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

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ORGAN FOR THE BAPTIST STATE CONVENTION

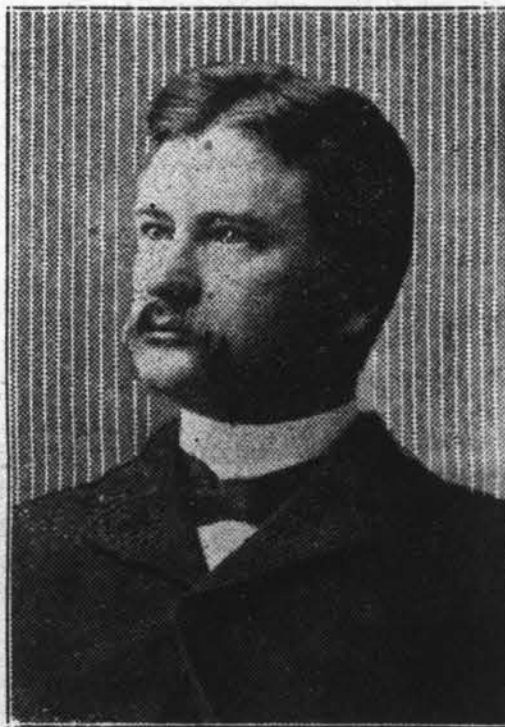
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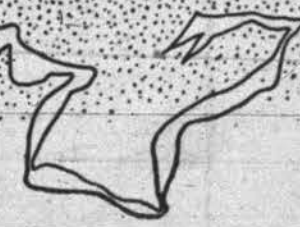
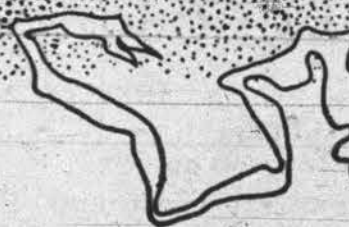
BIRMINGHAM AND MONTGOMERY, ALA., JULY 30, 1902.

NO. 30.



## The New President of the Howard.

We present herewith the face of Pres. Andrew Philip Montague, A.M., Ph.D., LL.D., who has just accepted the presidency of the Howard. In his note to the Trustees he writes: "I accept the presidency of the Howard College with a profound sense of the great responsibility and the honor which you brethren have done me. I shall enter upon the work looking to God and asking the co-operation of the Trustees and the great brotherhood of Alabama. I shall be pleased to correspond from this place (Greenville, S. C.) with the brethren concerning their sons until I come to you (about August 15th). I dedicate my life under God in the future to Howard College."





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## A NOTEWORTHY LETTER.

University of Virginia, Charlottesville, Virginia, July 15, 1902.

Mr. H. O. Murfee,

Marion, Military Institute, Marion Alabama.

Dear Sir: In reply to yours of recent date asking me something of your men who have been with us, I will state that an examination of the records of the students from the Marion Military Institute who have attended the University of Virginia shows that the majority of your men are as thoroughly prepared as any entering this institution. During the past six years the University has awarded as many academic degrees to graduates of the Marion Military Institute as it has to those from any other college in the country, and academical and professional degrees to more graduates from the Marion Military Institute than to those from any other college or university outside of the State of Virginia.

Allow me to congratulate you both on the high stand in scholarship which your men have attained and the earnest spirit of endeavor for better things with which you inspire them.

Very respectfully,  
P. B. BARRINGER,  
Chairman of the Faculty.

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# THE SOUTHERN AND ALABAMA BAPTIST

\$2 per Year

Birmingham and Montgomery: For Week Ending July 30, 1902

Vol. XXIX No. 30

## ITEMS OF INTEREST

Bro. J. R. Wells writes us of a good work in the difficult field at Riverside where the church was much strengthened and five added to its membership, four by letter and one by experience and baptism.

Bro. Wells also held a successful meeting at Cardiff where three were baptized, one being his own brother, Mr. Judson Wells. This church Bro. Wells organized some three years ago and it has grown from seven members to number twenty-six in its flock. The church at Cardiff has had to labor amid many difficulties, but is now much revived and has called Bro. Creed to its pastorate. We extend our congratulations to pastor and people over the happy prospect incident to the good work the Lord sent at the hands of his servant.

A Baptist church of seven members was instituted at Midway, Clay county, Ala., on the 13th, brethren W. M. Sonett and W. H. Preston being advisory presbytery. The new church has called Bro. J. L. Ingram as their pastor. Bro. John Parker was ordained deacon. The new church is located just five miles from Goodwater in a good community and has promise of much growth and usefulness. Bro. Ingram, the pastor, is a young and promising preacher and we bid him God speed in his new work.

Bro. Joe W. Vesey writes from Florence, Ala.:

"Please say through the columns of your excellent paper that Florence Association will meet August 8, 9, and 10, at New Hope church, near Center Star, about 16 miles east of Florence.

"We extend to visiting brethren a cordial invitation to attend, and especially the editor, or his representative. Of course we expect our beloved State Secretary."

Yours,  
Joe. W. Vesey.

Bro. John Bass Shelton has accepted a call to the First church, Chester, S. C., one of the best and most prominent churches in that State. We regret to have Bro. Shelton leave us, but rejoice that he is to be so happily situated in days to come. The Chester church has one of the finest auditoriums in the South. May the divine favour attend our brother in his new work. Bro. Shelton leaves a strong and important field in Alabama.

The Southern Summer School at Knoxville, Tenn., with its seventeen hundred teachers and its large body of lecturers and professors, celebrated the Fourth of July with a "new declaration of independence." It is in the form of a series of ten propositions in regard to public education. One of these is an explicit declaration in favor of the Bible in public schools. This does not even squint toward a union of Church and State, because no one has or can have any authority to represent the

Bible in such a compact. The Bible in the public school is no more a violation of the principle of the separation of Church and State than the inspiration, "In God we trust" on our coins.

We print in another column an advertisement of Boscobel College for young ladies, Nashville, Tenn. Its location and surroundings are admirable. Baptists have had for some years a beautiful property and an excellent school thereon for young ladies. President Cary A. Folk is worthy of the highest confidence and esteem, and he is sparing no effort to keep his college up to the highest standards. Nashville, too, has fine incidental advantages, and much that is useful may there be learned outside of books.

Dr. Hatcher's paper on the Mountain People in the Argus of June 12, is to some of us what a certain famous editor used to call "mighty interesting reading." It shows that there are several angles of vision on the so-called problem of the mountain people. They are, as a whole, as able to take care of themselves as any other large rural population in the Southern country. And they are not nearly as destitute, either of schools or churches, as some of our coast regions.

The South Montgomery church, Rev. D. P. Lee, pastor, has resolved itself into the Southside Baptist church, bought and paid for an eligible lot on the corner of Cramer avenue and Hall street, and will begin soon the erection of a new church edifice. A fuller account of this interesting and promising enterprise, with a cut of the new building will be given shortly.

"Our new church is on a level acre of cleared land. When I got through my sermon at my last appointment, I proposed that we plant the acre in cotton. I agreed to give a sack of guano if the male members would give four more. This they readily did, making out one thousand pounds. Then I asked who would prepare the land and plant the seed. A young man volunteered to do that. So we went on until everything was provided for, free of all charge. Now we have a missionary patch of one acre which ought to make forty dollars' worth of cotton."

Good! Very good. We hope the silent sermon that patch preaches every day will bear fruit "till He come."

Bro. Dawson of Tuscaloosa preached to the saints of Selma Sunday morning. He reports a fine meeting in progress at Tuscaloosa, with Bro. J. L. Gross of Selma doing the preaching. It has already been demonstrated that a meeting in mid-summer can be a great success there.

Brethren, wherever I go, are rejoicing over the prospective return of Dr. O. F. Gregory to Alabama. He will receive a royal welcome. Adams Street church, Montgomery, is fortunate in securing him as pastor.

Many of the Selma saints are away and going away for the summer. The long drouth was broken by a delightful rain Sunday afternoon. By the way, if observations from the cars count for anything, the farmers are going to make better crops on the line of the Central from Union Springs westward than is generally believed.

I hear fine reports from Pastor J. F. Savelle and the saints round about Thomasville. A royal pastor and a royal people "are met together"

The latest reports from Dr. Jno. P. Shaffer are to the effect that he continues to improve, since his return to East Brook Springs, Tenn.

Bro. Dawson charges LaFayette and "East Liberty" that Bro. C. C. Pugh is his "Timothy," and is amply worthy of all the love they are lavishing upon him.

One never meets Dr. Z. D. Roby, of Opelika, without being happier thereby. What a ripe Christian and scholar he is. May the Lord spare him to us yet many years.

Hudmon Bros. and J. C. Condon's stores are still "Baptist Headquarters" in Opelika. They are brethren beloved, tried and true.

J. W. Hamner.

Waverly, Ala.

A rumor comes from Montgomery that in taking the Sunday school census there one of the officials at the Capitol refused to be numerated as a member of, or having affiliation with any church.

Well, what of it? Is the "Capitol" a Sunday school or church? This paper is not in politics. It is in the fight for righteousness—personal righteousness, civic righteousness, righteousness of all kinds, always, everywhere. The clipping above is a species of political warfare which it seems to us no fair-minded, right-thinking man can indorse. It is an attempt to create prejudice against a State official on account of his implied indifference toward the organized forms of religion. The implication assumes entirely too much, but if it were well grounded it would not sustain the critic. No one was bound to answer the questions of the Sunday school census taker, nor is membership in a Sunday school or church a sine qua non in a State official.

Some men are always trying to put the cart before the horse. They speak of boards and schools as if these were original powers, self-constituted, self-perpetuating and self-controlling. They are not. All the power they represent is in the people. There isn't a board or a school that could live a day without the people. They are the agents of the people. They are doing all they can with the means at their disposal. It is not merely nonsense, but cruelty, to urge them to do more without giving them more to do with. To say that they must first do this or that before they can expect the co-operation of the preachers and the churches, is not only to reverse the natural order of things, but also to destroy their effectiveness in the very work they are set to do. It is easy to lay our sins on other people. If we don't believe in missions, if we

will not give money to send the gospel or to educate preachers, it would be far more manly and honest simply to say so, than to trump up the false and flimsy plea that the boards and the schools are misusing and stealing the money entrusted to them. The men who are doing their utmost to create distrust of our denominational agencies are more than all others combined responsible for the failure of those agencies wherever they do fail. These boards and schools didn't make themselves. We made them. They represent the results of the wisest councils of our people. Their work is closely scrutinized. Every item of it is passed upon openly. If we want to do so, we can stop them all. As long as we keep them we ought to give them whatever they need for their work, and let the kickers kick.

Well conducted fifth Sunday meetings are productive of great good. Doctrinal themes are discussed and the teachings of the Bible are drilled, by discussion into the minds of those who attend. But the themes for discussion ought to be apposite to the hour. Here are a comparatively new set of queries: Are we really missionary Baptists? Do we realize how richly God has blessed all of our missionary efforts? What is the present condition of our foreign mission work? Ought we to give to it more of prayer and sacrifice? Can we afford not to advance? Ought not many of our churches and associations to contribute enough to pay the salary of a missionary—\$500 or \$600 according to location?

"Mr. and Mrs. Jacob William Battle announce the marriage of their daughter, Katharine Hampton, to Mr. William Thomas Mitchell, Wednesday, June twenty-fifth, nineteen hundred and two, Huntsville, Ala."

Congratulations to the happy couple. Bro. Mitchell is the 3d vice-president of our State B. Y. P. U. Convention and we hope to greet them at Collinsville.

Dr. Whorton in Religious Herald says:

I dined with Fank Barnett, the proprietor of the Southern and Alabama Baptist, and was glad to see the zeal and enthusiasm with which he is prosecuting his work. He is giving us a live, popular paper, and he is a "glorious good fellow." The paper is taking well everywhere, and his generous spirit meets a response in the hearts of all.

This is the third week of the great meeting at Tuscaloosa. Dr. J. L. Gross of Selma, who is doing the preaching, has completely won the hearts of the people. The work is reaching great proportions. Many of all classes and conditions are seeking eternal life. To date there are forty or fifty professions. Thirty-seven have united with the church.

Bro. A. J. Preston, after the Convention held two out-door meetings which were largely attended and closed with a very impressive and instructive baptismal service.



## Dr. Montague's Resignation

### Received with Regret at Furman.

Dr. Andrew Philip Montague yesterday afternoon resigned the presidency of Furman university to accept the presidency of Howard College, located in Birmingham, Ala., the resignation to take effect August 15th.

This announcement will be a great surprise. It will be received by the people of Greenville and by the Baptists throughout South Carolina with a feeling of deep sorrow and intense regret.

