

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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"If the world were macilage,  
And glue was all the sea,  
Oh what an awful sticky world  
This stuck-up world would be!"

Rev. A. F. O'Kelley, of Greensboro, has been called to College Park church, Atlanta, Ga.

Rev. A. C. Cree accepts the call to the pastorate of the First church, Montgomery, Georgia Baptists will get another strong man.

Rev. James R. Magill, the new pastor of Longview, is doing nicely in his work. He is rapidly getting a hold on the people. We gladly welcome him to Texas.—Western Evangel.

Rev. P. S. Henson, D. D., is to spend the summer at his cottage in Bridgeton, Maine. He will, however, preach every Sunday, most of the time in Boston, at Tremont Temple, the First church of Boston, Dudley street, and at Brookline.

Rev. J. M. Weaver, who for the first time within our memory missed attending the general association, is gaining strength and is improving, but is unable to return to the pulpit yet.—Western Recorder.

Rev. Weaver has been pastor of the Chestnut Street church, Louisville, Ky. (for forty years.)

An evangelistic campaign has been planned for the district of country around Tuskegee, Ala. In addition to the pastors there will be seven evangelists engaged. Evangelist W. P. [Name] will be one of these. It is expected that the campaign will last during July and August.—Baptist Recorder.

Our brethren who go long distances to church and have once a week discourses of from thirty to forty minutes. But when the same audience hears the same man, twelve fifteen times every month, it relies no Solomon to see the wisdom of brevity, especially in the hot season. The twenty-minute talk is more singular and effective than the fifty-minute sermon.—The Biblical Recorder.

It is a well known fact that when a Roman Catholic marries outside the union is not sanctioned by the church unless a prenuptial contract is signed, agreeing that any children born of this union shall be reared in the Catholic faith. Judge M. S. [Name], of St. Louis, decided recently that this contract can not be enforced by law. This is certainly an important decision, and one which will have a far-reaching effect sustained by the higher courts, as we presume it will be.—Baptist Recorder.



1509—A GREAT REFORMER—1909.

The present year is rich in anniversaries that recall to our minds the lives and achievements of some of the greatest men who have figured in human history. On July 10, 1909, there occurs the four hundredth anniversary of the birth of John Calvin, who stands out as one of the most eminent of those leaders by whose efforts was inaugurated the Reformation.

## MARSHALL ASSOCIATION PASTORS' CONFERENCE.

The Marshall Association Pastors' Conference met at Albertville June 16 with a fairly good attendance. The morning session was spent in questions, answers and discussions on church discipline. The afternoon session was given to discussion of evangelism and revivals.

The next session of the Pastors' Conference will be held at Boaz Baptist church June 30 and the morning hours will be given to reports of the pastors of the association for the second quarter of the year. The afternoon session will be spent in giving outlines and a discussion of the subject, "Our Relation to Our Salvation." At the request of Dr. T. O. Hearn, Pingtu China, the pastors, deacons and Sunday school superintendents present had their photos made to be grouped in a large photo to be sent to Dr. T. O. Hearn, Pingtu, China, to be placed in the room of the Oxner hospital which the Marshall Association sent money last fall to furnish.

JOHN L. RAY.

Albertville, Ala., June 17.

## INTERESTING SERVICES IN WEST HUNTSVILLE.

Quite an interesting service was held yesterday morning in West Huntsville at the Baptist church, the occasion being the ordination of young Mr. Hugh Stein to the gospel ministry. The presbytery was composed of the deacons of Merrimack church, the deacons of West Huntsville church, and the pastor, Rev. H. H. Rice, Rev. J. W. Hilliard, Rev. Mr. Cook and Deacon R. E. Pettus, of the First church, Rev. J. W. Hilliard preached the ordination sermon, Rev. Mr. Cook examined the candidate on his Christian experience and call to the ministry, Deacon R. E. Pettus examined him on Baptist doctrine and Rev. H. H. Rice delivered the charge and prayed the ordination prayer.

Mr. Stein stood a most creditable examination. He has the best wishes of his brethren and sisters. Union Grove church of Morgan county called him to the pastorate of that church and asked for his ordination.—Mercury-Banner.

Wanted—1,000 laymen to attend the State Convention at Andalusia July 20-23. Will you be there?

"Mary had a motor-car  
That smelt of gasoline,  
And everywhere that Mary went  
It scented up the scene."

Sunday, June 6, marked the twelfth anniversary of the pastorate of Rev. Ben Cox at the First Baptist church, Little Rock, Ark.

Rev. Walter N. Johnson announced recently in the Baptist Chronicle the death of young John Hewitt Lawrence of scarlet fever, the only son of Rev. and Mrs. J. B. Lawrence, editor of the Baptist Chronicle, at the age of nine years. We tender our sympathy to the bereaved parents.

Dr. Wilfred T. Grenfel, the famous Labrador explorer and social worker, says that in the interest of the campaign against tuberculosis he has induced most of the natives to weave the motto, "Don't Spit" in their rugs, instead of other homely sayings which were formerly used.

In his analysis of the total reported deaths for May, 1909 by drowning in the tide and inland waters of the country, made public at New York, Monday night, Superintendent Longfellow, of the United States volunteer life saving corps, says that out of 621 deaths, 155 were of children.

The Biblical Recorder raises the question "Is the B. Y. P. U. worth while?" and states that North Carolina has not taken much stock in the B. Y. P. U. Nothing is so effective in training the membership for active service as a B. Y. P. U. in a church. It takes hard work on the part of the pastor and leader.—Baptist Record.

"The House of the Seven Gables" at Salem, much visited in memory of Nathaniel Hawthorne, is to be turned into a house for settlement work. The neighborhood is as unlike what it was in its prime, or even in Hawthorne's day, as Longfellow's birthplace in Portland is unlike what it was in his youth; and as a settlement house is wanted there, Mrs. George R. Emer-ton has bought it for that purpose. It had seven gables when it was built in 1602, but most of the seven were removed forty years ago.

One of the finest articles we have read in a long time was by "J. J. Robinson, Baptist Layman," of Bloomsburg, Pa., in the Baptist Commonwealth, entitled "Dr. Aked and the Hebrew Text," in reply to an article by Dr. Aked in Appleton's Magazine, on "The Truth About the Bible." The modest and yet scholarly and thorough manner in which Mr. Robinson showed up the methods of Dr. Aked and his real ignorance of the Hebrew text of the Bible, was more than amusing, it was positively delicious.—Baptist and Reflector.

# THE BACKWARD PEOPLE OF THE SOUTH

BY JOHN E. WHITE

The Backward People of the South are indicated in three groups: the five million undeveloped white people outside the mountain region; the three million mountaineers; the ten million negroes.

We come now for a closer view of these groups in their order.

In northern papers and in missionary magazines references are frequently noted to "the poor whites of the South." Sometimes the expression is confusingly employed to refer to the mountain people along with another class of white people not in the mountains but generally distributed throughout the South.

The difference in origin and characteristics between this latter class and the mountaineers is so marked to one who knows both classes that any confusion of them is to be attributed to careless ignorance.

The people described by intelligent northern writers as "poor whites" are not the people of the mountains. They lack the mountaineer's strong individuality, his dynamic quality, his keen personal intelligence and capacity. If the word "dynamic" describes the mountain family, thereby indicating a stored up strength only awaiting opportunity, the word "anemic" is the comparative word for the so-called poor whites of the plains and plantations, because the family fact of these people is a general apathy and a contented indifference to opportunity, except in a mechanical response to the necessity of labor with varying degrees of enthusiasm below a certain level.

## The Poor Whites (?)

But I take the privilege of saying now that the expression "poor whites" is generally resented in the South. We never use it. It should be abandoned by our northern friends. It is not accurate as a descriptive term and in missionary literature it is most unattractive.

There are poor white people in the South, of course. The people to whom its reference is intended are a poor people. But there are poor people everywhere, and poverty in the South is less distinctive morally than almost anywhere else. The backward people are not necessarily poor because they are backward, and the poor people are not necessarily backward because they are poor. Very recently all the people of the South were poor in material possessions, so the expression "poor white man" does not mean as much among us as perhaps in other sections. Moreover, poverty is not regarded among us as constituting a moral problem or a missionary problem.

In his book on "Poverty," Mr. Robert Hunter defines poverty as "not the lack of things, but the fear and dread of want." He states that there are ten million people in the United States in a state of poverty, as he thus defines it. It is significant that when he comes to give the statistics by states to confirm his statement he does not include any southern state of community in his tables. By his definition his omission of the South is thoroughly intelligent. If poverty is the fear and dread of want, there is small problem of poverty in the Southern States. The poorest and most improvident negro is not likely to lose any sleep over "the fear and dread of want." It is our classic joke that he will always somewhere find a way to take care of his "fear and dread of want" before daybreak.

If the expression "poor whites of the South" really described the serious fact which confronts us in the backward people of whom I am speaking, we might be content to leave our burden to the capitalists who are coming to the rescue with cotton mills and factories. But the exact truth is that these expeditions of industrial relief are making our problem of five million backward white people serious and difficult. The economic reorganization in the South is creating a new and severe strain on our missionary statesmanship with respect to these people.

Before the cotton milling industry began to be established the five million backward white people were quietly diffused in the general rural situation and distributed throughout our country life. They constituted a backward element, to be sure, but in southern communities they were subject to the religious influence of the country church and were in no sense an appeal for specific missionary attention. Their backwardness was a commonplace matter of families and individuals. It was ascertainable chiefly in the tax books which revealed their lack of property thrift, and in the public school records which even yet call them to account for the fact that while only 18 per cent of the total white population of the United States reside in the Southern States, 33 per cent of all the white illiteracy of the republic is in the South.

Those who have been familiar with local rural conditions have no difficulty in recognizing readily the well defined status of this element in country communities. Very small attention—indeed I recall no sort of sociological attention to them—was bestowed upon this unprogressive factor in southern country life. It was one of those well known situations which seemed to take care of itself in its own neighborhood and made no trouble for anybody.

## Before the War.

Those whose memories cover the ante-bellum period will tell you that before the war these people occupied a more or less dependent position in the plantation system. They were renters, day laborers and overseers. Under the friendship of the planters they sometimes owned small farms on shares or even in fee by good fortune. But the social life of the South moved above and out of their range. They exercised small political power in the real sense. The feudalism of the slavery system was well calculated to shut them out from influential participation in affairs.

Whether the statement that these people come from a cockney ancestry which was attached to the fortunes of the English colonist as men and maid-servants of the adventurous voyage to the new world, can be verified, I do not know. But it appears that these people have a confirmed history of backwardness in the South. Large families, small family pride and inbreeding constantly within a right definite caste, seem to have been the characteristics.

In the tragic social confusion precipitated by the war this status, comparatively speaking, was improved by the leveling process of disaster to the dominant social elements. In that fact the notorious and successful demagoguery of some southern politicians has a partial explanation. But their actual backwardness and social irresponsibility was too essentially a heritage of blood and habit to permit of any real alternation of their status. The fact persisted in southern life. We had a widespread mass of white people who were not and had never been lifted to a safe level of civilization, though not so definitely separated socially as before the war.

## The New Situation.

The cotton mill began to come in the eighties, and with it we are still witnessing a movement which is rapidly redefining and re-segregating the five million backward white people of the South.

The new industrialism was a magnet for the landless element of the rural sections. As farmers they had never been prosperous. Mortgages plastered such hands as they had claim to. The crop lien system kept them tied to the merchants' wheel. The cotton mill called them and they came. They are coming, too, just as fast as the mill centers call for them. The result is a concentration of a backward population of white people so large and under such conditions as to raise the most difficult and, as I believe, the most dangerous issues southern Christianity has had to confront.

Space forbids a detailed discussion of the factory missions question. Five years direct contact with it demonstrated that the discouragement of the prob-

lem lie further back than the environment of a factory community. It is not in the sort of labor required, nor in the exactions of capitalism.

"The kilns and the curt tongued mills say "Go!" There are more that will "you won't, we know. Move out if you think you're underpaid. The poor are prolific. *Don't be afraid.* Trade is trade."

But the backwardness of five million white people in the South is older than the wrongs of child labor and long hours. The burden is one the legislatures can not bear. The swarming heirs of the forgotten white sires which the Christian civilization of the South neglected before the war and since the war are on our hands. The ancient feud between them and the negroes—the cultivation of that feud by southern politicians for the sake of office—has borne fruit already sad enough. But what is the portent of these millions concentrated and afterwards organized into unions as they will be? I dare not undertake to foretell, but this should appeal to churches and to Christians to realize that the matter of Christianizing southern industrial centers is a serious business. Our state mission boards are working at it in a half-disheartened fashion. We are making little real progress with it.

It is the looming field of Southern Baptists as a whole.

A comprehensive, adequate, organized step into that field of difficult opportunity is demanded of the Southern Baptist Convention.

It is a pitiable thing to see a young man whining over his lot in life, and expressing indifference and inaction because of hard luck, or some cruel fate which has put stumbling blocks in his way. *Don't be afraid.* what your environment, or what you may be called upon to go through, face life like a man, without whining. Turn your face to the sun, your back to the shadows, and look the world in the face without wincing. Make the most of your situation. See the beauties in it and not the ugly features. This is the way to improve an unfortunate environment.—Success Magazine.

## BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well run down, but I saw at once that the theories behind Grape-Nuts were sound, and that if the food was all that was claimed, it was a perfect food.

"So I commenced to use Grape-Nuts with cream twice a day and in a short time I began to improve in every way and I am now much stronger, feel better and weigh more than ever before in my life.

"I know that all of this good is due to Grape-Nuts, and I am firmly convinced that the claims made for the food are true.

"I have recommended, and still recommend, Grape-Nuts to a great many of my patients with splendid results, and in some cases the improvement of patients on this fine food has been wonderful.

"As a brain and nerve food, in fact, as a general food, Grape-Nuts stands alone."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

**BAPTIST PASTORS VINDICATE WEAR.**

**Unanimous Resolution Declares Him Innocent of All Charges.**

Resolutions completely vindicating Rev. Wallace Wear, former pastor of the West End Baptist church, were unanimously adopted this morning by the Baptist Pastors' Union of the Birmingham district. The resolution followed a report of a special committee appointed eight weeks ago to investigate the charges circulated against the character of Dr. Wear. This committee found that there was no foundation to any of the charges, and declared their complete investigation made it certain that the charges were untrue. The resolutions, received the favorable vote of every minister present, and is expected to settle entirely the reports and rumors derogatory to the character of Dr. Wear.

**The Report.**

The report of the committee was as follows: The Baptist Ministers' Conference, Birmingham,

Dear Brethren: Whereas, certain reports and publications have been made derogatory to the character and reputation of Rev. Wallace Wear, who is Baptist minister and a member of this conference;

Whereas, This conference appointed a committee consisting of the undersigned to investigate said reports and publications, we therefore, as such committee beg leave to report as follows:

First: We have patiently and fully heard all the testimony presented by both parties in this matter concerned; and,

Second: After such full, complete and searching investigation, we find that none of the said charges and publications are supported by any creditable evidence and after weighing the evidence produced, we find that the charges and publications were disproven. It is, therefore, the opinion of the committee that they are false, libelous and without foundation in fact.

Respectfully submitted.

"O. P. BENTLEY,  
"A. J. DICKINSON,  
"J. M. SHELburne,  
"Committee."

**Resolutions Adopted.**

After the adoption of the above report the following resolutions were read and adopted:

Whereas, The Committee appointed to investigate charges made against Rev. Wallace Wear has spent eight weeks of patient labor and painstaking in investigating said reports; and,

Whereas, Said committee has this day made a fair and unprejudiced report, fair to all concerned; therefore, be it

Resolved, 1. That the thanks of this conference hereby voted to this committee for their patient and thorough investigation.

That we commend Rev. Wallace Wear to the Baptist brotherhood of the state of Alabama and to the confidence and esteem of the community at large being fully and entirely worthy of their love and confidence in every particular.

That we deplore the libelous and slanderous attacks made upon his character and hereby call upon all good people to be very careful and circumspect in their conversation regarding not only him, but all ministers."

**West End Church.**

The West End Baptist church adopted the following resolutions on March 29 regarding the matter:

Whereas, There have been vague rumors of a scandalous nature circulated in our community concerning the name of our pastor, Rev. Wallace Wear;

Whereas, This rumor is damaging to the character and good name of our pastor, as well as our church; and,

Whereas, We, the undersigned, being the full board of deacons and officers, and the undersigned members of this church, have assembled to investigate the above rumors; and,

Whereas, We have made a most thorough investi-

gation, asking questions pro and con; and sifted every report to the bottom,

"Resolved, 1. That we find our pastor, the said Rev. Wallace Wear, to be innocent.

"Resolved, 2. We find his actions toward all members, male and female, have been entirely proper and discreet, and that there has been no conflicting evidence brought out in this investigation creating a question, or a doubt, in our minds that Rev. Wallace Wear has been guilty of any impropriety, or indiscretion, that would justify this report, or any aspersion of his good name and character.

"Resolved, 3. We deplore the circulation of such reports and rumors and we call upon all the members of this church and implore them to be careful and circumspect in their conversation wherein the good name and character of any one is impugned, most especially that of our pastor and church.

"Resolved, 4. The conclusions expressed in these resolutions meet the hearty concord and support of every individual present, who has heard the evidence, and who is thoroughly satisfied, and whose name is hereto subscribed:

"J. T. Chamblee, deacon; H. W. Hawkins, deacon; G. S. Thomas, deacon; Marion Allen, deacon; Roy Johnston, deacon; H. G. Sellers, deacon; R. A. Love, clerk; W. J. Bond, treasurer; W. H. Tharpe, trustee; G. W. Harrell, B. S. Williams, Ira W. Broughton, P. Z. Hudleston, J. E. Burkes, A. B. Watson, W. E. Perry, W. F. Bridges, laymen."

**Advised by Friends.**

At the time the charges were made a number of Rev. Wallace Wear's very best friends, among whom were W. H. Tharpe, trustee at West End; J. T. Chamblee, chairman board of deacons; Marion Allen, deacon; B. S. Williams, trustee, came to him and advised him because of fear of personal violence to make a visit of a few days to his home. This he did, returning within about three weeks and answering successfully at his return every charge that was definite enough to be answered.

This he did to the full satisfaction of the committee and the entire Pastors' Conference, during which time his residence was among his friends and members at West End.

The committee has in their hands written statements signed and subscribed to by all parties examined by the committee. Besides this, they have in their possession a number of affidavits made by different parties regarding the matter. This evidence has been turned over to the committee by the conference to be kept by them for future reference.

It was very hard for the committee to get the enemies of Rev. Wallace Wear to make any definite charges as to time and place, but every definite charge made by them was proven absolutely false, to the full satisfaction of the committee and the conference.—Birmingham News, June 28.

**MEETING AT POWDERLY.**

Our revival at Powderly began the first Sunday in June and lasted through the second with thirty-eight additions, twenty-five for baptism. On Sunday afternoon at 3 o'clock we met at the beautiful stream of clear water and we had the pleasure of officiating as the new-born souls put on Christ in baptism. One of the largest concourses of people ever gathered at Powderly was present to witness the above scene.

Our work began here in November, 1907. We have received ninety-four into the fellowship of the church since that time. Our Sunday school is seven times larger than it was at the beginning. We have a B. Y. P. U. with more than a hundred members. We are following the schedule with our benevolent work. Our ladies are doing a fine work in their union. Bro. C. H. Chilson was set apart to preach the gospel.

A. D. GASS.

Please change my paper from Woodstock, Ala., to Blackwell, Okla. I have accepted the chair of German in the Baptist college there, but I shall hold on to my Alabama Baptist, and not forget the Alabama people.—Paul Keeton.

(Sorry to lose Bro. Keeton, but pray God's blessings upon his labors in Oklahoma.)

**A PRIVILEGE FOR SUNDAY SCHOOL WORKERS.**

The high class instruction provided for Sunday school workers at the Montreat, N. C., summer assembly has already given the assembly a forefront place among the list of summer schools of instruction, and the program for this year is a distinct advance on anything yet presented. The dates for the special course of instruction in Sunday school methods are July 28 to August 9, inclusive. The first three days of the period will be given largely to the consideration of teacher training and adult Bible class work. Mr. W. C. Pearce, superintendent of adult class work, and Dr. Franklin McElfresh, superintendent of the educational department, (both of the International Sunday School Association, Chicago), will conduct these classes. The privilege of hearing these eminent workers is alone worth a trip to Montreat.

Special sectional meetings will be held each day for the study of other departments of Sunday school work. The section for beginners, primary and junior departments will be under the direction of Mrs. Askew, of Atlanta, Ga., and Miss Beall, of Greensboro, N. C. The intermediate section will be led by Miss Binford, of Richmond, Va., who conducted this department so acceptably and profitably for the past two years.

A special feature will be a course of instruction in manual work in the Sunday school conducted by recognized experts in this helpful and interesting department. The leaders will give a daily drill in manual methods such as black board drawing, map modeling in sand and pulp, scrap book making, etc. This work will be adapted to all grades and every member of the Sunday school institute will have the privilege of following this course.

Missions in the Sabbath schools and Young People's Organized Work will be presented by Rev. A. L. Phillips, D. D., and Mr. Robert W. Davis, of Richmond, Va. Rev. J. B. Carpenter will act as secretary of the conference and will register all delegates and furnish information on all subjects.

The Sunday school work will occupy one to two hours each day and delegates will have the privilege of hearing the course of lectures on the English Bible delivered each day by Dr. Wilbert W. White and his associate teachers from the Bible training school of New York.

The afternoons are reserved for rest and recreation and the platform addresses each evening will be by men of national reputation. Add to the attractions of the program, association with the finest body of people that can be found in the south, the rare beauty of the "land of the sky" and the tonic of the mountain breezes, and you have a combination that America can not equal and that can only be found at Montreat.

The railroads will all offer reduced rates and round trip tickets should be bought to Black Mountain, N. C., on the Southern railway, fifteen miles east of Asheville.

Entertainment can be had at the hotels at from \$9 to \$15 per week and at private boarding houses at from \$7 to \$12 per week. The admission fee of \$2.50 to the Montreat assembly grounds entitles visitors to all the lectures, entertainments and classes provided during the general Christian workers' period from July 28 to August 15. The gate fees for shorter periods are—one day 25 cents; one week, \$1.25.

Sunday school workers who would improve their equipment for service can not afford to miss this opportunity to hear the leading experts of America discuss vital Sunday school problems.

It is said that when William Carey heard that his son had accepted an appointment in the British diplomatic service, the father said, "He has shriveled up into an ambassador." Spurgeon once exclaimed, "I do not want one who is fit to be a missionary to driven down into a king." Certainly it is an honor to be a missionary. A devoted father in Alabama, recently writing concerning his daughter who is preparing to be sent as a missionary, says, "God asks us to give our best and this is what I do."—Baptist Courier.

# THE ALABAMA BAPTIST

## THE QUARTERLY ALL-DAY MEETING.

On Friday, June 25, the Missionary Union of the Birmingham Association met with the Woodlawn church, the president, Mrs. T. H. Johnson, of West Woodlawn, presiding. Secretary, Mrs. W. L. Rosamond.

Miss M. L. Lide, president of the Woodlawn society, led the devotional exercises, subject, motto of W. M. U. for 1909-1910, "The people that knew their God shall be strong and do exploits."—Dan. 11:32.

Representatives of societies stood while their reports were being given. Afterwards Our Mission Fields were distributed.

Mrs. Ed Wilkerson, of Idlewild, presented ministers' relief fund, urging every society to contribute something every month.

A solo by little Laura Rice was very sweet. The new recommendations were read by Mrs. Dalby.

Mrs. Malone gave an account of the Southern Baptist convention.

The noon-day call to prayer was conducted by Mrs. Peyton Eubank.

Observance of special days was presented by Mrs. Herbert, and Royal Ambassadors by Mrs. Hamilton. Both papers were requested for publication in the Alabama Baptist.

With the audience standing the report of the Memorial Committee was heard—a beautiful tribute to the beloved wife of the pastor of the Woodlawn church, Mrs. Crouch.

At the noon recess we were royally entertained by the Woodlawn ladies—the lunch was delicious, the social feature delightful.

The afternoon devotional exercises were led by Mrs. Bell. A reciprocity meeting conducted by Mrs. Dickinson proved most enjoyable.

Mrs. Malone presented Miss Ethel Salter, missionary in New Orleans, half of whose support the societies of Alabama have been asked to raise. The Birmingham societies were apportioned \$50. Pledges were taken to raise this amount.

Twenty-first avenue, North Birmingham church, asked for the next meeting.

Utilizing our vacation was presented by Mrs. Johnson.

Mrs. Cleaveland was introduced to the body by Mrs. Hamilton and brought a message of cheer to the sisters.

After singing "Bless be the tie that binds" we adjourned to meet in September for the associational meeting at East Lake.

## IN MEMORIAM.

We read in beautiful allegory that upon one occasion great preparation was being made in the palace of the great king to welcome the Prince of Peace, who had left the heavenly ranks to do great service in another part of his kingdom. That the inhabitants of the place were desirous of providing adornment new and rare in honor of the coming of the King. It was conceived by the white-winged throng that made beautiful that country, that some spirit, fair and sweet as a flower, should be brought from another sphere to grace the court of the King. Quicker than thought itself, the heavenly visitants sped to earth, and entering noiselessly as sunbeams the homes of the mortals dwelling there, they began their search. They must needs find the fairest and the purest of earth, and the one most like the "inhabitants of that country," but who should possess a soul—a human soul—so precious that its ransom had been priceless beyond compare—even worthy of "the blood of the Lamb."

They found in one young and fair and best beloved the coveted adornment for the courts of the King, and wooed her gently to come with them. Such beauty of soul was there—more perfect through suffering, as was her Saviour's—such radiancy of countenance—the supernal light of the celestial city illuminating it—so "steadfastly" had her eyes been turning thitherward in her longing to behold Him who not having seen she loved. Thus borne aloft upon the snowy pinions of those who longed to give to their Lord some "new, untasted joy, as yet,"

## WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

First V. President—Mrs. T. A. Hamilton.

