

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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DR. HALL.



DR. LEAVELL.



DR. POTEAT.



DR. BURROUGHS



DR. M'GLOTHLIN.

## ENCAMPMENT NOTES

The road from Talladega to Shocco was in fine shape.

We had a fine swim in the pool. We always try to be in the "swim."

Rev. Ira L. Jordan, as pianist, did much to make the music of the encampment a success.

T. U. Crumpton, of Maplesville, was leaving as we left, but said he had greatly enjoyed the encampment.

Dr. T. W. Palmer, of Montevallo, was present. This consecrated layman has a great work, and is doing it superbly.

Rev. A. W. Briscoe, of Camp Hill, preached at the First Baptist church, Talladega, Sunday morning, and Dr. Carver at night.

Dominoes seemed to be the favorite game at the encampment. Old and young seemed to get great fun out of the contests.

Dr. W. J. E. Cox passed through Talladega on Saturday en route to Lineville and Ashland, where he was to present his work.

Talladega is certainly a lovely and progressive city. It is an ideal residence town. The surrounding country is very beautiful.

Rev. J. M. Thomas, pastor of the First Baptist church of Talladega, delivered a welcome address which was hearty and appropriate.

Dr. B. F. Glass, president of the Central Female College, Tuscaloosa, was on hand. He is a big man in many ways and deserves well at the hands of the Baptists of Alabama.

Missions got an impetus at the encampment, for Dr. Richard Hall, of Evergreen, in his study classes charmed and instructed all who heard him. Bro. Hall is doing a great work along arousing an interest in mission study.

Dr. W. J. McGlothlin has visited us at our State Conventions, but we were glad to get in closer touch with him at the encampment. His lectures on the prophets stirred our prophets. He is a versatile man. His fame as a historian is established, but at heart he is a poet, for no one without the divine fire could give so intelligent and sympathetic study of Sidney Lanier.

The "swimming hole" still has its attractions for even the elder brethren.

George Ellis, president of the State Mission Board, was heartily enjoying the encampment.

W. D. Blackwelder was at the encampment making himself useful and agreeable as at Shelby Springs.

The fellowship was glorious, the speeches excellent, the music fine, and the encampment passed into history as a success.

A man may travel far and fail to find as beautiful columns as adorn the court house in Talladega. They would grace any palace in Europe.

It was regretted that Bro. Crumpton had to pay the encampment a flying visit. The associations are in full blast.

Hon. B. F. Ellis and wife were on hand enjoying the encampment and giving pleasure to their many friends by their presence.

John C. Williams, editor of Our Mountain Home, kept it full of encampment news, the weekly and the daily both featuring it.

The bachelor preachers were closely scrutinized by the young women present. We believe, too, that some of the husbandry pastors were looking longingly at some of the girls.

Our Mountain Home said: "The number of 'kickers' are unusually small. In fact, if a fellow was inclined to kick his following would be so small that he would appear to be ridiculous."

The song service on Monday night, conducted by Tom Garner, Tuscaloosa's talented editor and accomplished musician, was but a foretaste of the musical treat prepared for the encampment.

Talladega did the gracious thing in helping to make the encampment a success. When it comes to hospitality the Talladegians are hard to beat. They are of the old south.

Bro. L. P. Leavell is no stranger in Alabama. Many of us in the Birmingham district remember with pleasure his stay amongst us when domiciled at Woodlawn. He has no superior as a B. Y. P. U. leader, and his addresses on the subject created a new interest in the very important work.

The attendance was some larger than at Shelby Springs.

The tents at Shocco added to the picturesqueness of the beautiful grounds.

The Saturday night service was devoted to gospel singing under the direction of Tom Garner.

The Sunday school services, led by Bro. Strickland on Sunday morning, were a feature of the encampment.

Quite a large number of pastors were present, though many were hindered from coming on account of protracted meetings.

"Stakeley Hotel" was the nickname given to an abandoned house in which 23 men slept at the encampment.

We again had the pleasure of being entertained in the hospitable home of Bro. Sam Williams at Talladega.

As the sun was going down it was pleasant to sit beneath the trees and listen to the gospel songs as they floated out from the auditorium.

The children at Shocco Springs had a great time. We hope the commission will continue to keep the little ones in mind when arranging for encampments.

Rev. J. H. Chapman, of Tuscumbia, preached the closing sermon on Sunday night. He is one of our noblest young men, and is doing a great work in North Alabama.

It was Dr. P. E. Burroughs' first visit to us, but he left behind many friends, who will remember him as the one who gave them a new vision concerning the difficult role of teaching in the Sunday school.

The second annual Alabama Baptist encampment at Shocco Springs opened its first session Monday afternoon at 5 o'clock with a quiet hour service, conducted by Dr. W. O. Carver, whose subject was "Preparation for Temptation."

The first man we met in Talladega asked us to spend the night with him, the next one paid us a year in advance, the next furnished us a place to write out our notes, the next took us in his automobile and carried us out to the encampment. These instances show the way we were treated in Talladega.



# ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

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

Watchword for 1910-11: "Saved to Serve"

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

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Mrs. F. B. Stallworth, Cuba.

Mrs. T. A. Hamilton, State Organizer, 1127 South Hickory Street, Birmingham.  
Mrs. D. M. Malone, Associational Visitor, Consul.

W. M. U. Watchword:

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

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

Mrs. Wm. H. Samford, Recording Secretary, 310 Mildred Street, Montgomery.

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Y. W. A. Watchword:

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

Send contributions for this page to the Mission Room.

#### THOUGHT FOR THE WEEK.

I like the man who faces what he must  
With step triumphant and a heart of cheer;  
Who fights the daily battle without fear;  
Sees his hopes fall, yet keeps unflinching trust  
That God is God; that somehow, true and just,  
His plans work out for mortals.

—Sarah K. Bolton.

#### DURING AUGUST.

We study about Africa.

We give to Foreign Missions; as women's societies to women missionaries and schools, as Y. W. A.'s to foreign medical work, as R. A. B.'s to the school for boys at Toluca, Mexico, and as S. B. B.'s to the kindergartens and foreign schools for children.

#### REMEMBER IN YOUR PRAYERS.

Our work in the Western District. Mrs. F. B. Stallworth, of Cuba, is vice-president of this district. All six associations are organized, and each one has a faithful superintendent in charge of the work.

Our work in the Mobile Association. Mrs. S. J. Armstrong, of Mobile, has been superintendent of this association for several years, and is giving earnest and faithful service to the societies.

Our missionary to Shimonoseki, Japan—Mrs. Daisy Pettus Ray.

The gatherings of the Shelby, Tuscaloosa and Union associational meetings this week.

The reaching of our year's apportionment.

#### ANNUAL MEETING OF THE W. M. U. OF SELMA ASSOCIATION, AUGUST 17.

All who attended this association will always remember it with pleasure and feel greatly indebted to the people of Carlsville for the gracious hospitality extended them while in their midst. The superintendent, Miss Welch, being absent, Miss Ikie Morgan presided. The meeting was opened with convention hymn, "Saved to Serve." Mrs. J. W. Jackson made a beautiful address of welcome, which was sweetly responded to by Mrs. W. D. Batton, of Selma.

A delegation from nearly every church responded to roll call, and reports from 17 societies were read. There was an unusually large attendance, and this meeting is considered one of the best in the history of the W. M. U. of Selma Association. Nearly every society met their apportionment for the past year, and some contributed even more. There was so much enthusiasm manifested in this meeting that, notwithstanding the apportionment being very much greater for the coming year than the previous one, two of the societies, Carlsville and Mt. Gilead, volunteered to raise their several dollars.

Devotional exercises were conducted by Mrs. Pack, using as a subject the watch word of the Southern W. M. U., "Our Sufficiency is from God." II Cor. 3:5. After general discussions on many important subjects, in which Mrs. Malone, one of our beloved state workers, gave much valuable information, the morning session closed with the hymn, "Stand Up for Jesus."

The afternoon session opened by repeating in concert the twenty-third Psalm, followed by reports on

State Mission by Mrs. DeWitte; Home Missions, by Mrs. T. E. Harris; Foreign Missions, by Mrs. B. W. Pack, and special work of W. M. U., by Mrs. Howard Crumpton. After all reports were read and discussed with much interest devotional exercises were led by Miss Paula Dunklin. A very interesting outline of the work for the year 1911-1912 was given by Mrs. Malone, followed by the business session of the meeting.

The time of meeting was changed from the regular time of the associational meeting to meet on Thursday after the second Sunday in June with the Shiloh Baptist church. It was with much regret that we gave up Miss Welch's valuable service as associational superintendent, but accepted her resignation and elected Mrs. W. D. Balton to this office. Miss Ikie Morgan was re-elected secretary.

The work for the past year brought such favorable results that all seemed filled with a desire to go forward and achieve greater things in the future. The meeting was closed by repeating in concert Num. 6:24-26: "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

MRS. J. F. BOYD,  
Acting Secretary.

#### ARE MISSIONS A CHURCH LUXURY?

When the devil is disturbed he begins to fight. Is it true that missions are an unnecessary luxury, which the churches at home could better afford to do without? Any one who so argues is not only densely ignorant of history, but is pitifully lacking in knowledge of the teachings and spirit of Jesus Christ.

1. Our Lord has taught and experience has proven that the missionary spirit and work are essential to true Christianity. It cannot be expected that those who deny the Deity and lordship of Jesus Christ should manifest His spirit or obey His commands. They do not believe it is necessary, and may not think it wise to seek the conversion of the world or even the preaching of the gospel for a witness to all nations. But one cannot be a consistent Christian without acknowledging the binding and compelling character of the commands of Christ to "go into all the world" and to "be witness to all nations." Neglect is disloyalty and a betrayal of a sacred trust.

2. History confirms the wisdom and value of foreign as well as of Home Missions. If it had not been for the obedience of the Apostle Paul and his successor, those who call missions a church luxury would today be uncivilized heathens in place of one clothed, but not in his right mind. Our debt to Foreign Missions can never be paid by any sacrifice. We see the results of natural religions in the savages of Africa, the fate of the widows in India and the inhumanities in China. All that we have that is worth having we owe to God and those who have obeyed the command of Christ to "go—preach."

3. The present day history of missions shows their value. The Chinese Christian church has doubled in size since the Boxer rebellion ten years ago, and there have been an average of 20 converts a day for every day the missionaries have been working in Korea. In various parts of the world communities have been regenerated and others have been transformed through the preaching of the gospel. If those

who object to missions were suddenly shipwrecked on a coast where cannibals has been transformed into Christians it would not take them long to change their minds about the value of Foreign Missions.

4. But the fallacy and foolishness of the contention that giving to missions impoverishes the church at home and decreases the pastor's salary has been proved wherever it has been tested. There never yet was a truly missionary spirited church that did not provide for those of its own household. The obedience to the command of Christ brings with it His blessing, and those who seek first His kingdom find that God does add all else that is needful and best.

Foreign Missions a luxury? They are a necessity, as necessary as that a stream which is to give life on the banks near the spring shall flow on to give life to the regions beyond. Stagnation is death.—The Missionary Review of the World.

#### TITHING AMONG THE AFRICAN SAINTS.

Right over the equator there is a little Protestant church of 200 members just dug out of heathenism during the last ten years. Every member is a tither. Their money is in the form of a bent copper wire, resembling a large hairpin. This money comes in bunches of ten, and out of every ten the native Christian takes out one and brings it into the treasury of the Lord. If he goes fishing and has a good catch, before he reaches home he takes one out of every ten fish to the village market and sells it to swell his love-offering to Christ. Not only one penny in ten and one fish in ten does he pay, but one member in ten is given to the Christianizing of the neighboring tribes.—Selected.

#### SCRIPTURE THOUGHT.

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—St. Luke 9:62.

The Southern California Convention includes four associations, ninety-four churches with about 15,000 church members. Of the ninety-four churches about forty are under the care of the convention. Los Angeles Association, the largest of the four, has thirty churches, with a membership of about 10,000. In Los Angeles city there are fifteen Baptist churches with a total membership of about 5,000; of this 1,400 are in the Temple church, Dr. J. Whitcomb Brougner, pastor.

On August 13th I commenced a meeting at Williamsburg. Brother J. Collier preached Sunday. After that I did all the preaching. The meeting was good from the beginning in spite of the heavy rains. Both the Baptist and Methodist people were greatly revived. I baptized ten last Sunday, and have nine more to baptize next Sunday. Received ten by letter. Among the converts was a young man who had been a devout Catholic for five years. I took sick and had to close the meeting Sunday night. This church has not had a pastor for the last three years. I have been preaching for them for the past six months. I baptized two young ladies into this church last June and they have proven themselves to be noble Christians. They did some noble work in the meeting.—Amos L. Nichols.



**"A Help to the Study of the Holy Spirit."**

By William Edward Biederwolf, D. D.

E. H. Johnson, chair of theology in Crozier Theological Seminary, said of it: "It is the only book I have read on the subject without dissent from its doctrinal positions."

It contains an excellent bibliography, showing much that has been written on the Holy Spirit since John Owens' book. While one may not agree with Dr. Biederwolf in all of his positions, yet one will believe that these studies are reverential and that he wishes them read in the light of scripture.

Glad Tidings Publishing Company, 602 Lakeside Building, Chicago. 75 cents postpaid.

**"William the Silent, Prince of Orange (1533-1584), and the Revolt of the Netherlands."**

By Ruth Putname, illustrated. G. P. Putnam's Sons, New York. \$1.50 net.

This is the latest volume in the series of biographical studies of the lives and work of representative character about whom have gathered the great traditions of the nations to which they belonged, and who have been accepted as types of national ideals. The author is already known as the historian of William of Orange in two volumes, published in 1895. This book is, therefore, a condensation of those volumes, with the addition of later information from fresh and valuable material. Manifold illustrations from portraits and engravings, facsimiles of letters and documents, coins and medals, carefully prepared notes and appendices, maps and an elaborate index, will aid the student of history; but the ordinary reader will find the book a useful addition to his library and an interesting volume to peruse, for it is printed in large and handsome type upon clear white paper, and is bound in harmony with the series.

