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BAPTIST EVANGEL OF BIRMINGHAM - BAPTIST HERALD OF FLORIDA - CONSOLIDATED JAN. 1st 1902 WITH

THE SOUTHERN ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

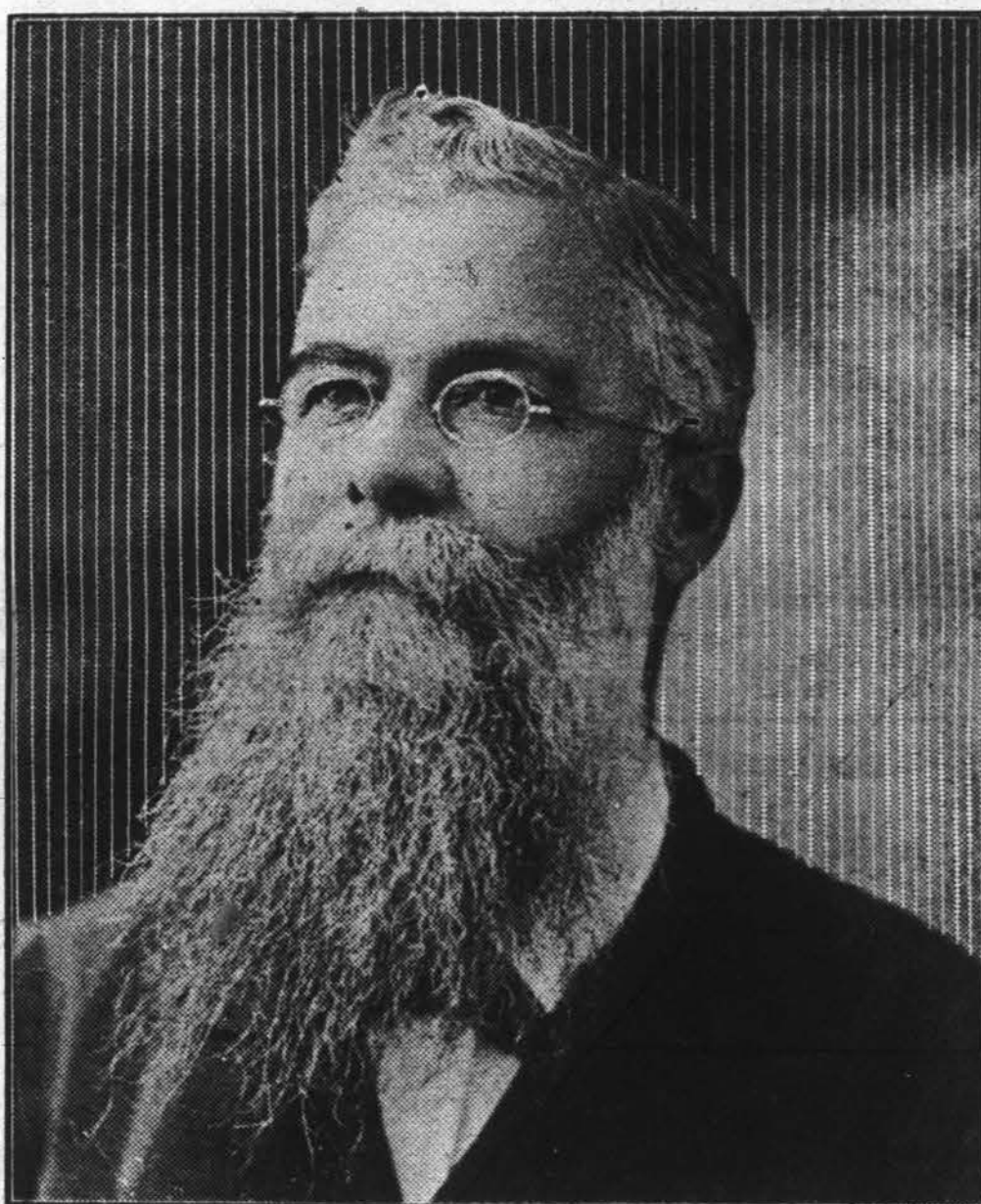
"SPEAKING THE TRUTH IN LOVE"

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VOL. 29.

BIRMINGHAM AND MONTGOMERY, ALA., AUGUST 6, 1902.

NO. 31.



REV. JAMES F. EDENS, D.D.,

GIRARD, ALA.

Dr. Edens is one of the jolliest and most lovable preachers in the South. Nearly everybody knows him and he knows nearly everybody. Long may he live to carry sunshine wherever he goes.



THE SOUTHERN AND ALABAMA BAPTIST

\$2 per Year

Birmingham and Montgomery: For Week Ending August 6, 1902

Vol. XXIX No. 31

ALONG THE LINE

AT TALLADEGA.

At a conference of our Church on July 20, the committee appointed to look after the building of a chapel for the mill people and solicit subscriptions, reported that nearly \$600 had been raised. The Church decided to build the chapel, so a committee was appointed to push the work at once. In a short while we hope to have the chapel completed.

We have now three thread mills, a hosiery mill, and an iron furnace. This item of Baptist news may be of interest to the brotherhood in the State.

T. M. Callaway.

AT PRATTVILLE.

We had a fine sermon Sunday by the pastor, from the text, "Jesus Christ, the same yesterday, today, and forever." He pointed out that Jesus was not only a Savior, but a King. He then spoke of God's unchangeableness in His Nature, in His plans and purposes, and in His love. Bro. Preston is a very busy man now. Last week he assisted Rev. J. I. Kendrick at Safford in a week's meeting, and this week he is helping Rev. J. M. Smoke at Independence. He has other engagements ahead. Notwithstanding this hard work, he is preaching some excellent sermons for us, and is doing a great deal of outdoor and pastoral work. Sunday afternoon he preached to a large crowd at the grove, near town.

Will Anderson.

AT DAMASCUS CHURCH.

On Saturday before the third Sunday in July, our pastor, Rev. R. H. Folmar, assisted by Rev. J. R. G. White, of Lurverne, began a series of revival meetings at our Church. They both came full of the Holy Spirit. Fifteen precious souls submitted themselves to the guidance of the Holy Spirit, and stepped out upon the promises. Two were received by letter.

Large congregations were present at each service and unabated interest was manifested throughout the meeting.

The ordinance of baptism was administered on Friday morning. Thus closed a meeting which only eternity can reveal the good that was accomplished.

Lillie Kierce.

Bro. J. T. Hand has just held meetings at Mt. Zion Church in Elmore county and Liberty Church in Autauga. Bro. H. R. Schram was his helper and both Churches were greatly revived. Nine were added to Mt. Zion and eleven to Liberty Church.

The fifth Sunday meeting of the Cahaba Association will be held at the Friendship Baptist Church, beginning August 29 at 2:00 p. m. We notice that brethren W. A. Fountain, J. W. Mitchell, A. Perry, W. B. Crumpton and others are to take part in the program.

JAMES, ALA.

Brother Cumbia for the past week has been conducting a series of meetings at the Baptist Church here, and which

has proven to be one of the best meetings in the history of the Church. 19 accessions to the Church, 16 by conversion, other three by letter, and the Church generally very greatly revived. Sunday morning at 9:30 o'clock a great concourse of friends assembled at the water's side to witness the baptismal service of these candidates as they were led into the water by this man of God.

L. E. Cartledge.

AT CITRONELLE.

We have just finished a good pastorium and improved the old church building quite a good deal, and one of the members has given a nice iron fence to enclose the lot on which the Church and pastorium are situated.

Golston L. Yates.

To the Alabama Baptist.

Howard College is to be congratulated on securing as its president Dr. A. P. Montague. To know him is to love and to admire him. He is at once a distinguished scholar and an experienced college president. No institution in Alabama has his superior in its executive chair. I consider his coming to the State a decided accession to our educational forces.

James K. Powers.

Florence, Ala.

A UNIQUE SERVICE.

A whistling solo by Miss Corrie Eleanor Rouse, our young lady who has been studying in New York, and who is a member of this Church, was an especially beautiful and impressive feature of the service on Sunday, July 27. She possesses a rare, artistic gift, which she displayed to shining advantage, putting it, as she did, to its best uses. Smoothly and without effort, from her agile throat, with the daintiest execution, come almost inaudible whisperings, then fluently and brilliantly, the most noble melodies. She also whistled in the closing song, "Nearer, My God, to Thee," and the bird-like tones, with violin and organ accompaniment, added peculiar sweetness and charm to the singing of the hymn. The usual consequence is that such a service is bound to attract the attention of our modern public; hence the seating capacity of the church was inadequate to the accommodation of the audience that assembled; but Rev. W. A. Taliaferro has the trait of being equal to the occasion, and while he suggested to them that they would have broken a trace chain to get there, he preached a sermon on "The Tongue," the appropriateness of which was commendable throughout, and its influence and force was felt very distinctly. The service, perhaps unique, was replete with interest.

Greenville, Ala.

A VISION OF VICTORY.

The moon was full; light clouds were floating in the sky from north to south. Six little clouds came swooping toward the moon as if to devour her; as they approached, you expected to see the

moon run, so fierce seemed their purpose. But calmly she held her course, and the little clouds moved more slowly; they stopped; they grew thin; some of them vanished altogether; the others were irradiated by her beams and finally they surrounded her respectfully and lovingly, as an adoring body-guard, and passed along the heavens with her. At last they were absorbed in the clear air.

The Queen of Night now walked in beauty through the blue. But soon a great mass of cloud approached her out of the north, and the onset promised to be fearful, so swift and dark was its coming, in serried rank and file, thick, stubborn, determined. As on it came, the moon at first seemed to shrink from it; then she turned to meet it, and advanced toward the black mass, lighting up with her rays its edges and casting a lovely yellow light far over its towering columns. The haughty advance was checked, the vanguard hesitated, in doubt whether this were an enemy to be fought or a sovereign to be worshipped. Still the mass moved on, but very slowly now.

It approached and swept across the moon. But lo, instead of vanquishing her, the thick, dark mass grew thin and gloriously white, pierced, transformed by her beauty, and added an indescribable loveliness to the monarch of the night.

So fares the soul who yields to no foe in the path of the right.

Louise Manly.

Rev. Jas. F. Edens, D.D.

James Featherstone Edens was born in Noxubee county, Mississippi, in 1845. His father, Felix G. Edens, was born and reared in Decatur, Alabama, and is still hale and hearty at 83 years. Mr. Edens's grandfather, James Edens, was born in Virginia, but early in life moved to Decatur, Alabama. He was a Baptist preacher of more than ordinary ability. Mr. Edens's great grandfather was born in the Highlands of Scotland, and married an Irish lady, so that Mr. Edens, on the male side, is a Scotch-Irishman. His mother, Mrs. Susan Tate Edens, was of Welsh-English descent, and was a Miss Arnold. She was born and reared in Elbert county, Ga. She took a full college course, and graduated at Sparta, Ga., in 1836. She was a pure Christian woman, of brilliant mind and gentle manners.

Mr. Edens entered the Confederate service in April, 1861. He was wounded and captured in the defence of Atlanta, Ga., July 22, 1864. Mr. Edens was most happily married to Miss Sallie Isabelle Bonnelle, in Griffin, Ga., in October, 1865. He was licensed to preach in 1866. He moved from Mississippi to Atlanta, Ga., in 1868. He was ordained to the full work of the ministry in Atlanta in 1870. He was a leading spirit in the founding of the Third and Central Baptist churches of Atlanta, and was the sole founder of the Fifth, now the Woodward Avenue Baptist Church of the same city. During a period of twenty-five years Mr. Edens served as pastor of many of the best churches in Georgia. He was field editor of the Christian Index, the organ of Georgia Baptists, for eight years. Mr. Edens has been an

efficient and active member of the state board of missions of the Georgia Baptist Convention for six years. Mercer University, at Macon, Ga., conferred upon Mr. Edens the degree of doctor of divinity in 1898. Dr. Edens has accepted the care of the churches at Girard, Alabama, Waverly Hall, Georgia, and has been called to the care of the church at Seale, Ala. He and his family moved from Atlanta into the Baptist parsonage in Girard last week.

The Panama Canal.

