

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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For the Alabama Baptist.

Our Pastor and His Pay.

SCRIPTURE LESSON II COR. 9:1-27.

"If others partake of this right over you, do not we yet more?" I Corinthians 9:12.

The Apostle Paul, so far as we know, preached to only one church without charge for his services; and this one experience got him into no little trouble. When he came to Corinth in 51 he faced a heathen city whose spirit was wholly given up to commercialism. They judged that every man was moved by a mercenary motive and desire for gain. Many clever lecturers, connected with the various schools of the Sophists, made large incomes at Corinth by attracting disciples and initiating them into their doctrines and mysteries.

Paul saw at once that if he received pecuniary compensation for his preaching it would class him with these Pagan preachers and excite prejudice and discount his claims to a purer motive and nobler incentive in his work. So he decided to forego his right to remuneration which he usually received, that he might get a more sympathetic hearing from this commercialized people.

"I became weak that I might gain the weak." He was able to do this because he was unmarried; his expenses were small and Corinth was a good point for his trade of making and selling tent-cloth. Also he had the help of Aquila and Priscilla in his work; and the brethren, when they came from Macedonia, viz: Timothy and Silas, brought him a contribution from the church at Philippi which "supplied the measure of his want." (II Cor. 11:9, Phil. 4:16.)

He rebuked other churches, taking to you. He confesses that in preaching for these Corinthians without charge he did them great wrong and implores their forgiveness. (II Cor. 12:13). He excuses himself by showing that the commercial spirit of Corinth made it necessary. It is really a wrong to do for another a service free of charge when justice, honor and ability make it obligatory on him to pay. So the apostle's only plea is that he took the less of two necessary evils.

It was not long before this wrong began to bear fruit. Certain false apostles came to Corinth, and in order to set aside his preaching, began to depreciate the preacher as not being an apostle in good standing because he had to support himself by his own labors; whereas the true apostles and brethren of the Lord and Peter, not only forbore working, but received an income sufficient for the proper maintenance of themselves and wives. The ninth chapter of his first epistle and the eleventh and twelfth of his second are mainly devoted to a refutation of these depreciatory slanders against his apostolic rights and reputation. In his answer he not only had to show his right to an income as an apostle, and that he usually availed himself of it; but he had also to vindicate his setting aside of that right in Corinth.

Every preacher who serves a people free of charge discounts and depreciates his own work and office. This is as true now as then. It is plain honesty when you render a valuable service to people that you should receive at their hands a just contribution for the same if they are able to do so. The apostle in the text argues that this is "yet more" the right of the minister in spiritual service.

The glorious old men of the ministry, who, before the war, owning large plantations and many negroes, rode in their fine carriages over Alabama serving the churches for naught did them great wrong. They led them away from the principle of the New Testament, and we have been reaping some of its evil fruits since.

It is my purpose to call back to the word of the Lord in this matter of a paid ministry. I beg, therefore, that you consider with me the apostles' discussion of this matter.

I. The apostle's first claim to his

right of maintenance is based on the fact that a support was one of the appurtenances to the office everywhere recognized and granted. "My defence to them that examine me is this: Have we no right to eat and drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles and the brethren of the Lord and Cephas. Or, I only, and Barnabas, have we not a right to forbear working? What soldier ever serveth at his own charges?" In such connection this language would be without pertinence unless it was generally known and accepted that the right of an adequate maintenance was universally accepted as appertaining to the office, and all except Paul and Barnabas, invariably used that right. They had a right to be fed, to maintain a wife, to be exempt from work in other spheres, to their pay as soldiers of Christ; and the other apostles and brethren of the Lord as James exercised these rights.

I do not see how anyone can look this passage in the face and deny that it was the practice for the early churches to pay their preachers and the preachers to receive it. Any office which it is worth while to have at all it is worth while to support so that its holder may discharge its functions with efficiency. Now the pastorate is a most important office which should have such compensation attached that the pastor may give himself, without stint, to the efficient performance of his functions. He has some rights by virtue of his office, viz: to have food, to maintain a family, to be released from other lines of labor, to receive his wages as a servant of the church.

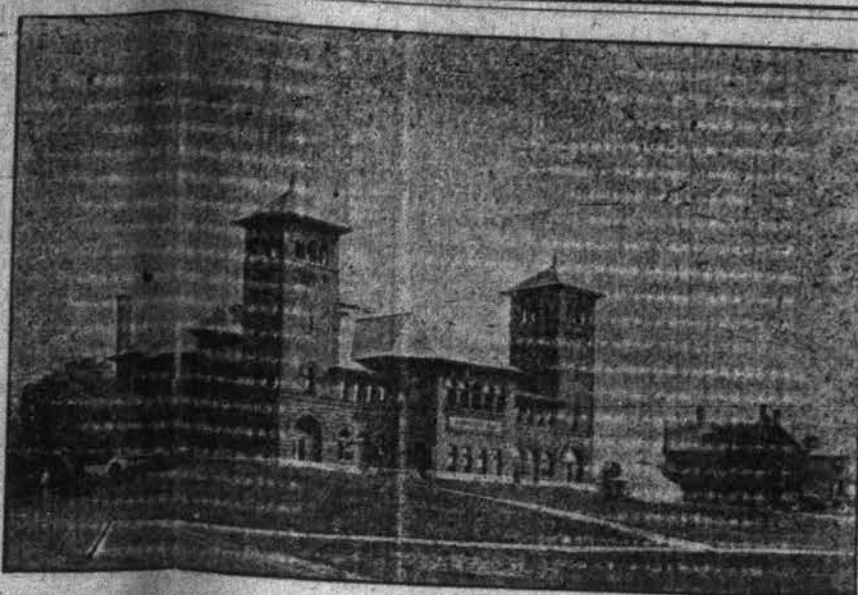
Nothing so depreciates the pastorate in Alabama, and curtails its usefulness, as the support which is measured out to the pastor in pecuniary terms. The office loses in dignity and influence ten dollars for every one which is saved by the pennywise policy of having cheap preaching. But not only do the churches depreciate their own pastorate, but they keep their pastors where they cannot do their best work. The man of God is expected to live in a style respectable in his community, to keep his family from being a burden or reproach, educate his children to be respectable citizens, keep abreast with the progress of religious thought by buying needful books, etc., and provide for the support of his family in case of his death. Now, his office merits an income adequate to these ends and it is the duty of the churches so to provide.

My observation is that for the same grade of talent the ministry is the poorest paid officer in society, so much so that the "poor preacher" is almost universal reproach to our churches.

After all our discussion of labor and its wages we are still unable to formulate an absolute law of what is a proper wage. But this much is now accepted. The wage must be sufficient to maintain the laborer in life and efficiency, to enjoy the ordinary inalienable human rights, viz: to maintain a family which shall be useful and not burdensome to society, to enjoy a reasonable leisure for rest and self-improvement and social duties.

These well recognized laws of just wages our churches need to be reminded of that they be not sinners above all others in determining and acting what is just and right. Our churches could help much to solve the labor problems if they would observe more faithfully the great moral principles and principles of the equity of wages in their own service.

I received a letter not long since from a strong church of well-to-do people, asking that I put them in communication with a man who was unmarried and likely so to remain, so that the congregation would not have to support a pastor with a family. Of course I had to say that Baptist preachers worth having were either married or making arrangements to marry, and thus fulfill the scriptural requisite of a bishop, viz: to be the husband of a wife and have children



THE AUDITORIUM

In which will be held Nineteenth Annual General Conference for Christian Workers at East Northfield, Mass., August 1 to 18, 1901. This conference was an interesting event with the late Dwight L. Moody. It first assembled in response to his call in 1880, and next month will see the nineteenth session held since that time. The purpose which he had in mind, of a gathering for deepening Christian life and service through prayer, Bible study and the consideration of various lines of Christian activity will be closely followed at the coming conference. It is proposed to devote August 12th to the interests of missions. It is expected that a large number of missionaries both from home and foreign fields will be present to take part in the services of the day. A model of Solomon's temple, constructed by Thomas Newberry, of London, will be on view throughout the summer at the conference.

in subjection with all gravity.

Any man who would serve this large and rich church must waive his natural right to have a family and any man who would do that would not be worth the having. The office was the right to a maintenance adequate to the reasonable support of him who serves them in the enjoyment of all his inalienable human rights and the necessities to his usefulness and efficiency in his office.

The pastor's salary should cover two things at least. First, the expenses incident to the efficient performance of its duties, tools for the best work; and, secondly, the maintenance of the pastor in the enjoyment of natural rights as a man.

II. The apostle also vindicates his right to a competent maintenance on the ground that the laborer has the first right to partake of the products of his work. "Who planteth a vineyard and eateth not the fruits thereof? Or who feedeth the flock and eateth not of the milk of the flock?" And this principle is not only one recognized among men, but also it is sanctioned in the law, where it is written, "thou shalt not muzzle the ox when he treadeth out the corn."

This principle was not put in the law for the sake of oxen, but for our sakes, and has for its purpose to give a hope to him that produces of partaking in the harvest.

Now, if this principle applies to him who sows a temporal harvest, how much more does it vindicate the right of him who grows a spiritual harvest of eternal blessing to share in the temporal carnal harvest of those whom he serves. (v. 7-12) "If others partake of this right over you, do not we yet more?"

It is strange indeed that any just man should feel that he should be equitable in the pay of his laborers in farm or factory, in the pay of his doctor and merchant or lawyer or school-teacher, and yet receive spiritual service at the hands of his pastor free, or at best for a pittance. If you value the obligation to pay by the value of the service rendered, what kind of service can stand for a moment by the side of spiritual labor in its eternal benefit and blessings?

Does not the equity of the *quid pro quo* apply "yet more" in this case? Many an old servant of the people, in spiritual things, lived a life of economy and parsimony during his days of vigor, serving the people of God for a penny, and made them very largely the men and women they are, who was afterwards, in his old age, turned out to graze where grass was most meagre and least nourishing. They planted a vineyard and were not permitted to partake of its fruit; they fed the flock but eat not of the milk thereof, and a great principle of equity and just dealing, recognized both by men generally and writ large

in the law of God, is violated and outraged, and that too, in the very house of God.

Shall our people extort valuable spiritual service from the servants of God, for their sakes, at the price of a penny's pay? If so, are they any less extortioners because they do it in spiritual matters? Surely they are "yet more" so. Can we, especially in this age of agitation about the equity of wages, violate the great moral basis of all wage problems and not bring on ourselves the condemnation of men of conscience in these matters?

Recently our Supreme Court delivered an opinion in which they took the ground that the laborer had precedence over all others, whether stock or bondholders, in the products of the plant. That is right. The laborer must be the first partaker of the fruits.

It is not for the good of society that our churches should refuse this principle of equity in their engagements. But rather let us set an example to all other institutions of the economical world in both preaching and practicing this principle of equity, which is revealed of God, both in conscience and his law. Unless we do, our churches will become false teachers and nuisances in what is probably the most pertinent problem of justice and right in our day. "The laborer is worthy of his hire" is the law of Christ, alas too little recognized in his own churches, in his own body.

The man who sneers in pharisaical holiness at these spiritual laborers as "salarials" because they earn their bread by the sweat of the heart as well as the brow, shows himself a stranger to the ordinary principles of equity, to the law of Moses and to the sayings of Jesus. He is "yet more," the enemy of the very basal principles which alone can solve rightly the pressing problems of society. For these principles, according to Paul, are "yet more" involved in the wages of these spiritual laborers. The man who cannot see this is, to say the least, a moral fool, forgetful of the foundations of equity and truth and the interests of society which rests thereon.

III. The apostle further vindicates his right to a competent maintenance by an appeal to the ordinance of God, both in the old and new dispensation. "Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar." The reference clearly is to the Jewish custom where the priests ate of the show-bread and portions of the victim offered in sacrifice. Religion leads men to make offerings to God. The first claim upon these offerings was with the minister who gave himself to serving in the public worship. "Even so did the Lord ordain that

they which proclaim the gospel should live of the gospel." (v. 13-14). "Into whatever house ye enter there remain eating and drinking such things as they give, for the laborer is worthy of his hire." To deny the ministry the right of maintenance is to set at naught an ordinance of our Lord. The gospel, as it teaches men to be liberal, just, generous, gives them opportunity to practice these virtues by the maintenance of those sent to preach it, both pastor and missionary. Men cannot hear without a preacher; they cannot preach except they be sent. To give the people the gospel would require an army of preachers, and those of us who enjoy the benefits of this gospel have it ordained of the Lord to maintain those who are to preach it. Many people put their offerings into ecclesiastical art and ornaments, fine buildings and material institutions, but I believe Missionary Baptists are right in investing their offerings in preaching the gospel at home and abroad, and making all else subsidiary thereto. Our offerings are to maintain more preachers, for God hath chosen by the foolishness of preaching to save them that believe. A great preacher like Paul, Chrysostom, Bernard, Luther, Wesley, Spurgeon is worth ten times over to the spiritual world a thousand St. Peters and St. Pauls with all their costly architecture and ornamentation. To pay for the maintenance of effective preaching is the great mission of the churches and the ordinance of the Lord.

Of course there is another extreme of an overpaid ministry, out of which many evils have arisen, in the course of history, but we are hardly in much danger of invoking its ill. "If covetousness," says Marcus Dodds, "is more unseemly in a Christian minister than in a Christian man, the latter have taken an effectual means of barring out that vice." If you think the pastor is consumed by a desire for gain when he asks for an adequate maintenance, which after all you yourself must determine, may he not think that it is the same vice which makes you withhold his competency to live and labor? Really have not, in many instances, the pastors just ground in fearing that their members are over-much covetous because of that penurious support they measure out to them? There are two sides to this situation, and all undue desire for gain is not in those who have given themselves to the Lord and the people in the preaching of the Word.

