

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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Birmingham Notes

Rev. T. C. Buchanan supplied at Wylam morning and evening.

Pastor Bradley, at Avondale, spoke from John 10:28 and Proverbs 27:1.

At Brighton Pastor Barkley spoke at both services and reports the work moving on nicely.

Rev. J. V. Dickinson was in from Jasper, and has been holding some protracted meetings.

There were several visiting brethren present, some on their way to the convention at Anniston.

Rev. S. O. Y. Ray preached at East Thomas morning and evening, and Bro. Hendricks in the afternoon.

Rev. A. J. Creel spoke at Liberty church following Brother Hughes, who were elected delegates to the State Convention.

Rev. E. Lee Smith filled his pulpit at both hours and received one by letter. Sunday school and B. Y. P. U. doing fine.

The evening service at West End was very impressive, conducted by Pastor Colley. The Sunday School was the largest this season.

Rev. J. M. McCord was with his New Prospect charge. Brother G. E. Mizel preached a most helpful sermon Saturday. The attendance was good.

A good paper was read at the Minister's Conference by Rev. E. Lee Smith on "The Forms of Christian Doubts," which was very generally discussed.

Rev. J. A. Beal had his usual services at "Station A." In the morning he spoke on "Bible Searching" and on "The Rich Man and Lazarus" in the evening.

Pastor J. M. Shelburne, of East Lake, had for his morning topic "Fellowship with God," and evening topic "No man gave unto him." Had one addition and two baptised.

At Fountain Heights all lines of church work are kept in good shape, notwithstanding the summer heat and other counter influences. Pastor Walter S. Brown preached to the children at 11 a. m.

The meeting at the Powderly Baptist church closed Sunday night. Two joined by baptism and four by letter. Bro. Henson, the pastor, was assisted by Bro. Bamber.

Brethren A. N. Reese of Winfield, Ala., and A. J. Creel with T. C. Buch-



REV. ROBERT HILL TANDY.

This gifted young Kentuckian has captured the hearts of his people at Florence and won for himself many friends throughout the State.

anan of Winder, Ga., representing the Argus, made short talks at the Conference.

Rev. G. W. Smith has been assisted by Bro. Partridge in a tent meeting at East Thomas, which will go on this week with fine prospects of organizing a church at its close.

Pastor W. R. Adams preached at Tuxedo morning and night, and received two members. He begins a protracted meeting, conducting it himself with two meetings daily, and will welcome all assistance. The outlook is fine.

Rev. J. M. Thomas, who is well known in Alabama but now of Roanoke, Va., gave an interesting account of the work in the Old Dominion, and that there is still some destitution even in that old Baptist stronghold. He preached at the South Side in the absence of the Pastor, Dr. Davidson.

Rev. J. W. O'Hara says: "I have just returned from a week's meeting at Vernon with J. E. Barnes. The church had seven additions, four by baptism. I will recuperate until the first Sunday in August, when I take up my work at Clayton Street church, Montgomery."

Rev. G. B. Stoval preached at Ensley for Pastor Provence in the

morning and at Green Spring at night. He invited the Minister's Conference to meet next Monday at his residence near Green Springs for a general discussion and a lunch. The brethren to provide the former under his direction and our host Stoval the latter.

Sermon Topics.

Dr. Lansing Burrows, the able pastor of the First Baptist Church, Nashville, has delivered on Sunday evenings a series of discourses on the "Seven Utterances of the Lord While Upon the Cross" as follows: The Petition for Pardon: "Father, forgive them: for they know not what they do." The Gracious Assurance: "To-day shalt thou be with me in paradise." The Legacy of Love: "Behold thy son. Behold thy mother." The Cry of Abandonment: "My God, why hast Thou forsaken me." The New Agony: "I thirst." The Word of Final Triumph: "It is finished." The Passing Sigh: "Father, into Thy hands I commend my spirit."

LaFAYETTE BAPTIST CHURCH.

A series of Sunday morning sermons on "Discipleship" by Rev. C. C. Pugh, pastor.

"Conditions of Discipleship," "The Disciple and the Home," "The Disciple and Business," "The Disciple and Pleasure," "The Disciple and the Church," "The Disciple and the State,"

"The Disciple and Sorrow," "The Disciple and Joy," "The Disciple and Death," "The Disciple and Heaven."

Rev. Dr. R. S. MacArthur's series of Sunday evening sermons at the Calvary church, "Christianity and Great Historic Eras. The special topic of the first sermon of the course was "Christianity and Marcus Aurelius, the Philosopher." The topic last Sunday evening was "Christianity and Celus, its first Literary Opponent." Other topics in the course will be "Christianity and Constantine the Great," "Christianity and Julian the Apostate," "Christianity and the Fall of Rome," "Christianity and the Battle of Tours," "Christianity and the Crusades," "Christianity and the Norman Conquest," "Christianity and the Spanish Armada," "Christianity and Magna Charta," and many other similar historic topics.—Examiner.

Work Among the Negroes.

Work among the negroes is not a new thing with the Baptists of the South. The Southern Baptist Convention has always recognized and emphasized this work, and carried it forward to a greater or less degree. But the effort now to be made is to greatly enlarge the work. For various causes the Convention has not done as much as it should. This is not so much the occasion for censure as for regret.

The work will still have its delicate features and its difficulties. Plans for so great a work cannot be matured in a day. Time and caution will be necessary for this.

The Home Mission Board carefully considered the problem, and brought to the Convention, at its last meeting, a plan mapped out, in a general way, which the Convention unanimously approved. At the same time a commission was appointed whose duty it is "to meet the Home Mission Board and Council with the Board in enlarging and perfecting our plans." The Board has selected Dr. A. J. Barton as assistant, or field secretary, to lead in this work. This was a wise selection. No more suitable Brother could have been chosen. He has often attended the annual meetings of our colored brethren. He is a great pulpit orator and an able expounder and defender of the faith. He knows them. They know him. Specially is this true in Arkansas.

Let us, one and all, co-operate with the Convention in this advance movement. Let us give to the Board and Brother Barton our prayers and support. Let us trust God and have confidence in our brethren to whom this work has been committed, and things will be brought to pass with which God will be pleased, and of which we may rejoice.

James P. Eager.

OUR SERMON.

By Rev. A. J. Dickson.
Birmingham, Ala.

"Render therefore unto Caesar the things of Caesar."—Mt. 22: 21.

For twenty years Judea had been under direct rule of Caesar, through his governor in Syria and his procurator at Caesarea, and his taxes were paid to the fiscus of the emperor. This was a perpetual and direct reminder of the fact that the people of Jehovah were subjects to the reign of heathen Rome. The Herodians who still hoped for the restoration of the house of Herod as in the days of Archelaus, repudiated the rightfulness of the rule of Rome. The Pharisees also being Puritans of the letter of Jehovah's law denied in their hearts the rightfulness of the reign of heathen Rome. So it was a burning political and religious question whether it was lawful to pay tribute to Caesar or not. Yet this discussion had to be conducted at low breath because Rome brooked no such treason as the questioning of the rights to her tribute, and no one dared to go on record as against her in this matter.

Now the Herodians cordially hated the Pharisees, but they here make a common cause of this antagonism to Jesus and plot to catch a treasonable speech from him on this question of paying tribute to Caesar, which would give ground for his arrest and conviction and crucifixion. They readily saw that to put this prophet out of the way the consent of Rome must be had for his death and this could most easily be gotten upon a charge of treason. This passage is their first attempt to procure such an arraignment of him by catching him in some treasonable utterance. It failed through the adroitness of our Lord, but finally they did arraign him before Pilate and secure his sentence upon a charge of treason, in saying that there was another king than Caesar.

JESUS SAYS PAY.

The trap which they here set Jesus walks right through without springing. They send spies to him feigning themselves to be righteous, who say to him, "Teacher, we know thou art true and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God." That is the way to talk to a preacher if you want to throw him off his guard and get him to make an ill-advised deliverance by being reckless with the truth, drawing his fire before he is fortified. It is the same strategy the devil tried on the Lord in his temptation in the wilderness and has succeeded a thousand time and more. To put the matter in plain and unvarnished language it is, "Teacher we know that you are so loyal to your calling that you will commit suicide in its behalf." Get a man on that promise and he is both a fanatic and a fool. So these feigned friends by such transparent plotting presumed to throw Jesus off his guard to ask him to commit treason by answering their question, "It is lawful to give, they do not say 'pay' tribute unto Caesar or not. Say yes or no?" But Jesus perceiving their wickedness and craft in

the temptation proceeds to spring the trap while it was yet in their hands to the hurt of their fingers. He said "Ye hypocrites, why tempt ye me, get me the denarius, the tribute money."

Jesus seems never to have carried money and when he had need of any to illustrate his teaching he borrowed it from the congregation and got it from the fish's mouth to pay his taxes. So they brought him the denarius. He held it up before them and said, "whose image and superscription is this?" They hissed out in feigned hostility "Tis Caesar's." He answered, "then render unto Caesar the things that are Caesar's and unto God the things that are God's." The answer amazed them and they could not take hold of it. They thought "that teaches loyalty both to Caesar and to God. We thought all Jews believed that Caesar and God, state and religion, were separate and inconsistent one with the other. Man cannot be both pious and patriotic in the empire and this teacher hath told us to be both and made the two duties coordinate and of a common moral origin. There is no cause in such an answer for arraignment either before civil or ecclesiastical tribunals."

THE MODERN DOCTRINE.

I do not believe that this saying of Jesus will bear the weight of the modern doctrine of the separation of church and state, which in the extreme form in which it is now beginning to be presented and advocated, is not only not scriptural, but in the face of what our Lord here seems to teach. That the sphere of the civil is a realm in which the religious have no right to enter, or that the kingdoms of this world can never as such become the kingdom of our Lord is a teaching not only without a shadow of warrant in scripture teaching, but directly in the face of that teaching and the very nature of man as a social and at the same time religious creature. The notion that the Bible cannot be taught in the state schools, that a court or legislature may not be opened with prayer or conducted with reverence for the Creator, or that the voter may not regard his religious impulse in deciding his choice as an elector, nor political policies have regard to religious culture, it seems to me needs only to be stated to people conversant with the scriptures in order to be effectively refuted.

WHAT THE LORD TEACHES.

What our Lord does teach in this saying, without which it would lose its pertinence in this context as well as its harmony with teaching on the same subject elsewhere, is that civil and ecclesiastical duties are co-ordinately sacred and binding. It is a commandment to be at one and the same time good citizens, and good members of the church bearing your assigned burden in the support of each for the Lord's sake. He tells Pilate, when before his tribunal, he is threatened with the arbitrary exercise of the court's power either to release or crucify, that "thou couldst have no power except it were

given thee from above." Paul tells us that "the powers that be are ordained of God, and there is no power but of God:" and so not only because of fear of punishment but for conscience sake also we pay tribute. And the civil officers are ministers of God unto us for good attending continually upon this very thing." (Rom. 13: 1.) Peter also catches up the same note and tells us to be subject to the Emperor and his governors "for the Lord's sake"—a new motive for good citizenship in the empire. The Old Testament prophets, Isaiah, Amos, Hosea—indeed every one rings from end to end with a gospel of good citizenship from several motives. So I am persuaded that no man has rendered to God the things that are God's until he has also rendered unto Caesar the things that are Caesar's, and the latter ought to be done in the impulse and enlightenment of the first. The gospel of good citizenship is closely taught in the Bible by prophets—our Lord and His apostles. A Christian man ought to be a Christian and act the Christian in the jury box, at the receipt of custom, before the court, in the halls of legislation, or in the seat of executive or judicial power.

MAN WHO BEATS TAXES.

The more he renders to Caesar the things that are Caesar's the more he will render to God the offerings of his house. The man who will beat his taxes, assessing his property too low, or hiding it out, will also beat his church subscription with equal impunity, and vice versa. If in your citizenship you act the sullen conscript of the state you will in the church give grudgingly, and of necessity only, for both patriotism and piety spring from the same source of loyal service to God. Nothing so degrades our citizenship as his idea that the payment of taxes is not a moral claim against us, and it is the child of the secular, as opposed to the sacred, view of civil affairs. To escape taxes is a crime which is of the nature of a swindle, and a vice which strikes at the very root of good citizenship. If the state has not the right to assess and collect the full amount of the tribute required by law it has not the right to collect any. A 60 per cent. assessment of taxes is a fraud on its face. If the state has no right to collect the taxes on the other 40 per cent. it has none to collect that on the 60 per cent. So by an unlawful assessment and collection of tribute or exemption of citizens from lawfully binding civil duties the rightfulness of Caesar's claim is repudiated by his own emissaries. Instead of devising schemes of double taxation it might be well for Caesar to observe that he has not effected one of full single taxation as yet, and that his failure therein is demoralizing his own morale of citizenship and compromising his own standing as a full rightful sovereign.

