

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

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VOL. 29.

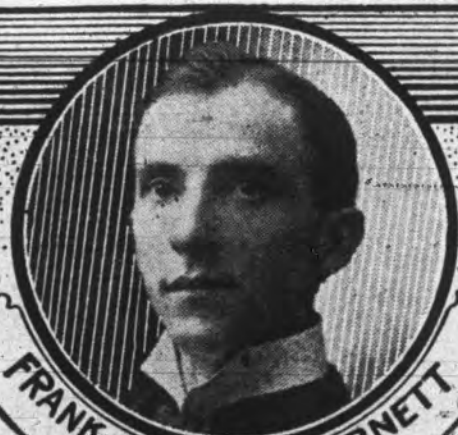
BIRMINGHAM AND MONTGOMERY, ALA., JUNE 11, 1902.

NO. 23.



Rev. Chas. A. Stakeley, D.D.

Dr. Stakeley's address on the Philosophy of Missions at the Seminary Commencement was one of the features of the occasion. We give it in part on page 4.



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Under and by virtue of the power of sale contained in a certain mortgage executed to O. R. Morris by P. Reynolds, I will sell at auction, to the highest bidder for cash in front of the court house door of Jefferson County, Alabama, on Monday, the 30th day of June, 1902, between the legal hours of sale the property described in the said mortgage, to-wit:

SE 1/4 of lot No. 7, in block No. 2, being 23 feet and 6 inches wide and 62 feet and 6 inches long, fronting Alma Avenue according to a map of a survey made for C. J. McCary and W. Scott and J. S. Howell by Sears and Stonestreet, and recorded in the office of the Judge of Probate of Jefferson County, Alabama, being a portion of the NW 1/4 of the SW 1/4 of Section 29, Tp. 17, S, Range 3 west, situated in Jefferson County, Alabama. Pratt City, Alabama, May 21, 1902.

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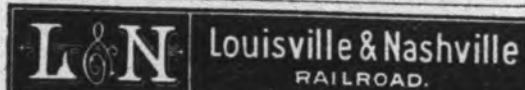
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## Order of Publication.

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery. No. 3115.

Moore & Handley Hardware Company, Complainant, vs Emma Scott and W. D. Scott, Defendants.

In this cause it being made to appear to the Judge of this court in term time by the affidavit of B. F. Moore, agent of complainant, that the residence of said defendants is unknown, and, that they are absent from the State of Alabama, and further, that, in the belief of said affiant, the defendants are over the age of 21 years. It is therefore ordered that publication be made in the Southern and Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring them the said Emma Scott and W. D. Scott to answer, plead or demur to the Bill of Complaint in this cause by the 18th day of June, 1902, or after thirty days therefrom a decree pro confesso may be taken against them.

This 8th day of May, 1902.  
Wm. W. Wilkerson,  
Judge of the City Court of Birmingham.

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# THE SOUTHERN AND ALABAMA BAPTIST

\$2 per Year

Birmingham and Montgomery: For Week Ending June 11, 1902

Vol. XXIX No. 23

## BIRMINGHAM NEWS.

A little child of Bro. L. M. Bradley, of Avondale, has been very sick, but is somewhat improved.

Pastor Watson, of Pratt City, has been quite sick, but is, we are glad to announce, able to be up again.

Mrs. W. M. Blackwelder, the wife of the beloved Woodlawn pastor, has been critically ill. We rejoice in her improvement. She has been for two years a great sufferer, but bears it with Christian patience and fortitude.

Bro. J. O. Colley, one of the ministerial students at Howard College, has been doing effective work at Kingston, one of the most promising suburbs of the city. As a result of his labors the East Birmingham Baptist Church was constituted Sunday, June 4th, with the following charter members: Mrs. Hulda Barton, Mr. and Mrs. W. L. Deal, Mrs. O. L. Freeman, Mr. and Mrs. D. B. Gaines, Mr. and Mrs. W. Frith, Mr. and Mrs. A. P. Cartledge, Mrs. Sallie Gardner, Mr. Chas. Gardner, Miss Dollie Gardner, Mrs. J. W. Holt, Mrs. Laura Caldwell, Mr. and Mrs. Halbert, Misses Cherry and Ella Halbert, and Miss Hallie Halbert.

The church was recognized and commended to the Association by the following presbytery: Elders J. V. Dickinson, Chairman; W. M. Blackwelder, L. M. Bradley, W. R. Adams, J. D. Burson, J. O. Colley, Clerk.

### Praise Service.

Thursday evening, June 5th, at 8 o'clock, at the Baptist Church, there will be a praise service. The objects sought are to encourage our people to take steps to have better music in our churches and Sunday schools; and to promote Christian sociability. There will also an opportunity be given to

make a free-will offering to a fund to buy a Sunday school library. There are many boys and girls in our city who may never have an opportunity to read a good book unless it is supplied by the Sunday schools. The choir of the First Baptist Church of Birmingham will take part; and Miss Everett McGwire, of the Central Female College, Tuscaloosa, who so delighted our people last summer, will stop over and take part. Our local talent will take part. A delightful hour is in store for all who attend. A cordial invitation is extended to every one, especially to the members of other Sunday schools and congregations. If any should not feel inclined to make an offering they will be as heartily welcomed as if they did.—*Birmingham Herald.*

## STATE NEWS.

Rev. J. F. Purser has accepted the call of the West End Baptist Church of Atlanta, Ga.

We inadvertently stated in our last issue that Bro. Risner was assisting in a meeting at the Central Church, New Decatur, when it ought to have been Newman, Ga.

Our people at Red Level are taking more interest in church and Sunday school work than ever before. We have a B. Y. P. U. with a large membership, a large sunbeam class, and a well organized Ladies' Aid Society.

We are having a great meeting at Cottondale. Six have joined to date. Many are inquiring the way of life and congregations are large. Bro. Lovell is pastor here. He is on the ground in great shape and the people are pleased with their pastor's new wife.

—S. O. Y. Ray.

Rev. J. V. Dickinson, of Birmingham, was at the First Baptist church Sunday night, and preached to a large audience, after which he took up a collection for Ministerial Educational Fund. The collection was considered fairly good under the circumstances. Rev. Dickinson is a good collector, and the Baptist Board made no mistake when they selected him for that great work.—*Sheffield Reaper.*

Sunday morning at the Baptist church Rev. A. J. Moncrief commenced a series of services which will continue through the week and possibly longer. In the morning his text was: "Revive Thy Work." In the evening his talk was to backsliders.

Monday morning his text was: "Follow Me." Monday evening his subject was: "Preparation for Eternity."

The morning services are especially to Christians, those in the evening to the unconverted.

Everyone is invited and welcomed at all services. Hours of service, 9:30 a. m. and 8:00 p. m.—*Bullock Co. Breeze.*

### Graves-Murfee.

The following invitation has been received in Marion: Mr. and Mrs. Chas. A. Graves request your presence at the marriage of their daughter, Mary Turner, to Mr. Walter Lee Murfee, on Thursday evening, the fifth of June, nineteen hundred and two, at nine o'clock, University of Virginia.

Miss Graves is a daughter of Professor Charles A. Graves, Professor of Law in the University of Virginia. Mr. Murfee is a Bachelor of Arts and a Master of Arts of the University of Virginia. He is now Controller and Professor of Chemistry in the Marion Military Institute. Mr. and Mrs. W. L. Murfee will sail for Liverpool on the S. S. Lucania of the Cunard Line on the seventh of June. Mr. Murfee's friends in Marion congratulate him on the fifth of June.—*Marion Standard.*

## DOMESTIC NEWS.

Beginning with July 1st the American Baptist Publication Society will enlarge some of its illustrated papers and at the same time reduce the price.

This reduction has been made so that all Baptist Sunday schools shall have the best periodicals at the lowest prices—thereby making it financially unnecessary for any Baptist school to use other than their own periodicals, which are the best that brains and money can produce and at the same time as cheap as any published.

There appears to be a general waking up to the fact that the Mormon Church is gaining ground steadily. We have referred to this a number of times, but new alarms are constantly being sounded. Rev. J. D. Nutting, in the Independent, presents a review of the matter from close knowledge. The Mormon influence in Utah, he says, is gaining more and more control. In 1870 there were 80,000 Mormons there, and now there are 220,000, while in the United States the sect has grown in the last ten years from 144,000 to 300,000. The Mormons, he says, will seldom go to Christian churches, and the only way to reach them is to do missionary work in their homes.

The recent conference of Jewish rabbis, in session at New Orleans, discussed the question as to whether the Jews should try to continue to observe the Jewish Sabbath (Saturday). The observance of that day, it was said, had almost ceased among the men, owing to business requirements.

It was declared that the Conference should either attempt to restore the Jewish Sabbath to its former place, or, finding this impossible, should abandon it altogether, and accept Sunday as a day of rest, based on the economic principle that man needs rest and recreation one day in a week. No action was taken on the matter, and it was practically agreed that the rabbis should lay the matter before the synagogues and decide it at another time.

The Roosevelt administration seems determined to have it settled whether the Sherman anti-trust law is valid or only a dead letter. The prosecution of the railroad pools and mergers is now to be followed by cases against the so-called meat trust.

The meat trust has no tangible existence as a separate corporation such as the Northern Securities Co. in the railroad merger case, and the injunction will be asked against the six concerns which practically dominate the field. These are Swift & Co., Nelson, Morris & Co., the Cudahy Co., and the Schwarzschild & Sulzberger Co. Attorney General Knox believes he has evidence enough to prove that there is a combination of these concerns to manipulate prices, and the cases are in preparation. The actions have been brought in Chicago.

## FOREIGN NEWS.

The statue of Victor Hugo, by Barrias, which has been erected in Paris, in honor of the centenary of the poet's birth, cost \$50,000, less than half of which was contributed by the public. The deficit was made up by his literary executor and friend, M. Paul Meurice.

The frivolous disposition of the Paris public was never more strikingly illustrated than when the news of the fearful disaster in Martinique was reported there. The minds of the people were occupied with several local sensations, and the distant horror, according to the reports, made no impression on them, notwithstanding it had largely blotted out one of France's most prosperous and oldest colonies. The public grief appears to have been much more poignant in this country than in France.

German colonists are shaking the dry bones in the valleys of Palestine. Three years ago a German bank was established in Jerusalem, with a branch in Yafa, which exchanged \$15,000,000 in 1901. The waters of the Dead Sea, where no rudder had been seen for centuries, are now being plied by German motor boats. A direct line of communication has been opened between Jerusalem and Kerak, the ancient capital of the Land of Moab, which still commands the caravan routes leading across the Arabian Desert. There is no doubt but German enterprise will also exploit the phosphate fields situated on both sides of the Jordan.

Emperor William, of Germany, can converse fluently in six languages. He has written a play and conducted the rehearsal. He has written a public prayer, and conducted a choir. He can cook his own dinner, can paint pictures or draw caricatures. He has learned engineering and studied electricity. Though he can only use one arm he can shoot game for four hours at the rate of two a minute. He has over a hundred titles and is admiral in three of the biggest navies. In twenty-five years he has shot 23,000 head of game. He changes his dress a dozen times a day, has a dozen valets and a wardrobe worth \$50,000.

Enoch Emory went to Siberia from Cape Cod forty years ago. He was the pioneer American merchant, and now has stores at Nikolaevsk, Habarovsk, Blagoveschensk and Moscow. Governor Gnedeckoff said that he had increased the working force of the Amur territory 20,000 men by the introduction of American labor-saving machinery. Most of the supplies under the head of emigrant stores are furnished to the local government by him. American agricultural machines have enjoyed such an established reputation that it has long been a paying business to imitate them. The complaint now is that many cheap and inferior machines, mostly made in Germany from American models, are on the market.



# Commencement of the Southern Baptist Theological Seminary.

O. T. Moncrief.

Commencement exercises, in Norton Hall, were well attended this year, and repaid the attention.

There were fifteen graduates, taking the degree of Th. M. Four took the degree of Th. B. Nine took the degree of Th. G., and three the degree of Th. D.

The program follows, with extracts of addresses delivered:

Part 1.—Norton Hall, Monday, May 26th, 10:30 a. m. Hymn. Prayer. Closing Exercises of the Missionary Society. Hymn. Missionary Address by Rev. Chas. A. Stakely, D.D., Montgomery, Ala. Subject: The Philosophy of Missions. Hymn. Benediction.

Part 2.—Norton Hall, Monday, May 26th, 8 p. m. Hymn. Prayer. Hymn. Alumni Address by Rev. J. W. Millard, D.D., Baltimore, Md. Subject: Christ's Second Campaign. Hymn. Benediction.

Part 3.—Norton Hall, Tuesday, May 27th, 10:30 a. m. Hymn. Prayer. Hymn. Baccalaureate Address by Professor J. H. Farmer, D.D., Toronto, Canada. Subject: The Quest of Truth. Hymn. Benediction.

Delivery of diplomas and graduating addresses. W. T. Amis, Arkansas—The Preacher and His Message. A. B. Kennedy, S. C.—Evolution of the Individual Ideal. H. H. Mashburn, N. C.—Peril of the American Sunday. H. E. Walker, La.—Religious Influences of the Public Schools. C. T. Willingham, Va.—The Missionary as an Altruist.

## The Philosophy of Missions.

Rev. Chas. A. Stakely, D.D.

President Mullins, in introducing Dr. Stakely, said: "From the very foundation of the Seminary missions has had a part with us. No study has been more thoroughly emphasized than missions. We give one day in every month to it, and when one fails to take part in the exercises of Missionary Day, he fails to reap great good. Besides this study of missions and the day set apart for it in each month, we give it a special place on our program at commencement. We are happy to have Dr. Stakely to address us on the Philosophy of Missions."

Dr. Stakely said in brief: "It is interesting to study the processes of any great movement. Our religion is the greatest enterprise ever projected. It began as a personal conviction. Many have tasted and seen that God is good; an experience of grace came into the inner life and began to manifest itself in the outer life.

Our religion advanced to a second stage and became a Christian community, out of which developed, at a later time, the church and churches. If it had halted in its progress toward this second step, evidently it would not have reached the stage at which we have it. It must be reduced to forms, etc., so in its third stage it became a propaganda.

It was in this stage that God gave His commission; in the sermon on the mount there was a clear intimation of the command they had already received or were about to receive, when Jesus said: "Ye are the salt of the earth; ye are the light of the world;" indicating that their spiritual influence should serve the same purpose in the spiritual world that salt served in the physical world. It was their business to dissipate the folds of darkness that enveloped the world and illuminate it with the

truth as it is in Jesus. This same commission is given at a later day when the seventy are sent forth. Just before His ascension He spoke those words, characterized by the Duke of Wellington as "the marching orders of the Christian ministry; 'Go ye into all the world and preach the gospel to every creature.'"

