distance; at another, like a herd of hungry cattle. This, with the roar of the ocean against the rocks, makes a sound one never can forget.

It is said that here, on the broad piazzas of the Cliff House, is the only spot in all the world where such a sight can be enjoyed. I was told that some years ago after a storm, a large sea-lion, killed by the storm, was washed ashore, and its weight was twenty-seven hundred pounds. I do not doubt it, judging by the appearance of one immense old fellow, which they have named "Ben Butler."

The quickest way out of my troubles at this point is to allow other writers to tell of the things that I saw there.

"The entrance through

### The Golden Gate

cannot be surpassed. On the right can be seen the Cliff House and Sutro Heights; on the left, Point Bonita Lighthouse. Passing these, you enter what might be called the vestibule of the Golden Gate, which narrows to the distance of one and one-eighth miles between Fort Point and Lime Point, with a depth of water of three hundred and ninety feet.

"The bay is so land-locked that the early voyagers kept sailing right by its narrow opening, and it was not until Nov. 7, 1769, that it was discovered; but it was not entered and made known to the world until 1775. The Bay covers 450 square miles. It can accommodate the navies of the entire world without crowding them.

### Sutro Baths and Museum

is where an immense rock basin catches the water from the ocean twice a day at high tide. The baths, with a capacity of nearly two millions of gallons, can be filled within an hour. The length of the building is 500 feet. It has seating capacity for 3,700 and swimming accommodations for 2,000 bathers. Tons of iron and thousands of feet of glass, 3,000,000 feet of lumber and over 300,000 feet of concrete were used in its construction. The bathers are here all times of the year."

I can't tell of Golden Gate Park with its beautiful drives, its statuary, museum, its herds of buffaloes and deer; of

the Presidio, the Government reservation of over 1,500 acres, which has been beautified until it may be included among the parks of San Francisco.

### Chinatown,

covering twelve squares of the city, where nobody lives but Chinese, is a place of great interest. Many visitors employ guides and take in the town at night, which, I am told, is the best time to see it at its worst. Horrid tales are told of underground opium dens, where victims of the drug, of all colors, congregate, of the gambling hells, and the Chinese lotteries. Two Chinese landed in 1848; in 1850 there were 450; in 1852 10,000 landed in one month. They were welcomed at first. They are the best of laborers, but they soon began to supplant white labor. It was discovered also that they did not come with their families to make this country their home. They keep what they make and return with it to China—they even send the bones of their dead back to the Celestial Empire. By law, they have been prohibited from coming to this country for some years. The years of the first Exclusion Act are now about out, and one of the biggest questions in the minds of Californians is the new Exclusion Law. The Labor party is very strong in the State, and the politicians dare not antagonize it. It is a serious problem. If the Chinese would come like the people of other nations and bring their families and settle in the country, their enemies would be robbed of their strongest argument. No exclusion laws are thought of against the people of other nations, even though they supplant, in many lines, the American laboring man.

### The United States Mint.

"The biggest mint in the world," the fellow said, is a place where one can feel mighty rich for a little while. Visitors are received at regular hours, bunched and put in charge of a guide who shows them through. One can see the money in every process of manufacture. I was impressed with the fact that two dies stamp \$40,000 in \$20 gold pieces in ten minutes and that the coinage is about \$30,000,000 a year. I saw only one greenback and one copper while I was in San Francisco. They do not use them. Only gold and silver are used.

### James Lick

was an old pioneer—a machinist and a bachelor. He used his immense wealth in beautifying the city and benefiting his fellow men. The Pioneers' Building he gave, leaving it richly endowed. Here are gathered all the curios of the early times and from the fund is supported old and disabled pioneers. He gave to the city a great bath house, where any one can bathe without cost. \$400,000 of his money went into the California Academy of Sciences.

The Lick Observatory near San Jose, crowning the summit of Mount Hamilton, 4,250 feet above sea level, his greatest benefaction, I could only read about. The bequest amounted to \$7,000,000, and the telescope alone cost \$55,000. This is indeed the biggest telescope in the world.

### The Stanford University

at Palo Alto, only a few miles away from San Francisco on the Coast Line, I could easily have seen in passing, but it escaped me. It is named for Leland

Stanford, Jr., for whom it will be a perpetual monument. He was the only child, and the parents devoted the whole of their princely fortune to the erection and endowment of this great school. I saw the palatial home of the widow in San Francisco. This school and the State University at Berkley certainly offer great advantages to the young men and women of California—they are both co-educational.

The great wealth of this country is simply marvelous. The taxable property of San Francisco amounts to nearly \$400,000,000, with \$120,000,000 hoarded in savings banks, or \$343 per capita, but notwithstanding all this great wealth, there is a great army of the poorest people.

### The Climate

about San Francisco is peculiar. The

average maximum temperature for twenty-two years has been 62 and the minimum 51 degrees, a variation of only eleven degrees. The January temperature for those years has been 50 and for June 59 degrees. The last and the first three months of each year are the rainiest—only 67 rainy days in the year. The people wear the same outer garments the year round. Ice and snow are seldom seen. The fogs make it an undesirable place for people with pulmonary troubles.

I have missed many things of great interest. Back of my brother's house, upon Mount Tamalpais, is the "crookedest railroad in the world." It doubles back on itself five times, forming a double bow knot. But for the fogs, I should have made the trip where the finest view in all the country may be had.

W. B. Crumpton.

## A Talk.

By Rev. E. B. Teague, D.D.

Brother preacher, for I have been charitably allowed a place among you, how are you getting along? Did you go into the pulpit last Sunday with your sermon and your soul saturated with prayer? Were you much in the dispensary of soul-medicines, ministered by the great Physician? If so you had hearers. God never gives a man a message without opportunity to deliver it. I go to the post office in a store, almost every day. They keep a good fire there, and I constantly find people gathered around it. If the pulpit is warm, the people out in the cold, morally, will gather there to get warm. Out with the idea that the preacher can't get hearers! Have you been around among your people to ascertain their spiritual status? or simply to visit? So that you may know what to talk about Sunday. Are you preaching to yourself as much as to others? I remember reading Andrew Fuller, long ago, with many twinges of conscience, when he said there is danger of a man's studying merely to have something to say to the people. How much time do you waste in reading newspapers, magazines and books; indulging the love of literature? Oh, yes, I know you mean to make knowledge thus acquired subservient to preaching, but there is danger in making knowledge an end instead of a means. I know what I am talking about. I used to go into my study sometimes Monday morning, and find four foreign Reviews and Blackwood piled upon my table. I thought I would glance over them to see what they contained. But, ere I was aware, the bulk of the week was spent absorbed in the rich contents instead of preparation for Sunday. How could I pray the Lord to help me, when I had not helped myself? Ah! has no small talk, not to say foolishness, been indulged? The greatest man I ever knew once wrote to me, "Let not dead flies, nor anything small or great, cause the ointment of the apothecary to fail of its grateful savor." It is written, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." Eccl. x, 1; Cant. 2:15.

Young brother preacher, theologian, beware of unguarded talk, much more of unguarded acts. Your fellow-student will remember it twenty years. Learning is a great thing, but do not worship it. Wilberforce once wrote to his son at Cambridge, "Christ has often been crucified afresh between Euclid and

the Classics." Students are in great danger of losing their spirituality in the ardent pursuit of science. With prayer and meditation, the fervors of first love may be preserved through the ordeal of the college and school.

Brethren all, do you maintain a habit of prayer and Bible reading? or forget God and heavenly things during the week, and go to the church Sunday and expect to be edified? Unforgiven sin on the conscience, and the Gospel will be to you an empty sound. Spend your life in this way, and old age will be gloomy, and you will perhaps toss long on a dying bed, uncertain of the future. So I have seemed to see it, though the spark of grace was not extinct, and comfort came at the last. When I have entered the dying chamber of the consistent, praying, Bible reading saint, a warm smile illumined his pale features, and he was ready to depart and be with Christ. Old age, sweetened with the smiles of heaven is not a burden but a blessing. My dear old mother, I know the long struggle you have been in. (Romans vii.) I know how unsatisfactory the review of past life. But, when we were children and got wrong, sometimes unbidden, we went to our parents and begged forgiveness. Did they refuse us? Ah, no. Much more doth our Heavenly Father know how to give good gifts to them that ask Him. Let us review past life, with a view of recollecting our sins, back even to the sins of our youth, and we may have assurance of the blood of cleansing, that speaketh better things than that of Abel.

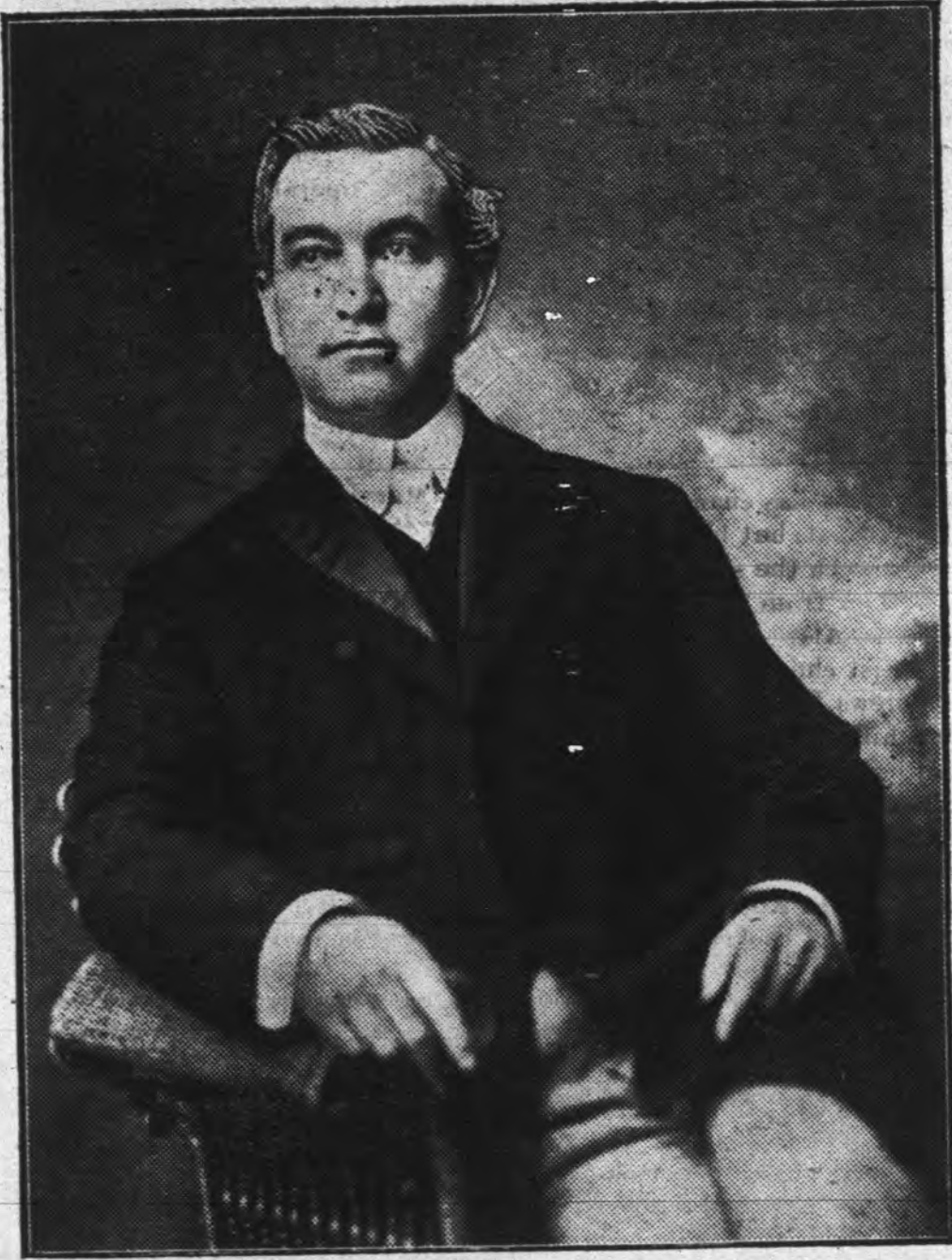
### INTERCHANGEABLE MILEAGE TICKET

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.



# How to Bring about Co-Operation of the Laggard Churches.

By Rev. John Bass Shelton.



Rev John Bass Shelton, Montgomery, Ala.

Much has been said in the last year, especially in New Orleans, at the Convention, on this subject. The writer being one of the "uninitiated" listened attentively to all that was said, but never heard any one offer the following solution of the problem.

What we need is a seminary revival. Send all our men to the seminary. If they can't stay three years, stay two, one or even half a session. Let them catch the missionary spirit of that great institution and its great teachers. Then when they return to their fields they will accomplish much more than any Co-operative Board or Secretary can ever do. What could another secretary do more than to write letters to the State secretaries? This will never bring these churches into line. The individual membership should be brought into personal contact with some one who patiently will instruct and organize for missionary endeavor. Many of these churches are not anti-missionary, but omissionary for the lack of proper instruction. It has been suggested that a new board might devise a general system or something of the kind. Could they do any more than the Sunday School Board?