LEGISLATURE HAS RIGHTS.

So while the legislature has a function of law making in the culture of an equitable and just distribution of the burdens of state, the pulpit has one of a gospel of good citizenship to teach and train men to pay tribute for conscience sake also. I feel embarrassed

in passing criticism on our political servants since I see so glaringly the failure of the pulpit in its collateral work of teaching the sacred regard for the civil duty. The church as a force and factor in society for the generation of a wholesome public sentiment needs to speak loud at this time on this matter, echoing the word of, "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." "So is the will of God that by well doing ye should put to silence the ignorance of foolish men; as free and not using your freedom as a cloak of malice but as bond servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king."

But I may present my subject more clearly by taking up the matter concretely in some civil duty now pressing on us. Let us take the matter of public education. The state of Alabama has decided to educate the youth of its citizenship, or putting it in another shape that every child born into society thereby inherits the right to enjoy the degree of civilization and culture present in that society. The state in the exercise of its province to effect for its citizenship the full enjoyments of their rights, provides means whereby society shall confer on her new-born son his full birthright of the education common in his day. Hence we call these schools "common schools."

DUTY OF SOCIETY.

What it is the right of the child to inherit from society it is the duty of the state to provide. The child has as much right to receive free the culture which in the providence of God has grown up in the ages of history, as to inherit the air, earth, and water which the creator formed in geological epochs of years long ago. So the state strives to make our common schools the purveyor to our common culture to the rising citizens of our commonwealth. Now since property gets its value not from its material components but the uses made of it in cultured society, and since that value increases with the increase of culture of citizenship it is both in equity and in interest that this property should contribute of its enhancing value to the maintenance of the agency through which that value comes.

I am socialist enough to believe that since no holder of the wealth which he has by some fortuitous incident taken over to himself, but that such wealth is the creation of society in ages before he was born, that therefore society has the right to present such portion thereof as she needs for her own adequate maintenance and growth. But to put it in another form. The man of wealth has received his wealth at the hands of society and owes her his rental therefor. Such is the principle of the taxation of the Mosaic law. It is therefore not an arbitrary exaction of state, but a debt due for a quid pro quo: a debt as honest as it is possible for one to be. The man who would beat the childhood of the state out of its birthright needs some gospel of common honesty preached against his hardened heart.

TAX ON CITIZENSHIP.

As a tax is laid on citizenship as it enters the door to the ballot box, the state says: "You have received from the generation gone your personal culture and civilization making you more valuable and capable of providing for yourself. Now out of this increased value you have received at society's hands, contribute by its bestowment on society's future. It is a quid pro quo debt for what you have received and the man who refuses to pay his poll tax is unworthy of civil standing and is justly disfranchised. So I present you this gospel that you owe to Caesar the things that are Caesar's as taught by our Lord and his apostles. There is a great deal of wholesome theology and religious culture in a sacred regard for the privilege of paying taxes. There is much wholesome religious culture in paying taxes and one of the greatest reflections on our citizenship of today is the begrudging way men meet this civil duty, having to be held up and forced to do what ought to be a pleasant and grateful service to this country.

The Primary Object of the Sunday School.

Address delivered before the fifth Sunday session of the Montgomery Association at Haynesville, Ala., May 29, 1904, by Dr. P. N. Cilley, of Lowndesboro, on the "Objects of the Sunday School Work."

What is the primary object of the Sunday school? I answer, to impress upon the minds of the rising generation the truths of the Scriptures, to the end, that through understanding them, their hearts may be inclined to accept these truths as their rule of action. This, if done, we are assured "The truth will make them free from the law of sin and death," and they thereby be led to become participants in the enjoyments and benefits accruing to believers in the things written in the books, through the ministrations of the Holy Spirit, whose prerogative it is to take of the things of God and reveal them unto us.

Is it necessary to discuss the authenticity of the Scriptures, or expedient to verify their Divine inspiration?

In a community notably enlightened and religiously inclined, as is this, we may accept the proposition that an effort to establish the Divine authenticity of the Old and New Testament Scriptures as we have them, would be a work of supererogation. Hence we turn at once to the Object of Sunday School Work, embracing, perhaps, whom to teach, how to teach them, and what to teach them, and, incidentally, where the work should be done.

The great question to be solved is, how may we most thoroughly imprint upon the human mind, the great fundamental doctrine embraced in the plan of salvation, as revealed in God's Word?

The Bible may be considered as a concise summary, or epitome of man's origin, his fall, his tendency to sin and rebellion against God, together with an exhibition of God's forbearance, and mercy towards sinners, evincing His

great love for them, notwithstanding their sinfulness.

This we see manifested in His patient management of the affairs of men both of a temporal and spiritual character, with the view of opening up to them a preparation through which they may be induced to accept the only plan of salvation possible, whereby they may be forgiven, justified, sanctified, and glorified through the reflected glory of the Lamb of God who taketh away the sins of the world. These preparations having been made, Sunday school workers may enter upon the pleasant duties of teaching the Scriptures under the reasonable expectation that abundant good may result from a familiar knowledge of God's Word, fortified by the assurance that "His word shall not return to him void; but shall accomplish that which he pleases."

Whom shall we teach?

It is conceded that the knowledge which the infant mind first acquires is the most lasting, and exerts the most potent influence, for good or evil, on the character that shall be developed.

The infant mind is a blank page upon which indelible records are being inscribed. Then is it not expedient to have that written there, which is the very best? Pray, where can you find purer thoughts, or wiser precepts than are to be found in the inspired Word of Life?

Indeed, it has been asserted that "All available human wisdom has had its origin in the inspired revelations of the Scriptures." Be that as it may, there is enough of that which will enlighten and elevate, to fill the entire page of the infant mind, and help to develop a character wanting in nothing that might be desirable, outside of personal inspiration. Then the Sunday school appeals to the mother, who is the first of all teachers to draw on this great store house of spiritual and moral rendition, when moulding the plastic infant mind and prepare the way to its entry into the Sunday school at as early a day as possible, to carry on the work.

Who shall draw the line at the age at which the doctrines of the Bible begin to be comprehended? One man with some notoriety in ecclesiastical circles said, not long since, "The Sunday schools of the country as managed are a failure for the reason that children under the ages of eight and ten years cannot comprehend the great fundamental doctrines of the gospel which our Sunday schools are endeavoring to teach them; therefore much time and labor is lost in the vain attempt at impossibilities."

Surely this man is not familiar with juvenile precocity. It would be an exceedingly hazardous experiment to leave the child mind uncultivated in the Christian religion until it reaches the age of ten or even eight years. Rest assured that blank page will be found no longer blank at that age, but full of something, picked up here and there by the way-side; it may be good, it may be bad.

God found much valuable work for the child Samuel to do, who was trained in the Lord's service from his very earliest infancy. So too with Timothy.

And who shall say that the familiar knowledge of the Scriptures displayed by the child Jesus at twelve years of age, was not the result, largely, of careful culture by his parents?

Fill the mind with that which will not defile it, and never give it time to dwell on the coarse, the vulgar, or the corrupt.

Bring the child into the Sunday school as early as possible, so that the work of character building which the mother has begun may be continued. I say bring and I mean bring, not send. Come with it mother, father, friend, all come along and help, and no faithful Sunday school worker ever yet failed to be lifted to a higher plane by Sunday school work. Your presence in the exercises will stimulate faithful teachers to their best efforts to simplify and elucidate the thoughts intended to be conveyed in the lesson, thereby enabling the children to understand and be benefited. Truth is always interesting if clearly understood. And your presence will inspire your teachers and superintendent with "thoughts that breathe and words that burn."

"The central thought in all Sunday school instruction should be Jesus Christ, the power of God and the wisdom of God; exemplifying the boundless love of God."

This theme if presented to the child's mind with all the embellishments it deserves will present a fascination that will charm all listeners.

We want all ages and all classes in the Sunday school work. "The children need its fostering helpfulness; adults need it to fortify and confirm their hopes and strengthen their faith. Without doubt, every Christian needs the Sunday school exercises, not only to store up a more abundant supply of truth, but to fortify them in resisting temptations and developing a broad and sound Christian character. And in what other field can the Christian, old or young, find more favorable opportunity for cultivating the development of Christian graces? And here may be discussed freely all the cardinal doctrines pertaining both to salvation and the attainment of a higher life.

"Truth in grace is attainable only through cultivation of God-given opportunities."

From your tables groaning with the weight of luscious viands, no strength comes to you unless you partake of the food provided. "In the Sunday school God offers you a table spread with all the rich viands of his spiritual feast." Are you neglecting this provision of his bounty and seeking conserves with more pretentious surroundings?

The Sunday school if an humble instrument in the Master's hands is a very valuable auxiliary in his work, bearing the impress of his approval. Don't grudge that one hour spent in God's service out of the one hundred and sixty-eight in each week.

But all of us beg you when you come to the schools bring the Holy Spirit with you, for it is his province to make the word of God a power for good.

The Sunday school has as a leading object the broadening of the views of those being trained in it until "an in-

spired ambition takes possession of the soul; not an ambition for wealth, for place, or for power, but for character, lofty in purpose, well founded in probity, presenting to the world a well governed, thoroughly restrained, Scripturally educated and nobly inspired set of men and women to succeed those now on the stage of action."

Brethren, sisters, God has delegated us to develop the marvelous possibilities of this work. Let us see to it that we neglect not to prove faithful to the trust.

Divorce Reform.

Rev. Henry S. Burrage, D. D.

The increase in the number of divorces not only in our New England States, but in the country generally, has awakened quite serious thought in recent years. The religious press has been especially influential in calling attention to this increase, and also to the importance of careful and intelligent consideration of the various problems that are suggested by it. About two years ago there was a conviction in the minds of some of the most prominent men in the different religious denominations in the country that the time had come for organized effort with reference to a movement to secure Divorce reform. Representatives of the following church bodies came together: the Protestant Episcopal Church in the United States; the Presbyterian Church in the United States; the Methodist Episcopal Church; the Methodist Episcopal Church South; the Reformed Church in America; the Reformed Church in the United States; the United Presbyterian Church; the Evangelical Lutheran Church; the Baptist Churches; the Congregational Churches; the Universalist Churches; the Unitarian Churches; the Reformed Presbyterian Church; The Cumberland Presbyterian Church, and the Alliance of the Reformed Church holding the Presbyterian System.

During the past two years members of these fourteen denominations have held frequent meetings for the consideration of the various problems connected with marriage and divorce, and the executive committee of this Inter-church Conference, of which Bishop Doane of Albany, N. Y., is chairman, has just issued an address and appeal to the Christian public with reference to the sanctity of marriage, and the menace to society because of the alarming increase in the number of divorces in recent years.

Attention is called in this address and appeal to the fact that we are facing a condition in our country today which threatens danger to the most sacred things. Manhood, womanhood and childhood, are involved, and neither civil legislation nor ecclesiastical discipline can save them, until and unless the conscience of the members of our Christian churches is reached. The address and appeal continue:

"The hope of curing and crushing the horrible tendencies to facile and frequent divorces rests, we believe,

(Continued on page 4)

THE ALABAMA BAPTIST

MINISTERS' MEETING.

Anniston, Ala., July 19th, 1904.—The Ministers' Meeting which precedes the sessions of the Convention was opened at 9:30 a. m. with a fairly good attendance of ministers. J. M. Shelburne, of East Lake, was elected temporary chairman. P. M. Jones, of Northport, led the devotional service. Prayer was offered by W. P. O'Hara, of Montgomery. Geo. E. Brewer, of Montgomery, was elected permanent chairman, and W. A. McCain, of Mobile, secretary.

A. J. Dickinson moved that a committee be appointed to draft constitution and by-laws, looking to the permanent organization of the Ministers' Meeting. A. J. Dickinson, S. O. Y. Ray and L. O. Dawson were appointed.

A. J. Dickinson also moved that the Sunday School Board be requested to prepare a Minister's Manual, and that the American Revised text be used in the Scripture quoted. A. C. Davidson was appointed to make the request.

J. F. Gable, in the absence of W. J. E. Cox, was requested to read a paper prepared by the latter on "True Evangelism." The paper clearly set forth the true Evangelism as the proclamation of the good news of salvation by grace, and decried the erroneous teaching of salvation by works.

W. P. O'Hara moved that the speeches be limited to ten minutes except those who were to lead in the discussion.

E. E. Bomar, of Richmond, Va., J. M. Thomas, of Roanoke, Va., J. E. Barnard, of Cartersville, Ga., A. J. Lee, of Kentucky, and J. S. Ray, of Mississippi, were recognized as visitors.

J. F. Gable discussed the subject of "True Evangelism." He said we should insist in our preaching upon a converted church membership, and not look simply for members. A great deal of trouble comes from getting unconverted people in the church and having to turn them out. He referred to Chalmers' great sermon on "The Expulsive Power of a New Affection," in which he sets forth the fact that the human heart must cling to something. See to it that those who are received into our churches have the new affection of Christ in their hearts.

