

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PARAGRAPHS

Lost Creek, Ala., Sept. 18, 1907.

We have just closed a great revival at Pleasant Grove church. Rev. W. B. Earnest did the preaching. There were 16 additions by baptism. Brother Earnest is a strong preacher. Any pastor would do well to get him to help in meetings. If any church is without a pastor, it would do well to secure him. He preaches the gospel in power and demonstration of the Spirit. If any pastor or church wants him to help them, they can address him at Carbon Hill, Ala. If the world had more earnest preachers like him we could take the world for Christ. Brother Earnest is beloved wherever he is known. P. G. C.

We held our protracted meeting at Mt. Olive church in July, and there were only five additions to the church at that time, though the church was greatly revived. We have spent \$200 on our church not long since, making it as neat and attractive as any country church. Rev. W. H. Connell, of Stanton, is our pastor. We all love him, for he is a good shepherd and leads his flock well. Ye humble scribe is superintendent of the Sunday school at this church, and it is one that we are proud of. Special interest is manifested in the Sunday school here by both old and young.

I attended the Cahaba Association, which convened at Moundville on the 11th inst., and greatly enjoyed its meetings. Thank the Lord, the association meets with my home church in 1908. Fraternally,
W. M. HUGHEY.

During the summer I have held four meetings at struggling churches on the Louisville and Nashville north of Birmingham. In July I preached at Bangor, New Castle and Morris. After supplying a month at Selma First, I came back to a meeting at Kimberley, which has just closed. The additions in these four meetings total 29, of whom 12 were for baptism. Brother W. F. White, of Kimberley, is the faithful and earnest pastor of Kimberley and New Castle churches. In the Kimberley meeting we had seven additions, five of these being by baptism. I return again to the seminary in a few days. Faithfully yours,
HENDON M. HARRIS.

Geneva, Ala., July 29, 1907.

Dear Mrs. Hamilton:

We have not received any programs for the month of July, and do not know why we have not, but we would be very glad if you would send us the August programs and some more of the little fish.



REV. SAMUEL A. COWAN, Montgomery.
Brother Cowan is a native Alabamian, returning from Georgia to take up his work as pastor at the Southside Baptist Church.

We have been having our Sunbeams just the same this month, if we didn't have any programs.

Am sorry to say, but we could not have the children's day, as I was attending school at that time, and could not get anyone else to take charge of it.

Hope we will have our programs by Sunday. The Sunbeams all join with me in sending love.

Very respectfully,

MAE METCALFE.

Altoona, Ala., Sept. 17, 1907.

The Altoona Baptist church will be dedicated on the fifth Sunday in this month, September 29, at 11 o'clock a. m. Rev. W. B. Crumpton, our beloved secretary of the State Board of Missions, will preach and conduct the dedication services. We are expecting it to be a great rally for the Baptists of our town and community.

D. D. HEAD, Pastor.

Dear Baptist:

I hate to attempt to encroach upon your space, but can't possibly help it. As I neglected to say in writing you of the meeting held by Brother H. C. Sanders, of Morrowville, at Valley Creek, that Brother C. J. Bentley, of Sylacauga, was also with Brother Sanders and did some real fine preaching, I write this in due deference to them both. I would further say that the Baptists in Maplesville are going to have a tent meeting about the fifth Sunday in September, the object being to organize a church here.

The Methodists have just held a meeting here, which it is hoped will tend greatly to the upbuilding of the Lord's cause in this part of His moral vineyard. Yours fraternally,

R. J. MITCHELL.

Maplesville, Ala., Sept. 19, 1907.

PARAGRAPHS

The Clarke County Association will meet at Whatley, on the Southern railroad, the first day of October at 10 a. m. Two trains each way every day. The morning trains each way, if on time, will reach Whatley on time for the opening of the association the first day. J. H. CREIGHTON.

Come to the Bibb County Association, which meets at Bethel church on the 25th of this month. Parties coming by mail will be met at Brent Station, on the M. & O., two miles west of Centreville. Hope to have our denomination well represented. They will do me a favor if those coming will write me a card, telling me what train they will come on. Yours in His work. J. W. MITCHELL.

The Cullman Baptist Association will meet on Tuesday after the third Sunday in October. It reads in the minutes November, but this is a mistake. Yours in Christ.

W. H. ABSHER, Moderator.
W. J. JACKSON, Clerk.

Captain and Mrs. B. D. Edwards invite you to be present at the marriage of their daughter, Mary Calloway Edwards, to Rev. Robert Wayne Jones, on Thursday morning, September 19, 1907, at 8 o'clock, at home, Tyler, Ala.

Please allow space in your paper for a little card from Ragland. We had a great revival at Ragland Baptist church. There were 14 additions, nine by baptism. They also called on me for half time as pastor. These people are good church workers. May the Lord bless them. Pray for us. God bless you in your great work.
J. W. COFFMAN.

I closed last night one of the best meetings of the year at Enon church, 20 miles from Flomington. We had 25 accessions by baptism. I return to Louisville October 1st.

T. O. REESE.

McNeil, Ala., Sept. 16.

Please allow me a few words about our meeting at Corinth. It was a good meeting from beginning to end. Five additions to the church resulted. We all witnessed the power of God in the person of the Holy Ghost. There I had the pleasure of meeting the pastor, Brother Conger, who is a good man. God bless both church and pastor. JOHN T. SCREWS.

THE BUSINESS OF A CHURCH OF CHRIST

Sermon Preached Before the North Carolina Baptist State Convention at Greensboro.

Rev. Fred D. Hale, D. D.

Texts: Acts 19:4; Matt. 3:5-6; John 1:29-31; John 4:1-2; John 3:26; Matt. 21:24-5; Matt. 28:18-20; Acts 2:22, 24; 37:41; Acts 8:12.

The business of a church is to make and baptize disciples for Christ, and to put them to work at the same business. I sound the evangelistic note, presenting a neglected truth that needs to be re-emphasized. John, the forerunner of Jesus, made and baptised disciples for Christ. This was his business. We are familiar with the fact of John's preaching repentance, and hold that doctrine in its proper place, but the neglected truth, that needs to be especially emphasized at this time, is that John baptised the disciples that he made for Christ.

"Jesus made and baptised more disciples than John." (Jesus, personally, did not baptise, but his disciples, for him, baptised the converts that he made.)

We are familiar with the truth that Jesus, from his great and benevolent heart, worked many miracles, healing the sick, feeding the hungry, etc. But we sometimes forget that his chief business was,

First, to make disciples. That is, to influence men, by his preaching and work, to become his followers, in heart and life. To Matthew, the publican, sitting at the receipt of custom, Jesus said, "Follow me." And he left all, rose up, and followed him.

Second, to baptise the disciples, after he had made them. We are familiar with the fact of Christ's teaching on other subjects, such as repentance, faith, becoming his disciples, etc. But the neglected truth, that needs to be re-emphasized at this time, is that Jesus baptised the disciples that he made. This fact is being too much ignored in the teachings of the religious world of today.

See this neglected truth at the very heart, and comprising the very essence of the Commission of Jesus. The very last recorded words that ever fell from his lips were, "Go ye, therefore, and teach (disciple) all nations, baptising them, teaching them to observe all things whatsoever I have commanded you." In other words, the business of his church was to make disciples, baptise them, and then to set the new-made disciples up in the same business in which he had started them. We are familiar with the teaching of the Commission as to that part which commands the church to "disciple" the nations, but the neglected truth that needs to be emphasized just now is that he taught the church to baptise the disciples after they had been made. The church had no commission to make a disciple for Christ and turn him out into the world unbaptised. Note the emphasis that Jesus placed on the ordinance of baptism, both in his practice and in his teaching.

The apostolic churches followed the commission of Christ, as to three things.

First, they made disciples for Christ. This was the purpose of the first sermon under the commission on the day of Pentecost. The result of that sermon was that disciples were made, 3,000 of them. Follow on through the book of Acts, and you will see that the disciples of the Lord had for their main object in representing him the business of their life, as Christians, the influencing of men and women to become followers of Christ.

The second thing the church did was to baptise the new converts. "Then they that gladly received his word were baptised." And so on throughout the history. The churches of the New Testament followed the commission, and baptised every disciple. We are familiar with the truth that the New Testament churches had for its chief business the making of disciples for Christ, but we forget that the Holy Spirit is just as faithful to record the fact that the disciples made for Jesus were baptised.

The third thing which the churches of the New Testament did was to teach the new-baptised disci-

ples to make and baptise other disciples. That was to be their chief business as representatives of Christ. And they went at it with a will.

The commission states that the churches of Christ are to continue in this same business to the end of the world. I want to emphasize this much neglected truth, which needs heroic treatment in our day and time.

Notice first, however, some things that the commission did not make it the business of the churches to do:

1. The church was not commissioned to baptise infants; and later make disciples of them. The whole system of Christ's teaching is changed, if you do not first make and then baptise disciples for him. This is the foundation blunder of the Catholic church, which involves the doctrine that infants will be lost if they are not baptised, and that in baptism they are regenerated and become the children of God. We must be faithful in teaching the commission at this point, though others have perverted it. Let the child alone, so far as baptism is concerned, until it has become a disciple of Christ.

2. The church was not commissioned to establish a "Fraternal Order," the purpose of which is to help its members and their families in temporal matters, and whose business is not to "make and baptise" disciples for Christ. The work of the fraternal orders is good, in its place, when they do not substitute it for the special work of the church. I sound a note of warning here. Thousands of men are joining the various "Fraternal Orders" under the impression that there is no need for them to unite with the church if they are faithful members of the lodge to which they belong. Distinguish between the work of the two organizations. The work of the church, namely, "Making and baptising disciples for Christ," is needed in addition to the work of the "Fraternal Orders."

3. Distinguish between the work of the church and work in the "Kingdom." Some Baptists are swept off their feet by the modern fad of ignoring the work of the local church, whose business is to "make and baptise" disciples for Christ, and who think they can show superior love to Christ and accomplish more good for his cause by giving practically their entire time to interdenominational work. Be faithful and loyal to your own local church first—in proportion as each local church is built up, on the commission, in just that proportion will the "Kingdom of God" be advanced. The more faithful a Baptist is to his own church, the more effective he can be in union work when the time comes to co-operate with individuals of other denominations in union work.

4. Distinguish between the work of the church and the "Institutional church" idea. In following the "Fraternal Order" idea some members of the "Institutional church" have so broadened out in their notions of making the church a secular institution, caring for the temporal things of its members, that they are now advocating the plan of having "life insurance" features introduced, with "sick benefits" attached, etc. There is such a thing as carrying the Scripture idea of temporal help too far, and of losing sight of the main business for which the church was instituted. The Y. M. C. A. is in danger of becoming so secularized as to lose its old time power to win souls to Christ and induce them to unite with a church and be baptised as disciples of Christ.

5. Distinguish between the work of the church and the "Church Confederation" idea. A fad is going the rounds now which involves the union of all the "churches" into one big organization, discarding denominational names, leaving off "non-essential" doctrines so far as denominational peculiarities are concerned, and preaching only such doctrines as are common to all. That is very well for all the Protestant denominations who sprinkle and pour for baptism and who baptise infants; but in this Church Confederation idea one of the central thoughts in

the commission is utterly ignored, viz: To first make and then baptise disciples for Christ. In this Church Confederation scheme the Baptist distinctive doctrine—"Immersion only of the believer"—the word "only" is entirely omitted. The success of such an enterprise with Baptist churches in it would mean finally the putting of Baptist churches out of commission. If we do not stand for something definite and distinct that is worth contending for, and which no other denomination does contend for, we ought to go out of business; but if we are complying with the commission at a tremendously important point, we ought not to compromise the principles entrusted to us by our absent Master, but ought the more earnestly and in a Christ-like spirit contend for the preservation of our distinctive doctrines. Whatever others may do let Baptist churches go right on with their God-given work of preaching and practicing the commission. Watch any interdenominational movement that tends toward breaking down the Baptist doctrine of first making and then, afterward, baptising disciples for Christ. If a plan can be concocted by which the other denominations will preach and practice the commission to first make and then baptise disciples for Christ, we can then give consideration to the proposition for organic union with them.

6. Distinguish between the work of the church and the practice of baptising a man to make him a disciple of Christ. Sharply discriminate between baptising a disciple because he is a saved man, and baptising an unsaved man in order that his obedience in baptism may help in the matter of securing the forgiveness of his sin, and his being adopted into the family of God. Here is a most dangerous heresy to be avoided. Be sure that you make of man a genuine disciple of Christ before you baptise him. Carefully note that the really saved man is symbolically saved in his baptism.