Now, at the close of my pastorate, I have spoken these words not because you have shown any lack of ministering in a liberal and generous way to my wants, for never did a pastor have a more faultless people in this regard. My successor will have no reason for complaint here. But I have said them for a wider audience, viz., the churches of Alabama, and because I only could say this without danger of being considered as speaking a plea in my own behalf. But even in your case I trust these words may assure you of the rightness and scripturalness of your course and "that whereunto ye have attained by that same rule ye should walk." "Let him that is taught in the word communicate unto him that teacheth in all good things" is a Scripture you have well learned and will do well to continue to heed. So it is well that this sermon should be first preached in this church, which is without a peer, in illustrating the virtues of its appeal.

A. J. DICKINSON.

Men are not attracted to church by mere lectures on social and civic topics. The more intelligent of them do not care to hear sensational preaching. Why should the minister attempt to imitate or compete with the platform lecturer, the stump speaker or the stereopticon showman? If the word of God, the message of Christ, is not to be preached from the pulpit, where shall it be preached.—Nashville American.

A woman is known as a man's better half, but many of them are not satisfied if they can't be the whole thing.

INTERESTING LETTER FROM CHINA.

To Miss Willie Kelley, from her Co-Worker Miss Lottie Price.

ON CANAL, HALF-WAY BETWEEN SOOCHOW QUIN SAN, May 12, 1901.

MY DEAR WILLIE—There has probably been no time since you left that I have missed you more or seemed to be nearer to you than today, rocking backward and forward on the canal on my way to Quinsan. We started about 9 o'clock this morning and will likely get there before dark. It is a beautiful day. We have a nice little boat and the boatmen are quiet and peaceable. I am leaving all foreigners behind, but the Savior of all nations is with me, and dear Zung Ta Ta, one of his loyal subjects, who as you know is a whole host in herself. Dr. Polk was speaking about her yesterday and said she had certainly left her impress on the people of Quinsan. I hope there is a blessing in store for us there and that we may be able to dig new wells before very long, in other places.

Quinsan, Tuesday, May 14th. We arrived a little after 6 last eve, and found a very dirty place indeed, but we went to work and got things straightened out and had supper by half-past eight. Then Au Ta Ta came and talked for an hour. I was so tired I could hardly stand her—you know what a strain she gets on—so at ten o'clock I gave her a verse of Scripture, Zung Ta Ta prayed, and she went home and I got to bed as quickly as possible. After prayers this morning we started out to make some visits. We stopped at the Zung Kong Kue and they wouldn't let us off. We had to stay there to dinner. I don't think the Ta Ta was glad to see us, but the rest were. The San Na Na and Zung sz Ya, her husband, are going to Soochow on Thursday for two or three weeks so that he can be under the doctor's care. He had a stroke of paralysis last year and hasn't been able to do anything since. He can walk a little but his hands and arms are of no use whatever. The Chinese doctor sticks pins through it, and with all his intelligence he thinks it a good remedy. I tried to persuade him to go to see Dr. Fearn,

but I don't know whether he will or not. He came into the room and talked with us today and was polite and kind. He said if Jesus would heal him as he healed people long ago he would surely believe in him. I did long so to lead him to Jesus and am praying for his salvation. They are such a nice family. You know the Siantsiau was married last year. She does not look much like the pretty rosy-cheeked girl of two years ago. They sent many kind remembrances to you. We don't have many women at a time, but they are coming and going all the afternoon. Mrs. Woo had us to supper last night, and Mo Ta Ta today. She and Au Ta Ta spend most of their time here. Mo came before breakfast this morning. Woo preached this p. m. We had a number of women and a few men. He preached from Ez. 3:12. He said that Ezekiel ate the roll and then he "too-to-eh le." He showed in his graphic way how cows chew the cud, swallow food and then bring it up. Said sheep and pigeons did the same and said we should do that with the gospel. I think that he has changed for the better and is doing his best. I think, perhaps, he has done about as well as the average man could have done, but the Lord's time for a change seems to be at hand. I shall be sorry to lose Mrs. Woo. She is such a good, true woman. She was telling of God's goodness to her yesterday. How, when she went to Shanghai, she was not able to read his Word, and knew so little about him and how he has taught and led her, so that year by year she knows more of him. She gives him all the glory and says if it were not for his blessed gospel she would still be in the shadow and gloom that she was six years ago. Siun Lien, too, has improved so much. Is quite a nice looking girl, and plays very well. I thought as I saw her at the organ today, and thought of her having the little school, that she was the first fruits of the Shanghai school. I shall be glad for Julia to have her and her mother if they are to leave us.

After prayer meeting this afternoon I went with Mrs. Zung to the Sung Ka. The Na Na had No. 10 in her arms—seven girls and three boys, and

she only forty years old. They were very polite and asked particularly after you. We also went to see Lu's people. Siun Kyuin is still with them. The sian tsiau that came to Shanghai seems perfectly well. On our way we met three old women carrying baskets with "Shong Shyang" (incense) in them. Mrs. Zung asked them where they were going, and they said to the temple to spend the night. It seems that it was the birthday of one of the idols and they were going to "be be" him. I had never heard of it before but she told us that they sat on stools all night. I asked her why they did it and she didn't seem to know. We followed them to the temple and there saw thirty or forty women, most of them old, but some younger ones too. There they sat huddled around tables; some were in a back room eating their supper, of course it was all "Su" (vegetables), no meat being allowed. There was a big idol at the entrance, a fire in front of it, and one after another these poor deluded souls bowed and mumbled. The priests, with their bald heads and crafty faces, busy here and there taking their names, giving them their places and bowing out some who were leaving. I asked one of the women at a table why she was going to stay there all night, and she said she didn't know only some one had told her it was a good thing to do. I leaned back against the wall in a dark corner and watched the scene. A work-shop of the devil it certainly was, the priests making gain of it all. And as I stood there I felt such a flood of sorrow and pity come over me that I prayed out loud, Oh God, Oh God, break the power that binds these poor women and set them free. In the noise and confusion no one heard me but God himself, but I believe he did and the answer will come. It may not be just now, I may not see it, but come it surely will. Catch the inspiration of the thought, Willie, and tell the sisters to pray with us that it may be soon. Never since I came to China have I been so moved for these people. My tears are almost as ready to flow as those of dear Zung Ta Ta. I have wondered if this is not something akin to the sorrow of heart that Jesus knew as he saw the people for whom he came rushing down to perdition as sheep without a shepherd. I wish we could have some one here most of the time. Au Ta Ta and her daughter told me to tell you to come to Quinsan as soon as you come back. They ask about you everywhere we go and send loving messages to you. We met one old Ta Ta at the temple the other day, who came up to me and then said, with a disappointed expression on his face, "This isn't Kjih sian tsiau. Kyih sian tsiau veh sz di kuk yang suh." I must tell you about your picture taken in the Chinese clothes. I brought it with me and I am so glad I did. When I showed it to Mo Ta Ta she just screamed and laughed and went on at the greatest rate, then Au Ta Ta had her turn, then they had quite a dispute as to who should have it longest. Then Au Ta Ta asked if she might take it over to show her girls; of course I said yes, so she put it up her sleeve and off she went in high glee. She brought it back rather soiled from their dirty fingers, but I didn't care, was glad they had so much pleasure with it.

Thursday, 16th. We had dinner at Au Ta Ta's and stayed all the afternoon singing, explaining the Word and talking to the women that came at different times. Waung Ta Ta came to see us. Her eyes seem to be all right, but she hasn't much response to anything said about the gospel. Au Ta Ta's two daughters are interested; they read the Bible and asked the meaning of some passages themselves. They were very loving to me, fed me with water-melon seeds they had opened with very dirty finger-nails, insisted on my using their hair pins to eat my Ti sing (refreshments). But these are small matters.

Friday. Early this morning we heard that Mo Ta Ta had fallen on the street, so right after breakfast we went to see her. She wasn't seriously hurt, will be better tomorrow. Read and prayed with her. Went back home to find Au Ta Ta's daughters waiting for me. We studied until 12 o'clock. They stayed to dinner and shortly after Zung Kong Kue Na Na came with her sister who is here from Zaushing. You remember how often they spoke of her, and dear old lady she is.

The Sz Ya and Na Na didn't get off

on Thursday as they expected, and he sent a request that I should give him a note to Dr. Fern, so suppose he contemplated going there. I also sent him a Testament with some passages marked, and pray that God will bless His own Word to his soul. There were seven women here until late and the Spirit seemed to be with us as we talked. Li Ta Ta came this evening. As we were eating breakfast the mail came. I didn't expect any, so was delighted. There was a letter from Mrs. T. that I will enclose. One from Alice and one from Phila, three from the girls, and yours written April 9th. Was awfully glad to hear from you. Don't "think you mean," and when I go home I don't intend to write so many letters. Things will be different. I write you now so often because I know everything here is of interest to you. I can just imagine what a lovely time you are having with your dear old auntie. I will try to get her some pieces of silk. I don't know what to say about Mr. Sims. If the Lord sends them He will prepare for the place. But in the request that goes to the Board we asked that the first couple be sent to Soochow. I don't feel discouraged that they had not found the right one for the school, for I believe she will come at the right time.

Saturday. Busy day. Went to Li Ta Ta's to dinner; had several women there; came back to find the Au girls waiting for me. We studied until others came. It was almost seven when the last one left. Am glad to get to bed. The weather is remarkably cool. I am very glad; I wouldn't stand it so well otherwise.

Sunday, 7:30 p. m. I am just in from supper and have been thanking the Lord for the night. This has been one of the Sundays such as we used to have two or three years ago. Mo Ta Ta came before we were through breakfast, then one after another till the room was full. We had Sunday school and preaching. Tsingma ma, Li Mo, Au Ta Ta, San pan, Yoeb Sing and another girl stayed for dinner. I got a quiet half hour afterwards, then at half past one went out and found the large room well filled with women. We talked and sang for an hour and a half, then Woo had a service for an hour, then back to the large room—teaching others for the next two hours. I am tired down to my toes, but a night's rest will make me all right.

Thursday, 23d. On way home. Stayed a day longer than I expected. Waung Ta Ta's daughter at the dong-mung invited us to dinner, and it proved to be a whole day's work. They came after us with a boat before we had finished prayers, and brought us back about 6 o'clock. The room was filled with women most of the time. They all listened with respectful attention and some with interest. You know what a noisy woman the Na Na is, but she is very kind-hearted. She tried to persuade me to stay all night, and made me promise that the next time I would. She told me to tell you that we were both to go there as soon as you came and stay at least two nights. Took me up and showed me the bed on which we were to sleep. Li and Mo Ta Ta were with us and it would do you good to hear them boldly witness for Christ. They seem to have developed a great deal, and so ready to learn. I had taught tsz (rice balls) for my supper tonight. Yoeb Jung made them for me. I enjoyed them more than anything. We had a very nice plain dinner at Waung Ta Ta's, and about three o'clock they brought in a wash basin of peas boiled in the pod. I ate a few of course, but couldn't say I enjoyed them. The Na Na came to see us the next morning while we were at prayers. Mo and Li Ta Ta were there too and we had a sort of farewell service. After dinner the Na Na came back and we had a long talk with her and gave her the word. God grant she may believe it. I believe if she received the old lady would too. Woo has had a letter from Mr. Lawton telling him to get ready to go to his new station in a couple of months. Of course they feel bad about it. The women like Mrs. Woo and Siun Lien very much, and Woo does have quite a number of men to come and talk the gospel with him. I hope this is the Lord's will. Now I must stop and put out the candle. The rest are asleep, Mrs. Zung, the Zaushung Ta Ta and sein lien. I am taking her back to celebrate my birthday with the rest. It will be the last chance

she'll have if they go to Chinkiang. It is raining hard and we have stopped for the night.

Friday, 12:30. We are still poking along on the canal. Have had a "nyuh fong" (contrary wind) all the way and very slow boatmen. We had a fairly comfortable night, except that a friendly rat kept wandering over me.

Sunday evening, 26th. Home again. Very nice to be here, but I would gladly have stayed longer. Forgot everything all right. Pierces and Sears came a week ago. Alice went back last night. Zung Ta Ta has not been at all well this week. I want her to go to the hospital. She has kept in her room today and seems better. The canal is about one third filled up. Your letter with May Ling's money was waiting me, also \$15.00 from Birmingham. I am going to take Ki Ta Ta's Sung noon (grand-daughter) from Soochow. She has promised to pay 50 cents a month. I have two new pupils—Ma sz Moo's sing Voo and Law Ling's sing Voo. The boys are both in the Ming Jang school. They are a wild pair, I can assure you, but we expect to tame them. Miss Corbin has come back, so will lose the Ningpo girl. We all feel sorry, because she is such a nice child and has improved so much.

Our house is not rented, and I don't believe it will be now. The Lord gave you the money for the land, so perhaps He doesn't want it rented. I know I don't unless we can get the right people.

Now I think it is time I should bring this volume to a close. So now, the Lord bless you.

Yours affectionately,
LOTTIE PRICE.

About Orrville.

SHEBLYVILLE, KY.,
July 5, 1901.

Dear Baptist:

A Baptist preacher must have good reasons for leaving Orrville. More than one will testify that it is a good place to be, and once there you want to stay. If you are conscientious you are afraid of becoming selfish, and if you are selfish, afraid of becoming conscientious. I did not dare to write much about the Orrville and Providence people while I was their pastor, because I could not do them justice, and I am no more able now than then to say what ought to be said of such a noble people, but it is due them that I give them praise for their faithfulness and unabating zeal for the cause of Christ. I believe these people have more nearly the true conception of the Christian grace of liberality than any I know. And the best part of it is they practice it. Yes, they were good to the pastor and his family, always careful about everything that added to their comfort and happiness, but this is only the index to a large volume of Christian activity. Every phase of Christian benevolence appeals to them as part of the Master's work, and they seek opportunities for doing good. They are working Baptists, they believe in Christian education, in world-wide missions and everything that uplifts mankind. During the last year they have contributed nearly \$10,000 to all purposes. I wish we had many more like them.