J. V. Dickinson said he believed in true New Testament evangelism. He believed when a minister went into a protracted meeting he should pray for and expect immediate results. The protracted meeting should be looked upon not as the sowing time, but the time of harvest. Regeneration can be preached in such a way as to discourage some. He thought the trouble in our churches was not so much that of unconverted members as that of untrained Christians.

Time having expired for this subject, it was moved to extend the time 30 minutes. Some wanted to go on to the next subject, which was "Divorce." A. J. Dickinson said that the Master was once interrupted in preaching the Gospel by a man who came up and said, "Master, tell us about divorce."

W. P. O'Hara emphasized doctrinal preaching and dependence upon God for the results.

A. J. Preston was the next speaker. He gave a number of instances of what he regarded as false evangelism. He wanted to recommend a book on the True Evangelism—The Acts of the Apostles.

C. W. Mathison said we needed two things, first fire, and second, faith. We make mistakes even when we have the fire and the faith, but God's blessing will be upon us.

P. M. Jones, T. V. Neal and J. E. Barnard also discussed the question. The latter insisted that we stick to God's Word and not depend upon the narration of death-bed scenes or pathetic anecdotes.

At the close of this interesting discussion all joined heartily in singing "There is a Fountain Filled with Blood."

The "Divorce Question" was discussed by A. J. Preston in a good paper. He took the position that Jesus had settled the "Divorce Question" once for all. Marriage is a divine institution, and not simply a civil contract. Jesus gave one cause, and one only for divorce. It is said that there are now 41 causes on our statute books. There are eight causes given in the laws of Alabama. There

should never be a marriage without a soul-union.

Some of the things that encourage divorces are our easy divorce laws, extravagant living, loose morals. The duty devolves upon the ministers to give the Scriptural teaching and to mould public opinion.

There seemed to be a difference of opinion among the brethren as to whether "divorce" means a simple separation or an absolute separation with a right to re-marry.

A. J. Dickinson said if we will examine what Jesus said on divorce we will find that he didn't say as much as we think he did. Jesus gave the ideal, but said it must be trimmed down and adapted to human society as it was in the time of Moses. The speaker contended that provision must be made for abnormal marriages. Adultery is a broad term, and he thought that the drunken husband who beats his wife is guilty of infidelity and the wife has a right to a divorce. We should teach what is true marriage and thus help to diminish abnormal marriages.

W. A. Taliaferro, J. M. Thomas, J. F. Gable, took part in the discussion. Many questions were asked by different ones, called forth by Bro. Dickinson's position.

W. B. Crumpton said we were made to realize this morning that there were many things about which we are ignorant. He said he wouldn't marry a divorced couple who were divorced for any cause.

The following resolution offered by J. F. Gable was adopted:

"Resolved, That it is the sentiment of the Alabama Baptist Minister's Meeting, and we desire to thus put ourselves on record, that we ought not, and will not, perform the marriage rite for persons divorced on grounds other than that allowed in the Scripture."

L. O. Dawson presented a fine paper on "The Minister in His Study." He mentioned the many interruptions that come to the minister to take him away from his study. If fighting is ever justifiable, it is for a minister to fight for time to get into his study. There must be a plan of study. Some flutter and flutter, but never fly. The minister must not all run to sermon like the flower runs to seed. He must do general study. Give time to reading the Masters. It takes but little time to keep abreast with the times. Turn aside from the sensational and meteoric. Waste no time on second-class books.

He made an earnest plea for the study of the Bible. The pastor in his study should be wrapped in prayer. It is possible for a preacher to be so rushed as to have little time for prayer. He ought then to pray the more. "Ye have not because ye ask not." Your victories are won on your knees.

A motion prevailed asking Brother Dawson to publish his address in pamphlet form. The morning session adjourned with prayer by W. B. Crumpton.

AFTERNOON SESSION.

W. R. Ivey led the devotional service. The appointed speakers being absent. A. J. Dickinson was asked to talk on the topic "Church Music." He said he was in favor of all sorts of musical instruments that helped in the devotional. A man can have melody in his heart without opening his lips. Songs of worship need not necessarily be classic. He deprecated the fact that the old choral hymns were being forgotten.

We ought to have the best oratory in our pulpits. We ought to have the best houses of worship, and so we ought to have the best music according to the best standards.

Dr. E. C. Dargan, of the Southern Baptist Theological Seminary, was asked to discuss music. He insisted that ministers read hymns, or any way call attention to a hymn before it is sung, in such a way as to get the singers into sympathy with the hymn. He suggested some good books on hymnology, among them Dr. D. R. Brped on "History of Hymns and Hymn-Tunes." He was glad to see such interest in hymnology. He said that the best hymns had not been written. He called attention to rag-time music, and baptized eoon songs, which we are to avoid and pass by.

A great deal of worthless songs of the 17th century passed away, but the truly

good ones, as "Rock of Ages," have survived. He gave his experience in having song services. He asked how many had preached specially on singing as an element in worship. He counted thirteen hands, and then said, "Oh, for number fourteen!" The fourteenth hand was then discovered. He insisted that preachers learn something about music. Let him keep on good terms with the choir. Two ways: Let him have intelligence in regard to music, and then let him have love. "Love suffereth long and is kind." It is true sometimes the choir has to be shaken up. Dr. Dargan's speech made a fine impression.

"Come Thou Fount" was then sung, after which A. J. Dickinson made report of committee on constitution of the Minister's meeting. The constitution provided for two vice-presidents, so S. J. Campbell and W. D. Hubbard were elected.

C. A. Stakely and J. L. Gross being absent, J. M. Frost, of Nashville, was requested to speak on the subject, "Anecdotes in Preaching." He said he hardly knew what to do with anecdotes in preaching. Anecdotes ought never to be used just to pad in. The people know whether the anecdote was just put in or whether it naturally fit in as the outgrowth of the preacher's thinking. He advised the preacher to avoid anecdote books. He commended illustrations from every source, but they should work up in their place as a part of the sermon.

L. M. Bradley believed in illustrations, but he thought too many should not be used. We should not illustrate in order to explain other illustrations.

L. O. Dawson was asked to discuss "Pastoral Visiting," as the appointed speakers were absent.

Pastoral visiting is not to be regarded, he said, as wasting time, but every pastoral visit as well as every sermon should have a definite purpose. We ought to know books, but one of the things to know is the human heart. The preacher should read human nature. He should know his peoples' needs.

Pastoral visiting corresponds to the physician's diagnosis. His speech was a fine example of how illustrations and anecdotes should be used.

W. B. Crumpton referred to Dr. Lansing Burrows' suggestion to make social visits in some cases where a pastoral visit would not be tolerated. After awhile when trouble comes those people will think first of the preacher who visited them. He gave some of his experience in learning how to visit, and the help that he often got for his sermons from these visits.

Dr. Hubbard spoke of the compliment that is appreciated by every minister, when it is said of you, "He is a good preacher and a loyal, faithful pastor." He gave a record of one day's work in which there was revealed to him the condition of his people in a number of homes. He did not hesitate on Sunday morning to pray specially for this class. He knew that pastoral visiting had degenerated, but whose fault is it? Some people don't come to hear you, you must go to them.

The afternoon session adjourned with prayer by T. M. Callaway.

NIGHT SESSION.

The prayer service for the evening session was conducted by A. E. Burns. Prayers were offered by J. M. Shelburne, and W. C. Bledsoe. A number of stirring songs were sung.

J. V. Dickinson led in the discussion of the subject "The Preacher and Politics." Some people, he said, regarded religion as we do our Sunday clothes, to be worn on Sunday and discarded during the rest of the week. The preacher has to do with conscience, and if conscience has a place in politics, so has the preacher.

The pulpit is the mightiest moral force on God's footstool. Not many men are willing to take the lead in moral reform, and very little can be accomplished without the help of the ministry. The world is turning to the church today for help as never before. What is the preacher's business in politics?

First, to see that bad men are not elected and to defeat bad measures. Second, to see that good men are elected and wholesome measures adopted. We cannot adopt good measures when we put bad men in office.

The first Baptist preacher lost his head

by going into politics and denouncing the sin of the politician. He said that he had known other preachers to loose their heads in politics. The thing the preacher should see to is how to keep his head on his shoulders.

In Alabama we ought to fight against bad men in the primaries, for their nomination is paramount to an election.

A. J. Dickinson was followed by S. J. Catts. He began by saying that perhaps all knew he was a defeated candidate for Congress. He had no apologies to offer. He felt that he had not been recognized as he should have been by the convention which he had attended for ten years, so he turned his attention to business and politics. He felt there was a place in politics for the preacher. The preacher should denounce the sale of votes which is prevalent in our State.

He declared he was opposed to the education of the negro as a race. He thought they ought to be evangelized, but not educated. Every time you educate a negro you take away a farmer from the field, a carpenter from the bench. He paid a glowing tribute to the true patriot.

The speakers appointed to discuss the subject "Scriptural Giving" being absent, it was open for general discussion.

M. B. Wharton said the subject of giving should not go begging. It should be discussed, as Bro. Crumpton was present. He would like to write Brother Crumpton's epitaph: "And the beggar died." He told how heathen people gave to the cause of their religion. There are many examples and precepts in both the Old and New Testaments.

There are many promises for the one who bountifully gives. Let us give then cheerfully, for the Lord loveth and blesseth the cheerful giver.

The Minister's Meeting was a decided success. It was well attended and the discussions were interesting and helpful.

The night session adjourned, after which there was a short session of the Alabama Baptist Minister's Benefit Association.

FIFTH SUNDAY MEETINGS.

SHADY GROVE CHURCH.

Program of Fifth Sunday meeting, at Shady Grove church, three miles south of Brundidge, Saturday and Sunday, July 30 and 31, 1904.

Saturday, 30.—10 o'clock a. m.—Devotional Exercises, Rev. J. W. Stewart. 10:15 a. m.—Enrollment and Organization. 11:00 a. m.—Sermon, Christ Our King, Rev. W. D. Hubbard. 12:00 m.—Adjournment, dinner. 1:30 p. m.—Song and Prayer Service, T. J. Allen. 1:45 p. m.—Discussion, Pastorless Churches and Churchless Pastors, Rev. J. M. Loflin. 2:15 p. m.—Discussion, Church Discipline, Rev. D. C. Allen. 3:00 p. m.—Discussion, Our Church Buildings, Rev. J. F. Edens.

Sunday, 31.—8:30 a. m.—Sunday School Lesson. 9:30 a. m.—Sunday School. (1) Pastor's Relation to, Rev. J. M. Loflin. (2) Qualifications of Superintendent, Rev. W. B. Graham. (3) Qualifications of Teachers, W. B. Kimbell. (4) Duties of Pupils, Mrs. J. W. Robertson. 10:00 a. m.—"Visit to the Holy Land," J. S. Carroll. 11:00 a. m.—Sermon, "Missions," Rev. J. F. Edens. 12:30 p. m.—Adjournment for dinner. 1:30 p. m.—"Visit to the Holy Land," continued, J. S. Carroll. 2:00 p. m.—Farewell Service, Rev. J. F. Edens.

Dinner will be served on the grounds each day. All visitors by rail will be met at Brundidge by conveyances and returned in time to take trains for home.

EAST LIBERTY ASSOCIATION.

The Fifth Sunday meeting of the East Liberty Association will be held at Jackson's Gap church, beginning on Friday, July 29th.

Friday.—10:30 a. m.—Devotional Exercises, led by Geo. W. Baker. 11:00 a. m.—Preaching, W. A. Robinson. 2:30 p. m.—Devotional Exercises, led by Chas. Henderson. 3:00 p. m.—Duty of the Churches to our Wornout Ministry, J. L. Gregory. 4:00 p. m.—The Duty of Pastors and Churches to Enlist all Members in Religious Work, A. S. Smith. 8:00 p. m.—Preaching, W. C. Bledsoe.

Saturday.—9:00 a. m.—Devotional Exercises, L. L. Newman. 9:30 a. m.—The Need of the Spirit's Power in Preaching,

(Continued on page 18)

Sunbeams.



PROGRAM

By Pine Apple Sunbeams, from which thirty dollars was realized.