That Dr. Montague, the man who for five years has worked so faithfully, so courageously and with such marked success for Furman University, building up the institution from an ordinary denominational college to one of the leading educational institutions in the South, is to lay down the mantle of chief executive, will be a blow to Furman, to her hundreds of alumni throughout the South and to educational interests in South Carolina.

When it was reported on the streets yesterday afternoon that Dr. Montague had resigned the presidency of Furman it was hard for the people to believe it. They were astonished.

There has been no intimation of such a change and the many friends of Dr. Montague were hardly prepared for the announcement. Many however, who realize Dr. Montague's true worth, who know what he has done for Furman, who know what a reputation and name he has made for himself as an educator not only in South Carolina but in the South were not greatly surprised, fully realizing that such a man as Dr. Montague would sooner or later be called to a larger institution.

Expressions of deepest regret were heard on every hand. Indeed there is hardly a citizen of Greenville or a Baptist of the State but who will read with sincere sorrow of the announcement of the step Dr. Montague has taken.

Since his connection with Furman Dr. Montague has accomplished great results and has been of untold benefit to the institution. His record will never be forgotten by the friends of Furman and his influence will be felt in the State for years and years to come.

Among the improvements he has made at Furman is the erection of a new and up-to-date dormitory. He has also established the Fitting school and through his efforts a neat substantial building for that school has been erected, the improvements aggregating several thousands of dollars. He has also increased the attendance at Furman from something over a hundred to over 230. In fact, he has made one of the best and most efficient college presidents this State has ever had.—Greenville News.

#### What His Neighbors Say of Him.

We clip the following from the Greenville News:

Dr. Key, chairman of the executive committee of the board of trustees, said that a meeting of the board for the purpose of determining a successor to Dr. Montague would be called either during the first or second week of August. Dr. Key said further that he

deeply regretted Dr. Montague's resignation; that Furman had lost an excellent officer.

In reply to telegrams sent requesting an expression of opinion concerning Dr. Montague's resignation, the following was received:

Rev. E. J. Forrester, pastor of the Greenwood Baptist Church—"Dr. Montague's resignation is a good thing for himself and Howard College, but a bad thing for Furman University."

President J. A. Carroll, of the Limestone Cotton Mill, Gaffney, S. C.—"I deeply regret to hear of Dr. Montague's resignation and deplore it as unfortunate both for Furman University and the cause of Christian education in our State."

Charleston, S. C., July 24.—Dr. Ramsey, chairman of the board of trustees of Furman University, has received with great surprise the resignation of President Montague of the institution. Dr. Ramsey speaks in the most enthusiastic terms of the work of Dr. Montague at Furman and he regards his resignation a reason for the most sincere regret by the friends of the university.

J. H. M.

The following brief statements were secured by a representative of the News from citizens of Greenville:

C. E. Graham, (Presbyterian), President of Great Cotton Mill—"Dr. Montague's leaving Greenville is the greatest loss that the city has ever experienced. It is a loss to the city, Furman University and to the entire State. Dr. Montague is a man of almost unlimited energy and ambition and a credit to any state or community."

C. E. Graham, (Presbyterian), Counsel Southern Railway—"Dr. Montague is a power in educational circles in this State. His leaving Furman will be a source of regret not only to the Baptists of South Carolina but to members of other denominations interested in the education of the young men of the country."

Mahon & Arnold, (Methodists)—"We consider the resignation of Dr. Montague a blow to education not only in Greenville, but to the entire State. He will not only be missed in educational circles; he will be missed also as a citizen. Dr. Montague stands for progress in every department of life, and his place here will indeed be difficult to fill."

J. R. Smith, of the firm of Smith & Bristow—"The fact that Dr. Montague is to leave Greenville will be a serious loss to the educational interests of the entire State as well as Furman University. Dr. Montague is wide awake, active and thoroughly progressive, and will make a success wherever he goes. Since his connection with Furman he has accomplished remarkable and far-reaching results for that institution and has also advertised and done great good for the city of Greenville."

J. L. Carpenter, of the drug firm of Carpenter Bros.—"I regretted very much to learn of Dr. Montague's resignation, but was not surprised. I felt that a strong, active man like Dr. Montague would be in great demand, and that sooner or later he would be called to a larger field."

H. J. Haynsworth, a member of the law firm of Haynsworth, Parker & Patterson—"I regret Dr. Montague's res-

ignation exceedingly. He has accomplished much for Furman."

H. Endel, (Jew,) a prominent merchant—"Words can hardly express my feelings in regard to Dr. Montague's leaving Greenville. Furman loses one of the best college presidents in the South and Greenville one of her best and most loyal citizens. I would have been willing to contribute \$50 toward retaining Dr. Montague as president of Furman. To express it in plain language, Dr. Montague is a big man with a big heart, broad and liberal views."

O. B. Hartzog, of the firm of Lewis & Hartzog—"As a former student of Furman University, I was exceedingly sorry to hear of Dr. Montague's resignation. It will be a loss to the institution from which it will take some time to recover. Dr. Montague is a man of strong personality and a college president surpassed by few."

J. W. McCullough, a member of the law firm of Carey, McCullough & McSwain—"I regret very much to learn that Dr. Montague will leave us. In building up Furman University he has served not only his denomination but the community and State as well. It is true that during his five years' stay here he has not built a cotton mill nor established commercial enterprises. Others are found, and can be found, to carry on this work, important as it is to the community. Men like Dr. Montague, however, are rare, and their value consists in their peculiar gift and adaptability in building up a community along higher lines, thereby checking the tendency of this materialistic age toward the abnormal and disproportional development of matter over mind. His work here, earnest, faithful, intelligent and conscientious, has found and will still further find, its equivalent, and even more, in mind, morals and manhood. Our loss will be Alabama's gain, and his friends here whose name is legion expect and predict yet larger things for him in his new field of labor."

J. A. Fant, ex-mayor of Union and president of the Monarch Cotton Mills—"In the resignation of Dr. Montague South Carolina has lost an able educator and Furman University a devoted friend and president. What is South Carolina's loss is Alabama's gain."

#### Dr. Teague on the New President of the Howard.

I have just read in the Age-Herald of the acceptance of the Howard presidency on the part of Dr. A. P. Montague. It affords me unspeakable gratification. Of all the men of whom I have knowledge, he would have been my choice. His conspicuous abilities will impress the people everywhere he goes; the students will have the inspiration of a great man ever before them, and I take it he is made for arduous things, of the class of men who are stimulated by the prospect of bringing things to pass, rather than attracted by positions already made for them. I trust he is of the number of those who can see the inevitable future of Birmingham and its surroundings, as many have been slow to do. A great centre of population is the place for a college. He doubtless knows the parallel situation of Columbian College in its early history with that of Howard College, when its future depended largely on the enhanced value of lands for a time unrealized. A first class college may be made at once, and a

University in due time. Now let the boys be forthcoming.

E. B. Teague.

Abernant, July 24.

#### Good for Howard.

The news reaches me on the field that Dr. Montague accepts the presidency of the Howard. The skies are brightening for the old college.

Let every mother's son lay hold now and help. Two hundred boys, a new dormitory and \$50,000 endowment, all in one year. That is my ticket. What do the brethren say?

W. B. C.

#### From Brother Falkner.

Dr. C. O. Jones, East Lake, Ala.

Dear Sir: Your favor of July 22, informing me that the last State Baptist Convention elected me a trustee of Howard College, and that Dr. A. P. Montague has accepted the presidency of the Howard, received.

I am glad to know that you have at last secured a suitable man to be at the head of this great institution, and it will afford me a great deal of pleasure to contribute in any way whatever to the success of the school.

Whenever I can be of service you have only to command me.

Yours truly,

J. M. Falkner.

#### A Grave Practical Matter.

As the time is at hand for associations to commence holding their annual sessions, I ask leave to again raise the question whether we have not too many weak bodies of that kind. A weak association lacks the talents necessary to make the best impression upon the messengers, the congregation, the churches or the public at large. The proceedings cannot awaken the interest that would attend the transactions of a body composed of many members and embracing many men of superior abilities and great piety. A prime intention of an association is to bring together a great diversity of gifts from many churches, that by their united counsels and labors they may promote the cause in their own territory and in the regions beyond. The present arrangement defeats that intention. We are obliged to adjourn year after year without undertaking important enterprises because we are conscious of not having the requisite strength in the body nor the support of our brethren at home. Our wisest men all over the State have told us again and again that by being split up into small, incapable organizations we are sadly retarding the progress of our cause. Let us give heed to their words.

The fact that the smaller churches could not entertain a large association ought not to be counted an objection. If our people once become reasonably enlisted in the general work, as has been the case in sections where large associations obtain, the quarterly or semi-annual meetings of sub-districts would equal or surpass some of the associational gatherings now held every fall in Alabama. These sub-district meetings would be enough to satisfy the ambition of churches that are not strong enough to entertain a large association.

Ought not our churches and associations to take this matter under immediate and serious consideration?

A. B. Campbell.



## The South and the New Education.

Southern educators are watching with very keen interest the progress of the movement looking to the proposed betterment of the public schools in the South, and some of them are reading everything about it that comes their way. There is a wide difference of opinion in regard to the purpose of the movement. The salient and dominant fact appears to be that several New York millionaires (with probably others not of New York) propose to spend a very large sum of money on Southern schools. In some quarters serious opposition is raised against the entire proposal. In others there has been only the warmest enthusiasm. Some have said, in effect: "We dread the Greeks when they bring gifts." Others have seemed ready to take everything offered. Without waiting to hear all that may be said, it seems not inappropriate to refer to some matters of experience in Southern education.

To begin with, the South has spent more than \$70,000,000 of money raised by taxation, on our public schools since the civil war. Nearly all of this money came out of the pockets of the men who in '65 began life over again with nothing but their ruined homes and their unstained honor. A very large share of it has been spent in trying to work out the suggestions of other people in regard to educating negroes. We have also paid into the pockets of those who had no such burden as negro education, and who were as able as we were to to earn a living, other millions in pensions. Still other millions we have put into higher schools and colleges for our own children. At the same time we have restored our churches, built monuments to our heroes, fought for Anglo-Saxon civilization and in the eyes of the whole world have vindicated our right to live. We have often groped in the darkness, but we have never ceased to pray for divine guidance nor in the blackest hour lost our faith in the Supreme Arbiter of human events.

If these New York gentlemen, who seem to be moved only by the highest motives, are willing to profit by thirty-five years of earnest experimentation in the South, they will listen to no man who talks about "an education for every child; white and black," and proposes to continue the folly of trying to give both races the same kind of education. Some things have been settled by our long and expensive experiment. One is that the negro does not profit by the effort to give him an Anglo-Saxon education. Education he surely needs. He needs it now more than he did forty years ago. By which is meant that he is not as well educated in the direction of his own usefulness now as he was then. Some of the negroes themselves are beginning to see this, and in a few places some efforts are starting in the right direction; but in the public school he has more frequently been spoiled for any useful purpose than helped to an industrious and honest life. Evidence of this is seen in the throngs of young negroes in the towns and cities who go to the public schools and who cannot be induced to work. We are confronted by a condition, not a theory. The situation demands thorough-going honesty of treatment. It presents a bewildering opportunity, but methods that have been tried and found wanting should be discarded.

There are signs of a general awakening on this subject. It will probably be disputed by no one that the chief strength of the opposition to the increase of the tax in the South has been the feeling that a very large proportion of the school fund was wasted on negro schools. It was not that there was unwillingness to educate the negro along the lines of his own usefulness. But the patent fact has forced itself upon thoughtful and observant men that he does not profit by the white man's education.

A plea seems to be taking shape for an education that shall be a real training for usefulness. Properly trained and well managed, the negro finds a useful place which no other race can fill. Let him learn what he is good for. He is practically out of politics, and out to stay. That madness is passing rapidly away to return no more forever. Let him now by all means have the education that will make him useful, increase his self-respect and enable him to work out his destiny.

In the plea now coming to be urged for white schools for special training in the South, there is a subtle danger. It would be little short of a criminal blunder to teach our people that the broadest and most liberal culture is inaccessible to any, or not to be earnestly sought by those who have aptitudes for it. Technological training is good, but it cannot take the place of the humanities. It lacks breadth and fullness. To illustrate: I used to know a man in Florida who was a practical bee-keeper. He knew more about bees than any other man I ever saw. He made his living selling honey, and his product had a wide reputation. He knew nothing else, consequently his life was limited and narrow, there were no indications of a cultivated taste about his rude and unkept premises, and what he might have contributed to the sum of intelligence in regard to bees was lost for the lack of a broader culture.

Some three years ago, in one of the largest book printing establishments in the South, an examination in Greek from a near-by "university" was offered to the job department. The house was supplied with Greek type, but only one printer in the whole establishment knew what to do with it. He was a young undergraduate from a well known southern college, working for money to pursue his studies. If a college training is good for a bee-keeper or a printer, why is it not good in any other calling?