Our Lord did not come into the world, primarily, to teach philosophy, but by a close study of His words, we find that no one stood closer to the reason of things than He. In this propaganda begun in the third stage of our religion, a relation is to be discovered between the cause and three distinctive sets of people, viz: (1) The commissioned; (2) To whom sent; (3) The Trinity.

You and I will never be able to calculate the effect of missions upon our churches and our people. It is the nature of God to give out the life and love that is in Him; and we are supposed to be brought up under this high and holy law, and the noblest characters in the world are those who can contribute to the happiness of others. Before the commission, the preaching of the gospel grew out of a desire to impart the good news of a Messiah to others. One of the first impulses of the soul converted is sympathy for souls in darkness still, and the discipline of this work is of untold value to us and the churches of our Lord.

If this logic be allowed to work itself out, it will lift us up to the throne of God; if allowed its expansion, it will spread us out to "the uttermost part of the earth."

This propaganda should have a monopoly of the best that is in us. The great heart of our Lord embraced humanity everywhere, and we should do the same. We ought to be, as far as possible, reproductions of our Lord.

The nations of the earth are in darkness and need the light; in ignorance, they need the gospel of Jesus. They need, as we did at one time, the teaching of the truth.

But we strike the philosophy when we think of this—beyond it all is the glory of God. From God we get it and it goes back to Him. If we are engaged in this business, it is not primarily for the souls to be saved, but for the glory of God. If there were no reason in the salvation of men and women by us, we would have ample reason in the authority of our Lord, who is Alpha and Omega. We save people through the gospel preached and lived in order that God may be pleased and glorified. Let God adopt His own program—let us be careful not to make one for Him; and if he wants to, let Him continue to keep the times and seasons in His hands. If He wants to change the means, let Him do it; but there is no intimation in His word that that He wants to do it. Let us not get the idea that He will accomplish through the physical what He has accomplished through the spiritual.

This cause is going to have opposition to the end of time, but it will continue to win recruits. What the gospel needs from us is not defence, but conveyance. God stands pledged to help us in many ways—through commercial enterprises, political movements, educational movements and many other means.

See the magic Weaver sitting High in Heaven, His loom below;

Takes for web the world's long ages,  
Takes for woof its kings and sages;  
Takes all stations and all stages—  
Takes the nobles and their pages;  
Thrones are bobbins in His shuttle,  
Armies make them scud and scuttle;  
Web into the woof must flow—  
Up and down the nations go.

'Tis believed by all believing  
That great God Himself is weaving;  
Bringing out the world's great mystery,  
In the light of faith and history;  
And as warp and woof diminish,  
Comes the grand and glorious finish,  
When begins the golden ages  
Long foretold by seers and sages.

## Christ's Second Campaign.

By Rev. J. W. Millard, D.D.

No single event has ever had a greater influence than the conquest of the Roman world by the religion of Jesus Christ. The ancient world was dominated by three influences: religion, philosophy, organized power, characteristic of the Jew, Greek and Roman, each of which contributed its influence toward the preparation of the world for the coming of Jesus.

The Jews repaired the world morally, the Greek, worshipper of beauty instead of God, prepared it intellectually, the Roman, man of the iron heel, prepared it politically. It took 300 years for the heathen to be conquered, but at last it grounded its arms. This was the first campaign for Christ.

As there was preparation for this first, so there is preparation for the second campaign.

To the man who watches the course of events, there appears the commercial movements as well as all other movements, and the working together of interests and the bringing together of natural events to prepare the world for the coming of our Christ in His second campaign.

Notice the political preparation. Since 1600 the Christians have grown in power, and Protestantism rules over a vast territory. Christendom rules 900 millions, and Protestant nations have it in their power to exert an influence over the rest of the world. Africa is parcelled, China lies prostrate, and the isles are looking for His coming. Into the hands of Christian nations God has given the destinies of the world. The falling of Jericho's walls, shouted down, is not to be compared to China, Japan, and other heathen walls prayed down.

Note also the better means of communication everywhere. A system of railways runs from one end of Japan to the other, while telephone wires form a network. The Siberian railway will bring millions of people one month nearer Christian influence. Every Christian nation of the earth is either projecting or building a railway in China. America is twenty days nearer Europe than it was twenty years ago; and someone has a scheme by which he says the trip can be accomplished in two days by airship. Three cable lines, stretching from continent to continent, place at the disposal of Christians the carrying of the gospel to all people.

Take the intellectual preparation. When I studied geography, the map of Africa was nothing but a smear of brown paint. See it today. As to schools and colleges, we have not time to speak of their building in foreign lands. God is taking His Book and giving it to every family of earth. We have a world-language also. One hundred years ago, English was spoken by the fewest people on the earth; today the largest number speak it. The intellectual preparation is all that could be wished.

Take the moral preparation. Since the days when Christ's religion won its first hold, moral preparation has made progress. People are thinking. They ask why is fire-wood and idols made from the same tree. People are studying afresh the word of God. There are 22 millions of children in the Sunday schools; six millions of young people are organized in B. Y. P. U., Epworth League and Christian Endeavor work.

Among the religions, Christians are first, Confucianists second, and Buddhists third. There are four nations that carry the commerce of the world today: England, Germany, Canada and the United States. America has money to burn; the centre of the world's finance is Wall Street, controlled by a man named Morgan who has as his partner a Baptist deacon named Rockefeller. Men would do well to look around and see that God has given into the hands of Christians the destiny of the nations of the earth. God calls us to take the world for Him. Triumph in the nineteenth century means more than triumph in any other age. There are twice as many Baptists on foreign soil as there were in the world 100 years ago.

The skirmishing is all over. The Captain will take charge of the campaign. I see Jesus stepping upon the mountain tops, though I do not see all things yet put under His feet. It is the day of God's power.

## The Quest of Truth.

Prof. J. H. Farmer, L.L.D., McMaster University, Toronto.

Some one has said that if he were offered the search for truth or truth itself, he would choose the former; and I think he is right, because the search for truth brings discipline and blessing with it. I believe that the sight of a man whose heart is toward God and whose face is turned wistfully upward in his search for truth brings joy to the great heart of God. But a great many mistake the demand of effort for the practice of effort.

I. The primary qualification for this search is an honest love for the truth. This is absolutely indispensable. It is possible for a man to be a model church member and yet not have the slightest glimpse of truth. If we love all the truth in our hearts we will become seers of a divine order. If a person will stop long enough, he may know whether he loves the truth. There are certain marks.

1. The man who loves truth will prize the truth he already knows.

We have gotten it into our heads that the people of a few centuries ago knew next to nothing; but if we stop and investigate we find that all that is known was not discovered in the 19th century. Surely our fathers knew some things. There are some things we think we know, and we ought to prize them. Some people seem to think that new truth, because it is new, is better than old truth because it is old. All truth must be at a white heat to burn away all barriers.

2. The other element is to be truthful. The papers are not telling the truth today. We have got to get away from parties that lie. Christian people today need to tell the truth.

II. The limitation for that search for us. It is Christ. What is truth? To my mind it is a reality, and reality is God; and when I have God expressed to me I am getting at the truth. Where shall I find this expression? When Pilate asked the question "What is truth?"

(Continued on page 16)



# Last Days in Egypt-- On to the Holy Land.

Rev. Geo. B. Eager.

Cairo, the gay Paris of Egypt, a city of 750,000 souls, is a wonderful place for the Bible student as well as the tourist. The weather is something marvelous and has been so for thousands of years. For the most part the people are wonderfully joyous. Such genial skies and balmy air and radiant sunshine, tempt all to life in the open, and the merry calls of the beggars, the debonair poise of the tarbouch, the smiling faces that are almost the rule, witness to the surface gayety of this fair but for from spotless Queen of the Desert—this El Kahira, the Victorious. After all, it seems that as in the landscape, so in the life of the land, the right green ribbon of the Nile is fringed with the yellow desolation of the desert, and the gloom of the sepulchral hills. What though "Every prospect pleases, if only man is vile?"

In the two great museums, the Royal and the Ghezeh, we found wonderful treasures in Egyptian antiquities, priceless manuscripts, tablets and various things that were illuminating and interesting illustrations of customs, art, life, religions and history of this wonder world.

The mosques are fully a thousand in number, and from every direction as we drove about we could hear the calls to prayer in the sonorous, plaintive tones that the sheiks use, the human voice being preferred by the Prophet to bell or horn or bugle. The most famous of these mosques is the mosque Mohammed Ali, rich in yellow alabaster. It is inside the great citadel walls, built by Saladin, on the highest point in Cairo, and now garrisoned by British Royal Fusiliers. From all the country round the shining minarets of this great mosque can be seen. The Mosque of Ashar, with its great Moslem University, where 5,000 students study the Koran, only about half the number, I am happy to say, that once crowded its walls, is the next in interest to the Mosque Mohammed Ali. Then the Mosque El Din, where the "howling dervishes," with their unique wails, and the Mosque El Akbar, where the "dancing dervishes," by their fantastic movements, hope to earn the Paradise of the Moslem, both are of peculiar interest.

I wish I had time and space to tell my friends in Alabama of the thousand things that interested me in this wonderful land. The tombs of the Caliphs, on the edge of the Desert, in the midst of a vast, dismal necropolis, are mosque tombs, and most imposing in their desert loneliness. One contains the bits of stone that hold the sacred prints of the prophet's hand and foot. From the citadel we got the most complete view of Cairo and surroundings, the Pyramids, Nile Valley, Libyan and Mokattam mountains—all the points of interest in and about the city that we afterwards visited. Joseph's Well, not named for the good and astute Israelite, but for Joseph Saladin, 300 feet deep, hewn out of the solid rock, which is descended by a spiral stairway, the old Coptic Church, called Babel, and built, says tradition, on the site of an apostolic church, supposed by some to be the church of Babylon, mentioned in I. Peter—the Syna-

gogue, that is built on the site of the spot where Moses was said to have prayed—all these were viewed with deepest interest.

The Coptic Church and community gave sad evidence of the corruption and degradation that have overtaken this ancient Christian body. It seemed a travesty to have the places connected by tradition with Mary and Joseph and the Babe of Bethlehem, pointed out by the degraded guide, claiming to be a Christian.

The American Mission (Presbyterian) has been doing work in the East, Egypt, Palestine, Damascus, Beyrout, etc., for fifty years. It is recognized as one of the finest forces for good in all the Orient. They have in Egypt 6,500 communicants, a constituency of fully 20,000, and their schools for boys and girls are regarded as among the best in the land.

The streets of Cairo are scenes of never-ending novelty. Here glimpses of the merchant methods of 3,000 years ago are to be caught, and rich harvests are gathered from tourists every day. O, the narrow, crowded, stuffy, noisy, vending alleys! lined with box-like recesses, the bazaars. Here are the grave-faced, turbaned and slippered Arabs, apparently in deep meditation, as to how to take you in. Buying from an Arab is a fine art, and it needs all day to practice it successfully. Here are the spice and extract bazaars—the carpet and rug—the gold and silver. No department stores, but a certain order in all the charming tangle of inextricable turnings, where it is the easiest thing in the world to get lost. At best the crush and confusion of voices and babel of noises are such that you almost despair of escaping with your life, yet nobody seems to get hurt. Here is a donkey-boy, or your arabage (coachman) pushing on pell-mell, pouring out his soul in sharp or sonorous Arabic warnings at every step, and marvelously avoiding any catastrophe. "O-wa," (out of the way,) "Amenet-aleh!" (to the right,) "Mind your toes, O, Father!" "Look, lady!" "Your toes, O, girl!" The people do not even look back, but obey at once, keeping merrily on their busy or pleasure-seeking way, heedless of all but their own aims and errands.

A carriage drive brings us to Heliopolis, associated by tradition with Moses, it was the seat of the great University of that time, and he may have become learned there in all the wisdom of the Egyptians. It is connected with Joseph by real history; here he married a daughter of the Priest of On. Little is left today of its ancient greatness, except one splendid obelisk of red granite, 66 feet high, and covered with hieroglyphics. On the way Mary's Tree was pointed out, under which the Holy Family rested during the journey to Egypt. Possibly a successor to the original tree was what we saw.

Five hundred miles up the Nile marked the limit of our Egyptian travels. Four wonderful days were spent amid the ruins of Luxor, of Harnak and "Hundred gated Thebes." No pictured representation, no preconceived ideas can ever convey an adequate impression of the stupendous proportions and mysterious significance of these temples and tombs. After leaving Luxor, we began

to get into real Africa, and we felt that we were near to that country "which still keeps its barbarous secrets." The character of country and people changed. The mysterious river was filled with strange boats piled with fragrant merchandise of "gums, and spices and drugs, with tusks and skins, with cunning work in ivory and silver and gold," as they have been for thousands of years, rowed or manned by Nubians whose ebony bodies shine in the sun as they stride back and forth at the long sweeps of the oars, chanting their barbarous strains—what stimulants, what tropical freights for the imagination!

We passed through a deep cut in the granite hills into the heart of Assoman, where we took a boat for the island of Elephantine, the Gate of Nubia, the old historic seat of empire.

Here at the Savoy Hotel, (nearly every town in Egypt has a Savoy,) we found luxurious quarters at the special rate of 15 shillings a day. One of the attractions during our visit was the Prince of Siam and his retinue.

Of course the Isle of Philae, "the lovely," with its Temple of Isis, was the chief point of interest here. This is the holy place of the ancient Egyptians, and is called the most sentimental ruin in Egypt.

Back to Cairo we went after this marvelous journey, on to Port Said, through the Land of Goshen, where we took a steamer for Beyrout. In quarantine four days in the lovely Bay of St. George—entrancing days and night under Syrian skies, in sight of the Mountains of Lebanon, and with a charming company on board, all bound for the Holy Land. One night as we stood out on deck, after a beautiful sunset, watching the afterglow bathe the historic land and sea in gold and rose and violet, some one said, "Where is the evening star? It has not come out from its violet hiding place." Inspired by the loveliness on sea and land and sky, a cultivated Virginia lady quoted aptly:

"Awake, O beautiful Hesperus,  
And the royal purple curtains are drawn  
Round the couch of the sleeping sun.  
There's a blush on the blooming earth,  
There's a hush on the beating sea,  
And all things beautiful await for thee,  
Hesperus,  
All things beautiful await for thee."

Tuesday, March 12.—I am at the Jaffa gate of Jerusalem, waiting tomorrow's sun to tread the sacred streets.

## Sketch of Dr. Cilley.

Phillip Noble Cilley was born at East Weare, N. H., March 9, 1821. His early boyhood was spent chiefly in school at Weare Baptist Church. At fifteen he became a member of that church and at sixteen he began to teach. In 1841 he went to Union District, S. C., where he taught a year. He then removed to La Place, Macon county, Ala., where he taught till June 6, 1846. Thence he went to Lowndesboro, and entered the office of Dr. A. V. Wooten as a medical student. Afterwards he attended lectures in the medical department of the University of Louisiana (now Tulane), where he graduated with the degree of M. D. in 1848. Returning to Lowndesboro, he accepted a partnership with Dr. Wooten, and has ever since continued in the practice of his profession.

