

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

Established 1874: Vol. 39, No. 11

Organ Baptist State Convention

Office 1705 Third Avenue

BIRMINGHAM, ALA., AUGUST 14, 1912

Published Weekly, \$2.0 a Year

HO! FOR THE ENCAMPMENT

Pelham is the Place---August 20-27th is the time

Send your name at once to Encampment Commission, Pelham, Ala.

Evangelist A. A. Walker is slated for a revival meeting with the Wylam church in the early part of September.

Pastor R. L. Durant, of Wylam, is assisting Rev. J. C. Alexander at Lewisburg in a revival meeting this week. The effort is proving a great success.

Rev. John L. Ray, pastor of the First Baptist church of Blocton, assisted Rev. P. G. Maness, pastor of Mt. Zion church, in a revival meeting beginning the first Sunday in August.

Pastor R. W. Carlisle has resigned his Jonesboro charge. His plans are unknown. He is a strong preacher, a tireless worker, and should be held in our district if possible.

Dr. Preston Blake left Monday for a much needed rest. He is not expected to return before the latter part of September. During his absence his people at the Southside church will have Rev. Latimer, brother of our Mr. H. F. Latimer, as their supply.

The newly organized church at Central Park has called to its pastorate Brother Parker, of East Lake, and he reports the work in fine condition, with his membership growing. They are planning for a revival effort in the near future.

Dr. J. A. Hendricks, pastor at Trussville, was ably assisted last week in a revival meeting by Rev. M. K. Thornton, of Bessemer. Trussville was much moved by the preaching of Brother Thornton, and the meeting was a great success.

The "get-together campaign" at East Birmingham with Pastor Walter S. Brown and his noble people was a strong hit. Both pastor and people are loud and enthusiastic in their praise of the work done by Evangelist Walker and his team of workers.

I leave on the 12th for a three weeks vacation in and near Louisville, Ky. We are worshipping in our new building, completed July 1. It has given our work a new impetus in many respects.
—A. K. Wright, Ensley.

President Taft is a Unitarian. Vice-President Sherman belongs to the Dutch Reformed church, and so does Mr. Roosevelt. This church is affiliated somewhat with the Presbyterian. The Presbyterians are strong in this campaign for both Governor Wilson and Governor Marshall, the democratic candidates, who are of that faith. E. W. Chafin, the prohibition candidate, is a Methodist. But it was our Baptist Hughes who refused to let his name go before the Chicago convention.

REDUCED RAILROAD RATES

Have been granted to the encampment at Pelham. Tickets on sale August 19 from all points in Alabama. Ministers use round trip tickets instead of clergy permit. Ask your ticket agent. HARRY L. STRICKLAND.

Boarding Department

This will be under the management of Prof. J. C. Dawson, of Howard College. He will bring his matron, cooks and waiters from the college. The rooms will be furnished with table, chairs, bowl and pitcher, mirror, iron beds and good Perfection mattresses. Also bedding and towels. Tents will have good woven wire cots with mattresses. The dining room will be thoroughly screened, will be fresh and clean, and all guests will be served individually. Special care will be given during this Encampment to the quality of the food and service of the dining hall.

Rates

In Hotel—\$1.50 per day, or \$1.25 per day for four or more days.

In Tents—\$1.25 per day, or \$1.00 per day for four or more days.

Children under ten years, half price.

Single meals, 35 cents.

Dining room service the same whether stopping in hotel or tents. Dining hall entirely removed from hotel building.

Transportation

The railroads refuse to give us any reduction in rates. But let this keep none away, as the reduction, had it been granted, would have been only one-half cent per mile. Our central and accessible location offsets the loss of rates.

Hack fare between the depot and grounds will be low, and the distance is not too great for walking.

LAST CALL FOR THE ENCAMPMENT.

Tuesday, 20th, the Opening Day, Will be Featured by a Barbecue on Pelham Heights Given by the Citizens of Pelham to the Encampment Visitors.

The hotels will be open for visitors on Monday afternoon, the 19th. Send your name at once to the encampment commission, Pelham, Ala.

Introducing Our Talent of Encampment Program.

Rev. W. M. Anderson, D. D., pastor Fifty-sixth Street Church, Birmingham.

Rev. Preston Blake, D. D., pastor Southside church, Birmingham.

Prof. J. V. Brown, superintendent city schools, Dothan.

Mr. J. E. Byrd, state Sunday school secretary of Mississippi.

Rev. Arch C. Cree, D. D., vice-president Home Mission Board, Milledgeville, Ga.

Rev. W. B. Crumpton, D. D., state secretary of missions, Montgomery.

Miss Addie Estelle Cox, Woman's Training School, Louisville, Ky.

Rev. A. J. Dickinson, D. D., pastor First church, Birmingham.

Miss Lillian S. Forbes, elementary Sunday school specialist, Birmingham.

Rev. R. S. Gavin, D. D., pastor First church, Huntsville.

Hon. Richmond P. Hobson, member of congress, Washington, D. C.

Mr. L. P. Leavell, Sunday School Board field worker, Nashville, Tenn.

Rev. J. C. Masee, D. D., pastor of First church, Chattanooga, Tenn.

Rev. J. L. Rosser, D. D., pastor First church, Selma.

Prof. John R. Sampsy, D. D., Southern Baptist Theological Seminary, Louisville, Ky.

W. E. Wilkins, Esq., secretary of layman's work, Greenville, S. C.

Miss A. L. Williams, Sunday school specialist, Birmingham.

Special Interest Addresses—11:45 a. m. Daily.

Wednesday—Pastors' Day—Rev. S. O. Y. Ray, presiding.

"An Organized Baptist Ministry"—Rev. A. J. Dickinson, D. D.

Thursday—W. M. U. Day.

"The Moral Value of Woman's Place in Society"—Rev. J. C. Masee, D. D.

Friday—Layman's Day—Hon. H. S. D. Mallory, presiding.

"God's Call to the Men of the Kingdom"—W. E. Wilkins.

Saturday—B. Y. P. U. Day—State B. Y. P. U. president, presiding.

"Has the B. Y. P. U. a Place?"—Rev. W. M. Anderson.

Sunday—Evangel Day—Rev. W. B. Crumpton, presiding.

(Continued on Page Twelve.)

Rev. J. L. Aders, of Birmingham, is in the midst of a good meeting at Calera.

Rev. A. K. Wright, the efficient and much beloved pastor of Ensley, is spending his vacation in South Carolina, where he will assist in a revival meeting with old-time friends.

We wish to congratulate the Florida Baptists on the very great improvement in the make-up and the matter of the Florida Baptist Witness since Dr. Nowlin has been sitting in the "easy chair."

Rev. J. D. Ray is this week engaged in a revival meeting with the Alcoville church, and the entire community is being stirred by the power of the old-time gospel. The preaching of the gospel is still the power of God to every one that believeth. It has lost none of its old-time power.

Rev. G. B. Boman, of Heflin, assisted Pastor W. H. Barrett in his meeting at Seville, Ga. The meeting resulted in 22 additions to the church, 17 for baptism and five by letter. Brother Boman preached the gospel in simplicity and in power.

Rev. W. D. Hubbard has resigned at Calera and Columbiana and will move to Dadeville in September, where he will put in full time. We congratulate the Dadeville saints on the progress they are making. With a new church and preaching every Sunday by a preacher like Brother Hubbard, it will mean to the community.

Evangelist R. D. Cecil, of Nashville, Tenn., recently held a 13 days' meeting with White House Baptist church, White House, Tenn., resulting in 25 additions—six by letter and 19 by experience and baptism. Rev. F. P. Dodson has been called as pastor and has accepted.

I have just closed successful revival meetings with the churches at Louisville, Clio and Prospect. There were 20 additions by baptism and a number by letter at these churches. Brother C. A. Lanier, of Cuthbert, Ga., led the singing at the first two named places. These churches all seem to be on a higher plane of spirituality, as it was our purpose to lead the Lord's people to see and do their part for the Master. The churches at Louisville and Clio acted a noble part in sending the pastor to the convention at Jasper.—T. M. Thomas, Louisville, Ala.

We want copies of January 13 and July 7, 1909, for our files. Please forward at once if you have them and greatly oblige. They are to go in bound volumes for Brother Crumpton.

A Journey Through Palestine During 1912, With Rev. Jesse Lyman Hurlbut, D. D.

For some time we have been viewing historic ground in the vicinity of Mt. Ebal and Mt. Gerizim and at Shechem. Now we shall move six miles northwest of Shechem to Samaria. Note its location on our map. We shall stand first at the apex of the lines numbered 61 and look north.

Position 61. The Hill of Samaria, from the South, Surrounded by Its Fig and Olive Groves.

"Thou shalt not muzzle the ox that treadeth out the corn." (Deau. 25:4-1; Cor. 9:9.) Well, here they are, right before our eyes, a threshing floor and the oxen treading out the corn. Corn, you know, in the old world, means any kind of grain. On a place entirely level—either naturally so or made so—they spread the grain in sheaves, and then they have a pair of oxen walk around and around "hoofing down" the heads, until the kernels are separated from the chaff. Here we see three oxen walking around together. The threshing floor of the village is public property, and each farmer, in turn, brings his harvest of grain to it. A large town, like Samaria in the distance yonder, has several threshing floors for the use of its people. We can see the straw piled up around the outside of the floor. And on that lower platform we can see a black spot, showing where a heap of chaff has been burned. Does not that charred ring recall to your mind the warning of John the Baptist to the Jewish people? (Matt. 3:12.)

Now look northward across the valley dotted with olive trees, and see the once palatial city of Samaria as it is today. We see only a few score or hundred low stone houses on the gentle slope of an isolated hill. We notice in the edge of the town a square building with a minaret rising above it. That is the church of John the Baptist, built by the crusaders in the twelfth century, and now turned into a mosque, though partly in ruin. There is an old tradition that John the Baptist was buried there after his martyrdom by Herod Antipas (Matt. 14:1-12). What a magnificent situation this town possesses? Around it are hills forming a natural defense, but too far to menace its safety by ancient methods of warfare. It stands out prominently in every direction, and from its crown there is a splendid view, turn whichever way you please. King Omri, the father of Ahab, chose wisely when he bought this hill from Shemer and made it the capital of his kingdom, the Ten Tribes (I Kings 16:23-24). What memories of Ahab and Jezebel (I Kings 16:30-31), of Elijah and Elisha (I Kings 21:17-18; II Kings 6:19-20), gather around that hill! How many sieges it sustained during its two centuries of rule over Israel. You remember how strangely it was delivered from one blockade, in the days of Elisha, the prophet, when its besiegers were seized with sudden panic and fled down the valley on the right that leads to the Jordan (II Kings 6:24; 7:20). But it was taken at last in B. C. 721 by the Assyrians under Sargon, when the kingdom of the Ten Tribes was finally blotted from the map and its people were carried into captivity near the Caspian Sea (II Kings 17:1-6). We must carefully distinguish, by the way, between the captivity of Israel in 721 B. C. and that of Judah 135 years later (II Kings 25:1-11). The Israelites were never brought back, and their state never arose again; the Jews were restored after 50 years, and their lands again enjoyed peace and prosperity (Ezra 1:1-3).

We have looked at the hill of Samaria from a distance; let us now stand on the roof of that old church of John the Baptist and, looking westward, view the city near at hand. We shall stand at the apex of the lines number 62 (see our map) and look west.

Position 62. Ancient Royal City of Samaria, Where Philip Preached Christ.

We are now facing west. The church, from the roof of which we are looking down, is still a ruin. Only the rear has been roofed over and made into a mosque. At our feet we can see the walls and buttresses of the building, overgrown with grass and weeds. Just below us, too, we can see a cellar, with stairs leading down to its interior. That is the ancient pool of Samaria, standing outside the city, and in former times its principal water supply. This reminds us of the warning prophecy of Elijah to King Ahab, that the dogs should lick up his blood (I Kings



21:17-19). That prophecy was fulfilled at this place when they washed the blood from the slain king's chariot in the pool of Samaria (I Kings 22:37-38). What a commentary on human greatness is this collection of mud hovels before us, where once arose the ivory palace of Ahab the king (I Kings 22:39). Up yonder street, once lined with stately buildings, I see the king of Israel riding in his chariot with his Tyrian queen by his side (I Kings 16:30-31; 21:25). Do you see that skin-clad, long-haired, weird-looking Elijah from the wilderness stalking unannounced into the presence of Ahab with his prophetic message? (I Kings 17:1.) In some house on this hillside dwelt Elisha, Elijah's gentler successor. (II Kings 6:24, 25, 32). Who is it that comes riding in his chariot so furiously up the hill? (II Kings 9:14-20.) It is Jehu, the revolutionist, and he is eager for the blood of Ahab's 70 sons (II Kings 10:1-11). That upper plateau yonder was the site of the great temple of Baal in Samaria, supported in state by Queen Jezebel (I Kings 18:19). Do you recall that scene of treachery and massacre on those heights after Jehu took the throne? (II Kings 10:20-27.)