The following resolutions are said to have been offered once in a Georgia Conference about Sam Jones.

Resolved, First. That there is but one Sam Jones.

Resolved, Second. That we can not do without this Sam Jones.

Resolved, Third. That we need no more Sam Joneses.

It might be well for the committee to make the following report in Asheville:

Resolved, First. There are many good, noble and wise boards and secretaries.

Resolved, Second. We can not do without our present existing boards and secretaries.

Resolved, Third. We need no more boards and secretaries.

These churches cannot be brought into line in a day. It is going to take work and time. I do not believe it will ever be successfully accomplished except through consecrated trained pastors.

## An Illustration.

I know a pastor in this State who came from the seminary a few years ago and took charge of one of these laggard churches which had preaching generally once a month. This church like many others in the South, had no men of wealth in it. The membership, comparatively, knew nothing about the organic form of Southern Baptist for missionary endeavor. Their plan was to send up a little money each year to the association, and where it went they knew not, and most of them cared less. He at once set to work to instruct and organize this church for missionary purposes. A house to house canvass was made. Missionary literature in the form of books, tracts, etc., were given to every member. In the second canvass the members were asked questions about these to find out if they had been read. Letters were written to many of the members. Correspondence was held with missionaries working under the various boards. The answers to these letters were read to the congregation in connection with the use of maps.

The fields were studied, and the mission stations located. The work of the Foreign Board, Home Board, Sunday School Board and Woman's Missionary Union was explained in detail time and again, both from the pulpit and in private. Missionary sermons were preached, missionaries, secretaries and Boards were made special objects of prayer. A young people's society was organized and a Woman's Missionary Union. The result of this patient, untiring work was, last year \$85.00 given to missions instead of two or three dollars sent to the association. Pastor's salary raised, first 33 per cent., preaching twice a month instead of once, then pastor's salary raised again 50 per cent., and paid promptly every two weeks. A good weekly prayer meeting, many conversions, splendid revival spirit in the church, and this year \$200.00 for missions. What caused this wonderful growth? Much prayer, much work, pa-

tient instruction, and careful organization of the membership for "eliciting, combining and directing the energies of the denomination in the one sacred effort of giving the Gospel to the world."

You ask, is it necessary to go to the seminary in order to do this? Maybe not always, but this same pastor was in the pastorate nine years before he went to the seminary, and never succeeded in marshalling his forces so successfully before. He is not a graduate, occasionally passed an examination. I am sure he passed in Pastoral Duties and Ecclesiology. What is true of this pastor and his church is being accomplished by scores of other seminary men throughout the South. To this end let us pray for and send more men to the seminary and it will be only a question of time until the laggard churches will be coming to the front along all lines.

John Bass Shelton.

Montgomery, Ala.

## Gospel Boom.

By Rev. Enoch Windes.

We live in an age of booms. The promoter booms his investment, or more frequently an investment that he has induced some one else to make. The merchant booms his trade, the lawyer his profession, the physician his practice, the patentee his patent, the stockman his herds, the poultryman his chickens, the husband the wife, the wife the husband, parents the children, and the exceptions in all these things to the Godly pastor with his flock booms the church. Even the consecrated evangelist booms his evangelism. God be praised, there are notable and worthy rule of the age. To be sure these exceptions are sometimes very lonesome, and they must move with more and increasing difficulty because of popular thought and tendencies. In some instances they are compelled to practically surrender and wait till the Judgment for the vindication of their principles.

When God made man and made a part of him brains (mind) He manifested His supreme wisdom in creation. In mind man is most like God. It has not yet been discovered what brains can not achieve, except the infinite. They reach their maximum power and activity when fertilized with heart. This fact gives us the old adage, "Where there's a will there's a way." Any solvable problem must yield answer when the heart asserts itself. But the answer is determined by the concomitant of the heart. If the associate and bosom friend of the heart be money brains will every time bring forth an answer to every problem in harmony with financial principles. That on which the heart is set always dictates the activities of brains and moulds their conclusions. We therefore sometimes have a Gospel Boom instead of Gospel Vitality.

Brains, excited by a heart set on worldly-wise means and instrumentalities panting for success, gives us the Gospel Boom, while brains, excited by a heart set on God's Word and God's ways and Jesus' methods, give us Gospel Vitality.

A boom is an abnormality (a departure from nature) whether it be in business, love or religion.

Vitality is a normality (in harmony with nature) whether it be in business, love or religion.

Abnormalities are very much subject to fearful collapses. Their foundations are not substantial. Any thing that will build up and look well is put into the superstructure. In the very nature of the case they cannot endure the day of testing. Like the unnaturally developed horse or man their very greatness is a constant menace and renders their collapses the more disastrous.

Normalities are tenacious of life. Their foundations are in nature. The superstructure is in harmony with nature. God is the author of nature and He loves His workmanship and cares for it. Therefore, a natural construction working naturally far outlives any unnatural construction.

Great as the difference is between Gospel Boom and Gospel Vitality, holy motives cry for both. The human instruments in creating a Gospel Boom desire just as earnestly to honor God as those whom God is pleased to make instrumental in the creation of Gospel Vitality. But how we poor mortals do sometimes run after blind guides! We see our church going down. We can't tell just why religion is a matter of so little concern in the community. No one is notoriously bad. Yet no one is exceedingly good. The people don't love to go to church, and when they do go they are listless and indifferent. We deplore the situation. We fear that the simple message of salvation has lost its power. Some one who has observed promoters' methods and has learned many lessons from the wise business methods of the world suggests that the old message of salvation with all its accompaniments must be made attractive and it must be carried to the world on business principles all around. The suggestion appears reasonable, something is sadly needed, and we go to work to popularize our church and religion. We talk up our church, our prayer meeting, our Sunday school, our pastor. Every one proceeds to go to the church and get everybody else to go with him. Everybody pays to missions for that's what a church ought to do. Any church that don't do it is a back number. Going to church and prayer meeting and Sunday school is exactly the thing to do. Every thing is moving now. We have a first-class Gospel Boom. And our pastor talks us up, tells everybody he meets about us, and writes us up to

(Continued on Page 14.)



## CORRESPONDENCE

### Thanks to Bro. Heard.

That is a stinging criticism by Bro. Heard in this week's Alabama Baptist, but not a line of it is undeserved. Such twaddle as "Evangelist" writes is not fit to go into a religious paper. It is made up of criticisms and sneers and its most striking characteristic is the painful effort to appear smart. There is no occasion for surprise at "Evangelist's" refusal to reveal his identity; most of us would likewise be ashamed to write such stuff over our own signatures. I hope Bro. Heard's rebuke may prove effective, and we may be spared any more such articles from the prolific pen of "Evangelist."

H. W. Provence.

February 27, 1902.

### Explains the Whole Matter.

I have read Bro. Heard's letter in your last issue. I don't want to appear as the defender or apologist of "The Evangelist" but as I have known him a long time (ever since the civil war) I can assure doubtful brethren that he is a real, flesh and blood man. That he has faults, nobody knows better than himself. If, at times, he appears egotistic, it, no doubt, comes from his extreme sensitiveness. That he is misunderstood is painful to him. For some time I have taken more than ordinary interest in his letters, and I will be sorry if plain, kind criticism by brethren who do not understand his drift, should cause him to quit writing. I think he has some private reason for withholding his name and address, which it would be indelicate to pry into, however, as I live in the country, I may not have correct ideas of propriety. He talks freely with me and I know, in part, why he adopted the name "Evangelist." An evangelist is allowed, by common consent, a greater liberality of thought and latitude of expression than the ordinary minister. Besides, he says, everybody knows that the latter day evangelist is a living refutation of the accepted truism—"Want of manners is want of sense."

The lack of manners and abundance of sense in an evangelist catch the attention of the multitude while the propriety of speech and lack of thought of the popular Divine fill the auditorium with empty seats. When our evangelist speaks or writes he does it that the reader or hearer may be benefitted.

I am a member of one of the churches which "The Evangelist" attends. We have no "side shows" at all. I know he is in favor of missions, and I have heard him say that if even one of these experienced, capable brethren should evidence his love of the heathen by an unmistakable determination to "go to the front," he means to help him not by pledging his church for so much, but by giving some of the money which is to be earned by hard work and self denial. He claims that he hasn't much longer to stay here, but that the longer he stays the more he despises the shams of religion and the more he is disgusted with the sickly sentimentality with which some people glamour their hypocrisy. He was frank enough to admit (I was sitting by his fireside at the time), that he injected a little nonsense into every one of his letters for the reason that he learned long ago that a little of it "now and then was relished

by the wisest men." He felt like he owed "the wisest men" of his readers that much, but disclaimed any intention of offense to the others.

I went with him myself, once, to the town of Rockford, but the surroundings were not propitious for a meeting. After a good dinner (at the hotel), for which a friend paid, we came away. We never heard of Bro. Heard, though he may have been there. I asked the Evangelist what he is going to do about correcting his style so that he can be understood. He said, "Nothing at all. If the Lord has qualified any one not to understand child-like simplicity, I am not going to complain at His handiwork."

I have taken the liberty of old acquaintance to say this much for the Evangelist.

Fraternally,

J. C. Fonville.

Mt. Carmel, Ala., March 1, 1902.

### From Texas.

My noble brother, Y. A. Hardie, passed to his rest in December. We were raised together on our father's farm in South Carolina. While we were still in our "teens" father moved to Georgia. My brother was converted when about twenty years old, and joined the old Wahoo church, where father and mother were members. We served together as soldiers around Richmond. A truer man or better soldier the Southern cause could not claim. His work is done, and he has gone to his reward. He leaves a wife and several children and six brothers to mourn his loss.

"Give joy or grief, give ease or pain,  
Take life or friends away;  
But let me find them all again,  
In that eternal day."

E. B. Hardie.

Greenville, Texas.

### Son Timothy.

Dear Baptist: Under the new management you have grown in proportions to a great inter-State journal, with many attractive features, all up-to-date, too. We who have taken the Alabama Baptist from its first issue shall miss the familiar weekly visits of our best friend, but the new face and arrangement will soon grow as familiar and dear. Nothing that I have seen in any journal is more useful to the pastor or missionary than the "Department of Methods." As to quality of reading matter the new paper is better worth \$2.00 than the old \$1.50, certainly.

In reply to Rev. W. N. Huckabee, I will say that the minister of whom he wrote as teaching school, is a teacher no longer. Neither is he secularized in any other way, but now gives his whole mind and soul to the preaching of the glorious Gospel.

### MY BOYS.

I rejoice with Rev. T. V. Shoemaker in his conclusion to go to Japan as a missionary. Vera, God bless you, my boy, through all the days.

Rev. T. V. Neal is in the fore-front as a preacher boy at the Howard, in the number of sermons preached monthly. Tommie, I often think of you also, and send up a prayer to our loving Father in heaven to make you also good and great for Him. My dear preacher boys shall

aid to make my faith "brighter and brighter unto the perfect day," and show themselves "workmen that need not to be ashamed, rightly dividing the word of truth" long after he who loves them shall have gone up to his reward.

I rejoice at the success of Rev. T. M. Thomas, also, as one of my seminary boys. God crown all my boys with sweetest success.

I write of my preacher boys for their encouragement, and to suggest to other teachers the idea that it pays in comfort to encourage ministerial students and to emphasize the thought that religious work in the school room is the most profitable work that a teacher can ever do.

Yours in Christ,

J. Bunyan Kilpatrick.

Mexia, Ala.

### A Trip to Florida.

The Alabama Baptist has changed her name and face somewhat, but her gentle sweet voice is very much the same. You may change my paper from La Grange, Ga., to Phenix City, Ala. January 3rd I left Second Baptist church to take an outing to St. Andrews Bay. I wanted a change from red hills to the level piny woods sandy soil. On the way I preached at Salem, Phenix City, Ozark, Newton, Ala., and Chipley Vernon, Bethel, Ebeneza, Econfinia, Grassy Point, Cromaton, Millville, and St. Andrews, Fla. Took a camp hunt on Crooked Island, and a fish on the bay. Had fish and oysters in great abundance. But one pays well for the game he gets, such as deer, turkey, ducks, and geese. Bear and wild cat are to be found. I killed one alligator, about five feet in length. He was not doing me any harm, but he looked as if he would like to make a meal of a good dog I had with me.

Bro. Londenmilk, formerly of Alabama, and pastor at Newton, is doing a much needed and good work as missionary in West Florida.

Newton, Ala., has a fine school and splendid teachers, a beautiful country. At Chipley my mail brought me the news of a call to West Side church, this city, for three Sundays a month. I accepted the call and resigned Second Church, La Grange, Ga., so I am back again in Alabama. Commenced work here yesterday, preached morning and night; good congregations. May you be successful in the very important work you have undertaken here in Alabama.

Yours for all good work,

J. K. Jenkins.

Phenix City, Ala.

### Letter to Pastors.

Dear Brother:

As your Secretary and Vice-President of Home Missions we have no wish to intrude ourselves upon you, because we recognize you as God's appointed shepherd of His flock. We acknowledge ourselves as your servants for Christ's sake, and fellow helpers in advancing the kingdom of Jesus Christ in the world.

