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VOL. 29.

BIRMINGHAM AND MONTGOMERY, ALA., AUGUST 27, 1902.

NO. 34.



REV. RICHARD HALL.

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Field Notes

FROM WHISTLER.

Bro. T. C. Bowen sends a remittance on his subscription and tells of a good meeting recently held in that enterprising town, in which there were ten additions to the church. Brother Bosdell, of Meridian, did the preaching.

BAPTIZING SUNDAY.

Several Sunday mornings ago at Steenson's school house the regular appointment of Rev. O. E. Comstock was filled by him, and the services were very interesting indeed, and the people were greatly interested, and as they said, "it was a precious meeting." In the afternoon at 4 o'clock the people gathered at the river to witness the baptizing of the candidates who had made a profession during the protracted meeting. Rev. E. M. Stewart, accompanied by a number of members of the First Baptist Church, came out and opened the doors of the church, and received nine members upon their profession, after which the gathering went to the water's edge and Rev. O. E. Comstock conducted the baptismal services, baptizing nine. It was a gathering that will long be remembered by the solemnity of the occasion, and the interest that the people of that neighborhood have taken in religious work. Sunday previous Rev. J. Brock conducted services at the same place, taking in eight members in the Methodist Church, South. Regular weekly prayer meeting is held, and services every Sunday, besides a thriving Sunday school.—The Reaper.

A BAPTIST RALLY.

A Baptist Rally will be held with Mt. Carmel Church at Adams Station, M. & O. Railroad, on the fifth Sunday and Saturday in this month. We shall be pleased to have any of our brethren who can come to be with us.

W. J. Ruddick, Pastor.

DISTRICT ASSOCIATIONS.

In a recent issue of the Baptist appeared an article from Dr. A. B. Campbell, of Troy, in advocacy of larger District Associations. Having been only a short time in the State I am not familiar enough with the workings of the Alabama Associations to discuss any peculiar conditions that may prevail here, but want to say a few things about these bodies in general.

Let me say at once that I am in hearty sympathy and accord with the view expressed by Dr. Campbell, that our Associations are too small. There are in the State seventy-eight such bodies with a constituency of only 130,000, or less than 2,000 average. Of necessity, an Association this small must fail in a large measure of the very object for which such bodies exist, unless it has in it an unusual amount of talent and means.

The objects of such an organization are: First, to afford mutual suggestion, counsel and stimulus to the churches, and second, to cultivate denominational fellowship and interest among them.

Are these not the purposes, and if so, are they best served by such small bodies or by reasonably large ones? Let us take for example, the Centennial Association, in which the Union Springs Church is. It is composed of fifteen churches (two or three of these are practically defunct), with a membership of 1,073. The minutes of the last session show an aggregate of \$3,300 given to gospel support during the preceding year. Of this amount, more than two-thirds was from the Union Springs Church. At the last session there were only five ordained ministers within its bounds, and of these one was superannuated and another was a seminary student. How much weight or influence, civilly or denominationally has such a body, and how much enthusiasm can it arouse. There is much constructive work needed to build up the waste places, to resuscitate these defunct churches and to develop the weak ones but the Association is too small to employ the missionary for it.

These conditions are not peculiar to the Centennial, but obtain in a majority of the Associations of the State.

Another objection which may be urged against so many small bodies is that it is impossible for the secretaries and agents of our institutions to attend them all. It is a great advantage to the Associations and to their institutions, as well as to the agents, for these brethren to attend the sessions of these bodies, but under the present conditions in Alabama this is a physical impossibility.

I think that the work would be greatly facilitated and the denomination strengthened by the consolidation of two or three or four, as the case may be of our smaller Associations into one. The only argument I have heard against this is that the larger body could not be entertained by the smaller churches. This difficulty is obviated by having the territory subdivided, and holding district meeting with these small churches. Such meetings, held on fifth Sundays, and properly conducted, would serve these churches a far better purpose than the business session of the Associations do now, or could. Adiel J. Moncrief.

Union Springs, Ala.

TROY MOVES FOR CONSOLIDATION.

At our monthly Conference today, 17th inst., the church at this place adopted a resolution advising the dissolution of the Troy Association for the purpose of uniting with churches of other similar bodies of this section in forming a new and stronger Association. Arrangements were also made for issuing a circular to sister churches now associated with us, informing them of our action and the reasons for it and asking them to join us in the movement. A brisk correspondence has been going on for some time between brethren of several Associations of this section and it may result in the dissolution of certain organizations and the

formation of a strong, vigorous Association in their stead.

A. B. Campbell.

Troy, Ala.

MEETING AT DRY VALLEY.

Brother Johnson, from Clay, helped Bro. John Haynes in this meeting till Wednesday night. Then I fell in with him till Friday night, leaving him to continue the meeting another day or two. There were two professions Friday and six or seven Friday night; about thirty came forward for prayer and there seemed to be deep conviction on the part of some. Brother Haynes is one of the worthiest young pastors and his church is prospering. I go this week to help him in a meeting at Providence, four miles from Talladega.

Yesterday was a good day with us at Riverside. I preached three times, once in the open air. Success to the Baptist.

Faternally,

J. R. Wells.

FROM BROTHER HUTTO.

Beginning July 27th, I assisted Rev. R. A. Kidd in revivals a week each at Tallassee, Hatchie and Mt. Ida Churches in Talladega county. Five joined for baptism at each church. The churches were revived and strengthened. The work was pleasant, especially as I met so many of my old friends. These churches love their pastor very dearly. That is right.

A. A. Hutto.

FROM YALE.

We have just closed a glorious meeting at Pleasant Grove, lasting seven days. Our beloved and faithful pastor, F. W. Williams, of Phenix City, came full of the Spirit and the church being enthused in the work, our efforts have been greatly blessed; the church being greatly edified. Had seventeen accessions, thirteen by baptism and four by letter. We feel that the Lord has been with us in the good work, yet there is great work to be done as we have not completely routed the satan out of our midst.

Brethren, pray for us, that we may stand firm for Christ.

B. F. Stripling.

E. D. Gulatte,

Committee.

AT THE ORPHANAGE.

Our embarrassment, on account of inadequate receipts to sustain our big family, remains very much as it was, but the gift of a cottage for the small children by Bro. Chas. S. Scott, of Montgomery, to be called after the name of his father, brings joy to the workers at the Home and will be cause for gratitude on the part of its friends. Work has just begun on it.

John W. Stewart.

Evergreen, Ala.

FROM TUSKEGEE.

There have been some glorious revival meetings in several churches of the Tuskegee Association this year, and the Lord has added to the churches many precious souls.

Rev. L. O. Dawson, of Tuscaloosa, assisted Dr. Purser, at Opelika, in May and I have heard that there were fifty-five accessions.

Rev. H. C. Risner, of Roanoke, held a meeting with Pastor Napier, at Auburn, and there were fifty-one additions.

Rev. S. J. Catts, of Fort Deposit, was with Pastor Wallace at Society Hill, this county, last week and there were sixteen souls added to that little church.

There were nine additions at Notasulga last week. The pastor, Rev. W. T. Foster, was assisted some by this writer. There were two additions at another one of Brother Foster's churches, Concord, this county. I was with him there two mornings and one night.

Various other churches in this Association have had good meetings, but I have not heard the number of conversions and additions to their membership.

As a rule, I believe that meetings are closed too soon. At Opelika and Auburn the meetings were continued long enough to reap a rich harvest of results. But at many other places, especially in the country and smaller towns, where the pastors have the care of several churches, the meetings have to close, so that the preachers can move on to meet other appointments, generally at the very time when they are just beginning to reap the harvest.

As a case in point, one of our pastors in the Tuskegee Association conducted a meeting recently in the East Liberty, continuing two weeks. There were nineteen accessions. He sent me word to be sure to continue at Notasulga two weeks. It was impossible. Brother Foster was due at Concord for a week's meeting, and I was obliged to return to Tuskegee. Three precious souls joined by experience the day we closed at Notasulga. I fully believe that we would have received nineteen instead of nine, if we could have held on one more week. I write this to urge our country pastors wherever possible to lay out their work beforehand in such a way that a very gracious meeting could continue ten days or two weeks in case the best interest of souls should seem to indicate.

Brother Foster is a good preacher, and one of the best pastors I have ever known. He is faithful with every church where the Lord has made him under-shepherd. His people are devoted to him, and no one has a word to say against him where he has lived and labored for several years.

I was with Pastor J. W. Partridge two days at Pleasant Springs Church, this county, and will be with him at Pleasant Hill Church, this county, two or three days following the fourth Sunday in this month. It will be necessary for us to leave on Thursday to attend the fifth Sunday meeting at Wallace Chapel, ten miles beyond Opelika. Brother Partridge will attend Howard College the coming year. He will give up his field of four country churches next month. Brother Partridge is a large-bodied, whole-souled, sweet-spirited man, anxious to make a success of his life for the Master's sake. He has a noble little wife and two bright, sweet children. He will take his family to East Lake, and they will keep house

(Continued on page 11).

Bible Study in the Church.

REV. RICHARD HALL.

Some two years ago there appeared in the Century Magazine a striking article from the pen of Prof. C. F. Thwing, President of the Western Reserve University, entitled "Significant Ignorance about the Bible." Dr. Thwing had applied a novel test to a large class of students. Making twenty-two extracts from the poems of Tennyson, he asked them to explain the Biblical allusion in each quotation. The allusions were to such familiar incidents as the manna in the wilderness, Jephtha's daughter, etc. The answers showed that forty out of eighty-five knew nothing of the story of Esau, or of Ruth, and sixty out of eighty-five had never heard of Joshua's moon in Ajalon. A similar test applied to a class of young women some years later produced about the same results.

Dr. Thwing summed up his article with the statement that the Bible Societies may print the book by hundreds of thousands, but the people do not read it or if they do they are not impressed by it. Its heroes are less familiar than Jack the Giant Killer and Jack and the Beanstalk. Its poetry is not appreciated; its majesty of style, its perfection of literary form, its profound religious teachings are ceasing to be part of the priceless heritage of the people. Of course, Dr. Thwing's statements regarding the knowledge of his students cannot be questioned, but surely the general conclusion he draws is entirely too gloomy. On the contrary, though there may be less memorizing of Scripture today than a generation ago yet the popularizing of the Bible through correspondence classes, public lectures, and summer schools and Chautauquas, not to mention the growing circulation of Sunday school helps, would seem to indicate a greater study of the Bible than ever before. Nevertheless it must be admitted that there is a deplorable ignorance of the Bible among even intelligent people. Fifteen years varied experience in Sunday school work has driven me to the conclusion that it is always safe to assume that our class knows next to nothing about the fundamental facts of Bible history. I am not speaking of mission work, but of scholars in city Sunday schools, presumably well educated, frequently graduates of high school or college.

I would not say anything in disparagement of the Sunday school and its work. Far from it, for whatever may be the deficiencies of the average Sunday school there is no other agency in the world doing so much to promote the study of the Bible. But there are certain disadvantages under which the Sunday school labors, disadvantages that seem to be essential in order that certain other advantages may be secured: e. g., where the International system is adopted (and I know of nothing better for the Sunday school), the study of the Bible is carried on upon the hop, skip and jump method. The faithful teacher may not always permit it to become such for himself, but with the rarest exceptions it does become so for his class.

The Christian Culture Course work of the B. Y. P. U. is an endeavor, and a successful one, to overcome this disadvantage. During the past year, with the studies in the Acts and the Epistles, showing the beginnings of Chris-

tianity, and the previous year, with the studies on the Life of Christ taking the four gospels, there has been laid out a course which covered definitely and systematically nearly the whole of the New Testament. In this way, a comprehensive and proportionate view of the Scriptures has been secured that could not have been attained in the same period in the Sunday school.

There are three standpoints from which the value of the Christian Culture Course may be considered, viz: Its value to the young people, to the church, and to the pastor.

THE VALUE OF THE C. C. C. TO OUR YOUNG PEOPLE.