7. Distinguish between the work of the church and the work of the fashionable "Social Club," composed of some exclusive families, or a number of congenial friends, associated together for Sunday entertainment, with good operatic music and a short lecture on some popular subject, or the discussion of some popular topic of the day. Social clubs, music clubs, entertainment clubs and such like organizations, that have assumed the role of churches of Christ, do incalculable harm to the cause of our Redeemer. The only difference between their Sunday entertainments and their week day entertainments is that on Sunday they leave off the card playing and dancing and theater-going and go through the outward forms of baptism and the Lord's Supper. Such a thing as that sinners are lost, and that the God-given work of a church of Christ is to bring them to salvation through repentance toward God and faith toward the Lord Jesus Christ never once enters their head. If a penitent sinner were to come forward at the close of the sermon some Sunday morning, asking for instruction as to how to be saved, there would be consternation in the camp. Soul saving is out of their line of business. They care nothing for the masses, for Christ; they want the classes for their Social Club. In some cases nearly one-fourth of their accessions are from the ranks of the worldly members of other denominations.

8. Distinguish between the work of a church of making and baptising disciples, and the Sunday Divine Worship idea. Some Baptists have a notion that practically the business of a church of Christ is to meet once a week for the worship of God. They must all be dignified and look well to the proprieties of the occasion. All goes well if they have a drawing preacher and choir that can hold the congregation, keep up the finances and sustain their respectability in the community. The idea that the business of the church is to save the mass of sinners around them never seems to enter their head, much less their heart. The accessions to the church are of such children as belong to their families, or of such Baptists as may drift into the town. My word

of warning at this point is "Beware of the dry rot." One of the main objects of public worship is to prepare a church for making and baptizing disciples for Christ.

9. Distinguish between the business of a church and the soul-saving idea, gone to seed. Some Baptist preachers get an idea that their one business in life is to save sinners, without reference to seeing that the new-made disciples are baptized and unite with a church of Christ that stands for both discipleship and baptism, according to the commission. This false idea is to convert a sinner and turn him loose unbaptized, and untaught as to this subject, leaving him in the hands of other teachers who will induce him to substitute something else for baptism, and to unite with an organization that fails to teach the commission, at this point. It is assuming to know more about how to conduct the Master's business than he himself. The responsibility of saving sinners, outside of baptizing them according to the commission, after they are saved, does not belong to us. Better stick to our instructions, as given by him who is at the head of this world's enterprise—this soul-saving business. Some time ago a distinguished son of North Carolina, a preacher of international reputation as a soul-winner, was offered the pastorate of an "und-nominal" church on the basis that it furnished him with an opportunity of winning more souls to Christ than by remaining the pastor of a Baptist church or by becoming a Baptist evangelist. It was a famous church in the heart of a large city and quite a tempting offer. The answer of that loyal Baptist, however, in substance, was, "The Master entrusted me, as a preacher, with a commission to 'make and baptize disciples' for him. I must be faithful to that sacred trust. I can not turn my back on the church that preaches and practices that commission and give my life's influence in connection with an undenominational church that has an assistant pastor to baptize infants and sprinkle and pour for baptism, if the converts so desire, in opposition to the expressed will of Christ, as given in his commission. My life's work, as a whole, will count for more, in the kingdom of my Lord, in connection with a church that stands for the commission as he gave it, than for me to desert that church and give my life's influence to the breaking down of the distinctive principle of that church and working in connection with an undenominational church that ignores an important part of the commission. If a commissioned preacher of Christ is worthy of his trust, he will be able to make for himself a wide field for soul-saving, and not have to depend on others to make a field for him. It is a dangerous thing for a Baptist preacher to begin to substitute something else that he thinks will do just as well as what the Master says. He is liable to drift far away, and there is no telling where he will land.

10. Distinguish between the business of a church and the work of a modern holiness band. Some Baptists are led off by the doctrine of sanctification. They join an organization whose members are filled with the doctrine of the Holy Spirit rather than with the Holy Spirit himself. This holiness band is an organization whose chief business is to proselyte members from other denominations, devoting practically all their time in an effort to get other church members like themselves, "sinlessly perfect," rather than in putting in their best ticks in an effort to save the lost. The specious argument is that when one becomes sanctified the Holy Spirit can the better use him in soul-winning. The holiness band has been doing business for many years, and they have done but comparatively little work among the heathen, and among the sinners at home, outside the members of other churches. If their theory was good we would expect the Holy Spirit, because of their living sinless life, to bring a very great many sinners to salvation, as well as to proselyte worldly Christians from the other denominations. Fight shy of a church that is not in the soul-saving business, and of a doctrine that does not lead its advocates into the work of saving sinners.

11. Distinguish between the business of a church

and the work of the Christian Science substitute for the gospel. Some Baptists are being caught by the "healing" feature in this most dangerous of all the forms of whitewashed infidelity. The plan is to use a well known scientific method of mental healing, in the case of certain forms of nervous diseases—a method in use long before Mrs. Eddy was born; and then to lead the healed person gradually on to the final accepting of Christian Science as a systemized form of theological teaching.

Their chief work is with the unconverted members of the various churches; a class whose mind turns to the study of the occult. Being without saving faith in Christ, such persons naturally turn to the study of problems in mental science that will furnish a field of research in philosophical speculation. The theories of Christian Science are alluring to such unconverted professors of Christianity, and they are soon swept completely off their feet, and by and by exercise as much faith in Mrs. Eddy as the Christian does in Christ. This same class of people, not members of any church, and wanting some kind of religion which does not require them to believe and practice orthodox Christianity, are the ones who are taking up with the vagaries of this most stupendous fraud, except Dowle, that has appeared during this generation.

12. Distinguish between the business of a church, and the work of the Larger Hope modern fad in religious circles. The heretical teaching is that there is a "second probation" for the sinner, if he misses heaven at death; that God is too good to allow one to miss heaven entirely, and will give the unbeliever another chance if he rejects Christ in this world. This theory is becoming very popular, especially among the ministers and members of such churches as claim that infants are regenerated in baptism and whose services are largely ritualistic. Believing such a doctrine as this, it is no wonder that such folks are not more concerned about lost men, and no wonder that they can give themselves up to a frivolous, fashionable and worldly life, making of their churches largely social clubs, working almost exclusively in cities and towns, and for the rich and cultured. No wonder such churches save but few sinners and make but little numerical progress.

13. Distinguish between the business of the church and the work of the destructive "higher criticism." This most plausible and insidious modern form of infidelity is dangerous in the extreme. During the last century the noted infidels of the age were outside the church, and were outspoken enemies of the Bible and the church. In this century the most noted and dangerous infidels of the age are occupying sometimes prominent positions in the church, even prominent pulpits, and important chairs in universities and theological seminaries, where our young ministers are being trained for their life work. They pose as believers in the Bible in a certain sense. But in the last analysis of the destructive higher criticism there is a flat denial of every single fundamental doctrine as taught by evangelical Christians of today. Among these doctrines which they deny are "the inspiration and authority of the Scripture, the Bible account of the creation, the fall of man, the necessity of a Savior, the Virgin birth of Jesus, the vicarious sacrifice of Christ, the resurrection of our Lord, the necessity of repentance and faith for salvation, the personality of Satan and the Holy Spirit, our resurrection from the grave and glorification of the body, the doctrine of heaven and hell, the Deity of Christ, his Lordship, and that he will be the Judge—in a word, every truth from God revealed to us in the Bible that we can not work out by a process of reasoning and demonstrate to a mathematical certainty—every such truth is cut out and we are left agnostics, with no knowledge of the future life? In polite literature it is called Unitarianism. In reality it is bald infidelity. Flee from the old infidelity, in the new dress, as you would from the devil himself. Ring out clear at this point on the three R's, "Ruin, Redemption, Regeneration."

Our work ought to be not so much the public exploitation and advertising of these hurtful doctrines and practices, but while recognizing their existence

among our people, we ought to preach with great vigor and earnestness the doctrines of the Book which lead our people along the right lines.

Appreciating the sacred trust reposed in us by our absent Master who gave us the tremendously important commission, let us get right down to our business as churches of Christ.

First, let us get busy making disciples for Christ.

I strike the evangelistic note. Realize that men are lost; that the gospel is the power of God unto their salvation; that our business as churches, preachers and laymen is to preach and live so as to induce the unsaved to become the followers of Christ. Let us, by frequent protracted meetings, if necessary, until our people are trained for soul-winning, bring about a soul-saving revival atmosphere. Let this be the chief thought, in the developing and educating of the people as church members. Every other needed grace and blessing will follow in the wake of the Scriptural soul-winning spirit in a Christian or in a church. Let us reach the point where, as a result of our week's work, if some one does not confess the Savior at our Sunday services, we shall go away disappointed and grieved. This will all come natural to us if we keep working at it until the habit is formed. Let it be understood by all hands that this is the first business of the church.

Second, let us baptize the new-made disciples. This is the expressed wish of our Lord. Here I would urge the reading of Dr. Frost's new book, "The Moral Dignity of Baptism," and the address of President Mullins before the Disciples' Convention. In the rush of saving sinners and the fear of creating friction between us and those who make little of this ordinance instituted by Christ, we are in danger of omitting our duty to press the Bible truth on the heart and conscience of the new-made disciple until he submits to the command of his Lord. We have just the same commission to teach others to be baptized as to be baptized ourselves. The word of the Master is "Baptizing them." He trusts us to have his instructions promptly carried out. Baptism is a monument pointing back to the resurrection of Christ, and pointing forward to our resurrection from the dead.

Third, let us put the new-made disciples to work, at once, in the disciple-making and disciple-baptizing business. Teach them that their business as church members is to win another one to Christ and to the church. This business is to commence at once. Note the Scripture illustrations of this. In proportion as a pastor can get a new convert to go at once into the soul-winning business and to keep at it, just in that proportion will he succeed in keeping that new convert out of a worldly life and in a way for development of the Christian graces, and in the discharge of all Christian duties. You need have no fear for the character and work of the Scriptural soul-winning convert.

First, making and baptizing disciples for Christ involves work for the heathen as well as for the folks at home. "Go ye (or send) into all the world" is the commission. If the heathens of this generation are not brought to Christ by the Christians of this generation, they will die without Christ and without hope in heaven.

Second, as in the local church, so let there be oneness, unity, co-operation, among the churches, as one great body in Christ. Let there be earnest, steady pulling together for the success of all our denominational enterprises. You can not over-estimate the importance, the need, the influence of our denominational religious weekly newspaper, and the value of the pastor's bringing this matter in a practical way to the attention of his people.

Other things being equal, the man who best keeps up with the contents of his weekly denominational newspaper is the most intelligent and useful Christian. I urge also the necessity of using our own Sunday school literature. Ours is the best for us. Much depends upon our loyalty to the church, in connection with the teaching of children. Of tremendous importance are our denominational schools,

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THE ALABAMA BAPTIST

OUR HOME MISSION WORK.

By James D. Gwaltney.

There are times when certain departments of our denominational work demand special attention. I believe that this is true of our home mission work at this time. True, our home work has reference to a single field, but the relation of that field to the church is of the first importance. This is true, because our work in it is fundamental to our work as a church. We may not deprecate any part of our church organization, for each sustains a direct relation to the whole body, and contributes in its proper proportion to the welfare of the whole. But some parts are more vital than others. We may lose a hand, or a foot, or an eye, and the body continues to live and do its work. But life itself depends upon the proper action of the heart, the lungs or the brain. It is so in the church. The relation of our home mission work to the vitality and growth of the church is such that if it is not properly sustained, there will be failure in every part. If the home churches fail, all fail; if our own land is not brought under the power of the gospel, the whole kingdom of God will suffer.

There are three considerations which sustain this plea for home mission work:

The first is, our country is new, and by the opening up of new sections it is enlarging at a remarkable rate. Every year is marked by a wider area of occupied land and by larger returns from the soil and the mines.

This is strikingly true of certain sections. For example, some parts of our southland are being opened up and developed as never before. Men and women are pouring into the south and southwest, and we must win them and use them for the extension of our Master's kingdom.

And there is not a single moment to be wasted. The hour is propitious and portentous. What these new sections are to be in the future will be largely determined in a little while after they have been settled. What is made of them today will determine what the country will be tomorrow. How necessary, then, that we go up at once and possess the land, for we are now able to overcome it.

I have been reading Mr. Richard H. Edmund's pamphlet on "Southern Baptists and the South's Amazing Progress." And what he says of the material growth and development and prosperity of the south is amazing in the highest degree. There is simply nothing like it in all the history of the nations. According to Mr. Edmunds, "the south is to become the richest and most potent section of this, the most dominant nation on earth." And be it remembered that the greatest Christian denomination of this richest section of this the most dominant nation on earth is the Baptist denomination. How this ought to stir us and stimulate us to keep pace religiously with our material and industrial growth!

Our second consideration is, that our population is increasing with wonderful rapidity. No limit can yet be set to this increase. The population is not homogeneous. There are elements in it that cause us great solicitude as we think of the future. It is ours to make the whole people Christian.