The work of the Home Mission Board in general is in good condition. By order of the Southern Baptist Convention the work was enlarged this year, and laid out on a basis of at least ten thousand dollars more than last year. To meet this increase there will, we trust, be no real difficulty. Still, in some parts of our territory there are local reasons, droughts, fires, floods, etc., that will decrease the funds from these localities.

There are now before the Board ur-

gent requests for aid in the amount in all of not less than fifteen thousand dollars, which we have not yet been able to take up. So you will see that the appropriations already made require ten per cent. advance in our receipts, and if the crying need before us is to be met this year, we must have an advance of twenty-five per cent.

We have work in Oklahoma and Indian Territories in co-operation with the Home Mission Society and local Boards in the Territories. Our work in Texas in co-operation with the State Mission Board is of immense magnitude. We are also in liberal co-operation with the State Mission Boards of Arkansas, Kentucky, Tennessee, Alabama, Louisiana, Florida and North Carolina. We are doing more or less work in connection with the State Mission Boards of Mississippi, Georgia, Virginia, Maryland and Missouri.

Besides these we have missions in cities, among foreigners, the Negroes, factory people and the mountains. Add to these church building and the magnificent work in the Island of Cuba, and you have something of an idea of our many sided interest.

We await the will of the churches with increasing anxiety, as our debt grows day by day. Heaven bless us all in the great work.

Kindly send all funds through the regular channels in your state. If the funds are sent direct to the Board, 723 Austell Building, Atlanta, Ga., they will be credited to the state from which they come.

Affectionately yours,

F. C. McConnell,

Corresponding Secretary.

J. H. Foster, Jr.,

Vice-Pres. for Alabama.

Atlanta, Ga.

### Frank Barnett Appleton.

I am glad of an excuse to write you a few lines, something I have been contemplating for some time, though we are strangers in the flesh. I hope we are kindred in Christ. Yesterday after preaching at Vernon Academy I presented the claims of the Alabama Baptist and got one new subscriber and one renewal. I want to say that I have been a subscriber to the Baptist from its initial number, and have come to feel that it is a household necessity. I am more than willing for you to run my part of it as long as you cling to the old landmarks. By the way I was in the Legislature of 1890 and 1891 with a Brother Barnett, a staunch Baptist; have thought he might be a relative of yours.

I like the plan you have of giving the likeness of one of our prominent men on your first page. Have a little grand son bearing the name of Frank Barnett Appleton; came to us December last. Would be glad to have a personal letter from you at any time.

Fraternally yours,

John B. Appleton.

Collinsville, Ala.

Geo. C. Needham, the well known Baptist preacher and evangelist, was a native of Ireland, gave up a prosperous business in Dublin when twenty years old, and after preaching through England and Ireland came to the United States in 1868. He had a brilliant career in this country, preaching in many of the prominent cities and in not a few of the smaller towns.

Subscribe for the Southern and Alabama Baptist.



## DEPARTMENT OF METHODS

## Schools and Colleges

Practical Plans Successfully  
Operated by Aggressive Worker.

Under this general heading we shall give from week to week in this department, plans and methods which have demonstrated their worth in practical operation—not theories but plans that have been put to the test.

We have gathered them from various sources. Some of them are original with the writer of these articles, who is himself an active pastor, others have been outlined to us by the workers themselves, and still others we have culled from our exchanges. We will give due credit when the author of a plan is known, but our chief aim is to pass on the good things, that whatever of inspiration and help there may be in a plan brought to our attention may be extended. There are no patent rights on plans of church work, and the church worker, who has the spirit of the Master, will rejoice to see others benefitted by use of a plan which has proven a blessing to him or his church.

Let it be borne in mind always that in any effort there are three elements of success, men, means, and methods. The men should be consecrated to service, ready to give it, and be skillful and self-denying. The means may be of any kind. God works by means, but chooses His own. The methods should be bold and comprehensive. The best devised plan may fail; the poorest may succeed. The secret is to have men, means, and methods that are God-inspired.

In this series of articles we have sought to eliminate everything except that which involves the "how" of the work, and we believe our readers will find more helpful hints and suggestive ideas than can be found in like space in any book or periodical published.

## How to Develop Workers.

(1). Call a conference of workers. Ask that every member, young and old, male and female, who is willing to do some definite work attend. Cordially invite all present to participate freely and frankly in discussions, asking questions and presenting difficulties on any subject connected with Christian work, no matter how simple the difficulty or inexperienced the worker. Informality and freedom are most desirable.

After consultation, inquiry, conference, select some definite things that need to be done in the church and parish, classify, and then beginning with the first item ask for volunteers to do that particular work. The secretary will enroll their names. So on down the list, item by item. A number will likely volunteer to engage in more than one line of work. This can be easily adjusted. Then let the pastor, who should be chairman of the conference, appoint a leader for each band or committee.

The several leaders will arrange for a meeting of their band or committee.

The leaders, with the pastor, will form an executive committee, their duty being to plan the work, take general supervision of the entire field, and also to arrange the stated conferences of all the workers.

The pastor will give an evening in his study to each of the several bands, in which he, or other experienced workers, will give definite instruction as to methods and plans of work.

## Suggestions.

(1). Request each worker to have ready at every general conference, some original suggestion or clipping bearing upon the line of work in which they may be engaged. This will make them watchful and alert in their reading, and will do much to keep up their interest and develop them as Christian workers.

(2). Ask for incidents and illustrations drawn from actual experience in their several lines of work.

(3). Once each quarter give a Sunday night service to the workers. Have brief reports, carefully prepared papers, and a general report of the work. At the close of this service distribute "Enlistment Cards" through the congregation and thus secure recruits for your bands.

These suggestions are all practical; they have been tried, and actual experience has demonstrated their efficiency. The brief, bare outlines given can be adopted and developed to meet the conditions in your church. Inaugurate a movement along these general lines and the results will prove most gratifying.

## Help!

I am glad you have established your "Department of Methods." I believe it a good thing.

Will some brother, who has one himself, tell us what to do about the prayer meeting? How to make it a success? I am sure that some information on this subject would be appreciated by many others in my fix.

We don't want any fine spun theories, please, but the actual experience of some one whose prayer meeting is a success.

Yours verily,

A Pastor in Need.

## How to Do Things--Where to Get Things.

The Pastor's Supplies Company, Washington, Ga., was organized for the purpose of furnishing to pastors, churches and Sunday schools the best and most approved aids and materials needed in their work at reasonable prices. Their connections and facilities are such that they can furnish, at lowest prices, anything used in any department of church activity. Frequently, in furnishing a church or preparing for special movements pastors and committees are delayed and troubled in not knowing just where what they need can be obtained. The Pastor's Supplies Company is also an Information Bureau; and if stamp is sent for reply, they will promptly and satisfactorily reply to inquiries concerning any matter or thing directly or indirectly related to church work. For 2-cent stamp they send a catalogue in which is description of articles and explanation of plans as complete as limited space allows. They make a specialty of printing for pastors and churches, and can execute orders in this line promptly and in the very best style of the printer's art. Write for estimates, being careful always to state quantity desired.

They will be glad to receive an order from you, no matter how small or how large the order may be, and will use their utmost endeavor to give satisfaction.

## Remember.

We have long felt that our educational affairs need steady and sustained emphasis which they are not now receiving, and that conviction grows with every new investigation of the subject. The studies recently made in the minutes of our district associations reveal an appalling forgetfulness of our educational affairs on the part of our pastors and churches. In thirty-three district associations whose minutes lie before us, there are 580 contributing churches of which 116 contributed to ministerial education—or just one-fifth of the contributing churches remembered the cause which lies at the bottom of all our progress as a denomination. We are not discussing the great number of non-contributing churches. We are dealing with pastors and churches who believe in our work and support it, churches and pastors who co-operate in missionary endeavor. Now, who dares say that such churches could have failed to contribute to ministerial education for any other reason than they forgot it. In the multitude of other objects, they simply overlooked the matter. We had never before been brought so forcibly to see the value of Brother Crumpton's work. These 580 churches did not overlook missions because of the secretary's continued reminders. The members of the Board of Ministerial Education are all busy men, and have not time to give to it. Some one must "stir up the pure minds by way of remembrance." Brethren, take the hint. If the secretary of the Board of Ministerial Education touches you now and then with a letter, circular or plea through the paper—simply REMEMBER MINISTERIAL EDUCATION.

Remember also to send money direct to Dr. C. C. Jones, Treasurer at East Lake, or to the undersigned at Birmingham, Ala. It is somewhat better for the money to pass through the office of the corresponding secretary, as it keeps him posted on what the churches are giving and how much, without troubling the treasurer to furnish him that information. Many send money for ministerial education to Bro. Crumpton at Montgomery, to which there is only this objection, that it adds to Bro. Crumpton's work, and the office of the Board of Ministerial Education is No. 1 Mayberry Building, Birmingham.

J. V. Dickinson,  
Corr. Secy.

## Central College Notes.

Mattie E. Estes.

The pupils of the A. C. F. C. were the recipients of quite a treat Sunday afternoon when Dr. E. E. Bomar, Assistant Secretary of the Foreign Mission Board, addressed the Krishna Pal Missionary Society on the subject of Foreign Missions.

Dr. B. F. Giles, our beloved President, delivered an address at a "George Washington Celebration" at the school at Sycamore, in Talladega county.

The Sophomore and Freshman classes entertained the Faculty and pupils at a "George Washington Reception," Saturday evening, Feb. 22. While we were at supper, two of our girls, dressed as "Little Southern Pickaninnies," entered the room and presented to each of us an invitation written on a paper hatchet in this form: "General and

Madam Washington crave ye honour of ye companie from candle light to midnight o'clock at their residence, Mount Vernon, on ye Saturday night of ye year of our Lord, 1790."

We were all surprised and delighted and at the ringing of the usual bell we repaired to the reception hall, which was very artistically decorated, and there was an atmosphere of old colonial times. General and Mrs. Washington (Mary McGuire and Irene Jones) performed the duties of host and hostess. Gen. Washington looked exceedingly well after the recent siege of Valley Forge which he produced graphically. One of the most striking features of the evening was the devotion of the servants to "Mars" George. When the pleasure of the evening was in full sway Misses McGuire and Reynolds surprised us by their appearance dressed as Bettie Washington and Ned Curtis. One of the chief amusements of the evening was the pinning of a hatchet in the place where the historical cherry tree was cut. Another feature was the filling out of the blanks in a letter written by Gen. Washington of Valley Forge to Mrs. Washington at Mount Vernon. At the close of the test, the prizes, a bunch of cherries and a little hatchet, were awarded to Pearl Williams. At an hour which was too early for us all, a bell rang, and we were suddenly transported from Mount Vernon, 1790, to "Central," 1902.

## Seminary Notes.

Rev. C. W. Matheson.



Rev. C. W. Matheson, Our Seminary Correspondent.

Things are moving on smoothly the Alabama students in the Seminary now. Bro. Dunlap, who was confined at the hospital for two weeks with mumps, is out again, and has resumed his place in the classes.

Bro. T. H. Johnson went over to Canaan, Indiana, Sunday, to fill a pointment with the Baptist there.

The Seminary delegation to the Toronto Convention left Tuesday morning.

Report of Ministerial Class of Central College for February:

Sermons Preached.

Adams, W. R., 2; Arnold, R. C., 6; Beal, J. A., 6; Berkley, Percy C., 4; Calley, J. O., 4; Crutcher, M. H., 6; Davis, W. T., 6; Darden, A., 3; Hinton, F. H., 6; Jackson, J. I., 6; Langston, O. P., 3; Loftin, A. T., 6; Neil, T. V., 8; Ray, T. D., 6.

T. D. Ray,  
Corresponding





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 ERN AND ALABAMA BAPTIST.

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

## March.

## BAPTIST UNION.

Monday, March 10. Acts 28:30, 31; Philippians 1:1-11. "Until the day of Jesus Christ" (vs. 6). Compare Phil. 2:16.  
 Tuesday, March 11. Philippians 1:12-29. "For me to live is Christ" (vs. 21). Compare Gal. 2:20.  
 Wednesday, March 12. Philippians 2:1-18. "Lights in the world holding forth the word of life" (vs. 15, 16). Compare John 1:5-8.  
 Thursday, March 13. Philippians 2:19-30. Seek the thing of Jesus Christ (vs. 21.) Compare Rom. 15:1.  
 Friday, March 14. Philippians 3. All things loss for Christ (vs. 8). Compare John 3:16.  
 Saturday, March 15. Philippians 4. "Think on these things" (vs. 8). Compare Romans 14:18, 19.  
 Sunday, March 16. Prayer Meeting. A Noble Purpose. Daniel 1:8-20.  
 S. S. Lesson: The Ethiopian Converted. Acts 8:29-39.

## Our Purpose.

1. The unification of Baptist young people.
2. Their increased spirituality.
3. Their stimulation in Christian service.
4. Their edification in Scriptural knowledge.
5. Their instruction in Baptist history and doctrine.
6. Their enlistment in missionary activity through existing denomination-  
al organizations.