Second Vice-President—Mrs. A. J. Dickinson, 517 N. 22d street, Birmingham.

State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Supt. Y. W. A.—Miss Kathleen Mallory, Selma, Ala.

Secretary and Treasurer—Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.

(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

their mission was complete and the "blood-bought" one "entered in" "to be forever with the Lord."

Today Heaven is fairer and these earthly courts more sacred, inasmuch as one who some time sat with us here in "Heavenly places in Christ Jesus" has been translated from earth to Heaven.

Therefore, in council assembled, we wish to inscribe upon our records, in letters of gold, the page illuminated with light from her Heavenly Home, that upon the 28th day of May, in the year of our Lord 1909, our friend and sister, Mrs. Anna Hill Crouch, was promoted from her earthly home to her Heavenly Home, "to behold the King in His beauty" and to "stand evermore in His presence," "with joy unspeakable and full of glory."

"Ours the heartache, the sorrow, the pain,  
Hers is the glory and infinite gain."

## SPECIAL DAYS TO BE OBSERVED.

Why do we have these special days and seasons? What is the reason for them? are questions that are asked by many.

In order to more fully understand why we ought to observe these special days, let us look back through the ages of history for some reasons for such observance; and note the results which came from them.

The Old Testament is our greatest repository. God's dealings with his people are very definitely set forth.

Just as long as the Hebrews observed the special days and seasons established by Moses through commandment from God just so long were they kept from the sins of idolatry and other evils peculiar to their day.

The prophets continually reminded the people to gather themselves together that they might give thanks to God for all His wonderful goodness to them.

The call of the nation to prayers was a frequent occurrence. How many victories are recorded which came in direct answer to prayer! As a rule defeat followed neglect.

They prospered and developed into a mighty power among the nations and continued so until they neglected the days set for special thanksgiving and prayer.

No one can study old Testament history and not be convinced that God is, and that He rules, and moves among people as well as nations.

How long and how entreatingly did the prophets beseech the people to turn to God. Isaiah wrote begging them to seek God, that He would abundantly pardon them and would send the blessing of peace upon them.

We know they would not heed the message—from neglect they ceased to be a nation.

The history of the Hebrews repeats itself in other world powers.

Christ did not set aside the days and seasons for thanksgiving and prayer. He emphasized them. He came not to destroy the law, but to fulfill it.

While we do not hear much about this special sub-

ject during Christ's life on earth, we do know that prayer was one of the characteristics of His life.

The epistles set forth very plainly the assembling of the Christians for special seasons of prayer for special objects.

Paul often beseeches the Christians to continue pray for him and the work.

Prayer was the motor power of the early church. Not long ago we had in Sunday school the lesson of the deliverance of Peter from prison.

Luke emphasized the fact that the Christians began to pray for his deliverance as soon as they heard of his arrest.

The proofs as to the power of special, definite, united prayers of God's children down through the centuries would fill volumes.

I shall call to mind only a few instances of the results of definite, united prayer which have thrilled the hearts of Christians the world over.

For seven long years one lone missionary and his wife continued to pray and preach at what was known as the lone star mission at Onyole, India.

None of the thousands about them showed any signs of yielding to the claims of Christianity.

"Come home!" was the yearly message to them from America. "I can not leave this place," was the answer sent home each year. For months a watch meeting was held by these two on the little hill overlooking Onyole. They had beseeched others to pray for these people.

So great was Dr. Jewell's belief in the conversion of the people that he begged the mission board to send other workers to help.

Such faith could not be quenched. Others were sent. The little hilltop witnessed many a prayer meeting. Did anything come from it? These special, united prayers!

It was only a very few years after those famous prayer meetings that thousands of those were converted and one day over 2,000 were baptized by Dr. Clough and his helpers.

The awakening of Japan to the claims of the gospel is well known to those who keep in mind the progress of Christianity in heathen lands.

Every denomination of whatsoever name which could lay claim to salvation through Christ joined together at a time appointed with the definite object in view, viz., the awakening of Japan. Can any one tell how great the influence was which was set in motion by God's children those days in Japan? Were there any results? Indeed there were. Hundreds of Japanese yielded themselves to Christ.

The whole kingdom was aroused; everybody talked of the power of the "Jesus religion."

I might go on indefinitely and only tell a little of the things which God has wrought by the prayers of His people.

I do want to bring before our association the call to prayer which our Southern Baptist convention has issued.

We have thus far this year observed two special seasons of prayer for two special objects—prayer for the foreign work and workers in January and the home work and workers in March. Those of us who keep in touch with the work and know anything of the workers, realize how much they need our support. Money is essential and must be forthcoming to meet the ever-increasing needs. But what is money without the best that we can give, namely, ourselves?

When the time comes for us to observe these special days let us lay aside the less weighty affairs and join in this work with a whole-heartedness that will convince others and bring them in closer touch with the Master and His great work.

In October we have Enlistment Day. I wonder sometimes about the great sign boards I often see about our cities asking young men to join the navy, as to their effectiveness. In great letters it tells of the opportunities there are for them to see all the countries and their wonders.

It is not an unusual thing to hear of boys who take French leave of home to be one of Uncle Sam's sailors.

Can we learn anything from Uncle Sam's method of getting recruits? I think we can. The secret is

# THE ALABAMA BAPTIST

BETTER STOP THIS.

so busy and keep busy—advertise. Instead of telling what we do not have let us tell about the things we do have. Let us make Enrollment Day a special object of prayer.

The apostle James puts it, "Work and pray." There is no need for us to get discouraged if no one responds to the first invitation. Let us keep at it.

Years ago when the first woman's society was organized only a very, very few women in the whole country were willing to do anything. If the few who had become disheartened at such a lack of interest, would woman's work today be what it is?

Let us plan a long time ahead for Enrollment Day. Let us get posted about the interests of our women's work.

Then visit our outside church members and bring them into the society. When the timid and reserved come, let us be especially nice to them. Make them feel we want them to help in the work.

The last of all, but not the least in importance, is the Children's Day observed by the Sunbeams. I would put this work first and foremost in the list. Put the children into service and you have the grown folks.

One can not plant seeds and neglect them until they are grown and expect anything of them. Neither can we neglect to train the child from earliest years in right ways. If we do, not only do we cause the child to err, but we bring sorrow into our own lives.

Wisely directing the little minds along paths of duty and truth, how quickly they respond to our appeals.

Read the story of some little heathen child without some of the good things they have and without a knowledge of Jesus, who took little children in His arms and blessed them. Won't their little hearts be glad to help and won't they be eager to give all their treasures?

Do any of us ever consider why heathen religions spread and grow and keep alive?

It is through the child. Take the Mohammedan for example. As soon as their children can walk their snail comes and begins to teach the doctrines of their faith to them. At first it is more of a rote. Just as one would teach a parrot to say things, so the child grows the meaning of the doctrines as it grows.

Of all religionists the Mohammedans are the most difficult to work among; so imbedded on their hearts and minds are the doctrines of their faith.

The Hindu and Buddhist are not any less so. When they go to worship the child goes, too, and takes its place to lay at the god's feet. Christian parents must well learn something from these.

So few of our churches put the little ones in their plans. Those who keep in touch with the various branches of our work can not but feel that a better day is coming for the little ones, and ere long every church will give Children's Day a large place on their programs.

Those of us who come from churches which do not observe Children's Day should take upon ourselves the responsibility of making this part of our work prominent. There is no work one can do which will yield a richer harvest than the work done for the children.

We know it was their help and enthusiasm, backed by the wise planning of their elders which carried the temperance crusade so gloriously throughout Alabama and other parts of our land.

Let us be instant in season and out of season. As Tennyson so beautifully expresses it, "More things are wrought by prayer than this world dreams of."

MRS. GWYLLUM HERBERT.

Bessemer.

A minister gave a negro a tract. Some time afterward he asked him if he had read it, and what he thought of it. "O massa, it do my soul good. I never know before why dey call 'em tracks, but when I read dat little book, it track me dis way, and track me dat way; when I go out in de barn, it track me dare; when I come in de house, it track me dare; it tracks me ebrywhere I go. Den I know why dey call 'em tracks."

At a reception tendered him soon after assuming the pastorate of the Euclid Avenue Baptist church, Cleveland, Ohio, of which John D. Rockefeller is a member, Dr. W. W. Bustard took occasion to say that "there was a movement led by the English Baptists that would carry the young men away from the standards of the Baptist church." He declared Rev. Dr. Aked was one of the leaders of this movement. "There are many young Baptist ministers ready to give up the principles and discontinue practice," he said. "They are deeply under English influence and are perfectly willing to follow along the same lines if some strong man will lead. Dr. Aked is ready to assume a leadership of this kind. To follow Rev. Dr. Aked in his teachings and the English Baptists in their positions would be a step backward for the denomination. One of the reasons for our large numerical increase and great strength in this country today is because of our fidelity to the Baptist principles in which we have always believed."

These are brave words—all the more because Dr. Aked is pastor of the church which Mr. John D. Rockefeller attends in New York city, and of which his son, John D. Rockefeller, Jr., is a member. We are glad that Dr. Bustard had the courage to speak out in disapprobation of the principles and policies pursued by Dr. Aked. Some others of us have been saying similar things, but these expressions of Dr. Bustard are more apt to be heard, and we hope heeded.—Baptist and Reflector.

Wanted—1,000 laymen to attend the State Convention at Andalusia July 20-23. Will you be there?

Consumption among Japanese laborers is increasing to such a degree that the figures are becoming a source of anxiety to Japanese merchants and officials. A large percentage of laborers who are sent back to Japan by the Japanese charity associations are consumptives. It is claimed by the Japanese newspapers commenting on this matter, that through the lack of hospital accommodations in the Japanese labor camps tuberculosis increases at an alarming rate. They suggest that a new system be employed in dealing with the sick in these camps, as the Japanese are quite ignorant of even the most simple health safeguards.

When Henry Ward Beecher and Phillips Brooks were at the height of their fame, hundreds of young clergymen tried to copy their style, their mannerisms, their mode of expression, gestures, habits, but they fell as far short of the power of either of these giants as the common chromo falls short of the masterpiece. Not one of these imitators ever amounted to anything until he stopped copying, imitating, and began to build on his own foundations. A great many clergymen today merely echo other preachers' sermons which they have read and absorbed.—Success.

Brazil could furnish all the world with coffee, and does supply the bulk of both coffee and rubber. The entire world consumes 17,000,000 bags of coffee. A bag of coffee is 60-kilos or 132 pounds. Of this the United States uses 6,000,000 bags, or more than one-third of the world's consumption—a bag for every thirteen people, men, women and children—ten pounds per capita, which, after all, is not half an ounce a day.

Get ready and go to the State Convention at Andalusia July 20-23.

In next issue we will let the brethren know how things are. The last two or three days, the receipts have been good. By the 7th, when we close the books, we ought to have something good to report.

W. F. C.

The church at West Huntsville set apart to the work of the ministry yesterday Bro. Hugh Stean. Rev. J. W. Hilliard preached the sermon. Dr. Cook questioned him in regard to his Christian experience and call to the ministry; Bro. R. E. Pettus in the doctrine of the Bible. The ordination prayer was offered by the writer and also the charge. Brother Stean acquitted himself well, not hesitating to answer any question asked. After laying on of the hands by the presbytery, the congregation sang "How Firm a Foundation," and gave to Bro. Stean their hands with the promise that they would pray the Lord's blessings to follow him. In all we had a great day. The Lord bless you in your work.—H. E. Rice.

Wanted—1,000 laymen to attend the State Convention at Andalusia July 20-23. Will you be there?

The editor of the Alabama Baptist says that he has lost something like \$25,000 from delinquents, and at times has been sorely pressed, but that he prefers rather to lose money than to be the means of strife. He says this with regard to suing on notes given by subscribers or for subscriptions due. And Bro. Barnett is still comparatively young in editorial work. We are persuaded that if we had all the money due us by delinquent subscribers in the years we have had the index, we could almost endow a chair in the Theological Seminary.—Christian Index.

It is greatly to be deplored that our modern customs have converted our national independence day into an occasion for intemperate noise and conduct. Enthusiastic patriotism should be encouraged, but the reckless expenditure of money, and the frightful accidents and violent deaths that usually result from the celebration, should make us pause and consider what patriotism really is. Patriotism is a God-given sentiment, and its cultivation is commanded in the Word of God. Patriotism means love of country and unselfish devotion to its welfare and progress.—The Expositor.

Get ready and go to the State Convention at Andalusia July 20-23.

The following from a recent Year Book of the Brick (Presbyterian) church, New York, the Rev. William R. Richards, D. D., pastor: "Fifty years ago the Christ church began with a small upper room and a small company of boys found playing ball. Today it possesses one of the most complete and attractive buildings for special church work in the country. There is a staff of seventeen salaried workers, five men and twelve women, about 175 volunteer workers, and about 2,500 different names on the roll of active attendance at the church house."

