

BE SURE AND ATTEND YOUR ASSOCIATION

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Rev. A. M. Boone, of Memphis, Tenn., spent his vacation at Winona Lake.

Dr. E. E. Folk, the scholarly editor of the Baptist and Reflector, is writing a series of readable articles on Baptist principles for his paper.

Rev. Eugene R. Pendleton has resigned the pastorate of the church at Covington, Ga., to take effect on the 1st of January, 1909.

Elder E. Lee Smith has improved sufficiently to resume his evangelistic work. He left Friday for a series of meetings at Ocklawaha for Pastor Plummer. He regrets having to miss three engagements.—Longwood Press.

The friends of Dr. O. F. Gregory, of Staunton, Va., will be glad to know that he is well and happy in his work. He will spend two weeks of his vacation in visiting associations in the interest of home missions.—Baptist Commonwealth.

The Religious Herald of September 3d reaches a high mark in religious journalism. It is filled with timely articles, numbers of them being well illustrated. Dr. Pitt, after twenty years of service, is beginning to see some of his dreams come true. God blessings upon Pitt and Masters.

In the Baptist Times and Freeman, G. Campbell Morgan says of Dr. Len G. Broughton, who is to fill the pulpit of the Westminster Chapel during September and October: "He is a man of strong convictions, indomitable courage, tender heart and keen sense of humor. Those who have heard him on former visits are eagerly anxious to hear him again. He is ever welcome at Westminster Chapel, which he fills to overflowing when preaching there."

A telegram in the daily papers announced the other day the murder of Lee Chit in Philadelphia by one of his countrymen. Lee Chit was a member of the Baptist church of which Rev. C. L. Seasholes is pastor. At the funeral Mr. Seasholes announced that the former had made a bequest by means of which a church building for Chinese will be erected. There are several buildings for Chinese Baptist churches in this country, but this one to be erected, it is believed, will be the first entirely built by Chinese; This building, Mr. Seasholes declares, "will mark an epoch in the development of the Chinamen in America. When the Chinese have become Christianized then there will no longer be any 'yellow peril.'" When it is recalled how contemptibly the Chinese have been treated by the United States, the high Christian spirit exemplified by our brother, Lee Chit, is the more significant and praiseworthy.—The Standard.



PROF. HARRY A. GARFIELD.

Professor Harry A. Garfield, a son of President James A. Garfield, and a former pupil of President Montague, of Howard College, becomes president of Williams College. Alabama Baptists ought to show their pride in such a teacher as Dr. Montague by making September a notable month in the history of Howard college.

#### Baptist Consistency.

Rev. John McLean, recently elected president of the Baptist Union of Scotland, has written:

"The late Dean Stanley said: 'The only section of the church that can consistently and logically contend with Romanism is the Baptist.' The late Hugh Price Hughes said, 'The Jesuit hammer will break only upon the anvil of the Baptist conscience.' In the great Hammersmith Protestant discussion between the late Rev. John Cumming, D. D., of London, and Daniel French, Esq., barrister-at-law, on the eighth evening the subject for discussion was the 'Rule of Faith.' Dr. Cumming laid his Bible on the table in front of him and declared it to be his 'Rule of Faith.' The learned Roman Catholic, in withering sarcasm, turned on the champion of Protestantism and said: 'I ask of my antagonist, who seems to keep the Bible in his hands this day, but with a slippery hold, where in that book is to be found one word relative to the baptism of infants? I ask, unless tradition come to the rescue of my learned friend, by what refining ingenuity will he call upon the Bible to protect him in baptizing infants that can not give the answer, that can not exclaim, 'I believe that Jesus Christ is the Son of God.' See ye not, my friends, that my antagonist in argument lies prostrate at my feet? See ye not that he is in practice in a state of actual hostility with the Book which he holds up as

the fountain of all his tenets, as the rule of all his actions?"

"Had Dr. Cumming been a Baptist instead of a Presbyterian, the champion of Romanism could never have attacked and defeated him on that point as he did.—Baptist Argus.

#### Decision for Christ.

The word decision means the act of deciding on any definite purpose, for without decision life at best is a failure. Unless one decides in the way of right, in the starting of life, theirs is an unhappy home, disobedient children, careless and ungodly mothers and wives, dissipated and wretched fathers and husbands. There is always a right and a wrong side of decision. The above portrays the wrong. The one who makes a decision for Christ to reign supreme in their homes and to govern their every thought and action, takes a step in the right direction. This is a matter each one has to take up personally and if you, kind reader, are classed with the one who decided for Satan let me beg and plead with you to make a decision now for Christ. Don't wait for another opportunity; today, if you will hear His voice, He is calling to you. Just stop and think, it is I the Master needs to help carry on His work; it is I who today will come out on the Lord's side. Won't you come? His ways are pleasantness and His paths are peace. With love, I am, Sister Webster.

Rev. Dr. John Clifford is spending his vacation in Germany. He presides over the Continental Baptist congress in Berlin.—Examiner.

We are glad that our friend, Luther Little, one of the evangelists of the home board, has declined the urgent call of a Kansas City church to continue his work.

Rev. John Roach Stratton, of Baltimore, the gifted young orator whose voice and pen are being devoted to his Master's work, has been supplying for "Bob" Burdette at Los Angeles.

We regret to learn of the death of Renfroe, Jr., son of Rev. and Mrs. W. Renfroe Lambert, at East Lake, July 22d, age 17 months, and extend to the bereaved parents our sympathy.

Prof. R. B. Hughes, superintendent of education in Tuscaloosa county, has places for one hundred teachers in the public schools. If interested write him at Tuscaloosa, inclosing a stamp for reply.

Rev. Curtis Lee Laws, D. D., of the Greene avenue church, borough of Brooklyn, New York, has been the preacher at Tremont Temple, Boston, Mass., for the past three Sundays, and has drawn large congregations.—Examiner.

The First church, Montgomery, Ala., of which Dr. C. A. Stakely is pastor, hopes to complete its new house of worship some time during the year. When finished it will be one of the handsomest and best equipped buildings in the South. Part of it is now in use.—Baptist Commonwealth.

The Prohibition national committee has now ready for delivery to all prohibition workers, editors and students a novel campaign text book for 1908, 64 pages, vest pocket size (3 inches by 5 inches), packed from cover to cover with the latest prohibition data and containing contributions on all the most timely phases of the prohibition reform by leading prohibition thinkers and orators of the day. Price, 5 cents each; \$3.50 per hundred postpaid. Prohibition National Headquarters, 92 LaSalle street, Chicago, Ill.

It was decided at a meeting of the executive committee of the Baptist World Alliance at Oklahoma and recently concurred in by Mr. Shakespeare, secretary for Great Britain, that because of the questions of immense importance to the Baptists which are to come before the Ecumenical Council in Scotland in 1910, that we postpone the meeting of the Baptist world alliance in Philadelphia to 1911. The two would necessarily conflict. Fraternally, J. N. Prestridge, secretary for America of Baptist World Alliance.

## GOOD NEWS FROM THE FIELD

For the benefit of my friends and your readers I want to say the following: I began mission work under the indorsement of the executive committee of the general association and the state board of missions on the 15th of June last. The following is a summary of my work to August 12th. Sermons delivered, 69; services in homes, 6; homes visited, 63; churches visited, 17; churches constituted, 1; miles traveled, 412; members received, 61. I am now leaving off the mission work in order to accept a position as president of the Draketown Baptist institute, at Draketown, Ga., to which I have recently been elected. Respectfully; S. D. McCormick, Hartford, Ala.

## From Gate City.

Beginning the first Sunday and continuing through the third Sunday of July the Baptist congregation of this place held their protracted services. Brother W. F. White, a former pastor of this people, attended almost regularly and preached several times during the services. He is a true man and an earnest preacher. Brother Browning, pastor of Baptist church, Irondale, came to our service on Wednesday 10 a. m., following first Sunday. He preached a touching and effective sermon on Psa. 66:13-14. Bro. Browning continued with us during most of the services. His sermons were pointed, affectionate, heart-stirring and profoundly interesting. The attendance was large at night. People of Gate City came, with increasing interest, and people from the adjoining communities, from East Lake, Wahoma, Woodlawn and Irondale came and entered freely and heartily into the services. The forenoon services were full of life, interest and spiritual fervor, so helpful. These brethren and friends came to help the church reap the harvest already sown. In November, 1907, we began our labors together as pastor and people. During this time we were able to secure the services of Mrs. Robinson, of East Lake, as teacher of the intermediate class; Miss Ruth Hobson, of Woodlawn, as teacher of the advanced class of young people and Mr. W. H. Carson, of Howard college, who is now with Evangelist W. J. Ray as superintendent of our Sunday school. The services rendered by these, our co-workers, have been exceedingly effective for good. The revival began in the Sunday school. We might mention other names of the faithful who live on the field, but will refrain. On Sunday night before the services commenced the following Sunday morning seven people united with the church, three by letter and four for baptism. During the services nine others joined us, seven by letter and two for baptism, making a total of ten by letter and six candidates for baptism, five of which have already been thus buried with Christ, and have also risen with Him and today are walking with Him in newness of life. Pray for us. Respectfully, W. W. Smith, pastor.

## Selma Association.

At St. Peter's Episcopal church, near Tyler, in Dallas county, the Selma association of the W. M. U. held its regular yearly meeting on Thursday morning, August 13th. About thirty ladies were present, eight of the thirteen societies sending delegates. Each one seemed to be in the spirit of the Lord, so the meeting was gracious indeed.

The devotional exercises were led by the vice president, the central thought being higher things, as set forth in Christ's comparison of his followers to the branches of the true vine. The audience was delighted by solos from Mrs. C. K. Yates, of Carlowville, and Miss Louise Donner, of Selma. Several of the ladies made earnest prayers. A rapid survey of the W. M. U. at the Hot Springs convention was given by the vice president, and then Miss Lucy Crumpton, of the Pleasant Hill society, read from the Alabama Baptist the account of the Roanoke meeting as given there by Miss Floy White, our beloved representative at the Louisville training school.

In the unavoidable absence of Mrs. Malone the vice president told of the work of the executive committee, of the nature of the literature distributed and then of the institute plan. The idea was most cordially received, and it was unanimously decided to hold an institute meeting in Selma in the early fall. The association also resolved to adopt the six resolutions sent out by Miss Heck, to strive to interest the younger people as best we could; to enter upon an earnest study of missions, to adopt an evergreen system, whereby the societies will be stimulated to hold their regular meetings throughout the entire year, and to bend every energy to meet the apportionment asked of us as an association, and then as individual societies. The time allotted us for our meeting was far too short for a thorough transaction of our business, so we have resolved to ask for an entire day next August. Especially did we feel the need of more time when the reports from the various societies were called for. However, though these were hurried, they were very encouraging, and largely so because for the coming year they pointed toward Higher Things. Kathleen M. Mallory, vice president Selma Association.

## A Good Meeting.

I have just closed my last meeting for this year. The Lord has richly blessed all my churches. My first was with Cedar Bend church, in Etowah county. Rev. J. W. Coffman did most all of the preaching in a plain, earnest way, and it went home to the hearts of the people. We baptized twenty-seven at the close of the meeting. I think there will be more to follow. I went to Bolling Springs in Calhoun association next. Rev. Ira Harris did the preaching with much earnestness and power. We had a gracious meeting. There were eight-

teen additions, nine for baptism. Next I came to Ethelville church at Francis. My help (Rev. W. P. Lovell) was sick, so the writer did all the preaching except one sermon. We had seventeen additions; eleven by baptism. I realize that the Lord has greatly blessed me and my labors. I want to say to other young pastors, take courage, for I am yet young in the ministry. I hope to be able to help Alabama Baptist soon. Yours in Christ, M. A. Ramsey, Ohatchee, Ala.

