

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Dr. George W. Truett, Dallas, Texas, will speak at the Pennsylvania State Assembly. It will be held on the Bucknell university campus.

Rev. E. Lee Smith has been quite ill with bilious fever. He is some better today. Dr. McEwen, of Orlando, was called to see him last week and made the run in twenty-five minutes.—Longwood (Fla.) Press.

Dr. Cornelius Woelfkin, of the Rochester Theological Seminary, was a recent supply of the Tremont Temple, Boston, and is mentioned by the Boston daily papers as a possible successor to Dr. Henson.

The Shelby county association meets with Dogwood Grove church, four miles north of Montevallo, on Tuesday, the 1st day of September, 1908. Representatives of our boards, schools, periodicals and other correspondents cordially invited to be with us.—C. W. O'Hara, clerk.

Dr. J. B. Hawthorne is spending some time with his son in Boston. He sends this cheering message: "Since I have been in Boston I have improved rapidly and steadily. I cherish the hope that I shall be able to do some work in the autumn." Dr. Hawthorne will visit Greenville about the middle of October and deliver a lecture.—Baptist Courier.

September 28, 1907, the spirit of Dr. George B. Taylor, missionary to Rome, Italy, went up to heaven. On the first anniversary of that date the Staunton Baptist church, of which he was the beloved pastor for fourteen years, propose to hold special services and erect a mural tablet to his memory. He had many friends in Alabama, and I would be glad to receive contributions of one dollar for this tablet.—O. F. Gregory, box 595, Staunton, Va.

The Standard of Chicago makes mention of the fact that at the Washington birthday celebration in Chicago the two speakers were Governor Hughes, of New York, and Dr. Benjamin Ide Wheeler, president of the University of California. Both of these gentlemen are Baptists and the principal song sung was "America," written, as we all know, by Dr. S. F. Smith, also a Baptist. It begins to look like the Baptists are coming to their own in influence and power.—Ex.

When Dr. Clifford, of England, was asked to give up his pastorate to enter the British parliament his reply was that he preferred not to step down from his position as a Baptist minister. Felix Carey, son of the great missionary, William Carey, abandoned missionary work in India for a post in the diplomatic service. Commenting on this his father said: "Felix has shriveled into an ambassador."



C. E. CROSSLAND,

A graduate of Howard college, whose rapid rise in Sunday School work is a source of gratification to his many friends in Alabama. See Dr. Frost's letter, published elsewhere.

Done by order of the Baptist Sunday school. C. H. Brock, Mrs. R. H. Stephens, Mrs. F. B. Stallworth, committee.

Dear Bro. Editor: I will be engaged in meetings every day from now until after the first of September, but correspondents can reach me by sending mail to Bayou La Batre, Ala. Fraternally, J. R. Curry.

Dr. S. A. Smith will begin a series of meetings with the Atmore Baptist church, Thursday, Aug. 6, 1908.

Dr. Smith is a Baptist minister of experience and he is open to other engagements for evangelistic work in Alabama. His address for the present time will be Atmore, Ala.

We have received a copy of a four-page monthly, edited by Rev. A. E. Page, called the Baptist Bulletin. It is published in the interest of the East Birmingham Baptist church, of which he is pastor and also for the Baptist cause in Birmingham. Brother Page is a consecrated, Christian worker.

Dr. Spencer Tunnell, of Florence, Ala., has been called to the pastorate of the North Edgfield Baptist church. He preached there last Sunday. He has not yet decided whether he will accept the pastorate or not. His friends in Tennessee hope he will do so.—Baptist Reflector.

(We hope he will stay in Alabama.)

Rev. F. H. Farrington takes up the work at Calvary Baptist church, Portsmouth, Va., on August 1st. We had hoped he would come to Alabama.

Rev. J. W. Kramer has been pastor at Bradford, Pa., only about eight months. During that time there have been about 100 additions to the church, ninety-two by baptism.

Rev. C. S. Hagaman, a native of Watauga county, now of Queen City, Texas, has with his wife recently visited relatives in this state.—Bible Recorder.

(Brother Hagaman was the roommate of ye editor at the seminary, and right royal fellow he is.)

I feel that it is my duty to tell you of the good meeting which has just come to a close here. Brother Lamar Jones is our pastor. He did all of the preaching and he is hard to beat. We had sixty-five additions to the church and fifty-five were by experience. We all feel greatly revived and richly blessed. Your brother, J. L. Edwards, C. C., West Side Baptist church, Phoenix City, Ala.

I closed a good meeting last night at Harpersville. It was a blessing to the community, the church was greatly revived and ten additions to the church, three for baptism and seven by letter. I think many more will join the church that were converted during the meeting. The pastor did all the preaching. We praise God for the revival and expect to do greater things for our Master in the future.—J. B. Byrd, pastor.

Rev. George E. Horr, D. D., has been elected president of Newton Theological institution. We learn that Dr. Horr was born in Boston in 1856, was graduated from Brown university in 1876, studied at Union Theological seminary and later graduated from Newton in 1879. His salary will be \$4,500, in addition to the free occupancy of the institution's twelve thousand dollar parsonage.

Here is one on a Methodist in Iowa. It comes to us from a Baptist preacher, who speaks from first-hand knowledge. This Methodist preacher had a convert who insisted on being immersed, as the converts of the Methodists sometimes do. The preacher consented to immerse him, though he had never had any experience with this mode of baptism. He asked the Baptist pastor in the town if he might use the baptistry in the Baptist house of worship. The Baptist pastor obligingly said: "Certainly, help yourself, and I have a pair of baptismal pants which you may use also." The Methodist preacher took the pants and put them upon the candidate and immersed him.—Central Baptist.

The catalogue and premium list for this fall's great fair is out and will be mailed to any one requesting same from Geo. T. Barnes, Secretary and General Manager, Birmingham, Ala.

Dr. E. Y. Mullins preached recently for a week at the Chautauqua Assembly of New York. On the Sunday during his stay he preached to 5,000 people at the great amphitheatre, and it is estimated that there were at least 8,000 people on the grounds.

The annual conference of the French Baptist churches of Canada has been held at the French Baptist church, of Ottawa. The president's address was given by Prof. L. A. Therrien, of the Feller Institute, Grand Ligne. The Grand Ligne church, organized in 1837, enjoys the distinction of having been the first French evangelistic church organized in Canada.

President Geo. A. Nunnally, of Columbia College, Fla., has inaugurated a "Co-operative Home" in connection with that institution. In brief, this is an arrangement by which students may reduce the cost of attending college by raising vegetables, chickens, etc.; by keeping their own cows for milk and butter; caring for their own bees and "taking" their own honey. We were delighted to see Brother Nunnally at our state convention. He is always energetic, forceful and aggressive.

## "GOSPEL MISSIONS"—BROTHER SCARBORO REVIEWED

By W. R. Whatley

Brother J. A. Scarboro, of Summit, Ga., was in our association, the Central, in May this year in the interest of gospel missions. I was at four of his appointments and listened attentively and impartially to what he said. His point of attack on the mission boards was that they held and exercised an episcopacy form of mission government over the churches. As a member of the committee on methods of work reported at the third annual session of the general association of Baptist churches held in Argenta, Ark., December 10-12, 1907, he said: "We advise the churches against co-operating with the convention system. 1. Because, as now operated, it is unscriptural in that it sets aside the headship, laws and authority of Christ over his churches and substitutes therefor the headship, laws and authorities of conventions and boards." On page 16 of the minutes of the session of the general association referred to alluded to is the following. "Resolved, That it is the sense of the messengers of the churches here in session that the missionaries indorsed by the messengers and sent out by their respective churches report at least once a month to the treasurer of the general association for information, and that our treasurer be requested to make monthly itemized reports through the papers for information." "Sense" is a word that is used to signify good judgment in the practical affairs of life. Here is an accounting of the missionaries to the treasurer at the instance of the messengers of the churches without any stated specific authority from the churches in the "sense" held by Brother Scarboro against the boards; identically on the principle that the missionaries of the churches "report" to the boards for "information." According to Brother Scarboro's theory against the boards, the missionaries of the general association would have to report directly to the churches sending them out, and not to the treasurer, according to the "sense" of the messengers of the churches of the general association. Should any of us be compelled to use words and state principles to supersede the exercise of "sense" in all regards, more expert philologist would have to be employed than are available in all the resources of our English.

Art. II of the Constitution of the Southern Baptist convention states: "It shall be the design of the convention to promote foreign and domestic missions, and other important objects connected with the Redeemer's kingdom, and to combine for this purpose such portion of the Baptist denomination in the United States as may desire a general organization for Christian benevolence which shall fully respect the independence and equal rights of the churches." Brother Scarboro or any other Baptist is challenged to pick anything Episcopal out of that.

Art. III of the "Statement of Principles" of the general association has the following: "This association is composed of such Baptist churches as choose to send messengers to the annual meetings and such other churches as may wish to represent by letter or indorsement of principles of this association of churches." I should like for somebody to point out the difference between the two principles of co-operation quoted. I confess, however, I like ours best, for the reason it puts us together in our local associations, state and Southern Baptist convention—all the way up and down. The general association, as it is conducted, does not afford the local access, and enjoyment of the sister and brotherhood of the churches that the board plan does. The boards are composed of men the Baptists have confidence in as men of "sense," and we are simply willing to co-operate with them and respond to the extent of our abilities to their calls, financially and otherwise, for the extension of the kingdom of our Lord. I differ from some of my Baptist brethren in my landmark proclivities, and some of them differ from me. My opinion, too, is that I can whip all of them off of their denominational affiliating ground. Differences, however, do not justify us in kicking out and away from

each other. When I need a kicking I want some Baptist to kick me, and if they don't do it, I won't think as much of them. That is the way for Baptists to do, all in a good humor, but stay together while they are at it. I don't think it would look well for me to kick out, then stand and throw rocks at them over the fence I climbed to get away from them. I don't see how I could mend any matter thus. The kicking out business is usually the result of an aspiration for leadership that can't be obtained inside, for the need of "sense." To be kicked out is an acknowledged weakness, whether done by oneself or somebody else. The best kicker usually holds the right ground and don't have to kick out, nor can he be kicked out. Brother Scarboro has jumped indiscriminately on what he largely conceives to be bold, potent defects in the board system of mission work. Such for instance as title to Baptist property in Cuba by the home board superintendents of missions in Italy, etc. "Sense" teaches that conditions abroad involving law and the character of the people should determine the place for the title and management of Baptist property to rest. The thing he condemns is the thing that commends itself. It is not the form of a thing, but the principle that settles questions. The property of Baptists in foreign fields is to preach the gospel to those who have it not, and plant Baptist principles in the minds of the people. It took a law suit, with the expense incurred, to save some they had in Cuba. Title to Baptist church property in the south is never in the membership of the churches, but the deacons and their successors in office. This is where they buy the property and build. If the Baptists of the south buy property in foreign fields and pay for it, it is theirs to preach and teach the gospel in till they see fit to change it. The property is not the church anyway. The members constitute it. Paul preached in his own hired house. According to Brother Scarboro's theory he was an episcopate. I could buy a piece of church property, take the title in my own name, permit its use by Baptists for preaching and the organization of a Baptist church without any infringement whatever on Baptists principles. It seems to me that would be "sense," if I wished thus to do, and discontinue its use for the purpose when I saw fit. I am glad the members of our boards have some "sense." Aside from the knowledge of pleading and practice in the courts for need of study, our preachers are the best lawyers we have. I am both, and of course know.