## B. Y. P. U. Paragraphs.

On the first Sunday night in April, Rev. W. B. Crumpton, Cor. Sec. of the State Board of Missions, will deliver an address to young men at the First Baptist Church of Bessemer. This address is highly commended by those who have heard it.

The Students' Voluntary Conference, which meets this year in Toronto, Canada, has aroused great interest in this organization, and the Conferences will be largely attended. The delegation from the South promises to be larger than usual.

Another testimonial of the value of the B. Y. P. U. as a training school comes. J. J. Roach, an attorney in Aurora, Neb., formerly president of the Union at Rock Island, Ill., has decided to enter the Christian ministry.—Baptist Union.

Bro. Nathan Maynard, Missionary from Japan, addressed the B. Y. P. U. of Logan St. Church, Louisville, Ky., on Feb. 23d. Rev. H. E. Tralle, President of the State B. Y. P. U. State Convention of Kentucky, is pastor at Logan Street.

It has been a long time since we have heard anything from the Union at East Lake. Will not Pastor Shelburne or some member of that Union tell us something about the progress that is being made in the Young People's work in that flourishing church?

The removal of Bro. Brinson McGowan was a great loss to the Executive Committee of the State Convention, as well as to the general work. No doubt he will fill as large a place among the young people in Florida as he did in Alabama. Success to him in his new field.

A flourishing Union has been organized at Alexander City, but we have heard but little of it recently. There are some most excellent young people under the care of Pastor Smith. With such good material and a wide-awake

leader, we naturally look for grand results.

There is no Union that is doing better work than the Union of the First Baptist Church of Montgomery. But it should be remembered that no Union in the State has better leadership. Then it is composed of some of the best young people to be found anywhere.

It is gratifying to notice that most of the Baptist papers in the South have inaugurated special departments for the Young People's Union. That is just as it should be. There is nothing of greater importance to our churches than the proper training of the young membership.

The attention of the Baptist Young People's Union Workers is called to the notice on another page from the chairman of the committee on hospitality for the coming State Convention at Gaffney. Let those who expect to attend give prompt notice to Brother Hamrick and thus make the work of the committee as light as possible.—Baptist Courier.

Some time ago a Union was organized at Lineville under the supervision of Prof. Hood. With such a leader, and such material to compose that organization, what a power for good it ought to be in that community. By the way, Hood is a Howard boy, and he is maintaining well the reputation of his Alma Mater in the position which he holds as President of Lineville College.

The Board of Managers of the B. Y. P. U. of Virginia decided at its last meeting that the next session of the State Convention would be held with the College Hill Church, Lynchburg, Va. All the other churches of the city united with College Hill in the invitation. A large attendance is expected, and those interested are looking for the best convention in the history of the organization.

## Qualifications of the Sunday School Teacher.

The art of teaching is an inborn gift. One serious mistake of the Sunday school is that she does not realize the truth of this assertion in the selection of her teachers. One reason for non-efficiency is the fact that the Sunday school is not informed.

A man is a competent teacher only when he is prepared to enter into his work as a worker—when he knows how to use the energy of his mind and soul in such a way as to awaken hidden energies in the pupil's mind and soul—ability to make his energy actively effective. This is one mark of a true Sunday school teacher.

I would suggest that this subject involves many topics, paramount of which is that qualification which is Heaven-born. It is true that the greatest need of our Sunday schools today is consecrated teachers—teachers who realize that God's one great precept is to give instruction in the word of God and to lead souls to Christ. It is the Sunday school teacher who can establish fundamental principles for church work; for it is evident that children and young people are led to Christ under the influence of the Sunday school teacher. Then how necessary that the teacher realize that, in a degree, the eternal welfare of immortal souls is committed to him. And so far as he is God-fearing, just so far is he capable of filling the minds and hearts of his pupils with like inspiration. Then how true that those best fitted for this work should be entrusted with it. The teacher must know the truth concerning God and His plans; and also he must know how to inspire his pupils. To do this, he must give time, study and prayer each week in needful preparation—relying wholly upon the Bible.

The requisite second in importance in this qualification is moral development. The teacher must be aware that without the knowledge of discipline involving re-

ligious and moral culture, he will not know the way by which to reach the desired end in teaching. He is not only stimulated and uplifted by moral development, but such aspiration enables him to quicken that of his class. Here I am reminded of this adage, "In order to do, we must first be, and in a real sense being is doing." This is very applicable to the Sunday school teacher from a moral view. I am sure that it is the personality of those whose lives have touched yours that impress you, and which in so doing has left a lasting imprint of good or evil, not only on your memory, but on your life, and vice versa; your own personality has impressed all those you have instructed. It has been beautifully said that no life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby. So to attain to an ideal qualification morally, the teacher must use every possible means to develop and cultivate himself in such virtues. The question that should be brought home to the Sunday school teacher is, "What shall I do in order that all the influences that go out from my life shall be for good and not evil?" Jesus has answered that in these words: "And I, if I be lifted up, will draw all men unto me." How true of us all, as well as of Christ. Only as we ourselves have attained can we assist others to the like attainment. This is a thought that should reach the heart of the teacher. He should readily see how easy he can bring the pupils up to the plane which he has reached. But how impossible to push them on ahead of him. And it should be a part of the observance of each lesson to bring the mind of each pupil to a contemplation of this moral truth.

Nothing less than the most diligent research is my ideal teacher. Moral attainments and qualifications have necessarily a close relation with those of the social. So the social side will next be considered. Some one asks if the moral

(Continued on page 14)..

## Our Graduates Succeed.

Give us an intelligent mind, with an ambition to succeed, and we will make it a commercial power.

Our graduates step into responsible positions because they have learned business forms, business methods and business systems as such are required and employed in actual business.

We know our graduates are competent, and we recommend them. Business men employ them because they know us, and know our practical methods of business training.

Young man—or, young woman—the help you need to succeed is ours to give. Write us, and we will propose an easy way to obtain a course of Book-keeping, Shorthand, etc., at this school.

Mention the Alabama Baptist.

BIRMINGHAM BUSINESS COLLEGE  
Birmingham, Ala.



# WOMAN'S WORK

Send all Communications for this Department to Mrs. D. M. Malone.  
East Lake, Ala.

## Week of Prayer and Self-Denial.

March 16-22, 1902.

"Ask and ye shall receive."

"For your sakes He became poor."

Sunday, "The Source of Power."

"Prayer is not conquering God's reluctance, but taking hold upon God's willingness."—Phillips Brooks. "I took God at His word."—Geo. Muller. "The story of missions is the story of answered prayer."—Dr. A. T. Pierson.

### Monday, "Self-Denial."

"Oh, that Christians would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most loves most, and he who loves most is most blessed. Love and sacrifice are related to each other like seed and fruit. Each produces the other."—Josiah Strong.

"Not only must missionaries suffer in going forth and their parents and friends in giving them up, but those who support the work must go forward in self-denial to the point of suffering."—Hudson Taylor.

### Tuesday, "Perils, Opportunities."

"Faith, mighty faith, the promise sees  
And looks to that alone,  
Laughs at impossibilities  
And cries, 'It shall be done.'"

Opportunities.—Immigrants to be met with Christian influence. Slums of cities to be redeemed. Frontiers to be fashioned by the Gospel. Mormonism, Roman Catholicism and other false teachings to be overthrown by the pure and simple Gospel.

National Perils.—Romanism, Mormonism.

### Wednesday, "Systematic Giving."

"The great problem of today is the Christianizing of the money power of the world."—Dr. Bushnell.

David Livingstone's Motto.—"I will place no value on anything I may have in my possession except in relation to the kingdom of Christ."

A Personal Question.—You think you are already giving one-tenth of your income. Keep a record, and you may be surprised to discover the contrary.

### Thursday, "Love Thy Neighbor."

"The least flower, with a brimming cup,  
may stand  
And share its dew drop with another near."

### Friday, "Our Substitutes."

Four conditions of missions; somebody must GO, somebody must SEND, somebody must PRAY, somebody must GIVE; and when the same somebody that sends also prays and gives, the ideal of mission work is reached.

The Home Missionary's Trials: He gets all the drudgery of missions, and little of the romance. He can not arouse interest in his work by reason of its novelty. He is not transforming nations, but building up communities. The Home Missionary's Glories: He knows that every dollar spent in Home Missions saves the nation thousands of dollars spent upon crime. He is following close in the footsteps of Christ, who was a Home Missionary to his own people.

When Morrison, pioneer missionary to China, set sail in 1807, he was asked,

"Do you really expect to make an impression on the great Chinese empire?" "No," was the reply, "but I expect that God will." Livingstone wrote in his diary not long before his death, "My birthday, my Jesus, my King, my Life, my All, I again dedicate my whole soul to Thee." Judson prayed that he might be able to translate the Scriptures and see 100 converts. He not only translated the Scriptures, but saw 7,361 converts.

### Saturday, "A Praise Meeting."

"Blessed are they who die for God  
—And win a martyr's crown of light,  
Yet he who lives for God may be  
A greater conqueror in His sight."

Praise in Scripture.—96th Psalm.

### Self-Denial Week in Birmingham

The societies of the Birmingham Association will meet with the following churches during the week of Prayer and Self-Denial:

Sunday—Shades Valley.  
Monday—Each society at home.  
Tuesday—East Lake.  
Wednesday—North Birmingham.  
Thursday—West End.  
Friday—First Church.  
Hour—2:30 p. m.

On Friday there will be an all-day meeting, beginning at 10:30 a. m., when the Union will enjoy the hospitality of the First Church.

### Associational Missionary Union.

Following is the program for the Associational Missionary Union, Friday morning, March 21st, at the First Baptist church:

Devotional Exercises—Mrs. Hargrove, East Lake.

Meeting called to order by President.

Reading of Minutes of last meeting.

Hymn—"I would follow Thee."

Prayer—Mrs. Abbott.

Reports from churches.

Hymn—"I gave my life for Thee."

Paper—"Reflex impress of giving"—Mrs. Blackwelder. Followed by open discussion.

Talk by Mrs. Stratton—"Work of the Central Committee."

Hymn.

"Personal Responsibility"—Mrs. J. F. Watson, Pratt City.

Talk by Mrs. Hamilton on the Sunbeams.

Prayer of dismissal—Mrs. Brannon.

At the conclusion of this program lunch will be served, after which the regular weekly afternoon program for Friday will be the order.

### The Type Writer.

Dear Workers: It is not often that I write, but no one is more interested in the development and progress of our loved work. Our kind editor has granted me the privilege of writing what I like, and has consented, without a perusal to allow its publication. I am so delighted that our much loved corresponding secretary has received the type writer that we have all wished for so earnestly.

This was only made possible through

the kindness of one of her friends, who generously advanced the money, so that one of the very best machines—a beautiful "Remington" has been purchased. Several months since, when the request was first made for the necessary funds, some of the societies responded promptly and liberally, while others neglected it. There is yet a deficit of thirty dollars. Permit me to call your attention to the immediate need of this amount, for, dear sisters, let us at once reimburse him who was so ready to aid in improving our equipment by advancing this amount. Who among us is not proud of the efficient work that is being done by Mrs. D. M. Malone, and will not be glad of the privilege of preparing her so she can economize the time she so generously gives us, and the Master's cause? Individual gifts will be appreciated.

Some of the societies who have contributed will again send an additional amount, for friends, it is left to you who have already proven your interest to encourage the work. See those nearest to you, and interest them at once.

I am proud that our Alabama sisters are beginning to stand so loyally, strongly and lovingly together. Faith has been given me to feel assured that you will not put this aside without determining to respond to so urgent an appeal, and that I will soon hear of your helping us, and thus advancing our Master's cause.

Yours trustfully,

Mrs. N. A. Barrett.

I am so happy over my beautiful new type writer that words do not express my delight! From an overflowing heart I thank each contributor and hope that I may prove my appreciation by renewed efforts for Woman's Work.

Sincerely,

Mrs. D. M. Malone.

### Miss Armstrong Lectures at Montgomery.

Emilie B. Hannon.

Among the most noted and consecrated workers of the women of our country is Miss A. W. Armstrong, of Baltimore, Md., Secretary of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

Since the coming of the honored and beloved President of the Union to Montgomery, Mrs. C. A. Stakely has stimulated unparalleled activities among the Baptist women, and brought to them unprecedented opportunities, among others, the hearing and meeting of this gifted, consecrated woman, who has not been allured from her great and loyal service for Christ by either the environment of wealth, or high social position.

On last Wednesday afternoon, Feb. 26th, a large and representative audience of Montgomery women assembled at the First Baptist church, to enjoy a pleasure long anticipated, and at last fully realized, hearing an address by Miss Armstrong, whom Mrs. Stakely presented in fitting, beautiful words of introduction.

"Motives Underlying Mission Work Among Women," was the subject of the address. It embraced matter forceful and instructive, suggesting as the motives, God, in the beginning and always—yesterday, today, and forever; God at work in His creating power that does not end with Genesis, and His revealing power with Revelations, but continues through human agencies and instrumentalities; and God at work,

gathering from the nations, His people, to win the world for Christ. The word pictures were striking and beautiful, formed from and illustrative of God's Word and His work among men.