Think of the negroes, and of how rapidly they are multiplying. Think of their ignorance and superstition and poverty, of their low standards of morality; and we can only lift ourselves as we lift them. Our work among the colored people has borne good fruit in the past, and will doubtless continue to do so in the future. We must not fall in our sympathy and prayer and co-operation to accomplish all that is in our power for the millions of negroes in the south.

Think of the immigrants that are now flocking to our shores. More than a million came last year, and, if the present ratio of increase continues, more than a million and a half will come next year. And the most serious part of this problem is the class of immigrants now coming. "In 1885," says a recent writer on the subject, "a circle drawn on the map of Europe, including the sources of our immigration,

would have had its center in Paris. In 1907 the same circle would find its center in Constantinople. Only a few years, and cheap river transportation will open the Danube, and this turbid stream will be enlarged by the inflowing current of the half civilized tribes of Bosnia, Servia and Bulgaria."

What a problem—a problem, too, to which we have not addressed ourselves seriously! It carries with it threat, perplexity and revolution. The very presence of the immigrant has already changed whole communities. Think of it! New York has within it a Hebrew city larger than Jerusalem, a German city larger than Dresden, an Italian city larger than Venice, and a Scandinavian city larger than any three cities combined of Norway and Sweden. I know that these conditions do not exist in our southland, but the tendency is in that direction.

What shall we do about it. The solution of the problem is not in a Chinese wall. There is only one Ellis Island in the whole world. I think it would be wise to guard the door against disease and crime and sinful cupidity of trade, but it would be a crime to bar the door.

What, then, shall we do? There is only one thing that can be done. We must evangelize the nation. We must Christianize the foreigners, or they will foreignize us. The alchemy of the gospel is the only power that can seize the hot and tainted elements of our immigration and merge them into the higher type of heroic Christian Americanism, in which abides the hope of the nation.

Our third consideration is, that our relation to all other countries is such as to throw upon us the great responsibility for the future of the whole world. I believe that our country has been called of God to the first place in His work for the redemption of the world. Adam Smith, in his "Wealth of Nations," prophesied the transfer of empire from Europe to America. And Adam Smith was right. Edward Arnold said, "America holds the future," and Edward Arnold was right. And this is not to boast of pre-eminence, but rather to emphasize responsibility.

With these facts before us, how seriously the work of home missions presses itself upon us! How manfully we ought to rally to the support of our Home Board! For only as we evangelize our own country and enlarge the resources of our American Christianity, are we prepared for world-wide evangelization. To fail here is to fail everywhere.

Brethren, we must evangelize our southland. We must Christianize America. Are we doing it? Are we meeting the responsibility that rests upon us as a Christian nation? Our Saviour is waiting for us to lay our own land before His feet. We as individual Christians and as a denomination have tarried long enough. The immigrant ships are coming in; they will not wait. The line of population moves toward the south and west at the startling rate of thirty miles a year; it will not wait. We have tarried in camp too long. The pillar of cloud is lifting from the tabernacle; it moves onward! Let us fall in with the cavalcade of Israel and go forward! Let us make our influence felt in the conquest of our own country for Jesus Christ.

REVIVAL AT THOMASTON.

As rain after a long season of drouth, so has been the revival recently held in our little town. After a long, discouraging season of religious indifference, the blessing came and the drouth was broken when Brother W. J. Ray came to us on the first Sunday of this month and began a meeting with our church.

From the first the revival began, and after two days it was seen that the church house would not be able to accommodate the congregation, so a large shed at the brick yard not in operation was secured and fitted up for the meeting, being seated with folding chairs and provided with a platform for the preachers and choir.

At the first appointment under the shed rain prevented any from coming but the pastor, the evangelist and two other men who lived near by. These latter two, however, were unsaved, and became on that very night "the first fruits" of the meeting in the new quarters. You see, the entire congregation was converted.

On the next day the meeting began in earnest, and continued with increasing interest and power in spite of the rain and mud until Wednesday night of the second week. The largest congregations ever had in the town attended. There were 32 accessions in all, 20 of whom were by baptism.

At the close of the meeting Wednesday evening things seemed to have reached a fitting climax. The largest congregation of the series was present to witness the "burial with Christ" of the 20 young converts. A temporary baptistry had been built under the shed, and the ordinance was administered there.

After a brief sermon on giving, Brother Ray announced that he wanted to raise in good subscriptions a pastor's salary for two Sundays for the ensuing year instead of one. In a few minutes, to our great surprise and joy, \$645 was subscribed. This is quite an advance over the past and present \$250 for one Sunday. A free will gift was made to Brother Ray of \$72.76.

A great revival and blessing has come to our town and church, for which we thank God and take courage.

We are glad of the coming of Brother Ray, who gave us such faithful service, and of Mrs. Ray, who presided so efficiently at the organ.

Brother Ray is unique and original in presenting the gospel, earnest and untiring in his work. His sermons and services are short—too short, some said—without high pressure "clap-trap" methods. He makes but one proposition in his meetings, i. e., "If you love the Lord, come join the church."

In my judgment the State Mission Board was wise in sending him out as an evangelist.

Yours fraternally,

J. J. MILLER.

Thomaston, Ala., Sept. 17, 1907.

THE CENTENNIAL MOVEMENT.

What are you doing to help raise the One Hundred Thousand Dollars to make our Centennial Year a success?

Montgomery, Ala., Sept. 10, 1907.

Since resigning my place as one of the Sunday school workers I have been without regular work. I very much desire to stay in Alabama if I am needed, but I must have plenty to do. If there are those who would wish to write me about helping in meetings or about other church work I would be glad to hear from them. We missed you at the Montgomery Association. May God bless and guide you. Fraternally—J. A. Jenkins.

P. S.—Our association was fine and of course we selected George Miles moderator. He certainly makes a fine moderator. This writer hopes to see him governor of Alabama some day.—J. A. J.

THE CENTENNIAL MOVEMENT.

What are you doing to help raise the One Hundred Thousand Dollars to make our Centennial Year a success?

(Continued from Page 3.)

both male and female. Baptist Christian education, I believe, is the highest and best type of education in the world. Who can plout out to us anything that is better? And so with our orphanage and all other enterprises fostered by our convention.

Brother pastors, let us bring our individual churches up to the highest point of efficiency along all these lines, realizing that in proportion as we do this we are the better preparing them for the highest efficiency in the great business of the church at home and abroad; that is, making and baptizing disciples

FIFTY PAPERS PUBLISHED IN INTEREST OF LIQUOR

Staff Correspondence Associated Prohibition Press.

The editor of a leading prohibition paper recently received this extraordinary letter from a loyal saloon-fighter:

"I understand that there is somewhere in the United States a paper published in the interests of the liquor business. Will you kindly tell me if you know of such a publication?"

The fact that there are at least fifty vigorous and ably edited weekly, semi-monthly and monthly periodicals ranging in size from a newspaper to the largest monthly magazine, published exclusively in the interests of the liquor trade in America alone, is a startling commentary on this comrade's knowledge of the enemy, but there are many who are scarcely better acquainted with these details of the battle.

In addition to this, the liquor traffic is now organized into at least five great national battalions for defensive and offensive purposes, and every reformer should know the particulars well enough to tell his friends and neighbors all about it.

The Field Divisions of Our Friends—the Enemy.

What are the facts, and what the current opinions and sentiments of the organized, legalized liquor traffic of America?

Every state in the Union, with a very few unimportant exceptions, has from one to five state liquor organizations which are perfected by county and city local liquor leagues, all working and aggressive units of the larger associations of which they are a recognized part.

The five effective and influential national liquor organizations are:

- a. The United States Brewers' Association.
- b. The National Wholesale Liquor Dealers' Association.
- c. The National Retail Liquor Dealers' Association.
- d. The National Protective Bureau, financially backed by the "Whisky Trust," the Distilleries' Securities Corporation.
- e. The German-American Alliance.

The Details.

a. The United States Brewers' Association has taken an active interest in national liquor legislation during the past five years; employs legal counsel in its defensive work, headed by a nationally known attorney whose salary is \$15,000 a year, and has openly led the fight against (a) the Hepburn Interstate Bill, which was intended for the safeguarding of state and local prohibition legislation wherever it is now in force, and against (b) the Indian Territory Prohibition Statehood Bills.

b, c. The National Wholesale and National Retail Liquor Dealers' Associations are now strongly organized and rapidly growing in membership. The Retail Association in 1903-4 originated the famous liquor stamp tax scheme, by which every keg and barrel of liquor so stamped would bring revenue into the liquor association's treasury, to be used in defense of the trade. The national conventions of these associations are annually reported by the Associated Press, and the cities in which they are held vie with each other in showering hospitality upon them, welcoming them with greetings, personally tendered by the mayor or other officials.

d. The National Protective Bureau is chiefly a liquor literature distributing institution, located at New York. During the past five years, under the effective editorial management of Cyrus C. Turner, one of the most famous anti-prohibition workers ever employed by the liquor interests, the Bureau has gotten out a series of 15 different leaflets packed with liquor arguments and attacks upon prohibition from every possible point of view. The Bureau in the three years, 1902-1905, according to its published reports (see American Brewers' Journal, etc.), has distributed more than 10,000,000 of these leaflets, largely mailed personally to voters, distributed broadcast in local prohibition contests and circulated wherever bitter fights were on in which they might most

favorably influence the elections.

e. The German-American Alliance came very prominently before the public in 1904 during the congressional discussion of the Hepburn-Dolliver Interstate legislation designed to protect prohibition laws from nullification by outside trade. The German-American Alliance opposed these bills strenuously, circulated thousands of petitions against them, and boasted that its membership was more than 1,500,000, and was united against prohibition legislation. In addition, this Alliance has now come out in clamorous championship of Sunday opening of saloons, especially in St. Louis, Chicago, Cincinnati and other cities, and in favor of the abolition of all possible legal restrictions of the saloon. It is backed and financed almost exclusively by the big brewery trusts.

A Glimpse into the Enemy's War-Chest.

(Summarized from United States Census Reports.)

The total capital invested in the manufacture of alcoholic liquor in the United States in 1870 was \$66,658,845.

The total capital invested in the liquor traffic in the year 1900 was \$457,674,087.

The total aggregate capital invested in all industries in 1870 was \$2,118,208,769.

The total capital in all industries in 1900 was \$9,874,664,087.

In other words, the liquor traffic today owns and controls almost one-twentieth of all the capital invested in all the industries of the United States.

What the Liquor Traffic Pays to Labor and Producer.

The total annual products of the liquor traffic is valued (wholesale market prices) at \$340,000,000.

Yet out of this third of a billion gross income the brewers and distillers pay but six cents on the dollar to labor, while seven other leading industries (boots and shoes, clothing, furniture, hardware, woolen, worsted and cotton goods) pay an average of 23 cents on the dollar.

At the same time, while these seven other representative industries of the nation pay back to the American producer, for raw material, 50 per cent. of their gross proceeds, the liquor traffic, according to the Federal Census returns, returns but 28 cents on the dollar.

This means that while the whisky trade is robbing the people of more than a billion and a half dollars every year, it returns less than a third to labor and producer, and to that extent prevents the natural growth of these other great industries which return nearly three-fourths of their income to the wage-earner and farmer.

What the Liquor Press Think.

The liquor press, properly speaking, does not think—it fights, or howls, or cries for quarter.

A glance at some of these editorial ravings is good for the digestion of the pessimistic prohibitionist.

On April 25, 1902, Bonfort's Wine and Spirit Circular, the great semi-monthly champion of the whisky trade, set the business on the qui vive with this astonishing outcry (now one of the most famous and widely quoted utterances of recent reform history):

"A wave of prohibition is sweeping over this country, from one end to the other, that threatens to engulf and carry to destruction the entire whisky enterprise. It is growing stronger each day, and each day towns, cities, counties and even states are added to that class in which the whisky business cannot be carried on legitimately."

Liquor's Situation Seems Worse Today.

That Bonfort's panic-stricken editor in 1902 did not exaggerate the facts from the alcoholic standpoint is proved by the equally heart-rending editorial warnings to be found in the current issues of the leading journalistic defenders of the business.

"Never in my recollection have the enemies of this business been so strongly entrenched, so well and intelligently organized, so adequately financed and so anxious for protracted and continuous warfare as at the present time," is the startling assertion of

J. Fanning O'Reilly, a well-known orator at liquor conventions in a leading article in the issue for August 3, 1906, of "Beverages," the very wide-awake weekly advocate of drink and the drink-seller, published in New York city.

"The liquor traffic is being eternally assailed," continues O'Reilly. "Who will defend and protect its interests unless those in the business do so themselves?"

"Never in the history of the wholesale liquor trade has there been a time when it was more urgent and essential that there should be a rousing attendance at the next annual convention than the present," declares an eloquent correspondent in a recent issue of "Mida's Criterion," a semi-monthly liquor magazine of Chicago, with nearly 200 (12x18-inch) pages, printed on heavy half-tone paper.