Below will be found a brief of the arguments which converted Colonel Hains and all the experts whose prepossessions were in favor of Nicaragua. It is reasoning which will satisfy the country:

- "(a) Shorter length of canal.
- "(b) Fewer and less difficult obstacles to be overcome.
- "(c) A more thorough knowledge of the physical difficulties.
- "(d) The less total amount of curvature.
- "(e) The more moderate degree of curvature—that is, the greater proportionate length of canal that approaches a straight line.
- "(f) The lower summit level. It will be necessary on the Nicaragua route to raise and lower ships to a vertical height of 104 feet, while at Panama the lift is only 82 feet, an advantage of 23 feet in favor of Panama. Moreover, the height could be still further reduced at Panama, but it cannot be reduced at Nicaragua.
- "(g) The greater ease with which the level of Lake Bohio can be regulated as compared with Lake Nicaragua. The level of Lake Bohio is regulated automatically and water taken from it for regulation is taken at a distance from the sailing line, whereas in Nicaragua the regulation is necessarily effected by a system of sluices worked by man, and the water instead of being taken from the lake direct, is taken through a long stretch of river which is used by navigation. This will produce currents in some of the bends which navigators would prefer to avoid.
- "(h) The largely diminished cost of maintenance.
- "(i) The belief that if the United States builds a canal at Panama, a canal in competition would never be built anywhere else.
- "(j) Because the actual time of transit will be less.
- "(k) Because the dangers of temporary obstruction are less in proportion to the length of the canal.
- "(l) Because a railroad is already constructed and fully equipped."

We all love steady growth. We like to see the waters rise not in a sudden leap but in a healthy, steady way. That is what has taken place in the receipts of our foreign mission work. In 1899, the receipts were in round numbers, \$109,000; in 1900, \$140,000; in 1901, \$156,000; in 1902, \$173,000. Surely with this encouraging record we will pass \$200,000 this year. We have long desired to do so. Let us keep the aim before our people at our churches and fifth Sunday Meetings and Associations.

OUR SERMON.

By Rev. Jas. F. Edons, D.D.

Text: What think ye of Christ?
Matt. 22:44.

(Introduction.)

All mankind can think, except infants, and idiots; hence the question in our text is not addressed to them. God does not expect them to think. His gifts to them must be "without repentance." It is painful for the inhabitants of our world to think, because "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. It is easier for a Christian to think than an unsaved person, for Christians have been quickened ("made alive"). "And you hath He (the Holy Spirit), quickened, who were dead in trespasses and sins." Ephesians 2:1. Christ helps Christians to think, for God hath quickened us together with him. Ephesians 2:5. He (Christ) is made unto us (who believe) wisdom. 1st Cor. 1:30. Fools never think righteously, or wisely. The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. Psalms 14:1 and 53:1. The atheist and the infidel are fools—hence the question in our text, is not addressed to these, nor to any one who is trying to ape them in their way of thinking. The fact, seems to us to be, that the question in the text is addressed only to "sensible sinners," sinners who have a desire to know, and believe the truth. All that follows is intended to help "sensible sinners," to think wisely, righteously, and hence Scripturally, and profitably concerning the Christ of the Bible.

(Sermon.)

First. What think ye of Christ? Whose son is he? Is He God's son? The eternal destiny of your soul and body, rests on your hearts answer, to these awfully solemn questions. "For as he (man) thinketh in his heart, so is he." Proverbs 23:7. Thinking is judging. Our thinking forms our conclusions, our judgment, our opinions, and our characters. Thinking is but another name for believing, and our faith fixes our eternal destiny. This is a personal question and Christ means you—you are held by the judge of quick and dead, to answer to Him; what do you think? The devils think (know) that He is the Son of God. "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy one of God." Luke 4:24. Again, "And the evil spirit (devil) answered, and said, Jesus, I know, and Paul I know; but who are ye?" Acts 19:15. The angels think (know) that He is the Son of God. "And the angel (Gabriel) answered and said unto her (Mary), the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Thus the inhabitants of hell and heaven believe and declare Christ to be the Son of God. Friendly sinner, now listen to God, the Father, while He declares Christ to be His Son. On the mount of transfiguration, He tells Peter, James and John: "This is my beloved Son, in whom I am well pleased; hear ye him." Matthew 17:5, also Mark 9:7. Again, at the

baptism of Jesus, when He had come up out of the water—God speaking out of the heavens, said: "This is my beloved Son, in whom I am well pleased," Matthew 1:17. Friend, since devils, angels, Christian men, God the Father, and God the Holy Spirit, declares that Christ is the Son of God, you and I ought to think, judge, believe and know that He is none other than God's Son. For none but fools, atheists and infidels could believe otherwise.

Second. What think ye of Christ? Is He the sinner's only Savior? How about it? The moralist says that he can save himself by doing more good than evil, thus bringing God in debt to him, and compelling God to save him. Do you believe that? What think you? The arminian says that Christ saves men up to the time of the birth of the Holy Spirit or regeneration as it is called; but after that, the believing sinner must live a sinlessly perfect life, if he does not, and commits one sin, he falls from grace, and is lost. Do you believe that? What think you? There are quite a number of religionists, who believe that Christ saves a little, the church saves a little, and they themselves, by their own good works, do the rest of the saving. Do you believe that? What think you? Are there many Saviors? or is there but one? Hear the truth from God's word: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12. Let us think of Christ as our only and complete Savior; because "He is able also to save them to the uttermost, that come unto God by him, seeing He ever liveth to make intercession for them." Hebrews 7:25. If Christ is only a partial Savior, then of necessity His obedience was only partial; His suffering was only partial; His blood shedding was only partial; His death was only partial; He did not entirely die, He was partially alive, while in the grave. His resurrection was only partial; He did not come up entirely out of the tomb. His ascension was only partial; He did not ascend quite into the heavens. His atonement was only partial, and hence He is only a partial High Priest. Do you believe all this? I trust not.

Third. What think ye of Christ? Is He the only King and Lawgiver in Zion? or are there many lawgivers in the kingdom of grace? What think you? The law of a country, corporation, or church is contained in the code, or constitution of each government, let it be civil or religious. The right to make laws is vested only in the heads of governments, whether they be republican or monarchical. Governments, whether they be civil or religious, can have but one code or constitution and but one lawmaking body, or head. From necessity and in accordance with the Scriptures, Christ's kingdom is an absolute monarchy; Christ is its only king, its supreme ruler, its one head, its only lawgiver. Christ's kingdom has but one code or constitution, the Scriptures of eternal truth, the Bible. "The Scriptures of the old and new testaments are the word of God, and the Christian's only, and sufficient rule of faith, and practice." No man or set of men, have a Scriptural right to set up a spiritual kingdom of their own, or to make a

spiritual code, or constitution or Bible to govern such kingdom; or to elect, choose, or make a king, a head, or lawgiver for it; claiming that such kingdom is Christ's kingdom, and such code or constitution is Christ's law. To do or to undertake to do such a thing is monstrous, is open rebellion against Christ, the "only king and lawgiver in Zion." For God has placed Him "Far above all principality, and power and might and dominion and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him, that filleth all in all." Ephesians 1:21, 22, 23. Again, "And He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the first born from the dead: that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell. Colossians 1:17, 18, 19. Is there then but one head, one King, one Lawgiver, and one Bible for all Christians? No! Emphatically no, there is but one.

Fourth. What think ye of Christ? Is He to come again? Yes, listen to the angels at His ascension, "And while they (the 500 brethren), looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11. Again, "And unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:26. And again: "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, amen. Revelation 1:7. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matthew 24:44.

(Application.)

Seeing now that Christ is the Son of God; the sinners only, and perfect Savior; the only lawgiver in Zion; the head over all things to the church; the resurrection, and the life; the judge of the quick, (living), and the dead; our great High Priest; the only Mediator between God and men, and is coming again to make up His jewels. What manner of men and women ought we believers to be, in all holy conversation, in loyalty to Him, and His world; in faithfulness to His commandments, to His doctrines, ordinances, government and to His service.

As "sensible sinners," we should take heed to the things which we have heard, and learned of Him, lest at any time we should let them slip. We should listen to His calls and make haste to answer, by saying, here am I, take me. We should not grieve His Holy Spirit, whereby we are called into His grace. We should seek Him with our whole heart, for in the day we seek Him with all our hearts, He will be found of us. Sinner, what are you going to do?

Girard, Ala.

Deacon Wilson E. Shealy.

By J. W. Hamner.

Brother Wilson E. Shealy was born in Chambers county, Ala., near LaFayette, on May 9, 1834; was married to Miss Fannie E. Knight on October 11,

1855, and died at Waverly, Ala., March 11, 1902, at 6:38 a. m., after suffering with great Christian fortitude for 120 hours and 38 minutes.

HIS LIFE

was full of love to God and his fellow-man; full of faith and humility—deeply pious. Modesty was one of his marked characteristics; yet, for so many years he "used the office of deacon well." That he "purchased to himself a good standing and great boldness in the faith." He was a true man; so much so, that we were sometimes reminded of that Scripture, "Faithful are the wounds of a friend." He was devoted to his Church and to his Sunday school, of which he was superintendent, till the day of his death, and to the general welfare of the community in which he so long lived.

Bro. Shealy was loved by all who knew him, and he is sadly missed by all in the community. Not more than three months before he died a Masonic Lodge was organized in the town, and when it came to the choice of a name, with one accord the name "Wilson Shealy" was chosen in order to "perpetuate" the name of a universally loved and trusted friend, neighbor, citizen and Christian gentleman.

PREPARATIONS FOR DEATH.

Long years ago Bro. Shealy was born into the kingdom and surrendered his life to the service of God. Even in the hour of death his faith in the Lord Jesus was unwavering. Three months before his departure his physician warned him that perhaps he might live through the winter but dreaded the spring lest he should not be able to pull him through. He said to the writer only two or three weeks before the last illness, "Sometimes I feel that my time is quite short;" and at the same time spoke of making his will. About this time one night, in bed awake, but with eyes closed, he pondered three things:

1. Decided how he would make his will.
2. Reviewed his life, and found that he had no desire to risk changing it lest it might not be so well with him.
3. He then asked himself the question, "Am I prepared to die?" Immediately he seemed to see the city of God. Through the open gates he saw a great throng of the redeemed, and the angelic hosts. Saw Sister Shealy as plainly as he ever saw her in life. The thought occurred to him to open his eyes; he did so and all vanished. May it not be that this was God's answer of assurance to his servant?

LAST SAYINGS.

1. To writer: "I am so grateful for faithful children and loving friends."
2. To a physician and writer: "It is all right. I only wish it was over."
3. To daughter, Kate: "I feel like I ought to tell you that I do not think I will be with you much longer."
4. To Kate: "Good bye; kiss me. I have tried so hard to live for you all, but it is more than I can do."
5. "I want to rest. I want to rest all day."

The evening of the last day he prayed beautifully. One striking sentence in that prayer was: "Lord, make me acceptable in thy sight; and, not only me, but mine."

Clothed in his right mind till the last, and so peaceful, the writer said to Kate and her husband: "Mark the perfect man, and behold the upright; for the end of that man is peace."

Waverly, Ala., June 13, 1902.

WOMAN'S WORK

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

CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

Mrs. L. F. Stratton 1705 12th Avenue.....South Birmingham
Mrs. N. A. Barrett.....East Lake
Mrs. T. A. Hamilton.....Birmingham
Mrs. D. M. Malone.....East Lake
Mrs. G. M. Morrow, 1711 Eighth Avenue.....Birmingham

"Woman's Work" of Aug. 6, 1902

MISSIONARY STUDY—FOREIGN MISSION BOARD.

Program.

1. The Lord's Prayer in Concert. Remember "Thy Kingdom Come" means Foreign Missions.
2. Hymn. "Speed away! speed away on your mission of light." G. H. 544.
3. Scripture. The principle of Foreign Missions—John 10:16; John 3:16; Acts 1:8; Matt. 28; 19, 20; Rom. 10:12; 13. The Reward:—Gal. 6:9; Psa. 126:5, 6; Dan. 12:3; John 12:26.
4. Foreign Mission Echoes from the Convention and W. M. U. meeting at Asheville, (Leader should make and distribute clippings from July and August Foreign Mission Journal, and Recommendations of Foreign Board.
5. Leaflet: "The Foreign Mission Board—Its Work and Needs." Rev. W. T. Derieux.
6. Chain of Prayer. Praise for what has been should inspire greater desire for what may be through the Foreign Board, our substitutes, ourselves.
7. Hymn: "All Hail the Power of Jesus Name."
8. Floor for Reflection. The fields are ready, the workers are ready, where is the ready money? The obligation to evangelize the world speedily is an urgent one. By the liquor traffic, opium trade and other evils of Christian countries, we have increased the misery of the heathen. In China there are 500,000 heathen to every missionary.
9. Reading: "Job's Legacy." Helen Ames Walker.
10. Business, Collections, etc. Plan for observance of Missionary Day by the Sunday School, Programs obtainable from Dr. J. M. Frost, Nashville, Tenn.
11. In Closing: Read together the 96th Psalm.