An earnest and a heart-to-heart appeal was made to women to go forward in the evangelization of the world, to follow God's guidance in our lives, and perform practical work among those at our very doors, and in our own homes.

A selected choir furnished sweet music, led by Mrs. F. I. Harris, the invocation was made by Mrs. J. C. Cheney, and at the conclusion of the address, Mrs. S. A. Smith, of Prattville, Associational Vice President of Woman's Work, offered a fervent petition that God would bless the powerful, impressive words, so lovingly spoken to the great good of the work and workers.

### Resolutions of Respect.

Adopted by the Ladies' Mission and Aid Society of the East Lake Baptist church on the death of Mrs. W. W. Morton.

Resolved, first, That we bow in submission to the will of our Father, knowing that "He doeth all things well."

Second, That our society has lost a dearly beloved member, but that our loss is her gain.

Third, That we express our sympathy to her grief-stricken loved ones, and pray that they may find comfort in the promises of a Heavenly Father, who so tenderly cares for His sorrowing children.

Fourth, That a copy of these resolutions be spread upon our minutes, another sent to the bereaved family, and one sent to the Alabama Baptist for publication.

Mrs. J. M. Goodrich.

Mrs. E. M. Franks,

C. W. Ansley,

Committee.

### Help, Brethren!

Receipts at the Orphanage for February were below normal, and we can't pay for our food, not to speak of the work on the much-needed buildings. Work on them stopped on the 22d, and will not be resumed until the friends pay their subscriptions. Brother, we need your help now.

J. W. Stewart.

April 30th is the day when the Southern Baptist Convention financial year ends. What have you done for Home and Foreign Missions? Alabama increased her gifts last year. Will we do so again? Brother, please do not fail to have your church represented by a collection for each of these boards.

Montgomery, Ala. W. B. C.

Dr. Weston says: "The Baptist that does not take a Baptist paper is apt to be a pretty poor Baptist." What about a Baptist who doesn't take a Baptist paper because it is too high, but who at the same time chews tobacco and smokes cigars?—Baptist News.

### LOW RATES.

via

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Feb. 4th and 18th

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and

INDIAN TERRITORY.

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J. N. Cornatzar,

D. P. A.,

Memphis, Tenn.



# 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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Send all checks, registered letters and money orders to FRANK WILLIS BARNETT, Birmingham, Alabama. Don't send money or business letters to Montgomery. It causes extra work and delay.

## Three Score Years and Ten.

Every day letters come in from rich and poor, from high and low, from old and young, but none have heartened me up like the one I print below, for when a good old man past four score years and ten sends in his renewal and talks about trying to get new subscribers for the paper it strengthens me in the belief that the Baptists of Alabama are beginning to see just how dependent I am upon them, and are rallying to my support.

Salem, Ala., February, 1902.

Dear Bro. Barnett: My time for the Alabama Baptist expires on the 28th, and you have here enclosed a Postoffice order for the Southern and Alabama Baptist paper \$1.50 for another year. I wish you much success in the business and will do all I can to get subscribers to your paper. I am much afflicted and my age, nearly 92, prevents me from getting about. Our church is without a pastor, but we keep our Sunday school and prayer meetings still alive. Our pastor, Bro. W. G. Gregory, resigned last November. Occasionally a preacher fills our pulpit.

Yours fraternally,

E. W. Solomons.

## "Our Brother in Black."

I print below a letter from the "Black Belt." It is short and to the point. It shows confidence, and backs it up with cash. If all the white preachers in the State would only think that "I was the right man" and send me in "their dollar," it would put the paper on a "boom" and lighten my cares wonderfully. While writing this paragraph a colored preacher opened the door and wanted to know what I charged for the new paper. He had never seen a copy of the Alabama Baptist, but wanted to take it. He paid his subscription to Jan. 1st, and went away very happy.

Feb. 28, 1902.

Rev. Frank Willis Barnett, Birmingham and Montgomery, Editor: You are a stranger to me according to the votes of the white Baptists of the State of Alabama you are the right man sore hear is my dollar for 1901 up to 1902.

Rev. R. Z. Deyampert.

Augustine, Ala.

I hope that this letter and call means that the colored ministers are going to take the Alabama Baptist. It would greatly help them in their work.

Frank Willis Barnett.

## A Tribute to Brethren Harris and Baber.

The Alabama Baptist, in another shape, is still interesting. Is it any

harm to say a word for its predecessor, which grew familiar through coming so many years? The old Baptist was a clean, well edited medium of thought and oft of news. Major Harris may well be proud of the file, for it was one of the best printed papers in the State. The proof reading was marvelous; part of this praise may be due Mr. Baber, his painstaking assistant. Having been an occasional contributor for several years and a weekly reader, it is personally pleasant to remember that those articles in prose and poetry, notes of travel, etc., were printed so correctly from copy, varying from a paragraph to three columns in length, that only one error was ever found by the writer, during about a decade of such acquaintance. How agreeable such a fact is, can only be known to an author. So the new Baptist, to which we extend a friendly hand must needs have a good proof reader to keep up the standard upheld by the old one.—Montgomery Journal, March 4.

On behalf of our honored predecessors we thank our genial neighbor. We appreciate also the delicate hint as to our present proof reading. "Practice makes perfect," and we intend to bring our paper up to the highest standard of workmanship as rapidly as possible.

## Our Danger.

The real danger of our churches is not the threatening overflow of heresy nor the supposed weakness of the ministry nor the noisy unbelief that prevails in certain quarters. We are not uneasy about the truth. We have unshaken confidence in the zeal and faithfulness of our preachers. The fussiness of doubters and cavillers does not disturb us. But one of the subtlest dangers that beset the churches is the haste for getting on. It comes from the commercialism of the times. The appearance of doing something, the hustling, bustling activity that looks like life, whether it is the life the churches need or not, has a specious fascination for many. We do not now pause to discuss the self-delusion to which this may lead. The deeper danger is in the paralysis of faith. A church that depends upon its inventive resources in devising new plans of showy activity, and upon its own energy or the persuasiveness of its leaders for carrying these plans into effect can have no clear, stable and heartening view of what the spiritual life really is. That life comes from the touch of the Holy Spirit, and when we seek to imprison him in our schemes of advancement, or show that we expect him to work along lines which we have laid out for him, or grow impatient at his apparent delay, we expose the weakness of our own faith. Conversions do not come except from the Holy Spirit. He works without hindrance because he is both omniscient and omnipotent. He has his own times and seasons for all his purposes. The best the churches can do is to "wait patiently for him," not indeed with drowsy dullness, but with hearts alert and sensitive to the signs of his presence, expecting his blessing in his own time and way.

Our Lord never delays His coming. We must not doubt Him. Nor must we falsely accuse one another because of our impatience. This, no doubt, has unsettled many a pastor and led to heart-burnings and strife. "Ye have need of patience." "He that believeth shall not make haste."

# Editorial Paragraphs

Collections to date are \$3,750.50 from Alabama. We owe more money by \$10,000 than we ever owed at this time of our conventional year, and the total receipts to date are less than last conventional year by at least \$1,500. And appropriations are in excess of last year between \$8,000 and \$10,000, and it is less than two months to the end of the year.

On to Ashville! That will soon be the cry as the great hosts of Baptists have their faces towards the convention. We want a large delegation from Alabama. But brother, will your consciences be exactly easy when you sit in that great gathering and remember that your church did nothing for missions?

Hasty generalizations are a fruitful source of pessimistic speaking and writing. In a mining and manufacturing city in the South, in which is gathered a large floating population, several cases of infanticide have occurred recently. As soon as public attention is called to the matter, a reputable citizen rushes to the forum with a reason. It is "that the home life so essential to good morals and formerly so dear to the Anglo-Saxon is constantly and gradually decaying." \* \* \* In the stress and hurry of modern life the home has come to be looked upon as a mere contract between the sexes, an asylum for the sheltering of infancy, a lodging house for the old and an eating place for the grown. A d a respectable newspaper said, "there is whole sermon of sound truth" in the utterance. Aside from the faulty English, the statement is entirely too sweeping. The man who made it can hardly be suspected of talking seriously.

Let the careful reader keep a look-out for a little while. If he have not previously observed it, he will be surprised (and no doubt relieved) to see how much this widespread habit of generalizing upon insufficient data has to do with the lack of hopefulness and buoyancy in many public utterances. Pessimism grows that upon which it feeds. It aggravates the disease it deplores. Perhaps it is only what we ought to expect, that the quickening of the public conscience, the growing protest against wrong-doing, and the slow but sure self-vindication of right, should make us more sensitive than our forefathers in regard to what ought not be; and if this be true, it ought to bring courage and hope to every soul that is working and praying for the triumph of righteousness.

Major John W. Johnston wires the good news that his brilliant daughter, Miss Mary Johnston, is rapidly improving in health. The papers have reported her as dangerously ill, but the family have never expressed apprehension as to the outcome of her stay and the operation in Johns Hopkins Hospital. We are glad to report the good news of her progress towards recovery and trust she may soon be entirely well.

A Russian Baptist church in Virginia, the organization of which was reported by Dr. Pitcher in the Religious Herald,

shows how God is not only sending the gospel "far hence to the Gentiles," but is sending the Gentiles to the gospel. Often it is foreign missions at home, and home missions abroad.

"The Southern and Alabama Baptist with Bro. Frank W. Barnett at the helm, as editor and owner, has made a good impression, and we feel that the Baptists of Alabama are to have a great paper. Brother Barnett is laying himself out for the enterprise, and doubtless will have the hearty support of the denomination. He is enthusiastic, noble and royal, and his facile pen coupled with his untiring energy will wield an influence that will be duly appreciated by all of our denominational enterprises."

Bro. George G. Miles says the above handsome thing about us in the Baptist Argus.

"We have received a copy of the new Alabama Baptist, published at Birmingham. It will be remembered that we sold our subscription list and good will to this paper, so that ere this the new publication has been seen by all our former readers and each has formed his or her own estimate. For our part, we expect the paper to be equal to any of the denominational papers. Rev. S. M. Provence, who was pastor at Tallassee for several years past, is associate editor with an office at Montgomery."

The above clipping is taken from the Mulligan Herald. Thanks, Bro. Webb; we are counting on you to stand by us.

There are tides in the affairs of the Spirit. The soul as well as the sea has its ebb and flow. Emotion is an essential of religion. And emotion is not even. At times it is a lakelet touched by a twilight zephyr; at other times it is a torrent, mountain-tossed and wild, sending mighty boulders thundering to the sea. It has a great place in the Kingdom of God. Spiritual passion is God's agent of power when anything is to be done by Him for the souls of men.—Pacific Poptist.

The Baptists of Alabama have given a cordial welcome to the bright, optimistic, energetic, gifted young editor of the Southern and Alabama Baptist, Frank Willis Barnett. He is a native Alabamian, and has come home and thrown himself heartily into our State work. I have not had the pleasure of meeting him, but we have a mutual tie in that we ministered to the same flock in Forsyth, Ga. Major John G. Harris, the retiring editor, leaves the editorial chair with the love, esteem and confidence of the brethren throughout the State.—Rev. T. M. Calhoun, in Index.

A small collection from a large number of our churches each year for Howard College and "The Judson" would go a long way toward furnishing what would be the interest on the much needed endowment. Some associations have columns for this purpose and a few churches contribute. Why should we not have more of this? It seems generally agreed that the endowment can't be raised at present, but surely contributions sufficient to meet the pressing present demands might be made if a number of our churches would only try it.



## BIRMINGHAM NEWS.

## Preacher's Meeting.

Monday Morning Conference, Birmingham Baptist Ministers, Feb. 24th.

Subject: "The best way to conduct an evangelistic service."

The speaker said: "Brethren, I want to know how to conduct the Sunday night service. Most of us have very good congregations Sunday mornings, at which we preach a formal sermon, giving instruction to the membership; but at night the congregation is different and we feel that the sermon ought to be along another line: to the unsaved. The church most needs the unsaved; that's our business. I have read of some men who had an after-service at night in which inquirers were instructed. I have sometimes tried it with good effect. Sometimes when the audience was small I wouldn't have it, when it had been my purpose to have it. After the benediction on several occasions there would come people asking for prayer who have been hopefully converted. I confess it is a serious question with me and I want you to help me out of it."

Another brother said: "I am in great sympathy with the question raised. I have tried to make my night services evangelistic and I would have the after-service, too. They are invaluable, but I can't always get any considerable portion of my membership sufficiently interested to help me. It is important to have some whom you have trained to help you."

Another said: "The church is to instruct those it has in its membership as well as to seek new members. We must not underestimate the work of instruction. I have no gifts in the way of after-meeting. We can't have any set rules for different men. If the gospel is faithfully preached the Holy Spirit will bless and the work will be done."