Dr. Cilley has held several positions of honor and emolument. He has always been a zealous worker in the temperance cause, and while a member of the State Legislature, 1886-7, he secured the passage of the Prohibition

Act for Lowndes county. He has been married twice. His first wife was Miss Caroline Sarah Saffold; his second, whom he married in 1859, was Miss Sraah Kast Whitman.

Dr. Cilley has always been an earnest church worker. He brought his membership to Cubahatchie, in Macon county, in 1842, during the pastorate of Rev. A. W. Chambliss, D.D. In 1851 he transferred his membership to Haynesville, and at Lowndesboro in 1853 assisted in the organization of a Baptist Church with some twelve members. To these were added, under the missionary labors of Lundy, T. M. Bailey, Gresham and others, some fifteen members. Early in the war between the States the little band was diminished by deaths and removals until only two members remained, Dr. Cilley and a devout negro named Daniel Alexander. Soon after the war Father David Lee, for fifty years the honored moderator of the Alabama Association, began to preach here once a month. He baptized a number of negroes who were received into the church. Among these was an active, sensible, devout young man named Mansfield Tyler, who, in co-operation with Daniel Alexander, brought so many of their race into harmonious action with the church, that it was deemed advisable to set apart these two to the work of the gospel ministry. And this was done, Brethren Lee, G. W. McQueen, Bishop and others acting at a presbytery for that purpose. Dr. Cilley aided and advised these two negro brethren, they organized a Sunday school which became a great influence for good, and more than five hundred of their race were added to the church. It was then deemed advisable that these should withdraw and be organized into a church of their own, and Dr. Cilley wrote letters of dismission to all that body of members for that purpose since then he has kept in touch with them, and occasionally visits the Sunday school, gives them a lecture on the lesson of the day and tries to teach the negro children the practical side of Christianity, as well as the fundamental doctrines of the gospel.

From 1862 to March 16, 1886, Dr. Cilley was the only white member of the Baptist church at Lowndesboro. At that time there were added to the church W. M. Rabb, Alice Rabb, Ransom Meadows, Clara Meadows, R. Houghman, Rosa B. Cilley, S. K. Cilley, E. L. Cilley and M. I. Whitman, Rev. F. C. Plaster acting as pastor.

In 1887 Brethren Cilley and Meadows set to work to build a house of worship. They were aided by friends in other denominations here and by generous helpers elsewhere, so that the new building was dedicated in the following year to the worship of God. Since that time the church has continued to prosper. Rev. W. J. Elliott, of Montgomery, has been for nearly eleven years the beloved and efficient pastor, and Dr. Cilley is still one of the church's most useful and highly esteemed members. He is still the superintendent of the Sunday school, to which position he was chosen upon its organization, and is keenly interested in everything that concerns the spiritual welfare of his people.

We waft out brother on the heights of Beulah a fraternal greeting. May his pathway grow brighter "unto the perfect day!"

"Even down to old age all my people shall prove  
My sovereign, eternal, unchangeable love."





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JUNE.

BAPTIST UNION.

Monday 16. Revelation 21. A new heaven and a new earth (v. 1). Compare Isa. 66:22.

Tuesday 17. Revelation 22. Blessed is he that keepeth the words of this book (v. 7). Compare Rev. 1:3.

Wednesday 18. I John 1:1-2:6. Our Advocate with the Father (2:1). Compare John 14:16,17.

Thursday 19. I John 2:7-17. "Love not the world" (v. 15). Compare James 1:27.

Friday 20. I John 2:18-29. He that confesseth the Son, hath the Father (v. 23). Compare Matt. 10:32.

Saturday 21. I John 3:1-12. Now are we the children of God (v. 2). Compare John 1:12.

Sunday 22. Prayer Meeting. Practical Humility. Matthew 23:1-11; Isaiah 57:15.

S. S. Lesson. Temperance Lesson. Romans 13:8-14.

## Sunday School Music.

By Miss Lula Toomer.

How many of us are accustomed to look upon the music in the Sunday school as being of minor importance religiously? Most young folks like to sing if the tune suits them and most old folks care very little about these new fangled songs that they never were used to. So often the old folks are dumb while the young folks are singing merely for the tune.

Don't imagine now that I do not care for the tune, indeed, I love sweet music and I do want a song to have a tune to it. I have heard songs sung that would have been beautiful and impressive if they had only had some tune. Yes, the tune has lots to do with it, but that is not all. We should think of what we are singing. Is it any worse to tell a falsehood than to sing one?

I have caught myself singing one sometimes and I know that others have done so for I have heard them express their views one way and sing them another. The singing is just as much a part of the worship as the prayers or the lesson.

"Let those refuse to sing  
Who never knew our God."

Did Jesus and the Apostles sing? We are told that after the "Last Supper," And when they had sung an hymn they went out into the mount of Olives. It was evidently nothing unusual for them to sing a hymn—And when they had sung an hymn. Singing the hymn seemed to be a mere matter of course.

Was singing ever a command? Paul says in his letter to the Colossians, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord." In Ephe. he says:

"See then that ye walk circumspectly, not as fools, but as wise \* \* \* be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

In the one he says: Teaching and admonishing one another in psalms and hymns and spiritual songs and to sing

with grace in your hearts to the Lord. In the other he says: Speak to yourselves in psalms and hymns, etc., and make melody in your hearts to the Lord.

We must then sing to help one another—we must sing to the Lord and also we must sing to help ourselves and thus cultivate and strengthen better and sweeter thoughts and feelings in our own hearts.

Now how can we do this unless we think and feel and know what we are singing.

There is a beautiful song that has one expression in it which I will not sing.

"I would not ask for earthly store beyond a day's supply." I can't sing that. I may not look at it just right, but I consciously know that if I did not have more than a day's supply of earthly store that I would be very much excited about it and I would be asking the Lord to let me see some of the future provided for. Others may be able to sing it from their hearts. But I can sing with all the earnestness of my soul.

"Savior lead me lest I stray." Do we sing from our hearts? "Take my silver and my gold, not a mite would I withhold," and then complain that there are too many collections taken up?

Oh, let us sing with our whole heart's praying as we sing that our hearts may be filled with grace to take home the true sentiments of the song. Let us teach consistency in singing and let us exercise care and judgment in selecting appropriate songs.

David was a musician and the psalms are but hymns—hymns of prayer and of praise, but David's psalms were each sung to suit the occasion, also most hymns are thoughts from the depths of the writer's heart.

Are there any in trouble let us sing songs of comfort that they may feel the healing balm of God's love? Are we happy and gay let us sing songs of rejoicing and pour out our feelings so joyously in them.

Would you expect to put much life into the school or arouse much spiritual interest among bright light-hearted young folks full of life and health if you opened school with some doleful sound of "Down life's dark vale we wander,"

or "Hark! from the tombs, a doleful sound?"

I have heard the story told of a good old deacon at a river baptism who sang "Pull for the Shore" and of course failed to maintain the solemnity of the occasion as it was told that some of the children innocently sang the chorus, "Leave the poor old strangled wretch and pull for the shore." Ah! how easily a little dull sightedness in inappropriate songs may ruin the solemnity of a religious service. Let us then by all means use common sense and judgment in appropriate songs. There are also absurd parodies written on hymns. Oh, how poisonous they are! How they destroy the sacredness of the song! Most of our hymns have a beautiful or touching story connected with them. It is told of Gordon at Northfield with a telegram in his hand announcing the death of his child and with no train until evening, how he sat upon a rock by "Gordon's Lake" with uplifted heart, writing, "My Jesus, I love thee; if ever I loved thee my Jesus 'tis now."

Long years ago a little school boy in England was on his way home for a short vacation. When he arrived at Bristol he got on board the steamer with just enough money to pay his fare. That being settled, he thought, in his innocence that he had paid for everything.

I will read you his experiences told in his own words as he gave them in a sermon preached years afterward, when, as a minister, he occupied the pulpit of a church in England:

"I had all that I wanted as long as we were in smooth water; then came the rough Atlantic, and there was need of nothing more. I had been lying in my berth for hours, wretchedly ill and past caring for anything, when the steward came to me, 'your bill, sir,' said he, holding out a piece of paper. 'I have no money,' said I. 'Then I shall keep your luggage. What is your name and address?' I told him. Instantly he took off his cap and held out his hand. 'I should like to shake hands with you,' he said. Then came the explanation—how some years before a little kindness had been shown to his mother by my father in the sorrow of her widowhood. I never thought the chance would come for me to repay it, said he pleasantly."

As soon as I got ashore I told my father what had happened. "Ah!" said he, "see how a bit of kindness lives! Remember, if you meet anybody that needs a friendly hand, that you must pass the kindness on to him."

Years had gone by. I had grown up and quite forgotten it all, until one day, at the station of one of our main lines, I heard a lad crying. "What is the matter?" I asked. "If you please sir, I haven't money enough to pay my fare. I tell the clerk that if he will trust me, I will be sure to pay him."

Instantly the forgotten story of long ago flashed upon me. Here was my chance to "pass it on." I furnished the sum needed, and then got into the carriage with the boy. Then I told him the story of long ago. "Now, today," I said, "I pass it on." The story led to the hymn—

If you've had a kindness shown you pass it on,

written by Rev. Henry Bentor, of England and Prof. Wm. J. Kirkpatrick, who is still living and whose home is in Philadelphia, composed the music.

How we learn to love the songs we know—"the old familiar hymns." They

come back to us sometimes with more sacred feelings and deeper meanings than they had at first.

I have taught my children at school to sing that sweet old familiar hymn that always seemed to me to have such a strong backbone to it—"Yield not to temptation."

Perhaps some of them—my boys more especially—may be thrown in the way of temptation and who knows but the voice of that old familiar hymn, sung so often in their innocent boyhood, with all its associations of happy school days and with God's blessing, may echo softly in their hearts and tide them over the dangerous rock and save them.

Who can tell the influence one sweet song may have? One Sunday after coming home from church, Phoebe Cary wrote that beautiful well known hymn—

One sweetly solemn thought  
Comes to me o'er and o'er,  
I am nearer my home today  
Than I ever have been before.

It is said that two young men, wandered far from home, were one Sabbath day playing cards and betting heavily. One of them at first humming carelessly began singing this tune. Tears sprang to the other's eye. He was reminded of home and the Sunday school where in his boyhood he had learned and often sung this hymn. He threw down his cards, resolved to play and drink no more, and persuaded his friend to do the same. They soon returned home and became honest, sober and industrious men.

A Confederate soldier sentinel as he walked on his beat to and fro was singing, and his soul welled up in his voice—Jesus Lover of My Soul Let me to Thy Bosom fly—and a Union scout was drawing nearer, nearer. The sentinel walked on unconscious of the approaching foe, but sang on with such a pleading in his heart—

All my trust on Thee is stayed,  
All my help from Thee I bring;  
and the foeman hid in the thicket was drawing a bead on his heart.

Cover my defenceless head  
With the shadow of Thy wing—

the hand on that deadly rifle seemed frozen stiff. Oh, what was it, what was he about to do? He himself was a Christian, a man of prayer and he felt the prayerful soul rising from the depths of that heart. A moment ago a stranger and foeman, but now, Ah! now he sees a brother, a brother in Christ. The war closed and both Christian lives were spared and years afterward the two men met. The scout recognized his sentinel brother and told him how near they had been on that night, he said, "when I heard you sing: Cover my defenceless head," my heart failed me, I could not do the deadly deed I had come to do."

Yes, let us think and feel and know what we are singing and what we are teaching others to sing. And let us by all means make the singing attractive.

Not long ago a friend and I happened to be driving near a negro church when they were having services and we were so charmed by the singing that we did not leave the spot until we were quite certain there was to be no more singing. How beautiful! I exclaimed as the first song died away and we had started on a little nearer, "Yes," he answered, "and it is so exceptionally charming to us because it is so different

(Continued on page 11).



## Literary Notes

### The Leopard's Spots.

A story of the White Man's Burden, 1865-1900. By Thomas Dixon, Jr., Doubleday, Page & Co., New York. Price, \$1.50.

We had planned to give this remarkable book an extended review, one that might hope to be worthy of it. But the pressure of other matter upon our columns necessitates a briefer notice. After all, no review can do it justice.

Mr. Dixon is widely known as a platform speaker of wonderful power. We regard him as the finest natural orator we have ever heard. Anyone who has ever listened to him can easily hear his voice in the impassioned tones of this book. His burning eloquence is peculiarly adapted to the subject he has chosen. Here the pent-up feeling of the long silent South utters itself with a voice of thunder and compels attention. The key to the book is the question so often repeated, "Shall the future North Carolinian be an Anglo-Saxon or a Mulatto?" In vivid colors the author paints the terrible conditions of the days following the close of the war. The Radicals held the reins of government in Washington, and not content with robbing the stricken South of the millions of dollars invested in slaves, paying not one cent in compensation, they stupidly attempted the impossible task of destroying the finest civilization the world had ever seen, and committed the crime of the centuries in trying to force upon a proud and splendid people the infernal dogma of negro equality. It was this that raised a barrier between the North and the South that a generation has not wholly destroyed. Mr. Dixon tells the thrilling story of that struggle of the southern people for their own existence. And strong as the colors are, the picture is not overdrawn. Thousands of living witnesses can bear testimony to its truthfulness. It is easy in the quiet security of forty years' distance from those awful days to criticize the methods employed to maintain the supremacy of the Anglo-Saxon. If they were wrong, all the greater was the crime of those who forced the southern people to resort to such methods in sheer self-defense.

We do not wonder that this book has provoked criticism in the North; people do not like to be told so plainly of their evil deeds. But no one will ever understand the deep, strong southern conviction that the white man must maintain his supremacy over the negro, until he learns the story of the terrible struggle out of which that conviction was born. And Mr. Dixon has rendered a service to North and South alike in telling this story in so fascinating a way.

A delightful love story runs through the book, and there are characters that excite our warmest admiration and sympathy, as well as those that are fit only to be despised. By all means get this book and read it.

H. W. P.

### The French Revolution.

By Shailer Mathews, A. M. Longmans, Green & Co., New York. Price, \$1.25.

The French Revolution will always be a theme of surpassing interest to the student of history. Many people have written about it from various points of

view. Prof. Mathews is well known from his excellent work in the field of New Testament interpretation. The present volume is the fruit of earlier studies in European history. The material has been thoroughly reworked, and the book bears throughout the marks of the author's ripened scholarship. The view point of Prof. Mathews is suggested in the opening sentence of his preface: "For the student of society, the few years that elapsed between the assembling of the States General and the appearance of Napoleon Bonaparte afford material altogether unequalled for a study in social psychology." Our author is not content with a dry narrative of the facts. Indeed, there is nothing dry about the narrative. It is written in a charming style, though with no effort at rhetorical splendor. The terrible and splendid drama is enacted before our eyes, and the author stands by our side and explains what we see, pointing out the motives of the different actors, the theories by which they are controlled, and the madness and folly that brought on the fearful evils of the revolution.