## Some Good Meetings.

My first meeting was with the church at Elora, Tenn., where I assisted Pastor Merrell. The meeting lasted nine days. There was good interest from the first, the last being the best service. There were only five additions to the church, three on profession of faith and two by letter. My next meeting was in Tuscaloosa county, where I assisted Brother D. Z. Wooley, one of my college mates, at Gilgal. We had a good meeting, with six additions to the church, three by baptism and three by letter. We left the church revived. Bro. Wooley is a pleasant yoke-fellow. I then spent two weeks in north Alabama, the first meeting being with the Oakley church, Pievna, Ala. The meeting was one of the best that I have witnessed for a long time. The house was packed as long as a person could get in. Wagons and buggies were pulled up to the windows, where the people who sat in them could look in. We had thirteen additions, ten by baptism and three by letters. Rev. H. F. Merrell is pastor of this church. From there I went to Union Grove, near New Market. The meeting at Union Grove was not as good as we expected it to be, yet we had some splendid services. There was only one added to the church, but two or three others who were converted will join later. We were almost completely rained out the latter part of the week. We are still moving along very well here at home. May the Lord bless you and the paper. Yours in the work, R. R. Brasher, Montgomery, Ala.

## Meetings in Southeast Alabama.

By your permission I will report to the Baptist brotherhood some delightful meetings recently held in this part of the state. The first was with Fairview church, located in Coffee county, ten miles north of Samson. Brother Nichols, a godly man, is the esteemed pastor. The meeting continued through five days. Twelve new members were added to the church's roll; ten of this number were by baptism. Immediately upon my arrival at home from the Fairview meeting Deacon Brown, from Elbethel church, located ten miles north of Geneva, and near Coffee Springs, on the Central of Georgia railroad, drove up in front of the pastor's home and informed me that he had come for me to go at once and take charge of a meeting at Elbethel, telling me the pastor, Brother P. L. Mosely, had been taken seriously ill

with a heart trouble, from which he was suffering greatly, and he would be carried at once to the infirmary at Selma for an operation. The writer obeyed and went. We had a most delightful meeting, barring the absence of the pastor. Seven members were added to the church.

Fairfield was the next meeting to follow. This church is located six miles north of Geneva in a beautiful level section of farming lands, the lands reminding me strongly of my old home, Forest Home, Butler county. Our worthy theolog, Elma Sellers, is a member of Fairfield. The meeting was gloriously successful. The membership of the church was carried into a healthier atmosphere and seventeen new members were added to their fellowship.

Sardis, located thirteen miles southeast of Greenville, Butler county, was the next scene of revival. It is with this church the Butler County Association is in session the present week. Brother A. C. Shell is the popular and growing pastor at Sardis. Brother Shell has attended the Howard and has already made arrangements to attend the next session of the seminary at Louisville. He and the Georgiana pastor, Brother Spinks, expect to room together while at the seminary. The Sardis meeting was a glorious one in several ways. The revival tide reached the bubbling over point several times. This was true especially when several parents whose children had preceded them in confessing Christ came forward and surrendered themselves at the foot of the cross. Twelve members, ten by baptism, were received during the meeting. The writer was pastor at Sardis for two years and resigned five years ago to accept a work at Mobile. It was a heartfelt pleasure to visit this noble people after five years' absence and renew our fellowship in the Lord. The pastor and people made the visit so joyous to the writer that he will ever cherish the proudest memories of the same. On my return trip I called on Greenville's popular pastor, Brother Blackwelder. Poor fellow, he has been a patient sufferer for nearly two months from a serious carbuncle on his side. Brother R. M. Hunter and myself spent some time with Brother B. and found him greatly improved and hopeful. His church is quite devoted to him and they have shown this in several ways during his sickness. They have twice voted him a vacation the present summer.

Coffee Springs is a splendid little town located on the Central of Georgia railroad, ten miles north of Geneva. The town has several nice brick stores, banks, etc. The citizens are a clever, cosmopolitan people. Baptists, Methodists, Hardshells and the Holiness people are represented among the population of Coffee Springs. The revival fires were kindled from the first service and burned with increasing fervor with each succeeding service till we reached 203 Meire Hill. Oh! it was glorious! The

congregations increased till the house could not hold the people; the aisles, the pulpit and the doors being filled. At the last service twenty-two came forward for enlistment under the blood stained banner of our Savior. At this service the crowd was so immense it was necessary for us to move out of the house into the yard and then in the silvery light of the moon the congregation extended the hand of fellowship to thirty-three new members, for that is the total number received during the meeting. The next morning the writer in the presence of a large congregation baptized twenty-eight willing converts. Brother P. L. Mosely is the much loved pastor here, as well as at Fairfield. The meeting at Coffee Springs is the third one I have held for the pastor in his absence and did the baptizing.

Eden was the last scene of battle. This church is located ten miles northwest of Geneva. Rev. A. J. Brooks has been pastor for the past year, although he has notified the congregation that his name will not go before them for re-election. The church at Eden has been seriously divided and demoralized during the past three years, but the glorious sunbeams of the Holy Spirit soon melted away all ill feeling and the brethren heartily buried all past differences, shaking hands across the bloody chasm. Fourteen new members were added to the church. All things considered the Eden meeting is the greatest the writer has participated in during the present year. The courteous brother A. J. Brooks and his people were very kind indeed to the visiting brother. After more than one whole month of continuous preaching twice each day I am at home taking a much needed rest. After a short rest I am booked to help my old friend, Brother W. F. Martin, in a meeting at Laurel Hill, Fla. I am glad to report to his numerous friends that Bro. P. L. Mosely has undergone a second successful operation to relieve his head trouble, from which he has suffered greatly for the past several years. The doctors hope that he will be permanently relieved. His people expect him home within next few days. We are moving along quietly at Geneva.—A. T. Sims, Geneva, Ala.

The church at Town Creek began a protracted meeting on Saturday before second Sunday in August. The pastor, Elder J. M. Roberts, being in bad health, was assisted in the meeting by Elder L. M. Wear and son, W. M. Wear, the latter being a licentiate of this church. The writer preached two sermons. Brother W. M. Wear, to the joy of all our hearts, preached the gospel in great power for one so young in the cause, for he had not been licensed quite a year and had been at Scottsboro at school. The church seeing the gift bestowed upon our young brother, called him to ordination and on Friday, the 14th of August, he was set apart to the ministry. Elders J. M. Roberts, L. M. Wear and the writer constituted the presbytery. The latter conducted the examination. Brother L. M. Wear offered the ordination prayer. Brother J. M. Roberts delivered the charge and pre-

sent the Bible. Benediction by Bro. W. M. Wear. Thus closed another meeting at the old historic church, and while there were but two additions to the church during the week and one since, we feel that it was a great meeting. Our young brother expects to go to Howard college this fall. I want to ask all of my brethren in the state to give this young man a place in your heart, extend your sympathy and help to him in his struggles for an education, and I believe he will be a power in the kingdom of Jesus Christ. We have just closed our meeting at Mt. Hope in which my son, Wallace Wear, did the preaching from Tuesday until Sunday night. It was a meeting of great power to many hearts and brought untold blessings to many homes. There were eighteen additions to the church with more to follow. This is the close of the first year of the first country church that ever had preaching every Sabbath in the year in this section of the state, with regular Wednesday night prayer meetings and regular meetings of B. Y. P. U. Results are plainly seen and we begin the second year with stronger faith and brighter hope. Yours fraternally, R. T. Wear, Mt. Hope, Ala.

#### A Brilliant Wedding.

Dear Brother Barnett: The rites of matrimony were solemnized at the Newton Baptist church, August 12, 1908, at 8 o'clock, between Rev. I. H. Dykes and Miss Neta Jones. This was one of the most elaborate weddings ever witnessed in Newton. The church was very extensively and beautifully decorated and the arched aisle through which they passed and the flower-covered bow under which they stood was the most unique we ever beheld.

Rev. Ira Jordan, cousin of the bride and well known gospel singer in Alabama, presided at the organ. The ceremony was very beautiful and impressive, accompanied by the organ, and the violin was played by Mrs. Frankie Adcock. The duet rendered by Misses Maude and Annie May Poyner was greatly appreciated by all. The ushers, Messrs. Wilber Poyner and Kerby Jones are masters in this line and introduced the dignity of the occasion. Misses Carrie Jones and Marion Morris, the flower girls, seemed as angels who had come to whisper sweet peace and good will.

The attendants, Mr. James Poyner and Miss Minnie Milligan, Mr. Buford Norton and Miss Janie Doster, Mr. S. T. Jones and Miss Mary Lizzie Poyner, Mr. A. L. Jones and Miss Mary Jones, Mr. Horris Dykes, Miss Apple Jones are either relatives or special friends. The groom is one of the most distinguished of the alumni of the B. C. I., later a graduate of Howard college and is rapidly becoming famous as a teacher and possessing a strong and winning personality. Mr. Dykes will have no trouble taking his place among the first of his time. The bride is the beautiful and accomplished daughter of Mr. and Mrs. R. L. Jones who are among Newton's oldest and most respected citizens. On this evening of fortune she wore the most lovely bouquet of carnations and ferns, which were later distributed

among her friends. She, too, is a graduate of the B. C. I., an alumnus of the Judson college and later took a special course at the Boston Conservatory of Music, and was principal in that department last year in the B. C. I., to the delight and profit of all. Knowing her as we do here, organist of the church, teacher in the Sunday school, leader of the Sunbeams, with sunshine in her face, devotion in her heart, Christ-like in her life, everybody's friend, it is the decision of all that Mr. Dykes, who is worthy of all these charms, could have made no wiser choice.

The best man, Mr. Horris Dykes, brother of the groom, is an expert telegrapher located at Bainbridge, Ga. Miss Apple Jones, maid of honor, and sister of the bride, while possessing different talents to those mentioned above, is no less beautiful, accomplished and loved than her wedded sister.

A number of friends partook of the extensive spread of dainty refreshments served later at the home, to their great delight, while the variety of music whispered the sentiment of the evening.

Many beautiful and costly presents were received and much appreciated by the happy twain as tokens from their friends. The bridal tour was begun at 6:30 on the morning of the 13th, followed by the good will and best wishes of all, together with an abundance of rice. Will make their home in Louisville, Ala., after October 1st. The pastor, J. Marion Anderson, officiated.

Newton, August 17, 1908.

#### An Appreciation.

Early in this writer's ministerial career no one seemed to be nearer and ready to help than Brother M. M. Danzey, who, with his long years of experience and vast stores of knowledge, both regarding books and men and conditions of the times, was able to advise and strengthen the weak hands. Often when clouds bedimmed the future and vile wranglings were rife he would take me to himself and talk over the situation which almost made us forget the things that antagonize and cause us to stumble.

As a Christian I have seen him surpassed by others with loud hallucinations and worldly applause, but so far as the spirit of our Lord was concerned few if any walked nearer to God or had a brighter anticipation of eternal glory than he. He was ever alert in the Master's service, though slow of speech like Moses, he was ever to be found on the Lord's side willing to spend and to be spent. Few ministers if any sacrificed the comforts of home and family to associate with the brethren in conventions, associations or meetings. The writer remembers on one occasion speaking of this he said he could not resist the temptation to go along and put up the fences and close the gates. He was as a father, true, loyal and devoted to his family. He allowed the same principle to govern his whole Christian life. More especial was his religious zeal manifest in his interest in the young. He was an indefatigable work-

er in the Sunday school and he never failed to admonish the young men that from in their midst must one day come one to take his place. While the writer was in the seminary last winter he received a letter from Bro. Danzey reading in part like this: "I am pressing hard on my eighty-third year, but am ready to go at the Master's call. I have lived to see one of my prayers answered, and that is that God would take you wholly into his service and make of you a vessel of good even after his own choosing." Soon he took his bed never to rise again until he put on the image of Christ and was raised in incorruption.

During the latter years of his life his companion and two daughters were taken in rapid succession, leaving only one son and daughter to survive him. His was a life whose foundation was deep down on the solid rock. The storms beat upon him, and though the floods tossed heavily and the winds tempestuously heaved with unrelenting fury, he more than endured his four-score years and was planted with Christ to be raised after his image in the resurrection.

Sleep on, noble spirit, grand man, take your rest till in that great day when we shall clasp hands in the presence of our God we press on in your direction, serving the same God and walking in your footsteps.—W. E. Fendley, Chunky, Miss.

#### A NEW CHURCH ORGANIZED.

Will you allow me a little space in your worthy paper?

Being called together by the good people in beat 14 of Elmore county, and around old New Hope church ground where Bro. J. C. Thomas had been holding a meeting for some days preaching under a brush arbor, at the request of the people. We gathered together five Baptists who had letters of dismission from other churches and constituted a Missionary Baptist church to be known as New Hope church.

