

BE SURE AND ATTEND YOUR ASSOCIATION

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Dr. Adrian S. Taylor, the consecrated young physician of Mobile, has taken charge of the important work in the hospital at Yangchow, China.

At a meeting of executive committee September 20th it was decided to hold the next session of Mobile association at Bay Minette, Ala., on Wednesday, 2 p. m., November 11th. Brethren interested will please note the change.—J. M. Kailin.

The East Liberty Association meets at Dadeville on the Central railroad, between Opelika and Birmingham, on October 6th. Parties going from Opelika can leave there at 7 a. m. and at 4:30 p. m.; from Birmingham you can reach Dadeville at 11 a. m. and 8:30 p. m. Mr. Editor, we give you, Dr. Montague, Dr. Patrick, Dr. Crumpton and John W. Stewart a special invitation to be with us. We are expecting a great meeting.—C. J. Burdin, moderator.

The fourth Sunday in July our good brother, W. I. Penton, closed a glorious meeting at Bethany Baptist church, baptizing five members. Then on the fourth Sunday in August thirteen more members baptized and about 12 were received by letter. The writer was baptized; age 57. There were several old men baptized here this summer. May the good Lord help the young men to come on the Lord's side.—William Hunter, Verbena, Ala.

We began a meeting at Six Mile church at September appointment, continued ten days. Brother J. M. Roden, of Centerville, was with us five days. He preached plain, forceful gospel sermons, which did much good by edifying and arousing the church; also by moving the ungodly. After he left the church continued in faithful, zealous work in connection with an occasional sermon by the pastor. Forty-three accessions, 26 by experience. On Tuesday, after the meeting closed Monday night, our senior deacon, Captain R. H. Pratt, was seized by a fatal stroke of paralysis. He lingered until Thursday.—W. H. McConnell, pastor.

Rev. J. M. Green, Nicholasville, Ala., gives the following interesting information: "Do you know that away out in the country, fourteen miles from the railroad, in west Alabama, is a church that has given this year of financial stringency \$500 to missions? But you need not be surprised, for we have, in the person of Deacon W. N. Nichols, one of the greatest missionary spirits in the South, who gives about three-tenths of his income to the Lord." Let us thank God for such a church with such a deacon and, doubtless, a pastor with the same consecrated spirit.—Foreign Mission Journal.

DR. W. W. HAMILTON,

General Evangelist of the Home Board, who will lead the great Evangelistic Campaign in Birmingham.



HOME BOARD EVANGELISM.

W. W. Hamilton.

Dr. J. B. Gambrell has recently written a most thoughtful article on denominational evangelism, and cites a number of interesting facts in regard to the work of home board evangelism. In Prestonburg, Ky., under the leadership of Evangelist W. H. Sledge a church grew from nine members to 183, a mountain school was started, and many other permanent results were attained. In Atlanta about 1300 new members were added to the Baptist churches as a result of the great campaign there. So that in the city and in the mountains we find the good results which grow out of preaching the truth and the whole truth in love. Any Baptist will be glad to co-operate in any good work and to join hands with all Christians in advancing the general good of any community, but Baptists have other things to preach than those which may be held in common with other bodies of Christian people, and it is always to be regretted if the whole truth is not preached.

Home board evangelism puts the preacher in the freest possible position as to finances and as to numbers, and lays upon him the obligation, as well as gives him the opportunity of presenting the plan of salvation, and also the things that accompany salvation. At the same time the church and pastors have the best sort of conditions under which to bring new converts to a large vision of denominational life and the best sort of plea for large giving out of gratitude for blessings received.

On September the 27th a campaign will begin in Greater Birmingham, led by home and state board forces. The pastors of the city are planning and praying for great things, and it is expected that at least twenty churches will be in meetings at the same time. There will be each morning at 10 o'clock at the First church a union service of all the Baptist churches, and then other meetings will be held at

(Continued on Page 16.)

We will appreciate it very much if you will note in our paper this week the meeting of the Central Association at Alexander City, September 30, October 1 and 2. Come down and be with us. We expect a great meeting. Very sincerely yours, J. C. Maxwell, moderator.

Dear brother, we had the first meeting at Mt. Carmel the church has witnessed in several years, beginning on the second Sunday in August. Bro. V. C. Gilmer did all of the preaching, and to say he did it well would be putting it mildly. A more earnest, forceful gospel preacher than Brother Gilmer would be hard to find. The meeting closed Thursday night with eight additions, two by letter and six by experience. We met at the Creek Friday morning, where in the presence of a large crowd Brother Gilmer baptized four bright young girls and two manly boys, all just budding into young manhood and young womanhood. Brother Gilmer is loved by the church and community; to lose him would be a religious calamity. Will close by asking the prayers of all praying people for the upbuilding of the country churches.—A Member.

I regret that I was not able to attend the last meeting of the board of ministerial education. I am informed by those who were present that we have now thirty-five ministerial students in Howard college and fifteen at the seminary. Most of them are in need of help, and perhaps there are others in other institutions that also need assistance. The attention of all the churches is called to the needs of these young men, and are urged to make a liberal contribution for their support. The greatest need of our churches today is a larger number of well trained ministers, and we should do all in our power to help those who are striving to gain an education to assist them in preaching the gospel.—T. W. Palmer, member of committee on ministerial education.

"The Chair of Fire" is to be the name of the department of evangelism in the Southwestern Baptist seminary at Waco. We have the greatest admiration for Texas Baptists, but it will take all the weight of President B. H. Carroll's grand character and high and broad repute to keep that name from suggesting sensationalism to the rank and file of the denomination. We like not the name, just because we think hysteria in religion is cheap. But we love the department proposed, and we love the people who have promulgated this "Chair of Fire," and have no profane and facetious remark about what will happen to the flesh of the man who sits in that chair. Metaphorically the flesh should be burned up, of course, but not in any way else. And metaphorically, all the other chairs in seminaries should be "Chairs of Fire."