**"Wilderness Homes."**

A book of the log cabin by Oliver Kemp. Illustrated with half-tones from photographs of log cabins and numerous sketches by the author. Decorative wood veneer binding, 5 1/2 x 8 1/2 inches. \$1.25 postpaid. Outing Publishing Company, 315 Fifth Avenue, New York.

This volume tells how the amateur can build a log cabin at a minimum of expense. No detail is omitted. Numerous plans are given and valuable specifications. The chapters are as follows:

"Making Plans," "The Fireplace," "The Axe and the Tree," "Building the Cabin," "The Roof and the Floor," "The Cabin and Its Environment," "Inside the Cabin," "What It Will Cost," "Some Hunting Cabins," "A Few Plans," "Wildwood," "Crows Nest," "A Club House," "The Block House," "Idlewild," "The Jolly Pines," "The Antlers."

The inspirational note in this book is also one of its most delightful phases. The only trouble it makes a weary editor long to lay aside his pen and go to the woods and build him a log cabin, where he can be at ease.

**"How to Study Birds."**

By Herbert K. Job. Copiously illustrated with photographs from life. Size 5 3/4 x 8 1/2 inches. Cloth. \$1.50 postpaid.

A book for those who wish to become acquainted with their neighbor of the fields and the forests. Mr. Job takes up in detail the practical side of bird study, showing how to identify the various species, when and where they may be found, their nesting time and habits, etc. He also describes the outfit necessary for studying the birds in the open and reveals all the secrets by which he himself has secured his remarkable bird photographs. It is indispensable for those who wish to combine accuracy and enjoyment in their observations of bird life. Mr. Job has studied birds for years, and no one can claim to speak with more authority in this field.

**"The Mask of Christian Science."**

By Francis Edward Marsten, D. D. American Tract Society, 150 Nassau street, New York.

All the good points of Christian Science as a cult are discussed, and its common heritage with the Christian church universal considered. The mask is withdrawn, and it is shown what Christian Science is in actuality when the dream is over and its devotee awakes. It seems to be the opinion of many



reviewers that the book refutes the claims of Christian Science and shows most clearly that it is neither Christian nor scientific except in name. Dr. Marsten has taken away the mask.

**"The Classic Mediterranean."**

A journey through the sea within the land by John Bancroft Devins. \$1 net; postage, 14 cents. American Tract Society, 150 Nassau street, New York City.

It describes the salient features of life and present day conditions in the Mediterranean countries from Gibraltar to Palestine. Each subject is ably treated by Dr. John Bancroft Devins, editor of the Observer, a trained observer and critic. Illustrated with many beautiful engravings, handsomely printed and bound in full cloth, decorated with a gold and ink stamping.

A reviewer well says: "The Chinese proverb which the author uses so effectively on the title page, 'One seeing is better than a thousand people telling you of it,' may be true, but Dr. Devins has learned the art of telling what he sees with such skill and charm that his readers see with his eyes and feel with his heart. It is as if one made the cruise with him."

**"Orange Blossoms."**

Dr. Hallocks' wedding book. An attractive booklet in white and gold, 24 pages. Selections from the Bible, the prayer book and the standard poets, with certificate and guest record. For beauty of design and contents this surpasses any book at the same price on the market. Sample, 25 cents, postpaid.

**"Wedlock."**

Prof. Gilmore's wedding book. A dainty volume of 110 pages, bound in white, containing a collection of choicest verse on the subject of married life, with certificate and guest record, compiled by J. H. Gilmore, professor of literature, University of Rochester. Elegantly bound. Sample, 50 cents, postpaid. Scranton, Wetmore & Co., Rochester, N. Y.

**"A Chinese Appeal Concerning Christian Missions."**

By Lin Shao-Yang. Cloth, \$1.50. G. P. Putnam's Sons, New York.

This is an indictment of our missionary methods by a Chinese official. It is interesting as showing the attitude of an educated Chinaman, whose mind is closed against evangelical Christianity, but wide open to the views of the higher critics and the ultra liberal views of those who make light of a personal devil. He not only feels grieved by the activity of missionaries who represent the orthodox position of Christians, but feels outraged at their lack of tact. If the type of Christianity which he thinks is needed in China is to obtain there, better by far to keep at home any missionaries who might be willing to preach such an emasculated theory of revealed religion. No wonder that the book has had to run the gauntlet of denunciation by Christian who believe that their religion is more than a system of ethics. We are glad to possess the book, as it shows that we have need to press our mission work in China before the young men who visit this and other countries in search of an education can return home to poison the minds of the Chinese with things learned in universities tainted with doubt.

**"Men and Religion."**

Published for the Men and Religion Forward Movement. New York: Young Men's Christian Association Press. 50 cents.

The 15 stirring addresses contained in this little volume were delivered at the conference in Buffalo last October, called for the organization of the Men

and Religion Forward Movement "in behalf of the religious life of the men and boys of North America." The "Movement" proposes to carry on an evangelistic campaign in each of 90 cities of the United States and Canada at an early date, a campaign to be prepared for and organized patiently and thoroughly.

**"A United States Midshipman in the Philippines."**

By Lieutenant Commander Yates Stirling, Jr., U. S. Navy.

Phillip Perry, a recent Annapolis graduate, after some very active service in South America and China, is given command of a little gunboat in Philippine waters. He and his friend, Sydney Monroe, take part in some stirring fights with the "insurgents" on sea and land, help to expose a treacherous plot against the American forces and have several narrow escapes. The gunboat finally makes a perilous trip up a swift river and plays an important part in the capture of the insurgent stronghold. The book gives an excellent picture of Philippine character and warfare.

The Penn Publishing Company, Philadelphia, \$1.25 (illustrated.)

**"A Senior Quarter-Back."**

By T. Truxton Hare.

Bob Walters is captain of the Varsity team. He finds it necessary to discipline his friend, Trelawney, a veteran player. The college sympathizes with Trelawney, who is very popular. But Bob proves he is right, and is forgiven when the team wins the great game of the year. The account of the game is intensely interesting, and embodies many of the author's own experiences on a great university team. An exceptionally vigorous, exciting story of football and college life for boys from 12 to 17 years of age.

Penn Publishing Company, Philadelphia. \$1.25 (illustrated.)

**"Carpenter's How the World is Housed."**

By Frank George Carpenter, author of "Carpenter's Geographical Readers." Cloth, 12mo, 352 pages, with illustrations. Price, 60 cents. American Book Company, New York, Cincinnati and Chicago.

This is the third volume of the series of Readers on Commerce and Industry by this popular and interesting writer. He takes the children all over the globe, to learn for themselves where the materials in their houses come from and how they are prepared for use. They also study the houses of other countries, and in their travels learn to know the principal trade routes and the world of commerce. The evolution of the house is first shown, from the den of the cave man to the modern steel structure. The pupils travel among the tent dwellers, and visit the people who live in huts and those who have houses of grass, cane and leaves. They peep into the old houses of Asia and Africa, and see something of those of Europe and the other continents. They have also a glance at buildings of the past, before taking up the study of the sources and manufacture of building materials—including all kinds of wood, stone and metals. Other travels are devoted to glass, paper, paint and to the heating, lighting and water supply. Furniture, rugs, carpets and other fittings of the house are also taken up, as well as methods of buildings, hotel life, the wonders of our factories, etc. The numerous illustrations from photographs, many of them of unusual scenes, add much to the helpfulness and attractiveness of this live book for awake, wide-awake boys and girls.

**"Patricia."**

The story of a real girl by Emilia Elliott, frontispiece in color by Alice Barber Stephens.

In Patricia, a bright, vivacious girl of 11, Miss Elliott has created an unusual character. Patricia is a most ingenuous creature, whose simplicity and childish innocence are delightful. Yet that very simplicity leads her into some decidedly amusing situations; she and her little dog, Custard, are always getting into some scrape or doing some rash act. Aside from the humor of the story, we cannot help loving the impetuous, warm-hearted girl, who twines herself about our affections and finds a place in our hearts. Although the story is about a child, it is not a juvenile, but a book for every one who wishes a good, wholesome tale, with plenty of life and humor.



## DOES THE PASTOR GET WHAT HE IS WORTH?

## PASTORAL SUPPORT.

The Baptist Standard says:

"It has been estimated from carefully prepared statistics that the average salary of pastors the country over is not above \$400 a year—in the northern states possibly \$500."

In the same editorial the Standard says:

"The striking telegraphers are demanding \$30 per week for eight hours' work and extra pay for work over. Bricklayers get from \$4 to \$6 per day. Carpenters get not less than \$2.50 to \$5 per day. At this season of the year most any cotton picker can make \$2 to \$3 per day. None of these men have to spend thousands of dollars preparing themselves for efficient work as does the preacher. Few of them have the same expense of living. None of them are expected to take the lead of the congregation 'u giving."

## SACRIFICES MADE BY MINISTERS.

Had we ministers trained and worked for a business life as we train and work for the ministry, and lived as economically as we have in the ministry, many of us could have accumulated fortunes ere this. I should like to know if there is any class of men on earth who get more out of the use of their money than the ministers. Show me any other class of men on earth with an average salary of \$12 a week who dress so well, live so well, educate their families so well, give so much, and save so much for a rainy day, and I will yield my point. Business men rarely realize the sacrifice ministers make. I once tried to persuade a man of large possessions, who is making \$25,000 a year, to give up his business and accept a position in our denominational work, which would bring him in \$2,500. He almost had a fit at the very suggestion. We do not envy our business classmates who have won fame or accumulated wealth, for in so doing they have had to forego the heavenly privileges which we have enjoyed. We do not want to be pitied, we are not objects of charity, and we are contented without lot.—Rev. Dr. Curtis Lee Laws, of Brooklyn, N. Y., in Leslie's Weekly.

## STARVING THE PASTOR'S WIFE.

"A preachers' consecration ought not to go to the point of starving his wife and children."—J. B. Gambrell.

And yet is just what it amounts to sometimes. He does not starve himself. If so, it would not make much difference, perhaps. But it makes a good deal of difference when the innocent wife and children are the ones who are made to suffer, as is too often the case.—Baptist and Reflector.

Sad to say, a great many churches, while they are not quite willing to starve the pastor and his family, seem to see how near they can come to doing it. How beautiful it is to see a church dealing really generously with a pastor; and some churches do it to their great credit, be it said.—Christian Index.

## NOTHING LAID BY FOR OLD AGE.

A minister's wife in an article in Success Magazine thus expresses her fears for the future:

"But the other half of the two great problems I am wrestling with today is yet to come: it is that John and I have not a cent laid up for the old age that is almost on us. What is to become of us? We have always given away our tenth conscientiously. It is an inbred belief that it must be done, and though sometimes I felt sure that the Lord would willingly excuse us for once from tithing our little salary in some year of need, yet I could never bring myself to hold it back, nor could John. Besides, the people would never give if their minister did not, and his name must head the subscription lists, and his hand give generously to the board collections. But we had, long ago, to give up John's life insurance, for we simply could not raise the money to pay the premiums. We are not in debt, and so far have been

able to hold up our heads in self-respect; but what of the future? The church will soon be looking for a young man for their ministers. It seems hard, but that is the way churches do. There is the fund for ministerial relief, to be sure, but the pension is so small it would be impossible to live on it. Perhaps we ought to expect our son to support us; but suppose he marries, as we did, on a tiny income; should we be doing right to go to him and be a burden for perhaps many years?"

## AN EDITOR'S OPINION.

Some while back Hon. Richard H. Edmonds wrote the Religious Herald, saying among other things:

"The time has come when church members should recognize the situation. They ought to feel the burden of responsibility to provide an adequate salary for their pastor, and to do this without the necessity of his having to struggle with the financial affairs of the church. It is right and proper that the pastor should seek to enlarge the missionary contributions of his people, but he ought not to be compelled to urge the people of his own congregation to contribute to the expenses of the church, since that practically places him in the position of urging them to pay his own salary. This is an injustice to the pastor. The financial operations of the church ought to be handled entirely by the members, and thus relieve the pastor of this unpleasant situation. Throughout the south, with its rapidly increasing wealth, there ought to be developed with equal rapidity a better conception of the work of the ministers and of the injustice of the small salaries which now prevail. The disposition to 'get something for nothing,' which is the curse of the whole world, and which is back of all the speculative and gambling tendency of mankind, is unfortunately sometimes found in churches, where they try to get the work of the pastor for nothing, or for so near nothing that they do not pay him a living salary. This disposition inevitably reacts on the people of the church themselves. No man and no congregation can do an injustice to another without suffering for it even more than the injured one is likely to suffer. The congregation that pays its pastor less than it could afford to pay if it fully realized its responsibility under the circumstances, will have a dwarfing of its soul, a lessening of its spirituality, just as surely as any other failure of duty is followed by soul contraction."

(This is the way we feel about it.)

Of the over 5,000 Congregational churches in the United States, 12 pay salaries of over \$5,000, 19 from \$4,000 to \$5,000, 46 from \$3,000 to \$4,000, 140 from \$2,000 to \$3,000, 637 from \$1,000 to \$2,000, and 3,500 pay less than \$1,000 a year. All this after seven years of difficult study and a large expenditure of money in preparation for work. It is thus estimated that 70 per cent of these ministers receive only the wages of ordinary mechanics. And yet some people cry out, "Preachers preach for money."

## UNDERPAID CLERGYMEN.

Under the above caption the Montgomery Journal editorially comes to the defense of poorly paid ministers of the gospel, which is timely and to the point. The Journal says:

"That preachers are underpaid is a well-known fact to those who are familiar with the salaries paid, and that some remedy should be found is not denied, as it is not only a drawback to the minister in his work, but keeps young men from becoming candidates for the ministry.