The new plea for manual and industrial training has about it an air of dilettanteism. This kind of education is going on continually in all the shops and factories in the South. Agricultural education is going on on the farms. What the school needs to do is to supplement the farm and supply the deficiencies of the apprenticeship. Go into any car shop and you may find men of the finest manual skill—men who can make anything in iron or brass, from a nut-bolt to a steam-gauge, and who have never been to school a day since their apprenticeship began. That kind of education can take care of itself far more easily than the intellectual broadening which requires a longer time and costs a great deal more money. Our skilled workman needs both. He needs the manual skill in order to provide for his family and do

the best work, the intellectual broadening for the same reasons that other men need it. For obvious reasons the emphasis ought to be kept on the latter. The tendency to commercialize education is already too strong, but aside from that the narrowing of mere manual training is accentuated by the multiplication of machinery. This is not to be urged against the machinery. It is a plea for the man behind the machine. Sir Robert Peel made a fortune out of a simple discovery of one of his operatives who had no idea of its value and who sold it to his employer for a trifle. If that workman had been educated, his own descendants might today be titled Englishmen.

It could be devoutly wished that the example of Cecil Rhodes might be widely copied by men who wish to reach the best results in southern education. There is room in southern colleges for 10,000 such scholarships, and if that number were open now there would probably be ten applicants for every one of them. The fact that many of the best southern colleges are under control of various denominations of Christians need not shut them out from the benefactions of broad-minded men. These schools have been the educational salvation of the southern people. Their training and their ideals have gone all over the South, and but for the causes suggested in the beginning of this paper, the number of their students would have been far larger, and these students would have been better paid when they became teachers. These schools have not entirely escaped educational fads, but they have proved to be of the greatest value in conserving the best ideals and in seeking the wisest methods.

It is well, at any rate, to "make haste slowly." We do need better school houses and our teachers ought to be better paid. Many of our own ablest men are devoting their lives to the educational questions of the South, and they are worthy of all confidence. And to illustrate the value of their conservatism, I here subjoin, from the July number of a popular magazine, a proposed scheme of education:

"What is real education?"

"The twentieth century will say that it is the teaching of truth—not mere languages and fables.

"What the universe is.

"What our earth is.

"The laws which govern matter and force.

"What man is; how life is brought into existence and preserved.

"The object of life: the mind, its powers and its limitations.

"The relations of human beings; their government by their fellows for the highest good of all.

"The arts; their evolution and their development (sic.)

"Organization as applied to the universe—to the world of matter and the human body, and to labor mental and physical.

"The new educators will differentiate (sic) these headings, determine their relative importance, and base the teaching of knowledge in accordance therewith."

The mere fact that such a nightmare found a place in serious literature is in itself a warning.

One good result has already come, apparently, from the new interest in southern education. The crust of ignorance concerning the real educational status in the South has been broken.

S. M. Provence.

## To Circumvent Mormons.

By Lida B. Robertson.

We cannot prevent Mormons from sowing the "tares" of their diabolical bestiality because they have them cloaked under the guise of "religion" and our Republic grants "liberty of conscience" to all. They have their headquarters in Chattanooga, from whence they radiate their emissaries, their tracts and their Book of Mormon. As Satan under the guise of truth quoted scripture to Jesus, so they, to hide their satanic appendix of the Book of Mormon, pretend to preach New Testament truth. As sin never presents a bold front, but subtly hides the wolf underneath sheep's clothing, so the Mormon elders feign to come in Christ's name, with their "Joe Smith's" book concealed—until they get a hearing. Their plan is to sponge upon Christian people's hospitality for nothing, because we are enjoined to "entertain strangers." They have the unmitigated audacity to apply to the very homes of our ministers for food and lodging, when they know that they are sowing tares among their flock.

A little piney-woods Sunday school in Mobile county taught me a wholesome lesson of how to circumvent Mormons and all other tares, by sowing the wheat of God's word into young heads through the Sunday school, and leaving results with God. The superintendent can't read, but God is in his heart to have the children taught truth. He keeps order, has the fires attended to, prays, and collects the money to run the school, while others, who can read, do the teaching. The children come to get the kind words and Child's Gem papers. Both Mormons and theosophists have bombarded that little community without avail. Those children have \$45 in bank at Mobile to build a little country church to be called "The Children's Church." Don't you agree with me that to circumvent tares let us sow wheat?

Somehow God blesses the study of His word as He does nothing else, and if we will pour Kind Words, with its excellent reading, and fine mission page, and the Gem for the little ones, into communities, through a little Sunday organization, it is the most potent, steadfast mode of all other methods to upbuild against "tares" of Mormonism, theosophy, "holiness," perniciousness, etc. Indeed this weekly means of sowing the wheat is worth all the once-a-year scatteration of religious books that can be planned through colportage.

Sinners will always join satan's hosts, however zealously we labor to prevent it, but if we sow the wheat of truth some will fall in "good ground" despite the "tares" sown by the enemy, but if we sow no wheat God will truly hold us in judgment for the "tares" in our State.

As I write how many "waste places" rise before me, some of them Baptist churches and the heartfelt conviction lays hold of me that if we are to advance forward it is specifically through the systematic study of God's Book, by old and young, and this is done only in the unified efforts of the Sunday school work. I have organized every phase of "society," some have lived and some have died, but never has but one Sunday school died. Jesus says: "Heaven and earth shall pass away, but My Word shall not pass away," and this is why Baptists of all others should push the study, first of all, of that Word, which will bring harvests where now there are only "tares."

Asheville, N. C.



## Here and There in Palestine.

By REV. GEO. B. EAGER.

On the southeastern slope of Mt. Olivet, a little less than two miles from Jerusalem, is the village of El Lazariah, Bethany of our Master's day. Notwithstanding its ruined and disappointing appearance, there is a subtle charm about this village of Mary and Martha, of Simon the Leper—of the tomb of Lazarus, that can never be put into words. What tender and sacred associations cluster around this spot, where, in that first type of the Christian home, the man of Sorrows found rest and companionship. Where Mary sat at his feet, and Martha gave him loving service—where, in the hour of their grief, he wept with them, and then gave them back their dead. Where the grateful Mary poured out the costly spikenard on his feet, and heard those words that have echoed down the ages, and where began that triumphal march toward Jerusalem, when the fickle multitude met him with Hosannas. No matter if we cannot believe that the places pointed out today are genuine, along this path past Gethsemane, around Olivet, those blessed feet often walked, and His eyes often looked out over this sweep of the Jordan Valley and saw the distant hills over yonder.

About the middle of March we went out from Jerusalem on our first camping tour to Hebron, Bethlehem, Gaza, Askalon, Ramleh, back through Sebaste (ancient Samaria), in time for Easter in the holy city. On the way to Hebron we rested under the ancient tree called Abraham's Oak. It is hardly possible that this is the same tree under which the Heavenly guests were entertained, but it is easy to think it is, and now as then strangers tarry and rest here at the noonday hour. Hebron is a stronghold of Moslem bigotry, and the visitor is not permitted to visit the "holy of holies," Abraham's sarcophagus in the Cave of Macpela. This ancient tomb is beyond doubt a treasure house if once the antiquarian could get entrance. Heretofore Hebron has been noted for the fanatical zeal and hate shown by its inhabitants, but we were well guarded and well armed, and nowhere in all our wanderings did we meet with any hostility. We were many times entertained most graciously by the Sheiks of the villages and treated with distinguished attention.

En route we visited the "Little town of Bethlehem," the birthplace of our Savior, and about six miles from the scene of His crucifixion. It is now called Beit Lahm by the natives, and presents a most attractive picture with its terraced heights, its snow white houses, and its clean looking women and children. It is undoubtedly Bethlehem of Judah—once known as Ephrath. Here Boaz lived, and the beautiful story of Ruth and Naomi had its setting. Here David was born, and here in the fullness of time was born the Savior of the world. Somewhere on this stretch of country to the East, the shepherds saw that vision 2,000 years ago, and heard those glad tidings.

At the eastern end of the little town, on the site of the inn, or khan, stands the Church of the Nativity. Under this is the Grotto—the manger in which the Holy Babe was cradled. Stewart, in the "Land of Israel," says: "It is interesting to know that this is the oldest Christian tradition relating

to any sacred site. No other has been traced back earlier than the fourth century—this concerning Jesus' birthplace goes back to the second. Justin Martyr described it as here, and Jerome, who did so much for the early Christian Church, believed it to be the place, and spent thirty years in a grotto near, laboring on his great work.

To me the Church of the Nativity was much more pleasing than that of the Holy Sepulchre with its tawdry decorations. This is the oldest Christian Church in the world, built under Constantine's directions in A. D. 327. The town is one of the most prosperous in Palestine—a Christian village of nearly 8,000 inhabitants. Near Bethlehem are Solomon's Pools, and once more they are used to supply Jerusalem with water. On we went, feeling as we rode along or tented under these skies, as if we were back with Abraham and Isaac and Jacob—with those who made history in that far-off day—and feeling as never before the presence of that Blessed One whose earthly home we had come so far to see.

We visited Gaza, a beautiful Arab city of palms and olives, rich gardens and handsome homes—a population of 35,000, with an extensive and increasing business. We were finely treated there by the authorities, by Dr. Constantino, a graduate of the Syrian Protestant College of Beirut, and the Misses Harrison, of the Church Mission.

Up the sea coast in a delightful sea breeze we went to Askalon. Herod's birthplace, once splendidly fortified and magnificent, now a melancholy ruin; then through the most beautiful of Philistia's rich plain, through ancient Ashdod, the Azotus of the New Testament, visited by Philip.

We traveled much in "April showers" but the land was blossoming like the rose, fairly ablaze with the most glorious wild flowers I have ever seen. We were well equipped for all our journeys—four tents, a dragoman, a cook, a waiter, one muleteer for our horses and three for the pack mules. This represents the caravan with which Prof. Vance and I made all our trips in the Holy Land. Our dragoman, Lefil Husan, was a scholar and a Christian, on the best terms with the Bedouins, full of tact as well as courage, and splendid leadership. We were most happy to have such a guide and companion.

On Palm Sunday, March 23, we were in camp at Mt. Jarkon, on the green, high southern bank of River Aujam, next to the Jordan the largest and longest stream in Palestine. Our tents were pitched on the flower-spangled plain of Sharon, and with the beautiful stream and picturesque mill before us, the rich background of green hills and cloud-flecked sky, on the great caravan route between Joppa and Damascus, with its moving panorama of Oriental life, the distant mountains of Ephraim, off there the black tents and grazing flocks of a Bedouin camp—we seemed indeed to be in another world.

At sunset I walked by the river, taking in the glories of the scene, and yielding my soul to the impressions all these things made upon it. Here and there in the fields on the roadside, or by the water's edge, the Moslem devotees, shepherds, travelers, muleteers or laborers going through their sunset prayers—I thought how fitting for us all to hear a sunset call to prayers—

that Isaac should have walked in the field in meditation at twilight—and then Prof. Vance and our Christian dragoman joined me and we watched the sunset give place to the afterglow, and the radiance of the full moon, Nejib quoting some rare poetry from one of their Arab poets, now living, descriptive of sunset—it was a time never to be forgotten.

On Monday we broke camp and pushed on to Sebasteyeh. Early in the day the wind changed and our dragoman said it was ominous, and soon we had a genuine sirocco. By noon, as we were ascending the narrow valleys of the mountains of Samaria, the heat was so intense that Prof. Vance was made quite ill. Fortunately I escaped with a slight headache, and after a night's rest we got on up the mountain heights, visiting Sebasteyeh, splendid for situation, and full of impressive relics of former greatness—from the days of Omri, king of Israel, Herod the Great, etc., down to the time of the Crusaders. We camped one night on a lofty plateau just above Nablous, ancient Shechem. We reached the city, a government seat of the Turks, early in the afternoon, and I soon left the camp and set out with a guide to the lofty summit of Mt. Gerizim. I was an hour ascending, an hour on the summit, and an hour descending. From this view point I witnessed a glorious sunset and beheld one of the most magnificent and far reaching and historic views in all the East, taking in not only the city of Nablous (Shechem), where the disciples went to buy bread, Jacob's Well, the parcel of ground that Jacob gave to Joseph, Aksar, the ancient Sychar from which the Samaritan woman came to draw water, but also westward the glittering sea and coast country, northwest, Mt. Carmel and the hills of Galilee; north, towering Ebal and distant Hermon, to the east the valley of the Jordan; the mountains of Bashan, Gilcad and Moab; beyond and to the south, the mountains of Ephraim, Neby Samuel, the Mizpah of the Bible; near Jerusalem and on beyond Jerusalem the distant Judean mountains. At Nablous we visited the celebrated Samaritan Synagogue, where is to be seen the oldest manuscript of the Pentateuch in the world, in the old Hebrew letters. Here the Samaritan sect, about 160 persons, observe on the summit of Gerizim the Passover, and they claim that it has been so celebrated without a break since the fall of Jerusalem.