## RESULTS OF DENOMINATIONAL EVANGELISM

J. B. Gambrell in Baptist Advocate.

We would speak of denominational evangelism in contradistinction to interdenominational, or union evangelism. The basis of agreement in every union meeting implied, or distinctly stated, is the suppression of a part of the truth, and that particular part, which ought to be preached in every meeting, where there are converts. A few years ago there was a great general meeting in Atlanta, Ga., and later such a meeting in Dallas, Tex. The reports went out that there were hundreds of converts. Whether there were or not, of course, no one knows. There were hundreds of professions. I would suggest that the word "profession" or "confession" be used instead of the word "saved" or "convert." Men cannot know who are saved and who are really converts. They may know who make profession and confession.

It ought to be urged as a matter of conscience that the New Testament lays down the track for evangelism. With the compromise evangelism of the period, there is rapidly growing up the feeling that we may set aside the divine order of things for the sake of better results. That proposition was seriously made to this writer sometime ago by a preacher. Underneath the proposition, or rather embedded in the heart of it, is a latent infidelity. It can never be that setting aside the divine order as laid down in the New Testament will bring better results than plumb the track. There is a doctrine abundantly taught in the scriptures to the effect that our success depends on the divine favor, and that divine favor is contingent upon faithfulness on our part. If one should not know the truth but should live up to the truth as he understood it, the case would not be so bad as when he does know the truth, and, for a supposed advantage, lives below the truth.

In the first place, in such evangelism, we may without hindrance and with all propriety preach the truth, every part of it in its place. People who are converted may, in such meetings, be instructed as to what they ought to do. In such meetings, the converts can be taught from the word of God that they should make open profession of their faith, be baptized and align themselves with the church of Christ. It is the conviction of this writer that no man has any moral right to go into any meeting under any conditions that will not allow him to do this much. The future hope of the world for salvation, centers in the churches of Jesus Christ, not in any non-descript unionism that makes little or nothing of divine institutions. There are quite a good many institutions about which more or less of good can be said, but after all is said, that may be truthfully said, the great mountain of truth remains; the world's hope centers in the churches of Jesus Christ so far as organizations go. This is the teaching of scripture, and it is equally the teaching of experience.

There is an important fact worthy to be emphasized. Converts are entitled to be born into the kingdom in the right kind of atmosphere. They are entitled to come into the kingdom in an atmosphere of conviction. One of the great weaknesses of churches today, is the lack of spiritual conviction. Men's consciences are not glued to the Bible as of supreme authority. Converts are sometimes born in an atmosphere of platitudes and indifferentism toward the supreme authority of Jesus Christ. As sentiment runs sometimes, it might be a good thing to be baptized, but it is no very bad thing, if you are not baptized; churches are good things, but one can get along practically as well out of as in the church; many of the commandments are very good, but it is not altogether important that they be kept. And this is the doctrine and the sentiment of many a man now prominent as a preacher. In every such atmosphere as this, the truth has a poor showing. The New Testament churches always suffer. Converts have a right to be born in a better atmosphere than this.

It is another very weighty reason for denominational evangelism. If we do not reinforce the truth today, what is to become of the truth a gen-

eration ahead? Converts, who go out into the world unrelated, and with a broad, thin vapid sentiment of indifference to the most palatable teachings of God's word, are not the people who will take care of the cause hereafter. Spurgeon well said that the devil tempts some people, while some people tempt the devil. They lie out in such exposed places, and are so unprotected every way that their life is an invitation to the devil to use them. This is the case with unrelated professors of religion. There is no room to doubt that a stalwart Methodist, or Presbyterian, one who believes in his religion and puts his life blood into building it up, is a greater force for good than a man who is unrelated, friendly to everybody and helpful to nobody. Dr. Henson did not miss it much when he said, "I would not feed a dog that trots under anybody's wagon as well as under my own."

I have already made the point on the matter of conscience. The whole future of Christendom, to say nothing of the Baptist denomination, in which, as this writer thinks, the highest hopes of humanity are bound up, the whole future depends on anchoring people hard and fast to the authority of Jesus Christ, and making that authority supreme over sentiment, human feeling, convenience and everything. In these unrelated converts, there will never be developed a stalwart discipleship, ready to follow the Saviour through thick and thin.

I have already spoken of some great meetings, well meant, in which great efforts were put forth by good men of many denominations, which left the churches not much improved anywhere. Now let me put over against that an effort in Atlanta, Ga., sometime ago conducted in the Baptist churches, and directed by evangelists of the Home Mission Board with the pastors. In a very few weeks there were 1,300 additions to the Baptist churches. Here is a permanent strength for the future.

And here is another instance quite natural, logical and altogether to my liking. A little while back there were five Baptists in the town of Prestonburg, Ky., a place of some 1500 people. Bro. Sledge, one of the evangelists of the Home Board, preached the New Testament doctrine, beginning with sin, and going on to repentance, faith and baptism, following the beaten track of the gospels and the Acts. At last account, there were 200 converts in the meeting held by Bro. Sledge in Prestonburg. 174 of them had joined the Baptist church for baptism. Among these were seven lawyers, five judges, one doctor and a number of merchants. In the town was an excellent school building, capable of accommodating 600 students. This has been secured by the Baptists, and will open this fall with 400 or 500 students. The writer in giving an account of the meeting said, "You may ask a Methodist or a Presbyterian if he has been baptized, and he will say no, I have been sprinkled." This was because the evangelist had preached the truth, and these converts were entitled to hear the truth and be grounded in the truth. Then with the whole question of baptism settled, they are ready for business. Indeed, they have begun business for they are arranging to have a pastor. Six men in the town have agreed to give \$100 each for a pastor. They have a Sunday school. They are now ready to go on with the great business they are called into the kingdom to perform. This is exactly like it ought to be. I take it is the business of the New Testament preachers to reproduce themselves by the truth and multiply themselves through the preaching of the truth. If it is, let us stick to our business.

Lest I be misunderstood, I give a word to cover a point. There is a difference between co-operative meetings and union meetings, and this difference is vital. The scriptures lay down the rule that as far as we agree, we can walk together. If a Methodist or a Presbyterian, or somebody else, is holding a meeting and preaching the truth, as far as he does that I can agree with him. If I should hold a meeting anywhere it would seem reasonable to me that

people of other communions, should co-operate as far as they could according to their conscience. But in that case, my preaching would not be directed according to their consciences, but according to my conscience and according to the word of God. This is a time for straight out gospel preaching that will lead people out of sin into salvation, into baptism, into the churches, into the service of God. There never was a day when Baptists could do better at this kind of work than right now.