Some members of the church seem to be of the opinion that the smaller the salary the better. They seem to think that all a minister has to do is to preach a sermon on Wednesday evening, Sunday morning and Sunday evening. They do not realize he has to prepare these sermons. They do not think about his necessary visits to the members of the congregation. They do not take into consideration that he is called upon at all hours during the day and

night to visit the sick. There are funerals to be preached. The minister is the one to console the afflicted ones. He gives much time in preparing for marriages of members of his congregation. The poor and needy always find a ready giver in their preacher. When work in any charity line is to be carried on the minister is the one to take up the burden of the work. He is a liberal subscriber, so far as his means will allow, to various forms of mission work. He is a subscriber to all periodicals of his denomination. There is always a drain upon his purse, and yet some people kick about what they pay their pastor. A laborer is worthy of his hire, and if the man who occupies your pulpit does not deserve the money you are paying him there are others you may get, but always remember that the minister is one of the most liberal givers, according to his financial conditions, there is in the church.

"Many of these men who preach the word of God get barely enough money upon which to live. It is a great handicap. It tells on him in his ministerial work. Yet you rarely ever hear a kick. He goes cheerfully about the duties set before him. There are clerks in some stores who get more money than some of the preachers in the smaller communities. There has been some objection to large salaries being paid ministers in various cities. The larger the city the larger the salary should be. A man has more calls upon him in a larger community.

"No matter what may happen, the minister is always found ready and willing to give his mite to help a good cause. The various denominations should give this matter their serious consideration, because if you don't it will not be many years before the young men will seek other fields than that of the ministry."

## A PASTOR'S WIFE WRITES.

I know by experience that a pastor and his wife cannot succeed so well in the work of their church while constantly solving problems in economy.

It is true in most instances that a church has no longer any use for a pastor or his family if they are not well dressed and ready for every social function of church and society. To meet this demand a pastor requires a larger salary than that of the average country minister.

It is said of an old deacon that he once made this prayer: "O Lord, make our pastor humble and we'll keep him poor."

Not long since, as an associational meeting, I heard a speaker representing a Baptist academy in one of our New England states say, "Give us your boys; give us your girls." How gladly would we send our sons and daughters to those schools if the pastor's salary were larger.

How are we to educate our children is the one great problem for the country pastor, especially for those who live in rural towns where there are no good schools. It is true that we have our denominational schools, which assist the young man who has the ministry in view, or the young woman who is to become a missionary. But what is done for our bright boys and girls who are too young to decide their life work, yet are true Christians and church workers at home. So much is given to higher education. Oh, that some man of men of wealth would assist or endow schools where pastors' children could get the needed help until they were old enough to help themselves, and that our country churches might be willing to pay their pastor a good, living salary, and also realize that their pastor cannot exist on an unpaid salary and yet be an "up-to-date ministers."

As we pray for our sons that the Lord may make them "good ministers of Jesus Christ," these questions crowd upon us. Must they sacrifice, economize, yes, spend wakeful nights, in order to live "honest in the sight of all men" on the small salary which we have to accept?—Examiner.

Hon. H. S. D. Mallory, who presided at the laymen's meeting, grows in the favor and affection of the Baptists of the state. Long may he live to stand for civic righteousness in Alabama.



## ON THE GO.

There will be no rest for the secretary between now and the middle of November. It is a hop, skip and jump game with him these coming months. The associations are meeting, and in rapid succession. So many of our associations meet during the months of September and October that it is possible to attend only a few of them. This humble scribe, however, expects to get to as many as possible, and he hopes that where he cannot attend the brethren will see that the cause of denominational education will be presented to the messengers from the churches and an earnest appeal made to them to agree to have the cause presented to their churches when the time comes for that great work. Our expense account is heavier during the summer months than at any other time of the year, because the secretary is constantly on the go, and our income is smaller than at any other season of the year. We are receiving some pledges to be paid later, but very little cash. I hope the churches that have money on hand for the educational commission will see that it is sent to the secretary.

On August 15 I left Birmingham to attend the Selma Association. It was necessary to spend a night in Selma in order to catch the morning train. The association met with the Carlowville church, which is located in a prosperous community, though the church has a small membership. Bro. Lewis Johnson, of the Providence church, was elected moderator, and Bro. Dobbins, his pastor, was elected clerk. Both of these brethren are old hands at the business. I greatly enjoyed the meeting of the association, and was delightfully entertained at the home of Sister Yates, who lives hard by the church. Bro. Dobbins had been appointed to preach the introductory sermon, but he finally prevailed on the secretary to relieve him. Bro. Bradley was to preach the missionary sermon, and the secretary of the educational commission was given that honorable position also. In addition to this he made a talk on the work of the commission.

From the Selma Association I went to Columbiana, stopping over a night at Selma and also at Shelby Springs. I preached at Columbiana on Sunday, the 20th, being entertained in the home of Judge Longshore, who ought to be given a chromo by ex-President Roosevelt because of his numerous children. I have long since been persuaded that a man with a large family is to be congratulated. The large family is apt to be a happier family than the small family.

In the afternoon I went over to Shelby, where I preached at night. Bro. J. F. Averyt, who is well known in the state and the chief pillar in this church, entertained me, and I greatly enjoyed my brief stay in his home. I had here a large and attentive congregation, composed largely of young persons.

Brother Averyt's son drove me over to Columbiana Monday morning, where I took the train for Shocco Springs to attend the encampment. I could spend only two days at the encampment. The program was a most excellent one, but others will write about it. Our educational conference on Tuesday morning made a fine impression. The secretary of the commission presided and called out Drs. McLothlin, Poteat and Carver, all of whom said some very helpful things. On Tuesday evening Dr. Edwin M. Poteat, president of Furman University, at Greenville, S. C., made a great address on Christian education. Those who heard it will not soon forget it. How I wished it could have been made at our State Convention and that all of our pastors could have heard it.

On Wednesday, the 23d, I left the encampment to attend the Butler County Association, which met with the Forest Home church, 14 miles from Greenville. When I reached the association on Thursday I found that I had been appointed to preach the missionary sermon at 11 o'clock. There was a large audience present, and I took them on a trip through China and told them of some of the things I saw and experienced on my trip last summer. I could spend only a day at the association, and in the afternoon drove back to Greenville, where I spent the night, and then on to Birmingham the next morning to get off some mail, spending only a half day in the city.

W. J. E. COX.



REV. W. L. RICHARDS,  
Union Springs.

During a recent visit to Union Springs it was my good fortune to meet the new pastor there, Rev. W. L. Richards. To my surprise and delight, I found in him an old friend, whom I had known and highly esteemed as pastor of the Pendleton Street church, of Greenville, S. C.

Bro. Richards is an earnest, consecrated, able man, alive to the needs of the hour and eager to meet them with all the talent and courage that God has given him. I am sincerely glad we have in our state this excellent preacher and noble man.

A. P. MONTAGUE.

## ENCAMPMENT NOTES

Rev. J. H. Wallace, of Opelika, preached at the Second Baptist church, Talladega, for Pastor J. W. Coffman on Sunday morning and evening.

The proprietor of the hotel, Mr. V. L. Adams, picked us up in Talladega in his car and whisked us out to the springs in a few minutes. He drove as if he was out for a record.

We had the pleasure of going down to the encampment with H. F. Latimer, D. P. A. of the Q. & C. He is greatly interested in all forward movement work for laymen.

The encampers enjoy biscuit, as 775 were consumed at supper Tuesday evening and 750 for breakfast Wednesday morning. Mountain air and pure water always sharpens the appetite.—Our Mountain Home.

Dr. W. O. Carver, who made so many friends at Shelby Springs, was back again and charmed the crowd with the spirituality of his Quiet Hour services. His address on the "Baptist Message for the World of Today" is a masterpiece.

We had the pleasure of meeting Rev. A. E. Page on the train en route to assist Bro. Mullens in a meeting. He has just returned from Kentucky, where he says Rev. Wallace Wear is meeting with great success.

W. B. Davidson, of Montgomery, and H. L. Strickland, of Birmingham, were added to the encampment commission which was authorized to arrange for next year's encampment. It was urged that they go to work at once and to get a permanent site. Any parties having properties for sale should take up the matter with Chairman A. G. Moseley, Wetumpka, Ala.

It was good to see the firm of Campbell & Wright present, even though they could not stay during the entire week. They are busy men, but not too busy to do the Lord's work.

Rev. C. C. Heard could not resist the temptation to run home for his vacation. He is doing a good work at Cedartown, Ga., but we think he has been out of the state long enough. Better come back to Alabama for good.

Rev. S. A. Cowan is a very useful man around an encampment—in fact, "Sam" is now a first-class man, as he had the pleasure of bringing Mrs. Cowan with him. He is a strong preacher, a good pastor and a great worker.

H. L. Strickland, who made his debut at Shelby Springs, was on hand and much in evidence, for he is a "live wire" in Sunday school work. Our pastors and Sunday school superintendents are beginning to call on this consecrated layman to give them ideas for "evergreen" schools.

Dr. W. F. Yarborough, the wide-awake pastor of the First Baptist church, is always at work for the denominational interests and always on hand where Baptists gather. He has been a valuable acquisition, and we make our best bow to Mississippi for letting us have him.

It was good to have Dr. P. T. Hale at the encampment. He is greatly beloved in Alabama. We are glad to have him moving around among our people, for he not only stirs them to do their duty by our seminary, but always has a good word for the organized work.

Rev. A. G. Moseley, the chairman, was a busy man. He had opened a tent for headquarters and postoffice, and had so perfected the details that the encampment opened under a thoroughly organized plan and was conducted with much skill. His is a very difficult place to fill, yet he made a success at Shelby Springs and at Shocco.

The encampment commission, composed of the following: W. W. Campbell, finance, Tuskegee; S. A. Cowan, program, Montgomery; L. O. Dawson, publicity, Tuscaloosa; Geo. W. Ellis, transportation, Montgomery; S. D. Monroe, preparation, Birmingham; T. W. Palmer, location, Montevallo; A. G. Moseley, chairman, Wetumpka; had no sinecure. The Baptists owe them much for their effective service.

Dr. E. M. Poteat, president of Furman University, of South Carolina, in his educational address on Tuesday evening electrified his hearers. He is one of the clearest thinkers in our ranks, and has a way of putting things which cause them not only to stir the mind, but to cling in the memory of his hearers. We had the pleasure of knowing Dr. Poteat when he was pastor of Calvary Baptist church, New Haven, Conn., and we were doing some special work at Yale. He was then a scholar among scholars.

Dr. W. J. E. Cox delivered his address on China from first hand information, Dr. Cox having made a trip through the far east on a visit to his daughter, Mrs. Adrian Taylor, whose husband is a medical missionary. His lecture was illustrated with stereoptical views, and the story of China told with enough sparkling wit to make it entertaining throughout. He is doing great good with this lecture in Alabama.

Rev. F. G. Mullens, in speaking of a recent meeting in which he was assisted by Dr. A. J. Dickinson at Hepsibah, says: "Dr. Dickinson was with us the entire week, preaching morning and evening. It has never been my privilege to hear a series of sermons such as those he gave us. He completely captured the whole community. We had a great preacher; he gave us great sermons—great in simplicity, great congregations and a blessing from the Lord. The meeting was closed at the water, where we buried four young men and one young lady in baptism with Christ. Six received by letter and the church revived."



## A PAGE ABOUT MEN, WOMEN AND THINGS

Rev. F. G. Mullen began a series of meetings at Laniers Sunday, August 27. Rev. A. E. Page is assisting him.

We note that Prof. W. B. Crumpton will be one of the speakers at the Sunday school picnic to be held at Royal on August 26.

Our Mountain Home in its last issue was packed with good things. We do not remember ever seeing an Alabama weekly which carried more news items.

"Listen to me, Mrs. O'Brien", said Mrs. Kelly, impressively. "Of come from the rale sthock av Donohues that sprhing from nobody. They sprhung at thim".

Joe Howard writes in the South Texas Baptist: "Let me suggest a name for your news department, 'Here and There and Everywhere'. You sure spread yourself this week. It is fine. Keep it up".

We will publish 100-word obituaries free. For all over 100 words a charge of 1 cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it.

Dr. J. L. Thompson returned from Oswehee Thursday night. He went up to his regular appointment, which was last Saturday, and continued the meeting up to the time of his return.—Brundidge News.

We regret to learn of the death of Mrs. John A. Foster, which occurred at Clayton on Friday, August 18th. She was one of the most esteemed and beloved women in southeast Alabama. We sympathize with the bereaved family.

Tuskegee News: Rev. J. R. Stuckey and Mr. Henry Todd closed a great meeting at Concord Baptist church this morning. There were some sixteen conversions. The candidates were baptized Thursday, August 17.

Rev. John Leonidas Rosser, pastor of the First church of Selma, Ala., will be in Virginia in a week or so for his usual vacation. We wish some one of our strong churches would keep him here indefinitely.—Religious Herald. He is serving a strong church in Alabama. We beg Dr. Rett to leave this "exile" alone.

"O Lord, I pray  
That for this day  
I may not swerve  
By foot or hand  
From Thy command,  
Not to be served, but to serve".

Martin Ball, in Baptist Record, says: "Rev. W. A. McCain has resigned at Kentwood, La., to take effect on October 1. He was one time pastor at Meridian. He could be induced to return to our State. A good preacher and pastor. Let some of our pastorless churches take notice"! It is about time he was coming home.

In making up your list of supplies for the opening of the church and Sunday school in the fall, remember that you can get everything through your own publishing house just as cheap as anywhere else, and you are helping, at the same time, one of the most important departments of our church work.

Rev. John B. Barbour in the Examiner, in writing about Billy Sunday in Erie, among other things says: "Unitarianism and Christian Science were handled without gloves, as were the hypocrites in the church. Even the ministers got what they deserved". We have little sympathy with the professional evangelist who visits a community and gets the support of the pastors and then abuses them. Looks like preachers would put a stop to this kind of vituperation.

