

LAST CALL FOR THE FIRST ALABAMA ENCAMPMENT AUG. 22-29

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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In the few lines I wrote just before the convention I had no thought of casting any reflection upon Brethren Hunter and Page. I wrote with fraternal feelings and put in a few words of well meant pleasantries. It is a surprise that I have been misunderstood. If I have said anything unbecoming, I beg pardon of the good brethren. I esteem them too highly to offend them knowingly. They are among our best in Alabama.—J. M. Kallin, Mobile.

Dear Brother Barnett—You will say to the brethren of the state board that the Cherokee County Association meets at Rock Run on Tuesday, the 13th of September. We will welcome any representative they will send. Write William Brittain at Rock Run Station, and he will furnish conveyance, as meeting place is three miles from station. It is on Southern railway between Anniston and Rome. Ye editor, come also. Yours in Christ—N. W. Grogan.

Kindly change my paper from Inverness, Ala., to Bedias, Texas. Respectfully yours, T. M. West.

(We are sorry to lose Brother West out of the state work. Texas gets a jewel in West. He is faithful.)

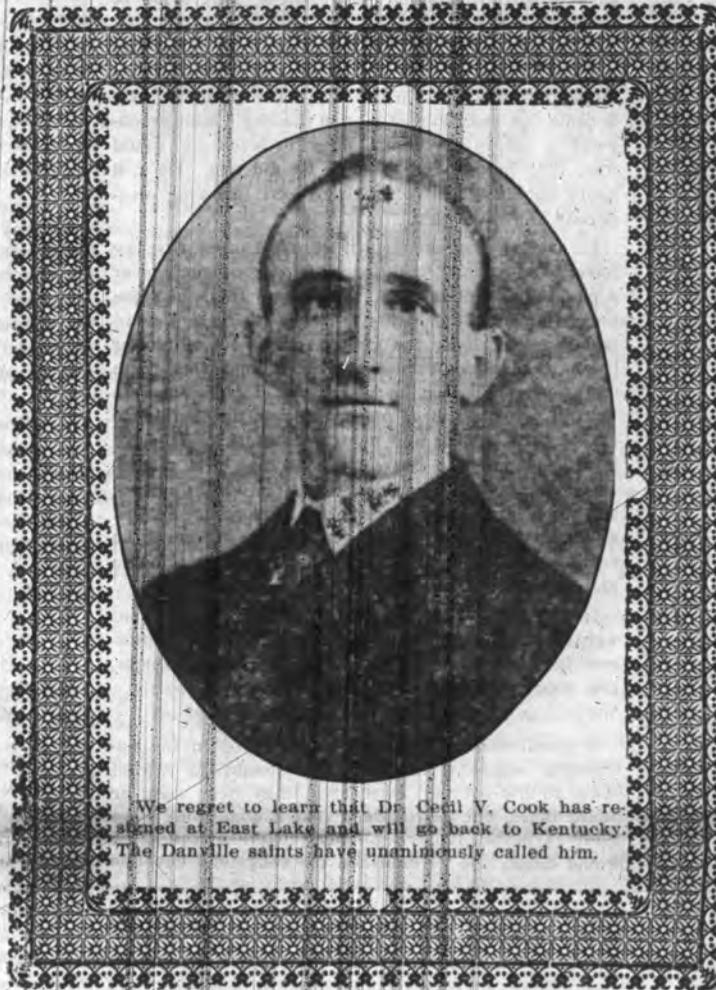
Dear Brother Barnett: Please change paper to Anniston. I have taken charge of Glen Addie Baptist church. Have been on field three months; had thirty-five additions, 14 by baptism, 21 by letter. The Lord has wonderfully blessed our labors. God has some chosen people here.—J. W. Coffman.

The Liberty Association meets with Fairview church September 14th, 1910. All delegates coming from the South will have conveyances Wednesday morning to the church. Respectfully Rev. F. M. Yeager, pastor.

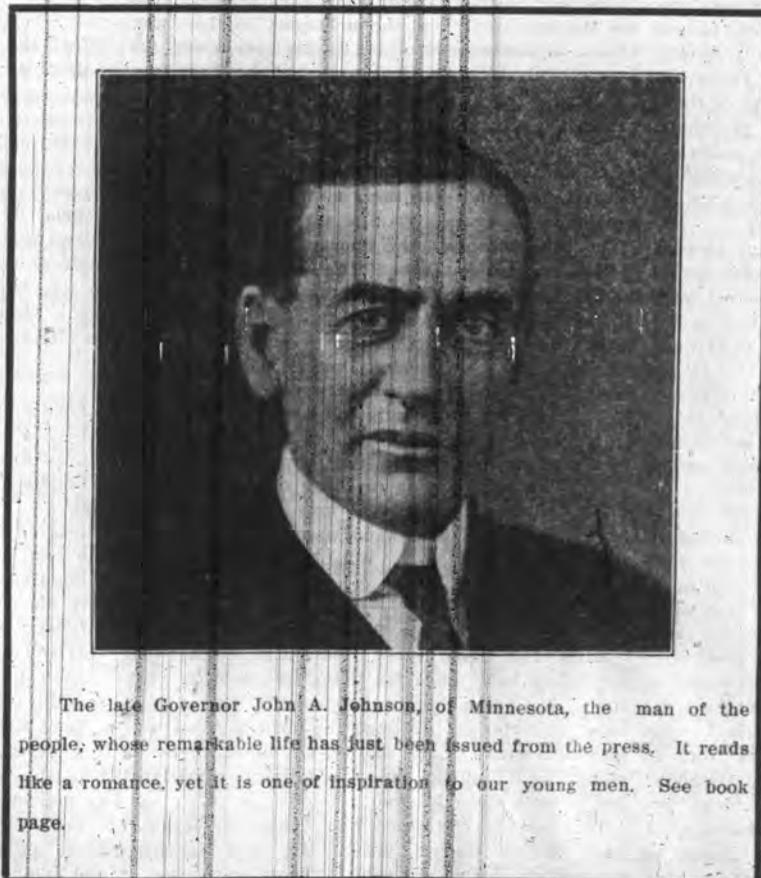
Yesterday was a good day with us at Clayton Street. A little debt of \$520 hung over us on the lot purchased for our annex. An opportunity to give seemed all our people wanted, and when the day was over they had gone beyond the amount asked for. All the departments of our work, even to the Sunday night congregations are clamoring for more room, so it goes without saying, that the next move will be for a new church. Thirteen have been added to the membership since we came here three months ago. It is indeed a pleasure to work among these good people.—Jesse A. Cook.

Montgomery, Ala., Aug. 15.

One of the deacons in the Twenty-seventh Street Baptist church, on paying his subscription to the Alabama Baptist remarked that he believed in point of attendance and interest his church had the best prayer meeting in the district. Brother Colley leads. He has done a good work on the south side.



We regret to learn that Dr. Cecil V. Cook has resigned at East Lake and will go back to Kentucky. The Danville saints have unanimously called him.



The late Governor John A. Johnson, of Minnesota, the man of the people, whose remarkable life has just been issued from the press. It reads like a romance, yet it is one of inspiration to our young men. See book page.

I have recently helped Brother T. J. Deason and also Brother J. W. Mitchell in two good revivals. Both are doing fine work on their respective fields. Brother W. J. Ray will be with me in Billingsley meeting September 1st. Sorry to see in the Alabama Baptist that Rev. W. W. Howard had to give up his work. If I am wrong, correct me. With best wishes, yours—J. S. Wood, Billingsley.

The Colbert Association will meet with the Russellville Baptist church on Wednesday, September 7th, and continue through the 9th. Hope you can be with us.—J. W. Partridge.

Joe Howard has the following in the South Texas Baptist: "Editor Barnett reports the Alabama Baptists in good financial condition and he seemed happy. But we can't understand how he does the whole thing without help. When those boys get bigger they will help. The paper has about the best circulation in its history." We were glad to have "Joe" at the convention, but would be glad to have him back in Alabama for good.

Rev. W. R. L. Smith, after more than a dozen years of successful work as pastor of the Second Baptist church, Richmond, has accepted a call to Chapel Hill, N. C.

Rev. Alex W. Bealer will deliver his new lecture at Blue Ridge on a "Preacher's Photograph Album." Bro. Bealer has decided gifts as a lecturer.

The Rev. Len G. Broughton, D.D., of Atlanta, Ga., will open on Sunday night, August 7th, one week of special meetings in Tent Evangel No. 1 at West 124th street, between Amsterdam and Morningside avenues, N. Y., at 8 p. m. nightly, to be followed by the Rev. Millard A. Jenkins, D. D., of Athens, Ga.—New York Observer.

(Dr. Broughton preached in the morning at the Fifth Avenue Presbyterian church.)

Rev. Henry C. Risner, of Tyler, Texas, again supplied the Hanson Place pulpit on July 31, preaching a searching sermon in the evening on "The Supreme Mission of Life."—The Examiner.

Rev. S. L. Waldrop and Rev. W. L. Wilson recently conducted a meeting at New Hope Baptist church, in Jefferson county, in which there were thirteen additions. The church was wonderfully revived. Brother Waldrop had the pleasure of baptizing Fred, his 13-year-old boy, who helped in a prayer service.

Recently we had the pleasure of hearing Dr. Caleb Ridley, of Beaumont, Texas, preach at the Tabernacle in Atlanta, his subject being The Church Getting Its Bearings.

CREATING AN ATMOSPHERE OF SUCCESS

By Henry Alford Porter, in Standard.

The giver is the getter. Such is the promise of God; such also is the verdict of life. The real giver does not give to get; nevertheless heroic gifts surround the giver with an atmosphere that induces success.

A Leap Into the Dark.

Giving is a leap into the dark. It is a plunge into the unknown. No man knows what the morrow may bring. The morning may see all his property go up in a sheet of flame and come down in a shower of soot. It may look in on sickness or loss. Every true giver repeats the experience of Abraham, who "went out, not knowing whither he went."

Giving is a venture. It is a deed of daring. The weakling or the coward can never be a great giver. A man takes his life in his hands when he makes a noble offering for church or missions or school or hospital. He strikes out on a trackless sea.

A Venture of Faith.

Giving is a venture of faith. The giver believes in God. He acknowledges a stewardship which claims nothing that he has as his own. He believes that when he gives largely, in dependence upon his Father's bounty, God will not see his faithful steward houseless or penniless.

The giver believes in himself as God's co-worker. He wants to play a high part and make a royal pledge to the Master's cause. He has little, perhaps, but he gives his subscription or his note for a large sum. He signs his name with a firm hand. He believes that when the time of payment comes he will be able to meet the obligation. He looks for success. He has about him a buoyant air of expectancy. He relies on God and on himself also, as God's partner. And men are unconsciously impressed by the spirit of the man. They put upon him his own valuation of himself. They apply to him his own expectations. They rely on the self-reliant. Things "come his way." He has created about himself an atmosphere which is congenial to success. He lives in the climate where success flourishes.

The Man Who Did.

I have in mind a young Baptist deacon who gave to every worthy cause. He gave wisely and discriminately. But to great concerns of the kingdom he gave so greatly, with such apparent rashness, with such a sort of sublime recklessness, that some of his brethren wondered at him and feared for him. Yet he kept right on. His spirit was contagious and induced others so to give that more than one mighty denominational enterprise was made possible. He became the best beloved man in the city. Men prophesied a future for him. They believed he would win; they helped him to win. He did win. He still keeps on his hilarious way, and he is growing prosperous and even rich.

In varying degrees it is true of all of us that we have the power of creating an ozone of success or a choke damp of failure. We can all think of some man who is failing in life because he has not nourished and let loose the giving spirit. He will offer the most plausible excuses for not giving. The truth of the matter is that he has little faith in God or in himself. He is full of fears. He has no confidence in his own powers and no expectations. He lives in the swamp and not on the hilltop. His mental malaria sometimes spreads to the minds of others, and many a forward movement has thus been killed at its birth or strangled in its cradle. Moreover he casts about his own life a shadow which is alien to victory and antagonistic to success.

"Give, and it shall be given unto you." It is not written only in the book of God; it is written, however invisibly, over the homes, the pulpits, the stores, the shops, the offices of men.

Nightingales and Owls.

A gentleman of France who delighted in the entrancing music of nightingales, sought to attract them to his estate. Never had they been seen or heard there, but he reasoned that if conditions were made favorable the tuneful messengers of the skies would come. So he banished the songster's enemies

—cats, hawks and screech-owls. He planted the earthworms which are the nightingale's favorite food. He made a paradise for nightingales, and then began to look for their coming. A year passed, two years, three years, and one night his ear was thrilled with the song of the nightingale. This pioneer was followed by others, and before long his woods were so vocal with the melody of these famous birds that his estate became known as the "Garden of Nightingales."