Samaria has New Testament as well as its Old Testament memories. It has heard its apostles as well as its prophets, has witnessed its triumphs of grace as well as of wrath. On this very hillside preached Philip the Evangelist, after he was driven out of Jerusalem by one Saul, a persecutor of the saints (Acts 8:3-8). The first church of Church outside of Jerusalem was founded here, and hither came Peter and John to bestow upon its members the gift of the Holy Ghost (Acts 8:14-15). Thus Samaria that represented the old sore of schism between Judah and Israel, represented also its healing in Christ, when Samaritan and Jew became one, clasping the cross.

To see this historic place for yourself use the stereographs (61) "The Hill of Samaria, from the South, Surrounded by Its Fig and Olive Groves," and (62) "Ancient Royal City of Samaria, Where Philip Preached Christ."

Editorial Note.—In this department Dr. Hurlbut will take his readers to 100 places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these 100 places in life-size proportions, but also

you can get distinct conscious experiences of being in these places. Six stereographs, \$1. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth bound, gold-lettered case, with a guide book by Hurlbut of 220 pages, (containing full descriptions of each place) and a series of seven locating maps, is \$18.75—scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-aluminum stereoscope, \$1.15. Express charges paid. Send orders to Underwood & Underwood, Department Z, 12 W. 37th street, New York. Further descriptive matter sent on request.

Rev. John Henry Barrows, LL. D.: "Your stereographs are altogether the finest I have ever seen, and with Dr. Hurlbut's interesting book, with the locating maps, they enable one to make a journey almost literally through Palestine. They will make a trip to the sacred places accessible to those who do not cross the ocean."

SOME REASONS WHY SOME MINISTERS FAIL.

By Prof. A. T. Robertson, D. D.

As a rule ministers do not fail, but certainly some do. Why?

1. Because they do not love their work.
2. Because they do not work at their task with persistence.
3. Because they do not have adequate collegiate training.
4. Because they do not have theological training.
5. Because they do not buy the right sort of books.
6. Because they do not maintain habits of study.
7. Because they do not know how to meet modern problems.
8. Because they do not press the mission cause.
9. Because they do not grip the men and boys for Christ.
10. Because they do not relate the Bible to the life of the people.
11. Because they neglect their own spiritual life.
12. Because they do not use enough common sense in dealing with men.

No educational institution can undertake to furnish either common or uncommon sense to students. The theological seminary, however, is peculiarly adapted to the task of enabling men to relate themselves to the great problems of the gospel ministry today.

Other things being equal, one of the best ways not to fail in the ministry is to take a seminary course in the Southern Baptist Theological Seminary at Louisville, Ky., every department of study bears directly on the minister's work.

Rev. W. R. Ivey, of Madison, Fla., is supplying the pulpit of the Kirkwood church, Atlanta, four Sundays. A few years ago Brother Ivey's health failed him, he left the city and went to the country, and his health has been fully restored. During the past year he has been pastor of four churches near Madison, Fla., but it is his purpose to return to a full-time pastorate, but not earlier than October 1. He was formerly called to the pastorate of the Fort Gaines church, but declined it on account of his health. It is hoped that some Georgia church will capture him and bring him to our state.—Christian Index.

(We think it time for him to come home.)

Barney Oldfield, the racer, in company with a Washington friend, was driving a big car along a road in the interior of Virginia when they met an old-fashioned high carriage, in which were an old-fashioned couple. The frightened country people jumped to the ground and the motor car came to a halt.

Observing the consternation of the startled couple, Oldfield left his car and stepped toward them.

"If you will let me," said he, "I'll lead your horse past our machine."

"Never mind the horse, stranger," said the countryman; "you lead my old woman past that thing and I'll get the horse by all right."—New York Herald.

A PAGE OF SHORT PARAGRAPHS

The three societies of the Northern Baptist Convention handles annually about \$2,340,000 for missionary and kindred purposes.

A daily newspaper in Atlanta recently made the strutting announcement that there are more Mormon elders at work in the state of Georgia than there are Presbyterian ministers laboring within its bounds.

"It is said of many stars,
Especially of Mars,
That they wobble in their track—
But they always wobble back."

"Alex" Bealer once more is planted on Georgia soil. After a sojourn at Murfreesboro, Tenn., he has accepted work at Eastman, Ga. We congratulate Georgia Baptists and sympathize with Tennessee Baptists.

William D. Haywood, leader of the Lawrence strike, shares with Debs the American leadership of the new "Industrial Union" revolution, which is already becoming world-wide and which believes in "direct action" instead of political action.

What is finer to rest a tired city man than

"To loiter down lone alleys of delight,
And hear the beating of the heart of trees,
And think the thoughts that lilies speak in white
By greenwood pools and pleasant passages?"

A leading church in the west prints this in its weekly bulletin: "A certain good Baptist couple came to the city and left their church letters in the trunk. One day their small son was rummaging around through the trunk and found the church letters partly destroyed by rats. Rushing down stairs he called to his mother, 'Mama, mama, the rats have eaten up your religion.'"

And it was Robert Browning who wrote:

The year's at the spring,
The day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world!

Window smashing on a wholesale scale in the wealthiest shopping district of London's fashionable West End brought the woman suffrage movement beyond its stage of merely riotous militancy to actual revolution. Christable Pankhurst thus fulfilled her threat that failure by Prime Minister Asquith to make the franchise bill in the commons a ministerial measure means "sex war." Panic had spread among London shop-keepers long before the window smashers were in Holloway jail, beginning sentences to hard labor. Then went on a "hunger strike." Many papers have deprecated their forced feeding. What can militant methods achieve in behalf of votes for women?

An Italian historian, an English novelist and a French lawyer have lately published lengthy and somewhat sensational articles on the decadence of modern civilization. None of the three is wholly pessimistic, but all take a decidedly gloomy view of present tendencies. Ferrero, the historian, states that America is passing through a period very similar to that which marked the beginning of the decline of the Roman empire. Marie Corelli, the novelist, says: "It needs no gift of prophecy and no special intuition to see that we are on the brink of some tremendous change in the destinies of the human race. Everything points to it—our tottering creeds, our fluctuating standard of manners and morals." Rene L. Gerard, the lawyer, expresses his conviction that the ancient aristocracies are being eliminated and that nothing is coming to replace them. "In tending toward a level," he comments, "our civilization tends toward universal mediocrity."

The United States has 230,000 miles of steam railroad. Enough to girdle the earth nine times.

The danger that accompanies young men and women who move to the city to earn a living is so great and has so often been spoken about as to make one wonder that the churches have not as yet become more deeply interested in the subject.

Evangelist Millard A. Jenkins and Singer Chester F. Harris recently assisted Dr. Arch C. Cree in a series of glorious revival meetings with the First Baptist church, Moultrie, Ga., that resulted in 68 souls being added to the church.

This story was told in the early days of Chicago University: "A stranger: 'How is this? The doors of all these handsome offices are wide open, but the occupants seem to have fled.' Native of Chicago: 'That's right. They have fled. President Harper, of the Chicago University, is just coming down the street, and he's got to raise \$73,000 before 6 o'clock.'"

"There was a young lady of Niger,
Who sailed as she rode on a tiger;
They came back from the ride
With the lady inside,
And the smile on the face of the tiger."

Rev. T. Claggett Skinner, D. D., who has been pastor of the First Baptist church, Roanoke, Va., for the last five years, has been called to the Second Baptist church, Richmond, Va., where he will begin work September 15.

Rev. O. T. Anderson, beloved in Alabama, but loaned awhile to the West Virginia saints, called last week. He had just been in meetings at Dundee and Union, two strong country churches near Hartford, hearing Brethren P. L. Moseley and J. W. Griffin in meetings. A strange coincidence: Fourteen joined at each place. Brother Anderson was converted, baptized, licensed and ordained by Union church. We think it about time he is coming home. His work at Mannington, W. Va., is prospering.

In these "speed mania" times we do well to heed the exhortation:

Take time to be holy,
The world rushes on,
Spend much time in secret
With Jesus alone,
By looking to Jesus,
Like Him thou shalt be,
Thy friends in thy conduct
His likeness shall see."

"Parson," exclaimed Ephraim, "I've got 'ligion—'ligion, I tell you!"

"That's fine, brother! You are going to lay aside all sin?"

"Yes, sah."

"You're going to church?"

"Yes, sah, see."

"You are going to care for the widows?"

"Ah, yes, sah."

"You are going to pay your debts?"

"Sah? Dat ain't 'ligion; dat's business."—Judge.

Rev. W. Fetler, of St. Petersburg, in response to many appeals, went to Riga some two months ago to conduct a series of evangelistic services. The provincial governor gave him permission to preach the gospel freely. The largest halls in the city were hired and crowds flocked to hear him. The continued hiring of a theatre, however, proved too expensive, and for some weeks the services had to be held in a smaller hall, holding only 400, and quite inadequate to accommodate all who came. It soon became evident that a temporary mission would not suffice, and Mr. Fetler and his friends have acquired a disused military church, seating 1,400, of the Russian Orthodox faith, for £3,800, of which £1,000 has now to be paid, and the balance in five years, by half-yearly installments. Some £700 have already been promised. Permission has been granted for the use of the newly-acquired building.

Suitor—"I hope my nomination to the curatorship of the museum of antiquities will induce you to trust your daughter to my care."—Meggendorfer Blaetter.

Hearts only thrive on varied good;
And he who gathers from a host
Of friendly hearts his daily food,
Is the best friend that we can boast.

—J. G. Holland.

The state of Alabama is represented at the University of Chicago during the summer quarter by over 50 students, who come from various part of the state.

The Russian Baptist Union reports 9,033 baptisms within a year among the Russian speaking populations of the empire. In Hungary during the past year more than 4,000 have been added to Baptist churches on confession of faith.

The daily papers published that the International Bible Students' Association had voted, unanimously we think, that there is no hell. This association with the high sounding name is only Russell and his followers. Russell works under a number of such names.—Western Recorder.

The Alabama Baptist announces in a brief paragraph that Rev. J. M. Shelburne accepts the presidency of Howard College and will be on the field February 1. Brother Shelburne has for several years been the efficient pastor of the First Baptist church, Bristol, Va., where his labors have been greatly blessed of God.—Baptist and Reflector.

Santa Claus is having his picture printed 75,000,000 times. It's a good many, but the National Association for the Study and Prevention of Tuberculosis and the American Red Cross expect to need that number of Red Cross seals bearing Santa Claus' picture for the next Christmas sales. In addition to selling agencies in practically every state in continental United States, the campaign will be carried on in Porto Rico, the canal zone and the Philippine Islands.

A new labor movement, which makes Congressman Berger look like a standpatter and Samuel Gompers look like a reactionary, derives from France, where it is called Syndicalism. In Great Britain and America it is labeled Industrial Unionism. Its best known leaders in this country are Debs and Haywood. Its organization is known as the Industrial Workers of the World—the "I. W. W."—formed in the western states seven years ago, and now for the first time invading the east with its "direct-action" methods.

Dr. Wiley said to the farmers' wives at an Illinois convention: "You cannot drive away a husband who is well fed." An old maid, asked how to best manage a husband, replied: "Feed the brute." Good cooking is an important element in life; and good cooking can make a good table with little cost, where poor cooking falls at a high cost. Health depends to a large extent on proper food, and good health is impossible to many people without good cooking.

It will be a matter of considerable interest to the Baptists of the south to know that the Sunday School Board of the Southern Baptist Convention has sold its property on Church street for the sum of \$200,000. The amount paid for the property about ten years ago was \$60,000, and when the offer of \$200,000 came before the board the members hardly felt that it would be justified in refusing to accept so handsome a profit. As we stated recently, the board, in anticipation of an offer of the kind, several months ago bought an excellent lot on Eighth avenue. It will proceed at once to erect a building on that lot suitable for its purposes, and which will be modern and up-to-date in every way. As a matter of fact, the business of the board has outgrown its present building, and it was a question on the one hand of enlarging that, and on the other of selling and erecting a satisfactory building on the new lot. The latter course was decided upon.—Baptist and Reflector.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 624 Bell Building, Montgomery, Alabama

IN HIS KEEPING.

"We know not what shall befall us, God hangs a mist
o'er our eyes;
And so each in our onward path He makes new scenes
to rise,
And every joy He sends us comes as a strange and
sweet surprise.

"We see not a step before us, as we tread on another
year,
But the past is still in God's keeping, the future His
mercy shall clear;
And what looks dark in the distance may brighten
as we draw near."

LET US REMEMBER IN OUR PRAYERS.

Our work in the Western District, where we have
seven associations, with woman's work in all but one.
Mrs. Fleetwood Rice, of Tuscaloosa, is the vice-pres-
ident. The convention will meet in this district in
November with the Tuscaloosa society.

Our work in the East Liberty Association, of which
Mrs. Crawford Johnson, of Dadeville, is superintend-
ent of the 21 societies.

Our Alabama missionary to Buenos Ayres, Argen-
tina—Mrs. Mattie C. Justice.

The encampment at Pelham next week.

The reaching of our year's apportionment.

Our new secretary-treasurer, Miss Julia Ward.

"TILL WE MEET AGAIN."

Since there can be no real parting for those who
love each other, this letter is in no sense a farewell
message, but is written merely to tell you that this
will be the last time I shall edit this page, but that
its work will go on and grow, I believe, under the
new editor, Miss Julia Ward. You have greatly
helped me in the editing of it by your enthusiastic
support of its suggestions and in your contributions
to it. She has been promised the same kindness from
you. Her address is 624 Bell building, Montgomery,
Ala.