Rev. Thomas Phillips, who will be recalled as the preacher of the remarkable sermon before the Baptist World Alliance at Philadelphia, writes to the Canadian Baptist of changes which are taking place in London. Among other things, he says: "Londoners are not easily impressed; the humdrum does not interest them at all; the extraordinary only for a brief time, but the minister who, speaking as a man to men, can strike the popular imagination will not want for an audience, and whatever vice the much-abused Cockney has, he is not unfaithful. It is early days to speak of Dr. Dixon's ministry (who is at Spurgeon's tabernacle); he has made a splendid start, and he may rest assured that he has the prayers and best wishes of all his London brethren".

Rev. J. H. Riffe, who goes from Plant City, Fla., to Lewisburg, Tenn., is remembered by many Alabamians with pleasure.

Dr. and Mrs. William Ashmore are returning to their life work in Swatow, China. They left Chicago last week and sail from San Francisco September 6.

Rev. W. Y. Browning, of Cordova, is attending the encampment. Mr. Browning is a native of Talladega and his many friends welcome him home after an absence of many years.—Our Mountain Home.

Stop croaking for the good old times,  
You fellows hard to please,  
And hustle so, in after days,  
The folks will croak for these".

Rev. C. L. Matthews, pastor of West Side Baptist church, Girard, has been recalled by the members of the congregation to serve as their leader for another twelve months. The Girard Journal speaks in high terms of his faithful service.

"How happy are the pessimists!  
A bliss without alloy  
Is theirs when they have proved to us  
There's no such thing as joy!"

The Fifth Avenue Baptist Church Bible School, through the courtesy of John D. Rockefeller, Jr., filled nine big touring automobiles and went to Brighton Beach for an outing. The programme included a bath and a dinner.

"This, too, I pray,  
That from this day  
No love of ease  
Nor pride prevent  
My good intent,  
Not to be pleased, but to please".

For the convenience of our subscribers we do not discontinue the paper at the expiration of the time to which the subscription is paid. The paper is stopped only on the definite request of the subscriber.

The wife of the Chinese minister to the court of St. James, London, is an active member of a Baptist church in China, and the minister is friendly to Christianity. They have two bright daughters who are being educated in England, and a son in America.—Baptist World.

Rev. Wm. Kerridge was disappointed in not securing the assistance of Rev. Wm. Vice in the meeting at Round Hill, but has been ably assisted by Rev. Jim Jackson.—Thomasville Echo.

Baptist Record: "Pastor M. K. Thornton, a Mississippi exile, at Bessemer, Ala., has recently installed a \$2,100 pipe organ in his church. The work is prospering in every way under his skillful management". Brother Thompson is greatly beloved in the Birmingham district.

The poor, benighted Hindoo,  
He does the best he kindo;  
He sticks to his caste  
From first to last,  
And for pants he makes his skindo.

"Have you any ancestors, Mrs. Kelly"? asked Mrs. O'Brien.  
"And phwat's ancistors"?  
"Why, people you sprung from".

The state of Alabama is strongly represented at the University of Chicago during the present summer quarter. About fifty students from all parts of the state are registered in the various departments and schools. Among these may be mentioned James A. Hendricks, professor of history, English and the Bible at Howard college, Birmingham, who is registered in the divinity school.

Following was the program of the Baptist Young People's Union of Brundidge on Sunday, August 26: Mr. Tillman, leader. Subject, "The Little Books of the Bible. 1, song; 2, prayer; 3, scripture reading; 4, duet, Young Flowers and Miss Eunice Logan; 5, talk by Mr. Black; 6, special music, Miss Lucile Dickinson; 7, selection by Miss Alice Waters; 8, recitation by Foy Glen Gilmore; 9, song. Business. Dismissal.

The Southern Railway Company has built a Baptist church at Inman yards on the outskirts of Atlanta for the benefit of its employes. The pastor, Rev. G. W. Lewis, was converted thirty years ago while actively engaged on the Southern railway, and it has been his lifelong ambition to become the pastor of a church for railroad men. The new church, costing \$1,500, will be dedicated September 3d.—Baptist Courier.

"Was it a bad accident"? "Well, I was knocked speechless, and my wheel was knocked spokeless".

Rev. Claude W. Duke, of Tampa, Fla., will supply at the Grace street church, Richmond, for the last three Sundays in September.

William Lester Sis, a Washington man, has applied to the courts to have his name changed by leaving off the "Sis".

At the recent annual convention of the Calhoun County Sunday School Association Rev. J. W. Long, of Jacksonville, was made superintendent of the teacher training department.

Rev. J. W. Coffman, who will begin a meeting at the Second Baptist church, Talladega, Friday evening, August 25, has been extended a unanimous call to the church at Eastaboga for another year.

General Wm. Booth, of the Salvation Army, will shortly undergo an operation for cataract on his left eye. The operation on his right eye some time ago was only temporarily successful and he has lost the sight entirely in that eye.

Rev. I. A. White, of Thomasville, is assisting Pastor Smith, of Pine Hill, in a series of meetings. We congratulate the Pine Hill saints on having an opportunity to hear Brother White and pray that there may be a great ingathering.

The Lord Primate of Ireland quoted to the Irish Teachers' Conference at Bangor on Tuesday the following child's essay on wild beasts: "Wild beasts used once to roam at will through the whole of England and Ireland, but now wild beasts are only found in theological gardens".

A little lad whose mother was afflicted with chronic worry (his and all the accompanying aches and ills, who was asked by a neighbor, "How is your mother today"? His reply was: "Well, mother is complaining of feeling better".

Sallust, Cicero, Livy, Horace, Virgil, are full of affliction because Rome is destined to dissipate itself in an incurable corruption. Cardinal Newman, you recall, when asked to state the most marvelous fact concerning the Catholic church, answered that it lay not in its survival of the attacks of enemies, but in its resistance of disintegration from within.

"And if I may,  
I'd have this day  
Strength from above  
To set my heart  
In heavenly art,  
Not to be loved, but to love".

A person who mumbles his words so that it is difficult to understand him is considered ill-bred and a nuisance. Why should not one who writes an illegible hand be put in the same category? There is really no excuse for the awful scrawls which many otherwise educated people write. We wish all of our correspondents would write as legibly as we do!

Emperor William is an orthodox Protestant and preaches the sermons on his yacht. But we can not help remembering that it was this same William that, in pursuance of selfish German interests, made it impossible to put an end to the massacre of the Armenians a decade ago, and it is William that in the same pursuit loads the nations with enormous expense for armaments.

The United First and Central churches of Syracuse, N. Y., now the First church, are about to enter upon a notable building enterprise. The church is to erect a spacious temple upon a worthy site, to cost, furnished, about \$250,000. The main auditorium will seat about 2,000 people. The new temple will have every modern convenience, including a banquet hall seating 600 people.

A splendid program has been arranged for the Randolph county Sunday school convention to be held at Wadley Thursday and Friday, September 7 and 8. All regular speakers limited to twenty minutes; volunteers, five minutes. Music to intersperse the program. The people of Wadley will entertain all delegates. Names should be sent in advance to Mr. R. W. Thompson at Wadley.

At a recent prayer meeting service of the Temple church, Los Angeles, Cal., Dr. Robert J. Burdett, pastor emeritus, was presented with a chime of bells, commemorating the eighth anniversary of the founding of the church. The stand of bells, with the table, measured five feet in height. The bells were set in a frame modeled after the Temple church pin.



Rev. R. R. Vaughn was recently assisted in a series of meetings at Littleville Baptist church. There were 33 additions—ten by letter and 23 by baptism.

Rev. C. N. James has been called to the care of the church at Searcy, Ark., and will take charge September 1. He is a graduate of Ouachita college.

"Did I ever bring back your ladder that you lent me a week ago?"

"No; you certainly did not."  
"I'm sorry, for I just dropped in to borrow it again."

I wish more of our members would take your paper. I know from experience that it will build them up. If you will send them a sample copy once every six months I will send you a list of names of the heads of every family.—G. E. White.

Mrs. Arnold Smith entertained the Sunbeams and some of their little friends last Tuesday afternoon. There were about fifty of the little ones present. They report an enjoyable occasion. Mrs. Smith was assisted with the entertainment of the children by Misses Mildred Smith and Annie Lawson Bailey.—Alexander City Outlook.

Have just closed two great meetings—one at Midway church, the other at Ramer church. At Ramer we had twenty-five conversions, nineteen of them uniting with the church. Others are to follow. At Midway eleven united with the church by baptism. The writer did the preaching.—C. C. Redmond.

Evangelist T. O. Reese and his sweet singer, C. H. Mount, of Jackson, Tenn., will join the pastor of the First Baptist church of Pratt City in a series of meetings October 15. On the 28th inst. I leave for northwest Alabama for some ten days. I hope to visit some eight or ten churches in the Yellow Creek and Harmony Grove associations; also the North River Associations at Cordova.—J. E. Barnes.

Rev. Wm. F. Shute was called to Jefferson last Saturday to conduct the funeral services of the infant daughter of Dr. and Mrs. C. E. Rhodes, which occurred at that place at 4 o'clock in the afternoon. The little one was about one year of age and was the pride of a proud father and fond mother, and the death was very sudden. This paper extends sincere sympathy to the bereaved loved ones.—Democrat.

Roanoke Leader: "Rev. Dr. Phillips, who delivered such an excellent series of sermons during the meeting at the Baptist church, was one of the deepest thinkers and yet most easily understood preachers I have ever heard," said a member of the Methodist church the other day. Dr. Phillips won golden opinions on all hands.

Dr. Phillips made a fine impression at the convention with his speech on education.

There is a minister who appreciates the editor. At a recent editorial convention he offered the following toast: "To save an editor from starvation, take his paper and pay for it promptly. To save him from bankruptcy, advertise in his paper liberally. To save him from despair send him every item of news of which you can get hold. To save him from profanity, write your correspondence plainly on one side of the sheet and send it in as soon as possible."—Hartselle Enterprise.

Why can we not have Baptist churches whose covenant will not permit any one to membership who drinks or in any way aids in the licensing of the sale of intoxicating drinks? Is not such a divide before us? Are there not thousands of Baptists who long to have no fellowship with the workers of iniquity? Does it not strain the principle of fellowship when some members are in league with the most deadly enemy of Christ's cause? Can't the five million Baptists in this country stand the agitation of such a division?—A. A. Scruggs.

A good idea of the extent of the recent terrible fires at Constantinople can be formed from the fact that it takes about two hours to drive around the devastated area. The outbreak was more serious than any that has occurred in the course of a century. The original figures of the national calamity were underestimated in the first hasty reports. The damage is now put down at \$25,000,000, and the number of people destitute and shelterless is over 100,000.

Rev. Wm. Vines, D.D., who resigned at Asheville, N. C., to go to St. Joseph, Mo., is a native Tennessean. His first pastorate was at Johnson City, Tenn. He has been twice pastor of the First Baptist church of Asheville, spending between these pastorates four and one-half years as pastor of Freemason Street church, Norfolk, Va., and about two years as pastor of Hanson Place church, Brooklyn, N. Y. We followed him at Johnson City, where he was greatly beloved.

Rev. E. M. Stewart has resigned the pastorate of the church at Florala, Ala., to the regret of both church and community.

Rev. J. M. Gilmore closed a protracted meeting at Ollie school house last week, resulting in several accessions to the church. Work has already been commenced on the erection of a commodious church building at that place.—Monroe Journal.

Brother Dunlap, of Sylacauga, has been called as pastor of the Siluria Baptist church. Brother Dunlap will begin a meeting at Siluria Sunday, August 27. Remember the meeting in your prayers.—Henry D. Latham.

The Coosa River Baptist Association will meet with the Sylacauga church at 10 o'clock a. m. on Wednesday, September 20. The editor of the Alabama Baptist and representatives from all the state boards and schools are invited to be present.—John C. Williams, Moderator.

W. N. Hartshorn, president of the World's Sunday School Association, has sailed for Europe to determine upon the place of the holding of the seventh convention of the association, which will meet somewhere in Europe in 1913. Brother Hartshorn will visit Frankfurt, Berlin, London and other cities, and will be absent five weeks.

The Calhoun County Association meets with Nance's Creek church, six miles south of Piedmont, on Wednesday, September 6. Representatives of boards, colleges and others are cordially invited. Morning trains over the Southern and Seaboard railroads will be met at Piedmont with conveyances. Will meet afternoon trains if notified.—R. P. DeFreese.

The home of Dr. T. P. Bell, editor of the Christian Index, at Blue Mont, N. C., where every mountain peak, park and street bears a Baptist name, is "Valley View", No. 30 Tupper avenue, on Broadus Heights. He writes that the names of Carey, Yates, Graves, Broadus, Boyce, Williams, Spurgeon, Judson and a host of lesser lights are to be perpetuated in these winding ways and conspicuous heights.

The public is already familiar with the success of the World in Boston, the first missionary exposition in America. No exposition of any character whatever has ever been held in the city of Boston that had so large an attendance by the day or week or month. The second exposition will be held in Providence, R. I., September 21 to October 7, for the home and foreign mission boards of this country, under the direction of the Missionary Education Movement.

The Pine Barren Baptist Association will meet with Concord church, Buena Vista, Ala., Wednesday, September 6. Messengers and visitors will come by S. A. division of the L. and N. to Corduroy Station. Then they will take Vredenburgh local to Lyon's crossing, where hacks will meet them to convey them to the church, about half a mile distant. Fare on last road 25 cents each way.—D. W. Ramsey, Pastor.

Please send my paper in future to Abbeville. I will be a citizen of that place in a few more days. Have just closed a great meeting with my church here. Was assisted by Rev. J. M. Long, of Fort Valley, Ga., who preached the word with power. Ten additions. My last official work was to bury them in baptism at the close of the meeting.—Ed G. Atkinson.