The liquor writer goes on to say:

"The perusal of the columns of this journal for issue after issue should be sufficient to impress the slowest reader with the fact that the enemies of the trade are concentrating their efforts upon our interests in every direction, and that only by wise, energetic and united councils can we successfully cope with their machinations."

"Developments in the political and social aspects have been decidedly adverse to the trade," cries the American Brewers' Review, official organ of the United States Brewers' Association.

And Bonfort's, still as wide-awake to the growing perils of the liquor-sellers as it was four years ago, chimes in with this warning:

"Unless the wine and spirit (whisky) trade adopt a broad and comprehensive and efficient means of defense, there is great danger that during the next few years we will not only lose Texas, but Tennessee, Kentucky, Indiana and other states."

"We are wanting of firm organization and energetic, aggressive tactics. We ought certainly to begin to learn from the enemy," is the way the American Brewer of New York diagnoses the cause of the losing fight the trade seems to be making against the hosts of prohibition.

Watching the State Elections.

The liquor press during the opening days this fall, are watching the state elections with keen anxiety.

Here are some of the typical editorial comments east and west:

Mida's Criterion, of Chicago thus epitomizes the political outlook in Ohio from the corkscrew point of view:

"The allied liquor interests are greatly encouraged over the action of the democratic state convention (of Ohio) in refusing to stand for county local option as a party measure and in promulgating a platform without specific mention of any temperance legislation. They are extremely hopeful that the republican convention will not go into the temperance question, or at least handle it with kid gloves. * * * Representatives of the liquor interests are already working on the convention situation. * * * These efforts have not met with much encouragement."

Since this issue of Mida's the republican convention has been held, and the "kid glove" method won without a protest.

The same magazine notes the fact that the "the liquor trade in the state of Washington are now engaged in the greatest struggle of their history to prevent themselves defeat at the hands of the ever-recurring onslaughts of the anti-saloonists."

The Brewers' Journal, New York, October 1, 1906, announced that "the brewers and liquor men of Pennsylvania are hustling to keep down the vote of Castle, the prohibition candidate for governor."

The American Brewers' Review, New York, prints this graphic word-glimpse into legislative methods of the traffic:

"The New York State Brewers' Association filed a statement with the secretary of state in accordance

(Continued on Page 9.)

THE ALABAMA BAPTIST

A GOOD OPENING.

The B. C. I. at Newton opened September 10th with the largest enrollment in her history. On this, the 18th, 210 students are here and others arriving almost every day. Less than 400 for the year shall not satisfy nor meet our expectations.

Among the 210 present there are 11 ministerial students. Later I shall try and furnish you with their names and addresses, as it would be interesting to note the different and various sections from which they come. The pastor of the church here will study with them one hour per week the "Preparation and Delivery of Sermons," by Broadus.

We had 19 additions to the church here last Sunday, some by letters, others for baptism, and still others in the watchful care of the church.

We have just divided our large auditorium into 23 class rooms for Sunday school work by means of iron rods and curtains. The entire cost was about \$30. The room can be cleared of all Sunday school fixtures and be ready for church service in a half minute. It is a fine thing. Anyone interested and writing me with reference to the plan, enclosing stamp, will receive a prompt reply.

We extend to all those who will accept it a pressing invitation to call on us while in this section and learn of the possibilities of this happy heritage.

J. MARION ANDERSON.

Newton, Ala.

THE FINANCES OF THE HOME BOARD.

The receipts for the Home Mission Board up to September 1st were relatively quite in advance of the receipts for the same time last year. Indeed, they were 51 per cent better. That is very gratifying, though it by no means equals our expenses. We are having to borrow heavily and we just now greatly need enlarged gifts. If we can keep up our ratio of increase over last year till January 1st and then double it till April it will be glorious indeed. Our monthly expenses are far greater than we have ever had before, and we must have generous contributions, otherwise our debt will rapidly increase.

The state conventions are on hand for the fall and state missions will have the chief attention. That is right, but there are many churches that have made their state mission contributions. To these we make an earnest plea for immediate and large gifts to home missions.

Moreover, there are many individuals who can give as well at one time as another. These are among our larger contributors who can give individually from \$25 to \$50, \$100, \$250, \$500 or \$1,000. To these highly favored brethren and sisters, stewards of the Lord, we make an earnest plea for help just now to tide us over this season.

I present herewith a statement of contributions to home missions since the Southern Baptist convention, according to the states. Will not every reader observe it closely and see whether his state is in the right place? I am quite sure some of them ought to be brought steadily up.

The Lord is graciously blessing our work, but we are unable to answer hundreds of pitiful pleas that are made for help. Will not our brethren come to our aid in every way possible?

B. D. GRAY, Corresponding Sec.

Contributions to home missions from May 1, 1907, to September 10, 1907:

Virginia	\$4149.61
Kentucky	3705.39
Georgia	3680.98
Texas	3487.02
North Carolina	3170.49
South Carolina	2677.11
Missouri	2405.60
Tennessee	1894.41
Alabama	1204.76
Louisiana	1102.08
Florida	1052.54
Maryland	905.68

Mississippi	685.25
District of Columbia	461.50
Arkansas	349.10
Oklahoma	274.18
Miscellaneous	519.56

Total from all states \$31,725.26

CROSSLAND'S CROSSTIE JOLTS.

Five associations in six days is my report this week. It has required some strenuous traveling, but every meeting was a pleasure.

Last Tuesday I met with Bigbee association, near Coatopa. The weather was most unfavorable, but the attendance was good. Brother J. R. G. White, of Demopolis, was welcomed as a new and strong worker among them. Here I found, as everywhere, the liquor question one of the liveliest wires of all. And right here let me say something: I wish we could all realize we are in the midst of a great moral awakening. If there are any skeptics, and I have met such, who believe that the great temperance movement is a flash in the pan, an outburst of fanaticism or a series of explosions of hot air on the part of a few preachers, mollycoddles and weak-brained old women, a little trip around over this part of the world will soon convince him of his mistake. Let us all strive to hasten the coming of the new day and prepare ourselves and our families to enter into its blessings fully. Are you lined up?

CAHABA.—Thursday I spent at Moundville in the Cahaba association. Some progress has been made here along Sunday school lines, but there seems to be some very needy places yet. I heartily wish we had more clerks built after the pattern of Brother J. E. Barnes. He is a good clerk, which in my mind stands for the fact that he pays strict attention to the Sunday school reports of the church letters, and he found time to do this without interfering with his regular duties.

COOSA RIVER.—I succeeded in getting to Coosa River for the last day. They have their Sunday school well organized. I was glad to hear Brother G. S. Ham state that he was having a complete map made of his association, showing the churches and the Sunday school conditions. I hope more such maps will be made. They have also arranged their churches into convenient districts for carrying on their Sunday school campaign. With the efficient moderator, Brother John C. Williams, leading, the messengers and friends closed the session with a series of heart-to-heart talks and a genuine old-fashioned love-feast. It was a happy time.

BLUE CREEK.—Saturday Brother Barnett and I "did" Blue Creek. These brethren met with Hepzibah church near Abernant. This is one of our small associations, having only about 500 members. This is a striking example of what can be ascertained by paying close attention to Sunday school figures in the church letters. In the state convention minutes of 1906 the Sunday school report of Blue Creek was as blank as a sheet of writing paper. And yet when I appeared on the scene and worked over the church letters I found several schools, one of them having fifty-five members. Now we have a working basis there. We are face to face with a real condition, and not a matter of guess. If we are going to build a structure worth while, brethren, let's first find the rock bottom for our foundations.

C. E. CROSSLAND.

100,000, 1908.

AN APPRECIATION.

The Baptist Ministers' Conference of Atlanta and vicinity, in accepting with deep regret the resignation of one of their number, Rev. Samuel A. Cowan, also secretary of the body, takes occasion to put on record their estimate of his work during his residence in Atlanta as pastor of Immanuel Baptist church:

"Brother Cowan has endeared himself to his brethren in the ministry and to our churches because of his simple, direct, earnest, uniform, consistent and consecrated character; on account of his rare gifts

as a constructive pastor, leading many souls to Christ, and training the entire membership of the church along all lines of Christian development, for the reason that he has shown himself a broad-minded leader in general denominational movements, especially in work for the young people, and on account of his services as secretary of our conference and his gentlemanly, courteous and fraternal bearing toward us and toward all men.

"The conference desires this statement to be communicated to The Alabama Baptist, and to the church of which Brother Cowan is to be pastor in Montgomery, Ala.

W. W. LANDRUM,
JOHN E. WHITE,
H. C. HURLEY,
Committee.

FROM OZELLA.

We had another good meeting here, which began on the fourth Sunday in August. Brother A. W. Langley preached Sunday night, and left for his home at East Tallassee, and in the providence of God the meeting went on, and the Lord blessed us with six by experience, one by restoration and two by letter, making a total of 22 this year—my first in the pastorate. All praise to the Father, who works all things to the purpose of His own will.

The church called me for the next year, and I will serve them as best I can; we will bear with each others' weaknesses, and I hope to be strong in the Lord.

I am going to try to get my people to take The Alabama Baptist. I know it will be a great help to me or any other pastor for our people to take the paper. Yours in the work of the Master,

R. L. EMNIS.

KNOWS HOW.

Doctor Had Been Over the Road.

When a doctor, who has been the victim of the coffee habit, cures himself by leaving off coffee and taking Postum Food Coffee, he knows something about what he is advising in that line.

A good old doctor in Ohio, who had at one time been the victim of the coffee habit, advised a woman to leave off coffee and take on Postum.

She suffered from indigestion and a weak and irregular heart and general nervous condition. She thought that it would be difficult to stop coffee abruptly. She says: "I had considerable hesitancy about making the change, one reason being that a friend of mine tried Postum and did not like it. The doctor, however, gave explicit directions that Postum must be boiled long enough to bring out the flavor and food value.

"His suggestions were carried out, and the delicious beverage fascinated me, so that I hastened to inform my friend who had rejected Postum. She is now using it regularly, after she found that it could be made to taste good.

"I observed, a short time after starting Postum, a decided change in my nervous system. I could sleep soundly, and my brain was more active. My complexion became clear and rosy, whereas, it had been muddy and spotted before; in fact, all of the abnormal symptoms disappeared, and I am now feeling perfectly well.

"Another friend was troubled in much the same manner as I, and she has recovered from her heart and stomach trouble by leaving off coffee and using Postum Food Coffee.

"I know of several others who have had much the same experience. It is only necessary that Postum be well boiled, and it wins its own way." "There's a Reason." Read "The Road to Wellville," in pkgs.

FIRST BAPTIST CHURCH, FAYETTEVILLE, ARK.

The edifice now building for the First Baptist church at Fayetteville, Ark., where Rev. W. A. Whittle, D. D., is pastor, is Greco-Roman architecture in style and was designed by J. E. Flanders, of Dallas, Texas.

The house, which is built of brick and stone is 104 feet by 85 feet and occupies a beautiful corner lot—in every way an ideal location. The large window on the right is on College avenue, while the corresponding window on the left is around the corner on Dixon street. Between these two windows is a rounded corner or an immense cruce of 56 feet. On this cruce are three doors leading to the vestibule. Between the doors are large stone columns about twenty-five feet high, also some smaller ones not so high.

The base of the dome is 48 feet across, while its top is 78 feet above the grade line. The building is three stories high and will be replete with all modern improvements. In all there will be 30 rooms. The auditorium will seat 1,200 persons and we can easily accommodate 1,000 in Sunday school. The plant complete will cost \$40,000. The contract calls for the completion by December 31st.

Perhaps there is no place in America where such a building is more needed than in Fayetteville. This is the location of the State University which last session had more than 1,200 students, more than one-third of whom are Baptists. John N. Tifman, the president of the university and ten members of his faculty are Baptists. In ten years this institution will no doubt have 3,000 students.

(See cut of Church on Page 10.)

FROM DR. WHITTLE.

Please let me say that your paper comes to me every week freighted with good things, and as is cold water to the thirsty soul so is good news from a far country. I love every rock and rill in Alabama and her people are and will always be dear to my heart. To me it is a pleasure to remember and a privilege to pray for the friends and acquaintances of my early life. I shall never forget them. Indeed I have often desired to visit my Alabama friends, but the older I get the more pressing business becomes, and I find it increasingly difficult to get away from my work.

Just now my church is building a great house of worship, and as I am chairman of the building committee I have every part of the work to look after. This, added to the duties of a heavy pastorate, gives me a strenuous life to lead.

This is a great and growing country. Perhaps there is no better apple growing region in the world. Fruit growing is the principal business of the people of this and adjoining counties. Our people are now selling their apple crop in the orchards for \$150 to \$200 per acre.