Art. XI of the Constitution of the Southern Baptist convention reads: "The bodies and individuals composing this convention shall have the right to specify the object or objects to which their contributions shall be applied, but where no such specification is made the convention will make the appropriation at its own discretion." Where is there any episcopacy in that? In fact, so far as I am personally concerned, there is hardly enough, as I would rather risk the "sense" of Brethren Crumpton and Willingham, who know so much more about the fields and their demands than I do. As Paul said, I speak here by permission and not by commandment, especially to Bro. Scarboro. According to his theory every single proposition of the general association, of which he is a member, at the hands of the messengers composing it, would have to be reverted to the churches sending the messengers, for consideration, notification and action by vote in concert before the messengers could pass on a single one, I wonder if they do this! If so, it would not be "sense," because it would be utterly impossible for the messengers to revert in technical detail every point to the churches for consideration, etc., as stated. I wonder if Bro. Scarboro can put his "specks" on and see episcopacy in the reverse of compliance with the impossibility stated? According to his definition of it, as applied to the boards, I can without mine. His definition of episcopacy prevails with himself every single time

he leaves his home as missionary of the general association without a specific, definite statement in writing, signed by his and co-operating churches, containing an account of every word he shall say and every act he shall do. This assumption is based on the principle of his contention as applied to the boards, that everything must be done by direct church authority; nothing more nor less. There is "sense" in this, if it may be regarded fine spun. A principle is a principle, whether coarse or fine spun. The board proposition is nothing in the world but Baptist church confidence in the Baptist church "sense" of the brethren composing the boards. To say they bring everything up to infinite exactness is more than they claim for themselves. If none of us are to do anything religiously until all imperfections are eliminated from our efforts, we would have to stop, to start no more. The members of our mission boards don't have to be members of all our local Baptist churches to have Baptist mission "sense," as subervient agencies, instrumentalities or conveniences, appointed, recognized and respected as such by the churches. All Baptists are really and truly members of all our Baptist churches anyhow, properly considered, as the body of our Lord. Their names are written at different places locally, for convenience in church attendance, worship and church business. Writing the name of a Baptist at a different place as a church involves nothing except his name for the purposes stated. His relation to his God as a member is not effected by the place his name is written. That merely locates and identifies him as a member for the protection of the churches out of touch with the location of his membership. There can not therefore be any episcopacy among Baptists by reason of the very principles on which the churches are founded, and their church missions are conducted. A Baptist representing a Baptist church anywhere on Baptist principles, whether known to the church or not, is a Baptist representation. Any Baptist with a creditable membership in a Baptist church is a competent representative of Baptist affairs anywhere if the emergency arises, disregarding of the circumstances giving rise to the necessity or the expediency for the representation. It is the principle acted on, and not the means employed to constitute it that settles the question. If a Baptist acts on Baptist principles, without a formal appointment to represent and the representation is needed for the furtherance of the Lord's kingdom, it is as Baptistic as any. The formal appointment to represent has reference to matters in sight, to do away with cumbersome and confusing relations to what is involved, demanding the representation. The accounting part of Baptist affairs is to hold things down to Baptist principles, for the satisfaction of Baptist, as matter of information. The accounting, however, does not make the matter more Baptistic if it is Baptistic. Every item in this regard is shown in the minutes of the state conventions, and in the minutes of the Southern Baptist convention. A copy with full information of every fact constituting all the work can be had by anybody wanting it; yet Brother Scarboro charges that the board system of missions "closes press and pulpit against examination, investigation and exposure of its history and claims and seeks to rule or ruin both churches and ministers opposing it." He says also the board work of missions is a failure. I quote his exact words. How in the world can he take the minutes of the Southern Baptist convention, run his eyes down the columns of the work of each state in baptisms, contributions, etc., in connection with the work done and reported abroad and say such a thing? How can 808 associations, 20,776 churches, 124,911 baptisms, 1,946,948 members, \$1,002,935.36 for all missions, \$7,108,934.18 for all purposes, church property \$27,917,149, 12,058 Sunday schools, 876,652 enrolled at home and 556 workers, 229 churches, 467 out stations, 14,179 members, 139 houses of worship, 128 schools, 7,526 scholars, con-

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tributions 34,825, 24 new missionaries, 8 theological schools, 150 students, 12 medical missionaries (the Lord himself was one), 38,000 treated, 4 printing plants, 2,174 baptisms, 10,854 churches contributing to foreign missions, 10,085 not abroad, be "a failure." Brother Scarboro as a Baptist has the right to his opinion involving any question in common with all Baptists and oppose or favor what he pleases as matter of principle, in argument; but he has no right as a Baptist to traduce the name of his brethren or impugn their characters, as he has so ruthlessly and unrelentingly done in ways too numerous to mention. In the fifth Sunday meeting in May and fourth appointment of his attended by me I challenged him to debate on the scripturalness of the board plan of missions as subservient agencies, instrumentalities or conveniences before a large congregation. He quietly and evasively declined to accept, showing he was not dealing with principles, but personalities, to the extent he could pervert the relation the brethren sustained to the facts dealt with by him. I have never been able to get myself to do exactly as I wanted to on the basis of Brother Scarboro's reasoning, and when he succeeds with himself by the same parity he can start on his brethren, but not before. Rara-avis. If it is Brother Scarboro's proposition to criticize the formulated plans drawn up for the cooperative work of the church with the Boards, and the relation the members of the Board sustain to them, I challenge him or any other member, or members of the General Association to deduce any set of rules, or regulations from the Scriptures for the purpose stated, that I cannot as a lawyer, preacher and English scholar criticize out of existence. I dare him on this ground, and will take his own logic to upset him. His criticism of the Board brethren, in his "Objection to the Convention Board System of Conducting Mission Work" assumes the possibility, and I call on him to produce it. There is no sense in criticizing the imperfections of the "Board System" of "Mission Work," and not produce a system impregnable to successful attack. It is a maxim of law, that he who contends for equity, must do equity. The whole issue rests right in these premises, and when Brother Scarboro complies with the demand the whole question will be settled, as I will see to it that every "Board Baptist" will adopt the rules, or the regulations here contended for, and Brother Scarboro will have accomplished his long sought for aim—have all the Baptists cooperating with him, and his idea of Mission Work. Brother Scarboro stated publicly that he would give ten dollars for a minute of the State or Home Board work, showing the names of the Missionaries, fields of labor, and salaries paid. This was to show the Board were hiding the facts from the churches. I produced the minute, he was chagrined, would not give me the ten dollars, and went away as "sorrowful" as "a certain ruler."—Spectemur agendo.

Brother Crumpton writes:

With a debt of \$4,000.00 on the board, of course no one will expect new appropriations to be made. Let everybody help to get that debt off before help is asked of the board.

Here is the letter our secretary is sending out:

"Dear Brother: The state board of missions was never in more desperate straits than now. We were forced to report a debt of \$4,000.00. State missions will not be reached again, according to the schedule, until February. If the missionaries could cut their salaries; if some of the churches which are receiving aid, could pass a resolution excusing the board further obligations; if the women's and young people's societies and the Sunday schools could send us something; if the pastors and churches could get it on their hearts at once, the debt would soon be behind us. The corresponding secretary gladly pays, besides his regular contributions, ten dollars per month on the debt, this to continue through the year. What do the brethren say? Would be glad to hear from them.

Fraternally,

"W. B. CRUMPTON."

### SOME OF BROTHER CRUMPTON'S TRACTS ON OUR OLD PREACHERS.

Some cold hearted creature has suggested that after one passes the age limit, where his usefulness ceases, he should be electrocuted and saved from misery and kept from being a burden to others. That would be the height of cruelty and ingratitude, especially where one had lived a useful life. But, if old age and want are to come together, death would be a relief. The government provides for its old soldiers, who have worn themselves out in defense of their country. Some denominations of Christians make provisions for their old preachers. Baptists are extremely careless about this. Our state mission board has had in hand for years a small fund for this noble purpose. It has been ridiculously small at times, but has greatly helped a few of God's old servants and made their last days brighter and happier. It is believed the churches will make better provisions for them now, since each church is asked to give one collection a year to this cause. The month of August is the month designated for this purpose.

Not many of them in Alabama who give themselves entirely to their work. Think of the poor man who leaves his plow in the furrow Saturday morning and with tired body on tired horse goes, at the call of duty across the mountains or over the plains, to preach to the people who have never been trained to support the ministry. On Sunday eve he trudges his weary way to his home and on Monday morning, by the time it is light, he has hold of his plow handle again. For this service he gets from \$25 to \$75 for each church he serves,—generally he is called the pastor of from two to four churches. Said a brother to our secretary. "I have no churches this year. I just couldn't afford to neglect my dependent family. I hope to be in a fix before long when I can take up the work again." One may ask: "Why don't the preachers teach them their duty in this regard?" How can he when he is making his living by farming? How could he have the faith to ask his people for a support for himself and family when he is making as good support as they—by farming, just as they do? "Does he want two livings," his people would ask. What burdens he carries, God only knows. What about the poor wife and mother while he is away? You that know what it is every night to see the whole family gathered together—think of the preacher's wife, often alone with her little ones, seldom with abundance about her, and often with very scant supplies, while the husband and father is off caring for the spiritual well being of other people's children. There are hundreds of preachers in Alabama who would not leave money enough to bury them should they be called away.

Brother Z. D. Roby, widely known in East Alabama, where the whole of his useful life was spent, is no more among us. God took him. It was beautiful in his declining years to see how tenderly he was loved by his brethren, especially of the Opelika church. As long as his strength would allow he was faithful to attend his church and Sunday school. It is pleasant to reflect that his last days were made a little brighter by means of the small fund the state board of missions has in hand for

#### Aged and Infirm Ministers.

The prospects of old age in the Baptist ministry are not inspiring. Poverty and old age are terrible to contemplate, especially to one with a refined and sensitive nature. Such a condition ought not to be possible for one of God's old servants who has worn himself out in the service. The churches are doing better this year for this fund. We ought to have several thousand dollars annually.

#### The Surprise

to me is that each pastor does not make this one of his pet measures, to receive each year at least one good collection. Not a man of them who will not be old some day and the fund they now build up, may be their dependence in declining years.

If they should be so fortunate as not to need it,

they should be greatly comforted in the thought that they had **Helped to Provide** it for others. One of the most pathetic things before the Baptists of Alabama today is: The attempt of a few poor preachers to establish a 'Ministers' Mutual Benefit Society.' There are not many of them, but if one should die his heirs would get a snug little sum to help tide over a few sad days.

I know men who have given the most of their lives to the ministry, who, if they should die, would not leave money enough to bury them. Besides the gratuitous service they have rendered through all their years, their meagre salaries have often been sorely

#### Taxed With Contributions

they have made to denominational work. Yet nobody ever heard them complain or regret these sacrifices. Some may censure them for improvidence; but I doubt not these offerings were a sweet smell unto God. It will be interesting to study the list of contributions to the Howard Endowment and see the number of poor preachers whose names are written there. Fortunate will all of us be, if, as the years of our pilgrimage draw to a close, we shall be so cheerful and true and have so many friends as dear Brother Roby, whom his brethren have just laid to rest.

#### Old Age and Want.

"I have just read in your paper of Feb. 10th, Bro. W. J. Elliot on paying the preacher. I am the old horse turned out to die. I have not been able to do a day's work in six years.

"I commenced in the pioneer ministry in South Alabama and Florida in 1859. I have read Talmage and others on the trials and hardships of pioneer preachers, but have never read one that equaled mine. I have preached to people nearly grown that had never seen a preacher before me. I have been in perils on land and perils on the water.

"I have dreaded for years what is now upon me. Old age and want. I have read with interest all I could find in the papers about providing for the worn-out ministers and Confederate soldiers. Let the above explain why I want my paper stopped."—Letter to Editor of "Alabama Baptist."

#### ALMOST A SHADOW Gained 20 lbs. on Grape-Nuts.

There's a wonderful difference between a food which merely tastes good and one which builds up strength and good healthy flesh.

It makes no difference how much we eat unless we can digest it. It is not really food to the system until it is absorbed. A Yorkstate woman says:

"I had been a sufferer for ten years with stomach and liver trouble, and had got so bad that the least bit of food, such as I then knew, would give me untold misery for hours after eating.

"I lost flesh until I was almost a shadow of my original self and my friends were quite alarmed about me.

"First I dropped coffee and used Postum, then began to use Grape-Nuts although I had little faith it would do me any good.

"But I continued to use the food and have gained twenty pounds in weight and feel like another person in every way. I feel as if life had truly begun anew for me.

"I can eat anything I like now in moderation, suffer no ill effects, be on my feet from morning until night. Whereas a year ago they had to send me away from home for rest while others cleaned house for me, this spring I have been able to do it myself all alone.

"My breakfast is simply Grape-Nuts with cream and a cup of Postum, with sometimes an egg and a piece of toast, but generally only Grape-Nuts and Postum. And I can work until noon and not feel as tired as one hour's work would have made me a year ago." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

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### TRIBUTE OF RESPECT.

Honoraville, Ala., July 8, 1908.

To the W. M., Wardens and Brethren of the Crenshaw County Masonic Conference—Brethren:

It is with feelings of sadness and regret that we are called upon to express, as best we may, the feelings of our masonic conference on hearing the mournful tidings that our honored and beloved Past Grand Master John Gideon Harris died yesterday, July 7, 1908.

When on that historic and eventful morning about 2912 years ago, the workmen upon the temple ascertained the death of one of their grand masters, their surprise and grief was not more profound and sincere than that of the craftsmen of today throughout Alabama when the demise of our past grand master became known. Of him it may be truly said:

"A Prince in Israel is fallen."

Assured by the "Great Light of Masonry," which has been given to us as the inestimable gift of God to man, of a glorious immortality, our beloved most worshipful brother, John Gideon Harris, has laid aside the lambskin and the trestle-board, the compasses, and the square, the level and the plumb; the working tools of life have dropped forever from his nerveless grasp; the cable-tow has parted and the mystic tie is severed, for the silver cord is loosed and the golden bowl is broken; the distant cathedral chimes have sounded the fateful hour of low twelve for the return of the dust to the earth as it was and of the spirit unto God who gave it, while our fraternity is left to mourn.

Our brother has gone out through the door, shut for a while between the seen and the unseen, which shall some day, and we know not how soon, open for some one of us into the shadows:

"Shadows of stillness—shadows of peace—shadows of woe—  
Into them all, as the dear Lord pleases,  
Silent we go."