RECOMMENDATIONS OF FOREIGN MISSION BOARD TO WOMAN'S MISSIONARY UNION, AUX. S. B. C.

Adopted at Annual Meeting in Asheville, N. C., May 10, 1902.

There are no people on earth who ought to be more interested in giving the gospel to all the world than Christian women. Christ is woman's best friend. In every Christian land woman is exalted; in every heathen land she is debased. We rejoice that more and more of our Christian women are realizing their high and holy privilege to take part in giving the gospel to all the world. Some of our most earnest missionaries are consecrated women, and many of the best workers in the home land are women also. They are gathering and giving out information, developing new interests and raising funds to send out the gospel of Christ to the utmost bounds of the earth. Appreciating the consecrated help of our Sisters, the Foreign Board makes the following recommendations for the coming year: First. That our Sisters try to raise

enough to pay for the support of the women of our Board who are working in foreign lands. During the past year we have sent out a goodly number of new female workers. We feel that our Sisters can give enough to support all whom we employ, and to this end ask them to raise \$45,000 for the next year.

Second. The "Christmas Offering" for China has proved a great help to the Board in enlarging the work in that country. China is open to the gospel today as never before, and we do not think that the Sisters can do better than to make their "Christmas Offering" this year for the same cause as heretofore. With the wonderful openings in China they could do great good, if they would raise \$8,000 for the "Christmas Offering" at the close of 1902.

Third. We request that the Sisters bring prominently before the Sabbath schools the special "Missionary Day" which has proved a great help in the past. While the Sunday School Board prepares literature, it has been with the assistance of the Woman's Missionary Union and we rely upon our Sisters to assist in getting this literature and the interest of the work before the Sabbath school.

Fourth. We urge that the Sisters impress upon the societies the duty of systematic and proportionate giving, and that they use their influence to bring this subject to the attention of the churches.

Fifth. The Foreign Mission Journal accomplishes great good in giving out information and awakening interest. The past year we have had a fine circulation of the Journal. Much of this is due to the help of our Sisters. We ask them to continue their efforts until they can get every member in their societies to take the Journal and also every family in each church.

FOREIGN MISSION BOARD—GRATITUDE.

We praise God for His manifold and continued blessings among us and upon our work during the past year. He has strengthened our laborers at the front and guided them into new conquests. The work which our fathers started so faithfully amidst tears and prayers has developed in many instances into glorious fruitage, which cheers and strengthens our hearts. We do not believe that the outlook was ever more hopeful. While the world at large is ready as never before, the countries in which we are laboring present wide open doors. China, Japan, Africa, Brazil, Italy and Mexico are today but other words for grand opportunities for God's people.

W. M. U. CONTRIBUTIONS.

The contributions of Woman's Missionary Union to Foreign Missions for the past year are \$34,787.17, an increase of \$2,985.86. The receipts of the Christmas Offering as reported were \$6,088.17.

PUBLICATION SOCIETIES.

The Brazilian Baptist Publication Society, at Rio, Brazil, has done a good

work during the year, but it has been greatly hampered by lack of funds. Rev. W. E. Entzminger, who is in charge, would much appreciate gifts for helping to issue books and tracts. A good Baptist paper is published by the society.

Rev. R. E. Chambers, Corresponding Secretary of the Chinese Baptist Publishing Society, at Canton, reports good progress. He has just issued the edition of the New Testament, for which the Sunday School Board of Nashville, Tenn., gave \$500 last year.

These societies only need help and wise management to make them mighty powers for good. Let us sow God's Word among the people.

TRAINING SCHOOLS.

We take pleasure in calling attention to our Training Schools for young preachers. We have one in Canton, China, and one in Shanghai, China; one in Ogbomoshaw, Africa; one in Rome, Italy; one in Torrenon, Mexico; one in San Paula, Brazil, and one in Pernambuco, Brazil. No one can estimate the power for good these native young men (about fifty of them) will be in a few years. Being trained by earnest, godly men, they will go forth to strengthen and bless the work in their native lands. Foreign missionaries must begin the work, but, after all, the nations must finally be won through men of their own blood, who, purified by the blood of Christ, know the customs, manners and languages of their own people.

THE NUMBERLESS CHINESE.

The populousness of China may be inferred from the striking remark of Professor Giles of the University of Cambridge, at Columbia University, N. Y. City, that "if the Chinese should begin to file past a given point today, the procession would never end, as the next generation would begin to pass on as soon as the present had gone by."

Anniversary of the Gadsden Society.

My Dear Mrs. Malone: At a meeting of our Ladies' Missionary Society a short time since, our pastor was present and requested us to have a public meeting some Sabbath, enabling the church to see how little or how much we were accomplishing for our Master. We all very readily consented. Being very near the twentieth anniversary of our society, we decided to celebrate it, giving a retrospect of the twenty years work.

At the morning service our pastor preached a most excellent missionary sermon in which he said with the Ladies' Missionary Society on one side, the Sunbeams on the other, with the Sunday school working in between that a great work was being done.

By invitation Miss Fannie Sibert was present and sang very charmingly one of her sweetest solos.

The evening service was conducted entirely by the ladies. After the service was formally opened with prayer and singing our worthy president, Mrs. L. N. Aiken arose and gave us an appropriate address which was so much enjoyed. Next on the program was a solo by Mrs. C. W. Ewing, who always delights her audience with her majestic voice.

A retrospect of twenty years was then given us by our faithful treasurer, Miss Lucy Pettingill, who alone has filled that office since its organization. Only two charter members remain to tell of the encouragements and dis-

couragements that the society has undergone.

Mention was made of a very commendable act on the part of a young man who, since his mother's death, which occurred some years ago, continues to pay her dues into our society (twenty-five cents per month).

Of the many noble women who have moved from our midst and have passed away, special mention was made of our dear sister, Mrs. Mary Virginia Kyle, whose acts of love and deeds of kindness will live through ages.

After a short and interesting talk by our pastor, the collection was taken by two little Sunbeams.

The treasurer rendered a report for twenty years which showed the dues paid in amounted to \$1580.00. Our Sunbeam society gave an excellent entertainment last Sunday evening which pleased the audience, benefitted the children and I trust advanced the Master's work.

Yours sincerely,
Mrs. J. H. Holcombe.

How Can Our Society do Better Work the Present Year.

There are a great many ways in which we can improve our society work. First, by concentrating ourselves wholly to the work, and by daily earnest prayer to God for the influence and guidance of His Holy Spirit in our midst. Then like Paul we can say, "I can do all things through Christ which strengtheneth me." I think if we all would attend our meetings more regularly we would become more interested, and be enabled to do better work. If we would visit our lady friends oftener and tell them of our society, its work, its object, etc., and invite them to meet with us and see how we conduct our meetings, they would become more interested and we would have more members and consequently do more and better work. We ought to ask the Lord to meet with us and help us; and I believe He will bless us if we continue faithful in His work and pray as we should. Sometimes our meetings seem dull and we feel discouraged, because there is such a want of interest on the part of so many of our dear sisters. But the promise is to the faithful; so, committing it all to God, we "meekly wait, and murmur not."

I read a piece once where an old lady said she wanted to have something good that she had done on earth to tell to the Savior when He came. This should be the desire of every heart—and if we cannot tell him more, we can tell Him we worked for Him here, and we tried to help send the glorious Gospel to all the world—that others might believe on Him and have eternal life.

Oh, dear sisters, let us be up and doing while it is day! "The night cometh when no man can work; let us be more zealous in our work." Be present if possible, at every meeting of our society, and keep our dues paid up promptly and do all the good we can in Jesus' name and He will bless our efforts to His glory and to our good.

Miss Viola Jackson.

Mt. Hope, Ala.

WANTED.—A position in college or family by a teacher of experience, a graduate in English, Mathematics and French. Advanced music taught. Best references given. Address, Box 28, Lasleys, Va.

This young lady is known to me and is a superb teacher.

A. J. Dickinson.

Bro. Crumpton's Trip Notes.

A brother asked me: "Is there any place in Alabama where you have not been?" He seemed surprised at my answer: "No one man could visit every place in Alabama in twenty years though he should give all his time to travel."

FAYETTEVILLE

is one of the places I had never visited, though I have passed it many times and have had pressing invitations to come. It is situated in the extreme southern end of Talladega county, in a fertile valley, surrounded by high hills, approaching the size of mountains. Unfortunately the L. & N. Railroad missed it about one and a half miles and there are now two towns where formerly there was but one. We have a strong church here. Bro. O. P. Bentley is pastor. I was there long enough to hear some good things said about him and his work. Through all the long years of its existence, it has numbered among its pastors, the strongest preachers of this section. Pastor Bentley is a thorough missionary and he is leading his people along that line. They have a comfortable home for their pastor and a good church building. Eight miles away, across the beautiful Coosa river is

WILSONVILLE,

where I preached at night. Brother Burns preaches for them half his time, coming from Sylacauga, these two churches constituting his field. Evidently he has a strong hold on his people at Wilsonville or they would not have erected the handsome house of worship, which graces a prominent corner in the center of the town. I haven't been in a church building for a long while which pleased me so well. While everybody wanted rain, we were greatly disappointed to have it come just in time to keep the great congregation, which Brother Burns had promised me, from church. About bed time I made an effort to keep awake the dozen or more good people who had assembled; but I failed utterly. "Why not dismiss a little crowd like that without preaching?" you ask. I wouldn't dare do such a thing, except under very peculiar circumstances. The pastor, may be, had prayed in the morning: "Lord, bless the coming of our brother tonight." The visiting brother had prayed: "Lord, thou knowest all things, give me the message for those whom thou wilt send to the service tonight?" After that the rain comes and the great crowd is not there, but here are a few. Preacher, what are you going to do about it? Satan says dismiss them! If you do, you go back on your prayers, and your fair speech, that God overrules and directs is only pretence. Who can tell the result of the sermon to the little sleepy congregation that rainy night? The consciousness of having done my duty had much to do with the good night's sleep that night.

Wilsonville and Fayetteville are both down among the "Regular" Baptist Church. Once each month the mission collection is taken. I don't know what effort is made to reach every member, but they manage to round up each year a right snug sum for the cause.

A good farming country, mostly clay lands, lies around these places. Crops were backward and unpromising from the long drouth; but the shower which had fallen brought great improvement.

I am very happy over an arrangement by which Brother Burns gets off for a

month's work this summer in the interest of Missions.

COLLINSVILLE

was the point selected for the annual meeting of the Baptist Young Peoples' Convention. I make it a point to be present at these meetings when possible. The crops in "Little Wills" Valley, up which the Alabama Great Southern Railroad runs from Birmingham to Chattanooga, are the best I have seen in the State; but they are beginning to suffer for rain. Collinsville is beautiful for situation. On the east, Lookout Mountain towers far above the valley; on the west is the range which separates the two "Wills" Valleys. It is natural, in hot weather, for the traveler to find a great many places where he finds "the coldest water I ever drank." Well, I put Collinsville down as one of the places, if you let me speak of the great well on the back porch of Bro. J. L. Reeves.

Every visitor at Collinsville was delighted and claimed to be housed "at the best place in the town." The Baptists have a strong church here. The pastor, Bro. J. B. Appleton, is probably the most active seventy-five year old preacher in the State. He has several churches and occupies his odd time working in the field on his splendid farm, just a little way out of the town.

The convention was small, but a great congregation of young people gathered from the town and country around. When we remember that the Southern Baptist Convention came in May, the State Convention in June, and this meeting in July, we ought not to be surprised that there were so few pastors in attendance. But these Conventions did not keep the young people away. I am sure, if the pastors had urged it, there would have been a larger attendance. I do not look upon the multiplying of Conventions as an evil: on the contrary, a great benefit. We will not all be able to go to any one Convention. If we have several, more points will be touched, more people reached and more enthusiasm aroused. The program at Collinsville could have been greatly improved. It lacked breadth—too much time taken up with the B. Y. P. U. work. There was no room for great addresses on great subjects. Something distinctively Baptist ought to be discussed at each meeting; Christian Education and Missions ought also to be prominent. The great meetings lately held in Georgia and Texas ought to be an inspiration to us. I hope that next year at Southside, we will have truly a great gathering. I believe April is the best time of the year.

