

BAPTIST EVANGEL OF BIRMINGHAM - BAPTIST HERALD OF FLORIDA - CONSOLIDATED JAN. 1ST 1902 WITH

THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

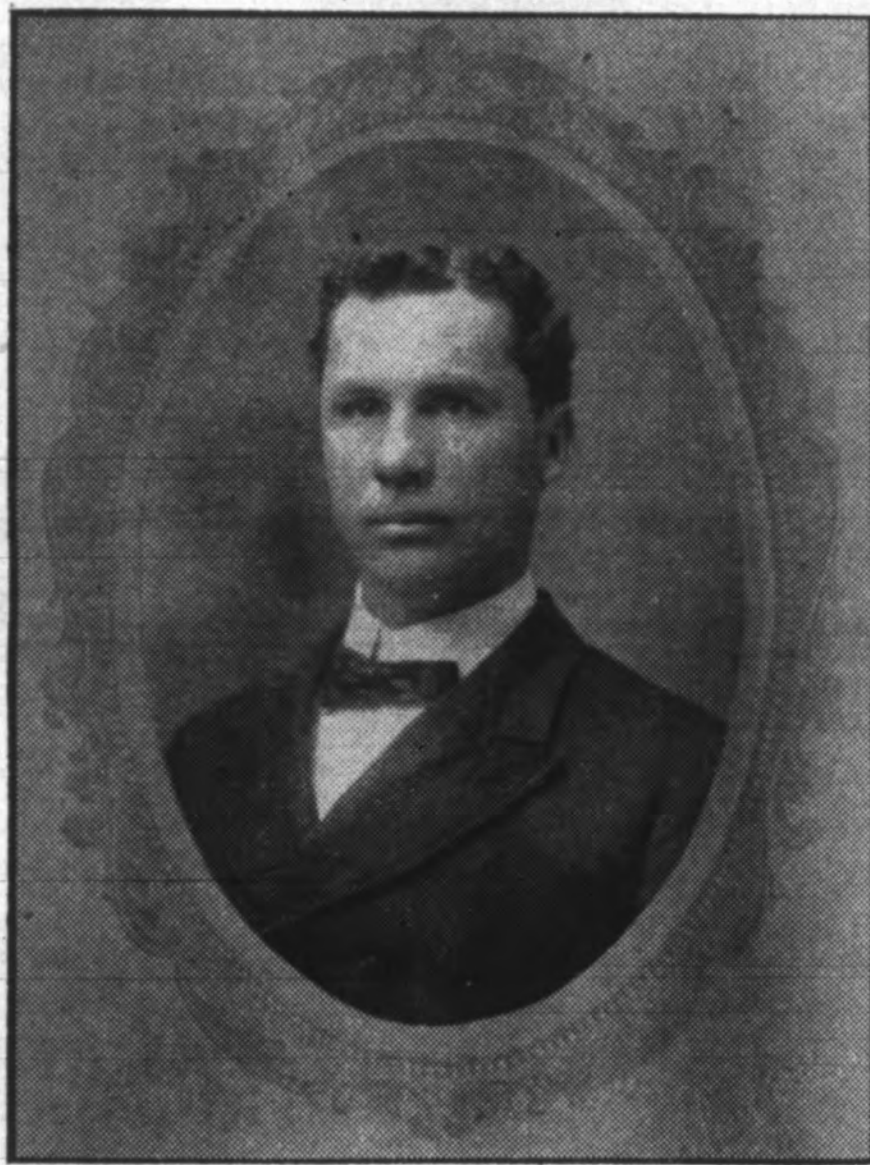
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VOL. 30.

BIRMINGHAM, ALA., AUGUST 26, 1903.

NO. 33



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THE SOUTHERN BAPTIST

and ALABAMA BAPTIST

Organ of the Baptist State Convention of Alabama.

Published Weekly at Birmingham, Ala. Office 2127 First Avenue.

\$2.00 Per Year.

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 19, 1909).

OUR EDITORIAL STAFF.

REV. FRANK WILLIS BARNETT..... EDITOR AND OWNER
REV. J. W. HAMNER..... Corresponding Editor
REV. S. O. Y. RAY..... Field Editor

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Field Notes

MEETING AT VANCE.

Our meeting commenced with the church at Vance, on the Fourth Sunday and continued up to Friday, except two nights that we were rained out. We did the preaching as best we could, having good congregations and marked attention. While there was no visible fruits in the way of conversions, we are encouraged to hope that good was done. Several men manifested some interest, and several attended service, and gave strict attention, who were not church goers. God can and will bless His word to the salvation of souls, when man thinks like the disciples did when they said: "But what are these for so many?"

This is a good people, some fine brethren and sisters here. They know how to care for a preacher and make him feel at home. Although they were without a pastor for a year or longer, they have kept up a Sunday school in excellent spirit, under the Superintendency of Bro. E. B. Moore, an earnest and faithful worker. The young people's society is doing nicely and the meetings of it are in good order and profitably conducted. Several promising young men here who may develop into strong men in the Lord's cause. May the blessings of Heaven rest abundantly upon them.

L. M. Stone.

MORRIS.

We have just closed our protracted meeting at Mt. Olive, eight miles west of Morris and praise God for His bountiful and glorious blessings upon the church at this place. We have not been hunting for Polo's Fountain of Youth but bless His holy name we have been bathing in a Fountain of Life, far more magical and whose virtues are more enduring.

Our services continued nine days, conducted by the pastor, I. C. McClary, assisted by Revs. J. E. Cox, S. L. Waldrop, J. E. Creel and J. A. Perkins. So you see it would have been a shame, with this array of force, to have failed to take by storm, at least some of the strongholds of Satan.

There were eleven additions, eight by letter and three by experience and baptism, besides some four or more conversions of parties who for some reasons have not joined the church.

Dear Brother Cox was not able really to leave home, but he did, though he could only stay with us two days. His coming was a blessing to us and we pray that the good Lord will give him strength to battle with Satan and point sinners to the path of peace and holiness for many years yet.

It sometime requires about one-half

the time consumed in a protracted meeting to get the membership in proper working order, and sometime all the time without succeeding, but nearly all the brethren seemed eager and earnest from the beginning.

During the meeting about \$33 was raised to meet expenses as to help and etc. We are yet weak as to numbers and most of us are poor, but measured by former collections we are improving. Some of us still think that as salvation is free there is no use in making so much fuss about money and besides God is going to save or damn men and women just the same, no matter what we do or don't do, therefore, as it is cheaper, we will just sit down and "don't do," and could we but have our way we would take Uncle Alex Burns' advice and call our church the omissionary Baptist Church.

Then with our sign before the world we would not be responsible if any of those people, who can never be contented to let "good enough" alone, should stumble into our organization. Certainly not. When such parties found out we do the business our sign indicated, they could but shoulder the blame and bow themselves out.

Frank Abbott.

MT. HEBRON.

Mt. Hebron Baptist Church, Hale county. Mt. Hebron had protracted services for nine days and eight nights. Much good was accomplished. The church had fourteen accessions, fourteen candidates for baptism. Rev. T. M. Thomas, recently of the Louisville Seminary, who has accepted the church as pastor, was assisted in the meeting by Rev. J. W. Mitchel, of James, Ala., and Maj. J. G. Harris of Montgomery, whose name and face is familiar to nearly every Baptist in the state. Brother Mitchel is a zealous worker for the Master, while he fed the church with spiritual food, he warned sinners to flee to the Rock of Ages, to escape the wrath to come. We feel that the Master's cause has been strengthened by his having been with us. To know the Brother is but to love him.

Maj. Harris, the father in Israel has preached and worked with our church for nine Sundays, commencing the first Sunday in May, 1903. For which service the church is greatly in debt to Brother Harris. The church greatly appreciates the kindly spirit that he manifests to our people. To know Brother Harris is but to recognize his high christian graces. His sermons were deep and impressive, but plain and practical. We again thank him for valuable services rendered the church.

Bro. T. M. Thomas, our pastor, has just completed his course in the Louisville Seminary. He began his work with us the Fourth Sunday in June. The church feels like the Lord has directed the Brother to this field.

Brother Thomas is an earnest worker and preaches the gospel with power.

Church Clerk.

ALABAMA CITY.

We are moving on here with our work steadily, doing all we can to build up the cause of Christ at this place.

This is a beautiful, model city, and one of the largest cotton factories in the South is located here. The owners of this mill, take the greatest pains to keep the houses and everything, nice and comfortable for the people, this company is a helper and desires to see the cause of Christ prosper in this city. At times it looks like we are going to do great things, at other times, it looks like we can do but little, but strive to do great things for the glory of God.

I enjoy reading the news about the convention at Troy. I would like to have been there to meet the brethren that were there, and enjoy the convention. I feel that it is a great loss to me to miss one.

We have had a wave to strike this city recently. A wave of delusion. They call themselves the Holiness Band. They preach that people that are saved, must receive the second blessing, or go to hell. The way they do to get this second blessing is, they invite all that are seeking, or want it, to come up to the mourners' bench, to seek it with the ones that are seeking pardon. They sing and pray and exhort all at the same time. Some asking those that are seeking the second blessing, if they have got it, if they say they have, the preacher urges them to get up off their knees and tell it. Then they claim that they are Holy Sanctified. They preach that this second blessing is taking out the inbred sin or Adamic sin out of the flesh. It seems that they can't discern between the inner and outer man, the flesh and the spirit, or the difference between Christ's righteousness, which is of the law, or man's righteousness. They take sanctification to be sinless perfection, and preach it this way, and we can't call it anything else but a wave of delusion, and they are deluding many. If it were possible they would deceive the elects.

I am trying, by the Grace of God, to tell the people here the plain simple Gospel of Jesus Christ, who of God, is made unto us wisdom and righteousness and sanctification and redemption. "So he that glorieth, let him glory in the Lord."

Today, the first day of August, is my birth day. I will not say how old I am; but I am yours in Christ for the balance of life.

J. M. Solley.

"RELIGION IN A MINING CAMP."

On Friday night, July 31st, we closed one of the most successful revivals I have ever enjoyed. We began at Coleanor on Sunday, July 19th. The church was very weak in every respect, and most especially numerically, having about twelve active members. On Monday evening we were joined by Bro. J. A. Beal of East Lake, and on Tuesday evening Bro. O. P. Langston of Modena, joined us, both of whom did excellent work. They are young men, both students of Howard College, and are full of the spirit and we predict for them a great success in the Master's cause.

Bro. S. N. Burns, pastor of the M. E. Church, Coleanor, attended a few of our services and rendered some good service. The interest increased with each service. Our congregations were small at the morning services, but at night they were very large, so much so that the house would not hold the people.

At the beginning of the second week we moved to Piper, which is an adjoining camp. We still had good attendance, practically the same people, only a difference in location of about three-fourths of a mile. The Lord was with us and at each and every service His power was felt, and many souls were saved. We continued twelve days when we had received thirty-nine members, two of whom recanted, desiring to go with their parents to the Methodist Church, leaving us thirty-seven with still others to follow.

It was my happy privilege to bury seventeen of the above number with Christ in baptism, being my first work of the kind. May the Lord be praised for His wonderful works.

God bless Brs. Beal and Langston, and my happy little flock.

D. Z. Wooley, Pastor.

Coleanor, Ala.

OZARK, ALA.

By request of pastor and brethren I met with Ebeneza Church, Pike county, Ala., Tuesday, the 4th inst., and commenced a series of meetings with that church and continued up until Sunday night with growing interest. Each service resulting in a very great revival in both church and community. A great many conversions and five accessions to the church. After getting a call as pastor for the next Associational year I left for Banks, Pike county, Ala., and took charge of Bro. C. Deal's meeting and preached for them until Wednesday, with good results. Will be at Brocton Saturday. The Lord is greatly blessing my labors. More anon. Success to the Baptist. O. L. Matthews.

Church Letters to the Association can be had for \$1.00 per hundred, and postage, by writing the Secretary of the State Board of Missions, Montgomery, Ala.

THE SOUTHERN AND ALABAMA BAPTIST

First Quarterly Report of Treasurer of Central Committee.