After the organization a door was opened and seven others came under the watchcare of the church until they could obtain letters from other churches. Then we took up a collection for foreign missions, amount collected \$1.22. The church then called Bro. J. C. Thomas as pastor.

J. C. Thomas, J. W. Jones, J. L. Long presbytery, Aug. 20, 1908.

Then they appointed a building committee of seven to solicit contributions to build a church house. And I would add that on the 15th day of June 1837 Enoch Hays and John Yates constituted a church on this same plat of ground, which of late was deeded to the people by Mr. W. W. Wadsworth and it is a most beautiful place in a strong community of well-to-do farmers. Will the brethren lend a helping hand. The former church was dissolved years ago by Judge Falkner and myself.

J. L. LANEY.

If you have not received the Argo Red Salmon Cook Book, ask your grocer or send a postal to advertising department, Alaska Packers Association, San Francisco, Cal.

## THE ALABAMA BAPTIST

### MR. TAFT'S RELIGION.

#### The Facts in the Case Clearly Stated.

(Rev. Rufus W. Weaver, Th.D. in Baptist World.)  
A number of letters have been written to me asking whether Hon. W. H. Taft is a Roman Catholic. The following are the facts as I have been able to gather them. The grandmother of the Republican candidate for the presidency, Mrs. Sylvia Taft, was a devout Baptist, who upon coming to Cincinnati, united with the Ninth Street Baptist church. The Taft family then resided in Mt. Auburn. A suburb popular among people of wealth because of its elevation. Fifty-five years ago, there was no organized church in Mt. Auburn. The Taft family were interested with others in the establishing of a Baptist church. At the first meeting called for the purpose of considering such an organization, Judge Alphonso Taft, father of Hon. W. H. Taft, presided. When the church was organized some time afterwards, Mrs. Sylvia Taft, the grandmother, was one of the charter members and remained in the Mt. Auburn church until her death. Mr. Charles P. Taft, an elder half brother of the candidate, is the authority for this statement that Judge Alphonso Taft was baptised during his student days at Yale University and was received into the fellowship of a Baptist church in New Haven. He never united with the Mt. Auburn Baptist church, though he and his family were frequent attendants. His children were in the Sunday school and one son became a member. W. H. Taft was taught by Miss Shays, now of Chicago. His mother, Mrs. Alphonso Taft, was a Unitarian, and a member of the Congregational Unitarian church in Cincinnati. The mother's influence is seen in the fact that Mr. Taft attends the Unitarian church more frequently than any other. Mrs. W. H. Taft is, so I am informed, a member of the Seventh Presbyterian church in Walnut Hills.

It is an interesting fact that both the Republican and Democratic candidates are of Baptist descent and both were taught in Baptist Sunday schools. In both instances, it is possible to trace a woman's influence in leading them away from the Baptist idea; the Unitarian mother of Taft and the Presbyterian wife of Mr. Bryan! But this suggests a theme which begins with the Garden of Eden and probably will not end when "time shall be no more."

Lake Rosseau, Ontario, Canada.

### MORE ABOUT MR. BRYAN'S CHURCH RELATION

(Rev. W. T. Green in Baptist Standard.)

I notice in your paper recently a paragraph in relation to the Baptist Ancestry of Mr. Taft and Mr. Bryan. This suggests that I might give you a brief history of Mr. Bryan on this subject that has not previously been made known. In the month of January, 1864, I was called to the pastorate of the Baptist church in Salem, Illinois. At that time Hon. Silas L. Bryan was a prominent member and a trustee of the church, and headed the subscription for my salary by paying more than any other of our members. He was also faithful in attendance at our meetings, when at home, but being a judge of the Circuit Court, he was necessarily absent much of the time in attending court in other parts of his district, which was composed of several counties. His wife was a Methodist, but did not go much to meeting in any place, because of many cares in connection with her home and young and growing family, but I learned that she afterwards became a member of the Baptist church, in connection with the ministrations of one of my successors a number of years later. In the beginning of my pastorate there were three children in the Bryan family. The oldest, Fannie, a girl about seven years of age, and Willie, a boy about four years of age. Those two children came regularly to our Sunday school during my pastorate, which continued nearly three years. We taught them, and all others of our Sunday school, that the way was open for all to reach the highest positions socially, politically and religiously, so that it would be well for everyone to strive, by industrious application, to reach

such positions as might be adapted to their tastes. We do not know how much those teachings influenced Willie Bryan to strive, in after years, to become president of the United States, but we hope that our efforts were not entirely lost in trying to bring him up to the exalted position that he has since reached.

I may add that Mr. Bryan went to school in Jacksonville, Illinois, and in that school he had a young lady classmate to whom he was afterwards married. It is said that she was a Presbyterian and it might be that her influence brought him around to be a regular Presbyterian, as he claims to be today. After his defeat for the presidency the first time, the issue in that race being more especially the silver question, he went down to Mexico to study that subject more thoroughly in the land where silver and silver notes constitute the money of the country. During that visit we took time from our missionary work to call to see him and renew the acquaintance of former years. Mr. Bryan received us cordially and took considerable time to talk over the experiences of his childhood and youth in Salem and refer to the people and scenes that he had been familiar with in those years that now seem so far away.

### BROTHER CRUMPTON'S NOTES.

I have been to three associations and heard from another. Great crowds and much interest at all of them. I hear some complaint about crops; but some are boasting of the fine outlook. I have never seen better corn and cotton than in Butler county.

#### Suggestions.

Some extra efforts ought to be made to get the young people into the house to hear the educational discussions. It makes my heart sad, for the future of our country, when I see the droves of bright young people roaming over the yards and in the groves, when a great educational address is being delivered in the house.

Prof. George W. Macon was at his best at the Butler, while many young people, not twenty steps away, were having what they called a "good time." If fathers and mothers would talk to their children before the coming of the association and urge them to get some good out of the meeting, it would be well. It is a great opportunity too often allowed to slip away without improvement by the young, and many times the old set the example. At one place, I saw a preacher outside, loafing about, while the discussions were going on.

#### Associational Vice Presidents.

I am asking that four laymen be appointed, one for each of the missions, as vice presidents. The boards have appointed preachers, who will serve their year out, and then I know they will gladly give place to the laymen. It is something they can do and we should encourage them. If they are appointed and their names placed in the minutes, I promise to get in correspondence with them and help them.

#### The Minutes.

About the best Minute that comes to my office is from the Butler county association. I won't say which is the poorest. Some are a shame and a disgrace to the body they represent. Sometimes the shoddy printer is to blame, but generally the clerk is at fault. It is so easy, in these days of fine printing and good penmanship and scholarship to have a good Minute. A poor one ought never to be tolerated.

#### The Centennial.

Is likely to be overlooked unless the brother appointed for the association looks after it. The visiting brethren can not, because they have their special interest to look after.

Remember that in October we are to do the greatest thing ever done by the Baptists of Alabama. We want to raise for home missions \$35,000 in that month. That is the full amount asked of Alabama for that purpose.

Keep that before the brethren every day and every hour.

Finally, brethren! Remember the great centennial closing in November here in Montgomery on the 27th, 28th and 29th. We must have a great gathering.—W. B. C.

### BAPTISTS GROWING IN PERSIA.

One of our Baptist pastors, who a few years ago baptized a young Persian who was in this country, has received a letter from this young brother, giving information about his father, who is pastor of the Presbyterian church mission, in which he says: "My father writes that three weeks ago we had baptism in our church for infants as Presbyterians do. He said 'I can not accept to baptize an infant that don't know what does it mean to be baptized, but I will do it for the people that can understand and everybody that does not agree on this point let him get out of the church.' Only one-quarter of the people went out and the other three-quarters all agreed that baptism must be done for those that can understand what is baptism, those that have accepted are about three hundred."

The young Persian brother doesn't understand English very well, but it seems that his influence is reaching back to Persia and that the good father is coming to the light. It is interesting indeed to know that so large a church has swung virtually into line with Baptist beliefs. We are sure it will now come all the way.—Argus.

Appollos, when he first appears in the New Testament narrative, is described as eloquent, mighty in the Scriptures, instructed in the way of the Lord, fervent in spirit, and as speaking and teaching accurately the things concerning Jesus. In these modern days we should account that a pretty fair equipment for preaching the gospel. But his knowledge was defective in one particular—what many would now regard as an unimportant detail. He knew "only the baptism of John"—that is, the incomplete teaching of the Forerunner with regard to the mission and work of the Messiah. So when those two faithful friends of Paul became acquainted with him, they proceeded to instruct this learned and able disciple more accurately in the way of the Lord. From this it would seem that in the early church eloquence, knowledge of the Scriptures, fervor of spirit, even ability to teach certain truths concerning Jesus, was not enough. There was required the deeper spiritual experience that comes from heart knowledge of Jesus as Savior and Lord, which, as the narrative seems clearly to imply, Apollos did not yet have. That with this added knowledge he gained added power is evident from the further description of his work. Is not the lesson plain? Intellectual gifts and acquirements are of great value in the ministry; but these must be infused and set on fire by the indwelling life of Jesus before they can become effective in the work of soul-saving.—The Examiner.

### REMAINS THE SAME.

#### Well Brewed Postum Always Palatable.

The flavor of Postum, when boiled according to directions, is always the same—mild, distinctive and palatable. It contains no harmful substance like caffeine, the drug in coffee, and hence may be used with benefit at all times.

"Believing that coffee was the cause of my torpid liver, sick headache and misery in many ways," writes an Ind. lady, "I quit and bought a package of Postum about a year ago.

"My husband and I have been so well pleased that we have continued to drink Postum ever since. We like the taste of Postum better than coffee, as it has always the same pleasant flavor, while coffee changes its taste with about every new combination or blend.

"Since using Postum I have had no more attacks of gall colic, the heaviness has left my chest, and the old, common, everyday headache is a thing unknown. "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.

# THE ALABAMA BAPTIST

## A TRIBUTE TO BAPTISTS.

For some months the London Daily News has been taking a census of the attendance at churches in the English metropolis. Every week a report is made of some district, and at every church there is a count, morning and evening. The statistics, thus far gathered show that the gross attendance at Non-conformist churches far exceeds that of the Church of England. But while the Episcopal church has, of course, the lead, the Baptist churches in London have a larger attendance than those of any of the Non-conformist bodies, being in advance of Congregationalists, Presbyterians and Methodists.

Rev. F. C. Meyer, it is well known, left a Baptist church to succeed Dr. Newman Hall in Christ church, which is generally regarded as identified with the Congregational denomination, but writing of this church census he says:

"I am specially concerned with the Baptist churches. As to their hold on the masses of the people, I think it may be said, without boasting or flattery that they are second to none. It is not too much to say that among the Non-conformist churches they hold the premier position. I attribute this in part to the directness and definiteness of their theological teach-

ing. In the present day men desire to hear an authoritative voice; they want to know exactly what a man believes, and what they must do in order to be saved. If, then, a preacher stands up with a distinct message to his time and in a straightforward manner he is almost sure to draw an audience, and to carry and hearts of his hearers. It has often been said that the secret of Mr. Spurgeon's power was his accent of absolute certainty. People like to feel their leader is sure of his position. The Baptists are not, on the whole, so careful of their literary style as the Congregationalists. The MS. is less often in evidence in their pulpits. Their ministers look into the eyes of their people as they preach, and utter their message with all the cogency and force of extempore speech.

"The other source of the power of the Baptists is their separateness and individuality. They are forced to take up a distinct position with respect to the rite from which they derive their name, and this gives them a force and strength of character which are peculiarly impressive and attractive. The rite itself acts as a winnowing fan which frees the Baptist churches of some of those undesirable accretions which weaken some of their sister churches. Their

churches are pre-eminently those of the people, and a large proportion of their ministers have sprung from the ranks and are in touch with the life of the people. There is also, on the whole, less of the aesthetic and more of the popular element in their services. Given these conditions—certainty of convictions, definiteness of statement, virility of thought, purity and simplicity of life, sympathy with the people and accessibility to them—and there is the certainty of attracting and holding large masses of people who are not really indifferent to Christ, but weary of many of our manners and methods."

There is much in this statement of Mr. Meyer that is worthy of thought on this side of the water.—The Examiner.

The Texas Christian Advocate says: "Thousands of children are baptized every week of the world according to the Scriptures." No child was ever baptized "according to the Scriptures" unless it was first a believer in Christ and then immersed. There is not the shimmer of a shadow of Scripture for the baptism of unconscious infants and never was. All the denominations that baptize infants do so without either scriptural precept or example.—Texas Baptist Standard.