No longer can he join us in spreading the cement of brotherly love and affection, which, from time immemorial, has kept our fraternity united in the sacred bonds of brotherhood.

No longer will his gavel be sounded in the Grand East, nor his footsteps resound upon our masonic pavement or the checkered floor, nor his knocks be heard at the door; never again shall he ascend our mystic stair nor pass the pillars of the temple; no longer trace nature to her most concealed recess nor study the liberal arts and sciences or explore the paths of heavenly science to discover the power, wisdom and goodness of the Supreme Architect of the Universe, for he has bound his last sheaf of wheat and crossed the ford over the River of Life, his eyes are closed and his hands have been forever folded, while his immortal spirit has passed upward and inward through the pearly gates unto the throne of God.

He was a true laborer for the common good. To harmonize discordant elements and teach men their true relations, one to the other, was recognized by him as the solemn duty of a Free and Accepted Mason; that the

supreme object in life is to cultivate the mind and soul for the Temple on High. Not in wealth, nor in fame, nor in man, but in God he put his trust.

He is now at rest, well earned, well deserved rest. Soft and safe to thee, my brother, be thy last earthly bed, bright and glorious be thy rising therefrom. We doubt not that thy mortal frame, now laid beneath the silent clouds of the valley according to our ancient ceremonial and usage, will be raised on the bright morning of the world's resurrection into a glorious immortality. Brethren, while we mourn the departure of our honored and beloved brother, let us emulate his virtues, ever strewing our pathway in life with that sunshine and happiness that will live through succeeding generations.

Fraternally submitted,

F. L. ZIMMERMANN,

W. P. KNIGHT,

F. M. T. TANKERSLEY.

In a personal note from Boston Dr. Javies B. Hawthorne writes:

"During the last five weeks my physical condition has grown rapidly worse. I spent most of the month of July in the mountains of Virginia; having received no benefits from the climate there, I came to this city about ten days ago. Soon after my arrival my symptoms were greatly aggravated by the almost unprecedented heat and humidity of the atmosphere. My physician encourages me to believe that I will rally and improve when there is a change for the better in the weather. I will probably remain here ten days longer and then return to Richmond. I cherish the memory of your many kindnesses to me and every member of my household shares the fervent wish that you and your wife and children may be the special objects of God's loving care.

(The love of this great-hearted man helped me at a crisis in my spiritual life; his counsels helped me in my ministry, and his advice has been an inspiration to me in my editorial labors. God's blessings be on him and those he loves is the prayer of my soul.)

Mrs. George F. Waters.

On June 23d, 1908, the angel of death visited the home of Mr. George F. Waters and removed from earth to heaven his loving and devoted wife, Addie. Sister Waters was born on the 24th day of February, 1863, and united with Pine Flat church on the 8th day of August, 1901. She lived a consistent life and her Christian influence was felt by all who were associated with her. She possessed a sweet spirit and a lovable disposition, and to know her was to love her.

Sister Waters died as she had lived, with her faith strongly anchored in her Savior, and patiently awaited the summons which she seemed to realize would so soon come to her. She quietly fell asleep in the arms of Jesus. She shall be greatly missed by her loved ones and friends who loved her so tenderly: We commit the sorrowing husband and loved ones to Him who is able to strengthen and console them in their dark hour of affliction.—The Pastor.

### PROGRAM

Centennial Meeting Fellowship, Dallas County, August 29-30.

#### SATURDAY.

9:30 a. m., songs and devotions; 10, object of centennial, Miss Pet Harvell; 10:15, First Baptist church in Alabama, Will L. Rush; 10:30, History of Fellowship church, J. G. Wright; 11, songs and devotions; sermon, Baptist Ebenezer, Rev. W. R. Seymour; 12, recess; 1:30 devotions; 1:45, Condition of the country one hundred years ago, Miss Alma Wilson; 2, Baptists one hundred years ago, Clifton C. Ivey; 2:15, Preachers one hundred years ago, Grover Harvell; 2:30, First association, Miss Ruth Saunders; 2:45, The great split, Miss Mary Wright; 3, Sufferings and dangers, Willie Hayes; 3:15, Some queer local church work, Oscar Wilson; 3:30, Booze among early Baptists, I. D. Seymour; adjourn.

Saturday night, Young Men's Prayer Service Lecture, How we got our Bible, P. G. Maness.

Sunday morning—9:30, Songs and devotions; 10, State convention and woman's work, Wallace Cook; 10:15, Recitation, Old time hymn, Albert Wilson; 10:20, Our growth, Oscar Wright; 10:30, The outlook, Miss Anne Cook; 11, Sermon, Baptist opportunity, Rev. P. G. Maness. Dinner. 1:30, Baptism of candidates. Lecture, Baptism and its significance. Adjourn. All invited. Bring centennial offering.

#### PLEASANT HILL CHURCH.

Resolutions of Christian Love and Esteem.

Brother Augustus H. Rutherford was born in Columbus, Ga., February 19, 1838. His death came after several weeks of lingering illness. He fell to sleep on May 11, 1908. Brother Rutherford professed religion and joined the Baptist church in Columbus, Ga., at an early age and was a consistent and useful member until his death.

Whereas, our heavenly Father has called from our midst Augustus H. Rutherford, our honored citizen, respected teacher and useful and beloved deacon, of Pleasant Hill church, therefore, be it

Resolved, first, That we bow in humble submission to the will of one who doeth all things well, and pray for wisdom and grace to faithfully do our work on earth.

2. That in the death of Brother Rutherford the community has lost an honored and useful citizen, the church a faithful, consecrated member, who labored unceasingly for the advancement of his Master's kingdom on earth.

3. That we greatly miss his presence in the community and in the church and shall tenderly cherish his memory in our hearts.

4. That we commend his trustful faith shown throughout his Christian life to the church, and in behalf of the church extend to his bereaved loved ones our deepest sympathy and most earnest prayers and entreat them not to linger in the shadow his

flight has cast, but look into that blissful sunshine beyond, where happy spirits may reunite.

5. That a copy of these resolutions be furnished the family, and that they be published in the Tuskegee News and Alabama Baptist and spread upon the minutes of the church.

Committee—C. C. Spradling, R. M. Youngblood, C. I. Hudson, pastor.

#### 76 Accessions to Churches of Wetumpka.

Some weeks ago it was announced that a protracted meeting would be held at the Baptist church in July. At once the members of the congregation seemed to be interested in this work and they began to invite the people to this meeting. The interest grew until under the leadership of the Spirit there were held for a week prayer meetings each night. At these meetings God's presence was felt and His power manifested. From the first service after Brother Ray came it was predicted that we would enjoy showers of blessings.

The house was filled at nearly every service. The preaching of the gospel was glorious in its power and influence and many souls were won to Jesus. There were fifty-nine accessions to the Baptist church, sixteen to the Methodist church and one to the Presbyterian church. The people of Wetumpka of all the churches attended the meeting and were spellbound under the preaching of a gospel that yet has wonderful power in drawing men. Some of the oldest citizens of Wetumpka say it has been more than fifty years since the town was so thoroughly awakened.

At the closing service the church decided to go to full time and after the 1st of September there will be services every Sunday.

We pray that the great shepherd of the sheep may richly guide these noble brethren and hope that we may some day have them with us again.

The ordinance of baptism will be administered the second Sunday morning and evening.

I wish to speak through the columns of your paper and tell its readers of the great work the Lord is doing for some of our churches in the Tennessee River Association. I began my meeting at Helton's Memorial the 12th, with Rev. W. W. Lee, of Montevallo, to preach to us the gospel pure and simple. The meeting closed the 26th with 71 additions to the church, 56 of this number being for baptism. Bro. Lee is a sweet gospel preacher and has a warm place in the hearts of the people, not only at Hilton, but in the Tennessee River association. My people have been greatly revived and as a result they are asking for two Sundays instead of one. I also closed a five days' meeting at Mt. Nebo church the 30th. This was a great meeting. The Holy Spirit moved upon the hearts of men and many yielded to Him. Brother J. R. Lamb was with us and did most of the preaching in his usual strong and forceful way. Twelve souls were added to the church. To God be all the glory.—W. R. Thomas.

## THE ALABAMA BAPTIST

### A REAL REVIVAL.

Beginning on Saturday before the second Sunday this month we held a nine days' meeting at New Prospect church, Autauga county, in which there was a great spiritual revival. Brother Robert Jones, the sweet spirited gospel preacher, came to us on Sunday and preached the gospel of Christ, which caused men and women to repent and believe. He is one of the sweetest spirited preachers I know of and the pastor and church fell in love with him and were loath to see him leave. Oh, I wish you could allow me space to tell you all about the good people of New Prospect church and others living near by; room to mention the names of the faithful disciples; but time and space will not permit. We have a fine Sabata school, under the leadership of Brother S. P. Powell. He is a live Sunday school worker and lets no grass grow under his feet. Mrs. B. F. Brown is president of the W. M. U. and aid society. They have been and are now doing a great work, though I exceedingly regret to say that all of the lady members of the church are not members of the society. The visible results of the meeting follow: In addition to the spiritual uplift of the church; the pastor buried with Christ in baptism, six converts and one received by letter. Also another awaiting baptism; and at the close of the meeting the church showed Brother Jones their appreciation of his loving service in a substantial way. Also the woman's society, mindful of the pastor's needs, presented him with funds to purchase for himself a new Bible. It is needless to say this brought great joy to his heart.

One reason of the spiritual growth and success of the New Prospect church is many of them take the Alabama Baptist and read it, too. Why not? It's the best in the state and ought to be read in the home of every Baptist, and what will do the Baptist good will help some of our other brothers. Yours in the work, R. H. Hudson.

### Hueytown Revival.

At Hueytown the recent protracted meeting held by the pastor, Rev. Walter S. Brown, at the Pleasant Ridge Baptist church, unassisted except by his lay members, was one of the most successful meetings ever held in the history of this church.

This is one of the oldest and most cultured and refined communities in Jefferson county, composed of well-to-do farmers, nearly every one owning their own homes and running well cultivated truck farms. The Atlanta, Birmingham and Atlantic railroad has graded right through this settlement and has laid out a site for immense shops on 200 acres of land right in the midst of it, while two trolley lines have been surveyed through the community.

The meeting was one peculiar in several ways. It was quiet and deeply spiritual; it reached all classes. The preaching was plain, practical, powerful and yet so simple that children were equally interested with the oldest. Mr. Brown has a reputation as

a church builder and pastor, but he is equally as good as an evangelist, and is as much at home in the country as in a city pastorate. There were 36 members added to the church with five more to be received, which will bring the membership up to over 200.—From Ledger.

### Two Weddings.

In the town of Dothan at the home of the Hon. M. B. Byrd I united in marriage his sister, Miss Maggie, and my brother, H. W. Hunter, on Tuesday, 11:30 a. m. The happy pair soon after the wedding started for their home in Carbon Hill, Walker county, Ala. Miss Byrd is one of Alabama's most excellent young women of high culture and Christian character. She has taught school in both the high school of Enterprise and Samson and is a great Sunday school worker. Mr. Hunter is engaged in fruit culture and cattle raising. The other wedding was at the home of the bride's father, Mr. Griffith, of Hartford, Ala. The happy groom is Rev. F. J. Fleming, of Milton, Fla., and is one of our most promising young preachers. It can truthfully be said that Hartford, among all her excellent young women had none more lovely than the beautiful Miss Olive Griffith. Well suited is she to be a helpmate to him whose duty it is to tell the sweet story of Jesus and his love. The many friends of these two happy couples wish them well and bid them Godspeed.—R. M. Hunter.

You are making a success of the Baptist, and have placed the brotherhood of the state under great obligations to you. For the most part they seem appreciative and are loyal to the paper. I trust you are also living by your worthy labors, though I doubt if you are getting rich very fast, as some imagine. I read the report of the Roanoke convention with great interest. The fine spirit of it could almost be felt in the reading. You have some royal-hearted brethren over there whose presence purifies and heightens the atmosphere of any gathering. Roanoke is a cultured and hospitable little city. I have had the honor of being its guest on two occasions—once to deliver the commencement address at their splendid school and once to deliver the memorial address on the 26th of April.

Yesterday was the anniversary of my pastorate here. We received one hundred and six persons into the church, and contributed some three thousand dollars to the cause during the twelve months. With best wishes, yours heartily, A. J. Moncrief, Forsyth, Ga.

May I have a line in your paper to call to the attention of Baptists the splendid address of Brother R. S. Gavin at the Roanoke convention? This address is of permanent historical value, tracing as it does the history of the early church in Madison county. With some amplification this address should be given in some way to the Baptists of Alabama. Can not Brother Gavin arrange it in the form of a lecture, for instance, and give all our people the benefit of it? Very respectfully, W. B. Bowling.

### GLENWOOD'S GREAT REVIVAL.

On account of the illness of his wife, Elder Ernest G. Fenn, of Brantley, could not fill his regular appointment at the Glenwood Baptist church, so he made arrangements with Elder Jno. Bass Shelton, of Montgomery, to fill it for him, and beginning on Saturday, the 25th inst, he preached on day and night the balance of the month. At first a great many of the Glenwood members did not like him much, and the crowds were not large, but the longer he preached the better he was liked and toward the last there were throngs of people. His song service was quite a success, led by Mr. A. Dosier Jackson, of the town.