1. In the promotion of thorough and systematic study of the Bible. This I have discussed in the previous paragraph.

2. In the awakening of interest in the Bible.

The Bible is a dry book to most people, at any rate, to most young people. The conscientious young Christian determines that he will read a chapter of the Bible each day. It is a daily task that he has set himself which brings a certain satisfaction of conscience, but generates little enthusiasm and contributes very slightly to edification. This method of reading does not change the quality of the book to the average reader. It's a dry book to him. And still more so to the Christian who does not read it regularly. Does any one doubt this statement? Submit it to a simple test. Compare the time bestowed upon the daily newspaper or the latest magazine or novel, with that bestowed upon the Bible. It is very easy to protest that we love the Bible and value it beyond all other books, but what is the protest worth coming from a protestant who puts an hour on his newspaper or his novel to five minutes on his Bible?

Now, while the supreme value of the Bible is that it is a revelation of God's character and will, "the word of grace that is able to build up" the soul, it is well also that it should be recognized as the most valuable literature the world contains, and that our young people should form the habit of studying it in such a way that they may realize it to be a literature that will feed mind and heart beyond all other, competing successfully in interest with the great classics or the latest novel. And since appreciation of the Bible from a spiritual standpoint comes usually only after years of Christian experience, through stress of trial and affliction and soul struggle, it is no small matter if we can succeed in convincing the young Christian that the study of the Bible surpasses the study of all other literature in both interest and profit. I now of nothing better adapted to accomplish this than the C. C. C. Some, borrowing the general method and using the same subject, may prefer to work independently of the "Studies" in the C. C. C. (I know several of my friends who are doing this.) But for myself, I do not believe that anything can be gained by this. In the first place, these "Studies" are furnished by the best talent of our denomination, men of scholarship, and special teaching ability, such as Dr. Dargan, of our own Seminary at Louisville, Dr. Milton G. Evans, and Dr. J. M. Stifler, of Crozer Seminary, Pa. The busy pas-

tor, however thorough his intellectual equipment, cannot find time to work out a better plan than the one furnished by such experts. Again, the adoption of this plan enables the student who takes the Union to keep up with the course week by week in his own home. The favored few who have access to good libraries might under the direction of a competent leader carry on this home study without the Union, but the majority cannot do so without such help. One of the advantages of this work is that it is not dependent upon class attendance. Of course, this is a great stimulus and aid, but it is not indispensable. Last year one of our best and most enthusiastic students was a lady of family who was not able to attend a single meeting of the class.

3. In its adaptability.

I have been speaking of the value of the C. C. C. to our young people. The term as I use it is a very elastic one, including young people from 15 to 50. A certain maturity of mind is necessary, beyond this there need be no limitations. Three-fourths of the Orrville class were adults and no better work was done than that accomplished by the older members.

This adaptability is manifest also in the matter of environment, whether the class belong to a church in a large city, or town or village. I speak from experience in two of these environments. In Florence (a city of nearly 10,000), we had an enthusiastic C. C. C. Class. In Orrville, a village of 500, we have had a class of 30 (nearly 50 per cent. of the Church in it) with an average attendance of about 20, whose interest is vouched for by the fact that 16 of them sent examination papers to Chicago and have received their diplomas.

As to its adaptability to the country church I cannot speak definitely. There are special difficulties, but I believe the work is not impossible. Perhaps the small town or village offers the most favorable environment. The fact is, religion is the most exciting thing in the average small town. There are fewer entertainments and public attractions as well as social gatherings to compete with the Church than the large town or city. The village preacher has a smaller field than his brother in the city but he possesses some advantages for which the city preacher sighs in vain. What his operations lack in extensiveness may be made up for in intensiveness. High fertilization and diligent cultivation will produce a spiritual crop on his little field that will more than equal the product of the big field in the city. Bearing in mind that out of 1800 Baptist Churches in Alabama there are only about 45 with preaching every Sunday and that all but a few of these are in small towns, and that while the bulk of our churches are in the country there are many in villages with twice a month preaching with the pastor located in the village, it will be seen that our State presents a most promising field for just this kind of work.

4. For training and development.

The greatest need of our denomination is not evangelistic effort but the training and development of our membership. It is the lack of this that accounts for our being surpassed by Methodist and Presbyterians in foreign mission enterprise and gifts and in Sunday school attendance. Making every allowance for poverty and taking

all the comfort we can from the progress of the last few years, we must admit that our people are not contributing to missions as liberally as these two denominations. Making every allowance for the scattered membership of our country churches, 50,000 Sunday school scholars out of a membership of 135,000 in our State compares unfavorably with Methodist and Presbyterian figures.

I believe that there is nothing that will more effectively hasten this development than the study of the Bible along the line of this Christian Culture work, and under the leadership of the pastor. The most stimulating missionary book in the world is one written by Dr. Luke, which is commonly known as "The Acts of the Apostles." Our Sunday school lessons for six months have taken us half way through it, and have doubtless quickened the missionary interest of our churches, but the C. C. C. work of last year, with its complete study of the whole of the book, together with an outline study of the various epistles which had their origin in the exigencies of Paul's missionary work could not fail to give a greater impetus to the missionary spirit of any Church.

THE VALUE OF THE C. C. C. TO THE CHURCH.

A brief discussion from this second standpoint.

1. The influence of the class extends far beyond the members of the class itself. Unless I am misinformed, neither the weather nor politics was so enthusiastically discussed in our village for several months as the first church in Jerusalem and the adventures of Paul the Missionary. Into every home where the Union goes or the members of the class visit the stay-at-homes see and hear something of the class and its work.

2. Perhaps willingness is a greater lack than ability among our church members. But there are many Christians who would gladly engage in some definite public service for the church if only they felt they had any fitness or equipment for the work. "We Study That We May Serve," is the motto of the C. C. C. Nothing could more aptly express its aim. One of the deacons of the Florence Church, a man of wide experience in Sunday school work, at one time associated with that great Sunday school leader, B. F. Jacobs, declared that he believed this Christian Culture work meant more good for his church than a protracted meeting.

3. Not the least of the advantages of this work is the close contact of pastor and people. Something of that influence which the faithful Sunday school teacher acquires through the study of the individual members of his class and social intercourse with them the pastor secures through the leadership of the C. C. C. Class. The church is benefited directly in its membership who are members of this class and indirectly through them by their more intimate knowledge of the pastor and sympathy with him in his work.

4. It has long been my conviction that preachers need to do more hand-to-hand, face-to-face work; preaching is more or less firing at long range. If the preacher can be the teacher of the teachers' meeting then he can teach his tachers and through them teach the whole Sunday school. But many Sunday schools are unable to maintain a teachers' meeting, lack of a competent

leader and the smallness of the teaching staff which makes the meeting so small that it is difficult to get up any enthusiasm in it, are frequent difficulties. The Christian Culture Class has a wider field and the pastor leading it teaches not only the teachers of his Sunday school—usually they are the first to respond and the most diligent of his students—but also others, old and young, who are not teachers. If he be pastor of two churches, or more, he can establish a class in his home church meeting it in his study some evening in the week. Work of this character, quieter and less conspicuous than pulpit work, will often produce results deeper and more lasting.

THE VALUE OF THE C. C. C. TO THE PASTOR.

I am not sure but that the greatest gain of all is to the pastor himself.

1. The benefit the church derives from close contact with its pastor is equaled by the benefit he obtains from it. The leadership of this class, not preaching or lecturing to it, will give him more light on the mental and spiritual status of his members, their needs and difficulties, than years of intercourse through the medium of his weekly sermons.

2. It will give him such an intelligent appreciation of the needs of his people as to greatly help him in reaching them in his pulpit service. Not that this is superior to any other way of acquiring such knowledge. Nothing can take the place of pastoral visitation. But there are some cases, and not a few, where this class work brings more intimate knowledge than the pastoral visiting. I must admit, and I know that I do not stand alone in this confession, that much of my pastoral visitation is a mere social intercourse in which directly religious conversation has no part. The express object of the C. C. C. Class is religious study and discussion and, apart from the class meetings themselves, I have found often that they have afforded me an opportunity of introducing the subject of religion in homes where otherwise it would have been difficult to do so.

3. It will give him a body of critical and appreciative hearers. Critical, not in the sense of being censorious, but possessed of sufficient knowledge and interest to intelligently criticize his treatment of the subject or Scripture under discussion. The pastor who puts his heart into this work will inevitably find himself preaching on subjects that have been suggested by his own study and by questions or discussions in his class which he has been unable to treat fully and satisfactorily for lack of time. Instead of his people becoming tired of such subjects he will find that they appreciate that preaching all the more because they have themselves been studying them and bring to their listening minds awake and active, eager for further information and quick to observe whether the preacher's conclusions agree with their own. I speak here out of rich experience. No sermons that I have preached have fallen farther short of failure than the sermons preached during the last year out of the Christian Culture Course in the Acts of the Apostles, nor, if I may judge from the expressions of my people, have any sermons of mine been more appreciated.

4. Not the least of the value of this work is the benefit accruing to the pastor from a definite course of study. One of the greatest enemies the busy city pastor has to fight is the tendency

toward superficial and desultory habits of study. The pressure of getting up two sermons and a prayer meeting talk every week compels him to "rush" his preparation for preaching. Everything that comes along must be used as grist for the mill to be ground up and turned out a finished product in the shape of two sermons on the following Sunday. This is often fatal to real and sustained study of the Word. He becomes a hunter for texts and subjects upon the treatment of which he puts just that measure of work that his conscience compels and his time permits. The country preacher escapes to some extent this pressure, but the time spent in traveling to meet his appointments and the lesser stimulus he receives from emulation and competition and association with ministerial brethren leave him in scarcely better condition. Much has been said in our Convention of recent years about our untrained ministry and the benefit they may derive from institute work. I believe that the investment of \$1 in the Baptist Union, together with the purchase of the books recommended in the Sidelight Literature on the subject of the C. C. C., or without them if he cannot afford this, will bring to many a country pastor in the midst of his limitations much of the benefit which has been claimed for and doubtless given by the institute work. The adaptability of the work to various classes and ages of young people is no greater than its suitability for all classes in the ministry. The college and seminary graduate may use all the books recommended in addition to the study in the Union and as many more as he likes and go into it as deep and as far as he pleases. It will be worth his while. The fact that his studies are to be used to lead a company of average men and women into a fuller understanding and appreciation of the Scriptures will go far toward helping him to be practical and definite in his study and pointed and clear in statement. The pastor who has enjoyed lesser educational advantages and who lacks opportunity or ability to use all the literature recommended can yet derive great profit from this definite course of study in the Bible. As one lady said to me, speaking of a former pastor in Texas who was studying Dr. Dargan's "Doctrines of the Bible" in this course, "He didn't know much more about it than we did, but we all worked at it together and we all got a lot of enjoyment and benefit from it."

METHODS.

I offer a few suggestions based on my own experience. Of course, other surroundings require modifications of these methods.

1. The pastor should be the leader. All that has been said in these articles looks to this. Generally he is the only one that is competent and, even if not, he sacrifices much by committing the work to some one else.

2. He should lead. He should not preach, he should not lecture, i. e., he should not lecture steadily and continuously. My plan has been to select the most important topics in each study, make notes on these, especially of the Bible references to be used, and if there is any point upon which there can be an intelligent difference of opinion ask for an expression from the class before stating my own. Don't ask questions all round the class. You'll scare some people off. I tell the timid ones, "I won't ask you a single question until you ask me to."

3. Insist upon the use of the Bible. "The ticket of admission to this class is a Bible." But I don't turn anyone away who comes without a ticket. I have a few extra ones on hand to supply them. The constant calling for reference, which can be named half a dozen at a time, if necessary, giving to different ones, and the frequent reading of passages yourself, calling upon the class to follow you, makes the class realize that this insistence is no empty form. Any Bible will do, but the Revised Version is best, and a careful and frequent pointing out of its merits will awaken many a careless reader to a new appreciation of the old Book. The class in Orrville invested \$30 in the American Standard Revision of the Bible.