It is in our power to make the environment adapted to the singing nightingale of success or the hooting owl of failure.

Let Yourself Go.

Michael Angelo entered Raphael's studio, and seeing a painting of which the figures and scenes were too contracted, he wrote beneath the single word "amplius"—larger, fuller. That one word marked the turning point in the painter's career. He began to project his work on a nobler scale. He let himself go, and won an immortal name in the realm of art.

Make room for success. Provide space for it. Open your nature. Enlarge your gifts. Create a suitable atmosphere, and success will come. It will not always come in the form of wealth, but in some way it will come. "He that hath (the giving and the serving spirit) to him shall be given, and he that hath not, from him shall be taken even that which he hath." Weil sang our Quaker poet:

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown."

Louisville, Ky.

LINCOLN M'CONNELL BECOMES A BAPTIST.

He Was the Leading Methodist Evangelist and Chautauqua Orator of the Great Middle West.

The announcement that Rev. Lincoln McConnell, the famous Methodist evangelist and chautauqua orator of the west, had joined the First Baptist church in Kansas City, naturally created a ripple in denominational circles. Of course our Baptist ranks are constantly being augmented by the coming of those of other denominations, not infrequently preachers, who, through study, prayer and positive suffering, break away from family ties or the associations of a lifetime for the sake of walking nearer, they believe, in the footprints of their Redeemer.

Such loyalty to conviction should always be commended—never condemned. But the conversion of a man as great as Lincoln McConnell deserves more than a passing notice. Having known Brother McConnell for many years, I feel it my duty to him and to our denomination to partly introduce him to our people through our Baptist press. As the first pastor of the Wesley Memorial Methodist church in Atlanta, his zeal, wisdom and remarkable genius laid the foundation of what is now the famous institutional church work of Southern Methodism.

As an evidence of the high esteem in which he was held by his Methodist brethren, he was invited to come from his great evangelistic and lecture platform labors of the west to speak at the recent opening of Wesley Memorial and conduct the first evangelistic campaign in the new church, seating three thousand people, and the meeting was a great spiritual success. Reared a Presbyterian, educated at Maryville, a Presbyterian college in Tennessee, he intellectually learned a "sure foundation." But when after six years of legal detective work in Atlanta, he was converted in a gracious Methodist meeting, he naturally joined his wife's church. But although he soon became a widely successful evangelist, study of God's word brought a change of views, he declared, and while he was pastor of Wes-

ley Memorial he had a long conversation with Dr. L. G. Broughton about his dissatisfaction with his baptism and longing to know his duty. Broughton, Baptist-like, advised him to remain a Methodist just as long as his convictions would allow. But the democracy of our Baptist church government and the act and subject of the believer's baptism won at last in his conscience and in his household. On Sunday, July 17th, Dr. Otto, pastor of the First Baptist church in Kansas City, baptized the stalwart evangelist, after which McConnell, being authorized by the church, baptized his wife and two children, a son and daughter nearly grown. It was a "household baptism" and there were no infants, but all loving, happy believers.

One who witnessed the unusual scene said there were tears in many eyes. The leading chautauqua builder and evangelist for his section, no man in all the middle west wields a greater platform influence than Lincoln McConnell. A man of powerful frame, kindly mien, golden heart and marvelous tongue, he is a sort of cross between Sam Jones and L. G. Broughton in dramatic and dynamic power over an audience. He is easily one of the greatest platform masters in America. And he says with a new vision, "All I have is on the altar of my Lord."

We welcome this notable man of God and his household with a glad handclasp of the fellowship of faith and love.

WILLIAM D. UPSHAW.

Atlanta, Ga.

Humble Beginnings.

Miss Helen Gould is not ashamed of the fact that her father once made his living by peddling rat-traps. She keeps them in her beautiful home, Lyndhurst, at Irvington. Though the home is filled with expensive works of art, they do not appeal to her as strongly as do the rat-traps that formerly constituted her father's stock in trade.

To a body of clergymen who visited her beautiful home on the Hudson, whom she was escorting through the place, she said: "There are a few of

the traps my father used to peddle when he was struggling for a foothold in the business world."

It is a mark of high character to never be ashamed of humble beginnings. Wealth makes some so proud that they forget the humble surroundings of earlier days.

"Of all the causes which conspire to blind
Man's erring judgment and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never failing vice of fools."

True family pride takes an interest in and never forgets humble beginnings. When pride begins, love ceases. Yet there is a pride that has its foundation in love.

Miss Gould takes a pride in the old rat-traps because of her love for her father. Her pride based on love has not made her ridiculous. Where pride has a flimsy foundation, where it is not based on love, there it becomes ridiculous.

Lend a Hand.

Lend a hand to the tempted.
Lend a hand to the soul in the shadow.
Lend a hand to those who are often misjudged.
Lend a hand to the soul crushed with unspeakable loss.
Lend a hand to the poor fighting the wolf from the door.
Lend a hand to the boy struggling bravely to culture his mind.
Lend a hand to the young people whose homes are cold and repelling.
Lend a hand to those whose surroundings are steadily pulling them down.
Lend a hand to the girl who works, works, works, and knows nothing of recreation and rest.
Lend a hand to the prodigal sister. Her life is as precious as that of the prodigal brother.
Lend a hand, an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help!—Silver Cross.

BOOKS

Human Physiology.

Recently we received from the World Book Company a copy of the Primer of Sanitation and found it so helpful that we hailed with delight the coming of Human Physiology, by John W. Ritchie, for it presents the really vital matters in physiology, hygiene and sanitation in a style so simple and with illustrations so clear that the subject assumes unusual interest for both teacher and pupils. Germ diseases and sanitation are given more emphasis than in any other school physiology. We are certainly glad that publishers are beginning to put out such valuable text lessons. We commend especially the New World Text Books of the World Book Company, Yonkers-on-Hudson. Illustrated in black and colors. List price, 80 cents; mailing price, 96 cents.

Southern Baptist Foreign Missions.

This is truly a handbook for southern Baptists who care to know what is being done by them as a missionary in every field where missions are fostered by the Foreign Mission Board of the Southern Baptist convention. The author has written out the story of his field. In this way we get first hand information from our own men and women as they see it day by day. We congratulate Dr. T. B. Ray and his collaborators on their work and think the Sunday school board deserves much credit for publishing the book. The work is well done and gives a fine conception of the work of the Southern Baptist convention in the foreign field. It is put up in two editions. Cloth 50 cents and paper 35 cents. It is put at these low prices, as it is to be used by the Foreign Mission Board in its educational plans.

From Passion to Peace.

By James Allen.

"The pathway of the saints and sages; the road of the wise and pure; the highway along which the Saviours have trod—such is the subject of this book," says the author. Starting with a chapter on Passion; the lowest level of human life, the reader is shown in the chapter on Aspiration the way from the under darkness to the upper light. The causes leading to the birth of Aspiration are dwelt upon and its characteristics described. Temptation, the subject of the third chapter, is shown to be the reversion in thought from purity to passion.

Midway between the hell of Passion and the heaven of Peace is the purgatory of Transmutation, where the base metal of error is sifted away and only the clarified gold of truth remains. Following Transmutation is Transcendence, which leads to Beatitude, the state of possessing transcendent virtue and so transcendent felicity. This the goal has been reached and Peace attained. A chapter on what real peace means ends the book.

12mo, cloth; 64 pages. 50 cents net; postage, 6 cents. T. Y. Crowell & Co., New York.

The Story of Jesus.

Told for children. By E. F. Jones. 8vo, cloth; 175 pages, 8 illustrations in color. \$1.00.

The author of this book has retold the life of Christ in a direct narrative form, suitable for children between eight and twelve years of age to read for themselves. As he states in his preface, "It is a long time since the Lord Jesus lived on earth among men, but His story is as fresh as yesterday." He points out in a simple style where we find the sources of our knowledge of the events in Jesus' life—namely, in the books written by Matthew, Mark, Luke and John, which are the only true records of His life.

The method of narration is such as to hold the interest of children, and the chapters are purposely made only two or three pages long. The account of the visit to Jerusalem, of how Jesus was taught, and of John the Baptist, for instance, each comprises a chapter. In all, the life of Christ, told in this way, makes sixty-three chapters, forming a book which a child could well take pleasure in for several months without losing interest, by judicious guidance on the part of some older person concerning the amount read at one time.

The type, the arrangement of pages, and the colored illustrations make the volume one that parents and teachers will welcome for use in home and school. No better book could be found with which

to start a child's library. Thomas D. Crowell & Co., New York.

Faces and Phases of German Life.

By Theophilus Liefeld.

Mr. Liefeld was for a long while consul at Freiburg, Germany, but not long enough to lose his love for America, and yet long enough to appreciate the people of the Fatherland. It is no wonder that in his eleven years of official life in Germany that he got an insight into the character of the people. This volume contains many interesting things about the Germans and Americans who travel abroad are also shown up. It is a valuable book. The list of contents shows its variety.

Contents: Dedication; Preface; Mr. Andros, the Terribly Afflicted Man; Comments: Germany; The German Emperor; General Remarks; Coins; Weights and Measures; Mr. Barton, the Forgotten Man, or An Inheritance Regained; German Emigration; Mr. Carol, An Aged Sinner; The German Notary; Mr. Dardanellas, The French Professor; Burials in Germany; Mr. Epton, The Tramp Professor, or a Rolling Stone Gathers No Moss; The German Courts; The German Prisons; General Remarks; Mr. Frank, The Hospitable American, or A Friend in Need is a Friend Indeed; German Women; Mr. Gordone, The Man Who Brags; The German Soldiers; Mrs. Haddock, The Woman of Trials and Tribulations; Misspelled Letters; The German Post Office; Mr. Inman, The American Cowboy; Comments; The German Universities, Professors, etc.; University Prison; Student Duels; Student Clubs; Student Kneipe; Mr. and Mrs. Jason, The Discontented Couple; The Carnival in Catholic Freiburg, The Carnival in Protestant Basel, "Schweiger Mutter," The Psychiatric Clinic, A Special Case, A Visit from Mrs. Jason, Some Months Later.

Cloth, 216 pages. Price, \$1.50 net, postage 10 cents. Fowler & Wells Company, 18 East 22d street, New York.

The Living Atonement.

J. E. A. Champion, M. A., D. D.

The author says: "The materials of this book came and took form after years of wandering in a jungle. The attempt to hew a way through the forest of the theories of the atonement was of no avail. Utterly lost in the heart of this vast continent, much time was spent traveling in a circle. At length a clear path was discovered. Its direction is as follows: Jesus Christ made atonement by his death, in that his death made him atonement."

And on the title page we read:

"He is the propitiation for our sins."—I John 2:2.

"Who gave himself for our sins."—Gal. 1:4.

"He ever liveth to make intercession."—Heb. 7:25.

The Griffith & Rowland Press, Philadelphia, \$1.25.

Conscience and Criticism.

Like the Bishop of Winchester, whether or no, we may agree with the author, Rev. Geoffrey Hughes, in all the stages of his argument, we may be truly grateful to him for a useful piece of work, for it was his desire in writing the book to lessen the unnecessary opposition which commonly manifests itself between those who radically are agreed in the Christian faith. It is true that religion is so often attended by controversy that men are much more aware of the points in which they differ than of those in which they hold in common and any man who illuminates the truths held in common deserves a place of honor in the hearts of all who love the Master's work. The first half of the book contains a discussion of the nature of the religious consciousness as it actually exists in man. The preliminary statements placed in front of each chapter are helpful. From the nature of the subject one need not expect to find the book essay reading, but it is well worth studying as a stimulus to right thinking.

Duckworth & Co., 3 Henrietta street, Covent Garden, London, England.

The Life of John Albert Johnson.

This is a biography of a man of the times, having educational and inspirational value, and with a life story of fascinating interest. Written by Frank A. Day and Theodore M. Knappen, and published by them, St. Paul, Minn. \$1.50.

In this day of a new awakening to civic righteousness the biography of a man of the times who throughout his career stood for all that the best Americans esteem best has a peculiar value. It is not enough to say and know that a cause is just. The propaganda for it must be infused with red blood, must be identified with some great and picturesque personality. In their times and since, such leaders as Washington and Lincoln supplied the personal element that vitalized the causes they stood for. Now and forever the inspiring records of their lives make Americanism real to all men. But the times change. Today is different from yesterday, and in the rapid onrush of American life there is ever a demand for new things and new men. The popular imagination calls for new leaders and new personalities to typify in flesh and blood the ideals of the times.