This is the site of the state university. This institution opens next week, and then we will have between 1,200 and 1,500 students here, more than one-fourth of whom will come from Baptist families. It was this institution and this vast array of students that induced me to leave Evansville, Ind., a city of 80,000 people, among whom I lived for nearly five years, and upon whom the Lord had given me a strong hold. I am trying to project my life into this student body and to bring them under the magic power of the cross.

When our new church is finished we will have one of the largest and best arranged gospel work shops in the South. This will give me a better opportunity to influence the vast number of young people who come to us from year to year.

God bless you and your paper in the great work you are doing for temperance, education and missions. Your brother and fellow worker in the work of the Lord,

WALTER A. WHITTLE.

YOUNG PEOPLE ARE AGAINST WHISKY.

That many of the young people of the city are becoming enthused with the ardent spirit of prohibition was shown by the decisive resolutions denouncing the whisky trouble adopted at the regular monthly meeting of the Baptist Young People's Union, which was held at the Clayton Street Baptist church. The resolutions are as follows:

"Whereas, The Baptist Young People's Union of America has always by its teachings and practice been outspoken on the question of temperance; and

"Whereas, The city of Montgomery is a part of the Baptist Young People's Union of America; and

"Whereas, The time seems to be ripe to take a vigorous stand for temperance in our city and county, and also the entire state; therefore, be it

"Resolved, first, That the city Baptist Young People's Union of Montgomery, Ala., do hereby express their hearty approval of the prohibition movement, that is now being agitated in various counties in the state of Alabama.

"Second, That we ask all young people's societies of the various denominations in the city and all ministers and every one else who may be in favor of prohibition to strike hands with us in a vigorous fight for prohibition in the city and county of Montgomery, Ala."

These resolutions mark a great step in the progress of prohibition in Alabama. That the young people have gotten hold of the spirit goes to show that it is almost universal.

At last night's meeting R. F. Henley was elected president of the B. Y. P. U. to succeed B. F. Davidson, who has resigned. After the election the performing of such routine business and an address by Dr. S. A. Cowan on union work, the meeting adjourned after a most enthusiastic session.—Montgomery Journal, Friday, September 3d.

THE MISSION OF THE CHURCH.

(John, 17:18.)

(Brief of the sermon preached by Samuel A. Cowan at the Southside Baptist church on Sunday, September 1, 1907.)

As an institution, there is not one to compare with the church. We have no unkind word or other institutions, but are not willing to put the best of them on the same plane with the church.

None of us will argue that the church is absolutely pure. No institution can be absolutely pure that is composed of men who are subject to temptation and liable to sin. The church is not above criticism. Mistakes are made, we all know. Men who are not worthy get into the churches as they do into other institutions. The very fact that the church is an institution of such high rank causes her to be preyed upon. Men sometimes like to get under a good shelter to do their meanness. The good name of the church may be sought as a cloak for rascality. The man who would like to play the hypocrite will choose the church.

The devil hates the churches, and has a right to for they are undoing his work.

With all her faults, and in spite of all the criticisms, I love her still, and expect to give the best I have to uphold her honor and advance her interests.

There is need in the present day for a clear definition of the mission of the church. Many people, even church people, have a mistaken idea as to the mission of the church. The most severe criticisms we hear are those that accuse the church for not doing the things that are not intended in her mission.

The church has one great, divine, primary mission. To this mission all else is secondary.

The church is a social institution and an educational institution, but such features of her work are secondary, and not a part of her primary mission. Some men confuse the means for carrying out the mission of the church with the mission itself.

If we would know the mission of the church, we need first to learn what is the mission of the great head of the church. When we know definitely the

mission of Christ, then we know the mission of His church.

In Luke, 19:10, we learn that "The Son of Man is come to seek and to save that which was lost," and in John, 17:18, "As Thou hast sent Me into the world, so have I sent them into the world." From this we see that Christ came to save the lost, and that He has sent us to do the same thing that He came to do.

The mission of the church, then, is to go into the world and bring the lost to Christ. The church must not be afraid to go into the world, but must become very much alarmed when the world begins to come into it.

One weakness with many of our churches is that, unlike our divine Lord, they are unwilling to go out after men for God. Christ has commissioned us to go into the world after men.

When the church goes after men she should not forget that she has gone after them for their salvation. The church does not go after men to put clean clothes on them and food in their bodies. These things may be done, but if done, it must be as a means to an end and not as an end in itself. The first thing to be done for any man is to get Christ in his heart. If we fail in this, we have lost everything. We have done nothing when we clothe and feed a man if we do not get him to confess Christ as his Saviour and Master. The mission of the church is, first of all, to get men down on their knees before the cross in confession.

We come very near expressing the whole truth when we say that the mission of the church is to bring the lost to Christ.

We hear a great deal about the necessity for our churches being evangelical. We do want them to be evangelical, but we must not forget that the New Testament church was evangelistic as well. The church is not an end in itself, but a means to an end. It is not enough that the church be correct in her own inner life; she must go out after men. We are great sticklers for orthodoxy, but it is poor orthodoxy that will not try to save a lost world.

We need to ring out clear and strong on the note of evangelism in our churches as the primary mission of the church. The field is the world.

PUTS THE "GINGER" IN.

The Kind of Food Used by Athletes.

A former college athlete, one of the long distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team, my daily 'jogs' became a task, until after I was put on Grape-Nuts food for two meals a day. After using the Food for two weeks I felt like a new man. My digestion was perfect, nerves steady, and I was full of energy.

"I trained for the mile and the half-mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

"The Grape-Nuts food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the University men use Grape-Nuts, for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained."

There's a reason for the effect of Grape-Nuts food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centres. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three weeks' use as to produce a profound impression. Read "The Road to Wellville," in pkgs. "There's a Reason."

FRANK WILLIS BARNETT,
Editor and Proprietor.



A. D. GLASS
Field Editor

THE LIQUOR TRADE GETTING ITS EYES OPENED TO ITS OWN ABOMINATIONS.

No more remarkable article has appeared in recent magazines than the confession (although it may not have been intended as such) of J. Fanning O'Reilly, editor of Beverages, in a six-column statement on "The Growth of Prohibition and Local Option" in the Independent for September 5. It is certainly a notable idea of the editor of this progressive weekly to ask Mr. O'Reilly for his views on the liquor question; but even he must have been somewhat staggered, as he editorially admits, at the surprising candor of the liquor editor in drawing a picture of the present condition of the liquor trade which could scarcely be excelled in blackness by a radical prohibition journalist. Commenting upon Mr. O'Reilly's article, the Independent says: "Were the Sioux Indians to give a name to Mr. O'Reilly, it would be 'The man afraid of his saloons.'"

In his article Mr. O'Reilly frankly admits that the saloons have "offended public sentiment"; they have been "without check or regulation"; the business as a whole is in bad repute; the brewers of Indiana have voted to close up two thousand saloons in that state. Indeed, "the representatives of its various sections have convened in successive years at different places and passed perfunctory resolutions pointing at the legality of their business, its moral status, etc., but all of this has counted for its moral status, etc., but all of this has counted for naught in the face of the ocular evidence presented by the existence of dives, back rooms, assignation parlors, gambling rooms, hand-books and such like evil adjuncts of a legalized business."

To show that Editor O'Reilly was not trying to "stuff" the editor or the readers of the Independent in his article in that journal, we quote the following from the leading editorial in Mr. O'Reilly's own paper, Beverages, Friday, September 6, 1907:

"Various forms of viciousness seem to fasten to the liquor traffic with the tenacity of barnacles. The reform of the saloon and the elimination of the dive and such like efforts may not head off the wave of prohibition now spreading over this republic, but these steps can certainly help some. . . .

"House-cleaning must go on, however, if the industry is to set itself right in public esteem. . . .

"It is an unfortunate circumstance that most wine rooms, parlors or whatever else these places of saloons where women assemble may be called, are nothing but assignation retreats and covers for the social evil. They are not family resorts, and it is a misnomer to call them such. No saloon keeper who has adjuncts of this character to his business is entitled to public consideration, and no business that tolerates them can be otherwise than looked down upon and scorned.

"A saloon has no more right to be a 'sporty' headquarters than a grocery store. Such conditions bring the business into disrepute."

GOVERNOR SMITH ON GEORGIA'S NEW LAW.

In an extensive address to the people of Hancock county at Sparta, Ga., September 10, Governor Hoke Smith delivered himself as follows on the recently passed prohibition law:

"The legislature passed few bills of general importance, but there were four which will stand pre-eminent in the history of our state. They were the prohibition bill, the anti-narcotic bill, the proposed amendment to the constitution, called the disfranchisement bill, and the bill enlarging the powers of the railroad commission.

The Macon convention neither declared for nor against state prohibition. It was silent upon that

subject. But events happening after the convention power to enforce it.

"If we can, by the aid of state prohibition, to a great extent prevent the use of liquors in Georgia, the law will remain forever on our statute books.

"To make the benefits from state prohibition sure, national legislation is necessary. Congress controls interstate trade. We must demand from congress the passage of a law which will make it illegal to ship liquor into a state where the sale is prohibited.

"The bill which limits the sale of opium and like drugs is valuable of itself, and especially important in view of the prohibition law just passed. The improper use of narcotic drugs has been a growing evil. I believe now the improper use will cease."

TWO VIEWPOINTS.

There are two general points from which one may view the course which he will pursue in regard to personal duty or manner of living. We now refer to Christian life. One view is that of determining duty by the use of one's best thought, judgment, knowledge and experience, and also by the aid of such advice as may be obtained from intelligent friends. Some duties are so self-evident that one has no difficulty in promptly deciding what he ought to do. But there are others which are involved in doubt and perplexity at the time of their first suggestion or appearance. A new situation is confronted; an unexpected crisis is at hand. Something must be done very soon. What course is to be pursued. Shall human wisdom determine the question? There are many Christians who say that as God has given them minds to think and power to act, it is their privilege to proceed according to the best of their ability and do what seems to them to be right or desirable or profitable. They believe that prayer has its uses, and they do pray; but they also contend that secular affairs may be safely conducted on the principle of common sense, good judgment and timely prudence. The other viewpoint is that of committing one's self completely to God for guidance in relation to all of one's affairs, secular and religious, whether they be large or small, common or uncommon. Such a Christian believes that God does definitely guide the one who fully commits himself to Him, giving him a clear discernment of duty, however difficult or obscure it may at first seem to him to be. He may at times have to tarry a while for sufficient light and leading, but he knows that they will duly come. Such an attitude does not mean that the Christian is not to use his powers of thinking and planning and pursuing, for God's guidance is often through one's common sense and experience. But the great idea is that such a person leans upon God, rather than upon himself. He honors God by consulting Him, and then acting according to His revealed will. Is not this the better and truer viewpoint? If so, ask God to direct you in the right way to vote when election time comes.

SABBATH VIOLATION.

It is a well-established fact that a reckless violation of the sanctity of the Sabbath has always been attended by curses upon the violators. All past history has been a confirmation of this fact. In some form a woe has fallen upon those who have desecrated the Lord's day. And this is as true of corporations and firms of various kinds as it is of individuals. Personal responsibility in relation to this matter can not be sunken out of sight by membership in a company or corporation. The man who, as a member of a business firm, consents to the flagrant violation of the Sabbath by the firm as a whole, is held accountable by God, and he is sure to be some how cursed for his consent, and for the temporal and

temporary profits which he shares from the business. The stockholder in a railroad company that runs excursion trains on the Sabbath for the purpose of making money is certain to suffer loss, at some time and in some way, as the result of his thus sinning. The history of Sabbath violation, as seen in Old Testament times, ought to be a lesson and warning to all people in these days. When the Israelites disregarded the sanctity of the Sabbath, they invariably suffered divine chastisement for it. And when, during the days of their punishment, those people expressed wonder as to why they were thus afflicted, God told them that it was because they had despised and desecrated His holy Sabbath. He insistently demanded a proper reverence for that special day of the week. They were to keep it holy. It was to be sanctified unto the Lord. It is true that we are not required by God to go to the same extent as the Israelites did in observance of the day, but we are required to refrain from using the day as we do all other days of the week. God demands that we shall sacredly observe the day, keeping free from worldly business, secular pleasures, social amusements and unnecessary occupations of every kind. This may be called "Puritanical," but it is a strictness which brings with it the blessing of God, and hence the best prosperity. Any other course brings curses.

THOSE TROUBLESOME TWINS.

Hurry and worry are twins. They go hand in hand and play havoc with the welfare of the human family.

Hurry generally leads the way, and for that reason the Alabama Baptist would like to warn its young readers to have nothing to do with the little pest.

Don't hurry when you eat. Sounds impertinent to a hungry boy or girl, doesn't it? But remember your stomach is the boiler which furnishes the steam to run your mind and body—energy is the other name for it. Huxley, the great scientist, said he would rather have a sound stomach than any other blessing of nature. When the boiler leaks it may be patched, but it will never stand the same pressure of steam it once bore. Save your boiler, that is your stomach, by eating slowly.