(Glad to have him back in Alabama.)

Harper's Monthly gives the following: A Methodist minister, having many years ago been sent as a missionary to the Indians, found an old Indian who could read, to whom he gave a copy of the New Testament. After the noble red man read it thoroughly he expressed a desire to be baptized. The missionary accordingly procured a bowl of water and was about to sprinkle him, when the noble red man asked: "What are you going to do with that?" "Baptize you", said the clergyman. "Not deep enough for Indian; take 'im to river". The missionary exclaimed that "that is not our practice", to which the noble red man replied: "You give me wrong book, then; me read 'em thro'".

I had a good meeting at Emmaus church over in Georgia. While we only got three for baptism, the church was much revived. At Box Spring, Ga., I helped Brother L. W. Mann, the writer doing the preaching, and we had a fine meeting, six for baptism and one by restoration. The church was greatly revived. I was unanimously called for another year, which will be my third year with this good people (at Emmaus), and I have two other churches in the same locality under consideration, so as all my work is in Georgia I expect it will be best for me to move among this people where I can do more efficient work, but I will still want the Alabama Baptist.—F. M. Flanagan, Smith Station, Ga.

We regret to learn that Dr. J. B. Gambrell, editor of the Baptist Standard, had his home greatly damaged by fire.

Rev. W. A. Hobson, D.D., pastor First Baptist church, Jacksonville, Fla., loves to visit his old stamping ground in Alabama and Alabamians are always glad to have him come back home on his vacation, and many wish he would come to stay.

Dr. A. P. Montague recently made an address before the teachers' institute at Union Springs which gave them a glimpse of the profound scholarship of the president of Howard, who is one of the greatest Latin scholars in the south. It was highly complimented by those who heard it.

The encampment was a success and I think it now time for a permanent location to be selected. I place Shocco in nomination, and I suggest that we make a change in the time of meeting, namely: Open on Wednesday instead of Monday and close on the following Wednesday.—John C. Williams.

The Rev. Dr. Cortland Myers, of Tremont Temple, Boston, punctured one of the most popular criticisms of the vacation custom when he replied in answer to the question, "Should ministers take vacations?" "Certainly; you know the devil never takes a vacation, and I do not think a minister should be like the devil in any particular".

The Healing Springs Industrial Academy has gotten out an attractive announcement for the session of 1911-12. Parties interested will send for one and will do well to ask for further information from the principal, Rev. W. A. Darden, who is a graduate of Howard and a most capable teacher and consecrated Christian gentleman.

Last week I assisted Rev. C. R. Joyner in a meeting at Newcomb church in Shackleford county. The church is in a sparsely settled community and where the drouth has hurt and is hurting badly. Yet the attendance was good and the results fairly satisfactory. The church was well revived and seven new members added. It was a great pleasure to meet several ex-Alabamians living in the community. I found them in the lead in educational and religious work.—A. A. Hutto, Cisco, Tex.

The Baptists at Cordova have completed arrangements for entertaining the North River Baptist Association which meets there September 5 and 6, and have sent out notices to the thirty-five or forty churches of the association requesting the names of those who will attend so that they can be assigned homes. The association will meet in the Indian Head Baptist church, while the ladies will conduct a separate service on the second day in the Indian Head hall, under the auspices of the Woman's Missionary Union.

The Wilcox Progressive Era has a fine write-up of the Furman Sunday school exercises recently held in Furman. It says: "A beautiful young lady, talented in music, three pretty little girls, two handsome little boys, an eloquent orator-physician, and an able, consecrated preacher can do and say a lot of mighty entertaining and interesting things where they get the proper captain to marshal them. On Sunday night, August 6, Mrs. Mary Gulley Watson handled most admirably just such a company". Besides the musical program and recitations, Dr. Palmer and Rev. M. M. Wood delivered fine addresses.

Our revival at Aliceville began on August 6 and closed on the night of the 18th. We had Evangelist T. O. Reese and his singer, Brother Mount, to preach and sing for us. Brother Reese preached some very plain, unadulterated gospel. Every sermon just went the preceding one one better. We received eight members by experience and six by letter, several for other denominations. We feel sure Brother Reese's soul-stirring sermons will continue to bear fruit. The people gave Brother Reese and his singer, Brother Mount, \$125 for their services.—G. B. W.

I have just closed a meeting with New Prospect church, resulting in 37 additions to the church. The church was greatly revived and encouraged. The oldest members say this meeting in some respects is one of the greatest in their history. The writer did most of the preaching. Brother Sotherland did some good work and preached two or three times. I will be in a meeting next week at Orange, in Franklin county, and the fourth week at Addison. Then I am going to my old field in Lamar county to visit with wife and preach some. I am planning to change fields this fall. My time here ends the first of November. I have three or four fields now offered me, but have not yet decided which, if either, of them I will accept—some of them near you, Mr. Editor. I have given five years to different parts of north Alabama and think I have served my time here. Brethren, pray for me that I may be guided by Him who can not make a mistake.—T. W. Shelton, Addison, Ala.



## WORTH OF LEAFLET DISTRIBUTION.

We are always on the watchout to catch anything which will aid Brother Crumpton in his tract propaganda, and therefore take pleasure in publishing the following:

"Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For 30 years the wife, and for 36 years the husband, labored among the heathen, and then went to their reward. Apart from what they did directly, as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far 30 of that family—the Scudders—have given 529 years to Indian missions."

It really does seem worth while to help him not only pay for his leaflets, but get them into the hands of the people.

## A NEW PLAN OF CAMPAIGN.

The Foreign Mission Board has worked out a new plan for raising the \$600,000 asked by the Southern Baptist Convention for Foreign Missions this year. The plan is simply to divide the entire \$600,000, every dollar of which will be imperatively needed for the work, into 6,000 shares of \$100 each. The appeal is being made that the churches and individuals will subscribe for these shares now and raise the money at a suitable time between now and the close of the year—April 30, 1912.

It is urged that pastors and deacons take under consideration the question of raising a definite number of shares or parts of shares in their churches, bring the matter before the church for approval and notify the board as to what it may expect during the year.

Such a plan has many advantages. It will help the churches, because it will set before them a definite aim for Foreign Missions, and the energies of the church can be directed toward that aim through the year. It will give to each church an excellent method of raising the amount which the church subscribes. Often individuals will take one or more shares, and several individuals can combine to take one share. The different organizations in the church can subscribe for shares or parts of shares. Then payments can be made on these subscriptions as may seem best to those who subscribe. The plan will not interfere with any financial system or any schedule for mission work, but adapts itself admirably to all methods.

It will greatly help the board in its work. The campaign can be pressed until all the shares are taken, and yet not interfere with any other cause. The board can lay out its work for the year with much more assurance if the work can be based upon these definite subscriptions. We feel sure that this plan will commend itself heartily to all our people, and we beg that all will pray for its success.

## A HIGH PURPOSE.

Every young Christian should be animated by the high purpose to take counsel with God as to what he should do as a life work. You remember that one of the very first things which Paul did after his conversion was to ask God what He would have him do. He did not ask God to tell him how to be happy, nor how he might help himself, nor how he might be kept from falling away; his foremost thought was to know how and where he might serve God. He regarded one purpose of his salvation as being that of sacred service. He was not concerned about the special duties of other converts and other Christians; he just kept his mind on his own duty toward the Lord, who saved him. There could be no higher purpose than that.

A like purpose evidently actuated the celebrated Robert Morrison, of Scotland, who became conspicuous as a missionary to China in the early days of

## EDITORIAL

missions in that land. Soon after his conversion he wrote the following words: "Jesus, I have given myself to Thy service. The question with me is, where shall I serve? I learn from Thy word that it is Thy holy pleasure that the gospel should be preached in 'all the world for a witness unto all the nations.' And hence Thou hast given commandment unto Thy servants unto 'the end of the world' to 'preach the gospel to every creature,' promising them Thy presence. I consider 'the world' as 'the field' where Thy servants must labor. When I view the field, O Lord, my Master, I perceive that by far the greater part is without laborers, or, at best, has but here and there one or two, whilst there are thousands crowded into one corner. My desire is, O Lord, to engage where laborers are most needed." That was certainly a high purpose which fully mastered him. To be a missionary to China at that time was a vastly greater undertaking than it is in these days. He went there in 1807, and he had to contend against many large and obstinate obstacles; but he was never daunted by such things. He expected to endure great hardships, and all for his Lord's sake. He did not seek for fame, and yet he became famous. He did not go there to make an example, yet his example should have much meaning to us and all young Christians.

## MEN AND RELIGION FORWARD MOVEMENT.

The Men and Religion Forward Movement offers to the Christian men of America an unparalleled opportunity to express the growing social consciousness in the church. There has never been a time when the men in the great brotherhoods and in the church at large have been so eager in the matter of social service.

The fact that the leaders in the Men and Religion Forward Movement have given social service so prominent a place in the proposed campaign indicates that they are alert not only to the need of such work, but that they appreciate its importance in connection with a movement which is to touch the whole life of America's manhood. It also shows that these leaders have rightly interpreted "Social Service" when they characterize it as being instinctively "religious." It is laying stress upon the second great commandment—"Thou shalt love thy neighbor as thyself," which Jesus said was like upon the first—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Because this movement has in it such a comprehensive appeal we give it our hearty support. We bespeak for it the endorsement of all social workers who may hitherto have been indifferent to the church, because they have felt that the church has not been concerned about the burdens which have been crushing those unfortunate members of society to whose interest they devote their lives. We value this movement because it gives all the workers in the social field an opportunity to come face to face with one another and with the workers in the church. We believe that out of the conferences and discussions and mass meetings will come a greater appreciation of the needs of our common humanity; that the workingman and the employer of labor will see each other's problems with clearer vision; that the practical service in attempting together to meet the pressing social questions of the day will make us understand that while we may not agree in non-essentials, nevertheless we have in common the desire to share the purpose of Jesus and to help bring in the kingdom of God.

## THE STEEL WORKERS AND SUNDAY.

The report on the steel workers by the federal bureau is interesting and significant.

On August 1 the secretary of commerce and labor transmitted to the senate the first volume of its report on conditions of employment in iron and steel industry in the United State, entitled "Wages and Hours of Labor." In this report the 12-hour day is condemned and Sunday work is declared to be, to a considerable extent, for "commercial purposes" only.

At the same time it is pointed out that a seven-day week for the workmen is unnecessary even where on account of "metallurgical necessity" there must be continuous operation. A system can be adopted that will give each worker one day of rest in seven.

The investigation was made by the bureau of labor in response to a senate resolution of June 23, 1910, introduced by Senator Borah. Out of over 90,000 employes covered in this report the customary working week of one-third of them was a seven-day week, Sunday not differing from other days. Approximately one-fourth of the 90,000 employes worked 34 hours or over per week, which, in effect, means a 12-hour day every day in the week, including Sunday.

The investigation further developed that the seven-day working week was not confined to the blast furnace department, where there is a metallurgical necessity for continuous operation, and in which department nine-tenths of the employes worked seven days a week; but it was also found that to a considerable extent in other departments, where no such metallurgical necessity can be claimed, productive work was carried on on Sundays just as on other days of the week. For example, in some establishments the Bessemer converters, the open hearth furnaces, and blooming, rail and structural mills were found operating seven days a week for commercial reasons only.

That much of the Sunday labor in the steel industry is no more necessary than in other industries is shown conclusively by the fact that during the investigation made in 1910 by the bureau of labor into the conditions of labor in the Bethlehem Steel Works, the president of the United States Steel Corporation directed the rigid enforcement of a resolution adopted three years previously, cutting out a large part of Sunday work except in the blast furnace department.

## GIFT FOR THE BAPTIST RUSSIAN WORK.

Pastor Fetler, of the First Baptist church of St. Petersburg, Russia, has been much encouraged in his forward movement in that country by the gift of \$2,000 from the American Baptist ~~Russian~~ work for the purchase of printing machines for the work and development of "The Spiritual and Useful" Trace Society," which he started three years ago in St. Petersburg.

This publication work is growing rapidly and has proven a power in the evangelization of the Russian empire. Even priests of the state church are applying for Christian tracts and are introducing in some of their parishes the International Bible reading, which Pastor Fetler publishes every year under the name of "Manna."

Among other things Mr. Fetler publishes a monthly journal called "Gostj" (The Guest). Through help received he sends this journal to several hundreds of priests and Greek church teachers all through Russia and Siberia. He wishes that it were possible to send this paper to every priest in the empire and to all the prisons and hospitals. Americans can greatly help the cause in the United States by sending to Mr. Fetler the subscription price, 75 cents for one year, so that the paper can be mailed, not only to those needing it in Russia, but also to Russians in the United States.

This is a practical and cheap method of evangelization.

Mail addressed to Rev. Wm. Fetler, 1701 Chestnut street, Philadelphia, Pa., will always reach him.

We print a picture of Dr. Hall wearing a full beard. We have no cut made of this brother since he sacrificed his whiskers. We perpetrated a similar joke on Dr. W. J. E. Cox some while back, and he immediately sent us his latest photograph. We regret that we were unable to secure a picture of Dr. Carver with or without beard. His cut was misplaced. We hope all smooth shaven preachers whose beard pictures we now have will straightway furnish us with their most recent photograph.

President Patrick, handsome, genial and full of good jokes, which he was willing to get rid of, was on hand. Dr. Patrick is doing a great work at the Judson, and we hope the brethren will stand by him. He already has the women at his back.



### THE TENDER HEART SIDE OF HON. D. P. BESTOR.

His history and attributes as a citizen, a lawyer, a soldier of war and a soldier of the cross have been published in the daily press; his kindness to colored people has been presented by a prominent negro preacher, and Dr. Riley has laid them before us as a man and co-laborer in Baptist ranks. And now one who knew him along the by-path of the years wishes to say a word upon the tender heart side of his life.