It was not through any fault of theirs that I left, and I trust that it was not through any fault of mine. I am very susceptible to malaria and could not have good health there. It gave me sharp grief to leave Orrville. That was our first home and virtually my first pastorate. Sweet memories of that pleasant home will be a blessing through life.

Blessed is the man who has a good wife. One of the added blessings in my case is that I found mine in Kentucky, for this delightful "Old Kentucky Home" is the best tonic for malaria I have found. I am rapidly regaining my health and think I shall soon be ready to go to work. I hope to return to Alabama for permanent work if it is the Lord's will concerning me.

From a notice that occurred in one of the papers about another man bearing my name, some of my friends have written me congratulating me on my call to a church in Illinois. I appreciate their interest in my welfare, but am glad to inform them that I am not off for Illinois yet.

Yours sincerely,
J. F. WATSON.

SYMPOSIUM.

Ministers' Institute, Anniston, June 20-July 4, 1901.

Institute best ever held in the State.
J. L. GREGORY,
Dudleyville, Ala.

A feast of fat things, a time of rejoicing.
J. W. HAMNER,
Waverly, Ala.

Our meetings together, I am sure, will prove a great inspiration in the years to come.

JNO. F. PURSER,
Opelika, Ala.

Both teachers and students seemed at their best—it was a success.
A. S. SMITH,
Alexander City, Ala.

Dropped in just long enough to get a taste—wish I had gotten more.
"THE TRAMP."

'Twas a success in every way. Its value can only be estimated by those who attended. Everybody who didn't before know, now loves Drs. Sampey and Purser.
E. E. GEORGE.

The Institute was a grand success in every way.

Dr. Sampey's lectures were beyond anything I ever heard in the way of expounding the Scriptures. I have been greatly benefited.

Let us all go to work to double the attendance at the next session.

R. A. J. CUMBER,
Seale, Ala.

The social and spiritual fellowship of the Institute has been a delight to us all. I have greatly enjoyed my work as teacher, for the brethren have listened with sympathy and deep interest. I go back to Kentucky with a new love for the brethren in my native State. God bless all the pastors who studied with us at Anniston, and may his grace be richly bestowed not only upon those who were able to attend the Institute but also upon all the shepherds of the churches throughout the entire State.

JOHN R. SAMPEY.

Reduced Rates via Southern Railway to Montreal (Black Mountain, N. C.)

Account Christian Workers Assembly, July 21 to August 4, 1901.

On account of this occasion the Southern Railway will sell round trip tickets to Black Mountain, N. C., and return at rate of one and one-third fares for the round trip, not to exceed Summer Excursion rates.

Dates of sale July 19th, 20th and 22d, final limit August 8, 1901.

This affords every one a good opportunity to visit the "Land of the Sky."

The Washington & Southwestern Limited

And other Magnificent Through Trains to the East via Southern Ry.

The Vestibule Limited leaving Atlanta at 12 o'clock, noon, daily is one of the finest trains in the world. It is composed exclusively of Pullman equipment of latest design, consisting of Gentlemen's Club cars, Atlanta to New York; Double Drawing Room Sleeping cars, New Orleans to New York; Drawing Room Buffet Sleeping cars, Memphis to New York; Library Observation car, Macon to New York, and Superb Dining cars serve all meals.

In addition to the first-class railroad transportation, passengers on this train between Atlanta, Washington and New York will be required to have Pullman tickets which will entitle them to occupy any car on the train.

Immediately following the Vestibule Limited the Atlanta & New York Express, leaving Atlanta at 12:20 noon, daily, having ample coach accommodation for 1st and 2d class passengers not desiring to use Pullman cars.

Also the Fast Mail leaving Atlanta at 11:50 p. m. has sleeping cars through from New Orleans, Mobile, Montgomery and Atlanta to Washington, Philadelphia and New York. Time, many hours the quickest.

All agents of connecting lines sell through tickets via Southern Railway.

W. H. TAYLOR, A. G. P. A.,
Atlanta, Ga.

Continued from last issue.

Trip Notes by Bro. Davie.

Alabama Baptist.

To aid me as much as possible in my work Bro. McCollum took one more day of his valuable time, and stopped with me at

GUIN;

and truly they did the royal part by us here. A good crowd in the afternoon and a full house at night, and such singing! how easy it seemed to tell about Jesus and His love for the little ones when they sang like that. There is a fine Sunday school spirit at Guin. They had just had a children's day service, and everybody was talking and feeling happy over it. We were guests in only two homes at Guin and surely He who said: "I will bless them that bless thee and curse him that curseth thee," will remember the homes and loved ones of good brother Smith and Dr. McCrary.

CORDOVA,

metx stop; and here I found the "walls of Jerusalem broken down and the gates thereof consumed with fire." That tireless worker, Bro. Sutton, goes there once a month and does all the good he can during that visit, but the devil is always there. The Indian Head Co., of Massachusetts, has a cotton factory here employing 600 to 800 operatives (variously stated to me) of this number 400 to 500 are children, the big majority of whom do not attend the Sunday schools of the town, but spend the Sabbath playing ball, marbles or other games, while the saloon and the dancing platform are doing a land office business with the older people. First thought if I had a million of dollars wouldn't I make things hum for the Master in Cordova. Second thought, are not the spendthrift and the miser equally guilty in the eyes of Him who said gather up the fragments that nothing be lost. What then? I would put a trumpet to my mouth and wake up the sleepy Christians of the town, and in the name of Him who said "one shall chase a thousand and two shall put ten thousand to flight" I'd call them up to the help of the Lord against the mighty and pray that angel fingers might snap asunder the purse strings of God's people throughout the State that a faithful gospel preacher for all his time might be stationed in each and every town in all this section.

I was billed for

ENSLEY

next, but felt like removing the sandals from my feet here. A protracted meeting was in progress and pastor Willis and Bro. Cox, of Mobile, were doing a work for the souls of men which, in the very nature of things, rendered it inopportune for my poor lips and weak hands to attempt anything. I therefore received much but gave little or nothing to the cause at Ensley. After being refreshed in the delightful home of the pastor I was turned over to Bro. W. R. Sawyer for the night. I found in him a fellow-sufferer from an incurable complaint—Sunday school on the brain—and the night was far spent before we could get any sleep. When it is remembered that within the past three years the population of Ensley has increased from 400 to 6000, it will be seen that we need one of our strongest men there, and that's just what we have—for truly the man and the hour have met in our pulpit at that point.

DOLOMITE

next, and the stable man in Ensley said, "sooner or later you will wind up at Mrs. Hughes"—all good people go there, "and sure enough I did; and it was here I met for the first time (but I hope not the last) with Bro. Frank Farrington, the young pastor of Dolomite church. Bro. Farrington has his work well in hand at this place. On his wheel he visited the scattered homes of Dolomite, and I saw the fruit of his efforts when I looked into the faces of a large and intelligent audience, and felt peculiarly at liberty in my presentations of the Sunday school cause.

I next went to

UNION,

a country church near Bessemer, where truly I saw a sight—one country church and Sunday school that don't need missionary money, and where I looked about for the big wheel of the concern; and, lo! and behold one wheel was just as big as another, and there were about a doz-

en of them; and when I looked about for palatial homes and rich nabobs, they were not there; they worked in the shops and furnaces and mines. The prettiest country church I saw in all my trip—recent extensions to both ends, resting on brick pillars, a recent coat of paint inside and out, a veritable hive of bees going in and out and laying up stores of sweetness to be enjoyed and feasted upon after the "crush of matter and the wreck of worlds." It was here too they put about 40 of the sweetest and brightest little children before me and we talked and sang together and they gave me their little hands in token that they wanted to accept the invitation of Jesus to come to Him. The children's service was followed by a talk to the older ones and then they began to pass around the hat. To this I objected, but was told to keep quiet, which I did till the cash was counted, and one of the brethren pulled out a book of receipts, and filling out one of the blanks, asked me to sign it, which I meekly did and took the cash. What do I think of Union church? Three words will answer—"up-to-date."

Before leaving Union I desire to say that at no place in all my itinerancy did God permit me to come without the backing and endorsement of one of His gospel ministers, and under the Master, Bro. Barclay was my tower of strength here. His presence was a big help to me, and his encouraging words will long be remembered.

BESSEMER

next and last, the weather insufferably hot, the reaction of my two weeks' continuous work setting in on mind and body, I knew not if the Master could use me, but, lo! the magic of His touch. The pastor's home was my home for the time being. It's refreshing influences were mine and, even its little sick one was mine to love and pray for. They told me of the great big heart that lived in the body of Bro. Waller, and I knew he was mine in sympathy, love and prayer. Then the singing! They told me that back of every sweet voice I should hear in the choir that night was a beautiful Christian life being lived day by day to the Master's glory. And the cornetist! how easily he could swing from soprano to alto and from alto to tenor. He got where I could not see him; but, Oh, what a flood tide of rapture he helped to turn in upon my music, hungry heart! And so it was, the Lord provided strength for mind, body and soul while I delivered my message to the large congregation present.

Bro. Ivey tells me that either his congregations are increasing or his church is shrinking, and he is taking steps to build a ten thousand dollar house of worship—\$6,500 of the amount have already been subscribed. Here again, as at many other points the spirit of Christian liberality was manifested, and pastor Ivey would have me take \$2.25 to help pay expenses.

Home again; the loved ones are all well, business all right and to God be all the glory and praise.

B. DAVIE.

Morehead City, N. C., Conveniently Reached.

Effective June 23d. Improved schedules were placed in effect by the Southern Railway to Morehead City, N. C.

The Washington & Southwestern Limited (\$38), the New York & Florida Express (\$34), and the United States Fast Mail (\$36) make close connection at Greensboro for Morehead City, arriving at Morehead City by Nos. 34 and 38 at 11:15 a. m., and by No. 36 at 9:15 p. m. Equally good schedules returning.

Through Pullman sleeping car service has been inaugurated between Greensboro and Goldsboro on the train connecting with the New York & Florida Express and the Washington & Southwestern Limited.

For detailed information as to schedules, also rates and reservations apply to any Agent of the Southern Railway or connection.

W. H. TAYLOR, A. G. P. A., Atlanta, Ga.

A boy don't get much comfort out of his first cigar but he gets a lot of experience.

Genius may produce a flash, but it takes persistent effort to produce an illustration.

Receipts at State Board of Missions

For March, 1901.

STATE MISSIONS.

Montevallo ch.	\$ 13 00
Deep Creek	20 00
New Decatur 1st	10 75
Harmony ass'n	8 00
Columbiana W. M. S.	1 15
Parker Memorial	82 50
Elyton	1 35
Florence	6 07
Bethel	1 06
A. C. Swindall	1 00
Montgomery 1st W. M. S.	15 16
Waverly	2 50
Elim	2 00
Harpersville	5 34
Fayetteville	6 83
Bell Ellen	2 50
Mt. Hebron	1 96
Macedonia	70
Birmingham 2nd	8 60
Avondale	2 50
Livingston	8 35
Mt. Olive	10 00
Camp Hill	2 50
Ruhama L. A. S.	10 00
Siloam	24 28
Mt. Tabor	1 05
Elim	1 50
Pleasant Valley	1 47
Shady Grove	1 00
Troy 1st	33 33
Clayton	15 00
New Bethel	2 50
Rehoboth	1 00
Mt. Andrew	3 79
Mt. Andrew S. S.	80
Woodlawn	10 00
Fellowship	3 61
Vincent	3 61
Central ass'n	88 00
Larkinsville	3 00
Shell Banks	2 50
Moundville	1 45
Jacksonville	10 00
F. H. Farrington	5 00
L. M. Morris	50
Avondale L. A. S.	5 00
Mt. Pleasant	78
Florida W. M. U.	3 45
Columbiana	5 21
S. B. Fears	1 17
Bethel	3 00
Coal City	8 82
Total	\$ 863 68

HOME MISSIONS.

Dudleyville	\$ 9 00
Union Springs	19 91
Harmony ass'n	4 00
Montgomery 1st W. M. S.	14 20
Florence	5 56
Bethel	1 66
West End	1 20
Blossburg	55
Waverly	1 25
Elim	1 70
Horeb	1 38
Providence	8 00
Calera	8 00
Livingston	8 00
Lineville	2 94
Selma 2nd S. S.	7 35
Selma 2nd S.	7 35
Camp Hill	3 00
Big Sandy	5 00
Austinville	3 50
Union Springs	4 50
Elba	1 75
South Montgomery L. M. S.	2 00
Centerville	54
Zion	2 37
Shiloh	5 50
Brewer Memorial	1 00
Christian Valley	3 12
Elim	58
Sandy Creek	4 50
Pleasant Valley	88
Castleberry	1 47
Troy 1st	75
Good Hope	33 33
Mt. Pleasant	1 00
Dolomite	3 50
Rehoboth	4 97
Union	6 00
Mt. Zion	4 97
South Montgomery	1 0
South Montgomery S. S.	14 15
Castleberry	2 20
Salem	1 46
Vincent	71
Central ass'n	2 05
Seale	8 61
Collinsville	39 00
Bethel	62
Moundville	63
Hamilton Hill	1 30
Jacksonville	83
Milltown	1 15
Orrville	18 22
Florida W. M. U.	4 00
Bethany	5 90
Columbiana	8 45
Weaver's Station	3 28
Liverne	8 75
Mt. Carmel	5 00
Louisville	11 50
Providence	1 08
Bethel	3 63
New Prospect	5 60
Montgomery 1st L. M. S.	2 50
Forest Springs	4 00
Hills	19 15
Nanafalia	2 50
Lower Peach Tree	3 50
Suggsville	3 50
Amity	1 25
Shady Grove	1 00
Gilgal	1 10
Huntsville 1st Sunbeams	1 35
Huntsville 1st L. M. S.	1 17
Bell Ellen	17 37
Liberty	2 00
Summer Hill	1 00
Total	\$ 870 34

FOREIGN MISSIONS.