For the rest of this month I shall be with my home
people, leaving them in time to spend one day in
Atlanta, consulting with the Home Board; one at
Greenville, S. C., in the Margaret Home, and one in
Richmond with the Foreign Board. On the 3rd of
September I shall commence the work of general W.
M. U. secretary in Baltimore. Not one day of that
work there will ever be so full but what I shall re-
member the Alabama work and workers in my pray-
ers, but every Monday I shall bear you in particular
memory. Thus will the whole week's work be started
aright for me. Whenever I can be of any service to
you please ask it of me. My address will be 15 West
Franklin street, Baltimore, Md.

And now as the poet says:

"Go thou thy way and I go mine;
Apart and yet not afar.
Only a thin veil hangs between
The pathways where we are;
And God keeps watch 'tween thee and me."

May He truly do so, dear little Sunbeams, manly
Royal Ambassadors, true-hearted auxiliary members,
women of the missionary and aid societies, officers
as well as members; may He keep you, faithful asso-
ciational officers, district vice-presidents and mem-
bers of the State Executive Board. May God bless
you each and every one!

Your grateful friend,
KATHLEEN MALLORY.

AT THE END OF THE FIRST QUARTER.

Three months of the Southern Baptist conventional
year have gone by, leaving the women and children
of Alabama IN DEBT to our suggested apportionment
for this quarter of nearly \$3,000. Our aim for each
quarter of the year is \$5,745, and from the chart given
below it will be seen that SO FAR WE HAVE

RAISED ONLY \$2,773. If we can, let us raise this
new quarter not only the quarter's part, \$5,745, but
also the deficit of the first quarter, \$3,000, so that
when the convention meets in Tuscaloosa in Novem-
ber one-half of the year's apportionment will have
been met. "It is a consummation devoutly to be de-
sired." To this end let us study the following figures:

Apportionment for year: State Missions, \$5,000;
Home Missions, \$6,800; Foreign Missions, \$10,250;
Training School enlargement, \$400; Training School
support, \$170; Training School student, \$200; Bible
fund, \$100; Margaret Home, \$60; total, \$22,980.

Raised since May 1, 1912: State Missions, \$2,030;
Home Missions, \$222; Foreign Missions, \$469; Train-
ing School enlargement, \$16; Training School sup-
port, \$5; Training School student, \$6; Bible fund,
\$20; Margaret Home, \$5; total, \$2,773.

To be raised before May 1, 1913: State Missions,
\$2,970; Home Missions, \$6,578; Foreign Missions, \$9,
781; Training School enlargement, \$384; Training
School support, \$165; Training School student, \$194;
Bible fund, \$80; Margaret Home, \$55; total, \$20,207.

DURING AUGUST.

We study about missionary training.

We give to the Louisville Training School.

WOMAN'S DAY AT PELHAM.

Through the courtesy of the encampment commit-
tee Thursday, the 22nd, has been given to us for our
Woman's Day. The morning address will be made
by Dr. J. C. Masee, of Chattanooga, and in the even-
ing Dr. John R. Sappey, of the Louisville seminary,
will give his remarkably popular stereopticon lecture
on the Holy Land. He will have several slides, show-
ing the condition of women in the Moslem lands.
These two lectures alone assure the success of our
day, but in the spirit of "good measure, pressed
down," we shall also have an afternoon session, at
which the following program, which has as its cen-
tral theme "Our Young People," will be rendered,
with Miss Julia Ward presiding:

"Song and Scripture for Young People"—Miss
Laura Lee Patrick.

"Reaching of the Young People in the Rural Dis-
tricts"—Miss Addie Cox.

"Our Responsibility to the Youth of the City"—
Miss Julia Ward.

"Training to Train the Young People"—Miss Mary
Keith.

In perfect accord with this program, there will be
held each day at the encampment a children's hour,
conducted by Miss Addie Cox. We confidently expect
the children and women to attend the encampment
and to be blessed not only by our special W. M. U.
sessions, but by every feature of the week's pro-
gram. Come and bring others with you!

SCRIPTURE THOUGHT FOR TRAINING FOR SER-
VICE MONTH.

So teach us to number our days that we may get
a heart of wisdom.—Psalm 90:12.

No longer will the pressure of an electric button
and the softly given command to the dusky porter
who answers the summons bring liquid refreshments
to passengers on trains of the Pennsylvania railroad
east of Pittsburg. The days of drinking anything
stronger than lemonade on Pennsylvania trains are
over, and high balls, cocktails, cold bottles and spark-
ling glasses will remain only as a memory to patrons
of the "dining car in the rear." Orders have been
issued by the railroad that no more liquor is to be
sold on cars operated on its lines east of Pittsburg.

Dr. Kerr Boyce Tupper, while meeting lecture en-
gagements in the west, preached on July 14 in the
First church, Denver, where he was pastor for six
years. A reception and banquet was tendered him
by the church at one of the hotels. Dr. Tupper lec-
tured also for the church while in Denver.

J. SAM CARROLL.

Brother J. S. Carroll, of Troy, Ala., died at his home
on Sunday, July 28, at the age of 58 years. He had
been a member of the First Baptist church of Troy
for 30 years, and had always taken a lively interest
in the welfare of his church and denomination. His
church recognized his devotion to the Lord's cause
and ordained him a deacon two decades ago. He
was the leader in many moral and religious move-
ments, and was the first to help bring Pike county
into the organized Sunday school work.

Having made a trip to Palestine some years ago,
he lectured on the Holy Land to many audiences in
Pike and adjoining counties, always making an appeal
for righteousness for the Lord's sake. He was the
counselor for those in trouble and a ready helper to
the distressed. He was never happier than when
leading an offering among his people for our orphan-
age at Evergreen. He retained his faculties almost
to the last and made comforting testimony to the
grace that saved him through the blood of the Lord
Jesus Christ.

His widow, Allie Murphree Carroll, is left to mourn
his departure.

A NOTE FROM BROTHER CRUMPTON.

I hope many have read Brother Chapman's tract,
"That Tall Pine Tree." The receipts for State Mis-
sions are shown on a diagram for each month. The
column for July showed \$543.68, and the one for
June, a year later, is "That Tall Pine Tree" showing
\$10,270.68. "What a fall, my countrymen!" We be-
gin July again with only \$422.28 for State Missions,
more than \$100 short of last July.

It makes the heart sick to think of having to go
over the same old hard road again, with all its ups
and downs, mostly downs. I can't believe we are
going to pursue that policy all the year. Many of the
little churches are sending in their small sums—
enough to remind us that somebody believes in sys-
tematics.

Let Us All Go to the Encampment

And plan great things for the Lord's kingdom. It
means much for men from all parts of the state to
strike hands and spend days together in worship,
study and recreation. Churches ought to see to it
that their pastors go if it is possible. Sunday school
superintendents and teachers will miss much if they
are not there. The programs will be sent out next
week.

W. B. CRUMPTON.

"I've lived a hundred years," he said,
In trembling tones and thin,
"And chewed tobacco all my life"—
The juice ran down his chin.
"I've drunk strong licker right along,
And see how spry I be!"
"Twas in the county poor house that
His toast was made to me.

"And then as 'mid the dark, a gleam
Of yet another morning breaks,
And like the hand which ends a dream,
Death, with the might of his sunbeam,
Touches the flesh and the soul awakes."

—Robert Browning.

"God keep us through the common days,
The level stretches, white with dust,
When thought is tired, and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care,
Then most we need the strength of prayer."

The most beautiful object in Windsor Castle is the
thumb-worm and marked Bible which General Gordon
had used for years, and was with him when he was
killed at Khartoum, and has been presented by his sister
to the queen. It now rests in a little cabinet in a hall
through which every visitor to the castle must pass, and
is a perpetual reminder of the value of one copy of the
Bible to the devout Christian.—J. M. Buckley.

BROTHER CRUMPTON'S TRIP NOTES.

The Mobile Association met at Bay Minette, the county seat of Baldwin county. The town is growing, but its growth is retarded by reason of the short-sighted policy of property owners, who demand extravagant prices for town lots. The county is fast filling up with all sorts of people from many quarters. Serious problems are presenting themselves for solution. Not the least is the religious problem. People of all sorts of religions and no religion are among the new-comers.

In every part of the state

Our Religion is on Trila.

Are we going to be equal to the task before us? There is no question about the religion. It can meet successfully any test if we give it a chance. Our methods of propaganda may be inadequate. Our slow-going movements won't do. Our people are feeling the stimulus of the new spirit in business. The auto, the good roads, the telephone have men on the run in business. More business calls for more men and more money.

Can our preachers become the enthusiastic leaders in these stirring times? Will the churches by earnest co-operation and the consecration of the increased wealth God is giving into their hands enable the leaders to make the advance which the times demand? All this comes to me as I look over any part of the state, especially in those parts where the new population are pressing on to become citizens of Alabama. Mobile and Baldwin Counties Must Move up Baptistically or the Day Will Be Lost to Us.

I was glad to see great improvement in the methods of conducting the business of the body. All were sad because of the absence of the old hero moderator, W. A. Alexander.

Brother J. D. Anderson as moderator and J. M. Kallin as clerk make a good combination. The organization was completed in 15 minutes, the letter reading having been abolished. The charts gotten out by the clerk at great pains and labor put the facts before the eye of every messenger if he wished them.

Dr. Phillips, pastor of the First church, Mobile, at the court house delivered the associational sermon. His review of "Bunyan's Pilgrim's Progress" brought out strongly the old doctrine of sin and deliverance. There ought to be a revival of the reading of that old book. The preachers can have it put in a thousand homes this year if they will. Great revivals would certainly follow its introduction into the homes. Dr. Phillips said rightly: "It is the greatest book in the world outside of the Bible."

A Little Breeze Was Stirred

In the association because of a suspicion that the secretary of the Mission Board was not favorable to the movement to have an associational evangelist. There hasn't been a time in ten years when the secretary was not favorable to such a move. He has said so time and again. Two men could be profitably employed if we were able to support them. The Forward Movement spirit demands greater effort here and everywhere, but the board's resources are limited. Just now new obligations cannot be taken on.

Will we always be in straits for mission money? It looks so; not because the people are growing poorer or less inclined to support the work.

One trouble is the persistence with which old methods, which means in many instances no methods, are clung to. There is a better day just ahead of us on that line.

More was said at the Jasper convention about new methods than ever before, and that not by the secretary, but by pastors. They are actually doing the thing, and are eager to show it to others.

Read about the campaign in Lauderdale county in last week's Alabama Baptist. Pastor Lovelace planned and led the campaign. The Foreign Board loaned one of its missionaries; the State Board furnished the envelopes and the schedules.

A Few Days Off

Is unusual for the secretary. He broke away on August 2, leaving the thermometer at 95 and finding it not far from 52 at Bristol, Tenn. For three nights he slept comfortably under two wool comforts. The Baptists of Bristol are up in arms against the theft of their pastor by Howard College. Some supposed that I was mixed up with the steal, but I could easily have proven myself innocent. A great church building, costing \$40,000, is now in course of erection. One

good sister said in my hearing: "There is the most perfect harmony in our church." This is not so in the politics of Tennessee; with two sets of Republicans and three democrats, things are very uncertain. The two old parties need shaking up, and they are going to get it. The leaders had as well take notice. The immense corn crop already made was delightful to look upon.

With Everything to Eat Raised at Home

Living is cheap compared to Alabama. Will the cotton states ever raise their own grub? They will I am sure. It will come just as soon as our people get over the all-cotton idea. Ere long the negroes will scatter, for their own good and the good of the whites; then an era of prosperity will come—the day of the small farmer, white and colored, will dawn; cotton will become the surplus crop; then all will celebrate together the day of our emancipation from a slavery which was as bad as African slavery.

W. B. CRUMPTON.

My Dear Brother Barnett: Please oblige me by announcing through the Alabama Baptist that I conceive it to be my duty to remain president of Judson College, and that I have declined the secretaryship of the commission, to which position the brethren elected me at the recent convention.

I greatly believe in the commission and shall be glad to co-operate with those who lead in this great work.

ROBERT G. PATRICK.



REV. LEON M. LATIMER,

A graduate of Mercer University and the Southern Baptist and Rochester Theological Seminaries, who preached at Sylacauga Sunday. He married a lovely Alabama girl, and is a brother of Hugh Latimer, the consecrated layman of Birmingham. Brother Latimer is now pastor at Salem, Ohio.

A commercial traveler at a railway restaurant in one of our southern towns included in his order for breakfast two boiled eggs. The old darkey who served him brought three.

"Uncle," said the traveling man, "why in the world did you bring me three boiled eggs? I only ordered two."

"Yes, sir," said the old darkey, bowing and smiling. "I know you did order two, sir, but I brought three, because 'jus' naturally felt dat one of dem might fall you, sir."—Harper's Weekly.

Tremat church, New York, of which K. C. MacArthur, son of Dr. Robert Stuart MacArthur, acting pastor of the Tabernacle church, Atlanta, is pastor, was recently dedicated. The pastor preached the dedicatory sermon, and his father offered the prayer.—Christian Index.