WYLAM

is an important mining town only one and a half miles from Ensley. The electric cars now connect it with the great Birmingham system. Brother G. W. Lovell is the pastor. He has done a good work here, greatly increasing the number of members. The church is taking on new life since it has gotten into its new building. The new location seems to be unfortunate, as it is on the edge of the town; but in a few months, so rapidly is the town growing, it may be in the center of the place.

I spent a lonely half hour on the church steps here one night last year, waiting for a congregation that never came, on account of some misunderstanding, but they gave me a good hearing this time. The growth in popula-

tion in the Birmingham district is marvelous. It really alarms me. Acres on acres of living humanity, everyone having an immortal soul, and Christians are so slow about giving them the gospel. About the furnaces and rolling mills, and the steel plants, and in the mines, thousands on thousands of negroes are congregated. It shames me to think of how little is being done for them. "Nobody cared for my soul," will be the despairing cry of many a lost soul in Alabama, and at whose door will the blame rest? The Lord help us to meet the responsibility.

Away from Wylam, over a fine road in a rubber-tyred buggy, through the rain, I was driven in the afternoon by young Brother Glenn, for ten miles to

JONESBORO,

where Brother Farrington preaches two Sundays in the month. I have always known where the station was, but had

no dream that such a town was here. It is a real nice place. Hereabouts, many years ago, the Baptists had a church and it may be here yet. I was there too short a time to inquire. Hosea Holcombe, the first historian among Alabama Baptists, is buried somewhere near this place. A church was constituted year before last at Jonesboro. Now a neat house of worship, on the hillside, overlooks the town.

Brother Farrington is pastor here and at Brighton.

Though the congregation was small on account of the rain, we ordained six deacons for the two churches. In the examination, emphasis was given to the fact that all the new deacons had announced themselves thorough Missionaries.

The Lord deliver the churches from pastors and deacons who care nothing for Missions. W. B. C.

Facts for Workers about the Foreign Mission Board.

There were 1,439 baptisms on the foreign field last year; by far the largest number we have ever had in one year.

* * *

The collections for the year were \$173,439.49. The largest amount ever received before was, for the previous year, \$156,083.33.

* * *

Twenty new missionaries were sent out during the year. We now have 115 missionaries and 171 native assistants; an entire force of 286 workers.

* * *

We have seven Theological Training Schools in foreign lands—one in Canton, China, one in Shanghai, China, one in Ogbomoshaw, Africa, one in Torreon, Mexico, one in Rome, Italy, one in Sao Paulo, Brazil, and one in Pernambuco, Brazil. Fifty or more native preachers are being trained in these schools.

* * *

The Foreign Mission Journal has a large circulation (over 22,000 monthly), and pays all its expenses. It is earnestly desired to put the Journal in 40,000 homes.

* * *

During the year 750,000 mission tracts were distributed. These are furnished free to any individual or church that will apply for them.

* * *

The Woman's Missionary Union gave for Foreign Missions \$34,787.17 during the year. The sisters are helping much.

* * *

Several legacies were received during the year which added much to the income of the Board.

* * *

CHINA.

The reports from China show a wonderful change for the better. Many are turning to the Lord in that country. The missionaries are encouraged and feel that they enjoy such opportunities as never before. They report 484 baptisms for the year. They beg for more laborers.

* * *

AFRICA.

Nearly three times as many baptisms were reported as for the previous year. Several new missionaries sent out, gave new hope to the mission.

* * *

JAPAN.

This country seems again to be listening to the gospel message. For sev-

eral years, elated with victory, she turned a deaf ear. The messengers called in vain, but now a change has come. The people gladly hear, and some are turning to the Lord. Our missionaries reported twice as many baptisms as for the previous year. We trust that this is only the beginning of a glorious harvest after years of sowing.

* * *

MEXICO.

Our work in Mexico is moving on smoothly. The missionaries are in full sympathy and harmony. One hundred and fifty baptisms were reported for the year. The Theological Training School has been under the charge of Rev. A. C. Watkins, at Torreon. He has been ably assisted by two native brethren.

* * *

ITALY.

In Italy there has been steady progress. Dr. Geo. B. Taylor, our veteran missionary, is cheerful and hopeful. The Theological Training School has been started in Rome. A most interesting account of this is given by Dr. Whittinghill in the report of the Board.

* * *

BRAZIL.

In Brazil the cause progresses so rapidly that it seems our workers there cannot keep up with the advance. They break down with overwork. Two Training Schools for young preachers have been started, one at Sao Paulo and one at Pernambuco.

* * *

EXPENSES.

By reference to the treasurer's account any one can see just what they are. A simple calculation will show that it takes less than eight cents on the dollar for all expenses of the Board in Richmond, including interest on borrowed money, expenses of Missionary Day, and Woman's Missionary Union. Besides this, the State expenses for collecting averaged less than five cents on the dollar, making in all about twelve and a half cents on the dollar used for expenses in the home land, and over eighty-seven cents sent to the missionaries.

* * *

INFORMATION.

Anyone wishing information as to our Foreign Mission work, a report of the Board, sample Journals or Mission tracts, is requested to write to R. J. Willingham, Corresponding Secretary, Richmond, Va.

Department of Methods

Organization and Work in the Rural Parish.

While the large majority of our churches are located in the smaller towns and country places they do not receive the consideration they so richly deserve, by writers in our various periodicals.

We propose in this article to give the actual experience of a successful pastor in organizing and carrying forward the work in a country parish.

Let us first, however, quote Mr. Spurgeon's words to an earnest pastor: "You need to be a great deal more anxious about yourself than about your methods." As Paul said to Timothy, "Take heed unto thyself." All methods look cheap in comparison to the divine anointing. "But," he continues, "We must have methods adapted to the changed condition of the times and the people. They must be devised with sanctified ingenuity and faithfully carried out. The Holy Ghost must be in the fore ground and God must be all in all."

We give the experience of Rev. H. L. Hutchins, of Hartford, Conn., in his own words, and feel sure that many of our readers will find inspiration and real practical help in what he says. Mr. Hutchins served a country parish in Connecticut, but the conditions prevail in greater or less degree everywhere, and his plans may be modified and adapted to work in rural places in any State in the Union.

Mr. Hutchins says: "The great mass of my people are hid away in valleys, hillsides and cross roads that are numerous with us.

When I first went to that Parish, I found such a condition as we so often hear described. I found that to reach my people was a problem and I wish to tell a few things which I have done to this end. I hope to be instructive. I found it very difficult to get my people out, except to one service a week, and that was the Sunday morning service. And I will say that my church was pretty well filled with as fine looking intelligent people as you will find in any church in the country. I found that I could not secure an average of more than fifteen out of a membership of 130 or 140, at our prayer meeting, the only prayer meeting I had, and it discouraged me greatly. I always count the prayer meeting as the greatest factor in Christian work, and it seemed to me I ought to do something whereby I might reach my people. There were real difficulties in the way of getting them out of the by-ways and hedges from which they had come on dark nights to the church on the hill. To come up three or four miles to prayer meeting in the middle of the week was considerable of an undertaking. I devised a plan of parish work, which, it seems to me, has worked well in that place. I have divided my parish into eight districts. Each one of these districts has an organization of its own and takes care of itself under the leadership of one person, under, of course, the guidance of the pastor. It makes me therefore a sort of Presiding Elder and sometimes a Bishop. I have these leaders meet me once a month to consider methods and ways of Christian work, and they constitute what is called the Parish Execu-

tive Committee. We have four committees in each district. One of them is called the prayer meeting committee. The best committee I know of in the world is a committee of three, when two of them are sick, I have a prayer meeting committee of one, often a lady, to secure the place for the prayer meeting, and look after the meeting. I do not like a school house for a prayer meeting, with their stiff old-fashioned seats. The lady member of the prayer meeting committee secures a home somewhere, where we can hold a good neighborhood prayer meeting, and she is also responsible for a leader. I have a hundred families in my parish, and there are about a dozen families in each district.

"We have also a Sunday school committee of one, whose duty it is to look after the children in the district and bring in those who have not been interested in the school. Then we have a benevolence committee of one, who goes around under the instruction of the pastor delivering missionary literature. We have got eight such committees. I make a plea for Home Missions on the Sabbath and give them envelopes to distribute for offerings, and instructions as to what they shall say, and we always receive some results from them the next Sunday. We have a visiting committee, who makes itself responsible for the looking after new families and cases of sickness and reports to me. I have found in my experience that one of my greatest needs has been just such a committee as this. I think every pastor will respond sympathetically when I say that there are times when people are sick in their parishes and they know nothing of it until they get well, and then there is some little feeling in regard to it, although we are not to blame.

"This plan thus includes as you see, some forty persons that are engaged in Christian work, and we have an election and change of officers every six months, so we have during the year about eighty persons, out of a membership of 140, who can make a report of service at the annual church meeting.

Then each one of the different districts is required to furnish once a year a missionary concert program and support it also. Further, at every one of these prayer meetings there is a representative from the district appointed to attend the regular church prayer meeting who is expected to report the character of their meetings, the interest, number present, and also those taking part.

How to Promote and Conduct a Revival.

One of the most successful pastors and evangelists in America writes, "While God has left me no year without a revival more or less extensive and several thousand have been hopefully converted under my ministry, yet I am learning every day how little I know." To begin at the beginning, there are some things more fundamental and vital than any or all methods. They are convictions.

1. The conviction that to save souls is our supreme business. Making polished sermons, cultivating literary tastes, studying theological lore, seeking wide

ranges of scholarship, are fascinating and alluring, but they must be held in abeyance to the one great work of saving men for whom Christ died.

2. The conviction that to save souls they must first be converted.

3. The conviction that God is ready to send a revival at all times. The old theory of periods, set times, and favored seasons, are exploded. God is as willing to save souls at one time as another. He is yesterday, today, and forever the same. Whenever we use the appointed and approved means, He will bless.

Now with these and other convictions impelling us to the work, we turn to the question of

METHODS.

1. Select by indications in the condition of the Church or by convictions borne in on the pastor, or by godly judgment, the most favorable season for special meetings.

2. Having decided on the set time, clear the decks for action. Plan for the opening of the work. See that no concerts, lectures, fairs, nor other distractions are permitted for this period. Suspend all young people's associations, lyceums and literary societies for the time. Give the revival the right of way. Give notice of all this.

3. I have no evangelist or helpers, but the local Church. The pastor and his Church, with God, are sufficient. If they believe this, they will have the victory. If they have not this faith, all is vain.

4. Let the pastor lead the movement with inspiration and courage. If he is aflame with zeal and confidence, the members will take fire and burn with his spirit. Let him be sure that the Spirit of the Lord is upon him, "for He hath anointed me," and then they will follow him as their pillar and cloud of fire. He will tell his discouragements to God, and his hopes to the people. Do not scold them, but electrify them with holy confidence in God. Appear on the field as a general, confident of his cause and of his men. Inspire the Church with courage and faith.

5. Employ the members in the revival. Do not wait for the ideal condition, when all shall have the armor on for the battle. Begin with the faithful, the "old guard," and you will muster more. A revival comprises the quickening of the Church, and the conversion of sinners. The best way to get the Church quickened is to give them something to do. They will soon find out where they are spiritually, and begin to seek the anointing of the Spirit. Get them to praying for a revival, and they will get revived. Get them to speaking and the unfaithful will soon be confessing their sins and barrenness. Urge them to talk with sinners, and they will soon feel their need of more grace. The Holy Spirit and conscience are always at your side. Aim all arrows at the conscience. At the same time, instruct them in methods of work for Christ. They feel awkward. Drill them. Set them on picket duty, to speak to strangers, to seek out the wandering, to talk with their families. Produce a conviction of personal responsibility.

6. Seek at once the conversion of sinners. A few souls converted intensifies the flame of revival. Seek out those most easily to be reached first. They are the timber to kindle the fire. Nothing arouses the Church like the actual conversion of sinners. There are always some that can be reached quickly, by seeking them out, in every parish. These

first fruits will thrill with joy and hope and zeal the Church, and tend to awaken seriousness in sinners.

7. Preach directly at the conscience. Sinners know their duty. The Spirit convinces them of their condition. Preaching should be aimed at the conscience and will to induce decision. The first and imperative point to be reached is unconditional surrender to God. Motives urged should be scriptural and pungent. The word of God is the chief instrument. But this preaching must be red hot, searching and simple, pressing on the conscience as the dentist's instrument on the nerve. Penitential pain should follow the preaching. Not elaborate sermons, but short, sharp, searching exhortations, are most effective. During the revival meetings the preacher must forget his reputation for preaching.