## WILLING TO DO IT.

Dear Brother Barnett. I send you a letter from Moderator Davis of the Columbia Association and I wish to commend two things in it to the brethren.

One is the Moderator shall write to all the churches urging them to send large representations to the associations and the other is that town churches, where they have associations, will not fail to have dinner on the ground and let the brethren know it before hand.

The Tuscaloosa saints covered themselves with glory, entertaining a very large delegation in the most royal fashion, having a sumptuous spread every day at noon. A town church should not invite the association unless they propose to furnish dinner on the ground. The dinner is not the object of the coming of the delegates, but the social pleasure of meeting the brethren and being with them at noon is the drawing feature. Rob them of this and they, many times, do not care to attend the association.

Fraternally yours,

W. B. CRUMPTON.

The above is a picture of Mrs. M. E. McCord, of East Lake, and her brothers who visited her during the Confederate reunion.

Their ages aggregate 321 years.

She is eighty and the brother sitting by her, J. A. Speer, of Coosa county, Ala., is 94. The one standing behind her is G. W. Speer, of South Carolina, who is 72, and the other is Dr. A. J. Speer, of South Carolina, who is 74.

Mrs. McCord, lives with her son, J. M. McCord, of East Lake.

The family reunion was the occasion of great joy to her and her brothers.

## AFRAID TO EAT

Girl Starving on Ill-Selected Food.

"Several years ago I was actually starving," writes a Maine girl, "yet dared not eat for fear of the consequences.

"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effect. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing, but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, 'it filled the bill.'

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. Today I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare." "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.

VOTING A RELIGIOUS DUTY.

Church goers should regard the exercise of the franchise as a religious function and should vote in accordance with religious precepts on every matter involving a moral question either in the issue at stake or in the personality of the candidates, declares the Rev. Chas. F. Aked in the October number of the Appleton magazine. Dr. Aked is pastor of the Fifth avenue Baptist church, of which Governor Hughes is a member. Further than this he asserts it is just as much the duty of a church member to attend ward meetings and to vote at the primaries as it is to take part in the affairs of his church or to cast a ballot in the election of a pastor.

According to Dr. Aked the proportion of regular church attendants who frequently stay away from the polls on election day and who seldom or never take part in primaries or local meetings for the election of delegates to conventions is larger than among any other class. These delinquents, he holds, are as much responsible for corrupt conditions of government or the election of unworthy men to public office as are the heelers who buy votes to accomplish this result or the bar-room hangers-on who sell their ballots.

"The abuses that have arisen in the past," says the Appleton article, "from the interference of the church in politics has been due to the fact that religion was made political instead of politics being made religious. Except under circumstances of extraordinary moral pressure the churches as churches cannot enter the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicly taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. The church cannot compel in this day and generation. If it cannot inspire it is because it is no longer inspired and a church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees American politics made a byword for dishonesty is neither religious nor a man."

REMARKABLE LIFE OF A REMARKABLE WOMAN ENDS PEACEFULLY SUNDAY MORNING.

A life well lived, a work well done, a rest well earned and Miss Emma M. Barnett, honored and beloved is at home with her Lord.

Born to Samuel and Elizabeth Worsham Barnett in the historic old Heard building December 26, 1827, her long life of four score years has been spent almost entirely there where she was best known, most highly appreciated and most tenderly loved.

Frail and delicate from her birth, even her parents scarce expected her to reach maturity, it is not surprising that for many years she was an invalid, shut in by four walls, most of the time in bed, extreme deafness shutting out alike the songs of birds and the voices of loved ones, yet in spite of such limitations her cheerful nature refused to harbor gloom, her poetic soul sang out in rhythmic verse, her broad sympathy claimed kinship with every one in need and her splendid intellect found genial companionship with the master minds of many ages.

Though imprisoned in her rooms she kept in close touch with current happenings with an interest that never flagged, into every department of Christian service her loyal, loving heart entered with its might and her purse and her prayers were lavishly bestowed.

Children with one accord claimed "Aunt Emma" as their own so heartily did she enter into all their childish interests. No new toy, no youthful achievement was fully enjoyed until it had been shared with "Aunt Emma." The first fruits, the finest flowers,

the choicest childish treasures reached their climax of pleasure when they had been offered for her acceptance. She gave comfort to the sorrowing, help to the needy, counsel to the perplexed, reproof to the wayward, sympathy to the heavy hearted and love to all. What an example of noble living! What an incentive to those she left!

She was admitted into full membership in the Washington Presbyterian church April 12, 1845 during the memorable pastorate of Dr. W. H. Petrie, and for more than sixty years she has been one of its most faithful, devoted adherents. Conscientious, consecrated, of profound religious convictions, her life was "an epistle known and read of all men" and the memory of it as ointment poured forth.

In the early hours of Sunday morning her spirit sped away to the mansion prepared by the Master whom she loved so loyally, served so faithfully, commended with so constantly during her long painful sojourn here.

The impressive funeral services were conducted Monday morning by her pastor, Rev. J. F. Matheson, and in accordance with her own oft repeated wishes her body was laid to rest among the ashes of her forefathers in the old burying ground at Smyrna church.

"Near the old church of my fathers,  
When life's tollsome day shall close,  
May I sleep among my kindred,  
In my last long deep repose."

(The quoted lines compose the last verse of the beautiful description of Smyrna, from the gifted pen of Miss Barnett, which appeared in the Reporter two years ago.—Washington Reporter.)

THE SEMINARY OPENING.

Dear Brother: Will you please kindly inform your readers that the Southern Baptist Theological Seminary will open for the next session on Thursday, Oct. 1st at 10 o'clock a. m., in the chapel of Norton hall. Matriculation of students and announcements will take place at that time. The opening address of the session will be given at 8 o'clock on the evening of October 1st by Prof. C. F. Gardner. An invitation is extended to all to attend this lecture. Students who can should bring with them ordination or license papers, or a letter from the church of which they are members, endorsing them as students for the ministry. All students try to be present at the opening if possible. However, if they are delayed a few days, this will not seriously interfere.