4. The Union gives an excellent "Quiz" at the end of each study, but I found it helpful to supplement these questions with three or four questions and points of my own which I print in duplicate upon the typewriter and distribute a week ahead to each member of the class. Sometimes these questions call attention to some question already given by the Union, more often they are points suggested by one's own study, but they all serve the purpose of keeping alive the interest and furnishing definite topics for study and discussion. Don't get the members to write papers, or essays. They may be very helpful to the writer, but whether good or bad in themselves they rarely fail to bore the class.

5. As to time and place. Don't have the class on Sunday if it can possibly be avoided. Sunday is already too much crowded, for the pastor if not for the people, and if the time can be found on Sunday it is not possible for the pastor with his other work to do justice to the class. Some week night is best. If there is any loss of numbers by this it will be more than compensated for by the quality of the work. But it is rarely well to allow it to take the place of the church prayer meeting.

Usually the best place of meeting will be the pastor's home. The meeting will be more social and less formal than in the church and it is no little advantage to the pastor to get a number of his members to visit him in his own home every week.

IN CONCLUSION.

I have said nothing of the Bible Readers Course or the Conquest Missionary Course in the Union. Both these are excellent but the Young People's Quarterly published by our Sunday School Board furnishes material of a more or less similar character. I think in many churches there is room for both papers; the Quarterly, costing only six cents a quarter, can be taken by the Young People's Society and supplied to every member and occasional attendant, the Baptist Union costing \$1 a year must necessarily be taken individually. But the Sacred Literature Course is the most important of these courses and for this the Union is essential.

Commencing this fall the subject for the Sacred Literature Course will be "Studies in the Christian Life," furnished by Dr. Z. Grenell, twenty-five studies under five divisions, "Its Beginnings; Its Sustenance; Its Activities; Its Expansion, and Its Consummation," and covering such subjects as "Home Life, Society Life, Business Life, The Church—Its worship, The Church—Its work, etc." The sidelight literature recommended to teachers in-

cludes such books as Alvah Hovey's "Christian Teaching and Life," Robert E. Speer's "Christ and Life," and Hugh Price Hughes "Essential Christianity." This course will not be the study of certain books or sections of the Bible as in some previous years, and at this date, Dr. Geistweit, the editor of the Union, cannot furnish the Scripture references, but advises me that "the course will be a general one and deal with Scriptural teaching as a whole and not with any definite section."

It is not my purpose to disparage in the least our own paper "The Young People's Quarterly," to which I have had the honor of frequently contributing, as well as to "The Young People's Leader" of a dozen years ago, and both of which I have used with profit in this work, but fourteen years of experience, beginning with a Christian Endeavor Society in Montgomery and in Nashville, as a layman, and later in Florence and Orrville as a pastor, have brought me to the conclusion that the C. C. C. of the Baptist Union is the best plan yet devised for the promotion of Bible study among young people.

These articles have been written with the hope that some of my fellow pastors in Alabama may be awakened to the possibilities of this work and be induced to give it an honest trial in their churches.

Dr. Montague and the Brotherhood.

It may be well to say first that the absence of the President of the Board from the State has occasioned the delay in officially announcing the acceptance of Dr. Montague of the Presidency of Howard College. He has accepted and is now on the ground and has entered with great enthusiasm upon his official duties. The Board feels that the right man for the place has been found and that a great day awaits us in the not distant future. He has put his heart and brain into the enterprise and proposes that the college shall be felt and known in every part of the State. And now it remains for every friend of the college to rally to its support. Great things have been done in the past and great sacrifices have been made by the men who have stood at the helm, but the greater day is on us and with the united help of all the greater day will be realized. Men and brethren of Alabama come to our help. Send us your boys. Tell others of our college. Give Dr. Montague your aid in all ways. We shall need money for a new dormitory, money for new equipment, money for endowment, and all this can be gotten when we stand together and work together. We welcome Dr. Montague to the State and introduce him to the brotherhood with supreme satisfaction. Brethren, receive him and stand by him.

In behalf of the Board,

A. C. Davidson, President,

L. O. Dawson,

J. M. Faulkner.

Carson and Newman College, our thriving Baptist Institution, located at Jefferson City, East Tennessee, noted for its healthy climate, opens its next term Tuesday, Aug. 26th, with bright prospects. It offers first-class facilities at low rates. Three hundred and twenty-five in attendance last year. For catalogue, write J. F. Henderson, Jefferson City, Tenn.

CORRESPONDENCE

What has the Saloon Done for our Country.

J. T. Rechev.

This being the topic of the day, I feel at liberty to say something on the subject. I will first ask the question, what has the saloon done for our country? Has it brought us from a state of poverty to the height of fame and fortune? Has it ever been known to give prosperity to any town, country, or people? I say no; it is not worth while to go down and bring up everything in detail, for that has been done already. We can see the effects of the saloon on every side, and we oftentimes ask the question, can the man who deals out this damnable stuff feel his conscience clear when his day's work is done, and am persuaded to believe he does not. See what he has done; he has taken the boy, whose mother and father have spent so many sleepless nights, watching him as he struggled between life and death, and has wrought a more, yea, far more striking blow than death. See him as he grows from childhood to manhood; while a child, he was young, noble and fair. Nothing has blurred his innocent young life. He knows nothing of the awfulness of the sin of strong drink. But we will pass on into the coming years, and see what a change has come into this young life, once so pure, so innocent of crime and degradation. He is now a man; no, not a man, but a wreck, a criminal. You ask, what is the cause of this, and what does it all mean? He was raised by good, honest parents; yes, that may be so, but he got into bad company; his associates have decoyed him from his happy home into the tempter's snare. He was persuaded to take a drink. After he takes the first, he voluntarily takes the second, and on he goes until he falls a victim to the hellish stuff. He then becomes a regular customer of the saloon, he is now a drunkard, a gambler, or anything else but good. We see him on the same street corner he stood on when an innocent boy; now he stands there a drunken wretch, banished from home and loved ones, and society, with the very features of Satan marked on his face. He does not notice the passing forms, whether they be human or beasts; all are the same to him. He does not notice the finger of scorn that is pointing at him from every door and street corner. He stands there under the influence of the very essence of hell, and where he got it, dear reader, you know.

Next we hear of him he has taken the life of some one, perhaps a friend, then he is awakened to the fact that an awful crime has been committed, and strange, so strange, it is almost like a dream, he is the criminal, he hardly realizes that it was he who did the deed.

Again we take a glimpse into a happy home; husband and wife prospering in life, everything goes to prove that peace and love reigns in that home. He has everything that heart could wish; this goes on for months and years; little does that loving wife dream of the grief and sorrow that is hidden behind the dark vale of the future; little does she dream of the tears that will flow from her sparkling eyes; little does she dream of the

cries of her sweet little children; all on account of neglect of a father's love and protection; little did she think of all this with the disgrace, which was so soon to dawn on her happiness. Slow but sure the veil is being thrown back, and a darkness begins to gather behind the scenes and make its appearance to her, yet she does not understand what it means; she feels the lack of a husband's love and often thinks he is not at himself, still she does not fully realize what must soon come, but all in an instant, without a moment's warning, the veil is thrown back and like a cloud burst something has happened and the whole future is made dark. We pass over just a few short months and take another glimpse into this home. The husband and father has taken to strong drink; he is the saloon's best customer; he is found there daily; yes, hourly; he makes that his first stopping place, and then to the gamblers' hell, then back to the bar and then home, where a once loving wife awaited his return and met him with outstretched arms and a happy greeting, but now with fear and trembling she gathers her little half-starved, half-naked children around her and warns them of the danger they are in, if they should cross papa; he goes on and on to ruin, and finally shame, and degradation takes the place of honor and fame; the final result is a broken-hearted wife, starved and naked children, and a ruined home. What is the cause and what is the effect? We sum it all in four words: Saloon, whiskey, man, ruined. All of this, dear reader, has come under our own observation. Seeing all this, which is just a part of the effect of the awful stuff in daylight we see men who once were men of honor, but now they have stooped to the very lowest degree of degradation. We see men reel and totter under the influence of the curse of our fair country—strong drink. We hear men and boys using language that would almost make the devil blush, much less men who are men, but this does not stop in presence of men; no indeed, but our wives and daughters are exposed to the low-down, abominable, hell-bound wretches, for of such they are. They after seeing the evil of liquor and then voluntarily take the glass, yea that fatal glass, with the very sparks of hell glittering before his eyes, yet he will drink it to its dregs, rather than dash it away as a fiery serpent. God pity the man who will become so devil-posessed that all hell with its emissaries staring him in the face, will not stop to think, knowing this all to be true, and seeing these awful sights, must we let the saloon go untouched, to go her ways, or must we all, as Christians and citizens, through the mercies of God, raise a hand to strike the deadly blow to the demon that is using all of its destructive power in this fair land and country? Let's move as a mighty army, going to meet the foe. Let's move with all our might and power, and victory must be ours. Time is precious; there's none to lose. May every reader of this know that the writer has no compromise for the saloon and liquor, but his prayers are going up to God in behalf of Christianity, in behalf of our sons and daughters, and our country. May

God bless the Baptist with the other Christians of Alabama to show their colors at the right time and place.

"Because I Was a Judson Girl."

Ah, those words, "Judson Girl!" What a fortune in itself just to be known as a Judson girl.

I do not know that what I am about to say could not have happened had I been some other girl. Possibly it might. But girls do not run any risk, life is too short. Seize the bird in the hand when you know it is worth two in the bush. Be a "Judson girl."

Money can procure many things, but money did not gain for me the dearest friends I have, all Judson people. No, I was what you might call a charity student at school, and yet because I was a Judson girl all the good things of my life have come to me.

Through Judson friends I secured good positions, spent three years in Virginia, and rich, full years they were. While there I heard some of the world's famous artists and best of all while there, I met my husband.

One of the dearest experiences of my life occurred the summer I spent at Alleghany Springs as correspondent for the Virginia papers. One evening in conversation with the president of the University of Mississippi, I mentioned the fact that I was a Judson girl. A lady sitting near turned and said, "Did I not hear you say you were a Judson girl? I am Mrs. Noah K. Davis; my husband was once president of that school, and every Judson girl is dear to my heart."

She and her daughters were lovely to me, and girls unless you know something about the life at one of these large summer resorts, you cannot appreciate what the kindness of a person like Mrs. Davis meant to a girl who was there as correspondent and alone.

I wish I had time to tell you about my life that summer. It was a wonderfully new and strange experience, and gained for me an insight into a world to which I had hitherto been a perfect stranger. I was able to fill this position and secured it because I was a Judson girl.

But when I stepped on board the steamer at Savannah on June 27th, bound for New York, my future home, I felt that henceforth it would mean nothing to me to be known as a Judson girl, notice I said to be known as a Judson girl. But there are Judson people all over the world which is not such a large place after all. I have, long ago been convinced that the size of the earth depends entirely on where you live. I had been here only a few weeks when I received a letter from Miss Kirtley—you ought to know Miss Kirtley, so go to the Judson—saying, "Come over to Port Washington to see me." No Judson girl would have missed such an opportunity as this. But another treat was in store for me. I met Mrs. Ida Benfey Judd. What a charming woman she is, as simple and unaffected as only great people know how to be. Best of all she lives in New York and said on telling me good-bye in Port Washington, "Dear, I must see more of you." Think what this means for me!

Now this is a secret—promise you will not tell, for I do not care for every one to know what a hero-worshiper I am. Mrs. Ida Benfey Judd tied me a box of apples with her own hands. Apples that came off her own trees. She found out that I was housekeeping and

loved apple pies. Oh, no, girls, I did not have the audacity to venture such an assertion. She asked me. Think of it! And I am pressing one of those apples.