New Books

"The Enlightened Life, and How to Live It"

This volume is made up of a number of Dr. Latson's editorials dealing with a wide variety of subjects in the author's searching and brilliant style. The interest which has been manifested in the editorials by readers the wide world over and the enthusiastic comments of those who have already read the volume insure its success. The topics cover a wide range, for instance, "The Waste of Life," "The Death Dealing Detail," "Health as an Asset," "Health as a Factor in Business Success," "Drugs, What They Are, What They Will and What They Cannot Do," "The Mission of Pain," "Crimes Against Children," "Race Suicide, Pro and Con," "Vaccination, Blessing or Curse," etc. A strong book, original, sensible and practical.

The Health Culture Company, Passaic, N. J. Cloth, \$1.00.

"How to Study the Bible."

This volume is admirably adapted to serve as a book of reference or commentary on the wide range of scripture truth which it covers. The following list of contents will suggest the general scope of the book: "How to Study the Bible," "The Second Coming," "The Holy Spirit," "The Two Natures," "The So-Called Lord's Prayer," "Spiritual Growth," "A Friend in Need," "Unhesitating Confidence," "A New Name," "The Indwelling Presence," "Abiding in Christ," "Consecration of Ability," "Genesis 4 and 5," "The Sabbath," "The Story of Joseph," "The Unrent Veil," "The Rent Veil," "The Golden Bells," "The Story of Two Birde," "The Present Age," "The Story of Eleazer and the Bride," "Times of Restitution," "Jeremiah," "The Church," "Studies in Ruth," "John 11 and 12," "The Syrophenician," "The Leaven," "The Story of Lot," "Four Judgments," "Two-Fold coming," "Christians," "The Oneness of Christ and Christians," "Man's Ruin and God's Remedy," "Law and Gospel," "Rod and Reck," "Rod that Budded," "Outlines of Prophecy," "Of Whom I am Chief," "Earthly Things," "The Imminent Coming," "Moses," "Paul," "The Delicate Seal," "Meet for the Master's Use."

Handsomely bound, 12mo, cloth, 580 pages. \$1.50. Chas. C. Cook, 150 Nassau street, New York.

"Wonders of Providence."

By Rev. J. Martin Rhode.

A bright new book of over 200 of the most remarkable and authentic providential stories. Many of these stories have been written by able and experienced contributors especially for this volume and have never before been published, while other bright gems, flashing heaven's providential light, have been carefully gathered from vast resources and embody in a narrow compass the cream of the very best devotional literature of the ages. It contains the most wonderful and startling instances of providential history at magnetic points, illustrating our relations to Providence and illuminating every phase of human experience. In a word, it is just the book for all classes of readers, both young and old, and especially a literary treat for the Christian's quiet hour, a mighty faith tonic against despondency, a helpful stimulant to sweet rest of soul in God and an illustrative handbook of great value to preachers and teachers.

The Evangelical Publishing Company, Lakeside building, Chicago, Ill. \$1.25 silk cloth or 75 cents limp cloth.

"The One-Way Trail."

A story of the cattle country. Four illustrations in color by Henry J. Soulen. Large 12mo. Cloth, \$1.25 net; by mail, \$1.40. George W. Jacobs & Co., Washington Square, Philadelphia.

This is Ridgwell Cullum's latest romance of western life. It is pronounced by critics to be the most powerful and exciting he has yet written. It is a vigorous tale of rude life on the prairies, where love and hate play unrestrained, and life means action.

"The One-Way Trail" is just the trail of life. It's chock full of pitfalls and stumbling blocks that make us cuss like mad. But it's good for us to walk over it. There are no turnings or by-paths, and no turning back. And maybe when we get to the end something will have been achieved in His scheme of things that our silly brains can't grasp.

"DELUDED DIVINES."

By Melbourne P. Beynton, D. D.

One of the most discouraging features of any reform work is the difficulty of securing unity of opinion among good people concerning the evil attacked, as for instance, in the question of the segregation of vice.

Heretofore this difference of opinion has been due to a lack of exact knowledge gained in patient, thoroughgoing investigation of existing conditions.

However, we have now come into possession of very reliable information on these lines. Recent years have brought forward such works as:

First—The committee of fifteen in New York and its startling report as to the conditions in that city.

Second—The immigration commission spending nearly \$1,000,000 in its work and producing a report which waked the nation and which was so startling in its revelation as to have caused a Chicago congressman to oppose its publication for general distribution.

Third—The Rockefeller grand jury of New York and the clear proof of a white slave traffic in that city.

Fourth—The Chicago vice commission and its monumental work.

Fifth—The federal white slave traffic act and new laws in some 36 states, of whom Illinois was the leader and whose law is modeled on the Illinois Pander act of 1908 and 1909.

Sixth—A new library is growing on this theme, of which one Chicago book has gone into over 300,000 libraries and homes.

In all of the above, notably the Chicago vice commission report, the segregation policy as applied to the social evil is condemned.

Our own vice commission begins its report with the following sentence, printing it in black type at the very head of the book:

"Constant and persistent repression of prostitution the immediate method, absolute annihilation the ultimate ideal."

The moment a community consents to the segregation policy they have commercialized this miserable business. There is absolutely no escape from this conclusion. Our vice commission has this further word upon this phase of the problem:

"Furthermore, the overwhelming majority of the citizens of Chicago and the fathers and mothers of its children never will countenance the recognition or legalization of a commercial business which spells only ruin to the race. It is, therefore, incumbent upon us to take a bold stand against this curse of society. It behooves us to raise social life to the highest possible standard of righteousness—to teach the youth of our land loyalty and honor to womanhood."

Minneapolis followed Chicago's example and appointed a vice commission. Judge Daniel Fish, the city's legal advisor, says:

"The illegal setting apart of a district in which the law may openly be violated is ever more vicious than the vice proscribed."

During this last week one of our municipal judges, Judge William N. Gemmill, is quoted as saying, in refuting a report that he had criticised the vice commission report:

"Instead of being opposed to the report, I most heartily approve its conclusion. I am unalterably opposed to the system of segregation, a system which is operated in defiance of the law and of common decency, and which is the underlying cause of the demoralization of the police force.

"I think, however, it is much to be regretted that the vice commission concealed from the public the names of the criminals, high and low, whom it claims to have discovered to be the owners of property leased for vicious purposes, the givers and receivers of bribes, etc.

"These names should have been turned over at once to the state's attorney of this county. Had this been done the report of the commission would have had vital force."

America is not alone in its abhorrence of segregated vice.

Norway has pursued the policy of extermination since 1886.

Sweden has appointed a parliamentary committee which reported recommending abolition of state regu-

lation of vice and the inauguration of a policy of extermination.

Even in France, where the whole system of regulation originated with Napoleon I about 100 years ago, the extra parliamentary commission has reported against the system and the most earnest minds of France are demanding an abandoning of the Napoleonic delusion.

An eminent Frenchman, Merle Daubigne, son of the famous church historian, himself a director of religious and social work in Paris, said recently with much feeling:

"The system of regulation is tottering. It does not come to us from old France, but was introduced by Napoleon and his aids, who supposed that thereby they could preserve the health and military efficiency of the French army. Their belief in this respect was an utter delusion. The morning is dawning toward the supremacy of the moral law in France."

In England the destruction of segregated districts began in 1889 in Liverpool, formerly the "Black spot on the Mersey," a very great seaport, where it was supposed the morals of the people were protected by the operation of vile resorts, kept open for supposed protection of good women. In one district of that city there were 443 tolerated houses quite immune from prosecution, though the criminal code of Great Britain demanded their destruction. Under the leadership of Mr. Alexander Guthrie, a son of the famous Scotch preacher, himself an eminent business man in Liverpool, the honest people of that great city united and left out of office politicians who thought the law could not be enforced, and in a new regime exterminated the vice districts of Liverpool.

In London, under the leadership largely of the Bishop of London, the extermination of the vice districts began a few years after Liverpool had set the bright example. The vice districts and the protected resorts in London are now facts of an evil past which no Londoner dreams of recalling.

In Holland and Denmark the policy of extermination has been in effect for some years.

In Berlin tolerated houses are not permitted. All Teutonic Europe seems ready to reassert its ancient character of chastity attested by the Roman historian, Tacitus.

In our own country our cities are beginning to wake to the deadly peril of the segregation policy. Philadelphia has recently shown a deep resentment against the imputation that her clergy were in favor of this damnable heresy, and the Philadelphia clergy have unitedly professed their abhorrence of any such doctrine.

Seattle, Los Angeles, Salt Lake City, Des Moines and even the entire state of Iowa are now clear of recognized open dens of infamy.

Even the Orient is changing its attitude toward this policy.

In Japan this question is receiving wide-awake attention. When the Yoshiwara (the vice districts) of Osaka and Tokyo were burned they were not allowed to rebuild in the midst of the city, but were driven to the outskirts, and indeed some of the districts have not yet been rebuilt. Public conscience is awakened led by the great Count Okuma. The men of power in Japan are the Satsuma men, from the southern island, Kyushu—men who in the days of old Japan stood firm against social corruption and would not allow vice districts in the cities of the southern islands. This chaste Satsuma clan made and is still powerful in new Japan.

In China segregation has always been abhorred by society at large. The dissolute characters were always driven beyond the walls of the city, and in many instances were compelled to dwell on boats in the rivers.

There is an ancient law in China by which if a man proves that property was being used for impure purposes he acquired title to that property by means of such prosecution. Would that we had some such law in Chicago today.

It has sometimes been earnestly protested that to rid a city of the tolerated houses would jeopardize the residence districts and make the streets unsafe. No lie of satan's has ever been hurled back into his teeth with greater force than this one. The state of Iowa and its great capital of Des Moines are safer today than ever before. Des Moines is larger than any city in Illinois except Chicago and is absolutely clean of this foul blot we call segregation.

Take the experience of London, for instance, the

greatest city in the world, so far from the abolition of the vice districts and protected houses, increasing street walking, the midnight meetings held for many years at the expense of Sir George Williams and others for the women of the street are now no longer possible for the lack of women to attend them, and these midnight meetings are now considering the question of discontinuing and the whole movement is about to be disbanded.

In the face of all this evidence, in the presence of a world awakening such as the world has never experienced before on moral issues, it is indeed a sorry sight to see a clergyman come forward supporting this discredited, infamous policy of the segregation of vice.

Especially so when some of these clergymen are boastful in their declaration that they have never visited the districts, have never investigated the houses and will not do so, and yet do not hesitate to pose as the high priests of the segregation policy.

It were better that the clergymen listen to the words of the great Huxley, who shortly before his death, in addressing a company of clergymen, said that men of science in their search for the truth may find themselves obliged to return to the guardians of divine revelation, the ministers of God; that if they did so return he hoped that the clergy would not have betrayed the gates.

There is no more perilous delusion in the social mind today than this of the segregation of vice. This more than any other thing in the city of Chicago has debauched and disintegrated her police force and has brought about the present wholesale dismissal of commanding officers. What a pity that a Christian community should complacently endure a situation that spells inevitable disgrace and dismissal of the policemen, betraying them into a betrayal of their sacred trust. While I have no excuse for the corrupt policeman, yet we must not forget that if we tolerate this ungodly, unrighteous situation in our cities we are not free from our share of the responsibility, and no one is more immediately responsible for the perpetuation of the deplorable vice districts than the "deluded divines," who unblushingly proclaim their faith in this discredited and now rapidly being discarded method of handling the social evil.

There are three classes of "deluded divines" in this matter:

First—Those who without thorough investigation or personal knowledge of existing conditions proclaim faith in the policy of segregation.

Second—Those who are fearful of their standing and, fearing the conventions of society, refuse to take an interest in the situation and remain silent in these hours of peril.

Third—Those who knowing the facts and realizing the situation, but fearful of possible notoriety or opposition of influential members, remain silent.

God grant to the clergy keen seeing eyes, flaming tongues and a splendid unity of opinion and purpose in the work of morally cleansing our cities. The clergy must never betray the gates.

The Outlooker notes that Dr. MacArthur, as president of the Baptist World Alliance, expects to go to Russia early next year to dedicate the new Baptist college in St. Petersburg. It is said that plans are also maturing to establish another Baptist ministerial training school for Southeastern Europe in Budapest. Calvary church in New York, by the way, having sought in vain for a pastor, would like to get Dr. MacArthur back again to round out his ministry. If he accedes he would have only one pastorate after all—Missions.

Although punning has properly been written down as the lowest form of wit, several cities have availed themselves of it (and successfully) in coining slogans. "Topeka, Kan., Topeka Will" was the happy outcome of a prize competition in that city a couple of years ago. There is also the somewhat more dubious "El Paso, the Pass; don't Pass El Paso."

The mayor of Boston, John H. Fitzgerald, has written to all the pastors, Protestant and Catholic, asking them to preach on the duty of parents to care for their children, especially at night. His reason for this is the fact that in spite of all the police can do the privileges of the play-grounds are so abused that it may be necessary to close them.

TIME AND PLACE OF MEETING OF ASSOCIATIONS, 1912.

August.