We do not take much stock in pessimists and do not waste our time in listening to them. We always find that the inevitable evil never happens, and somehow the human race does not starve, freeze, or kill itself off, but manages to get out of more scrapes than it ever ought to have gotten into.

The salpon has 2,500,000 young men of this age at its beck and call in the United States today. Society, to bring these individuals to manhood, spent five billions of dollars. It staked \$2,000 on each promising boy. In return for money, labor and love it received—a financial failure.

The Rev. William S. Rainsford, D. D., former rector of the St. George's Protestant Episcopal church, has returned from Europe after an absence of four years. He is much improved in health, although still unable to do full pastoral work.

In our effort to dig theological channels deep, let us not make them so narrow that broad minds can not enter. In our efforts to make them broad, let us not make them so shallow that heavy thoughts will strand.—Pacific Baptist.

THE COUNTRY AND CITY PASTORS AND THE BOARD

Many times I have had to meet just such complaints against the Board as the inclosed letter contains. I believe I have never printed an answer to the criticisms.

I use this letter, from a good brother, and the reply, only to give information, not with any purpose to provoke discussion.

Every question any brother has to ask will always receive respectful attention.

I do not give the list requested for several sufficient reasons: One is, such a list would be useless to the brother, without the reasons for each appropriation, such as I give in the case of the Highland Avenue, Montgomery. There are good reasons for every appointment.

It would be unsatisfactory to all concerned to furnish the list without the information about each point. I say again:

There is nothing secret about the matter.

W. B. C.

COPY.

Dear Bro. Crumpton:

I notice in last week's "Notes" in the Alabama Baptist that most of the pastors are branded anti-missionary, and that laymen and others were taking the same in missionary movements. This may or may not be true, but I can speak for myself and not for others.

I believe in and teach missions in two ways; first, by giving myself, and second, by teaching what the Bible says in regard to missions. I have ever made it a point to lead in the collection and give as much as I expected any of my people to give. Till lately I have been giving to associational, state, home and foreign missions, making no difference with me.

Of late I have given nothing to state missions, nor have asked my people to give, for the following reasons, to-wit:

1. Because the money paid for state missions is used to supplement the salaries of city pastors who are already receiving more for their services than the average country pastor. I was informed that Rev. J. H. Bush, pastor of the Highland Avenue Baptist church, Montgomery, received four hundred dollars annually from the Board, while the church paid four or five hundred, an amount greater than the country pastor's salary. This ought not to be. Also that the State Board of Missions paid the pastor at West End \$400 annually. These are what you call "missionary pastors."

2. A country pastor, except where he gives his whole time to preaching, no matter how great his sacrifice, how much he preaches, how many destitute places he cares for and preaches to, nor how many he, by the help of God, adds to the church, nor how small is his salary, nor how hard he works himself and family, nor how hard it is for him to keep the wolf from the door, nor how hard it is for him to feed, clothe and educate his children, can not receive any help at all from the State Board of Missions. As long as this unjust discrimination is made, the State Board of Missions needn't expect to receive the sympathy or help of country pastors, except where they are "hood-winked" and don't understand how this money is being spent.

If the conditions exist in Montgomery that I have mentioned—and they do exist—the same conditions exist in Birmingham, Mobile, Selma, and other large cities of the State.

I want you to give me a list of the "missionary pastors" receiving help from the Board, together with the amount each receives annually. Do this, and if it don't prove the assertions I have made and confirm me in my convictions, I will apologize to the Board.

Yours for the right,

B. P. FLOYD.

Montgomery, Ala., June 18, 1909.

Dear Brother:

Your letter of the 15th received and I hasten to answer. I am sorry you did not write me before you

ceased to give to State Missions. I expect you have had these thoughts for a long while.

I think I can satisfy any reasonable man to the points you raise.

The first line you write is a very extravagant statement—"I notice in last week's 'Notes' in the Alabama Baptist that most of the pastors are branded anti-missionary." A few laymen wrote about a few pastors and the "notes" called attention to what they said. You make out from that—"most pastors are branded as anti-missionaries." You ought not to work on your imagination that way. If you are a missionary preacher, preaching missions, taking collections and giving yourself for missions, what is there in the "notes" that is offensive to you?

But to your objection—in disbursing money entrusted to the Board, somebody must be trusted to do it right. The State Board of Missions, composed of as good men as can be found in the State, try to do the best thing. No doubt they often make mistakes; but I submit, they are better judges of the matter than any brother, no matter how wise or good he may be, who doesn't have the facts in hand. You say:

"The money paid for State Missions is used to supplement the salaries of city pastors, who are already receiving more for their services than the average country pastor. Much of it is, where is there anything wrong about that? Take the case of Bro. Bush at Highland Avenue. We pay him \$300 (not \$400). It is a struggling band of poor people, not a rich man among them. They are trying to build an important one. They say they can not build and support the one. The Board believed they were telling the truth. They take regular collections for the regular and s. Last year they returned to the denomination voluntary contributions \$222, besides \$1,600 they paid on their building. So the denomination is out only \$78 a year. Suppose this average is kept up. At the end of four years from the time of their organization the Board will have spent on them \$1,200, gotten back \$888—net cost \$312 to the Board—and will present to the denomination a church with a membership of 400 and a building on a prominent street worth \$15,000.

Almost any year afterwards they will pay back to the Board more than the amount expended on them during the four years. Is there a Baptist business man who will say that was not a wise investment of State Mission money?

Of course many times we help where we can not make as good showing as that. The other case you mention is one of them.

Yes, the Board helps in the support of many town and city pastors. Maybe we continue the aid sometimes too long, but the members of the Board are very careful and try not to make mistakes.

Now for the last clause in the above quotation: "who are already receiving more for their services than the average country pastor."

In employing men anywhere, for any purpose, two things are considered: the amount of work and the character of work to be done and the fitness of the man for the work. I know of no store or factory or railroad or farm where all receive the same wages. The churches do not do it. I know some country churches that paid \$75 to one man, \$200 to another. Then the cost of living enters into the question also. A man on the farm gets \$10 per month. He has a garden, maybe, a cow and a yard full of chickens. The same man in the city, buying everything and paying house rent, couldn't live half as well on \$25 a month. So of preachers in the country and city.

But you make a second charge more serious than the other:

"A country pastor, except where he gives his whole time to preaching, no matter how great his sacrifice, how much he preaches, how many destitute places he cares for and preaches to, nor how many he, by the help of God, adds to the church, nor how small is his salary, nor how hard he works himself and family, nor how hard it is for him to

keep the wolf from the door, nor how hard it is for him to feed, clothe and educate his children, can not receive any help at all from the State Board of Missions."

You put it strongly. You admit that SOME country pastors can get help in your first remark, "except where he gives his whole time," so that by your own statement, we do not discriminate against the country brother. "Where he gives his whole time" makes it very much in his favor, if his field can make a good showing in their application. That is true, and that is as it should be.

The most puzzling question I ever confronted is this: How much is a preacher's preaching time worth where he gives 5 or 6 days a week to secular work? A brother relates his experience in this way: "I was for years a farmer preacher. I attended to business strictly four-fifths of my time. I rode often from twenty-five to forty miles to serve churches. I was too tired of body to study at night. About all the study I could do was while I was in my saddle. I cared for destitute places as best I could. I traveled in the cold, swam creeks and underwent all the hardships of the ordinary country preacher. I took what the churches gave me. Seeing I couldn't study, couldn't visit, couldn't be in the homes with the sick or bury their dead, I often wondered if my services were worth anything to the churches. The thought that the Mission Board ought to help me never entered my head. I was always glad to help the Mission Board."

Now, brother, as a matter of fact, we do very frequently help the brother you describe, not because he is poor; but because his churches make application in due form and show they are doing their best to support him and that they and their pastor are in sympathy with the Board in its work, will take up regular collections monthly for the different interests, and how much time he will devote to the work, etc.

We are not in the business of supplying needy men with food and raiment for themselves and families. Is the work needed at a certain point and is this man suited to do the needed work?—is the principal question. The Board depends upon the churches and the Executive Committees to give the information.

I am glad to tell you we are receiving the sympathy and earnest co-operation of hundreds of country pastors. Many of the truest friends the Board has are men who are hard put to it to make a living for their families, while they serve churches with but little remuneration. These are not "hood-winked," either, as you suggest.

My brother, the use of that word is a clear "give away." It shows the animus of the man who wrote it. You charge that the Board is in the business of "hood-winking," deceiving the brethren. The Board has no secrets about what it is doing. Any friend of the Board, who is helping along the cause, can have all the information he desires. You have passed sentence upon us and hung us without trial. Do you think you have treated us fairly in this?

Fraternally yours,

W. B. C.

We have had a fine meeting at Slocomb. Dr. W. M. Anderson, of Dothan, did the preaching. His sermons were uplifting. Those who hear him once feel that they do not desire to miss a sermon. The church was greatly blessed. Members received: Eight by letter and watch care and twelve by experience were the additions. One young man confessed Jesus, surrendering to him, but did not join the church. We hope that others will come in later. I feel that the town in general was benefited. We give God the praise for this good meeting. Dr. Anderson is well beloved by our people here. They compensated him liberally for his work and will be glad to have him back to visit us at any time.—H. R. Schramm, Pastor.

PAPER ADOPTED BY THE LEADERS OF SOUTHERN STUDENT CONFERENCE.

Montreat, N. C., June 21, 1909.

At a meeting of the leaders of the conference of southern students held at Montreat, N. C., June 11-20, 1909, a committee was appointed to prepare the following paper, which was adopted by the leaders, and ordered sent to all of the church papers.

Appreciating the difficulties of the pastors and churches in college communities in their work among the students and desiring to render them every assistance within our power, we, as leaders of the Young Men's Christian Associations, issue this appeal to parents and to churches from which the students come.

We urge you to write to the pastor of your church and the college concerning the students who go from your congregation, giving any information that will assist the college church and the association in dealing with them. We trust that you will have a talk with each young man as he leaves his home and church influence, clearly warning him of the danger of neglecting the worship of God in the public sanctuary, Bible study and prayer, and reminding him of the boundless field of opportunity for Christian service into which he is just entering.

May we suggest that inasmuch as the college is to be his home four-year you insist that each student take his church letter to the college church during the years of his study. From careful investigation we can affirm that this has proven of great value. His recognized obligation to the church there throws upon him restraint about the man in the most critical period of his life, more clearly identifies him with the life and activities of the church, and keeps him, in the midst of a mixed, and sometimes indifferent, community, more loyal to his own church. The college church will gain by this, for the college church will have the benefit of his interest and help while the student; the student will be strengthened in character and confirmed in his habits; and the home church or the church at his future residence will have the co-operation of a well trained and devoted man.

As association workers we are deeply interested in the prosperity of the church and feel that our very existence is justified only by the fact that we are leading the churches, in a united way, to do what could scarcely be undertaken by each church alone. Our great aim in the work at the colleges is to help the leading men to Christ, to develop their Christian character, and to deepen their devotion to the church of God.

W. D. WEATHERFORD,

International Student Secretary Y. M. C. A.

H. H. SWEETS,

Ministerial Relief Southern Presbyterian Ch.

O. E. BROWN,

Prof. of Church History, Vanderbilt University.

R. W. HOGUE,

Rector Episcopal Church, Chapel Hill, N. C.

J. E. JOHNSON,

Student Secretary of the Carolina Young Men's Christian Association.

At the home of the bride's father, Dr. Elland, at Samson, Ala., at 1 o'clock Thursday afternoon, June 10, Mr. Noah M. Mixon was married to Miss Carrie Elland, the writer officiating. They left on the 1:48 train for Pensacola. Mr. Mixon is a rising young lawyer and a member of the Baptist church, Samson, a fine young man and Sunday school teacher. Miss Carrie is the daughter of an eminent physician at Samson and also a member of the Baptist church at Samson, a consecrated Christian. We are glad that they will reside still in Samson. May peace and prosperity and happiness attend them through life and be housed in heaven at last.—H. R. Schramm, Pastor.

General Grant ordered his photograph removed from a national flag when he was a presidential candidate. "For," said he, "no man is worthy to have his face or name attached to symbol so sacred."

May, I, through the columns of your paper, or rather our paper, give a brief report of the meeting recently held at the Baptist church in East Florence. Bro. Tunnell, of the First Baptist church of Florence, came to us on Monday night following the second Sunday in June, and for a week he labored faithfully, preaching every evening to a crowded house. There was a great deal of interest manifested from the very first service; many requests being made in the interest of the unsaved and a goodly number coming forward for prayer. During the week twenty-seven were happily converted, and many others who had for a long time been cold and indifferent were reclaimed. Bro. Tunnell is a preacher of great power and unusual ability. He believes in the old-time power of the gospel and preaches it in the old-time way. He did a fine work on the field, one very rare thing being noted regarding those who were converted under his preaching—every one of the twenty-seven have united with the church. There were thirty additions to the church, all ten, five by letter, twenty-five by experience and baptism, two of the converts going to other churches. The Sunday school yesterday was full of enthusiasm and every one seemed to be perfectly happy. We have one of the largest Sunday schools in the county and during the year more than a dozen young men have been converted at the Sunday school hour. We look forward to the best year in the history of the church. Pray for us.—George H. Freeman, Pastor.