To all who desire a brief, comprehensive and thoroughly scholarly account of the great French revolution we heartily commend this volume. It is probably the very best ever written.

H. W. P.

### Why I Became a Baptist.

By Madison C. Peters, D.D. The Baker & Taylor Co., New York.

Dr. Peters was for several years a highly successful minister of the Reformed or Presbyterian church. His studies on the subject of Baptism convinced him that the doctrines and practice of this church were contrary to Scripture, so he resigned his splendid pastorate in New York City and united with the Calvary Baptist Church. In recent months he has become pastor of the Immanuel Baptist Church, Baltimore, where his work is opening up very remarkably.

In the volume before us Dr. Peters has given the reasons for his change of faith. It is a clear and strong statement of the arguments for the immersion of believers and for restricted communion, and will prove a good campaign document. Secretary Crumpton has ordered a large supply of these books, and they ought to do a great deal of good.

H. W. P.

My Dear Brother: I shall be very busy this winter in my work in Baltimore, but I expect once in a while to run away for a few days between Sabbaths to do some lecturing. I would like to put in a week in Alabama, say the first week in December. I am sending you herewith a circular. I shall have one like it sent to some of the preachers in some of the larger cities and towns. I hope I shall have the pleasure of seeing you some time soon.

Very sincerely yours,  
Madison C. Peters.

### Quiet Talks with Earnest People.

From the modest title one would never suspect that this volume is delightfully bright and spicy. Someone said it ought to be called, "Shoulder Hits at the Laity." Dr. Jefferson surely hits from the shoulder. For ten years he

was a layman, and since then he has been an eminently successful preacher. So he has the advantage of both points of view. This is a companion volume to his "Quiet Hints to Growing Preachers." In reviewing the latter book a short while ago we asked anyone please to tell us if he knew a better way to enjoy a dollar than by getting that book. We have it ourselves; buy this one. It is the best book for laymen we have ever seen. Every preacher who reads it will be seized with the desire to circulate it among his congregation. Here are some of his pungent sentences: "I have heard many church members complain because the pastor had not called on them. I have never heard many confess that they had neglected the pastor." "I think one of you remarked a little while ago that the devil never takes a vacation. It is not true, as is sometimes assumed, that a clergyman is under obligation to follow the example of the devil." "Church members who live and work like Christians only when the minister's eye is on them are not sufficiently Christianized to stand the test of the judgment day." "The salary of the minister is not an aim, but a debt. A church which holds back a dollar of its pastor's salary is a rogue. If there were a penitentiary for rogueish churches it would be full. An honest man's the noblest work of God; a dishonest church is the crowning work of the devil." "A sermon is not an exquisite bit of literary bric-a-brac, to be chattered over and judged by the technical rules of art. It is not a dumping into which every self-constituted critic is invited to stick his fork."

H. W. P.

### "The Leopard's Spots, or the White Man's Burden."

Henry W. Battle.

Mr. Thomas Dixon has written perhaps the most notable book that has come from the press since Uncle Tom's Cabin precipitated the greatest revolution of modern times. The author manifestly bears in mind "the crude book of a little Yankee woman," and in constructing his story arrays scenes and arguments so as to persuade the reader, if possible, that the last book is an antidote to the ills still afflicting deluded minds as a lingering effect of the fiery virus of the first. The first employed genius and imagination with tremendous power to depict scenes made up of rare and isolated incidents utterly out of harmony with the history of slavery in the South, and at a time when a powder-magazine was waiting for the spark; the second has employed facts growing out of conditions of general rather than exceptional character, and fused them in the white heat of intense feeling into a story which, though marred by one instance of unnecessarily indelicate realism, is yet so strong, sincere, and masterful that he who reads must pause to think—perhaps to weep.

The theme which invites Mr. Dixon's adventurous pen involves the most stupendous problem in American history. If he brings one ray of "clear shining" into the dark pass where the ablest and most devout minds have staggered, hoping for the best while dreading the worst, he is entitled to the eternal gratitude of the race. Alas! at this point Mr. Dixon utterly fails. The criticism pronounced upon Thackeray may be applied to this brilliant North Carolinian: "With his pen of gold he probes the sore with merciless precision; but he leaves it black with his own ink and unblessed by any balm."

And yet the book will accomplish good—much good, we hope, in certain quarters. With a few the effect of the story, told as only a gifted orator could tell it, will be to depress and dishearten. They will be made to view the situation—bad enough at best—as the author sees it; and, from that view point, logically conclude that any sacrifice for the intellectual and physical improvement of the negro is but, in its last analysis, a contribution to the more powerful equipment of the race against the day of final and irrepressible conflict.

But we are glad to believe that multitudes will read the book and derive from it a benefit that will inure to the good of the country at large. They may persuade themselves that the picture is overdrawn; that the argument, though eloquent, is narrow and partisan—but out of it all the real gravity of the Race Problem will loom into view as never before; hard hearts will be touched by "Sweet pity" for those who bear the "burden," and prejudiced minds awed into silence. Perhaps this is all Mr. Dixon contemplated. If so, no one who reads the book will doubt that he has accomplished his object—and surely the attainment of that object must precede any true and lasting solution of the problem which in some of its aspects is so distressing and perplexing. But we cannot for one moment agree with Mr. Dixon that a race war, with all its horrors accentuated as never before and involving the extermination or deportation of the negro, is inevitable. That conviction would paralyze all endeavor for the physical and mental improvement of the race. We prefer to cheerfully do the nearest and most humane thing, trusting that the future will unfold a Divine plan which shall, at the right moment, manifest itself, as Cicero said of Truth, by its own shining. It seems to us that even a blind man must catch glimpses of a Colossal Hand hurling the shuttle that is so rapidly weaving the fabric of our national destiny. At such a time as this, we believe it is the part of wisdom and courage to wait with patience, hope, and

To permit the brave and heroic spirit of Tom Camp, after so many superb victories, to go out in an eclipse of more than midnight darkness, was not only inartistic—it was a painful blunder! The reader feels that here the author has paid too dear a price for a fancied gain in the direction of the chief purpose of the book. These criticisms need to be boldly made; but it would do great injustice to a wonderful work of genius to permit them to disparage the strength and beauty of a really great book. The love story is without a flaw. Sallie Worth! We have known her—just as Tom Dixon knew and loved her—a distinctive type of southern womanhood. Uniquely winsome, airy and sportive in the sunshine of prosperity, but sublimely equal to the demands of adversity! Incomparable! whether as the radiant queen of the drawing room, or the veiled priestess at the altar of self-immolation; wearing with equal grace a wreath of roses or a crown of martyrdom!

Messrs. E. B. Treat & Co., New York, are to bring out soon the fourth edition of Dr. M. B. Wharton's Famous Women of the Old Testament. They will soon have from the same author a companion volume on the Famous Men of the Old Testament.



## The Southern and Alabama Baptist

ORGAN OF THE  
Baptist State Convention of Alabama.

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

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### READ THIS.

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

### Major John G. Harris.

We see from our exchanges that Brother Harris has announced his candidacy for the office of State Superintendent of Education. There is no man in Alabama better fitted for that office than he. His large experience, his knowledge of the needs of the people, his early training in the county, his growth in knowledge, and his physical and mental vigor stamps him as a man fully equipped for the position. While this paper does not enter the political arena, yet it reserves the right to endorse men for office, whom we know to be in all things qualified. We need exemplary, moral, upright men in office. We do not think the office of Superintendent of Education ought to be classed as a political office. Find a man suited for the place and as long as he is successful and progressive keep him. The more experience an officer has in this office the better for the cause of education. No more competent man can be found in the State for this office than our Brother John G. Harris, whom our readers know as a former editor of the Alabama Baptist.

### Please Pay Attention to This.

The 81st Annual Convention of Alabama Baptists will convene at the Central Baptist Church in New Decatur on Tuesday morning, June 24th, at 10 o'clock. The Committee on Hospitality will find homes for all regularly accredited delegates from churches and associations, provided names are sent in to B. L. Malone, New Decatur, Ala., not later than June 20th, but it is earnestly requested that all names be sent in as early as possible in order to assist the committee in its work and give those who are to entertain delegates an opportunity to make preparation for them. The committee will notify those sending in their names by return mail the names and address of their host or hostess.

P. S.—Members of the Reception Committee will be at the Decatur and New Decatur stations to meet all incoming trains, to direct delegates to their homes. It is only three blocks from New Decatur station on L. & N. to the church.

### The Results.

Ministerial Education Day is gratifying so far, but the needs are far from being met. Send in the money, brethren, at once please. We do not wish to borrow and have interest to pay. Please be patient also if receipts are somewhat delayed as the secretary is sick.

J. V. D.

### The Soldiers' Home.

There is no grass growing under Col. Falkner's feet these days. The home he is building for the Confederate veterans is already open. The first building is completed and three members of Alabama's Honor Roll are occupying it. They are interesting themselves in the new garden these bright days, while they recount the stirring scenes of the early sixties. A good friend has sent them a cow, and Dr. Bledsoe, of Bozeman, gives them free medical attention for six months. A great crowd is expected in Montgomery to hear the famous Bob Taylor, and Col. Falkner is happy.

### Dr. Purser Goes to Atlanta.

So Purser leaves us! How shall we get along without him? He has been a potent factor in all our denominational work for so many years that we had come to regard him as a fixture. The removal of no man in our ministry would be felt more deeply. Everybody loved him. We charge the Atlanta saints to treat him well, and serve notice that we will make requisition for him some day.

### Editorial Paragraphs.

Brother Crumpton is working hard to go to the Convention with no debt on the State Board of Missions. He will be very happy, and so will all who have at heart the great work he represents, if this can be done. Send him at once an extra contribution if you can, brother, and even on the very last Sunday before the Convention lay the matter on the hearts of the people.

We extend to Brethren Pittman and Stewart as well as to all connected with the Orphanage our sympathy. The whole denomination has sustained a loss in the death of Mrs. Pittman. She was a sweet-spirited, devout Christian woman, admirably suited to the position she held in the Orphans' Home.

We learn indirectly that the oldest son of Rev. J. W. Sandlin, the beloved pastor at Albertville, was drowned last week. This is a sad blow to our dear brother and his family, and we assure them of our sympathy. May the Lord graciously comfort them.

Rev. Wm. D. Gay, who is now an evangelist, writes giving his love to the brethren and speaks of gracious blessings in the real revivals he has held at Elmore and Eutaw, Ala., since his return from New York and Boston. He has many invitations over the State and hopes to be at the Convention at Decatur.

The peace terms in South Africa were announced in the house of commons Monday by Balfour as follows:

The Boers to surrender their arms and to recognize the king. The British agree to bring back the Boer prisoners as speedily as possible without loss of liberty or property. The breakers of the laws of warfare to throw themselves upon the king's clemency. Dutch to be taught in the schools, if desired by the parents, and to be used in the courts if necessary. Military punishments to end soon as possible. Self government to be substituted. No tax on Transvaal to pay the cost of war.

Three million pounds to be provided for stocking the Boer farms. Cape Colony rebels to be subject to trial may be disfranchised for life, but no death penalty to be inflicted.

### State Convention.

#### Basis of Representation.

This body shall be known as "The Alabama Baptist State Convention," and shall consist: (1) of three delegates from each Baptist District Association in Alabama, co-operating with this Convention, if said Association shall have 500 members, or under, and one additional delegate for every 500 members, or fraction thereof above that number, whose annual election or appointment shall be duly certified by the printed minutes, or certificate of an officer of the Association represented by them; (2) of one delegate from each church co-operating with this Convention, if said church shall have fifty members, or under, and one additional delegate for every fifty members, or fraction thereof, above that number; (3) of persons who contribute funds, or are representatives of churches contributing funds for the regular work of this Convention, on the basis of one representative for each \$100 actually paid into the treasury of the boards of this Convention during the fiscal year preceding its assembling. But in all cases must delegates to this body be brethren of Baptist churches in good standing.

#### Railroad Rates.

1st. Each person desiring to avail himself of the reduced rate must purchase a first-class ticket (either limited or unlimited) to New Decatur, at the regular tariff rate and at the same time procure from the Ticket Agent a certificate of the standard form. If through ticket cannot be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained and there repurchase through to New Decatur, procuring a standard certificate from each agent from whom a ticket is purchased. Before returning from the meeting, if persons hold more than one certificate, both certificates should be signed by the Secretary of the Convention and vised by Special Railroad Agent. 2nd. It is absolutely necessary that certificates be procured, indicating that full fare has been paid for going passage and the route for which ticket or tickets for the return journey should be sold. No refund fare can be expected because of failure to secure such certificates. 3rd. Tickets for the return journey will be sold at one-third the first-class tariff fare only to persons holding certificates of the standard form duly signed by the Secretary of the Convention and countersigned by the Special Railroad Agent appointed for that purpose. 4th. No certificate will be honored that was issued in connection with ticket for going passage for which less than 75 cents was paid. 5th. No certificate will be honored that was procured more than three days (Sunday not included), before the meeting assembles (except that when meetings are held at distant points to which the authorized transit limit is more than three days, the authorized transit limit will govern), nor more than three days (Sunday not included), after the first day of the meeting (including such opening date). No certificate will be honored for return ticket unless presented during the time that the meeting is in session or within three days (Sunday not included), after adjournment. 6th. Tickets for return journey will be limited to continuous passage on first train after purchase. 7th. Certificates will not be honored by conductors; they must be presented

to ticket agents. 8th. Neither the certificates nor tickets furnished for this occasion are transferable, and if presented by any other person than the original purchaser, they will not be honored but will be forfeited. It is not necessary that fifty certificate holders shall be in attendance at the meeting, but it is necessary that fifty persons who have traveled to place of meeting by rail shall be present, and under no circumstances will any concession in rate be made when less than that number are in attendance.

Wm. A. Davis,

Secretary Alabama Baptist State Convention,  
Anniston, Ala.

### Appeal for Home for the Veterans.

Dear Sir: Ex-Governor Bob Taylor, of Tennessee, has very kindly agreed to give us the benefit of his services, and deliver his famous lecture, "The Old Plantation," accompanied by his famous quartet, at the Auditorium in Montgomery, Ala., on Saturday night, the 14th of June, for the benefit of the Soldiers' Home at Mountain Creek, Ala.

I am trying to arrange through the chairman of the Southeastern Passenger Association a one fare rate from all points in Alabama to Montgomery and return on this occasion and I think there will be no doubt but what we will arrange this.

As the cause for which this lecture will be given is dear to the hearts of all of our people, I propose to arrange for the sale of tickets in every town and city on the railroads leading out of Montgomery, as far as the State line, and, to this end, I am arranging as rapidly as possible to secure the services of young ladies of Montgomery, quite a number of whom will go out on each road and visit the several towns and cities, and make a "house-to-house and man-to-man" canvass for the sale of tickets.