ANTIOCH ASSOCIATION.	
St. Stephens, L. A. and M. S., State Miss.	\$ 3 00
St. Stephens, L. A. and M. S., Orphanage	3 00
Shady Grove, Y. L. S., Home Miss.	15 69
Isney, L. A. S., Miss Kelly	4 40
	\$ 26 09

BESSEMER ASSOCIATION.	
Bessemer, L. A. and M. S., For. Miss.	\$ 6 25
Bessemer, L. A. and M. S., State Miss.	2 50
Brighton, L. A. and M. S., Home Miss.	1 90
Brighton, L. A. and M. S., Orphanage	5 00
Wylam, L. A. S., Church Aid.	35 35
Wylam, L. A. S., Orphanage	3 25
Wylam, L. A. S., Charity	16 50
Wylam, L. A. S., To Hanceville Sufferers	1 10
Wylam, Sunbeams, Orphanage	3 00
	\$ 74 85

BETHEL ASSOCIATION.	
Rembert, Sunbeams Self-Denial, H. M.	\$ 4 25
Safford, L. A. S., Self-Denial, H. Miss.	5 00
Safford, Sunbeams, Orphanage	1 84
Safford, L. M. and A. S., State Miss.	6 40
Shiloh, L. A. S., Home Miss.	2 50
Shiloh, L. A. S., Foreign Miss.	2 50
	\$ 22 49

BETHLEHEM ASSOCIATION.	
Peterman, W. M. S., State Miss.	\$ 3 00
Lower Peach Tree, Sunbeams, For. Miss.	1 04
Lower P. T., Sunbeams, Self-Denial, H. M.	1 10
	\$ 5 14

BIGBEE ASSOCIATION.	
Livingston, W. M. S., For. Miss.	\$ 4 00
Livingston, W. M. S., Self-Denial, H. M.	48
Livingston, W. M. S., Church Aid.	1 30
Demopolis, W. M. S., Miss Kelly	3 75
Demopolis, W. M. S., Church Aid	23 00
Demopolis, Self-Denial, Home Miss.	13 55
Cuba, W. M. S., Orphanage	8 40
Cuba, W. M. S., Church Aid	1 00
	\$ 55 48

BIRMINGHAM ASSOCIATION.	
Birmingham—	
First Church, W. M. S., Miss Hartwell	\$ 25 00
First Church, W. M. S., Orphanage	36 30
First Church, W. M. S., Church Aid	615 00
First Ch., Pastor's Helpers, Miss Hartwell	5 30
First Ch., Pastor's Helpers, Benevolence	20 00
First Ch., Pastor's Helpers, Church Aid	10 00
Southside, W. M. S., Miss Hartwell	35 00
Southside, W. M. S., Industrial School	4 00
Southside, W. M. S., Church Aid	440 06
Southside W. M. S., Benevolence	8 00
North Park Ave., L. M. & A. S., Ch. Aid	52 50
North Park Ave., Sunbeams, Church Aid	5 00
Avondale—	
First Ch., L. A. & M. S., Miss Hartwell	6 25
First Ch., L. A. & M. S., Church Aid	55 85
First Ch., L. A. & M. S., Orphanage	12 60
Packer Memorial, L. A. & M. S., Ch. Aid	21 50
Packer Memorial, L. A. & M. S., To Pastor	5 00
Brookside, L. A. S., Home Miss.	1 50
East Lake—	
W. M. & A. S., State Miss.	15 00
W. M. & A. S., Church Aid	15 00
W. M. & A. S., Orphanage	10 00
Sunbeam Band, Miss Hartwell	5 00
Pastor's Helpers, Foreign Miss.	5 86
Pastor's Helpers, Miss Hartwell	25 00
Pastor's Helpers, Church Aid	36 00
Pastor's Helpers, Howard College	83 30
Pastor's Helpers, Orphanage	24 50
Pastor's Helpers, Benevolence	5 00
Mrs. D. M. Malone's S. S. Class, F. M., Church B. and L. Fund	5 00
Ensley, W. M. & A. S., Church Aid	89 00
Ensley, W. M. & A. S., Orphanage	10 00
Ensley, W. M. & A. S., Howard College	35 00
East B'ham, L. A. S., Benevolence	19 00
East B'ham, L. A. S., Pastors Present	14 00
East B'ham, L. A. S., Church Aid	65 00
Adamsville, First Ch., L. A. S., Ch. Aid	300 00
North B'ham, L. A. S., Church Aid	305 00
North B'ham, L. A. S., Benevolence	2 25
Powderly, L. A. S., Church Aid	11 85
Fountain Heights, L. A. S., For. Miss.	6 60

Fountain Heights, L. A. S., Home Miss.	6 00
Fountain Heights, L. A. S., State Miss.	2 10
Fountain Heights, L. A. S., Church Aid	62 90
Fountain Heights, L. A. S., Orphanage	59 20
Pratt City, L. A. S., Miss Hartwell	6 25
Pratt City, L. A. S., State Miss.	5 05
Pratt City, L. A. S., Orphanage	6 28
Shades Valley, L. A. S., Church Aid	52 00
Shades Valley, Sunbeams, Miss Hartwell	5 00
Shades Valley Sunbeam Band, For. Miss	1 30
Shades Valley, Sunbeam Band, Ch. Aid.	1 05
Woodlawn, L. A. S., Miss Hartwell	6 25
Woodlawn, L. A. S., Orphanage	9 20
Woodlawn, L. A. S., State Miss.	4 25
Woodlawn, L. A. S., Church Aid	58 40
Woodlawn, L. A. S., Howard College	21 50
Pine Grove, L. A. S., Church Aid	7 71
Trussville, L. A. S., Church Aid	101 45
Trussville, L. A. S., Miss Hartwell	2 50
Trussville, L. A. S., Home Miss.	6 25
Trussville, L. A. S., Orphanage	8 95
	\$2879 45

BUTLER ASSOCIATION.	
Greenville, W. M. S., Miss Kelly	\$ 14 75
Greenville, W. M. S., Home Miss.	2 00
Greenville, W. M. S., Min. Education	60
Greenville, W. M. S., State Miss.	15 00
	\$ 32 35

CAHABA ASSOCIATION.	
Marion Junction, W. M. S., For. Miss.	\$ 2 75
Marion Junction, W. M. S., Miss Kelly	10
Marion Junction, W. M. S., Home Miss.	25
Marion Junction, W. M. S., Orphanage	25
Newberne, L. A. & M. S., For. Miss.	10 75
Newberne, L. A. & M. S., Home Miss.	14 93
Newberne, L. A. & M. S., Orphanage	15 00
	\$ 41 03

CALHOUN ASSOCIATION.	
Anniston—	
Parker Memorial, W. M. U., Miss Kelly	\$ 26 00
Parker Memorial, Miss. Jewels, H. Miss.	20 00
Parker Memorial, Miss. Jewels, Ch. Aid.	5 10
Parker Memorial, Miss. Jewels, Orphanage	16 00
Parker Memorial, Kings Sons, For. Miss.	2 00
Parker Memorial, Kings Sons, Church Aid	2 75
Glen Addie, L. A. S., For. Miss.	7 70
Oxford, L. A. S., Church Aid	15 75
Oxford, L. A. S., Orphanage	15 00
Oxford, Cheerful Workers, For. Miss.	7 50
Oxford, Cheerful Workers, Home Miss.	15 15
Oxford, Cheerful Workers, Benevolence	5 25
Oxanna, L. A. S., Church Aid	5 00
Oxanna, L. A. S., Orphanage	6 50
Coldwater, L. A. S., Foreign Miss.	2 00
Jacksonville, L. W. U. & A. S., For. Miss	7 82
Jacksonville, L. W. U. & A. S., Miss Kelly	5 00
Jacksonville, L. W. U. & A. S., Home Miss	5 50
Jacksonville, L. W. U. & A. S., State Miss	5 00
Jacksonville, L. W. U. & A. S., Church Aid	5 00
Jacksonville, L. W. U. & A. S., Orphanage	12 87
Jacksonville, Y. L. M. S., State Miss.	2 50
Jacksonville, Y. L. M. S., For. Miss.	2 50
Jacksonville, Y. L. M. S., Orphanage	5 00
Jacksonville, Sunbeams, Home Miss.	4 00
	\$ 207 19

CENTENNIAL ASSOCIATION	
Midway, Working Circle, Orphanage	\$ 5 00
Midway, Working Circle, Howard College	2 50
Union Springs, W. M. S., For. Miss.	10 00
Union Springs, W. M. S., Hakka Home	10 00
	\$ 27 50

CENTRAL ASSOCIATION.	
Alexander City, L. A. S., State Miss.	\$ 10 00
Alexander City, L. A. S., Church Aid	6 25
Alexander City, B. Y. P. U., Cuba Miss.	80
Alexander City, B. Y. P. U., Italian Miss	1 13
Alexander City, B. Y. P. U., Japan Miss	1 03
Goodwater, L. A. S., H. Miss., Self-Denial	3 40
	\$ 22 61

CLARKE COUNTY ASSOCIATION.	
Thomasville, L. A. S., State Miss.	\$ 3 00
Thomasville, L. A. S., Church Aid	73 75
Grove Hill, L. A. S., Church Aid	2 50
	\$ 79 25

COLBERT COUNTY ASSOCIATION.	
Sheffield, L. A. S., Church Aid	\$ 60 00

Sheffield, L. A. S., Orphanage	15 00
Macedonia, L. A. S., Church Aid	2 16
	\$ 77 16

COLUMBIA ASSOCIATION.	
Dothan, W. M. S., Miss Kelly	\$ 5 00
Dothan, W. M. S., Church Aid	91 23
Columbia, L. A. S., Church Aid	7 30
Columbia, L. A. S., Self-Denial, H. M.	5 30
Shiloh, L. A. S., Church Aid	3 00
Pilgrims Rest, L. A. S., Miss Kelly	4 00
Pilgrims Rest, L. A. S., Church Aid	3 00
Cedar Springs, L. A. S., Church Aid	5 00
Columbia, W. M. S., For. Miss.	2 50
Columbia, W. M. S., Vice-Pres. Expense	4 41
	\$ 131 134

CONECUH ASSOCIATION.	
Evergreen, W. M. S., Miss Kelly	\$ 7 65
Castleberry, W. M. S., Home Miss.	1 40
	\$ 9 05

COOSA RIVER ASSOCIATION.	
Sylacauga, W. M. & A. S., Home Miss.	\$ 3 50
Sylacauga, W. M. & A. S., For. Miss.	3 30
Sylacauga, W. M. & A. S., State Miss.	1 00
Sylacauga, W. M. & A. S., Church Aid	2 75
Sycamore, W. M. & A. S., For. Miss.	15 00
Sycamore, W. M. & A. S., Orphanage	5 00
Sycamore, W. M. & A. S., Church Aid	2 00
Riverside, W. M. A. S., Self-Denial, H. M.	2 06
	\$ 35 11

CULLMAN ASSOCIATION.	
Cullman, First Ch., L. M. & A. S., Ch. Aid	\$ 34 50
Hopewell, First h., L. M. & A. S., Ch. Aid	5 30
Flint Creek, Ft. h., L. M. & A. S., Ch. Aid	7 50
Holly Pond, Ft. Ch., L. M. & A. S., Ch. Aid	80
	\$ 47 80

EAST LIBERTY ASSOCIATION	
Cusseta, W. M. S., Self-Denial, H. Miss.	\$ 9 30
Cusseta, W. M. S., Home Miss.	3 69
Cusseta, W. M. S., Ch. B. & L. F.	5 00
Cusseta, W. M. S., For. Miss.	8 94
Cusseta, Mrs. J. M. V., Miss Kelly	5 00
Cusseta, W. M. S., Hakka Home	5 00
Cusseta, W. M. U., State Miss.	3 48
Cusseta, W. M. U., India Orphan	5 00
Cusseta, W. M. U., Orphanage	3 25
Cusseta, W. M. U., Church Aid	23 35
Dadeville, W. M. U., Church Aid	125 00
Dadeville, W. M. U., State Miss.	3 05
Lafayette, W. M. U., State Miss.	10 51
Lafayette, W. M. U., Vice-Pres. Expense	2 00
	\$ 213 57

ESCAMBIA ASSOCIATION.	
Brewton, L. A. S., For. Miss.	\$ 2 00
	\$ 2 00

ETOWAH ASSOCIATION.	
Attalla, L. A. S., Home Miss, Self-Denial	\$ 7 50
Attalla, L. A. S., Miss Kelly	5 00
Attalla, Sunbeam Band, For. Miss.	5 00
Gadsden, L. M. S., Home Miss.	8 00
Gadsden, Sunbeam Band, Miss McCollum's Help, For. Miss.	25 00
Hokes Bluff, W. M. S., For. Miss.	1 00
Hokes Bluff, Sunbeam Band, Miss Kelly	1 50
Hokes Bluff, Sunbeam Band, Japan	1 89
	\$ 54 89

EUFAULA ASSOCIATION.	
Clayton, W. M. S., Miss Kelly	\$ 2 10
Clayton, W. M. S., For. Miss.	2 25
Clayton, W. M. S., State Miss.	1 75
Clayton, L. A. S., Church Aid	3 85
Eufaula, Ft. Ch., W. M. S., Home Miss.	10 00
Eufaula, Ft. Ch., W. M. S., For. Miss.	5 00
Eufaula, Ft. Ch., W. M. S., Church Aid	1 00
Mt. Andrews, L. A. S., For. Miss.	7 30
Mt. Andrews, L. A. S., Home Miss.	3 12
Prospect Church, L. A. S., Orphanage	3 50
Prospect Church, Sunbeams, For. Miss.	2 00
Louisville, L. A. S., Church Aid	31 25
	\$ 73 12

FLORENCE ASSOCIATION.	
Florence, W. M. S., Home Miss.	\$ 5 00
Florence, W. M. S., State Miss.	4 18
Florence, W. M. S., Church Aid	165 40
East Florence, W. M. S., Church Aid	132 75

THE SOUTHERN AND ALABAMA BAPTIST

East Florence, W. M. S., Home Miss....	12 07
East Florence, W. M. S., For. Miss.....	6 04
East Florence, W. M. S., State Miss.....	6 65
New Hope, W. M. S., Orphanage.....	3 00
Liberty, W. M. S., Orphanage.....	5 00
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	\$ 340 69

HARMONY GROVE ASSOCIATION.

Hamilton, L. A. & M. S., S-Denial, H. M. \$	1 10
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	\$ 1 10

HARRIS ASSOCIATION.

Oswichee, L. M. S., Miss Kelly.....	\$ 30 00
Oswichee, L. M. S., B. & L. F., H. Miss..	6 00
Oswichee, L. M. S., State Miss.....	11 00
Oswichee, Baby Branch, For. Miss.....	5 00
Oswichee, Baby Branch, Home Miss.....	5 00
Oswichee, Sunbeams, Miss Kelly.....	3 50
Uche, L. A. S., Orphanage.....	12 00
Mt. Lebanon, L. A. S., For. Miss.....	10 00
Mt. Lebanon, L. A. S., Home Miss.....	2 00
Mt. Lebanon, L. A. S., Church Aid.....	25 00
Hatchechubbee, L. A. S., Church Aid.....	50 50
Ladonia, L. A. S., Church Aid.....	10 00
Crawford, L. M. S., State Miss.....	2 25
Crawford, L. M. S., Orphanage.....	2 00
Hiram, L. A. S., Church Aid.....	3 15
Phoenix, First Ch., L. A. S., Miss Kelly..	2 50
Phoenix, First Ch., L. A. S., Orphanage..	18 25
Phoenix, First Ch., L. A. S., Howard Col	37 15
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	\$ 235 36

JUDSON ASSOCIATION.