A NEW BRANCH MANAGER AT ST. LOUIS.

To fill the vacancy caused by the resignation of Mr. B. J. Roberts, for years manager of the St. Louis branch, the American Baptist Publication Society has appointed Mr. Jesse Speight as his successor, this appointment to take effect July 15, 1909. Mr. Speight succeeded Mr. [unclear] as manager at Dallas, when the latter was [unclear] some years since to St. Louis, and now [unclear] place at St. Louis.

For the present no appointment of manager will be made at Dallas, as Mr. Speight will have general oversight of both branches. The business of the society at Dallas, however, will be continued under the charge of Mr. Usry, who has been Mr. Speight's assistant.

We regret greatly to part with Mr. Roberts. He has been connected with the society for many years, and has rendered a service which has in every respect been more than satisfactory. We have done our best to retain him, but he feels that duty calls him elsewhere, and we feel obliged to yield to his convictions. We commend his successor to the fullest confidence of all the patrons of the society. They will find him reliable, prompt and courteous in all his dealings.

A. J. ROWLAND, Secretary.

Philadelphia, June 18, 1909.

Indeed, the role and importance of sugar as a rapid reliever of fatigue is one which we are only just beginning to appreciate, and which goes surprisingly far already. It has been incorporated into the most hard-headed, cold-blooded, matter-of-fact diet on earth, the Germany army rations, especially the "forced-march" emergency ration. No other food of its bulk can take its place. It is the relief of careful observers of men, particularly in the tropics, that the larger the amount of sugar, and sugar-containing foods they are supplied with, the less alcohol and other stimulants they will crave. For instance, the United States government now buys the best and purest of candy by the ton, and ships it to the Philippines, to be supplied to the canteens and messes, finding that its use diminishes the craving for native brandy; and it has long been a matter of comment from thoughtful observers that the amount of drunkenness of a race or class is in inverse ratio to the amount of sugar it consumes.—Success Magazine.

Brown University conferred on Mrs. Julia Ward Howe, now in her ninetieth year, the degree of Doctor of Letters.

A. A. WALKER IN AUSTINVILLE.

Dear Brother Barnett: We have just closed one of the best revivals the Austinville saints have ever had. The writer is a deacon, also superintendent of the Sunday school, and feels that it is his duty as well as pleasure to let the brethren know "what great things God has done for us."

Bro. Walker, of Hartselle, preached more than thirty times for us and while he talked our hearts burned within us because we could see that he was completely under control of the Holy Spirit. He has no methods, in fact he says that "any method is good, but no method is better," and he simply tells the story of Jesus and His love and the Holy Spirit takes the message and uses it to the glory of Christ.

He is from Mississippi, is about thirty-seven years old, has a wife and three children, and is destined to be one of the greatest soul-winners the world has ever known. Two years ago this month he gave up a position as superintendent of a large saw mill in southwest Mississippi and entered the campaign for Christ. He has been in close touch with men and knows human nature and is a great leader. In all his sermons and prayers and talks he magnifies and exalts Jesus Christ above everything else—and he speaks of Jesus as if he was personally acquainted with him. Let the pastors of Alabama—where possible—have him in a meeting with you. My word for it, my brother, you will never regret it.

We had more than one hundred confessions and I verily believe they were genuine regenerations—the work was not superficial, it was done by the spirit of the living God and will be lasting.

Another feature of the meeting—we reached the men. It is generally an easy thing to get the dear women interested, but the men of Austinville were as hard as an adamant until they were broken up by the Holy Spirit.

Brother Walker is what I call a denominationalist—he loves and magnifies the doctrines of his own church, while he can see good in other people and has a hearty "God bless you" for those who differ from him.

He organized both a young men's and a young ladies' prayer meeting before he went away and we had nearly fifty men in our meeting last Friday night. They come, they sing, they testify, they pray. Austinville has been moved closer to God than ever before, and we are determined to let God have His own way with us in the future that He may get honor and glory out of our lives.

The above is given for the benefit of our great Baptist brotherhood of Alabama as any great achievement for Christ always strengthens our faith and cheers our hearts along the way.

Your brother in the Lord,

E. H. HILL.

I want you to make a notice of resignation at the Dwight Baptist church to take effect September 1 on account of the location. The health of my family and self is not good here. The water does not agree with us. I would be glad to consult with any church or field that needs or will need a pastor, as I am open for any proposition in regard to pastoral work. There are no hard feelings existing between me and this church. I just want to change my field of labor owing to the health conditions. Bro. Barnett, fix this up for me and I will assure you of my appreciation in regard to getting me another field. I am not satisfied here, though I have accomplished a great work. God bless you in your efforts to build up our cause or the Lord's.—C. M. Cloud.

On June 8 Charles Miller retired from his post as a waiter at the Astor house with a fortune of \$200,000. For thirty-three years he presided over the southeast corner of the north lunch counter in the hotel rotunda. It has been estimated that the lunch checks he handed out over the counter to customers represented a value of nearly two million dollars. His wages were not large, but he was thrifty and made it a point to save his "tips."

It is to be feared that very many professing Christians in our land do not have any just appreciation of the wisdom and worth of vital religious training of children in their homes. Even many of the children of Christian parents are utterly unappreciative of their great privileges and priceless advantages. Some writers maintain that the absence of family worship in many Christian homes is very detrimental to the children. While we readily grant that true family worship is a very laudable practice, yet we would put even greater emphasis upon those parental examples which teach the principles of honesty, unvarying truthfulness, strict temperance, pure virtue, and obedience to law, as the great guiding and moulding factors in child training. No form of worship can rightly take the place of such a kind of training. The one great need of the day is the home training of children in those fundamental principles which we have indicated. Train the children to fear God, revere His word, respect the Sabbath as a holy day, and regard moral and civil law as being worthy of constant and careful obedience thereto. Such training, though it may seem to be fruitless in some instances, is certain to be productive of immeasurable good to the most of those who are the subjects of it.

Rev. Dr. A. T. Pierson, eminent as a Bible scholar and preacher, says: "The Lord still blesses Christian family training by perpetuating family life, multiplying godly offspring, and prospering family history. Jonathan Edwards was the son of a most godly sire and grandsire, both preachers. Of over four hundred of his descendants we trace fourteen college presidents, one hundred professors, one hundred ministers of the gospel, missionaries and theological teachers, and more than a hundred lawyers and judges, sixty doctors, and as many more authors or editors of high rank, and almost every conspicuous American industry has had, as promoters, one or more of them." What a history this is!

## CHANGE THE METHODS.

The Examiner says: "The atrocious murder of Miss Elsie Siegel by her Chinese pupil, Leon Ling, has aroused the public indignation as few recent crimes have done, and brought into discredit the present methods of conducting missionary work for the Chinese in our cities. Race antipathy, as a matter of course, has had something to do with the public clamor, but there is enough sense in the popular wrath to demand a radical change even though Miss Siegel may not have been a typical missionary and Leon Ling may not have been a typical Chinese Sunday school pupil. The fact is that there is no more need of individual young women teachers for the Chinese than there is for the men of any other nationality. In classes in the Sunday school room, under proper restrictions, young women may possibly engage in the teaching of Chinese men with a certain degree of propriety, but as the work is now conducted it is altogether improper and lacking in right appeal to the Chinese mind. We hope there will be no halting in the efforts to bring the Chinese in America to a knowledge of the Christ, but let us pursue this laudable aim in a sensible way, and that means an end of the present methods."

If the Chinese men need individual teachers let it be done by men or elderly women. The Pathfinder says:

"It has been noticed that the 'converts' insist upon being placed in classes taught by handsome young women, to whom they delight in giving presents and doing all sorts of kindnesses. Women who have fallen under the Chinese spell have testified that it is the gentleness of the Chinamen which fascinates them; they are kinder than white men, adore their white wives, and never think of uttering a harsh word unless aroused by jealousy. The tragedy opens up a wide field for speculation and in some of the cities the Sunday schools where Chinamen are taught are being pretty severely inspected."

Wanted—1,000 laymen to attend the State Convention at Andalusia July 20-23. Will you be there?

# THE ALABAMA BAPTIST EDITORIAL

## GO TO THE CONVENTION.

For several reasons:

The convention needs you.

Unless our people attend our annual gatherings, they can not be much interested in what we are trying to do.

A constantly growing convention means constant growing along all lines of denominational work.

Then, as little as you believe it, brother: You need the convention. You may make no speech, yet you will absorb enough to make you go back home brimful of zeal for the Master's cause. You will also understand some things which heretofore you haven't understood.

Churches should send their pastors and pay their expenses. Many are living on small salaries. Their hearts are in the work and they want to attend, but do not feel able to spare the money. Besides, it is the work of the church just as much as anything the pastor is expected to do at home. Your pastor makes no demand, but how glad he would be to go. His expense will be little, divided up among a large number of the members. He will return to you a long ways better preacher for having gone.

We need a good attendance of laymen. Brother Henderson, the great leader for the south, will be with us two days. Our laymen must not be behind in this, the greatest movement of this generation. The Presbyterians and Methodists are laying hold of it with great earnestness and are being greatly helped.

At the convention "Plans and Methods" ought to have a large place. We need the wisest counsel we have ever had.

We are praying for a great meeting. Brethren, let's make it the best one in our history. South Alabama ought to be there in great force. It is a new and growing section of Alabama. And why not the sisters? They can get great good out of the meeting. The Woman's Missionary Union meets with the convention no longer, but that is no reason why the sisters may not be there in great force.

## ONE HUNDRED YEARS OLD.

The members of the First Baptist church, Huntsville, Ala., celebrated the 100th anniversary of the organization on Sunday, June 6th, in a most fitting way. There were appropriate addresses by Brethren R. E. Pettus, J. A. Erwin, S. R. Butler, M. B. Neece, J. C. Jones, J. S. Dunlap, W. J. Humphrey, H. E. Rice, and W. B. Crumpton. Every phase of the work of the church was featured. The musical selections were of a high order, and altogether it was a great day for the Baptists of Huntsville.

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## CONVENTION RAILROAD RATES.

Round trip tickets will be sold to Andalusia from all the principal stations in Alabama at a rate of about 4c for the round trip. They will be sold on July 19 and 20, good to leave Andalusia returning not later than midnight of July 24.

The L. and N. railroad will attach additional cars to train leaving Montgomery at 7 o'clock Tuesday morning, 20th, which train will run special from Georgiana to Andalusia, reaching Andalusia at 10 o'clock. The special train will return by the same route, leaving Andalusia early Friday afternoon so as to make connection with trains leaving Montgomery Friday night. The convention, according to the suggested program, will adjourn about Friday noon.

WM. A. DAVIS,  
Chairman Transportation Committee.

## WHAT THE BREWERS FORGOT TO EXPLAIN.

The beer makers' orators at Atlantic City spread themselves in long-winded defense of the drink trade and another succession of glittering promises to be good, but in all the detailed proceedings of this council there was no word of convincing reply or explanation of the lengthening indictment of the brewers' methods in current events.

"All the speakers at the public meetings advocated the wiping out of saloons that are not conducted according to law, and the better enforcement of reasonable and fair liquor laws," declares the report of the convention in Michigan's liquor organ, Truth, but strange silence was manifest from the beginning to the end of the convention on the proved complicity of the biggest breweries of the country in defiance of prohibition laws in Kansas, Oklahoma, and many other sections of the country.

No mention was made and no rebuke was administered to those brewers who during the last year have been convicted of backing notorious jointists in the state of Kansas, even as no excuse was ever offered or disapproval expressed of the law-defiance of brewers whom United States Special Agent William E. Johnson discovered were financially back of the four hundred jointists he drove out of Indian Territory in 1907 and 1908.

No disapproval was heard nor disavowal framed of the anarchistic methods of Milwaukee brewers, recently exposed by President Dickie in his debate with Mayor Rose, of Milwaukee. The fact which President Dickie proved conclusively that these brewers were shamelessly in league with would-be jointists and bootleggers in prohibition communities, attracted no attention from the national council of the beer makers.

The committee on resolutions also diplomatically side-stepped the attempt to gag free speech and intimidate editorial opinion made a few months since by one of the most widely-known brewers of the country.

The recent series of false and misleading advertisements widely circulated by another prominent beer maker, who attempted to line up the great statesmen of America's history as apologists for the drink curse and champions of the beer barrel, provoked not the slightest criticism from any of the professional "reformers" in attendance.

Nor did the convention repudiate in any way the unscrupulous and dishonest scheme of another millionaire beer maker, of St. Louis, to deluge communities where prohibition contests were being held with tons of alleged argument on behalf of the drink trade, disguised in what was apparently a bona fide religious magazine adorned with pictures of Christ and Bible scenes.