Harmony ass'n	\$ 4 00
Florence	6 07
Bethel	1 68
Blossburg	60
Waverly	1 25
Elim	1 75
Citronelle	5 00
Bayou LaBatre	3 50
Clarksville	1 80
County Line	1 37
Good Hope	1 40
Good Springs	75

St. Francis Street S. S.	7 48
Brundidge	84
Orrville	34 15
Selma 2nd S. S.	91
Camp Hill	5 00
Parker Memorial	61 13
Livingston	5 00
Mt. Vernon	9 00
Austinville	4 50
Union	5 80
Dallas Ave L. M. S.	5 00
Union Springs	1 75
Centerville	2 38
Zion	5 50
Shiloh	1 28
Christian Valley	57
Wilsonville	10 00
Clayton St L. M. S.	14 00
Castleberry	75
Troy 1st	33 34
Good Hope	1 00
Mt. Pleasant	3 50
Dolomite	5 00
Goodwater	10 40
Rehoboth	7 00
Clayton St S. S.	3 87
Union	1 00
Harmony	8 50
Castleberry S. S.	72
Bethsaida	6 60
Fellowship	2 50
Childersburg	2 50
Central ass'n	48
Shell Banks	2 50
Seale	63
Bethlehem	1 50
Jacksonville	4 50
Infant class Helton Mem S. S.	10 70
Ashland	3 00
Florida W. M. U.	3 45
Columbiana	3 75
Huntsville 1st	7 76
Louisville	3 64
Providence	16 10
Bethel	2 50
Shelby	5 15
Bethel	10 00
New Hope	5 55
Forest Springs	2 50
Hills	3 50
Nanafalia	3 50
Lower Peach Tree	1 86
Suggsville	1 30
Amity	1 72
Liberty	1 08
Summer Hill	55
Rockford	1 80
Clayton St	29 20
Total	\$ 452 91

ALABAMA CITY CHURCH.

Union Springs	\$ 2 00
MISS WILLIE KELLY	
Montgomery 1st W. M. U.	\$ 20 00
Birmingham Pastor's Aid	4 50
Prattville W. M. S.	15 00
Greenville W. M. S.	18 70
Greenview W. M. S.	6 80
Oswichee W. M. S.	33 00
Dothan W. M. S.	10 00
LaFayette W. M. S.	27 71
South Montgomery L. M. S.	5 00
Total	\$ 150 71

CARROLLTON CHURCH.

J. L. Hasty	\$ 10 00
Lineville	10 00
Jacksonville	5 00
Total	\$ 25 00

TEXAS CHURCHES.

Midland City	\$ 3 10
Union Springs	19 35
Union	3 50
Eufaula	19 25
Beulah	2 30
Total	\$ 47 50

CHINA.

Rabbit Town L. A. S.	\$ 2 26
Bessemer	7 44
Furman	4 00
Avondale	2 10
Tuskegee W. M. S.	19 26
Montgomery W. M. S.	7 85
Cusseta W. M. S.	10 55
Birmingham Pastor's Aid	10 50
Alexander City L. A. S.	8 30
Sumterville	5 00
Pratt City	2 75
Prattville W. M. S.	5 00
Parker Memorial W. M. S.	25 50
Parker Memorial King's Sons	1 20
Parker Memorial Y. L. M. S.	36 79
East Florence L. M. S.	65
Tuskegee Sunbeams	3 00
Tuskegee B. Y. P. U.	1 25
South Montgomery L. M. S.	2 71
Clayton St L. M. S.	6 00
Total	\$ 159 90

AGED AND INFIRM MINISTERS.

Jacksonville	\$ 1 00
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HOWARD COLLEGE.

Parker Memorial	\$ 15 00
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CHURCH BUILDING.

Geneva	\$ 7 41
Florida	13 38
Total	\$ 20 79

BRAZIL.

Gadsden L. M. S.	\$ 5 00
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MEXICO.

Gadsden L. M. S.	\$ 5 00
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RECAPITULATION.

State Missions	\$ 383 68
Home Missions	370 34
Foreign Missions	452 91
Ala. City Church	2 00
Miss Willie Kelly	150 71
Carrollton Church	25 00
Texas Churches	47 50
China	159 90
Aged and Infirm Ministers	1 00
Howard College	15 00
Church Building	29 79
Brazil	5 00
Mexico	5 00
Grand Total	\$1627 83

The flatterer cannot be your friend.

Good Hope and Tallassee.

I spent the 5th Sunday in June with the good people of Good Hope and Tallassee—preached at the former place at 11 a. m., and at the latter at 8 p. m. There was an "all day singing" at Good Hope, and I could not get as much out of the service, as I had anticipated, owing to the unsettled condition of congregations of the kind. My association with the brethren and friends, however, was pleasant.

An invitation, at the conclusion of the service, several manifested interest in Christ as their Savior. We need to preach more of him to the people. When they see him as he is, they will accept him. We had a good service at Tallassee. Several there also showed like interest. I pastored the church there in the days that are gone. Those present whom I baptized gave me the hand of special Christian greeting. I was glad to meet them. As Paul said to the Philippians, they are my "dearly beloved and longed-for, my joy, and crown." They "stand fast in the Lord" too. I called to see brother Frank Barnes, now sorely stricken with paralysis. Tallassee has lost the activity of a good man in his afflictions. He rejoices in the Lord in his home, and has "good cheer" for those who visit him. It was a great source of pleasure for me to take him by the hand, warm with Christian love, in memory of former days. He handed me one dollar for "Bro. Harris," which I herewith hand you.

Many changes have taken place in this short while at Tallassee. Loved ones of a number of families have passed over the river. May God richly bless the ones remaining, and sanctify their sad afflictions to their every good. W. R. WHATELY.

In North Alabama.

ONEONTA, ALA., July 7, 1901.

Dear Baptist:

We come again to give some account of our work in North Alabama. Pursuant to a request made by the Sunday School of Liberty church, several Sunday schools of the churches of the Eastern District of the Warrior River Association sent delegates, on Saturday before the fourth Sunday in June, who organized a Sunday School Association, with good prospects of success.

The first meeting of the schools will be at Liberty church Thursday before the 3d Sunday in September, 1901. The next convention of delegates will be with Pleasant Mount church Thursday before the 2d Sunday in March, 1902.

Our district meeting convened Friday before the 5th Sunday in June with Mt. Carmel church. The meeting was all that could be desired, except the small delegation. We hope to see the time when the churches will insist that their preachers and deacons, at least, attend these meetings. Our next meeting will be with Harmony church Friday before the 5th Sunday in September. We hope that every church in the district will be represented.

Yesterday was my regular appointment at Harmony church, which is one of the oldest churches in North Alabama. After Sunday School, yesterday morning, we repaired to the creek, where we administered the ordinance of baptism to a sister who professed religion three years ago. When we returned to the house we were happily surprised to find present our old schoolmate and brother, D. D. Head, who had just returned from Louisville where he had been attending the Theological Seminary. Of course, at my request, he filled the stand for me and preached an able sermon from Acts 24:25. Bro. Head is one of the coming young preachers of Alabama. W. J. NASH.

One of our readers tells the following: A certain woman who was a great admirer of Shakespeare was very much wrought up over the idea that it was Bacon who wrote certain things that were attributed to Shakespeare. On one occasion she said to her husband that when she got to heaven she would ask him about it. Her husband quietly stated in a soothing manner, "Mary, he may not be there." She quickly took in the situation and replied, "All right, John, you ask him about it."—Waycross Herald

What a man can effect depends upon what he is.

Alabama Baptist.

MONTGOMERY, JULY 18, 1901.

PUBLISHED EVERY THURSDAY.

TERMS.

Per Annum, in advance.....\$1.50
To ministers in regular work.....1.00

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One hundred words.....Free.
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Write all names and postoffice distinctly. In ordering a change give the old as well as the new address. The date of label indicates the time your subscription expires. If you do not wish it continued, order it stopped a week before. We consider each subscriber permanent until he orders his paper discontinued. When you order it stopped pay up to date. Expense of remittances by registered letter or money order must be paid by the sender.

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

Office, 204 Dexter Avenue, Upstairs.

We have received a letter and now have it on file from L. C. Bielsh, known as the Jew Preacher, in which he denies that he is opposed to the different Boards. He admits that he preached at Oakman several times during the absence of the pastor by request of the deacons and members. We now dismiss this matter finally.

On the 5th Sunday in September, Ebenezer church, at Stanton, will celebrate its 75th anniversary with appropriate services. Why not all the churches in the State that have been in existence for a number of years hold such anniversaries? We ask the pastors of churches to consider this suggestion, for we are convinced that such services will result in profit to the membership.

Without much effort an interesting

program can be arranged in which both old and young can take part. In the country an all day meeting might be had, in which the history of the church, the history of its pastors and the history of its Sunday School may be discussed. Out of this discussion many incidental questions will arise of a personal or historic nature that it will be well for the community to know.

We were delighted to be with the brethren at Centerville last Sabbath, where we conducted services for Rev. J. B. Shelton who was in the middle of a revival meeting at Pinckard. The church at Centerville is in fine condition.

Bro. Shelton has done a successful work there and his members speak in high terms of him. One leading brother contemplated attending another meeting at a different place, and during the night he dreamed that if he did not go to his own meeting Bro. Shelton might not like it, so he went to his own church. This was the right spirit. If all church members would be as considerate as this brother, whether in a dream or not, our church service and attendance would be much more progressive and numerous.

We were entertained by Bro. O. E. Latham, at the hotel, in a most hospitable manner. In fact, all the members gave a cordial greeting.

The Gaze Springs is becoming noted as possessing waters like that of Täte. If there was hotel accommodations at these springs no doubt they would be largely visited. There are a number of springs in close proximity to each other. Some day, no doubt, they will be improved. It is four miles from the town to the springs. Bro. O. E. Latham is shipping the water daily. Write to him for the analysis, it may do you good.

DR. PATRICK AND THE JUDSON.

Dr. R. G. Patrick, president of the Judson, places an advertisement of that famous institution in this issue.

We ask our readers to examine into the merits of the Judson. We regard it equal, in all of its equipments, to any institution of its kind in the South, if not superior. In fact, it is all that can be desired, by those who wish to give their daughters a finished education and, when we use the word "finished," we do so in its broadest, strongest sense.

Dr. Patrick is a born educator. He has inherited the gift, if it be a gift. He is watchful, careful, tactful, businesslike, always cheerful, which is a great factor in teaching.

Since President Patrick has been at the head of this school it has prospered, and taken on new life and vigor. None of his predecessors have outstripped him in successful conduct of the Judson.

Here your daughter can get as thorough education as may be desired.

As Baptists, we should stand by and patronize the Judson Institute, and we are gratified to be able to truthfully state that the Judson is now prospering as never before in its history.

Write for catalogue.

NEAR, YET NOT WITHIN.

The lawyer who came to Jesus tempting him with questions, in order to inveigle him into difficulty, was so completely baffled in his efforts that he succumbed to argument, but did not accept the Savior. Christ knowing the nearness to acceptance to which the lawyer was brought by his reply, said to him: "Thou art not far from the kingdom of God."

More than once is this lesson brought out conspicuously and clearly upon the pages of sacred writ. It is the lesson contained in that portion of the immortal parable relative to the foolish virgins. And a sad lesson it is. Of all the classes of the doomed this is the most pitiable. Almost persuaded and yet altogether lost.

A man may be a professed follower, and he may be brought almost far enough to accept Christ, and yet if he is not accepted such an one is lost. Another may be reared amidst pious influences whose judgment may be convinced of the efficacy of the religion of Christ, and yet whose heart is awry, and still be lost. It is like the fisherman returning home in the evening drowned just in sight of his pleasant home—almost ashore, but still drowned.

The injunction of vigilance runs like a choral note throughout the gospel. Let him that thinketh that he standeth take heed lest he fall. Not every one that sayeth Lord, Lord, shall enter into heaven, but he that doeth the will of the Father.

Watchfulness is as necessary as prayer. If we were half so diligent in our watchfulness of ourselves as we are of others our conditions would be vastly improved.

A Recommendation.

YUMA, ALA., July 8, 1901.

To Whom it May Concern: We, the deacons of New Bethel Baptist church, do hereby certify that Bro. L. H. Shettlesworth has been a member of our church since 1893. He was ordained to the ministry in 1899, and served as our pastor until he removed to Texas in May, 1901.

We can heartily recommend Bro. Shettlesworth to any community in need of a minister, or a teacher in the public schools, as he has succeeded admirably well wherever he has worked.

THOMAS CREEL,
Chairman.
W. J. CARLISLE,
Secretary.

FIELD NOTES.

Rev. D. L. James has changed his address from Birmingham to Huffman, Ala.

Rev. W. Y. Quisenberry, of Decatur, is assisting Bro. Thompson in a meeting at LaFayette.

The Baptist Sunday schools of the North River Baptist Association will meet in convention in Jasper on the fourth Sunday in July. A large attendance is anticipated. —Jasper Eagle.

Tom L. Johnson, the now famous mayor of Cleveland, Ohio, the other day occupied a Baptist pulpit of that city. When politicians go to preaching the devil will surely take to the woods. —Roanoke Leader.

Prof. B. F. Giles, President of the Alabama Central Female College at Tuscaloosa, arrived in Dothan Monday. He came on account of the serious illness of his father-in-law, Postmaster Booth. —Home Journal.

Now, we may prepare ourselves to read the marvels of the California trip from the pens of the Alabama editors who are so unmerciful as to rub it into their readers who were unable to go and see the wonders for themselves. —Greensboro Beacon.