In a very marked degree John Albert Johnson, three times governor of Minnesota and marked for still higher honors, had the qualities which appeal to the imagination of progressive Americans. Only those who knew him well can form an approximate estimate of what a loss his death—in the prime of his age and powers—was to the American people. In the forty-eight years of his rich, full life, he accomplished much, but all that he had done was but a preliminary to what lay before him. The impress he had already made on the nation, may be gathered from the fact, generally recognized, that never in the history of the United States has the death of a governor caused such general regret and mourning as did Governor Johnson's untimely end. The American people saw in him the incarnation of Americanism. He was a man, born in the most abject poverty of alien parents, confronted from his boyhood up by grimly adverse circumstances, who ever struggled onwards bravely and cheerfully, going from obscure to famous tasks, doing well always the duty imposed upon him; who, at length attaining to greatness, remained as simple and unspoiled in his simplicity as when he went his rounds delivering the linen his mother had laundered.

The Mystery of Seven.

This is a study of silent analogies in scripture by E. M. Smith. The author says: "It is a matter of deep regret that failure of sight cut short all further study of the subject treated in these pages, but the regret would be assuaged if some other person would take up the investigation and in the light of the silent analogies pointed to by the catchword, "seven," would examine the Jewish ritual, the story of Joshua and his conquests and above all, the apocalypse, they would be opening a treasure cove. The author has ignored the results of modern criticism because he does not believe that they touch in any way the fact that the coincidences are found in the books of the Bible as they stand, irrespective of date, authorship, documents or disagreement with modern thought. One may not always follow the author's conclusions, but any one who reads this work will find much that is of curious interest.

Elliot Stock, 62 Paternoster Row, E. C., London, England, 2s 6d.

God's Message Through Modern Doubt.

The author, Rev. E. A. French, put these sermons into print because he felt that they had helped many when preached. The idea expressed in the title, "God's Message Through Modern Doubt," is that skepticism is due to a misunderstanding of Christianity, its existence is a call to the church for re-statement, explanations and new emphasis in its message. The book is intended not merely for young men and women whose souls are sick with intellectual distress, but to reach even those of maturer years who have been wandering in doubt. These sixteen sermons cover a wide range of thought. Duckworth & Co., 3 Henrietta street, Covent Garden, London, England.

MARTHA'S HOUSEKEEPING.

By D. W. Faunce.

That Bethany home appears to have been neither an abode of luxury nor yet one of poverty. There are no servants to do the housework as in a rich household, nor, on the other hand, is there an indication of a lack of food, or of the usual accommodations. It was just a middle class of Jewish household that was chosen as the favorite resort of the Christ to whom neither riches nor poverty had any charm or commendation, but who cared for genuine piety and kindly hospitality.

Martha's Anxiety.

Martha has had scant praise as compared with that popularly given to Mary. Our Lord seems to have come in suddenly upon them, on the first occasion in which we get a clear glimpse of the inner life of the family. Somebody must do the obvious duties of hospitality. That was, then, the most needful thing. Martha, the recognized housekeeper of the home, rightfully sets about that very important matter. She may, like all housekeepers, just a little overdo it; but her efforts in this direction show her genuinely practical piety. She is doing honor to him whom she afterwards called her Master.

Housekeeping is clearly the duty of one-half the human race; and very much not only in the social but in the religious welfare of mankind depends on doing it rightly. A good home, well cared for today, saves thousands from the saloon and the club. Housekeeping is as much a duty as prayer. The late Bishop Gilbert Haven, when asked about a domestic in his family, said, "Yes, she is a good Christian, but she would be a better one if she would pray less and keep the pot boiling more." There is, in the modern household, food to be ordered and when ordered to be well cooked, tables to be set and cleared away, dishes to be washed, rooms to be kept in order and the thousand details of the daily round of the home duties, often so distracting—all are to be seen to and to be brought each to its culmination at a specific time. Man may work from sun to sun, but woman's work is never done." Housekeeping takes not only time, but patience and has in it no little drudgery, unless the higher motive of doing it to please the Lord is present and potent, as it was in the case of Martha.

Reproof or Commendation—Which?

The words of Jesus to Martha, taken alone, would justify the more popular verdict that our Lord reproofed her for her lack of the spirituality shown by her sister. But is this really so? Psychologically studied the very opposite would appear more consistent with the persons and the occasion. Martha is not only the proprietor of the dwelling but the hostess, and he was her guest. It would be ungracious, not to say almost brutal, for him to find any fault whatsoever with her hospitality. Besides, she was the favorite sister. For it is said, "now Jesus loved Martha," and that is not said of Mary. At a subsequent interview she is more especially addressed by him. She is, at that interview, the superior of the two sisters in her doctrinal knowledge and in her personal faith.

The truth appears to be this. At

a specific moment in making her arrangements for our Lord's accommodation she needs just a little help from her sister. It is of no use to appeal directly to Mary, absorbed as she is in her religious ecstasy. For people can be selfish in their devotional moods. And so Martha appeals to Jesus as her only way of getting her sister's momentary help. He will bid Mary assist her, she thinks, in her emergency. Then come the words about the "one thing needful," so often interrupted as if "sitting at Christ's feet" with Mary was the "one thing." But so to interpret the words spoils both the story and its teaching. If, with eminent scholars, we translate the words "one thing" as "one dish," i. e., one article of food, or, as the Twentieth Century New Testament gives it, "only a few things are necessary or rather one"—then the reference is entirely to the physical. Indeed, is not the "many things" about which she was now troubled an exclusion of the "one thing," "the one dish," as a thing already prepared by her? And so the words are a commendation of what she had just fully done in making ready the one needful thing for the table. She was not told, even when her anxiety was relieved and she had been commended by the Lord for the only prepared dish, to sit at Jesus' feet with Mary. It was more like her to stand in reverent delight and drink in with mind and heart the full import of his words now addressed to both sisters; and at the subsequent interview her wonderful words about the resurrection may have been but the echo of Christ's own teaching given to them at the Bethany home months before. Martha's housekeeping did not spoil her religion. Thousands of toiling housewives thank God that, through a better physiological study of her words and deeds, Martha is now at length "coming to her own."—The Standard.

A Pound of Honey.

"When you eat a spoonful of honey you have very little notion as to the amount of work and travel necessary to produce it. To make one pound of clover honey, bees must deprive 62,000 clover blossoms of their nectar, and to do this requires 2,750,000 visits to the blossoms by the bees.

"In other words, one bee, to collect enough nectar to make one pound of honey must go from hive to flower and back again 2,750,000 times. Then, when you think how far these bees sometimes fly in search of these clover fields, oftener than not one or two miles distant from the hive, you will begin to get a small idea of the number of miles one of the industrious little creatures must travel in order that you may have the pound of honey that gives them so much trouble.

"It may also help you to understand why the bee is unamiable enough to sting if you get in its way. When one has to work so hard to accomplish so little, it is quite irritating to be interfered with.

Hints About Canning Fruit.

In order to be successful in canning fruit it is necessary that care be taken in the selection as well as the preparation of the fruit. The best fruit should be selected and the jars

thoroughly sterilized before the fruit is put into them. With the exception of pears and gooseberries, all fruits used for canning should be ripe when picked, and canned while fresh. Pears are better if picked before thoroughly ripe and allowed to ripen in the house, while gooseberries are used before they ripen. Do not begin the process of canning fruit until you have your fruit and cooking utensils all in readiness and then complete the process as rapidly as possible. Granite or porcelain pans are best for this purpose and they should be shallow in order that the fruit may be only one layer deep. This allows it to cook quickly, which is the secret of its being light colored and fine flavored, and it also makes it possible to handle it so as to avoid breaking it. Never think to economize by using old rubbers on the jars for you can buy a good many rubbers with the price of one jar of fruit.—The Housekeeper for July.

Rev. C. W. Durden, of Waynesboro, Ga., has been called to supply the First church, Griffin, Ga., where Dr. R. R. Acree is pastor. His many friends in Tennessee regret to learn that the health of the latter has failed and he is off recuperating.—Baptist and Reflector.

Christian Index: We are rich in news letters telling of gracious revivals. We are under many obligations to the brethren for sending them, but we are embarrassed because we can not give them space in our columns as fast as they come. We hope the brethren will be patient with us until space can be found for their publication. In the meantime, we hope to receive notices of meetings and other items of interest for our Over State page. This will help us and cheer our readers. God is richly blessing many of our churches and we are glad to pass the good news along for the encouragement of others.

(This states the case for us.)

ODE TO A DISH-PAN.

From the Man's Magazine Page of the Delineator.

By Oscar Llewellyn.

Oh, Dish Pan!
Bright solace of my lonely days,
To thee I raise
This Dishpaeon of praise,
Thou wert not deemed of old
A proper instrument for man, the bold,
But fell to woman's lot and she
Deftly did wonders every day with thee.
Now, times have changed and I
Must try
To solve the mysteries in thee immersed
(I must confess I liked it not at first),
But yet,
I am the husband of a suffragette,
And she must go
With her wild sisters, shrieking, to and fro,
To save our race
From everlasting depths of dire disgrace.
And I am left with thee, oh, Dish Pan,
dear;
We two must stay right here.

And in thy yawning depths I gaily pile
Glass, china, silver (in my reckless style),
Turn in hot water, set the soap afloat,
(I wish I knew why women want to vote!)

But man, mere man, must meekly bear his lot,
(Great jumping parrots! that hot water's hot!)
So, Dish-pan, emblem of our Hearth and Home,
To thee I dedicate this loving poem,
And unto thee I bring
To thee I sing.
All laud and honor, praise and fame;
No longer thou art but an empty name
But stern reality. Though I might choose
Some nobler instrument each day to use,
'Tis not for me. Not yet,
For I'm the husband of a suffragette.
You bet!

Rev. John A. Wray recently assisted Rev. S. C. Dean in a successful meeting at Cartersville, Ga.

A Woman's Greatest Ambition.

To define a woman's greatest ambition is no easy task; when she is enjoying her blissful girlhood days, however, her ambition should be to be attractive and entertaining. Now, then, the question arises of the best method of fulfilling this greatest ambition. We believe the best way in which to make a young lady charming, attractive and entertaining is through some reliable woman's college, and we know of none better than the Alabama Brenau College Conservatory of Eufaula, Ala.

This is one of the oldest and most substantial institutions of learning in this country, having been established in the year 1854. Through the unremitting efforts of its president, Mr. Thomas G. Wilkinson, the progress made by this school has been phenomenal. Within the past two years it has been newly and completely equipped throughout; its faculty is composed of the best talent to be found in this country; its location is a most healthful one, and parents contemplating a college education for their daughter should by all means get a copy of the handsome, illustrated catalogue just issued by the Alabama Brenau College Conservatory. Drop a card to Mr. Thos. G. Wilkinson, President, Eufaula, Ala., and he will gladly supply you with one of these catalogues and any other information you may desire.

MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by Carrie Cornelius and husband, Benjamin Cornelius, on the 28th day of May, 1910, and recorded in Vol. 552, Record of Deeds, at page 485, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder, in front of the court house door, in Birmingham, Ala., on the 19th day of September, 1910, within the hours of legal sale, the following described property situated in Jefferson county, State of Alabama, to-wit: Lot numbered 8 in S. D. Ross's subdivision in the town of Woodlawn, Alabama, as shown and designated on the duly recorded plat thereof in Vol. 3, on page 41, map records in the Probate Office of Jefferson county, Alabama. Reference is hereby made to the above map for location, dimensions, etc.

JOHN W. PRUDE, Mortgagee.

THE BOYS OF TODAY ARE THE MEN OF TOMORROW.

One of the greatest factors in training the boys of today to fight successfully the battles of tomorrow is Prof. M. A. Beeson, B. S., President of the Meridian Male College, Meridian, Miss. Probably nowhere in the world can be found an institution that covers so thoroughly every detail of training that stands for real manhood, as



M. A. Beeson, B. S., President Meridian Male College.

at the Meridian College. Here, the boys are surrounded with every comfort and convenience, completely equipped gymnasium and outdoor recreation, such as boating, fishing, swimming, etc., and a religious atmosphere that instills into them the higher ideal of life and true manliness.

The education is complete in every respect as regards business, physical development and spiritual instructions. Prof. Beeson should indeed be proud of his achievement in this school, and deserves the support and co-operation of every father and mother. If you have a boy that you want to educate right, ask Prof. Beeson about the Meridian Male College, addressing Prof. M. A. Beeson, President, Dept. G, Meridian, Miss. Meridian Woman's College and Conservatory of Music, Department of Art and Elocution, a quarter of a mile away, furnishes a safe place for the boy's sister or cousin or friend.

Mary Baldwin Seminary FOR YOUNG LADIES

Term begins Sept. 8, 1910. Located in Shenandoah Valley of Virginia. Unsurpassed climate; beautiful grounds and modern appointments. 296 students past session from 33 states. Terms moderate. Pupils enter any time. Send for catalog.

Miss E. C. WEIMAR, Principal, Staunton, Va.