The time has come when we must provide a home for the indigent ex-Confederate soldiers, and I take it for granted that there are few who will refuse to contribute as much as fifty cents towards the building of this home, and we will use this occasion of Governor Bob Taylor's lecture to give people an opportunity to contribute, and if they want to come to Montgomery and hear the lecture, they will be delightfully entertained, in addition to contributing to this worthy cause. But we hope to sell the tickets whether the people use them or not.

There are more than 100 old soldiers in the poor houses of this State, and it will be a blot upon the fair name of the State of Alabama as long as they are permitted to remain there.

Won't you interest yourself in this matter, and see all the ex-Confederate soldiers and sons and daughters of Confederates you can and prepare them to meet the committee of young ladies when they come to your city, and assist them in every way possible? I want them not only to canvass your city, but all points in that vicinity, for the sale of tickets.

It occurs to me that we ought to realize a very considerable sum from this source in your city and vicinity.

J. M. Falkner,

Chairman Building Committee and Committee on Ways and Means.

Subscribe for the Southern and Alabama Baptist.



**A Visit to Our Orphanage.**

L. O. Dawson.

I recently had occasion to visit Evergreen and enjoyed the pleasure of being in our Orphans' Home. The thoughtless visitor would not be impressed just now with the place, for the grounds are necessarily in much disorder from the new buildings in course of construction. These houses are models of neatness and convenience, and would have been finished long ago, but for the slow way in which the brethren have seen fit to redeem their pledges. They will add much to the comfort of all connected with the home.

While down there I gave Brother Stewart a wholesale lot of advice. It was of the best variety. You see when a fellow looks on all those helpless children he always feels like giving something, and naturally he parts with that which costs him least. As I remember it now, my directions as to the proper way to do things covered a period of twenty-five years.

In fitting up the Mt. Vernon barracks for the insane negroes Dr. Searcy spent a solid month on the grounds studying over the situation before permitting the location of a single new building. But he is no such genius as I am, and so when I saw last winter when Stewart had placed the "sick cottage" I promptly decided that he had made a mistake in locating it. The fact that he had spent years in studying over the matter and I only a few minutes did not diminish my faith in the infallibility of my own opinion. Well, I had opportunity the other day to look more carefully into the situation and I am compelled to believe that Stewart and Dr. Searcy know nearly as much about their business as I do, and when in the course of time all is completed at the Orphanage I will learn that I do not know anything like as much as I think I do. The erection of a main building and the other additional cottages, the removal of the present out-buildings beyond the contemplated quadrangle, the sodding of the campus, and the growing of trees will make the home as beautiful as it will be convenient.

The home has a great blessing in Brother Pitman, the manager of the farm. A thorough going Christian, and an up-to-date business man, he is in every way fitted to teach the boys how to work and how to live. He has in a short while brought great things to pass and has large plans for the future that will be accomplished chiefly through his boys. An inkling of his work may be seen in the 200 shade and ornamental trees planted on what is to be the campus. He has put out, with the boys to help, about 1,500 fruit trees of various kinds. He has a large number of scuppernon vines that will begin bearing in a year or two. They had all the strawberries the home could use this year, and I doubt not will soon begin to market a surplus. They make more vegetables of all sorts than they can use and have already shipped a nice lot of tomatoes. They made about a thousand bushels of oats this year and are expecting to make in the neighborhood of 1,000 bushels of corn. They killed forty-seven hogs last winter and their prospect for cantaloupes and water melons is such that it almost makes a man wish he were an orphan.

The boys have done \$500 worth of work on the Bush building which will be completed in a few weeks and which will be dedicated on Thanksgiving Day with ceremonies befitting the importance of the occasion.

This is destined to be the largest Orphanage in Alabama, simply because it will be expected to care for the destitute children of our Baptist People and you know we comprise about one-half of the white population of this State. There are eighty-five children there now and the number is constantly increasing. It is a very expensive family that never can be self-supporting. The neglect of any church on the ground that "somebody else will take care of them" will be a sin as well as calamity. They need money now. Send it!

There are serious problems touching the interior management which have been rendered more difficult by the death of the greatly beloved and useful wife of Brother Pittman. The proper cooking of the food for so large a family requires a range (not a stove) of adequate size. Sister Farnham is trying to get it. It will cost \$250. These and other trials will all be worked out in the end. The thing must grow, and growth requires time. A great institution cannot be scared up out of the ground in a single day.

As I looked at the children and thought of the circumstances out of which they came I could but thank God for the home and pray His blessing to abide on Brother Stewart, his helpers and that great band of helpless childhood.

Tuscaloosa, June 5, 1902.

Greenville, Ala., April 22, 1902.

Dear Mrs. Farnham: You will find enclosed a Postoffice Order for \$10 to be added to the "Range" fund for the Orphanage.

This amount is the gift of the "Willing Workers" of the Baptist Church, but was earned by Mrs. D. H. Rouse and Mrs. H. J. Thaggard at an old time "Quilting Bee," given at the country home of the former recently. It was a day of fun and frolic to all who attended, an entertaining program consisting of music and recitations being rendered, a delicious luncheon enjoyed, to say nothing of the quilt which was quilted and of another which was pieced. The substantial amount of the proceeds tends to show what can be accomplished by willing hearts and hands even though far removed from "the madding crowd," and hampered by few opportunities. May God's blessing rest upon our offering and may your efforts in behalf of the fatherless meet with much success.

Very truly yours,

Mrs. B. H. Whittington,

Sec. Pro. Tem. "Willing Workers."

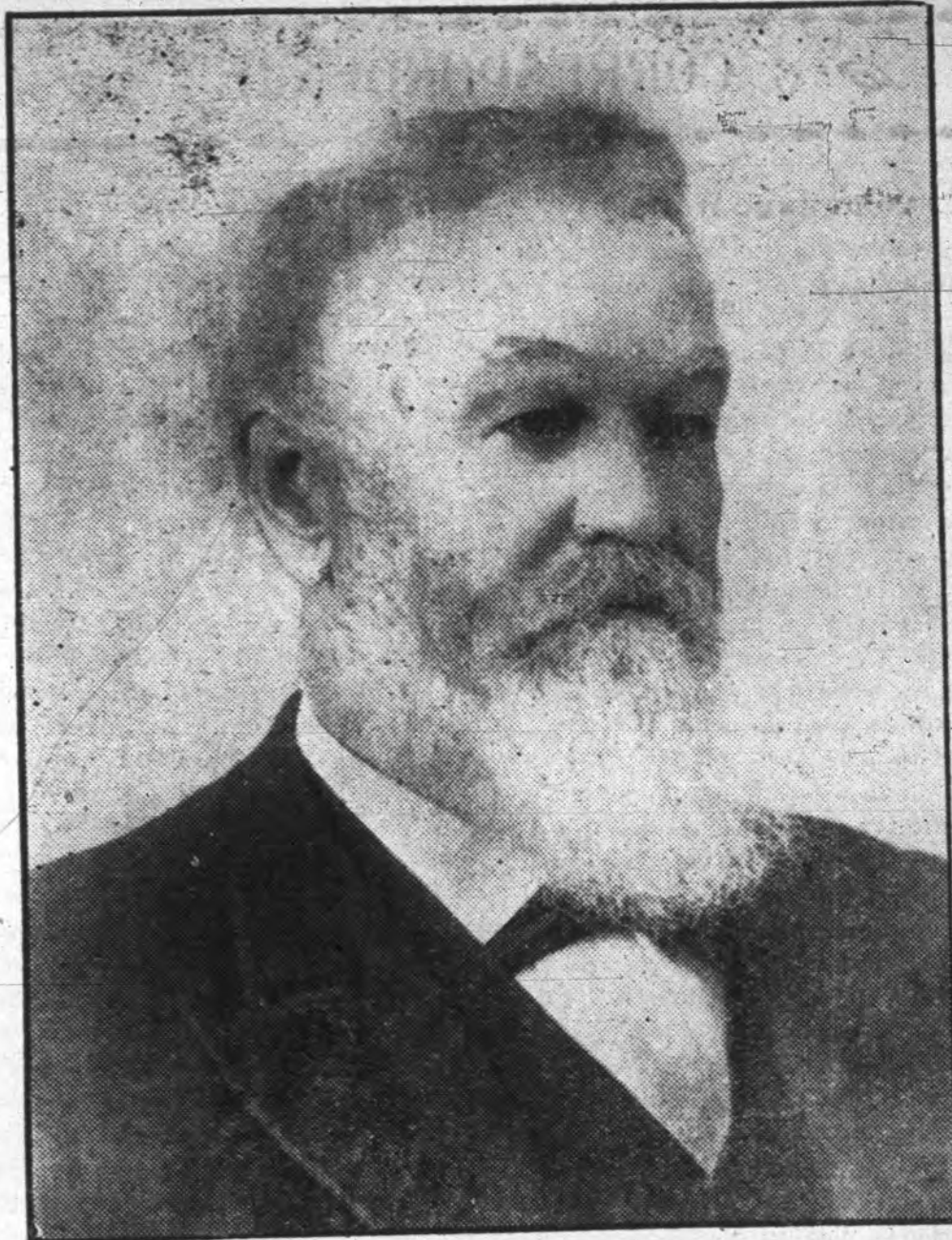
**The Facts in the Case.**

Rev. Chas. A. Stakeley, D.D.

Under the heading of "Bishops in the Baptist Church," the following article appeared in a recent number of the Christian Advocate of New Orleans, and was copied in the Advocate of Birmingham:

"Here is an item of history that had escaped us. We would be glad to know more about it:

"W. P. Harrison, D.D., former editor of our Methodist Review, gave much attention to church history in all its branches. In his 'High Churchman Disarmed,' he says: 'For several years prior to 1776 the Baptists of Virginia discussed the expediency of adopting an episcopal form of government. The discussion was thorough and the conclusion arrived at in 1776 by the General Association of Virginia Baptists. By a unanimous vote they declared that episcopacy had been established in the church by Christ, the Head, and that the office of Bishop was now in use in



DR. R. W. CILLEY.

Christ's Church. Having determined this question, they proceeded to establish the office and fill it by appointment. The Rev. Samuel Harris was elected the first Bishop, and all that part of Virginia lying south of the James river was declared to be his diocese. In the autumn of the same year, the Association was called together and they proceeded to elect two more Bishops—John Waller and Elijah Craig. The diocese of these coadjutor Bishops was all the State lying north of the James river."

The desire "to know more about it" can be easily gratified by a reference to Semple's "History of the Rise and Progress of the Baptists in Virginia," the source from which Dr. Harrison must have drawn his story, though to a certain extent he has misstated the facts. It was an affair of the Separate Baptists alone and grew out of an innocent desire on their part to restore the office of "Apostle" mentioned in the 4th chapter of Ephesians. Semple's version of the matter will be found on pages 80 and 82 of Beale's edition:

"At this Association [the Association for the Southern District at Walker's meeting house in Amelia county in October, 1774], the query respecting the proper interpretation of Ephesians 4th chapter, 11th, 12th and 13th verses, was again debated, and by an almost unanimous vote, three excepted, it was resolved that the said offices are now in use in Christ's church, and the said three submitted to the majority. It was further resolved that the said offices be immediately established, by the appointment of certain persons to fill them, provided any possessed of such gifts could be found among them.

"They then proceeded to the choice of an apostle, by private poll, and the lot fell, by unanimous consent, upon Elder Samuel Harris. For the discipline of this high officer the following rule is entered on the minutes, viz: 'If our messenger or apostle shall

transgress in any manner, he shall be liable to dealing in any church where the transgression is committed, and the said church is instructed to call helps from two or three neighboring churches, and, if by them found a transgressor, a general council of the churches shall be called, to restore or excommunicate him." \* \* \* His work was to pervade the churches; to do, or at least to see to, the work of ordination, and to set in order things that were wanting, and to make report to the next Association. \* \* \* As an Association holden for the Northern District this fall, John Waller and E. Craig were appointed apostles for the north side of the river.

"It is sufficient to inform our readers that this scheme did not succeed. Either the spirit of free government ran too high among the churches to submit to such an officer or the thing was wrong in itself, and, not being from God, soon fell. These apostles made their report to the next Association, rather in discouraging terms, and no others ever were appointed. The judicious reader will quickly discover that this is only the old plan of Bishops, etc., under a new name.

"In the last decision it was agreed that the office of apostles, like that of prophets, was the effect of miraculous inspiration and did not belong to ordinary times."

Some light may also be found in Howell's "Early Baptists of Virginia," (pages 104 and 115), but the foregoing from Semple, an earlier authority, is sufficient to show that in 1774 a movement was made among the Separate Baptists of the Old Dominion to revive the office of apostle, that they did actually appoint three worthy and (now) famous men to the office as revived by them, that these men as "Apostles" failed utterly to take with the Baptist people of Virginia, and that in a few months' time the whole scheme fell into "innocuous desuetude."



## CORRESPONDENCE

## Colportage Work.

The distribution of Bibles, tracts and other religious literature among the people is one of the mighty factors in the upbuilding of Christ's Kingdom on earth. It occurs to me that a wise and prudent systematic organization of a colportage force properly distributed over the State so as to cover all the destitute territory, would be an intelligent move on the part of Baptists. What we need is to meet the wants of every nook and corner of missionary ground in the State. No people can be educated properly in religious principles unless they become a reading people. A sermon now and then will do good, so far as it goes, but it must be supplemented by intelligent conception of the gospel truth and there is no better way than by searching the Scriptures and reading the opinions of others. A reading people will become a thinking people and thinking people on Christian lines will become a Christian people.

It would seem that now is an auspicious time to move in this matter, the beginning of a new century. We have in this State a number of preachers whose time is not fully employed and who might be put in the field as colporters. Men who could accomplish much good. We don't want the lazy, the indolent man, who is looking for an easy job out of which to get a support without giving value in return. We want men of discretion, of zeal and integrity, such men as will render full service—men whose lives are in all things exemplary. It is not every man who is fitted for colportage work. He must have adaptability, tact, and good judgment. Some folks think almost any sort of a man can fill the place of a colporter. In this they are greatly mistaken. It is too often the case that a colporter is selected out of sympathy, from a desire to help him because he is a good, easy, pious man, with a large family perhaps. Now, if he has the qualifications, then this condition is a recommendation, but these things may be and still he is not the proper man for the place.

Why not establish a Bible and colportage office in Montgomery, in which the State Secretary can have his office and from this depository, send out books to colporters over the State? A small outlay of money would furnish a depository with such books as would sell well. We are impressed with the needs of such an establishment, to be under the supervision of the State Secretary. How does this suggestion strike the views of brethren? Let us have your opinions.

John G. Harris.

Montgomery, Ala.

## Little Acts of Kindness.

It was a dark, dreary day; the rain came pouring down in torrents, and as I lay upon my bed and listened to it splashing against the window panes I thought what a long unpleasant day it would be to me. I had been very sick for more than two weeks, and though I was getting better now, I was still too weak to sit up, so the days seemed unusually long and tiresome to me.