## OBITUARY.

Collinsville, Ala., Sept. 1, 1908.

For ten years I've been writing some tribute of respect to departed friends, but I've never begun one with quite this same degree of sadness. This is sacredly written to the memory of Annie Matt Phillips Gilmer, whom God called from her earthly home to her home in heaven on July 18, 1908. She was the third loving daughter of Bro. S. P. Phillips and wife, formerly of Yantley and Pushmataha, but more recently of Cuba, Ala. She was born at Yantley March 11, 1882; united with the Concord church at the age of sixteen. When I first knew her, four years ago, she was exceedingly zealous in all church work. She was one of Pushmataha's most esteemable ladies, a born teacher in charge of the primary grades of both literary and Sunday school, organist at the Baptist church and its most consecrated worker. During a period of nearly four years, while I was pastor, although she was absent much of her time teaching, she was one whose heart was constantly in the upbuilding of her Master's cause. To her energy more than any one individual are Pushmataha Baptists indebted for their beautiful house of worship. Pleasant, tactful, wise and efficient, I've never had nor never expect to have the co-operation of her superior. Just as we had finished our building at Pushmataha and just when the one at Butler was complete, yet was in the throes of debt, she was induced to change her social as well as her church relations. On the 14th of August, 1907, I had the honor and pleasure of uniting her in bonds of holy wedlock to W. B. Gilmer, Jr., one of Butler's most enterprising young business men. After bridal tour to the Jamestown exposition and other points east they returned to Butler and boarded in our home nearly five months. During that time wife and I learned to graciously link our interest with theirs. And when January last we were made to say the sad words of goodbye to them we remember well how their hearts were beating as one and many were the plans that were laid for the future, only to be thwarted so soon. Immediately on going to Butler did the subject of this sketch cast her lot with the little struggling band of Baptists

and, heroine-like assumed great responsibilities in the name of her King. With becoming denominational pride, love to humanity and optimistic faith in God, she believed in a greater day for Baptists in Butler. Her death, to her church, has been a sad and telling blow.

From human view it seems too hard that these two young hearts so devoted and hopeful should be so early torn apart by the ruthless hand of death. Our Father knows. He only knows, and thus directs all things as best.

Among all sorrowing humanity that I know Willie Gilmer, the crushed, lone husband, claims the deepest heart-throbs of my sympathy. During this brief married life of eleven months he did not count himself worthy of the name Christian. We trust that the sweet, consecrated influence of such a loving companion turns his heart to Calvary. May his wife's Lord and Savior be ever his. May his saving grace and sustaining love give balm to his aching, bleeding heart. To the author and giver of all things may he humbly bow. May the Beulah Land now have such mighty charms for him and all her loved ones that her happy home in heaven shall be their goal eternal. Whither Annie Matt is waiting, holding in her loving embrace the infant babe. M. BRISCOE.

## A Great Meeting.

We have just closed one of the greatest meetings ever held in this section. The Baptist church here has always been a very weak church and the field generally considered to be hard. Rev. George H. Freeman, of Florence, came to us and did all the preaching during the series of meetings. He is a gospel preacher with power and his sermons stirred our people as they haven't been for years. He has no compromise to make with sin in any form. He pleads for a deeper work of grace in the hearts of God's people that we may have a happier experience. His motto is "Hate sin and love men." From the first service men with their families came for miles to hear his sermons. Men, who had not attended church in years came and stood for an hour listening to the sermon, it being impossible to seat the people who attended the services. As a result of the meeting 33 were happily converted and there were forty additions to the church. The

church has taken on new life and the people are all happier as they think of the future of our little church. Bro. Freeman is a Tennessee boy, having accepted a call to the pastorate of the East Florence Baptist church nearly two years ago, which brought him to this state. He has been a great success on that field, just as he will be wherever he goes. Let us hope that he is in Alabama to stay. If Tennessee holds any more young preachers like him we will certainly be glad to see others of them coming this way. We feel like saying, "The Lord has done great things for us whereof we are glad." Brethren, pray for us.—S. M. Huckaba, Killen, Ala., Sept. 5.

## A Bad Memory.

"Yes, Mrs. G— is a good neighbor and a fine woman, but she has such a bad memory," said a lady. "It really seems—"

"A bad memory!" broke in the friend. "Why, Mrs. G— has a most remarkable memory. She remembers things that happened years ago, and can quote the exact words people said when she was a girl. She often has told different stories that happened years ago in my hearing, and she invariably uses the same words. I wish I had a memory like hers."

"I don't," said the other. "She remembers every disagreeable thing that ever happened to her and all the faults and failings of the people she knows. For my part I want to forget the unpleasant things as soon as possible. What is the use in harrowing up one's feelings over an unpleasant happening of years ago? I've heard Mrs. G— weep over fancied insults of the dead past too often, not to know that she would be better off if she cultivated the habit of forgetfulness."

"There is something in that," said the lady thoughtfully. "Since I think of it, Mrs. G— does seem to have a larger number of woes than other people. I have always felt sorry that she had such a sad life, but perhaps if she tried as hard to remember the pleasant things and repeat them she would not be so unhappy."

## JEWELS.

We're a happy angel band  
Searching all this sunny land—  
Seeking out the fairest jewels  
For our King.

As we wander day by day—  
All along the checkered way  
To each heart this message-carol  
We will sing:

"Give us jewels for our king!"  
And to many hearts we bring  
Bitter pain, and grief that will  
Not be controlled;

They're so loth to drink the cup—  
They'll not give their jewels up  
To adorn the palace wrought of  
Pearls and gold.

When the broken-hearted weep,  
And their lonely vigils keep  
Close beside a casket holding  
All that's fair,

We have found a jewel bright  
For the mansions of delight,  
And our white wings bear them  
Swiftly over there.

We'll have jewels for our King—  
Countless jewels we will bring  
To the Master, who has bought them  
With His love,

For His precious blood He split,  
These to save from sin and guilt,  
And He longs to gather them  
In joy above.

Weep not, then, but understand  
As our white wings search the land  
We're but gathering home the jewels  
He has won.

And the gathered ones will be  
In that city o'er the sea,  
There to shine resplendent when  
The day is done.

LEILA MAE WILSON.

Opelika, Ala.

Dr. William O. Carver, professor in the Southern Baptist Theological seminary at Louisville, Ky.; has returned home after a year of special study on the continent. The Religious Herald has an illustrated article by him which brings back pleasant memories of the days when we spent some years abroad in study.

## THE ALABAMA BAPTIST

### FIFTH SUNDAY MEETING.

The Fifth Sunday meeting of the Troy-Salem association was held with the Baptist church at Orion, Ala., on the Fifth Sunday in August.

Devotional exercises led by Brother Will Chancey.

The meeting was organized by electing T. J. Youngblood moderator and J. M. Carter secretary.

Sunday school work was discussed by brethren J. L. Trotman, T. J. Youngblood and J. M. Carter.

The need of colportage and missionary work within the bounds of the association was ably discussed by Elder A. E. Emfinger. Discussed also by Will Chancey and J. M. Carter. On motion of J. M. Carter the association was requested to employ a colporter to work within the association during the ensuing associational year, and the churches were requested to send up funds to support a colporter.

Elder J. J. Nelson discussed the subject of "World Wide Evangelism" in a most logical and convincing discourse.

The event of the meeting was the sermon of Elder J. S. Yarbrough, of Clayton, commemorating his advent into the ministry here 50 years ago. Selecting Judge 1:20 and 21st verses for the text, for nearly an hour this veteran of the cross, in the pulpit in which he had so long and so successfully preached in the years gone by, held the rapt attention of a large and intelligent congregation composed largely of representatives of several counties. Among the auditors from other counties than Pike were noted: Mr. Raif Sessions and Mr. James, of Ozark; Mr. Lela Lasseter and family, Frank and Ped Yarbrough, of Montgomery; S. J. Trower and wife, of Bradleyton and M. L. Bradley and family of LaPine. Troy and all the out lying villages were well represented. The splendid ovation accorded Bro. Yarbrough by those who have known him longest and love him most must prove one of the highest episodes in the ministerial career of this venerable minister of Christ.

Prof. J. S. Carroll in his own inimitable style, delivered his interesting and instructive lecture on "The Land Where Jesus Lived."

The good ladies of Orion and vicinity served a splendid dinner to the vast throng of people. The day was a feast of good things.

J. M. CARTER, Secretary.

### Notes From DeKalb County.

Since farmers finished their crops I have been engaged almost exclusively in revival work. At Wills Valley high school house the time for meeting was changed, owing to some conflicting conditions, and we were unable to change our program to attend it. Brethren Bethune and Briscoe fell in and their labors, with local help and God's blessings, resulted in a great meeting. On our way to Pleasant Hill we stopped over at Chavies, where the preachers from every direction seemed to be interested. But Bro. Carr, the pastor, seemed to have the work well in hand and they had a good meeting of nearly two weeks' duration.

When we reached Pleasant Hill we found a good meeting already under way. Brother I. M. Thompson, familiarly called Old Case, by some of his brethren, is doing a noble work among a fine people. There were a number of professions and the church greatly revived as a result of this meeting. At Mt. Zion on Lookout Mountain we labored with the pastor and other brethren a few days. We were soon forcibly impressed with the great need for a genuine revival at this point. Brother Gregory impresses one with his zeal and earnestness in his work. The meeting had to close too early, to the regret of all. There was evidently much good done, but the large proportion of the unsaved was just beginning to be reached. Our next point was at our home church at Collinsville, where we came at the earnest solicitation of our home people. Then knowing the great need here we were specially interested. We remained a week and left our people heavy hearted and sinners practically unreached.

Our pastor has arranged with the Methodists and Presbyterians to convert it into a union meeting. In this condition we left them Sunday for Portersville where arrangements had been made for some time for Brother Bethune and myself to hold a meeting. We found a large crowd gathered in the house of the Methodist brethren where we had an interesting service at night. The Methodist presiding elder was present and very kindly tendered us the use of their house for the meeting. We suffered a great disappointment on learning that Bro. Bethune could not remain with us, he being on the grand jury that week. But we had a noble band of faithful (full of faith) workers and a great meeting. We soon found one hindrance which we had to endure, viz: the people who most needed to come regularly, refused absolutely to attend the services in the day time. Bro. Akin, of Woodlawn, was with us throughout the meeting and rendered valuable assistance. We will ever thank God for that noble band of Christian women, who stood so faithfully by us in prayer, word and work. We are convinced more and more that one of the secrets of success in revival work is in getting the churches willing and anxious to work; then giving them plenty of opportunity to do so in their own way and time. Our motto is: "Follow the lead of the word and spirit of God"—every one both saint and sinner. We think we know this to be far better than all the so-called devices, schemes, notions, compromises joint advertising machines ever concocted by mind of man. This gives all the glory to our Lord Christ where it belongs.

Fraternally,  
J. B. HAMRIC.

### 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.

Argo Red Salmon lends zest to a meal. It is appetizing and nutritious.

### NEW PROSPECT REVIVAL.

The writer had the pleasure of visiting the New Prospect church with Bro. R. S. Wood the 5th Sunday, Aug. 30th, where the good brothers and sisters were prepared to start a revival. Rev. J. A. Hendricks, professor in Howard College, is their worthy and able pastor. He preached a memorial sermon at 11 o'clock to the memory of Bro. Pinson, who died last spring after having been blind for some forty years.

After preaching dinner was served on the grounds to the complete satisfaction of all present.

At 3 o'clock the church met in special conference to ordain Bro. J. D. Busson, a worthy minister of her flock.

Several ministers had been invited to take part in the ordination services, the following being present.

Rev. J. A. Hendricks, their pastor, Rev. J. L. McKenney, Rev. R. S. Wood, Rev. B. M. Waldrop and Rev. J. W. Shurbet.

Bro. Hendricks was made moderator of the presbytery and Brother Shurbet clerk.

The convention decided to have a public examination of the candidate and so proceeded.

Bro. Hendricks asked quite a good many questions to which Bro. Busson answered well.

Bro. Busson stated that he was converted at about nine years of age and that he had let the devil cheat him out of many years of usefulness, at one time going so far as to stake his life rather than obey the master's call.