But I have not told you half. I am to study from Burmeister because I was a Judson girl. And because I was a Judson girl I have been fitted to get the most out of life in New York City, where instead of discussing the merits and demerits of our peculiarities, nations are discussed. Think what a topic for conversation! But I fancy so much breadth might cause one to lose sight of detail.

When I first came to New York I was always opening my eyes—and mouth—in perfect astonishment at the immensity of everything, but this continuous movement becoming so tiresome I just keep them open all the time.

In Washington you are not "in it" unless you do things just so. Here in New York you can do anything, save eat with your knife, and I am told that even this is becoming a fad, provided you eat artistically with two. Suppose this is a result of our hobnobbing with China. Bear these things in mind, and do not be shocked at my want of conventionality.

After witnessing the greatest courtesy shown to an old woman by a man on the street car the other day, my curiosity getting the better of me, I said, "You are a southern gentleman?" With freezing dignity, "I hope I am a gentleman, madame." Soon after this for the same reason, I accused a lady of being from the South. With snapping eyes she replied, "You southern women run all to heart. These northern women to head (I added to feet), and we western girls," she said with a toss of her head, "supply the happy medium."

And now because I am a Judson girl, I love every other Judson girl. My address is 73 W. 130th St. "Little Judson," I call it, and here a welcome awaits every Judson girl.

How nobly the Judson has served me and is still serving me, for I hope to have two sisters there this next session.

Let us work and pray that this may be the most successful year the grand old school has ever known.

Go to the Judson, girls. Go where body, mind and heart are cultivated, and you, too, will be proud to be known as a Judson girl.

Minnie Gilmore Spencer.

On to the Golden Gate.

I wrote you last from Denver. I am now in the New Jerusalem of the latter day saints, the Mormons. I could say a great more about Denevr and not tell it all. It is a city of schools and churches, so far advanced is it beyond the wild and woolley West of thirty years ago that Buffalo Bill's wild western show is here now playing to well entertained crowds. Denver pays \$21 per capita tax for its city schools. It brings its water thirty-five miles from the mountain. There are great many tree nurseries around the city, and must be, as all the trees they have they are compelled to propagate. The railroads are fenced in out here and there is a crossing every mile. That inconvenience to the farmers of Alabama would raise quite a howl.

I saw a large tract of land laid out in what I thought was peach trees and I said, "Gee whiz," what a big peach orchard, and the fellow in the seat behind me laughed, and said it was the mesquite tree. Another fellow from

the East was as green as I; he said these people out West are certainly fine workers for they have cleared up the whole B-d country already and we in the East are not through yet. Then I laughed. Some fir and pine trees grow in mountains here. I saw a typical rancher's home en route here. The dwelling was built about half way in the ground, so as to dodge the fury of the cyclone as much as possible. I find that any one who comes from a low humid climate like Alabama into these high altitudes will scratch their skins sore, while every strand of your hair will each go its own way, and you have to go to the barber and get him to plaster it down with hair oil.

I leave Denver and stop over at Colorado Springs, a summer resort in the mountains, 5,992 feet above the sea level. The springs are four miles away at Manitou and Manitou is at the base of the famous mountain, Pike's Peak, 14,147 feet above sea level. I had been on top of Rigi Kulm in the Alps, and had experienced trouble with my ears, and it was only 5,886 feet high, and I am afraid to venture up so high, but throwing my fears aside, I went up, and the way my ears did pop and sing was fearful. The top is away above the timber line, and the clouds are as often below as above its top. Two ladies and one man were overcome by the rarefied air, but nothing serious came from it. I brought no overcoat with me, and I have never been colder in my life except one time on the sea off from shore of Greenland, 800 miles. The cog wheel railroad that makes the ascent is 8 3-4 miles long. Pike's Peak is noted in this particular, the unobstructed view is greater than in the Alps, as other mountain tops in the Alps are as high as any you may stand on and thus cut off your view, while Pike's Peak is the king among its fellows, and you can see further than you can; a bigger view than you can view. A nice gentleman from Piqua, Ohio, whose blood was warmer than mine, kindly tendered me his overcoat. Without it I should have suffered much. I discovered that my nose bleed a little from the altitude, when I was half way down. Had I known it when on the top of the Peak I guess they would have had one more to carry down, but I am through now, with mountain tops. At the base of the mountain is an extensive park called "The Garden of the Gods," so named because the red stone rocks therein, are chiseled out by nature in all kinds of fantastic shapes, some rocks being in the image of a frog, some in shape of camels, some in the exact form of a lion, and so on.

After one day, we again take train for Salt Lake. As the train steams out of Colorado Springs I can see away above the clouds old Pike's Peak, with its rocky barren top. Its top is one mass of broken loose rock, like as if some giant Vulcan had taken his hammer and spent his life in breaking in smaller pieces the great rocks.

Glad I was not there when the job was being done.

We had trouble all the way here. Our car was No. 13 in the train. Our train was the thirteenth section. We had no conductor on the Pullman sleeper. No porter for awhile. My chum and I made our own berths. The tremendous crowd taxing the railroads beyond their capacities. Running thirteen trains in sections as the regular No. 5 out of Denver.

We soon strike the Colorado-Utah

desert and a delightful rain falls for the first time in six months. We feel good and congratulate ourselves on the fact as the dust would have been blinding, when lo! the train stops, our joy turns to sadness, the cloud-burst of the mountains ahead has washed away the ash-like embankment of the railroad, and we must wait for repairs. In the meantime the Pintsche Gas on our sleeper gives out. The water in the tank is out, and no dining car was put on our train. While we sit on velvet cushions and carpeted moving palace (now turned to stationary palace), and the solitude of the desert closes in around us, we think of how nice an humble cottage with a crust to eat would be. Finally a candle is procured somewhere, and is cut up in pieces and divided out among us, and we hurry to make down our berths for the night, before our little piece of candle burns out. Finally repairs are made and we move again. More anon.

T. U. Crumpton.

Notes and Observations.

I am really taking a rest, the first in several years, here in Henry county, where I first saw the light of life. My mother is now in her 79th year, and is bright and chirpy, and greatly interested in the progress of the Redeemer's kingdom. Her husband and one of her sons, now dead, were ministers of the gospel; three of her sons, two of her nephews, one son-in-law and one grandson-in-law, the last a Methodist, are devoted to the same calling. For about fifty-seven years she has been a constant reader of the Religious Herald, and of the Alabama Baptist and its successor for about fifteen years. Her Methodist relative sends her one of the Christian Advocates, and she gets the Christian Observer. Next to the Herald she prizes the Alabama paper, and feels pretty well acquainted with the leaders in Alabama work. She kindly allows me to peruse these prized visitors, and so I am keeping up with things, while in retirement.

The last number of the Southern and Alabama Baptist is truly refreshing. The spirit of revival seems to pervade the churches. A hundred conversions at Phoenix City, thirty at Carbon Hill, twenty-four at Fayetteville, numbers at other places, until the total reaches more than 300. Different persons emphasize different phases of the Lord's work—my chief joy comes in the salvation of the people. Books are kept in heaven—I wish all the conversions that occur in our churches could be reported in our papers. There is joy in the presence of the angels over one repenting sinner; and there is joy on earth, when the thing is known. Brethren could do good simply by reporting in the fewest possible words the results of their labors.

A little more than five years ago, at Wilmington, I first had the pleasure of meeting Dr. Montague. It does not take a great while to detect the characteristics of the true gentleman. Montague is the genuine article. His scholarship belongs to the first rank, and yet his much learning has not made him mad, that he cannot speak forth the words of truth and soberness on vital questions of Baptist doctrine and practice. He was predestined to be an Alabamian; and he comes to the kingdom for such a time of revival and progress, unity and victory, as is now opening to the saints of that beloved State. I congratulate the brotherhood, and I believe the new president of Howard will find

in his new constituency as intelligent, fraternal, unfactional and progressive body of Baptists as abide this side the eternal kingdom.

What a splendid thing it would be if the Howard could offer free tuition to every boy in Alabama! The thing will come some day. One of Dr. Broadus' most famous papers is a treatise on College Education for Business Men. There is no danger that too many will be educated. Men in any walk of life are more effective for having trained minds. Among the many regrets that darken human life, I have never known a man to regret the time, money and effort expended in education. What a day it will be for the Baptists, when Howard and Furman and Mercer and Wake Forest and Richmond and all the rest of our colleges can open their doors to all comers without money and without price! What an opportunity is here offered for rich men who desire to be held in perpetual and grateful remembrance!

Things are moving along smoothly in the Old Dominion. Some of the "exiles" are refreshing themselves on the "sacred oil" during the vacation season. The first Sunday in August I had Dr. French, now of Texas, with me, and greatly enjoyed his discourse on Charity the Greatest Grace. Dr. W. C. Taylor, of Indianapolis, supplied for me in my absence. One of the names as good as the same, in this case probably better. Associations are meeting every week; the interest is high, and tokens of the coming of the kingdom are numerous and convincing.

J. J. Taylor.

Taylorsburg, Va., Pro Tem.

Repton and Monroeville, Ala.

I have been with Elder W. N. Huckabee, a dear college mate of twenty-five years ago in special meetings in these Alabama towns. Being with this good brother for two weeks on his field of labor, was much like living over again college days. How we did enjoy the review of the past, specially our college chums and their happy and prosperous career and working together for the upbuilding of the Master's cause.

REPTON.

Stepping from the train on the afternoon of July 26, 1902, here I remained until the following Friday morning. When Brother Huckabee began his work in this town some two years ago, our Baptist people were weak and few in numbers. They were worshiping in a union house—the only place for religious services in the town. By the ready tact, keen foresight and executive ability of the pastor, in conjunction with the most hearty and liberal co-operation of the entire membership and a few friends, our people were ready to hold their first service in their own neat, new house on Sunday, July 27, 1902. The visible results of this meeting, which closed on the night of July 31st, were seventeen accessions to the membership. On Aug. 1st, we left these rejoicing Christians and went on our way to

MONROEVILLE.

the county seat of Monroe county. I had heard of this town and county. Some of the good people seemed disposed to make apologies and more particularly to express regrets for the state of affairs in their town and county. But when I told them that I was a native of "The Free State of Choctaw" (Choctaw county, Ala.), they seemed to realize fully that "a fellow-feeling is wondrous kind," and the barriers were

all broken down. I was told that it had been three years since there had been anything like a revival in Monroeville, and that it was a hard place. I replied in the language of Paul, "But where sin abounded grace did much more abound," (Rom. 5:20). At the close of the meeting on Thursday night, Aug. 7th, the pastor baptized eleven willing happy converts. Would space permit, I should be glad to mention by name all the good people with whom I met on these trips and tell of their kind and open-hearted hospitality. Let it suffice to say that I never received better treatment in every particular at the hands of any people.

J. D. Cook.

Meridianville, Miss., Aug. 14, 1902.

From Chestnut.

I began a meeting at Axle Zion Church the third Sunday in July; had Brother Fletcher from Camden and Brother Kilpatrick, of Mexia, to assist me; had a good meeting; church revived; four additions; fourth Sunday at Fatoma Erren Church. I had Brother Fletcher, of Camden, to assist me there; had a good meeting, six additions. The first Sunday in August I began a meeting at Franklin, Spring Hill Church, but the weather was so very hot we had to quit after a few services. The second Sunday in August at Natchez, New Hope Church had Brother Fort, of Tuckston, and Brother Morgan, of Lower Peach Tree; had a glorious meeting. Bro. C. H. Morgan knows how to drive the gospel nail and clinch them and brought thirteen happy souls to Christ by experience and for baptism. Some grown young men and the church wonderfully revived. Also ordained Bro. Johnnie Lanier to deacon office. So I have finished up three of my meetings, having baptized twenty-two and others to come in yet. Bless God for his goodness.

A. P. Majors.

Big Associations.