For the information of some who are making inquiry, I repeat the announcement of last year that the University of Louisville will admit our seminary students to their courses free of all tuition. Occasionally a student coming to us wishes to do work of this kind in addition to his seminary work. It is of course best for all students coming to us to do their college work in their own college, but in some exceptional cases the arrangement with the University of Louisville may prove desirable.

Another announcement which will be of interest to your readers is that our mid-winter lecture courses for next session have been arranged for an earlier date than in previous years. Instead of having these lectures in February, they will fall during the next session between Nov. 30th and Dec. 11th. There will be lectures on the Sunday school Board Foundation, and a course on evangelism, and the Gay lectures, in addition to lectures on practical method, and possibly a course on foreign missions. The Gay lecturer for next session is Prof. J. C. Metcalf, of Richmond College, who will lecture on the relation of the preacher to literature, or some kindred topic. The lecturers for the other courses are not yet arranged for, but will be announced later. These two weeks of the special lecture courses, in addition to the regular seminary work, will afford a splendid opportunity for pastors and others to come to the seminary and spend two weeks to great profit. I hope many will make arrangements to this end.

Please kindly give this information to your readers

in your next week's issue, as the time is short. Thanking you in advance for your kindness, I am yours sincerely—E. Y. Mullins, President.

THE WAY TO DO IT.

Dear Brethren: A meeting of the executive committee was held last night.

A number of letters from different churches were read, all of which were much appreciated and carefully considered.

After a prayerful discussion of the needs and opportunities in our county, the committee unanimously adopted the following resolutions, viz:

1st. That Bro. W. R. Puckett, of Waynesboro, Tennessee, be elected as associational missionary at a salary of \$50 per month, with the understanding that if any of the churches in the association desire his services as pastor, the matter will be considered by the executive committee, and such arrangements be made as may from time to time be mutually agreeable between the committee and such churches.

2nd. That the clerk of the association be requested to send a copy of these resolutions to the clerk of each church, and also to Bro. Puckett.

Now, brethren, we believe that Brother Puckett is available and that if we can secure his services, and the co-operation of all the brethren and sisters in the association, we earnestly hope for a successful year.

It is much better to make substantial voluntary contributions to pay a good man to warn our people against evil, and win them to the good, and build up churches, than to be compelled to pay heavy taxes to maintain courts for punishing our children after they have gone wrong, and build up jails.

The next meeting of the executive committee will be held about the 10th of October, at which time we hope very much to have other warm hearted and encouraging communications from the churches to be read at the meeting. As stated before, let all communications be addressed to Dr. Spencer Tunnell, Chairman, Florence.

Yours fraternally,

J. R. AUSTIN,  
Clerk of the Association.

"THE PALE GIRL."  
Did Not Know Coffee Was the Cause.

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

There is a hot wholesome drink which a Dakota girl found after a time makes the blood warm and the heart strong.

She says:

"Having lived for five years in North Dakota, I have used considerable coffee owing to the cold climate. As a result I had a dull headache regularly, suffered from indigestion and had no 'life' in me.

"I was known as 'the pale girl' and people thought I was just weakly. After a time I had heart-trouble and became very nervous, never knew what it was to be real well. Took medicine, but it never seemed to do any good.

"Since being married my husband and I both have thought coffee was harming us and we would quit, only to begin again, although we felt it was the same as poison to us.

"Then we got some Postum. Well, the effect was really wonderful. My complexion is clear now, headache gone, and have a great deal of energy I had never known while drinking coffee.

"I haven't been troubled with indigestion since using Postum, am not nervous and need no medicine. We have a little girl and boy who both love Postum and thrive on it and Grape-Nuts."

"There's a Reason."

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

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## THE ALABAMA BAPTIST

### BROTHER CRUMPTON'S TRIP NOTES.

The first session of the trustees of the Newton school, under convention control, was one of great interest. The new trustees were greatly pleased with what they learned.

It is an ideal school. First class literary training is given and the very best moral and religious training. What school in all the South had two hundred to take the Sunday school course, one hundred and sixteen receiving certificates or diplomas from the Sunday School Board? Where is there a school in Alabama where smoking is not allowed, where no match game of ball is played or witnessed and no student allowed to go to shows, where girls are forbidden jewelry of any sort and uniforms are required for every day wear as well as for public occasions,—a sun bonnet being required with every day wear? Some parent will say: "I wouldn't send my child to any such cranky institution." "All right," replies Prof. Tate, "I've been at the business for some time, have thought out this plan and under it have the best satisfaction. Parents and pupils are pleased or I wouldn't have my buildings filled to overflowing. Parents who don't like my way of doing can send elsewhere."

Since the meeting of the Board, the school has opened with a very large attendance—the number nearing two hundred.

#### Prof. McKee,

who has made the Sunday School feature what it is, will become Sunday school evangelist, under the appointment of the board in South Alabama from May 15 to Dec. 1. He will use the pupils of the year and those who have gone out from the school before as a mighty evangelizing force along Sunday school lines. During the session, his forces will be organizing and training for the great forward movement in the spring.

#### At Canaan.

A very old church is the Unity Association, not far from Mountain Creek, I attended an all day meeting.

A brother came all the way from Georgia to tell these Baptists we were not doing things right in Alabama. The Board at Montgomery, with its Secretary, were conspirators and the Baptist State Convention and Southern Baptist Convention were made up of bold, bad men who sat up day and night with the great problem: "How may we rob the Baptist churches of all their rights and use them for our own selfish ends?"

Strange to say, almost under the shadow of the capital in Montgomery, there were found Baptists ignorant and prejudiced enough to believe his statements. Brethren who couldn't believe the Georgian's statements true, asked me to be present on the occasion named to give information. This I did in a way not at all to the satisfaction of the complainers, very few of whom were present to hear me.