Abbeville, W. M. S., Home Miss.....	\$ 1 10
Abbeville, W. M. S., For. Miss.....	5 00
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	\$ 6 10

MARSHALL ASSOCIATION.

Albertville, W. M. S., Self-Denial, H. M. \$	2 25
Albertville, W. M. S., Orphanage.....	12 15
Albertville, W. M. S., Church Aid.....	11 40
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	\$ 25 80

MOBILE ASSOCIATION.

Mobile—

St. Francis St., L. A. S., Orphanage.....	\$ 27 25
St. Francis St., L. A. S., Church Aid....	365 41
St. Francis St., Sunbeam Band For. Miss	80 37
Palmetto St., L. A. S., For. Miss.....	3 00
Palmetto St., L. A. S., Home Miss.....	3 00
Palmetto St., L. A. S., Church Aid.....	10 50
Palmetto St., L. A. S., S. S. Board.....	4 50
Palmetto St., W. M. S., For. Miss.....	24 73
Palmetto St., W. M. S., Home Miss.....	23 28
Palmetto St., W. M. S., Church Aid.....	6 00
Palmetto St., W. M. S., Benevolence.....	3 10
Palmetto St., W. M. S., Miss Kelly.....	25 25
Palmetto St., Sunbeam Band, Miss Kelly	3 15
Whistler, Sunbeam Band, Miss Kelly....	1 90
Whistler, Sunbeam Band, For. Miss.....	5 26
Bayou, La Bartre, L. A. & M. S., Ch. Aid	18 70
Bayou La Batre, Sunbeams, Orphanage..	5 00
Citronelle, W. M. S., Church Aid.....	67 90
Vinegar Bend, L. A. S., Church Aid....	150 00
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	\$ 828 30

MONTGOMERY ASSOCIATION.

Montgomery—

First Church, W. M. S., For. Miss.....	\$ 17 00
First Church, W. M. S., State Miss.....	13 62
First Church, W. M. S., Home Miss.....	1 00
First Church, L. W. C., For. Miss.....	17 50
First Church, L. W. C., State Miss.....	17 50
First Church, L. W. C., Church Aid.....	550 00
Clayton St., W. M. S., Miss Kelly.....	5 00
Clayton St., W. M. S., State Miss.....	7 30
Adams St., W. M. S., State Miss.....	6 00
Adams St., W. M. S., For. Miss.....	15 00
Adams St., W. M. S., Home Miss.....	10 00
Adams St., W. M. S., Home, Self-Denial	3 70
Adams St., L. A. S., Church Aid.....	285 00
Adams St., L. A. S., Hakka Home.....	15 50
Adams St., Willing Workers, Hakka Home	2 00
Adams St., Willing Workers, Church Aid	10 00
Adams St., Willing Workers, For. Miss..	2 00
Adams St., Willing Workers, Home Miss	2 00
Adams St., Willing Workers, State Miss..	2 00
Adams St., Sunbeams, For. Miss.....	1 00
Adams St., Sunbeams, Home Miss.....	1 00
Adams St., Sunbeams, State Miss.....	1 00
Southside, W. M. S., For. Miss.....	2 50
Southside, W. M. S., Home Miss.....	3 40
Southside, W. M. S., State Miss.....	2 25
Southside, W. M. S., Orphanage.....	16 35

Lowndesboro, L. A. S., Miss Kelly.....	5 00
Prattville, W. M. S., Hakka Home.....	5 00
Ft. Deposit, Sunbeams, Self-Denial, H. M	2 40
Ft. Deposit, Bethel, L. A. S., Church Aid	7 95
Ft. Deposit, Bethel, L. A. S., Orphanage..	12 00
Fitzpatrick, L. A. & M. S., Home Miss..	2 50
Mt. Carmel, Sunbeams, Home Miss.....	3 00
Mt. Carmel, Sunbeams, For. Miss.....	1 00
Mt. Carmel, Sunbeams, State Miss.....	4 00
Mt. Carmel, Sunbeams, Tract Fund.....	1 00
Wetumpka, L. A. S., For. Miss.....	2 50
Wetumpka, L. A. S., Home Miss.....	2 50
Wetumpka, L. A. S., Orphanage.....	14 43
Wetumpka, Sunbeam Band, Miss Kelly..	2 00
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	\$1074 90

MUSCLE SHOALS ASSOCIATION.

Decatur, First Ch., L. A. S., State Miss. \$	2 50
Decatur, First Ch., Sunbeams, State Miss	1 00
Decatur, First Ch., L. A. S., Church Aid..	30 00
New Decatur Central, L. M. & A. S., S. M	10 00
New Decatur Central, B. Y. P. U., H. M	3 35
East Decatur, L. M. & A. S., For. Miss..	9 02
East Decatur, L. M. & A. S. Home Miss..	5 00
East Decatur, L. M. & A. S., State Miss..	7 00
East Decatur, L. M. & A. S., Church Aid	8 00
Harmony, L. M. & A. S., State Miss....	3 10
Harmony, L. M. & A. S., Home Miss....	3 50
Harmony, L. M. & A. S., For. Miss.....	1 20
Hartselle, L. A. & M. S., Church Aid....	32 40
Hartselle, Home Dept., L. A. S., For. M	1 65
Hartselle, Home Dept., L. A. S., Home M	1 65
Mt. Hope, Home Dept., L. A. S., Home M	1 50
Mt. Hope, Home Dept., L. A. S., For. M	1 50
Mt. Hope, L. A. & M. S., For. Miss.....	5 00
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	\$ 127 67

NEWTON ASSOCIATION.

Ozark, L. A. S., Miss Kelly.....	\$ 2 50
Newton, W. M. & A. S., For. Miss.....	2 00
Newton, W. M. & A. S., Home Miss.....	2 00
Newton, W. M. & A. S., State Miss.....	1 00
Newton, Sunbeam Band For. Miss.....	3 00
Newton, Sunbeam Band, Orphanage	9 00
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	\$ 19 50

NORTH LIBERTY ASSOCIATION.

Huntsville, L. A. & M. S., Orphanage....	\$ 11 54
Huntsville, L. A. & M. S., Benevolence....	6 00
Huntsville, L. A. & M. S., Church Aid....	3 75
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	\$ 21 59

PEA RIVER ASSOCIATION.

Elba, L. A. S., For. Miss.....	\$ 1 05
Elba, L. A. S., Hakka Home.....	3 00
Elba, L. A. S., Home Miss.....	2 35
Elba, L. A. S., State Miss.....	4 35
Elba, L. A. S., Church Aid.....	149 10
Elba, Sunbeam Band Orphanage.....	6 00
Elba, Sunbeam Band, For. Miss.....	60
Elba, B. Y. P. U., For. Miss.....	85
Elba, B. Y. P. U., Church Aid.....	6 00
Damascus, L. A. S., Church Aid.....	12 50
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	\$ 186 30

PINE BARREN ASSOCIATION.

Pine Apple, S. A. & M. S., Miss Kelly....	\$ 5 00
Pine Apple, Sunbeam Band, Miss Kelly..	5 00
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	\$ 10 00

SELMA ASSOCIATION.

Selma, First Ch., W. M. S., S. S. Board..	\$ 5 00
Selma, First Ch., W. M. S., Ch. B. & L. F	25 00
Selma, Second Ch., W. M. U., Home Miss	8 00
Selma, Second Ch., W. M. U., Orphanage	3 00
Selma, Second Ch., W. M. U., Church Aid	23 00
Pleasant Hill, S. B. Willing Workers,	
Miss Kelly.....	2 00
Town Creek, L. B. S., Home Miss.....	2 75
Town Creek, L. B. S., For. Miss.....	5 30
Sister Springs, W. A. & M. S., Home Miss,	
Thank Offering.....	3 50
Orrville, L. A. S., Miss Kelly.....	16 65
Orrville, W. M. U., For. Miss.....	29 85
Orrville, W. M. U., Miss Kelly.....	16 00
Orrville, W. M. U., Home Miss, S. D....	7 00
Orrville, W. M. U., State Miss.....	5 85
Orrville, Sunbeam Band, Home Miss....	10 00
Orrville, Sunbeam Band, For. Miss.....	10 00
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	\$ 173 90

SHELBY ASSOCIATION.

Columbiana, L. M. S., Miss Kelly.....	\$ 4 90
Columbiana, L. M. S., Church Aid.....	5 55

Columbiana, Sunbeam Band, Orphanage..	10 00
Montevallo, L. A. & M. S., For. Miss....	2 95
Montevallo, L. A. & M. S., Orphanage....	15 25
Montevallo, L. A. & M. S., Howard College	10 00
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	\$ 48 35

TENNESSEE RIVER ASSOCIATION.

Scottsboro, W. M. S., Self-Denial, H. M. \$	1 75
Scottsboro, W. M. S., State Miss.....	5 00
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	\$ 6 75

TROY ASSOCIATION.

Troy, First Ch., W. M. S., For. Miss....	\$ 15 00
Troy, First Ch., W. M. S., Howard College	10 00
Troy, Ft. Ch., W. M. S., S. B. Th. Sem..	5 00
Troy, First Ch., Sarah Campbell S. B.,	
Church B. & L. F.....	5 00
Brundidge, Salem L. A. S., Miss Kelly...	14 00
Brundidge, Sunbeams, Miss Kelly.....	2 35
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	\$ 51 35

TUSCALOOSA ASSOCIATION.

Tuscaloosa, L. A. & M. S., For. Miss....	\$ 5 38
Tuscaloosa, L. A. & M. S., Home Miss....	32 72
Tuscaloosa, L. A. & M. S., State Miss....	11 00
Tuscaloosa, L. A. & M. S., Church Aid....	538 00
Tuscaloosa, Krishna Pal, M. S., State M	3 35
Vance, B. Y. P. U., State Miss.....	4 70
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	\$ 595 15

TUSKEGEE ASSOCIATION.

Opelika, W. M. U., Home Miss.....	\$ 30 00
Opelika, W. M. U., State Miss.....	5 50
Opelika, W. M. U., For. Miss.....	10 00
Opelika, W. M. U., Orphanage.....	5 00
Opelika, W. M. U., Church Aid.....	2 97
Opelika, Willing Workers, Orphanage....	6 88
Opelika, Sunbeam Band, State Miss.....	5 00
Tuskegee, L. A. S., Church Aid.....	3 00
Tuskegee, L. A. S., Orphanage.....	19 12
Lochapoka, W. M. U., Home Miss.....	1 50
Lochapoka, W. M. U., Church Aid.....	2 05
Notasulga, W. M. U., For. Miss.....	95
Society Hill, W. M. U., Howard College..	2 80
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	\$ 94 27

YELLOW CREEK ASSOCIATION.

Sulligent, W. A. & M. S., State Miss....	\$ 2 20
Sulligent, W. A. & M. S., Home Miss....	4 55
Sulligent, W. A. & M. S., Church Aid....	21 40
Sulligent, Sunbeams, Home Miss.....	1 50
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	\$ 29 65

ZION ASSOCIATION.

Andalusia, W. M. S., Self-Denial, H. M. \$	21 29
Andalusia, W. M. S., Home Miss.....	1 25
Andalusia, W. M. S., State Miss.....	50 90
Andalusia, Howard College.....	4 00
Andalusia, W. M. S., Church Aid.....	30 71
Andalusia, W. M. S., For. Miss.....	1 60
Red Level, W. M. S., Home Miss.....	5 60
Red Level, W. M. S., Church Aid.....	16 35
Floralla, B. Y. P. U., For. Miss.....	2 00
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	\$ 133 10

RECAPITULATION.

AMOUNTS CONTRIBUTED BY LADIES SOCIETIES.

Foreign Missions.....	\$ 703 09
Home Missions.....	305 88
State Missions.....	265 79
Orphanage.....	457 03
Ministerial Education.....	60
Benevolence.....	90 00
Church Aid.....	5744 41
Sunday School Board.....	9 50
Howard College.....	226 25
S. B. Theo. Sem.....	5 00
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Total by Ladies Societies.....	\$7807 61

CONTRIBUTED BY SUNBEAM BANDS.

Foreign Missions.....	\$ 153 57
Home Missions.....	61 90
State Missions.....	11 00
Orphanage.....	32 72
Church Aid.....	59 80
Tract Fund.....	1 00
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Total by Bands.....	\$ 319 99

Total by Bands and Ladies Societies..\$8127 60
 Respectfully submitted,
 Mrs. N. A. Barrett,
 Assistant Treas. Cen. Com.

CORRESPONDENCE

Innovation.

The Literary Digest of July 13, gives some interesting discussions on "The Growing Familiarity With the Bible," and quotes first from the Biblical World, a publication of the University of Chicago. The latter authority, speaking of the decline of family worship, once so common, accounts for this decline on the ground that "it is due to the changing customs in family life and the modern rush of business, school and society." It adds that: "The committing of Scripture to memory is also less frequent than formerly," and says: "But this is not because the Bible is not thought to be superseded by other religious literature; rather because committing to memory, in these days a disputed pedagogical method." It goes on to say: "Undoubtedly there is a loss that comes from the decline of family worship, and of Scripture memorization. Both should be reestablished."

From time to time, I have revolved these two points in my mind and deplored the fact of their almost utter neglect. That the customs of family life have undergone a thorough change is true of the cities and towns, especially in the mining and manufacturing districts, and these changes have to some extent affected the adjacent farming districts, and spread along the railroad lines. Formerly all the members of a family gathered at the breakfast table, dined together at noon and met again at night around the supper table and the hearth stone. Now the father, sons and even the daughters, eat and start at different hours, lunch in town, and come in one at a time and at different hours.