It was announced Sunday that a meeting to continue for some days is to begin at the Baptist church, Thursday before the first Sunday in September. Rev. C. C. Pugh, of Vicksburg, Miss., has promised to assist Pastor Savell. —Grove Hill Democrat.

Brother Crumpton asks us to say: Miss Ethel Salter, the efficient clerk in the office, is enjoying a well earned vacation at her home in Omaha, Ga. Brethren sending money need to be patient; receipts will be sent as soon as she returns. —July 23.

The revival meeting at the Baptist church closed on last Monday night. The meetings were well attended and have no doubt resulted in good to the community. Mr. Price made many friends during his stay, and it is to be hoped that he will be able to come again next season. —Eutaw Mirror.

Protracted meeting is in progress at the Baptist church this week. The pastor, Rev. J. O. Lowery, is being assisted by Rev. Brett, of Huntsville. Some good preaching is being done, and a great much good will be accomplished. —Hartselle Enquirer.

At Pleasant Plains Baptist church, seven miles east of Kinsey, on Sunday, June 30, Rev. Levi Kirkland was ordained to the full work of the ministry. The presbytery was composed of Revs. W. P. Stewart, of Halesburg, and A. H. Taylor, of Kinsey.

Our Children's Day service at Mt. Zion, on the 5th Sunday in June, was well attended and much interest shown. Supt. R. F. Wooten deserves great credit for his faithfulness in training the school. The donation to the Bible fund was more than twice as large as any previous meeting of this kind. —J. E. Creel, Sloan, Ala.

Rev. J. H. Longier has been engaged for the past week in assisting Rev. J. I. McCollum in a revival meeting which is still in progress at Carbon Hill. Bro. Longier came home and filled his pulpit Sunday, but returned to Carbon Hill next day and the meeting there will doubtless continue all the week. —Jasper Eagle.

The meeting at the Baptist church was closed last Sunday, owing to the fact that, unfortunately, Dr. Campbell, of Troy, was called away, and his physicians advised him to take a rest for a few weeks. The meeting has done much good. Dr. Campbell's labors in our midst will ever be remembered. —Union Springs Herald.

I was at the opening of the Institute and remained until it closed; greatly enjoyed it. I went up feeling I was on my feet again, but taken the Chautauqua in connection with the Institute, completely unnerved me, and I came home to take my bed, and have remained there for ten days, with but little hopes of doing anything before cold weather. By all means let us have nothing in connection with the Institute next year. —F. G. Mullen, Miles, Ala., July 13.

At the First Baptist church Sunday morning last, Rev. W. R. Ivey preached a special sermon to the Bessemer Rifles. There were a good number of the soldiers present. Mr. Ivey, in his usual happy and earnest

manner made a strong appeal to the young men that as they go into camp they would be true men, will linger long with not only them, but all who heard him. The young men met at 10 o'clock and marched in a body to the church, where reserved seats were in waiting for them. Altogether the service was a success. —Bessemer Workman.

I am nothing but a poor, frail, afflicted body, but Oh, the spirit that dwelleth within. Stop! stop unthinking people and see where you are standing. Are you standing on the rock Christ Jesus, or are you standing in the sandy waves? Please stop and think before it is too late. The time is swiftly rolling on when you and I must give an account of our stewardship here on earth. And what shall our answer be when the Lord sayeth time is no more? These thoughts dwell with me so intense I thought I would write them, hoping they may do some one some good. —Mary J. Price.

It will be a source of deep regret to many Baptists in Alabama to learn that Miss Sue Daniel, of Marion, has recently gone to Los Angeles, California, to make her home with relatives there. She has been teaching a primary school in Marion for a good many years, and many young men and young women who have grown to manhood and womanhood, are scattered throughout this and other states, learned their letters and received early and carefully training under her tutelage. While regretting her departure all who know her will join in wishing her many years of happiness in her new home.

In conference at the Baptist church Sunday morning, it was unanimously voted to hold a series of revival services, beginning Sunday, July 14th. This meeting has been in contemplation for some time. The time for holding these services has been set in mid-summer with the express view of meeting the convenience of the brethren in the country. The farmers will be through work, and preparation is being made to reach the entire community, extending out four or five miles. The pastor will conduct the services. A great meeting is confidently anticipated by the membership. All who are interested in this meeting are earnestly solicited to seek to interest others. —Roanoke Leader.

A revival has been in progress at the Baptist church since the night of July 2nd, conducted by Rev. M. B. Wharton, D. D., of Eufaula, being ably assisted in the direction of the singing by Mr. C. A. Lainer, of Cuthbert, Ga. Dr. Wharton has delivered many excellent sermons and aroused much interest, not only among Christians, but sinners, as is evidenced by the number of conversions. The church members have been aroused and much good will no doubt result from the meeting. Dr. Wharton is one of the greatest preachers in the South, and earnestly presents the gospel truth with great power to his hearers, and has made lasting impressions upon all our people who have heard him. He likes our people and town, and we trust that he will favor us with his presence again soon. The meeting closes tomorrow. —Pine Belt News.

The precious revival meeting at the South Side church continued for eighteen days; baptism at the close. The people were delighted with the preaching of Bro. F. H. Watkins, of East Lake, who assisted the pastor in the meeting, and we feel assured that much good was accomplished by his visit to our city. All his sermons were strong, his logic irresistible and his eloquent presentations of gospel truth delivered with an earnestness that enlisted close attention, and were indeed refreshing to the heart already consecrated to the Master. Perhaps never in a meeting was the Holy Spirit's power more visibly seen and felt, mightily convicting of sin. Many stoutly refused to yield to His calls, dangerously saying "go thy way for this time." Doubtless Bro. Thomas will, in the days to come, in his own gentle way, gather into the fold more fruit as a result from these meetings. To God be all the praise for the work of grace we all enjoyed in the meeting. —Lee Ella McLean, Eufaula.

On July the 14th, at five o'clock, at the home of the bride in Union Springs, was solemnized the marriage of Miss Annie Goulding Stakely of that place to Mr. Lell Daniel Dix of Montgomery. The bridal tour will

include visits to Buffalo and Chautauqua, New York, at the conclusion of which the young couple will be at home in Montgomery. This marriage will be of deep interest to the large circle of warm personal friends of the young couple. Miss Stakely is a young woman, lovely in character and disposition, and accomplished and attractive. She is quite popular. She is a cousin of the Rev. Dr. Stakely of the First Baptist Church and has also other relatives in the city. Mr. Dix is a splendid young man and is much admired and esteemed. He has been general secretary of the Young Men's Christian Association of Montgomery and in that capacity has endeared himself to a large number of young men in our city. —Montgomery Journal.

The protracted services at Dothan church closed on Thursday night last. Two young ladies were received for baptism, making in all five received by experience and twelve by letter. Four were baptized and four received by letter on Sunday night last. As is sometimes the case, the meeting did not have the far-reaching influence that was hoped and expected, although the sermons of Rev. J. V. Dickinson, who did all the preaching, gave great satisfaction to those who attended. It was more a time of seed-sowing than of reaping. A good meeting was recently held at Gordon. Pastor J. E. White was assisted by his son, Rev. Graves White. Ten members were received, seven of them for baptism. It is felt that the church is now on foot once more. Mt. Enon church, eight miles south of Dothan, expects to protract from the next service, the first Sunday in August. Good services there last Saturday and Sunday. Annie York church, near Egan, will protract from the third Sunday in this month. Protracted meetings have been held in the country, but the results have not reached us. Rev. William Martin, of Abbeville, held a meeting at Headland which closed last Monday, in which 33 members were received for baptism and 18 by letter. At two of his other churches, the names of which were not given us, he has received 55 members each. As no minister assisted at either church, the result indicate the character of Mr. Martin's sermons and the blessings that attend his labors. —Home Journal.

"Something to Do."

For several years the writer has been accustomed to hear drifting preachers who have managed to get themselves out of a job speak with great confidence upon the practicality of giving every member something to do. He has usually regarded such utterances as the idle vapors of men who love to hear themselves talk; but today he feels rebuked.

In an exceedingly interesting account of the work at the Anniston First church the honored pastor says: "We train our members by giving every one something to do."

The writer has been studying these matters for years. He feels that there are obligations resting upon all Christians to grow in grace and in the knowledge of the Lord Jesus Christ, and that such duties as studying the Scriptures, attendance upon public worship, meditation and prayer, inviting people to the house of God, contributing to the work, etc., are binding upon all; but he has never been able to put all the members of the church on committees, or assign them generally to any specific duty.

This matter is fraternally referred to Bro. Barnard. Is it true that each of his 825 members, or the half of them, is charged with some specific work in the church, or does he mean simply that he, like the rest of us, is striving to have an active, aggressive church? In either case an article from Bro. Barnard telling us how he does it will be of great help to many puzzled pastors. W. N.

July 6.

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The Church at Smyrna.

About fifteen years ago I closed a thirteen years pastorate with Smyrna church, in Henry county, about four miles from Dothan. On the fourth Sunday of last month I was invited to again visit that church and assist the pastor, D. E. Burdshaw, in a series of meetings. On arriving there I found a large congregation, though of course many I did not know, as Father Time had not slighted Smyrna in his steady advance, and many of the good old members I had known had passed away, leaving behind a new generation to follow in their footsteps, which they have done in growing from the little children, I used to pat on the head, into robust men and women, who were there now at the same old church in which their fathers worshipped, smiling and welcoming me just as of old.

Well, it is useless to say I had a pleasant time handshaking with friends and calling to mind past experiences, etc. We also had a good meeting and the Lord was with us showering his rich blessings on many. Five members were added to the church, two by restoration and three by profession of faith, and I think others will follow.

The pastor is a man of piety, loved by his flock, and doing a good work in that community.

R. DEAL.

The Gulf Port Chautauqua.

In the Western Recorder of June 27th Dr. Eaton says: "We publish the program of the Pineville Chautauqua. It is the only Baptist Chautauqua in the South."

This paper did not reach me till the 30th, and on the 29th, in delivering the inaugural address at the Gulf Port Chautauqua, I expressed the opinion that this is the only Baptist Chautauqua in the South. Well I am not sorry that there is a rivalry for precedence between the Kentucky and the Mississippi Chautauqua's. There is ample room for both.

Gulf Port Chautauqua is chartered under the laws of the State of Mississippi, and is owned by a joint stock company, to be conducted in the interest of the Baptist denomination. We have a beautiful block of ground right on the beach front, only about five blocks from the depot. To this ground we have a clear deed. We have the ground enclosed with a neat, strong fence. The grounds are cleared off and shaded with lovely live oaks and stately magnolias. We have a superb artesian well, with a flow of about 100 gallons per minute, which is raised by natural flow to the height of about 70 feet. We have a dining room, and also a lunch stand connected with a kitchen, where meals are served to taste.

We also have a well built assembly hall, capable of seating about 1,000 people. The platform is supplied with a splendid piano and organ, both of the latest style. Two large library rooms and a reception hall. All this property belongs to the company and is free of debt. The intention of the company is to erect a splendid hotel at the earliest day practicable.

The Chautauqua proper will open on Wednesday, July 24, with an address by his Excellency Geo. A. H. Longino, who will, on that occasion, as he is in all our State meetings, be simply "Bro. Longino." Such men as Hon. John Sharp Williams of Congress, Dr. J. L. Jackson, W. F. Lowrey, R. A. Venable, Oscar Haywood, Geo. R. Wendling, and a number of distinguished educators, will deliver addresses and lectures until the 7th of August. We would be glad to see a good attendance from Alabama.

J. B. SEARCY.

Pres. of C. C.

Encouraging Outlook.

Ala. Baptist.

Our new pastor, Rev. J. F. Gable, and his interesting family, are beginning to feel quite at home with us, and our people are charmed with them. It is not often you see a new pastor and his flock take hold upon each other with such genuine Christian affection as in this instance. Bro. Gable has captured the hearts of all our people as well as those of his own church. His sermons are strong and impressive, and it is gratifying to the members that he has large and attentive congregations to hear him at every service. Our prayer meetings are growing in interest and attendance every week. The

entire membership of the church seems to have taken on new life. The outlook is certainly very encouraging, and we feel that Bro. Gable has a great work before him in this community, and we believe he will prove equal to the task.

Many of us are sad at the death of Bro. A. L. Martin, of Abbeville, who was for a number of years pastor of this church. He was always earnest, zealous and faithful in his work for the cause of Christ. I deeply sympathize with his noble sons and other relatives in this hour of their great bereavement.

JNO. T. DAVIS.

Fifth Sunday Meeting at Threet.

It is declared on all sides that Liberty Baptist church never had a more successful meeting than the one which was held last Saturday and Sunday. There was a large attendance on Saturday, and on Sunday the crowd was so great that the house would not contain one-third of the people. Another meeting therefore was held in the school house near by. Rev. J. O. A. Pace preaching a practical sermon on Sowing and Reaping. Rev. T. F. Hendon, of Tusculum, delivered a strong, stirring discourse from the text "Endure Hardness as a Good Soldier of Jesus Christ," which was very greatly appreciated by all who heard it.

In the afternoon Rev. Mr. House of Culleoka, Tenn., gave a short address on Foreign Missions, illustrated by a large wall map of the world, and clinched by a collection. The meeting closed with a sermon from John 4:24, on Public Worship by the Rev. Richard Hall. Before the afternoon session a meeting of the church was held at which a most unanimous and hearty call was extended the Rev. J. W. Vesey to take the pastorate, with preaching once a month.

The varied program of the meeting was carried through with great spirit, the address by Prof. Gilbert and paper by Mrs. Vesey being especially enjoyed, a full and free discussion following every address.—Florence Times.

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They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and \$1 bottles.