Don't hurry in your play. Get all there is out of it, as the bee leisurely sucks every drop of honey from the flower. Besides, you can never be a child but once, and pleasure will never taste as sweet again.

Don't hurry in your work. Do it well and thoroughly. Work well done is the best preparation for play or any other form of amusement.

People who do things in this world have poise. Poise is energy with hurry left out.

ARE MERCENARY SPIRITS.

Recent arrests in Boston and Chicago of "spirits" who were conducting wireless systems between the land of filmy ghosts and the land of real live suckers, goes to show that not all the gold bricks are sold by Indians or bought by ruralists. In each instance the "spirits" turned out to be women, and they fought the arresting officers in a way to convince one that if they were spirits they belonged to the demoniacal order. But they were not spirits; just ordinary mortals, seeking by extraordinary means to fatten their larders at the expense of their gulleless neighbors. The law of association does not prevail between the quick and the dead, and the payment of a dollar or two to a woman in cheese cloth, enlivened with phosphorescent powders, will not change things. Those who think they are talking to the dead are usually talking to dead-beats.

(Continued from Page 5.)

with the legislative agents' law, showing that during the last session of the legislature it had expended \$3,732 for services in connection with legislation."

High License as Liquor's Weapon of Defense.

Despite the fact that many misguided temperance people are urging the adoption of high license laws, the liquor trade knows its value as a shield and buckler against prohibition.

One startling instance of this is in Tennessee, where the rising tide of prohibition now threatens to extend the local option law to every city and then drive the saloon from the entire state.

Declares the Louisville staff correspondent of Mida's Criterion: "About the only thing that can save the saloons in the larger cities, it is said, is for them to enter into an agreement to submit to restricted territory and a high license."

Chicago is just waking up to the fact that their new \$1,000 high license law is a great success—from the beer-makers' standpoint.

Here is the editorial jubilation in the Brewers' Journal (which every temperance man who ever flirted with license, high or low, would do well to learn by heart):

"During the first eight months of the present year 3,066,505 barrels of beer were sold in this city (Chicago), an increase of 209,366 barrels over the same period of 1905. And now let the temperance cranks explain what they have gained by raising licenses to \$1,000 a year? While they may be bothering their heads for an answer, the brewers of Chicago are prospering more than ever, and they predict a continuing rise of brewery and saloon property; and a prominent brewer of Los Angeles, who recently visited Chicago, has told me that conditions here will probably be identical with those in Los Angeles, where saloon licenses now sell for from \$3,000 to \$12,000 because the authorities of that city have limited the number of saloons to 200. The whole matter resolves itself into a simple mathematical problem, the logical consequence of foolishly restricting the number of drinking places being that the value of the individual place is enhanced."

Liquor Press Praises Uncle Sam.

But the most startling news in the current liquor papers is the warm appreciation shown recent efforts of some United States government officials to boom the business. No less than three leading liquor magazines—the American Brewers' Review, Mida's Criterion and Bonfort's Wine and Spirit Circular—discuss the subject; Uncle Sam's kind offices in consular correspondence and a recent action of the Agricultural Department are detailed with ill-suppressed joy.

The Brewers' Review declares:

"Further recognition of the brewing trade has been given by the United States government in pursuing the inquiry into American brewing barley. Besides continuing the work begun three years ago by the bureau of chemistry of the United States Department of Agriculture and largely carried on through the Wahl-Henius Institute (a school which teaches the 'science' of beer-making) whose president, Dr. R. Wahl, was appointed special agent of the department for that purpose, and the work of the Bureau of Plant Industry, which, through Mr. Fairchild, has been going into the botanical side of the matter, an additional appropriation has now been obtained for the Bureau of Plant Industry, and Mr. Fairchild has selected Dr. Mann, who will devote his entire time to the barley inquiry. Dr. Mann is a plant physiologist, and his work is very likely to lead to important results."

"The Growler" (the nom de plume which the editor of the Review very appropriately gives himself) has taken occasion to call the attention of the brewing trade to the great importance of this work under the auspices of the United States government. The reasons need not be stated again in detail. On the present occasion it is desired only to urge the brewers to give it all possible support, to encourage the government officials by lending their aid in the prosecution of their research.

The Review concludes this remarkable comment with the doleful warning:

"Indifference to the interest shown by the government would be the worst policy the brewers could possibly pursue—it would be little short of suicidal."

The other item in which Uncle Sam has just aided the liquor trade is in the consular correspondence from South America, in which Consul-General George E. Anderson at Rio de Janeiro writes in much detail of the outlook for American whiskies in Brazil and other near-by countries.

A Glimpse at the Liquor Vocabulary.

Here are a few of the choice epithets hurled at the prohibitionists as found, not in one of the many insignificant liquor sheets, but in less than a page and a half of the editorial department of the dignified Brewers' Journal, a magazine which claims to be one of the official organs of the United States Brewers' Association:

1. "Rabid prohibitionists."
 2. "Grafters."
 3. "Ramping and rambunctious head scribbler of a prohibition organ."
 4. "Immaculate moralists."
 5. "The cranky camp."
 6. "Professional agitators."
 7. "Dealers in untruths."
 8. "Lumpy-jawed fanatics."
 9. "Unscrupulous fakirs"—"who dribble and doder."
 10. "Idiot."
 11. "Fool."
 12. "Bigots."
 13. "Parrots."
- Etc., etc.

And then, after all this delightful mud-throwing, the Journal throws this astonishing bouquet at its foes:

"The blatant abuse of beer indulged in by the professional temperance agitators should not be attributed entirely to their ignorance, but to the fact that they make their living by this ostentatious and hollow war of words. They very well know that they are dealers in untruths; but, being too lazy to work and incapacitated to fill any decent and useful station in life, they resort to denouncing a trade against which many well-meaning people already harbor unfounded prejudice. The occupation of an agitator is an easy and comfortable job—that is the whole of the secret."

What a comforting discovery for the weary but loyal reformer—his job is a sinecure, and he doesn't have to work! Well, if he doesn't, he is just now succeeding in making these booze champions toil as they never did before in their lives to keep their business going and their legal bulwarks intact.

AN IMPORTANT QUESTION.

I may be too inquisitive, but I am like a child. I want to know, and I just ask questions to find out. Although I have my ideas, they may be incorrect. Our schoolhouse is the old church. Although it is nicely celled, it needs new pillars, and we are getting up funds to pale the cemetery, and are also thinking of painting our new church. Now, in getting our foreign home and state mission collection, one brother speaks up and says "he doesn't feel like we are called on to give any missions till we get these home duties off our hands" (but of course I consider the schoolhouse entirely and strictly an outside matter). Now, what I am particularly and exceedingly anxious to know is this: "Is painting the church, fencing the cemetery and putting pillars under the schoolhouse termed missions in a strictly missionary sense?" Though, when we pin down on them, they won't give on that, either. Would doing such as this till doom's day lead men to Christ and spread the gospel where Jesus is not known? I am just as anxious to help in this, and fully intend to do everything I can to help in this, but we can easily do both.

It seems to me that something is amiss when men and women and children are each day dying in their sins without the knowledge of Jesus' love, after it is enjoined upon us to "go and teach all nations,"

that we could be so unconcerned. If we can't go, we can in a weak way help with our means those who are laboring away over there from loved ones at home, in heathen lands, telling the lost of Jesus and His love for them. Jesus made such a great sacrifice for us in this sin-cursed world, and gave His own dear life for you and me, and every one that would trust and obey Him.

What miserable doom would be ours had Jesus said, "I don't care about going down there? I see no use in all this miserable suffering. They won't believe Me nor appreciate Me!" Oh, but He loved us! He died for us. Now what are we doing? What sinful creatures we are when our religion is not strong enough to enable us to open our purses and give Jesus His part (one-tenth), keeping His part and ours, too. I wonder how even Jesus, who is so good, so kind and long-suffering, can keep blessing us when we are so selfish! He will withhold from us if we withhold from Him.

Honestly, I admire and have more patience with the "hard shell" than with "hard cases" who pose as missionary Baptists, and get up and cast a coolness on a congregation by fighting foreign and all other missions, saying "I don't believe in sending our money off where we can't see what goes with it. I believe in giving to the heathen right at our door." There is no such thing as a heathen at our door. I would to heaven that the sure enough heathen had the chance that some who "act like heathens" have. Why does a person join a missionary church if he does not believe in it? Why does he profess to believe it when he will say he does not? Better go and join the hard shells, so he can live consistently. He that sows sparingly will reap accordingly, and be sure to reap just what he sows. Some get so fidgety when a preacher begins preaching, giving for missions, working, etc., that we almost feel uneasy on their account. But for my part, I could listen at a good "chunking," as they call it, with perfect patience. We need it, for it would do us good to keep us from becoming negligent.

I do trust the time is near at hand when we will with one accord throw aside this old selfish spirit, which makes us mean and stingy in God's and man's sight, and follow the sweet dictates of the Holy Spirit, and give willingly and liberally of our means to extend the gospel, and give as if we had a dearly beloved child away in heathen lands.

We should work with all our might, for the night cometh when no man can work.

If this deserves any notice, please let us have some good ideas on the above question quite soon; also some good mission Scripture. I, for one, believe in greater things for Alabama.

Please change my paper from Battle Creek Sanitarium to Cullman, Ala. After an absence of over three months, I shall return and resume my work there in a few days. I have greatly enjoyed the Alabama Baptist during my absence from the state. With best wishes, yours fraternally, L. T. Reeves.

Huntsville, Ala., Sept. 16, 1907.

Didn't your ears burn last week? There was hardly a speech made or a report read at our association that did not refer to you or to your effective work for the denomination. We had the best session in our history. All but two churches represented at roll call. Six requests for next meeting. We will meet next year at Brownsboro, very near the spot our first church was organized in the state. A celebration committee was appointed, composed of R. E. Pettus, R. S. Gavin and A. A. Hutto. Brother A. K. Parker was made beneficiary of the association. He will attend Scottsboro Institute. Yours truly, R. E. Pettus.

THE CENTENNIAL MOVEMENT.

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will cure one head 4 times or 4 heads one time. Money back if they fail.

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Are you suffering from Bright's Disease, Backache, Weak Kidneys, Bladder or any diseases dependent upon these organs? If so, send 50c to Southern Chemical Co., Houston, Tex., for a box of Moxine Kidney Tablets. A box a cure.

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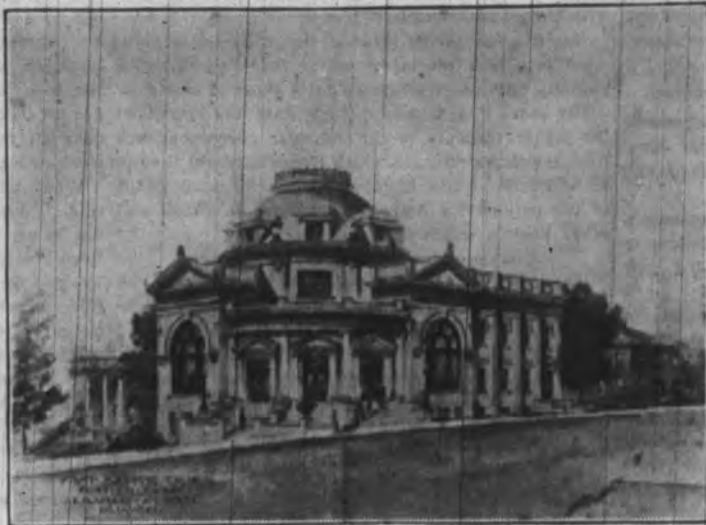
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AURORA, ILL. - CHICAGO, ILL. - NAT. BK. BLDG.



FIRST BAPTIST CHURCH OF FAYETTEVILLE, ARK.

FROM GREENSBORO, ALA.

My work is growing and developing in all lines. I have recently held revivals in my three churches. The pastor did the preaching in two of them. The Lord greatly blessed us, and added to our number many souls. Brother W. W. Howard, of East Lake, helped me in one. Brother Howard has zeal with knowledge, and a burning passion for souls. Through his efficient preaching 23 were added to the church, 19 by baptism. These meetings leave my church in peace and harmony. They were without preaching when I took hold of them last year. They have done nobly for missions this year. All eyes in this neck of the woods are turned on Jefferson, we do hope and pray, and therefore believe that you will be victorious in the fight.

It is no uncommon thing to hear it said that The Alabama Baptist is improving. I am on my way to help Brother W. J. Haggard.

Send me some sample copies. I want the paper in the homes of all my people, for it is the pastor's helper. His and yours for service,

J. S. WOOD.

Greensboro, Ala.

FROM DR. AND MRS. HEARN.

Wife and I left our home in Alabama August 28th, and we have had a delightful trip, stopping over at Nashville, Chicago, St. Paul and Spokane. A host of missionaries are gathering here in Seattle, and there will be in all about fifty missionaries to go on the steamship "Minnesota," which sails tomorrow at 12.