## THE GREATEST BUSINESS IN THE WORLD.

We look on Standard Oil and the Steel Trust, these two leviathans of the commercial world, almost as the synonyms of untold wealth, and yet a thoughtful writer has said: "Capitalize the American church at \$12,000,000,000 and you would be within the facts. Moreover, these billions are in the class of 'gilt-edged securities'—real estate in the leading business centers of our greatest cities, buildings rated among the architectural triumphs of the day. To maintain the activities of the American churches demands a weekly expenditure of \$10,000,000. In other words, a yearly total of over \$500,000,000 must be raised to balance the debit and credit columns. To approach the subject from still another viewpoint, the American people spend nearly \$1,500,000 every day for the development of their religion."

And yet, despite these facts, if one believed some editors of sensational metropolitan journals, swallowed the dished up articles of certain feature writers in magazines, or pinned his faith to certain works launched by publishers setting forth the decadence of the church, one would be compelled to admit that religion had played out and the church was gradually dying.

The truth is the church is more alive, more aggressive, and more helpful today than ever before



## THE ALABAMA BAPTIST

in history, and more level-headed business men are beginning not only to invest their means but themselves in the business of winning the world to Christ.

Wanted—1,000 laymen to attend the State Convention at Andalusia July 20-23. Will you be there?

### IGNORANCE OF SELF.

Herce Mann said of himself: "I was taught all about the motions of the plants as carefully as if they would have been in danger of getting off the track if I had not known how to contract their orbits, but about my own organization I was left in profound ignorance."

The ignorance of a tremendously large proportion of men, even those of superior general intelligence, which affords no well-rounded conception of a subject so vital to life's deepest welfare as the import, obligations and responsibilities of his virile nature, a fact of which every conscientious parent becomes sadly cognizant. It is an ignorance, if blameless, so dense as to be supremely ridiculous, were it not so deeply pathetic in view of its far-reaching and most sorrowful consequences.

Theodore Roosevelt well said: "If you are going to do anything permanent for the average man you have not to begin before he is a man. The chance of success lies in working with the boy and not with the man. That applies peculiarly to those boys who tend to drift off into courses which mean that unless they are checked they will be formidable additions to the criminal population when they grow old."

A nation is safe unless in the average family there are healthy, happy children. If these children are not brought up well they are not merely a curse to themselves and their parents, but they mean the ruin of the state in the future."

Send your pastor to the State Convention at Andalusia July 20-23.

### TO ONE WHO ASKED ME WHY BAPTISTS INSIST THAT IMMERSION ONLY IS BAPTISM.

#### LETTER NO. 19—Concluded.

My Friend: In my other letter I promised you at an early date, in some further reasons why Baptists believe that immersion, and immersion only, is baptism.

#### Pedobaptist Testimony.

John Wesley, the founder of the Methodist church, in his Journal of February 21, 1736, says: "Mr. Welsh, aged 11, was baptized according to the custom of the first church, and the rule of the Church of England—by immersion." Again, October 26, 1739: "I baptized Mr. Wigginton in the Derby Baptist Mills, and went on my way rejoicing to French and Cay." Again, in his translation and notes of the New Testament, which he tells us in the preface was the last work of his life, in his comments on Rom. 6:4, "Buried with Him by baptism," he says: "This alludes to the ancient manner of baptizing by immersion."

The great Adam Clarke, a strong Pedobaptist, gives the same interpretation of this scripture.

Conybeare and Howson, Episcopalians, in their "Life and Epistles of St. Paul," make the point in their statement that this verse alludes to the ancient custom of baptizing by immersion.

#### The Greek Church.

The word "baptizo" is an anglicized (untranslated) Greek word. Remember that. Now, the Greek Church has never practiced any form of baptism except immersion. I think the Greeks ought to know the meaning of their own words. Don't you? So, if there were no other reasons to my mind this point of fact is sufficient to establish beyond a doubt that sprinkling and pouring are innovations. In my other letter I showed you in brief how the innovation got here. Sprinkling and pouring are not taught in the New Testament at all as "forms" of baptism. They came from the Catholics; and the

innovation began with the affusion of a sick man, lest he die without baptism, and, consequently, go to hell. The Episcopal and Presbyterian churches got it from the Catholics, direct; the Methodist church got it from the Episcopal church. So there you are!

### 3.—The Places and Circumstances of the Recorded Baptisms of the New Testament.

(1) John baptized in the Jordan. Christ Himself was baptized in the Jordan. I heard some boys talking once. One said: "Let's go to Archusa Creek this afternoon. The darkies are to have a big baptizing down there. They are to baptize forty in the creek at 3 o'clock." Do you think I had to ask them whether they were to sprinkle or immerse them? Hardly! What would you have thought was to be the "mode?" Well, what you would have thought, is exactly what I thought. Truth is, there wasn't a mischievous boy, even, in the crowd that did not know very well that the forty darkies were to be led into the midst of the stream and immersed. And yet what the boy who dispensed the information said was not a bit more favorable to the immersion idea as the act of baptism than is what the New Testament says. Why will people be so biased? "What is sauce for the goose ought to be sauce for the gander," don't you think? But it isn't when the question, "What is baptism," is involved. Here the bias of the human mind is stranger than fiction! A Presbyterian minister in this state, whom his friends and parishioners regard as "up-to-date," asserts openly and above board that the New Testament does not teach immersion as the act of baptism at all.

The whole of this little book before me, written by Dr. J. F. Sturdivant, of the Methodist church, is a labored, and at times unscrupulous, effort to argue immersion entirely out of the Bible. While the doctor has made a most miserable failure in his effort, yet he has succeeded most admirably in disgusting Baptists and shaming the better informed of his own church.

(2) John was baptizing in Aenon, near Salem, because there was "much water there." Now, it does not require much water for pouring or sprinkling purposes. "A thimble-full is as good as an ocean-full." And, besides, it is much more convenient to pour or sprinkle in the same place where the subjects are found. But John was baptizing in Aenon, not because his subjects lived there, but because he had to go there to find an abundance of water. How is this: "I was going a certain way the other day. Presently I came to a large lake of beautiful water. It ranged in depth from one to ten feet. And there was a minister down there administering the ordinance of baptism. I stood and watched him. Saw him baptize several. He did it beautifully, too. And it was one of the best places I have ever seen for the administration of the ordinance. There was much water there, and it was clear as crystal." My friend, how do you suppose that minister was baptizing? True is, if that little story were told you some time, you would never think to ask your informant whether the minister was sprinkling, pouring or immersing. And yet the New Testament tells of baptizings in a plain, simple language as the little story above is told in—but many will not believe what it says.

(3) The account of the baptizing of the Eunuch by Philip (Acts 8:26-40) is an unanswerable Bible evidence that the act of baptism is immersion. Please turn to it and read very carefully. And if you experience any difficulty in arriving at the meaning of it all, then imagine yourself reading the same account from your daily paper. I guess if the story were in the daily papers instead of the New Testament, everybody would believe it. I wonder why they think the daily papers are more reliable than the New Testament?

Suppose you should find something like this in your secular paper:

"Rev. Blank was going to his appointment the other day; and at the parting of two ways he met Sam Smith, our county treasurer. The minister found Sam very much wrought upon concerning his spiritual welfare. Indeed, he was actually studying

his Bible when the minister met him. Sam invited the minister to get in his buggy with him, and explain to him the scriptures and tell him how to be saved. The minister accepted the invitation, and beginning his instruction right where Sam was reading, he preached unto him Jesus. And Sam believed what the minister was saying, and accepted Jesus Christ while they were in the way. Presently they came to a certain water, and Sam said to the minister: 'See, here is water. Why not baptize me here and now?' And the minister questioned him again as to his religious experience. He asked Sam if he believed with all his heart; to which our treasurer replied that he did not know whether he knew all that the minister meant by believing with all his heart," but that he did know that he believed Jesus Christ to be the Son of God, and the Savior of men; and that he accepted Him as such. So they got out of the buggy; they both went down into the water; and the minister baptized Sam. And, then, coming up out of the water, the minister went on his way to his appointment, and Sam came on to the county site, rejoicing in the fact that he had not only believed, but obeyed."

I say, suppose you should find something like the above in your secular paper? How much argument would it take to convince you that that minister immersed Sam, the county treasurer? Well, don't you think the account of the baptism of the Eunuch by Philip is just as really the account of an immersion? Certainly it is and it takes a marvelous amount of prejudice to see the account otherwise.

4. Another Bible evidence that the act of baptism is immersion is the doctrine of Rom. 6:4 and Col. 2:12. Eliminate the idea of death and resurrection from the ordinance of baptism, and these two passages of scripture have no meaning. Things are buried when they are covered up; and not till then.

No sort of baptism can say, "This subject is dead, and is buried, and has arisen to walk in newness of life," except that act which puts the subject under the water. Immersion exactly fits both of the above passages, and nothing else does. Indeed, the immersion idea corresponds with every reference to baptism in the New Testament, and no other form does.

How much we need to let the Bible speak just what it wants to speak, and how! Oh, how my poor heart would rejoice, my friend, to know that all men were ready and willing and waiting to hear God's word saying to them just what God wants it to say to them! The way our age has of explaining away the Bible to make it fit some narrow creed is not only dangerous, but sinful and fateful (Rev. 22:19). An Indian had been studying his Bible. No one had explained anything to him. The Bible just spoke its own message. He decided he ought to be baptized. So he went to a certain minister and asked him if he would baptize him. The minister told him he would gladly do so. He went into an adjoining room and brought out a small pitcher with a little water in it, and set it on the table. Then he told the Indian he was ready to proceed with the baptism. But the Indian looked at the pitcher a moment, and then, turning to the minister, he said: "Mister Preacher, me no git in that thing. He too little!" You see the Indian's theology hadn't been "doctored." Turn a man loose in the study of his Bible, with his ears deaf to all man-made explanations, and nine times in ten he will come out a Baptist in belief. If God should write it in letters of fire in the heavens, so that all men could read it, that sixty days from date he will most assuredly strike dead every one in all the land who has not been baptized in the Bible-prescribed way, there would not be enough Baptist ministers in the land to baptize the people. The Bible evidence is that immersion, and immersion only, is baptism; and deep down in the heart most folks believe it, whether they have ever submitted to it or not.

Yours sincerely,

R. S. GAVIN.

Huntsville, Ala.

Get ready and go to the State Convention at Andalusia July 20-23.

## Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist: 50c. and \$1.00.

### PUZZLE FREE

Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address: ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

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We arrange, compose, revise and publish vocal and instrumental music. Send us your poems and manuscripts for free advice and best terms. VICTOR KREMER CO., 348 Marine Bldg., CHICAGO



## BRIGHT'S DISEASE

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blup" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased! You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous; it could be killing you and you might not know you had it. You should start at once to take

### Dr. DeWitt's Liver, Blood & Kidney Cure

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action.

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address: The W. J. Parker Co., Manufacturers, Baltimore, Md.

## GET A FOUNTAIN PEN

We have the best fountain pens made; they write well every time—don't clog, won't leak—right in every way.

In various styles, plain or gold trimmed, and whatever pen—fine or coarse—that suits you.

Heavy gold all over, \$8.

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Gold Band (top and bottom) \$2.50.

Plain Black, \$3.00 value for \$1.

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### GAYLESVILLE BAPTIST MISSION SCHOOL.

This school is in Cherokee county, near Lawrence, Ala., on Southern railway. The school has been fortunate in securing Prof. J. J. Yarbrough for the past two years as principal. Prof. Yarbrough is one of the best disciplinarians in the state. The trustees re-elected him for the next session that begins in September. Rev. W. W. Grogan has agreed to move into the dormitory and take special care of the young people that come as boarders. With these helps I think that Gaylesville school can promise as much to the young men and women as any boarding school in north Alabama that is preparing the young people for college. Not only will the young man and woman come in contact with the best helps morally and intellectually, but board is not to cost over \$8 per month and tuition in proportion. There are a number of mothers and fathers who wish to send a son or daughter to a good boarding school for a year before they wish them to enter the Judson or Howard. Will you not consider this good school and help to endow the school by sending your girl or boy a session? If the Baptists of Alabama would come to the aid of this school for a few years how much good might be accomplished? A number of parents have been sending their children to non-denominational schools because they were cheap. If the parents will wait ten years they will see how cheap these schools have been. I think to be consistent every man that sends his son or daughter away to a boarding school ought to send to a school of their denomination. If I did not have this much denominational pride I would go out of business as a New Testament Baptist. Now, brethren, when all things are considered, we give you as much or more than any other preparatory boarding school. Why not help build up and sustain a great school at Gaylesville? You need not be uneasy about your boy or girl while they are under the care of Bro. Grogan at night and under the care of Prof. J. J. Yarbrough in the day.

J. W. DUNAWAY.

Gadsden, Ala.

### OBITUARY.

How sad the task to chronicle the death of little Clarice Francis Meadows, born March 8, 1907, and died February 1, 1909, at the home of her parents on Thirty-first avenue, North Birmingham, leaving the father and mother, Mr. and Mrs. J. T. Meadows, so sad and lonely. She was the sunshine of the home and had entwined her sweet self into and around the hearts of the family as strong as life and as deep as death. She sleeps beside her sister Jewel in the Bryan cemetery, and

"There within the gates, the gates ajar,

Where our lovely treasures are. Lo! our Father's hand so loving, Sets the pearly gates ajar."