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WANTED—At Frankville, Ala., a male teacher with a first grade certificate to teach a public school for a term of seven months. A Baptist preferred. Address (enclosing stamp) A. J. Wood, M. D., care Superintendent of Education, Frankville, Ala.

WANTED—An experienced graduate, first grade male teacher, wants employment. Testimonials excellent. Address "Pedagogue," care of Alabama Baptist, Montgomery, Ala. 29-61.

Fine Meeting at Brewton.

I have just returned from Brewton where I preached for ten days in one of the best meetings I have been in for a long time. Notwithstanding the weather was terrific, the thermometer sometimes going up to a hundred, the congregations were large and appreciative, embracing all classes and denominations. The church was greatly revived and there were many additions to the membership. It was a thorough-going, spiritual uplifting meeting.

The church edifice is "a thing of beauty," and has the prettiest audience room in the State. It will be a revelation to the Baptists of the State when they gather there in November.

Rev. J. W. Kremer, the pastor, is loved and honored by his people, and they all think he is one of the best preachers in the State. He is young, gifted and enthusiastic, and possesses a fine physique and bright intellect. I shall always remember with gratitude his kindness.

Brewton is a beautiful, bustling place, and about the richest town of its size in the State. Two immense lumber plants are in the town, running day and night, and clearing I was told, from \$60,000 to \$100,000 each a year.

I was royally entertained, and left with a tender place in my heart for Brewton and its people.

M. B. WHARTON.

Eufaula, Ala., July 14, 1901.

TYPEWRITERS—Easy terms, large discounts. Rev. J. W. B. Brookside, Ala.

A fellow named Clinton Townsend placed an advertisement in the New York daily newspapers stating that he wanted a care-taker for his 48 acre estate in Spring Valley, New York. A furnished cottage was to be supplied, and also \$40 a month in wages to the right man. He received hundreds of answers. To applicants he answered that he would give them the position provided their characters, references, etc., were found satisfactory, and requested that they each send a dollar, to pay a "Reference and Security Company" for investigation. The work seekers sent in their dollars and Townsend took the money. He was doing well in a financial way when postoffice inspectors arrested him. Now he awaits trial in the Federal court.

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The Record-presses upon a background of pure Solid Gold. In the shape of a handsome open book with gold clasps. On a cushion of crimson velvet, with a beautiful gold tassel. At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table while Grandfather reads a portion of God's Holy Word. Underneath the picture are ten spaces for photographs also a register for Births, Marriages and Deaths of members of the family. Elsewhere on the Record are scattered crepe-ribbon, buds and blossoms in rich profusion giving it a dazzling and gorgeous aspect. Size 16x22 inches.

AGENTS Delighted. Retailers, 15c each, but to anyone who cuts out this advertisement we will send one for 15 cents, 9 for \$1.00, 50 for \$5.00, 100 for \$9.50. Your money back if not satisfactory. Mrs. F. E. Smith, Comstock, Neb., says: "Received Family Record and think it the finest I ever saw." Mrs. Priscilla D. Little, Box 92, Toombs, Mich., writes: "Just received Family Record and like it very much. Please send me one. We have 500 testimonials, and want yours. Address today."

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(State Transportation Leader, 1901.)
PAUL F. DIX, Editor B. Y. P. U. Department of ALABAMA BAPTIST.

Communications for this Column should be addressed to Paul F. Dix, Box 502, Montgomery, Ala.

Sunday, July 28. Weekly prayer meeting; Conquest Missionary meeting; "The Baptist Young People's Union of America." Alternate topic—"True Philanthropy," Gal. 6-10.

DAILY BIBLE READINGS.
Monday 22. Nehemiah 8. Teaching the people the law. Compare II Chron. 17:9.

Tuesday 23. Nehemiah 9. Nehemiah's great prayer. Compare I Kings 8:22-53.

Wednesday 24. Nehemiah 10: (1-27) 28-39. New oath of allegiance to Jehovah. Compare Neh. 5:12, 13. Thursday 25. Nehemiah 11:1-36. The dwellers in Jerusalem. Compare I Chron. 9:1-3.

Friday 26. Nehemiah 12: (1-26) 27-47. Joy in Jerusalem (v. 43). Compare Ezra 3:11.

Saturday 27. Nehemiah 13:1-14. Nehemiah's active zeal for Jehovah. Compare Ezra 9:5.—Baptist Union.

How to Make the Devotional Meeting a Success—The Part of the Committee.

T. M. DIX, MONTGOMERY, ALA.

[Paper read before the B. Y. P. U. State Convention at LaFayette, Ala., April 24-25, 1901.]

This question, just as it is expressed in the topic, is the question that presents itself most forcibly to the Devotional Committee. It has been the subject of consideration in committee meetings since devotional committees have been in existence. The prayer for wisdom, in the solving of it, has oftentimes ascended from the hearts of those that have upon them the responsibility for the success of the meeting.

However much it may have been thought of, prayed over, and dealt with, it presents itself with new force each time the committee comes to gether.

The first part of the committee's work is to get together, and earnestly and prayerfully consider the work it has before it. A committee meeting can be one of the most helpful things imaginable if each one will express his or her ideas about the different phases of the work, and let the committee as a whole have before it, on the one hand the work to do, and, on the other, the plans to accomplish it.

The committee has the selection and appointment of leaders, and it is often hard to get just such a leader as is desirable for the meeting. Too much care cannot be taken in the selection of leaders, for much depends on the way the leader turns the meeting. It is often well for one of the committee to open the meeting, and so relieve the speaker of as much responsibility as possible. It is the part of the committee to see that the speaker does not consume all the time, so that there will be no room for an open discussion by the members.

Another duty of the committee is to see that as many of the members take part as possible. There are always those that do not have the assurance to get up and talk, and to those the committee can provide verses of Scripture, or choice selections of prose or poetry which relate to the topic under discussion.

The work of the committee is wide in its scope, and oftentimes it is hard to bring about the desirable result

with the material at hand.

It devolves upon the committee to impress each member with the idea he, or she, is in a measure responsible for the success of the meeting, and that each one will get good out of the meeting in the same proportion in which they contribute to it.

There is never a time when the committee can cease to push the work, and not have it show in the meeting. The work of the committee is like an endless chain, for as soon as one meeting is over plans have to be made and carried out for the next one. In order to keep up the interest, the members of the committee must use every opportunity to get the minds of the young people centered upon the devotional meetings.

There are always persons in the Union who are willing to work, but do not know just where to begin. It is the duty of the committee to assign to them such work as they can do, and by adding gradually more important parts, they are trained so that they will take hold and do of their own accord.

The devotional committee should, in conjunction with the music committee, if there is such a committee in the Union, pay special attention to the selection of songs, and see that they are in keeping with the topic and the general tone of the meeting.

The success of the devotional meeting is largely dependent on the songs that are used and the way that they are sung, for often times have we heard beautiful sentiments expressed, that were inspired by the singing of a song.

In order that the committee may do its work well it needs the sympathy, co-operation, and prayers of each member of the Union. A great many times perhaps, you will be called on by the committee to perform some part that will seem hard, and perchance useless, but remember that the committee has the good of the work at heart, and has prayerfully considered what they ask you to do.

The part of the committee is one to which there is attached a great deal more of work than of praise. To the stranger who attends the meeting its work is always in the background; he sees that the members are all interested in what the leader has to say, and as soon as the meeting is thrown open he notes that one after another is on his, or her feet, making some contribution to the meeting, and that what they say or read is short and to the point. Perchance he wonders if there has not been some unseen hand at work, which has so arranged that there shall be just enough of system to keep the meeting from dragging, and enough of spontaneous action to keep it from seeming cut and dried. Such thoughts as these may pass through his mind, but the work of the committee is not open to view. We can say truthfully that the success of the devotional meeting is almost as much dependent on the work of this committee, as the grass of the field is upon the sunshine and showers; and yet it is something similar to the islands that little insects build out of coral under the surface of the sea, it is not exposed to view, but when we examine it closely we find it to be very delicate and beautiful.

T. MURRIE DIX.

Home Mission Board.

The Home Mission Board is passing through a crisis in its history. Just at a time when somewhat changed plans of work are being inaugurated by direction of the Southern Baptist Convention; when urgent appeals are coming to the Board for enlarged appropriations, and when contributions are far less than usual, the Board is deprived of the strong hand of one who has earnestly pressed its claims upon the denomination and urged the importance of the work to be done.

Conscious of the important issues involved in the conditions confronting

ing the Board, we appeal to all who love the cause for which it stands to consider its needs. It needs the prayers of God's children for divine guidance. It needs Christian sympathy, moral support and kindly co-operation. It needs special promptness and enlarged liberality in contributions for the support of its work. Brethren, we turn to you with this appeal. May we not expect that responses will be prompt and general and generous?

A word of sympathy and encouragement will help the temporary secretary at this time. But far more, he needs and desires, in this hour of responsibility, the support and guid-

ance of the Holy Spirit. He asks that Christian people will earnestly supplicate a throne of grace in behalf of the work thus temporarily committed to his hands.

M. M. WELCH,
Secretary pro. tem.

Atlanta, Ga., July 10, 1901.

Great men may be subject to many vices, but it is not their vices that make them great.

A true character is the result of one's endeavors.

PILES SPECIAL TREATMENT FREE. We will forfeit \$50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once, Germ Medical Co., 215 E. 3d St., Cincinnati, O.

A SUPERB GRIP CURE.

Johnson's Tonic is a superb Grip cure. Drives out every trace of Grip Poison from the system. Does it quick. Within an hour it enters the blood and begins to neutralize the effects of the poison. Within a day it places a Grip victim beyond the point of danger. Within a week ruddy cheeks attest return of perfect health. Price 50 cents if it cures. Ask for Johnson's Chill and Fever Tonic. Take nothing else. 8-ly

State Normal College, Florence, Alabama.

A Training School for Teachers.

TUITION FREE.

Board \$5 to \$10 per calendar month. Necessary expenses \$10 to \$15 per session of nine months. Manual Training course offered. Graduates in demand and secure good positions. Every graduate of last year held a good position. Fall term begins Wednesday, Sept. 18, 1901. Write for catalogue to

(24 156)

H. C. WILSON, President.

POSITIONS! May deposit money in bank till fare paid. Cheap board. Send for 150-p Catalogue.

Draughton's (Write State Plans) **COLLEGE** Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Ft. Worth, Galveston, & Shreveport. Estimated by business men from Maine to Cal. Over 3,000 students past year. Author 4 text-books on bookkeeping, sales on same \$25 to \$50 per day. No vacation. Enter any time. Bookkeeping, shorthand, etc., taught by mail. Address Dept. K.

26 132

Tulane University of La.

New Orleans

E. A. ALDERMAN, LL. D., President.

Full courses in Languages, Sciences, Engineering, Law, Medicine. Four new chairs established for next session. Tulane makes leaders in all vocations. Its facilities for instruction in Engineering are unsurpassed. Unexcelled opportunities for the study of Sugar Chemistry. Many scholarships in the academic department. Board and accommodation at lowest rate. Opportunities offered for self-help. No worthy help, if you will, be turned away from its doors. Next session begins October 1st. Send for catalogue. R. K. BRUFF, Secretary.

28-132

Wanted Reliable & Wide-awake Agents

to sell successful canvassers for books or Bous papers. An opportunity to make from \$50 to \$100 a week. P. O. Box 1, B. 433, Chicago, Illinois.

28-132

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Jasper Dillard to John R. Kelly, on the 26th day of October, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in mortgage Book 162, at page 465, and duly assigned to the undersigned, one of the conditions of which has been broken, the undersigned assignee of said mortgage will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Alabama, within the legal hours of sale, on Thursday, the 1st day of August, 1901, the following described property contained in and conveyed by said mortgage, situated in the city and county of Montgomery and State of Alabama, to-wit:

28-132

Lot No. twenty-eight (28), in Weil's addition to Highland Park, as per map of record in the office of the Probate Judge of Montgomery county, Alabama, in the Plat Book, page 79.

B. K. MASSIE, Assignee of Mortgagee.

P. C. MASSIE, Att'y for Mortgagee.

27-4W

Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by Steven R. Hunt to Thomas Massie, on the 6th day of April, 1900, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 162, at pg. 111, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Thursday the 1st day of August, 1901, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery and State of Alabama, to-wit:

Lot No. 12, in Block L, of West End, according to the plat made by Pickett & Alexander, recorded in the office of the Judge of Probate of said county.

Also Lots Nos. 1, 2 and 3 in Block 1, and Lots Nos. 7, 8, 9, 10 and 11 in Block 2, according to Van Dorn's subdivision of lots 1 and 2 of Anderson & Dingley's subdivision of part of Block 12 of the Peacock tract.

THOMAS MASSIE, Mortgagee.

P. C. MASSIE, Att'y for Mortgagee.

27-4W

Valuable Information FREE.

There are lots of families who feel that they cannot afford a Piano or Organ, when they know the importance of a musical instrument in the home.

Nobody is too poor to Buy from E. E. Forbes,

You can try a Piano or Organ in your own home without one bit of expense to you. If you like it you can pay for it as you are able. No need to sell your farm or make dreadful sacrifices. You naturally wonder how any reliable firm, who has been in business for years, and has a reputation to sustain, can do it. This is just what you should find out. Drop me a postal card stating whether it is a Piano, Organ or Sewing Machine you would like to own, and you will know all about it by return mail.

E. E. Forbes, -:- Montgomery, Ala.

26 Dexter Avenue.

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A progressive Baptist institution located in a healthful climate, free from malaria. New and elegant buildings, splendid equipments, specialists in the various chairs, and reasonable charges. Immoral students are not tolerated. Character emphasized as much as scholarship.

29-31

MISS TENNESSEE JENKINS, Secretary, Jefferson City, Tenn.

Southern Baptist Theological Seminary, Louisville, Ky.