On our way back to Jerusalem, the storm that always follows a sirocco broke furiously. "The winds blew and the rain descended." But our house did not fall, though our men had to drive down our loosened pegs several times.

March 30—Easter—we spent in Jerusalem. At 6 a. m. we went with Mrs. D. G. Lyon, Mrs. Huntington and other friends made during our journey to the Church of the Holy Sepulchre, to attend the services of the Roman and Greek Churches. We fortunately secured a choice place in a balcony that gave us a view of all that was to be seen. Vestments and processions, genuflections and incense burning, and an opportunity to hear the music and chanting. Both services were gorgeously ritualistic and splendidly sensuous—we were held in our places—unable to get out without the risk of being crushed, until 12:00 m. The vestments, jeweled crosses, gorgeous banners, as well as the multitude of candles of all sorts and sizes, surpassed anything I have

ever imagined. The service, scripture and all, were of course in an unknown tongue; still, for various reasons, it was intensely interesting, though awakening in my mind the most melancholy reflections. Here were fair types or representatives of the Christianity of the East in two of its leading systems, and how shocking the contrast to the simplicity and spirituality of the Divine original; how gross and sensuous and full of superstition. The Russian peasants and pilgrims gathered here by thousands after long and painful pilgrimages seemed intensely sincere and profoundly devout. But alas, how much seemed painfully ostentatious and formal. I never care to witness such a service again.

We saw many of the dignitaries of Church and State, the mitred Bishops and Archbishops, consul generals and Turkish officials. A large body of Turkish soldiers are always on hand to keep the peace between the Christians.

Again, about April 1, we organized our camp and started on our tour of two weeks east of the Jordan into the Land of Moab, camping that night on the Jordan. Next day at 10:00 a. m. we began to climb the Mountains of Moab, and by noon we were on a tower-crowned height, in full sight of Mt. Nebo. The ride was inspiring, and we pushed on until 5:00 p. m., when we pitched our tents near Medeba. The name of this place, says Dr. Thompson, has remained the same since Moses' day, 3500 years ago, and the mention of it in Numbers xxi. 30, implies that it was well known before the time of the Hebrew law-giver. The discovery in 1896 of a large Mosaic map of Palestine and Egypt, presumably of the fifth century, on the floor or pavement of a church in Medeba, has brought it into prominence.

All this country was of intense interest to us as Bible students; Raboth-Ammon, the ruins of ancient Heshbon, the city of Gerash, the famous valley of the Jabbok, where we bathed in the blue waters of the river, lined on its banks with blooming oleanders. At Gerash we dined most pleasantly with the Muedir, or Governor. We had forced marches over this mountainous country, first to the heights of Jebel Aijlum, where we lunched under an oak of Bashan, in full view of towering snow-capped Hermon, and then to Tell el Hosen, where we met a cultivated and devoted little missionary, Miss Grace Montgomery Miller, of Alexandria, Virginia. On April 8 we were at the Gadara of the New Testament, where the healing of Demetrius took place. Here are some of the most remarkable ruins over 70 miles in circuit—marble and granite and basalt, with rich carvings indicating that it was once a magnificent city. I cannot take the space to tell of the memorable trips to Pella and Beisan, west of the Jordan. We forded the swift river almost swimming and made our tents on the Acropolis height of this ancient capital of the Decapolis. Thence to Jezrael, visiting Gideon's Fountain and the city of Geuin, studying here and there the famous legends of the mountains of Gilboa, Little Hermon and Tabor, in their relations to Bible history.

At 5:30 p. m. we struck our tent and soon found that camping near us were three English ladies. I went to call and spent a delightful evening drinking tea with them and talking

(Continued on page 11).



## Bro. Crumpton's Trip Notes.

Brother Provence (S. M.) has written of the meeting at Santuck. There Bro. Jim Johnson, as he is familiarly known all over Elmore and Coosa counties, took me in charge.

### CENTRAL INSTITUTE

was once a famous place, educationally, in this region. There the Central Association had a college in a handsome brick building before the war, but there is not one brick left upon another and the village bears the name of the college.

The Baptists have a good church here, but Brother Johnson, the pastor, rightly judged I would be tired and would need rest for the next day at

### MT. HEBRON,

where for two days the ministers of the central had assembled for their 5th Sunday meeting.

A great crowd awaited my coming and I was given the day. Here as at Santuck, they had no Sunday school. There were doubtless present all varieties of Baptists, to say nothing of other denominations.

Somebody said I made

### A BAD BREAK

the day before, when I delivered myself on the subject of water buckets in church; so I concluded to begin the day at Mt. Hebron with the same sort of break. Here is my speech. I give it for the benefit of all the country churches. I asked in the beginning if I might be turned loose to do as I pleased. Being assured that I might have my own way, I said: "The devil has a thousand ways to keep the people from listening to preaching. If one of you should go to that window yonder to raise it while I was preaching, everybody in this house would turn away from me to see how you performed. You wouldn't have any new plan—you'd get at it just like every body had done for a hundred years, but every mother's son would watch you. If one of these babies gets to crying, you men who can sleep all night at home while the baby cries, must turn your heads away from me to watch the baby and its mother. It has been your habit to put a bucket of water here on the table in front of the pulpit for the people to drink during preaching. It is not necessary to have water during preaching; but if you put it here where everybody can see it, every child in the house will feel like it is dying for water and you grown up people will think about it too and first thing you know you will be coming after it. It is all a mistake, you don't need it. If you do, you ought to practice a little self-denial and wait. Don't you know there is no use for me to preach while you come up here to drink? Every man, woman and child will watch you to see how you drink and I'd as well be talking to that wall, while the performance is going on. The devil makes use of all these things to keep the people from listening to preaching. Now if some brother will take the bucket and gourd and put it on the end of the bench at the door, I will be much obliged."

After talking half an hour on the subject of Sunday schools, I said: "Now you have been very kind, I have one more request to make. Let's have ten minutes intermission while everybody 'tanks' up with water and then we will have preaching." I don't quote this because I think there is anything smart about it; but because the water-bucket-devil is ruining so much preaching

in our country churches and I have resolved he shan't ruin any more of mine, if I can help it.

We had a great day at Mt. Hebron. Brother Kelly is the pastor and I hope to hear that a Sunday school is started there, as there was at Santuck that day.

### ECLECTIC

is only twenty-eight miles from Montgomery, but I see it for the first time, coming in for a night service. It seems to be a center of considerable importance, having a good school and two or more churches, and a large trade. Brother Johnson has a comfortable home here, where I found a preacher's welcome. Brother Heard, of Rockford, is the pastor, coming once a month. The church is able to have preaching half the time and ought to have the preacher living among them. They badly need a new building and there is some talk of having one. I preached to a large and appreciative audience. The awful hot night I shall never forget. Brother Johnson has done and is doing a great work in the Central Association. Brother D. S. Martin too, whom I met, has been a faithful fellow helper to the truth. I saw much fine country but how they did need rain! The droves of young people interested me much. If the preachers and school teachers are faithful, many a boy and girl from this section will one day bless the world.

I have heard some strange things on this trip. "The all-day singers ruin the Sunday schools and almost break up the churches," one said to me. Yes, but a trouble comes in back of all that; fathers and mothers turn loose their children when they are little, to do as they please, instead of taking them by the hand on Sunday mornings and leading them to God's house to a Sunday school. Children growing up to have no respect for God's house or day nor for their parents, it is impossible to restrain them when they get up some size.

The All-day Singing on Sunday is the fruiting of the seed sowing of the parents.

I heard, also, that in some communities they have discontinued night meetings, because the young men and boys in the darkness, cut up harness and buggies. I was told of one community where there could be no gathering of any kind without drunkenness caused by liquor brought out by the mail riders from Wetumpka. Here is some more of the fruitage, coming from the almost criminal negligence of parents. It seems to me the mail rider can be taken in hand for hauling out liquor to the boys in a prohibition section.

### GOODWATER.

is rightly named. I think I never tasted better water. Pastor Upshaw, by misunderstanding between us, was away. Though the church is strong enough to have two Sundays, they are making out with one. They have a very large and interesting Sunday school. I had a very good crowd to hear me, considering the heat. Here, as elsewhere I heard the people wish for rain, but I doubt if the suggestion from the preacher that rain would come in answer to prayer, met a very hearty response. The church has provided for their pastor a commodious home and the brethren speak in highest terms of his work. He is one of our most useful pastors. At night I preached

### AT SYLACAUGA.

The town is growing and is destined to be a place of considerable importance. My home was at the "Hotel Rex," a new brick building, which is well kept. I saw a new thing under the sun there: In every room there is a Teacher's Bible, nicely bound, and engraved on the back "Hotel Rex." A Christian man owns the building and a Christian woman runs it. It is refreshing to see hotel people who make such provision for their guests.

The Sylacaugans are late comers to preaching; but when they get there, they do a man's heart good by the most earnest listening. I don't know when I have enjoyed a service more. They believe in Burns. One of the brethren said: "Brother Burns is a great man; we just couldn't get along without him." They have an excellent Young Peoples' Society and a good Woman's Missionary Society. When they build their handsome new brick, which they have in contemplation, Sylacauga, or rather, Mt. Zion, for they cling to the old name, will take rank among the best churches in the valley. They furnish their pastor a good home, have him for two Sundays and crown him with good things, from their splendid farms, which surround the town. Sylacauga, like Goodwater, is cursed with saloons, but in both places there is strong talk of supplanting them with a dispensary. One of the State Agricultural Schools is located at Sylacauga, but it seems to have little patronage, outside the town. There is a cotton factory too, and Bro. Burns is doing what he can to supply them with preaching. I found one of the old land marks removed, "Aunt Duckie Fluker" is a well known character all over the Coosa River Association. She fell asleep in February, though I did not know it. She lived a life of consecration to God and her church. She is greatly missed by her people.

W. B. C.

### Bro. Crumpton at the Springs.

Leaving Montgomery on the morning train, after a sweltering hot night, it was refreshing to run into atmosphere somewhat cooled by a shower the night before. Looking out of the window, I could see the little cotton plants, so bright and cheerful, as if laughing all over themselves and singing: "Praise God from whom all blessings flow." But the corn looked melancholy and sad with its drooping head, as if singing in mournful tones: "Too late."

And where do you think, kind reader, I was heading for? In all my long and varied experience I have never known but once, for a few hours, the sensation of being

### AT THE SPRINGS.

When I was a boy at Pine Apple, I would watch with much interest the rich people, in their grand carriages with their servants, as they passed our house going to Butler Springs. I often wondered if I would ever get to the point where I could afford to go to the Springs. To my childish fancy it seemed a good fortune which could happen only to the rich and great. "Going to the Springs" and owning a "plantation" were associated inseparably in my mind. I once heard a girl speak of her father's "plantation;" it happened to be that I knew her and the little sandy hill farm her father owned. Since then I have heard many other poor folks, where they thought they were among strangers, talk of the "plantation."

The word doesn't mean so much to me now. I actually owned one once my-

self, though I never called it, nor allowed my children to call it by that name. But, here I am, actually at the Springs. It happened on this wise: I had two nights and several pieces of days, which came in between appointments. My "Trip Notes," which in an evil hour I agreed to resume, were weeks behind, so I concluded to drop off and spend my few leisure hours

### AT TALLADEGA SPRINGS.

Introducing myself to the proprietor I found he was a good Baptist, Brother J. M. Hendricks. He has been a constant reader of the Alabama Baptist for years and of course knew me though he had never seen me. When I announced that this was my first visit to the famous watering place, his eyes opened wide, as he said: "You don't tell me that in all your years of travel over Alabama you have never tasted the best water in the State!" His surprise was yet greater when I told him that I had spent only a few hours at the Springs anywhere.

"Oh to be nothing" is a song which could be sung with "do" put in the place of "be," by the denizens of the Springs. Some tell me they have been here for six weeks. May be it is well to learn how to do nothing. Possibly some would live longer and be stronger and better for their work; but I would have to be made over again before I would get used to it.

### WELL, WHAT OF IT?

I expect the water is all they claim for it. It is good—I mean for the health—though some insist that they love it, I do not. So short was my stay, my testimonial is not very valuable, but I slept gloriously and had a better appetite than for months. The nights are cool, the place is quiet and orderly and the charges are reasonable.