Rev. Jno. L. Ray



Rev. John L. Ray, pastor of the first Baptist church of Blocton, is one of the most progressive and enterprising citizens of the Blocton district. Mr. Ray not alone attends to his duties as a pastor of the largest church in the community, but he is ever ready to lend a hand in building up the city and surrounding country, and although he has only been a resident of this city a few months, he has taken an active part in building up the town, its churches and is a "booster" for every civic enterprise.

He was born near New Site, in Tallapoosa county, June 11, 1866, and is the eldest child of Thomas J. and Sallie E. Ray. He spent his early boyhood days in Clay county, where he attended the public schools. After leaving the public schools he attended Shiloh Academy, Ashland College, Alabama Polytechnic Institute and the National Normal University.

On August 4, 1892, he was married



THE BAPTIST CHURCH AT BLOCTON, ALA.

to Miss Mattie Walker at Ashland, Ala. and has three children—Ida Belle, John L., Jr., and Thomas Harold. A daughter, Willie Ruth, died December 10, 1900.

Rev. Ray joined the Ashland Baptist church in 1887 and was ordained to preach the gospel by the Albertville Baptist church, October 24, 1907.

The Baptist Church.

Beginning with a membership of 21 persons, the Baptist church of Blocton has increased to over 252 and is now one of the largest congregations in this section of the state.

This church was organized on Oct. 21, 1888, as is shown by the church register, the minutes of the meeting of organization reading as follows:

"On the 21st day of October, A. D., 1888, the following named persons, D. A. Abston, G. T. Farlee, E. J. Ivie, Geo. Dunn, J. Campton Crawford, E. L. Nicholson, J. E. Barringer, J. E. Glover, W. B. Rachel, A. Abston, Fannie Farley, Jennie Ivie, Annie Duncan, E. D. Lolly, N. C. Nicholson, Alice Barringer, Martha Crawford, Rufa Crawford, Cora Perry, Mary Paul and Woods, females, bearing letters of dismission from Missionary Baptist churches, met at the school house in Blocton for the purpose of constituting a Baptist church. Rev. J. T. Yerby and J. G. Lowrey having been appointed by the presbytery to perfect the organization, J. T. Yerby acting as moderator and J. G. Lowrey, secretary.

This was the first church conference and since that date a regular conference has been held every six months and the church has ever prospered.

The first minister of the church was E. J. Nicholson, who was selected at the first conference, and the following were the first deacons selected: S. A. Abston, George Dunn and J. E. Barringer.

The present church edifice was built in 1888 and cost nearly \$2,000. The parsonage of the church was built in 1893. The present value of the church property will total over \$3,000.

The present pastor of the church is the Rev. John L. Ray and the following are the deacons: W. W. Perry, chairman; J. I. Lucas, H. G. Caldwell, W. F. Jones, D. W. Moss, D. A. Johnson and J. H. Blake. The church has two trustees, who are J. B. Davie and W. Jones. The secretary and treasurer is J. B. Davie.

In connection with the church is a

large and enthusiastic Sunday school, of which J. B. Davie is the superintendent, he having held that office for sixteen years.

THE TRUE COMFORTER.

When e'er at morning you awake
And all the world is looking blue;
Your troubles to the Father take;
He alone can comfort you.
If sick in body, mind, or soul,
Seek the great Physician true,
On him your every burden roll—
He will heal and comfort you.
When you are weighted down with care
And your work seems hard to do,
Just go to God in earnest prayer—
He will aid and comfort you.

When e'er your hopes begin to fall
Or earthly friends have proved untrue,
Oh, heed the Savior's tender call—
He will love and comfort you.
—Addie Estelle Cox.

Why Care for Your Teeth.

Because your health depends upon your teeth.
Your teeth prepare your food for digestion.
Without good teeth you can not digest your food.
Without proper digestion you can not have health.
Brushing your teeth will prevent their decay.
Decay is due to uncleanness. A clean tooth can not decay.
A clean mouth is an evidence of refinement.

Get the habit of brushing the teeth.
Brush your teeth at least three times a day—once after each meal.
Brush between the teeth and around the gums; food gathers and sticks there.

There is no doubt the spread of tuberculosis is often caused by decayed teeth.
From a health standpoint it is more important to brush the teeth after each meal than to wash the face on rising.

Did More Good Than all Other Tonics or Quinine.

When Quinine fails, try Hughes' Tonic: "Your Hughes' Tonic did me more good than all the other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by Druggists—50c and \$1.00 bottles.

Prepared by Robinson-Pettet Co., (Inc.) Louisville.

HOW FAR IS IT?

Before the advent of the Rural Telephone it took many hours for you to reach your nearest neighbor, your doctor, your grocer, or the nearest town, but with a telephone in your home, it is a matter of only a second.

The Rural Telephone

enables the farmer to summon the doctor on a moment's notice, to converse with a distant neighbor at his pleasure, to keep in touch with market conditions and to order supplies when it is inconvenient to go to town.

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ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 1122 Bell Building, Montgomery, Alabama

Motto for 1910: "Let Us Advance Upon Our Knees"

Mrs. Charles Stakely, President,
23 Wilkerson Street, Montgomery.

Vice-Presidents.

Mrs. T. W. Hannon, Montgomery.
Mrs. D. M. Malone, Birmingham.
Mrs. O. M. Reynolds, Anniston.
Mrs. W. J. E. Cox, Mobile.
Mrs. F. B. Stallworth, Cuba.

W. M. U. MOTTO:

Whatsoever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery.

Mrs. William H. Samford, Recording Secretary, 915 S. Perry Street, Montgomery.

Mrs. George M. Morrow, Auditor, Glen Iris, Birmingham.

Mrs. T. A. Hamilton, State Organizer, South Highlands, Birmingham.

Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.

Mrs. D. M. Malone, Associational Visitor, 3446 Highland Avenue, Birmingham.

Mrs. Grace Hiden Wilkinson, Secretary of Relief Work for Aged and Infirm Ministers, Idlewild, Birmingham.

Advisory Board.

Mrs. W. B. Crumpton, Montgomery.
Mrs. A. J. Dickinson, Birmingham.
Mrs. McQueen Smith, Prattville.
Mrs. Jessie L. Hattimer, Montgomery.
Mrs. Jesse Cook, Montgomery.

Send contributions for this page to the Mission Room.

Y. W. A. MOTTO:

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

THOUGHT FOR THE WEEK.

"Blessed are those who shall see the day of Christ coming, but more blessed are they who contribute to its approach."

DURING AUGUST.

We study about Italy, Sardinia, and Sicily.
We give to Foreign Missions.
God giving us wisdom and a great love for dying souls, I look to see our obstacles overcome and a work done in Italy which shall be felt in all the world.—J. P. Stuart.

REMEMBER IN YOUR PRAYERS.

Wednesday—Protestant Italian churches in America.
Thursday—Rev. and Mrs. W. W. Adams, Teng Chow, China.
Friday—All those who suffered loss of friends or home by the earthquake.
Saturday—Rev. and Mrs. J. W. Shepard, Rio de Janeiro, Brazil.
Sunday—That the church may bow low before God and rise to her great opportunity.
Tuesday—Rev. P. H. Anderson, Canton, China.
Tuesday—Rev. and Mrs. O. P. Maddox, Rio de Janeiro, Brazil.

EVEN YET.

This page will reach you on Wednesday, and at that time the Shelby Springs encampment will be in delightful session. The program which was published in full last week shows that the good work will continue through Monday, the 29th. The close is thus five days off, and so there is even yet time for you to come up and meet with us. May you be able and glad to do so and may you come!

In the Prayer Calendar, we will on Thursday pray for Mrs. Adams, who is even yet our own beloved Froy White. You recall that she sailed for China last September, and was over there married to Mr. Adams, a missionary of our board, at Teng-Chow. She writes that she is happy indeed in her new home and life, and that she is helping some in the work, though most of her time is spent in studying the language. Let us pray that God will bless her work and her preparations for it, and that he will also bless her noble husband.

Our prayers are still going up daily I can but believe for our own grief-stricken Clyde Metcalf and her sorrowing loved ones. It is a privilege to take her in prayer to our heavenly Father, and to remember that He has promised that as one whom his mother comforteth so will I comfort you. May his tender love mean all this to our dear friend.

FRIENDS NEW AND OLD.

In the tabulated list given below, we have endeavored to group according to associations all the societies which have been organized or reorganized since the November convention. It is our purpose in grouping them according to associations to lay due emphasis upon this integral department of our work and to spur each association on to its best efforts along such organizing lines. We can but wish that at the associational meetings the delegates would

promise to help all they could during the year to organize a definite number of societies in their association. If each association would have such an aim for the year, it would make the aim which will be set for the entire state at Evergreen far more definite and surer of realization. We commend the plan to our faithful superintendents.

The list shows that since November 1st we have organized 30 W. M. S., 12 Y. W. A., 2 R. A. B., 36 S. B. B. The total is 120 below what we hope to reach by the Evergreen convention time. If the name of your society was omitted, please let it be known at the mission room, for most sincerely do we welcome and need you just as we delight in those whose names are given:

- Bethlehem Association—Drewry W. M. S.; Monroeville S. B. B.; Tunnel Springs S. B. B.; Philadelphia church S. B. B.
- Bibb Association—Blocton (1st) Y. W. A.
- Bigbee Association—Cuba, Jr. Y. W. A.; York, S. B. B.
- Birmingham Association—Avondale (Packer Memorial church), W. M. S.; Birmingham (11th St.), W. M. S.; Georgiana, Messengers of the King; Birmingham (Calvary church), Y. W. A.; Birmingham (Ruhama church), Y. W. A.; Brighton, S. B. B.; Wylam, S. B. B.; Birmingham (Richmond Place church), S. B. B.
- Cahaba Association—Hopewell, W. M. S.; Newbern, Y. W. A.; Marion, S. B. B.; Gallon, R. A.
- Calhoun Association—Oxana, S. B. B.
- Centennial Association—Indian Creek church, W. M. S.
- Central Association—Goodwater, S. B. B.; Kellyton, S. B. B.; Alexander City, Jr. Y. W. A. and R. A.
- Cherokee Association—Cedar Bluff, R. A.
- Clarke Association—Lower Peachtree, S. B. B.
- Cleburne County Association—Lost Creek church, W. M. S.
- Conecuh Association—Repton, W. M. S.; Repton, Y. W. A.; Repton, S. B. B.
- Coosa River Association—Talladega (2nd church), W. M. S.; Antloch church, W. M. S.; Wilsonville, W. M. S.; Sylacauga, Y. W. A.; Vincent, Y. W. A.; Childersburg, S. B. B.; Talladega (1st), S. B. B.; Talladega (2nd), S. B. B.
- Columbia Association—Cottonwood, S. B. B.
- DeKalb Association—Fort Payne church, W. M. S.
- East Liberty Association—Centre, W. M. S.; Camp Hill, S. B. B.
- Escambia Association—Brewton, Y. W. A.; Atmore, S. B. B.
- Etowah Association—Glencoe, W. M. S.
- Eufaula Association—Three Notch, W. M. S.; Comer, S. B. B.
- Lauderdale Association—Gravelly Springs, W. M. S.
- Liberty Association—Gurley, W. M. S.; Huntsville (5th church), W. M. S.; Huntsville (West), S. B. B.; Rice's Chapel, W. M. S.
- Marshall Association—Guntersville, S. B. B.
- Mobile Association—Prichard, Helping Hand; Mobile (1st), S. B. B.; Mobile (Calvary), S. B. B.
- Montgomery Association—Montgomery (7th Avenue), W. M. S.; Montgomery (7th Ave.), S. B. B.; Cecil, S. B. B.; Prattville, S. B. B.; Fort Deposit, S. B. B.
- Muscle Shoals Association—Moulton, S. B. B.
- North River Association—Townly, W. M. S.
- Pine Barren Association—McWilliams, W. M. S.

- Ackerville S. B. B.; Beatrice, S. B. B.; Camden, S. B. B.; McWilliams, S. B. B.; Pineapple, S. B. B.
- Randolph Association—High Shoals church, W. M. S.; Roanoke, Y. W. A.
- Shady Grove Association—Bear Creek church No. 1, W. M. S.
- Shelby Association—Wilton, W. M. S.; Calera, W. M. S.
- Tennessee River Association—Union church, W. M. S.
- Tuskegee Association—East Tallassee, W. M. S.
- Union Association—Gordo, W. M. S.; Shiloh church, W. M. S.
- Zion Association—Opp, W. M. S.; Andalusia, W. M. S.; Andalusia, Jr. Y. W. A.; Florala, S. B. B.; Red Level, S. B. B.

THE CLAIMS OF THE PAPAL PRIESTHOOD.