Though a keen analytic lawyer, accustomed to probe into technicalities and challenge "testimonies" if made without the bounds of common sense, he gave implicit acceptance to Bible statements, even though it stunned his human logic or battered down his legal habit. Though he argued cases in chancery and plead them before judges in court, from the minor ones on up to the august body of the supreme court at Washington, he never lifted argument against the great Law-book nor Lawgiver, but accepted it as too stupendous for pitiful humanity to contradict or challenge. He accepted it "as a little child," and made it the guide-book of his heart from his youth to ripe age. His one answer was always: "It is in the Bible, and I believe it; if it were anywhere else I wouldn't." This comes as a mighty contrast in a lawyer and layman to those wearing the garb of the "ministry" who pick to pieces in "higher criticism" the Bible. And the reward was it gave to him the "tender heart" which comes alone from on high and held him from the sole pursuit of ambition, business or pleasure which so engrosses men as to crystalize them into "exclusionists" of all else save selfishness and worldly over-mastery.

When he locked his office he left his business and his worries there and gave to himself the recreation of humor and sociable intercourse in the bosom of his home circle. And in his long career of business and his profession he never neglected to write to and to visit his three married sisters regularly as long as they lived, and to keep in touch with their children after the sisters passed through the night beyond which are the "redeemed" and heaven. His coming to their homes was a gala time for the children. They claimed his visits as much as their mothers did, for he romped with them, teased them and devised all sorts of pleasures for them, and when the civil war changed the fate of all homes in the south from luxury to poverty, a sister's home in a far off state was one of them. He, out of his hard earnings as a young lawyer, had erected at his expense two beautiful rooms for her comfort in front of the too small dwelling, and when her children became orphans he took two of them and cared for them 15 years, giving to them the finest educational advantages. This is mentioned as a contrast these days, when rich relatives are perfectly willing to let "orphans" of their blood go into an asylum upon the loving care of outsiders or to share the aged of their kinship with "homes for the old."

He attended to all widows and orphans' legal work free of charge when their means were small. A widow with six small children came to him to disentangle her deceased husband's affairs and the mortgage upon her home. He not only disentangled the complications, but a mortgage of additional \$500 in a building and loan company which threatened to take away the widow's roof from over her children's head. He went to one or two of the Baptist brethren, and they and he paid it, and he sent "the papers" to her free of debt without her ever knowing what he had done for her endangered home. He believed that this sort of "help" was more what the Master meant to teach us to be "a light" to the world than munificent gifts for great edifices and educational institutions. It was his way and his choice to help in thousands of smaller ways.

His heart went out to the young,

and he did not agree with rigid religionists to lash the young with severe rules and unsympathetically drive them into covert sins. But he made companions of them. He and his wife were chums, making companions of their own children and their young friends, with "love" as the rule, and not censure. So as superintendent of the old St. Francis Street Sunday school for some years the boys would greet him with a vociferous "halloa" afar off, and always received a smile and a response, "Howdy, son," to all of them. One cold day the north door of the Sunday school room had to be closed and the scholars had to pass in front of the rostrum. He was reading the Scripture lesson. A ruddy cheeked little lad of the primary class halted in front of the stand, and, looking up, in a radiant greeting bawled out, "Hello, Mr. Bestor," taking off his wee cap to the superintendent. His mother blushed and the "proper" folk were shocked. Instead of a frown the tender heart of the big lawyer and superintendent beamed a smile down upon the upturned face and answered, "Hondy, son," and then continued his reading.

As a deacon in the church he was appointed with other deacons to visit certain church members who were non-contributors to the church expenses and solicit contributions from them. He paid a few visits, and declared that when he entered the homes and saw their privations and bare surroundings it struck him dumb, and instead of begging them for contributions toward supporting a big, fine church, he felt more disposed to open his own pocketbook and in brotherly love say, "Help yourselves and buy yourself something you need."

The first time he ever led in the prayer meeting all the lights of the church suddenly went out while he was talking to the congregation, and total darkness fell upon him and the people. Instead of being discomfited he quickly made use of the situation, and his voice stole through the darkness, saying: "Now, brethren, don't let us be excited nor stampeded. Let it make us realize our grand religious liberty and compare our privileges to the awful times of the martyrs when our ancestors had to worship in caves, in the dark and all sorts of ways, and were even then killed for worshipping God according to their own consciences." Some one secured a lamp and brought it to the stand, and with this little light in the large room the service was continued, all those present receiving a convincing object lesson of the trials, fortitude and faith it used to require to be a Christian.

One day some friends were whimpering over something that had happened. "I am so thankful," he said, "over the things that I have missed. I don't whine over things that happen. I have been abroad, went through the war and have traveled constantly, and I have 'missed' railroad wrecks, collisions at sea, street car accidents, runaway—all sorts." And one wonders if it were not this "thankfulness" to a heavenly Father's care that marked his long career with enthusiasm and tender heartedness.

No case of need, be it worthy or unworthy, ever received a deaf ear from him.

One of his most striking acts as a layman was his gift of nine Bibles to the Sunday school of which he was a member and teacher. It stamped his conviction and value of the one book of books and established his conviction as a Baptist to put the "whole book" into the hands of the Sunday school—a remarkable "lack" on the part of Baptists in the Bible study department of their cause; and a letter from him to a Sunday school worker said: "I will give Bibles to all of the Sunday schools you recommend."

"Man judgeth the outward appearance, but God looketh on the heart," and in matters of kindness the deceased scattered seeds far and wide, privately from his monied contributions to Baptist institutions and churches, and his reward is the promise of our King: "Inasmuch as ye did it unto the least of these ye did it

unto me. Come ye blessed of My Father, inherit the kingdom prepared for you". LIDA B. ROBERTSON.

### MARION INSTITUTE.

#### American Eton.

The National Magazine, of Boston, and the New York Sun have recently published interesting accounts of the plans, which are now well under way, to develop in Alabama a great endowed school, an American Eton, in order to educate finely the flower of the Anglo-Saxon youth of the south for leadership and service in state and nations. These plans, which are now attracting nation-wide attention, are of special interest to the people of Alabama, because it will place Alabama first among the states of the south in the education of the whites, as it is already first in the education of the negroes.

In the reorganization of the educational work on this well-known Alabama Foundation, an extensive study was made of all the institutions of note in Europe and America; and the plan adopted for the Marion Institute is unique and noteworthy for its wisdom and efficiency.

The board of directors is composed of three distinct groups of members: a group of eminent educators, who direct the educational policies of the institute; a group of financiers, who supervise the financial affairs of the corporation, and a group of statesmen and men of affairs, who plan for the larger usefulness of the institution in training finely, as President Taft expressed it so aptly, "the cream of the Anglo-Saxon youth of the south for leadership in state and nation."

The first group includes such educators as President Alderman, of the University of Virginia; President Craighead, of Tulane; President Denny, of Washington and Lee; Dr. A. A. Michelson, of the University of Chicago; President E. O. Lovett, formerly professor in Princeton and now head of the \$10,000,000 university at Houston, Texas.

The second group includes such men as William F. Hills, of the Traders' National Bank, of Lowell, Mass., and A. F. Armstrong, of the Marion Central Bank.

The third group includes Rev. A. J. Dickinson, Col. Hilary A. Herbert, of Alabama, secretary of the navy under Cleveland; Lee McClung, the present treasurer of the United States, and President William Howard Taft.

It is a singularly wise organization, designed with expert knowledge for working efficiency, because the executive committee of the trustees is composed of seven strong Alabama men. Such an institution, with such an organization, should be a beneficent influence in providing for our youth advantages comparable with those enjoyed by the youth of England at Eton and Rugby, by the youth of the north at Andover and Exeter.

The internal organization of the institution is as interesting as the organization of the board of control. The chief features are a group of ten homes in which the students will live, and instruction by the famous Eton Tutorial System. Princeton University introduced this admirable scheme of instruction into American university education several years ago with signal success; and the Marion Institute is leading the way in the south in this advance in methods of teaching in the field below the university.

The Preceptorial System, as it is known at Princeton, will be fully established at the Marion Institute with the beginning of the next session in September. There will be a preceptor, or tutor, in each department of instruction tutoring at night, in addition to the regular class-room instruction by the professor. There will be thus a double faculty: the regular full faculty of professors, and a second faculty of preceptors, providing a professor and a preceptor for each department of the institution.

Princeton, Harvard, Yale and the University of Pennsylvania are represented in the new corps of preceptors

at Marion by young men of unusual talent, who will later take their higher degrees at these universities. Among the list of preceptors there appears the name of Benjamin F. Micou, a grandson of Col. Hilary A. Herbert, of Alabama.

The architectural scheme for the development of the Marion Institute is as noteworthy and interesting as the organization of the board of directors and the admirable system of homes and tutors mentioned above. The preliminary plans are now being prepared by the most famous academic architects in America—Cram Goodhue and Ferguson, of Boston, who designed the new West Point, the Princeton Graduate School, the Rice Institute, and who have recently been engaged to complete the magnificent Cathedral of St. John the Divine, in the city of New York. It is the purpose of these famous architects to make a noteworthy contribution to American academic architecture in the half-million dollar group of buildings at Marion. This group of buildings will include ten handsome homes, in which all the students will live with their professors and tutors; a quadrangle of four science laboratories, an imposing library, a gymnasium, a quadrangle of the administration building, lecture and recitation halls, power plant and manual training shops.

The development of this extraordinary and admirable scheme for a great American Eton in the south will be watched with deep interest by the alumni of the Marion college and by the people of Alabama.

#### A Doctor's Endorsement.

For three generations the manufacturers of Gray's Ointment have taken filial pride in the fact that qualified physicians have recognized its healing qualities and seen fit to use it in their practice. For Bolls, Bruises, Carbuncles, Felons, Old Sores, Rheumatism, Blood Poison etc., Gray's Ointment is the most reliable remedy. (Get a 25c box from your druggist or write Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for a free sample.)

Dr. Jas. R. Phelps, Dorchester, Mass., writes: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use it in my practice."

#### Strained Eyes

Quickly recover their strength if treated with Leonard's Golden Eye Lotion. Bloodshot inflammation and soreness are relieved without pain in one day. Cools, heals and strengthens. Insist on having "Leonard's." It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cents or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

We have just closed a precious revival meeting at Shiloh church in Pike county. I was assisted in the meeting by Rev. J. A. Jenkins, who is chaplain of the state convicts. Brother Jenkins preached the gospel in its simplicity, yet forceful, and great power and always filled with the spirit of His Lord and Master. His congregations were large by day and by night. He captured the church and congregation from the start. As a result 10 were added to the church and I think others will be at our next meeting. The church is greatly built up by the meeting and it will be long remembered by us all. The next session of the Eufaula Association convenes with this church, Louisville, Ala., and we especially invite you to attend. It meets on Wednesday after the third Sunday in October, 1911, and we hope to make it the greatest session of the association.—R. A. J. Cumbee, Pastor of Shiloh and Louisville.

Join the post card brigade.



# SIX PER CENT

What better use can you make of your surplus, large or small, than to put it where it will be safe, be repayable on demand, and bring you six per cent? Call or write for circular.

**Jefferson County Building & Loan Association**

17 North Twenty-first St.  
F. M. JACKSON, President  
CHAPPELL CORY, Gen. Mgr.



## EVERY HALE BUGGY IS A GOOD BUGGY

They are well made, stylish and handsomely finished. They are light running, reasonable in price and built especially to withstand abuse on Southern roads. Every **Hale Buggy** warranted for one year as regards material and workmanship. By buying **Hale Buggies** you save money, first in freight, second in repair bills, and you positively get the best buggy built for the money.

For sale by live dealers everywhere. If your home dealer can not supply you, write us direct.

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### Mrs. Winslow's Soothing Syrup

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

### GULF STATES TEACHERS' AGENCY

We aid teachers in securing schools and trustees in securing suitable teachers.

SAM P. WEST,  
Bessemer, Ala.

aug2-5t

### OUR PASTOR AND CHURCH.

Our little church of Altoona  
Was struggling for existence,  
And kept its light from going out  
Through effort and persistence.

God sent to us ten months ago  
A man we thought to merit;  
He saw the work upon the field,  
And willing was to shore it.

With those who long had labored on,  
But not without good reason,  
They felt that God would bless His church  
In His own time and season.

Our pastor is of sterling worth;  
The church has its arms beneath him;  
We pray that God's power may come forth,  
As we labor with our faith in him.

His faith was strong; he labored well;  
He drew from heaven's largess;  
When spring came God sent a man  
To aid him with the harvest.

The name of this good man of God—  
James A. May, spirit filled, a soul winner,  
With a heart of faith, and strong and brave,  
He was sent to save the sinner.

God blessed us from the very start;  
The sinners trooped to Jesus,  
And very many more besides  
Found Christ to them most precious.

Three months now have passed away;  
L. L. Hearn is still doing battle  
Against old satan and his crew,  
For that's his kind of mettle.

J. Ed Lowery will come soon  
To help us wage another battle;  
We pray we'll conquer for the Lamb  
And take our stand for heaven.  
—Ladies' Aid and Mission Society,  
Mrs. J. N. Rickles, President, Altoona, Ala.

### FROM TITUS.

Our annual protracted meeting at Antioch church, Central Association, began on Saturday, July 27. The meeting continued until the Friday following. Our much loved pastor, Bro. J. C. Thomas, was assisted in the preaching service by our able Bro. W. A. Powell and Bro. T. A. Kelley, who has been in the ministry for more than 30 years, and is still doing good work. Both of these brethren are members with us, and their work during the meeting was highly appreciated. Sunday our pastor preached an excellent sermon from Isaiah, sixth chapter. Bro. Kelley preached a fine sermon from Luke 14:15-24. On Thursday the sermon delivered by Bro. Powell from Ruth 1:6 touched the hearts of many.

Sister Eva Traylor rendered faithful work at the organ.