- 6—Selma, Providence Baptist church.
- 20—Butler County, Mt. Pleasant Baptist church.
- 21—Coosa River, Hepzibah Baptist church.
- 27—Shelby County, Vincent Baptist church.
- 28—Tuscaloosa County, Hull, Big Sandy church.
- 29—North River, Carbon Hill, Carbon Hill church.

September.

- 3-5—Union, near McShan, Mineral Springs church.
- 4—Pine Barren, Beatrice church.
- 4—Colbert, Littleville, Pilgrim's Rest church.
- 5—Bigbee, Cuba Baptist church.
- 6—St. Clair County, Vandiver, Pleasant Grove church.
- 6—Lauderdale, Mount Pleasant church.
- 10—Calhoun, Bethlehem church, near Oxford.
- 10-12—North Liberty, Deposit, 14 miles north of Huntsville, Locust Grove church.
- 13—Cedar Bluff, five miles from Gaylesville, New Prospect church.
- 17—Marshall, three miles north of Boaz, Mount Vernon church.
- 18—New River, Pilgrim Rest church.
- 18—Bethlehem, near Monroeville, Mt. Olive church.
- 18—Bibb County, Mt. Zion church.
- 19-21—Etowah, Black Creek.
- 20—Bethel, Nanafalia, Nanafalia church.
- 200—Mineral Springs, Adamsville, Antioch church.
- 21—Macedonia, Antioch church, Washington county.
- 24-25—Birmingham, Avondale, Avondale church.
- 24—Central, Central, Union church.
- 26—Tennessee River, Friendship church.

October.

- 1—Clarke County, Saltpa, River Hill church.
- 1—Harmony Grove, two miles east of Winfield, Marion county, Goodwater church.
- 2—Dale County, Midland City church.
- 3—Cherokee, Cedar Bluff, Cedar Bluff church.
- 4—Cleburne, near Hopewell Station, lost Creek church.
- 4—Muscle Shoals, Danville, Morgan county.
- 8—Unity, Maplesville.
- 9—Carey, Daviston church.
- 9—Montgomery, First church, Montgomery.
- 9—Sardia, Union church.
- 9—Weogufka, New Site church, Coosa county.
- 11—Alabama, Antioch church, Butler county.
- 11—Gilliam Springs, New Canaan church, Cullman county.
- 11—Sulphur Springs, six miles west of Blount Springs, Sulphur Springs church.
- 12—Big Bear Creek, Evening Shade church, Colbert county.
- 12—Southeastern, Palestine church, Mobile county.
- 15—DeKalb County, Collinsville church.
- 15—East Liberty, Camp Hill, Camp Hill church.
- 15—Zion, Opp church, Covington county.
- 16—Blount county, Blountville church.
- 16—Chilton County, two and one-half miles north-east of Thorsby, Collins Chapel church.
- 16—Mud Creek, Oak Grove church.
- 18—Antioch, Bogueloosa church, Choctaw county.
- 19—Arbacoochee, Pinetucky church, Cleburne county.
- 19—Lamar County, six miles southeast of Sulligent, Lamar county, Shiloh church.
- 23—Cahaba, six miles from Marion, Calvary church.
- 23—Clay County, Big Springs church.
- 23—Columbia, Mt. Gilead church.
- 23—Eufaula, First Baptist church, Eufaula.
- 23—Judson, Concord church.
- 23—Shady Grove, Shady Grove church, Franklin county.
- 23—Slipsey, Pleasant Ridge church.
- 24-26—Coffee County, Mt. Pleasant church.
- 26—Clear Creek, near Natural Bridge, Concord church.
- 29—Harris, Seale church.
- 29—Randolph County, Zion church (north of Wedowee).
- 29—Tuskegee.
- 30—Conecuh County, Herbert, Old Town church.
- 30—Geneva County, Black, Adoniram church.

November.

- 1—Washington, St. Stephens church.
- 5-6—Escambia, Brewton, R. F. D., Catawba Springs church.

12-14—Cullman, seven miles east of Hanceville, on Holly Pond road, Pilgrim's Rest church.

13-15—Seem-Troy, Good Hope church.

Time and Place of Meeting Not Given in Following Associations.

Centennial, Crenshaw, North St. Clair.
Minutes Not Received of Following Associations.
Blue Creek, Ellim, Central Liberty, Mt. Carmel, Yellow Creek.

VICTORY FOR PROHIBITION—WRITE YOUR UNITED STATES SENATOR.

By Arthur J. Barton.

The prohibition cause won a great victory recently when the committee on the judiciary in the senate of the United States instructed Senator Cummins to report favorably the Sheppard-Kenyon bill, with slight amendments, prohibiting the interstate shipment of liquor into dry states or dry territory when the shipment is intended to be used in violation of the law of the state in which delivery is to be made. This is the bill agreed upon last December at the interstate conference in Washington. The writer was chairman of the committee that agreed upon and framed the bill. The essence of the bill was the product of the brain and heart of Mr. Fred S. Caldwell, of Oklahoma City, who, upon invitation, spoke before the recent Southern Baptist Convention and who is perhaps the best informed lawyer in America on this subject.

Some of our prohibition friends have feared that the bill, if enacted into law, might not prove effective. That they are mistaken is shown by the attitude of all liquorism. Never before have the liquor forces been so aroused in opposition to a bill. They are stirred to the depths. Fortunately they have to fight the bill at great odds, because every time they oppose the bill they have to say, in substance, that they wish to violate the law. Of course, everybody knows that the violation of the law is their "long suit," but they are put on the defensive, when they have to come out in the open and say this.

Let every one who reads this write an earnest personal letter to each of the United States senators from his state urging them to do all they can to secure prompt and favorable action by the senate and to give their hearty support to the bill when it comes up in the senate for passage. We cannot be too prompt or too positive in pressing the fight now. The writer has just addressed a communication to every democratic senator and to a number of republican senators whom he happens to know personally as staunch friends of prohibition. He is now receiving replies, and is glad to say that so far without exception every senator has indicated that he is heartily in favor of the passage of the bill. Whenever the Sheppard-Kenyon bill becomes a law we can carry prohibition in state after state and will be effective indeed.

I take the liberty of sending this communication to our Baptist brethren throughout the south because of my position as chairman of the standing committee on temperance in the Southern Baptist Convention. The members of the committee are somewhat scattered, and it is impracticable to get a meeting of the committee at this time, but the writer feels confident that every member of the committee would heartily approve every sentiment herein expressed and would join eagerly in the request to the reader that he write to his senators at once. Do so now without delay. Nothing is so powerful in influencing legislation as the wishes of the people personally and pointedly expressed.

Waco, Tex.

"Society's roads on Sunday lead to country clubs" is the announcement of a daily paper in New York, and many instances of its truth are given. Dinners, luncheons, automobile parties, sports on golf links and tennis courts, and gay routs in club houses are reported.

According to the advance sheets of the annual report of the New York Bible Society for the year closing September 30 151,060 volumes of scripture, in 40 languages, have been circulated by the society during the past year.

WILL THE READER READ?

On behalf of the Board of Ministerial Education I want to state a few facts that I am sure the entire Baptist brotherhood is interested in. At our first meeting last Monday at the First Baptist church very vital matters were considered, of which I wish to inform you.

The board re-elected Dr. W. M. Blackwelder president, M. K. Thornton recording secretary and J. A. Hendricks secretary-treasurer. Three important committees were appointed:

1. Committee on applications and appropriations, consisting of Dr. W. M. Blackwelder, Dr. W. H. Anderson and Dr. M. K. Thornton. Applications for aid will be considered by them and appropriations made by them. If there are any better three men in Alabama for this work I do not know them—wise and sympathetic.

2. Finance committee, consisting of Dr. N. A. Barrett, Mr. A. L. Smith and the treasurer. Mr. Smith is connected with the Continental Gin Company and is a member of the Southside church. We have not a safer man on the board—a business man of first-rate ports. Dr. Barrett is one of our most useful laymen, and comes into close touch with the students professionally and otherwise. The committee has the important work of eliciting, receiving and disbursing funds and rendering proper accounts for same to the board at the convention. They will need your sympathy, prayers and money.

3. A committee, I suppose you might say, on ways and means, consisting of Drs. Dickinson, Blake and Wright. This is a new committee, and I think Dr. Dickinson and the other members will let you hear from them. They will have a general oversight of students and their families, where there are families, to render a larger and more varied assistance than has ever been rendered before. It is part of their purpose not to neglect students' wives, but to give them training also if possible. They will aid students in selecting courses to the best advantage. And many other good undertakings have they in mind, about which they will inform you from time to time.

The convention at Jasper adopted two recommendations of our board:

1. That all applications for aid by all students asking for aid, whether in our schools in Alabama or at the seminary, be made to our board, and that all appropriations in Alabama and at the seminary be made by our board. Two facts prompted this recommendation: First, they are our boys, and we are therefore as deeply interested in them as anybody; second, being our boys, we know their needs as well as anybody can know them.

2. That our board assume all obligations for our boys at seminary, and when there is a deficit, as has been the case for two or three years, that our board shall meet it. To cover this we approved the apportionment of \$1,800 for students at the seminary, and pledges of some \$1,400 were taken at the convention. In view of the above action it would be proper for all money for ministerial education to be sent to our board, and if pledges were made for the seminary to state the amount, so that in remitting the fact may be stated and pledge canceled. The above plan, as we see it, will be conducive to unity and efficiency. The board will certainly try to guard and conserve the denomination's interest in this work.

The board will make more earnest endeavors to secure a sufficient amount for our needs than it has ever made before, and our needs will be larger this year than ever before. We trust that no worthy man shall be prevented from going to school this year for lack of assistance, and that no one shall be compelled to leave school who ought to remain at his studies.

We had 64 men at college and seminary this year for part or all of the year, and indications are that we shall have perhaps 75 this year. If so we shall need \$6,000 for the work. The committee on co-operation voted \$8,000 for this year for this cause. Shall we do better than ever before and meet the demands upon us, or shall we fail again? If the secretary can help your church write him or any other member of the board. Hear us patiently and help us affectionately to perform a work that belongs to us all.

J. A. HENDRICKS,
Secretary-Treasurer.

TOM WATSON AND THE CATHOLICS.

We hold no brief for the Hon. Thomas E. Watson, of Georgia. He is able to defend himself. As widely as we differ with him on missions we wish to sympathize with him and go on record against the attack on the freedom of the press and onslaught on personal liberty, for he was arrested because he published in the May number of his magazine a quotation in Latin from a Roman Catholic publication.

When arraigned before the federal court in Augusta in defending himself he said: "If this Latin quotation which I took from a Roman Catholic book on the confessional is too obscene to pass through the United States mail, how then is it fit for a priest to ask of a virtuous young woman?"

Mr. Watson puts the government in a hole when he very pertinently says:

"I do not believe that the Catholic laymen of America know how vilely their wives and sisters and daughters are treated by the priests in the confessional.

"In order that they and others might have this information, I cut those leaves out of my copy of Chiniquy's book, and had them copied into our May magazine.

"Now listen:

"After I had been 'bound over' by Commissioner Godwin, of the United States federal court, I ordered another copy of Chiniquy's book.

"It has arrived.

"It came through the mails.

"It, of course, contains the 'obscene' matter for the copying of which I was arrested.

"In other words, the publishers and the jobbers are not prosecuted for mailing the whole of Chiniquy's book.

"I was prosecuted for mailing a small part of it.

"Queer, isn't it?"

No, it isn't "queer;" It is downright silly, and we prophesy that the case against him will soon be dropped.

But if the Catholics are powerful enough to have the case pressed we predict it will act as a boomerang, and the Pipe will find out that it does not profit to try and gag a certain red-headed Georgian who has the courage to expose the rottenness of a system which has blighted every country where it has been in power and which now seeks to control this Protestant land of ours.

No sane man believes that the government seized on the Latin quotation in the interest of purity, but every one who can read the signs of the times knows that Rome is back of the prosecution.

The Golden Age well asks:

"Why should anything be published, sold or read on American soil or the soil of this earth that is not fit to be printed in any newspaper?"

The question of obscenity is not troubling the Catholics; it is the expose which is hurting.

NATIONAL EDUCATIONAL ASSOCIATION.

The recent annual convention of the National Educational Association in Chicago brought some 10,000 teachers together. The struggle of the so-called "progressives" against the conservatives for control of the organization resulted in a victory for the former when E. T. Fairchild, state superintendent of public instruction of Kansas, was chosen president over Miss Grace C. Strachan, of New York City.

The association declared itself emphatically in favor of the following: The enactment of uniform divorce laws by congress, increased emphasis on courses in agriculture, domestic science and other industrial work; instruction in sex hygiene in normal schools, with a view to introducing this subject into the public schools; the spreading of the doctrine of international peace; greater respect for law; an increase in the wages of teachers to make them commensurate with those of other professions; the effort of certain colleges and normal schools to give credit toward degrees for work done in biblical literature and biblical history, and the granting of suffrage to women.