Elder Shelton requested the congregation to all bring their Bibles, but there was only about twenty-three persons who gratified his request. The meetings increased day after day and night after night until Thursday night. Brother Shelton had talked over the phone to Elder Fenn to come up on the 8 a. m. train to do the baptizing. At 7 p. m. Elder Shelton preached on the street at the railroad station to a big crowd. Seventeen were baptized, 3 received by letter and one stands approved for baptism. Church much revived. Methodists assisted greatly. Man and wife baptized together. Mother and four children, father and two sons. Brother Shelton left on same train which Brother Fenn came up on. By request of Brother Shelton the choir sang the hymn "Wonder working power" as long as Brother Shelton could hear it. Collections by Bro. Shelton about \$112. Bro. Shelton is a great man.—Wright L. Davis, Glenwood, Ala., August 3, 1908.

For some weeks Dr. Worrell has been slowly dying in Louisville and on last Friday he passed away. He was seventy-seven years of age, a native of Georgia and a graduate of Mercer university. In early life he was a teacher, then editor of the Western Recorder, and in more recent years an evangelist. The funeral services were held in Clifton church and conducted by Pastor J. T. Betts and Drs. Weaver, Prestridge, Bow and Mullins. Dr. Worrell's was a tender, patient, peaceful spirit, and in these last years he devoted his entire time in seeking to lead Christians, as he would say, into the fullness of the spiritual life. He believed in divine healing and declined in his sickness the services of a physician. His recently translated New Testament has sold well, which, with his other writings, enabled him to be free from financial care. Many friends will grieve that this lovable and untiring spirit has fled the earth.

Editorial Secretary W. H. Smith, of the foreign board asks: "Why should not the pastors create a conscience among the churches concerning our Baptist papers as they do concerning other denominational agencies? Is it because the denomination does not own the paper? Then we may have to come to denominational control. But that, like the government ownership of public utilities, is fraught with many difficulties."

"Canned sermons" are the latest. Of course they emanate from Chicago. Rev. Jenkin Lloyd Jones, pastor of All Soul's church (Unitarian), offers to furnish to any minister desiring them cylinders containing phonographic records of his sermons—he himself calls them "canned sermons." The offer is open to ministers of all denominations and the sermons are guaranteed to be interesting. With a good phonograph and an assorted half dozen records the summer supply question would seem to be easily solved. Probably the next thing will be, from the congregation side, the installing of receivers in the pews to catch the dulcet sounds of the preaching machines, while the people loiter at their ease at home. Great is machinery!—Ex.

We have just closed the greatest meeting in the history of Piedmont. I am writing from Piedmont, where I have come for the purpose of baptizing 78 into the fellowship of our church. We have received 81 members and the number will easily reach 100 as a result of the meeting.

The state board has been assisting the church here this year in paying my salary, and for this reason I felt that I should let the brethren know of the great things the Lord has done for us.—Albert W. Brascoe, Jacksonville.

At the close of an eloquent address by Dr. John Clifford, who is a most thorough-going optimist, a gentleman said: "Our lecturer thinks the world is growing better. I do not think so." Dr. Clifford replied: "But I know it is. I know that when I was eleven years of age I was called at 6 o'clock in the morning to go to work in a lace factory, twelve to fourteen hours, and I know that no boy will be called at 6 o'clock tomorrow morning to be forced to work twelve hours in any factory in the land."—Western Recorder.

(How about Georgia?)

Rev. W. R. Thomas, of Scottsboro, assisted by Rev. W. W. Lee, of Montevallo, closed July 27th one of the greatest revivals ever held at Helton Memorial church.

There were about fifty conversions and seventy-five added to the church. This will make Helton Memorial church one of the strongest churches in the county as it already had a membership of one hundred and ten.

J. M. SENTELL.

The "Jewish Year Book," just published in England, estimates the total number of Jews in the world at about 11,081,000. Of these it locates 3,748,000 in Europe, 1,556,000 in America, 354,000 in Africa, 342,000 in Asia, and 17,000 in Australia. The largest Jewish population in cities are given as follows: New York, 800,000; Vienna, 130,000; Berlin, 95,000; London, 80,000, and Jerusalem, 30,000.

Rev. R. E. Neighbors, of Salisbury, N. C., has been called to the new church in Spartanburg, S. C., which is known as the Southside Baptist church.

## NOW FOR A STRONG PULL AND A PULL ALTOGETHER

The trustees of the Southern Baptist Theological Seminary voted at Richmond, Va., May, 1907, to undertake to raise an addition of \$400,000.00 to the endowment of the Seminary, i. e., to increase the total endowment to one million dollars. During the late meeting of the Southern Baptist Convention at Hot Springs, the convention heartily endorsed this undertaking and decided to add \$200,000.00, making a total of \$600,000.00, and urge that our people in the several states give the Seminary the right of way in its effort to carry this work to a successful conclusion as a fit celebration of its semi-centennial. The Alabama State Convention recently accepted its apportionment of \$50,000.00 of the above sum. Will the Baptists of Alabama suffer an appeal in behalf of this worthy effort from one who used to take joy and pride in being one of them, but who now, in the providence of God, has devoted what remains of his life and strength to the interests of ministerial education as represented by this cherished institution of Southern Baptists? I wish I could win the attention and awaken the interest of every Baptist in the state, man, woman and child, who is impressed with the importance of an educated ministry.

In appealing to such a constituency, of course, I may take much for granted. Many of you are as well acquainted as I am with the genius and history of this unique institution. We have here our denominational forces so organized and equipped as to make the institution one peculiarly adapted to the genius and needs of our denomination, and one especially fitted for educating a ministry of varied gifts and grades of advancement for all forms of ministerial service. According to the wise plan of the founders, and the changes and additions suggested by experience since, the courses of instruction and methods of training are numerous, varied, flexible and admirably adapted to the wide diversity of gifts and the varying degrees of preparation which are ever to be expected in a ministry divinely called to so multifarious a service.

Then, as has been often pointed out, the Seminary has come to be a central, vitalizing, constructive force at the heart of the great constructive forces of our denomination—another thing, it would seem, unique in the history of theological seminaries. As Dr. T. P. Bell said in his address on Founders' Day, there has come to be a remarkable grouping around the Seminary of these great conspicuous forces of the denomination. First, there is the foreign mission board, that has so long depended on it as its chief source of supply for its great and growing fields. From the first the Seminary has responded to its appeals by the monthly observance of "Missionary Day," and more lately by the addition to its curriculum of a school for the study of Christian missions and the comparative study of the religions of the world.

Then, of late, the home mission board, under the exigency of the demand of its rapidly developing fields in the great West for well equipped men to go as leaders of the Lord's hosts, and for evangelists, sane and efficient, to do a much needed work throughout the South, has turned its eyes to the Seminary as never before, and has established the lectureship on Evangelism which has already proved so useful.

Even some state boards are now sending their secretaries here yearly to select men for their clamorous fields—fields where foundations are to be laid and wise master-builders are needed.

The Sunday-school board also, with characteristic far-sightedness and wisdom, established its lectureship and founded the school of Pedagogy here, and thus allied itself to the Seminary in this important pioneer effort to train pastors and teachers for leadership and skilled service in the great Sunday school enterprise.

Then, as an event of crowning significance, the Woman's Missionary Union has come into vital alliance with the Seminary by the establishment of its

training school for women here, in a way to be at once independent and yet avail itself of all desired instruction given in the Seminary class rooms.

These are the chief forces under the inspiration and operation of which our denomination in the South has bulged itself up in such goodly proportions and achieved such corporate usefulness as it enjoys today—until, as has been said, we have ceased to be the "guerrilla bands" described by John G. Williams, of South Carolina, or the herd of Texas ponies, going every one as he would, yet all moving in the same way, so vividly pictured by Dr. Broadus in his memorable address at Memphis, or "the Baptist gang" as Dr. Gambrell once bluntly dubbed us. Under these co-operating forces, grouped around and in alliance with the Seminary, Southern Baptists have ceased to be a mob and have become an army—organized, aggressive, conquering and growing every year more and more formidable to our foes and more and more a force for the bringing in of the Kingdom of God.

In the truest sense our Seminary is conservative in spirit and teaching, hospitable to new lights, courageous in research, sympathetic with thorough scholarship, and yet free from radical tendencies—devoutly reverent toward the word of God, and unreservedly committed to the great missionary enterprise, the salvation of the whole world. As Dr. DeMent said lately at the Kentucky General Association, it stands at once for unswerving loyalty to God's word and untrammelled research, for inflexible principles and flexible methods; for intellectual vitality and spiritual fervor, for thorough scholarship and practical efficiency, and for unfettered individualism and fraternal co-operation. It is not too much to claim for it that it is recognized the world over as standing essentially for these things, and that, because of this, it holds a sure and honorable place in the confidence of the rank and file of the Baptists everywhere. Year by year its patronage bears witness to this fact, for its students come from well nigh every part of America and the world, and its accredited representatives are guests of honor in Baptist assemblies at home and abroad.

Though our Seminary now has the largest number of students of any theological Seminary in the world, yet the demand for men far outstrips the supply which the Seminary can furnish. As it is, our buildings cannot fully accommodate all the students who come, and our teaching force is grievously inadequate. We need more departments and more teachers, we need assistant teachers in all departments, and, by all means, a better library. Indeed, we have reached the point where we must have, not only more buildings, more departments, more professors and more assistants, a better library and better equipments, but where we need more money for current expenses. Only year before last the Seminary had to spend for urgent repairs and improvements ten thousand dollars beyond its income. Then there is reasonable demand that it should provide homes free from taxes for all of its professors, as it does now for some of them. It is a fact, too, that ought to be faced, that in spite of all these growing demands, some of the Seminary investments have expired in recent years, and that it has been found impossible to re-invest the funds as profitably as before. Moreover, it is true now, as at first, that not a copper comes into its treasury in the way of compensation for its teaching. The denomination decreed at the outset that all its instructions should be free, that it was not well that men who had given up all for the ministry should be charged tuition during their years of preparation. It should be remembered, too, that unlike the great colleges and universities of the land, our Seminary, in the very nature of the case, has no rich alumni. As loyal and generous as the alumni have been to their beloved alma mater, they have not been able to put much of earthly store into her treasury. It must ever remain true that, not the ministry, but the people who enjoy their ministry and

who are prepared to appreciate an educated ministry, must mainly be looked to for the endowment and support of the Seminary.

And, surely, never before were our people in such fine shape for making the Seminary all that it ought to be as they are today. Never were there so many rich Baptists as there are now, and never were our people at large more given to giving. Already it has been proved in not a few instances that all they need to induce them to give to this good cause is to know the real facts of the case and to be given a good chance.

These demands it is proposed to meet now, and in a way make it a fitting celebration of the Seminary's Semi-Centennial. Of the six hundred thousand dollars asked for, Alabama's assigned proportion is fifty thousand dollars. Will not the trustees, Seminary alumni, and pastors in Alabama take up the matter at once and prepare to do well their parts? Let the appeals be made to individuals who can give a thousand dollars apiece, as well as to the individuals who can give only fifty or a hundred. Let every church in city, or country, large or small, rich or poor be asked and expected to do something. Distribute Seminary literature (furnished free), make luminous, burning appeals, in private and in public, and then follow these with urgent requests for generous subscriptions—that no church and no individual may fall of a chance and an urgent request to do his duty. With all my heart, out of my love for you and for the Seminary, and for the great cause and denomination which we both represent, I appeal to you, Baptists of Alabama, to take hold and do your best.

GEO. B. EAGER.

Norton Hall, Louisville, Ky.

### EXHAUSTION Made Worse By Coffee Drinking.

There's a delusion about coffee which many persons, not necessarily chemists only, are fast finding out.

That exhaustion from long hours of hard mental or physical work is increased by the reaction of coffee, rather than relieved, is a well known fact. A prominent music professor found the true state of the coffee evil, and also the remedy. His wife tells his experience:

"For over thirty years my husband taught music 6 days a week and 12 to 14 hours a day. None too robust, such constant work made a drain on his strength so that he was often quite exhausted by Saturday night.

"He formed the habit of drinking strong coffee regularly with his meals. Occasionally when he did not have his coffee he would suffer from headache, nervousness and weakness. This alarmed him and me also, for we feared he was becoming a slave to coffee.

"About that time we heard of Postum and decided to try it. At first we did not like it, but soon learned it should be boiled 15 minutes after boiling commences, and then when served hot with cream and a little sugar it was a drink fit for kings.

"My husband found he was gaining in weight while using Postum. He was rid of constipation, his headache disappeared and his nerves became strong.

"Now at 61 he is still able to work at teaching, selling instruments or superintending the farm, and can outwork many younger men.