8. Vary the services night by night. Largely use the members in prayer and speaking. Get them to tell sinners what led them to Christ, what they did to find peace, what evidence they had of conversion. It is surprising what interest this has to the unconverted, but awakened ones.

9. Continuous services are better than occasional meetings. Night after night press the battle. Hard work? I guess it is. It is not the sortie, but the siege that conquers.

10. Insist upon open confessions. Christ allows no secret disciples. In some form demand that the surrender to Him shall be open commitment.

11. The greatest means of promoting revival is in private personal persuasion of sinners. I know whereof I affirm. There is no method that is so effective as face to face appeal to the unconverted. I always spend the day in visiting and pleading with sinners, and the effect is seen at night in the presence of penitents seeking Christ.

12. Urge the Church to this personal labor with the unsaved. It intensifies them and strikes the sinner a telling blow.

The above points skeletonize some of the methods which I have found royally effective. Limited in space, I could only hint, not unfold them.

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Baptists in the Lead—"A Friendly Rival."

It may not be generally known to our readers that the Southern and Alabama Baptist is published at the same office with the Advocate and that it has about 1,000 more subscribers than our own paper. When we compare the strength of the two churches in this State, this is a matter of surprise and we may say of humiliation. From the statistics of the last year we learn that the number of members in the North Alabama Conference was more than 67,000. By the latest report of the Alabama Conference the number of members was above 51,000. We are informed by Dr. Dickinson, pastor of the First Baptist Church, Birmingham, that the total number of white Baptists in this State is 130,000. This makes the membership of the two denominations about equal. Now if we estimate the number of subscribers respectively of the two church papers and find that the Baptists have 1,000 more than we have, it shows that about 14 per cent. more Baptists subscribe for their church paper than Methodists. Christian Advocate.

We take this occasion to express our appreciation of the support our subscribers have given us in extending the usefulness of our State paper. The above results have been accomplished by an expense to us far exceeding any return of money from the subscribers which have been added. The public may not know that as a rule it costs us more to secure a subscription than the profits that accrue on that subscription. We take our chances on the new subscriber continuing as a permanent reader, renewing his subscription from year to year voluntarily. Our faith is that if we make a valuable and readable paper helpful to the Baptists of the State our brethren will see that we do them good and will give us their patronage. It becomes a matter of solicitude to us that we shall hold the ground already attained in our extended circulation and push on to yet wider fields, always in friendly rivalry keeping ahead of our Methodist brethren. We see great things for our Lord and his Baptist household in this State when these one hundred and thirty thousand Baptists become readers of this paper. A constituency as large as this ought to furnish at least one subscriber to every ten constituents. We have therefore enlisted but little more than half of our possible readers. We ask the brethren to stand by us as we push on in the lead.

Rev. J. H. McCoy, A.M.

The Publishing Committee of the Alabama Christian Advocate met in this city last week pursuant to a call of the chairman, Rev. J. L. Brittain, for the purpose of electing an editor in place of Rev. H. Urquhart, D.D., deceased. All the members of the committee were present except Rev. J. W. Rush, D.D.

Rev. James H. McCoy of the North Alabama Conference, now stationed in Huntsville, was unanimously elected editor of the Advocate. He accepted the place, and will take charge August 1st.

We feel sure this announcement will be received with pleasure by the friends of Bro. McCoy and by the entire Church in Alabama and West Florida.—Christian Advocate.

We welcome the new editor and bid him godspeed in his new work. May he maintain the beautiful spirit which his lamented predecessor put into the Advocate and add yet other graces which we doubt not a generous creator has bestowed upon him. After all the pages of our papers do but record the throbs of the hearts of those who contribute and preside over their columns. May a gracious God grant us grace to be what we would make our papers. We feel sure our Methodist brethren have selected the right man for this responsible position in calling Dr. McCoy to be presiding elder in their editorial chair.

Editorial Paragraphs.

The Religious Herald, Richmond, Va., will soon be seventy-five years old. Its anniversary will be a birthday and not a wedding day. The editors, however, are speaking of it as the diamond anniversary, and they may call it anything they like. It's their affair. We note the pleasing fact in order to offer our hearty congratulations and to place on record our high appreciation of the value of the Herald's service to the cause of truth and righteousness. It has had a most honorable and distinguished history, with a well defined policy, with constant devotion to the things that make for peace and that build up, and with singular freedom from the advertisement of error and of the shortcomings of other people, the Religious Herald has been a great force in the furtherance of the Gospel. Its influence has been by no means confined to Virginia. In all parts of our country it has done good. We rejoice to believe that its power is constantly growing, and we offer its editors our fraternal salutations.

The "rally" at Winfield was a notable success in every way. The crowds were large and attentive, the hospitality was generous, and the spirit of the meetings was serious and stimulating.

Bro. Crumpton's satisfaction over the meeting is complete. The discussions were strong and practical. Besides the representatives of churches in Northwest Alabama, Drs. Crumpton, J. V. Dickinson and Provence were present. Our associate's paper on the Holy Spirit was requested for publication, and will be forthcoming in the next issue. The effect of the meeting will surely be good. Rev. J. H. Longcrier presided. A committee was appointed to have charge of the arrangements for another "rally" or "conference," or whatever they choose to call it. Rev. J. E. Barnes, Sulligent, is chairman of that committee.

No More Half Way Measures.

By L. O. DAWSON.

The white Baptist population of Alabama is about one half of the white people of the State. They can easily make a great college out of the Howard or any other school upon which they unite.

Numbers to be sure are sometimes clogs, but there is much in having a vast constituency to which you can appeal. Colleges need boys and girls and there are thousands of them in Alabama Baptist homes. Howard College has not a great amount of money, but it has the first appeal to the largest constituency of any college in the State. Leave off the thousands who must be gradually brought to the point of desiring an education and my statement still remains a fact.

What a mighty opportunity! What a tremendous responsibility! Whatever may have been our policy in the past, henceforth Alabama Baptists must adopt a large and liberal policy toward Howard College. It will need money and much of it. Its income can never be large from its own fees. A male school has not the same opportunity to make money that a female school has, and besides it is always much more expensive.

We must pay that \$6000 to the Howard every year until its endowment renders it unnecessary. If we grow tired we can only find rest in giving more. The school must be made the first among Alabama colleges, and the only way to do it is for the entire brotherhood to come to its aid. As I look back at it now, our shortsightedness in "turning it over" to a few men to struggle along with it the best they could is so apparent that it is absolutely painful to contemplate. Think of it! To create an institution and then leave it utterly without funds and almost without prayer to sink or swim in the struggle for existence! We have a faculty without

sufficient equipment and then send our sons to other colleges because the Howard lacks equipment! Our young ministers are to be educated there. These young brethren for the most part are to occupy our pulpits with just the training they acquire at the Howard. Every instinct of denominational self-preservation, and every high duty to evangelize the world demands that the school in which these young pastors are taught shall be not only as good as any, but better than all.

Andrew Phillip Montague is to be at the head of the Howard. What high service he can render in his exalted position, and what enduring honor will be his if he succeeds! But we cannot lay the matter on his shoulders and say, "now let us see how you are going to do it." It is our work and we cannot without dishonor delegate it to another, nor by any sort of logic justify ourselves in withholding our utmost endeavor to help.

Whatever blunders we may have made or may yet make, we will succeed simply because we cannot afford to do otherwise, and the splendid leader God has given us makes assurance doubly sure.

Here is a truth that none of us can deny or ignore: Every child ought to have a school in which his education could be acquired amid the warmest possible Christian influences, and every one of them, especially young preachers, ought to be educated in the very best schools in the land.

Such institutions do not grow of their own accord. Money alone cannot make them. It is only when a great people pour out their treasures of gold and prayer and blood that such colleges live to bless the world.

We must have done with half way measures in dealing with the Howard.

Tuskaloosa, Ala., July 29, 1902.

For Sale.

The entire printing plant bought from Major Harris and used up to Jan. 1, 1902 in printing the Alabama Baptist. It is a complete outfit. A new dress of type, a good press, folder motor, stands, marbles, mailer, etc. In fact everything needed to get out a first class paper in first class style. I will sell for cash, or part cash and balance on long time. I do not care to lease.

Frank Willis Barnett.

Boscobel College, Nashville, Tenn. A high grade school for young ladies. Handsome brick buildings. Beautiful campus. Strong faculty. Advantages of the South's educational center. Next session begins September 18. Write for catalogue to C. A. Folk, President.

Agents' sample free; Twentieth Century wonder; self lighting pocket lamp; size of lead pencil; burns perfectly; rapid seller; seeing is believing; write today and send stamp. The Fountain Pocket Lamp Co., Department W., 130 Fulton St., N. Y.

WANTED.

Family to take charge of Girls Dormitory, Baptist Collegiate Institute. Good opportunity to educate girls. Write to A. W. Tate, Newton, Ala.

Two New Trains.

Owing to the demand of the public for new train service between Birmingham and Selma, the Queen & Crescent Route in connection with the Southern Railway have put on two new trains. No. 7 leaves Birmingham at 6:10 a. m., Bessemer, 6:35 a. m., Woodstock, 7:12 a. m., Tuscaloosa, 8:05 a. m., Akron, 9:05 a. m., and arriving at Selma at 11:59 a. m. Train No. 8 leaves Selma at 4:45 p. m., Akron, 7:35 p. m., Tuscaloosa, 8:30 p. m., Woodstock 9:30 p. m., Bessemer, 10:08 p. m., and arriving at Birmingham at 10:50 p. m.

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Mrs. Winslow's Soothing Syrup has been used for over sixty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gum, allays all pain, cures wind colic, and is the best remedy for diarrhoea. It will relieve the poor little sufferer immediately. Sold by all druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

SAN FRANCISCO, AUG. 11-22, 1902.
BIENNIAL MEETING, KNIGHTS
OF PYTHIAS, VIA UNION
PACIFIC—"OVERLAND
ROUTE."

Only line operating three fast trains daily to California and all Western points. "The California Express," the "Pacific Express," and the great California Train, the "Overland Limited." No change of cars across the continent. Write J. F. Van Rensselaer, Atlanta, Ga.

Tybee Island.

Tybee, with its four miles of smooth, gently shelving beach, delightful surf, excellent fishing and boating, its hotels, modern magnificent dancing pavilions, cafes and restaurants, comfortable cottages and splendid clubhouses, is easily queen of all the South Atlantic sea-shore resorts.

To one standing here on the sand, watching the waves as they roll and tumble, each striving, as it seems, to outdo the other in a mad race for the beach, only to be hurled back again and be lost in the broad Atlantic, come these lines:

"Inward and outward, to northward and southward,

The beach lines shimmer and curl,
As a silver-wrought garment that clings
to and follows

The firm, sweet limbs of a girl."

What resort could be more desirable; what sport more delightful than a plunge in the surf? The sun-kissed waves as they break upon the shore invite alike the man, weary with business or professional cares, and the beautiful, shapely, nymph-like maiden who but an hour ago was gracing the dance in yonder pavilion.

Socially, Tybee is bright and gay, for many of the South's society leaders come here every summer to spend a fortnight or a month. The sea air is a tonic, and the bathing, boating and fishing afford exercise and sport.

But these are not the only attractions which Tybee presents to the visitor. There are many points of interest, a recital of which would be a difficult task.

Martello Tower, situated at the north end of the island, is no ancient ruin, although it has often been erroneously called so. It is the product of recent years and, as a matter of fact, it was

built about 1812 and was used for purposes of defense during that period. It is, however, built in exact imitation of the Italian towers of the same name, which were, like our own Martello Tower, about forty feet in height, of great strength and always situated on a beach or river.

The Italian towers were built as a protection against pirates and got their name because the warning was given by the striking of a bell with a martello, or hammer and hence we have Torri da Martello, or Martello Towers.

Tybee Light, towering high above Martello Tower, is visible on clear nights for many miles. To one who has never seen a lighthouse, and to many who have, this is indeed an interesting sight. The view obtained from the top of Tybee Light will more than repay one for the long climb.

Hotel Accommodations at Tybee are good, and for those desiring a more private life cottages may be had at rea-

sonable prices.

Boating and Fishing. Boats and fishing outfits can be hired for a modest sum at South End, and if you are especially agreeable with the boatman he will direct you where to find a good "drop"—in other words, a spot where the fish bite.