Yet another: "There are two parts in the commission: 'Go ye therefore, make disciples of all nations, baptizing them, teaching them to observe all things, whatsoever I have commanded you.' The first part is what we call evangelistic and Baptists have been right faithful to carry it out, but we are woefully lacking in 'teaching the baptized to observe' etc. We have confined our inquiry only to the night service. Maybe the morning sermon is so formal and cold with its instruction the same people do not come lest they have something of the same sort. Therefore if both sermons come more from the heart these people would be instructed and more would be saved. I have never been a great success in meetings, but the best I ever held were when I was all alone and my sermons directed almost wholly to Christians. But I confess I know but little about the question under discussion."

Still another: "I have had some thoughts on this subject, but this morning after hearing you all, I can't say I have any. I can more easily instruct the saved and that is what I like to do best."

The writer has been occasionally dropping in on the Birmingham preachers' conference for years. He has often been disappointed and felt that the meetings were unprofitable; but the last two visits he has made to the conference he has been much helped and instructed. Carried on as they are now, I can't see how any preacher can afford to miss them.

Visitor.

## STATE NEWS.

Rev. A. J. Preston is succeeding finely at Prattville. He does that wherever he goes.

Rev. O. E. Comstock, pastor of Furnace Hill Baptist church, and editor of the Sheffield Reaper, paid us a visit on Friday last.

No man in the State is doing more for his section than Rev. J. R. Stodgill in trying to enlist the Baptists in co-operation with our general work.

Rev. H. C. Risner preached with usual power at the Baptist church Sunday morning and evening. After the morning service church conference was held.

A personal letter from Rev. J. W. Willis, of Ensley, tells us that his wife is much better. This is good news and we trust her recovery may be rapid and complete.

Rev. T. F. Hendon, who represents the Southern and Alabama Baptist, has moved from Bessemer to East Lake and asks his correspondents to address him accordingly.

Rev. C. S. Johnson, of Oxford, is pastor at Springville and we hear good accounts of him. He is one of the best preachers in the State and some churches are missing much by not calling him for the rest of his time.

Rev. J. F. Parker, of Powderly, pastor of Green Springs, Redding and Mars Hill Baptist churches, came in Friday and told us something about his work. He is pushing missions, and like another Baptist preacher, preaching repentance at Mars Hill.

Rev. Jas. F. Edens, D.D., ("Uncle Jimmie") is bringing things to pass in his churches. One of his members says he is doing some of the greatest preaching ever heard in that section of the State. Let us hear from you sometimes, "Uncle Jimmie."

Rev. E. E. Bomar, Assistant Secretary of the Foreign Mission Board, was in Tuscaloosa recently, and mightily stirred the First Baptist church people on the subject nearest his heart. Pastor Dawson has good hopes of seeing his church support a foreign missionary very soon. Good. Very good!

Rev. C. C. Pugh of Vicksburg, Miss., has been called to the pastorate of the Baptist church of Lafayette and it is believed that he will accept. He is highly spoken of.—Leader.

We are hoping Brother Pugh may see his way clear to accept and that thus Providence may return him to his native State. He is an alumnus of our State University and of the Seminary, and withal a most excellent man.

Rev. W. P. Harvey, D.D., of the Western Recorder, was a visitor in Birmingham last week and paid us several visits, which we much enjoyed. Dr. Harvey and his able paper have many friends in Alabama, and he is always a welcome visitor to the State. We are under many obligations to him for counsel and real help which he freely furnished us from his long and successful experience in conducting a Baptist newspaper. Come again, Doctor.

## DOMESTIC NEWS.

Evangelist H. M. Wharton is having a great meeting in Belleville, Ill.

Rev. C. W. Chadwick, of Bedford, Ind., accepts call to Honey Grove, Tex.

The church at Elizabeth City, N. C., joins the ranks of those who support a missionary in the foreign field.

Pastor J. J. Payseur accepts a chaplaincy in the U. S. Army and resigns his pastorate in Wilmington, N. C.

Waco, Tex., gives notice, through Dr. B. F. Riley, that the Southern Baptist Convention of 1903 will be asked to convene with the churches of that city. At that time Baylor University hopes to have an auditorium seating 3,000 people in which the session can be held.

S. C. Hood is spending the winter at San Antonio, Tex., for his health. His church at Covington, Ga., voted him a vacation and supplies his place during his absence. We hope the sojourn in the far southwest may completely restore Brother Hood to health and strength.

There are fifty-one Baptist churches and forty missions with a membership of 15,635 in Chicago. The Presbyterians have the same number of churches with 344 less members. The seventeen different kinds of Methodists have 145 churches with 25,500 members.—The Baptist.

In Missouri there are 1,900 Baptist churches with 145,000 members, with 1,600 preachers, or about one church to every 1800 of the population, or one Baptist preacher to every 2,100 of the population, or one Baptist to every sixteen of the population. This is a good showing.—The Baptist.

The Baptist cause in the Capital is moving on well. The First church, Dr. E. B. Pollard, acting pastor, will celebrate its century of existence the first week in March. It is expected that by the time of the next gathering of our Columbia Association of Baptist churches that the mortgage indebtedness of all the churches will have been removed. This is being accomplished by a committee of the association appointed in 1900. The white and colored churches have their separate associations and ministers' conferences. There are fourteen white and about forty-seven colored Baptist churches, some of the latter having large membership and very able pastors.—Baptist.

Rev. J. M. Jones, formerly district missionary of Iowa, has just been appointed as pastor at large for the Big Horn Basin, a rapidly developing section of country in northern Wyoming. It is one of the most important fields in the West, and Mr. Jones will be the only Baptist minister in the basin, which is more than 100 miles long, and almost that in width. We have three little churches, one house of worship, and another chapel in course of erection. The long experience which Mr. Jones has had in district missionary work especially fits him to take charge of that field. His appointment is for six months, as it is uncertain whether it would be wise for him to move his family to that field.—Standard

## FOREIGN NEWS.

There are 185 foreign missionaries in Mexico; 585 native workers; 650 congregations, and 18,000 church members, besides a large number who give intellectual assent, are attendants on the church services, but are not yet converted. Baptist work in Mexico is progressing. Southern Baptists have thirty-six churches and 1,314 church members.

Very striking accounts continue to be received, says the Missionary Review, of the "Away-from-Rome" movement in Austria. It is claimed that as a result of it, 13,000 have become Protestants, while 7,000 more have joined the "Old Catholics." In Bohemia alone, since 1899, over 7,000 conversions have taken place. Trieste, belonging to the Italian Mission of the Southern Baptist Convention, is in Austria, and has felt the effect, to some extent, of this movement.

The Christian Science movement has made such progress in Germany that it was recently the subject of debate in the Reichstag. Emperor William has also manifested interest in the movement, though only with a view to suppressing it. According to recent press despatches, the Emperor is so incensed at the growth of this new sect that he has issued an edict excluding from the imperial court all persons in any way connected with faith healing or Christian Science. Fraulein Schoen, the leader of the movement, has made many converts, it is said, "in the higher circles of Berlin society."

The following figures relative to missions in Japan will be of interest at this time: The Rev. H. Loomis, a missionary in Japan, states there are 757 Protestant missionaries in that country, and 42,451 converts. By way of comparison, we remind our readers that "Whitaker" returns the population of the Japanese Empire at 44,000,000, so that the Protestant Christians are as one to nine hundred. The English and American Church Missions, incorporated into the Nippon Sei Kokwai, or Church of Japan, have 7,976 members, or about one-sixth of the whole. It is interesting also to note that the first Japanese convert was baptized only thirty-six years ago, and the first Japanese congregation—of nine members—was organized so recently as twenty-nine years ago.—Church Missionary Gleaner.

Dr. Andrew B. Davidson, who died in Edinburgh a few days ago, is described by Zion's Herald as "A Teacher of Teachers." "For almost thirty-eight years," it says, "he taught Hebrew Old Testament exegesis in New College, Edinburgh, the great Free Church institution; for the chief part of time he has had no superior in his department in the world, and there have been very few who could fairly be reckoned his equals in learning and in the qualities which go to make up a great teacher—insight, intellectual acumen, the gift of interpretation, linguistic aptitude, and, highest of all the power to stir and quicken his pupils, and take hold of their inmost natures and help to develop them upward and Godward. The roll call of his pupils includes the late Professor Drummond, Dr. John Watson ("Ian Maclaren"), Dr. George Adam Smith, and Dr. James Stalker,



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## Field Notes

## Great Meeting at Andalusia.

I have just returned from Andalusia, where I have been engaged with Rev. D. F. Lawrence, the pastor, in the greatest meeting I have ever held. I went down Feb. 17th, and preached twice a day for nine days with results most gratifying. The people seemed eager for the gospel. My congregations were crowded from the first. The Baptist church soon became too small to hold the crowd, and we went to the large auditorium of the new court house, which was taxed to its utmost capacity to accommodate the people. Merchants closed their stores, and barkeepers their saloons, that they might come to the services. The whole town was brought under the influence of the meetings, and other denominations vied with the Baptists in coming out. There were many conversions and thirty-eight had

necessity in their ears for a \$10,000 church all the while. May God continue to bless Andalusia as He has done.

M. B. Wharton.

Eufaula, Ala., Feb. 28, 1902.

## Good Work of Sisters.

The recent appeal through the Southern and Alabama Baptist to the sisterhood of the State by the Ladies Aid at Grand Bay, is not to go unheeded. Already the noble women at Montevallo have responded with a check for \$5.

Let every society come to the help of these earnest women. They are leading in the movement for a house of worship. Sisters, take the matter up at your next meeting and help Grand Bay. Send money to Mrs. J. C. Chapman, Grand Bay, Ala.

L. N. Brook.

Mobile, Ala.

## Carbon Hill.

Our pastor, W. B. Earnest, preached another expressive sermon (Text, Matt. 28th chapter, 19 verse), to a large congregation at 11 a. m. He called for \$10 for Foreign Mission. The church responded at once, collections amounting to \$10.15. We are willing to be led by our pastor. We see he is the man.

Bro. Estell, from Guinn, Ala., gave a short talk at 7:30 p. m., followed by our pastor with the strongest appeal ever heard. He told us about the conference held at Jasper.

J. L. Watts.

## Anniston, First Church.

About the beginning of the summer of 1899 our present pastor came to us and found a church almost without hope but, being a consecrated man himself, he soon inspired us with zeal and taught us something of our duty.

The Lord has abundantly blessed our labors from the beginning, for at the close of the year 1899, he had added 100 members to our church and greatly revived those who were already members.

During the next twelve months the work moved steadily forward and at the close of the year 1900, our membership was increased by 241 more additions.

But the year 1901 was a great year in the history of this church and, indeed, the greatest up to the present time. It was during this year that we had our great revival in which so many souls were saved. At the end of this year the Lord had increased our membership by 459 additions.

The beginning of the year 1902 was an auspicious one, for, on the second Wednesday night of the year, the prayer meeting was turned into a consecration service in which over 100 pledged themselves and their all to Christ. The additions since Christmas are far above an average for during the month of February alone, we have received more than in the first three months of any year previous to this one. Since June 1899 the membership has grown from 108 to 875.

The attendance of both morning and night services averages about 500, while that of the mid-week prayer meeting ranges from sixty to 150.

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I endorse most heartily the policy and the purpose of the magazine as set forth in salutatory of first issue.  
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Am delighted with the Southern Advance. It ought not to be considered the rival or competitor of any other paper in the world.  
Troy, Ala. A. B. Campbell.

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

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

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

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

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

I enclose \$1.00 for The Southern Advance. I like it very much.  
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## MISSIONS

### So-Called Gospel Missions.

By T. J. Hudson.

I have been thinking for some time that I would write to some one of our denominational papers, stating some of the reasons why we left the "Gospel Mission," and why it is that we can no longer advocate so-called "Gospel Mission" ideas.

1. The "Gospel Mission" is almost entirely without any plan. It lacks system and organization both at home and abroad. The disorganized, unsystematic efforts of the "Gospel Mission" advocates at home are too apparent to all to need much comment. However, I presume that a few words along this line will not be out of place. Allow me to give just a bit of my experience and observation.

The churches, that promise to support you, do not send in their contributions with any degree of regularity. You see at a glance what an embarrassing position this causes one to be placed in at times. If the poor missionary is forced to borrow (a thing that should not be), he cannot promise with any degree of certainty when he will be able to return it. Then when the remittance is made there is no way of determining how much it will be.

A church or an individual sometimes sends a contribution to one this year, and next year to another. This I know by experience. On several occasions I received letters from churches, stating that I had been adopted as their missionary, and they would send in some contributions for a year, or perhaps longer, and then without letting you know, adopt some one else.

I believe that where the expense of living is the same and the numbers of different families are equal, the salaries should be equal. This is not true of the "Gospel Missions." Sometimes one family, the same in numbers as another, and equally as expensive, receives from \$150 to \$200 less than the other. As a general thing the one most widely known, or the one gifted with the "pen of a ready writer" receives the most.

My experience and observation, while on the field, led me to the conclusion that the members of the "Gospel Mission," for the most part, do not receive enough to enable them to do the very best work. I found it necessary to spend at least four days of every month in writing to churches and individuals in order to keep up their interest, and to keep them informed as to my needs. Don't you see how this hampers one in his work? The missionary should have nothing whatever to do with collecting his salary. If he does, he will most assuredly be hampered in his work. By actual calculation we spent about 4 per cent. of our entire salary for stationery and postage, and by far the larger portion of this was to churches and individuals concerning our support.