We shall meet and embrace her in our Father's home—thank God!

J. E. COX.

## DO YOUR OWN HAY BALING

THE hay press of real value to the farmer is the press that enables him to do his own hay baling.

There is unquestionably a great advantage in owning your own hay press.

You have ample time to bale your hay during the late fall and early winter months, and

The money you will save by doing your own baling rather than having it done by the contract baler will pay better wages for you and your horses than you can make any other way.

### I. H. C. PRESSES FOR INDIVIDUAL FARMERS

I. H. C. hay presses are well adapted to the use of individual farmers. They are run by horse power, the kind of power you always have on the farm.

They do not require a large force to operate them. Usually there are men enough on the farm without hiring extra help.

They are not such expensive machines but that each farmer can afford to have a press of his own so he may bale his hay or straw when ever he is ready.

I. H. C. presses are made almost entirely of steel and iron, very strong and durable. They have the great advantage over many other presses in being made on the pull-power principle, by which the plunger is pulled, not pushed.

The presses are made in two sizes. The one-horse, made with a 14 by 18-inch bale chamber can be operated by two men and a boy. It will bale 6 to 8 tons a day.

The two-horse press bales 8 to 15 tons a day. It has bale chambers 14 by 18, 16 by 18 and 17 by 22 inches. This press is well adapted to doing not only your own work, but also neighborhood and contract baling, if you have the time.

Both presses are convenient to operate, easy on the horses (no extra pull when pressure is greatest), and are full circle type, avoiding unnecessary stopping, starting and turning of other presses. The stepover is only 4 inches high.

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ON the summit of Cumberland Mountain, 2200 feet above sea level, on Tracy City branch of the N. C. & St. L. Railroad; 100 miles south of Nashville; 78 northwest of Chatanooga; 14 miles from Cowan, where direct connection is made four times daily with all trains from Nashville & Chattanooga. Hotel one block from depot. Grand old shade. Large, airy, well furnished rooms.

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Picturesque scenery. No mosquitoes. No malaria. Morning and evening concerts. Dancing. The Hotel is within five minutes walk from the auditorium of the Monteagle Assembly whose entertainments furnish an unceasing round of mental recreations. Rates \$2 per day, \$8 to \$10 per week. Special rates to teachers, families and clubs. For further information address

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EVANGELIST RAY AT LUMPKIN, GEORGIA.

The people of Lumpkin in general, and the Baptists in particular, are thankful that Bro. W. J. Ray and his talented singer, W. H. Carson, came over for a meeting. Beginning on the second Sunday in June, these brethren labored faithfully for the Master eight days.

There were fourteen additions to the Baptist church and three to the Methodist. Thirteen of our number are for baptism.

At the first our jolly, warm-hearted evangelist caught the ear of the people and the soulful solos of the singer warmed cold hearts and drew the close attention of the unconverted.

Then came a period of unrest. Ray was preaching then. Sinners criticised severely and even the pastor did like Felix of old when a certain other preacher "reasoned of righteousness, temperance and a judgment to come."

Sometimes pastors get a little too careful. But our bold and fearless and sweet-spirited brother kept right on as if all was fair in the east and clear in the west. Our hearts were strongly warmed; opposition was overcome; the preacher was praised; God was honored; souls were saved.

A pastor does well who sends for Ray and Carson and says to the preacher and his helper: Take charge and carry this meeting on for the good of the cause and for the glory of Jesus. This is their method and aim and work. It might be interesting to say that money was raised more easily and quickly (though on a larger scale than formerly) than ever before.

Far be it from me to boast of work done "since I took charge." But we are happy on the way, for today Christ is dearer and heaven nearer than yesterday.

May our Father bless Ray and Carson and continue through them the work begun, which will not be done till we obtain the crown.

Greetings to friends of dear old Alabama and may the grace of our Lord Jesus Christ abide with your spirits!  
H. T. CRUMPTON.  
Lumpkin, Ga., June 22, 1909.

MRS. ELIZA WOMACK.

Resolutions of the Ladies' Aid Society at Flint, Ala., on the death of Mrs. Eliza Womack:

Since God, in his wise providence, has removed from us by death our beloved friend and co-worker, Mrs. Eliza Womack, we are resolved:

First, That we here express the deep sense of loss we have sustained in her death.

Second, That we thank our Heavenly Father for her Christian life and faithfulness to our society.

Third, That we extend our sympathy to her bereaved, with whom we grieve.

Fourth, That a copy of these resolutions be spread on our minutes; also a copy be sent to the Alabama Baptist and Morgan County Times for publication.

REV. T. W. SHELTON,  
ANNYE LAURA STATEN,  
PEARL McCLELLAN,  
ZULIA LEE GIBSON.

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Birmingham Paint Mills  
Birmingham, Ala.

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mingham, Ala.

## A PAGE OF

## PERSONAL &amp; OTHER NOTES

## OF INTEREST

## FROM CEDARTOWN, GA.

I want your Alabama readers to know something of the Lord's dealings with His people in north Georgia. This is the hill country of Judea, the Shephelah of the Kingdom militant.

Missions and education are at the forefront just now with us in all our general meetings, rallies and conventions. We believe these two are the pillars of our denominational strength, our Jachin and Boaz of conservative and constructive prosperity. Hearn Academy, located at Cave Spring, is soon to be enlarged and equipped as a first-class modern secondary school tributary to Mercer University through our new splendid Mercer system of education. Possibly no wiser move in our convention than the creation of our Baptist educational commission has been made in many years. Some of us remember how the movement was ushered in by Drs. H. R. Bernard and G. A. Nunnally at Valdosta in 1901 amid a storm of protest and suspicion, but now its wisdom and far-reaching possibilities are appreciated by all. Four of our north Georgia counties are the assigned territory for raising \$25,000 as a minimum amount for Hearn's enlargement, with a maximum limited only by the vision and liberality of our Baptist constituency in the four counties.

Our churches up here are in fairly prosperous condition; the old First church of Cedartown, of which I have the honor to be pastor, still shows the quality of their love and patience by continuing without complaint the present pastoral relationship. Six weeks ago we closed a great meeting in which the pastor did the preaching, resulting in thirty additions, twenty-two of them by baptism; added to this is the disturbance of the baptismal waters nearly every Sunday night. We have a good workable membership now of nearly four hundred and signs of healthy growth in the spiritual nerves and arteries.

Our rural churches are developing along intelligent lines of denominational progress—we emphasize the denominational part. Our individual observation teaches us to believe profoundly in a vigorous yet kindly insistence upon our Baptist growth and permanency being commensurate with our firm Baptist loyalty.

The Alabama Baptist is a new visitor to our home, but we think it will continue until its kindly face becomes as familiar as some others.

L. T. REED.

Pastor First Baptist Church.

Our country calls not for the life of ease, but for the life of strenuous endeavor. Let us, therefore, boldly face the life of strife, resolute to do our duty well and manfully; resolute to uphold righteousness by deed and by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods.—Theodore Roosevelt.

## Suppose He Comes, Then What?

It is all very well for churches to install swimming pools, soda water fountains, ball games, etc., as some are doing to attract the young to their services, but the real question after all remains, What has the Sunday school, church or pastor to offer when the young man comes? It is easy enough to attract folks, to pique their curiosity—any kind of sensation will do that. But in our experience we have found that to attract people is the easiest part of the work; the trick lies in holding them. Is not this the problem in every church? We may be wrong, but we would be skeptical of the spirituality of any young man who could be brought to the church by any of these devices. He may have a desire to drink, but not of the water of life. But we will let that go. It is enough perhaps that he comes. Well, then, what? He has had his soda or his swim or his game of ball. It is all very refreshing, but is it religion? All means may be fair to an end, but what has the church to offer to back up these means that it seems so necessary to employ? Has the man in the pulpit a message that can reach the young man when he comes, or does the services present a form of spirituality that makes his soul hunger within him for a religion like that? Does the singing make him melancholy and remind him of the departure of some loved one or does it fill his heart with the fire of love that makes him involuntarily join in with them. Is not these the pivotal points? And as a rule a minister who has a real message and is full of its beautiful import is not inclined to think of soda water, roof gardens, bowling alleys or any such thing as a method of advertising his church or his God. He isn't that kind of a man and somehow he does not have to consider any such means.

Meridian, Miss. W. E. FENDLEY.

Mr. Hugh W. Hardy passed suddenly away at the residence of his daughter, Mrs. Joe Walker, near Tyler, Ala., in the sixty-sixth year of his age. He had not been in good health for some time, but none dreamed that the end was so near. He had been walking about the home and being tired, he pulled a chair out on the front porch and sat down to rest. In about an hour his daughter, hearing a noise, went to him and found him dying. He quietly and peacefully breathed his last ere any one could be summoned.

Bro. Hardy was a member of the Baptist church and a confederate soldier. He was a kind hearted man, a loving father and grandfather. His wife had preceded him to the glory land many years, where he has gone to receive his reward from a kind and loving Father, who doeth all things well.

Afflictions come to all—none are exempt—and God's children often cry out to be spared, but the Father knoweth what is best for them. Tenderly and

lovingly he chasteneth whom he loveth.

M. W. H.

Jemison, Ala., June 18, 1909.

Rev. John F. Gable,

Abbeville, Ala.

Dear Bro. Gable:

I have just read in this week's Alabama Baptist your very kind letter and appeal to the ministers relative to the matter of the lapse of my father's (A. E. Burns) policy in the Ministerial Benefit Association. I want to assure you of the sincere appreciation of our family.

I also wanted to make an explanation to you since you have manifested such kindly interest in my father's case. Unfortunately I am not well informed as to the regulations governing the Ministerial Benefit Association, but from his receipts and from such information as I have I gather that a premium or fee is paid each year in addition to the assessment called for at the death of a member. My father's annual fee came due last July at a time when he was hovering on the very brink of the grave, and when for days at a time he was almost wholly unconscious. During most of the summer his mind was so incapacitated except at fleeting intervals that the family feared he would become permanently unbalanced. It was his condition of health that made him overlook the payment. For several years he had been prompt in his dues and assessments and had he been in a condition to attend to business he would certainly have paid up last summer. I myself was not at home at the time, else I would have looked to the payment. My sisters and Mrs. Burns (my stepmother) knew nothing of the matter and my father, as I say, was so ill during the whole time that he knew nothing of it, either. In fact, when making his last requests and giving final instructions as to the disposition of household effects, etc., papa provided that certain debts be paid out of the proceeds of his policy in the Benefit Association, showing that he was ignorant of the fact that he had allowed said policy to lapse. And the family was surprised to the point of consternation when we learned from Dr. Crumpton and Mr. Elliott that no call would be sent out.

Had my father voluntarily, consciously allowed himself to become in arrears I should say never a word, but under the circumstances I can't help feeling that the brethren should know the facts. My father, like all those noble spirited men who fill the Baptist pulpit in Alabama, lived a life of sacrifice and denial. Giving to the Lord one-tenth and sometimes far more of his income, he had yet upon him the support and education of a large family. What that struggle meant you can imagine. And, too, during the last year of his life he was utterly dependent upon others—the older children of us and his friends—for even the necessities of life.

You can realize, then, what a loss it will be to his widow and four fatherless children—children between the ages of eighteen months and ten years—if they fail to realize on this policy of his.

We four older children, of course, asked for nothing when it came to a division of such few effects as my father had. We feel that if strength and health be granted us we can provide for ourselves and can help each other to an education. But if the brethren do not accept the explanation I am giving you, and if the payment of debts aggregating \$150, and the support of the still younger children be left on us older ones, you see what a struggle and responsibility is devolved.

I certainly hope that the Benefit Association may see its way to the payment of my father's policy. Of course I do not want to ask an unreasonable thing, but under the circumstances I hardly see how the precedent set could be dangerous. Surely the association is grounded on good faith and a spirit of loyal, loving helpfulness and not on distrust and technicalities and suspicion. My father paid his dues and assessments willingly and ungrudgingly and expected that his widow would realize on his own policy. The explanation I give you is the true one and to me seems sufficient, I hope that to you and to many another like you who knew my father, it is sufficient.

Yours in any service,

PERCY H. BURNS.

## CALLIE MARIA MARKS.

Friday, April 16, 1909, Sister Callie Maria Marks fell peacefully asleep. Deceased was born near Walker Springs, Clark county, Ala., Nov. 24, 1877. March 28, 1894, she was married to Mr. Robert Lee Marks. At the age of 17 Sister Marks gave her heart to God and united with Evergreen Baptist church. She was indeed a noble Christian woman. A constant sufferer for nearly 12 years, yet so patient—never murmuring. After a well spent life she has gone to that home above—to that mansion Jesus has promised to prepare for all his loved ones. She leaves a devoted father and mother, sister and brother, a loving husband and four children to mourn her loss. We deeply sympathize with the bereaved ones and point them to Him who doeth all things well. He alone can heal the wounded heart and help us say "Thy will be done." The grace of God is all-sufficient.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

P. M. CALLOWAY.

It is a poor lawyer who can not write a law with a loophole in it, and sometimes the loophole is bigger than the law.