1. Organ Solo by Mrs. Claude Hardy, (President).
2. March and Song "The Shepherd" (B. Y. P. U. Hymns) by Sunbeams.
3. The Lord's Prayer by Sunbeams.
4. The 100th Psalm, by Frank Jackson.
5. The Little Soldier, by Neil Colman.
6. Spreading the Light for Jesus, (Beautiful) by Ethel Jackson, Irene Reynolds, Kathleen Crum, Katie Compton, Janie Stanford, Lois Grime and Sadie Melton.
7. The Little Preachers, by Martha Dean (four years old). She carried white lilies in her hand. (Pretty).
8. Summer Song, Revival (No. 4), by Sunbeams.
9. Recitation—Shine Wherever You Are, as You Go Through Life, by Willie Colman, Simeon Norred and Carrie Norred.
10. Vocal Solo, by Miss Mae Hawthorne.
11. Recitation—The Starless Crown, by Miss Ethel Keane. (Organ accompaniment during vision.)
12. "The Song of the Heart." (Leader)—"Joy,"—Miss Annie Cone. "Sorrow,"—Miss Frankie Colman. "Hope,"—Miss Mary Reynolds. 1st girl, Bert Kyser; 2nd girl, Leona Compton; 3rd girl, Jimmie Norred; 4th girl, Annie Lou Norred; 5th girl, Eva McClelland; 6th girl, Madeline Stanford. A tableaux followed.
13. Summer Treasures, by Eva McClelland.
14. Missionary Song by Sunbeams. (Revival No. 4).
15. "Reapers Are Needed," Song—Sunbeams and Choir.

Dear Mrs. Hamilton:

I did not think I would be so long writing to you, but something has kept me from it every time. Mrs. Hamilton, we surely did enjoy your visit here, and want you to come back and see us again real soon. Miss Maud, our leader, went to the Sunday School Convention at Saltpa. Our Sunbeams are getting along fine, and it seems like every time we meet it is better. Our Sunbeams had Children's Day last Sunday. The collection was \$10.00. Much love. From your little friend,

Gertrude Morgan.

Grove Hill, Ala.

Dear Mrs. Hamilton:

Our Sunbeam leader, Miss Rosa Sewell, requested me to write you. Our band is progressing nicely. We are in need of some study topics. Do the Sunbeams have one certain badge or can they get any kind they want? Please send us some little fishes, programs, and some study topics. Our officers are Rena Barker, president; John Williamson, secretary and treasurer. Hoping to hear from you soon, I remain your little Sunbeam,

John Williamson.

Cedar Bluff, Ala.

Dear Mrs. Hamilton:

There are 56 members in the Society now. We are all glad you organized it for us. There are only two or three members who have quit. I think nearly every member likes it.

Our organist has left to spend the summer away from here, but one of the members has taken her place. No literature has come yet, but I have ordered the Foreign Mission Journal today. Your Sunbeam scholar,

Roland Adams.

Jackson, Ala.

P. S. Please send us some fish. The others have given out.

Dear Mrs. Hamilton:

Many thanks for the literature you sent us last week for our Sunbeam Band. We organized with fifteen. Yesterday (Sunday) we had over thirty. The children are delighted. This is a great field for Mission Work, and I know of no better way of beginning than with the children.

Yours truly,

Lammer Wheeling.

Birmingham, Ala., R. F. D. No. 7.

Dear Mrs. Hamilton:

Will you please send me a program for a Sunbeam band. I would like to help the children. They meet here this evening to organize a Society, and had not decided what to call it. I told them to call it Sunbeam, and I would write you for a program. Please send it and some of the little fish for them also. Yours in the work,

Mrs. C. E. Farrior.

Centerville, Ala.

Dear Mrs. Hamilton:

Your letter received, and glad to hear from you. We only organized Sunday, and was much better than I expected. The children seem to be so much in earnest, I think we are going to have a good time. Please send me some more fish. They are all very anxious to see which can get the longest string. Yours sincerely,

Mrs. Frank Clarke.

Falkville, Ala.

Dear Mrs. Hamilton:

I have been reading the sweet letters in the Alabama Baptist. We have 47 members in our Sunbeams, and our work is very interesting.

I want you to come back to Jackson's Gap, soon. We all enjoyed your talk with us very much, and we enjoyed looking at the Chinese things, only I

did not enjoy thinking of what a sin it is. With much love and best wishes, I am your faithful Sunbeam,

Beulah Banka.

Jackson's Gap, Ala.

Dear Mrs. Hamilton:

I will write you a letter to tell you about our Sunbeam band. We have been getting along fine so far. We had a meeting last Sunday evening, and nearly every member was there. I love to see everyone there. Mrs. Sims' class is in the advanced quarterly now. We are all proud of being advanced.

I certainly did hate that you were not here to attend our Children's Day service. We certainly had a nice attendance, and everyone I think said it was the best one they had ever attended. We had as near every piece on the program that you sent us as possible. Mrs. Sims' class repeated the 23rd Psalm. I will say good-bye.

Laura Dubose.

Red Level, Ala.

HUNTSVILLE, ALA.

Our deepest sympathy goes out today to Brother J. E. Pierce at the death of his little six months old daughter, Annie Whitaker, whose mother died June 18th. Only the love of God and faith in His Divine wisdom can comfort and sustain in an hour like this. We are rejoiced that our Brother is so reconciled to the will of his blessed Master, for his sweet, young Christian wife was an honor to his home and their church, and their interesting little girl was the pride of their loving hearts.

In places in North Alabama where was formerly a dearth of preachers, the pulpits are now well supplied, especially in the railroad towns, and most of these ministers are making preparations to attend our State Convention at Anniston. Some of the Sisters, too, are packing their trunks for that occasion. Though handicapped for the past half century in this section by an anti-missionary spirit, we are now getting our work better in hand, and our people are keeping more and more the teachings of our consecrated leaders.

Rev. W. H. Connell, at Merrimack, has been quite indisposed for the past two months. His faithful work has been blessed. The membership has about doubled since he took charge and the Sunday school has also. Brother Connell has also organized an afternoon Sunday school at the Lowe Mill, the first attempt we have made at any organized work there, in a village of five hundred people. Since the West Huntsville meeting, which was reported in the Baptist, young Brother H. R. Stein has been licensed to preach by that church, the first young man to enter the ministry from this vicinity for years. I hope he can enter the Howard this fall.

Rev. H. E. Rice, of the Dallas Avenue church, is still marrying and baptizing the young people. He united in marriage this afternoon Mr. Urbin Swain and Miss Sussie Caniger, both members of his church, and he has four

young people to baptize next Sunday. At the Sunday School District Convention this week the Dallas Avenue school made the second best report of the district as to average attendance and conversions.

Rev. H. W. Fancher, of the First Church, buried two young girls at his Sunday evening service in baptism. He has others who stand approved. He is earnest and zealous in his ministerial duties, and his preaching is faithful and fearless.

Rev. H. W. Fancher, the new pastor from Athens, was over to see us last week in the interest of his new church building. Those noble brethren and sisters have struggled heroically to build their house, but an annoying debt hangs over them that must soon be met. Would God some help would come to them in their straight.

R. E. Pettus.

A POINT ABOUT THE DEACON.

A very weak point in the practice of our churches generally is a failure to see the meaning of the deaconate.

The deacon—according to Scripture and also according to common-sense—stands for the material welfare of the church, both individually and corporately. Just as soon as a man becomes unable or unwilling to serve in this capacity he is unfit to be a deacon.

It follows that the deacon should not be elected for life, or even indefinitely. A man can live to be too old to do the work of the deacon. At some periods in the history of a church Brother A. would serve it best. At other times he would not do at all.

It seems to me a short term of office in the deaconate is the wise course. If it should be the wise thing to do, re-elect and re-ordain.

It follows also that a deacon in one congregation—though he be elected indefinitely—is not a deacon in another congregation to which he may join himself. The latter church is under no obligations to recognize his official relation to the former.

In the fewest of cases would the course be wise. In the first place, he is new and does not know the situation. Again, a man who is acceptable and successful in one congregation may be wholly unfit to serve in a like capacity in a different congregation. Imagine a German-speaking Christian being made deacon in an English-speaking church. Or a brother from an undeveloped and standstill community being made deacon in a wideawake, progressive church.

Let us understand that the deacon is the leaven for the material development of the local church; then let us choose both the man and his term of office with this in mind.

J. M. Shelburne.

A Happy Druggist.

Mr. W. E. Fountain, of North Carolina, says, "I have been selling Tetterine for years, and it comes nearer giving satisfaction than any remedy I have ever sold." Cures all forms of skin diseases. If your druggist hasn't it, send 50 cents for one box to J. T. Shuptrine, Savannah, Ga.

Field Notes

FROM BRO. W. Y. QUISENBERRY.

It is with much interest and pleasure that I note the continued improvement of your paper. I herewith send my check for renewal. I rejoice at every mark of progress among Alabama Baptists. I would God, that every church could realize its possibilities for His glory.

I shall be with you in sympathy and prayer at Anniston. Tell the brethren for me to plan things for God and expect great things from Him. I hope that the committee to whom was referred the matter of colportage, may be guided by His Spirit and that He may lead the Alabama Convention to take some wise, aggressive steps towards the establishment of a system of Missionary Baptist Colportage for the entire South. The more I think of and learn of the real conditions the more I am persuaded that such work ought to be done and done at once. There are many thousand of homes in the South without a copy of God's Word and many tens of thousands more without any religious literature. In these homes are many bright children who are being taught to read and are going to read something. What will it be? The Mormons are taking advantage of this condition and are putting many thousand dollars worth of their literature into the hands of our country people. But some say it will have no effect—but it has had. They are organizing churches here in Louisiana. They, by their progressive system of colportage, have captured a number of the northwestern states, until the United States Senate is already afraid of their political power. Many who read this will say, "Quisenberry is a crank" and forgot what I have said, but some will live to change their mind. The Master is richly blessing my labors here.

Ruston, La.

A REVIVAL AT DOTHAN, ALA.

We have just closed a twelve days' meeting in which the Lord graciously blessed us. Dr. John F. Purser, of Atlanta, who is so well known and dearly loved in Alabama, did the preaching. I never met Brother Purser until he came to us, but I know him now to love him. He is a splendid preacher, and while with us gave us a feast of good things. I hope some day to have him with me again. There were forty-four additions in all and others have since come in and will continue to come. I pray that a gracious revival, such as we have had here, will sweep over the State and that we may rejoice greatly when we meet in Anniston to talk about the good things God hath done for us.

Sam H. Campbell.

TALLASSEE, ALA.

I desire to tell of the goodness of God at Tallassee. Though we are, at present, without a pastor, we have just

closed a series of meetings in which Bro. R. A. Cumber preached the gospel with great power and many believed. Ten souls came forward with experiences of grace, telling what great things the Lord had done for them in the forgiveness of their sins; eight joined by letter; six were restored to fellowship and three came under watch-care, making twenty-seven additions to the church. The membership was revived and the meeting was of great good to the church and town.

We regret that Brother Cumber had to leave us to take charge of his regular work.

We have been without a pastor since April, but we have some faithful members who are instant in season and out of season. Work in the Sunday school, prayer meeting and B. Y. P. U. is moving along nicely.

Brethren, pray for us that a pastor may come to us appointed of God and that great good may be the results of the work in Tallassee.

W. P. Reeves.

CUBA.

The last Sunday in June was a great day with us at Cuba. We had Brother Crumpton with us, and he delivered two fine sermons. He was especially happy and strong in his presentation of the sermon to young men. His ideas as to the whiskey question, gambling and the unclean life were fresh and vigorous. Many were the expressions of appreciation heard on every hand concerning the sermon. God bless our great secretary and spare him to us many years to bless and strengthen the young and old of our State. I wish every boy in our land could hear the great sermon. We are encouraged and helped by Brother Crumpton's coming, and will try to do more and more in the work.

We are hopeful and happy among these Cuba saints—some of the best of earth—and expect to go forward from strength to strength.

Rev. A. E. Burnes of Blocton, Ala., will assist me in a meeting here in the fall, and we are praying for a great spiritual uplift.

God bless all our work and make us faithful servants.

J. N. Langston.

BATTELL, ALA.

is a new mining and furnace town of about twelve or fifteen hundred people. I have been preaching here for sometime once a month. On the fourth Sunday in June Bro. J. W. Sandlin and myself began a revival meeting, and Friday night Bro. G. E. Jones assisted us in organizing a Baptist Church, and we soon had seven of the best and most faithful of Battell's citizens keeping house for the Lord. Received one for baptism. There is a great work to be done in Battell. Pray for us.

G. H. Carr.

Oordell, Ala.

REVIVAL AT WHISTLER.

Bro. J. R. Curry has this to say of a recent visit to help Bro. S. H. Bennett in a few days' meeting at Whistler, Ala: The visible results of this meeting were nineteen received for baptism and two by letter. But almost all of these came as the natural consequence of the thorough work that had been done by the pastor days before the meeting began.

Brother Bennett is a consecrated pastor, a tireless worker and never loses an opportunity to talk and pray with sinners. He has a large church, a large field and difficulties and problems confronting him, such as are calculated to try the stoutest hearts among us, yet he has gone ahead until by the use of tact, wisdom and grace, he has developed his church into a well organized and working body.

As I was leaving town I noticed quite a lot of material being placed on the ground, which means a nice pastor's home before the summer is more than half over.