After nearly five years of experience and observation on the field, I honestly believe that the A. B. M. U. and the Foreign Mission Board of Southern Baptist convention are more economical, i. e., one dollar will go further given through one or the other of said boards.

Again, the "Gospel Mission" is too one-sided. I know churches that contributed to my support while on the field, that did absolutely nothing for

Home, State or District Missions. Our institutions of learning had to "go begging" so far as they were concerned. Such one-sided development is not at all healthy, nor is it in keeping with the spirit and teachings of Christianity.

Again, the advocates of the "Gospel Mission" claim too much. They claim that the "Gospel Mission" is the only Bible plan of doing mission work. Such a claim cannot be substantiated in the light of God's word. God's people are to choose, under the guidance of the Holy Spirit, the most expedient plans of carrying out the great commission of our Lord. According to my judgment, no better plans have been devised through which we as Baptists can cooperate to give the gospel to a lost world, than the American Baptist Missionary Union and the Foreign Mission Board of the Southern Baptist Convention, located at Richmond, Va.

Then again, it seems to me, that the advocates of the "Gospel Mission" depend too much upon unwholesome and sometimes, it appears, unholy criticism to maintain their cause. I have no desire to be connected with any movement that finds it necessary to deal in such criticisms, as some of the "Gospel Mission" advocates do to maintain and uphold simply a theory.

It seems that some recent utterances in the "American Baptist Flag," from the editor of the North Carolina department of that paper, is enough to drive those who sympathize with the movement in the remotest degree back into line with our host of Baptist workers.

I am sorry that nearly seven years of my life was given to the movement. I hope, however, it will be an incentive to me to work with more vigor and in more perfect harmony with the great host of my brethren who have the cause of Christ at heart above everything else. I have learned my lesson and paid dear for it, and I hope it will do me good. Henceforth I stand by our organized work with all my heart and soul.

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## Kind Words

### Kind Words from an Exile.

I have been tardy in greeting you in your new and responsible sphere, not because of a lack of interest in your great enterprise, but because of a pressure of work in my own field. I most earnestly congratulate you for many reasons. You have a magnificent opportunity in Alabama to establish and maintain a journal that should be second to none in all the South. Birmingham, already a great city, is destined to become one of the greatest in this end of the Union. Nothing will be more conducive to its moral elevation and its spiritual tonicity than a first-class religious journal. Among the central points throughout the States of the South that are favorable to the maintenance of a high-toned religious journal, Birmingham is conspicuous. You will help the city, and the city will help you. Then you have a responsive constituency in the Baptists of Alabama. Within late years the Baptists of Alabama have grown—not in numbers, merely, but in inherent strength. Strong churches have become stronger still, and weak churches have become strong. Some in the secondary rank have advanced to the front. The ministry of the State was never so strong as it is today. The denominational roll of the State has always been distinguished by great men, some of the greatest in the Southern Convention, but they were few as compared with the strong host that today occupies the Baptist pulpits of the State. Heretofore, too, the strongest were limited to the few prominent pulpits of the State, while today in many towns and villages, and in many country districts there are men of power—towers of strength. You are fortunate in such a constituency:

Then you are close beside Howard College, the most cherished institution of the Baptists of Alabama. The paper and college should be in such relation as that they will mutually aid and support each other.

The full strength of Howard College has not, as yet, been felt in Alabama. Its best days are yet to come. It needs just the support that you will be able to give it. One of these days there will be an upheaval of denominational sentiment, as there should be, which will eventuate in placing the Howard upon the high plane that it should occupy. A slight evidence of the things to be was shown in the movement of a few years ago that resulted in the wiping out of the last vestige of debt with which the college was encumbered. You are in position to create that public sentiment, and unless I have mistaken you, it will be done.

The spirit that animates your paper is excellent. Its initial utterances, its inherent vitality, its business-like tone, its evident ambition, its progressive life indicate that its aim and goal are a lofty ideal. You have awakened great expectations on the part of those who know you best. You bring to your new sphere rare resources by the discreet expenditure of which the highest expectations of your best friends will not be disappointed.

God bless you in your work.

B. F. Riley.

Houston, Texas.

the rush of work I have been unable to send a letter until now. I wish you all success in your great work and I believe that you will have it. You have a great opportunity for large usefulness. You may count on me at all times to do all in my power for the Baptist. Under the administration of Maj. Harris the paper was greatly helpful to the Judson and to all of our denominational interests. I am glad to see that the paper under your administration will continue to stand for all our denominational enterprises.

We would be much pleased to have you honor the Judson with a visit at your earliest convenience.

Cordially and fraternally,  
Robert G. Patrick.

### Kind Words from a Business Man.

I notice with keen interest, the work you have undertaken, and bespeak for you great success in the publication of the Southern and Alabama Baptist. I think the Baptist denomination is fortunate in having for its standard bearer in Alabama, a man like yourself to lead us on to victory in the Christian life in triumph over satan and his hosts.

A. D. Bellamy.

Florence, Ala.

### Kind Words from Virginia.

I hope that you will make your paper a mighty power for the advancement of the Master's kingdom in all the earth. The Lord use and bless you.

Yours fraternally,  
R. J. Willingham.

Richmond, Va.

### Make It the Pride of Baptists.

This is the first time that I have written you since you have taken charge of our noble paper. May God guide and prosper you in this work and may you make it the pride of Alabama Baptists. You can count on me to do what I can for you or our paper.

Yours to serve,  
R. A. J. Cumbee.

Midway, Ala.

### One Month Later.

We are well pleased with our new paper, and proud of it.

Yours to serve,  
R. A. J. Cumbee.

Midway, Ala.

### Likes Bro. Provence's Sermon.

I am well pleased with the paper and hope you great success. I think if you will send me some sample copies I can get you some subscribers. The sermon in the February 12th number, from Brother Provence on Church Discipline is worth the paper if our churches will put it in practice.

Your Brother,  
J. G. Siquefield.

Clayton, Ala.

### He Loved Bro. Harris.

We all loved Brother Harris very much, and I trust we may love you fully as much. I enjoy the new paper very much. The improvement is great. May the Lord help you to run it to his glory.

C. C. Heard.

Rockford, Ala.

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## Here Are Some of the Many Testimonials from Those Who Have Tried that Splendid Liver Remedy, "LIVERINA"

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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 your LIVERINA at bed time relieves me of these troubles

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Gentlemen—I have used your Liverina for some time and find it to be one of the best medicines I have ever used, being pleasant and mild of operation; it displaces the more drastic medicines, such as calomel, with more beneficent results.

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J. S. OPPENHEIMER.

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## With the Editors

Canon Hensley Henson has preached a notable sermon in Westminster Abbey on Apostolic Succession. He boldly avows the view that there is no Scripture teaching for the necessity of Episcopal Orders for the ministry, and quotes Drs. Lightfoot and Hart as agreeing with him. Moreover, he says that, this being true, the Church of England is guilty of a great sin in standing out against the Non-Conformist denominations on this point and arrogating unscriptural claims to themselves. This whole business of succession, when it is made essential to ministerial order or to baptism, becomes ridiculous. We are always safe in going directly to the New Testament for authority.—Argus.

"Character is loyalty to the tasks of life," says Professor Small. It is a definition that will stand many tests. Much is implied that is not expressed in the crisp sentence. When one is tempted to slight a piece of work that is personally distasteful; when one begins to abhor the daily drudgery and long for heroic situations and opportunities to realize one's ideals, then such words come as a tonic and a stimulant as well.—Standard.

Baptist Chronicle, Louisiana: "We have little sympathy with the 'heresy hunter.' He is a needless article. What is the use of going out hunting for snakes when they are lying loose all around one's door? The wise man will devote his time to those that are in sight. There is enough heresy prominent without going out on a hunt."

Some of the scholarship of the day is exceedingly active to convict Moses of falsehood, but utterly indifferent to convincing the present generation of sin. Poor Moses is past our reach. When convicted of mistakes, there is no assurance that he has room for repentance. But these everyday sinners all about us have time yet for tears and for reformation. If we could just get them right first, we might all unite in trying to get the patriarchs into lines of righteousness and truth.—Central Baptist.

We surely ought not to begrudge the best for the perishing nations, still less for Christ; and yet we can scarcely keep back a sigh of regret when a true and tried pastor like McDaniel, of Newport News, whose work has been so signally blessed, takes his departure. But, remembering how much sorer is the need of laborers in that far-off land, where the harvest is falling is sheer ripeness, let us rejoice that so strong and worthy a young man and minister is willing to

go. He preached his last sermon as pastor at the Second church of Newport News on Sunday, and will shortly sail for China.—Religious Herald.

### Pastors' Conference.

On Monday, March 3rd, the pastors from several towns in North Alabama, met in the Central Baptist church of New Decatur and organized the "Tennessee Valley Baptist Pastors' Conference," with the following officers: W. Y. Quisenberry, President; F. H. Watkins, Vice President, and the undersigned Secretary.

The object of this organization is, to familiarize ourselves with the condition and needs of the cause in this part of the State, and to lend sympathy and encouragement to the work in every way possible.

Our first meeting proved most pleasant, helpful; each pastor present giving a full account of his particular field; its present condition and its prospects.

Two things were quite noticeable in every account. A recognition of fearful hindrances, but withal, a uniformly hopeful ring that encourages now, and augurs well for the future.

The conference is to meet on Monday after second Sunday in every month, the next session being held at Sheffield. A program for the occasion will be arranged by the committee appointed for that purpose, and published in due time.

To these meetings, all the pastors in the Tennessee Valley are not simply invited, but earnestly urged to come. Come, brethren, for you can help us and the cause we all love—and maybe we can help you.

J. Renfroe Curry,

Athens, Ala.

Secretary.

### FOR OVER SIXTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 8th day of February, 1902.

Estate of Ida L. White, deceased.

This day came W. F. White, administrator of the estate of Ida L. White, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 12th day of April, 1902, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES, Judge of Probate.

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"My mother always tells me to be sure and bring her a copy of Kind Words."

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<b>MONTHLIES</b> Baptist Superintendent ..... 7 cents Baptist Teacher ..... 10 " <small>per copy! per quarter!</small> <small>(The above prices are a.l. for clubs of five or more.)</small>	Biblical Studies, for older scholars, New, monthly, 7 cents each per quarter, 25 cents each per year! Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

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## THE WINTER

Is not half over yet but we can sell you a Heating Stove that will more than keep you warm and save you half your coal bill. See our O. K. Heaters.

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## The Howard College Endowment.

By L. O. Dawson.

In view of a number of inquiries relative to the endowment of Howard College, a statement from the chairman of the committee is perhaps desirable.

The most earnest consideration has been and is now being given to the matter, and a great deal of work has been done in connection therewith.

The committee is unanimous in its opinion that the College must, can and will be endowed, and are likewise unanimous in the conclusion that the Rockefeller proposition has been pressed as far as wisdom will allow, unless other facts than those now confronting the committee should arise.

We find that before a popular movement can be wisely inaugurated, certain preliminary steps should be taken that will require formal action by the State Convention. All this is being put in

shape and will be laid before the brethren in due time for their consideration. Meantime, let the brethren remember that they have laid a heavy burden upon the shoulders of a committee that has no money with which to purchase a postage stamp, much less employ a stenographer, or buy a railroad ticket. Moreover, every member of the committee has his hands full to overflowing with work he cannot turn loose. We must have an agent to do what no committee can possibly do. To what extent can we rely on you—the person now reading this—for his support? In the meantime the committee have asked President Roof to do all he can in raising a special emergency fund with which to ment can be wisely inaugurated, certain college. Let all aid him as far as possible.

Tuscaloosa, March 1, 1902.

### Gospel Boom.

(Continued from page 3).

those he don't meet. But how much of all this is done just for the love of it? The necessity of the situation made the appeal to which we harkened. The propriety of greater religious activity commended itself to our good sense. How much better are our lives at home every day? How much more honest are we in our dealings with our fellows? Do we talk to God about our church work as much as we do to our fellow men? Do we advertise our pastor as much in heaven as we do on earth? And in our giving to missions, do we do it for Christ's sake? Our boom may flourish until there comes a breath of adversity, a day of trial. Then it will collapse, because we have wrought under the constraints of necessity, and with the enemy's tools and methods, and not under the constraint of the love of Christ.

Every activity of Gospel Vitality is born of love. And love is not only proof against adversity and trial but every breath of adversity and every season of trial intensifies its vitality. When Gospel Boom shall have budded, bloomed, flourished, faded and died, Gospel Vitality will be in the fullness of its strength pointing and exhorting humanity to glory and God.

Town Creek, Ala.

### A TEXAS WONDER.

Hall's Great Discovery.

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

Subscribe for the Southern and Alabama Baptist.