**MORTGAGE FORECLOSURE SALE NOTICE.**

Default having been made in the payment of the debt secured by a mortgage executed to T. P. Taylor on the 14th day of September, 1907, by James Alexander and his wife, Ella Alexander, and recorded in the office of the Probate Judge of Jefferson county, Alabama, in volume 459, on page 12 of the records of mortgages therein, and which said mortgage, together with all the indebtedness secured thereby, was, on the 6th day of November, 1907, duly transferred and assigned to James F. Sulzby, I, James Sulzby, as assignee and transferee of said mortgage and debt, will sell, under the power in said mortgage, on Monday, the 9th day of August, 1909, at the foot of the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following real estate situated in Jefferson county, Alabama, to-wit:

Lot Four (4), in J. D. Kirkpatrick's subdivision of a part of S E 1-4, Sec. 17, T. 17, S. R. 2 W, as shown and designated on the duly recorded plat of said lot in volume four (4), on page 64 of map (64), of map books in the office of Judge of Probate Jefferson county, Alabama.

Said sale will be made for the purpose of paying all the notes and indebtedness secured by said mortgage, together with the cost of foreclosing same, including a reasonable attorney's fee.

JAMES F. SULZBY,

Assignee and Transferee of said mortgage and debt.

HILL, Attorney.

**MORTGAGE FORECLOSURE SALE NOTICE.**

Default having been made in the payment of the debt secured by a mortgage executed to the undersigned, W. S. Oglesby, on the 26th day of March, 1906, by Margaret C. Hubbard and her husband, Thomas B. Hubbard, and recorded in the office of the probate judge of Jefferson county, Alabama, in book 504 on page 142 of the records of mortgages therein, I, W. S. Oglesby, will sell under the power in said mortgage on Monday, the 13th day of September, 1909, at the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real estate, to-wit:

Commencing at the S E corner of the S E 1-4 of the S E 1-4 of Section 17, Township 17, Range 2 West, run three hundred and thirty (330) feet thence run west sixty-six (66) feet thence run south three hundred and thirty (330) feet; thence run east sixty-six (66) feet to the place of beginning, together with all the improvements thereon situated in Jefferson county, Alabama.

Said sale will be made for the purpose of paying all the notes and indebtedness secured by said mortgage, together with the cost of foreclosing same, including a reasonable attorney's fee, the said mortgage being a second mortgage, said sale will be made in all things subject to an indebtedness of two hundred and fifty dollars (\$250), secured by a prior mortgage on said property hereinbefore described. W. S. OGLESBY,

Mortgagee.  
HILL, Attorney for Mortgagee.

The Alabama State Fair is to be held in Birmingham, October 11 to 15. The full catalogue and premium list is ready for distribution and will be mailed to any one on request to Alabama State Fair, Birmingham, Ala.

**Church Chime Bells**  
Memorial Bells a Specialty.  
The Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

**NOTICE TO NON-RESIDENTS.**

The State of Alabama, Jefferson County, in Chancery. Circuit Court of Jefferson County.

Louisa Tarver vs. Birmingham-Ensley Land and Improvement Co., a corporation.

In this cause it being made to appear to the Judge of this Court, in term time, by affidavit of Maud McLure Kelly, solicitor of complainant, that the defendant, the Birmingham-Ensley Land and Improvement Co. is a domestic corporation of the State of Alabama, and that in her belief there is no person in its employ or doing business for it in this State, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring the said Birmingham-Ensley Land and Improvement Co. to answer or demur to the Bill of Complaint in this cause by the 9th day of August, 1909, or after thirty days therefrom a decree Pro Confesso may be taken against them. This 14th day of June, 1909.

A. H. ALSTON,

Judge Tenth Judicial Circuit of Alabama.

**KIND WORDS FOR BRO. HARTSFIELD.**

Rev. Jesse Hartsfield left last week for his new pastorate in Citronelle, Ala. He had been pastor of the Tuxedo Baptist church for 18 months, and was dearly beloved by all his people. On account of the poor health of his wife he was compelled to leave Tuxedo, as the climate did not agree with her, she being a great sufferer from asthma.

We have a charming account of Bro. Hartsfield's personality. His place as a minister and a guide can not be sufficiently expatiated upon. His life is being used for God's glory and in Christ's cause, and his school of thought pictures the gospel so plainly that its essential features, can be understood by all. Such soul lives are a sunbeam of glory to the world. By nature he is truly modest, yet alive

to every soul's interest, and ready for the deep probing of religious feeling, on which the whole manifestation of immortal life is based. No one knows him personally without loving him, and it was with the deepest regret his congregation gave him up. Had it not been that they loved him and his dear wife, they felt they could not have endured the separation. On his last Sunday he chose his sermon from the 17th chapter of John, the latter part of the 4th verse. "I have finished the work which thou gavest me to do." This text, which was fittingly appropriate, caused the congregation to break down and weep, and when it came to parting, men threw their arms about him and fairly sobbed. It was indeed a trying moment for all.

When Bro. Hartsfield took hold of the Tuxedo church his affairs were in a most deplorable state and he has brought it to a peaceful and thriving condition, thriving in the work of soul-saving, and may God bless him and may he always be ever abounding in the work of the Lord. Amen.

MRS. JANE MOSLEY.

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THE ALABAMA BAPTIST

FROM SYLACAUGA.

On Sunday morning, June 6, some fifteen minutes before the writer was starting to church, he was called to the door by a rap. Of course, he was busy putting on the last touches of his meeting house attire, running over in his mind the main points of the Sunday school lesson he wanted to give his Baraca class, and trying to keep before him also his sermon for the morning. Upon arriving at the door he found the Louisville seminary waiting for a welcome. "Why, good morning, Bro. Quisenberry. Come right in." "You know me, do you?" the seminary's agent responded. I took him back in my study and went on with my preparation of toilet and Baraca work. What become of the sermon? Why, it was laid up for some other time. Quisenberry was here and I knew he would speak or die trying. But this is all by the way.

After a few minutes' conversation I offered Bro. Quisenberry the morning hour to do what he could for my alma mater. In just a moment more and we were off to church, but before leaving we knelt for a word of prayer. He and then I, but both for the seminary. While speaking for the seminary Bro. Quisenberry is at his best. I doubt that the trustees could put a better man in the field. The Sunday school pledged one dollar a Sunday for the next five years. Bro. Quisenberry preached and worked well, and when he left our town he had more than a thousand for the seminary. He said many nice things about us which I leave out of this article. However, I will say in concluding this part of it, we thank him, we are glad he came, and enjoyed the visit of the seminary's call and welcomed its noble agent. Come again, brother, even though you have to drop in on us, as at this time, when we are not looking for you.

We began our our meeting Sunday, June 6. We began it well. It was a beautiful day, and as a willing gift we gave the above amount to our Southern Baptist seminary. On Monday Bro. L. L. Gwaltney, of Prattville, Ala., came and remained with us until Wednesday morning of the next week, preaching twice a day. Bro. Gwaltney is a true yoke-fellow and a great preacher. I have known him for ten years this fall, when we entered Richmond College as first-year men, going from our fathers' farms. Bro. Gwaltney's preaching is clear, ringing and powerful. The little children hang on his words with perfect understanding, and yet his manner is that of culture and high toned refinement. He holds his audience from text to benediction and causes every one to see and desire the better things of life. His sermons are a means of grace to the Christian and a message from God to the sinner. He is splendid help and a choice brother. His future is bright with promise. During the meeting there were twenty-one additions to the church and the religious life of the church and town was

greatly affected. The members of other denominations as well as of the Baptist speak of Bro. Gwaltney in highest praise. We are all glad he has been with us.

J. J. JOHNSON.

FROM ALBERTVILLE.

Allow me space in the dear Baptist for a few things about my own work, and also about the work at Albertville under the leadership of our Bro. Metcalfe. I am pastor of three country churches, to-wit, Union Hill, Union Grove and Rock Springs. The work with all these churches is moving on as well as I could expect. The protracted meeting season is coming on, and I am praying for great meetings in all these churches.

The work at Albertville is progressing beyond our most sanguine expectations. Bro. Metcalfe has been here a little more than three months and has won the confidence of all our people, and has drawn the crowds to the Baptist church until the house will not accommodate them at every service when the weather is good. Since Bro. Metcalfe came to us, there has been about forty members added to the fellowship of this church. His health has become bad because of malaria in his system, and last night our church voted him a vacation of one month and put into his hands sufficient money to pay his expenses to Hot Springs for a month, and to allow his salary to continue on just like he was on the field at work. We hope and pray that all the poison may be driven from his system and his health thoroughly restored. This being done, we feel sure that the work here in his hands will continue to prosper until this will be one of our strongest churches. I get the Baptist and love it devotedly, and can't understand how any Baptist preacher can afford to be without it, or fail to work to increase its subscription list. Remember our interests on Sand Mountain, and pray for our success. May God's richest blessings ever rest on you and the Alabama Baptist.

Fraternally,  
A. G. B. BYNUM.

LITTLE SAMMIE FAY WILLIAMS.

Born February 29, 1908, was, by angels, carried to the celestial city and transplanted in the beautiful, flower garden of our loving God June 16, 1909. Little Fay had, in the short while we kept her, interwoven her sweet self into our affections so that in her death we (father, mother, Sam L. and Lula Williams, grandparents and others) have lost part of ourselves. She was the embodiment of love and sunshine (sadly missed by her twin sister) and center of attraction. She sleeps in the Antioch cemetery, Jefferson county, Alabama. While we are sad and lonely, but we shall meet her at the great reunion.

GRANDPAPA.

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It shall be my effort to present to you at least twice a month, through the pages of our denominational papers, some topic relating to elementary work.

I would be glad to receive from the teachers such articles, encouraging bits, or questions as may be profitably discussed in this column. It is my hope that in this way those who have done successful work may "pass along" helpful ideas and suggestions. "Standard of Excellence," for Elementary Workers.

1. Every school shall have a Cradle Roll, Beginners' Primary and Junior Department.
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In giving the above standard I am well aware that it is not possible for every Sunday school to meet these requirements.

Is it not well to have the ideal in our perspective even though we may never reach it? Are we not made stronger and more courageous by our strivings for the better condition. Shall we not come the nearer to this perfection if we have some standard by which to measure our efforts?

Dear teachers in the country school, the village church, the mining district, we only ask that so far as lies in your power you strive to bring your school up to this plane.

Not one of your schools today but what might boast its Cradle Roll, Primary Class and secluded corner, with blackboard in use, if you only willed it so.

The progressive teacher of today recognizes the fact that there are clearly marked stages in the physical and mental growth of the child, and are striving to make the best provision for these different periods.

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Great is our responsibility, for "We must make it small; The bread of God life giving.

Remember this, The child is small, Unskilled in all the strange great art of living That baffles all. Be mindful of the little ones and feed them with living bread, But break it for them as you gently lead them To Christ, the Head."

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**FROM NEWTON.**

The hot weather and the protracted meetings are on, and the convention is at hand. How shall we endure them all? When will churches learn that good meetings can be held in other months than in summer—that the Holy Spirit can and does work in cold weather as well as in warm? How the preachers are crowded now. At Theodore, in June, I helped the gifted young Douglas Parker in a good meeting. Bro. Parker is not above twenty-three years old—is one of five preacher brothers—is a nephew of a preacher—the son of a preacher and the grandson of a preacher, and is himself a preacher. How is this for preachers? He has great opportunities at Theodore, a town where men are fast growing rich raising vegetables for the northern markets. A noble band of Baptists are in this growing town. Besides the vegetable interest, there is the Satsuma orange, a very hardy plant, that is destined to come to the front as a money maker. Many are the beautiful young groves in that section. It is marvelous how the hand of man has taken these flat wood lands and made them blossom as the rose, and in so doing are making themselves rich. But in their worldly prosperity they have not forgotten their God.

Tomorrow the summer school closes at Newton. What a year this has been for this wonderful school. I sometimes wonder how can these things be? Where is the power that year after year holds this school right up in the front rank and against all odds and ends? With almost no equipment in the way of buildings, and no money among the rank and file, and yet, and yet—yes, with other schools rich and powerful, and the state for their patron saint, and with many rich Baptists throwing their apples into the state orchard—yet it moves on—moves on under rules and discipline so severe that one is reminded of the "Old field schools," all except the hickory sprouts. Some chickens outgrow their feathers, and some feathers outgrow their chickens. In this case it is the former. The school is too big for anything except the splendid town of Newton, and the splendid faculty in the school. Rich Baptists of Alabama, let your generosity equal your knowledge, and let your gifts be equal to the demands of this southeast Alabam institution, a school, when properly equipped, under God will fight many a brave battle, and win many a signal victory for the Baptists and their Lord. "Men of Israel, help."

The artesian well is about finished. Soon we shall have water works and then electric lights. **R. M. HUNTER.**

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Yours truly, Miss Minnie Cromartie.

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