In closing I can't refrain from saying that I am proud of the "Alabama Baptist."

GOOD TIDINGS FROM RUSSELLVILLE.

The work at Russellville progresses finely with prospects of better things yet to come. Since coming here last September the membership has increased from 80 to 170. The Sunday school has an average attendance of from 80 to 100, falling off some during the winter. In May we held services three weeks, having Bro. T. V. Neal of Tusculumbia, with us the last week. The meeting was a great blessing to our church. We were asked for \$150 for missions for this associational year and will easily give \$175, the church giving about \$25 monthly. We are waking up on the mission question and getting to where we mean business. Our treasurer's report is always encouraging. We stay ahead on every financial proposition. And keep climbing. Since Brother Glass's visit to us we read the Alabama Baptist.

We hope to have a good delegation at Anniston to invite the Convention to Northwest Alabama next year, and the editor of the Baptist to visit Russellville in the near future.

An old Methodist preacher once said of the Russellville Baptist Church, "The Lord planted that vine or the devil would have uprooted it too long ago to remember." We want the folks of Alabama to know that we have a whole vineyard now producing grapes.

F. H. Watkins.

July 4, 1904.

BETHEL REVIVAL.

I have just closed a very interesting meeting at Bethel, Dale county. Bro. Will J. Ray of Newton, assisted me and did most of the preaching. Brother Ray is a good preacher. No accessions but a good revival among the membership. I will begin a meeting today at Damascos, Ala.

C. L. Matthews.

LINEVILLE, ALA.

Saturday, July 2, I preached to the business men of Lineville. Text I Cor. 16:13. Good attendance and much interest manifested. Four accessions by letter. Sunday, July 3, on account of indisposition of pastor W. T. Davis I preached an excellent sermon from the text "Blessed are they that watch." Congregation very large.

Bro. P. W. Moore of South Side, Birmingham gave an interesting and helpful address to the B. Y. P. U. in the evening.

J. R. S.

FIFTH SUNDAY AT EBENEZER.

The Fifth Sunday meeting held with Ebenezer church, four and a half miles west of Columbia, in May, was the best one it was ever my privilege to attend. The crowd was not as large as I have seen at such places, but those present seemed filled with the desire to learn something that would help toward the up-building of God's Kingdom here on earth. All appeared to be earnestly seeking to know the truth as it is in Christ Jesus our Lord. They were not disappointed, either, for the Holy Spirit was there in His power, and the influence was felt throughout the meeting. The doubts on the minds of several people in regard to foreign missions were swept away and now they are rejoicing in the light of the truth.

The program was successfully carried out. The subjects were selected (at the pastor's request) by the members of Ebenezer church, and were composed of those things which they most desired information about. The discussion was opened by Bro. J. J. White, the consecrated and efficient pastor of Cowarts and Slocumb churches, with a good talk on the Orphan's Home, followed by others, and a detailed account was given of the good work done by that institution. The other subjects were also ably discussed. The sermon on Saturday was delivered by Rev. S. H. Campbell, pastor of Dothan Baptist church, his theme being "Moses's Decision." It was a spiritual feast to listen to such a sermon. Bro. Campbell is an eloquent and forceful preacher, and has the power to make the people see the Master behind the man, a gift not in the possession of all preachers. It was one of the attributes that made the lamented Spurgeon such a man of power. The Dothanites may well be proud of their pastor.

Rev. E. M. Stewart, pastor of Columbia Baptist church, preached a powerful sermon from the text, "God is no Respector of Persons." Brother Stewart is a young man, but is thoroughly equipped for his work, and plunges violently into the thickest of the fight against sin and battles faithfully for the right. Rev. W. P. Stewart performed well his duties as host and moderator of the meeting. Dinner was served on the grounds Saturday, and besides being good, was amply sufficient for as many again as were present.

Several preachers were there Saturday, and all did what they could to make the meeting a success. Hope that many more such meetings may be held during the year.

Mrs. W. P. Stewart.

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CENTRAL OF GEORGIA RAILWAY.

Arrival and departure of trains at Birmingham, Ala., effective January 1, 1904.

DEPARTURES.

For Columbus, Macon, Americus, and Albany..... *6:00 a m
For Columbus, Macon, Albany Augusta and Savannah..... *4:00 p m

ARRIVALS.

From Albany, Macon and Columbus..... *8:45 p m
From Savannah, Augusta, Albany, Macon and Columbus..... *12:20 p m

*Daily. Vestibule drawing room buffet sleeping cars between Birmingham and Savannah via Columbus and Macon on trains leaving Birmingham at 4:00 p. m. and arriving Birmingham 12:20 p. m. For further information write or apply to H. H. Pelt, T. P. A., 1921 First Avenue; E. W. Luckett, D. T. A., Birmingham, Ala.

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Correspondence.

The Alabama Baptist Convention

Rev. W. B. Crumpton.

WHAT IS THE OBJECT?

1. To unite the Baptists of Alabama for aggressive Christian work.
2. To plant Baptist churches and Sunday schools where there are none.
3. To aid weak churches at promising centers until they can build houses of worship.
4. To have the Bible and other Religious Books, Tracts and Religious papers distributed in every part of the State.
5. To offer every ambitious boy and girl the best training under religious teachers in our own Baptist schools.
6. As far as possible to furnish a good home for every destitute orphan in our Home in Evergreen.

WHO ARE MEMBERS OF THE CONVENTION?

One messenger from each co-operating church and one additional member for every fifty members; also three messengers from every co-operating Association and one additional member for each five hundred members; also one messenger for every one hundred dollars paid into the treasury of the Boards of the Convention. These messengers must be Brethren in good standing in their churches.

WHEN IS THE MEETING AND WHERE?

On Wednesday, July 20th, 1904, with the Parker Memorial Church, Anniston, Ala.

WHO PAYS THE EXPENSES OF THE MESSENGERS?

They are entertained while in Anniston, free of charge. The churches should pay the Railroad fare of the messengers.

The railroads generally charge two cents a mile for the round trip.

WHAT ARE SOME OF THE ADVANTAGES OF A MESSENGER ATTENDING THE CONVENTION?

1. It helps one to get out, away from his home and church. It broadens him.
2. It extends his acquaintance with his brethren from all part of the State.
3. He comes in contact with and hears many of our strongest preachers, whom he could never hope to see and hear at his home.
4. He becomes acquainted with our methods of work. If mistakes have been made or wrong methods employed, they can be pointed out and corrected at the Convention.
5. It quickens his zeal for the Master's cause to hear the discussions, and he returns to his home and church a better Christian, a stronger Missionary and more enthusiastic for the Lord's Cause.

WHAT OFFICERS HAS THE CONVENTION? HOW ARE THEY ELECTED? WHAT PAY DO THEY RECEIVE?

A President, two Vice-Presidents, a Recording Secretary and Treasurer. These are elected by messengers present at the time of organization and serve without remuneration.

ent at the time of organization and serve without remuneration.

HAVE WE ANY COUNTY SEATS OR LARGE TOWNS WITHOUT BAPTIST CHURCHES?

There are two County Seats without Baptist churches--Butler in Choctaw and Guntersville in Marshall. Besides these there are no towns of any importance not occupied by the Baptists.

HAVE WE A CHURCH BUILDING FUND?

Not in Alabama. The Home Mission Board in Atlanta is trying to establish a Church building Department. A fund of that sort is badly needed.

WHAT PROVISION IS THERE FOR THE SUPPORT OF OLD AND NEEDY PREACHERS?

We have a small fund for that purpose, but it is nothing like as large as it ought to be. Preachers are giving themselves more to the ministry than formerly, and they will be in need of help as they grow old. Time was when almost every Baptist preacher possessed a little farm where he could find a shelter in his declining days; but more and more our preachers are giving themselves wholly to the ministry. The denomination should see to it that they are not allowed to suffer in old age after giving the strength of their manhood to the work of the Lord.

WHAT WOULD BE YOUR ESTIMATE FOR ALL OUR WORK FOR THE YEAR?

For State Missions	\$15,000
For Home Missions	15,000
For Foreign Missions	20,000
For Aged and Infirm Ministers	3,000
For Christian Education	5,000
For Ministerial Education	2,000
For Orphan's Home	4,000
For Bible Work	1,000

Total

These amounts could be raised with all ease, if the pastors would introduce and press systematic methods for raising money in the churches.

WHAT ABOUT THE APPORTIONMENT PLAN?

After years of experience I can commend it with all my heart. It puts something definite before pastor and people. There is nothing like having a mark to work to.

DO YOU STILL BELIEVE IN THE ENVELOPE SYSTEM?

I certainly do. The pledge card and envelope system will do the work if persisted in. The temptation to pastors constantly is to give up the plan and "send 'round the hat." That is simply ruinous. It is a little more trouble to work the cards and envelopes, but it will bring five times more money from five times more people than the "send 'round the hat" plan.

DOES THE CONVENTION HANDLE BIBLES AND OTHER RELIGIOUS BOOKS?

Yes. The State Board of Missions at Montgomery will send by mail or express any religious book wanted.

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The Baptist Herald,
Southern Baptist.

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REV. J. W. HAMNER, Corresponding Editor
REV. A. D. GLASS, Field Editor
JOHN T. BARNETT, Business Manager

The Convention in Session—God be With It!

No nobler body of men, or women, or both, have ever met, or do meet in the State of Alabama than the one convened with the church at Anniston today. It represents every class and condition of people in the commonwealth. It comes from no particular class or clan or circle. It is Catholic in its constituency, as it is in its spirit and purposes. In its membership there are no titled clergy, no bosses, no bosses. Every preacher is a Bishop, God ordained and not man manufactured. Every delegate who is not a preacher is the equal of the Bishop and they are all Brethren in Christ Jesus. Hail to the Freemen! What an honor to be enrolled as one of its delegates, to sit in council with such a body!

Its work is sufficiently difficult to arouse men's noblest efforts, and glorious enough to make angels sigh for a part to do.

The selfish schemer has here no place. The ambitious plotter can find here no field to work. The greatest among the messengers is the servant of all. Plans are to be laid and policies are to be pursued, but each and all have as an end the uplifting of somebody, the blessing of the world, the planting of fruit and flowers where thorns are wont to grow. They have burdens to bear but they kiss the Cross and thank God for it. They have battles to fight, but the Captain they follow never led to defeat. The fragrance of their prayers fill Heaven, and the air is vibrant with their songs of victory. Oh God, give the Pillar of Fire and Cloud! Lead Thou us On!

The Ideal Delegate

Comes early. Keeps order. Hears the announcements. Waits for the benediction. Loves free discussion. Allows differing opinions. Impugns no motives. Echoes criticism. Refuses to spread out his "feelings." Waits for recognition by the president before "saying his say." Seeks the honor of his brother. Fights for his idea. Surrenders gracefully when defeated. Sings. Prays. Works. And since the world was created he has never been known to say at the end of the first or second day's session, "wa'al they don't need me—I guess I must be going back home." Once upon a time a delegate did say that and he felt so pious and modest and meek when he said it! But he wasn't any one of the three. He was—he was—well he was not an ideal delegate.

Confessions of a Mormon.

The Mormon Church is today one of the most aggressive missionary organizations in the world, and its missionaries are scattering literature broadcast

up and down the South and preaching its tenets. The following from a secular paper ought to at least put Christian men and women to thinking:

Questioned by Chairman Burrows in the Smoot inquiry, President Smith of the Mormon Church confessed that he had forty-two children. "Forty-two," he said, "twenty-one boys and twenty-one girls, and I am proud of every one of them." It would be instructive to learn how far this parental pride is reciprocated. How much subdivision will filial piety stand! With how warm a glow does a child's heart respond to the thought that he has one-forty-second interest in a father! Mr. President Smith's family annals read like the records of a stock farm. By his legal wife he had eleven children. Pressed to disclose how many children had been born to him since the manifesto of 1890, he handed in a list: By Juliana—Edith and Rachel; by Sarah—Aseneth and Jenneta; by Edna—Martha and another; by Alice—Fielding, Jesse, and Andrew; by Mary—Silas, Agnes, James, and maybe Calvin. He wasn't sure about Calvin, but if there is a Calvin, he is proud of him. This incomplete list of thirteen children and third of this father's progeny. To the theory of the expediency of families like this the Mormon Church still frankly holds, though it professes to respect the letter of the civil law that prohibits them.

Apostles of Liberty.

Religious liberty, the sweetest boon of mortal life, is the gift of Baptist people to the world. Through flood and fire they have struggled for centuries that they might accomplish this great end. It has been no child's play. They have passed through many Gethsemanes and bled on many Calvaries to attain the privilege of worshipping God according to the dictates of conscience rather than the mandates of men. And the joy of it all is that they fought the battle not only for themselves, but for all the world. Catholics have made glorious history trying to secure liberty for themselves, but having achieved it immediately denied it to others where they had the power to do it. The same is true of Presbyterians, Episcopalians, Lutherans and a lot of others. But true Baptist has always insisted and does now always insist that the man who differs from him shall be as free as he is. He not only agrees to tolerate his opposer as the Presbyterians do in Scotland, and the Episcopalians do in England, but he is ready to shed his blood that the man who sees otherwise than he shall be free, and there is a world-wide difference between tolerance and freedom.