Our beloved secretary, Dr. Willingham and wife, will be in the party; also Secretary Taft and other prominent people. We go to Pingtu, China, in Changtung province, north, to continue Dr. Oxner's work and to take charge of the hospital which the board will build soon in memory of

Dr. Oxner. We ask the readers of The Baptist to pray that we may be able to do a great work for the Chinese.

I hope to write you again when we get to our new home and speak of our trip across the Pacific and across Japan by rail. Yours for China,

DR. T. O. HEARN.

Seattle, Wash., Sept. 11, 1907.

Can you find out through your columns where the little paper, "Cut Gems," is published? Any information will be greatly appreciated by yours truly,

D. R. PARKER,
Dublin, Va. (Pulaski County.)

PROGRAM

Of Fifth Sunday Meeting of Alabama Association With Panola Church, Crenshaw County, Alabama, Sept. 28, 29 and 30.

Friday, 11 a. m.—Introductory service by pastor. Subjects and speakers:

1. "Why Am I a Baptist?"—John W. Rogers, S. W. Andrews, John B. Wilson.
2. "Peculiarities That Distinguish Baptists From All Other Organizations"—Vine H. Bell, C. C. Lloyd, J. C. Fonville.
3. "Exegesis of Romans, 12-26"—G. H. McQueen, Jeff Cook, E. L. Adams.
4. "What is a Scriptural Church?"—W. C. Avant, L. D. Barfield, T. J. Throver.
5. "What Constitutes Scriptural Baptism?"—T. E. Morgan, T. L. S. Grace, William P. McQueen.
6. "What is Close Communion?"—W. H. Sharp, C. H. Priestler, John W. Holloway.

All are cordially invited.
Dinner on the grounds.

C. C. LLOYD,

For Committee,

Greenville, Ala., Sept. 16, 1907.

Dr. ELLISON

I guarantee to cure all nervous, chronic and special diseases of men and women. Write for proofs of permanent cures from patients throughout the entire South. Medicines furnished. Carefully packed and sent free from observation. Address for complete symptom blank.

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Because of those ugly, grizzly, gray hairs. Use "LA GREOLE" HAIR RESTORER. Price, \$1.00, retail.

WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas.

HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui?

If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1907. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Theford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

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GOOD MEETINGS.

We began a meeting at Six Mile the last day of August, and it continued nine days and was dismissed, but the people were so anxious to continue it that we called them up over the phone and went right on without missing a service for seven days more. The senior deacon says there never was such a meeting at Six Mile before, and he is nearly 80 years old. The church, almost without exception, seemed quickened after a manner not known to any of the oldest members.

We received 23 members, 13 baptized. Some of the converts will join elsewhere.

The Christians and non-Christians came from far and near, and the people rushed to the altar for prayer from the first opportunity to the close of the meeting. Three Sundays in succession we had the large protracted meeting crowds hanging on the lips of the expounder of eternal truth. The meeting was closed with a crowded house. If the physical man had been able to hold up, I am sure it would have gone on at least another week. I never heard but one person say let it stop, but many expressed the opinion that it ought to continue.

The phone was "ing" meeting so emphatically this morning while I was rushing to get off home that I said, "Please hush that till I get away; I want to go home."

Some were no doubt among the bad ones who are now clothed and in their right mind. And, like Paul, "immediately they conferred not with flesh and blood," but went at once into the harvest field to labor.

Rev. S. Smitherman of Randolph, Rev. C. R. Miller of Six Mile and Rev. W. J. Ruddick of Stanton, also Rev. Allison, rendered valuable service.

Mr. Editor, please put these few things into the paper, and send me a goodly number of copies of the paper, for I hope soon to be at three or four associations. Fraternally,

W. H. CONNELL.

Stanton, Ala.

Monroe Franklin was born November 16, 1868, and died September 15, 1907. In early life he gave his heart to the Lord and united with the Baptist church. At the time of his death he was a member of the New Prospect church.

Brother Franklin was a model Christian in his home and away from home. During his afflictions his faith was strong and his hopes bright. His perfect submission to the Master's will enabled him to bring sunshine to those about him. He leaves a wife, four children and a number of other relatives.

May the God of all grace be their comfort.
J. M. McCORD.

25 cents—All dealers.

Dr. Thacher's Worm Syrup is absolutely non-alcoholic and complies with the requirements of the Pure Food and Drugs Act without change of formula. The testimonial of Dr. A. J. Speers, Zaima, Mo., found in this issue, is identical with all who use this preparation.

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SPECIAL WORK FOR THE SUN-BEAM BANDS.

My Dear Sunbeams:

It is always a compliment to be thought able to do a great and good work, and you have been complimented by both the Home and Foreign Mission Boards by being asked to build two schools that are to be named for you by being called Sunbeam schools. One of them is in El Paso, Tex., the other in Yingtak, China. They are to cost a good big sum of money, too, but we all know how willing and how industrious our Sunbeams are, so that thought does not give us heart failure. Each school is to cost \$5,000, so that makes \$10,000 for all the Sunbeam bands in the south to raise. Now, boys, don't say "W-h-e-w!" for the Alabama Sunbeams only have \$1,000 of that sum to raise, and a year to do it in. I am not losing any sleep worrying for fear it will not be accomplished, because I have never asked my Sunbeams to do anything yet that they have failed to do. The Alabama Sunbeam bands simply do not know the meaning of the word "failure," and do not mean to try to learn it. Isn't that so?

Now, here is the plan we are going to work in order to raise the \$1,000 during 1907-8. Each band is to pledge the sum of \$10 for missions and divide it by four, and send it in quarterly. It is easy to raise \$2.50 in three months—that is only 83 1-3 a month, and if that is raised for the four quarters, lo! you have the \$10 by the end of the year.

Then here is a new idea. The band that repeats its work for the four quarters wins a gold-star certificate, which is a beauty worth possessing, and that puts the band on the honor roll. Who will try? I hear a hundred little voices saying "I will," and that means we are going to raise our \$1,000 sure.

In writing you I shall enclose a card for you to fill out, saying you take the pledge.

I am ever your loving friend,
MRS. T. A. HAMILTON.
Birmingham, Ala.

Cuba, Ala., Aug. 27, 1907.

Dear Mrs. Hamilton:

The "King's Sons" was organized by Mrs. Andrew Shaw, assisted by Mrs. J. E. May. Willie Ryan was made president, Eugene Jarman vice-president, and Clay Shaw secretary and treasurer. Number on roll, 15.

We are very proud of our boys, and feel that this organization means a great deal for the future of our church.

Sunday afternoon our pastor, Bro. Langston, talked to the Sunbeams

and King's Sons, and one of the boys conducted the devotional exercises. The two societies usually have their opening exercises together, and then go to their rooms for the meetings.

Mrs. Shaw will be glad of any suggestions or literature, as this work is entirely new.

Are you not coming to our association to be held at Christian Valley? We need you. Yours sincerely,
IDA STALLWORTH.

York, Ala., Aug. 30, 1907.

Dear Mrs. Hamilton:

The Sunbeams have been shining all the time, and I know I am mean to have waited so long before letting you hear from us.

We have \$4 on hand now. We promised Mr. Glass some time ago this amount for home missions. After we make another dollar we will commence on our assessment with renewed efforts and a new leader, and I think we will do better than we have ever done. Yours,
MAMIE BROWN.

Huntsville, Ala., Sept. 4, 1907.

My Dear Mrs. Hamilton:

I must tell about our little band. We have a band of nearly fifty, and are doing good work now. Last Saturday a week ago we had our exercises in the park, and then enjoyed a nice lunch, after which we played and went home. We are busy filling out the star cards now. One member has hers all filled out. We have our meeting at 2:30 o'clock every other Sunday.

We recently sent \$4.38 to the famine-stricken in China. Hoping to hear from you soon, and with much love to all the Sunbeams,

I am yours, lovingly,
BEATRICE TROUPE,
Corresponding Secretary.

Lanett, Ala., Aug. 31, 1907.

My Dear Mrs. Hamilton:

Our little Sunbeam band here has held together splendidly during the hot months, the average attendance being about fifty. Our leader, Miss Alice Bradshaw, has been away on a month's visit, so that the entertaining and instructing has fallen to me. They are learning to sing so well. In the spring they bought twelve song-books, "International Praise," which they do enjoy singing from their own property. Two of the Sunbeams went with me to the convention.
ALMA MCGRAW.

THE CENTENNIAL MOVEMENT.

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FROM RAGLAND, ALA.

We closed a week's meeting on the first Sunday in September, and it was one among the best meetings in the history of Old Providence church.

Brother J. W. Coffman, of East Lake, came to our church on Monday, the 26th, to assist our pastor, Brother W. F. McCain, of Oxford, Ala., and from the very first he won the attention of our people, and through his plain, forceful, gospel sermons he won the hearts of our people and led many sinners to think upon their way. We had a glorious meeting. The people were stirred up, strengthened and revived as they have not been for years. The Lord was with us in the conversion of 22 precious souls and the uplifting of His people. The meeting closed with 24 accessions to the church, one by letter, two restored and 21 for baptism.

Brother Coffman entwined himself about the hearts of our people, and we felt that the earnest sermons and appeals he made during the meeting will live in the hearts of the people, and, like bread cast upon the waters, will be gathered up to the honor and glory of our God. The church and good citizens of our town and community gave Brother Coffman for his services about \$20, and he goes back to his work carrying with him the love and prayers of our people that God may bless and prosper him in his work.

Our beloved pastor, W. F. McCain, is one of the sweetest and noblest of all the preachers. He brings us fresh and new supplies each month. He has won the hearts of all his people, and he was called back to the church without a dissenting vote.

May God bless you and the dear old Alabama Baptist, and may God bless and give success to all those who are so earnestly fighting the demon of strong drink in our beloved state. May God help us to drive it into the sea and out of the sight of men, where they may not look upon it when it is red, for at last it biteth like a serpent and stingeth like an adder.

May God bless you and prosper you in your work. Your brother,

R. A. GREEN.

Ragland, Ala.

FROM LINDEN.

We have just returned from the session of Bethel Association, which was held with County Line church, near Arlington, Ala. There was a large attendance, and we had fine meetings.

Among the more prominent visitors were Brothers Crumpton, Stewart and Crossland. After Brother Stewart had made his talk about the needs of the orphanage, a collection of something over \$52 was given him. Brother Crumpton was in fine trim, despite the hot weather, and made the finest speech we have ever heard him make. People were a little doubtful about Brother Crossland, the new Sunday school secretary, but he had only to speak and he captivated the crowd. He is a good fellow to have around,

and we are going to use him at Linden.

Brother Crumpton complimented the reports on state, home and foreign missions. These reports were made by C. M. Brewer, J. G. Lowery and W. V. Vice, respectively. Each church in the association showed advancement over the work done last year. Linden church, of which we have the honor of being pastor, has almost doubled its membership, more than trebled its contributions, and has accomplished many things for the Lord.

The town of Linden is in a better condition morally than for a long period of years. We are no longer known as "Screamerville," but as "Fair Linden."

On yesterday afternoon we had our "nap" broken up by the rushing in of a strange couple. They seemed very much agitated, and upon investigation we found that some one was in hot pursuit, and that Mr. P. N. Moore and Miss Stella Suddoth were anxious to be married before they should be overtaken and their hopes shattered. We did it.

We try to help The Baptist all we can. Soon we hope to have educated every Baptist family in Linden to the point of taking our good denominational paper.

We will tell you soon how, some months ago, we did not get whiskey back in our town.

The Lord bless you. Fraternally,
CHAS. M. BREWER.
Linden, Ala.

We have just closed a fine meeting in Philadelphia Baptist church, at Smith's Station, Ala. The meeting was a great success. The church was strengthened and there were six baptised and two joined by letter. This was the best meeting I have attended in a long time. Bro. J. H. Willis is our pastor. He preached the gospel with power. Rev. E. F. Davidson, Phenix City, Ala.

WANTED Good men and women to fill positions, such as clerks, bookkeepers, stenographers, stenographers, mechanics, day labor, teachers, housekeepers, waitresses, telephone operators, hotel work in all lines. We can secure you work in any line that you are best suited for. We employ white people only. Write for particulars. Enclose stamp for reply.

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A. M. Wilson, of Marinette, Wis., writes: "A friend gave me a box of Tetterine which I used with such satisfactory results that I want half dozen boxes by express. I have used everything for Tetter, but nothing benefited me until I used your Tetterine. It is a wonderful remedy; wish every one afflicted with this terrible skin disease could know its merits." At drug-gists 50c, or J. T. Shuprine, Savannah, Ga. Bath with Tetterine Soap, 25c cake.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN who are afflicted with COLIC, SCOURGE, DIARRHOEA, SOOTHING SYRUP, ALLAYS ALL PAIN; OTHERS WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 25th, 1906. Serial Number 598. AN OLD AND WELL TRIED REMEDY.