From the Missionary Review of the World, August number, I have taken these remarks about the claims of the papal priesthood, in the hope that they may help those who are this month studying about Italy, to see that our missionaries in papal lands have worse problems to cope with than we have even dreamed about. I confess to you that it had never occurred to me that the Catholics thus give to their priests a rank equal to that given by them to Christ. I do hope that we will ponder well this article, which is copied from Catholic authorities by the Review:

"The power of the priest surpasses that of the Virgin Mary, for although this divine mother can pray for us, and by her prayers obtain whatever she wishes, yet she can not absolve a Christian from even the slightest sin! The blest virgin was eminently more perfect than the apostles, says Innocent III. It was, however, not to her, but only to the apostles, that the Lord entrusted the keys of the Kingdom of Heaven!

"The priest may, in a certain manner, be called the creator of the Creator, since by saying the words of consecration he creates, as it were, Jesus in the sacrament by giving Him as a victim to be offered to the eternal Father. As in creating the world, it was sufficient for God to have said, 'Let it be made,' and it was made, so it is sufficient for the priest to say, 'Hoc est corpus meum,' and behold the bread is no longer bread, but the body of Jesus Christ.

"The priest holds the place of the Savior Himself, when by saying, 'Ego te absolvo,' he absolves from sin. How great should be our wonder if we saw a person invested with the power of changing a negro into a white man, but the priest does what is far more wonderful, for by saying 'Ego te absolvo' he changes the sinner from an enemy to a friend of God and from the slave of hell into an heir of paradise.

"According to St. Ambrose, a priest, in absolving a sinner, performs the very office of the Holy Ghost in the sanctification of souls. St. Clement had reason to say that the priest is, as it were, a God on earth. Innocent III has written: 'Indeed, it is not too much to say that in the view of the sublimity of their offices the priests are so many gods.' Were the Redeemer to descend into a church, and to sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, 'Ego te absolvo,' the priest would likewise say over each of his peni-

tents, 'Ego te absolvo,' and the penitents of each would be equally absolved.

"The converted Catholic remarks that these utterances of one of the highest authorities of the Roman Catholic church show that not only does the pope arrogate to himself the attributes of the Almighty in claiming to be infallible, but that each and every priest is placed by the church on an equality with Jesus Christ—a doctrine taught in the parochial schools of the Roman Catholic church, in the confessional, in the administration of the sacraments, and in the other relations of priests and people."

SCRIPTURE THOUGHT.

God sent not His Son into the world to condemn the world, but that the world through Him might be saved.—John 3:17.

THE POWER OF SELF-CORRECTION.

Learn to mend your own blunders.

No other recipe for success in life is as important as this.

The failures men make out of their lives can practically all be laid up either to dense inability to realize where they have been at fault or to proud and stubborn unwillingness to admit it.

And it's not only outright sin that ruins men's usefulness when it is clung to; vanities and follies and disagreeable mannerisms can spoil the success of a life just as completely if a man won't try to get rid of them.

The average man, when he breaks down in a certain position or undertaking, looks around outside himself for something to blame it on. He tells himself that circumstances were against him or that people "had it in for him"; that he has not had a fair chance or a square deal. Seldom, indeed, does he look inside himself and hunt for the defect in his own quality or conduct.

Consequently when he tries again, his experience serves him to no profit whatever. He drives ahead on the same old track, making the same old mistakes, indulging himself in the same old conceits and follies, and soon he comes to the same old disaster. And by the time he does this over four or five times, common opinion brands him as a chronic failure, and after that the world never does give him a fair chance.

It is a pathetic thing, but a fact which every observer of church life will verify, that ministers as a class are sorrowfully weak in this particular regard. Of all workers they have the most favorable opportunities to correct their own errors, because every change from one pastorate to another affords the completest kind of a fresh start. A minister goes into a new field without any entanglement or incumbency, for he has left behind him all prejudices awakened by prior mistakes. He has a clean slate.

Yet as matters actually go, few ministers comparatively prove themselves capable of taking this chance for self-correction. The unvarnished history of many a man of sincere consecration to the gospel would pitifully reveal how he has moved around from field to field all his life long, making in each parish that he occupied the same characteristic blunder.

The record of one man shows continuous failure in every place where he has lived because of his unvarying "bossiness." The record of another shows that he has succeeded nowhere because he has nowhere put anybody to work. All the parishes that have known a certain man will testify that he has always been indolent; all the parishes that have known others agree that they have always lacked self-control, tact, sympathy, good manners or manliness.

None of these faults are incurable, but the victims have suffered the consequences of them through the whole of troubled and distracted lives without any visible endeavor to deliver themselves. And the church which ought to have had the benefit of their good qualities has found them almost valueless factors in its work because they have made no serious effort to strengthen their points of special weakness. The walls they build fall down every time for want of a stone left out at the same identical place.

But it would certainly not be just to lay all this criticism on the shoulders of the ministers alone.

The only reason that the defect is worse in their case is because it is so much greater misfortune to have a leader spoiled than a man in the ranks. Leaders are scarcer and harder to get. But as for the extent of the failing, it is just about as much more prevalent in the laity, as laymen are more numerous than ministers.

Examples abound in every congregation—Sunday school superintendents who are every bit as dull as they were ten years ago; trustees precisely as shortsighted as they were fifteen years ago; elders who are as testy and tempestuous as they were twenty years ago; even some women folks who are fully as reckless of other people's feelings as they were twenty-five years ago. And the whole lot of them are hindering where they might be helping if only they would seriously try to appreciate their own faults and make an attempt to improve.

As for the world at large, who would venture to estimate the limitless host of unvarying failures among mankind—failures who might be successes in almost every case if they would but study themselves keenly enough to know why they fail.

The whole secret of this widespread slavery of men to their weaknesses is self-conceit. When they look into themselves they won't see anything but their better qualities—and usually they see a good many of those that aren't there. To catalogue their faults hurts too much; they would rather save their pride than achieve success by humiliating it.

Yet in truth no man ever does make any big success in life without nerving himself up to the point of pitching his pride out of the window and then going over the whole anatomy of his character with a surgeon's knife. A man must be able to get out of himself so completely that in cold blood he can stick the knife in up to the hilt without wincing, and cut and cut until everything but sound and manly genuineness is gone.

And even that isn't enough. If one really wants to get to the hilt of his possibilities he will be obliged to pull that unpitied self of his up off the surgeon's table and put it through a merciless round of training to bring out every really strong ability at full value. A man who won't put himself to trouble to be a stronger man even in his finest strengths, will never add very much to the betterment of the world.

That is to say, in brief, the only man who succeeds is the man willing for sake of improving himself to treat himself as he thinks it would be good for other men to be treated in order to improve them.

If you want to give your boy the very best possible legacy for life, teach him this art of impartially, candidly, steadfastly going over himself to discover not what flatters his pride, but what hampers his efficiency. Teach him the wise lore of calculating his own weaknesses out of experience of his own failures, and the courage to correct what examination proves at fault in him.

How truly Paul wrote: "If we distasted ourselves, we should not be judged."—The Interior.

GOOD TIMES AT THE ASSOCIATIONAL MEETINGS.

By William H. Smith.

At this season of the year, when the hosts of our people are gathering for their great associational meetings all over the state, the heart of this exile turns lovingly toward Alabama. What a joy it would be if I could attend many of these great gatherings and enjoy the sweet fellowship! Brethren, I am with you in spirit if I can not be there in bodily presence, and I would like to send through the Alabama Baptist a message to each association. Let us bear in mind the splendid opportunity which these meetings afford for the advancement of every cause dear to our hearts. It is a special opportunity for the great cause of foreign missions. Let every associational vice president be earnest and active during the associations. But, however diligent he may be, he will not be able to accomplish all that ought to be done, and all the friends of world-wide missions should stand ready to aid him. There is enough to be done for all to have a share in it.

It sometimes happens, however, that the associational vice president can not be present at the meeting, or—worse still—he may be present but inactive,

either not realizing the importance of his position or too indifferent to the great cause to bestir himself in its interest. In either case every friend of foreign missions should earnestly seek to have the cause well presented. We should not allow the absence or the inactivity of the associational vice president to cause our foreign mission work to be neglected.

There are a number of things that the associational vice president and his helpers can do at the association meetings. In the first place, they should see that the cause is given a good hour for its hearing; that the report is ready and that the very best speakers who can be obtained shall make addresses on the subject. Both pastors and laymen should make preparation for the foreign mission hour. The people are always glad to hear this subject discussed when it is presented in an intelligent way. The foreign mission board will be glad to furnish all the facts that are necessary for preparing a strong and effective speech for the association.

In the second place, these meetings afford a very great opportunity for distributing tracts and securing subscribers for the Foreign Mission Journal, and both kinds of efforts are of very great value to the cause. Our people need the information and their real interest can never be aroused unless it is given to them. A post card sent to the foreign mission board will bring a good supply of tracts and sample Journals to any one who is willing to distribute them. At these meetings many of the people spend a good part of the time scattered over the grounds in small groups. Here is the opportunity for the foreign mission worker. Let him approach these groups, giving out his tracts and sample Journals, and securing then and there subscribers for the Journal. At almost every session of the association an announcement about this literature, and especially with reference to the Journal, ought to be made in the meeting. An active worker can nearly always secure a long list of subscribers at an associational meeting. One aged brother sent us last year 300 subscribers from the associational meetings which he attended.

In the third place, these meetings can be used to impress upon our people not only the importance of making contributions to our foreign mission board, but the special importance of having these contributions taken up in a regular and systematic way. Already one quarter of the year has passed since our meeting in Baltimore and the board has not received enough money to pay the expenses for one month. We can never do this great work adequately until our people are aroused to the importance of sending in contributions throughout the entire year. Our method of waiting and taking only one collection near the close of the convention year is unscriptural, unbusinesslike, wasteful and dangerous. The time may come in the midst of financial stringency when the board will not be able to borrow the money which is necessary for carrying on the work. Even at this time it is exceedingly difficult to secure the funds that are needed by borrowing. In every associational meeting let the brethren consider earnestly and prayerfully the importance of beginning at once to take their foreign mission collections and send in the money that is needed. A great cause like this ought not to be crippled and endangered by neglect. Our people can give far more to foreign missions if small collections are taken frequently rather than the effort at large collections once a year. This subject ought to be freely discussed in every associational meeting.

These are lines along which our friends can direct their efforts. Various other methods of work will suggest themselves to every earnest worker. Let it be the motto of every association that Alabama will do her part in this great work.

The Moody Bible Institute held dedicatory exercises on Tuesday, August 9, in connection with the breaking of ground for the erection of a new women's building on the corner of LaSalle avenue and Chestnut street, Chicago.

James Whitcomb Riley, the noted "Hoosier poet," is seriously ill at his home in Indianapolis. Mr. Riley is said to be suffering from a form of paralysis.

EDITORIAL

THE PASTOR AS ORGANIZER.

The pastor of a city church has problems to face and solve which require executive ability of the highest order. He must be an organizer to bring into harmony the various units in his large and complex church. The task of bringing into cohesion the various contending individuals and training them for efficiency in the common enterprise is enough to put gray into the hair of any man. Recently an Atlantian said to us: "There are just as good and better preachers in Atlanta than Len Broughton, but as an organizer he is in a class by himself." Len Broughton is a wonder when it comes to getting team play out of his members. Experience has shown that many things can be accomplished by collective action or team work that can not be accomplished adequately or at all by individual effort.

THE CHRISTIAN'S DEATH.

However ably men may argue in favor of the universal fatherhood of God, claiming that all people are His children, the fact remains that there is a marked difference between the death of a Christian and one who is not a Christian. While it is true that some Christians, during the hour of death, do not manifest a joyful spirit, it is also true that thousands of other Christians have expressed great happiness in their dying hour. Moreover, no unsaved person ever died in a happy and triumphant spirit. Many of such ones have submitted to death with seeming composure, expressing a desire to be freed from their sufferings. But such a state of mind is quite different from one of sweet peace and spiritual delight. No ungodly person ever experienced such a death. An aged minister tells of a young Christian man, whose pastor he once was. He was taken with an illness which proved fatal. During the closing hours of his life, his mind remained clear and calm, and his heart was filled with restful peace. His pastor was with him, and he asked the young man how he felt. The reply was: "Oh, it is splendid! What makes them cry?" Infidelity never caused any one to die in such a state of mind; nor has mere morality ever enabled any one to feel thus in the hour of death. One may call himself a child of God, on the theory that God is the Father of all mankind, but when death is at hand, he has no rapture of soul, no profound peace of mind, no uplifting joy. Thousands of unsaved ones have died with a wall of despair. Dense darkness of spirit was a heavy pall upon them. If all people were God's spiritual children, all would die with the blessed assurance of eternal safety and endless happiness; but not all are God's children, and hence the great difference between a Christian's death and that of unconverted ones. Even the unsaved Balaam said: "Let me die the death of the righteous." How will you die? Salvation is ready for you now. Put it not away from you. Life is short.

GET READY FOR HOWARD.