But thanks be to God who does all things well, Bro. Busson is now determined to work for the Master, regardless of color, nationality or hardships.

The presbytery, finding Bro. Busson sound in the faith, recommended him to the church which unanimously sustained our recommendation and Bro. Busson was duly ordained.

Bro. McKinney preached the ordination sermon from 2 Timothy 1:6, after reading several other passages. Bro. McKinney did his work faithfully and well. Then Bro. Waldrop delivered the charge in a very earnest way, after which Bro. Wood led the ordination prayer.

After the laying on of hands Bro. Busson dismissed us.

There is every prospect of a good meeting and much good being done at this revival.

Dr. J. M. Shelburne, of East Lake, is assisting Bro. Hendricks in the preaching.

Praying God's blessings on this revival and the Alabama Baptist, I am,  
Fraternally,

J. M. S.

On Aug. 26, an angel came down from heaven, visited the home of Mr. and Mrs. B. B. Livingston, and upon his snowy white wings gently wafted the soul of little Maude Serena to her eternal home, there to join a convoy of angels.

Maude Serena was born April 13th, 1907, and was the infant child and only daughter of Mr. and Mrs. Living-

ston. Her sojourn in the world was as the grass—in the morning it flourished but in the evening the wind passeth over it and it is known no more. Truly it seems hard to give up one so early, yet we bow in humble submission to Him who doeth all things well. To the parents and grief stricken ones we extend our warmest sympathy.

Our darling has gone from us,  
Her smiling face no more we see.  
She has gone to heaven we know  
Forever with her Lord to be  
In that celestial home on high,  
Where sin and sorrow never come.  
'Tis there we'll never say good bye,  
But dwell in our eternal home.  
Weep not father and mother; join me,  
I'm waiting in glory for thee.

E. L. BARLOW.

Greensboro, Ala., Aug. 29, 1908.

### CENTENIAL MEETING.

#### Fellowship, Dallas County.

It was very much enjoyed. The speeches were very pretty, as follows:

1. Object of Centennial—Miss Pet Harvell.
2. First Baptist Church in Alabama—Will D. Rush.
3. History of Fellowship Church—J. G. Right.
4. Sermon, Baptist Ebenezer—P. G. Maness.
5. Condition of Our Country One Hundred Years Ago—Miss Ola Wilson.
6. Baptists One Hundred Years Ago—Clifford C. Ivey.
7. Preachers One Hundred Years Ago—Grover Hervell.
8. First Association.—Miss Ruth Sanders.
9. The Great Split.—Miss Mary Wright.
10. Sufferings and Dangers.—Willie Eaves.
11. Some Queer Local Church Work.—Oscar Wilson.
12. Booze Among Early Baptists.—I. D. Seymour.
13. Young Men's Prayer Service.—
14. Lecture, How We Got our Bible.
15. State Conventions and Womans' Work.—Wallace Cook.
16. Old Time Hymns.—Albert Wilson.
17. Our Growth.—Oscar Wright.
18. The Outlook.—Miss Annie Cook.
19. Sermon—Baptist Opportunity.—H. C. Sanders.

His sermon was enjoyed very much. There were eighteen baptised. There was sure lots of valuable information in the two days about old time ways. I want to thank the women for such nice dinners. About \$25.00 was given to church work. A. C. MANESS.

### DEWBERRY SCHOOL AGENCY.

Established 1892.

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

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

CAN OUR SEMINARY STAND THE TEST?

By Geo. B. Eager, D. D., LL. D., Professor of Biblical Introduction and Pastoral Theology in Southern Baptist Theological Seminary.

Dr. W. C. Bitting, of St. Louis, probably expresses current public opinion when he says in the *Homiletic Review*: "Our theological seminaries should be brought up-to-date." Going into detail he further says, what I venture to summarize: Homiletics should be more devoted to the cultivation of the prophetic spirit than to the mere art of orderly discourse; chairs should be established to teach the principles of modern psychology and pedagogy, and to show the student how to use the tremendous valuable contributions of these sciences both in preaching and in the teaching of children, so that as pastor he can wisely direct the educational work in the Sunday school. Modern sociology, also, should be studied. How can ministers see that their churches take the interest in the betterment of social conditions that the churches of Jesus Christ should take, unless the ministers themselves know about these social conditions, and get some idea as to how the churches can enter upon the work of improving them?

In short, he argues, it will not do to claim that any work conforms to the principle of adaptation unless it is pertinent to the time, and I will add, what Dr. Bitting seems to have lost sight of, the place in which the ministry is exercised.

"The problem today for the Christian church," as he sees it, "is to integrate the eternal spirit and truth of the Christian religion with our present condition," whatever that may mean. The men who are to be our leaders must be shown this problem, and also the direction of its solution, by our theological seminaries."

Now, leaving out of consideration some vital things that Dr. Bitting has left unsaid, is not his view in general just? Must we not grant that there is truth in the contention that our seminaries should be brought up-to-date? Surely, in order to survive and perform their functions, our seminaries, as truly as any other organisms or institutions, must conform to their environment, must obey the principle of adaptation, or must go to the wall. The test of timeliness, of efficiency, of capacity to make good, is no more unreasonable here than it is elsewhere. And the test of the efficiency or inefficiency, the strength or the weakness of our seminaries, in the last analysis, is in the type of ministers they are sending forth. The supreme message that any institution has to give to the world is the message of the manhood it has helped to form and inspire and send out into the world.

So the test applied comes to this, Do the men sent forth by our seminary make good as leaders and ministers? Or, are they a lot of pedants, doctors-dry-as-dust, who have no juice in them to soften their dogmatism, no human sympathy to care for the needs and struggles of the masses, no tact for the task of reaching the man with the hoe or the dinner pail, or bridging over the chasm between the churches and labor, and no grace or fitness for bearing a message of hope to the awakening youth of the mountain caves, or the despairing denizens of the city's slums? Do they go forth from these seminary walls, as it has been charged they do go forth from some, impressed with the idea that their chief business is, on the one hand, to exploit the latest theories of the Higher Criticism, or, on the other, to proclaim antiquated dogmas as their gospel message?

That is the test, and willing or unwilling, we must submit to it. Well the Southern Baptist Theological Seminary has lived her life and uttered her message in men for half a century, and the thing has not been done in a corner. Without claiming perfection for herself or her sons, she can point to the 4,000 students she has sent forth with the confidence of a fond but fairly reasonable mother, and say: "By these

fruits you shall know me. They are of age, they can speak for themselves."

But the test may be applied in another way. Have not the recent changes in our seminary courses and curriculum, no less than the original plan in its workings, given evidence of vitality, responsiveness to environment and obedience to the principal of adaptation? Have they not in a true sense brought it up to date? Our seminary was among the first to establish a chair of Comparative Religion and Missions, to promote and direct the study of the Christian religion in relation to the other religions of the world, and of the history and value of Christian missions. Our seminary was a pioneer in founding lectureships on the Sunday school and evangelism, and, more recently, in establishing a chair to teach the principles of modern psychology and pedagogy, especially as related to the Sunday school. As to modern sociology, which the spirit of the times no less than Dr. Bitting insists should also be studied, it is not too much to say that it is provided for in our seminary. In addition to being directly taught by the new professor of Homiletics and Ecclesiology, it is made to furnish the point of view in both Ecclesiology and Pastoral Theology, and every effort is put forth to make sure that our pastors see to it that the churches take the interest in the betterment of the social conditions that the churches of Jesus Christ should take, and, in order to do this, that the ministers who go forth from our walls should know the main facts about the social conditions in city and country, and should have some adequate ideas as to how the churches can successfully undertake the work of improving these conditions.

In short, if I have not known our seminary during the past thirty-five years in vain, first as student, then as trustee, and for the last eight years as professor, it is an essential part of its very genius, mission and effort to "integrate the eternal spirit and truth of the Christian religion with our present conditions," if I am judge of what that means; and it is earnestly endeavoring to see to it that the men who are to be our leaders be shown this and other related problems, as also the direction of their solution.

Louisville, Ky.

TO THE CHURCHES.

With reference to the associations:

Appoint delegates who will attend. What is the use to appoint delegates if they will not attend? If they are appointed and say they cannot go, and if they cannot be induced to go, by all means accept their resignation and appoint others who will go. It is not always, especially at this season of the year, a pleasant duty to leave home in the heat, travel from ten to twenty miles just to sit in the crowded meeting house two days and hear mere talk, and respond to the collections taken during the meeting. If a man knows he is not going to try to attend the meeting, he should decline the appointment and have someone elected who will attend.

Appoint men who will stay in the meeting and remain until the business of the association is finished and the body is adjourned. There are delegates who go to the association but who spend a large part of the time out of doors on the grounds, enjoying to the full the social features of the occasion. This is pleasant, but the delegates should give attention to the business of the meeting and stay in the house and hear the much speaking, and if possible get good out of it, and carry back home some report of what was done and said during the sessions of the body. By all means urge upon the delegates the importance of remaining to the close of the meeting. The very last session ought to be full, and the interest ought to be kept up and the last ought to be the best of all the sessions. This can be accomplished only by the delegates remaining till the last prayer and benediction.

Appoint men who will properly and credibly and intelligently represent the church. Men who have the respect and confidence of the church and who will

command some respect of the association, men who can tell something of the real condition of the church and who will respond for the church when the occasion arises. Is it asking too much, and will we be misunderstood, if we say, appoint the very best men that can be found for this important service? It is a position of great honor and responsibility to be asked to represent a church, and those appointed should realize that they are enjoying a special privilege, and that they are called upon to render a high and blessed service, when they are sent as the messengers of the church to sit in a deliberative body with brethren from other churches. This is a high office to which they are elected.

Appoint some young men to go as messengers along with some of the older and more experienced brethren. We wish the young men to learn; and they will learn if they go to the associations, attend upon all the sessions, and hear all the reports and speeches. They will thus be fitted to help carry some of the burdens of the church. They will become intelligent laymen, and every church sadly needs such. Attending the association will be for these young men a means of developing them in church work, and will help prepare them to push the denominational work in their respective churches. The associations also need young blood, and some new recruits, and when the young men are sent as delegates it will be well for the moderators and other brethren to draw out these young men and put them to work, and if possible make them feel that they have something to do.

Perhaps these things should have been written several weeks ago, but it is not too late since many of the churches have not yet appointed the delegates to the associations. We hope the pastors will see these lines and take these suggestions into consideration. The life of the association depends on the character of the men who compose them, and the association should be a meeting of great power, not only in the community where it is held, but its blessed influence should be felt in every church within its bounds. How can it be a power for good unless good men attend and take an active part?—*Baptist Courier*.

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

Frank Willis Barnett

## Editorials

Editor and Owner

## LEST WE FORGET—WHAT ABOUT BIBLE SOCIETIES?

The British and Foreign Mission Bible Society was founded, nourished and sustained in its early history by Joseph Hughes, a Baptist, who conceived the idea of giving the Bible to all nations.

## A STATEMENT OF FACTS.

By action of the Baptist State Convention, September has been set apart as the month in which our churches throughout Alabama are requested to make donations to denominational education; that is, to the current support of Howard college.

The trustees have employed for next session a faculty the peer of any in the South, and they have had to promise good salaries to strong men, that our boys may have the best teachers to be obtained.

It has been found necessary to repair the buildings at a cost of \$1,000, and sewer connections must be made this fall at a further cost of \$400 or \$500. Eight hundred dollars was borrowed in order that the teachers might be sent out into the state to canvass for boys. These expenses, with the excess of expense over income during the year, will make it necessary to raise \$7,000 between this time and May 1, 1909. Churches at the convention promised \$3,000. Howard college has no secrets from its owners, the Baptists of Alabama.

At present the prospects of the institution are brighter than they have ever been. Let us come to the aid of our college with a loyalty beyond that of the past.

Let it be our prayer that every Baptist church in Alabama will take part in aiding the college which has accomplished so much to promote Baptist progress.

## THE STATE CONVENTION MINUTES.

The state convention minutes are out containing the proceedings of the eighty-seventh session of the Alabama Baptist state convention; also Woman's Missionary Union, Baptist Ministerial Benefit Society, Baptist Ministers' Conference, list of ordained ministers, time and place of meeting of associations and other valuable data, together with complete Sunday school statistics of the convention, showing the Sunday school status of each local church and seminary and average by associations; also state B. Y. P. U. statistics. The minutes contain a mine of information. Send 6 cents to Brother Crumpton and get a copy. The 6 cents pays the postage. We heartily congratulate Brother M. M. Wood for the valuable work he has done in getting the data together and for the way in which it has been assembled.