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Try Acid Iron Mineral. Buy it from your druggist or general store. If they can not supply you, send us \$1.00 for two 50c bottles by prepaid express, containing four weeks' treatment.

ACID IRON MINERAL CO.

MUTUAL BUILDING, RICHMOND, VA.

A GOOD MEETING.

A great revival has been in progress at Unlty church. This church is located eight miles southeast of Carrollton in one of the best communities of the county, and these good people are the most substantial and aggressive Christians in the county. A few years ago they paid to the pastor's salary about \$50; now they pay about \$175 and about \$30 or \$40 to missions, and as a result of this their spirituality increases every year. Also they are growing in material wealth more and more as the years come and go. God is graciously blessing these good people every year more and more in every respect. This is now a model church in deed and in truth. God bless these faithful saints.

The revival began Saturday before the second Sunday in September, and continued with increased interest until the following Sunday. I have never in all my life witnessed such a great manifestation of the Holy Spirit. Strong, influential citizens, heads of noble families, who have been the objects of prayers for 25 or 30 years, were added to the Lord. One of these parties, a splendid man about 50 years old, got up in prayer meeting and made an excellent talk before he joined the church, during which time strong men fell upon their knees and others left their seats and went to him. Another man, a noble character, who had been out of the church for twenty years, was brought back by letter.

We expected Rev. H. J. Preston, of Jasper, to aid in the meeting, but Brother Preston wrote me that he had a break-down, and could not come, which I regard as all being for the best. I think one of the greatest mistakes that some churches make is that of depending more on the preacher than on the Holy Spirit. A certain sister asked her pastor:

"Pastor, who are you going to get to help you in our meetings?"

The pastor said: "I have been thinking about inviting the Lord to help us in the meeting."

The Lord was with us at Unlty, and as a result we had a great revival among God's people and 12 accessions, nine by baptism and three by letter. Bless the Lord! About all the people in this section of the country now belong to the church.

God bless The Alabama Baptist.
Respectfully,

G. W. KERR.

Reform, Ala., Sept. 20, 1907.

P. S.—These good people gave their pastor a nice, substantial present at the close of the meeting, for which he is thankful.

To Whom It May Concern:

Take notice that a meeting of the stockholders of the South West Land Company has been called for the purpose of considering a decrease of the capital stock of said corporation from \$50,000 to \$25,000. Said meeting to take place at the office of J. L. Yancey Real Estate and Insurance in Birmingham, Alabama, at 10 o'clock a. m. on the 14th day of October, 1907. This 12th day of September, 1907.

J. L. YANCEY,

President of South West Land Co.

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CAHABA ASSOCIATION.

(By J. E. Barnes, Clerk.)

The Cahaba Association convened with the Moundville Baptist church at 10 a. m. September 11, 1907. It has been only a few weeks ago since this little town was practically blown away by a terrific cyclone, but the enterprising citizens have rebuilt, and now they have a nice, new town, with a splendid cement bank building. The Baptists of Moundville lost their new church house at the time of that awful disaster, but they have rebuilt, and now they have a real neat church house, with all accessories. Their membership has increased from some 24 a year ago to over 70. They are planning for larger things. The good people gave us a royal entertainment.

Practically every church in the association was represented by messengers and letter or by letter. This was quite good in view of the fact that it met in the extreme western limit of our territory. The reports from the churches showed a healthful increase in members over last year. There was a net gain of 184 during the year, not including the number that came by our new church and one by letter.

Twenty-three Sunday schools were represented out of 33 churches that compose the body. We gave last year for associational missions \$68.84, home missions \$360.81, foreign missions \$123.61, state missions \$484.46, Bible and colportage \$53.57, ministerial education \$188.54, schools and colleges \$2,415.95, aged and infirm ministers \$56.85, orphans' home \$510.94, other benevolences \$106.19. This makes a total of over \$5,300. Another year we are planning to give \$2,500 for missions, and for other things in the same proportion. We are arranging to press the centennial movement. A committee of six was appointed to arrange a campaign in the interest of this movement. Meetings on fifth Sundays, and doubtless at other times, at central points will be arranged for.

The laymen's missionary movement was discussed at a special meeting arranged for, and it was organized, with W. B. Alexander president, John R. Hogue vice-president, C. B. Carter secretary, and John T. Curb treasurer. The meetings were all well attended, and we returned home feeling that a good session of the association had been held.

May we all work, plan and pray for a great year's work in building up our churches, winning souls and in giving liberally of our means.

We are glad to know that Dr. O. F. Gregory has about recovered from his recent illness, and has resumed his work as pastor of the First church at Staunton. Following the strain incident to the meetings of the convention at Richmond and Jamestown, he suffered for several weeks, but went to the country and took a complete rest. He recently took a short sea trip from Norfolk to Boston, which greatly refreshed him. He preached a Sunday for the First church, Malden, Mass. Dr. Gregory's friends in this state will be happy to know that he is well again.—Baptist Recorder.

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THE ALABAMA BAPTIST

MORE NOTES FROM WILCOX.

I should have mentioned in my former notes the ordination of Brother D. H. Adams as deacon of the Ackerville church. It was a wise selection.

Our meeting at Allenton, continued from the fourth Sunday in August, was a good one. Two fine girls received baptism, and the church gave \$54 for the orphans' home. There is no better little band of Christians in this land.

The Furman meeting, following the first Sunday in September, was a fine one. Six were received for baptism and three by letter. Brother Blackwelder gave us a series of fine sermons that were very helpful indeed to all who heard them.

God has graciously blessed my field this year, and the three churches each made a good report at the association.

Pine Barren Association met at Pine Apple September 11. Dr. D. W. Ramsey, honored and loved by everybody in this section, was unanimously re-elected moderator, and R. E. Lambert clerk, both of whom are efficient officers.

Visiting Brethren DeWitt, Jones, Crumpton and Schramm gave us excellent sermons, and the discussions of the various subjects were of a high order, stimulating and helpful. The spirit of the meeting was all that could be desired. The association caught step with the state convention and made its apportionment accordingly.

The new pastors gave a good account of themselves, and Pine Apple made an enviable record on entertainment. The body meets next year at Furman.

M. M. WOOD.

Furman, Ala.

A FLOWER.

By Lucy Strickland.

In a lonely little dell,
Away from the big world's stare—
Away from the turbulent swell—
Grew a flower rare.
A flower of wondrous whiteness,
Of modesty and beauty divine,
Of sweetness, purity, brightness,
Gentleness, holy—sublime.

With patience, meek and mild,
Each day it steadily grew;
Each day it loyed and smiled,
And filled its mission true—
Its mission of love and hope and cheer,
Its mission of gentleness, modesty and grace—
Till a flower perfect, sweet and dear,
It was to that quiet place.

Its purity none can tell—
Yes, 'twas perfect, sacred, dear;
Its fragrance filled the little dell,
Made sweet the heavy, earthlike air;
But when the flower had perfect grown,
When 'twas beautiful, divine,
The Reaper bore it to its garden home—
Only its fragrance was left behind.

Atlanta, Ga., Sept. 17, 1907.
Many Georgia hearts are with you and the noble bands of Alabama who are fighting for local option and prohibition. Nine out of every ten of our business men must admit that it will help all business in the long run.

To line up against prohibition for any reason is to put a man in the crowd of whiskey men, gamblers, bums and thugs, and that is to get into bad company. We wish you, your paper and all the prohibition clans the highest success.

Our work here at Jackson Hill

church is very encouraging. Since January 1st we have received 129 members without a single extra service. All contributions have largely increased. There is much to cheer us and hope for larger things.

Rev. S. A. Cowan, who recently went from this city to Montgomery, is a golden-hearted, noble-souled, sweet-spirited, Christian gentleman. No man among our large circle was esteemed more highly than he. Every memory of him is sweet and fragrant. He did a splendid work in his pastorate here, and we expect nothing less of him in his career in the capi-

tal city of his native state. Yours cordially,
JOHN D. JORDAN.

Marbury, Ala., Sept. 18, 1907.

Please change the address of my Baptist from Marbury, Ala., to Louisville, Ky. I leave for the seminary September 24. The Marbury Saints are now without a pastor, and this is a noble field for a good man. I came to the field one year ago and found 116 members, and the Lord has increased the membership to 233, and all other things in proportion. Expecting to hear of many glorious victories for Christ, and especially

"YE ARE THE LIGHT OF THE WORLD."

By Lucy Strickland.

Many places, damp and dreary,
Need the sunshine bright;
Many hearts, worn and weary,
Need love to make them light.
Many feet are tired and worn,
Many hearts are bruised and torn,
Many lives by sin are tossed,
Many souls are almost lost—
Then, children of God, awake;
Rise from indifference's swirl;
Responsibility take—
"Ye are the light of the world!"

Tho' great to you the task is given
To share the shame of the cross;
By many tempests you are driven
Among the soul-sick—the lost—
Yet stand you aloft and afar
Like a beautiful guiding star:
Make bright the places dreary,
Make glad the hearts so weary—
Oh, children of God! arise
Out of this earthland's whirl;
Hush sin's long-drawn sighs—
"Ye are the Light of the World!"

Glorious the privilege you possess
To wave on high Christ's banner—
A privilege delightful, blest,
To feed to mortals heavenly manna;
To tell of our Father's wonderful love,
Of the showers of mercy from above
That you ever eternally enjoy
While in the Master's holy employ—
Oh, children of God! so blest—
Each a star, a jewel, a pearl—

PROGRAM.

Fifth Sunday Meeting to be Held With Shiloh Baptist Church Sept. 27, 28, 29.

Friday.

7:30 p. m.—Sermon, J. E. Barnes.

Saturday.

9:30 a. m.—Devotional services, Richard D. Stewart.

10 a. m.—"Condition and Needs of the Associational Field," C. C. Readman, J. O. Bledsoe.

11 a. m.—"My Purpose in Regard to the Needs of My Association," open.

11:30 a. m.—"In What Way Are We Laborers Together With God?" J. L. Rosser, J. E. Barnes.

Dinner.

2 p. m.—"My Pastor; Who He is and What He is to Me and My Home," J. R. Crumpton, Miles Hardy, Lewis Johnson, D. B. Edwards, W. E. Mealing, B. S. Hare.

2:30 p. m.—"Our State Work and Workers," W. B. Crumpton, S. H. Bennett.

Sunday.

7:30 p. m.—"Evangelization of the World; Our Part in the Work," J. O. Bledsoe, J. J. Johnson.

9:30 a. m.—Devotional services, C. C. Readman.

10 a. m.—Sunday school mass meeting.

11 a. m.—Sermon, J. L. Jackson.

Dinner.

2 p. m.—Sermon, W. B. Crumpton.

It is very much desired that all whose names appear on the program shall be present to perform the part allotted to them. It is also greatly desired that every church send as many delegates as it cares to. Shiloh community is thickly settled with the very best people, whose homes will be hospitably open to all who come.

The fifth Sunday meeting of the Selma Association has been raised from the dead. May she walk in newness of life. She will if we attend upon her sessions. Come, therefore, and let us give her life and vigor to do many good things for her association and the world.
J. J. JOHNSON.

MULBERRY.

Will you give me space in The Baptist to give to the good people of other communities the joy and comfort of this week that took place at Mulberry church during our protracted meeting which has just closed. Surely the Lord was with us, and the prayers of the good brothers and sisters were heard, and proof of this was at the close of the meeting when twenty-one were buried in baptism, besides a goodly number who joined by letter and restoration.

But no wonder there was such a shocking of the dry bones of the valley. It will always be such as long as Brothers P. G. Maness and Mitchell conduct the business. I tell you, good brothers, if we could always have such men who would stand up under the banners of God to help poor sinners fight the good fight and lead them on to victory, this old world of ours would be blessed. I tell you, when Bro. Maness fires his battery the shells strike the heart and the victory is won. Satan has to haul down his colors when he has to confront such men. May the Lord bless them and hold them up to do their whole duty is my prayer.—Old Soldier.

PROTRACTED MEETING AT BUTLER SPRINGS.

We had a fine meeting at Butler Springs, commencing the third Sunday in August. That earnest and consecrated preacher, Rev. W. M. Blackwelder, did all the preaching, and did it well. Any pastor is fortunate to have Brother Blackwelder to assist him, and the members are greatly blessed who hear him. It was a great delight to me to help him at one of his churches and have him to help me in one of my churches. I knew him at the seminary and learned to love him there. We worked side by side in the Decatur, when I learned to appreciate him more. No one can know him but to love him.

I feel greatly benefited by the fine gospel sermons I heard him preach, and I feel that my people were greatly benefited.

On Thursday we had our thanksgiving service and made our offering to the Orphans' Home of over 700.

H. R. SCHRAMM.

Please correct your statement as to my postoffice address. It is not Winfield, but Eldridge. Those who write me will please take notice.—A. N. Reeves.

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