W. B. C.

### Meeting at Rehoboth.

It has been my pleasure to spend six days at Rehoboth church, Bro. J. D. Martin, pastor. When I left there were 13 additions by baptism and 5 otherwise. There were several others who were converted. That section of the country in Bibb and Clinton counties needs a lot of strong Gospel preaching. Allow me to suggest here that all over the State pastors of our strong churches could give two or three weeks during the revival season to the weak country churches and aid very materially the cause. It would strengthen the churches, help their pastors and the reflex action on the visiting pastor would be very wholesome.

J. W. O'Hara.

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# The Southern and Alabama Baptist

ORGAN OF THE  
Baptist State Convention of Alabama.

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

Published Weekly at Birmingham, Ala.

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

## It is now President Montague of Howard College.

We herald with great pleasure the election of Dr. A. P. Montague and his acceptance of the presidency of Howard College. He is one of the foremost college men in this country and his brethren, both in denominational and educational circles, have delighted to do him honor. We believe his coming marks the dawn of a brighter day for the college. We are not depreciating the excellent work done by his honored predecessors in that office. They were all good men and true and the excellent men whom they have given to the world during their administrations—the best test of a faculty's work—proves their efficiency notwithstanding the great difficulties under which they labored. They have brought the college into the full confidence of the Baptists of the State and laid a good foundation for Dr. Montague to build on. He will of course continue the admirable work of President Roof in steadily raising the curriculum of the college and at the same time he will press the interests of the institution upon the denomination throughout the State—work for which he has special gifts. We cordially welcome Dr. Montague and pledge him the earnest support of the Southern and Alabama Baptist.

## The Governor in Sunday School.

Dr. M. B. Wharton says of Gov. W. D. Jelks: "He belongs to good old Baptist stock and is strong in Baptist sentiment. He is a regular attendant on my church and a faithful member of our Sunday Bible class until his duties as governor became so heavy."

We have a suspicion that the Baptist stock and the training in Mercer University and the Eufaula Sunday school has contributed no little to the strong conservative and in every way excellent administration we have enjoyed at the hands of Gov. Jelks. Baptist blood and training ought to make good governors, strong in sturdy common-sense and sober conservatism. The time was when governors who were also Baptist stock and training were unknown. Even in Alabama where half of the population are Baptistically inclined, we have had only four governors who were Baptists; but they were all strong, conservative, wise officials. Remember, Sunday school teachers, you may be teaching a boy who will some day be a governor.

# Editorial Paragraphs

People who write for children ought by all means to be true to facts. Now, here's a story copied into one of our best Baptist weeklies from "Primary Education," purporting to tell about a squirrel "cracking nuts" with his teeth! This same wonderful squirrel also curled his tail up "in front of him." Squirrels don't crack nuts nor curl their tails in front. It is worth while to make note of these mistakes for the sake of the children. Writing for children is an extremely delicate and difficult work, and only those who are thoroughly equipped for it both by natural gifts and by special training ought to undertake it.

We take pleasure in calling attention to the advertisement in this paper of Miss Tutwiler's school. Miss Tutwiler is an experienced educator and is making an excellent school—one of the great number which is preserving all that is best in Southern feeling and constantly incorporating whatever is good in modern methods.

Our Montgomery associate was in Birmingham for a short time Monday en route to Winfield, where he is engaged this week in a "rally" meeting. He brought news of gracious revival at Mt. Zion church, near Duncanville, where for a week he preached twice a day. The whole community was stirred as it has not been for many a day. Church members were quickened and sinners converted. Pastor Mack Stamps, whom Bro. Provence describes as a true yoke-fellow and a wise and tactful worker, baptized six Sunday morning and appointed another baptismal service for Monday afternoon.

Dr. A. C. Davidson is vacating in Montana and his deacons are supplying for him during his absence.

A brother writes that Tusculumbia has called Rev. T. V. Neal who recently graduated at Howard College. We have not heard Bro. Neal's decision, but Tusculumbia will be fortunate indeed if she secures him. He is one of our brightest young ministers.

Limestone College, Gaffney, S. C., whose advertisement appears in this paper, expects to open for the coming session the splendid new building now being erected for the Winnie Davis School of History. The object of this special department is to provide for the elaborate and thorough study of Southern history. It will aim to create a great depository for historical documents concerning the South, where future students may find material upon which to build the coming verdict concerning her achievements and her people.

We tender to Pastor J. F. Gable, of Columbia, our sincere sympathy. His honored father died last Saturday at Toledo, Ohio. Bro. Gable passed through Birmingham Sunday night hoping to reach Toledo in time for the funeral. May the Lord be gracious to the bereaved family.

Dr. A. P. Montague and his helpful wife have had a restful outing in the Old Dominion. Dr. Montague will make it musical for the brethren when he gets to harping on that \$50,000 for Furman University. He has made a good beginning. The prospect for raising

the desired amount is very bright.—S. Carolina Baptist.

Nay, verily, brother, Dr. Montague has already "raised the tune" in Alabama much to the delight of the Baptist brotherhood in these parts.

Pastor H. T. Crumpton, Abbeville, is happy over the prospect of his new six-thousand-dollar church. The contract has been let and work has already made considerable progress. Meantime his people are contributing to the work of the State board of missions. That sort of work runs in the Crumpton blood.

A number of brethren have inquired as to who the next Field Editor of the Index was to be. And we are now in position to answer the question. We have secured the services of Rev. Alex. W. Bealer, and he will enter upon the work at the conclusion of his pastorate at Cartersville—September 1st. Bro. Bealer is so well known to the brethren that he needs no introduction to them, either in the paper or on his rounds. On the latter he will keep his eyes and ears wide open, and catch all the good things that are going—not only the dollars, but the news. We are sure he will make the "Field Notes" very bright and interesting, and we hope that as he goes about, he will, by sermon and lecture, brighten the homes and hearts of many of our people. For he is a preacher, and it was the opportunity for preaching, among other things, that induced him to heed our advances and become our associate in service.—Index.

We congratulate the Index on securing the services of brother Bealer, and predict that it will have a sure enough "Revival" when Alex takes the field.

In the press of matters an item of special interest has been overlooked. It is the honor which Brown University conferred upon our friend and brother, Dr. W. W. Landrum. In the year 1872 Dr. Landrum graduated at Brown University with the degree of B. A. In 1885, Washington Lee University conferred upon him the degree of D.D. Now the climax is reached when his own alma mater honors him with an additional D.D. He wears this, as all other honors, with becoming grace. We extend to him our heartiest congratulations, and will wait with patience to see him made an LL.D.—Index.

We had rather know what this double D.D. knows than to have the knowledge of some LL.D.'s of our acquaintance. We don't believe the universities have any honors too good for Dr. Landrum, and so we hope some great institution will at its next commencement, honor itself by making brother Landrum an LL.D.

The meetings on fifth Saturdays and Sundays offer fine opportunities for keeping before the people the need of going forward in God's work. God has blessed our labors in all departments and is clearly calling to greater things. For instance, our foreign mission work showed almost 1,500 baptisms last year, and all reports from the fields now are encouraging. Let all pastors help the people to understand that we must advance again this year. Let us all work and pray for not less than \$200,000 for foreign missions and 2,000 converts on our foreign fields.

## A Good Wife and Mother Gone.

A letter from Bro. P. S. Montgomery of Springville, Ala., brings the sad announcement of the death of his wife. For forty-six years and more she filled well her station as the help-meet of a country preacher sharing his joys and sorrows. In the years gone by she waited and watched at the gate for the coming of her husband from his mission tours. There was supper on the table and food in the trough for the horse, and the children dressed for father's coming. Then with what joy she heard her lord tell of his triumphs in the Gospel as he preached in home, school-house and arbor. A woman who lived well the life of her day and found her happiness in serving her day and generation by the will of God has fallen on sleep. She leaves four children to bemoan her loss with the widowed husband, and four more have passed on before her to the glory land. We extend our condolence to the bereaved ones.

## What Some of the Brethren Say.

"We have a good man as pastor, but I don't think he is much of a missionary. He seldom mentions it. When the pastor presses it, it is often hard to get up money for missions; but when he says nothing about it it is much harder. If one studies his Bible he will be willing to give for missions."

The pastor who "seldom mentions" the duty of sending the gospel to all the world is an anomaly in a New Testament church. He does not even know how to pray "Thy kingdom come."

"Crops are well nigh ruined in this section and the farmers are very gloomy. Some are inclined to close their ears against the appeals of the gospel of giving, but I want to present these claims more earnestly than ever; for I believe that blighted crops and hard times are not the cause of empty church and mission treasuries, but the result of them. Prov. iii. 9, 10."

Well, isn't there something like that in an old book somewhere? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts; if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

"I am glad to see you are interested in the work in our mountains. We have many brethren who oppose our movements in the mission cause; but a few of us have banded ourselves together to go forward."

Right you are, brother. We are interested in our mountain people. Don't let Diatrephes worry you. You are on the winning side of things. "Be sure you are right and then go ahead." The Lord give you wisdom and grace.

"This part of the State has been woefully neglected by the State Board. We certainly need mission work to be done by able men in this part of the State. Our brethren are divided about the mission work. They are ignorant about the different boards. Some are opposed to sending women as missionaries. I believe, though, the churches would do their duty if they knew it."

Well, whose fault is it if they don't know it? Do they have Bibles in their houses? Then they have all the sources of knowledge that any body else has. But the board doesn't intend to neglect any part of our great field. We are doing our best.



## Some After Thoughts of the Mississippi Baptist Convention at Water Valley.

By H. M. LONG.

The denominational clashing and jars, experienced among Baptists to a greater or less degree, in some other States, seem to have no counterpart among the Baptists of Mississippi. This fact was largely demonstrated at our recent State Convention at Water Valley, in which the spirit of harmony and unity prevailed throughout all the proceedings.

It was the privilege of our Missionary Secretary, A. V. Rowe, to do something at this Convention that neither he nor any other secretary was ever permitted to do—at any former Convention—to report the Convention Board clear of debt, having paid in full the salaries of the State missionaries, with a small balance in the treasury.

The Convention authorized the Board to lay out the work another year on a basis of \$15,000. This means the enlargement of the field of missionary operations, and the employment of more men. Our work in the Delta and on the coast is in need of more men and money, and, doubtless, the Board will seek to supply the needs of those sections as soon as possible.

The heart of our college president, W. T. Lowrey, was perhaps never more filled with joy in the service of the Master than when on the floor of the Convention he was greeted with hearty

congratulations from brethren representing every part of the State, on his phenomenal success in raising the required sum for the endowment of Mississippi College. He said, on that occasion, to have delivered the most masterly speech of his life.

In the midst of the many joyous features of the meeting, the Convention was made to mourn the loss of some of the best workers among the Baptist forces of the State. Among them were Elders M. V. Noffsinger and G. A. Grammer, and Mrs. Adelia Hillman, widow of the lamented Dr. Walter Hillman, the founder and for many years president, of Hillman Female College at Clinton.

Among the many good things done at the Convention was the adoption of a resolution asking our next legislature to give us a law providing for statutory prohibition of the liquor traffic. It is the prayer and hope of a great host of our people that such a law may ere long be upon our statute books.

The next meeting of the Convention is to be held with the church at Yazoo City, beginning Wednesday before the second Sunday in July, 1903. Dr. H. F. Sproles to preach the Convention sermon.

Columbus, Miss.

change and become a red hot annexationist. Within the next decade the Roman church in Cuba will have so changed as to adjust herself to the new order of things. She will then take a stronger grasp on the Cuban mind than she now has. Hence I repeat with all the emphasis of my soul: Today is the day of salvation for Cuba; what we do we should do quickly. We have the ear of the Cuban people today as we may not hope to have it in the future.

Children of God, Think! Pray!! Act!!!

### Dispensary vs. Prohibition.

The fight is no longer between the Dispensary and the saloon, in Alabama. We have come to the place where we must have a State law for Dispensary or for Prohibition.

The next Legislature will be forced to take some action in this matter, and a general law will be passed for one or the other.

Now there is one point that I hope to impress on the hearts of the people of our state; If you live in a district or town where there are saloons, and if you vote for a man to represent you in the Legislature who is in favor of the Dispensary, you will not simply vote for the Dispensary to take the place of the saloon, but you will also vote for it to take the place of Prohibition where it exists in the State; and by so doing you absolutely do away with Prohibition in Alabama. Now, brethren, granting for argument's sake (and it is only for argument's sake), that the Dispensary is better than the saloon, do you think it will be right to fasten whiskey on the large number of people who live in Prohibition districts? This will certainly be done, unless we bestir ourselves and see that at least a majority of the representatives are in favor of Prohibition and against the Dispensary. A prominent politician has made his boast to me that they (the whiskey men) were going to make their fight for the Dispensary in the Legislature. This can be done by means of money, and as Prohibitionists do not spend money that way we must make our fight in the campaign and at the polls. Brethren, let's vote for no man who favors the Dispensary.