Even on the Sabbaths, they do not assemble at home or at the table as once they did. This disrupts the old family circle, loosens the ties of home and weakens home government.

My old paternal grandfather, I think, was not a member of any church, and yet it was his custom to read his Bible and pray night and morning for years before and down to his death.

My father was a daily reader of his Bible and much of his time, prayed and read at night. He read his Bible through seventeen times and had a great deal of it "on the end of his tongue."

My own experience has been quite varied. I have read my Bible through once. Since then I often read wherever I open and find that profitable in one way I nearly always fall upon something that seems to fit the conditions of life. Indeed, I think one reading on that plan, realizes that the Word is his daily bread, the bread of life. For years, while my children were young, I practiced the rule of repeating some verse at every meal and having each one repeat it. In this way we learned by memory a great many such Scriptures as these; "Keep thy heart with all diligence, for out of it are the issues of life." "Seek ye first the kingdom of God, etc." "Take no thought for tomorrow, etc." and a long catalogue of the real jewels of God's Truth. In after years my oldest daughter was much surprised to hear the lamented D. I. Purser repeat a great many of the same passages.

The only remedy I can see now for this falling away from the time honored custom of gathering around the old

hearthstone to read God's word and to worship His name is to convert the table blessing into a prayer. That is a good custom and does away with that custom as a dry form. I have known several excellent old families who used the breakfast and supper hour for reading and prayer. Indeed that ought to become a rule. Whether the whole family is present or not—company or no company.

Now as to committing Scripture I have this to say: I do seriously believe that our Sunday schools are to blame, and the use of the lesson papers with the Scripture in them is the ground of that fault. The child finds his Scripture on the paper, hence he does not think of it as a part of the Bible as he would if he had the book in hand. It is fact!

What if the young do not understand the meaning now, in years to come God's spirit will recall these Scriptures one at a time and just at a time most needed and seal the truth forever in the heart.

J. H. Weatherly.
East Lake, Ala.

Program

Of Fifth Sunday Meeting of Cullman Association to be held with Bethlehem Church, two miles East of Hanceville, Aug. 28-30, 1903.

FRIDAY, 10 A. M.

Devotional Meeting. Conducted by Rev. J. B. Whitaker. 11 a. m. Introductory Sermon—Rev. T. A. Hays. 2 p. m. Organization. 2:30 p. m. The Importance of an Evergreen Sunday School and Prayer-Meeting Every Church—Revs. J. T. Whitaker and T. D. Holcomb. 3:30 p. m. Is it Right for Baptists to give of their Means to Support any Institution Except the Church of Christ—Rev. J. H. Freeman and others. 7 p. m. Prayer and Praise Meeting—Rev. C. T. Lambert. 8 p. m. Sermon—Rev. W. H. Absher.

SATURDAY, 9 A. M.

Prayer and Praise Meeting—Rev. G. W. Chandler. 9:30 a. m. Orphans' Home—Rev. J. H. Harbison and others. 10:30 a. m. Is it Right to Expel a Member for Failing to Attend the Conference Meetings of the Church?—Rev. W. H. Guthrie. 11 a. m. Sermon—Rev. C. A. Owen. 2 p. m. Missions by Revs. R. C. Ledbetter and A. A. Pannell. 3 p. m. Ministerial Education—Rev. J. D. Tankersley and others. 7 p. m. Prayer and Praise Meeting—Elder A. Adams. 8 p. m. Sermon—Rev. J. M. Bottoms.

SUNDAY, 9 A. M.

Sunday School. 10 a. m. When and How Should Missions and Money for other Benevolent Objects be Collected—Rev. C. A. Owen. 11 a. m. Missionary Sermon—Dr. W. B. Crumpton. 2 p. m. Sermon—Rev. P. C. Barkley. Those desiring conveyance from the railroad will notify Pastor J. E. Creel, Hanceville, Ala.

Executive Committee.

"Sabbath Observance, Better Practiced."

As it is drawing near the time when the Associations will begin to meet, I am impressed with the duty of presenting to the public for their consideration the importance of having a report added to the list of business in the Associations on Sabbath observance. Sabbath desecration is fast becoming a common

thing and is as hurtful to the morals of the people as most of the other crimes and I cannot refrain from saying something concerning of it, "Woe is me if I do not." I hope the Associations will take the matter into consideration and as a body will insist on their preachers and the messengers in rising up as a mighty host against this great evil which is being practiced in our beloved country in order to bring about a reformation. We call this a Christian nation and I do not think that we are entitled to the name in every particular. I believe in many instances it is done unthoughtedly or without stopping to think what we are doing and at the same time the world is looking on. It is God's day and should be used in the best way to glorify His name. And until the Christian begins to honor God by adhering strictly and lovingly to His teachings we will not make much of an impression on the world for their salvation. By going to the depot on the Sabbath we can see men there ready to pay their fare for a trip. Men of every calling from the preacher down, all alike, and also elsewhere. It may be that in some very extreme cases the preacher might be justifiable, but still it may be very doubtful. Behold to obey is better than a sacrifice and in Rom. xiii, 21, it is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is made weak, and 1st Cor. viii, 13, wherefore if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend, and 1st Cor. xi, 1, be ye followers of me even as I also am of Christ. I have learned that one of our presidents on one of his journeys when Sunday came he declined to go further on his trip, but stopped and went to the house of worship. I like that kind of religion that leads a man in the way that God points. Ye are the salt of the earth. And ye are the light of the world. Let your light so shine before men. If therefore the light that is in thee be darkness, how great is that darkness; how—how—how!

These are strong and solemn words and shows us the great responsibility we are under. It comes from the mouth of him who spake as never man spake. There was darkness over the land of Egypt which was felt. I believe we have the sense of feeling that the darkness in this particular is felt in this great nation of ours, also to our hurt. And may the Lord's spirit enable us to pray as the Psalmist. Open thou mine eyes that "I" may behold wondrous things out of thy law. Amen.

W. M. Hall.

Lincoln, Ala.

A Story of an Effort.

For several years many of the summer inhabitants at Point Clear, have deplored the fact that there is no Sabbath day. Sunday is gayer than any other day. With many people the fascinations of this crescent beach, the fishing, bathing, sailing, novel reading and flirting, go on more furiously on Sunday than at any other time. There is nothing to distinguish the day of rest and worship from any other day, except that it is gayer.

But an earnest effort is being made to spiritualize the place, at least in so much as to have an informal little service in one of the cottages every Sabbath evening. This plan naturally met with violent opposition at first from some of the young ones who rebelled

openly at being summoned from the beach to attend "church."

The first "congregation" this season consisted of ten people, gathered in our hall dining-room, around the long walnut table. The "meeting" began with singing some familiar hymns.

As everybody knows, there is nothing that affects one's risibles so much as singing without any instrument whatsoever. This was our difficulty. Some of the boys put their heads on the table and were shaken with laughter. It really was funny. One lady's rather weak soprano was overpowered by the others stronger alto, while two well-meaning boys assisted with awful discords. (It was a perilous undertaking, and at the second meeting we dispensed with the music.)

We had a Bible reading—the 25th chapter of Matthew—in which everybody joined, reading a verse in rotation, around the table, until the chapter was finished. Then we had a talk from a dear boy of seventeen, who had attended the Asheville Students' Conference in June and was under the spell of those wonderful days. He took a sermon upon the Talents, that he had heard preached there, and in a simple, earnest way, gave a good synopsis of the helpful lesson as it had been impressed upon his heart. After this we sang "Take my life, and let it be consecrated, Lord, to Thee." That hymn went very much better. There was no laughter now. We were under the influence of the earnestness of the boy-speaker, and some of us sang with moistened eyes.

The next Sunday night we had only nine people at our service, one boy preferring to visit his sweetheart to joining us. That gave us a little pang of disappointment, of course.

One of us read aloud T. T. Martin's helpful little tract, "The Conversion of Ruth Wyatt," the others finding and reading the Bible references.

On our third Sunday night, there were eighteen present, for which we were very thankful. There was really good singing and the Bible reading was participated in heartily, by every one. The selections were the 95th Psalm and 14th chapter of John, being read in rotation as before.

The lesson was "God's Ownership of the Sea," a sermon preached in Andover, Mass., in 1864 by Rev. Leonard Swain, D.D. The service closed with the long metre doxology.

The next Sunday night there were nineteen present. The singing was noticeably better. The Bible selections were the 90th and 91st Psalms, and the 1st chapter of John. The sermon was a synopsis of one preached last spring by Bishop Beckwith, upon Esther and her opportunity of usefulness to her people. The boy preacher's father gave us this talk. He said it was the remembrance of one of the most helpful sermons he had ever heard. Many others who had also heard it, pronounced the synopsis more impressive than the original.

Last Sunday night there were thirty present in our little congregation, and we felt very much encouraged. The singing was really inspiring, especially that glorious hymn, "The Son of God goes forth to war." The Bible selections were the 1st, 15th, 19th and 23d Psalms, and the last chapter of Revelation. The lesson was on Truth, by Mr. Robert C. Speer, and read by a young boy of twenty, who had been under the blessed influence of two Asheville Student Con-

ferences. After the reading he lead in a brief prayer, introducing the Lord's Prayer in which everybody joined. The service was closed with the doxology.

We wish we knew of some short interesting sermons that we might use in our little services. We can't get any preachers over here, and we want to have a message, even if it must be delivered second-hand.

H. B. T.

Point Clear, July 28, 1903.

Church Prosperity.

Since the days of the apostles and prophets Bible study has been the practice of the Christian people.

The apostles and prophets met and studied and discussed and taught the Word of God, and spoke of the coming of Christ before such a man ever existed, and after the coming of Christ, he carried on the practice of studying and teaching the Holy Word to His disciples and followers, who in turn taught it to the people amid trials and persecutions, so severe that the authorities of the old world took many lives in their efforts to abolish this ardent Christian faith, which was handed from generation to generation, through the crusaders and wise men of the East, and Martin Luther, the great preacher and teacher and reformer, who by his power and influence and ardent faith in the Christian religion revolutionized the world in his day. The tyrannical European powers became so oppressive that the Christian people were compelled to seek religion in unmoled quarters, in order to serve God according to the dictates of their own conscience. The results of this movement terminated in the banishment of the pilgrims from Great Britain and the Huguenots from France seeking religious freedom in the wilderness of America, among the wild beasts of the forests and the savage red men who then inhabited this country. From that movement Christian freedom and Bible study has generally increased practically unmoled until now it has reached nearly all quarters of this globe.

To those ardent, fearless, consecrated pilgrims and Huguenots the Christian world owes much for the religious freedom we now enjoy. The commission received by the Pilgrims from the dark portals of the star chamber was more efficient than any that bore the royal seal. The Pilgrims were not encouraged or patronized in this act, but their own cares and labors, their own counsels, their own blood, continued all, achieved all, bore all, sealed all, the authorities could not afterwards fairly pretend to reap where they had not sown, and as our fathers reared this broad and solid fabric with pains and watchfulness, unaided, barely tolerated, it did not fall when the favor which had always witholden, had changed into wrath when the arm which had never supported was raised to destroy. See that one solitary, adventurous vessel, the mayflower of a forlorn hope, freighted with the prospects of a future state, bounding across the unknown sea, behold it pursuing with thousand misgivings, the uncertain, tedious voyage. Suns rise and set, weeks and months pass and winter surprises them on the deep, but brings them not the sight of the wished for shore. See them now scantily supplied with provisions, crowded almost to suffocation in their ill stored prison, now driven in fury before a raging tempest on the high and giddy waves, the laboring masts seem strained from their base; the dismal sound of the pumps is heard; the ship

leaps madly from billow to billow; the ocean breaks and settles with engulfing floods over the floating deck; and beats with deadening, shivering weight against the staggered vessel. See them escape their perils, pursuing their almost desperate undertaking and landing at last after five months passage on the ice clad rocks of Plymouth, weak and weary from the voyage, poorly armed, with scanty provisions, without shelter, without means, and surrounded by hostile tribes.

See the Huguenots quiet and unobtrusive in their manners faithful to their king, obedient to the civil and political laws of France, begging only for freedom in religious worship, being denied this right their cup of bitterness is full and they resolved to endure no longer the oppression of a home they love so fondly, they prepare ever as a child still loves a parent, who has mercilessly cast him upon the broad bosom of the world, friendless and penniless to bid adieu to all they loved in their dear native France, and find in America a new country, an asylum from persecution, a real home. See the devoted group the grave husband, the anxious mother, the unconscious babe, as they crowd the deck to gaze for the last time upon the receding shore.

The bright sun gilds the distant coast and behind those vine-clad hills, they yet behold their native woods, beloved friend, the soil that gave them birth, with the remembrance of school days and the joy of manhood, but soon they turn their visions to the blue heavens above them, arched by the span of hope, and with unwavering courage nerve their hearts to follow the appointments of their heavenly leader.

Cast our eyes toward them now in their new homes and watch the group, there still are the resolute husband, the brave hearted matron and the trembling babe sheltered in its mother's arms.

Excited by the sublime exhibition of nature's works, they fall upon the earth and in tears of gratitude they send up the first evangelized prayer ever offered in these wilds.

Shut now the volume of history, and tell me, or any principal of human probability what shall be the fate of this handful of religious adventurers; tell me men of military science, in how many moments were they all swept off by the savage tribes of Massachusetts and Carolina!