It is strange that these apostles of liberty for all men should have come to be branded as selfish bigots—one of the pet names often applied to them by those who pose as models of courtesy and Christian charity. What a commentary on the parental and church training of our people when we see our young folks (and older ones too) occasionally joining other churches, churches which kept our spiritual forefathers

in jail for centuries and do now oppress our brethren wherever they have the power. Verily, we need a revival of teaching inside Baptist churches, and outside too, that the whole earth may know the gracious truths on which our faith is built.

EDITORIAL PARAGRAPHS.

We are just back home from a glorious trip through the West to find our desk piled with mail. Many news notes were crowded out during our absence which will be printed as fast as space will allow. We ask the kind forbearance of the brethren until we can put our house in order.

It has been truly said: Philosophical systems have their day and go to the lumber room. Much of the laborious theories of Herbert Spencer is already doubtful or antiquated; and in the great collection of facts in whose preparation he directed a syndicate of assistants, there are many arbitrary omissions and selections.

We call special attention to an editorial written by the distinguished editor of Zion's Advocate, the State Baptist paper of Maine, on "Divorce Reform," published elsewhere in this issue. It is a subject which needs to be given the utmost publicity for our present varied State laws make the matter of divorce frequently a scandal and open shame.

When the Southern Baptist convention was organized in 1845, there were only about 8,000,000 people all told within the territory covered by the Southern Baptist Convention. Of these about six million had reached the age of responsibility: of these 6,000,000 there were about 1,250,000 who were professors of religion. Thus there were at that time only a little over 4,500,000 responsible souls in the whole territory of the Southern Baptist Convention who had not professed faith in Christ. How is it now? In the same territory there are about 25,000,000 souls. Of these about 20,000,000 have reached the age of responsibility. Of these 20,000,000 not more than 8,000,000 are professors of religion, leaving at least 12,000,000 responsible souls in our Southern States who are without God and without hope.

General Booth, of the Salvation Army, in speaking of the general condition of things in England, says: "It seems to me, whichever way you turn, you are confronted with one or two evils. One is a wide-spread, unspoken scepticism with regard to the fundamental truths of religion, such as the Evil of Sin, the Blood of Christ, the Truth of the Bible, the Coming of the Judgment, and the great destinies of Heaven and Hell. Education is so controlled and guided that it throws the mantle of Death over these all-important truths. The other evil is indifference. I mean the absence of heart-concern for the salvation of the soul, the leading of a holy life, the blessedness and consciousness of salvation, or, put in another form, the realized favor and presence of God."

Salt Lake City.

Salt Lake City is in a veritable garden. Low and picturesque houses harmonize in their cool, quiet tones with the extensive orchards of fruit and gardens of flowers, with broad avenues of shade and martial rows of cottenwoods and tall poplars bending in the gentle summer breezes.

Back upon a "bench," and several hundred feet above the city, is Fort Douglas, the flag of the Republic standing out in bright relief against the Wasatch. The buildings are partly sparkles of gold the polished canon that stands on guard. In this place it has no warlike look, and the picture would miss an interesting and bright feature were it removed. Strong and rapid mountain streams come rushing covered with and surrounded by trees, while the sun lights up in glinting through the canons and are led into the city, where the clear, cold, limpid waters sing a pleasant song as they sport and play along the sides of the streets, where they are conducted through the entire city. The Oquirrh Mountains shut in the valley to the west, the Great Salt Lake, fourteen miles away, glimmering in the sunlight like a stream of silver.

Northward and southward as far as the eye can reach is an unbroken vista of fields and meadows, orchards, vineyards and gardens—a boundless glory of trees, foliage, fruits and flowers—through which the Jordan, like a silver thread, winds its way to lose itself in the unfathomed mystery of a lake that has no outlet.

What gives the city peculiar interest is the fact that it is, and always has been, and probably always will be the central city of the Mormon kingdom. The followers of the religion of Joseph Smith, numbered by hundreds of thousands, regard it with strange reverence. It is the place of their greatest temple, the seat of their ecclesiastical authority, the home of their prophet.

But, pre-eminent to all claims to distinction, is the similarity of the topography of the Salt Lake Valley, with its lakes, mountains and cities, to that of the Holy Land in Canaan. Here the fresh water Utah Lake resembles the Sea of Galilee, and a few miles distant the silver shoen of Great Salt Lake—the Dead Sea of America—unfolds itself to the fanciful eye of the beholder like the Dead Sea of Canaan, with the silent, peaceful thread of the river Jordan winding between. On an eminence overlooking the picturesque valley of the Jordan, the modern metropolis, Salt Lake City, has been built.

The Temple is usually about the first object of interest that a traveler looks for on arriving in Salt Lake City. The dimensions of the foundations are 187 1-2x299 feet.

The Temple Building is of white granite from Little Cottonwood Canon; was commenced February 14, 1853, completed in 1893, and the cost has been not less than \$10,000,000.

The interior of the temple is sacred—none but those of the faith are ever admitted through its iron doors. With-



MORMON ASSEMBLY HALL.

in are celebrated marriage and baptismal rites, and many are the mysteries its granite walls conceal. Its exterior is graven with the curious symbols of the Mormon creed, and its loftiest spire is surmounted full 215 feet above the earth by the golden figure of Moroni, the angel who is said to have revealed the seligion of the Latter Day Saints to Joseph Smith.

The Tabernacle—an immense building, seating capacity 13,000—is the first object one holds on approaching the city. The building is oblong in shape, having a length of 250 feet from east to west, by 150 feet in width. The roof is supported by forty-six columns of cut stones, which with the spaces between used for doors, windows, etc., constitute the wall. From these pillars, or walls, the roof springs in one unbroken arch, forming the largest self-sustaining roof on the continent, with one notable exception, the Grand Union Depot, New York. The ceiling of the roof is sixty-three feet above the floor. In one end is the Kimball Organ, the second in size in America. There is a great history connected with this famous instrument. Its vibrations of the human voice are perfect. There are over 5,000 pipes, 108 stops and accessories, five complete organs, viz: Solo, Swell, Great, Choir and Pedale. The pipes are from one-half inch to thirty-two feet long. It requires over two miles of block-tin tubing in making connection to keyboard and pipes. The action is electro-pneumatic throughout. The Tabernacle, the place of great assemblies, is, however, not barred to the public. Religious services, frequent organ recitals on the greatest of organs, and other public occasions offer opportunities to see this remarkable building, which has the most perfect acoustic properties of all buildings in the United States.

The "Assembly Hall," a massive stone structure of less pretension, devoted to the deliberations of the church potentates, the "Seventies" and kindred ruling bodies. Around the buildings in this ten-acre tract the grounds are finely parked; a statue of Brigham Young stands in the shadow of the Temple which he designed and laid the

corner stone. The entire square, or "block," in the Utonian vernacular, is surrounded by a fourteen-foot wall of adobe, sun-dried bricks, about two and a half feet thick, on a stone foundation three feet above the sidewalk, having four immense gates, one in the center of each side.

Turning from this fountain head of the church through the south entrance, on going eastward the visitor passes the "Tithing Yard" and the Church Offices, thence the "Lion" and "Bee Hive" houses, while on the opposite side of the broad avenue stands the "Amelia Palace," erected by Brigham for his favorite helpmate, to the "Eagle Gate," formerly the outer portal to Brigham's spacious private grounds, recently reconstructed by the city government. Immediately north of the Eagle Gate is the old Brigham Young family school-house, in which none but his children were allowed instruction, and a square beyond is his final resting-place, where, surrounded by several of his wives, he sleeps beneath an unpretentious granite slab.

THE GREAT SALT LAKE.

This great lake is a mysterious inland sea which, more than any other body of water on the globe, has created and left unsatisfied the curiosity of mankind. Its dead, dreamy, silent, tideless, slumbering waters are still an enigma, both to the learned and unlearned. The lake has an area of 2,500 square miles and its surface is higher than the Alleghany Mountains. Its mean depth is about sixty feet. At different periods the level of the lake has changed and rechanged most perceptibly, which has led scientists to conjecture that the shore land was by no means stable.

The situation, of this miniature ocean—90 miles long and 40 miles wide—resting among peaks of the Wasatch Range and dotted with numerous little grassy islands, is one of the rarest beauty, but its appearance is loveliest when the sun sinks behind the hills, coloring sky and water the most gorgeous hues.

The waves are a bright blue green, and as they dance on its surface, it would be hard to tell which color pre-

vails. In the long sunny days of June, July, August, and September the water becomes delightfully warm, much warmer than the ocean. It is 21 per cent. salt, while the ocean is only 3 per cent. The water is so dense that a person is sustained on its surface indefinitely without effort. Experience has proven its hygienic effects. Owing to the stimulating effects of the brine upon the skin, or the saline air upon the lungs, or both together, the appetite is stimulated, and, after a bath, bathers are ready for a hearty meal.

A swim in the lake is an experience that will live longer in the memory than any wandering in foreign lands, to float with a sense of perfect safety and strange exhilaration upon the waters of this marvelous ocean.

Upon the climate of the surrounding region this strange body of water exercises a peculiar influence, tempering the extremes of summer and winter, and giving to the air a delightful softness. Residents for many miles about it enjoy the anomaly of a sea breeze at 4,000 feet above the tide. The Lake's value to Utah, in a material sense, is known to be very great. Thousands of tons of salt are evaporated from its waters every year by companies operating plants along its shore.

"Saltair," an immense open pavilion of Moorish architecture four thousand feet from shore, presents a dazzling appearance at night, with its dome and myriad of electric lights displaying its form—a monster crescent.

Thousands of people daily enjoy delights of bathing in the briny waters surrounding this beautiful pavilion, and of floating without effort upon the waves of sea "deader and denser" than the one around the shores of which in Palestine, the Nazarene began the regeneration of mankind. The expression "floating without effort" is literally true, because it is impossible for one to sink.

GREAT SALT LAKE RECEDING.

"The Great Salt Lake of Utah is receding at a surprisingly rapid rate," said Rev. Frank Willis Barnett, who is just back from a trip through the far West. "When I visited the lake two or

three years ago Saltair Pavilion was located half a mile out in the lake. The waves beat under the great building with fury during a storm on the lake. Recently when I was there I was surprised to find that the big pavilion is now high and dry. An addition or wing has been built to it reaching out to the water, but at the present rate of recession it will not be long before the water will have left this also. The pavilion cost something like a quarter of a million dollars and when it stood half a mile from the shore surrounded by water it was hailed as the greatest inland watering place in the world. Now it is only a great building up in the air on piles with mud and salt deposits under it. The loss is quite heavy. There are several ways of accounting for the peculiar action of the waters of the lake. Some say that the light fall of snow in the Wasatch mountains near by during the past several winters is responsible for the recession of the lake. Others assert that the waters which feed the lake are being largely taken up for irrigation purposes before they reach the lake. No doubt both causes have contributed in part to the fall of the lake. If the process continues at the present rate the lake will eventually disappear. It has already gone down more than half a mile all around, and the bath houses at Garfield beach, built years ago, have long since been left high and dry on the beach. It is a peculiar phenomenon."—Birmingham News.

SYLACAUGA, ALA.

It was with profit and joy that we had on last fourth at Fayetteville a Children's Day exercise which for careful training and wise planning, equaled anything that I have ever seen.

Sisera Averette, Kent, Russell, David and others among the women and girls, with the co-operation and wise counsel of Supt. M. F. Pope, took delight in making the exercises a success in every way.

It was indeed an hour of seasonable worship in song, prayer, recitation, talk by the pastor and a good collection for the Bible Fund.

The exercises of the day were preceded by a happy baptismal occasion, and closed in the church with the marriage of a happy couple, Mr. Talton and Mrs. Galloway.

C. J. Bentley.

There is on the Federal statute-books of the United States a law forbidding all manner of conspiracies in restraint of trade, whether to raise or to lower prices. And the Supreme Court of the United States has many times decided that this law is constitutional, and applies to any person engaged in interstate commerce. Strange that the managers of the great trusts are not put to inconvenience for violations. Is our Federal administration helpless?

The business manager is just back from a two weeks' visit to St. Louis. He will soon have his work up. Kindly bear with him.

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"The Spirit Fruit Society."