## A WORD ABOUT THE ASSOCIATIONS.

More and more we are convinced that the Baptists of Alabama have never fully realized what an opportunity they have for efficient service in our associations. The pastor ought to be present, the officers of every church within the bounds of the association ought to be on hand. The Sunday school, B. Y. P. U. and Missionary and Ladies' Aid workers can't afford to miss the association. Every man and woman who loves the work of their denomination ought to attend and try and get the unconverted to go. Let's make much of our associations this centennial year. Elsewhere we reproduce an editorial from the Baptist Courier, which is most timely.

## THE SUBJECTS OF ERROR.

Some characteristics of those who are the subjects of great error in doctrine are so evident that intelligent observers of those persons can readily detect the condition that they are in. The Bible speaks of "the spirit of error." It is the opposite of the spirit of truth, and the spirit of the subjects of vital error is widely distinct from the spirit which animates those who are controlled by purely divine truth. It is a significant fact that many of those who are strenuously advocating erroneous doctrines or even erroneous methods of doing religious work are constantly manifesting a spiteful spirit toward those Christians who fundamentally differ from them. As one reads the religious papers which are used to disseminate the teachings and doings of those persons he weekly sees the expression of that censorious and ugly spirit. One need not know the precise types of error which dominate that people in order to discern the spirit which governs them. It is the spirit itself which indicates the fact that they are the victims of error. The error and the spirit are closely linked together. Is the spirit of evil a result of the possession and mastery of the error? It seems to be so. There are religious errors which, when they have a complete control of a person and abide in him for years, foster in him a wrong spirit and sometimes a hateful temper towards those who oppose him. Of course, this is not true of all who are in error. Yet it is certainly true of a large number who are fully led by some kind of damaging error. The spirit of evil is somehow connected with the error, and it shows itself in bitter language toward opponents. This is never true of those who are dominated by pure truth. The real subjects of divine truth are void of a vindictive spirit. The whole tendency of truth is to create and foster in its possessor a kind and forbearing spirit. He may zealously propagate and defend the truth, but it is by the force of a good spirit. Pray to be preserved from having in you the spirit of error.

## A WORD TO OUR FRIENDS.

The Alabama Baptist has had the hardest summer it has ever had under my administration. On the heels of the panic the great strike came and consequently little money came to the office. Patiently I have carried on the work, paying a higher price for paper, paying printers, paying all the expenses of getting out the paper while few were paying me anything. It has been a hard fight to meet the trying conditions and give my readers each week a 16-page paper. Yet believing that in the end my friends would rally to my support I have cheerfully made sacrifice after sacrifice to try and give the Baptists of Alabama a paper that would not only conserve, but build up our Baptist forces. This has been done in the face of great odds.

Now, beloved, help me out by paying up at the association, or failing to attend, by mailing me a check for back dues, and when possible pay one year in advance. I am carrying thousands; be one of the few hundreds to carry.

Yours for service,  
FRANK WILLIS BARNETT.

Brother Crumpton takes the field now to attend the associations. Brethren need not expect prompt replies to their letters before November 20th.

## STANDING THE TEST.

The Biblical Recorder, August 26th, devotes much of its space to our seminary. It gets out one of the most creditable and informing "Seminary Numbers" we have seen. Dr. McEllothlin tells frankly and incisively why some ministers go through life crippled. Dr. Sampey writes gloriously and knowingly of the value of a knowledge of the English Bible. Dr. DeMent makes a needful and noble plea for a study of Sunday school pedagogy. Dr. Robertson stresses the present day value of ministerial education and the duty of standing by our boards of education in aiding ministerial students. President Mullins issues a stirring message on the financial outlook of the seminary, urging larger endowment in order to insure greater efficiency, while Dr. Eager raises the pertinent question "Can Our Seminary Stand the Test?" The Biblical Recorder says editorially of this article: "Dr. Eager shows that, measured by any legitimate standard, our school of the prophets is truly and successfully accomplishing the high mission of a theological seminary." The article, we are sure, will be of special interest to many of our readers, and we reproduce it:

Says The Religious Herald:

"Reactionaries can not hurt the seminary. Let President Mullins possess his soul in patience. The disturbers of denominational peace and the fomenters of denominational strife have had their day. They are no longer listened to except by small groups of incorrigibles. We are all too busy these days with the great affairs of Christ's kingdom to take any account of the scowling, complaining, querulous brethren. Texas Baptists have won their fight, Arkansas Baptists have won theirs, and a great state like Kentucky will not submit to the dominance of a body of reactionaries. The seminary at Louisville was never more firmly entrenched in the respect, the confidence and the affection of our people. The present head of the great institution, by his courage, his prudence, his courteous consideration for others, his loyalty to his own convictions and his surprising and consummate ability, has won a secure place in the hearts of his brethren."

The Baptist Young People's Union of America has during the year entered upon an enlarged opportunity. The business end of the work has been transferred to the Publication society, leaving the officers at headquarters free from the care of their magazines, that they may devote more time to the important work of organizing the young people for devotional and cultural work.

Never believe what you feel if it contradicts God's Word. Ask yourself, "Can what I feel be true, if God's Word is true?" and if both can not be true believe God, and make your own heart the liar.—Rom. 3-4; John 5:10-11.—The Christian Guardian.



## THE ALABAMA BAPTIST

### A BEAUTIFUL WEDDING.

I saw two clouds at morning,  
Tinged with the rising sun,  
In the dawn they floated on  
And mingled into One

Surrounded by the sacredness of the home circle, the ceremony uniting Mr. James A. Orr and Miss Stella Roberts was solemnized at the home of the bride's parents, Mr. and Mrs. R. Gains Roberts, yesterday morning at 7.30 o'clock.

Rev. J. C. Wright, D. D. in sweetly solemn accents, pronounced the words which added to the silken ties of love the holy bonds of matrimony, blended two young lives into one and united two families prominent in this state for a number of years.

The Roberts home presented an appearance of rare beauty, the interior being decorated with a profusion of ferns and palms throughout. In the center hall a bank of evergreens formed the altar before which the officiating minister stood in performing the ceremony. The house was darkened for the occasion, a color scheme of red predominating in the parlor, the soft glow of a red light radiating through the room. In the halls the colors were pink and green, here also a pink light casting its charm over the green foliage and adding charm to the faces and costumes of the loved ones gathered around the altar.

Preceding the ceremony, Mendelssohn's wedding march was rendered by Miss Jessie Bentley, which was followed in turn by the splendid rendition of the song "Constancy," by Capt. R. Gowan Roberts, youngest brother of the bride.

Mr. John B. Orr, brother of the groom, in conventional black, acted as best man, and Miss Lila Lane Roberts, charmingly attired in pure white and carrying pink carnations, was maid of honor. Misses Ella England and Annie Orr, respectively cousins to the bride and sister to the groom, were the attendants, each bewitchingly gowned in white coat suits with pink belts, black hats and carrying bouquets entered from the sides of the altar bank, crossed in front of the minister and waited for the bridal party.

They were followed by the groom and his best man, who entered from a north room and waited at the right of the altar for the bride and her maid, who entered from a south room. The bride was attired in a going away gown of blue silk and carried bride's roses.

No previous announcement of the wedding of these popular young people had been made, and there was present only members of the two families and a few intimate friends.

Mr. Orr is a member of one of the oldest and best families of this state and is a young man of sterling worth, admired by all for his integrity and straightforwardness. He will be heartily congratulated on having won the heart and hand of so fair a bride.

Mrs. Orr is known in several states as a most beautiful woman. She is refined by nature, highly cultivated and is a splendid example of southern womanhood. She is a member of fam-

ilies who have always stood in the front ranks in many states, and after their return from Indian Springs, where the honeymoon will be spent, she will at once take her place as leader among the young matrons.—Ex.

This means Bro. T. J. Porter, of Roanoke, Ala., who recently acted as host, and according to reports of Georgians who were there, in the easiest and most graceful manner, of your Alabama Baptist convention.

Our meeting began Sunday Aug. 9th and Bro. Porter came to us on the 11th and preached twice a day for 10 days. The "oldest inhabitant" says there has never been such a meeting like it. The church had already had a week of prayer preceding his coming, and the attendance on the meetings began to grow from the first service. After the first week, it was evident we would have to move to larger quarters, which we did, going to the Methodist church, which holds over a hundred more people than the Baptist church.

The meeting was projected along the lines of a town-wide campaign and as a direct result there were ninety-seven additions to the churches, eighty-one joining the First Baptist

church by letter and baptism. Of this number eighteen came by letter and restoration.

On the last Sunday in August, in the afternoon, sixty-two of these were baptised in "the golden waters," the Indian interpretation of the name "Tallapoosa" river. Two more were baptised in the pool at the church that night.

We can but believe that the Lord led us to ask Bro. Porter to come to us, and put it into his heart to respond.

Here is a man of extraordinary evangelistic gifts, and Alabama Baptists can do themselves no greater service than to take him from the pastorate and put him in the field for the Baptist cause.

He endeared himself greatly to our people here, who, for his word's sake, will cherish him.

It will be of interest to Bro. Porter to learn also, that our Sunday school attendance has increased over 60 per cent, due, I believe, to the work in the revival.

Personally I desire to thank the Roanoke people for loaning Bro. Porter to us, thus giving the scribe an opportunity of associating with him in

### CHRONIC PAINS.

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Christian Fellowship. His earnestness and zeal in laboring for the lost, shall be my emulation as they were my admiration. May God bless him in his meeting at Roanoke.

The present membership of our church lacks only six of being double the number when I took charge as pastor in January, thirty-four having been received up to the time of our meeting.

We desire that God shall have the glory, and we desire that God's servant shall have this commendatory word from us. I give you, also, Bro. Editor, hearty good wishes for continued success and the advancement of the Alabama Baptist.

O. T. MONCRIEF.

Tallapoosa, Ga.



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I will soon be sixty-nine years old.

Thirty-eight years of that time I have preached to three and four churches a year. Till my wife died, 12 years ago, me and my wife raised 8 children, 2 boys and six girls, or rather my wife raised the children. She lived to see them all profess religion and join the Missionary Baptist church. Her name was Carnes before we were married. I have a sick daughter that has not been able to do anything since one year before her mother died, and I have not been able for years to do a day's work. I never had a chance to get an education except by experience and that is a sure way to never forget anything, be it good or bad. The first thing that troubled me 20 years back while I was preaching to four churches my preacher brethren became jealous toward me and that put me to reading God's word and studying it. Moses just cared for one flock, David cared for one flock and Christ cared for one flock and He divided up His flock into churches and each church should have one under shepherd, then jealousy gets from among the preachers and they co-operate better with each other. Me and one other preacher agreed last year to take one church apiece and hold two meetings a month. The brethren thought we were over doing the thing. As to the other preacher, his church threw the brakes on and mine tried to, but I give out prayer meeting at nine o'clock and my young preacher brethren when they come I preached to them at 11 o'clock and when they did not come I preached myself. The congregation got very small on that day. I expect the reason of that was they were afraid they would have to talk and make prayer or they would have to give the preacher a little more. If that was not the reason, I don't know why, but this scribe just pulled right on until our revival meeting came on. We just had a glorious and heavenly meeting. Sixteen joined the church, all professed in the meeting, but there were several that did not join and my other preacher brother had the best revival in his church, somewhere between 15 and 25. We helped each other in our meetings and there was not a jar from the first to the last.

In our meeting I preached nearly every day for seventeen days and came upon a new experience which is harder than the first. About the fifteenth day of our meeting at night, I don't have any night meetings, I lay down to rest, being tired, and I thought of the third chapter of Malachi where it says, "Will a man rob God." I studied to see if I had ever come in contact with a man that had not, and I could not think of anyone. Then I viewed my own self. Then I started from that chapter and went back to righteous Able, then I came back down to old Abraham, he was rich and he fixed in his heart to give the tenth of all his increase and we thought Isaac taught Jacob. Somewhere among the twelve sons of Jacob there got somebody wrong that is the reason why Malachi says this nation had robbed God. In the fourth chap-

# SKEPTICS



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Courses of study lead to degrees of B. A., B. S., M. A., and LL. B. Heads of departments have been called from other colleges and are proved teachers and educational leaders. Library facilities unsurpassed in the South. Special attention is invited to the thorough courses in law. Liberal endowment for aid of ministerial students from other states than Virginia. Session opens Sept. 24. Two catalogues, one general and one of Law School. Address Pres. F. W. Boatwright, Richmond, Va.