"He has never gone back to coffee and says he never will. Recommending Postum to others is one of his hobbies. We are happy to say all our children drink Postum and are fond of it."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs. "There's a Reason."

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

BROTHER CRUMPTON'S CONVENTION NOTES

Andalusia, where the next session of the convention will be held, is a fine town in the "wire-grass," of South Alabama. If anybody believes it is not an up-to-date town and amply able to take care of the convention, he is away yonder mistaken. I am not saying it will do better than Roanoke; for that would be very hard to do, but it is amply able to do as well. Let North Alabama go and see some of the finest country in the state.

This will be the first time in the history of the convention it has been in that part of the state. The growth of Andalusia into a city makes it possible.

If the South Alabama preachers will do their duty, it will be a great day for the Baptists of that section. Many eyes will be opened if they will look in on the convention. As a missionary agency, the session of the convention cannot be excelled.

It was a little singular that only one place applied for the 1909 convention. What does that mean? Some think it is because of the time of year. Churches hesitate to invite the convention in July. It looks as if we have settled down to the summer. All the states have abandoned this season of the year except Alabama. We hear much of a determination to change to fall before we go to the convention, but when we meet and see the great crowds and good fellowship, the feeling is to let "well enough alone." I didn't hear the change of time once mentioned at Roanoke. If we had happened on a hot wave period, we might have heard much murmuring.

WHAT IS THE MATTER WITH JASPER?

"She's all right," as the school boy would say. Why not go there in 1910? That section badly needs it.

The change of the Womans' Missionary Union to a separate time means much to that organization. Heretofore it has been a sort of "side show" to the convention. It was often embarrassing to both bodies. It doesn't mean that they have succeeded nor does it mean that there will be no women in attendance on the convention. We expect more and the union will have more too. Now let the movement be extended as fast as possible to the associations. It is next to impossible for the women to have meetings at any of the associations. If in the country, there is only one house and they are forced to have an informal meeting in the grove or ask the association to give them the use of the house for an hour. Many times it is embarrassing for both parties because of pressure of time.

It is time for the brethren to quit poking fun at the sisters. They are dead in earnest and they are doing things too that will tell for the glory of God. Of the \$66,000 given to missions in Alabama the past year, the Woman's societies gave more than one-fifth of it. The churches got the credit of it all—that is as it should be.

For self-sacrificing unselfish work, our women are excelling any part of our membership and they are doing it in a systematic business-like way. Wise pastors will encourage the women's societies. It is the greatest folly to oppose them.

One of the Wisest Things Done.

at Roanoke was to add another day to the session of the convention. It was at the sacrifice of the Ministers' Conference, but the interests of the convention demanded it. From start to finish in the three day's session there was a clamor for more time. Brethren forget that, as the years have come and gone, our work has been growing. Every year added new features, but the time remained just as it was forty years ago.

We gained something by the program which gave to everything its time and place, but deliberation became impossible. We were so pressed for time that the "visiting brother" was not shown the courtesy that the importance of his claims demanded. Some

of our most vital interests could not be given the time they deserved.

Take, for instance, the secondary schools. To my mind, there is nothing before us just now of more importance; but Prof. Tate, the president of our greatest school, which has just become the property of the convention, was given only a very few minutes, and Brother A. E. Brown, secretary in charge of mountain school work of the home mission board, came near not being heard at all. He had four schools, all Alabama's own, to tell us about.

"But you can't hold them for four days," a brother said to me. No, not all. Some will keep up their old habit of running off before we fairly begin. It is an ugly habit that they have fallen into. Others will be compelled to go, but the faithful "will stay by the stuff" to the last. Let us hope their numbers will increase as the years go by.

The Centennial

had a very poor show. It ought to have had right of way at the best hour, or hours; ample time should have been given, even at the neglect of other important matters. The brethren could have been fired up and they sadly needed it. We missed a great opportunity. The two speeches we heard were great.

A very great part of the history of the Baptists of Alabama is wrapped up with the history of old Siloam church at Marion. This Dr. Bomar brought out clearly and forcibly in his address. Shall we not have that address in print? How shall we be able to do the printing necessary to put historical matters into the hands of the people? That is a serious question. We are liable to lose it all unless steps are taken for its printing. Of course the Alabama Baptist will print these and other addresses, but they should be put in shape for general distribution.

Only a few of our preachers have made anything of the centennial. From this time to the close of November we ought to make the hills and valleys ring. When we meet in Montgomery November 27, 28 and 29, the three days will be spent "bringing in the sheaves." No pastor can afford to miss that meeting. Every church should see to it that its pastor goes, with as many others as possible.

Heroic work in October must be done for home missions if we round up our 100,000. Counting what the associations and churches gave for missions, which was not reported to the mission board in Montgomery we have given about \$70,000.

October is home mission month. The plan is to raise for that board \$35,000 if possible—the full amount apportioned to Alabama for that board.

Don't let a man among us speak a word of doubt about it. Listen, brothers! In fifteen days of April, without any great pressure, we gave for home and foreign missions more than \$20,000. In a whole month, and that the best month, with just a little pressure, we can raise \$35,000 for home missions.

I once asked Pastor John P. Shaffer how he got his people to do great things and keep sweet all the time. He replied: "I make heroes of them." Let every pastor try that plan in October. Our centennial year will close gloriously if this is done. I am not going to say how mean I will feel if we fail. We must not fail.

In our "down-sittings and uprisings" let us talk of these things. Let them get a mighty hold upon us, and in the name of God we will score a victory for our King: W. B. C.

THE ALABAMA BAPTIST STATE CONVENTION OF 1908.

The Alabama Baptist State Convention of 1908 has passed into history. Large things were expected of the convention; large things were done.

The central figure in the activities of this assembly

of workers was Dr. Washington B. Crumpton. The growing years bring to this wonderful man greater wisdom and wider influence. His counsel is sought—his advice is followed.

Dr. L. O. Dawson before the Preachers' Conference, and Rev. Austin Crouch and Rev. Preston Blake before the convention, preached sermons whose power and interest stirred the minds and moved the hearts of crowds that filled the great Roanoke church. Among the speeches that pleased and helped most were those of our own Dr. Shelburne and brethren J. B. Ellis and G. W. Macon, whom the people greeted gladly; John R. Tyson, chief justice; W. B. Bowling, distinguished lawyer; J. S. Carroll, banker, capitalist and kindly gentleman.

No man in the convention holds a higher place in the respect and affection of all than the distinguished president, Judge N. D. Denson. Admirably qualified by mind and habit to preside, he possesses a lofty character and a disposition so kindly that men forget the great jurist in the gentle brother.

Attention was given to the Lord's business from early morning until near the midnight hour. Men and women, God's people, went to the convention to plan for the success and glory of the kingdom, and results showed that their aims were accomplished.

Our beloved editor, Rev. Frank Willis Barnett, was here, there, everywhere, saluting friends, of friends saluted, kindly to all, always welcome.

Bro. John W. Stewart, who founded and who has nurtured the Orphans' Home, who alone made it what it is, was assured by loyal words and warm hand-clasps that he has his place deep-bedded in the hearts of the mighty Baptist brotherhood of Alabama.

The laymen did a wise thing. They planned to raise before the next convention among themselves, \$1,000.00, which shall be used to defray the expenses of country and mission pastors, to the end that they too may share the profits and pleasures of the assembly of the saints at Andalusia.

One of our most interested and helpful laymen, whose heart and mind are in the work, is L. Lasseter, of Montgomery, who, in the convention and on the train going home, worked for the new movement and secured interest and money.

If there could be a criticism of a meeting so great, it would be the possible objection to the length of speeches made by some of our extra-state or visiting brothers. These brethren are welcomed with open hearts and open arms; we want them every time; we love them dearly; we believe in them; but our joy would be augmented if they would study and apply the rule of condensation, and so limit their speeches to thirty-five or forty minutes. Where there are so many who speak well, and who have messages of moment, it seems hardly wise for any man to use an hour of precious time.

Roanoke gave royal entertainment, the best I have ever seen in Alabama or in any other state. As chairman of the entertainment committee Park Nichols is the prince.—A. P. M. in Ruhama Baraca.

1000 BAPTISTS IN ALABAMA WILL RECEIVE THIS CARD THROUGH THE MAILS.

My Dear Brother:

August is the month for aged and infirm ministers. Don't let your people forget God's old servants. No object before the Baptists of Alabama appeals more tenderly than this.

We did well for them last year. We had eight beneficiaries. We will have more this year. We need about \$2,000.00 annually for this purpose.

Faternally yours,

W. B. CRUMPTON.

Frank Willis Barnett

# Editorials

Editor and Owner

## THE SEMINARY AND LARGE GIFTS.

There are some among us who say that the Seminary ought to look to the large givers, North and South, for its endowment and leave the campaign for education among the masses of people to the colleges. It is not unusual to hear the expression: "Let them go to Mr. Rockefeller or some other rich man." Now we have always rejoiced and shall always rejoice over large gifts to the Seminary. It is worthy of the largest that have ever been made or will ever be made to it. We are grateful for what Mr. Rockefeller, Senator Brown, the Nortons, Mr. Harris and other rich men have done, and we pray that they and others may give largely. But we cannot and must not depend upon this source alone. Outside of one or two states the Seminary has never attempted a general campaign for endowment and we need such a campaign equally as much as the Seminary does. One is often amazed at the dense ignorance of the institution and its work shown by intelligent Baptists. There are prejudices against the institution due to imperfect knowledge. We not only need to endow the Seminary; but also to know more about it, to pray for it, to pray for the young men who study and the faculty who teach, to get it upon our hearts in our thinking and praying. No men among us stand in places of more vital importance than this faculty. The position is as difficult as important and they ought to have our active sympathy and support. An earnest popular movement at endowment will contribute greatly to this end. Our apportionment of the \$600,000.00 is not large. We can easily do it, and in doing it we shall get a far greater blessing than the Seminary. We shall bless ourselves and bless the world by strengthening this our noblest and most vitally important institution. Let us rise up at once and do our part.

## POOR AND NEEDY ONES.

In our service for humanity let us not forget to minister to the Lord's poor and needy ones. It may be more gratifying to the selfishness of our nature to serve the more highly favored class of people, for from them we might receive in return more elegant praise and larger attention; but why should we keep away from the lowly poor and needy ones for such a consideration? Have you not observed that the Bible says a great deal more about service for the poor and needy than it does about ministering to those who have a sufficiency? It does not say, "Blessed are they who serve rich people, but it does pronounce blessings upon those who minister to the poor, the despised and the forsaken ones. A minister relates an incident in which he was recently particularly interested. It seems that an article of his appearing in a religious paper in a distant state was read by a very poor Christian woman, who has for years been a great sufferer from some disease. This man received a letter from her, in which she expressed gratitude for the comfort that came to her from that article. He says that the news which he thus received was more refreshing to him than anything that he had received for a long time in relation to his services for others. He was deeply moved by the knowledge that he had helped a poor and needy one of whom he had never heard before, and who glorified God for the blessing which thus came to her. This simple incident suggests the thought that it is within the power of all of our readers to somehow serve the hearts of those poor and needy ones that are confined to their homes by illness or by some necessity. It is not necessary in all cases to give money or material help to such ones, but one can send a note of cheer to a confined person, assuring him or her that he or she is remembered and prayed for.

Make a practice of discovering such ones, and if you do not personally visit them, send them a postal card, bearing a message of good will and gladness, and your reward in heaven will be great.

## "BROTHER MODERATOR."

Elsewhere we publish a list of the associations carefully prepared by Brother Crumpton, but if any date or places are wrong, please notify us at once so that correction may appear in next issue. What a vision the mere publishing of the list of associations brings up. We can see in our mind's eye the whole scene. The crowds waiting on the grounds for the hour to arrive for the opening. The coming of the moderator, the gathering of the delegates, the women and the babies and the baskets. The hour for organizing strikes, the balloting for officers and then dinner, and the joy of the eating and the hand-shaking. At the afternoon session in comes Brother Crumpton and then Dr. Montague or Patrick and John Stewart and Crossland, and later that goodly woman, Sister Hamilton. The work is on in earnest and what an opportunity for service and what a chance the Baptists have to live out before the visitors of other denominations the things for which Baptists stand.

Here are a few suggestions made by a brother editor, which we adopt and hope they will be adopted: Make for the meetings a spiritual atmosphere. Desire and seek and expect the presence of the Holy Spirit. Each session should begin with a season of prayer.

The meetings should be pre-eminently and intensely missionary. Missionary enthusiasm should be kindled, missionary information given out, missionary principles inculcated, the missionary outlook broadened and missionary offerings enlarged.

Business should be done in a business way. Time should not be allowed to drag or be misused. The brother tempted to speak often should resist the temptation. The visiting brother should be accorded the courtesies of the body, and given a vote of censure if he abuse the courtesy.

The community in which the bodies meet should be conscious of social, moral and spiritual enrichment, and the churches with which the meetings are held should find it easy to have a revival after the adjournment of the associations.