In my article of last week I told of the "Sun Worshippers" who have recently attracted much attention in Chicago. Another new cult attracting some attention just now is "The Fruit Society" with headquarters in Illinois. The president of this new organization is Jacob Beilhart. The home of this new religion is an old-fashioned house, beautifully situated. There are fourteen persons living together in this house only two of whom are married, Robt. G. Wall and wife, of Chicago. The others are either married persons living apart from their husbands or wives or unmarried persons. Several of them are said to be young girls hardly out of their teens. The membership of the society is being added to and will no doubt rapidly increase, if the organization is not interfered with by officers of the law.

Non-resistance, universal love and common ownership are said to be the three essential tenets of this new religion. Beilhart says of these tenets, "The first is the fundamental principle underlying our belief, the others are but incidentals arrived at from carrying out the first. I believe there is no such thing as evil in this world. I teach that

MARRIAGE IS NOT A NECESSITY, but I do not declare against it. I do not believe that a man should love one woman more than all the others, nor do I believe that a parent should love his or her children more than the children of other people. I believe in evolution, and my doctrine is an advanced evolution of new thought. It is true that we live together here, not as the rest of society, segregating our affections and our property, but we have arrived at the state of mind where we are obedient to law without restraint. The law I speak of is the law of nature."

They claim to believe in immortality but in no punishment in eternity. It is natural for those who are living contrary to the teachings of the Word of God to refuse to believe in future punishment, a doctrine that needs to be emphasized in these latter days. They do not believe in a personal God, but believe that "God is the spirit which pervades everybody, everything in you and in me." Beilhart says, "I am a saviour as I obey the law of spirit."

The farm occupied by these people is said to be one of the best in the vicinity. The president claims that the Spirit brought him money to buy the farm and that as soon as the Spirit made it manifest what particular farm should be his, money began coming to him by mail from all parts of the world, wholly unsolicited and without his knowledge where it came from. I suppose it was this same spirit that prompted him to tell this falsehood.

It seems strange to thoughtful persons that such things should be believed by anyone, but, as I said in my other article, there are to be found persons who will believe anything taught in the name of religion.

"THE MUSIC CURE."

Since sending my last article to the Alabama Baptist the following dispatch has appeared in the daily papers:

Boston, June 6.—The "music cure" has been taken up by Boston society and the devotees are said to be numbered by hundreds. Its advocates assert that music has extraordinary power to cure many ills. No particular instrument is favoured but a violin is most frequently employed.

I shall not be surprised if in the near future some man or woman with more money than brains, erects a magnificent temple to the glory and worship of music, which will surpass even Mrs. Eddy's Christian Science temple. The fool killer has apparently deserted America.

W. J. E. Cox.

Oil Cure for Cancer.

Dr. D. M. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last ten years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free, giving particulars and prices of Oils. Address the home office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

Awake the Giant.

Have just read your editorial "The Sleeping Giant," and I echo and re-echo your words, "When will he Awake?"

What kind of Baptists have we in Alabama, anyhow? I know of Baptist churches whose members lead these "hugging Germans" three times a week, and sing in the choir on Sundays. What kind of "Sleeping Giant" do you call that?

I know of towns in Alabama where there are more bar rooms than dry goods stores, and you cannot find a prohibitionist even among the "Sleeping Giants" in those places.

Baptists ought to be Christians and Christians ought to be forever and eternally opposed to Germans and bar rooms. Turn on the light. Let us awake the "Sleeping Giant" forcibly. Verily, he has slept too long.

Baptist.

Fifth Sunday Program at Spring Bank Church No. 2, in Antioch Association.

Devotional service Saturday 10 a. m. by the Pastor.

10:30. "The Importance of Corrective Discipline," by Rev. T. E. Tucker.

11:00. Sermon by Rev. W. A. Windham.

11:30. Refreshments, "Dinner on the ground."

2:00 p. m. "Duty of Pastor to Church," by Rev. H. M. Mason.

Followed by "Duty of Church to Pastor," by W. A. Windham and Rev. J. H. Mackey.

3:30. "Systematic Giving," by Rev. T. E. Tucker.

7:30. "Temperance," Rev. J. H. Mackey, Rev. J. L. Cavsey, and others.

10:30.—Sunday.—Sunday School by Turner Johnson and J. N. Mason.

11:00. Sermon by Rev. T. E. Tucker.

1:00 p. m. Adjournment.

Committee.

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Could we but know
 The land that ends our dark, uncertain travel,
 Where lie those happier hills and meadows low—
 Ah, if beyond the spirit's inmost cavil
 Aught of that country could we surely know,
 Who would not go?
 Might we but hear
 The hovering angels' high-imagined chorus,
 Or catch, betimes, with wakeful eyes,
 and clear,
 One radiant vista of the real before us—
 With one rapt moment given to see and hear,
 Ah, who would fear!

Were we quite sure
 To find the peerless friend who left us lonely,
 Or there, by some celestial stream, as pure,
 To gaze in eyes that here were lovelit only—
 This weary mortal coil, were we quite sure,
 Who could endure!
 —Edmund Clarence Stedman.

Sermon Topics.

We give a list of topics used by Dr. Millard in the hope that they may be suggestive and helpful.—Ed.

"Life's Tomorrows." There is no subject of deeper interest than the future. All men want to know about the "last things." In view of this, pastor Junius W. Millard, of Eutaw Place Baptist Church, Baltimore, announces that he will discuss the whole question of immortality and the future of the soul, during the four Sundays of February, 1904—morning and evening.

Morning.—The First Theme: "Death." The Cristian conception of death. Is there a second death? How to face death.

Evening.—The Second Theme: "Immortality." Does death end all? Why believe in immortality? If immortal, then what!

Morning.—Third Theme: "Intermediate State." What is the present condition of the loved ones who have gone before? Purgatory!

Evening.—The Fourth Theme: "Heavenly Recognition." Shall we know each other there?

Morning.—The Fifth Theme: "Resurrection will all arise?" With what body shall we come? How many resurrections?

Evening.—The Sixth Theme. "Judgment." Does "judgment" come at death? Is judgment day necessary? Its character.

Morning.—The Seventh Theme: "Heaven." Is it a place, or a condition? Its occupations and its joys.

Evening.—The Eight Theme: "Hell." Is there such a place? What its character? Does its punishment end?

The object of these sermons is not idle discussion, but an earnest purpose to deepen an interest in the most profound question ever asked—"My life and the future—what!

Back and Forth

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- \$3500—A modern cottage on North Highlands, terms very easy.
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Order of Publication.

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery.

Fannie Woods, Complainant, vs Roy L. Woods, Defendant.

In this cause it being made to appear to the Judge of this court in term time by the affidavit of Jas. M. Russell one of the Solicitors for Complainant that the Defendant, Roy L. Woods, conceals himself so that process cannot be served on him in this cause 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 Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him the said Roy L. Woods to answer, plead or demur to the Bill of Complaint in this cause by the 3rd day of August, 1904, or after thirty days therefrom a decree pro confesso may be taken against him.

This 23d day of June, 1904.
C. W. Ferguson,
Judge of the City Court of Birmingham.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 30th day of June, 1904.

Estate of Ann A. Johnston, deceased. This day came T. H. Johnston, Administrator of the estate of Ann A. Johnston, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 28th day of July, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles,
Judge of Probate.

REVIVAL AT CARROLLTON.

Our church here last night closed a series of special revival services with excellent results. The meetings began June 12th and continued 11 days. According to the arrangements made several weeks prior to the meetings, Evangelist E. B. Miller, of West Point, Miss., did the preaching, and a more thoroughly scriptural, and eminently practical series of sermons, taken as a whole, one rarely ever has the privilege of hearing.

A favorite quotation of Bro. Miller's is, "Faith cometh by hearing and hearing by the word of God," and upon this ringing Bible statement he bases his preaching, giving the people the gospel, pure and simple, and insisting on their believing it. While he preached no distinctively doctrinal sermon during the meetings, yet he weaves into his sermons our distinctive doctrine so clearly as to impress and convince without becoming offensive.

From start to finish the attendance was excellent, both morning and night services each day. The attention was marked throughout, and the interest good. Among the additions to the church are some of the best people of the town. As a token of their appreciation of his services, our people made a liberal contribution to Bro. Miller, and our Ladies' Aid Society remembered his good wife at home in quite a substantial way.

The good results of our brother's faithful labors among us, eternity only will reveal in their fullness. Suffice it to say, his coming has already proven a great blessing to the church, pastor and community, for which we praise the Lord evermore.

H. M. Long,
Carrollton, Ala., June 24, 1904.

WOMEN MISSIONARIES.

A brother writes: "The Alabama Baptist of May 25th, has a statement that there has been 32 female missionaries ordained. Brethren wish some explanation through the Alabama Baptist." I suppose there is no criticism about females being sent out as Missionaries, but that they were "ordained."

It reads in paper: "In all, the Board has 63 male and 75 female missionaries, 68 ordained and 115 unordained male and 32 ordained female native helpers."

Looking to the Southern Baptist Convention minutes, page 142, the following is given. "Ordained natives, 68; unordained native helpers, males 115, females 32."

There are no "ordained" female missionaries or native helpers among Baptists. The compiler of the figures made a slip and wrote "ordained" where it should not have been.

I send a minute of the Convention to the brother. W. B. C.

STATE MISSIONS IN NORTH-WEST ALABAMA.

It has been my privilege to work with Rev. J. E. Barnes, of Vernon, Lamar county, in a week's meeting. The meet-

ing was a success in every particular, the church greatly strengthened and revived, seven added, four by experience and baptism, and much of our doctrine planted in the hearts of the people.

The object of this letter is not so much to speak of the meeting at Vernon, but the work of our Board in that section. The needs are great, and the work of our missionaries is being greatly blessed. I attended a Sunday school mass meeting while at Old Friendship church, and spoke on the Sunday school question. I learned that about 50 per cent. of the churches in that section, of all denominations, had no Sunday schools, and many of those which did have them, kept them up only during the spring and summer months. The work of the Baptists in this section is checked by a strong Methodist, Free-will and Hardshell influence, and yet notwithstanding that, the work of Bro. Barnes at Vernon, Sulligent, Guin and Shiloh is exceedingly successful. Brethren Shelton and Reeves are making good fellow-helpers to Brother Barnes. The preachers are being drawn together and enlisted in denominational work. The result of this is that the people are being informed, prejudice is melting, and the light is bursting through in floodtide. The actual results do not at present fully repay the Board for its expenditures, but in only a few years we will have north-western Alabama, for Bible truth as presented by Baptists will without question win. The thing that we need is more men in the field like those we have. This of course calls for more money, with which Baptists are blessed. Brethren, let us rally to the call of our Board and save Alabama to the work of Baptists and the service of the Lord.

J. W. O'Hara,
Montgomery, June 18, 1904.

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Dr. Blosser, the discoverer of the great remedy which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma than any other medicine, says this is the best season of the year to treat these diseases, because the membranes are not aggravated by cold and changeable weather.

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CHURCH LETTER PROBLEM.

Rev. O. W. Mathison.

I was interested in the series of practical articles on church difficulties, contributed to your paper some time ago by Dr. Cox of Mobile.

Among these difficulties none is more serious than that of Baptists who live in one community and hold their church membership in another. These Baptists are not quite willing to face the judgment without a plea of church membership, so they retain that supposed advantage while actually doing nothing in the church nor for the church.

We have in the legitimate territory of my pastorate seventy members whose names are on church rolls from Indiana to Florida. Any effort to interest these people in local church work is met with the statement that they are not members of our church. If we ask for their church membership they reply that they do not know how long they will remain here, though some of them have been here for ten years already. Others "are going" to send for their church letters; others hate to leave the "old home church;" and others present such excuses as Satan suggests to justify an idle, worthless life.

Some claim to be "between churches" with a church letter in the trunk. They are so ignorant of the meaning and value of a church letter as to think it is actual church membership, instead of evidence of such membership. We have tried to make very clear, in our church, the distinction that members are not received "by letter" but "by vote," and that the applicant for membership with us presents the letter merely as evidence that he or she is a Baptist. On that evidence we accord the membership "by vote."

I consider this conduct of leaving the church membership behind, or of suppressing it in a church letter, held in a trunk, as disreputable, cowardly and dishonest, when it is used as a cloak for Christian idleness. If there are seventy such Baptists in our community of 4,000 people there must be several thousand in Alabama. What is the treatment for them!

A church letter should not be given to members. It is addressed to a sister church. It is the property of the church to which it is addressed, and not of the person who holds it. It cannot in honor be "trunked," and withheld from the church "of like faith and order," to which it is sent. Therefore, send the letter to the church instead of giving it on call to members.

Make Christian idleness an offense against the church and expel from membership for non-attendance on public worship—expel from membership rather than simply erasing names.

In some way the Christian sentiment of the church must be brought to pronounce upon worthlessness as infinitely more wicked than drunkenness and other active transgressions. Christ offers hope and peace to every active transgressor who sins along the line of human weakness and natural depravity. It has been through the changed lives of such sinners (Peter and Paul

for instance) that God has electrified the world with living faith.