Fort Pulaski. It is situated on Cockspur Island, which commands both channels of the river. This fact was recognized as early as 1763, for we find in an old report made in 1773 to the home government by Sir James Wright, the Colonial Governor of Georgia at that time, a record of a fort which he called Fort George and which he says was built of mud and palmetto trees, but which, even at that date, was almost in ruins, as its exposed position subjected it to the attacks of the elements. This was the original of the present Fort Pulaski, which was not built, however, until 1831, and which, as we all know, bears the name of that

gallant hero, Brig. Gen. Count Pulaski, who lost his life during the famous siege of Savannah.

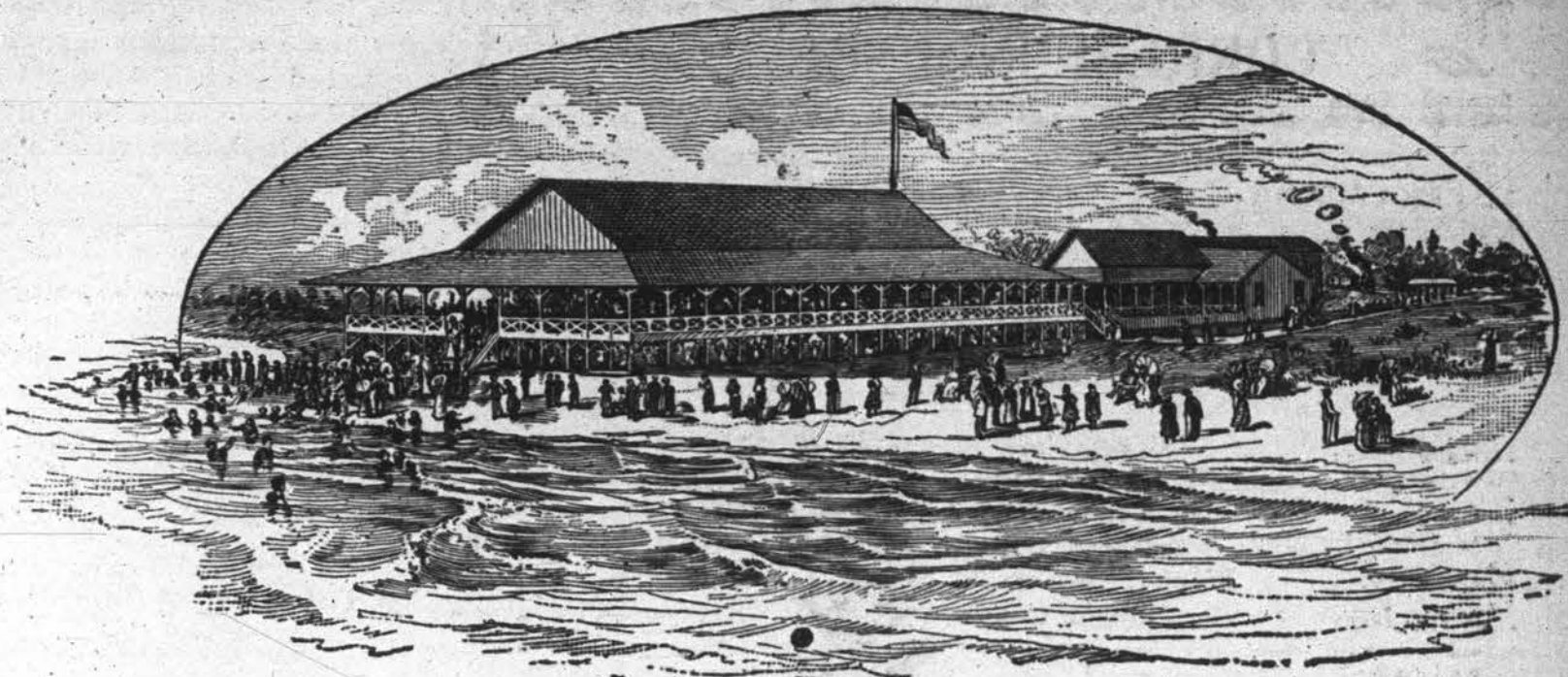
It is said that the site of Fort Pulaski was selected by Maj. Babcock, of the United States Corps of Engineers, but we see that this point was regarded as a desirable one years before.

Fort Pulaski was erected under the personal direction of Colonel Mansfield, also of the United States Engineer Corps, and it has been pronounced by competent judges to be a most perfect structure of its kind. You must remember though that it is only a brick building, and even its 13,000,000 of brick, the sixteen years devoted to its construction and the \$1,000,000 expended on it fail to make it useful for any purpose of defense today, when our modern projectiles would play sad havoc with it and would soon reduce its massive masonry to a shapeless ruin. But our government has prevented the possibility of such a contingency by erecting at a short distance from Fort Pulaski, on Tybee Island, a modern fort—Fort Screven—of which we would like to be able to tell you something, but you know it is a terra incognita to the general public, and though we can imagine its eight-inch disappearing guns and its other deadly equipment, yet the United States Government jealously and wisely guards its secrets and we must content ourselves with comparing the old fort with the new; and with this comparison comes the thought, thus strikingly illustrated, of the marvelous advance made in port fortifications from the time of the building of Fort Pulaski until the erection of Fort Screven.

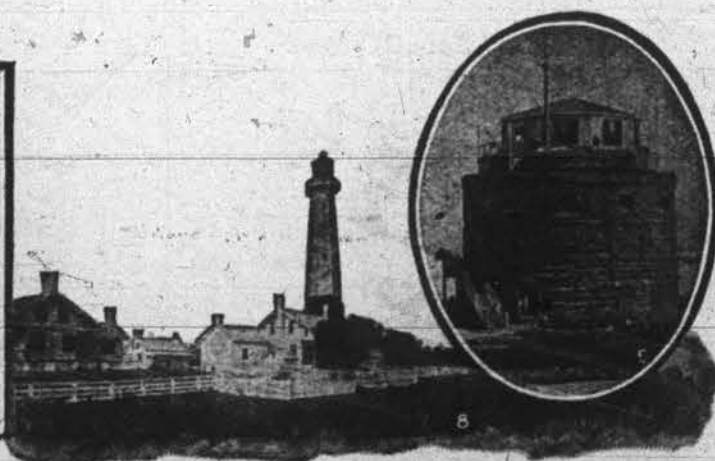
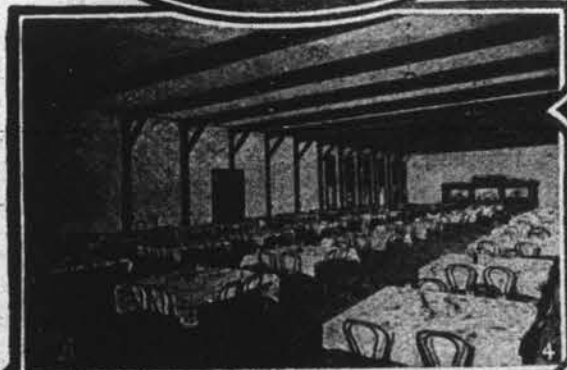
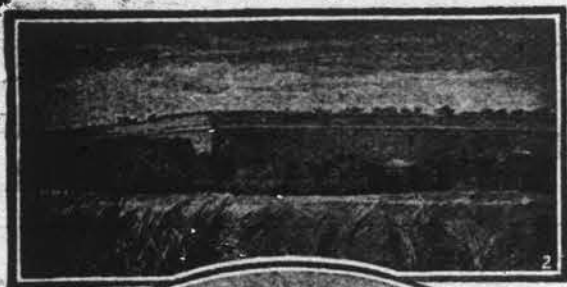
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PAVILION ON TYBEE ISLAND.



2 Fort Pulaski. 3 Tybee Light from Tybee Roads. 4 Dining Room. 5 Veranda. 6 Tybee Hotel. 7 Surf Bathing at Tybee. 8 Tybee Light. 9 Martello Tower.

CORRESPONDENCE

From Auburn.

Last Wednesday night our two weeks protracted service closed at Auburn. Prof. R. E. Black of the Roanoke Institute and the director of the music in the Baptist Church at that place, rendered us most efficient service in enthusing our singers and directing the singing. What a blessing he is to the Church at Roanoke! Roanoke Baptists have shown their appreciation of him and of their pastor, Rev. H. C. Risner, by erecting to the honor of each, in their new and beautiful building, a memorial window. Bro. Risner, of Roanoke, assisted the pastor in these special services. While pastor at Pleasure Ridge Park, Ky., it was my good fortune to have him preach for me during a protracted service. It was pleasant and profitable to be with him then, but in the three or four years that have passed since then, he has so grown in grace and power that it was a greater pleasure to hear and be associated with him again. His preaching was direct and earnest, Biblical and powerful, and was greatly enjoyed by large congregations that heard him continually, morning and evening. His labors were richly blessed—the Church was revived; there were 19 accessions by letter and 34 by experience, making a total of 53 additions. We are grateful to God.

It was my pleasure to supply for Bro. Risner while he was with us. He has a most sympathetic and helpful membership, that has stood by him in undertaking to do great things for God and together they have wrought nobly. I know of no place where there has been a greater transformation. They have moved out of a small, low and plain frame building into a large and impressive brick, having one of the prettiest auditoriums I have ever seen. Roanoke Baptists have done what Baptists everywhere ought to do—their best. They have built for years to come, and thereby have honored God, given themselves a most inspiring house of worship, and the Baptist cause great prestige.

A. Y. Napier.

Auburn, Ala., July 29, 1902.

A Midsummer Meeting.

L. O. Dawson.

Grave doubts were entertained as to the sanity of the Tuscaloosa pastor when he seriously proposed to his people the idea of holding a protracted meeting in the midst of the hottest, driest summer we have had in these parts for a long time. In fact the pastor was a little bit uneasy about his own mental equilibrium. But after all the date was not of our choosing, and, as it turned out, the Lord knew more about it than all of us put together.

Never was a series of meetings so well attended or more thoroughly enjoyed in Tuscaloosa. The crowds attending the day services were especially remarkable. I never saw a Church do more fervent praying or more effectual work.

And what a splendid leader we had in Bishop J. L. Gross, of Selma! For eighteen days and nights he preached to us the old time gospel, and it seemed that toward the last he was at his best. From the start he had our hearts, and steadily he tightened his grasp on us, till in his leaving we felt actually bereaved.

I want here to record my gratitude to God for directing Brother Gross to Alabama. I do not remember to have heard a series of more satisfying, conservative, spiritual, scriptural sermons. There were fifty-three additions to the church, and with the profound feeling manifest at every service we might have easily added twice that many had we been anxious to acquire mere members. But we sought only such as the Lord might add to us. Brother Gross is preeminently a man of sense and prayer and the consequences are that our church is rejoicing in a satisfied feeling of solid work, that under God's blessing yielded great results.

The Tuscaloosa church has now a membership of about 600. This, together with the work in the university, asylum, two female colleges and a mission, comes pretty near filling one man's hands, and ought to make that man an object of prayer in the petitions of all the brotherhood.

By the way, we have not only the largest church in town, but in Tuscaloosa county there are twenty-seven Methodist Churches, one Episcopal, two Presbyterian and over fifty Baptist Churches. Let us pray that gratitude may not become pride.

Revival at Philadelphia.

We have just closed one of the most interesting series of meetings at Philadelphia Church it has ever been my pleasure to attend. The meeting began on Friday night, July 11th, and continued one week. The interest increased from the beginning; the house was filled at each evening service and good congregations at each morning service. The presence of the Spirit of the Master at all the services was very evident. Nine were added to the church by experience, three by letter and one by restoration. The church has been greatly revived. It was a very touching scene to witness strong men in tears and to see fathers and mothers rejoicing over the conversion of their children. It was a beautiful scene on Saturday morning, July 19th, when the pastor, Bro. J. H. Wallace, led down into the water three young men and four beautiful girls and buried them with Christ by baptism. Two, a young man and wife, stand over for baptism. They are beginning life aright. May the Lord bless them in their new relation to Him and make them a power for good in His kingdom. I believe old Philadelphia Church will do more for the Master in the future than she has ever done in the past.

L. R. Wheless.

Smith Station, Ala., July 20, 1902.

Revival at Rehoboth.

Rev. J. W. O'Hara came to the meeting at Rehoboth to help me according to arrangements previously published. We feel that the Lord met with us, for we had a great meeting. Thirteen joined by baptism, four by letter and one was restored. Several members who had been out of order came and made confession. In fact there was a great uplifting. Nearly everybody fell in love with Brother O'Hara and enjoyed his plain, simple gospel sermons very much. I believe his greatest work is evangelistic. But I am glad he serves churches, too, for that keeps him in sympathy with pastors.