The near approach of the 1908 associational period reminds the mission secretaries, Sunday school secretaries and paper representatives and other members of the caravan that they are on the threshold of strenuous times. The period begins this year fifteen days earlier than usual. This means two and a half months of constant going. But there are many compensations for all the investment of toil and discomfort. It is a keen delight to meet and mingle with the men and women of God who make the membership of our associations. We are devoutly praying that the meetings this year may be times of refreshing from the presence of the Lord.

Clear and loud Brother Crumpton in his convention notes rings out two notes for us. October for home missions and \$35,000—that is one. The great round up in Montgomery November 27, 28 and 29. Everybody must be there.

## ANOTHER FIELD SECRETARY.

I am glad to announce that Brother C. E. Crossland has accepted the position with the Sunday school board as field secretary. He will have headquarters with the board at Nashville and will operate in the middle tier of states. Brother Crossland at present is with the state board of Alabama and has done fine work in that state as Sunday school secre-

tary for the state board. He is a man of fine abilities and excellent spirit and we count ourselves fortunate in having his service.

With headquarters at Nashville he will be able in addition to his field work to assist Brother Spilman in the management of our teacher training system. That department of work has become quite large and needs to be centered at Nashville. It is proving very effective and amply repaying in the fruit it bears.

Brother Crossland has had much experience also, not only in Sunday school work, but in B. Y. P. U. work. This harmonizes with our present purpose, while holding the two departments distinct, yet to combine the work in the worker. He will be glad to answer any calls for service as the brethren may find opportunity to use him. More and more we hope to increase our forces.

J. M. FROST.

## CONVENTION NOTES BY BROTHER CRUMPTON.

Roanoke was a good place to meet. The convention was never better entertained. Park Nichols proved himself a general indeed. The church building and grounds, with the new Sunday school annex, is a thing of beauty and convenience. The weather was delightful barring a little heat one or two afternoons. The debts of \$4,000 on the state mission board and \$8,000 on the orphanage were the only sad notes that were heard. These debts must not interfere with the advance movement, which has been on for several years. The money must be provided, but no one should be allowed to plead these debts as an excuse for not doing his duty in the future. It is good to look into the faces of the strong young men who largely compose the convention. In point of talent I doubt if the Baptist convention can be excelled by any body of men that meets in Alabama. It is very largely a preachers' meeting. I doubt if we have more laymen than the Methodist conference. Our Methodist brethren of the laymen class clamored for recognition by the conference and they won the fight, whereupon the laymen were satisfied to turn it over almost entirely to the preachers. In the Baptist convention we have a fair representation of faithful laymen; but we need more of them. Whenever one comes he goes back solid for missions and all our organized work. Every preacher owes it to his church and to the cause to bring with him to the convention one or more of his male members.

## Our Weakest Point.

Is in the restlessness of the delegation. Preachers and laymen alike make their arrangements to leave the convention on the night of the second or the morning of the third day. That is demoralizing to the brother who goes and on those who are left. Churches should insist upon the delegates remaining to the end. This they would willingly do if they knew a public report would be expected of them the Sunday following their return from the convention.

We missed many of our valued brethren who were engaged in protracted meetings.

I want to urge the brethren pastors who read this to turn at once to their next year's calendars and mark Thursday after the third Sunday in July as the time for the meeting of the convention. Then they will not say, as so many have written me: "I am so sorry I will miss the convention this year. I made a mistake in the date of the convention and set my meeting and am compelled to hold it now or not at all."

The convention needs the pastors and the pastors need the convention more. The pastor who does not attend the convention makes a great mistake, unless he is kept away by Providential hindrance. These notes begun at Roanoke; will be finished later.

W. B. C.



## THE ALABAMA BAPTIST

### A GREAT MEETING.

About a month ago my older brother came here from Waco, Texas, and began a meeting in a little Methodist church. When he came here he found a community of people who, it seemed, had lost all interest in religious work, but the fire broke out and began to spread, the church became too small for the crowds and they built a shed and made seats, thus making a comfortable tabernacle. After this was built they had my father to come down from Jackson and for a week he preached the word in power.

As a result of three weeks' hard work a church was organized with nearly fifty charter members. Since the organization there have been about twenty added to the church, my father baptizing all but two of the number, the others joining after the meeting closed and they were baptized by the writer.

Brethren Ernest Myers and Will Gaston were ordained as deacons during the meeting. This leaves the new church with three deacons of great promise, my brother, G. W., having already been an ordained deacon. At the last service of the meeting the church called the writer as pastor for half time.

Our building committee has not stopped since the meeting and we now have the pillars all built and the lumber is being cut. Sister Judd, one of our earnest members, gave a nice lot for the church and others gave the timber off their land for the building. Now, like all young churches, we are meeting with opposition. In the first place, we are worried somewhat with this independent holiness movement that is getting hold of the hearts of the ignorant class of people in this country. Then we are having to fight Romanism in its blackest form. Allow me to say here that one of the happiest conversions in this meeting was a young lady who had been a Catholic all her life. As she went down into the lovely stream and followed the Lord in baptism I could not but think of that great song, "Jesus I my cross have taken." For when her father heard she had joined the church he told her never to call him father again as long as she lived. This was truly a cross and one that not many would have taken up.

Then another obstacle is the devil in the hearts of those who claim to be the children of God. This opposition, allow me to say, is not in this immediate community, but we are meeting with much of it out of the community; for example, a leading preacher in Mobile when asked to help said he would not, and was going to preach to his people against the movement, for he didn't think we should build a church out here. (You see, they didn't get him to organize the church for them.)

But this is a community filled with people who are not willing to submit to the devil, but who are willing, seeing their opportunity to do it, and we expect soon to have a house of worship that will be an honor to the community and to God. The church was named Myers Memorial, in memory of

old Brother Myers, now gone home, but whose influence for good still lives in the hearts of the people.

The people read the paper down here and I shall strive to get it more prominently before them as soon as we can get on our feet good.—Fraternally, D. R. Parker, Whistler, Ala.

On July 20th, 1908, the death angel visited the home of Brother and Sister J. E. May and called Marie to the home which Jesus had prepared for her. Marie was born May 19, 1895, was converted and joined the Baptist church at Cuba at the age of twelve. She will be greatly missed in the church and Sunday school and especially in the Sunbeam band of which she was organist, and always in her place. But most of all will she be missed in the home where she was the only daughter. We extend to the broken hearted parents and devoted brother our deepest sympathy in their sorrow. May God who alone can fill the vacant place sustain and comfort them.

"I should no more dare to fret than to curse and swear," John Wesley is reported to have said on one occasion.

### ORRVILLE, ALA.

Our letter from the Orrville church to the Selma association shows that the following amounts have been raised for benevolent purposes during the year.

By the church .....	\$1 001.76
Through W. M. W. ....	153.50
Through Sunday school..	60.00
Through Sunbeams ....	26.00

Total .....

\$1 241.26  
This does not include some generous gifts made to the Judson.

L. J. JACKSON.

Dr. S. P. Henson, of Tremont Temple, preached the dedication sermons of the new church, West End, Halifax, N. S.

### ADDRESS OF R. C. GAVIN.

At Baptist State Convention.

I would be glad to know that this address could be delivered in many of the leading churches in the state, and any others as to that. It is by far the most attractive address I have heard on that question, and the only one that showed much preparation except the address of Brother Crumpton and Brother P. V. Bomar, the latter being largely confined to the Cahaba association. If Brother Gavin will carefully go over the facts and put a few more in it, and then deliver it as well as he did at Roanoke, it will be worth while to have him deliver it many times in Alabama during this centennial year. I'll vote for it. Send for him.

S. O. Y. RAY.

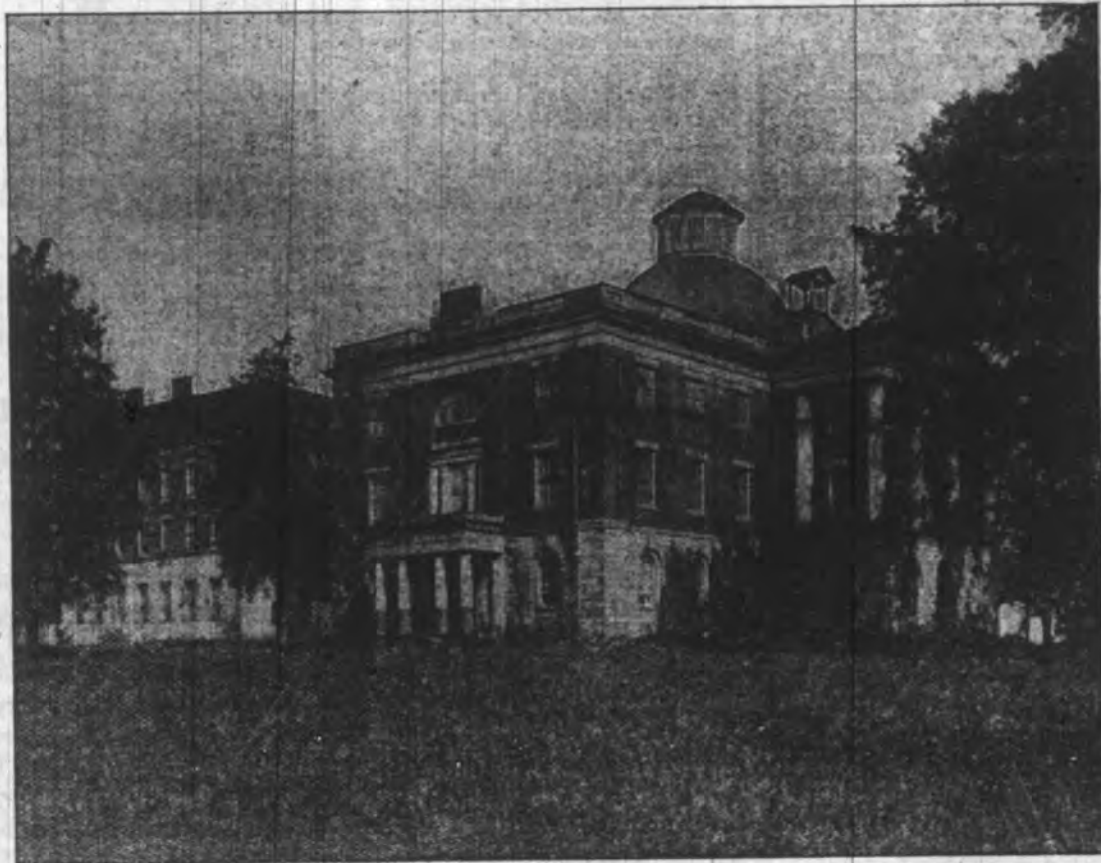
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**NOTICE.**

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**THE KING'S BUSINESS.**

"Have faith in God," Mk. 11:22. "All things work together for good to them who love God, who are the called according to His purpose," Rom. 8:28. We know if we love Him or not, then if we love Him we are the called. Hence all things—think of it, brother; all things for our good. Praise His blessed name as we march on to victory whether in "use or abuse" all for His glory.

Oakman.

We have been constantly engaged in meetings for some time. We had the delightful pleasure of being associated with Pastor Falkner at this place. He is one of whom we should all be glad that such a solid man is among us. The meeting did not show any untoward results apart from the ordinary.

Pittsview.

Here, in respect to a revival among the children of God, we were greatly blessed in so many ways. The church will call their eloquent young pastor, Henry T. Crumpton, for half time next year. Hurtsboro and Pittsview make a fine field and deserve our best, as they now have in their present pastor, Glenwood.

From Pittsview we attended the state convention at Roanoke. Got to grasp the hands of many whom we have loved so long. Oh, what a fellowship! What a joy divine in associating with our beloved brethren here now, and what will it be in the kingdom come?

Our meeting in Glenwood was the best apparently we have had this year. Their pastor, Brother Fenn, is loved by all. He was not able to attend the meetings much because of severe sickness in his family. Twenty-two additions, nineteen of whom were by baptism, most all of whom were prominent business men.

Henry County.

We are now near Abbeville in this county, out in the country where the brethren have erected a large arbor. We are looking and expecting great results here for His glory.

Billingsley.

From this campmeeting we will go to Billingsley to assist Rev. A. F. Dix, the father of the famous Dix family. Three prominent Y. M. C. A. secretaries, one splendid preacher, two prominent deacons, one in Montgomery's old First, but the other in Decatur First church. He is not only the father of these six remarkable sons, but is himself one of the best and most scholarly theologians in the state. He has his membership here in our Southside Baptist church of Montgomery and preaches near by. Pray for us at Billingsley that many may be revived and still more saved, all for His glory.

Other Meetings.

My time is not all engaged for September, and at present only one definite engagement for October. I shall be glad to correspond with pastors and churches for these months, if they are moved by the Holy Spirit to do so.

Baptism of the Holy Spirit.

Our convention has planned great things. Let us pray for a baptism of the Holy Spirit in all our churches,

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Section 3—The Experience of Saul of Tarsus, who was also Called Paul. Told by himself as prisoner in Audience with the King.

Section 4—The experience of Edward Everett Hale, Jr., as Told by himself and reported for the papers by one who heard him.