Tell me politician, how long did these colonies on which your conventions had not smiled, languish on the eastern coast? Historian, compare for me the baffled priests, the deserted settlements, the abandoned adventures of other tribes and find the parallel of this. Was it the winter's storm beating on the houseless heads of women and children? Was it hard labor and spare meals? Was it the deep malady of a blighted hope? A ruined enterprise and broken heart, aching in its last moments at the recollections of the loved and left beyond the sea? Is it possible that from a beginning so feeble, so frail, so worthy, not so much of admiration as pity? There has gone forth a progress so steady, a growth so wonderful, an expansion so ample, a reality so important, a promise yet to be fulfilled so glorious? Children and Sunday school co-workers, to these we owe much for our present privileges; to these we owe the progress of the church and school government, and may we acquire a character so distinguished for moral and mental beauty that in ages to come when collected multitudes shall gather to commemorate the

virtues of the fathers, there shall be no dark shade on the fair face of our being to break the bright moral view of the past. Children, Christians and Sunday school workers, this work is upon us. Our duties are not yet performed. There is yet something for us to accomplish, and may God in His wisdom and protection and support enable us to do the work faithfully and with courage for the cause of Christ.

Saved by Grace.

When we raise the curtain on the great scene of life, and all of the pride, malice, covetousness, deceit, idolatry and corruption that befoul and bestain the fame and name of humanity, appear. When we behold the great debt to which man has fallen, the awful death that man has died and the immense debt that he owes to God, and realize his inability to restore himself to God's favor, and know that he has no power in himself to restore life to himself, and see that he has not one mite with which to pay the immense debt of 10,000 talents that he owes to God—not even a desire to pay the debt, then it is that we realize the fact that our salvation must come from some source foreign to ourselves, from some One "Mightier than I" and that that salvation must be wholly prompted by unmerited love—that it is of grace. When we realize that God's violated law demands our eternal banishment into everlasting darkness; when we know that the wages of sin are death, and know that all have sinned and come short of the glory of God; we can then realize what an immense, unbounded, fathomless love God must have for us; when He saves us from our sin; when He reaches forth His omnipotent hand and makes bare His mighty arm to save your soul and my soul. "O, that men everywhere would praise the Lord for His amazing grace: the gift of His dear Son to be born of woman, incarnated in our flesh, reared in a very humble station in life persecuted, driven from home and country, mocked, spat upon, falsely accused, betrayed, delivered up and crucified; all to make salvation free—all to pay the penalty of our sins, and to satisfy divine justice.

God could have seen nothing good in us; He could have seen nothing in us to merit salvation; nothing to merit His divine love, but it must have been His infinite love, His infinite pity, His infinite mercy that prompted Him to make a way for our escape, for our salvation. "For other foundation can no man lay, than that is laid, which is Christ Jesus," and that foundation is based on the world of His "love where with He loved us."

(Rev.) A. E. Page.

"Home and Household."

A Powerful Weapon.

Few of us attach enough importance to the care of the hands. Many men and women, scrupulously neat in person and linen, are yet very neglectful of the hands and fingernails. But they are important factors, when it is remembered that the hand is offered in salutation to our friends; that it performs a thousand of the most delicate offices at almost every moment of the day; that it touches many objects through which it may convey the germs of infectious diseases. When all these things are considered, some idea of the importance that should attach to the care of the hands are realized. Yes, they are truly powerful weapons. Not only should the hands be kept clean, but the nails should be equally as well cared for. Some old

historic families were remarkable for their beautiful hands which were handed down to their descendants. The celebrated Catherine de Medicis had wonderfully beautiful hands, as also her daughter, Marguerite, wife of Henry of Navarre. It is the health of the hand that should be considered as well as the beauty. The care of them not only preserves the beauty, but wards off disease when coming in contact with infection. An old family doctor used to advise mothers to fortify themselves against diseases by washing always in warm water to which borax was added, as it disinfects and is safe, and purifies.

Sarah H. Hertton.

Death and Departure.

It is amazing that Christian people, who profess to take the Bible as their guide into the realm of divine truth, will persist in denying some of the plainest teachings in that book. For example, many will assert that the Bible sustains the idea that the soul of the Christian, after death, sleeps in his body. But this notion is clearly contrary to both Scripture and sound philosophy. Take the case of Christ at the time of His dying on the cross. He said that He commended His spirit to His Father. Now, it is plain to a person of ordinary sense that Christ would not have thus spoken if it had been true that His spirit would remain in His body while it lay in the tomb. If it had been an actual fact that His spirit would go into the tomb with His body He certainly would have known it, and hence He would not have especially commended His spirit to His Father. He never indulged in such nonsense.

Then look at the case of the dying Stephen. He called upon his Savior, saying, "Lord Jesus, receive my spirit." He surely knew that at death his spirit would depart from his body. He knew that he himself would leave his body, and so he asked Christ to receive his spirit. Of course he would not have made this request if he had been taught by Christ to believe that his spirit would sleep in his body; and it is needless to say that Christ never taught such bold materialism. Then notice that Paul called the body a "tabernacle" and he spoke of departing from that tabernacle when he should die. In 2 Cor. v, 1, (R. V.) he says: "We know that if the earthly house of our tabernacle be dissolved we have a building from God." He thus declared the dissolution of the body, a fact which is patent to everybody in all ages. Dead bodies become dissolved, but the believing and redeemed spirit cannot be dissolved, nor can it possibly remain in a dead body. In the epistle of James we read these philosophical words: "The body, apart from the spirit, is dead." It is when the spirit has left the body that the body is dead. Then think of those dead bodies which have been cremated or destroyed by chemical fire, reducing them to ashes. If they did possess a spirit while being cremated, what has become of it? Is it burned to ashes? O silly thought! The whole theory of soul-sleeping is a fable. It is a species of infidelity.

The great and consoling truth is that the true believer departs at death to be where his loved Lord is, even in the presence of his beautiful glory.

And those who believe the soul-sleeping folly will, if they be genuine Christians, fare vastly better than they now expect to, for, in spite of their theory, they will depart to the heavenly world.

C. H. Wetherbe.

THE EDITORIAL PAGE.

Who Should Talk at the Baptist Convention.

Below we call attention to letter of "Baptist," and Brother Crumpton's reply. We hope the question will be thoroughly ventilated. Let the objectors speak, we promise them a fair showing. The Alabama Baptist is published to serve the Baptists of Alabama.

Dear Brother Crumpton:—

You will pardon me for writing and taking up your time, but I would, and a great many others, who have the greatest confidence in you, would be glad to hear you give expression to the following matter through the columns of the Southern and Alabama Baptist, if you see fit to do so.

WHO SHOULD TALK AT THE BAPTIST STATE CONVENTION.

There has been a great deal of talk among the members of the Baptist churches of this state (saying nothing about the affairs of other states) and members of other churches and those not belonging to churches about this subject.

It is stated and we think very correctly so, that ministers and laymen representing the smaller churches, are never given an opportunity to express themselves unless they do so in a manner of a sort of force, and then the ministers who are not Seminary men (as they are styled by some) are placed in the same manner.

This should not be so with those who are attending a meeting for the advancement of the Lord's cause.

It looks bad among doctors, lawyers and other professional men, for some one has to represent and stay at these places.

The first evil growing out of this, is this: It is not Baptist principle, and

second, there are a great many who would aid in the cause, who feel like they are not properly treated; and then it keeps others away from the Convention.

We have heard it often said that the Convention is a place for a few who want to gratify their ambitions, and who seek notoriety, whether this be a fact or not, it has that appearance.

Every brother cannot have a chance to talk, but by changing around and not having the same ones on every occasion, it would look much better and more encouraging.

There are some who get a chance to talk and make speeches, and they never hear their names mentioned through our paper, while some other brother gets all of the space, which could have been divided, and not have it appear that what one said, was about all that was said, and what the other brother said was not worth mentioning.

What is needed is a united co-operation with all the brethren, and we can never have it unless some remedy is had along this line.

We have a great many different classes of human nature in a body like this, and some conservative method and plan should be suggested and adopted that would reach them all.

I do not want to make a talk, nor am I grieved or troubled about ever getting to make one, but I do know that there are a great many who do, and feel hurt because they do not.

A remedy is needed, when will it be made, and the cause of the Baptist denomination, and the cause of our Lord advanced, is the question?

Yours fraternally,
"Baptist."

REPLY.

I trust I do no injustice to the writer in publishing his communication, since it is anonymous. The subject is worthy of consideration and I am glad the brother has written candidly. If objection is made to the program method which prevails in our Convention, I have this to say in its defense. With the program, every subject has attention; under the "free for all plan," some subjects absorb the time of the Convention to the exclusion of others.

The intention of the program is to secure at least one well digested speech on each subject. Sometimes the brother appointed is grievously disappointing. He fails to warm up to the subject and of course he fails to warm up his hearers. In the two and a half days we have to consider a multiplicity of subjects, not many speakers can be heard. In behalf of the Committee on Program, I want to say: there are but few places to be filled. The preacher of the Convention sermon is appointed by the previous Convention, as are the chairmen of the Standing Committees. The Secretaries of the three Boards of the Southern Baptist Convention and the representative from the Southern Baptist Theological Seminary must be put down for speeches. The Brethren in charge of our State Board of Missions and Ministerial Education Board and of our schools are generally accorded the privilege of naming a brother to speak to their several interests. This leaves to the Committee only the appointment of brethren to conduct the devotional exercises and about five others to make speeches and preach sermons.

The plan of the committee is never to publish the program until every brother appointed has signified his willingness to serve. Many of those appointed decline for one reason or another.

A position on the Program Committee is not an enviable one by any means. My service in that capacity has been most unsatisfactory and I am glad the Convention has relieved me.

Some brethren are rash enough to say: We know beforehand just who is going to speak on the program. That is all talk, of course, and so is the saying that seminary men are given the preference. Whether a man hails from the Seminary or not; whether he is from the city or country never enters the mind of the Committee. I cannot believe brethren, who speak at the Convention, "want to gratify ambition or seek notoriety." Nor can I believe any brother, who loves the cause, remains away from the Convention, because of the way speakers are appointed. The Convention is in no wise responsible for the newspaper write-ups. The speakers are at the mercy of the reporters. I hardly know which I sympathize with most, the speaker or the reporter. I have been in both places.

However, if the Program Committee, another year, would simply submit an "order of business" and name no speakers, I would be glad to see it tried. We have been working under the Program plan for many years. I like it, but some brethren have objected all the while. It may be we would get along just as well the other way. It would do no harm to try it. W. B. C.

Editorial Paragraphs

Send your boys to Howard College.

The friends of Miss Willie Kelley will be glad to know that she is rapidly recovering.

Fifth Sunday in August five districts will hold with Beulah Baptist Church commencing Friday before fifth Sunday. All are invited.

We reached home just in time to put the last form of the paper to press. We had a delightful outing in Canada and may have something to say about the trip later.

Brother Hendricks writes that ample provision has been made for all delegates to the Birmingham Association which meets with the Pratt City Baptist Church on Sept. 1st.

Howard College is our denominational institution. Our business men realize this as never before and we are working and planning for its present and future. Let us send our boys to this old and honorable institution.

It is said that the spirit of the student body at Howard College is always the very best. Aspiring and ambitious boys and young men with efficient teach-

ers can make an institution celebrated for her great men. This is true with Howard College.

Dr. and Mrs. C. T. Morris request the honor of your presence at the marriage of their cousin, Ida Payne Reynolds, to Rev. Eldred M. Stewart, on the evening of Tuesday, the first of September, at nine o'clock, at the First Baptist Church, Sheffield, Alabama.

We regret that the space was so filled on our arrival that we could not print a list of the Associations to be held in September and October. If the list published heretofore is incorrect in any way please notify us as soon as possible so that we can print a revised list next week.

Messengers to the Shelby Association to meet at Cahaba Valley Church Sept. 1st, and that expect to travel by rail are requested to reach Briarfield on the Southern at 2:45 on August 31st, as conveyance will be there to meet them. Also write Mr. Henry Wallace, Coleman, Alabama, of your intention to come by rail.

The Missionary Edition followed by the Judson issue, caused a great lot of "field notes," "correspondence," and

"obituaries," to pile up for us to clear away. We ask the indulgence of the brethren and promise to print as fast as possible. We regret that some live items of interest were necessarily sidetracked by the special editions.

We got copies of the Missionary and Judson edition at Chicago on our return from Quebec and we greatly enjoyed the editorial work of Drs. Crumpton and Provence, for we felt sure that our readers were glad that we were giving them a rest. The versatile Secretary of State Missions is good at anything he puts his hands to, and the scholarly young pastor of Ensley Baptist Church seems to understand the art of putting a paper together as well as he does that of sermon building.

PERSONALS.

Rev. T. M. Callaway preached two Sundays at the First Church in Atlanta, Georgia.

Rev. A. G. Spinks, of New Decatur, one of the most devoted and aggressive Christian workers in Alabama, dropped in at the office last week.

George G. Miles, of Montgomery, that staunch Baptist layman whose voice, pen, and pocket book is always at the command of his denomination, called at the office last week.

Dr. Charles A. Stakely, who put in

his vacation at Chicago, called in to see us last week which probably accounts for our having missed him in the "Windy City," for we made a fruitless search for him out in the neighborhood of the Chicago University.

We have just looked through our stock of Field Notes and we are simply overwhelmed. We print the report of the Treasurer of Woman's Work this week which takes up two pages, but the good women deserve all the space they get. This means that we had to leave out a batch of Field Notes, but we feel that the brethren will not grumble but will pray God's richest blessing on the noble women who are doing so much for missions. Anyway the good women were entitled to extra space this week as the Woman's Page was done away with in the special Missionary and Judson editions, although these both contained much good reading matter from good women.

Birmingham, R. F. D. No. 7. The Southern and Alabama Baptist:— Our pastor, B. F. Hughes and Rev. J. A. Moncrief and others closed a very helpful series of meetings with Chalybeat Springs Church August 8th, eight were received by experience and baptism. We had good attendance on each service, packed house each night, in fact there was a general revival in Church and community.