### Qualifications of the Sunday School Teacher.

(Continued from Page 6.)

and social requirements are to have lofty aims; to lead a pure life; to keep our honor virgin; to have the esteem of our fellow citizens and the love of our fireside; to suffer evil with constancy and through evil be good to maintain truth always—well, show me the happy person whose life genuinely exhibits these qualities, and him will I salute as one who is prepared to be useful. It is very obvious that a teacher cannot be useful, nor hope for success without this training. Some are naturally repulsive to others from a social standpoint. Some there are who can't appeal to the highest and best that is in the pupil's nature. The teacher must study for congeniality.

Last but not least the intellectual phase presents itself. Upon the term, "Use your time and talent" is hinged the goal of success. The virtues and graces that adorn life are those developed from making opportunity—life itself is opportunity. To train every other faculty without cultivating the highest possible qualities of the intellect means slow advancement. It is a beautiful thought to consider and observe the increasing knowledge acquired by the pupils of one who is endowed with the ability to ennoble the mind with better thoughts, to purify the heart with cleaner motives and to make gentle the life without detracting from its strength. The way to attain this all around education is mentally to gaze upon the beautiful in form, the beautiful in heart, the beautiful in mind.

Anna Bartlett.

Biblical Studies is the title of the new publication which made its first appearance in January, 1902. It is intended for mature students who desire a thorough and comprehensive study of the Scriptures. The lessons are entirely distinct and different from the International Series in plan and scope. The first course consists of one hundred lessons covering the entire Bible in a general way and occupying two years in its study. It is issued in monthly parts. Price, single copies, 30 cents a year. Send to American Baptist Publishing Society, 1420 Chestnut Street, Philadelphia, for free sample copies.



## A Strong Woman

Iowa City, Iowa, Aug. 15, 1900  
My wife was sick for three years. We tried everything without relief and spent much money. My wife tried Wine of Cardui and four bottles cured her. She took two more bottles, knowing she would have to work hard during the hay harvest. She attended to all her household duties and loaded and unloaded all the hay. This medicine gave her strength. Formerly she was weak and tired and could hardly get about, but since she has been taking Wine of Cardui she feels better and stronger than when 20 years of age. JOS. A. EISENHAFFER.

Mrs. Eisenhafer had tried everything during her three years sickness and had spent considerable money. She was weak and could hardly get about for three years before she took

## WINE OF CARDUI

Now, after taking the Wine of Cardui, she can work with her husband in the hay field. That is hard work, but it is not as injurious to a woman's health as labor in stores, factories and offices where thousands of girls are closely confined year after year. With the aid of Wine of

Cardui a woman can do any reasonable work and enjoy good health. The health that Wine of Cardui brings makes a woman vigorous in body and mind. Freed from those terrible devastating pains a woman grows well and strong naturally. Wine of Cardui regulates the disordered menstruation and cures leucorrhoea, falling of the womb and periodical pains in the head and back caused by standing or sitting a long time in the same position. Thedford's Black-Draught puts the bowels, stomach, liver, kidneys and blood in proper shape. Greatly increased strength and endurance is the natural result. Most cases are cured quickly. All druggists sell \$1.00 bottles of Wine of Cardui and 25 cent packages of Thedford's Black-Draught.

For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

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because they talk for us. A \$5 prize in your hands insures us your order and others from your neighbors. We have proof of this in thousands of instances and hence our great premium and prize offers for this year.

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in advance. Write us a postal saying you wish to sell seeds for us and we will mail you 60 packets of Flower or Vegetable Seeds (any varieties you wish of either) and also Prize tickets for your customers, premium list and full particulars. We help sell seeds by offering prizes to those who buy from our agents.

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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.

**DAUGHRILLE.**—After an illness of several weeks Bro. G. W. Daughdrill yielded to the call of God, and the angel of death conducted his spirit to the home above.

Bro. Daughdrill was born in Marengo county, Ala., Dec. 8, 1836, and died in Coal City, Ala., Feb. 10, 1902. He was educated at Howard College. While at Howard he confessed Christ as his Savior at the age of 18. In 1861 he enlisted in the civil war with Stuart's cavalry. He received no wounds, though he engaged in many of the hardest fought battles. As a soldier he was true and brave. Mr. Alex Sledge (his messmate), in speaking of Brother Daughdrill's army life, said: "I never knew him to do a little or selfish deed." In 1846 he was married to Miss Julia A. Daughdrill, of Mobile, Ala., who, with four children, survive him. (Mrs. J. W. Moore, Coal City, Ala.; Mr. G. L. Daughdrill, Blossburg, Ala.; Mrs. Lon Embry, Lincoln, Miss.; Daisy Daughdrill, Huntsville, Ala.) For about thirty years prior to his death he lived in the vicinity of Coal City, when he assisted in the organization of a Sunday school, of which he was superintendent for about eighteen years. He was also in the constituting of the Baptist church at Coal City, of which he was a member at the time of his death. He served the church here as clerk for about seven years and was also a deacon of the church.

He was a devoted husband, a kind father, a true patriot and a devout Christian. A large congregation of friends gathered at the Baptist church where the funeral service was conducted by his pastor, P. M. Jones. A host of friends extend to the sorrowing family their sympathy and prayer.

Fraternally,

P. M. Jones.

**JOHNSON.**—Sister Julia A. Johnson was born in Houston county, Ga., Dec. 6, 1823, moved with her parents to Barber county, Ala., in 1836, was married to Felder Johnson in 1840, joined the Baptist church in 1842, moved with her husband to Coffee county, Ala., in 1850, and in 1867 to Pike county, Ala., where she died Jan. 3, 1902. She was the mother of thirteen children, eight of whom and her husband and quite a number of grand and great grand children survive her.

The writer often visited her home. Our visits there were always enjoyed. She had always a cheerful Christian spirit. Her home was a home for her pastor. She was universally kind and much loved. Her loss is mourned by her pastor, her children, her neighbors, worse than all by her husband for whom we have great sympathy.

Pastor.

**SIMMONS.**—Mis Simmons, wife of Judge John W. Simmons, died Feb. 20, 1902. Had she lived nine days longer she would have been eighty years old. She had been a member of the Baptist church about sixty years.

She leaves her companion of many years to wait and serve a little longer. She leaves five devoted children: her preacher boy, Rev. W. H. Simmons, of this place; Prof. R. J. H. Simmons, of Geneva; Hon. C. W. Simmons, of Elba; Mrs. Elijah Matthews, of Midland City; Mrs. Thos. Sellers, of Geneva. Hers are noble children who unite in honoring her.

Sister Simmons was one of the truest of church members. Her attendance was remarkable. She had love and a kind word for every member and was interested in their spiritual condition. Her joy in worship was inspiring. Above all and in all was a love for God and His Son her Savior.

We shall all miss her so much.

Her Pastor,

J. J. Hagood.

Ozark, Ala., Feb. 20, 1902.

**CAINE.**—On Jan. 31st, the Master called to Himself Mrs. Eleanor Crum Caine, and it was with sad hearts we laid her to rest on the following day. She was born May 6, 1867, in Farmersville, Loundes county, Ala., and belonged to an old and widely known family. July 17, 1890, she was married to John R. Caine, who, with one son and loving brothers and sisters, deeply mourn her loss. God comfort the sorrowing ones and help them to say from the heart,

"Himself hath done it." Then I fain would say,

"Thy will in all things evermore be done. E'en tho' that will remove whom best I love;

While Jesus lives I cannot be alone."

J. I. Kendrick.

Safford, Ala., Feb. 21, 1902.

**DAY.**—The deceased was born Jan. 11, 1833, and died Jan. 26, 1902. Brother Day was a quiet industrious citizen, a thoughtful husband and father and devoted to his church. He had been a member of Providence church, Dallas county, for twenty-five years. While on a visit to his son, who was sick at Howard College, he was taken sick and died at the home of his wife's sister near Birmingham. The bereaved family, a wife, one daughter and two sons, have the sympathy of a large number of friends.

J. F. W.

**FITZGERALD.**—Mrs. Daisie Moss Fitzgerald died at her home in Anniston, Jan. 6, 1902. She was born Feb. 15, 1875; joined the Baptist church at Coldwater, Ala., in 1890; married to Herbert H. Fitzgerald Sept. 3, 1899. She left behind a husband and two little girls, since which time little Nellie, the older, has followed. Strong in faith, upright in conduct, devoted to family and kind

to neighbors was our departed sister. She was preeminently a home-keeper. She was conscious of approaching death and met it bravely. Blessed are the dead who die in the Lord. "Not dead, but sleepeth."

A. A. Hutto.

**FITZGERALD.**—Nell Lucille, daughter of Herbert and Daisie Fitzgerald, aged one year and eight months, died of scarlet fever Jan. 25, 1902. We had thought to give our little Nell so much of love and care that she would not miss the mother who had gone before. But God knew best. After a long night of agony for her and us, her spirit took its flight and as her fingers were stiffening in death she raised her hand heavenward and said, "Look, look!" Who shall say but that the Lord had sent her mother to take her tenderly over the river?

Grandmother.

## Resolutions of Respect.

MRS. MARTHA FAUCETT.

Whereas, It has pleased our Heavenly Father to remove from our midst Sister Martha Faucett to a world of eternal bliss and happiness. Who can picture the life, the influence of a truly good woman? She was a faithful wife, an ideal mother, step-mother, neighbor and a devout Christian. She had ripened into a beautiful, patient and unselfish Christian character. Faith became stronger and hope brighter as she neared the end of her journey. Death to her was "only a dream," and Heaven a sweet reality.

Whereas, She was one of the charter members of Baptist Ladies Aid Society of Roanoke, organized years ago, rendering most faithful service, and to us is a shining example of what the grace of God can make of a woman who humbly walks with her God; therefore, be it

Resolved, That the members of this society, who knew her so well and recognized in her all the characteristics of a noble Christian woman, cherish as a heritage the good impressions that she has so indelibly engraven upon our hearts.

Resolved further, That we pledge ourselves to cultivate in our own lives those virtues which so much endeared her to us.

Resolved further, That we express, both as a society and as individual members, our deepest sympathy to the bereaved family, and commend them to the tender mercies of God.

Resolved further, That these resolutions be spread upon our minutes, and a copy be sent to the family, given to the local press and to the Alabama Baptist.

Miss Lena Hardy,  
Mrs. W. H. Stewart,  
Mrs. M. W. Carlisle,  
Committee.

Roanoke, Ala., Jan. 15, 1902.

## EXCURSION RATES TO CHARLESTON, S. C.

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

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J. C. Haile.

## Anniversary Medals

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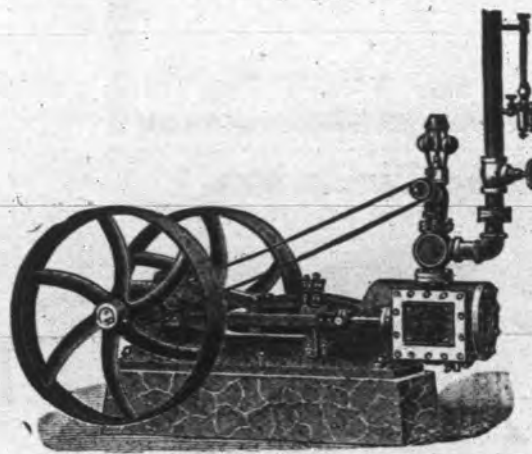
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No. 4.	
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:20 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	8:24 am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

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

### 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	12 0am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm		11 10am
Lv. Montgomery...	9 35pm		9 00am
Ar. Montgomery...	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

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## 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 21pm	
Troy.....		8 40am	9 25pm	
Brundidge.....		9 15am	10 15pm	
Ozark.....		10 05am	10 55pm	
Elba June.....		10 25am	11 17pm	
Abbeville Junction.....		11 00am	11 50pm	
Dothan.....		11 12am	12 01am	
Bainbridge.....		1 10pm	2 05 m	
Climax.....		1 25pm	2 22am	
Thomasville.....		2 20pm	3 15am	
Valdosta.....		4 00pm	4 37am	
Waycross.....		6 00pm	6 15am	
Jacksonville.....		7 50pm	8 30am	
Tampa.....		5 25am	6 40pm	
Port Tampa.....		6 00am	7 15pm	
Lv. Waycross.....		6 15pm	6 25am	
Ar. Savannah.....		9 15pm	9 25am	
Ar. Charleston.....		6 4 am	5 10pm	
Lv. Sprague Junction..	3 55pm	8 00am		
Ar. Luverne.....	5 25pm	11 00am		
Lv. Abbeville Junction		11 05am		
Ar. Abbeville.....		12 35pm		
Lv. Climax.....		2 40pm		
Ar. Chattahoochee....		4 55pm		
Going West.....	*65		-69	
Lv. Elba June.....	10 30am	3 15pm	3 00pm	
Ar. Enterprise.....	11 30am	4 30pm	3 55pm	
Ar. Elba.....	12 30am	6 00pm	4 50pm	
Going East.....	*66	*68	-70	
Lv. Elba.....	6 30am	12 50pm	8 20am	
Ar. Enterprise.....	8 00am	1 47pm	9 20am	
Ar. Elba June.....	9 45am	2 50pm	10 20am	

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