For worthlessness, idleness, the Bible has but one message. "Because ye are neither hot nor cold God will spew you out of His mouth."

A namby-pamby Baptist, who does neither harm nor good; a good-for-naught, neither hot nor cold, who fishes and fowls between Jesus and Satan is, to God, the most despicable of all human creatures. They are repulsive to Him and ought to be shut out of the communion of His people.

I have much charity and patience for all manner of human sin except this lowest type of wickedness, an idle life.

TIME AND PLACES OF MEETINGS OF ASSOCIATIONS, 1904.

JULY.

July 13, Selma, Providence church.

AUGUST.

August 10, Salem-Troy, Henderson.

August 12, Florence, Liberty church, Threst, P. O.

August 24, Pine Barren, Bear Creek church, Caledonia P. O.

August 26, Lookout Valley, First church, Trenton, Ga., on A. G. S., 18 miles south of Chattnooga.

August 30, Shelby, New Prospect church, No. 1, nine miles north of Wilsonville.

August 31, Tuscaloosa, Northport.

SEPTEMBER.

Sept. 2, Etowah, Union church, No. 2.

Sept. 6, Colbert, Cherokee.

Sept. 6, Union, Reform church, Pickens county.

Sept. 7, Montgomery, Wetumpka.

Sept. 7, St. Clair County, Moody.

Sept. 11, Cherokee County, New Bethel church, P. O. Key.

Sept. 13, Bigbee, Concord church.

Sept. 13, Birmingham, North Birmingham.

Sept. 13, Coosa River, Coosa Valley church.

Sept. 15, Blue Creek, Pleasant Grove church, one mile south-east Yolande.

Sept. 15, North Liberty, Madison.

Sept. 16, Mineral Springs, Mt. Olive.

Sept. 20, Cedar Bluff, Mt. Bethel, P. O. Broomtown.

Sept. 20, Cleburne, Edwardsville.

Sept. 21, Bethlehem, Philadelphia, Monroe county.

Sept. 22, North River, Pleasant Field, Walker county, 9 miles south-east of Oakman.

Sept. 23, Bethel, Aimwell church, near Sweetwater, Marengo county.

Sept. 23, Sulphur Springs, Harmony church, 5 miles south of Arkadelphia, Blount county.

Sept. 27, Clark County, Midway church.

Sept. 28, Calhoun county, Harmony church.

Sept. 28, Central, Mt. Zion church, six miles south-west of Alexander City.

Sept. 29, Muscle Shoals, Hartselle.

Sept. 29, Tennessee River, Mt. Zion church, Jackson county.

Sept. 30, Clear Creek, Macedonia church, six miles east of Haleysville.

Fifth Sunday Meetings.

(Continued from page 4)

Jno. P. Shaffer. 11:00 a. m.—Preaching. C. C. Pugh. 2:30 p. m.—Devotional Exercises, J. O. Bledsoe. 3:00 p. m.—Ministerial Courtesy and Manliness in the Ministry, J. P. Hunter, J. W. Hamner. 4:00 p. m.—Personal Recollection of Denominational Work of the Baptists of Alabama, Dr. Jno. P. Shaffer. 8 p. m.—C. C. Pugh.

Sunday—9:00 a. m.—Sunday School, conducted by Supt. Chas. Henderson. 10:00 a. m.—Sunday School Superintendent and Teacher, Their Qualifications, G. J. Sorrell and J. M. Burnett. 11:00 a. m.—Preaching, J. L. Gregory. 3:00 p. m.—Sunbeams, Talk to the Children, Dr. Shaffer. 4:00 p. m.—B. Y. P. U., Address by Geo. A. Sorrell. 8:00 p. m.—Preaching, A. S. Smith.

I have named men to speak on each subject, expecting all brethren to take part in any subject they wish to. Brethren, all of you come and bring some of your best workers. All trains will be met each day of the meeting, and visitors will be well cared for. We are asking and expecting great things of the Lord at this meeting. Why not the editor and Brother Crumpton come and be with us? Come. Geo. L. Bell, Pastor.

MONTGOMERY ASSOCIATION.

Following is the program of the Fifth Sunday Meeting at Brewer Memorial church, beginning Friday, July 29, 1904.

Friday—10 a. m.—Organization. 11:00 a. m.—Preaching by W. J. Elliott. 2:00 p. m.—The Duty and Value of Regular Church Attendance, J. G. Harris, H. R. Schramm. The Duty and Value of Giving Every Offering Day, S. J. Catts. The Relation of the Local Church to the Community, S. J. Brooks, A. J. Preston. 7:30 p. m.—Sermon by A. F. Dix.

Saturday.—The Relation of the Local Church to the World at Large. (1) State Missions, G. G. Miles; (2) Home Missions, W. J. Elliott; (3) Foreign Missions, O. F. Gregory. 2:00 p. m.—(4) Woman's Work, Paper by Mrs. S. A. Smith; (5) Ministerial Education, A. F. Dix. Saturday, 7:30 p. m.—Sermon by S. J. Catts.

Sunday—10:00 a. m.—How Shall we Secure Best Results in Sunday School Work?—W. B. Davidson, G. G. Miles. B. Y. P. U. Work.—T. M. Dix, Avant. 11:00 a. m.—Sermon by A. J. Preston. 2:30 p. m.—Orphanage, A. J. Dix. Indigent Minister's Fund, J. G. Harris. 7:30 p. m.—Sermon by O. F. Gregory. Delegates and visitors will be cared for. Get off at Hedge's, Sea Board Air Line Railway. Dinner on the ground every day.

W. B. Williams, By Request of Committee.

HARRIS ASSOCIATION.

The Fifth Sunday meeting of the Harris Association will be held with Ladonia Baptist church, four miles west of Girard on Crawford road, beginning Friday, July 29, 1904. Following is the program:

Friday—10:00 a. m.—Devotional Exercises by Rev. R. A. Tillery. 11:00 a. m.—Sermon, Rev. B. S. Raily. 2:00 p. m.—Is any Accountable Person Predestinated to Eternal Life till they Repent and Believe in Christ?—F. W. Williams, T. B. White, R. A. Tillery. 2:30 p. m.—What are the Evidences of Regeneration?—B. S. Raily, W. T. Foster, W. A. Bellaney. 3:00 p. m.—The Best Method of Improving our Song Service.—R. E. Lindsay, W. T. Joiner, J. W. Knowles. 8:00 p. m.—Sermon by Rev. F. M. Flaigan.

Saturday—9:30 a. m.—Devotional Exercises conducted by T. B. White. 10:00 a. m.—Can a Child of God so Apostatise as to be Finally Lost?—W. T. Foster, J. W. Malone, E. F. Daviston. 11:00 a. m.—Sermon, Rev. F. W. Williams. 2:00 p. m.—Missions as Taught by the Bible.—J. W. Malone, F. W. Williams, W. T. Foster. 2:30 p. m.—What are the Prerequisites to a Participation at the Lord's Table?—B. S. Raily, R. A. Tillery, W. T. Joiner. 3:30 p. m.—Was the Atonement General or Special?—F. W. Williams, W. T. Foster, W. H. Belamy. 8:00 p. m.—Sermon, Rev. W. T. Foster.

Sunday—9:30 a. m.—Sunday School Rally, led by J. W. Knowles. 11:00 a. m.—Sermon, Rev. J. W. Malone. For the accommodation of those coming by rail, all day trains will be met at Girard. Ample provisions will be made for as many as will attend. Everybody invited.

L. W. Mann, Pastor.

CLEBURNE ASSOCIATION.

The Cleburne Baptist Association is appointed to be held at Edwardsville on Tuesday before the fourth Sunday in September, 1904. Owing to the fact that Circuit Court will be in session at that time, it is deemed best to change the time of the meeting of the Association one week later, beginning on Tuesday after the 4th Sunday in September, 1904, at which time and place it will meet. Churches and others please take notice of the change.

T. J. Burton,
J. A. Brown,
J. M. Walker,
J. C. Bean,
Executive Board.

DISTRICT MEETING AT CENTRAL.

Central (Union) church is expecting the District meeting as per appointment. Inquiry has failed to locate a committee to arrange a program, presuming it incumbent on each meeting to arrange for the next. Should none appear, one can and will be amply prepared by such queries and subjects as may be submitted for discussion by the attending brethren, preachers or laymen. Personal and spiritual impulses are preferred to assigned subjects. The meeting will convene at 9:30 a. m. on Friday before the fifth Sunday in July and continue until 12 m. the third day. All take notice. W. R. Whatley, July 14, 1904.

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C. Green.

DIVORCE REFORM.

(Continued from page 3)

upon impressing and inculcating such an intense conviction of what marriage is, and of what marriage means, that it will cease to be entered into 'unadvisedly or lightly;' that the festivity which accompanies it shall be sobered and consecrated by the conscious presence of Him 'Who adorned and beautified the marriage at Cana in Galilee by His presence and first miracle that He wrought;' that neither man nor woman shall dare to enter the precincts of betrothal without the tested certainty of love; without the full recognition of the mutual duty of service, forbearance and faithfulness which it involves.

What words can we find to express the abhorrence which ought to rise in righteous indignation against the present possibilities and the existing facts of the divorce habit in America! Just now polygamous Utah looms large and ugly in our minds. But we must look nearer home to realize the true condition of things. The proportion of divorces to marriages in 1902 in eight States reporting statistics is as follows: in Maine, 1 to 6; in New Hampshire, 1 to 8.8; in Vermont, 1 to 10; in Massachusetts, 1 to 16; in Rhode Island, 1 to 8; in Ohio, 1 to 8.8; in Indiana, 1 to 7.6; in Michigan, 1 to 11. In these States, there has been a steady and rapid increase in divorces during the decade, and this increase is believed to be true of the country at large.

"We are setting ourselves earnestly to study what best methods the Churches can adopt and what wise measures should be asked in civil legislation to abate this disgrace. The results of our study we hope to present in subsequent statements and appeal. But this appeal is to the conscience of Christian people to cleanse and purify the atmosphere of public opinion and social recognition. The fear of legalized polygamy in one State is enhanced by the fact of unholy divorce in many States. The faces of Christian people must be set against this. The voices of Christian people must be lifted against this, not only to secure civil legislation, not only to enforce Church discipline, but to correct the tendency, to control the inclination and to condemn the fact. We are pleading for the home, for the family, for the children born and to be born, for the protection of society, and for the preservation of the State. We ask you to unite with us in earnest effort, so that more and more the manhood, the womanhood and the childhood of America may make itself heard and felt, in the determined purpose to stem the currents which are sapping the foundations of all that is best and holiest and dearest in human life. Let us strive unitedly for the things which are pure and true, for the sanctity of marriage, for the permanence of the family, for the preservation of the home, and for the perpetuity of the State."

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University of Virginia, Charlottesville, Va.,
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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 academical 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 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.

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B. Y. P. U.

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 Rev. J. M. Shelburne, of East Lake, First Vice President.
 M. B. Neece, of Huntsville, Second Vice President.
 Rev. John F. Gable, of Floralla, Third Vice President.
 H. B. Wood, of East Lake, Secretary and Treasurer.

We had an interesting meeting on missions last Sunday, conducted by Mrs. Osburn. We are not making the progress now that we should make, owing to the fact that too many of our young people are more interested in East Lake and other places of attraction, than they are in the Union.

The great problem with us now is how can we reach them. I am glad to state that we will send one delegate to the Convention at Detroit, Bro. W. A. Goss. We are praying for the success of the Convention, and feel that we will get to ourselves great enthusiasm from the reports of the returning delegates.

J. N. Goss, Cor. Sec.

A B. Y. P. U. AT NICHOLSVILLE, ALA.

For sometime we have talked of organizing a B. Y. P. U., so on Sunday afternoon, June 26, 1904, we effected an organization with forty-one members through the exerted influence of Misses Nette Price and Berta Nichols.

The officers elected were Cleveland Hill President; Charles Hasty, Vice-president; Miss Etura Nichols, Secretary and Miss Clara Dicks, Treasurer. A program committee and look-out committee were also appointed. Now we expect "to do the noble things and not dream them all day long."

Our purpose is to train the young people into the knowledge of, and a deeper interest in, the great work of missions and for each one to feel that they have a work to do. The old people manifested a great interest, we trust to accomplish much good for the Master.

It will be quite a pleasant surprise to our pastor, Rev. J. W. Dunaway, to come Sunday and find us organized. By his earnest, pleading words he has made us realize the necessity of this work.

Children's Day was celebrated the first Sunday in June. It was indeed a success. The Collection was taken in boxes by the children and amounted to \$17.27. Geo. F. Nichols.

RUSSELLVILLE B. Y. P. U.

A nicely working B. Y. P. U. has been organized at Russellville, Ala. The membership, though small, yet are enthusiastic, and hope soon to be one of the representative Unions of the northern part of the State.

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