Section 5—The experience of Edward Everett Hale, Jr., as the call of Christ. Told by himself in a watch-service Address (December 31, 1905). Written out for the Epworth Herald, and used here by his consent.

Section 6—The experience of John Jasper, the Negro Preacher. Told by Dr. Wm. E. Hatcher, in The Baptist Argus, and used here by consent of Writer and Editor.

Section 7—The experience of Edward Everett Hale, Jr., and how it influenced his view of the Gospel of John. Told in the Sunday School Times of February 2, 1908, and used by consent of himself and of the Editor.

Section 8—The experience of Saul of Tarsus, who was also called Paul, in Christian Doctrine and Life, as Teacher, Apostle and Preacher. Told by himself from time to time.

Section 9—Experience of Edward Everett Hale, Jr., and how it changed his view of the Resurrection of Jesus and of the call of the Risen Christ. Told by himself and Published in the Sunday School Times of April 4th, 1908. Used here by permission.

Section 10—Lessons from the Three.

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**Meetings at Browns Station and Harmony Churches.**

We began our meeting at Browns Station on the fourth Sunday in July and continued until the following Thursday night. Rev. P. C. Barkley, of Elba, assisted the pastor, and preached with great power and eloquence. Brother Barkley is a strong gospel preacher, and does not fail to tell people of their sins. The people were delighted with him and he holds a warm place in their hearts. On the first Sunday in August we began a meeting at Harmony, in which the pastor did the preaching. As a result one bright young lady surrendered her life to her Lord and Master and was baptized. Since assuming the pastorate at this church we have ordained two deacons (Brother S. P. Curb and J. H. Harper), held a centennial meeting and a protracted service.

At Mars Hill our meeting will begin on the second Sunday in August and on the third at Pine Flat. Rev. J. A. McCrary will assist me at Mars Hill and Dr. W. D. Hubbard, state evangelist, at Pine Flat. We solicit the prayers of God's people.—John A. Dickinson.

**Notice of Mortgage Foreclosure Sale.**

Default having been made in the payment of the debt secured by mortgage executed to the undersigned on 27th day of February, 1907, by Pauline Marshall and Wm. Marshall, and recorded in the probate office of Jefferson county, Alabama, in vol. 434, page 231, of records of deeds, we will sell to satisfy the debt secured thereby, under the power of sale in said mortgage, on the 15th day of September, 1908, in front of the court house of Jefferson county, Alabama, in Birmingham, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Jefferson county, Alabama, to-wit:

Lots four (4) and five (5), in block one (1), in Eborn's addition to North Birmingham, as the same is shown and platted in map book three (3), on page fifty-seven (57), of maps, in the office of the probate judge of Jefferson county, Alabama, the said lots fronting one hundred (100) feet on the north side of Sixth (6th) avenue in said addition and running back of uniform width to an alley on the rear. THE CITY LOAN & BANKING CO.,

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and if we will allow Him to work through us as simply channels and be willing in everything to be used and when He wills abused, all for His glory, then even greater things than have been planned or yet dreamed of will come to pass.

**The Alabama Baptist.**

This is one of our greatest channels of blessings and power in Alabama. The communities in which I go where many are reading our state paper I find more readiness to receive the gospel of God. Such communities are wider awake on all denominational lines. In any community where the pastor and people are in touch with the Alabama Baptist and our beloved secretary, Brother Crumpton, they are invariably leading the other denominations. May this be a year of Holy Ghost work with us all. Yours in Him, John Bass Shelton, Montgomery, Ala.

**HEALING SPRINGS INDUSTRIAL ACADEMY.**

The next session begins September 15, 1908, and continues eight scholastic months. This gives boys and young men who come from the farm time to return in the spring and help make a crop.

The principal is a young man of ten years' experience as a teacher, and knows how to appreciate the earnest efforts of poor boys and girls in trying to secure an education.

Thoroughness is our motto. No student will be allowed to pass over something that he does not understand. This is not the place for boys and girls who do not expect to do something.

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### Time and Places of Meetings of Associations, 1908.

#### AUGUST.

Friday, 7. Lauderdale, Liberty ch.  
Tuesday, 11. Selma, Sister Springs.  
Tuesday, 25. Harris, Crawford.  
Wednesday, 26. Butler County, Sardis church, 14 miles south-east of Greenville.

#### SEPTEMBER.

Tuesday, 1. Shelby, Siluria.  
Wednesday, 2. Tuscaloosa, Tuscaloosa.  
Wednesday, 2. Birmingham, Wylam.  
Tuesday, 8. Bigbee, Eutaw.  
Tuesday, 8. North River, Pleasant Springs, 1 mi. Drifton.  
Tuesday, 8. Union, Bethlehem.  
Wednesday, 9. Bethel, Hoboken, near Thomasville.  
Wednesday, 9. Cahaba, Mt. Olive.  
Wednesday, 9. Calhoun, Post Oak Springs.  
Wednesday, 9. Montgomery, Prattville.  
Wednesday, 9. Coosa River, Wilsonville.  
Friday, 11. Colbert, Macedonia.  
Saturday, 12. St. Clair, Bethel.  
Tuesday, 15. Cherokee County, Bethel, Forney.  
Wednesday, 16. North Liberty, Brownsboro.

Wednesday, 16. Pine Barren, Bethsaida, Furman.  
Thursday, 17. Blue Creek, Enterprise.

Friday, 18. Mineral Springs, Chalbeate Springs.  
Friday, 25. Cedar Bluff, Pleasant Valley, near Jamestown.  
Tuesday, 29. Clarke County, Salem.  
Wednesday, 30. Bibb County, Blocton 1st.  
Wednesday, 30. Central, Alexander City.

#### OCTOBER.

Thursday, 1. Tennessee River, Scottsboro.  
Thursday, 1. Etowah, Altoona.  
Friday, 2. Sardis, New Home.  
Friday, 2. Antioch, Frankville.  
Saturday, 3. Yellow Creek, Zion, 2 mi. N. Winfield.  
Saturday, 3. Muscle Shoals, Salem, Lawrence county.

Tuesday, 6. East Liberty, Dadeville  
Tuesday, 6. New River, Shepherd Creek, Newtonville.  
Wednesday, 7. Centennial, Indian Creek.

Wednesday, 7. Columbia, Columbia  
Wednesday, 7. Ualty, Billingsley.  
Wednesday, 7. Weogufka, Friendship, Coosa county.

Friday, 9. Alabama, Spring Creek, Butler county.  
Saturday, 10. Big Bear Creek, New Friendship, Franklin county.

Saturday, 10. Dale County, (formerly Newton), Daleville.  
Tuesday, 13. DeKalb, Union Grove No. 2, 8 mi. W. Collinsville.  
Tuesday, 13. Carey, Rock Springs, Clay county.

Tuesday, 13. Randolph, Paran.  
Tuesday, 13. Tuskegee, Opelika.  
Wednesday, 14. Salem-Troy, Zebulon, 6 mi. N. E. Linwood.  
Wednesday, 14. Chilton County, Macedonia, 9 mi. W. Jamestown.

Wednesday, 14. Elim, Pleasant Hill.

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ARGO RED SALMON being firm in texture and deep red in color, makes the most delicious salad. The recipe is given in the Argo Cook Book.

- Wednesday, 14. Zion, Adellum, Covington county.
  - Thursday, 15. Harmony Grove, Winfield.
  - Friday, 16. Blount County, (formerly Warrior River), Mt. Pleasant, Blountsville, R. F. D.
  - Friday, 16. Giam Springs, Corinth.
  - Saturday, 17. Arbacoochee, Oak Hill, Cleburne county.
  - Tuesday, 20. Cullman, Hanceville.
  - Tuesday, 20. Shady Grove, Orange, 8 mi. N. E. Phil Campbell.
  - Tuesday, 20. Clay County, Mount Olive.
  - Tuesday, 20. Coffee County, Cavalry church.
  - Tuesday, 20. Marshall, Mt. Hebron, 12 mi. S. W. Albertville.
  - Wednesday, 21. Bethlehem, Ramer, Finklea.
  - Wednesday, 21. Eufaula, Clio, Barbour county.
  - Thursday, 22. Sipsey, Mt. Tabor, near Loco.
  - Friday, 23. Cleburne, Union Hill, 8 mi. S. E. Heflin.
  - Friday, 23. Escambia, Elim, Roberts, P. O.
  - Saturday, 24. Macedonia, Washington Church, Washington county.
- NOVEMBER.
- Wednesday, 4. Crenshaw County, Chapel Hill.
  - Wednesday, 4. Geneva, Pleasant Hill.
  - Tuesday, 10. Conecuh, Castleberry.
  - Wednesday, 11. Judson, Union Springs, Henry county.
  - Saturday, 14. Mobile, Whistler.

**IN MEMORIAM.**

God has seen fit to remove our brother, James D. Reans, of Bellview. He was stricken with paralysis June 28th and died July 13th, age 70 years. He was a faithful, consistent member of Bells Landing Baptist church, baptised by Dr. D. W. Ramsey in 1885; a deacon eight years. He leaves a wife, nee Miss Amanda Cree, and three children who mourn his loss. He was a devoted home-loving husband and father. He will be sorely missed in his church and community. We have a sweet hope that we will be with him by and by, for

"We shall sleep but not forever,  
There will be a glorious dawn;  
We shall meet to part, no never  
On the resurrection morn."

A FRIEND.

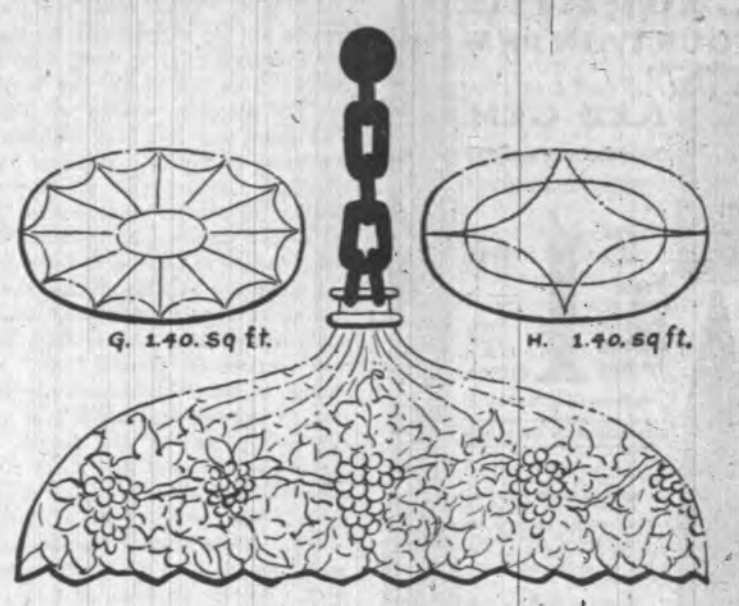
Healing Springs Industrial Academy. Healing Springs, Ala., Aug. 6, 1908. Frank Willis Barnett, Editor The Alabama Baptist, Birmingham, Ala.

Dear Brother Barnett: Please place my name on your subscription list of the Alabama Baptist and find \$1.00 inclosed herewith to apply on same.

I am not a preacher, but since I have charge of what is generally considered a preacher's work, and, too, the paper will be used here in the school together with others as reading matter for the students, hence I thought possibly you would favor us by giving us the benefit of ministers' rates. This concession would be very much appreciated. Fraternaly yours, **WALTER B. SPEER, Principal.**

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FROM SOUTHEAST ALABAMA.

I want to tell of a glorious revival we had in the Pleasant Hill church, but first will give a bit of history in regard to it. About three years ago trouble got up among the members and continued to grow worse until six months later the house was burned and the pastor in charge left them. Two years ago last May Brother J. Williams, of Crosby, collected the members together and preached to them in the district school house. He did a good work among them and the people begun to awaken to their duty and talk about building another house. Just about that time that whole-souled, noble-hearted man, Brother Rush Harmon connected himself with the church by letter and generously said that he and his sons would give lumber enough for the new church. So the house was built and made large enough to seat about five hundred people. It was celled and an organ bought. Then Brother Harmon went heart and soul into the Sunday school work. Brother Williams continued as pastor, doing some very effective work until the present associational year; then Brother W. P. Stewart took charge and began preaching some very stirring and convincing sermons. He encouraged the Sunday school work and the attendance roll was raised from about sixty to over a hundred, and still getting reinforcements. Eight were added to the church roll before the protracted meeting which commenced Saturday before third Sunday in July, Brother J. R. Keyton, of Dothan helping the pastor. The church was greatly revived and a number were added by letter and restoration. Seventy-eight for baptism, seventy-five of whom were baptised by the pastor in 37 minutes. Ninety-five were added to the church in all, forty-two coming in from the Sunday school, which caused Brother Harmon's heart to rejoice. Brother Keyton did all the preaching and presented the truth so plain and forcible that the hearts of the people were touched and the whole community was stirred as never before. Troubles of long standing were settled and the members all seem resolved to be at peace with each other and serve the Lord. They are loud in their praises of Brother Keyton and though they love the man they worship the Christ that he presented to them, and give God the glory. Furthermore they are good to their pastor and show their appreciation of him, which makes his heart glad. May God bless them and help them to live so they may be a light to the world that will guide sinners to that straight and narrow path that leadeth up to the city not made with hands eternal in the heavens.