As I lay there thinking, and thanking God that I was getting better I heard a light step upon the gallery. "Surely that isn't any one coming in all this rain,"

I said almost to myself, but presently I heard a knock upon my door, and when I said "come in," the knob turned and I beheld the bright, cheery face of Miss A. She came smiling to my bed and said, "I heard you were better, and as we had such a nice dinner today I thought you would enjoy some of it, so I slipped out and brought you a plate full; I do hope you can eat some of it," and in this way she continued chatting for some time, and then as she turned to go she said, "I would like to come and read to you if you will let me; I think you would enjoy it and I'm sure it would be a great pleasure to me." I thanked her, and promising to come the next afternoon, she left me.

When the door closed behind her it seemed that an angel had visited me, and instead of thinking of the gloomy weather my thoughts were turned in another direction; I forgot that the rain was beating against the panes, and the clouds looked angry. I had learned a lesson which was this: there is always a time that we can be of service to others, and in serving others we are serving Christ, for has He not taught that if we only give a cup of cold water in the name of a disciple we have rendered service to Him?

It was a little thing that Miss A. did, but it brought great pleasure to me, and almost unconsciously I thanked God for such thoughtful friends, and Christian women.

Sure enough the next afternoon she came down with several good books and read to me until I quite forgot my sickness, and longed to be able to get up so that I might be of more service to others, for I realized now as never before that there are a great many ways to make others happy. In making others happy we become happy too.

For many afternoons Miss A. came and read to me, and in the mornings when I awoke it gave me inexpressible pleasure to think of her coming. She always came with a bright smile, and a cheery word so that the rays of sunshine seemed to come in with her.

She will probably never know the extent of the influence her little acts of kindness will have, for they not only brought joy to me while sick, but they also taught me how to be more serviceable to others, and I trust that others who read these lines may be encouraged and impressed with the importance of doing little things for others.

A Subscriber.

## Preston's Resolution.

Please let the advocates of the Preston Resolution answer these two queries:

(1) If the new Board is to have any authority over the several Boards of Trustees or any control over affairs which clearly belong to their management (see Art. 2, Sec. 3, 4; Art. 3b; Art. 4a; and Art. 5, Preston's Resolution), would not the Convention place itself in the absurd position of declaring by the appointment of the new Board that its old Boards are incompetent and need a guardian?

(2) If the new Board is not to have any such authority or power, would not the Convention be placing itself in an absurd position to appoint a Board to

meddle in affairs over which it has no control?

The Preston Resolution is guarded in its language. It wisely refrains from asking the Convention to give the new Board any authority over the several Boards of Trustees or any power of control over any of their affairs. That would mean its overwhelming defeat. But beneath the surface a majority of the brethren fortunately saw the underlying elements of conflict, and they wisely defeated the Resolution.

I believe that it might be so amended as to make it unobjectionable; but, my brethren, in my humble judgment, we cannot afford to adopt it as it stands.

Respectfully,

Otis M. Sutton.

Tuskegee, Ala., June 4, 1902.

## A Terrible Charge.

By Tallie Moran, Scranton, Pa.

"Prisoner at the bar, have you anything to say why sentence of death should not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for an answer to the judge's question.

Will the prisoner answer?

Is there nothing that will make him show some sign of emotion?

Will he maintain the cool, indifferent attitude that he has shown through the long trial, even to the place of execution?

Such were the questions that passed through the minds of those who had followed the case from day to day.

The judge still waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hands were clinched, and the blood had rushed into his pale, careworn face. His teeth were firmly set, and into his haggard eyes came a flash of light. Suddenly he rose to his feet, and in a low, firm, but distinct voice, said:

"I have! Your honor, you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the awful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as a jury in this case."

national broadside to all senators; but especially should the States be active that are represented on the Immigration Committee, which consists of Senators Boise, Penrose, Pa.; C. W. Fairbanks, Ind.; H. C. Lodge, Mass.; W. E. Mason, Ill.; J. F. Dryden, N. J.; J. L. Rawlins, Utah; Geo. Turner, Washington; A. S. Clay, Ga.; A. J. McLaurin, Miss.; T. M. Patterson, Colo.

Let no one wait for printed petitions, but every church and society friendly to the measure or any part of it should authorize its officers to send such a petition as follows, which may also be used, with change indicated for individual names:

"To the U. S. Senate: Undersigned society (or citizens), petitions for the restriction of immigration by an educational test, and for suppression of liquor selling in immigrant stations."

More effective still will be a great volley of one page letters to senators. Best of all, like sharpshooters' fire, are ten-word telegrams, each signed by ten voters, whose co-operation at once reduces the expense and increases the influence of the telegram, which should be some variation of the following appeal:

"Educational test for immigrants favored; Government liquor selling opposed."

Those who wish fuller information on beer selling at immigrant stations, should apply to senators for a hearing on this subject. It discusses also the government liquor selling in old soldiers' homes and other public buildings, which the McCumber bill will suppress.

The International Reform Bureau (103 Md. Ave. N. E., Washington, D. C.), which drew the amendment forbidding liquor selling at immigrant stations, and the McCumber bill, needs funds for wide circulation of literature on both subjects in this country, and for circulation of literature in other countries on the yet more important treaty Secretary Hay has initiated to protect civilized races of the world against intoxicants and opium.

## Sunday School Convention.

The Baptist Sunday School Convention for the Etowah Association will be held with the Hokes Bluff Baptist church on the fifth Sunday in June and Saturday before, when the following subjects will be discussed:

The purpose and objects of the convention.

What should be the duties and qualifications of the officers and teachers of the Sunday school?

How may Sunday schools be made more efficient in securing attendance and saving souls?

A talk to the Sunday school on the lesson.

There will be sermons on Friday, Saturday and Sunday night and 11 a. m. Sunday. Let your sermons be in accord with the occasion.

All preachers in the association are urged to be present and be prepared to discuss the above subjects and to preach.

All Sunday school superintendents, teachers and workers are urged to attend and come prepared to talk. You will be expected to talk.

Let every pastor and superintendent read this announcement to his church and Sunday school and have delegates appointed. Brethren, please do this.

D. P. Goodhue,

J. M. Solley,

J. B. Kown,

Committee.

## Immigrants Invited to Books but Not to Beer.

The House of Representatives on May 27th passed an immigration bill which contains an educational test and forbids the sale of beer and other intoxicants in United States immigrant stations. If it passes the Senate and becomes a law, it will probably reduce our excessive immigration one-third in quantity and improve it more than one-third in quality; but such a bill has been defeated by the threefold alliance of steamship companies, beer brewers, and priests, repeatedly, all of whom would lose the patronage of that one-third, by whose exclusion labor and morality would both be benefited. The churches and labor unions can carry the bill against such an alliance only by a



**Sunday School Music.**

(Continued from Page 6.)

ent from anything we are accustomed to." Yes, yes, I thought, too, myself, how much truth there is in your words. How dull we grow under the monotonous routine. Yes, I can sleep at home under the usual monotonous clatter and noise of the city street, such as I have grown accustomed to, but the sweet voice of a mocking bird on a still night in the country will awaken me with a thrill of delight.

Suppose we vary the method of singing. How charming was that responsive singing at that negro church and may we not learn from an "humble source and try some responsive singing in our Sunday school. Let one side sing, "What can wash away my sin," and the other answer, "Nothing but the blood of Jesus." Then let the children sing the verse of some song and the whole school sing the chorus. Again we might sing the chorus of some song in the natural tones and then repeat it in a whisper like an echo.

It is well to "Sing a new song unto the Lord," but let us not forget the dear old folks who love the old sweet songs that will never die. God pity the place where there are no old folks, and let us remember to sing some of the dear old hallowed songs occasionally for their sweet sake if nothing more.

**B. Y. P. U. at Lafayette.**

It is with pleasure that I write relative to our Union at this place. We had a special service at last regular meeting in the way of a "Fanny Crosby Song Service," and I cannot recall the time when we have had a better meeting or larger attendance—all seemed to enjoy it. We think the plan of holding the special meetings occasionally a great stimulant to our work and would commend the plan to others. Then tend to revive interest and we expect to have another real soon. We have not lost sight of the great good derived out of the assembly of the State Convention with us last year. We often talk of the meeting and hope we shall have the pleasure of entertaining the Convention again some day.

Our Union is in fine shape now and every meeting seems to supercede former ones. We have an able, consecrated pastor, Brother Pugh, who is certainly a man of God, and an earnest worker. We all love him very much and appreciate, beyond conception, his able and valuable assistance.

I have some ardent co-workers in the way of minor officers. From the vice president down all are willing to help me and when I call on them they respond freely and willingly. Our recent election resulted in the election of the following officers for next semi-annual term, to-wit: G. E. Burnett, president; Miss Mary Greer, vice president; Miss Felie Denson, secretary; Miss Bessie Jones, corresponding secretary; W. B. Nichols, treasurer, and Miss Sarah Marable, organist.

I have prayed earnestly over the work assigned me, and believe the good Lord is in a measure answering my prayers. I do not think anything will develop the young into active Christian and church work like a B. Y. P. U. I know it has done me more good than I had ever expected, and it now is quite a pleasure to attend our meetings. Every church, no matter how small, should organize a Union. It will do good, and a great deal of it too. We have plans now in

view whereby we expect to greatly increase interest and I hope they will materialize and that we may further interest the people here in the work.

I trust the coming Convention may be the best we have ever held, and that much good shall come out of same. We expect to have representation there and trust that all will be for the advancement of the kingdom of our blessed Lord and Master.

Asking the prayers of all Unionists on labors at this place.

G. E. Burnett.

**Wedding Invitations.**

Mr. Oliver Judson Nix requests the honor of your presence at the marriage of his daughter, Mary Vernon, to Mr. Paul Finch Dix, on Thursday evening, June the nineteenth, nineteen hundred and two, at eight o'clock, First Baptist Church, Montgomery, Ala.

Mr. and Mrs. Matthew Gilmore request the honor of your presence at the marriage of their daughter Minnie Ophelia, to Mr. William Gideon Spencer on Thursday afternoon, June the twenty-sixth, nineteen hundred and two, at three-thirty o'clock at their residence, Brundidge, Alaamba.

**SUMMER SCHOOL OF THE SOUTH, KNOXVILLE, TENN., JUNE 19-JULY 31, 1902.**

An educational party to the "Summer School of the South" at Knoxville, Tenn., June 19-July 31st, conducted by President P. D. Pollock and Prof. W. H. Kilpatrick, of Mercer University, will leave Macon on special train over the Southern Railway on June 18th.

Course of Study. Forty-seven different courses of study taught by specialists North and South. Twenty-one courses in common school subjects and methods; nine courses in psychology and pedagogy; seventeen courses in high school and college work; and many lectures by men of national reputation, on general topics.

Cost. Board and lodging \$3.50 to \$4.50 per week; registration fee for any or all the work \$5; railroad fare, one fare for the round trip—from Macon and return \$8.94—similarly reduced rates from all other points on the Southern Railway.

Suggestions. Register your name for the special party with President P. D. Pollock, Mercer University, in order that choice rooms and location may be reserved in advance.

Additional information. Write Superintendent P. P. Claxton, Knoxville, Tenn., for complete circulars of information as to courses and cost; and to the undersigned as to any details of the trip.

H. F. Cary,  
F. P. A., Jacksonville, Fla.  
W. H. Caffey,

C. P. & T. A., Columbus, Ga.  
James Freeman,  
T. P. A., Macon, Ga.

**Superseding All Others.**

From rich Mississippi river bottoms: "I have been selling Hughes' Tonic for six years for chills and fever. Has superseded all others in my trade. It invariably cures when given according to directions. It is the very medicine we need and the only one for chills and fever that I can sell." Sold by druggists—50c. and \$1. bottles.

PREPARED BY  
ROBINSON-PETTET CO., (Inc.) Louisville.

**OBITUARIES**

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

**JONES.**—Bro. W. H. Jones, of Cullman, departed this life Feb. 13th, after a long illness which he bore with that patience which should characterize a Christian. Brother Jones professed a hope during the civil war. Was baptized into Popular Spring Baptist Church, Coosa county, about thirty-five years ago by Rev. A. G. Rains and has lived a faithful and devoted church member since that time. He was a strong advocate of religious education, and read an article in the Cullman Association last fall advocating it.

Brother Jones was a member of Pilgrim Rest Church at his death. He leaves a wife and five children to mourn his loss. He was a devoted husband and kind father. Let us all, wife and children, relatives and friends bow in humble submission to God's will and be comforted in God's promises. Live for the cause of Christ and all will be well on the other shore.

S. J. Cox, Pastor.

**WARE.**—Died at his home near Union Church, May 5th, Bro. H. B. Ware. He was a young man of promise, loyal to every interest, faithful and devoted to his widowed mother, sisters and brother. Last year he found Christ precious to his soul and since has proven himself to be an earnest Christian. May the Lord grant his spirit to comfort, and his grace to sustain the bereaved family and relatives.

J. W. O'Hara.

**MANNING.**—Entered into rest, April 24, 1902, Grover Julius Manning. Born Oct. 17, 1888. Age thirteen years, six months and seven days. During his short illness he suffered intensely, but bore it with heroic fortitude, and when the summons came, met it fearlessly, and passed over the river a conqueror. Grove was an obedient son, an affectionate brother. Kind and generous, yet fearless and brave, a lover of truth and justice. While his rising intelligence, like a bright star, was obscured so early, even in the tender morning of youth, his noble life still shines. "Weep

not, he is not dead but sleepest, and hereafter shall awake, clothed with radiant glory."

G. E. Lanier.

**In Memoriam.****MRS. REBECCA JOHNSTON.**

"She sleeps, she sleeps  
And never more  
Will her footsteps fall by the old home door,  
Nor her voice be heard with its loving tone  
By the lone ones left round the old hearthstone.  
She has gone, she has gone to the home afar  
To the beautiful land  
Where the angels are."

On March 25, 1902, our sister, Rebecca Johnston, finished her long earthly pilgrimage to begin the new life beyond the stars. Nearly forty years ago she became a member of this church, and until enfeebled by the weight of years she was constant in attendance upon the regular meetings. She was ever devoted to friends, family and church—a consecrated Christian.

"A woman strong and firm to do the right,  
Who with the old time martyrs might have stood,  
Yet full of sympathy with every mood  
In time of trouble cheery, still and bright."

Trusting implicitly in Him who is mighty to save and putting all confidence in His promises, when she came to the river which separates worlds she calmly entered its waters feeling that her eternal blissful anchorage is provided for by the Pilot of Galilee, who "stretches over the waters his welcoming hand."

"Beyond time's troubled stream,  
Beyond the chilling way of death's dark river,  
Beyond life's lowering clouds and fitful gleams  
It's dark realities and brighter dreams  
She lives forever."