I am glad a movement is on foot in Southeastern Alabama to have one big Association instead of so many puny little ones. Virginia has three Associations that cover the greater part of the State, and have accomplished wonders for the cause of Christ, viz: the Goshen, the Dover and the Portsmouth. Georgia has one great Association that has a standing second only to the Georgia Baptist Convention, namely, the old Georgia. Now if Southeast Alabama instead of half a dozen feeble bodies, could unite the Eufaula, the Troy, the Centennial and some others, they must, as suggested by Dr. A. B. Campbell, accomplish so much more and have an aggregation of talent as well as numbers that would attract and make things move.

The only objection is many sections would not be reached, but these can be reached by district meetings, reports of which go up to the Association. Portsmouth Association, Va., has an upper, middle and lower district meetings that are about equal to the Associations we have here.

I hope the ball will be kept moving until an end so devoutly to be wished shall be accomplished.

M. B. Wharton.

Eufaula, Ala., Aug. 15, 1902.

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It makes a refreshing, cooling beverage and strengthening Tonic—superior to lemonade.

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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Child Labor.

The census bulletin on cotton manufactures is particularly interesting this time, for there is no doubt that child labor will get into our politics before many years. Child labor has increased in the South with the advent of cotton mills.

North Carolina in 1880 had only 741 children under sixteen years of age employed in her cottonmills; in 1890 the number had risen to 2,071; and in 1900 to 7,128. Meantime the number of adult men employees rose from 2,788 in 1890 to 12,780 in 1900, and of adult women employees from 3,656 to 10,364.

In South Carolina twenty-two years ago there were 696 men cotton operatives, 722 women and 585 children—a very even distribution; in 1890 that evenness had not been very seriously disturbed, the men in the mills numbering 2,849, the women 3,070 and the children 2,152; but in 1900 the children employees had increased to 8,110, the women to 8,673 and the men to 13,418.

In Georgia the record runs as follows: In 1880, 1,987 men, 2,951 women, 1,411 children; in 1890, 3,849 men, 4,005 women, 2,460 children; in 1900, 7,336 men, 6,512 women, 4,500 children.

It is not necessary in the case of Alabama to go back of 1890, in which year she had 735 men operatives in her cotton mills, 852 women and 501 children; in 1900 the men numbered 3,152, the women 2,743 and the children 2,437.

It will be noted that the increase in child labor in the cotton mills of these four Southern states has been very marked—in Alabama, 386 per cent. during the last census decade, 276 per cent. in South Carolina, 244 per cent. in North Carolina and 83 per cent. in Georgia.

The percentage is apparently greater in Alabama because we have had so few child workers until right recently. The number is increasing at a rate that is distressing to all who feel for the woes of humanity. There can be no sadder fate for a child than to be put to work in a cotton factory and the history of factories shows that the work kills soul and mind and body. It is true that only the most hopeless go to such work, and but few willingly sacrifice their children to a fate so certain.

It is simply a labor system and if a man, or a firm, goes into it, that man or firm must harden its heart and do as the other factories do, or meet failure. No factory can make money unless it gets its work done as cheaply as other factories. The only way to get cheap work is to work children and women under a system of fines.

This will not last forever, but it will last for some time. If Alabama should forbid child labor in its factories, it would simply mean the closing of the factories. But the future will see the people of Alabama educated up to a standard that will require education for its children and play time for the little ones who are to grow up and be the mothers and fathers of the people of the State.

Agitation of this subject should be among the people to keep their children out of the mills and to make it so unpopular that people will provide for the children elsewhere. That may result in removing the evil, but no Legislature will abruptly forbid child labor by law, no matter how often it is attempted. That has been demonstrated in many states many times.—Ledger.

We do not know what the next Legislature can or will do. There are grave economic questions involved in "child labor," but the moral problem ought to outweigh the financial one. Something must be done. God grant that a wave of social compunction will sweep over His people and make them rescue "His little ones."

Education and Morality.

An insidious plea for "church" control of the public school found utterance the other day in a New York paper. It was the old Roman Catholic argument in a somewhat altered guise. Based on the false statement that toughs who attack unoffending passengers in the street cars, and throw stones at passing carriages, and young women who "practice the manners of the Tenderloin district," are products of the public school, the necessity was urged of a union of Church and State in the public school in the interests of morality. Such an argument could have but one source. It is sufficiently refuted by pointing to the morality of Spain and France and Italy, and South America and Mexico and Cuba and the Philippines, where for centuries the Catholics have had practical control of everything. It is simply amusing that such a plea could be seriously offered in a country like this, where moral sentiment is as high as anywhere in the whole world, and where this state of public feeling is not only not due to Romanism, but exists in spite of it. And if it were not a matter of "great pith and moment," it would be ridiculous for a so-called church, which numbers among its adherents the anarchists of Paterson, the mafia of New Orleans and thousands of saloon-keepers in the cities to talk about teaching morality to American children.

The fallacy of the plea, however, regardless of this argumentum ad hominem, is fundamental. Religion is always personal. In the nature of things its reality depends upon its freedom. A coerced faith is no faith. Here is a field from which all human authority is shut out. Whenever the State goes into the business of making sham Christians (and that is the only kind the State can make), it cuts the taproot of all morality, as the whole history of Romanism shows.

Romanism stands for nothing but itself. It opposes whatever it cannot turn to its own account. It can adjust itself to every shifting wind of circumstance and "compass land and sea to make one proselyte." It knows no morality, no sin, no hell, beyond its own pronouncements.

The American people will never make

the public school a religious propaganda. Nor will they ever consent that the education of their children shall be directed from the Vatican.

Strong an Example.

The many publications concerning May Yohe, a third-class actress, and Bradlee Strong, worse than a third-class man, while disgusting in many respects, may serve to inculcate a moral. Strong was well born and afforded the opportunities that a rich man's son usually enjoys. He obtained in due course a commission in the army and rose to the rank of captain. He is disgraced today, ostracized by his old associates and regarded with contempt by a large portion of the men and women of the world, for his folly and his crimes have been blazoned in the old world and the new.

What a fearful price he has paid for his whistle. He has not only brought degradation upon himself but he has disgraced the good name of his family, and infinitely worse than all else has broken the heart of his mother, who once was proud of and believed in him as only a mother can. For the favor of a vulgar woman Strong has bartered the best things in life. It is impossible that under such conditions he should lead aught but a miserable life, an outcast and a pariah, doomed to further misery and degradation. Such men as Strong serve but one good purpose. To them the young man with gay proclivities may be pointed with the admonition to see in the gloomy picture how fearful is the price of sin.—News.

We are glad to have a secular paper in our midst that prints such editorials. The News takes high grounds.

Free Advertising.

Some of our "secular" exchanges are indulging in very caustic notices of what we suppose to be an uncommonly vile book. We have not seen the thing and do not intend to see it. What surprises us is that an editor (of all busy men) should take time to read such filth, and that he should then try to work off his sense of shame by telling the public about how vile it is. It is the very best of free advertising, for which no doubt the author and the publishers are duly grateful. The Associated Press is not guiltless in this matter. We fail to see why the ravings of a love-lorn actress should be cabled from London, or receive any notice whatever. It is an abuse of a free press.

Editorial Paragraphs.

The Baptist Courier last week brought good news to its friends everywhere, in the statement of its editor-in-chief that he is again at his desk. We have no doubt whatever that he brings to his beloved work a wealth of fresh experience of the divine grace, and a new tenderness of spirit, which will greatly add to his already superb equipment. Will he suffer a word of brotherly advice? Take life easier. Let the Lord and the brethren have a chance to help. Don't work too hard. "Haud inexpertus loquor."

The lamented Dr. A. C. Kendrick, of Rochester Theological Seminary, N. Y., was the only Baptist scholar engaged in the work of making an American edition of the Canterbury Revision of the New Testament. He was called to his reward before the edition was finally passed upon, and the work was done by Paido-Baptist scholars. And

now some people are trying to create sentiment against the revision because it shows, they say, a preponderance of Baptist influence in certain passages. It is hard for our Paido-Baptist friends to kick against the goads of truth. It would be a shining example of loyalty to truth and of sound judgment as well, if they simply believe what the New Testament teaches, according to their own scholars.

We sympathize deeply with Bro. T. L. Jones, of Montgomery, in the loss of his son, J. Fletcher Jones, and pray that in his hour of grief he may find the Lord very near unto him.

The Gun States Historical Magazine, edited by Thomas M. Owen, and published bi-monthly at Montgomery, made its appearance in July. It contains some excellent historical articles and reflects great credit on our State Historian. The magazine is handsomely illustrated and printed on fine paper and is a credit to its publishers, Messrs. W. M. Rogers & Co.

Sunday before last in Raleigh, N. C., Dr. Marshall passed away. He was ordained to the full work of the gospel ministry by the First Church, of Gainesville, which was his first pastorate. He served with distinction at Anderson, S. C., and Jackson Hill, Atlanta. He was President of Monroe College, of Forsyth, for one year, and resigned this position to accept the pastorate of the First Church, of Raleigh, N. C., which position he held at the time of his death. Dr. Marshall was a man of rare gifts. We knew him intimately and loved him sincerely. May God's blessings rest upon his children and wife.

A NEW THING BENEATH THE SUN.

A certain Methodist preacher north of the Ohio grew "so very" loose in his views of the authority of the Bible and so constantly aired his unbelief, that his resignation was requested. Not very long ago a thing like that was sufficient to set the secular press by the ears and start the paragraphers all over an area corresponding to the importance of the church or the celebrity of the man. Now, however, a great daily leads the van with the simple and judicious comment that this church's action is "perfectly natural and just," and that the preacher, if he has average common sense, ought not to be surprised.

Richard Hall, of Orrville.

Richard Hall, born in 1865, in Yorkshire, England. Educated at the Bolton Grammar School. Came to the United States in June, 1886, beginning work as a stenographer in Nashville, Tenn. Moved to Montgomery in 1888, accepting position in general freight office of L. & N. R. R. Went to Richmond College in the fall of 1891 with the intention of preparing for the ministry, but returned to railroad service the following spring and for four years was stenographer and private secretary to Geo. R. Knox, G. F. A., N. C. & St. L. Ry., Nashville, Tenn. Married Miss Margaret Pearce, of Demopolis, Ala., in April, 1893. In the fall of 1897 went to the S. B. Seminary, graduating in 1899 with the degree of Th. M. Accepted pastorate of Florence Church June 1, 1899. Resigned Dec. 15, 1901, to become pastor of the churches in Orrville and Providence.

From Dr. Geo. B. Eager.

Dear friends: My journeyings abroad end at this gay Capital of Europe, and I sail for New York and home on the morning of the 10th. The "Eager party" continues its journeyings through Scotland and England until Aug. 23d, when they sail for New

York. My varied travels have been a great joy and somewhat of an education to me, but now I long for loved ones, home and native land. I even crave to be in the harness and at steady, serious work once more. God has been good to me all the way and I trust His care to the end

Editorial Correspondence.

Had the pleasure of an hour with Judge Jonathan Haralson on my return from Selma on the 21st. He is the same genial spirit as of yore; keeps up with all the young preachers and is intensely interested in their progress and achievements. He is much improved in health, for which we are thankful.

Ramer! What familiar name did the conductor call? Oh yes, here is where our own beloved John R. Sampey was reared. I wanted to see how the place looked, but it is dark, and I must wait till another time. It must be "good soil," for great men have grown here. Had the pleasure of meeting Bro. W. K. Waller, our Baptist sheriff, whose home is at Ramer, and sent him the "Baptist."

Found Troy all in a stir. The Confederate Veterans were there in force; old and gray, but had come to the front to fight their battles over, "And lick 'em again," as I heard some of them express it. Troy entertained them royally. Have long felt an interest in Troy because some of my college mates hailed from there. It is a beautiful town. Baptists count for something there, too. What an elegant church house and pastor's home they have. Dr. Campbell went the rounds with me. How he works! He is strong and vigorous now. Looks as if he had never felt an ache or pain in his life. Heard some brethren say "We could not beat Dr. Campbell for preacher or pastor if we were to look the whole country over." Troy knows a good thing and she knows what a jewel she has in Dr. A. B. Campbell.