Next session of eight months opens October 1st. Excellent equipment, able and progressive faculty, wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to

(26-132)

E. Y. MULLINS, President.

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Normal, Literary, Industrial, Business, Art and Music Departments. Young lady students boarded at College Home under the care of the principal.

Tuition Free! Board Low!

Almost every graduate who has tried the State Examination has received a certificate. For further information address

(sep1)

MISS JULIA S. TUTWILER, Principal.

Alabama Polytechnic Institute.

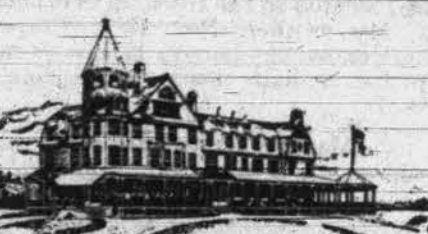
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Enrolled last session 314 students. Faculty of 14 Professors, 5 Assistant Professors and 12 Post-Graduate Instructors.

Offers five Degree Courses. Tuition free to residents of Alabama, \$20 per year to non-residents. Has 18 different laboratories, in which students work regularly. Military exercises required of all cadets physically able. Students board with families in Auburn, at \$0.50 to \$1.50 per month.

For catalogue address

W. O. SCROGGS, Sec'y, Auburn, Ala.



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For Young Women,

Charles Town, W. Va.

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A Book of the Dog.

We have received from the Associated Fanciers, 400 N. Third St., Philadelphia, Pa., a copy of their Dog Buyers' Guide. It contains a finely executed colored frontispiece; well drawn engravings of nearly every breed of dog, and all kinds of dog furnishing goods. We should judge that the book has cost a great deal more to produce than the price asked—15 cents—and we would advise all of our readers, who are interested in dogs to send for the book.

The following is clipped from the Western Recorder: "The Catholic Telegraph gives a deserved rebuke to some preachers: 'The average Protestant preacher desires to be progressive (?) He wishes to be up to the times, and hell must yield to him. Well, we wish simply to caution them to remember that hell is just as hot as hell.'"

Cancer a Curable Disease—A Message of Hope.

Many people have an idea that cancer is incurable, but we have 150 original and recent testimonials of cures of actual cancer, the sufferers having taken eight to twenty-four bottles of the famous B. B. B. (Botanic Blood Balm), which is meant to cure old obstinate blood and skin troubles. B. B. B. kills the cancer poison in the blood and the sores quickly heal. No cutting required. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could eat only strained soup, yet the cancer healed perfectly by taking fourteen bottles of B. B. B. Allan Grant, Sparta, Ga., had a painful sore on lip called epithelial cancer, also much pains in bones and weakness in back; ten bottles of B. B. B. healed the sore and gave him strength and made his blood rich and pure. B. B. B. heals ulcers, scrofula, eczema, cancer in any form, old sores, etc. Druggists, \$1. Sufferers may have a trial treatment of B. B. B. free by writing BLOOD-BALM CO., 18 Mitchell Street, Atlanta, Ga. Describe trouble, and free medical advice given. Botanic Blood Balm, composed of Pure Botanic Ingredients. Thoroughly tested for thirty years.

To Detroit, Michigan.

Account International Convention Brotherhood of St. Andrew, July 24-26, 1901. Southern Railway will sell round trip tickets to Detroit, Mich., and return at rate of one first-class fare for the round trip.

Dates of sale July 22d, 23d and 24th, final limit July 31, 1901. By depositing tickets (in person) with F. C. Donald, Joint Agent, between July 25th and 31st and payment of fee of 50 cents at the time of deposit, an extension of the final limit until August 15, 1901, can be obtained.

For detailed information as to rates, etc., call on or address any agent of the Southern Railway.

W. H. TAYLOR, A. G. P. A.,
Atlanta, Ga.

Plant System
Florida and Cuba.

May 20th.	62	78	58
Lv. Montgomery.....	3 15pm	6 20am	7 45pm
Ar. Sprague Junction.....	4 15pm	7 00am	
Ar. Troy.....	4 15pm	7 00am	8 25pm
Ar. Brundidge.....	4 15pm	7 00am	10 05pm
Ar. Oklawaha.....	4 15pm	7 00am	10 55pm
Ar. Dimmick.....	4 15pm	7 00am	11 00pm
Ar. Abbeville Junction.....	4 15pm	7 00am	11 50pm
Ar. Dothan.....	4 15pm	7 00am	12 00am
Ar. Bainbridge.....	4 15pm	7 00am	12 00pm
Ar. Citronelle.....	4 15pm	7 00am	12 00pm
Ar. Thomasville.....	4 15pm	7 00am	1 15pm
Ar. Valdosta.....	4 15pm	7 00am	4 35pm
Ar. Waycross.....	4 15pm	7 00am	6 15pm
Ar. Jacksonville.....	4 15pm	7 00am	7 40pm
Ar. Tampa.....	4 15pm	7 00am	10 00pm
Ar. Port Tampa.....	4 15pm	7 00am	10 30pm
Lv. Waycross.....	5 35pm	8 25am	
Ar. Savannah.....	6 15pm	9 00am	
Ar. Charleston.....	6 25am	4 35pm	
Lv. Sprague Junction.....	4 30pm		
Ar. Liverside.....	5 00pm		
Lv. Dimmick.....	10 00am	8 30am	
Ar. Enterprise.....	11 00am	9 40am	
Ar. Elba.....	12 15pm	9 00am	
Lv. Abbeville Junction.....	10 35am		
Ar. Abbeville.....	12 10pm		
Lv. Citronelle.....	2 15pm		
Ar. Chattahoochee.....	4 45pm		

Trains arrive at Montgomery 8:10 a. m., 9:30 a. m., 6:30 p. m.
Buffet Parlor Cars on No. 78 between Montgomery and Waycross.
Pullman sleepers on No. 58 between Montgomery and Jacksonville.

Three ships a week for Key West and Havana.

Leave Port Tampa Tuesday, Thursday and Sunday at 11:00 p. m.

For further information address,
R. L. TODD, Div. P. A.,
Montgomery Ala.
B. W. WRENN, P. T. M.,
Savannah, Ga.

Time and Place of Meetings of the Associations.

JULY.

Mobile Association, Union church, six miles of St. Elmo; 8 p. m., Thursday before 2nd Sunday in July.

AUGUST.

Florence—East Florence church, Friday before 2nd Sunday.
Selma—Mt. Gilead church, Benton, Wednesday before 3rd Sunday.
North Alabama—Little River church, 4 miles east of Valley Head; Friday before 4th Sunday.

SEPTEMBER.

Shelby—Free Springs ch, 1½ miles east of British; Tuesday before 1st Sunday.
Montgomery—t. Deposit ch, Wednesday before 1st Sunday.
Birmingham—Ensley ch, Tuesday before 2nd Sunday.

Union—Cross Roads ch, Pickens Co., Tuesday before 2nd Sunday.
Bigbee—Epas ch, Wednesday before 2nd Sunday.

Calhoun County—Duke ch, Wednesday before 2nd Sunday.

Tuscaloosa—Windham Springs ch, 22 miles north of Tuscaloosa, Wednesday before 2nd Sunday.

St. Clair County—Mt. Pleasant ch, six miles south of Eden, Saturday before 2nd Sunday.

Coosa River—Fayetteville ch, Wednesday before 3rd Sunday.

Pine Barren—Concord ch, Ruena Vista, Wednesday before 3rd Sunday.

Colbert—Bethel ch, Thursday before 3rd Sunday.

Mineral Springs—Mineral Springs ch, near Brookside, Friday before 3rd Sunday.

North River—Providence ch, 3½ miles east of Oakman, Tuesday before 4th Sunday.

Bethel—Thomaston ch, Marengo Co., Friday before 4th Sunday.

Bethlehem—Salem ch, Monroe County, Friday before 4th Sunday.

Cedar—Luff—Farrill ch, Friday before 4th Sunday.

Cleburne—Concord ch, Friday before 4th Sunday.

Macedonia—Mt. Nebo ch, Washington county, Friday before 4th Sunday.

Tennessee River—Trenton ch, Jackson county, Friday before 5th Sunday.

OCTOBER.

South Bethel—Deep Creek ch, Nicholsville, Tuesday before 1st Sunday.

Central—Friendship ch, 5 miles west of Tallahassee, Wednesday before 1st Sunday.

Geneva—Elbethel ch, Wednesday before 1st Sunday.

Salem—Ebenezer ch, 3 miles east of Linwood, Wednesday before 1st Sunday.

Sikee—Cynth ch, Wednesday before 1st Sunday.

Judson—Center ch, Thursday before 1st Sunday.

Muscul Shoals—Lebanon ch, Thursday before 1st Sunday.

Antioch—Healing Springs ch, Friday before 1st Sunday.

Clear Creek—Oak Grove ch, No. 1, 5 miles South of Double Springs, Friday before 1st Sunday.

Central Liberty—Spring Hill ch, Saturday before 1st Sunday.

Yellow Creek—Fellowship ch, Saturday before 1st Sunday.

Centennial—Indian Creek ch, Tuesday before 1st Sunday.

East Liberty—Jackson's Gap ch, Tuesday before 1st Sunday.

Troy—Heppiah ch, 4 miles south of Troy, Tuesday before 2nd Sunday.

Unity—Alpine ch, 4 miles northeast of Plantersville, Wednesday before 2nd Sunday.

W. O. G. C. Cane Creek ch, Wednesday before 2nd Sunday.

Missionary Harmony—3d Blocton ch, Wednesday before 2nd Sunday.

Pea River—Damascus ch, to miles south east of Elba, Wednesday before 2nd Sunday.

Mt. Carmel—New Prospect ch, Thursday before 2nd Sunday.

Alabama—Union ch, Honoraville, Friday before 2nd Sunday.

Big Bear Creek—Bethlehem ch, Saturday before 2nd Sunday.

New River—Concord ch, Saturday before 2nd Sunday.

Newton—Pleasant Ridge ch, near Skipperville ch, Saturday before 2nd Sunday.

Southeastern—Bethel ch, 8 miles west of Citronelle, Saturday before 2nd Sunday.

Harris—Girard 1st ch, Tuesday before 3rd Sunday.

Tuskegee—Elam ch, Tuesday before 3rd Sunday.

Carey—County Line ch, Tuesday before 3rd Sunday.

Cherokee—Shiloh ch, 12 miles northwest of Porterville, Tuesday before 3rd Sunday.

Cherokee County—Providence ch, Tuesday before 3rd Sunday.

Haw Ridge—Mt. Liberty ch, Tuesday and Wednesday before 3rd Sunday.

Mulberry—Pleasant Grove ch, 4 miles west of Jemison, Wednesday before 3rd Sunday.

Cahaba—Mt. Hebron ch, Wednesday before 3rd Sunday.

Harmony Grove—Pleasant Grove ch, Thursday before 3rd Sunday.

Liberty—Mt. Zion ch, time to be decided by committee.

Warrior River—Liberty ch, near Oneonta, Friday before 3rd Sunday.

Zion—Bethany ch, Heath, Ala., Friday before 3rd Sunday.

Sulphur Springs—Union ch, 10 miles west of Warrior Station, Friday before 3rd Sunday.

Elim—Oak Grove ch, in Florida, 8 miles southeast of Atmore, Ala. Friday before 3rd Sunday.

Etowah—White Springs ch, Friday before 3rd Sunday.

Gilliam Springs—Mt. Tabor ch, 4 miles

northwest of Oleander, Friday before 3rd Sunday.

Arbacochee—Macedonia ch, Saturday before 3rd Sunday.

Sardis—Pleasant Hill ch, 8 miles north-west of Florala, Saturday before 3rd Sunday.

Bessemer—Oak Grove ch, Ezra, Ala., Tuesday before 4th Sunday.

Clay County—Pleasant Grove ch, Tuesday before 4th Sunday.

Cullman—Pilgrim's Rest ch, Tuesday before 4th Sunday.

Eufaula—Clio ch, Tuesday before 4th Sunday.

Mt. Moriah—Shoal Creek ch, 3½ miles southwest of Birmingham, Thursday before 4th Sunday.

Cedar Creek—Chulafinnee ch, Friday before 4th Sunday.

Marshall—Boaz ch, 20 miles north of Attalla, Friday before 4th Sunday.

New Providence—Goshen ch, Friday before 4th Sunday.

Shady Grove—Liberty Hill ch, Friday before 4th Sunday.

NOVEMBER.

Conecuh—Greenville ch, Tuesday before 3rd Sunday.

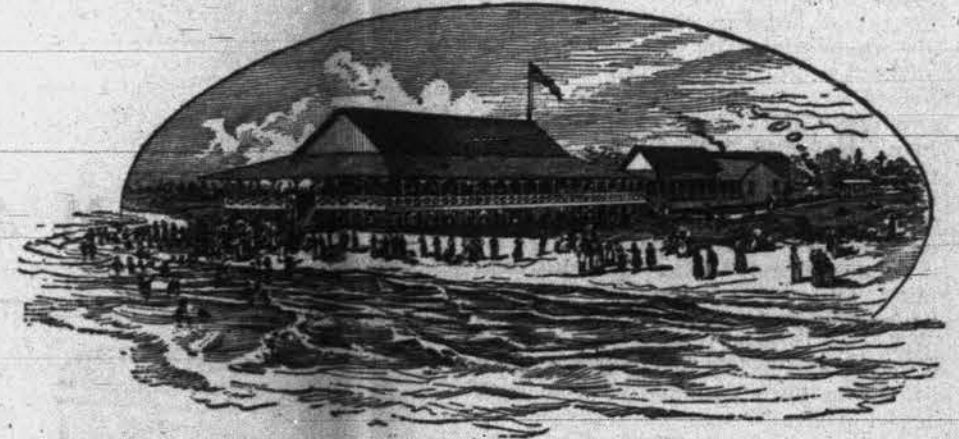
Randolph County—Wedowee ch, Tuesday before 1st Sunday.