J. I. Kimmons.

Bro. Crumpton's Trip Notes.

For many reasons these notes are two months behind. It could not be avoided. After about two more letters, they must cease until after the Associations.

SALITPA

in Clarke county is out twelve miles from Jackson. I passed, before reaching there, one of the famous salt wells, where people from up the country went during the Civil war to make salt. There has been much boring for oil hereabouts; but I think salt water is about all that has been found. For miles here the people live in good homes on a high ridge and cultivate the beautiful table land. Salitpa proper, consists of three stores, two churches and school building. Not far away are the Bigbee River bottoms where the most of the corn is raised. Brother W. A. Parker is the pastor. Under his efficient labors the church is growing and they hope this fall to build a new house. Then they want the pastor for half his time. The people are thrifty farmers, living at home and improving their farms.

Once they establish a permanent high school, they will get on a boom. I have seen nowhere prettier lands than they have. A great army of young people are here and they have a flourishing Young People's Union. These bright boys and girls, now active in this young people's meeting, are going to be heard from some of these days, if they are willing to endure, as good soldiers, the necessary labor and sacrifice to secure education.

Returning, I preached a short sermon for the saints at Jackson. Pastor Adams is happy over the prospect of soon being in a handsome, new church.

Brother Cumbee, the acting pastor, arranged for me an all day meeting, with dinner on the ground, at

THREE NOTCH.

We had fine crowds to preach to and a sumptuous dinner in the grove. Several years ago Brother Schramm organized a church here. By the greatest sacrifice they erected a neat house of worship, but they are without a regular pastor now. Brother Cumbee gives them an appointment in the week. Next fall they hope to do better. The village is named for the famous road, cut out by Jackson through the trackless forest while marching from somewhere to Pensacola. The surveyors made three notches on the trees as they went, to indicate the route. When I get time to read up on history, I will find out where "somewhere" is.

MIDWAY

and Pastor Cumbee have established a mutual admiration society and in admiration they mutually excell each other. I don't know where I have seen a finer fit in pastor and people. One of the prettiest churches I have seen anywhere, they have just gotten into. How easy it was to do after they made up their minds. Midway once stood at the top of the list as a Missionary church and I look for her to stand there again. It is a strong church financially and every other way. The community is one of the best in the state and the pastor's home one of the best stopping places for a tired preacher to be found anywhere.

I was with Brother Schramm at

MT. HEBRON AND DEATSVILLE. Here seems to be another fine fit. It was a hard day's work, at Mt. Hebron in the morning, at the prison at

Speigner's in the afternoon and then five miles away, at Deatsville, at night. It was a new experience to preach to

THE PRISONERS.

They seemed to appreciate it and I was glad I went. Two hundred men and boys, white and black, in stripes, under condemnation of the law, furnished the congregation. How my heart went out to them. Maybe some are innocent, the victims of malicious prosecution. Some may be the victims of cruel circumstance. Some are criminals of the deepest dye, no doubt. Many of them are here because of bad company. Most of them, I doubt not, because of liquor. All of them the sons of mothers, who would have laid down their lives for them. These were some of my thoughts. Was anything accomplished? God only knows that. With here and there an exception, they gave the best of attention.

I went with Brother Schramm to the women's prison, where he preached an earnest sermon to about seventy-five women, white and colored.

The state has a magnificent property, fine farming land, on which they have growing all sorts of crops. A cotton factory has been in operation, but on some account it has just suspended. "Penitentiary," a place to make criminals penitent, to reform them, that is about the meaning of the word. Wonder if that is not lost sight of in our prison system of today. Hundreds come out of the prison more accomplished criminals than when they went in. "A school of crime," the penitentiaries and convict camps usually are. Governor Jelks, I understand is bringing about a reform in the convict system, by which the state will get a greater revenue and the prisoners be more humanely treated. Let us hope that "revenue only" will not be the principal purpose in the mind of the reform Governor.

I was proud to see the people so enthusiastic at Deatsville over their school, under the management of Prof. Walker. If they will hold on to such enthusiasm, their town will forge right along to the front. Both at Deatsville and Mt. Hebron, Brother Schramm is much loved. He is intensely interested in missions and other enterprises of the denomination and insists upon a collection each month for some object. His churches are all among the regulars.

It was a joy to visit once more the home of my old friend, Dr. Caffey, at

VERBENA.

Though the Doctor was not there, and the family much scattered, it took me back in memory to his old home at Collirene in Lowndes county, where, years ago, were situated the homes of some of the finest people in the state. Those great families, how they have melted away.

Verbena is one of the nicest towns on the L. & N. Railroad. The Baptists have a neat house, located on the edge of the place. Brother Partridge, a student of Howard College, is the temporary pastor. I preached and lectured to a few good people.

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W. S. PIPER, Collierville, Tenn.

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L. L. DENSON, Bay Springs, Miss.

I am well pleased with the huller but am better pleased with my guano bill. I have saved this season \$1.050 in the cost of my guano by using the cotton seed kernels for fertilizer.
L. D. HILL, Drone, Ga.

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Open Air and Tent Meetings in Philadelphia.

Philadelphia, no doubt, leads in open air and tent meetings in this country.

Through the kindness of the superintendent of the police, Harry M. Quirk, and his loyal assistants, on last Sabbath (July 26th), at the request of the Presbyterian Evangelistic Committee, careful statistics were gathered from all parts of the city. It was found that within the bounds of the city of Philadelphia, 127 open air and tent meetings were conducted with an aggregate attendance of nearly 25,000 people.

The following summary will be of interest to the Christian public:

SUMMARY.

The following is a summary of the reports made by the lieutenants of the thirty-four police districts of Philadelphia to superintendent of the police, Harry M. Quirk, of the number, attendance and denominations of the open air meetings held in Philadelphia, July 26, 1903:

Presbyterian	22
Methodists	24
Salvation Army	22
Baptist	19
Non-Sectarian	10
C. E.	5
Episcopal	4
Evangelists	4
United Presbyterian	3
Seventh Day Advent	2
Lutheran	1
Congregational	1
Evangelical Alliance	1
Independent Evangelists	1
Bible Society	1
Church of Christ	1
United Christian	1
Bible Talk	1
Refd. Presbyterian	1
Gospel Association	1
The Lord Jesus Christ Society...	1
Gospel Herald	1

Total number of meetings 127

Total attendance 24,966

Of the above there have been sixteen tents, in which were held twenty-two services. The remaining number of services—101—were in the open air.

It will be of interest to observe how the work has been undertaken by many different denominations. The Methodists have a larger number of open air services than the Presbyterians. The Baptists report nineteen which is very encouraging, and shows growth in this live denomination. The Episcopalians have four and the United Presbyterians who are generally believed to be very conservative have three tents in operation. The advantage of system and thorough organization is shown by the Presbyterian work in the fact that almost

one-half of the entire aggregate attendance was found in the meetings conducted by the Presbyterian Committee. The original object of the work of the Presbyterian Committee, not only of Philadelphia, but the General Assembly's Committee throughout the entire country, is truly manifest in these interesting statistics. The committee did not start out primarily for the direct doing of evangelistic work so much as the encouraging and inspiring, if possible, of the different denominations to undertake more aggressive work. They, therefore, feel encouraged with the fact not only of the large attendance and the large number of people receiving the gospel message, but especially that there are so many denominations, ministers and Christian workers, engaged in this aggressive campaign.

For the purpose in view, we feel that 127 meetings with an attendance of nearly 25,000 is far better than fifteen or twenty meetings with an equal number in attendance. The primary responsibility resting upon the church is not for the ingathering of converts so much as it is for the unselfish giving of the blessing and message of salvation to the multitudes who do not ordinarily come within the bounds of regular, established church work. The benefit to the church at large of the Evangelistic Movement is observed by a careful study of the recent report issued by Dr. Wm. H. Roberts, stated clerk of the General Assembly. While he reports a falling off in the annual number of candidates and licentiates and local evangelists, there has been an increase over 1899 to the membership of the church on examination, almost 10,000. An increased amount was contributed to the Boards of the church.



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OUR SERMON.

By Rev. A. J. Preston.

"Then will I teach transgressors thy ways." Psalm lvi, 13.

In the preceding verses we have the prayer of David for a clean heart, and a right spirit, and also for the joy of salvation to be restored, and for God to uphold him.

David had sinned and thereby defiled his heart and lost the joy of salvation. He would not undertake to teach others until his own heart had been cleansed, and a right spirit had been renewed within him. The joy of salvation must be restored before he would undertake the great work of teaching others the way of the Lord.

David had been permitted to hold sweet communion with God. His soul had been filled with joy and gladness in the presence of the Lord. But in an evil hour, an unguarded moment, he had yielded to temptation and lost the joy of salvation. He had stumbled, but God would not permit him to be utterly cast down. He has not lost salvation, but he has lost the "joy of salvation," which is the birthright of every Christian. There are many today who are in the same condition, and should offer the same prayer. David is no longer willing to trust his own strength, so he prays for God to uphold him by his free spirit.

Would it not be well for us to follow the example of David in his preparation for service? It is important that we should go to our work with clean, joyful hearts; not in our own, but in the strength of Jehovah. "If I regard iniquity in my heart the Lord will not hear me." Psalm lxvi, 18.

Let us earnestly pray for the help, which God alone can give, so that we may do the work which the Lord would have us to do. We should teach the transgressors the way of the Lord.

I. Because it is God's will that they should be taught.

This is clearly revealed to us by the great commission of our blessed Savior. "All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world."

"Go ye into all the world and preach the Gospel to every creature." The "middle wall of partition" has been broken down, and it is God's revealed will that the gospel should be preached to every creature. The Gentile as well as the Jew, the rich as well as the poor, the ignorant as well as the learned, the lawless rowdies as well as the moral. Christ says: "I come not to call the righteous, but sinners to repentance." As there are none righteous, God commands all men everywhere to repent. Yes, He would have us to teach all transgressors the way of the Lord. Our Savior came "to seek and to save the lost." Matt. xviii: 11 Luke xix: 10. Christ loved sinners and gave His life for them and if we possess His spirit, we also desire their salvation. We love them and desire their happiness in this, and the world to come. This inward longing and burning desire for the welfare of others is another proof that it is God's will that we should teach transgressors the way of the Lord.

II. Because the way of the transgressor is hard.

Some of us know from experience, and all of us know from observation that there is no peace for the wicked, and that destruction and misery are in their way.

1. The way of the transgressor is one of disappointment and sore trials. All men are in pursuit of happiness, but alas! How few ever find it. It is not to be found in the ways of wickedness. Sin may yield a short but guilty pleasure, but worldly pleasure is often attended with bitterness in the end. Satan makes many promises, but never fulfills them. He always was a liar, and those who follow him may expect to meet with disappointments. If you deal with a deceiver you will be almost sure to be deceived. Thousands of young men have been deceived by being led to seek happiness among the irreligious, the lewd, the lawless and profane.

We see the young man as he leaves the parental roof. Will he stop to think on his way, and turn his feet unto the testimonies of the Lord, or will he be led into sin's deceitful ways? These are momentous questions. I never see a young man leaving home without feeling a desire to warn him of the many pitfalls, the many whirlpools, into which he is liable to drift. God only knows how soon he may fall into bad company, and begin to visit the drinking saloon, the licentious theatre, the ball room and the gambling den. The depravity and corruption of human nature, aided and encouraged by the agents of Satan leads him on from one sin to another until he is ruined for all time and eternity. I remember the story of an old man who suffered on the gallows a number of years ago. Just before the black cap was pulled over his face he warned the young men against the sins which had been the means of his ruin. He related the story of his life, which was extremely sad and which showed the effects of evil associates. His early opportunities had been good. He was reared in a christian home, by praying parents. He had received a liberal education and had enjoyed the advantages of church and Sabbath school in early life. He said: "Well do I remember those happy days, when we used to meet every Sabbath morning at the old church in our village for the purpose of studying God's word and singing the sweet songs of Zion. It almost breaks my poor old heart when I think of how I used to bow at my mother's knees while she prayed for her boy. Her words of warning have followed me in every quarter of the world, but I did not heed them. She has prayed for me a thousand times, and God answered her by sparing my miserable life and giving the time and opportunity to repent. But I rejected every offer of mercy and spurned every word of warning and here I am today, to testify to the folly of my course. Young men, look at my gray locks today and remember that the way of the transgressor is hard. My life has been filled with disappointments. When I left the home of a kind father, and an affectionate mother I did not intend to lead a wicked life, but I was deceived by the wine cup. I went on from one sin to another, until I stained my hands in the blood of my fellow man, and here I stand condemned by my countrymen, and by the great judge of all the earth. God save the

boys from the awful mistakes which I have made in my life." Amen.

We sometime see a young lady seeking pleasure in the ball room or theatre. She is deceived by the vain words of the wicked. She yields to the seducer and, alas! she finds that the way of the transgressor is hard indeed. Perhaps she goes on in sin, but does she find peace? Ah, no! She has become the offscouring of all things. How different from what she might have been. But you say there is no danger; well perhaps not, but you must remember that the ways of sin are gradual. No one ever sunk to the lowest depths of sin and misery all at once, and no one ever engaged in sin with the expectation of following it to its bitter end.

2. The way of the transgressor is hard because it is attended with sorrow.

But little argument is needed to prove this proposition. We have only to look at the wrecks on either side of the stream of life, to be convinced of this fact. Thousands of men and women in this country have brought themselves to poverty, shame, disgrace, misery and sorrow by their own conduct. They may like Esau, seek repentance with tears when it is too late. An old man used to tell me, as the tears streamed from his eyes, how he had lost his property, his friends and his character. He said: "I would give the world to be free from this terrible habit of drink."