How Roanoke has grown! What a splendid house of worship the brethren have there now. I could but stand and admire it. Deacon George W. Hill's remark to me, "It plants the Baptists here," struck me as being the truth. How Brother Hill helped me in my work! By the way, Brother Hill is one of the best of helpers in a revival. He came to me at Waverly on Friday before the first Sunday in this month, August, and worked with me in our meeting till Sunday night. How we all did enjoy him. Six were added to the church; one by letter and five by experience. The Lord was with us in power, and the church and Christians of the town and community were made to rejoice. Bro. J. K. Jenkins preached once, in passing, and helped us with a sweet message.

Spent a night recently with Dr. and Mrs. W. E. Lloyd, at Auburn in company with Dr. Z. D. Roby, of Opelika. What a feast of "fat things" one gets when sitting at the feet of these "fathers in Israel." Theirs has been a valiant service to the Master, replete with wisdom and experience so helpful to a young preacher. Sister Lloyd made, in her own gracious way, our visit a delight. She is "Given to hospitality." Bishop Napier was away at Farmville in a great meeting and so we missed him.

The great meeting at Auburn has al-

ready been reported by the pastor, else I should have had something to say concerning it. I do want to say, however, that Brother Napier has a strong grip on the church and town and is doing a fine work.

J. W. Hamner.

Saluda Baptist Association and Dr. Montague.

We feel that man proposes but God disposes. We did not want to give up Dr. Montague. He has become as we felt an essential part of our work in South Carolina. We have felt his strength and energy of spirit for five years as he has moved among us with the strength of a giant, but with the gentleness of a woman. Some of us find it hard to be reconciled to this change, but if it be the Lord's will we must acquiesce and do.

The Saluda Baptist Association, one of the strongest bodies in the State, and the first to hold its session each year, met last week with the Mountain Creek Church in Anderson county. Dr. Montague has been a conspicuous figure at this Association for five years. There was an unsuppressed feeling of sadness when we learned that this would probably be his last visit. Dr. Montague is a towering figure in the educational world. He ranks among the foremost men in this line in our country. He is full of his subject and his speeches always engage the attention of his hearers. It may be that blessings brighten as they take their flight and so we heard him this time with more attentive care, but we all felt that our President of Furman University made the speech of his life. We felt that we were under the power of a great orator and that he held to those ideas which makes education truly the handmaid of religion. After this speech when we felt that he must leave the State, the Association adopted, by a rising vote, the following resolutions commending him to the Baptists of Alabama for the great work he has been called to do among you:

Resolved, That we separate with Dr. A. P. Montague from our State and the Presidency of Furman University with the profoundest regret. We have found him to be a true man, a genuine Christian, a firm friend and an educator whose ability is of the first order.

Resolved, second, That while we deplore the fact that he is to leave our State we commend him with all our hearts to the Baptist brotherhood of Alabama as a Christian gentleman worthy in every way of their confidence and wish for him the highest degree of success in the new field to which he goes.

If we must lose Dr. Montague we are glad that he goes to live and work with such a noble set of brethren as the Baptists of Alabama. May you be able to keep him a life time and see during his administration Howard College be-

come one of the best endowed of our southern colleges.

In behalf of the Saluda Baptist Association.

Yours,

J. D. Chapman.

Anderson, S. C., Aug. 8, 1902.

Birmingham Association.

The next (69th) annual session of the Birmingham Baptist Association will be held with the Avondale Church, commencing on Tuesday, the 9th day of September, 1902, at 10:00 o'clock, a. m. Representatives of the various interests of the denomination are cordially invited to be present with us.

R. J. Waldrop, Mod.

The Birmingham Association meets with the First Baptist Church of Avondale, on Tuesday, September 9. We hope all our Boards, Schools, and the Alabama Baptist will send representatives.

L. M. Bradley.

Important Notice.

Several bright and energetic young men and women wanted to take our Commercial Course and then take charge of branch business colleges for us. Good openings for right parties. Write for particulars. Address, Shenandoah Normal College, Reliance, Va.

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Yours truly,
Stanley Kitchens.

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Letters from Sunbeams.

ORRVILLE, ALA.

Dear Mrs. Hamilton: Inclosed find check for \$8.25 from the Orrville Sunbeams of the Orrville Baptist Church for Foreign Missions. Please acknowledge receipt.

Yours truly,
Mrs. Richard Hall.

HOKES BLUFF, ALA.

Mrs. T. A. Hamilton, Birmingham.

Dear Madam: I enclose P. O. order for \$1.50. This is from the Sunbeams of our Church for Miss Willie Kelly. Please receipt accordingly.

Respectfully,
F. P. Landers, Church Treas.

DEMOPOLIS, ALA.

My Dear Mrs. Hamilton: I write to ask you to please send Sunbeam literature with instructions how to organize and conduct Sunbeam Band to Mrs. J. D. Rhodes, Demopolis, Ala., who has kindly consented to take charge of that work here. I am sure you will not regret giving her all the help you can. I expect her to succeed grandly. With best wishes, I am yours in the work, Mrs. W. D. F. Kelly.

LOWER PEACH TREE, ALA.

My Dear Mrs. Hamilton: It has been a long time since you have heard from your new Sunbeams, and I know you are anxious to know what we are doing.

We have twenty-two members now. Had only thirteen when I wrote last. We observed Self Denial week and collected \$1.45 for Home Missions. We gave a little entertainment in May, and we made \$13. We gave the money to help pay for the pastorium. We meet twice a month. We used the Children's Day program June 8.

Yours sincerely,
Euba Gray Gibson.

FORT DEPOSIT, ALA.

Dear Mrs. Hamilton: I am trying to hold the Sunbeams together while their leader, who is a teacher in the public school here, is away. I find they have never had a constitution recorded in their secretary's book, and I will be glad if you can send a manual that contains one. Also tell me what special objects the Sunbeams are working for. I think I can get better contributions from them if I can get them interested in some particular work. They are very attentive and appreciative, and I think with proper leadership will make a fine band.

Sincerely,
Mrs. Sidney Catts.

BESSEMER, ALA.

Dear Mrs. Hamilton: Ever since you were at Pleasant Ridge Church two years ago, I have wanted to organize a Sunbeam society, but have not had the opportunity until now.

The children, God bless them, are

the best workers we have. I am so eager to have them in a society of their own, where they will be able to do even more.

Do you have a constitution or any rules by which to organize the society? Send me any needed information. We hope soon to have a flourishing Sunbeam band, one that you will be proud

Miss Eloree Haynes.

We have studied all of the Pagan mission fields, and are at present studying the Papal fields.

Our meeting days are first and third Sundays. We opened our barrels the third Sunday in June with the sum of \$20.74. We voted to Miss Willie Kelly \$5, voted to Orphanage \$7.50, and the remainder to the Church for the special purpose of purchasing umbrella stands. Our very industrious girls made quilts. Our boys have what they call "Missionary hen-nests," and sell eggs.

The Sunbeams cordially invite you to make them a visit, as we want it clearly understood that we would be happy to entertain you at any time.

I look forward to your answer with much interest.

Yours truly,
Annie Cooper, Sec.

TURPIN, ALA.

Dear Mrs. Hamilton: We have organized a Sunbeam Society at Union

last Sunday. I wanted to send the report, but failed to get it off, so send it this a. m. with five new members added.

We had a splendid meeting yesterday. Our study was China. As I had an idol that came from China that had really been worshiped for 150 years, and given to one of the missionaries and then sent to me, I thought we might make a short study of that so as to get the children interested and then take up our regular study. All were interested, and I think have taken hold with love and vim. I will have the secretary order literature from Baltimore this week, and hope you will send us programs.

Yours in the work,
Mrs. H. D. Gamble.

EUTAW, ALA.

Dear Mrs. Hamilton: We have no Sunbeam Society in our Church. If you will send me some literature I will make an effort to get the few children together. Any information as to best ways and means of reaching the children with interest will be so thankfully received. I have had no experience in the work.

Sincerely,
Miss Laura Loftin.

From Sulligent.

This is an exceedingly busy season of the year with us pastors in this section of the State. Some are holding their meetings and putting in as much time as they can in the Association (Yellow Creek), trying to arouse the churches as to the work at home, and unto the uttermost part of the world. I am glad to report splendid meetings and a large number of conversions at most of the churches. Our work in the Association is also progressing quite well. Bro. T. W. Shelton and I were appointed by the Executive Committee of the Association to hold "Baptist Rallies" from one end of the Association to the other, and we feel very much encouraged in the work. Some ten churches have already been reached and beginning on August 29th, it will take us fourteen days of hard work to complete the work.

The visit and services of Brethren W. B. Crumpton and J. H. Longier to this immediate section of the State proved a blessing to the work.

Assisted by Bro. L. M. Bradley, of Avondale, I have held my meetings with Shiloh and Vernon churches.

Bro. Bradley's earnest and faithful preaching and work was greatly blessed of God. Christians were strengthened and encouraged and twenty-three united with Shiloh, twenty-two by experience and baptism and one by statement. And five joined at Vernon by experience and baptism. Both of these churches have given me a unanimous call to serve them another year. Vernon's call was an indefinite call, which I think is better than the annual call. We now take courage and press onward in the work. God led me to this field. He is blessing me, and I am endeavoring to follow Him as He leads me. To Him be all the glory.

Fraternally,
J. E. Barnes.

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



Courtesy Perry Pictures.

to hear from occasionally. The children still remember your visit. We will all be glad to have you come again.

Yours in the work,
Alice Huey.

OXFORD, ALA.

Dear Mrs. Hamilton: I take the greatest pleasure in introducing to you our Band of Sunbeams, on hearing that you were president and a prominent leader in such work. Our happy band was organized the first Sunday in January, consisting of thirty members, and has been increasing so much all along that they now number sixty-two.

Our name is "Cheerful Workers." Our motto, "For God and Home and Every Land." Our officers are as follows: Pres., Mrs. W. R. Ivey; vice-pres., Miss E. Smith; treas., Dred Haynes; sec., Annie Cooper; organist,

Church. I am entirely inexperienced in the work, and as you are the leader of the societies and able to help me so much in the work, I write to you for ideas and information concerning it. We need some literature or programs to help us in the work. I am sure you will gladly furnish us some sample copies, then we can order from these. The society meets Thursday p. m. I would be glad to get the programs in time for our meeting if possible. All helps you will give me will be very thankfully received. Hoping to hear from you soon, I am,

Yours truly,
Miss Ada Ware.

WETUMPKA, ALA.

Dear Mrs. Hamilton: Your letters and tracts received, for which I thank you very much. We organized the band

Field Notes.

(Continued from page 3).

there for the two years required for him to graduate.

Affectionately,
Otis M. Sutton.

Tuskegee, Ala., Aug. 15, 1902.

A GLAD-HEARTED PEOPLE.

Our pastor, W. B. Earnest, has returned from Mississippi. We enjoy his presence so much we were glad to see him return. He tells us of his good time that he had while gone. There he came from uniting in the bonds of matrimony Hon. G. A. Holley and the famous daughter of Captain John Winters. We love Hon. G. A. Holley and his new bride for the honor shown our pastor. We are laying the lumber on the ground to build our new church house in Carbon Hill. Pastor Earnest will press the work to finish. He intended to go to New Castle, but his work is pressing him hard as he has to see after the new building for the Second Baptist Church, also he is building a stone building for the Baptist Church at Kansas. He has to attend both pray services, one here on Wednesday night and at Kansas on Thursday night. Our pastor moves things where he goes. The people call him a hard preacher and so he is; he preaches the Bible without fear or affection to any.

J. L. Watts.

PROGRAM.

The fifth Sunday meeting of the East Liberty Association will convene with Bethel Baptist Church, five miles West of Waverly, Ala., on Aug. 29, 30-31.

FRIDAY.

10:30 a. m. Devotional services, by W. H. Bedell. 11 a. m. Sermon by G. L. Bell. 2 p. m. Relation of Church Deacons and Pastor, J. W. Hamner, W. C. Bledsoe, Walter R. Dawson.