"Why am I a Missionary Baptist, co-operating with the Baptists who believe in Boards?" was the question or questions I discussed. The first answer came from the New Testament, good and strong. The second was this: "Simply because from years of study and experience, I have been led to believe it is the best way." The New Testament churches co-operated together in the relief of the poor saints in Judea, by the direction of Paul. They co-operated together, too, in Paul's support when he was shut up in prison. They were commanded to give the gospel to every creature in all the world. It was to be done in any way their judgment should direct. Singly, if they could; jointly if they preferred. Then in the latter days, the churches formed Associations to better co-operate. There is not a syllable of scripture commanding Associations. The Lord expected his regenerated people to have good sense and their good sense led them to form Associations, later Conventions. Strange to say, the people who are calling Boards and Conventions and Secretaries unscriptural, think that Associations, Committees and Treasurers are all scriptural. When they put their finger on the scripture commanding the latter, they will find the former in the very next verse and close beside it will be one for church houses, seated, with pupils in them and

printed bibles and hymn books, with a church clerk to keep the records. We read of a "town clerk" but never of a church clerk in the book.

All this trouble at Canaan came about for the want of information. The people were not posted and that opened the way for the adventurer, with his designs upon the people, whatever they were, to come in with his appeals to prejudice.

A long time ago God said: "My people are destroyed for lack of knowledge." In many parts of our fair land that is still true. Oh, that we had ways of informing God's people! It nearly breaks my heart to see how by the thousands, they are without information to make them useful and happy, ever ready to become the victims of any designing person that comes along. What makes it worse their children are tracking along the same path. Far be it from me to abuse or make fun of them. I love them with the tenderness of a father. If I could only be used for their enlightenment, the ambition of my life would be accomplished.

W. B. CRUMPTON.

### RESULTS OF UNION MEETING.

Dear Bro. Barnett: It is my purpose in this article to reply to Bro. R. M. Hunter who replied some weeks ago to the article I wrote on "Results of a Union Meeting After Twelve Months Experience."

I do not know Bro. Hunter personally, but know something of his work as a pastor in the state. I have no objection to any man or men taking issue with me or to answer any argument I may make, but instead of answering my statement of facts, which are vouched for by the 325 members of my church, he discountenances the facts given by saying, "They last about as long in their results as a wet weather spring in August." When I said in my article that we touched twenty homes in our union meeting, securing forty-five persons for baptism and twelve by letter, and that only three proved false, I stated a fact that had resulted through a year's experience with said members. I repeat what I said before, "It was the greatest meeting in many respects I have ever witnessed."

I cannot see how or why any man could or would make such a statement, in the face of the facts in the question before us. How about some of our leading evangelists. Why is it they begin in the beginning of every meeting to enlist all denominations in the salvation of the lost? If it is wrong to have a union meeting because of a difference in church polity, then it is wrong to enlist them in any work or meeting.

If Bro. Hunter is correct in his statement of the results of such meetings, I am sorry for such men as Kater, Truett, Stewart, Whorton, Farror and others who make it their business to enlist all Christians who can be enlisted in the salvation of the lost. I say I am sorry for them, for their work "lasts about as long in results as a wet weather spring in August." The man who takes such a stand in the face of the work of such men and in the face of the facts given by me is either so prejudiced he can't believe them or is ignorant of the work accomplished through such agencies. I want to reaffirm my first argument after giving the results of a specific meeting. It is this, Baptists hold the truth in its simplicity as do no other people under heaven. It is the imperative duty of Baptists to give the truth to the world. There is no better place or time than to people who practice error. I for one am willing to preach to any set of men and women who do not hold the truth as I do, believing that His spirit shall guide them into the truth of His word.

WALLACE WEAR.

P. S.—Some of our readers are anxious to know where W. C. Gewin, M. D. lives. He assumes to be a Baptist layman, but not a deacon or minister. Will the gentleman give us his address, that we may know in what part of the state he resides? So many have asked me I want to know. Bro. Gewin wrote a piece about union meetings.

### EVANGELIZING IN THE BLACK BELT.

Stretching from the western confines of Wilcox county as the railroad runs through the western borders of Dallas county to the Tombigby river on the west line of Marengo county, Rev. William F. Shute is pastor. This same Brother Shute is an off-shoot of Professor Dr. Shute, who was for forty years professor of English in the famous old Columbian university at Washington city. He is a man of marvelous opportunities, wide travels and varied attainments. His five churches in this region of magnificent distances keep him fairly busy—on Sundays at least.

Some weeks ago he notified the writer that he had four straight weeks of evangelizing to do. Necessary details were arranged and the first service opened at Catherine, in Wilcox county, August 23. Catherine is a small but wealthy town, pretty much given over to Presbyterian influences. Almost all the people have their names on the church roll and few came under the influence of the gospel who were not professed Christians. The attendance grew with the days and was largest at the close. One excellent young woman gave her heart to Jesus and others came to renew their vows to the church. Hardly a home in the town that was not thrown open to the visiting preacher, made the time pass pleasantly.

At supper time August 29th I was in the magnificent new home of Hon. D. J. Meador, Myrtlewood, Ala. Senator Meador is known all over the state for his legislative ability and services, but those who have not stayed ten days in his home do not know the sterling Christian gentleman. Every day of the meetings for ten days he shut up his place of business and every clerk and employe was permitted to attend the services. It always pays to honor the Lord. When the meeting closed the heart of Brother Meador was rejoiced in seeing his son and daughter baptized into the church. There was great joy in that house. The Myrtlewood meeting was a great uplift to the people of the community and the church has taken on new life and power. In a few months a splendid new church building will be added to the Baptist wealth of the state. There are good people not a few in Myrtlewood. Time would fail me to speak of Prof. Flory S. W. Compton and J. R. Walker, who stood by the work throughout. God bless them all.

The writer was permitted to attend the Bethel association at Hoboken church near Nicholville, in Marengo county. The above named brethren attended from Myrtlewood, and it was a further pleasure to be entertained there with Brother Meador, who knows every child and chick in that whole region. Rev. J. V. Dickinson and myself were talking visitors. I have talked against Oklahoma cyclones and Kansas blizzards, but Dickinson was too many for me. But how we were entertained down there! I had the pleasure of meeting again my former schoolmate, Rev. J. M. Green, the successful pastor at Nicholville, the finest country church I have seen in Alabama. Pastor Kerridge and his people cared for us well.