A drummer's story illustrates the extent to which a man may go in sin and shame. He had entered a saloon and was in the act of taking a drink, when a man stepped in and asked for a glass of grog. The saloon keeper refused, saying: "You owe me more now than you will ever pay." The man then pulled from the pockets of his old ragged coat a pair of little shoes. The saloon keeper said: "Why these are your little girl's shoes." The man said: "Yes, but she will not need them any more, she died last night."

Dear friends, look if you please into our prisons. Look if you can bear the sight, upon the fallen of our cities, and hear their weeping despairing cries as they remember the bright happy days of the past. The warning words of those who once loved them, burn down into their soul, and torment them day and night.

There are thousands of mothers this very hour crying: "Oh! where is my boy to-night." Young men have you disregarded the wishes of your mother? Have you spurned her tears and prayers? She may have offered up her last prayer for you. She may have dropped her last tear of pity and sorrow over her wayward boy, and may now be basking in the sunlight of God's eternal love, and singing with the redeemed around the throne of God, but what is the remembrance of her, to the transgressor, but sorrow?

God says, "whatsoever a man soweth that shall he also reap." "If we sow to the flesh, we shall of the flesh reap corruption." If we sow the seeds of wickedness we are sure to reap the tears of regret. When David sowed to the flesh, God said: "Now therefore the sword shall never depart from thy house. I will raise up an evil against thee even in thine own house." How wonderfully do we see these words fulfilled. We see Ammon, his son, committing a most fearful crime against his sister, and David weeping over it. Then Absalom kills Ammon, and finally collects an army and comes against his father. David flees before Absalom across the plains, weeping, with his head

covered and his feet bare. When he hears of his son's death he goes out and weeps bitterly. His sin was coming home to him. He was reaping what he had sown. And so it is with us all, when we follow after wickedness. We may in a few brief moments bring upon ourselves tears of inexpressible misery and sorrow. Sorrow always follows sin.

3. The way of the transgressor is hard because it leads to destruction. Young friends if you will only stop and think for a few moments of the terrors and fearful consequences of death and judgement to those who live in sin, you will not wonder that I am so anxious to teach you a better way. Oh! how I desire that you may turn from the way of sin and escape the awful consequences which follow a life of wickedness. God says: "The wages of sin is death." Knowing this to be true, I come to warn you. This is the great reason I speak to you so earnestly today. Let us notice the man who has spent his life in sin and is now nearing the end of his worldly existence. Guilty pleasures now stare him in the face, fear and terror now crowd upon his soul. All is now darkness and misery, and demons seem to beckon him away. Oh fearful state! But this is surely the end of an ungodly life. He knows that he must plunge into eternity, and he dreads the awful change. His last moment comes and the agonies of death are succeeded by the torments of damnation and despair. No loving Savior to lean upon in the hour of death, and no kind angel to waft the departing spirit to the home of the blessed, but his soul is conveyed to the infernal regions to spend eternity with the Devil and all his angels. He now sees what he has lost and prays for mercy, but his prayers are too late. Oh doleful state. Think of it, young man. The time is coming when you must appear before God. If you have rejected God's offer of mercy and lived a life of sin, you will then cry for mercy, but alas, your cry will be in vain. You will hear the awful denunciation, depart from me for I never knew you. Oh dreadful sentence. Depart from Christ, from peace and happiness and joy forever, into everlasting fire prepared for the devil and all his angels. Some of you may think and say that I have drawn the picture too dark, but I am sure that I have drawn it no darker than it is drawn by the pen of inspiration.

III. The way of the Lord is a pleasant way.

My third reason for teaching transgressors the way of the Lord, is that I know His way is good and pleasant.

1. Because we have agreeable companionship. Those who walk in the way of the Lord are the most agreeable and lovable characters on earth. They will do to trust. If we wish a pleasant journey through life we should join the company of the redeemed.

2. It is a way of rest. God says: "Come unto me, all ye that labor and I will give you rest. There is no rest for the wicked, but God promises rest to all who will seek Him. Rest of mind and heart. Rest here and hereafter. Glorious rest which those who continue in sin never know.

3. It is a way of joy and peace. It is the way of wisdom and we are told that "all her paths are peace." That is what we all want. Well, God promises peace to all who will come to Him. He gives the peace of the heart and soul that will last through eternity. This is the peace which passeth understanding.

Always rejoicing, with joy unspeakable and full of glory. Why not choose this way of rest, joy and peace, instead of pursuing the way of the transgressor, which is filled with shame, sorrow and disappointment, and which leads at last to everlasting destruction? May God help you to consider the two ways carefully, wisely and prayerfully. Allow me to say one word more:

4. It leads to eternal happiness. We can endure with pleasure here, our little trials and difficulties, which are but for a moment; when we remember that we have a home in Heaven. After a little while our conflict here will end, and our friends will look upon our lifeless clay, and weep over our dust, but angels will rejoice to welcome us to our father's house of many mansions. There we will join with the blood-washed throng in singing redeeming grace and undying love. What a glorious change from a world of sin and sorrow, to a world of joy and peace for evermore. These are some of my reasons for teaching transgressors the way of the Lord.

READ THIS.

Ripley, Tenn., June 1, 1901.
Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried various remedies without satisfactory results, I was persuaded to give you "The Texas Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to "The Texas Wonder," which I heartily recommend to all suffering from kidney and bladder troubles.
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Announcement.

Please permit me to announce through your columns that the next session of the Southern Baptist Theological Seminary will open October first, 1903, and also to add for the special benefit of pastors who cannot come to the Seminary for a complete course that an eight month pastors' course will prove exceedingly valuable to all who can avail themselves of the opportunity to take it. While it is true that the majority of students who come to the Seminary are men who have been trained in college, a goodly number every year of our best students are those who have not been to college but who have passed the age when they can enter college, and so come to us for a single year's work. By all means the young men who can do so, ought to go to college before coming to the Seminary, and I refer now only to those who have not been able to go to college and who will never be able to do so.

The opening of the doors of the Seminary to young women, who desire to fit themselves for mission work has proven a wise move in the right direction. Twenty-four young women were enrolled and pursued studies with us during the past session. Some of them did work in the preparation of examination papers, ranking with the best that was done by our students for the ministry.

Correspondence is still solicited with young women who desire to come to us for this purpose, and all the privileges of the Seminary are open to them.
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Sylacauga.

I am always glad when the paper comes as it contains much of interest. Please change my paper from East Lake to Greenpond.

Beginning the first Sunday in August I assisted Bro. R. A. Kidd in a meeting at Mt. Sharon in Talladega county. The church was much revived, and six came out and confessed Jesus. No pastor is loved any more by his people than Brother Kidd. This meeting will be long remembered by me for no one could have been made to feel more at home than I was made to feel, and when the meeting closed I received \$9, which two good sisters collected for the visitor. May the Lord continue His blessings upon all people like these.

Bro. I. H. Hastie is another pastor who is appreciated by the people he labors with and for. I have been assisting Brother Hastie this week in a meeting at Mt. Zion in Tallapoosa county, and as a result of his past labors and the work done this week by the presence of the Holy Spirit eighteen precious souls united with the church. These people believe in meeting, as shown by so many attending the services. I have been rejoiced in spirit by this meeting, and yet when an opportunity was given last night for prayer not less than fifty came and said they were without Christ, so it was with a sad heart I left, yet we trust the good seed have been sown that shall lead them to Him that said if any man thirst let him come unto Me and drink. Much more could be said about these people and the meeting, but we close by saying praise God from whom all blessings flow, praise Him all creatures here below.

The Lord willing, I shall be with Brother Kidd for the next two weeks and then I hope to make arrangements to return to the dear old Howard that we all love so well. W. A. Darden.

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"All Through a Little Card."

A beautiful story has just been related to Mr. R. A. Torrey, superintendent of the Moody Bible Institute, Chicago, now engaged in big evangelistic meetings at Belfast, Ireland, showing the happy chain of conversions which hung on a card of invitation to his recent mission in Edinburgh. A nurse had lately settled in a home in Edinburgh, and placed a card about the mission in the frame of a picture in her room. After it had remained there for two or three days, the landlady asked the nurse what it referred to. She replied that it was an invitation to the Torrey-Alexander services, but that, as she could not attend them herself, she had placed it where others could see it who might be able to go. She asked the landlady if she intended going to the Synod Hall. "Oh, no," was the reply. "I cannot even get to a church because of the children." The nurse said she would look after the little ones if the mother would go to the mission. The landlady went, and was converted that night. The change wrought in her in-

duced her husband to go on another evening, and he came home a converted man. Later on a son and a daughter attended the meetings, and were led into the light of God. Now, all these four persons were brought to the Lord through the simple inquiry caused by a little card.

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Dr. John Clifford is producing evidence to prove that the High Church authorities are aiding in voting church funds to outright Catholic educational institutions.

Program

Thirteenth Annual Meeting of W. M. U. of Birmingham Association, in Pratt City, Sept. 1, 1903.

MORNING SESSION, 10 O'CLOCK.

1. Devotional Exercises—Holy Spirit Power—Mrs. Comstock.
2. Reading of Minutes.
3. Business.
4. Report from Societies of Year's Work—(Written.)
5. Report from Sunbeam Bands.
6. Plan of Work for the Ensuing Year—Associational Vice-Presidents.
7. Prayer—Mrs. Harvey Wood.
8. Opportunities of Birmingham Association. Open Discussion, led by Mrs. L. F. Stratton.
9. The Use of Our Gifts—Mrs. T. G. Bush.
10. Prayer. Dismissal—Mrs. J. H. Aldridge.

AFTERNOON SESSION, 2:30.

1. Devotional Exercises—Mrs. A. P. Montague.
2. Love of Missions—Mrs. Vann.
3. Query Box—Our Three Boards. Bring a written question for answer.
4. Our State Work—Mrs. T. A. Hamilton.
5. The Sin of Not Doing—Miss Florence Wood.
6. Music.
7. Prayer—Mrs. A. T. Killian.
8. Our Missionary—Mrs. Harvey Moore.
9. Letters from Missionaries—Mrs. D. M. Malone.
10. Prayer. Adjournment.

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RESULTS. University of Virginia, Charlottesville, Va. July 15th, 1902.

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

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Very Respectfully,
P. B. Barringer,
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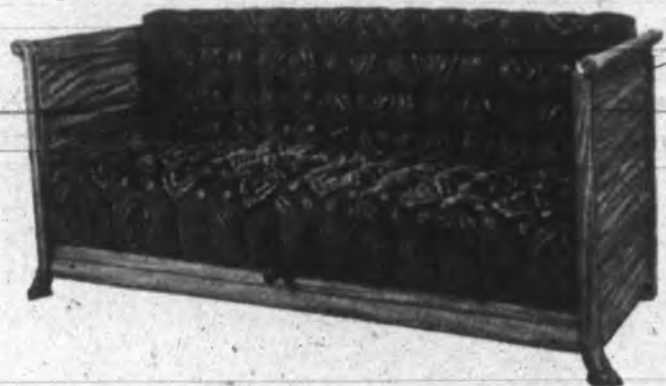
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OBITUARIES.

WINDHAM.—Mrs. Amanda Elizabeth Windham was taken from us, in death, a few days ago at the age of forty-five years. She became a Christian and joined the Baptist Church in youth, at Clintonville, Ala., Coffee county. She was born in Crawford county, Ga., May 17, 1858. She lived as she died, a consecrated Christian worker at home and in the church.

She was untiring in her church duties, as well as her home duties with her sick. She was a bright light and the rays of love were ever over the heavy heart and the erring step.

She died July 25, 1903, in perfect peace, without pain or murmur. Amid the trials of a new town, she helped to start the Baptist work at this place. As long as she was able she toiled in faith and cheerfulness.

Her last work at home was in her father's sick family. Old Uncle Jimmie Cox, one of our oldest and most respected citizens of Coffee county, Ala. Her last work in her church was to keep her little missionary box by to drop pennies in given by her friends, who visited her in her last illness.

We commend her as an example and a stimulus in the life and work she has laid down at our hands. We also commend her sorrowing ones to that God whom she trusted and loved.

Her Friend.

P. S.—Troy Messenger copy.

HUNTER.—Baby Florence, daughter of C. M. and Mamie Hunter, breathed her last July 24, 1903, at Carbon Hill, Ala. This bright little child had lived but two years, one month and eight days to gladden her earthly home when the cold frosts of earth stilled her heart in death. And now she sleeps in her little bed at Carlowville, where the sweet flowers bloom and the southern birds sing their evening hymns in the great caks, and where the gentle winds blow and the tasseling grasses wave their soft plumes above her lowly grave. How sad to consign the first born so early in life's bright morning to the dark chambers of the tomb! But we "all do fade as a leaf." "And man that is born of woman is of few days and full of trouble. He cometh forth like a flower in the morning; in the evening he is cut down and withereth."

And yet the angel of hope hovers above the grave, and shall till the last trumpet sounds when the tomb shall give back its dead, and loved ones, long parted, meet again.

"Uncle Robert."

W. M. WOODALL.

Resolutions of respect adopted by Milltown Baptist Church on the death of W. M. Woodall:

Whereas, It has pleased the All-wise Providence to remove from our midst our friend and brother, W. M. Woodall; therefore, be it

Resolved first, That by his death the church has lost a consecrated Christian worker.

Second, That we keenly feel that we have lost one who was able and always ready to do his part and one upon whom the church could go for counsel or advice.

Third, That by his death the church has lost one of her most devout deacons.

Fourth, That we lend our sympathy, condolence and our prayers to his bereaved widow and our sister.

Fifth, That we meekly submit to the

will of him who doeth all things well.

Sixth, That a copy of these resolutions be spread upon our minutes, a copy furnished the Alabama Baptist for publication, and a copy sent to the widow of the deceased.