Columbia—Mt. Pleasant ch, Wednesday before 1st Sunday.

UNKNOWN: Mud Creek

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Chimes and Peals,
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MOHANE BELL FOUNDRY
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is found here. It is a most excellent place for rest and recreation for hard worked men, preachers, lawyers, farmers—in fact everybody. We commend it. You can take the Central of Georgia Railway at Montgomery and in a day be at your destination.

The Western R'y of Ala
SCHEDULE EFFECTIVE MAY 26, 1901.

44	34	38	37	35	43
4:15 pm	6:20 am	.....lv.....	11:30 pm	.....ar.....	11:10 am
6:20 pm	8:20 am	.....lv.....	9:35 pm	.....ar.....	9:00 am
6:40 pm	1:30 pm	.....lv.....	9:20 pm	.....ar.....	6:30 pm
8:25 pm	3:45 pm	.....lv.....	7:40 pm	.....ar.....	4:23 pm
8:25 pm	3:45 pm	.....lv.....	7:37 pm	.....ar.....	4:23 pm
11:30 pm	7:30 pm	.....lv.....	4:20 pm	.....ar.....	5:30 am

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service.

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Finest Equipment operated in the South.

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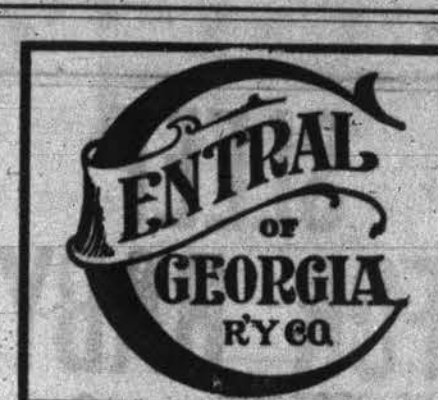
No. 4.	No. 4.
Lv. Montgomery.....	10:00 am
Ar. Tuscaloosa.....	2:10 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:30 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	8:24 am
Ar. Chicago.....	4:30 pm
Ar. Kansas City.....	8:25 pm
Ar. Denver.....	5:15 pm
Ar. San Francisco.....	11:00 pm
Ar. San Francisco.....	6:55 pm

Through train No. 3 arrives at Montgomery at 6:00 p. m.
For tickets, call upon S. T. Sharratt, Ticket Agent, Union Depot, Montgomery, Ala.
For further information, call upon R. W. Smith, Passenger Agent, or S. P. Hay, Southern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

The Orphans' Call.

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12-1f



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Sleep for Skin Tortured Babies and Rest for Tired Mothers, in a Warm Bath with

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A Day at Red Level.

RIVER FALLS, ALA., July 5, 1901.

Editor Alabama Baptist: I attended church last Sunday at Red Level. It was Children's Day there, but from the number of older people there one would have called it something like a camp-meeting. It was estimated that there was a thousand people on the ground.

At 10 o'clock the children marched in to the sound of the organ, and then began their exercises, and I never saw children do better. The ladies of Red Level Baptist Sunday School deserve a great deal of credit in training those little ones. There were about 85 scholars in the Sunday school. There was a recitation by a young man on the whiskey traffic. I wish every bar-room keeper and every whiskey drinker and every whiskey endorser could have heard it. If we had more young men like him we would not need any dispensary law. At the close a good collection was taken up for missions, and at 11:30 the writer preached to a packed house. All of those people seem to take a delight in church and Sunday School work. Bro. John M. Sims and wife take a deep interest in all church work.

The good ladies of Red Level know how to prepare for a hungry set of people. Dinner over, the congregation being called in the church by a song, the writer preached again to an attentive congregation; after which, a few appreciative remarks were made by Bro. Beasley.

Bro. Jno. M. Sims tendered many thanks to the good ladies of Red Level, then the benediction was pronounced.

That day will be long remembered by the writer and the people of Red Level. H. A. GUINN.

Account Annual Meeting, Grand Lodge, B. P. O. Elks, Milwaukee, Wis., July 23-25, 1901. Southern Railway will sell round trip tickets to Milwaukee, Wis., and return from all points on its line, at rate of one regular first class fare for the round trip plus \$2.00. Dates of sale July 20, 21 and 22, final limit July 28, 1901. A fee of fifty (50) cents will be charged by joint agent at Milwaukee for validation of return portion of tickets.

OBITUARIES.

We print one hundred word resolutions, obituaries or death notices free, and for every word over this number we charge one cent a word.

Mrs. Meta (Hess) Stodghill.

The members of the Ladies Prayer Circle of Lineville Baptist church have sustained an irreparable loss by the death of our greatly beloved Sister Stodghill. She was the founder and living inspiration of our Circle, a gentle leader, a benevolent friend, a sweet spirited Christian. She was indeed a living testimony of the fact that it is more blessed to give than to receive, for her soul seemed happiest when giving and doing something for others.

Miss Meta Hess was born in Pennsylvania, July 18, 1850. She was left an orphan when a child, and was raised by her aunt, Mrs. C. Bell. She joined the church when a child at Cedar Rapids, Iowa, her girlhood home. She suffered with cerebro spinal meningitis when a young lady, which resulted in atrophy of the optic nerve. She came to Atlanta, Ga., for treatment, and while there she met Dr. J. R. Stodghill, to whom she was happily married October 10, 1888.

After a happy union of more than seventeen years Sister Stodghill died at her home in Lineville, Ala., May 25, 1901. Seven children blessed this consecrated home, two of whom having preceded the mother to the heavenly home.

A devoted wife, a loving mother, a noble and consecrated Christian worker, a shining light in the community, has fallen. The clear mind, the pure thoughts, the noble and tender heart of Sister Stodghill, always shed a halo of light and hope in any circle in which she was placed. Her afflictions she bore without a murmur of complaint. The loss of her natural sight seemed fully supplied with the radiant light of God's love. Her life was aglow with the charming beauty of pure thinking and right living. The energy and grace with which she performed the many cares of home were really amazing. The influence of her strong and cultivated mind and willing hands was everywhere felt and appreciated. Her children were tutored in the way of right thinking and living, the example of her life being pure and godly. She loved her church and was especially devoted to every detail of the work. The inspiration of her pure life was breathed into every movement for good.

In her death our loss is indeed great, but we meekly bow to the will of Him who doeth all things well. Heaven has claimed its own, and we thank God for the blessed influence of the pure life of Sister Stodghill.

May the ministering angel of mercy comfort and sustain the bereaved husband and children, and lead them to a

happy reunion in the heavenly home. Mrs. J. W. Barnhill, Mrs. J. T. Smith, Mrs. J. D. McCrany, Mrs. J. R. Prickett, Mrs. W. P. Arnett.

Resolutions of Antioch Baptist Church.

Whereas, the Lord has seen fit in His all-wise providence to call Sister Stodghill, wife of our former pastor, Rev. J. R. Stodghill, to the sweet home of God's dear children;

Whereas, we humbly submit to the will of the Lord, yet we realize our dear brother's loss. May God bless him and his dear children in their great sorrow, also his dear aged mother. May God's Holy Spirit comfort her in her old age. May God strengthen them all and help them to follow the sweet counsel of their sweet sainted wife and mother.

May the way of life grow brighter and brighter until God shall call them all home to join with their loved ones and sing sweet anthems to God forever.

J. W. Moore, J. L. Stough, D. A. Baker, Committee.

James Biedsoe, Moderator. June 28rd, 1901.

In Memory of Mrs. Vattie Dunlap King.

It is sad to chronicle the death of one so pure, so gentle and so good as was the subject of this sketch.

Mrs. Vattie Dunlap King was a daughter of Dr. W. B. and Mollie Dunlap, of Warm Springs, Ala. Born September 28, 1873; joined the Baptist church September, 1888; was married to Mr. E. H. King, August 29, 1900, and died at Munford, Ala., June 20, 1901.

She was a beautiful girl, a devout and faithful Christian, and as a friend, neighbor and wife, she was as she should have been. She now enjoys the glories of heaven. God bless her memory. O. P. Bentley.

On the morning of the 9th inst Mrs. Ed Barnes fell asleep in Jesus; she had been a great sufferer for months before the end came; for some nine years she had been a faithful and devoted wife; three bright children were given her; the youngest, Clement, only a few months old, preceded his mother to the better land about two months; she bore her suffering with resignation. Since early girlhood she had been a member of a Baptist church. May God's grace be sufficient for the bereaved husband and loved ones. Her Pastor, Selma, July 11.

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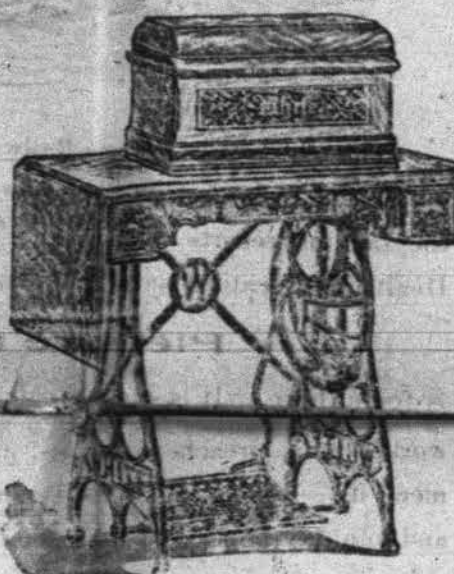
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The Forty-seventh Session begins September 19, 1901. For catalogue and information apply to

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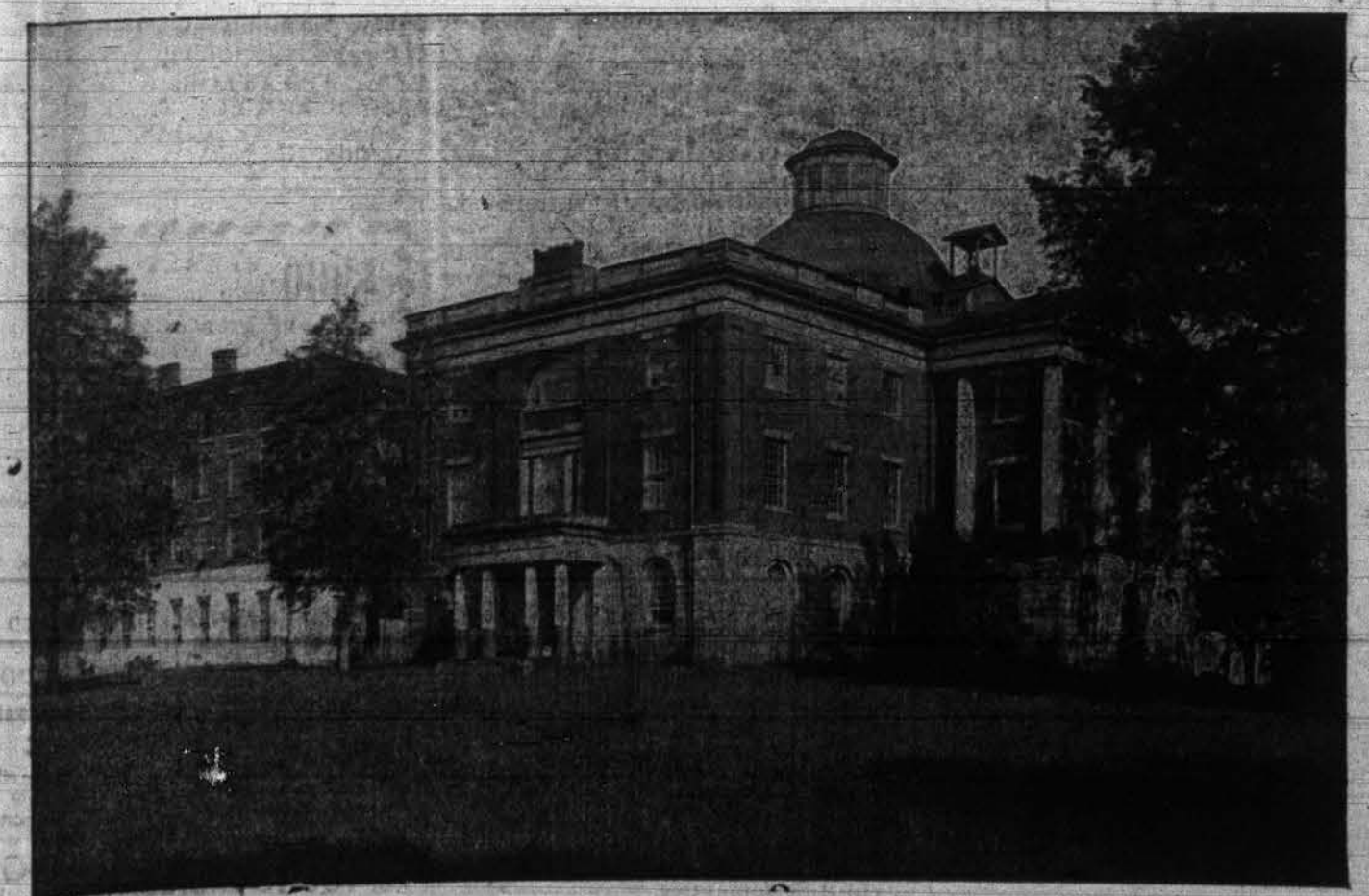
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B. F. GILES, President.

Don't Do It.

If you are just recovering from an illness don't try to while away the time by reading. It is the worst thing you can do. The muscles of the eye are weak the same as every other muscle of your body. It will just as surely injure your eyes, if you persist in taxing them, as it would injure your health to do hard labor. Give nature a chance and you will be stronger after a while. Force your eyes beyond their strength and they will never be strong again. When you hear a person say that his eyes have been weak ever since he had the typhoid fever or the measles, you may know that he did a good deal of reading during convalescence. If you must read wear glasses.

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