The association adopted a carefully prepared resolution on vocational training, providing for the appointment by the association's president of a commission of 11 to further this specific cause. The resolution points out that there are in this country 4,000,000 boys and girls between the ages of 14 and 18 who

have not had the privileges of vocational guidance or training. The commission, which is to include educators, employers, employes and social workers, is designed to reduce the number of occupational "misfits." Indicating ways to promote "the ready application of knowledge to actual life conditions" is to be its further object. Ways are to be found for enriching the courses in the primary grades, that the tastes and abilities of children may be discovered earlier; the commission will also urge the enactment by congress of a law which will grant funds for promoting "the development of the home, the shop and the farm through vocational training."

We congratulate the body on its good work. They have now a vision which is worth while and when worked out will mean much to every boy and girl in America.

MENTALLY DISEASED AND DEFECTIVE IMMIGRANTS.

At the recent meeting of the American Medical Association at Atlantic City Dr. James V. May, of the New York state hospital commission, brought forcibly to the attention of the meeting the fact that this country has a great opportunity to apply immediately the principles of eugenics by making a more careful selection of the immigrants. The annual increase in population in many states is greater from immigration than it is from birth. The interest aroused by Dr. May's paper and the discussion that followed led to the adoption of special resolutions; and these are the more valuable since they express definite provisions and do not simply indicate a general attitude. The resolutions, in brief, are as follows:

1. Congress is urged to provide for a more thorough mental examination of immigrants by trained alienists in the United States public health and marine hospital service.

2. The baffling question as to whether or not the causes of dependency in the recent immigrant existed prior to landing is solved by making aliens, who become public charges within three years, deportable, unless it is shown that they are public charges from causes arising after landing.

3. The present method of deporting insane and mentally defective aliens without proper attendants is deplored and considered a reflection upon the humanity of this country.

4. Congress is asked to impose a fine upon ship companies bringing insane persons to this country.

A representative group of experts has been giving years of study to the discovery of the causes and nature of mental disorders. Now the organization comes forth with a call to apply this knowledge for the benefit of society. It is most gratifying to note this social trend—a beginning, in the field of psychiatry, of the same motives which are inaugurating successful preventive work in other branches of medicine.

AGAINST SEGREGATION OF VICE.

Elsewhere we publish a pulpit utterance on "De-luded Divines" by Rev. Melbourne P. Boynton, pastor of Lexington Avenue Baptist church, Chicago, relative to a question that is of the first importance if we are to make any headway against the fearful ravages of the social evil, especially in the larger cities of our nation.

We are glad to know that several years back, when Birmingham's chief of police brought the matter of segregation to the attention of the ministers' conference with the hope of getting its approval, they unanimously condemned it. We are sorry, however, to report that in spite of their opposition Birmingham today has its "segregated district" openly flaunting its face to the shame of all good people. Dr. Boynton well says:

"For a fuller and truer knowledge of these social matters we must depend upon wide-awake editors of the religious journals of our country. It is in the hope that you will help along the present crusade for a cleaner and saner social life."

THE DUTY ON SUGAR.

The American people are called upon to pay the government an annual tax bill for the duty on cane sugar amounting to more than \$50,000,000, nor is this all, for the price of beet sugar and domestic sugar cane is based not so much on the cost of producing those sugars as it is on the price of imported cane sugar, which necessarily includes the duty, so the consumers of sugar in this country pay tribute not only to the government, but also to the beet sugar refiners—in all the staggering sum of \$100,000,000 to \$150,000,000.

Sugar has become a necessity of life, and the family in humble circumstances is not far behind its rich neighbor in per capita consumption. A large part of the burden of the sugar duty is therefore thrown upon those least able to bear it, and this, we say, is of itself reason enough why there should be a radical change.

Whenever a jobber buys a carload of sugar his invoice includes about \$510 for the duty. Whenever a housewife buys a dollar's worth of sugar she gets only 70 cents worth of sugar, the other 30 cents of her dollar being for the duty. Moreover, every can of preserved fruit, every jar of jam and jelly, every piece of candy, every glass of soda water, and even every stick of chewing gum, must yield its share of the inexorable demand of the government and the beet sugar interests.

A son of the late H. O. Havemeyer testified that his father's estate held \$10,000,000 in beet sugar stocks. The Mormon church controls the Utah production. These, with the American Sugar Refining Company and speculators in the common stock of the American Beet Sugar Company, are principally the beneficiaries of the high sugar tariff.

The beneficiaries of "free sugar" will be all the people of the United States.

WHEN PROHIBITION PREVAILS.

We have long been accustomed to hearing it said by the advocates of liquor selling that "prohibition does not prohibit." What these people really mean is that they do not want prohibition laws to effectively prohibit the sale of liquor and men from drinking it. Hence they are doing all they can do to prevent prohibition from being effective. But observe the fact that when there is a strict enforcement of rigid temperance laws in any community there is a marked abatement of lawlessness and criminality, in wide contrast with the state of things in sections where intemperance largely abounds. A recent instance is furnished in an account given by an editor of the Northern Christian Advocate, published at Syracuse, N. Y. From a justice of the peace of the village of Phelps he obtained a number of significant facts, the substance of which is as follows: About four years ago a zealous temperance campaign was carried on in that place, resulting in favor of no license. "Many of the people, especially of the business men, thought that the prosperity of the place was blighted. But prohibition prohibited in this case, because it was enforced." That official told the story of "the improved business and morals of the town under no license; told how business men who were opposed to it now sustain it; told how families who were kept in want of the necessities of life by the drinking habit of their men now have comfort; how, for months, his court, that used to be constantly trying drunks, has had but one case of the kind in many months, and that was the case of a man who brought his booze into the village with him." That official also said that when the whiskey men brought out the question to be voted upon again the people, without any special agitation, voted strongly for no license. And why should it not have been so? With the community free from the pestilence of moral and social evil, caused by intemperance, why should not the better elements of the place greatly desire a continuance of the new order of things? With a prolific breeder of crime and social degradation removed there was a wide area for the proper enjoyment of life. Taxes were much lessened and business prosperity was largely increased. And this is true wherever prohibition prevails and its laws are enforced.

A LAYMAN'S VIEW OF THE CONVENTION

The difference between the spirit of the young missionary and that of some of the young home preachers who addressed the convention impressed me deeply. The missionary told in thrilling word and picture of the ignorance and disease amidst which his people in far-away China suffered and perished. But through the dark shadows there constantly shined an enthusiastic faith, based on experience, that the Christian religion would bring, is bringing, food and healing. There was the poor woman pulling grass roots for fuel with which to warm her children; but over against that picture was another of the mountain from whose depths Christian learning and co-operation would soon draw an abundance of coal for China's millions of firesides. There was the picture of the miserable mother and blinded baby; but over against it was another of a Christian hospital and a Christian physician and the hope of healing.

Listening, looking, was an eager throng filling every nook and cranny of the building, and warm hearts quickening with resolutions to give the young missionary increased facilities for carrying the gospel of food and healing, of love, to those far-away neighbors.

At home in dear old Alabama, according to report, we have great difficulties.

In the "black belt" all the people are moving to town, and leaving that sun-kissed land to the mercy of ignorant negro tenants. No naming protest or warning against this sin. No gleaming hope of a beautiful and fruitful country life. Only tame and hopeless submission to the breadless, clothesless fact.

How shall the white man who abandons his farm to the management of the weakest of God's children answer to the accusation, "When my people were hungry ye gave them no meat, and when they were naked ye clothed them not?" These fair acres were intended to bear food and clothes for God's children, and woe unto the man whom God hath clothed with stewardship and intelligence, who runs away from his duty in search of ease and entertainment for himself and his family.

In another district the gospel missionaries are mighty strong. A terrible difficulty that, but this brother has hope. Over in China the gospel missionary missionaries have been won over to the systematic work of the Foreign Board, and now our troubled young brother hopes that the bottom will fall out of the plans of these poor misguided Christians in his district. Great hope, that!

Absorbed with these gospel missionaries' difficulties, he has not discovered the hundreds of pale-faced men and women whose vitality the tubercular germ and the hook worm are steadily gnawing away, and the danger net which these are ignorantly spreading for their own children and neighbors and the generations yet unborn. No doubt the brother has lifted a warning voice to the gospel missionary, but has he also cried aloud against the sin of polluting God's temples with death-dealing germs? Has he brought the hope of healing to any of God's plague-stricken children? Has he exhorted his congregation with uncon-

querable faith to set themselves with a great Christ love against the progress of the white plague?

Another recited as a matter of course the story of a penniless mother with a paralyzed child, and asked for contributions sufficient to pass her on to the next town. She had also an able-bodied son, but he had run counter to the law, so the state had laid its restraining hand upon him. The brother did not go further and say that the State is piling up its treasury from such labor a profit of hundreds of thousands of dollars annually, no part of which goes to the poor dependants of these unfortunate criminals who hungrily tramp and beg for bread, and are passed on to the next town.

As I sat amid empty benches that long afternoon of the convention, while these spiritless tales of woe were being dragged along, how I did pray that these young preachers might have burned into the souls the flaming words of the first chapter of Isaiah, might study the judgments of the young man who sat upon his throne of opportunity, with holy angels about him, as recorded in Matthew 25, and might catch the spirit of the master as with whip of thongs he drove the cheat and money-grabber from the temple.

The missionary stirred our zeal for China by telling of the food, the healing, the education, the wise rulers, the liberty which the gospel is bringing to that stricken country.

Is not the gospel bringing these same blessings to us? Consider our great public school system, the product of a common Christian endeavor. See the restraining hand being now firmly laid upon the arm of the liquor traffic. See the co-ordinated effort of good men in the great farm demonstration work, tubercular camps, and various other offers of hope to suffering humanity.

Today the Christ is proclaiming as never before, "I am come that men might have life, and that they might have it more abundantly."

Oh, young preacher, why fasten your affections on the long dim past, or your hopes on the far unseen future? Why not stir us to love and hope in the throbbing NOW? Today is the day of salvation. We all believe in God. Only the fool hath said in his heart there is no God! What we need is to believe in ourselves, to believe that the works which He did we may do, are doing, and greater. He called on men to believe Him for His works' sake. Is not the united Christian thought and effort of today achieving the fulfillment of His word, "the works that I do ye shall do and greater?"

Why not learn about them and with them stir our faith to high endeavor?
JOHN T. ASHCRAFT.

Please have my paper changed from Carbon Hill, Ala., to Jasper, route 3, box 23, as I have moved from that place to my father's, near Gamble Mines. Our meeting closed at Gamble Mines August 4 with three accessions to the church—two by baptism and one by restoration. Brother Curtis Shugart was with us part of the time and did much good preaching. To our regret he had to leave us on Friday, as he was not well and his baby was sick. Wishing you and the paper great success, I am your brother in Christ—J. I. Lollar.

OLD ALABAMIAN VISITS US

The revival at Odenville closed the 28th of July. Rev. W. J. Ray, now of Texas, did the preaching, and as no one else has done, Ray stirred the town. Wicked men were aroused, children fell in love with the church and Christians were made to see their duty. Men said, "We have needed a meeting and preacher like this in this place for ten years." The "blind tiger" man broke down and cried because of his sins, and other things happened that we could mention if it were not for lack of space.

The meeting resulted in only a few additions, but the church is in much better condition religiously and financially. Through the influence of Bro. Ray the church more than doubled the pastor's salary. We thank God for an evangelist that leaves the pastor and people closer together.

Brother Ray has engagements in Alabama for a few weeks and may decide to stay, if the brethren keep calling upon him like they have in the past ten days. Let us keep him; Alabama needs his kind. Write him at his temporary address, Harpersville, Ala., where he is visiting his old home.
WM. H. CARSON,
Pastor.

The death angel entered the home of Mr. Charlie McMichal on the 10th of May, 1912, and took from it the wife and mother, Minnie McMichal; who was the light of the home. Mrs. McMichal was born September 15, 1883, and was 28 years, seven months and twenty-five days old at her death. She was a faithful Christian and joined the Baptist church of Daleville at 18 years of age. She leaves one babe, a husband, parents, brothers and sisters to mourn her death.

Now as God in his wise providence has seen fit to take our dear friend and loved one to live with him, be it

Resolved, 1. That our church has lost a faithful member and consecrated Christian, the home a devoted mother and wife and the family a true and tried daughter and sister.

Let this tribute of respect be put on the church minutes; also a copy sent the loved ones and be published in the Alabama Baptist.

Respectfully submitted,
MRS. W. A. WINDHAM,
ZULEIKA McLEOD,
MRS. C. F. WILLIAMS,
Committee.

The Union Association will meet with Mineral Springs church, two miles north of McShan, Ala., on the Mobile and Ohio railroad, September 3, 4 and 5 next. Conveyances will be at the station for visiting brethren and delegates. We are making a special effort to have every church represented and a contribution from every church. A cordial invitation is extended to all brethren representing the different departments of our work. Fraternally—M. B. Curry, Moderator.

I returned Friday night from helping Rev. A. H. Holcomb in a delightful meeting at Chalybeate Springs Baptist church. We had several to unite with the church by profession. I had the privilege of preaching on August 11 at my old home church, where I followed my Lord in baptism, at Avondale, in the absence of their pastor, Rev. C. J. Bentley. Yours in Christ—V. C. Kincaid.

WILLIAM PINKNEY ROEBUCK

W. P. Roebuck was born near Spartanburg, S. C., June 22, 1832, and died near Union in Greene county, Alabama, on June 20, 1912. Had he lived two days longer he would have reached the ripe age of 80 years.