SCOGGIN.—Robt. L. Scoggin passed to other shores at his home near Shoults June 4, 1903. A fatal malady had been slowly eating his life away for several years. Consequently his life had been a very quiet and retired one. He was buried at his own church where he had once served as clerk and secretary of the Sunday school. It seems a pity that a young man once so promising should be taken away in the very flower of manhood, but God knows best. May He in His infinite mercy bless the bereaved home.

P. G. Maness.

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I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days, I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage etc. Francis Casey, St. Louis, Mo.

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Program

For Montgomery Association, Fitzpatrick Church, Sept. 16-18, 1903.

WEDNESDAY.

9:30 a. m. Devotional Exercises—Rev. W. A. Windham.
 10:00. Call to Order, by the Moderator. Enrollment of Messengers. Appoint Committee on Credentials. Call for Petitionary Letters. Receive Correspondents and Visitors.
 10:30. Introductory Sermon—Rev. C. A. Stakely, D.D.
 11:30. Election of Officers. Appoint Special Committees.
 2:00 p. m. Devotional Exercises—E. E. Gresham.
 2:30. Miscellaneous Business.
 3:00. Reports: State Missions—Rev. R. H. Hudson. Home Missions—Rev. H. R. Schramm. Foreign Missions—Rev. Geo. E. Brewer. Discussed by Rev. W. B. Crumpton, D.D., and others.
 8:00 p. m. Sermon—Rev. R. F. Tredway.
 9:00. Denominational Literature—Rev. D. P. Lee. Discussed by Frank W. Barnett, Rev. N. B. Williams and others.

THURSDAY.

8:30 a. m. Devotional Exercises—Rev. W. C. Avant.
 9:00. Denominational Education—M. Cody. Discussed by Drs. A. P. Montague, R. G. Patrick and others.
 10:30. Ministerial Education—Rev. W. J. Elliott. Discussed by Rev. S. J. Catts, Rev. C. A. Stakely, D.D., and others.
 11:30. Missionary Sermon—Rev. O. F. Gregory, D.D.
 2 p. m. Devotional Exercises—Rev. H. R. Schramm.
 2:30. Miscellaneous Business. New and Weak Churches—Rev. B. A. Jackson. Discussed by Rev. A. J. Preston, Rev. B. A. Jackson and others.
 3:00. Woman's Work—Rev. C. A. Stakely, D.D. Discussed by Rev. O. F. Gregory, D.D., and others.
 4:00. B. Y. P. U.—C. L. Boyd. Discussed by Rev. R. F. Tredway, T. M. Dix, John R. Waters and others.
 5:00. Temperance—W. B. Davidson. Discussed by Rev. Geo. E. Brewer, Rev. A. F. Dix and others.
 8:00 p. m. Sunday Schools—S. B. Sightler. Discussed by J. G. Harris, W. B. Davis, M. Cody and others.
 9:00. Orphanage—Willis L. Chandler. Discussed by Rev. John W. Stewart, Charles L. Gay and others.

FRIDAY.

8:30 a. m. Devotional Exercises—Rev. R. H. Hudson.
 9:00. Indigent Ministers—J. R. McLendon. Discussed by J. G. Harris and others.
 9:30. Report of Treasurer. Report of Special Committees. Miscellaneous Business.
 Woman's Missionary Meeting will be held on Wednesday, the first day of Association.

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Nov. 30th.	312	40	58
Lv. Montgomery.....	4:15pm	7:00am	7:45pm
Ar. Sprague Junction.....	5:40pm	7:30am	8:20pm
Troy.....	8:32am	9:25pm	
Brundidge.....	9:22am	10:05pm	
Ozark.....	9:52am	10:55pm	
Elba June.....	10:15am	11:17pm	
Abbeville Junction.....	10:45am	11:50pm	
Dothan.....	11:00am	12:01am	
Wainbridge.....	1:00pm	1:50pm	
Olimax.....	1:15pm	2:05am	
Thomasville.....	2:10pm	3:15am	
Waldosta.....	4:05pm	4:37am	
Waycross.....	6:20pm	6:15am	
Jacksonville.....	9:00pm	9:00am	
Tampa.....	8:10am	10:35pm	
Port Tampa.....	8:45am	11:05pm	
Lv. Waycross.....	10:15pm	10:05am	
Ar. Savannah.....	1:35am	12:50am	
Ar. Charleston.....	6:45am	5:00pm	
Lv. Sprague Junction.....	5:40pm	8:00am	
Ar. Luverne.....	7:15pm	11:00am	
Lv. Abbeville Junction.....		10:45am	
Ar. Abbeville.....		12:10pm	
Lv. Olimax.....		3:40pm	
Ar. Chattanooga.....		4:55pm	
Going West	*65	*67	-69
Lv. Elba June.....	10:00am		3:15pm
Ar. Enterprise.....	11:00am		4:30pm
Ar. Elba.....	12:05pm		6:00pm
Going East	*40	*51	-70
Lv. Elba.....	7:00am	12:30pm	
Ar. Enterprise.....	8:20am	1:30pm	
Ar. Elba June.....	10:00am	2:35pm	

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EASTBOUND.

	No. 2. Daily.	No. 4. Daily.
Lv Birmingham.....	6:40 am	4:00 pm
Ar Childersburg.....	8:20 am	5:32 pm
Ar Sylacauga.....	8:45 am	6:50 pm
Ar Talladega.....	12:48 pm	
Ar Anniston.....	2:05 pm	
Ar Goodwater.....	9:22 am	6:24 pm
Ar Alexander City.....	9:57 am	6:50 pm
Ar Dadeville.....	10:32 am	7:26 pm
Ar Camp Hill.....	10:51 am	7:46 pm
Ar Opelika.....	11:35 am	8:25 pm
Ar Columbus.....	12:35 pm	9:25 pm
Ar Fort Valley.....	3:20 pm	11:45 pm
Ar Macon.....	4:15 pm	12:40 am
Ar Americus (ex. Sun.).....	7:00 pm	11:20 am
Ar Americus via Fort Valley.....	10:05 pm	6:10 am
Ar Albany.....	11:10 pm	7:15 am
Ar Augusta.....		6:45 am
Ar Savannah.....		7:00 am

ARRIVALS.
 No. 1, from Macon, Albany, Columbus, Opelika, Americus, etc., 8:45 p. m.
 No. 3, from Savannah, Augusta, Macon, Columbus, etc., 12:20 p. m.
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6:30 p. m.	8:15 a. m.
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The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	34	3
Lv. Selma.....	4:00pm	5:00am
Ar. Montgomery.....	8:55pm	6:10am
Lv. Montgomery.....	6:30pm	1:30pm	5:55am
Ar. Opelika.....	8:25pm	3:45pm	8:37am
Lv. Opelika.....	8:25pm	3:45pm	
Ar. Atlanta.....	11:40pm	7:35pm	11:40am
Ar. Selma.....	11:30pm	10:35am
Lv. Montgomery.....	9:35pm	8:30am
Ar. Montgomery.....	9:20pm	10:55am	8:25pm
Lv. Opelika.....	7:40pm	8:50am	4:25pm
Ar. Opelika.....	7:33pm	8:50am	4:22pm
Lv. Atlanta.....	4:20pm	5:30am	1:05pm

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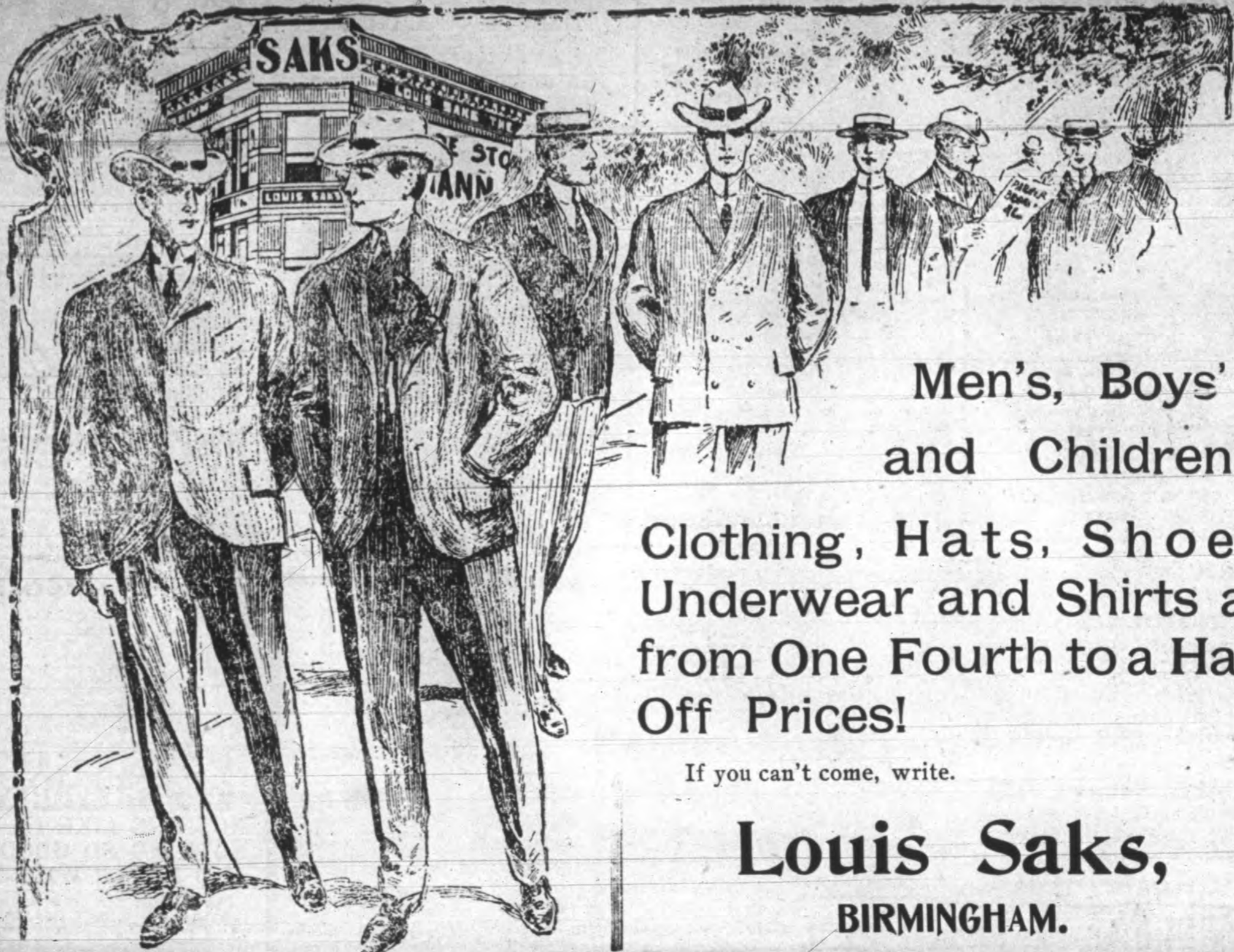
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Sulligent.

While I was in the midst of a good meeting with my Guin Church, on the morning of the 19th inst, a telegram came, calling me to Sulligent to conduct the funeral services of a babe of one of my members. On reaching my home I found that our little baby was sick. He lingered not quite two days and God took him. This makes our third child, all boys, who have been taken from us by a loving and merciful Father, who doeth all things well. Our hearts are sad, and the little ray of sunshine and cheer of twenty-three days is no longer here, but God is, and so all is well. Fraternally.

J. E. Rames.

From Brother Preston.

I go to assist Bro. I. Windsor in a meeting at Stanton this week. Pray for us. I assisted Bro. J. A. Kendrick last week at Pine Hill. We had eighteen accessions. The Church was greatly revived. I have had 108 accessions in my meetings this summer.

A. J. Preston.

Lost Creek, Ala., Aug. 1st 1903. We are just closing a grand revival meeting at Pleasant Grove. Rev. W. B. Ernest did the preaching. Thirty-one additions, twenty-five by baptism. The Church was greatly revived. Brother Ernest preached the plain old Gospel in simplicity and power. He has the right name for he is an earnest preacher. He is strictly a Baptist, he does not believe in thin soup or milk and cider preaching. Brother Ernest will baptize

this morning at nine o'clock, then he will leave for his home to stay until Monday, thence to Prospect to hold a meeting. He does not compound anything, but the Bible has nothing to do with side issues of the day.

Please give space to the above article in your paper.

W. H. McCain.

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Mortgage Sale.

Under and by virtue of a power of sale contained in a certain mortgage executed to B. M. Allen, the undersigned mortgagee, by W. W. Streitz, on to-wit, the 21st day of March, 1891, which said mortgage was duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 145, Page 280, default having been made in the payment of the indebtedness secured by said mortgage, I, B. M. Allen, mortgagee aforesaid, will, on to-wit, the 12th day of September, 1903, in front of the court house door in Jefferson County, Ala., offer for sale the following described real estate, to-wit: Lot number seven in block number one beginning fifty feet east of the southeast corner of Fourth Avenue and Fifth Street, running east fifty feet along Fourth Ave-

nue; thence south one hundred and twenty feet to an alley; thence west fifty feet along said alley; thence north one hundred and twenty feet to point of beginning.

Also lot number three in block number two, beginning one hundred feet west of the southwest corner of Fourth Avenue and Fifth Street, running west along Fourth Avenue fifty feet; thence south one hundred and twenty feet to an alley; thence east fifty feet along said alley; thence north one hundred and twenty feet to point of beginning; all situated in Pleasant Valley Land and Manufacturing Company's Enterprise tract as surveyed and recorded in the town of Powderly, Alabama; all in Jefferson County, Alabama.

Said sale made to satisfy the indebtedness secured by said mortgage.

B. M. Allen,
Mortgagee.
D. J. Ponceller,
Attorney for B. M. Allen.

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