There was one restoration, two received by letter and seven by baptism, with perhaps another to follow at our next monthly meeting.

The sisters presented the pastor with a nice bundle of clothing made during the week for members of his family, his wife having been in very feeble health during the entire year; but he is still cheerfully declaring the gospel.

NEVA COLLEY,

## Baptist Periodicals for 1911 KEYSTONE GRADED LESSONS

**Beginners' Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.  
**Beginners' Pictures.** (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.  
**Beginners' Stories.** 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one quarter; 30 cents each for one year.  
**Primary Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.  
**Primary Pictures.** (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.

**Primary Stories.** 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one quarter; 30 cents each for one year.  
**Junior Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.  
**Junior Bible Work.** 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.  
**Intermediate Course.** (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.  
**Intermediate Studies.** 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.

### UNIFORM LESSONS

**Superintendent.** (Monthly.) 25 cents per year.  
**Baptist Teacher.** (Monthly.) 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.  
**Primary Teacher.** (Quarterly.) 35 cents a year. In clubs of five or more to one address, 8 cents each for one quarter; 30 cents each for one year.  
**Primary Quarterly.** 15 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 12 cents each for one year.  
**Our Story Quarterly.** 7 cents a year. In clubs of five or more to one address, 1 1/4 cents each for one quarter; 4 cents each for one year.  
**Picture Lessons.** In quantities of five or its multiples to one address, 2 1/2 cents each for one quarter; 10 cents each for one year.  
**Bible Lesson Pictures.** \$3.00 per set for one year; 75 cents per set for one quarter.  
**Our Little Ones.** 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.  
**Junior Quarterly.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.  
**Junior Lessons.** 8 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.  
**Youth's World.** (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.

**Girl's World.** (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.  
**Advanced Quarterly.** 10 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 7 1/2 cents each for one year.  
**Bible Lessons.** 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.  
**Senior Quarterly.** 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 16 cents each for one year.  
**Adult Class.** 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.  
**Home and School.** 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.  
**World-Wide.** 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.  
**Young People.** 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.  
**Advanced Home Department Quarterly.** 10 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 7 1/2 cents each for one year.  
**Service.** 75 cents a year. In quantities of five or more to one address, 60 cents each for one year.  
**Our Juniors.** (Quarterly.) 30 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

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## HOWARD COLLEGE BIRMINGHAM, ALABAMA

The College will resume work on September 12. Almost the entire Faculty are university trained men, and all of them are active Christian workers.

Graduates of the College are among the leaders in Alabama and beyond its borders; and those going from Howard to great American universities hold their own with the best.

Application for rooms should be made without delay.  
Address

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President.

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About good bread would fill a book, if you've never used Creamy-White

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FROM SULPHUR SPRINGS ASSOCIATION.

I have just completed a month's work in the employ of the Executive Board of the Sulphur Springs Association. On July 5 I began a meeting at Dollska, near Dora. Here we ran a meeting for eight days. Bro. A. J. Sumner, with his excellent family of singers, was my right-hand man. This was a warm spiritual meeting. Next I went to Union, at Partridge Cross Roads. Here Rev. J. M. Sandlin helped me in the preaching. This church has been without a pastor for a year. There is here a great field for service. I never saw so many unsaved young people, and the yet the disciples of our Lord are asleep and have no adequate vision of their great need, but there is at least one man among them who is greatly concerned over the desperate condition of the church. I refer to W. R. Speakman, a real loyal son of our God. Rain interfered seriously with our meeting at Union, but some real good was done.

Thence I went to Harmony, my old home, where I assisted the pastor, Rev. R. F. Wooten, in a nine-day meeting. The church was greatly revived and four were added to the church—one by letter, one by restoration and two by baptism.

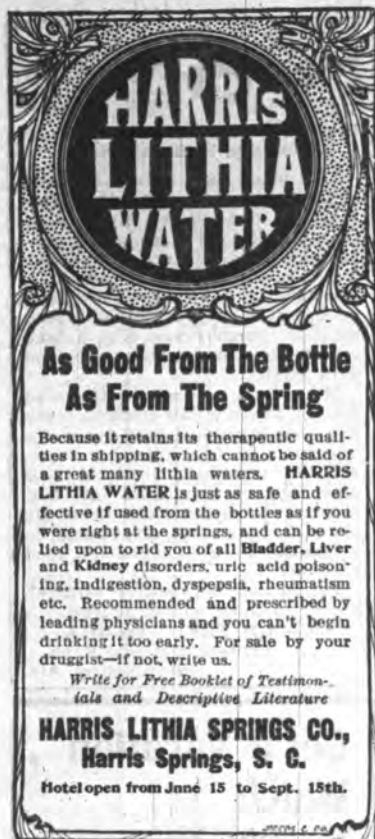
After a two weeks' rest I again went to Bro. Wooten's assistance at Mt. Joy. Here we also had the help of Rev. J. A. Owen, of Dora, who labored faithfully among us. At this place we baptized one person, a most promising young lady, once my pupil in school at Bremen. I think we left the church in better condition than we found it, though with a smaller membership. The "holiness" movement has torn up the community and seriously crippled the church. Everywhere I went rain interfered more or less.

Yours for service,  
JAMES E. DEAN.

A GLORIOUS MEETING.

Comencing the fifth Sunday in July at Pleasant Grove church, near Lawley, Ala., under unfavorable conditions, the meeting resulted in 12 for baptism and one by watch care, and the church was largely reunited. For more than a year the membership has been saw-sawing—one faction opposing anything the other faction suggested; but that is now new thing under the sun. Thanks be to God, such ice-locks can be thawed in hot weather by God's grace. Rev. P. G. Maness, who is a member of said church, was unanimously selected to help in the meeting, and he did all the preaching. It has been my happy privilege to hear Bro. Maness often (as he is my pastor), but I have never seen him become so animated before. On Thursday there was great rejoicing. The brethren came together and forgave each other, and we had some old-time shouting. The baptizing will take place Saturday before the second Sunday in September at 3 o'clock p. m. near Lawley, Ala., and will be performed by Rev. P. G. Maness by request of the pastor. Bro. Maness has been in every protracted service in his church, either as pastor or assistant, for ten years, and has done most of the baptizing. He has also taught in the public schools there for many years, and is held in great esteem.

JAMES D. MARTIN,  
Centreville, Ala.



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Because it retains its therapeutic qualities in shipping, which cannot be said of a great many lithia waters. HARRIS LITHIA WATER is just as safe and effective if used from the bottles as if you were right at the springs, and can be relied upon to rid you of all Bladder, Liver and Kidney disorders, uric acid poisoning, indigestion, dyspepsia, rheumatism etc. Recommended and prescribed by leading physicians and you can't begin drinking it too early. For sale by your druggist—if not, write us.

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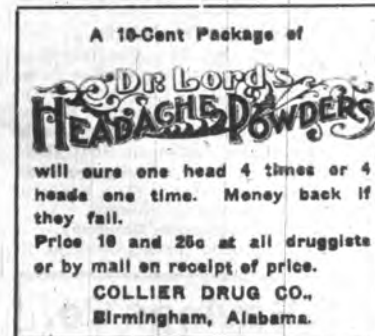


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**LIVER AND KIDNEYS**  
And begin drinking Rhea Springs Mineral Water, and watch your health improve.

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Write to Mr. Anderson if you are ambitious for a practical education that will wonderfully increase your knowledge of the English language and at the same time give you a training that will insure life employment for you.

Miss Lillian McArthur, stenographer at Georgia State Sanitarium, Milledgeville, Ga., writes: "After ten days' study with Mr. Anderson I was able to take 83 words a minute in shorthand dictation."

Secretary Jones, of the Georgia State Sanitarium at Milledgeville, Ga., says: "When I saw the work done by Miss Lillian McArthur, after she was sent to us from the Georgia-Alabama Business College, I could well understand why that institution finds such great demand for its students. She is one of the most expert office system that I have seen in a long time."

The college has a special contract under which students can pay tuition after going to work.

We wish to call the attention of our readers to an advertisement of the Realty Trust Company of Birmingham, which appears in another column. In line with practice of many of the best commercial institutions, stockholders of the Traders' National Bank have organized this company for the purpose of handling business which, under its charter, the bank cannot handle. It will purchase high-grade securities, and make such other conservative and profitable transactions as opportunity offers, but will not receive deposits nor do a banking business. The officers and directors of the company are well-known business men of unquestioned character, the president, Mr. John H. Frye, being president of the Traders' National Bank of this city. It begins business with \$150,000 paid-in capital, and its authorized capital is \$450,000.

**DEWBERRY SCHOOL AGENCY.**

Established 1892.

How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.

We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

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Memorial Bells a Specialty.  
Holliston Bell Foundry Co., Holliston, Mass., U.S.A.

**NOTES FROM WASHINGTON COUNTY.**

The fifth Saturday and Sunday meeting at Koenton was made a success largely by the presence of Drs. Crompton and Cox.

The brethren at Chalkville have in a bill for material for a new building, and say that Dr. Cox will be invited to preach the dedicatory sermon in a month.

The district Sunday school convention was held at Rocky Ridge church on the 19th and 20th inst. Bro. S. A. Taylor is president and knows how to arrange a program and get the speakers to be on hand. Only one was absent. Bro. Taylor will enter Howard in a few weeks, and we predict success for him there. His efforts to go through the Healing school are well known in this section.

Rev. Hulbert preached at the Healing Springs Baptist church last night, much to the delight of the hotel guests and citizens. He is a Mississippian by birth, educated at Meridian, Clinton and Mercer, and now an Alabamian. We need him in this county, but he is looking toward a theological course.

Bro. Harry Strickland will spend the last week in September in this county with our Sunday school workers.

Rev. P. O. Reese, Home Board evangelist, will hold two or three meetings in the county during October.

We must have a first-class music teacher for the Healing Springs Industrial Academy. If we can get a combination teacher of music and voice it will be better. Further information will be furnished those who are in a position to take the work.

Married at Frankville on August 17 Mr. Frank B. Pugh and Miss Martha Thompson and Mr. Frank B. Elmore and Miss Janie Granade. Both couples belong to the Baptist church and come from splendid homes. We wish them a life of usefulness and happiness.

I am sending you an announcement of the school here. Can you be at the opening? A cordial invitation is extended.

Sincerely,  
W. A. DARDEN.

Whereas, Rev. C. N. James has served our church as pastor for the past three years, endearing himself in many ways both to the church and the people of the community; and

Whereas, he did on July 30, 1911, tender his resignation; be it resolved:

First—That it is with profound regret that we accept his resignation.

Second—That his work, both as pastor and preacher, has been able and zealous, the church having been strengthened in many ways by his ministry, a new house of worship having been built, the membership and spiritually built up.

Third—That we commend Bro. James to the people with whom he may labor in the future as an able and forcible preacher, a strong Christian character, a power in moral forces, whose influence for good and whose labors against wrong are always felt.

Fourth—That we feel it a duty, as well as a pleasure, to express our appreciation of the work of his good wife, whose labors of love and for the upbuilding of Christian character have been unceasing, taking active interest in Sunday school work, where much and lasting good has been done by her.

Fifth—That a copy of these resolu-

tions be furnished Bro. James, a copy sent to the church at Searcy, Ark., to whose pastorate he has been called, a copy be furnished the Alabama Baptist and a copy furnished the Baptist paper printed at Little Rock, Ark., and a copy spread on the minutes of the church.

J. T. WHEELER,  
T. A. HOWLE,  
J. D. WRIGHT,  
Committee.

**JOB PERKINS DEAD.**

This sad announcement reached me the other day. I have known him for years and have seen him proven true in every circumstance in his life. He was a man of convictions and would have cheerfully gone to his death rather than surrender them.

He was frail of body, but had a wiry constitution and could stand more than some men of more robust build. Never a member truer to his church and Sunday school than was Job. His religion was of the robust kind, but he was never gloomy. If things didn't go to suit him he made the best of it. I never saw him when he was not cheerful.

His home was one of the most cheerful I ever entered. His children were in subjection, but they had no dread of their father, for he was more a companion than a ruler among them.

He had his full share of troubles of this life, but I doubt if anybody ever saw him in a gloomy frame of mind. He loved God's cause. This induced him to make sacrifices for it through all his life. Busy he might be at home, but when the work of the denomination called him to go to the association or a fifth Sunday meeting he went as he had to go through oceans of mud. Old Bethel church and Bethel Association will surely miss him. The Lord deal gently with his loved ones and raise up young men to take his place in the field of usefulness from which he is called.

W. B. CRUMPTON,  
Montgomery, Ala.

**She Broke Down Entirely.**

Lantz, W. Va.—Mrs. Tebe Talbott, of this place, says: "I had been troubled with womanly ailments for some time, and at last I broke down entirely. I got so weak I could scarcely walk across the room. Thanks to Cardui, I improved right off. Now I do my housework, and am feeling well." During the past 50 years more than a million women have been benefited by taking Cardui. You must believe that Cardui will help you, too, since it helped all these others. Cardui is a safe, harmless, vegetable remedy, of positive, curative merit for women. At drug stores. Try one bottle. It will surely help you.

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More than a hundred thousand dollars' worth of the common stock has been taken and paid for at one hundred and ten dollars a share, and the remaining stock of this class can be purchased at that price. It is paying dividends of six per cent per annum, and should, in a reasonable time, command a good premium.

For further information with reference to these shares address  
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And leave your good watch with us while you're away to be regulated or repaired.

Here are some everyday timepieces at little prices:  
Open-faced, solid nickel, stem-wind, porcelain dial, large, strong screw-case, \$3; medium size snap-back case, \$2.50; boys' size, \$2.  
Man's Elgin silver case watch, \$7.50.

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JEWELERS—OPTICIANS  
ESTABLISHED 1878  
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In every town and city, also traveling men, to sell our new line of fine toilet preparations. Part or full time. Good commission. Pleasant work. No experience necessary. One agent sold 144 dozen of the Antiseptic Soap alone within the last week. Write for samples and terms today. Fine opportunity for live men and women.