Mrs. F. M. Fonville,  
Mrs. M. C. Means,  
Mrs. M. Cross,  
Committee.

In Conference, Hickory Grove Church, May 17, 1902.

**PLANT SYSTEM MILEAGE TICKETS.**

(\$25 per 1,000 Miles), Are Good Over the Following Lines:

Atlantic Coast Line R. R. Co., Atlanta, Knoxville & Northern Ky., Atlanta & West Point R. R., Baltimore Steam Packet Co., Chesapeake Steamship Co., between Baltimore and Norfolk, Charleston & Western Carolina R. R., Georgia Northern Railway, Georgia Railroad, Louisville & Nashville R. R.

(Except the following lines: L. H. C. & W. R. R., Glasgow R. R., Elkton & Guthrie R. R., Pontchartrain R. R., between Evansville & St. Louis and Louisville and Cincinnati proper).

Louisville, Henderson & St. Louis Ry., Nashville, Chattanooga & St. Louis Ry., Northwestern Ry. of South Carolina, Ocilla & Irvinville R. R.,

Plant Steamboat Line, Richmond, Fredericksburg & Potomac R. R., Seaboard Air Line Ry., Sparks, Moultrie & Gulf Ry., South Georgia & West Coast Ry., Tifton & Northeastern R. R., Tifton & Moultrie Ry., Valdosta Southern Ry., Western & Atlantic Ry., Washington Southern Ry., Western Ry. of Alabama.

A convenient method of traveling.

B. W. Wrenn,  
Passenger Traffic Manager,  
Savannah, Ga.

See Ticket Agents.

**For a Nerve Tonic****Use Horsford's Acid Phosphate.**

Dr. H. M. Harlow, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."



## WOMAN'S WORK

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

### Mission Work.

910 Government St., Mobile, Ala.,

May 6, 1902.

My Dear Mrs. Malone: Mrs. Cox has told me that you suggested some one's writing a little sketch of our new Missionary Society, for the Woman's Department of the Alabama Baptist; and she has asked me to give a brief history of its formation and growth.

Hers was the idea of organizing a Society for Mission Work, and to her executive ability, tact, and earnestness, do we owe our success thus far. She requested her husband, our pastor, to meet with us and "start us off" properly. Accordingly, on the evening of December 11th, an hour before prayer meeting, he met with us, and organized the Ladies' Missionary Society of the St. Francis Street Baptist Church.

Four officers were elected: President, Mrs. W. J. E. Cox; Vice President, Mrs. J. Curtis Bush; Secretary, Mrs. R. V. Taylor; Treasurer, Mrs. J. H. Locke.

The pastor read a draft of a constitution to be considered and revised if necessary, by a committee, and presented at the next meeting. This was done, and at the meeting in January it was read and adopted. He appointed a standing committee on membership, and this committee deserves commendation. At each monthly meeting it has presented new names. The charter members were twenty-seven in number, and now, in May, we have eighty names on our list. Is not this a rapid growth?

The time of meeting was fixed for 11 o'clock on the first Monday of each month. This has been adhered to, except in one instance where there was an unavoidable postponement from the sixth to the thirteenth of January. Dues were fixed at ten cents a month. At the second meeting, presided over by Mrs. W. J. E. Cox, an envelope system for paying the dues was suggested by the president, the envelopes being collected without disorder at each meeting, during the singing of a hymn. This plan has been found to work excellently.

The president has opened all meetings with devotional exercises, consisting of singing, Scriptural reading and prayer, the last, led by herself at our first meeting, and by other members of the Society subsequently. All meetings have also been closed with prayer. The spirit that has animated us has been, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

The president suggested that responses to the roll-call be made in Scriptural quotations. This has been done, and added greatly to the interest of the meetings. The president has discussed the Foreign Mission Journal each month, and in January appointed a committee of two to solicit subscribers. She has sent off thirty-two subscriptions thus far. The Home Department was also presented by Mrs. Petit of Palmetto Street Church, and a committee and a visitor were appointed to put into effect this branch of the work.

The topics appointed for discussion have been considered with interest. The evangelization of the Colored people, Italy and Rome, State Missions, and Mexico and Brazil. At the meeting in

March Mrs. J. H. Locke was requested to speak about Miss Armstrong's visit that had been appointed for February 28. Owing to a delay caused by wash-outs, the distinguished visitor was unable to arrive for the Friday meeting that had been arranged for her reception. Consequently all plans for serving refreshments were abandoned at the last moment; but an interesting morning was spent in appropriate exercises. There were papers read by Palmetto Street and St. Francis Street Church representatives, and there were several musical numbers. Still there was a great sense of disappointment, and the meeting without Miss Armstrong seemed as the tragedy of "Hamlet" with the Prince of Denmark left out. On Saturday morning, however, at 11 o'clock, she lectured to an appreciative audience. Mrs. Locke expressed herself as being greatly benefited by the address, giving several beautiful extracts from memory. Mrs. J. Curtis Bush followed with allusions to portions of the lecture that had specially stirred her heart. And Mrs. Cox spoke of many helpful, uplifting things that Miss Armstrong had said about the possibilities of a life that is entirely consecrated to God's service.

The president called attention to the Week of Self-Denial and prayer. She discussed the programme of daily meetings, stating that the ladies of the Palmetto Street Church had decided to follow out the suggestions to the letter. But as the daily meetings would occur during the special meetings of the St. Francis Street Church, it was decided that the members follow the programme privately and individually in their homes, as well as to observe the Week of Self Denial and Prayer.

And now comes the treasurer's report. We are very proud of this, being such fledglings in the service. "By their fruits shall ye know them."

Our amount collected in dues, forwarded for Foreign Missions, was \$29.25; Self Denial Fund forwarded to Home Missions, \$30.00. Total, \$59.25.

And now let us thank you for your words of commendation, written in the corner of the postal card receipt for the money. "Congratulate your Society on your offering."

Yours in the work,  
Helen B. Taylor, Secretary.

### Program

Woman's Missionary Union of State Convention.

TUESDAY, JUNE 24TH, 9:30 A. M.

Opening Exercises—Mrs. R. H. Allison. Appointment Committee on Enrollment. Address of Welcome—Mrs. W. H. Simpson. Response—Mrs. A. J. Dickinson. 10:00. Address of President—Mrs. L. F. Stratton. 10:15. The Year's Work. Report of Corresponding Secretary. Report of Treasurer. Reports of Associational Vice Presidents. 11. Necessity of State Organizer—Led by Mrs. D. M. Malone. 11:30. Address—State Missions—Dr. W. B. Crompton. 12:00. The Orphanage—Miss Sallie Stamps. Appointment of Committee on Resolutions. Collection for State Missions. Adjournment.

### AFTERNOON SESSION.

2:00 p. m. Prayer Service in charge

of Mrs. Lizzie Jones. 2:15. Address—Foreign Missions—Dr. R. J. Willingham. 2:30. Our Missionaries—Pledges for Miss Kelly. Report on Babies Branch—Mrs. Florence E. Harris. 3:00. Open Parliament on Missions—Conducted by Mrs. N. A. Barrett. 3:30. Address—Home Missions—Dr. F. C. McConnell. Collection. Adjournment. WEDNESDAY, JUNE 25TH 9 A. M.

Devotional Exercises. 9:15. Report of Southern Baptist Convention. 9:45. An Hour With Our Associational Vice Presidents. 10:45. Reports of Committees on Constitution and By-Laws and Resolutions. 11:00. Twenty Questions. 11:30. Symposium of Sunbeam Work, "Children's Work in Missions," Past and Prospective. 12:00. Sunday School Board—Dr. J. M. Frost. Miscellaneous Business. Collection. Adjournment.

### ASSOCIATIONAL VICE PRESIDENTS.

Antioch, Mrs. J. B. Hamberlin, Healing Springs; Bessemer, Mrs. M. P. Reynolds, Bessemer; Bigbee, Mrs. H. L. Mellen, Livingston; Birmingham, Mrs. Wm. Franklin, Mt. Pinson; Birmingham, Mrs. N. A. Barrett, East Lake; Cahaba, Mrs. D. W. Ward, Greensboro; Calhoun, Mrs. O. M. Rey-

nolds, Anniston; Central, Mrs. A. L. Harlan, Alexander City; Cherokee, Mrs. H. L. Ison, Center; Clarke Co., Mrs. J. F. Lovell, Thomasville; Cleburne, Mrs. J. C. Midgett, Edwardsville; Columbia, Mrs. L. F. Oakley, Columbia; Conecuh, Mrs. Jefferson Beeland, Greenville; Coosa River, Mrs. E. R. Dean, Talladega; Etowah, Mrs. J. H. Holcombe, Gadsden; Eufaula, Mrs. J. E. Meadows, Clayton; Florence, Mrs. Lizzie Jones, Florence; Harris, Mrs. J. T. McKolls, Ft. Mitchell; E. Liberty, Mrs. J. M. Vernon, Cusseta; N. Liberty, Mrs. M. B. Neece, Huntsville; Marshall, Miss Lizzie Walker, Albertville; Mobile, Mrs. A. H. Pettit, Mobile; Montgomery, Mrs. S. A. Smith, Prattville; Mussell Shoals, Miss Bettie Irwin, Moulton; Newton, Mrs. A. N. Jones, Newton; Pine Barren, Mrs. L. A. Moore, Furman; Shelby, Mrs. W. G. Parker, Columbiana; St. Clair, Mrs. G. W. Hodges, Ashville; Tennessee River, Mrs. T. E. Callan, Fackler; Tuscaloosa, Mrs. L. O. Dawson, Tuscaloosa; Tuskegee, Mrs. W. E. Hudmon, Opelika; Union, Mrs. S. A. Robertson, Carrollton; Zion, Mrs. J. T. Brown, Andalusia; Harmony Grove, Yellow Creek, Mrs. J. E. Barnes, Sulligent; Randolph, Mrs. R. G. Roland, Roanoke.



Part of Baptist Association, Chingkiang, China.

### Letter from Miss Willie Kelly.

New Rifle Butts, Shanghai, March 6, 1902.

Miss Willie Kelly to Bro. W. T. Smith—

My Dear Friend: Your letter of Feb. 1st, has just reached me tonight. Am so glad the plans suit you, also doubly glad that you will send us the money to begin April 1st. Building is much slower here than you could even imagine. I am greatly rejoiced to know that my heart's desire is so near accomplishment. May God bless the work to the salvation of many women. What about the name? That must be cut in a stone and built in the house.

I have been well all the winter, but it has been so warm and dry that scarlet fever has been raging for two or three months; small pox, too, is very bad. We lost our Sunday school superintendent and two of his children in one week.

Next Sunday there is a class of six girls to be baptized, and I hope to get a kodak picture of them to send you. Your girl, yours and Mrs. Smith's, is a big girl now and is helping in the school some, quite a nice pretty woman, and we hope will be used of the

Lord in His work. Have made some good trips into the country this winter and feel that good has been done. Enclosed I send you a picture of some of the members of the last Association, which met in Chinkiang in February.

### A House for Miss Kelly.

Bro. W. T. Smith, of Chapman, is erecting a commodious brick building at Shanghai, China, for Miss Willie Kelly. It has room sufficient to accommodate all the women who come from the interior to learn the Bible. Heretofore the work has been much hindered for want of a suitable building. The women pay their own expenses, bring their own rice, which they cook themselves. Their sole purpose in coming is to learn the Scriptures.

Brother Smith has done a great service for the Lord in erecting this building. In this issue will be found a letter from Miss Kelly with a picture of apart of the Baptist Association which met at Chinkiang in February.

The Chinese Christians make a good appearance and I am sure the readers of the Alabama Baptist will be glad to see them.

W. B. C.



## EYES NOT ALIKE.

Only about one person in ten has eyes that are just alike. Sometimes one is farsighted and the other near-sighted. Sometimes one is perfect and the other is defective. Sometimes one is just a little weaker than the other, sometimes a great deal. Such eyes cannot be fitted with ready made spectacles for in all ready made glasses the lenses are of the same power. If you find a pair that seems to fit you is really helping only the best eye. The eye which needs help most is left to get worse.

I fit each eye separately.

**C. RUTH & SON,**  
JEWELERS,  
No. 15 DEXTER AVE.  
MONTGOMERY, Ala.

**DR. M. T. HALEY,**  
Dentist,  
405 CHALIFOUX BUILDING,  
Birmingham, Ala.

**CHAS. A. CALHOUN,**  
Adjusting Attorney,  
2026 1-2 1st Avenue, BIRMINGHAM, ALA.

## DR. TICHENOR'S ANTISEPTIC FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.  
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.  
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—(Rev.) W. L. Stanton.  
Sherrouse Med. Co., New Orleans, La.

**SOUTHERN BAPTIST THEOLOGICAL SEMINARY,**  
Louisville, Ky.,  
NEXT SESSION OF EIGHT MONTHS OPENS OCTOBER 1.

Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board write to Mr. B. Pressley Smith, treasurer of Students' Fund. For catalogue or other information write to  
E. Y. MULLINS, President.

## BAPTIST PERIODICALS

**Are Bright! Inspiring! Far-Reaching!**

Beginning July 1st, there will be an **ENLARGEMENT** and **REDUCTION IN PRICE** of Illustrated Papers

	FORMER PRICE	Reduced Price
Boys and Girls	8 cts. per quar., 30 cts. per year.	6 1/2 cts. per quar., 25 cts. per year.
Our Little Ones	6 1/2 " " 25 " "	5 " " 20 " "
Young Reaper (monthly)	2 " " 8 " "	2 " " 7 " "
Young Reaper (semi-monthly)	4 " " 16 " "	3 1/2 " " 14 " "

**HOME DEPARTMENT QUARTERLIES will also be REDUCED**

	FORMER PRICE	Reduced Price
Senior Home Department Quarterly	5 cents per quarter.	4 cents per quarter.
Advanced Home Department Quarterly	3 " "	2 " "

THESE PRICES WILL STAND COMPARISON WITH ANY:

	Price	MONTHLIES	Price
YOUNG PEOPLE (weekly)	13 cts. 50 cts.	Baptist Superintendent	7 cents
Biblical Studies, for older scholars, New, monthly.	7 cents each per quarter, 25 cents each per year!	Baptist Teacher	10 " "

	Price	LESSON LEAFLETS	Price
QUARTERLIES		Bible Intermediate	1 cent each
Senior	4 cents	Primary	per copy! per quarter!
Advanced	2 " "	Bible Lesson Pictures	per quarter! 75 cents
Intermediate	2 " "	Picture Lessons per set! per quarter!	2 1/2 cents
Primary	2 " "		

(The above prices are all for clubs of five or more.)  
Good Work (monthly). . . . . Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

**American Baptist Publication Society**  
SOUTHEASTERN HOUSE, 69 Whitehall Street, Atlanta, Ga.

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

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

#### Read This.

Martin, Tenn., June 3 1901.  
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it as I did, and be convinced.