He moved to this state in boyhood and united with Beulah church while quite young. He remained a member until his death. He was a man of strong mind and pure heart and lived an upright life.

Some years ago he joined the Masons. He was buried in the family lot at Beulah church, funeral services being conducted at the church by his pastor, after which the usual Masonic ceremonies took place at the grave.

We praise God for the good accomplished by his useful life.

J. A. DICKINSON.

I take this opportunity to put before the brethren of Alabama a burden that has been upon my heart for some time. Here it is: There is a great territory of undeveloped Baptists extending from the Louisville and Nashville railroad at Cullman, Ala., west to the line of Mississippi—possibly 5,000 or 6,000 true Baptists, who only need to be enlisted in the great army of the Lord. Oh, what a power they would be in the evangelization of the world. They only need to be developed along an educational line. Now, I do not mean that there are not any that are developed, but the large majority are not. They have been taught and baptized, and as to faith and doctrine they stand firm as a rock, but they need to be taught to observe all the things taught by the Master. Shall they be neglected? Oh, what a pity that such talents and means should be lost for the want of being enlisted. The pastors cannot do the work, for most of them are like myself—poor men, who supplement their salaries with a crop. I hope that our State Board will investigate this field and see that it would be money well invested to soon place a man in this territory, that it might be developed and its means used for the glory of God. This territory is composed for the most part of mountain country. With its beautiful flowing streams and congenial people it would be a delightful field to work in. Fraternally yours—J. A. Love, Phil Campbell.

After leaving the convention in Jasper I began a meeting with my father at this place. Have enjoyed a genuine "old-time revival." Had 22 accessions. Will leave this evening for another meeting near Haleyville, Ala. After that back home to my Powderly and Lipscomb people. I can't preach much, but God is giving an hundred fold success for all efforts. Don't forget to pray for me, as I am one of the youngest soldiers in the army. Yours in the Master's work—J. W. Sutherland, Double Springs.

Pastor W. B. McDaniel and his people at Park Avenue are in the midst of a great tent meeting with Evangelist Parrish and his singer, Prof. Pace. The crowds! the crowds! the crowds! All North Birmingham has turned out en masse, and it is impossible to seat the multitude. Much interest is manifest, and a great revival is sweeping over the people.



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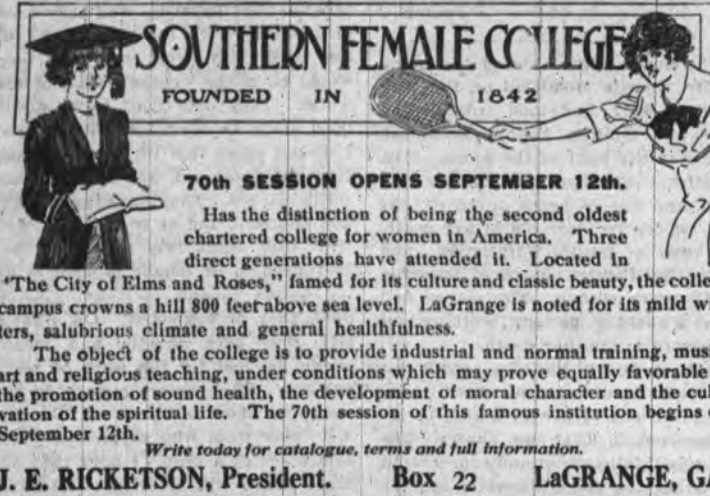
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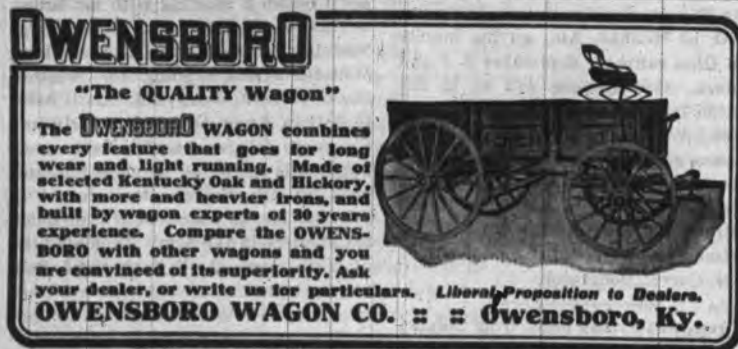
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MOBILE BAPTIST ASSOCIATION

The Mobile Baptist Association met in its thirty-second annual session on July 31 at Bay Minette, Ala. The former moderator being absent, owing to sickness, the association was called to order by the clerk, Rev. J. M. Kallin, and was organized with the election of Rev. J. D. Anderson as moderator and Rev. J. M. Kallin as clerk. It was the shortest session ever held—convening at 2:30 p. m. Wednesday and closing at 10 p. m. Thursday—yet all reports were duly considered. The dispatch of business was due largely to the moderator, he cutting short, in a tactful way, the long-winded brother.

The reports from the churches were good, and plans for a broader work were put in motion for the next associational year.

The following visitors were present: Dr. W. B. Crumpton, of the State Mission Board, and his assistant, Rev. J. H. Chapman; Rev. L. C. DeWitt, of Selma; Rev. R. M. Hunter, of Flomaton; Miss Nellie Dunn, of the Orphanage; Miss Kathleen Mallory and Miss Julia Ward, representing the woman's work.

The ladies decided to hold their meeting at a different time next year and selected Dauphin Way Baptist church, Mobile, as the place for the meeting.

We were glad to welcome several new pastors as well as many new laymen who have moved among us, and who, we feel sure, will be of great service in our work.

The Bay Minette people are famous for their splendid hospitality, and we were entertained royally.

The association meets next year with the church at Silver Hill, the Swedish colony, in Baldwin county. This colony was formed some ten years ago among the pinetops and stumps, and now it has grown into a splendid village, surrounded by beautiful farms, with an industrious and happy people. Our Swedish brethren at Silver Hill have set us an example of devotion to their church worthy of our emulation. And in going next year to meet with them we wish to be helpful to them and hope that we may catch the spirit of sacrifice that they have shown for the Master.

GEO. W. McRAE.

It was my good pleasure to be with pastor J. M. Cook at Mount Olive church for one week beginning the second Sunday in July. I have never seen a more attentive people, and from the very beginning special interest was manifested by all. The entire church was greatly revived, and during the five days we had 22 accessions. J. M. Cook is a graduate of Howard College and knows how to handle a county pastorate. He is loved by all who know him, and we hope for his great success in his new field. Fraternally—F. M. Barnes.

I am at Putnum with Pastor J. W. Jones in a meeting. We are fighting hard with sin. Brother Jones has done a good work here, but there is much yet to be done. Will the brotherhood join us in earnest prayer? We go with him next week to Nanafalia, his home church, where we expect to engage with sin for a week. Don't forget us, brethren, when at the throne of grace.—Samuel E. Boroughs.

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State of Alabama, Jefferson County. **Mary E. Raulston, alias Mrs. J. B. Raulston, Deceased—Estate of.**

Letters of ministration upon the estate of said decedent having been granted to the undersigned on the 9th day of July, 1912, by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson county, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred. **HENRY HIDEN, Administrator.** July 24-31

MEETING AT POLLARD

Sunday, July 28th, the protracted services began at the Baptist church at Pollard with the 11 o'clock service. The pastor preached at both the morning and evening services on Sunday, but Monday morning Brother W. M. Murray, of Brewton, joined us and assisted the pastor until the close, which was Friday night, August 2.

The morning services were not well attended, but the night services were. The house was filled the last night. It seemed a pity to close so soon, but on account of other engagements it could not be avoided.

Brother Murray, in his earnest, forceful way preached a very excellent and very beneficial series of sermons. He had no special line of thought, but preached from themes that were practical and most suitable to the condition of things at Pollard. The burden of all his sermons to the unconverted was repentance toward God and faith in the Son of God. To the Christians he outlined clearly their duties and obligations as followers of Christ.

Six were added to the church—four by letter and two upon a profession of faith in Christ as the Savior. The pastor baptized the two converts in the creek near by Friday afternoon and the meeting closed with the night's service.

IRA L. JORDAN, Pastor.

IMPORTANT NOTICE FOR ASSOCIATIONS

For many years it has been the custom of the Foreign Mission Board to appoint some brother in every association to look after the interests of foreign missions. Heretofore, this brother has been known as the vice president of the Foreign Mission Board for that association. Hereafter, this brother will be known as the association representative. In accordance with the action taken by the board last January and also the action of the Southern Baptist Convention at its meeting in Oklahoma City, the associations are requested to elect these representatives of the Foreign Mission Board. It is important that action be taken in every association meeting this fall. It is also very important that an earnest active brother be appointed and that the board be notified of his appointment. In cases where the associations fail to elect, the board will appoint these representatives as it has done in the past. This is an important matter and should not be overlooked at the meeting of the associations.

WILLIAM H. SMITH, Richmond, Va.

I am assisting Rev. J. I. Salor at Gamble Mines in a meeting. Prospects are fine for a good meeting. We had a good meeting at Vernon, Ala., with Rev. J. D. Haney. There were 14 accessions, 11 for baptism. I can say for the people of Vernon they are great people, and I never enjoyed a meeting better. The lovable pastor, Brother Haney, is a good man to work with. I am now ready to make engagements for next year. I am about full up for this year, and have but few engagements for next year. Pray for me that I may keep Shugart out of the way all the time. Yours in Christ—Curtis S. Shugart.



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Next session begins August 26.

For further information confer with

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(Continued from Page One.)

Morning sermon—Rev. R. S. Gavin.
 Afternoon sermon—Rev. John R. Sampey.
 Evening lecture—Hon. R. P. Hobson.

Monday—Sunday School Day—H. L. Strickland, presiding.
 "The Sunday School as an Asset in Our Churches of Today"—Prof. J. B. Brown.

Tuesday—Closing Day.
 Valedictory sermon—Dr. Preston Blake.
 Encampment Foretastes.

The late afternoon "Quiet Hour" services for this year will have as the speaker "The Mystic of Lookout Mountain," Dr. J. C. Masee, of Chattanooga. The general theme of this series will be "Life Problems," with daily topics as follows: (1) "Life's Relations;" (2) "Life's Problem of Work;" (3) "Life and Its Pleasures;" (4) "Life and Its Visions;" (5) "Life's Crown—Whose Head?" (6) "Life and the Culture of the Soul." Isn't that a list worth while?

The Layman's Day address on Friday by Wilkins, that live wire of a layman's secretary over in South Carolina, will be "God's Call to the Men of the Kingdom."

The W. M. U. will have a conference on the afternoon of Thursday, on which they will have such speakers as Miss Ward, the new secretary; Miss Patrick, the assistant secretary; Miss Cox, of Carrollton, and Miss Keith, of Selma.

Saturday and Monday, as B. Y. P. U. and Sunday School days, are to be writ large this year. Miss A. L. Williams, our expert of country wide fame, will conduct a primary department demonstration on Monday, and for the Saturday's B. Y. P. U. day Dawson, of Tuscaloosa, is trying to get a bunch of 50 of his B. Y. P. U.'s hauled over to Pelham to pull off some kind of a stunt.

The encampment program begins with the night service on Tuesday, the 20th, but the generous citizenry of Pelham are planning to give us a barbecue on Tuesday. So be sure to arrive on the afternoon of Monday, the 19th, or on Tuesday morning, and be in time for the barbecue.

As one of the speaker for our popular evenings we count ourselves happy in announcing Richmond Pearson Hobson. By his splendid eloquence and more splendid manhood Congressman Hobson has won for himself a great place in the hearts of our whole people.

If you just cannot come to the encampment don't read this list of Prof. Tiglath Pilezer Sampey's topics. Last year O. C. Bentley shed tears when he saw a list of topics and remembered his engagement for that week. He will pass fewer tears to the voice of lamentation over the following: (1) "Amos, the Prophet of Justice;" (2) "Hosea, the Prophet of Love;" (3) "Isalah, the Prophet of Faith;" (4) "Micah, the Controversial Prophet;" (5) Jeremlah, the Persecuted Prophet;" (6) "Ezekiel, the Prophet of Hope;" (7) "Malachi, the Prophet of Conscience."

Notice to Sunbeams Who Will Attend the Pelham Encampment.

Each of you who knows a missionary recitation is requested to send subject of piece with your address to Miss Addie E. Cox, Carrollton, Ala.

Sunday School Teachers and Others Who Hold Our Sunday School Board's Diplomas—Read.

Field Secretary L. P. Leavell is going to teach the second book in the course at the encampment. If you will come and take the course under him and stand the examination successfully you will be presented with the seal for your diploma.

Primary Workers—Special Notice.

Monday, August 26, at the encampment will be a big day for the primary and beginners' department of the Sunday schools. Miss Williams and Miss Forbes are planning a great demonstration of primary work. If you cannot come for the entire encampment be certain to come for this Monday instruction in primary work. This will be one of the features of the encampment.

JUDSON MEMORIAL BANQUET.

On the evening of the 16th inst., under the auspices of the B. Y. P. U., the Twenty-first Avenue Baptist church will celebrate the 100th anniversary of American missions. The choir will have special music. McEver Brothers' quartette will render several selections.