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TO COME FROM

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Wouldn't it be well to have a snug amount to your credit in Our Savings Department in case your INCOME suddenly STOPPED?

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W. H. MANLY Cashier.  
C. D. COTTEN Asst. Cashier.  
BENSON CAIN, Asst. Cashier.  
E. W. FINCH Asst. Cashier.



The State of Alabama, Jefferson County, Probate Court, Estate of Frank S. Pugh, Deceased.

This day came Julian Norfleet and filed his application in writing and under oath, therewith producing and filing in this court an instrument of writing purporting to be the last will and testament of Frank Slade Pugh, deceased, and praying for such orders, decrees and proceedings as will duly and legally effect the probate and record of said instrument as such will.

And whereas the 2nd day of October, 1911, has been set as a day for hearing testimony in proof of said instrument as such will, and it appearing from said petition that the following next of kin of said decedent are non-residents of the state of Alabama, viz: Edward W. Pugh, brother, residence Windsor, N. C.; Joseph Pugh, brother, Norfolk, Va.; Mary Collins Norfleet, sister, residence Kelford, N. C.; Alice Whitnell Norfleet, sister, residence Roxobel, N. C.; Carrie Norfleet, sister, residence Roxobel, N. C.; also the following children of a deceased sister, Mrs. Laura S. Norfleet, wife of Richard N. Norfleet: Donald Norfleet, nephew, residence Shreveport, La.; Joseph P. Norfleet, nephew, residence New York city, N. Y.; Katherine Norfleet, niece, residence Roxobel, N. C., all over the age of twenty-one years; Elizabeth G. Norfleet, niece, residence Roxobel, N. C., age 19 years; Richard W. Norfleet, nephew, residence Roxobel, N. C., age 17 years.

Notice is hereby given said Edward W. Pugh, Joseph Pugh, Mary Collins Norfleet, Alice Whitnell Norfleet, Carrie Norfleet, Donald Norfleet, Joseph P. Norfleet, Katherine Norfleet, Elizabeth G. Norfleet and Richard W. Norfleet, and all other persons in interest, to be and appear in the court on said 2nd day of October, 1911, to contest said application if they think proper so to do.

J. P. STILES,  
Judge of Probate.

#### REVIVAL AT ROANOKE.

Our meeting of ten days has just closed. It was a real genuine revival. Our membership has been edified and quite a number added to our roll. Dr. J. W. Phillips, of Mobile, assisted the pastor. Without any reserve, I unhesitatingly say it was the best series of sermons I ever listened to in my life. He is a preacher of the first magnitude, but so simple in his presentation that a child can understand him. His preaching swept the whole plain of edification, exhortation and comfort over and over again until we were lifted, it seemed, into the very presence of the Father as he preached to us on the "Fatherhood of God". Without doubt the greatest sermon I ever heard upon that subject.

We found him equally as delightful socially, and our people fell in love with him "en masse". We all hated for the time to come for him to leave. But we follow with our love and prayers.

F. H. FARRINGTON.

I wish to add a word of appreciation to what Brother Farrington has said about the preaching of Dr. Phillips, for I consider him to be one of the very greatest preachers in the south. He is sound, interesting and convincing. It is a spiritual and intellectual feast to sit under his ministry.

J. C. WRIGHT.

#### THE BUTLER COUNTY ASSOCIATION.

The Butler County Association convened at Forest Home church, which is set in a beautiful grove and surrounded by as pretty farming lands as can be found in Alabama, and the saints in this lovely little village are given to hospitality. This association has a moderator well trained, for J. G. Reynolds served eight years as clerk under that old soldier of the cross, Dr. D. W. Ramsay, in the Pine Barren. Bro. Reynolds is backed by his pastor, Rev. L. L. Gwaltney, and a live executive committee, and Bro. Vandiver, the missionary, has done valiant service. It was good to be with these brethren and to catch the enthusiasm of their work. There were some helpful sermons and instructive talks. Drs. Crumpton, Montague, Cox and Ray were present.

Join the post card brigade.

God's work is as much entitled to improved methods as man's work. If public schools authorities do away with corporal punishment of children by adopting a plan that makes punishment of any kind no longer necessary; if there are peace treaties between nations and war no longer obtains; if steam locomotives go and electric moguls come, may it not be asked whether there are better methods to spread Christ's gospel?

Many a minister has planned his work wrong, failed, and then asked in all sincerity why men do not take hold and help as he supposes they once did. Economics, church economics, the psychological way to move a man, the scientific method to get things down, water running down hill instead of up—these are things that the church and her leaders, ministers and laymen have need to know a great deal more.

The Men and Religion campaign, which begins in earnest in October, employs and teaches economics, church economics. Here is a recital of seven economic points which it will make use of:

1. While made up of organizations, the campaign will not mention organizations, nor seek to strengthen them as such. It will, instead, proclaim Christ and seek to build up the churches. He serves his church best who serves Jesus Christ best. What a commonplace law that is, and yet how long it has taken Christian people to learn it.

2. Daily and weekly newspapers, secular and religious, but newspapers, are the greatest places in the world to "publish glad tidings," as the hymn has it. How few officials in the churches realize that fact, and how often the wrong things are published because officials refuse to tell what actually took place. Right publicity is as advantageous for Christianity as for automobiles.

3. A central body of men will have general charge of the instruction, but will not get up the conventions. In-

stead, laymen in each city have charge of conventions. Planning and holding them one, they can do so a second year. They know, as men in distant cities do not, local conditions and needs. And by doing the work they get God's blessing. God gives blessings to those who do that. He holds from those who do not do.

4. Laymen from small cities tributary to large ones will go to the conventions in the large towns, learn how to hold conventions, and go back to their small towns and hold them. When churches require men who hear sermons on Sundays to give some parts of those sermons to others during the week or before they venture back to hear more sermons there will be more men to hear sermons and fewer men asleep while the ministers preach. Nothing more stimulating to listeners than the knowledge that they must tell others at least something they hear.

5. Speakers at conventions of the campaign will go from one city to the next, and so on. No time will be lost. The man who goes out to do good to others and harm to satan will accomplish most in both directions in the shortest time. Even a man ought not to waste himself.

6. The speakers will cover the whole subject, viz: Work for boys, for men, the Bible, the Sunday school, social service, all. How many men, even missionaries, have gone out in the past appealing for their own work only, rather apprehensive about any other work getting a hearing and ignorant of the fact that the best way to get help for one's own cause is to set about helping all the causes of all other men in sight.

7. Speakers in the campaign will be able men. Of course they will. But they will be furnished with lectures prepared in advance, and they will be required to give those lectures. Who has not attended meetings, often at considerable inconvenience, listened to some man whom everybody said was able, brilliant, and got practically nothing worth listening to?

In the business and professional worlds there are brainy men who have made themselves felt in their spheres. They have push, boldness, alertness and that greatest of all essentials of genius, a talent for hard work. Some of these men are identified with this campaign. They are James G. Cannon, E. H. Bonsall, Fred E. Tasker, Frank Harvey Field, Ralph W. Harbison, R. A. Long, Fayette L. Thompson, Fred B. Smith, J. M. Speers, David Russell, E. M. McBrier, James H. Post, James D. Husted, C. E. Milliken, Benjamin F. Edwards and others. Some of these men are in the illustration. Others in that picture are of the same stamp. The Christian cause is not failing when such men stand behind it. And they are behind it in an effort to emphasize economics, the right methods in the work of the spread of Christ's gospel on earth in quite as emphatic way as any other.

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### DR. DICKINSON'S LETTER TO THE PROHIBITIONISTS.

Dr. A. J. Dickinson, Pastor of the First Baptist Church, Has issued the Following Letter to the Defeated Prohibitionists of Jefferson County.

To the Prohibitionists of Jefferson County:

You have just put up a most magnificent fight for the cause against the immense odds back of the liquor traffic machine as organized in the United States and in Alabama. The rewards to be derived from this contest were purely moral on our side, whereas immense pecuniary benefit was in sight on the other; and while the moral effect of victory would have been much richer in blessing to this community, the manly resistance of more than 5,000 electors who stood with us against granting to the organized liquor traffic an option to exploit this community with its poisonous beverages will greatly curtail the mortality from this death-dealing traffic during their rule in our cities. So it is in no sense a defeat for us, but only a disappointment in the benefit gained.

This is the fourth time we have gone up against this machine for the political and social control of this community; and in spite of the fierce fighting against immense odds our ranks stand today practically where they did four years ago. But in the meantime the saloonists have registered several thousand who vote with them, and it is this new element which gives them for the time being their strength. There is always more or less voting by the political opportunists who are in the battle for the spoils to be gained immediately or prospectively. These representatives of selfish interests climb into the wagon of the side which for the time being gives promise of gratifying their personal political coveting, especially if that wagon is a well geared and well greased machine. These advantages are and have been since the amendment election with the saloonists, and their ranks have received a valuable contingent from these in the recent contest. But so very doubtful was the election of yesterday that some got into our wagon at 11:59.

It may well be admitted with President Roosevelt that there is a time when one should play with politics for the sake of principle, but that we may play with principle for the sake of politics can hardly be consistent with good citizenship. Also the present organized city government was lined up with the saloonists yesterday, and the police force, seemingly appointed to keep order at the polls, was diligent when I voted in electioneering for the wets. I confess that this situation does not forebode good to the sobriety and law and order in this community. But in this regard we share the fate of most American cities in being exposed to the exploitation and whisky domination.

It is but the more important that we shall preserve our ranks and begin at once to organize for the fight which is sure to come three years from now. We need to do this to restrain the excesses of the whiskey rule which is now entrenched for that time, and to overwhelm them when that decisive battle is fought. We are in a fight for a great social reform; and history

shows that such come effectively only after much social struggle. But in this sphere nothing is settled finally until settled right; and it will be at the cost of much patience and perseverance and fidelity to a great moral cause that we must purchase the redemption of society from being exploited by lawless or legalized predatory interests.

The church of God has spoken and the bridges are burned behind us; we must fight this battle to a finish, or be recreant to our convictions of duty as citizens. The enemy are entrenched against us, have the political position, control the press, with the exception of the Ledger and a few other papers in the community, the artillery of political warfare; it is now the time for brave men who love principle and public good better than private gain to stand firm, and if the more than 5,000 prohibitionists who have shown their mettle in the recent battles stand fast, there can be no doubt of complete and final victory for the relief of the people from whiskey exploitation in the battle three years hence. Our forces are volunteers, and the danger with a volunteer army is that it will go home and neglect the war when the battle is not on; but we must not forget that victory is won by preparation between battles more than by aggressiveness while the fight is on.

Our enemy must fight by the very nature of the case with mercenaries, a most effective force so long as the pay comes, but easily disintegrating when that stops. By the terms of the Smith bill the liquor drinkers of Alabama will pay for the fight against us in the future; and I anticipate that when they learn this their ranks will thin out. The prospects seem to me to be very bright, and if we stick to our banners and do not lay down the victory final and complete will perch on them three years from now. But to do this we must keep up our organization and campaign in the meantime for recruits, which will inevitably be driven by force of circumstances to us.

We have been magnificently led in this fight, and in behalf of those who appreciate valuable services let me extend to Messrs. Beddow, Burr and Rice the grateful appreciation of their rank and file.

On with the war until the poisoning of the people, whether by legalized saloon or tolerated and encouraged illegal saloon, shall cease from the land. I write this from request of many of the best people of the community, especially women who know that for the next three years they must bear the insults and embarrassments of legalized tigerism in this community.

A. J. DICKINSON.

We have been compelled to condense accounts of protracted meetings or leave them out. We rejoice with the pastors and the revived churches and redeemed sinners. We wish we could have published fuller accounts of all the glorious meetings.



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Washington, D. C., Aug. 18, 1911.

Dear Mr. Editor:

As I have been criticised for accepting an invitation to go to Maine to take part in the fight that is now being waged in that state, I wish to let you know my position on the subject.

I am sending you herewith a copy of a letter that I am sending to my constituents, and would appreciate it if you will reproduce same in the columns of your paper.

I am also taking the liberty of sending you a copy of my speech, entitled "The Great Destroyer."

With kind regards, I remain

Sincerely yours,

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My Dear Constituent:

You have no doubt noticed in the press criticism of my action as a democratic member of congress in accepting an urgent invitation to go to Maine and take part in the critical struggle now going on to preserve prohibition in that citadel of temperance. Realizing my full accountability to you as a public servant, I think it is right and timely for me to let you know that I have been taking part as far as my official duties permit in fights for prohibition and temperance in various states, democratic states, republican states and doubtful states, and that in great social and moral question I recognize no party lines, but simply the obligation and duty that rests upon good citizens of all parties.

As it is my firm purpose to continue in this path of duty, in congress and out of congress, and as the question is liable to arise from time to time, I am sending you under separate cover a speech of mine on the subject, and wish to make a personal request that you read it carefully, and when you have done so and recognize the living vital truth that impels my action I know, whether your ideas have differed from mine or not, that I will stand justified in your eyes as I do before my own conscience. Holding myself ready to serve you at all times, I remain,

Your friend,

R. P. HOBSON.

### A GOOD MEETING.

We have just closed a revival meeting at old Bethlehem church, at Octagon, Ala., where the Lord showered down His blessings upon us. We had seven additions to the church, and we feel like the members have been revived and are ready to do better hereafter for their Lord and Master. Bro. Charles Cook, from Butler county, near Greenville, Ala., did the preaching, and God gave us some of the old-time gospel through Bro. Cook. He is a young man in the work, but God is with him in the very beginning of his ministry. We were sorry when he said, "I must leave Octagon," and our prayers follow him wherever he may go.

We believe that Brother Cook would accept a call into our association, and we do earnestly hope and pray that some good church churches will call him and keep him in our midst.

I go into another meeting next week.

J. C. HILL.

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