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ter of Malachi we had a glorious promise of a change in sending his son to set things right and he did by giving his son and his son gave us the church with a glorious promise that the gates of hell should not prevail against it, the church. It seems to me by reading about it that it had a treasure in a good man and out of the good treasure of his heart brings forth that which is good, and an evil man out of the evil treasure of his heart brings forth that which is evil. There must have been a treasure somewhere when Christ commended the poor woman. I wrestled nearly all night and promised God that if He would forgive me, that I would give a part of all my increase and I went back to meeting next day and wanted to see if it was a dream, but it was not. So I just began from the first day of August, 1908 to take a part of the first fruits of all my increase for the Lord's cause.

I was thinking about in our condition of having to quit taking the Alabama Baptist, but you may look for my money shortly to move my figures up to 1900. Now if there is any preacher ready to join me in taking a part of the first fruits of all our increase let them say so through the Alabama Baptist, or by card, Albertville, Ala., Route No. 1, L. Chambers. If the preachers will begin in their churches the wave will begin with each member of the church, then the wave of one church will meet the wave of the other church and we will have the treasurer restored back to the church and money coming in all the time. Then every member of the church can take the Alabama Baptist. I think then every church will take the muzzle off of the ox and then the oxen can meet on the half way ground in every nook and corner.

If this is worth space in your paper you can put it there or send it to the waste basket. Editors and preachers have a good old hard time but heaven is worth all of that. Yours in love.—L. Chambers, Albertville, Ala., Route No. 1.

**BUTLER SPRINGS NOTES.**

We began our protracted meeting the third Sunday in August. Brother Hunter preached from Sunday at 11 o'clock until Thursday at 11 o'clock. Nine joined for baptism, one was waiting for baptism. On Thursday night two joined, making 12. The meeting closed Friday at 11 o'clock when we received the 12 into the church, all of whom I baptised that morning.

Bro. Hunter preached fine sermons and the people were delighted.

H. R. SCHRAMM.

**FOREST HOME.**

On Friday night before the second Sunday in this month we continued our meeting here that we begun the second Sunday in May, as we began at that time a campaign for souls and begun preaching and praying to that end.

Bro. Hunter is a power in the pulpit and had large crowds to hear him at each service. 24 joined, 22 for baptism. Bro. Hunter would make a fine evangelist for the state.

H. R. SCHRAMM.

**FROM MAPLESVILLE, ALA.**

Dear Baptist: In August of last year I wrote you that evangelist W. J. Ray held a tent meeting at Maplesville and constituted a Baptist church of one hundred and ten members and that the members subscribed \$1,700 with which to build a church house. I believe you have been informed that said house has been built. The Baptists who worshipped in the Methodist church for about eleven months have moved into their own quarters, after having it dedicated by Revs. W. B. Crumpton, J. W. Mitchell and Bro. Dunlap of the Dallas avenue church, Huntsville. At the dedication there was a large crowd to witness the very impressive ceremonies gone through by the presbytery. Bro. Crumpton preaching the dedication sermon. On yesterday the Maplesville District Sunday school convention of Chilton county met in said church and enjoyed one of the most pleasant sessions in its history and at night the pastor, J. W. Mitchell, preached to a crowded house. I feel somewhat inclined to endorse Bro. R. M. Hunter's piece in Aug. 19th Baptist. So much for a land marker. I am a land marker from age and youthful training. I am seventy-four years old. I have seen a good many of the pioneer preachers of this part of Alabama. When I was a boy I used to go to church at Harmony, Autauga county, to hear old Tom Armstrong and Sam Apperson preach. Armstrong was one of the biggest mouthed preachers I ever heard preach. It was said he could be heard a mile. Then I have seen McCraw, once pastor of Selma, Wiche Jackson, George Everett, Billie Cochran, Wash Wilkes, I. W. Wilkes, A. Andrews, not the least of them by any means.

I remember the eight years that we had no Baptist organ in Alabama. I was at Ebenezer in Canton when the paper was organized. I remember a Bro. Butler, editor of the Christian Index, who came from Georgia to induce the Baptists of Alabama not to organize a paper, offering them a full page in his paper every week to edit as they pleased and how it didn't carry a cent and how Bro. Winkler, of Marion, offered to edit the paper rather than miss having a paper in Alabama. I have taken the Alabama Baptist from the hands of Winkler, Hare, Henderson, Harris and Barnett. I am a well-wisher of all our institutions that tend to the upbuilding of the people in religion and morals and don't see how anyone can afford not to be a Christian. Of course I like our Baptist doctrines best because I think we have a thus sayeth the Lord for everything we teach.

Yours in Christ,

R. J. MITCHELL.

Aug. 31, 1908.

There is nothing more dainty for a picnic or luncheon than Argo Salmon sandwiches or salad. The Argo Cook Book tells how to prepare them. See your grocer.

**Goods By Mail**

The lady readers of this paper are invited to send in their names and addresses, and we will send them our Catalogue for Spring of 1908. It will be issued about the 15th of March to the 1st of April. This will be the first Catalogue we have issued since 1900. Since that time we have grown into the Greatest Department Store South of the Ohio River, and are today doing a volume of business equal to or greater than any other store in the entire South.

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**\$60.00 Organs for \$38.00**

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**Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.**

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Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

J. J. Pope, P. O. Box, No. 43, Mineral Wells, Texas, writes: "I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and 'Actina' is the only thing that has ever done me any good. Before using 'Actina' I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

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B. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat, or Head. One will last for years and is always ready for use. "Actina" will be sent on trial, postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. 304 N. 311 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book—Prof. Wilson's Treatise on Diseases.

**RINGWORM**

is the most common of skin diseases—and it is one of the most irritating. One sufferer writes:

"My hands and arms were covered with ringworm for three years. I had tried everything. Two boxes of Tetterine cured me."

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Tetterine will cure any case of tetter, ringworm, eczema, dandruff or other skin diseases. Give it a trial. If you are suffering get a box at once and be relieved. 50c per box at your druggist's or by mail on receipt of price. J. T. Shuptrine, Savannah, Ga.



Send 25 cents for a full sized bar of

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antiseptic, clean pungent odor, death to fleas, leaves the skin healthy (good for human skin too), hair soft and glossy and our "Ideal Dog Soap," a most complete treatise on dog diseases and their cure, enabling you to diagnose your dog's case, and determine upon proper treatment. All mailed for 25 cents—silver or stamps. M. F. MARX MFG. CO., Dept. K, Louisville, Ky.

**RANDOLPH-MAGON ACADEMY** For Boys and Young Men  
Fits for college, university or business. Work endorsed by over 30 colleges and universities. Beautiful and healthful location. Ample athletic grounds; gymnasium. Terms only \$250. No extras. For catalogue, address E. Sumpter Smith, Principal, Bedford City, Va.

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Everybody tries to save something for the day of need. Not all succeed. We are here to help you. You can add any little sum to your account at any time, and we pay you interest. Our large capital and surplus guarantee the safety of your money, and after all, safety is the main thing.

**BIRMINGHAM TRUST & SAVINGS COMPANY.**

Capital, - - \$500,000  
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**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a Bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 100. AN OLD AND WELL TRIED REMEDY.

**Some Good Meetings.**

My Tallassee church released me during the month of August to hold some protracted meetings, according to previous arrangements, with Rev. T. T. Dobbs, of Rutledge, Ala. These meetings were conducted with the following churches: Antioch, Chapel Hill and Dozier. The meeting with Antioch church continued six days; 14 accessions, eleven for baptism. At Chapel Hill the meeting continued one week, with twenty-six added to the church. Fourteen, I think, were by baptism. The meeting at Dozier continued one week with 11 for baptism and one by letter. All of these churches have Rev. T. T. Dobbs as their pastor and are not only devoted to him, but are standing nobly by him in his ceaseless efforts to build up the cause of Christ. Both pastor and people are contented, and therefore happy. Each church manifested their appreciation of the visiting minister's service in a substantial way. Besides renewing the ties of old friends, I formed the acquaintance of many noble characters and witnessed many remarkable answers to prayer. But I will not consume space to mention them, for they are written with indelible ink on memory's page and will ever serve as an impetus to move me onward and upward to greater things for my Lord and Master.

I carried on a meeting five days with my Deatsville church, beginning on second Sunday in August. We were greatly disappointed by Rev. J. N. Vandiver not meeting us there, but in results our expectations were more than realized. There were but few available not already members, hence only five were received by baptism; yet this was one of the sweetest, most genuine revivals I've witnessed in years. Fraternally, W. R. Adams.

P. S.—I was called back to Deatsville the fifth Sunday afternoon to officiate in the marriage of Miss Nettie Sanford to Mr. Harvey Jones, of Arlinton, Ala. May heaven's blessings ever follow this happy union.

**Pine Barren Association.**

The Pine Barren Association meets with the church at Furman, Ala., September 16, 1908, at 10 a. m. Snow Hill is our railway station. Parties coming by rail will be met at the station on the 15th and 16th. Trains leave Selma at 9:10 a. m. and arrive at 10:18 a. m. and leave Flomaton at 2 p. m. and arrive at 5:26 p. m. Representatives of the Alabama Baptist, our schools and our mission boards are expected to be on hand. Furman is preparing for a large attendance.—M. M. Wood, pastor.

**Chile-Con-Carne and Hot Tamales**

and many other Spanish dishes made with

**GEBHARDT CHILI POWDER**

If you would know that Chile-Con-Carne and Tamales are clean, and enjoy them, make them yourself. GEBHARDT'S CHILI POWDER contains all the spices properly combined with full directions in each package. At your grocer's or write us direct. Valuable Cook Book free on request. Address Dept. C.

Gebhardt Chili Powder Co., San Antonio, Tex.

**MT. MORIAH.**

We had a good meeting at Mt. Moriah. I was ably assisted by Bro. Bennett, of Selma, who is a splendid preacher. The church and community was greatly benefited. Nearly all who live in this community are professors of religion.

The church organized a prayer meeting.

The L. A. Society is doing a fine work, it is only a few months old.

Bro. Bennett preached for us at Forest Home on Thursday night to the delight of all.

H. R. SCHRAMM.

**PREPAID**

14 1/2 Inches Long

**THIS \$2.50 PLUME**  
ALL COLORS

**\$1.25**

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FANCY OSTRICH ALGRETTES, Effective and Stylish Trimming, Black and White, \$1.00 a Dozen; Bunch of Four Perfect Tips, with Algrettes in Center..... \$1.00

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17 in.....	\$ 2.50
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All Colors: Black, White, Red, Purple, Blue, Green, Gray, Brown, Etc. Etc.	

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brilliance of feathers, curling and finish, it is certainly incomparable. Every stylish dresser should have one.

Order anything from the list given, and you are bound to be satisfied and delighted with your purchase. We have satisfied thousands of others in all sections of the country. Our large capital and our long experience enable us to secure the very best in the market, and we know you will be "more than pleased" with quality as well as price. Certainly it is worth your while to buy feathers of such grades when your dollar will go practically three times as far as when you buy at a local retail store—in other words, when you can get two plumes for about the price of one!

All orders promptly filled. Our large force and up-to-date facilities enable us to fill orders, large and small, in most cases on the day they are received.

Send at once, stating whether one or more wanted, size or sizes, color or colors. Send your remittance in full.

**CHICAGO FEATHER CO.**

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"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

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 the fullest confidence for proof of cures. Take my treatment and get well.  
A. A. BROWER, M. D.,  
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**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.

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**TO CURE ECZEMA.**

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Itchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

ARGO RED SALMON is cleaned and packed entirely by machinery, not touched by hand. After trying it you will use no other.