J. W. Sandlin.

### Alabama First.

Although the State of Alabama stands about the bottom on the educational roll of the States, it is a noteworthy fact that the students of an Alabama school have attained the highest distinction at a university whose standard of scholarship is unsurpassed by any in the world. We have received a copy of a letter from the chairman of the Faculty of the University of Virginia which says: During the past six years the University has awarded as many academical degrees to graduates from the Marion Military Institute as it has to those from any other college in the country, and academical and professional degrees to more graduates from the Marion Military Institute than to those from any other college or university outside of the State of Virginia.

### Famous Institutions.

Prof. J. F. Draughon, proprietor of Draughon's Practical Business Colleges, Nashville, St. Louis, Atlanta, Montgomery, Ft. Worth, Galveston, Little Rock, and Shreveport, states that about three thousand students have enrolled at his colleges for personal instructions during the past year, and that several thousand

and are taking his correspondence course of Home Study. Prof. Draughon's colleges are endorsed by business men from Maine to California. See his ad. elsewhere in this issue and write for his catalogue. Address as follows: Dept. S. K., Draughon's College, Montgomery, Ala.

### Greatest of All Tonics.

#### Morsford's Acid Phosphate.

Nourishes, strengthens and imparts new life and vigor. Cures indigestion too.

Bro. J. W. Ohara writes us:

"I protracted the fifth Sunday meeting of the Bessemer Association at Union which fruited in twenty-eight additions by baptism and five by letter and one restored. The church was thoroughly revived. At the close I took collections for Orphans' Home and Missions with good results. I did not forget the Alabama Baptist, but secured sixteen subscribers during the week. We cannot afford not to have the paper in the hands of our people."

Truly this was an all round revival, and we extend our thanks to Brother Ohara.

### Two New Trains.

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

### 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.

### REDUCED RATES TO THE WEST.

The special rates made for the B. P. O. E. Grand Lodge meeting at Salt Lake City, August 12th to 14th, and the Knights of Pythias meeting at San Francisco, August 12th to 22nd, apply through Colorado and Utah via the Denver & Rio Grande and the Rio Grande Western, "The Scenic Line of the World," passing the most famous points of interest in the Rocky Mountain region. You should see that your ticket reads via this route in order to make your trip most enjoyable. For rates, dates of sale and free illustrated literature call on your nearest ticket agent or address S. K. Hooper, G. P. & T. A., Denver, Col.

### For Sale.

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

Frank Willis Barnett.

Subscribe for the Southern and Alabama Baptist.

### A Message from Cuba.

By C. D. Daniel.

I desire to introduce to you, my beloved friend and brother in the Cuban Baptist Ministry, E. V. Carbonell, and then speak to you briefly of our work in general.

Bro. Carbonell is 35 years old. He is intelligent, eloquent, brilliant, consecrated. He has recently located at Colon, which is in the center of one of the richest portions of this fabulously fertile country. The great sugar farms of Cuba are in this section. Colon has splendid railroad facilities, bringing it in direct communication with the following important sea ports cities: Havana, Cienfuegos, Matanzas and Cardenas. From the deep depths of my soul, I thank God for giving us such a man as Carbonell at such an important place as Colon.

In writing me a description of his first service, he says: "Bro. Daniel, our first service, we had the satisfaction of seeing our Chapel packed full of the best people of the city. Many of them expressed themselves as being satisfied with this the first Gospel service they had ever had the opportunity of hearing. More than 80 arose to their feet and declared their interest in the work, and promised to stand by us. How thankful I am to our God, for so great blessing on me, his poor, unworthy servant."

Southern Baptists should be thankful to God, for such men as J. V. Cova, at Matanzas, E. V. Carbonell at Colon, A. U. Cabrera at Santa Clara, E. F. Rodrigues at Sagua la Grande, and others.

On no other mission field in the world can there be found such an intelligent, consecrated band of native Gospel preachers as we have in Cuba. In this respect we have the advantage of all the other denominations in the island. If we will do our whole duty now, there is

not the shadow of a doubt but that Baptist principles will prevail in the "Cuba Libre" of the future. We now have eight native Cuban preachers, supported by the Home Mission Board. We have three other, intelligent, consecrated accessible men, whose souls are on fire with desire to preach the unsearchable riches of the Gospel of Jesus Christ to their fellow countrymen.

If you will enable the Home Mission Board to appoint them at once we will not ask for another till we shall have arranged for the support of the twelfth man. We will provide for the support of the twelfth within 12 months after you give us the eleventh.

Baptists of Alabama, will you not pray earnestly and contribute liberally, that this very desired result may be speedily attained? Beloved in the Lord, don't forget that today is the day of salvation for Cuba. What Baptists do for Cuba they must do quickly.

Cuba is today undergoing a political, intellectual and moral reformation. She is breaking loose from the antiquated customs of the past and is facing a glorious future. During the cruel domination of Roman Catholic Spain, the priests were mostly Spaniards, who cared nothing for the intellectual nor spiritual welfare of the Cuban people. Many regarded Spain and Rome as synonymous terms. They hated each with equal bitterness. Thousands never darkened the door of a school nor church house. As a result their minds are now free, untrammelled by the deadening shackles of Rome. But unchangeable Rome is as changeable as the proverbial Texas weather. She has never

failed to adjust herself to her environments. During the Spanish domination she was ultra Spanish, during the American occupation, she makes herself hoarse shouting for "Cuba Libre." Should the annexation idea ever become popular in Cuba, she will at once



## CORRESPONDENCE

### Ordination of Deacons.

Yesterday was a good day for Jonesboro and Brighton churches. The two churches agreed to meet at Jonesboro to ordain their deacons. Brethren Crumpton, Thompson, Wilson and Deacon Collins (of the Jonesboro church), and the writer were the presbytery. The two churches had three deacons each to be ordained, Brethren Hinton, Baxley and Bell from Brighton and Houston (Jho.) Clements and McMullin from Jonesboro. The brethren were introduced to the presbytery by the writer who also offered the ordaining prayer.

Bro. Thompson read the scriptures and addressed the church on "their duty toward the Deacons." It was a very profitable and helpful address. Bro. Crumpton followed Bro. Thompson in an address on "The Duty of the Deacons," which was indeed very enjoyable and profitable. The service closed by the extending of the hand of fellowship to six ordained deacons.

### THE LADIES' AID

A little while before this, made a proposition to the brethren of Jonesboro to paint the inside of the church if they would take the outside. Their work was complete yesterday and this ordination was the first service since the work was done. It is a thing of beauty inside and just a little while back they put in a new set of gasoline lamps and carpeted the rostrum. The young people assisted them. The Lord bless our good women.

### TWO REVIVALS SOON.

Beginning the fourth Sunday, I will begin a revival meeting, assisted by Rev. H. L. Martin, at Brighton, and when it is over we will go to Jonesboro. We are expecting two great meetings, and we ask our friends to pray for the Jordan to overflow her banks.

Fraternally,

F. L. Farington.

### From Kennedy.

Please allow me the space in your valuable columns to express the heartfelt gratitude of what I believe to be the sentiment of our community for the outpouring of the Holy Spirit during our days of meeting which commenced at the Baptist church Sunday July 13th and closing the 20th under the auspices of our pastor, Dr. D. O. Baird, assisted by Rev. C. C. Winters, pastor of Carrollton church. Bro. Winters did most of the preaching, and the eloquent and forcible manner in which he delivered his messages to the people could not fail to cause sinners to see the error of their way and seek forgiveness of their sins.

The church was greatly revived, and seven additions to the church, one by letter, four by profession of faith and two from the Methodist church and we have good reason to believe that several others were converted who have not, as yet, connected themselves with the church, but had been wonderfully blessed during the meeting. Baptism was conducted Sunday morning by Dr. Baird in Luxapalila river, the prettiest stream in the section. Sunday afternoon Dr. Baird and Bro. Winters conducted the funeral of our sister, Mrs. Abigail Howell who died Saturday the 19th.

She was 74 years old and has been a conservative Christian since early childhood. Sister Howell leaves but one daughter to survive her, Sister W. S. Beasley of our town, who has the entire sympathy of our people in her sad loss. Sister Howell will be greatly missed by the church and all who knew her, for she was known to be loved.

Bro. Winters left us Monday to go to New Salem, Ala., to assist our Bro. W. J. Beatty, the pastor of that church. Dr. Baird will commence his meeting at Millport the first Sunday in August, and will have the assistance of Bro. Winters. We pray that his effort may be successful in both meetings as it has been with us. He has won many friends at Kennedy and has left behind him works which will ever remind us of him. Kennedy, Ala.

### From New Decatur.

I am so glad that so many of our brethren and sisters came to the Convention. Their stay among us was truly pleasant and greatly helpful. The only complaint that I hear from our people is that they did not stay long enough. I hope that next year, at Troy, we will give three entire days to the work of the Convention. At the monthly business meeting, July 9th, definite steps were taken looking to the building of a pastors' home for the Central Baptist church. A committee of five of our strongest business men, J. A. Thomasson, B. W. Malone, W. H. Simpson, J. T. Jones and W. R. Spight, were appointed to direct the work. These brethren, in building, will look to the future as well as the present. Our church is more determined and hopeful than at any time in its history. The supporting of a pastor in China, as well as the one at home has done and is doing us good. I hope all the pastors will have more faith in God, their people and themselves, and press the mission cause. We are able to do many times what we are doing, if we only realized it. I am glad that some of the brethren are thinking with me, that we in Alabama can give \$25,000 for Foreign Missions this year if we will. One pastor writes me that he and his church will give \$600 more this year than they did last year.

My church graciously gives me a month's vacation and they supply the pulpit. If the Master gives me strength and health, I shall give the month of rest (by change of place and kind of labor) to educational and mission work in the mountains of North Alabama. I am arranging for some fifteen appointments of a two days meeting each. These meetings to be held with country churches, with dinners on the ground. Bro. Crumpton would call these Baptist Rallies. I shall do my best for education and missions. During the month, I want 50 students for the Scottsboro Baptist Institute, the Howard and the Judson, and at least 100 subscribers for the Foreign Mission Journal. Will I get them? Well I will try. I wish every city and town pastor in Alabama who possibly could would give one month, of the best that is in him, to the country churches this summer. Brethren, do it, for the Master's sake and it will give you an opportunity to do great good and you will get good. Do it, and see if I am not a prophet.

W. Y. Quisenberry.

### Convention Impressions.

For the first time in life I have had the pleasure of attending our Baptist State Convention. It certainly was a great pleasure to meet our great men and hear them talk. I never knew before what a great people we are. I have been sure for years that we have the truth as it was delivered to us by Christ and the apostles, but I must confess that I knew very little about my own people. There are very few Baptists in my section of the country and they are poor and uneducated.

When I got to New Decatur and heard Bro. Dawson's sermon I was made to say with Mary the mother of Jesus, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." It was a great sermon on a great subject, out of a great soul and attended with great power. I suppose I ought to confess that my pride was aroused. I did feel proud that the greatest sermon I had ever heard was preached by a Baptist. But when I heard Brethren Dickinson and Patrick tell about the Judson Institute my pride was again stirred and lifted higher than before. They boldly affirmed that the Judson was equal to the very best Female school in the South. Then Dr. Dickinson told about Howard College, where true culture is aimed at, and Dr. Carver told about our Seminary at Louisville and insisted that the students were taught to preach the Gospel in its simplicity and power and I said, well if Dawson is a sample of the work of Howard and the Seminary I am ready to thank God and accept all the praise you can heap on them.

Then I got to see and hear our Secretary, Dr. Willingham. He has a large body and a large head, but I believe that the biggest thing about the man is his soul. He gave me new views of the lost world and made my soul rejoice by telling about the glorious work which we are doing. I also heard the new secretary of our Home Mission Board. He told us about how we are taking the West for Christ and the truth. I wish I could tell about all the good things I heard, but I cannot. Bro. Longcrier talked of co-operation. He said that a great many country people did not know what co-operation meant, and he was right about that. I am afraid that some of our city people don't know. Our country people co-operate with each other very well, but they have never been taught how to co-operate with our town and city preachers and with our denominational enterprises. Now I feel sure that we will co-operate with you if you will first co-operate with us long enough to teach us how. We have plenty of good water and pure mountain air up in this part of the State. We will be delighted to welcome as many of our leading preachers as will come and we promise further to co-operate with you in taking this country for Christ.

We have all kinds of "isms" up here except true Bibleism. We poor ignorant hard-working, uneducated preachers cannot cope with the isms of our country. We need your co-operation and your help. If you would like to rest a month, by doing some hard work, here is the place.