We have had a great drouth and crops look bad, but Sunday while having the baptizing there came a glorious rain, so we had showers of grace and rain too. All praise to Him who reigns above.

Rev. S. Smitherman attended the meeting and was warmly received. He used to serve Rehoboth and has many friends. Rev. P. G. Manes was with us one day and night and rendered valuable assistance, which was greatly enjoyed by all. Many members took an active part in the meeting. Sixty came for prayer at the last service.

J. D. Martin.

A Tribute to a Good Pastor.

Rev. John A. Glenn was born near Spartanburg court house in South Carolina, Sept. 12, 1836, and departed this life at his home near Ashville, Ala., on the evening of July 14, 1902, and was buried on the evening of the succeeding day, in the Ashville cemetery, with Masonic honors, after a short and impressive talk in the Baptist Church by the pastor, Rev. James M. McCord.

When but a small boy, he came with his father to Alexandria Valley, in Calhoun county, Ala., then Benton county, where he continued to live until after he was grown. For a time he resided at Peaks Hill in said county and while there commenced preaching. His early opportunities for obtaining an education were quite limited; when he entered the ministry in 1865 he could scarcely read and write. From that time almost to the hour of his death he utilized every hour and opportunity in an effort to educate himself and indeed, he did grow in knowledge and wisdom. He became in the true sense of the term an educated man. He trained himself well to think and comprehend. He possessed a strong and logical mind and his natural gifts were far superior to most of men, indeed I might say that he possessed extraordinary gifts. He was well informed on most all subjects and especially in his calling, and was an excellent Bible scholar.

Brother Glenn was controlled in this life by a sense of duty, when duty commanded he always obeyed what he considered to be his duty, and no matter how arduous the task he discharged it with alacrity.

For some years after he commenced the ministry he carried on the business of a mechanic and farming, as he would say, to enable himself to support his family; finally, and for fully twenty years prior to his death he concluded to trust himself wholly to the Lord and by the grace of God consecrated himself to the ministry and relied on his churches for a support and he realized that the Lord was not unmindful of his promises.

He did much preaching, not only to the churches, but every where opportunity offered. He spent one year as missionary in the bounds of the Cahaba Valley Baptist Association. He did evangelical work over a large portion of Middle and Western Alabama. Any and everywhere he went he was an exceedingly acceptable minister, preaching the word with great power, attended by the spirit.

Brother Glenn occupied positions on Board of our State Missions and Ministerial Education, and was, for a long time, a member of the Board of Trustees of Howard College. These places he filled with honor to himself and in the interest of the denomination. He was always wise and conservative in

council and exceedingly sound in judgment. He was at all times fully up to and abreast with the work of his church. He was present, not only at our State Convention, but was usually found at the sessions of the Southern Baptist Convention and on his return from these meetings the information gained in regard to the work of our church and the advancement of the cause of Christ was of great value to his people.

Brother Glenn was always right on all great moral questions and matters effecting the whole people, and he ever had the courage to follow his convictions of right and to express himself so that all might know where he stood and the ground he occupied.

In the early part of 1862 when the war for southern independence waxed warm, he threw down his mechanic tools and became a private soldier, ready to sacrifice his life on the altar of his country.

He was twice married and his second wife survives him. She was a Miss Sharp and is an excellent woman. By his first wife there are three living children, all residing in Texas; by his last wife, one son, John Glenn, survives him and is a man, grown and is the light of the darkened home of his mother.

In the death of Brother Glenn his wife lost a kind husband, his children an affectionate father, the Baptist Church one of its purest and ablest ministers, the Masonic lodge a worthy and zealous member and the State one of its noblest citizens.

How much Brother Glenn will be missed in the community no one can tell. Especially will he be missed by the writer, with whom he associated in the very closest of relations for many years, but he is gone, his labors are over and his reward is joyful in the great beyond.

Some year or more since he was forced because of failing health to give up the care of his churches and indeed this was the trial of his life. At his last meeting in September, 1901, it proved to be a glorious one, it seemed that his labors were especially blessed and it was a great pleasure to him in closing his pastoral charge, with a church he had so long and faithfully served, to have baptized in the fellowship of the church a large number of our best young people. In every sorrow or trouble God is there to mingle with it some joy and special blessing.

John W. Inzer.

Ashville, Ala.

A Sure and Perfect Cure.

Does this strike you? "My wife and child were afflicted with chills and fever from August to December. Nothing did them any good until I obtained a bottle of Hughes' Tonic. They used three bottles, and have not had a chill since. Am convinced of its value, and consider it a sure cure for chills and fever. Sold by druggists—50c and \$1.00 bottles.

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Full particulars, rates, schedules, etc., will be cheerfully furnished on application to any agent or representative of the Central of Georgia Railway. W. A. Winburn, J. C. Haile, F. J. Robinson.

OBITUARIES

SOUTHWORTH.—Died at the home her daughter, Mrs. C. J. Herndon, Greensboro, Ala., Feb. 23, 1902, Mrs. Mira Southworth, born Dec. 29, 1839. 1870 she was married to L. D. Southworth, who, with three children, survive her. In 1862 she professed faith in Christ and joined the Baptist church. During her many years of affection she leaned upon the Lord; always had a welcome for her pastor and enjoyed religious exercises in her home. God comfort us and lead us gently through this cold, dark world and help us strive and remember the teachings of mother and to meet her in the eternal City of God, where she has gone to wait our coming.

Farewell, mother, farewell, mother,
We must say our last farewell.
Till we meet beyond the river
Happy there with Thee to dwell.

Daughter.

Greensboro, Ala., June 14, 1902.

PACKER.—Mrs. Jane Packer, nee s DuBose was born near Pineville, Monroe county, August 10, 1822, and died at her home in Black's Bend April 1902, in the eighty-first year of her age. Sister Packer joined the Flat Creek church early in life and was married to Bro. Packer in 1844. She raised large family of children, every one of whom is an ornament to society and a blessing to the world. No one knows the value of this mother in Israel more than her pastor. True to her church, devoted to her pastor, affectionate to her children, and careful of the wants and necessities of her neighbors, she constituted the ruling elements of her character. She was the very embodiment of true Southern womanhood. Her husband preceded her to the city of the dead many years ago. She hath done well her part in life. She kept the faith. She hath gone home. Blessed are the dead that die in the Lord. We mingle our tears with those of the bereaved family, and commend them to Him who was their mother's stay in her saddest hours. The Lord comfort them.

W. N. Huckabee.

PERRY.—It was on a dark and stormy night, on March 27, 1902, that Bro. W. C. Perry was drowned in Coosa river, at Lock 4, while making his round as night watchman.

He was born on January 14, 1876; was converted at the age of 13, and was baptized into the fellowship of Lincoln Baptist church, of which he remained a consistent member until the time of his death.

Bro. Perry was a model young man and his kind words, genial smiles and loving deeds will be missed by all who knew him. The funeral service was conducted by his pastor, P. M. Jones, at

the Hall cemetery, where his body was gently laid to rest by loving hands.

A host of friends extend to the sorrowing family their sympathy and prayers.

Fraternally,

P. M. Jones.

MARTIN.—The subject of this sketch was born in Anderson District, S. C., on July 26, 1828, and departed this life May 2, 1902. Brother Martin was twice married, first to Miss Elizabeth F. Grimes, Oct. 22, 1852. By this union there were eight children, Rev. J. D. Martin being one of this number. His first wife died April 26, 1893. He then married on Dec. 23, 1893, to Miss S. I. Lyon, who survives him. Brother Martin professed religion and joined the Methodist Church in the fall of 1865 and afterwards united with the Liberty Baptist Church, of which he was a consistent member at his death. Brother Martin had many traits of character worthy of emulation. He was a good husband and father, a consistent Church member, a good citizen and neighbor, who always endeavored to make his home hospitable.

Blessed are the dead which die in the Lord from henceforth ye shall see the spirit that they may rest from their labors and their works do follow them.

Resolved, By the Liberty Baptist Church, That we show our respect and appreciation of Brother Martin by recording this obituary and resolution on our Church record, and also send a copy to the Southern and Alabama Baptist for publication. Respectfully submitted, A. F. Carden, W. A. Weldon, J. T. J. Wilder, J. E. Adams, Committee.

VERNON.—Died at his home at Clanton, Ala., July 1, 1902, W. K. Vernon, and was laid to rest in the Clanton cemetery the same day. He was born in Wilcox county forty-five years ago and was a member of the Billingsley Baptist Church. He was a good husband and a kind father. He leaves a wife and four children to mourn his loss. A father, mother, sisters and daughters are waiting on the other shore to welcome him at the pearly gates. To the bereaved ones we extend our sincere sympathy. May God bless them. A Friend.

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If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated cases, cures where all else fails. Heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists, \$1 per large bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid.

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WM. O. SCROGGS, Secretary, Auburn, Ala.

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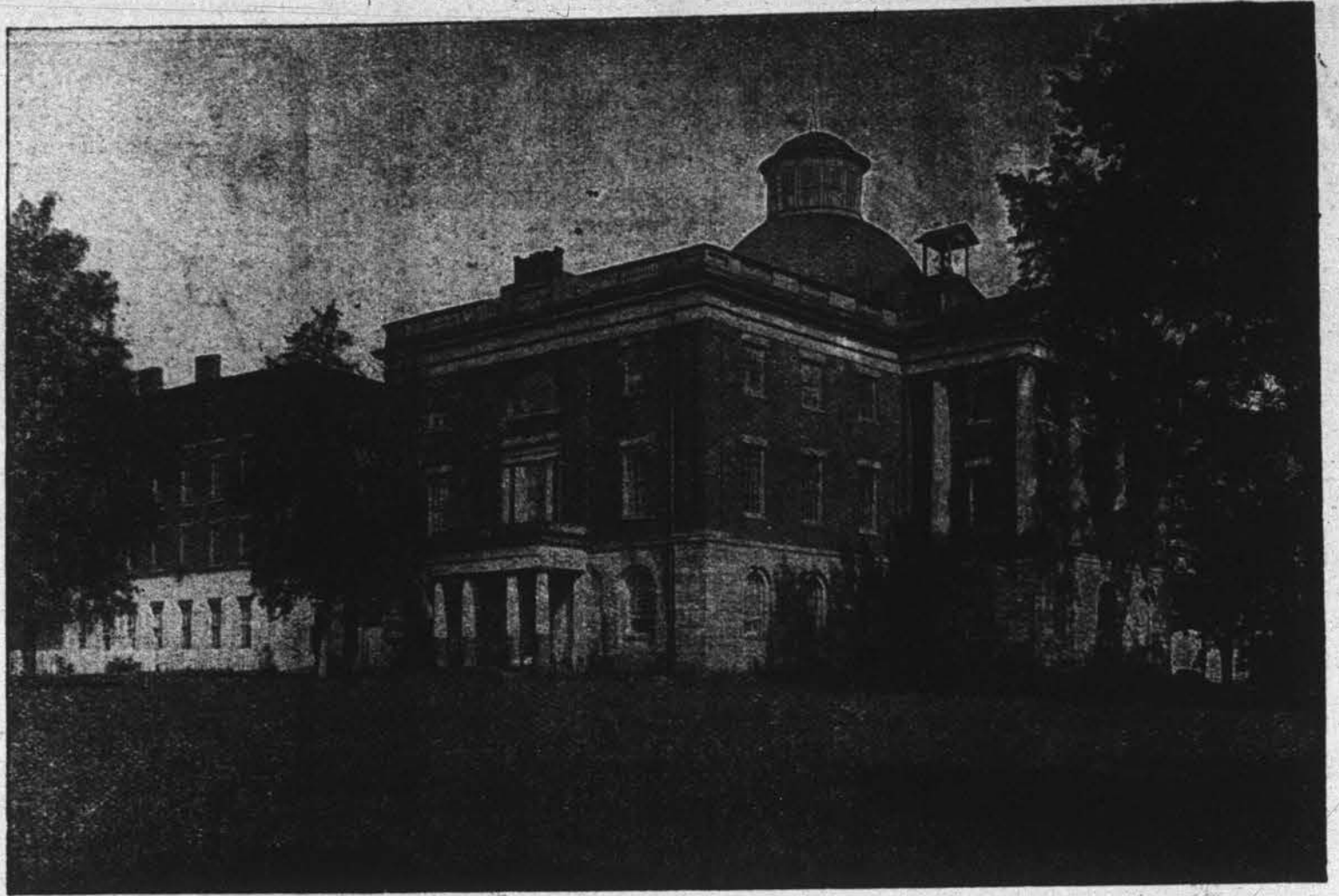
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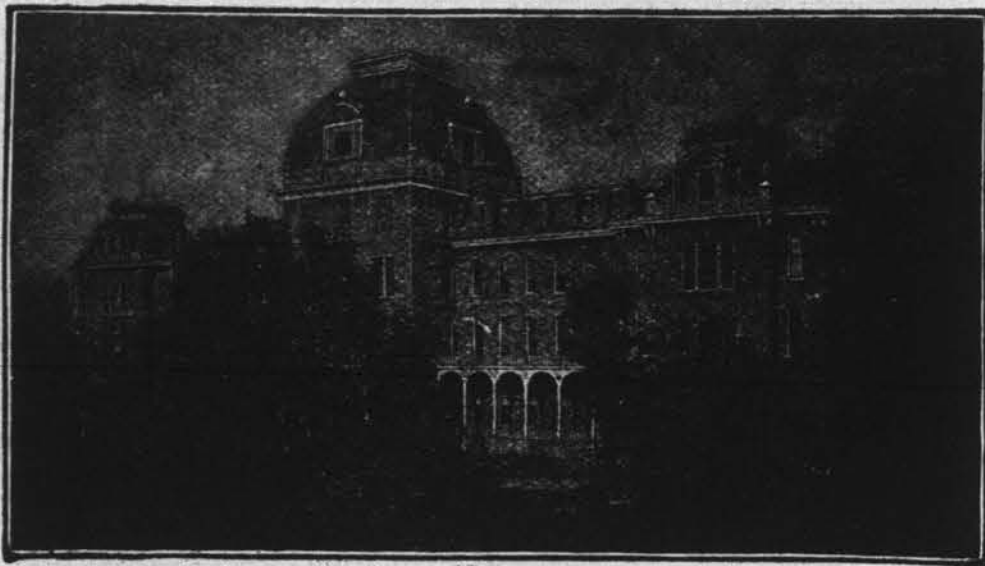