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Front and rear gears made of steel. Parts riveted together, not bolted. A wagon that is proof against breakdowns. Nothing can work loose or rattle, and there can be no warping, drying apart, shrinking or rotting.  
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Is located in the progressive little city of Pulaski, Tennessee, eighty miles south of Nashville, on the main line of the L. & N. R. R. The building is new and modern in every particular. Every teacher is a specialist. College home managed by President's wife. Rooms large and airy. Only two girls in a room. Christian influences. Course of study complete in every particular. For catalogue write the president, W. T. WYNN, Pulaski, Tenn.



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**Wedding Invitations** We make them, engraved or printed. The latest and most fashionable styles. Best material. Lowest prices. Send for samples. **ROBERTS PRINTING CO.,** 2007 3d Ave., Birmingham. Mention this paper.

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Located in the beautiful, cultured old city of Eufaula, Ala., upon a magnificent elevation, overlooking the valley of the Chattahoochee. Elegant new building; complete equipment. Thorough college courses leading to all standard degrees. Special advantages in Music, Art and Oratory, which are recognized as electives in all regular courses. Growth under present management has been phenomenal; every room occupied. Early application necessary to insure reservation next year. Ownership of property by the Misses. Odd Fellows and City of Eufaula makes it possible to offer twenty free scholarships. For handsome Catalog, address

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### JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x24 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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### TRY Ingram Lithia Ginger Ale

A glass before you go to bed knocks Typhoid Fever in the head. Unsurpassed as a healthful beverage. Manufactured from the Famous Ingram Lithia Water, pure and sparkling. Sold at Soda Fountains and by all dealers. Ask your grocer for it. You can also get it at our depot, 217 Third avenue. **INGRAM LITHIA WATER CO.** Both Phones 103.

### COOK'S SPRING

Will be open for the reception of guests June 1, 1908. Everything thoroughly renovated and many new improvements, with a variety of mineral water unsurpassed for medicinal virtues. To those who would economize; We have built a number of new double cottages furnished suitable for two families each, that have not all yet been taken. For further information, rates, etc., address, **L. COOKE & CO.,** Cooks Springs, Ala.

**WANTED** Good men and women to fill positions, such as clerks, bookkeepers, stenographers, carpenters, machinists, day labor, teachers, housekeepers, salesladies, telephone operators, hotel work in all lines. We can secure you work in any line that you are most suited for. We employ white people only. Write for particulars. Enclose stamp for reply. **OFFICE HELP ASSOCIATION** 78 Hood building Birmingham Alabama

**LASTING HYMNS, NOS. 1 AND 2.** Free samples to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns Indorsed by our denominational leaders. Address Rev. J. A. Lee, Glencoe, Ky.

**HENDERSONVILLE, N. C.**—"Pine Grove Lodge" will be open for guests after June 1. Delightful location; special rates for June. Address, Mrs. E. C. Bedell

**FROM HALE COUNTY.** Possibly a word or two about my work in Hale county will be appreciated by some. Beginning on the second Sunday in July I helped Bro. J. S. Wood for six days at Antioch church, seven miles out from Greensboro. We had a genuine good meeting. The church was aroused and nine additions—eight for baptism—were the visible results. A better people would be hard to find than the Antioch folk; indeed, they are so kind and good until one naturally tries to entertain the hope that he may chance to be with them in some future day. Brother Wood has done a good work there and is greatly loved by all the people, of whatever denomination. Now as to the work of my own church; I verily believe that our people are not excelled as willing workers. We have been making several little improvements, but one is to be especially mentioned, that of installing a vapor gas system of lighting; it could not be duplicated for \$50. Our candle power is equal to 124 electric lights, or more properly speaking, we have 2,000 candle power. There are several other improvements which we are arranging for now. Indeed for some city church to do what we have done would not be so good, but we are a country church, having only about one hundred members. Our meeting began on Saturday before the fourth Sunday. On Monday night Bro. I. A. White, of Pratt City, came to our help. His sermons were clear and powerful, driving conviction to the sinner's soul. He is indeed a man "set for the defense of the gospel," strong in every way. Our people were greatly strengthened and fourteen souls were added unto the Lord, thirteen for the Baptist and one for the Presbyterian church. There are others who will follow soon because of the meeting. The writer administered the ordinance of baptism to ten—five boys and five girls—on Monday afternoon. On account of the inclemency of the weather three of the candidates were not present. They will be baptised the fourth Sunday in this month. We give God all the glory and hope that Brother White will visit us again. As a token of our appreciation of Brother White's services we presented him with a purse of \$27. Pray for us that our church, the strongest Baptist point in Hale county, may do great things for the Lord. I am yours in the cause of Christ, Emmett L. Barlow.

The Jackson Hill church, Atlanta, Ga., has called Rev. C. J. Thompson, of the First church, Durham, N. C. It is understood that he will accept. Brother Thompson is a native of North Carolina, a graduate of Wake Forest college and of the Southern Baptist Theological seminary.—Baptist Commonwealth.

Hon. E. W. Stephens, that princely layman of Missouri, after an interesting tour around the world, is home again.

Argo Red Salmon is sold everywhere by reliable grocers.

**T. W. O. C.** Just think of these four letters, next time you are ill. They represent good advice to sick women. Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex. Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs. "I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

A 10 Cent Package of

**DR. LORD'S HEADACHE POWDERS**

will cure one head 4 times or 4 heads one time. Money back if they fail. Price 10 and 25c at all druggists or by mail on receipt of price.

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**BLOOD POISONING POSITIVELY CURED.**

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. **A. A. BROWER, M. D.,** San Antonio, Texas.

**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. 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 30th, 1906. Serial Number 68. AN OLD AND WELL TRIED REMEDY.

**\$3 a Day Sure**

Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write a 10-cent. **ROYAL BANCY & TRADING CO.,** Box 1055 Detroit, Mich.

**WANTED**

In every county in Alabama two or three reliable men who know the difference between first class organs and cheap ones, to sell **FARRAND ORGANS.** Give age and present occupation and references and address. **W. R. PHILLIPS,** 2010 Second Ave., Birmingham, Ala., State Agent.

**POTTER COLLEGE FOR YOUNG LADIES**

Students from 40 states. Number select and limited 20 teachers, Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one. **Rev. B. F. CABELL, D. D.,** Pres., Bowling Green, Ky.

## VANCE, ALA.

We have just closed one of the best meetings that has been in this community for years. It was a regular old time revival.

The Lord was with us in great power. There were thirty (30) additions to the church, fifteen (15) by letter and fifteen (15) by baptism and others to follow.

Bro. Glass was with us and did the preaching for us. He showed man the downward road he was traveling and pointed him to the Saviour in a clear and simple way. There has been hard feelings between the brethren and sisters of this church for a long time but this was all buried and we had an old fashioned hand shake.

May God bless Bro. Glass for his great work done among us and for coming and assisting our beloved pastor in this great work.

Your brother in Christ,  
J. S. QUARLES.

## JACKSONS GAP, ALA.

Jackson's Gap Baptist church has just closed one of the most successful revivals in the history of the town. The membership has been very much revived spiritually.

Forty-five were added to the membership, forty by baptism.

Bro. J. A. Colley, of Birmingham, did the preaching and we pronounce him one of the best revivalists that has visited this section in many years.

He is deeply spiritual and has no difficulty in getting hold of his hearers. We confidently predict great things for him in the future.

Any church desiring to have a genuine revival would do well to secure his services.

Very truly,  
M. J. BANKS.

## ALABAMA BAPTIST MINISTERIAL BENEFIT SOCIETY.

At the meeting of our Baptist State Convention in Roanoke a resolution was unanimously passed approving and commending our benefit society. The resolution reads as follows:

"Be it resolved, 1st, That we heartily endorse the work of the Alabama Baptist Ministerial Benefit Society.

"2nd, That we urge the various district associations throughout the state to grant time at their annual sessions for the presentation of this work."

It is with confidence that I ask for the earnest co-operation of every member. Let some one represent us at every association. With your aid success is sure; without it impossible.

For further information or for blank applications address W. J. ELLIOTT, Montgomery, Ala.

## HARTSELLE, ALA.

I arrived here this noon. I am here to assist pastor O. T. Andrews in a ten days meeting. The prospects are good for a splendid meeting. Pray that we may have a good meeting.

F. O. REESE,  
Hartford, Ala.

ARGO, ARGO, ARGO, ARGO, ARGO,  
ARGO, ARGO, ARGO, ARGO, ARGO,  
ARGO, ARGO, ARGO, ARGO, ARGO,  
ARGO, ARGO.



What is more restful and satisfying to the tired, weary business man than a soft, downy mattress.

When the day is over, to be able to lie down on its smooth, elastic surface—what greater freedom from the cares and toils of the day—what greater relaxation and comfort for mind and body, could you find?

Why Delay your Choice of a

PERFECTION

"The Best Bed in the World"

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SOLD BY ALL FURNITURE DEALERS

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BIRMINGHAM, ALA.

BOX 317

## Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by S. J. Gaines and B. V. Gaines, his wife, to the undersigned, C. S. Bissell, trustee, which mortgage is recorded in Vol. 434 on page 125 of records in the office of probate judge of Jefferson county, Alabama, the undersigned will sell to the highest bidder for cash in front of the court house door of Jefferson county, Alabama, within the legal hours of sale, on Monday, September 7, 1908, the following described real estate to-wit:

North 1-2 of the S. E. 1-4; East 1-2 of the N. E. 1-4, and N. W. 1-4 of the N. E. 1-4 and S. W. 1-4 of the S. E. 1-4 in Section 12, Township 15, Range 3, West; S. E. 1-4 of N. W. 1-4 and S. W. 1-4 of the N. E. 1-4 and N. E. 1-4 of S. W. 1-4 and fractional parts of N. W. 1-4 of S. E. 1-4 (28.75) acres and fractional parts of the N. E. 1-4 of S. E. 1-4 (22.53) acres and fractional part of N. W. 1-4 of S. W. 1-4 (7) acres, all in Section 7, Township 15, Range 2; S. E. 1-4 of S. E. 1-4, Section 1; fractional parts of N. E. 1-4 of N. W. 1-4 and all the N. W. 1-4 of N. W. 1-4 (50 acres) in section 13, Township 15, Range 3, West, being that part east of Turkey Creek. All of said lands containing 503.75 acres, more or less, in Jefferson county, Alabama, being mineral rights only, and such surface rights thereon as have been granted to S. J. Gaines in deeds of conveyance of said lands. Said sale will be made for the purpose of paying the debt se-

cured by said mortgage, default having been made in said payment.

C. S. BISSELL, Trustee,  
Mortgagee.

Kerr & Haley, Attorneys.

## Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by Amelia Thomas to the undersigned, Sue C. Ware, which mortgage is recorded in Vol. 440 on page 192 in the office of probate judge of Jefferson county, Alabama, the undersigned will sell to the highest bidder for cash in front of the court house door of Jefferson county, Alabama, during legal hours of sale, on Monday, September 7, 1908, the following described real estate, to-wit:

Lots 23, 24, 34 and 35, according to C. F. Enstien's survey of S. E. 1-4 of N. E. 1-4 of Section 15, Township 17, Range 3, west; and further described as being blocks 1, 2 and 3, according to Amelia Thomas's survey, a map of which last survey is recorded in map book 6 on page 55 in office of probate judge of Jefferson county, Alabama. Said land being situated in Jefferson county, Alabama. Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in said payment.

SUE C. WARE,  
Mortgagee.

Kerr & Haley, Attorneys.

## MAKE ICE CREAM FROM WATER

and a small quantity of condensed milk, if fresh milk cannot be had.

## RECIPE.

1/4 pint condensed milk costs . . . . .06c.  
Add enough cold water to make one quart . . . . .00  
One 13c. package JELL-O ICE CREAM Powder . . . . .13c.

Total . . . . .19c.

Mix all together thoroughly and freeze. Don't heat or cook it; don't add anything else. This makes two quarts of delicious ice cream in 10 minutes at very small cost.

## AND YOU KNOW IT'S PURE.

Five kinds: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.  
2 packages 25c. at all grocers.

Illustrated Recipe Book Free.

The Genesee Pure Food Co., Le Roy, N. Y.

## A Baptist History for Sale.

I have a few copies of my history of the Muscle Shoals Association, from 1820 to 1890, a book of 317 pages, containing also a sketch of general Baptist history by Elder Matthew Lyon and biographical sketches of the ministers and history of the churches connected with the association, which I will send to any one wishing a copy, by mail, who will send me 75 cents, postoffice order or check. To those who want information concerning the early history of the Baptists of north Alabama this book will be of value. Address Joseph Shackelford, Tuskegee, Ala.