"The fields are white unto the harvest." If ten good Gospel preachers like Bro. Dawson, could spend a month up in these hills eternity alone would reveal the result.

Give us one trial, brethren, and see if we will not co-operate. Bro. Ray talked like nearly all the best preachers

were raised in the country. If he is right, and we are to judge the future by the past, it seems to me worth while to save the country. I believe that we will lose our towns and cities when we lose the country. Let us take the country and overflow the cities so we will have the whole thing.

T. J. Rufus.

### Pending Political Primaries.

Just a few words to good citizens on the above subject in the interest of religion and morals.

1. Let us beware of men of bad moral principles and practices. I have no reference here to church membership, but only to moral character. Every time we honor a corrupt, profane or intemperate man we encourage the young men and boys of the country, including those of our own households, to imitate their vices. Whatever our politics let us lose no opportunity to depreciate every form of moral perversion and degradation. We can better afford to do this because a party or faction that cannot present decent candidates does not deserve to exist.

2. Let us take care not to do any wicked or foolish thing during this agitation. In their eagerness to win a contest men have sometimes been betrayed into the employment of dishonorable measures. In other cases they have unnecessarily said hard things about their opponents, inflicting wounds that continued to hurt long after the election had passed. In still other cases they have taken grave offense at what has been said about themselves by opponents who were too much excited to speak with either moderation, good sense or a reasonable regard for veracity. Permit a brother who is not unconscious of his own infirmities to volunteer a word of caution against these and other dangers that spring up very thick in every heated political campaign. Let us try to conduct ourselves with Christian propriety throughout the contest. A good degree of daily secret prayerfulness to this very end would be exceedingly becoming and very helpful. Let us all pray for ourselves and our fellow citizens especially our brethren, during this season of extraordinary temptation.

3. Once more; let us do one little thing in the interest of Sabbath observance. If a candidate attends a religious meeting on Sunday to curry favor with the people, and particularly if there is reason to believe that he does any electioneering on the Lord's day, whether at church or elsewhere let it count mightily against him in determining our votes.

Clinton Jones.

### A Rare Treat.

Rev. C. S. Johnson, of Oxford, Ala., a former pastor of Collinsville Baptist Church, paid the church a visit last Sunday night and delivered one of the grandest sermons that has been preached at Collinsville for a long time. Although he was travel worn and fatigued he fully sustained his reputation as a pulpit orator, and discriminating preacher. His sermon was based on a contrast between the blood of Abel and that of Christ. The one crying for vengeance, the other for mercy. A fine congregation greeted him, that he enchaind for a considerable time with some of his lofty flights of eloquence that could hardly fail to rivet conviction upon the hearts of all who heard him. We hope the Lord will send him back again and give him a longer stay than he could afford this time.

J. B. A. Collinsville, Ala., July 11, 1902.



**Here and There in Palestine.**

(Continued from Page 6.)

our travels. The happy surprises in a social way that we have enjoyed on these journeyings have added no little to their pleasure.

Next day we set up our camp on a hill overlooking Nazareth, and from a higher point near by we got a fine view of the country in every direction—of the sea, Mt. Carmel, Samaria, Tabor and Little Hermon, all the splendid rich, out-spread plain at our feet. The Nazareth of today is a town of 7,500, mostly Christians. It is a quiet rural town as it was in Christ's day, the home of shepherds, vine growers, farmers and craftsmen. It is built on terraces and the houses with their flat roofs are built of creamy white limestone and look very beautiful in the midst of their gardens and fig trees, olives, cypresses and the white and scarlet blossoms of the orange and pomegranite.

The places pointed out as "holy" are palpable substitutes for the real, which long ago were destroyed. The "Fountain of Mary" is no doubt the same place where the mother used to come with the boy Christ for water, just as the Nazareth women do today. "This path under the olive trees, like that from Bethany round the base of Olivet, and like Jacob's well is one of the few where we may be perfectly sure we are treading for the moment in His earthly footsteps."

O how my heart was full of him who lived here so much of his life who loved nature and went apart to the mountains to commune with his Father! How he must have often stood here and thought of a world lying in wickedness, which he came to redeem with his own blood.

When the clouds rolled away, we ascended the splendid heights of Tabor, and saw the most magnificent and satisfying view we have gotten of the land. Next stopping place was Tiberias, where we put up at a German hotel overlooking the beautiful everchanging sea of Galilee, and the whole eastern line of hills and highlands. We broke our camp at Nazareth, bringing only our good Dragoman, Nejit and Achmed, our Muleteer, with us, as Tiberias is their home.

No region in all the land of the Bible is so full of recollections of Jesus and his disciples as this Galilee country and sea. Many of the disciples lived here, and much of Christ's preaching and miracles were done here. McCheyne says beautifully,

"How beautiful to me thy deep blue wave,  
O Sea of Galilee;  
For the glorious one who came to save,  
Hath often stood by thee."

Graceful around thee the mountains meet,  
Thou calm reposing sea,  
But, oh, far more! the beautiful feet  
Of Jesus walked o'er thee."

George B. Eager.

All my churches are doing well. At my last service at Forest Springs we received five by letter, and yesterday here at Nanafala we received one by letter and one for baptism. At Hill's church one month ago we received one from the Presbyterians, or rather a Baptist "boarding out" who wished to return to his first love.

The holiness craze has been at fever heat near us for several days, and the effect upon the few of our members who attended was to entrench them stronger in Baptist faith and doctrines. As Bro. Crumpton said last week, their ministers denounced other denominations and ministers and if we believe them we are wallowing in the mire and filth of sin along with the world.

Beginning on the second Sunday in August I am to have the assistance of Rev. A. G. Mosely, of Evergreen, in several meetings.

Bethel Association meets with my church at Rembert Hills on Friday before fourth Sunday in September.

The L. & N. railroad has about finished laying track on its new road to its terminus at Myrtlewood, and by the time the Association convenes visiting brethren can come to Myrtlewood on the train. We cordially invite you, Bro. Barnett, to be with us on that occasion and meet some of the "salt of earth."

With best wishes for the success of our paper, I am

Fraternally yours,

I. N. Langston.

Nanafalia, Ala., July 21, 1902.

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W. B. Crumpton.

Montgomery, Ala.

4t

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**The Stars of Truth.**

There flashed a brilliant star upon my sight;  
 "O Truth!" I cried, "thou art mine at last! How fair!"  
 But swift and dark there rose a cloud of night  
 And with its shadow, doubt filled all the air.

Alas! is Doubt forever thus to shroud  
 My star of Truth and dim my shining sky?

No; not forever can abide the cloud,  
 It comes of earth; the star is fixed on high.

In soul I keep the vision of the star,  
 'T will shine again and more resplendent shine.

O Doubt thou art but a shadow!  
 Soon afar

All shadows vanish lost in light divine.

—Louise Manley.

**A TEXAS WONDER.****Hall's Great Discovery.**

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

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**Mortgage Sale.**

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

R. A. MOODY,  
 Mortgagee.

Patt City, Alabama, July 25, 1902.

J. B. AIRD,

Attorney for Mortgagee.

**Mortgage Sale.**

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 4th day of August, 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 28 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, Range 3 west, situated in Jefferson County, Alabama.

Pratt City, Alabama, May 21, 1902.

O. R. Morris, Mortgagee.  
 J. B. Aird, Attorney for Mortgagee.

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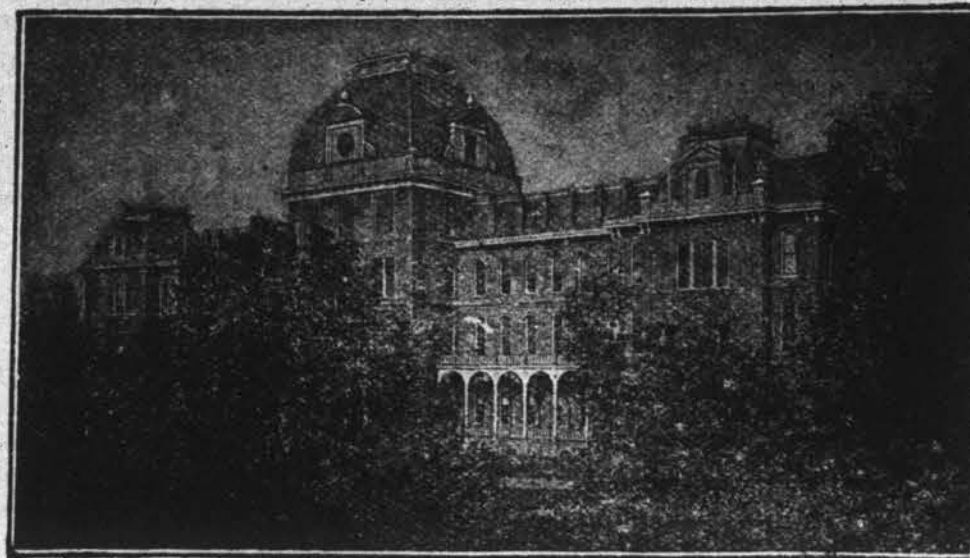
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|                        | No. 4.   |
|------------------------|----------|
| Lv. Montgomery.....    | 9:15 am  |
| Ar. Tuscaloosa.....    | 1:55 pm  |
| Ar. Tupelo.....        | 7:52 pm  |
| Ar. Corinth.....       | 9:30 pm  |
| Ar. Memphis..... 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

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

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of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

|                     | 44      | 34      | 28      |
|---------------------|---------|---------|---------|
| Lv. Selma.....      | 4 15pm  | 6 20am  |         |
| Ar. Montgomery..... | 6 20pm  | 8 20am  |         |
| Lv. Montgomery..... | 6 40pm  | 1 30pm  | 2 00am  |
| Ar. Opelika.....    | 8 25pm  | 3 45pm  | 8 05am  |
| Lv. Opelika.....    | 8 25pm  | 4 45pm  | 8 05am  |
| Ar. Atlanta.....    | 11 30pm | 7 30pm  | 11 40am |
| Ar. Selma.....      | 11 30pm |         | 11 10am |
| Lv. Montgomery..... | 9 35pm  |         | 9 00am  |
| Ar. Montgomery..... | 9 20pm  | 10 55am | 6 30pm  |
| Lv. Opelika.....    | 7 40pm  | 8 50am  | 4 23pm  |
| Ar. Opelika.....    | 7 57pm  | 8 50am  | 4 23pm  |
| Lv. Atlanta.....    | 4 20pm  | 5 30am  | 12 30pm |

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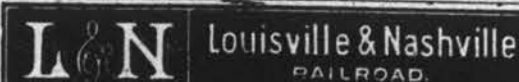
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## Atlantic Coast Line R. R. Co.

| April 13th.                 | 82      | 78      | 58      |
|-----------------------------|---------|---------|---------|
| Lv. Montgomery.....         | 2 45pm  | 6 30am  | 7 45pm  |
| Ar. Sprague Junction.....   | 3 50pm  | 7 00am  | 8 21pm  |
| Troy.....                   |         | 8 05am  | 9 25pm  |
| Brundidge.....              |         | 8 49am  | 10 06pm |
| Ozark.....                  |         | 9 31am  | 10 55pm |
| Elba Junc.....              |         | 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 4 am  | 5 10pm  |
| Lv. Sprague Junction.....   | 3 55pm  | 8 00am  |         |
| Ar. Luverne.....            | 5 25pm  | 11 00am |         |
| Lv. Abbeville Junction..... |         | 10 30am |         |
| Ar. Abbeville.....          |         | 12 15pm |         |
| Lv. Climax.....             |         | 2 40pm  |         |
| Ar. Chattanooga.....        |         | 4 55pm  |         |
| Going West.....             | *65     |         |         |
| Lv. Elba Junc.....          | 10 00am | 3 15pm  | 2 50pm  |
| Ar. Enterprise.....         | 11 00am | 3 30pm  | 3 50pm  |
| Ar. Elba.....               | 12 05pm | 6 00pm  | 4 50pm  |
| Going East.....             | *66     | *68     | -70     |
| Lv. Elba.....               | 6 15am  | 12 30pm | 7 50am  |
| Ar. Enterprise.....         | 7 45am  | 1 30pm  | 8 50am  |
| Ar. Elba Junc.....          | 9 30am  | 2 35pm  | 9 50am  |

\*Daily, except Sunday. -Sunday only.  
Trains arrive at Montgomery 8:10 a. m., 6:30 p. m.

Pullman sleepers on No 58 between Montgomery and Jacksonville

Three ships a week for Key West and Havana. Leave Port Tampa Tuesday, Friday and Sunday at 6:30 a. m.

For further information address

W. V. LIFSEY, D. P. A., Montgomery, Ala.  
W. J. Craig, G. P. A., Wilmington, N. C.  
H. M. Emerson, A. T. M., Wilmington, N. C.  
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FEBRUARY 10, 1902.