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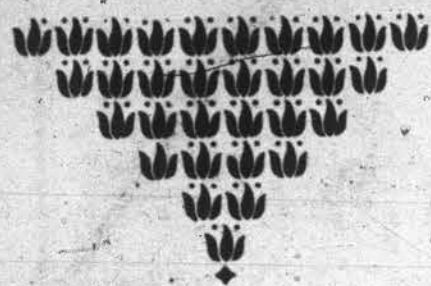
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Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed by Mrs. Sallie B. Brown on the 22nd day of May, 1901, to Mrs. Minnie Robinson to secure an indebtedness of \$200 therein named, which said mortgage was duly recorded in Volume 297 of Records of Deeds, Page 254, in the office of the Probate Court of Jefferson County on the 25th day of January, 1902, and said mortgage and the indebtedness thereby secured having been by said Minnie Robinson heretofore on to-wit the 6th day of January, 1902, transferred and assigned for value to the City Loan & Banking Co., and default in the payment of said debt having been made the undersigned transferee of said mortgage, the City Loan & Banking Co., in accordance with the terms of said mortgage will on Saturday, the 16th day of August, 1902, before the court house door of Jefferson County, Alabama, in Birmingham, offer for sale and proceed to sell within the legal hours of sale at public outcry to the highest bidder for cash the following described real estate situated in Jefferson County, Alabama, to-wit: A certain lot or parcel of land lying and being in the East half (E 1/2) of Southeast quarter (SE 1/4) of Section Twenty (Sec. 20), Township Seventeen (T 17), Range Two West (R 2 W), described more particularly as follows: Commencing at the Northeast corner of the Southeast quarter (SE 1/4) of Section Twenty (Sec. 20), Township Seventeen (T 17), Range Two West (R 2 W), thence South along the East line of said Section Twenty (Sec. 20), Township Seventeen (T 17), Range Two West (R 2 W), thence South along the East line of said Section Twenty (Sec. 20), Township Seventeen (T 17), Range Two West (R 2 W), thence West 140 feet, thence South 100 feet, thence East 100 feet more or less to the East line of Block C according to the survey of the land of Elizabeth Reece made by John A. Milner, C. E., thence in a North-easterly direction along the East line of said Block C to the initial point of beginning according to the map of said survey as recorded in the Probate office of Jefferson County, being the property known as the residence of Mrs. Sallie B. Brown and described in the above mentioned mortgage.

City Loan & Banking Co.,
Transferee of Mortgagee.
Rudolph & Huddleston, Attys.

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Program

For the Selma Association Meeting to be Held Wednesday and Thursday, August 13 and 14, 1902, at Shilo Church, Dallas County.

Wednesday, Aug. 13th, 10 a. m.: 1st. Association called to order by Moderator. 2nd. Enrollment of Messengers. 3rd. Permanent organization. 4th. Enrollment of visitors. 5th. Introductory sermon by Rev. W. L. Cahall.

Afternoon.

1st. Devotional exercises. 2nd. Report of Committee on Denominational Literature. 3rd. Report of Committee on Sunday Schools. 4th. Report of Committee on Orphan's Home.

N. B.—The first hour of the afternoon set aside for the ladies' meeting.

Evening.

Sermon by Brother to be selected.
THURSDAY, AUGUST 14TH.

Morning Session.

1st. Devotional exercises. 2nd. Report of Committee on Ministerial Education. 3rd. Report of Committee on Home Missions. 4th. Report of Committee on Foreign Missions. 5th. Missionary sermon by Rev. J. L. Gross.

Afternoon Session.

1st. Devotional exercises. 2nd. Report of Committee on General Denominational Education. 3rd. Report of Committee on Ministerial Education. 4th. Report of Committee on Temperance. 5th. Report of Committee on Woman's Work. 6th. Report of Special Committees. 7th. Miscellaneous Business.

Adjournment.

The first fifteen minutes after devotional exercises of each session will be devoted to miscellaneous business. The chairman of each committee will open the discussion on the report, to be followed by general discussion of the same. The time to be devoted to each subject of this program shall be arranged at the meeting of the Association.

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Schedule in Effect June 23, 1901.

	No. 4.
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	5:20 pm
Ar. Hot Springs.....	7:15 am
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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The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	33
Lv. Selma.....	4 15pm	6 20am	
Ar. Montgomery.....	6 20pm	8 20am	
Lv. Montgomery.....	6 40pm	1 30pm	7 20am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm		11 10am
Lv. Montgomery.....	9 35pm		9 00am
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

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Atlantic Coast Line R. R. Co.

	April 13th.	82	78	58
Lv. Montgomery.....	2 45pm	6 30am	7 45pm	
Ar. Sprague Junction.....	3 50pm	7 00am	8 25pm	
Troy.....		8 05am	9 20pm	
Brundidge.....		8 40am	10 05pm	
Ozark.....		9 30am	10 55pm	
Elba Junction.....		9 55am	11 17pm	
Abbeville Junction.....		10 32am	11 50pm	
Dothan.....		10 42am	12 01am	
Bainbridge.....		12 37pm	2 08am	
Climax.....		12 52pm	2 22am	
Thomasville.....		1 45pm	3 15am	
Valdosta.....		3 21pm	4 37am	
Waycross.....		5 25pm	6 15am	
Jacksonville.....		7 40pm	8 30am	
Tampa.....		7 10am	8 40pm	
Port Tampa.....		7 55am	7 15pm	
Lv. Waycross.....		5 45pm	6 35am	
Ar. Savannah.....		8 20pm	9 15am	
Ar. Charleston.....		6 41am	5 10pm	
Lv. Sprague Junction.....	3 55pm	8 00am		
Ar. Luverne.....	5 25pm	11 00am		
Lv. Abbeville Junction.....		10 30am		
Ar. Abbeville.....		12 15pm		
Lv. Climax.....		2 40pm		
Ar. Chattanooga.....		4 55pm		
Going West.....	*65	*67	-69	
Lv. Elba Junction.....	10 00am	3 15pm	2 50pm	
Ar. Enterprise.....	11 00am	3 30pm	3 50pm	
Ar. Elba.....	12 05pm	6 00pm	4 50pm	
Going East.....	*66	*68	-70	
Lv. Elba.....	6 15am	12 30pm	7 50am	
Ar. Enterprise.....	7 45am	1 30pm	8 50am	
Ar. Elba Junction.....	9 30am	2 35pm	9 50am	

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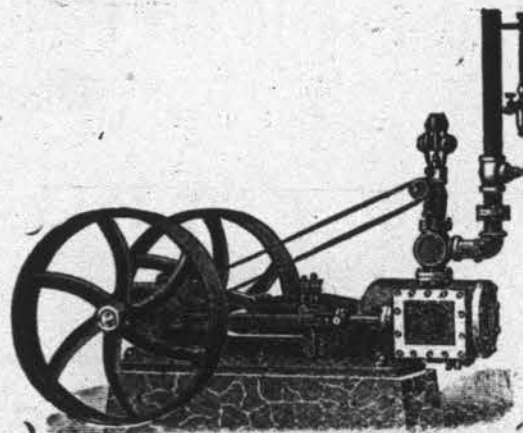
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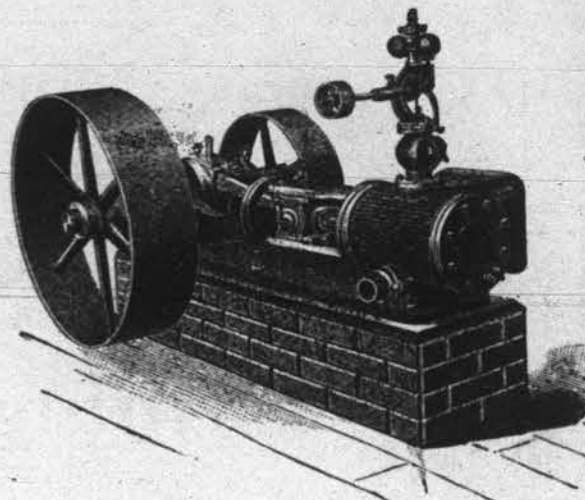
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Under and by virtue of the power of sale contained in a certain mortgage executed by Henry Anderson and Mary Anderson to R. A. Moody, I will sell in front of the Court House Door of Jefferson County, Alabama, at public outcry, to the highest bidder for cash, between the legal hours of sale, on Monday, the 1st day of September, 1902, the following described real estate to-wit:

Beginning 182 feet West of a point where the public road crosses the line between the East and West. $\frac{1}{2}$ of the S. E. $\frac{1}{4}$ of the S. W. $\frac{1}{4}$, of S. W. $\frac{1}{4}$ section 19, Tp. 17 S., range 3 West, thence South to the South line of the S. W. $\frac{1}{4}$ of the S. W. $\frac{1}{4}$, thence west along the said line to the S. W. corner of the S. E. $\frac{1}{4}$ of the S. W. $\frac{1}{4}$ of the S. W. $\frac{1}{4}$, thence North to the said public road, thence East along the said public road to the point of beginning, together with all improvements thereon, including a 4 roomed house. The mineral rights are not conveyed. Situated in Jefferson County, Ala.

Pratt City, Alabama, July 25, 1902.
J. B. AIRD, R. A. MOODY,
Attorney for Mortgagee. Mortgagee.

Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed to R. A. Moody to Henry Johnson and Hattie Johnson I will sell at auction, to the highest bidder for cash, in front of the Court House Door of Jefferson County, Alabama, on Monday September 1, 1902, between the legal hours of sale the following described real estate to-wit: All that part of lot number one (1) and two (2), except that part heretofore sold and conveyed to F. M. Miller according to a map and survey made for J. B. Shaver by Corry and Hall, being a part of the S. W. $\frac{1}{4}$ of the N. W. $\frac{1}{4}$, section 30, Tp. 17 S., Range 3 West. The mineral rights are not conveyed.

R. A. MOODY,
Mortgagee.

Pratt City, Alabama, July 25, 1902.
J. B. AIRD,
Attorney for Mortgagee.

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TABLE OF CONTENTS.

Introduction, E. Y. MULLIN, D.D.

LECTURES.

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and the Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

ILLUSTRATIONS.

1. Portrait of Author.
2. The Seminary Faculty.
3. Norton Hall.
4. Seminary Chapel.
5. Seminary Library Building.
6. The Old Greenville Church.
7. The Faculty of 1863.

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