The president of the second largest bank in America, in a recent interview, states that in all the success that has come to him he has one regret—he lacks a college education.

Young man, there is nothing to prevent your receiving a college education—the way is open. The matter is in your hands. It is for you to determine whether you wish to prepare yourself for a larger field of usefulness or whether you are satisfied with your present attainments.

Perhaps you are making a good living, perhaps your salary is going to be increased, but stop a minute. Just at this time you have reached the limit of your earning capacity. What about the future? Lay a broad basis on which to build. Get ready for something bigger and better. Mirabeau said, "Nothing is impossible to the man who can will." Don't wait until it is too late or you will have the same regrets as the bank president. Write for a Howard college catalogue. Do it now.

Noise and absurd excitement have the people in chains. In what a din we live. Stop and listen. Whistles, bells, auto horns and all the rest of the nerve-racking sounds turned loose to distract or warn. Good reason for folks being nervous.

WHEN COTTON MOVES.

A brother said: "Times will be better when cotton begins to move." The secretary is wondering if that will bring improvement to the mission board. It will, if the pastors decree it shall be so. All is in their hands. Things are getting serious. July brought practically nothing from the churches and August has been almost as bad. Will September be better? What do the pastors say?

W. B. C.

A number of Parisian women of high social standing are carrying on a campaign against the corset. Many prominent men and women have expressed sympathy with the Anti-Corset League. Marcel Prevost, M. Passy and Gyp are among those who have enrolled themselves as sympathizers, while scores of doctors have offered to encourage the movement.

NO USE TO GET OLD.

Luigi Cornaro, in his book on the "Art of Living Long," offers a very strong argument for those who contend that he who dies before he has passed the century mark dies too soon, and puts to shame Dr. Osler's dictum that when a man reaches the age of three score years it is about time to call for the chloroform bottle. Cornaro, when he began his task of recovering his health and measuring out his days, was about thirty-five years old and a physical wreck. Yet in spite of disadvantages he lived to be a hundred and three years old and enjoyed living. At the age of ninety-three he was able to mount his horse without assistance, and his writings show that his mental faculties were still alert. His system was never overburdened with overeating. Pure food thoroughly masticated, fresh air and a contented mind make for old age, and never eat when angry, excited or hurried. A noted physician recently said:

"After many years of careful study, it is my deliberate conviction that nine-tenths of the disease, poverty and crime of our day are, directly or indirectly, the result of dietary errors.

"Take the instance of the workingman who sits down to a dinner of corned beef and cabbage, boiled potatoes, white bread, a piece of pie and a cup of tea. The meal is expensive and the preparation of it is a heavy task for the overworked wife.

"But the main point is this: Such a meal contains practically no food—no elements to rebuild worn-down muscles and nerves, to supply to the body heat and motion.

"Following such a meal the man, although his stomach is distended with the 'food,' feels unsatisfied. In a word he is starving. What shall he do? Why, a glass of beer will make him feel better; two or three will, anyway. More useless expenditure; more poison added to the already rotting mass of 'food' in his stomach; so a starved and poisoned body, an alcohol poisoned brain.

"And the logical sequel: Inefficiency of body through starvation and perhaps alcoholism, loss of employment, poverty, disease, perhaps crime."

Mirabeau said, "Nothing is impossible to the man who can will," yet his life was an example of self-will; his robust constitution was destroyed, and at forty-two he was carried to his grave. Health must be the foundation for economical achievement in every field. And health is only to be had as the fruit of right living. No formula of diet, exercise, bathing, and the like physical hygiene, will give us health. They who thus expect it forget that "the life is more than meat and the body is more than raiment."

SANCTITY OF PERSONAL RIGHTS.

Some people are always boasting that they are free men, and inveighing against those who try to impose any restraint on their actions, even though it be for the good of society. They never tire of talking about the invasion of their personal liberties and cry aloud against the ever-increasing restraints of civilization. To hear them talk one would think that liberty was to be found only among savages, forgetting or ignorant of the fact that in barbarian and savage communities the collection regulation of life is not less but greater than it is in the civilized state. The bounds that may not be overstepped are narrow and dread. Immemorial custom is inflexible, and half of all the possible joys of existence are forbidden and tabooed.

SOME SONS OF PRESIDENTS.

Only eleven of our presidents have left sons who grew to manhood. Fourteen of these sons are now living. Among them are numbered successful soldiers, diplomats, statesmen, scholars, and men of business.

"Dick Taylor," son of President Zachary Taylor, was a general in the civil war on the side of the south.

Robert Todd Lincoln held a commission as captain on General Grant's staff during the civil war. He has been secretary of war and minister to England. He is now president of the Pullman Car Company.

Frederick Dent Grant has served as minister to Austria, as police commissioner of New York city, and has risen to a higher rank in the army than the son of any other civil war man. He is now a major general.

Webb C. Hayes was a gallant soldier in Cuba and the Philippines, and bears the title of colonel. He and his three brothers are all lawyers.

Russell B. Harrison is also a colonel, having served in Cuba and the Philippines. He is now a business man, as are the second and third sons of President Grant.

Two of President Garfield's sons have been before the public—James, who was secretary of the interior under President Roosevelt, and Harry, who is now president of Williams College. The president of William and Mary College, in Virginia, is Dr. Lyon Tyler, a son of President Tyler.

The sons of Presidents Roosevelt and Cleveland are yet boys or in early youth.

The sons of Fillmore and Pierce died while quite young. Washington, Madison, Monroe, Jackson, Polk, Buchanan and Johnson had no children. Jefferson and McKinley had only daughters. Our only bachelor president was Buchanan.—Selected.

Mr. Colquitt has been duly declared the nominee of the democratic party for governor. His election in the present situation is only a formality. The election to all intents and purposes is past. It is to be presumed that no one taking part in the primary will violate his pledge. There ought to be as much honor in politics as in any other relation of life. It is useless to say The Standard deplores Mr. Colquitt's election by the forces back of him, but when he becomes governor we will treat him with the respect his high office demands from all good citizens.—Dr. Gambrell, in Baptist Standard.

The prohibition party of Texas has nominated for governor Mr. Andrew Jackson Houston, a son of General Sam Houston, the hero of San Jacinto and the president of the Texas republic, and after annexation United States senator. He is a consistent prohibitionist and will worthily carry the white flag. His distinguished father was one of the early Baptists of Texas, a co-laborer with Baylor and Burleson in that splendid group of men who laid the foundations of Baptist strength in Texas.—Dr. Gambrell, in Baptist Standard.

These be strenuous days. Every one is obsessed with a desire to "get a move on himself," little caring whether he moves, just so he moves. We are fast becoming speed maniacs. Faster trains, ships, autos, elevators. Like Brer Rabbit, "no time to tarry." Is it any wonder that Americans suffer from nervous break downs. Slow up a little. It's summer time.

SALE UNDER MORTGAGE.

Default having been made in the payment of the debt secured by a mortgage executed by Amelia Ayers to the Alabama Penny Savings and Loan Company on the 12th day of April, 1907, which mortgage was duly recorded in volume 488, page 187, of records of deeds and mortgages in the office of the probate court of Jefferson county, Alabama, on the 17th day of June, 1907, which said mortgage being on the 19th day of July, 1909, transferred, sold, conveyed and assigned to Ben Leader by the mortgagee therein named, the undersigned Ben Leader, the present owner and holder of said mortgage, will, under the powers in said mortgage, offer for sale and proceed to sell on **SATURDAY, THE 3D DAY OF SEPTEMBER, 1910**, in front of the county court house door in the city of Birmingham, Alabama, within the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated in Birmingham, Jefferson county, Alabama, to-wit:

The south 50 feet of lots Nos. 15 and 16, in block No. 16, North Smithfield, according to map of Dr. Joseph R. Smith's addition to Birmingham Alabama, recorded in volume 1, page 149, record of maps in the office of the probate judge of Jefferson county, Alabama, said property fronting 50 feet on the west side of Joseph street and extending back of uniform width along the north line of Amy avenue 100 feet, and being the property conveyed in said mortgage.

BEN LEADER,
Transferee of Mortgage.

Dr. J. M. Frost, corresponding secretary of our Sunday school board of Nashville, Tenn., preached on last Sunday morning the sermon dedicating the Auditorium at Blue Mont. He took as his theme that cardinal part of the gospel, "Personal Belief in the Resurrection of Jesus." It was a great sermon—in its thought, its tenderness, its propriety and its power. It was heard attentively by a large audience, the Blue Mont colony being supplemented by delegations from Black Mountain, Montreat, Swanana, Bltmore and Asheville.—Biblical Recorder.

NOTICE OF MORTGAGE SALE.

Under and by virtue of a certain mortgage, executed by Lula Rothschild and husband, E. Rothschild, to Lillian Adell Jenkins, and recorded in Volume 513, page 111, Mortgage Records of Jefferson county, Alabama, and which has been transferred and assigned to the undersigned, I, the said undersigned, as such assignee of said mortgage, will proceed to sell, in front of the court house door in Birmingham, Ala., on Monday, September 19th, 1910, within the hours of legal sale, the following described property, to-wit: The east 50 feet of the west 100 feet of lot 7, in Block 29, of the survey of James M. Ware's Addition to Birmingham, lying in the sw 1-4 of the se 1-4 of Section 26, Tp 17, Range 3 west, particularly described as follows: Begin on the north line of Eleventh avenue, north, 50 feet east of the northeast corner of said Eleventh avenue and Fourteenth street; thence eastwardly along said Eleventh avenue 50 feet; thence northwardly and parallel with said Fourteenth street 138.55 feet; thence westwardly and parallel with said Eleventh avenue 50 feet, and thence southwardly and parallel with said Fourteenth street 138.55 feet to point of beginning, together with all and singularly the improvements thereon and appurtenances thereunto belonging or otherwise appertaining. Said sale is made on account of default in the payment of the debt secured by said mortgage and for the purpose of satisfying said debt.

ALLEN B. ODEN,
Transferee of said Mortgage.
WALLACE T. WARD, Attorney.

THEY WANT GAVIN.

Editor Alabama Baptist.

As chairman of pulpit-committee of First Baptist church and for the benefit of those who have been writing us relative to pastorate, I wish to offer the following as an explanation through your paper as a reason for many letters not having been answered. Some time ago at one of our deacons' meetings it was decided to defer further action in the matter of calling a pastor or even invite visiting members with view to a call, until the question of calling Brother R. S. Gavin back to our church was settled; the consideration of this call being the result of a strong feeling expressed by the members of the church as well as outside friends to have him return to Huntsville. Believing that this was one of the few instances where it was wise to have a pastor succeed himself, the church extended him a unanimous call and we are now awaiting his decision. We trust the Lord may direct him to return to this field, where his most excellent work was but fairly begun when he left us. We look forward to his second pastorate with fond anticipations of great results for the Lord through the instrumentality of Bro. Gavin and his noble Christian wife.

M. B. NEECE, Chairman.
Huntsville, Ala.

From Morris.

We have had one of the greatest revivals in the history of our church. We had thirty-six additions for baptism and eight by restoration; six united with the Methodist church, and the church is all spiritually revived. Brother Curtis Shugart assisted the pastor, B. E. Hughes. This is Brother Shugart's home of his boyhood days and our prayers go out for his success wherever God may direct him to, as he is one of the most earnest men we have ever heard. No one could listen to him and then go away without believing in his sincerity. God bless him is our earnest prayer.—J. A. Gillespie, deacon.

Household Hints.

By Gertrude McKenzie.
From Judge
(To remove the scraping of cake batter from the bowl an ordinary calling card is better than a spoon.—Home Journal and Companion.)
How strangely familiar these "Household Hints" sound!
I think in my etiquette book I have found
Advice quite like this for the women who wish
To scrape an acquaintance instead of a dish.
To scrape an acquaintance is not very hard
When once Mrs. Pursley has sent you her card;
But calling cards are most essential, we know.
To scrape an acquaintance with one who has "dough."

When Tired Out
Take Horsford's Acid Phosphate
It vitalizes the nerves and assists the digestion—refreshes and invigorates the entire system.



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the question reduces itself to just this:

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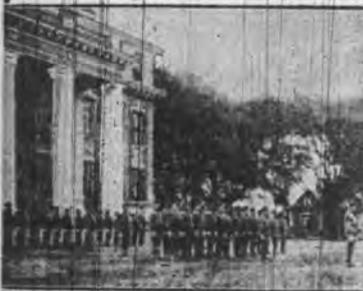
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Write for June Bulletin.
RAY WATSON SMITH, Headmaster.

University of Alabama School of Medicine

at Mobile, Alabama

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PROCEEDINGS

District Meeting of Unity Baptist Association, held at New Hope Church, Seven Miles East of Marbury, July 30-31.

SATURDAY MORNING.