REV. R. C. WHITNELL

**WANTED**—A position as a teacher in a private school by young lady who has diploma from a Southern College, also diploma in elocution. Good references given and required. Address Teacher, care Alabama Baptist.

#### FOR OVER SIXTY YEARS.

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.

**For Nervous Headache**  
Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

#### Program.

Of Fifth Sunday meeting, to be held with Santuck Church, commencing Friday Evening, June 27, 1902.

FRIDAY, JUNE 27.

8:00 a. m.—Sermon by Rev. A. J. Preston, Prattville.

#### SATURDAY, JUNE 28.

9:30 a. m.—Devotional Services.  
10:00 a. m.—Institute Work—Rev. G. S. Anderson. 10:45 a. m.—The Responsibility Every Member Sustains to the Church—Rev. W. B. Crumpton and others. 11:30 a. m.—Sermon by Rev. W. C. Bledsoe. 2:30 p. m.—Devotional Services. 3:00 p. m.—The Importance of, and How to Study the Bible—Rev. A. J. Preston and others. 3:45 p. m.—Woman's Work—Rev. W. B. Crumpton and others. 8:00 p. m.—Sermon by Rev. Geo. S. Anderson.

#### SUNDAY, JUNE 29.

9:30 a. m.—Importance of Sunday School Work—Judge Lull and others. 11:00 a. m.—Sermon by Rev. W. B. Crumpton. 2:30 p. m.—The Young People's Work—E. L. Davant and others.

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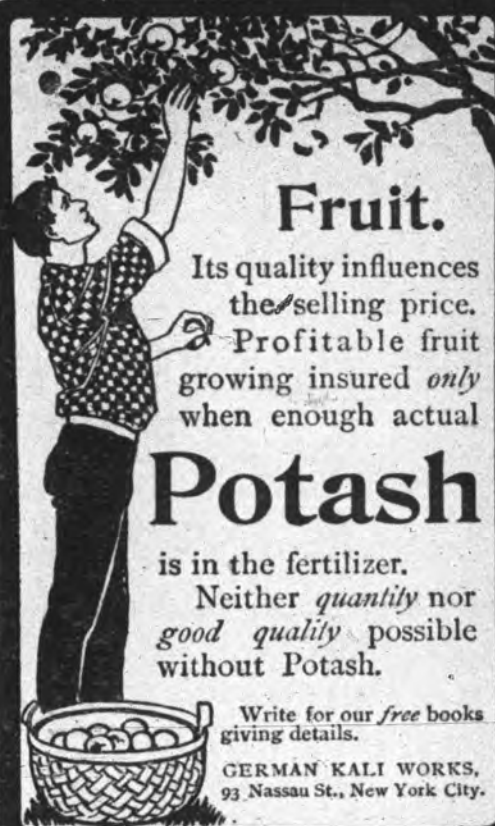
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### Mortgage Sale of Real Estate.

Under and by virtue of a power of sale contained in a certain mortgage executed by Alexander Motley and Lela Motley to Bessie May Thorington on the 5th day of April, 1901, and which said mortgage was duly assigned by said Bessie May Thorington to Winter Thorington on the 6th day of June, 1901, and was on the 8th day of October, 1901, duly assigned by said Winter Thorington to the undersigned Geo. D. Noble, the said Geo. D. Noble will, on the 15th day of June, 1902, at public auction for cash, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, sell the following real estate, conveyed by said mortgage viz: That certain tract of land in Montgomery County, Alabama, described as follows: Commencing at a point on the north side of Day Street two hundred and eighty feet from the northeast corner of Day and Holt Street, thence running east on the north side of Day Street sixty four feet more or less, thence north seventy five feet, thence north on the eastern boundary of Lot eight of the Ellerbe plat, sixty two feet, thence west sixty five feet, thence southerly along the western boundary of Lot eight of the Ellerbe Plat, sixty six feet, thence east five feet, thence south to the point of beginning. Being the same property consigned by Green Hall to Love Motley, on the 17th day of March, 1882, and by Charlotte Ellerbe on the 25th day of September, 1885, and by Allen Hannon as executor of Abram Burke on the 9th day of August, 1878, said conveyances being recorded in Book of Deeds No. 14 on page 501 and No. 7 on page 504 and in No. 26 on page 95 in the office of the Probate Judge of Montgomery County, Alabama, said land being a part of Lot eight (8) of the Ellerbe Plat and part of Lot four (4) of the Pollard estate.

Geo. D. Noble,  
Transferee.  
Gordan McDonald,  
Attorney.

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FEBRUARY 10, 1901.

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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.....		8:30 pm
Ar. Memphis.....		7:15 am
Ar. Hot Springs.....		5:20 pm
Ar. Jackson, Tenn.....		11:20 pm
Ar. Cairo.....		2:55 am
Ar. St. Louis.....		8:24 am
Ar. Chicago.....		4:20 pm
Ar. Waukesha.....		8:25 pm
Ar. Kansas City.....		5:15 pm
Ar. Denver.....		11:00 pm
Ar. San Francisco.....		6:55 pm

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

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

For further information, call upon R. W.  
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eastern Passenger Agent, No. 2 Commerce St.,  
Montgomery, Ala.

## The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

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

Trains 37 and 38 have Pullman Vestibuled  
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Montgomery, Ala.; Chas. A. Wickersham, Pres.  
ident and General Manager, Atlanta, Ga.

## Plant System

Florida and Cuba.

	April 18th.	82	78	58
Lv. Montgomery.....	2 45pm	6 30am	7 45pm	
Ar. Sprague Junction.....	3 50pm	7 00am	8 20pm	
Troy.....		8 05am	9 25pm	
Brundidge.....		8 40am	10 05pm	
Ozark.....		9 30am	10 55pm	
Elba June.....		9 55am	11 17pm	
Abbeville Junction.....		10 32am	11 50pm	
Dothan.....		10 42am	12 01am	
Bainbridge.....		12 37pm	2 05am	
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	6 40pm	
Port Tampa.....		7 55am	7 15pm	
Lv. Waycross.....		5 45pm	6 35am	
Ar. Savannah.....		8 20pm	9 15am	
Ar. Charleston.....		6 40am	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. Chattahoochee.....		4 55pm		
Going West	*65			
Lv. Elba June.....	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		
Lv. Elba.....	6 15am	12 30pm	7 50am	
Ar. Enterprise.....	7 45am	1 30pm	8 50am	
Ar. Elba June.....	9 30am	2 35pm	9 50am	

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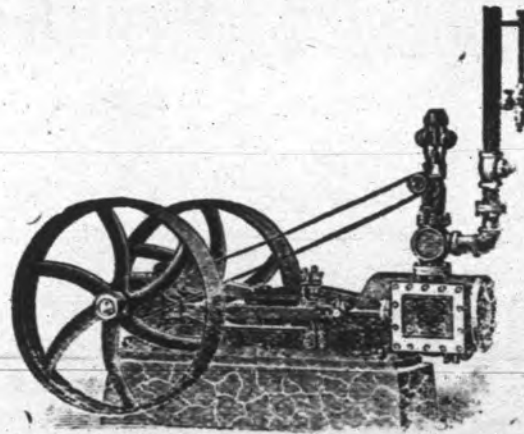
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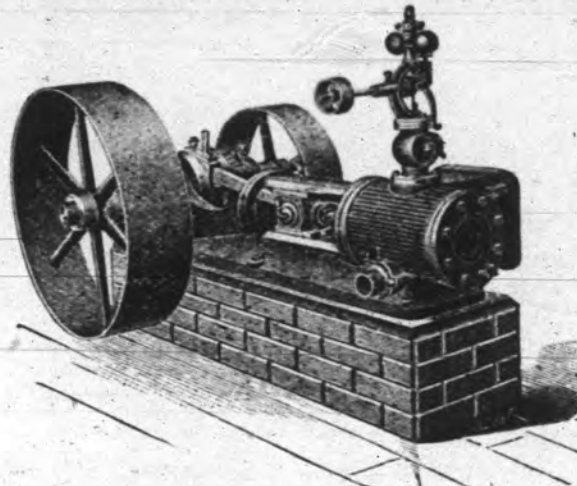
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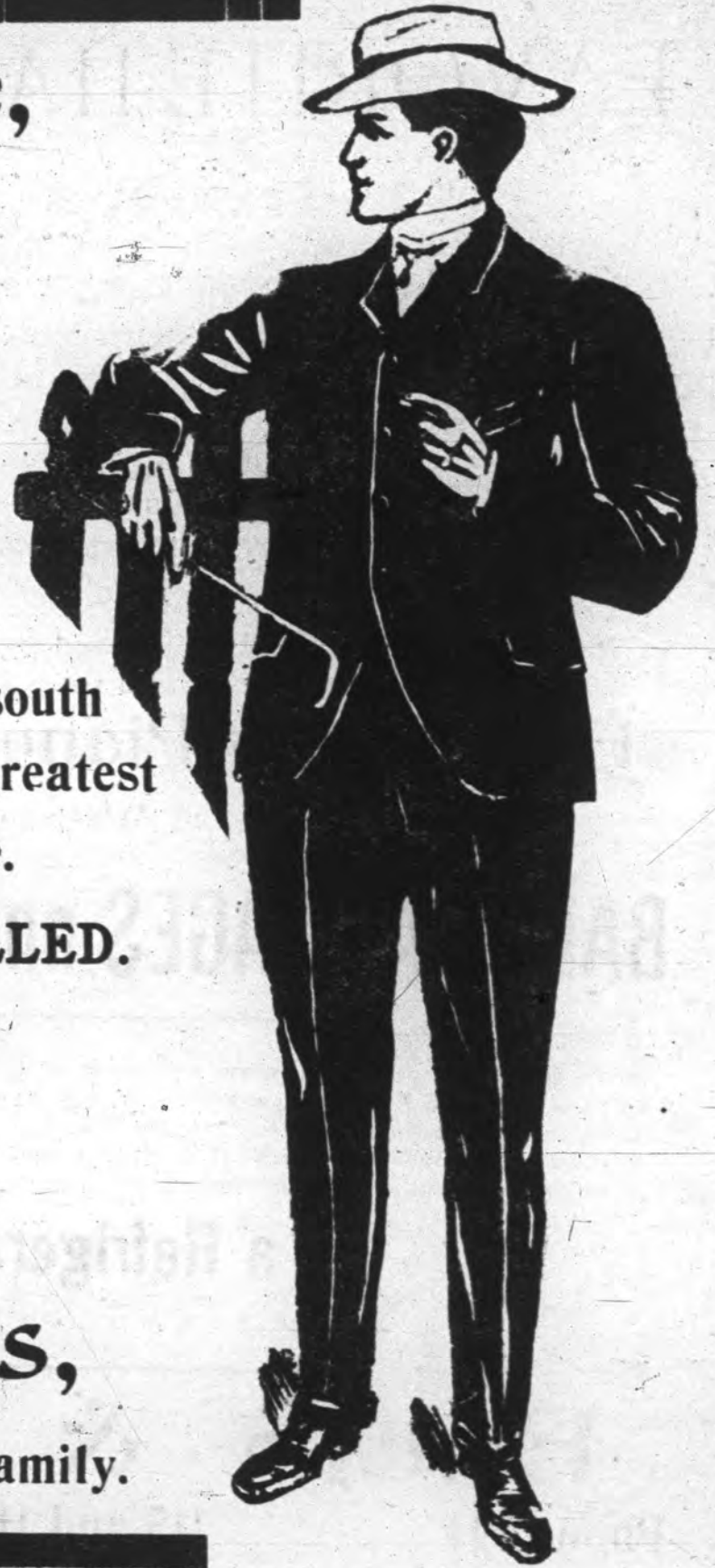
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## Commencement of the Southern Baptist Theological Seminary.

(Continued from page 4).

the answer stood before him, for Christ is the expression of God—He is God. When men come face to face with that Man they come face to face with God. To turn from Christ to nature is folly. The best that nature can do is to point men to Christ. Nature properly understood is infallible; if so, the Christ is infallible.

The Christian in his search for truth is shut up in Christ. In the study of Christ we have the historical Jesus and the living Christ. The man who studies the New Testament as the Pharisees did the Old will become a modern Pharisee—selfish, self-centered.

III. Obey the truth. This is the final condition of knowing the truth. We get knowledge of apples by tasting them. To get knowledge of the truth we must taste and see that the Lord is good. I find the need of today to be self-surrender to God. When Jesus said, "A new Commandment I give," He meant Himself, the living Christ. And by giving ourselves to Him, we see the truth better and better.

### Dr. F. H. Kerfoot.

At a meeting of the Alumni Association of the Southern Baptist Theological Seminary, held in Asheville on May 10th, the undersigned were appointed a committee to prepare and publish a memorial which would suitably express the feelings of the members of the Association upon the death of Dr. F. H. Kerfoot.

Dr. Kerfoot was himself a student at

the Seminary, first in Greenville, as a young minister, and afterwards when he took a post-graduate course in Louisville, when he was compelled by an injury to retire from the pastorate. He was also a professor in the Seminary for thirteen years and a large part of that time financial agent of it.

As a man, Dr. Kerfoot was genial and popular; as a friend, he was true and genuine; as a Christian he was devoted and consistent; as a student, he was earnest and painstaking; as a teacher, he was kind and helpful; as a preacher, he was eloquent and inspiring; as a writer, he was forceful and convincing. Altogether, he was a brave, manly man, and a noble, high-toned Christian gentleman.

His death in the midst of his usefulness seemed to our shortsighted eyes an untimely taking off. But God knows best. He doeth all things well. "All things work together for good to them that love God." We bow in humble submission to His will, knowing that "God's plans, like lilies, pure and white unfold."

We must not tear the close-shut leaves apart.

Time will reveal the calyxes of gold."

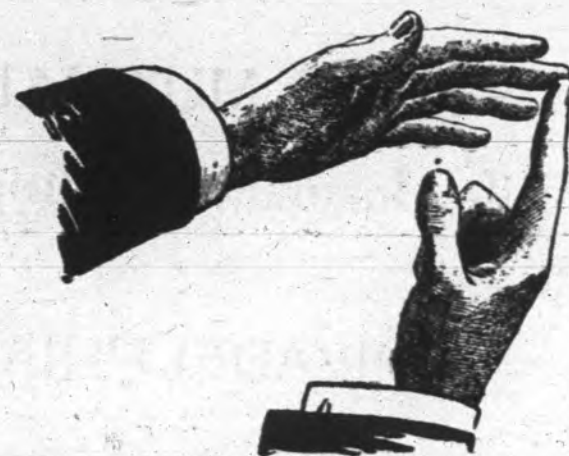
To his bereaved widow the fatherless children we tender our deepest sympathy in his loss. May they find the grace of the Lord sufficient for them as the thorn of grief pierces their soul, and may they receive comfort from the source of all comfort.

Edgar E. Folk,

J. L. Gross,

I. A. Hailey,

Committee.



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