Dr. W. M. Blackwelder will speak on "The Life of Judson." Dr. A. J. Dickenson will speak on "The Judson Memorial Centennial."

Refreshments will be served, and the social feature of the evening will be given special emphasis. The friends are invited to be present.

J. R. STODGHILL.

A WHOLESOME SUMMER DRINK.

Horsford's Acid Phosphate
 Better than lemons or limes—more healthful and satisfying. Refreshes and invigorates.

We had a glorious meeting at Putnam with Pastor J. W. Jones by burying 15 in baptism and others to follow Sunday week. We had a glorious time at Putnam. We fought as "with beast at Ephesus," and prevailed. To God be the glory for victory. Brother Jones has done a noble work at Putnam. We begin a meeting here with him Sunday at 11 o'clock. Will the brotherhood join us in prayer for victory here? Fraternaly yours—S. E. Boroughs, Nanafalia.

We had a real good meeting at Sardis. The church seems to be greatly revived, and 13 were added to the church—10 by baptism. Brothers T. J. Deason and H. G. Williams did the preaching, and we feel that through their faithful work much good was accomplished. We are now preparing to build a new church. All you Baptist readers please pray for us at Sardis.—L. W. Patrick.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 2nd Day of August, 1912.

Estate of Newton N. Polk, Joseph R. Polk and Horace T. Polk, Minors.
 This day came Birmingham Trust and Savings Co., guardian of the estate of Newton N. Polk, Joseph R. Polk and Horace T. Polk, minors, and filed its account, vouchers, evidence and statement for a final settlement of same.

It is ordered that the 28th day of August, 1912, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.
 J. F. STILES,
 Judge of Probate.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County—City Court of Birmingham, in Chancery—At Rules Before the Clerk and Register, in Vacation—Darcy Griffith, Complainant, vs. W. L. Griffith, Defendant.

In this cause, it being made to appear to the Clerk and Register of this court, in vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, W. L. Griffith, is a non-resident of the State of Alabama, and his post-office address being unknown to affiant, and further, that, in the belief of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said W. L. Griffith, to answer, plead or demur to the bill of complaint in this cause by the 4th day of September, 1912, or after thirty days therefrom a decree pro confesso may be taken against him.

Granted this 3rd day of August, 1912.
 SAM M. BLAKE,
 Clerk and Register.

aug7-4t

MORTGAGE SALE.

I, the undersigned, L. W. Scoville, surviving partner of Scoville Brothers, under and by virtue of the provisions of the mortgage executed by Newton Martin on the first day of February, 1911, conveying to Scoville Brothers the following described property:


- 1 No. 165-8 chair combination—golden oak case.
- 8 No. 143 Congress pedestal hydraulic chairs—golden oak.
- 1 No. 423 open center washstand.
- 1 linoleum.
- 1 two-bowl washstand.
- 6 oak arm chairs.
- All shades to windows.
- 2 oak tables.
- 4 bent wood chairs.
- 3 cuspidors.
- 2 scrub buckets,
- 2 mops.
- 8 paper holders on chairs.
- 1 mirror—wall.
- 2 electric ceiling fans.
- All gas burners.
- 2 coat racks.
- 1 water cooler.
- All racks in cloak room.
- 1 clock.
- 1 stepladder—12-foot.

To secure the debt mentioned in said mortgage, default having been made in the payment of one of the installments, namely: one of the notes mentioned in said mortgage, will on the 9th day of September, 1912, in front of the court house door of Jefferson county, Alabama, sell said property to the highest and best bidder, for cash, to satisfy the indebtedness mentioned in said mortgage, the property being now in my possession in the Morris Hotel barber shop.
 aug7-3t L. W. SCOVILLE.

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We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense that this new method will end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and begin the cure at once. Send no money. Simply mail coupon below. Do it today.

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Dear Brother Barnett: Please change my paper from San Antonio, Tex., to Harpersville, Ala. This will be my headquarters for the summer. Yours in Him—W. J. Ray.

(Glad he is back in Alabama.)

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A REMARKABLE HONOR.

In 1840 7 members of Congress from North Carolina, 94 members of the State Legislature and the Mayor and 42 leading citizens of Raleigh, N. C., united in presenting a petition to the Director of the Medical Bureau of the United States Navy, which closes with the following words: "While all can testify to the high reputation this medicine sustains in the respective countries we have the honor to represent, many of us know, by happy experience in our own families, its efficacy; therefore, we can with much propriety, and do with great pleasure, give Dr. Gray our names in support of his truly valuable ointment."

For three generations Gray's Ointment has held first place in the treatment of boils, carbuncles, chronic sores, festering cuts and wounds, and in the prevention of blood poisoning. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 300 Gray Bldg., Nashville, Tenn.

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Are cured without pain in one day by Leonardi's Eye Lotion. There is no other eye remedy so soothing, healing, prompt and effective. It makes strong eyes.

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

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The Celebrated Effectual Remedy without Internal Medicines for

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OR CROUP
for 120 years has met with continued and growing popularity
BRONCHITIS, LUMBAGO AND RHEUMATISM
are also Quickly Relieved by a Few Applications.

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ME-GRIM-INE

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Sold by Druggists—Established 1889

THE SELMA ASSOCIATION.

For years I had longed to visit the Orrville and Providence churches. Last week my wish was realized. I had heard much of the hospitality of these saints, but it surpassed all reports. It was good to be with such people. At the Dudley Hotel I found a warm welcome for my meals and at the Ellis home a spacious room for sleeping. Brother and Sister B. F. Ellis were off for the summer, but put their home at the service of the delegates. Orrville was an interesting place to me. Pastor Dobbins' hobby is Rhode Island Reds, and a beautiful lot of chickens he has. Next door Brother Dunaway's herd of Jerseys was a delight to the eye and next to him was the Ellis garden, the best I have seen in Alabama, and I am some gardener myself. How I did enjoy the two days at the association. Lewis Johnson, the moderator, threw open his home to the delegates and visitors, as did all the rest of the community. Providence church is as beautifully situated as any country church in Alabama. Here is where Brother Crumpton served so long getting ready for a bigger work. I met Brother and Sister Moseley, and Graham, his wife and children were on hand. Graham took me down to the springs and showed me the pool where Brother Crumpton on a Christmas day baptized him just before he entered upon his work as secretary. The association was quickly organized. The reports were good. The Sunday school report, written by Sister W. D. Batten, of Selma, was the best I had ever heard, and I wish it could be introduced and adopted by every association in Alabama. "Jud" Dunnaway was on hand helping in his own inimitable way, but the busiest man on the grounds was Brother George W. Ellis, upon whom the brethren put large burdens in systematizing the statistics and apportionment. He had the misfortune to lose a handsome gold watch, a gift from his wife, while at the association.

Harry Strickland gave his illustrated lecture at Orrville on Monday night and at the association on Tuesday night. Some one said it was the first night service at Providence church in 30 years, but those who attended were well repaid, as they not only heard a great lecture and saw many interesting pictures, but heard a truly baptistic sermon by Brother Swain. Ernest Lamar made a fine temperance report, and Brother H. S. D. Mabry presented the laymen's work with great effectiveness. J. F. Moss, of Hugo, introduced a resolution pledging Miss Kathleen Mallory the prayers and sympathy of the association in her work as secretary of the W. M. U. The association goes next year to Pleasant Hill. Brother J. C. Cook made a strong plea for the weak churches in the association, and a committee was appointed and funds raised to build or repair the church at Farmersville. Pastor Dobbins has done a good work at Orrville and Providence. He always puts the Alabama Baptist in the homes of his people. God's blessings upon these royal people is the prayer of

FRANK WILLIS BARNETT.

P. S.—Charley Hare drove through from Tuskegee in his automobile, and was the guest of his brother, R. B. Hare, the efficient Sunday school superintendent at Orrville. Brother C. W. Hare made a strong talk on denominational education.

The following lines from Pastor A. K. Wright, Ensley, Ala., will be read by many who rejoice with the saints of Ensley and the happy pastor: "We have completed our new church building, begun last January. We expended about \$15,000, and have a building 150x50 feet. Our Sunday school is entirely separate from the main auditorium of the church, which will seat about 600. The Sunday school has six departments, with class rooms in each, besides assembly room. It is equipped after the most modern plan. We did the unusual thing of paying every bill

within 30 days of presentation, and besides have always had a balance on current expenses. Our benevolences exceeded any previous year. During my two years' pastorate here we have received 175 members. With our new building we feel very much encouraged and hope to keep pace with the growing Birmingham district."

In meetings held at Garland and McKenzie this week and last 33 members have been added and the churches greatly strengthened.—C. E. Moorman, Georgiana.



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A REMARKABLE WOMAN

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis P. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved, there is no reason why everybody should not be equally so. Mrs. Bowers is now in her seventy-sixth year, is the mother of eleven children, the oldest being fifty-odd years of age and the youngest thirty. She does all of her own house work, washing and ironing, works her own garden and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day.

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SHILOH AND TALLADEGA

Sunday, July 28, I began a meeting of five days with the Shiloh church in Coosa county. I have made arrangements to hold some meetings because I felt that I could do more in this way for the commission and the kingdom in general than I could in any other way.

The Shiloh church is without a pastor, Brother Gilmer having resigned some time ago. I labored under some disadvantage in this respect. We had two services each day, morning and night. The congregations from the beginning were very good. The results, in additions to the church, were not as large as we had hoped, but many thought that some other things were done by the visiting preacher that will be of great help to the church in the future. I have never been more hospitably treated by the people of any community than I was by the Shiloh people. They gave me quite a liberal fee for my services, which, of course, goes to the commission, as my time belongs to them.

Sunday morning, August 4, I occupied the pulpit of the First church at Talladega and had a very large congregation, as there was preaching at no other church in the city that day. I presented the cause of Christian education and took up a collection. Many of the members of the church, however, were absent from the city, but I hope an opportunity will be given to those who were not present last Sunday to show their interest in our work.

I am expecting to begin a meeting with Brother J. G. Lowrey at Pell City tomorrow night, August 7.

I will give up my present work the first of September, but will not move to Alexandria until the first of October. I hope the brethren who have made subscriptions to our work will pay them as soon as possible, as we are needing every dollar we can raise for the Newton building.

W. J. E. COX.

We have just closed the greatest revival in the history of New Prospect church. The writer began the meeting Sunday and Rev. A. D. Glass came to our rescue Monday and preached with all the earnestness of his heart. The church was greatly revived and followed the instructions of their leader, and as a result we had 34 additions, 25 of whom were for baptism, three by resoration, and one of these had been dismissed 17 years. As a result plans are on foot to paint the church inside, raise the pastor's salary and employ him for more time. The Sunday school is organizing new classes and expecting greater results.

—J. C. Abernathy.

Ask brethren to be patient about receipts for money sent. We are behind, but will not catch up since the rush of convention preparation is over. Same about correspondents. I am wholly occupied until the convention is over.—W. B. Crumpton.

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FROM EAST GADSDEN

It is with great pleasure we tell you of the glorious meeting that has just come to a close in East Gadsden. Our pastor, Brother Hearn, was assisted by Rev. J. E. Lowry, of Palmetto, Fla. Brother Lowry did some splendid preaching. Throughout the entire series of sermons there was much interest manifested, and the church was greatly revived, the situation looking ripe for a harvest. Bro. Lowry with his forceful and most earnest sermons pressed the claims of Jesus home to the hearts of his congregations, every one being filled with admiration for this most earnest servant of God and for the cause of Christ. God, put it into the hearts of sinners to come and hear the story of Jesus and His love. Two young ladies and two young men were baptized and received into the church and two by letter, and we know that there are others that were almost persuaded—and the Christians enjoyed sweet communion with Christ and fellowship with each other. Many came to the meeting seeking a blessing, and went away rejoicing because their prayers had been answered. It was indeed a great meeting, blessing all who attended. We feel that not only our church but the entire community has been greatly revived and great and lasting good accomplished. Never will we forget Brother Lowry and his labors of love among us. We pray God's richest blessings on he and Brother Hearn wherever they may go.

MRS. D. N. KELKS,
(Miss) JAMES VANN.

JOHN O. JACOBS.

On June 17th, at the home of one of his sons, the soul of John O. Jacobs passed to its heavenly home.

For several months before the end came he had been in failing health, but endured his suffering with Christian fortitude.

He was born on the 21st day of December, 1844. Some 12 or 17 years ago he professed faith in Christ and united with Shiloh Baptist, of which he remained a consistent and loyal member until his death. He was buried at Shiloh church on June 18th, the funeral services being conducted by Rev. R. S. Smith. He leaves a number of relatives and friends to mourn his departure.

J. A. JACKINSON.

Mrs. Francis Adeline Allen was born in Georgia and moved to Alabama several years ago and died at her home in Ensley July 15, 1912. As her death came very suddenly it was a shock to her many friends. She was loved by all who knew her for her loyalty to family and to Christ. She leaves a husband, ten children and ten grandchildren to mourn her loss, but their loss is only heaven's gain. We invite the benediction of our God upon the bereaved family in my prayer.—V. C. Kinaid.

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