Our next meeting was to be at Safford, in Dallas county, and we had just time to return to Myrtlewood to spend the night and go by train next morning. I am writing at the close of the Safford meeting, which has been one of the most successful, taking all things into consideration, that it has been my privilege to hold anywhere. More excellent young Christians led the prayer services and the whole church was more nearly at work than is usual. As a consequence the church was strengthened in numbers and spirituality.

By the time this is in type the proposed meeting at McKinley, in Marengo county, will be over. I am hoping to continue work in the state if some church desires special meetings or a pastor. I can be addressed at Safford, Ala., for some time.

S. A. SMITH.

## THE ALABAMA BAPTIST

### MONTGOMERY NOTES.

The Montgomery association was as usual a very fine session. We had a good attendance from the churches, and strong reports made on all the subjects. The introductory sermon was preached by the writer from the subject, "The Unchangeable Priesthood," and the missionary sermon by Dr. Stakely. The gifts to all purposes was a good showing. The best increase was shown by the Highland Avenue church, 135 per cent. The session of the W. M. U. was well attended and much good work done. A notable feature of the reports was the increase in baptisms for the year. We greatly missed all the representatives of our denominational interests. It is the first time that it has occurred that way. We will look for all of them next year with two addresses each.

The work of the churches here is progressing along all lines. At Clayton street we are taking up our mission study classes again, and a number of the teachers in the Sunday school are beginning the Sunday school normal course. Our B. Y. P. U. has an attendance of 50 to 75 all the time, the Sunday school is continually growing, additions are being made to the church almost every Sunday, both by letter and experience.

The Highland Avenue saints keep moving ahead with their building. They build a while and collect money a while, but the two efforts are getting in shape their handsome house of worship. They are a busy, consecrated people out there and things are being brought to pass.

Good reports come from South Side and Pastor Cowan's work. They, too, are taking up the study classes and Christian culture work. They have some splendid leaders in their membership and the different departments of the work there are steadily pressed forward.

Pastor Brasher, at West End, is quite popular with his people and is doing a good work. He is leading them forward in every line of denominational activity and the Lord is blessing the work.

The Adams Avenue, now the Second Baptist church, is without a pastor. The Tabernacle people went back to the old church, the reconciled factions called Rev. H. W. Faneher as pastor. He served for perhaps a month and then resigned. He is open for work elsewhere, as the Lord may lead. He has been very conscientious in his work here, and has strived to raise a high standard of Christian life. He leaves Montgomery with the prayers and best wishes of his friends. The church is not decided what it will do in the call of a pastor.

There are many interesting features at the old First. The Baraca class of the young men, the Business Men's Bible Class taught by Brother Lasse-ter, their active societies of the young women's auxiliaries and their aid societies and W. M. U., the B. Y. P. U. and other organizations. The church truly stands as a light upon a hill, exerting a mighty influence in the city.

In the near future the Baptists of Montgomery will have a gathering of all in the city in a fellowship and good

will meeting in order to get better acquainted. A committee from the city B. Y. P. U. and also the laymen's organization are behind the movement and it will materialize with very beneficial results.

The City B. Y. P. U. held its monthly meeting at the Clayton Street Baptist church on Thursday night. There were nearly two hundred young people present. Refreshments were served after the program was completed. The evening was very pleasant. Fraternally, J. W. O'Hara.

### EXECUTIVE COMMITTEE MEETING

The executive committee of the Shelby county association met at the Baptist church in Columbiana on Friday, the 11th day of September, 1908.

Prayer by the chairman. The following plans were laid for the year.

First—That any brother who knows of a destitute community be requested to notify the chairman of this committee.

Second—That we undertake to provide for such destitution.

Third—That the churches be requested to furnish not less than \$100 for this work.

Fourth—That the pastors of our stronger churches be requested to give our weaker churches such aid as they can from time to time by holding services with them.

Fifth—That the chairman of this committee be instructed to visit as many churches as he can in the interest of the organized work.

Sixth—That we recommend to each church to appoint a committee of one to see that the schedule of missions is posted in the church from month to month.

Seventh—That the chairman of the committee be instructed to appoint local agents and furnish them with books for sale, so far as our book fund will justify.

Eighth—That the chairman of this committee be requested to correspond with churches and pastors, and provide for the holding of Baptist rallies at such times and places as will be most expedient.

Ninth—That the chairman of this committee be instructed to correspond with Dr. A. P. Montague, in reference to the probable cost of erecting a cottage at East Lake for the free use of married men, who are ministerial students.

Prayer by W. W. Lee.  
Committee adjourned.

C. W. O'HARA,  
Chairman.

### A Spiritualistic Mesalliance.

A spiritualist medium came to a house and claimed to be able to locate lost friends. The residents had an old horse which they had sold years before, and the old lady of the house wanted to know where he was. She began:

"We had a very good friend who always did all our work. He passed from us several years ago and the last we heard of him was that he was in Los Angeles."

"Your friend is in Los Angeles and is married to a rich young woman."—Philadelphia Ledger.

### THE WAY TO DO IT.

Columbia, Ala., September 1, 1908.

The Columbia Baptist Association meets with Columbia Baptist church on Wednesday before the second Sunday in October, which is the seventh. It has been quite a number of years since the association met with our church, and we trust there will be a large gathering at this, the twenty-fourth session of our body. I hope every church will send its full quota of messengers, and also that there will be many visitors. All will be entertained and our town is anxious to see you come in large numbers. I desire to urge especially that the ladies come as a very interesting program has been arranged for their meeting. Dinner will be served on the grounds each day and the Columbia church will do all in its power to make your stay pleasant. When you come, go right to the church in your vehicles, as there will be good hitching places close by where your stock can stay until homes are assigned. I beseech you between now and then to pray that we shall have a great meeting of our association, and that it will be an inspiration for us to do more for our Master. I am praying that the report from the churches will show marked progress in our work. If there is anything in connection with the meeting of the association that you would like to know about please write to me and I will gladly answer at once. Hoping that I will see a large number of my brethren and sisters at the association, I am fraternally yours, Charles H. Davis.