After devotional exercises conducted by D. Z. Cannon, Rev. F. W. C. Bice, pastor of New Hope church, called the meeting to order. On motion, Bro. Bice was elected moderator and J. D. Culver clerk.

1. What is the Object of These Meetings? Discussed by Rev. J. L. Long and Robert Jones.

2. Sermon on the Fundamental Doctrines of the Baptist Principles by Pastor Robert Jones, of Marbury.

Adjournment for dinner.

2 p. m. Prayer by Rev. J. C. Thomas.

1. The Supreme Mission of the Church. Discussed by S. P. Culpepper.

2. The Work of the Woman's Missionary Union by Robert Jones.

3. What Constitutes a Good Church Member, by L. W. Price and D. Z. Cannon.

SUNDAY MORNING.

After devotional exercises by the moderator, Bro. Jones delivered an interesting and instructive Sunday school lecture and then preached a missionary sermon to us.

The good people around New Hope, most of whom are not Baptists, entertained the large crowd to the delight and satisfaction of all.

F. W. C. BICE, Moderator.

J. D. CULVER, Clerk.

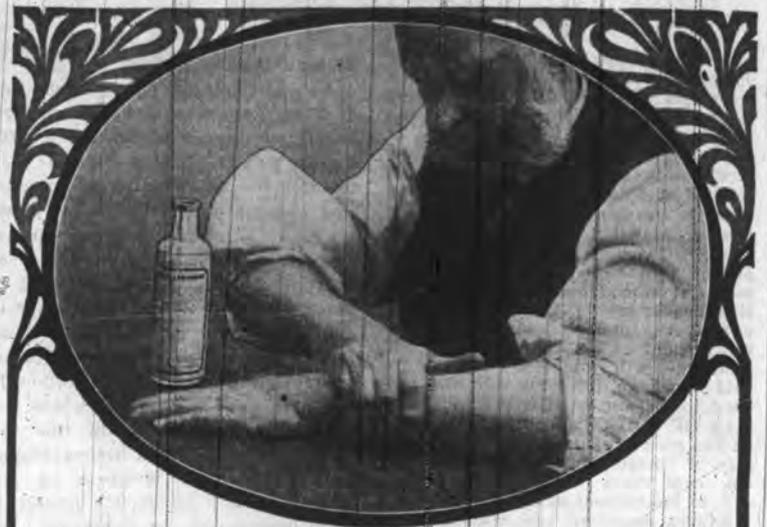
THE BURNING OF GENERAL BLAIR'S HOUSE.

By W. W. Lee, Montevallo, Alabama
Knowing that you are endeavoring to correct all the false statements as to the history of the civil war, I have for a long time expected to write you of what I have often heard my father relate as to the burning of General Blair's house when General Early threatened Washington. I have not recently read the events connected with the incident; but my father's indignant denial often repeated that the Confederates did not burn General Blair's house is perfectly familiar.

My father, Joshua Lee, was Lieutenant of Company I, 53rd North Carolina. In the approach to the city of Washington Company I was sheltered during the fight by General Blair's house, and three times the house was fired (as told by my father) by the shells from the guns of the Federal troops, and each time my father extinguished the flames; and when the Confederates were driven back, they had not gone far before the house was seen to be on fire. The Confederates did not fire it, but put out the fire.

Since some Northern writers state that General Early burned General Blair's house and give it as the reason for General Sheridan's devastating Shenandoah valley and General Sherman destroying property in his march to the sea, I think the incident worth notice. Perhaps the Monroe Inquirer, Monroe, N. C., would help you find living witnesses to prove what my father so often told while living.—Confederate Veteran.

WANTED—Position as principal of public school. Two years' experience; graduate of Howard College; hold first-grade certificate. Lock Box 36 Leeds, Ala.



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and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

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BRIDGEPORT ACADEMY.

Our school opens Sept. 6 and will continue nine months. The prospects for the year are bright. We expect a greatly increased enrollment.

My work on the field this year has been arduous yet pleasant. I find many strong friends of education. Brethren R. C. Horton, of Princeton; G. W. Chapman, of Hollywood; J. G. McCarrell, of Fackler; J. E. Campbell, of Manard's Cove, and John Cunningham, of Mt. Nebo church; Joe Manning, of Larkinsville, and Sister R. A. Coffey and sons, of Helton Memorial church, have shown me special kindness.

Our faculty has Miss Belle Q. Burch, of Richmond, Va., as assistant in academic work; Miss Pearl L. Jones, of Clinton, Miss., preparatory department; Miss Willie A. Wrenn, Culpeper, Va., who has taught fourteen years in Texas, primary department, and Miss Ethel M. Toland, Oxford, Ala., music department.

Miss Burch in art and Miss Wrenn in expression. Mrs. Garrett will teach mission study class. Each teacher has entered the mountain school work because of a distinct call of the Holy Spirit, and this means much for the Christian influence and work of the school.

Forty unsaved students came to us last year and thirty of these were saved before the year closed. Only two boarding students went away unsaved. Our aim is every student for Christ.

Our location is high and dry, air and water unequalled, influences good, and expenses very moderate.

Our church work under Bro. W. W. Stout has succeeded quite well this year. Bro. Stout is to leave us in October to enter the Theological Seminary at Louisville. We shall regret to lose him, but he goes to prepare himself for greater things.

I enjoyed the convention at Albertville very much and am glad I have been called to work with so noble a body of the brethren.

May the Lord bless His work in all the state.

GLENMORE GARRETT,
Principal Bridgeport Academy.

It was with a sad heart that I resigned as one of the State Board evangelists in Alabama and turned my face toward the west. My wife has been sick for two years and it became necessary for me to make a change at once. The trip was too much for her and she has been in bed several days. I was getting in touch with the work in the state and had engagements until October to hold meetings, but I had to cancel all my engagements with the pastors and leave the people of Alabama that I love so much to go to a strange country with a sick wife and five children. But God will take care of his children and he will provide if we trust him. May the Lord bless you and the entire brotherhood of the state.—W. W. Howard, San Diego, California.

Rev. W. M. Murray, of Brewton, Ala., is supplying the pulpit of the First Baptist church, Mobile, Ala., during the month of August.

Robert J. Burdette, Jr., and Miss Felicia Glenn Johnson, of Oklahoma City, Okla., were lately united in marriage.

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MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by C. B. Naish and wife, Claudia Naish, on the 29th day of April, 1910, and Recorded in Vol. 542, Record of Deeds, at page 56, in office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Ala., on the 19th day of September, 1910, the following described property, situated in Jefferson county, Alabama, to-wit:

Lot 8, in block 6-A, according to the map and survey of the East Lake Land Company, said lot being situated on the north side of the Boulevard between 74th and 75th streets, fronting 50 feet on said Boulevard and extending back of uniform width 200 feet to an alley.

JOHN W. PRUDE, Mortgagee.

FROM PINE HILL

The work in this part of the state is progressing nicely. We are having some good meetings, and the work is revived and many places have taken on new life this summer.

Rev. W. R. Seymour, Evangelist for the Bethel Baptist Association, has been doing some fine work among the weaker churches in the association. He has organized three Sunday schools, held six meetings, organized one Baptist church and strengthened several others.

A new church was organized at Flatwood four weeks ago, to which I was called as pastor to preach on Sunday afternoon once a month for the present. There are about forty in Sunday School at this place and twenty-four members have been added to the church there.

Last week at Lower Peach Tree, where I preach the first Sunday, we ordained young Brother Lett, a Howard College Ministerial student to the full work of the gospel ministry. Rev. W. F. Shute assisted the pastor in the ordination. Bro. Lett is one of the promising young ministers of this part of the state.

Rev. W. F. Shute assisted me in my meeting there, and preached some fine gospel sermons. He is a fine preacher; full of the spirit and knowledge of the word. The people of Peach Tree say they have never heard finer preaching than he did. He has been recently called to Linden, the county seat of Marengo County for half time, and will take charge of the field September first. He is a man of great promise.

The writer is at Saffold this week in a meeting, and the promises are good. Although the weather is very hot, the people come to the services in crowds.

One of the best meetings I have been in was that held at McKinley week before last. Ten additions and the church greatly revived was the result.

If you know of a good preacher who would like to come to this part of the state, send him down to the Bethel Association, and he can find work in abundance. Shute has given up two of his churches to accept Linden for half time. Then there is old Lamison where I preach on Wednesday night once a month, that needs a pastor badly. Just below me on the Southern railroad is Suggsville, which needs a pastor for one Sunday, making a field for some energetic man, who is willing to work. Besides these there are other churches that would be glad to get pastors.

A few more men like Shute and Seymour and this part of the state will be well fixed so far as pastors are concerned. Send them to us.

Very truly yours,

A. E. PAGE.

Two Great Meetings at Jackson's Gap.

It was my pleasure again to be with the good people of Jackson's Gap in their annual meeting. The summer of 1908 I was there while George L. Bell was pastor. At that time I was confident that there is not a people superior to these that live in this quiet country village. I am more thoroughly convinced of that fact at this time. The first week in August this year I assisted their pres-

ent efficient pastor, A. S. Brannon, who, like Bell, is a true co-worker. This, too, was a great meeting. In these two meetings sixty-seven were added to the church, 55 on profession of faith.

This church is in many respects superior to a great many churches in Alabama. It can teach our people many lessons. They know how to treat a pastor; they are his helpers. They work, they pray, they talk to the unsaved and urge them to accept Jesus as Savior. You are convinced of this when you know that 90 per cent of the people in this village are Christian and 85 per cent are members of the Baptist church. This is the secret that made the meetings a success. If our churches would learn that all the work does not depend upon the pastor or visiting preacher, what a revival we would have throughout the country.—J. O. Colley.

FROM EAST TALLASSEE

I will ask you for just a few minutes of your valuable time, just enough to read and print a short letter from me. I want to tell the readers of the Baptist of my summer's work up to this time. On July the 4th I left home for Cobb, Fla., where I assisted Bro. Daniel Anderson in a ten day's meeting. We had a glorious meeting here. The church was greatly revived and many sinners brought to Jesus. This meeting was a real joy to us. Anderson is truly a great man. He is now pastoring six churches, is also Moderator of the Graws Association and is doing some mission work, also he is a busy pastor. Cobb is in Santa Rosa county, Fla., and comparatively a new country. Great opportunities lie out before the Baptists of that section. They need more preachers. This pastor will never forget those days spent with the saints at Cobb. A better people never lived, noble characters they are.

I reached home on July 20th and on the 25th I commenced a week's meeting with my New Harmony church. We had a real revival of religion in the church. It seemed as though the membership was greatly revived. Here we had three accessions, two by letter and one experience. I had with me in this work Rev. T. C. Jester, who did some fine preaching. He is the finest reasoner I ever knew. Keep your eye on Jester for surely he will bring things to pass for God.

I have just reached home from Claud, in Elmore county, where I have been assisting Pastor Singleton in a week's meeting. We had a real live meeting. Two joined by letter and four for baptism. Those who joined for baptism were baptized by Pastor Singleton on Friday, the 12th inst. While here I was made to rejoice because at this place I was liberated to preach many years ago, and to meet those people and enjoy the hospitality of their homes was just glorious. I was made sad to see my old friend and brother, Tom Wall, so near the end of life. Pray for him.

A. W. LANGLEY.

We regret to learn that Dr. Carter Helm Jones, pastor of the White Temple, Oklahoma City, has been compelled to take a vacation and is now at Manitou, Colo. We hope he will soon be able to return to his work.

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In the Spring of 1890 I was attacked by muscular and inflammatory rheumatism; I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address: Mark N. Jackson, No. 521 James Street, Syracuse, N. Y. Mr. Jackson is responsible. Above statement true.—Pub.

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Has been used for over SIXTY FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

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Rosethel Dormitory is the outcome of a demand in the past to take small children without mothers, or having invalid mothers; also the outcome of requests from many parents who, for various reasons, need to place their children where they can get both schooling and motherly care. So Rosethel Dormitory has been opened for them and placed under the care of refined, cultured and well educated ladies. Noticing that there was need of a home with the religious atmosphere for children, other than the orphanages so kindly provided by the various churches, the Meridian Woman's College, Meridian, Miss., arranged for an adjacent playground. Any child who is old enough to go to school will be most carefully instructed in their Home Department, where everything is done to make life happy. If you know any children of means needing cultured, religious educational advantages, send the names of those in charge to Prof. J. W. Beeson, Meridian, Miss., Dept. G, and he will take a personal pleasure in sending full information about the Children's Home, which is conducted in conjunction with the Meridian Woman's College, of Meridian, Miss. This is the ideal school for young and old, having the unequalled endorsement of the eminent Mr. Charles N. Crittenton, and other competent judges. A great Conservatory of Music, Art and Elocution Department, etc., is connected with it. Meridian Male College, a safe place for boys, a quarter of a mile distant.