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As an all-year-round resort hotel, operated by the Frisco System, under the management of Mr. E. E. Sumner. Low round trip rates to Eureka Springs in effect every day in the year. For further information, address any passenger representative of the



## Great Sacrifice Sale.

During the month of July on account of taking stock August 1st which closes the first year's business of our corporation, we will throw our entire stock of Pianos, Organs, Sewing Machines, etc., on the market at greatly reduced prices. WE WILL SELL GOOD, LARGE SIZE UPRIGHT PIANOS FOR ONLY \$187.50. BEAUTIFUL ORGANS FOR \$55.00, AND NEW DROP HEAD SEWING MACHINES FOR ONLY \$25.00. The usual price of these goods are almost double. We positively will sell goods cheaper during the month of July than you will be able to buy them anywhere or any other time during this year. Consult your own interest by investigating.

We have the largest stock of sheet music and small musical instruments of any one in the State.

Pianos rented on purchase privileges. Tuning done on short notice.

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GENERAL AGENT,  
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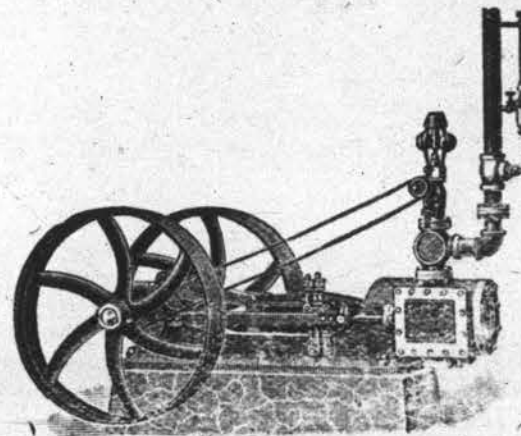
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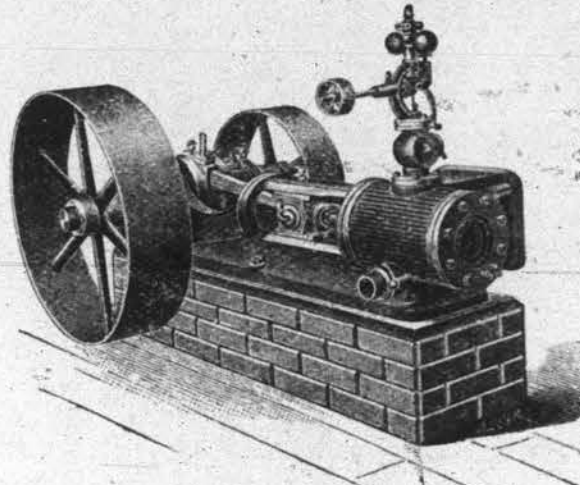
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## Reynolds Lumber and Milling Co.,

Planing Mill and Yards,

39th Street and Morris Avenue, Birmingham, Alabama.

See us Before You Buy.





**Bro. Crumpton's Trip Notes.**

(Continued from page 3).

the matter of Mission Chapels with the mill companies, and I hope we will soon be prepared to take hold of the work there with a firmer grip. We can grasp the situation now, but we are liable to miss the opportunity if we longer delay.

The First Church people are without a pastor. The few who were present on the hot Sunday night gave me a good hearing.

The prospects were not at all bright for crops in

**THE TENNESSEE VALLEY.**

I understand, however, that good rains have fallen since my visit, and the people are more encouraged. No prettier farming land can be found in all the South than here, but the large plantation idea obtains. That means that the "Boss Man" lives in town, and the negro tenant, with no one to direct him, runs the farm, looking to the merchant for his "vances" and the merchant demands cotton, and only cotton. The infatuation for cotton is seen nowhere like it is about Huntsville. Here is a ready market for all the vegetables the ground will grow, but you see nothing but cotton up to the city limits. Indeed I saw vacant lots in the city planted in cotton.

I am not a believer in dreams, but sometimes they impress me and lead to serious reflections. I dreamed that the whole country was starving for food. There seemed to be plenty somewhere, but it wasn't here and couldn't be gotten at. When I awoke, I thought, how easily could this dream come to pass in the South just at this season of the year.

If the railroads should be stopped for a month, the people in the Black Belt would be brought to starvation. There is not enough Alabama raised provisions in Montgomery county to supply the people two days. The same is true of every county and town in Central Alabama. It is not impossible for a strike to assume such proportions as to bring about just such results. I was

**IN "EGYPT"**

the other day. That is what the soldiers called the country along the M. & O. from West Point, Miss., south through those fine prairie lands. For miles on either side of the railroad during the war, there were rail pens filled with corn for the Confederate government. All the old soldiers call it to mind. On my hasty trip the other day, I learned that there was not a grain of home raised corn in all that region. I am not a pessimist looking for trouble, or a fault finder; but a system of farming like ours is not only ruinous to the people, but it is a menace to the whole country.

Who is to blame for it?

**If Tired, Restless, Nervous,****Take Horsford's Acid Phosphate.**

It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

No greater blessing could come to our people than to so advance in their contributions to foreign missions that the next report of our Board would show over \$200,000 raised for the evangelization of the world. It would give us hope, joy and spiritual power in all our work. In the fifth Saturday and Sunday meetings the idea of advance in all the churches should be kept prominently before the people.

# MONEY

## BY THE ARMFUL!

If you had all the money

that has been saved by

our customers in this

great Semi-Annual

Clearance Sale

you would have

your arms full

**Special Cut-Price Selling**  
of Men's Clothing.

**Special Cut-Price Selling**  
of Ladies' Fine Wearables, Including Undermuslins and Corsets.

**Special Cut-Price Selling**  
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**Straw Hats at Your Own Price!**

**If You Can't Come, Write!**

**Louis Saks, - Birmingham**  
Clothier to the Whole Family.

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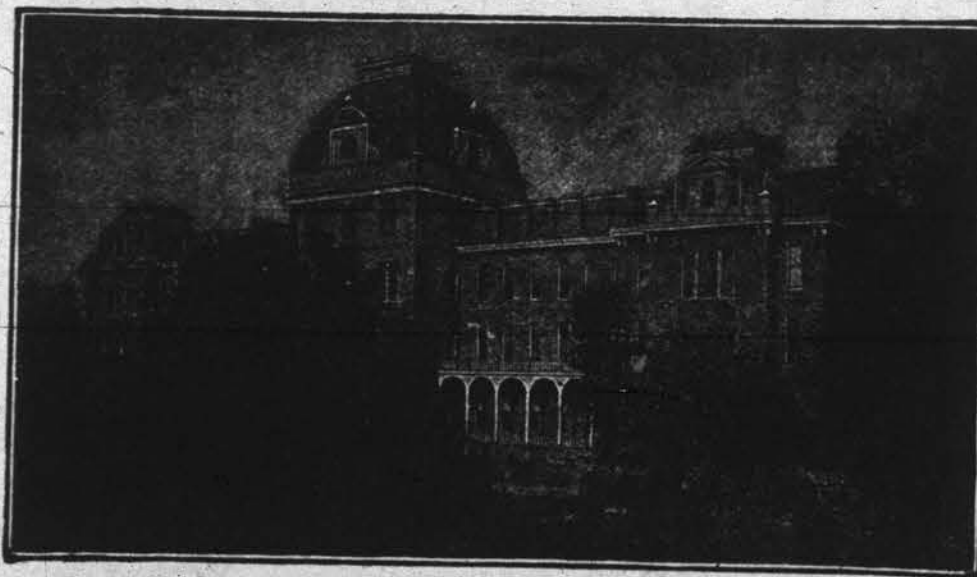
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Famous for the Perfection of its Cuisine and Service.

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Buildings lighted with electricity, abundantly supplied with excellent artesian water, and furnished with all modern conveniences. Two new buildings in process of erection.

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For catalogue address Robert G. Patrick, D. D., President, Marion, Ala.





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There used to be people in this world who thought it a sin to wear good clothing—garments that fit gracefully and improve the appearance. They thought it discouraged meekness and engendered pride. Nowadays self-respect requires neat and tasty dress—both for men and women. Your tastes and character are judged by the cloth you wear.

Then why not wear the Saks-kind of Clothing. Wearables that are made right, that fit right, that wear right—and yet cost you less than you have to pay for the other sort elsewhere.

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Clothier to the Whole Family.



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And its beautiful and homelike appointments and splendid location. Music by entire orchestra every evening.

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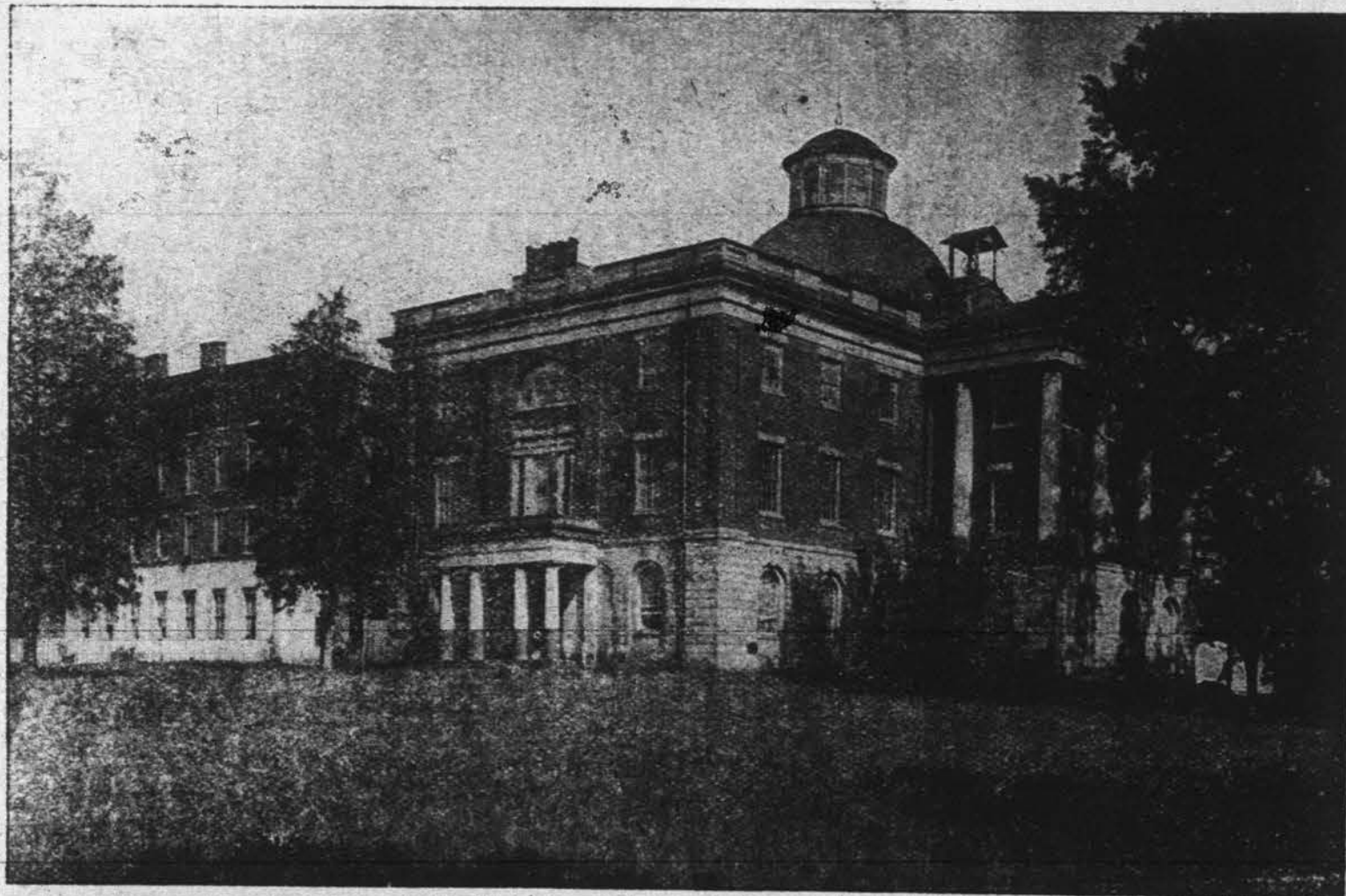
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Are you among those who are wise enough to know that aesthetic surroundings have much to do with a child's education? If so, you will want your daughter educated at the

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Its buildings are unequalled in comfort and classical architectural taste. Full corps of teachers. Literary, ornamental, industrial courses. Solid work every day. Personal attention given each student. Best religious and social advantages. College easy of access. Health record superb. Nothing cheap; nothing extravagant. Write for catalogue.

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