SATURDAY.

9 a. m. Devotional services by R. F. Sturkey. 9:30. Explanation of our present mission work by C. J. Bentley, J. P. Hunter. Best method of arousing a mission spirit in our churches by C. S. Ellis, C. C. Pugh. 11 a. m. Sermon by G. S. Anderson. 2 p. m. Bible authority for missions by J. L. Gregory, J. P. Shaffer, followed by a general discussion of missions.

SUNDAY.

9 a. m. Devotional services by T. B. Ferguson. 9:30 a. m. Sunday school and educational rally, opened by G. L. Bell. 11 a. m. Sermon by C. C. Pugh.

We hope to have all the preachers in our Association to attend this meeting. Our people are looking forward for a good meeting. We have just closed a gracious revival with this church. Brethren coming by rail will be met at Waverly, if they will write J. B. Graves, Roxana, Ala.

J. W. Partridge, Pastor.

REVIVAL AT ZION.

We have closed one of the most interesting series of meeting at Old Zion Church it has been my pleasure to conduct. The meeting began on Sunday, Aug. 3rd, and continued one week. The interest was not so good at first, but increased until the whole church was revived. Some brethren who were out of order confessed their wrongs and were made happy in the Lord.

Nine were added to the church by experience, two by letter, one by restoration. It was a very touching scene to look upon fathers and mothers shouting praises to God over the conversion

of their children. The preaching was done by the writer.

It was a beautiful scene on Sunday, Aug. 10th, when five young men and four beautiful young ladies were buried with Christ in baptism. The church says they are going to do more for the Lord in the future than they have ever done in the past. They have already set to work to loose their pastor's hand from the plow and let him give his whole time to prayer and the ministry of the word.

R. J. O'Brian.

FROM GRAND BAY, ALA.

We have just closed a fine series of meetings at Union Church, near here in which twenty-one were received for baptism.

Bro. G. L. Yates, of Citronelle, did the preaching, except two sermons. I baptized one man who was over seventy years of age. Brother Yates is a strong and forceful preacher. He emphasizes the guilt and condemnation of the sinner and Christ as his only hope in a real apostolic way. Such preaching embellished with well chosen illustrations always bears fruit.

L. N. Brock.

FROM M'LENDON.

Yesterday closed one of the greatest revivals that was ever witnessed in this part of Russell county. Our pastor, F. W. Williams, has been in the ministry only three years, but God is blessing his labors in a wonderful manner. He has been pastor of Mt. Lebanon Church less than two years, but has taken in more than fifty members, besides reviving and uniting a dormant and divided church. In the meeting that has just closed the Holy Spirit's presence was manifest in a wonderful manner, for without the least sign of excitement, He was there in convicting and converting power. Twenty-three joined by experience and one by letter, ranging in age from twelve to seventy-five years. Elder F. W. Williams did all the preaching except that Elder D. P. Meadows, of Lee county, and Elder T. B. White, of Cottonton, Ala., preached once each, and Bro. T. B. White conducted the prayer meeting during the entire time—eleven days. Mt. Lebanon Church is about fifty years old, but has never had regular preaching but once a month until Brother Williams became our pastor. He has preached for us on the first and third Sabbaths and Saturday before for the year that will soon close; and we have called him, as a unit, for another year, and I hope and believe we will get him for three Sabbaths. Brother Williams is a plain, humble, consecrated servant of God, and we believe he is guided by the Divine Spirit, both in and out of the pulpit, therefore we all love him devotedly.

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

R. E. Lindsay.

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The best of all. "I came here with my wife and five children. The first year my family were all down with chills and fever. I tried all the known remedies but without success, until I got Hughes' Tonic, which has cured them entirely. I have kept the medicine in the house ever since. Hughes' Tonic is the best medicine ever put in a bottle for chills and fever." Sold by Druggists—50c. and \$1 bottles.

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The matriculates of the Atlanta Dental College for 1901 were 208.

For further particulars and the Annual Catalogue, address

H. R. JEWETT, D. D. S., Dean,
514 and 515 "The Grand," Atlanta, Ga.

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 Subscription on President's Salary.

That was a great movement at New Decatur to provide for the salary of the President for five years. Not enough was subscribed. Doubtless other brethren will join those of us who were present and made subscriptions. Let us hear from you at once, brethren.

Let every subscriber send at once one-half of the first year's subscription. We have the President—the Lord gave him to us. Let his salary be in hand to pay him promptly each month.

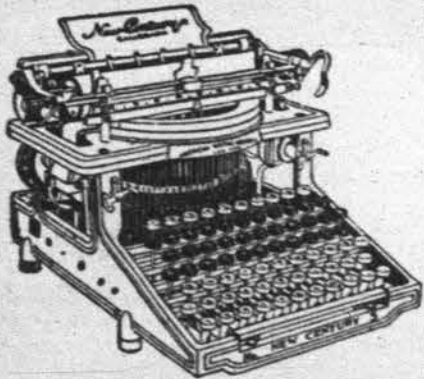
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Order of Publication.

The State of Alabama, Jefferson County, City Court of Birmingham, in Chancery. At rules before the Clerk and Register, in vacation.

T. J. Bartles, Complainant vs Minnie Lee Bartles, Defendant.

In this cause it being made to appear to the Clerk and Register of this Court in vacation by the affidavit of R. Dupont Thompson, solicitor for, and agent of complainant, that the defendant Minnie Lee Bartles is a non-resident of the State of Alabama, and resides in Atlanta, Georgia, and further, that, in the belief of said affiant, the defendant is over the age of 21 years.

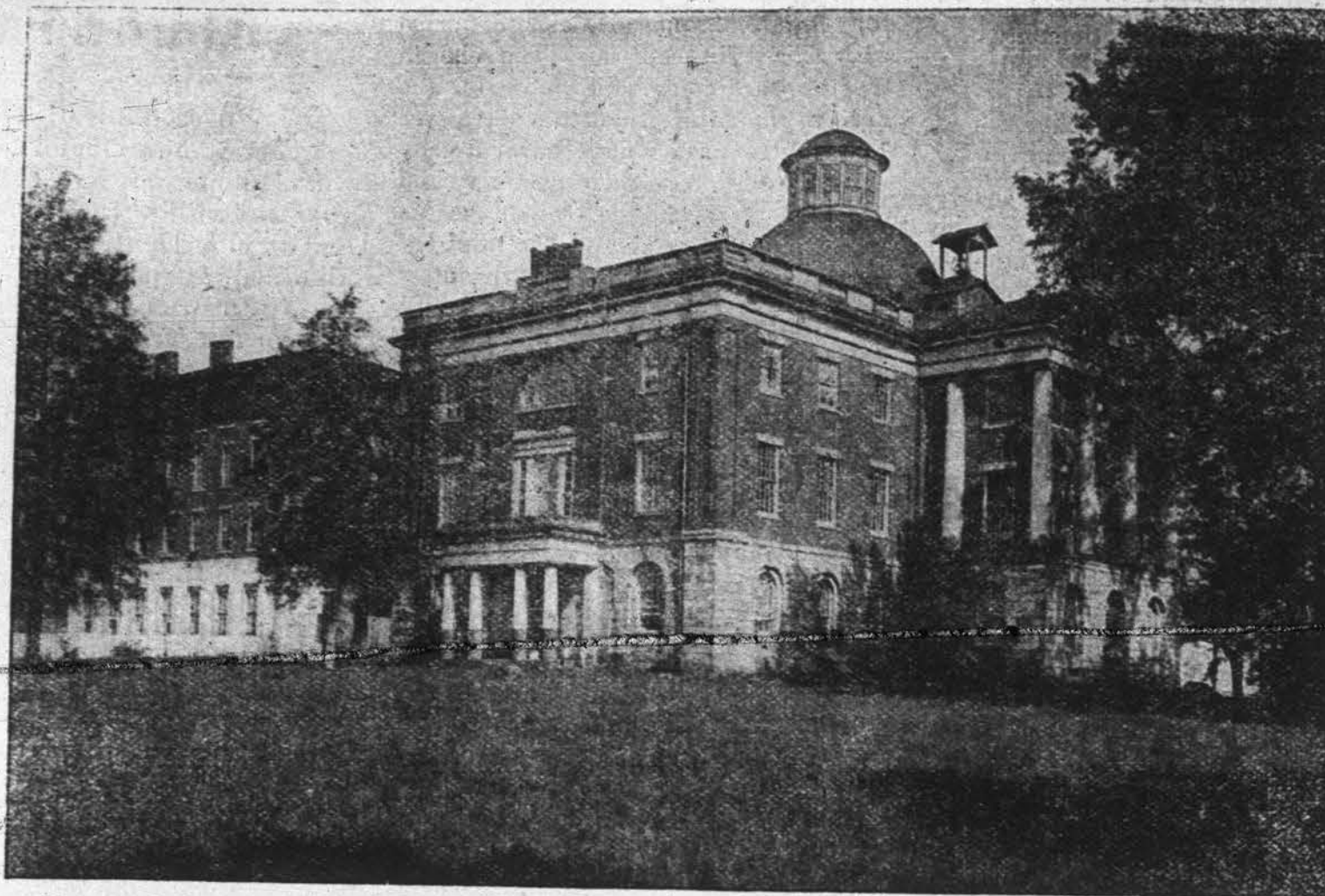
It is therefore ordered that publication be made in the Southern and Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks requiring her the said Minnie Lee Bartles to answer, plead or demur to the Bill of Complaint in this cause by the 22d day of September, 1902, or after thirty days therefrom a decree Pro Confesso may be taken against her.

Granted this 11th day of August, 1902.

John S. Gillespy,
Clerk and Register.

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Mortgage Sale.

Under and by virtue of the power contained in a certain mortgage executed by W. A. Smith, B. F. Roden and W. H. Morris on the 9th day of February, 1887, to J. M. McLaughlin to secure the debt therein named, which said mortgage was duly recorded on page 211 in Volume 83 of Record of Deeds in the office of the Probate Court of Jefferson County, Alabama, on to-wit: the 23rd day of February, 1887; and which said mortgage for value received was on the 3rd day of March, 1894, by said J. M. McLaughlin transferred, assigned and set over to Wm. H. Morris with all the rights under said mortgage and to the property therein described; and default in the payment of said mortgage indebtedness having been made, the undersigned transferee of said mortgage Wm. H. Morris in accordance with the terms of said mortgage will on Saturday, the 20th day of September, 1902, before the door of the Court House of Jefferson County at Birmingham, Ala., offer for sale and proceed to sell within the legal hours of sale at public outcry to the highest bidder for cash the following described real estate situated in Jefferson County, Alabama, to-wit: Lot of land number twelve (12) Section Sixteen (Sec. 16), Township Seventeen (T. 17), Range One East (R. 1 E.); Lot of land number eleven (11) Section Sixteen (Sec. 16) Township Seventeen (T. 17), Range One East (R. 1 E.); and also the following: commencing at the North West corner of Lot Fourteen (14), Section Sixteen (Sec. 16), Township Seventeen (T. 17), Range One East (R. 1 E.) and running thence from said corner due East to the center of Lot Fourteen (14) and thence due South to the Creek known as the East Fork of the Cahaba, thence down said Creek to where the South East line (at the railroad bridge of the G. P. now) of said Section crosses the Creek and thence to the beginning corner, supposed to contain 14 acres more or less all in Township Seventeen (T. 17), Range One, East (R. 1 E.) in the district of land subject to sale at Tuscaloosa and in the aggregate for the said three above mentioned parcels 94 acres more or less. Also the North half (N. 1/2) of the South East quarter (S. E. 1/4) of Section Seventeen (Sec. 17), Range One East (R. 1 E.) being 80 acres and in total all of said land amounting to 175 acres all situated in Jefferson County, Alabama, and being the same land described and conveyed in the above mentioned mortgage.