J. W. Beeson, A.M., President Meridian Woman's College.

Dormitory with an adjacent playground. Any child who is old enough to go to school will be most carefully instructed in their Home Department, where everything is done to make life happy. If you know any children of means needing cultured, religious educational advantages, send the names of those in charge to Prof. J. W. Beeson, Meridian, Miss., Dept. G, and he will take a personal pleasure in sending full information about the Children's Home, which is conducted in conjunction with the Meridian Woman's College, of Meridian, Miss. This is the ideal school for young and old, having the unequalled endorsement of the eminent Mr. Charles N. Crittenton, and other competent judges. A great Conservatory of Music, Art and Elocution Department, etc., is connected with it. Meridian Male College, a safe place for boys, a quarter of a mile distant.

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From Vinegar Bend, Ala.

Our meeting at Vinegar Bend begun Tuesday before second Sunday in July, the pastor doing the preaching until Rev. E. E. George, of Dauphin Way church, Mobile, came to our assistance. Brother George's sermons from the first were forceful, stirring and full of the Spirit and were appreciated by all of us. We were exceedingly fortunate also in having Brother Gourio Mallard, of Tehuacana, Texas, to conduct the singing for us, having recently sung in Brother Fancher's meeting in Mobile, thence to Roanoke, Ala., where he was in another meeting. We knew he was on his way home so we intercepted him and induced him to come our way. His songs proved a great blessing to us all. He is a fine combination, being a singer and personal worker. We decided he was the best combination we had ever met. He did good service for the Lord in our little town and it was with a sad heart we bade him adieu, praying God's blessings upon him wherever he is called to go.

Brother George had been with us before and many of the people knew and loved him already. The pastor had never met him before, but many good things had been said of him, and when he came and we knew him we realized the half had not been told. He is truly God's man, and Alabama is exceedingly fortunate in keeping such a man in the state.

Our meeting lasted eight days, and at the close the pastor buried ten with Christ in baptism, some of them being past the half-century mark and fourteen others were received by letter and statement. The meeting was a great blessing to our community and we pray God's blessings upon Brother George and Brother Mallard wherever God calls them to go.—B. A. Sellers, pastor.

IN MEMORIAM.

On Saturday afternoon, August 13, 1910, at his home in Avondale, Bro. R. H. Williams peacefully entered the portals of heaven. He had been in ill health for some time as he was stricken down in the afternoon of life at the age of sixty. His life was quiet, his deeds noble and a true southerner in heart. Brother Williams was a deacon in the Packer Memorial Baptist church, in which he was baptized some years ago. He is survived by a wife, five brothers, one sister and eight children. They are W. J. Williams, of Trussville, Ala.; Mrs. J. R. Sayers, of Tallassee; Mrs. J. L. Hawkins, Avondale; Mrs. J. F. Richerson, East Birmingham; Mrs. W. F. Wilson, of Atlanta, Ga.; Mrs. F. D. Horn, of Tallassee; Miss Ida Williams, Avondale, and Mrs. J. T. Morgan, of Birmingham.

The church has lost a consecrated deacon, the wife a loyal companion and good husband, the children a perfect father and the community their best friend, but all of our loss is heaven's eternal gain. For loved ones there is sympathy and may they in their grief turn to the Father for he doeth all things well. Some day they can meet him at the pearly gates and the ties will never be severed.

Brother Williams was laid to rest in the family burial grounds at Tallassee, Ala., the Rev. B. C. Hughes of Avondale, officiating.—A Friend.

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhœa or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pain in head, back and loins, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles which caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you suffer it you wish, and I will send you the treatment for your case, entirely free, in plain wrapper by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhœa, Green Stickness and Painful or Irregular Menstruation in young Ladies, Plumptions and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 848 - South Bend, Ind., U. S. A.**



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Send your name and address at once to C. E. GAUSS, 8090 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

NOTICE OF SALE UNDER MORTGAGE.

Default having been made in the payment of the debt secured by the mortgage executed by Lola Bell and T. L. Bell to Mrs. Elizabeth Gage on the 26th day of September, 1907, which mortgage was duly recorded in volume 475, page 108, of the records of mortgages in the probate office of Jefferson county, Alabama, on the 20th day of September, 1907, and which said mortgage was on March 23, 1910, transferred, sold and assigned to Bains Brothers Investment Company, the undersigned Bains Brothers Investment Company, the present holder and owner of said mortgage, will, under the powers in said mortgage, offer for sale and proceed to sell on Saturday, August 27th, 1910, in front of the county court house door in the city of Birmingham, Alabama, within the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated in or near West End, Alabama, to-wit:

Lot 18, in block 6, in Kenilworth, according to the map and plat of Kenilworth of the Rugby Land and Improvement Company, recorded in map book 5, page 93, in the office of the probate judge of Jefferson county, Alabama; and being the property conveyed in the above described mortgage.

BAINS BROTHERS INVESTMENT COMPANY.
Transferree of Mortgage.
Z. T. RUDOLPH, Attorney.

FROM GORDO

On Friday before the 4th Sunday in July we began our meeting at Gordo Baptist Church. We had the fearless and original W. J. Ray and his gifted singer, Wm. H. Carson with us. The services lasted only one week, but much interest was manifested throughout the meeting. The unique way Bro. Ray conducted the services gave each one something to think and talk about, whether to criticize or endure. Certainly the whole town was interested, nearly all business closing at the day services. We reel the gospel sermons, filled with sound doctrine from beginning to end will be seed sown in good ground, bringing forth in days to come fruit meet for the Master's use. Most heartily did everyone enjoy the solos of Bro. Carson, and the singing was an inspiration. Only two were added to the church, but we hope at least one will be a preacher and maybe a missionary. Through Bro. Ray's suggestion the pastor received a pounding and a suit of clothes. We hope to do great things in Gordo by the help of the Lord.

D. J. WOOLLEY.

OBITUARY.

Died, July 21, 1910, in the 34th year of his age, Mr. W. F. Brown, at the home of his wife's parents in Sylacauga, Ala. Mr. Brown prepared to die while very young, therefore he died fully realizing that Christ his Lord was able to keep unto the end all he had committed to Him. Mr. Brown was a member of the Methodist church and lived a life of good example and noble influence. He assured the writer several times that he was not afraid to die, though he fought hard to live. He wanted to live for his wife and little son. He was a loving husband and kind father and a citizen whom all respected. Mr. Brown suffered long of a complication of diseases, but perhaps died of consumption. Throughout his sickness he suffered greatly, but was ever patient.—J. J. Johnson.

Cooking takes a high place in the education of Japanese girls. It is taught in the public schools; it is taught again in the higher schools. To know how to write and read is a great thing; to know how to cook is a greater thing, with the added luster of being necessary.

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ADMINISTRATOR'S SALE.

Under and by virtue of an order and decree of the probate court of Cullman county, Alabama, the undersigned, W. H. Young, administrator of the estate of J. B. Young, deceased, will sell at public outcry to the highest bidder for cash in front of the court house door at Birmingham, Jefferson county, Alabama, the 26th day of September, 1910, between the hours of 11 o'clock a. m. and 4 o'clock p. m., the following described real estate, situated in Jefferson county, Alabama, to-wit: Lots No. 11 and 12, in block 17, to Barton's first addition to Bartonville.

A one-half undivided interest in lot No. 1, block 19, in Barton's first addition to Bartonville.

One lot in East Birmingham described as follows: Beginning at the center of the S. W. quarter of section 19, township 17, range two west, Jefferson county, Alabama, and running South to the North West corner of Mrs. M. J. Meyer's one acre lot, a distance of 140 feet, more or less, for an initial point; thence North along the quarter section 740 feet, taking this as starting point, continuing North 50 feet; thence East at right angles about 162 feet to a 20 feet alley, which alley runs parallel with the E. and N. right of way, and 240 feet from same; thence South 1-3 West along Western side of said alley 50 feet; thence West about 162 feet to starting point or point of beginning, being the lands sold by King Land and Improvement Co. to J. B. Young.

Lot No. 7, in block No. 34, fronting 50 feet on East side of Avenue B with that uniform width, extending back at right angles to said avenue 100 feet, according to plan and survey of the Forest City Land Co., being a part of the S. E. quarter of the S. W. quarter of section 18, township 17, range two West.

Said lots Nos. 11 and 12 will be sold together, and each lot or parcel of the remainder will be sold separately.

This the 15th day of August, 1910.
W. H. YOUNG,
Administrator of the Estate of J. B. Young, Deceased.
A. A. GRIFFITH, Attorney.

MEETING AT CUBAHATCHIE.

The meeting at what is generally known as Shorter's began on the first Sunday in August and closed on the second. Bro. O. P. Bentley assisted me, or rather did all the preaching. It was well done; solid in doctrine. Christ the only way of life; a newness in purposes and practices of those who are in the way; the heinousness of sin—all sin; God's hatred of sin—but love for the sinner—each theme presented with clearness and force of argument and illustration; and with much pathos. No attempt at undue excitement. Every sermon commanded profound attention. There were six grown persons received by experience, a good number for that community. Seed were sown from which there will be future reaping. He is fine help for any pastor. The people became much attached to him, and remembered him substantially.

GEORGE E. BREWER.

MEET ME AT THE BAPTIST ENCAMPMENT AT SHELBY SPRINGS AUGUST 22 TO 29.

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than meat. Its actual cost is about one cent a dish. And it is good, substantial food, too. Dissolve JELL-O Ice Cream Powder in milk and freeze. That is all there is to do. Flavors: Vanilla; Strawberry; Lemon; Chocolate; and Unflavored. At Grocers', 2 packages 25 cents. Beautiful Recipe Book Free. The Genesee Pure Food Co., Le Roy, N. Y.

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The following appears in the Examiner, after mention is made that Dr. Broughton will hold a tent meeting in New York:

The superintendent, Rev. G. W. McPherson, of 34 St. Andrew's place, Yonkers, requests that pastors in the suburban or outlying districts on Long Island, New Jersey and elsewhere, who may be planning with their people to attend in a body one or more of Dr. Broughton's services, send to him the number in the company expecting to attend and the date, and he will have seats reserved for them. This notice is given because of the difficulties out-of-town friends have experienced heretofore in securing seats at Dr. Broughton's services.



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GOOD MEETING.

I am just back from Bassett's creek, near Fulton, in Clarke county, Ala., where I assisted Bro. J. H. Creighton in a meeting.

That is the place of all places to me. There I spent my boyhood days and was converted, baptized and ordained to the ministry. Many changes have taken place there since, none of which are more prominent than that in the church. It is no longer the strong church that it once was, for three others have drawn heavily upon its membership.

Good Hope, about three miles away, and a new church at Dickinson about two and one-half miles, and Fulton, only one mile away has made the existence of Bassett's Creek questionable, at least so far as the present location is concerned. There is a plan on foot however to move the church to another location, which, in the mind of the writer, would adjust all difficulties and the membership would soon become as large as ever, without drawing heavily on any one church.

The meeting was a success and was greatly enjoyed, especially by the writer since he considers it a rare treat to make such a visit and meet with old folks.

While the meeting went on Brethren J. H. Findley, L. A. Williamson, Wm. Kerridge and W. B. Harrell came in and helped us much by their earnest prayers and encouragement. These are noble ministers, either of which would make some church a good pastor, while only one of them has full time work.

Meridian, Miss. W. E. FENDLEY

GOOD MEETING.

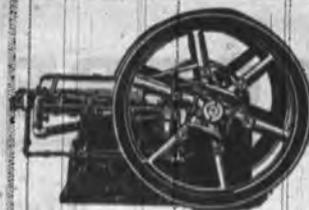
We are very thankful that it was our privilege to have with us during the past week our Bro. D. Z. Woolley, now of Gordo, Alabama, to assist our pastor in his meeting at Old Antioch Church. The meeting was to begin on Saturday, July 30th, but on account of the death and burial of sister Daisy Mitchell, which was a great shock to our community, was postponed. Our first service was held on Sunday, 31st, by our pastor, who did the preaching until Monday night, when Bro. Woolley arrived, and did the preaching until the meeting closed Friday night.

On account of sickness in the community we did not have as good attendance as we usually have, but was good for all that was blessed with the happy privilege of attending. We have all been made to feel proud that Bro. Woolley was reared, baptized and ordained by Old Antioch church, for surely the Lord has been with him in his preparation for the great work he is now doing. And it is the prayer of his many friends that he may continue to grow as he goes sowing the good seed.

From the result of his preaching we have nine for baptism and good assurance of still more to follow on the day of baptism, which will be administered by our pastor, P. G. Maness, on the Fourth Sunday in August, as is his custom, giving the new converts some time for preparation and consideration. DEACON.

Rev. Louis Bristow, who has resigned the pastorate of the First church, Williamston, S. C., to accept that of the church at Abbeville, S. C., is one of the best newspaper men in the south.

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