**OBITUARY.**

Brother J. N. C. Brown, of Centerville, one of Bibb county's most faithful citizens, passed away July 23, 1908. To know Brother Brown was to appreciate him and to love him. Brother Brown was honored with seventy-five years of life to serve his God and his country. He was the faithful clerk of Mt. Zion Baptist church from 1855 to 1895. He served as worshipful master of the Masonic lodge of Centerville for more than twenty years. He was a member of Clanton's brigade in the war of the sixties. He was with Forest when Emma Sansom led the army across Black Creek, Gadsden, Ala. He was a friend to his pastor and church. I do not remember to have ever had a truer friend. Being his pastor for three years and living in his home for more than a year I found him indeed to be all that a father could be to a son. He was a man of great hospitality. He turned no hungry man from his gate, and the wayfaring man found shelter and protection with him. Thirty years ago his sympathetic heart led him to take into his home a family of four children. To these children he proved to be more than an average father, for he made many sacrifices to educate them and give them advantages that would develop their lives for future usefulness. It could be truly said of him that he helped the Lord to be a father to the fatherless. He was genial and social and always thoughtful and considerate of the views and feelings of others, and his heart was full of sympathy and love to his fellow man. His heroism, truth, honesty, virtue made him many friends and admirers. He crowned it all with a modest Christian faith that stripped death of all terror to him. Before death came he was ready.

"Peace, peace, sweet peace,

Wonderful gift from above;

Oh, wonderful peace,

Sweet peace, the gift of God's love!"

J. W. DUNAWAY.

God has seen fit to remove our beloved sister, Mrs. Bettie Ann Patterson, of Town Creek, after a long continued sickness of consumption. She passed to her reward on June 21st, 1908. She was a faithful, consistent member of Liberty Baptist church. She had been a Baptist for twenty years. She was thirty-seven years old. It was truthfully said she was one of the best women in this (Lawrence) county. She leaves her husband and five children to mourn her loss. She will be greatly missed in church and among her neighbors, but we have a sweet hope that we will meet again by and by, for

We shall sleep, but not forever,

There will be a glorious dawn;

We shall meet to part, no, never,

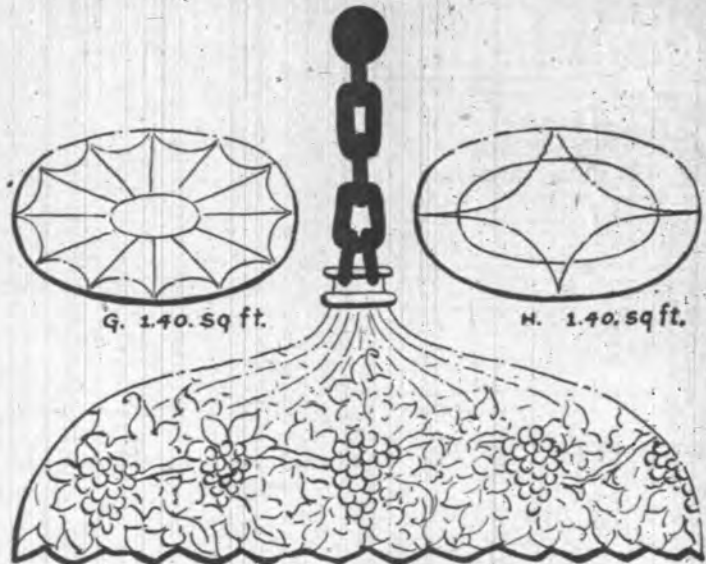
On the resurrection morn."

J. M. HITT,

Her Humble Pastor.

Rainer:—On August 15th, 1908, the spirit of Mrs. J. J. Rainer wended its way back to God who gave it. She was born March 26th, 1848, and was married November 16th, 1865, to Joel

**MEMORIAL WINDOWS.**



Bevel Plate, Set in Copper.  
Clear Leaded Glass, Lamp Shades.  
Special Designs Free.

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Individual instruction; Home Life; Elective System; Select Associates.

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Magnificent buildings, costing \$100,000. Elegant appointments. Refined and Christian home. Pastors and furniture all new. Ideal location near the mountains. All college courses. Conservatory unsurpassed. Teachers from the best schools of Europe and America. Opens September 18, 1908. For handsome catalog, address M. W. HATTON and O. W. ANDERTON, Presidents, Florence, Ala.

**Healthy Happy Babies**

Mother, you know the summer will be a trying time for your teething baby - a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

**Teethina (Teething Powders)**

The prescription of Dr. C. J. Moffatt, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, liver, etc., in children.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

At All Druggists, 25 Cents  
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Write for our free "Mother's Booklet."



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**Stearns' Electric RAT and ROACH PASTE**

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STEARNS' ELECTRIC PASTE CO., Buffalo, N.Y., U.S.A.

**\$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 how to 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.

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Ought to be served in an especially dainty manner. We have plenty of helps for you, in the way of berry bowls, berry and lemonade spoons, berry forks, etc.

Ice tubs, best quadruple plate silver, \$5 to \$7.  
Ice pitchers, quadruple plate silver, \$4.50 to \$8.  
Berry Bowls, flower pattern, plate, \$6.  
Lemonade spoons, sterling silver, each \$1.  
Ice tongs, sterling, \$5.  
Catalogue sent on request.

**C. L. RUTH & SON**  
JEWELERS - OPTICIANS  
15 Dexter Ave., Montgomery, Ala.

J. Rainer. She joined the Baptist church when a child. She moved from Troy, Alabama, to Brantley, Ala., November 11, 1899, and soon became the leading spirit in the community and church work. She was the real and recognized president of the Ladies' Aid Society and was always at the head of every forward movement in the church. The new pastorium now nearing completion is a monument to her energy and zeal. Her cheerful and sunny disposition, her wisdom and good judgment, her energy and perseverance, her piety and Christian loyalty made her a worker scarcely equaled and seldom surpassed. She will be missed by everybody in the town as well as in the church and society. She leaves a husband, one daughter (Mrs. A. H. Hill) and five grandchildren with many other relatives and friends to mourn her death.

We shall miss her a thousand times along life's weary track, Not a sorrow or a joy but we shall long to call thee back. Yearn for thy true and tender heart, long thy bright smile to see, For many dear and true are left, but none are quite like thee.

Mrs. G. L. Hill, Mrs. L. C. Cooper, Mrs. W. H. Tadlock, Mrs. M. Beall, Mrs. C. C. Colquitt, Committee.

Argo Red Salmon. A food of quality.  
FROM VILLAGE SPRINGS, ALA.

This will let you know what we are doing here. We were organized on the third Sunday in January, by Bro. S. O. Y. Ray, and our beloved pastor, H. A. Mullen, with five members and have received five since, baptizing three of them.

This has been a neglected field for many years, but through the Power of the Gospel we have continued to steadily increase over all opposition of Satan.

We began our revival on the third Sunday in August, having Bro. Durant, of East Lake, whose preaching was listened to by a large congregation.

Having broken all records in attendance at this place, we had nine additions to our work here, five by letter and four by baptism. Our work has been spiritually revived here.

We have been using the schoolhouse here which is inadequate, but we are making a desperate effort to build us a good house this fall.

We are anticipating great things from our zealous pastor, H. A. Mullen, who is a consecrated worker, having fully discharged his duty and deserves much praise for what he has done.

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## FROM BLUE CREEK CHURCH.

Friday, Aug. 28, 1908.

The preachers and deacon's meeting was called to order by Rev. I. N. Walker and prayer by Bro. Early Holcomb at 1:30 o'clock p. m.

By motion and second Rev. S. W. Hosmer was elected moderator and Isaac Sellers clerk.

The moderator invited visiting brothers and sisters to seats with us.

The moderator then appointed the following: Brothers on Devotional committee: J. H. Lawson, C. C. Dickey and Early Holcomb.

Then the moderator appointed the following brothers on investigation committee: I. N. Walker, S. Sellers and J. H. Lawson.

1. Query as follows: Does a church have to be in perfect fellowship before she can commune according to the Bible? Presented by Bro. J. H. Lawson.

The query was opened by Bro. J. H. Lawson and discussed by others.

By motion the query was carried over until tomorrow.

Report of the committee on devotions:

We, your committee, beg leave to report that the Rev. S. W. Hosmer will preach at 11 o'clock tomorrow.—J. H. Lawson, Chairman.

By singing the Doxology and prayer by Bro. Simon Sellers, we adjourned until 9 o'clock Saturday.

Saturday Morning, Aug. 29th.

The meeting was called to order by the moderator at 10 o'clock by reading the 15th chapter of Psalms, then prayer by Rev. H. W. Little. Then the query was re-read and discussed at length.

The decision was that all churches should commune whether they were in full fellowship or not.

Then preaching by Rev. S. W. Hosmer for thirty minutes. Then we adjourned for one hour for dinner.

Dinner being over, the meeting was called to order by the moderator at 1:30 p. m. and prayer by Rev. I. N. Walker.

2. Query as follows: Brethren, what is the best plan to unite us together? Presented by Rev. H. W. Little.

The query was opened by Rev. H. W. Little and discussed by others at length. The decision was to be led by the spirit.

3. Query as follows: Is it possible that a person can be deceived about his or their religion? Presented by Rev. S. W. Hosmer.

The query was opened by Rev. S. W. Hosmer and discussed by others at length and the decision was no.

It was moved and seconded that a copy of these minutes be sent to the Alabama Baptist for publication.

It was then moved and seconded that the minutes be read and the meeting be closed after singing a song and taking the parting hand.

The next meeting is to be held with Liberty church beginning on Friday before the fifth Sunday in November.

S. W. HANSON, Moderator,  
Woodstock, Ala.  
ISAAC SELLERS, Clerk,  
Belle Sumpter, Ala.



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BOX 317

## UNION MEETINGS.

I am very sorry indeed that so many of our Baptist brethren cannot see any good accomplished by holding union meetings, but on the other hand oppose them and try to make it appear that they are detrimental to our church and to Christianity. I am not a preacher or deacon either, but I am a Baptist and have had the blood of Jesus Christ applied to my soul. I read my bible some, but I admit that I do not read it as much as I ought to, and I have got my first time to find in the Bible where Christ commands us to go into all the world and preach Baptist doctrine, but I do find several instances where it commands us to go into all the world and preach Jesus Christ, and Him crucified, and try to lead men to repentance, and I believe that if more of our preachers would do this in the place of taking up so much time in trying to show to the world that the Baptist church was the only church, I believe, yea I know, much more good would be accomplished for our blessed Savior.

I contend that if more people can be reached and brought to Christ by having union meetings, God bless you, let us have them. I say that the Baptist church can not save a man, or any other church, so far as that is concerned. If a man has not had an application of the blood of Jesus Christ he can not get to heaven even if he

should belong to every denomination in the universe.

My dear Baptist friends, we can never accomplish what God would have us accomplish until we put aside this prejudice we hold against other denominations.

I often wonder if some of our good Baptist brethren don't think there will be anybody in heaven but Baptist people, or do they think that the Baptists will have a place to themselves? Yea, brother, there will be Baptists, Methodists, Presbyterians and Catholics and some of every denomination up there. Then will we refuse to take part because it is a union meeting? I think that will be one of the grandest union meetings we have ever been in. Now, if we are to have a grand union meeting in heaven, why should we not have them while here on earth?

I have just had a talk with the Baptist pastor at Piedmont and he tells me that they have just closed a union meeting at his town, and as a result of the meeting he has baptized sixty-one into his church. They say there has never been such a revival in the history of Piedmont. Now I say the best way to have a real revival is to get all of God's people to praying and working together for it, of all denominations.

In the life of David and Jonathan we are taught to love one another. If we do not love one another we do not

love Him. If we love one another, why should we refuse to work together for the upbuilding of his cause and kingdom.

I do not write this to just merely get into a controversy with some one, but because I feel it my duty to defend any meeting that is carried on for the uplift of the cause of Christ and the upbuilding of his kingdom.

M. F. SNIDER.

Anniston, Ala.

We acknowledge with pleasure the following invitation: Dr. and Mrs. H. Allen Tupper request the pleasure of your company at the marriage of their daughter, Allene Pender, to Mr. Alfred Wilkes, on the evening of Wednesday, the 16th of September, at 7 o'clock, at The Overlook, Woodstock, New York.

## NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 26th day of October, 1908.

Estate of Alex Jackson, deceased.

Rhoda Jackson, administratrix of the estate of Alex Jackson, deceased, having heretofore filed her account, vouchers, evidences and statement for a final settlement of the same, it is ordered that the 16th day of October, 1908, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

S. E. GRENE,  
Judge of Probate.