### Calhoun Association.

On September 9th the Calhoun Association convened with Post Oak church. Was called to order at 10 a. m. by the moderator, D. C. Cooper, of Oxford, Rev. J. R. Wells conducting devotional exercises. Among the visiting brethren were Rev. J. K. Jenkins, of Carey Association; Rev. J. M. Solley, Etowah association; Rev. Jno. W. Stewart, of the Baptist Orphanage. Rev. Noah Stephens preached the introductory sermon, which was full of good sound logic. After the sermon dinner was the main object of the messengers. At 1:30 p. m. association was called to order and devotional services conducted by Rev. J. M. Solley. Among the grand speeches that were rendered that afternoon was John W. Stewart's in behalf of the orphans. The needs of the home was so ably presented that when he reminded the people that the "shot sack" was in his hip pocket empty, that it began to fill from the widow's mite on up. On Thursday at 9 a. m. Rev. C. W. Henson conducted services by reading 133d Psalm. Reports of the different missions were read and laid on table for discussion in the afternoon. Sunday school work and the B. Y. P. U. was then taken up and handled with great care and much enthusiasm. At the S. S. convention it was decided to put an evangelist in the bounds of this association, but waited to confer with the association. It was decided and pledges were taken to support this work. At 11 a. m. Rev. A. W. Briscoe preached the missionary sermon,

subject, "And go after that which is lost." This sermon was so powerful, yet so simple, that from the oldest to the youngest could very plainly see what their duty was. Collection was taken; a nice little sum realized. In the afternoon ministerial and denominational education was discussed thoroughly. Thomas Steely was selected as a beneficiary from this association to Howard college. After resolutions and the parting hand, adjourned to meet at Jacksonville Wednesday before the second Sunday in September, 1909. The W. M. U. will hold their meeting at Jacksonville September 29th and 30th, 1908.—Miss Essie Lanford.

### FROM JACKSONVILLE, FLA.

The climate is delightfully cool and pleasant here at present. We have had much rain during the current month. Jacksonville is a beautiful and fast growing city. The citizens here say that it is destined to be the largest city in the south. Building is the order of the day. Many large public buildings as well as numerous dwellings are in course of construction. Ships of commerce line the docks of the beautiful St. Johns river daily. Being a railroad center as well as a fine shipping port, the material growth and prosperity of Jacksonville can hardly be questioned.

The city at present is greatly runcursed. It has become the dumping ground for wholesale and retail dealers from Alabama, Georgia and other places where prohibition has won the day. It will not be long before the traffic will commit suicide here by over much business, leading to lawlessness and wickedness that the people will not stand.

Romanism has not the hold upon the city that I had expected to see. The Protestant churches are enterprising and are pushing right ahead.

Through the efforts of Dr. Hobson, the State Mission Board of Florida and the Home Mission Board the Baptist cause has been well guarded. We have churches and missions in every important section of the city. I find my old friend and school mate, Rev. T. F. Hendon, doing a fine work as missionary pastor, and much beloved.

The First Baptist church has a membership of over six hundred and is made up from the best people in Jacksonville. Dr. Hobson has shown himself a master organizer and a progressive worker. The church is well organized for work and is conducted on high business principles. It has been a great pleasure for me to serve them for the month of September. While I am anxious to return to Alabama, my family, friends and dear good church at Alexander City, I shall ever cherish a fond remembrance for the saints in Jacksonville.

Mr. Editor, come to the Central association at Alexander City. It meets on Wednesday before the first Sunday in October. Tell Dr. Montague, Dr. Patrick, Dr. Crumpton and Brother Stewart to come. Other representative brethren are invited also. Let all send their names to Mr. T. S. Christian, Jr., chairman of entertainment committee. Yours cordially, Arnold S. Smith.

## EVANGELISTIC MEETING—By REV. B. P. ROBERTSON

### I. THE PREPARATION OF A CHURCH FOR SPECIAL EVANGELISTIC MEETINGS.

The New Testament church was born in a great revival in the City of Jerusalem, and the history of the progress of real Christianity since that day has been a record of special revival effort. There is a normal evangelistic state into which every church ought to seek to enter, but there are very few churches which do attain unto such a state, and even those churches which do reach this condition do so through special evangelistic meetings.

Some special preparation is necessary for a successful evangelistic effort. Experience and observation reveal the fact that the seeming failures in special revival efforts are due mainly to the lack of thorough preparation, so that the important question here is what kind of preparation is needed and how can it be made?

First. The pastor should lead his people into the study of Biblical evangelism. In this study he should devote special attention to the Biblical records of revivals and the history of great revivals since that day. This study should be conducted several weeks before the special meetings begin, and will create in the hearts of the people an intense desire for a genuine spiritual awakening and an unquenchable thirst for the salvation of the lost. The enlightenment of the Christian people on evangelism will usually enlist them in such efforts.

Second. The pastor should thoroughly organize his people, and have at least six departments entrusted to special committees, each church having its own committees in case there should be a co-operative movement. These departments may be classified as follows: (1) The religious census. The duties of the committee to whom this work should be entrusted is to make a house to house investigation of the church community to obtain a religious census of the same. This census should show the spiritual condition and church affiliation of every person in the community and from it a special list of the names of all the unconverted people should be made. This canvass can be made in the country as well as in the towns and cities. The visitors should use specially prepared cards in this work. However this is not absolutely necessary. A simple note book will answer the purpose. (2) The invitation department. There should be given by this committee a general invitation to all the people of the community to attend the meetings, and in doing this the committee should use the papers, place cards in the windows of the places of business, tack them up on posts and trees where they can be readily seen, and hand small cards to individuals and distribute them from door to door. There should be given to every unconverted person of the community a special invitation to attend the special services. This should be done either by visitation or through a personal letter prepared by the pastor and sent out by the committee. In this personal invitation work the committee should include the backsliders of the church or churches. (3) The personal comfort department. The place of meeting should be made comfortable in every respect. Comfortably seated and well ventilated so that the people may become neither restless nor sleepy. Of course this will require much attention and labor on the part of the committee, but nevertheless, it should be done, and the committee should have the co-operation of all the members of the church in doing this work. (4) The music committee, whose duty it should be to secure the organization and the training of a special evangelistic chorus for the meetings. The songs that should be used are those whose sentiments move the soul to repentance and consecration, and whose teachings are thoroughly scriptural. The special chorus should meet two or three weeks before the meetings begin, and learn to sing the best gospel hymns with spirit and enthusiasm. It is always best to have a choir to lead the singing in evangelistic meetings. We cannot place too much emphasis on the music in such efforts. (5) The personal worker's department.