W. H. MORRIS,
Transferee of Mortgagee.
J. M. McLaughlin,
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Time and Place of Meeting of Associations.

AUGUST.

FLORENCE, Saturday 9th, New Hope Church, fifteen miles east of Florence.
SELMA, Wednesday 13th, Shiloh Church.
MONTGOMERY, Wednesday 27th, Ramer Church.

SEPTEMBER.

SHELBY, Tuesday 2nd, Summer Hill Church, two miles east of Shelby Springs.
CALHOUN, Wednesday 3rd, Jacksonville Church.

UNION, Tuesday 9th, Unity Church, Pickens Co.
BIRMINGHAM, Tuesday 9th, Avondale Church.

TUSCALOOSA, Wednesday 10th, Brookwood Church.
BIGBEE, Wednesday 10th, Demopolis Church.

ST. CLAIR, Saturday 13th, Providence Church, near Ragland.
COOSA RIVER, Wednesday 17th, Spring Creek Church, Vincent, Ala.

PINE BARREN, Wednesday 17th, Fellowship Church, Mt. Moriah, Ala.

LIBERTY, Thursday 18th, Mt. Pisgah Church, four miles west of Athens.

COLBERT, Thursday 18th, Macedonia Church.

MINERAL SPRINGS, Friday 19th, Antioch Church, Lynn's Crossing, Ala.

NORTH RIVER, Tuesday 23rd, Bethlehem Church, eight miles south of Berry Station.

BETHLEHEM, Friday 26th, Oak Grove Church, Monroe Co.

BETHEL, Friday 26th, Hills Church, Rembert, Ala.

CLEBURNE, Friday 26th, Camp Creek Church, ten miles northeast of Edwardsville.

CEDAR BLUFF, Friday 26th, Shiloh Church, Cherokee Co.

CLARK CO., Tuesday 30th, River Hill Church, Saltpa, Ala.

OCTOBER.

CENTRAL, Wednesday 1st, Antioch Church, twelve miles north of Wetumpka.

SALEM, Wednesday 1st, Richmond Church, six miles east of Brundidge.

SIPSEY, Wednesday 1st, Double Branch Church, Pickens Co.

TENNESSEE RIVER, Thursday 2nd, Pleasant Hill Church, Jackson Co.

JUDSON, Thursday 2nd, Sardis Church, Henry Co.

MUSCLE SHOALS, Thursday 2nd, Trinity Church, Morgan Co.

CLEAR CREEK, Friday 3rd, Rock Creek Church, four miles north of Double Springs.

ANTIOCH, Friday 3rd, Insey Church, Choctaw Co.

CENTRAL LIBERTY, Saturday 4th, Spring Hill Church.

SARDIS, Saturday 4th, Alberton Church.

YELLOW CREEK, Saturday 4th, Antioch Church, eight miles southwest of Guin.

CENTENNIAL, Tuesday 7th, Inverness Church.

EAST LIBERTY, Tuesday 7th, Bethlehem Church, Chambers Co.

TROY, Tuesday 7th, Salem Church, Brundage, Ala.

COLUMBIA, Wednesday 8th, Pilgrims Rest Church, Henry Co.

NEWTON, Wednesday 8th, Newton Church.

UNITY, Wednesday 8th, Clanton Church.

WEOGUFKA, Wednesday 8th, Mt. Moriah Church, Coosa, Co.

HARMONY, Thursday 9th, Valley Creek Church.

MOBILE, Thursday 9th, —

MT. CARMEL, Thursday 9th, Charity Church, Jackson Co.

ALABAMA, Friday 10th, Chapel Hill Church, Crenshaw Co.

ETOWAH, Friday 10th, Alabama City Church.

SULPHUR SPRINGS, Friday 10th, Sulphur Springs Church, six miles southwest of Blount Springs.

NEW RIVER, Saturday 11th, Fayette Church.

BIG BEAR CREEK, Saturday 11th, Burelson Church, Franklin Co.

CAREY, Tuesday 14th, Lineville Church, Clay Co.

CHEROKEE, Tuesday 14th, Mt. Flat Church, twelve miles west of Collinsville.

CHEROKEE COUNTY, Tuesday 14th, Chalcedonia Church, Cherokee Co.

TUSKEGEE, Tuesday 14th, Notasulga Church, Macon Co.

HARRIS, Tuesday 14th, Seale Church.

CAHABA, Wednesday 15th, Medline Church, Perry Co.

HAW RIDGE, Wednesday 15th, Ebenezer Church, Dale Co.

MUD CREEK, Wednesday 15th, Freewill Church, one mile and a half from Palos.

HARMONY GROVE, Thursday 16th, Hamilton Church, Marion Co.

CHILTON, Friday 17th, Collins Chapel, two miles east of Thorsby.

ELIM, Friday 17th, Olive Church, Escambia Co.

WARRIOR RIVER, Friday 17th, Blountsville Church.

ZION, Friday 17th, Andalusia Church.

ARRACOCHEE, Saturday 18th, Union Church.

CLAY CO., Tuesday 21st, Bethel Church, Clay Co.

CONECUH, Tuesday 21st, Cedar Creek Church.

CULLMAN, Tuesday 21st, Mt. Hope Church.

JEFFAULA, Tuesday 21st, Prospect Church, Barbour Co.

NEW PROVIDENCE, Wednesday 22nd, Friendship Church.

BESSEMER, Thursday 23rd, Wylam Church.

MT. MORIAH, Thursday 23rd, Antioch Church, twenty-three miles northeast of Tuscaloosa.

SHADY GROVE, Thursday 23rd, Pleasant Grove Church.

CEDAR CREEK, Friday 24th, Cedar Creek Church.

MARSHALL, Friday 24th, Pleasant Grove Church, ten miles west of Albertville.

RANDOLPH CO., Tuesday 28th, Providence Church, near Lamar.

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Schedule in Effect June 28, 1901.

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

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

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

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

The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	38
Lv. Selma.....	4 15pm	6 20am	.....
Ar. Montgomery.....	6 20pm	8 20am	.....
Lv. Montgomery.....	6 40pm	1 30pm	12 0am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm	.....	11 10am
Lv. Montgomery.....	9 45pm	.....	9 00am
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

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O'Rourke, C. A. Selma, Ala.; B. F. Wyly, Jr., G.
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SAVANNAH, GA.

Atlantic Coast Line R. R. Co.

	April 18th	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 40am	10 05pm	.....
Ozark.....	.....	9 20am	10 55pm	.....
Elba June.....	.....	9 55am	11 17pm	.....
Abbeville Junction.....	.....	10 32am	11 50pm	.....
Dothan.....	.....	10 42am	12 01am	.....
Bainbridge.....	.....	12 37pm	2 05am	.....
Climax.....	.....	12 52pm	2 22am	.....
Thomasville.....	.....	1 45pm	3 15am	.....
Valdosta.....	.....	3 21pm	4 37am	.....
Waycross.....	.....	5 25pm	6 15am	.....
Jacksonville.....	.....	7 40pm	8 30am	.....
Tampa.....	.....	7 10am	6 40pm	.....
Port Tampa.....	.....	7 55am	7 15pm	.....
Lv. Waycross.....	.....	5 45pm	6 35am	.....
Ar. Savannah.....	.....	8 20pm	9 15am	.....
Ar. Charleston.....	.....	6 41am	5 10pm	.....
Lv. Sprague Junction.....	3 55pm	.....	.....	.....
Ar. Luverne.....	5 25pm	11 00am	.....	.....
Lv. Abbeville Junction.....	.....	10 30am	.....	.....
Ar. Abbeville.....	.....	12 15pm	.....	.....
Lv. Climax.....	.....	2 40pm	.....	.....
Ar. Chattahoochee.....	.....	4 55pm	.....	.....
Going West.....	*65	*67	-69	.....
Lv. Elba June.....	10 00am	3 15pm	2 50pm	.....
Ar. Enterprise.....	11 00am	3 30pm	3 50pm	.....
Ar. Elba.....	12 05pm	6 00pm	4 50pm	.....
Going East.....	*66	*68	-70	.....
Lv. Elba.....	6 15am	12 30pm	7 50am
Ar. Enterprise.....	7 45am	1 30pm	8 50am
Ar. Elba June.....	9 30am	2 35pm	9 50am

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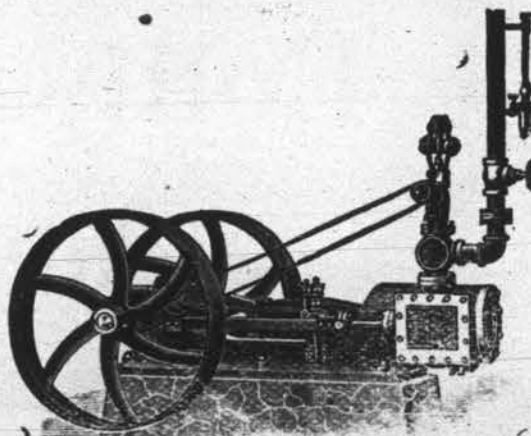
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Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed by W. A. Smith, B. F. Roden and W. H. Morris on the 9th day of February, 1887 to G. W. Hurst to secure the debt therein named, which said mortgage was duly recorded on page 283 in Volume 83 of Record of Deeds in the office of the Probate Court of Jefferson County, Alabama, on to-wit the 2d day of March, 1887, and which said mortgage for value received was on the 3rd day of March, 1894, by said G. W. Hurst, transferred, assigned and set over to Wm. H. Morris with all of the rights under said mortgage and to the property therein described, and default in the payment of said mortgage indebtedness having been made, the undersigned transferee of said mortgage, Wm. H. Morris, in accordance with the terms of said mortgage will on Saturday, the 20th day of September, 1902, before the door of the court house of Jefferson County, at Birmingham, Ala., offer for sale and proceed to sell within the legal hours of sale at public outcry to the highest bidder for cash the following described real estate situated in Jefferson County, Alabama, to-wit: A part of the North West quarter (N. W. 1/4) of the South East quarter (S. E. 1/4) of Section Sixteen (Sec. 16), Township Seventeen (T 17), Range one East (R 1 E).

A part of the South West quarter (S. W. 1/4) of the North East quarter (N. E. 1/4) of Section Sixteen (Sec. 16), Township Seventeen (T 17), Range one East (R 1 E).

And a part of the North West quarter (N. W. 1/4) of the North East quarter (N. E. 1/4) of Section Sixteen (Sec. 16), Township Seventeen (T 17), Range one East (R 1 E), more particularly described by metes and bounds by lines to run as follows: Commencing where G. Jones' line crosses Cahaba Creek, thence along said line North to H. B. Moore's line, thence West along said line to South West corner of same, thence North to Section line, thence along said line West to Section corner, thence South along said Section line to H. Moore's line then East along said line to corner of same, thence South along said line to J. Moore's line, thence East to corner of

same, thence South to South West corner of North West quarter (N. W. 1/4) of South East quarter (S. E. 1/4) of Section Sixteen (Sec. 16), thence East along said line to the creek, thence up said creek to starting point except one acre in the South West quarter (S. W. 1/4) of South East quarter (S. E. 1/4), being the same land described and conveyed in the above mentioned mortgage.

Rudolph & Huddleston, Attorneys.

Wm. H. Morris, Transferee of Mortgagee, G. W. Hurst.

Non-Resident Notice.

The State of Alabama, Jefferson County. No. 2850. In Chancery at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

William Richards vs Hannah Richards.

In this cause it being made to appear to the Register by Robt. C. Redus, Solicitor for Complainant, that the Defendant, Hannah Richards, is a non-resident of Alabama, and resides in the city of Atlanta in the State of Georgia, and further that, in the belief of said affiant, the Defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Southern and Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Hannah Richards to answer or demur to the bill of complaint in this cause by the 28th day of September, 1902, or in thirty days thereafter a decree pro confesso may be taken against her.

Done at office in Birmingham, Alabama, this the 25th day of August, 1902. W. C. Garrett, Register.

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

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

A. J. Dickinson.