This work of enlisting and training personal workers will have to be done by the pastor, but those who become enlisted in this personal work should constitute a special committee with a trained and hustling worker as chairman. The male members of this committee should have charge of the ushering during the meetings. The pastor should so train all these workers in dealing with individual sinners that they may be prepared and ready to seize every opportunity to speak to and pray with a lost sinner anywhere. They should know how to use tracts and be well supplied with them all the time, and when a sinner enters the house the worker should hand him a suitable tract and show him other special courtesies. Workers also should strive to locate every unconverted person in the house, so that when an opportunity is given they may be able to go and speak to these about their soul's salvation. They should get the name and address of every one who manifests any interest and follow them up in the interim, and whenever any sinner becomes ready for interview with the pastor they should see that such an interview is had. Special emphasis should be placed on the opportunities afforded the women for doing personal work and their ability to do such work. (6) The prayer service. There should be made constant appeals for each individual to pray daily for a spiritual awakening. There should be held in every part of the community cottage prayer meetings, and it would be well if such a prayer service could be held in every home represented in the membership of the church, before the special meetings begin. Wherever this plan has been followed a great revival has been experienced. Every true revival is prayed down and not worked up. The Christian people should be made to realize their helplessness in this evangelistic work, and be brought to their knees in earnest, fervent prayer for the heaven-born revival.

Third. The pastor should have his people meet daily in prayer at the church, tarrying for the fulfillment of the promise of the Holy Spirit to endure them for efficiency in soul-winning. This is the most important part for the preparation for a special evangelistic effort. The Lord had issued his order for the disciples to go into the whole world and make disciples of all the nations, but He further commanded them to tarry in the city of Jerusalem until they should become endued with the power of the Holy Spirit, then they preached the gospel for the salvation of souls, and many were converted as a result of the very first sermon that was preached. The history of evangelism has been that wherever this thorough spiritual preparation has been made a genuine revival has followed and sinners have been truly converted. The usual method is for the church to appoint a time for a revival, invite an evangelist to come; and he comes and labors most earnestly, while the members of the church are prayerless and workless. Like the first disciples the people of God to-day should tarry in prayer for the endowment of the spirit until they become conscious of His presence and power in their lives for service. Then the preaching of the gospel in the simplest way will be effective in the conversion of sinners.

### II. THE CONDUCT OF SPECIAL EVANGELISTIC MEETINGS.

After the most thorough and scientific preparation has been made, then the success of the meetings will depend very largely also on the method of conducting the services. For this reason it may not be out of place to make a few practical suggestions along this line.

First. As a general rule the pastor should have an evangelist or pastor-evangelist to assist him in the meetings. The assistant should be a man of good practical sense and thoroughly scriptural in his preaching. It would not be wise to secure a man to help him in his meetings who works tricks, but one who deals fairly and squarely with the people. The pastor should always have the general management of the meeting, but the assisting evangelist should do all

the preaching and conduct all the after meetings. This will enable the evangelist to bring the services to a happy climax in the closing moments.

Second. The nature of the singing will have much to do with the success of a special evangelistic effort. It should always be led by a chorister who is a consecrated Christian, and the singing should be lively and spirited, with all the people taking part. The chorister or chorus may now and then sing a special evangelistic selection, but as a rule it is best to lead the great congregation in congregational singing. If you can get the people to sing good gospel hymns it will prepare their hearts and minds for the reception of the message.

Third. The character of the preaching will determine largely the results of the special effort. There are three principles which should govern the evangelist in his preaching to win souls to Christ. He should first of all hold up to the sinner the perfect law of God and the perfect life of Christ. This will bring into the heart of the sinner conviction, and will satisfy him with his present sinful condition. Then as soon as the sinner becomes dissatisfied with his sinful state and becomes desirous of escaping the power and consequences of sin, the evangelist should immediately present to him the crucified, atoning Saviour, as He hangs on the cross, as He is buried in the tomb, as He rises from the grave, and as He sits at the right hand of God. He should strive to enable the sinner to see that the penalty of his sin has been paid in the death of the innocent Christ, in His stead. He should help the sinner to see that "there is none other name given under heaven whereby he must be saved." And then the evangelist should show the sinner how to make this all-sufficient Saviour his personal Saviour. This means that he must present to the sinner the Bible doctrine of saving faith. Saving faith is the link that connects the sinner and the Savior, and the evangelist should show the sinner how to make the connection. Possibly the most effective way of doing this is by the use of illustration.

Fourth. In the conduct of the closing service or the after-meeting the evangelist should have no fixed plan. He will find that the same method will not work in all places with the same efficiency. But whatever plan the evangelist may use he should always deal frankly with the sinner, for in this way he will always have his good will and confidence. Usually it is best to get those who become interested to come forward where they can be more directly taught how to believe on Jesus and be saved. I have been impressed in my experience that a still better plan is to get the sinner to surrender his life to Christ right where he is sitting and then to come forward and confess his trust. But he should not make it appear to be a little thing to become a Christian when Christ Himself has said that it requires self-denial, cross-bearing and following Him in obedience. Press the matter of immediate decision.

Fifth. The special evangelistic effort in any community whether country, town, or city, should not limit the Lord to days and weeks. In the very beginning of the meeting the purpose should be to continue them as long as the Lord Himself indicates that they should be continued. The army of the Lord should in their warfare for the redemption of a town or city lay siege to it. They should begin the evangelistic campaign with the view of continuing it until the people surrender to Jesus Christ. The most successful evangelistic efforts in communities where there is only one church have been those where three services a day have been held, namely, a morning prayer service, an afternoon preaching service and an evening evangelistic service. There ought to be a special hour for prayer when those who cannot attend will pray wherever they are for the power of God in the meetings.

Sixth. In towns and cities where there are two or more churches the evangelistic effort should take on the form of co-operation. There ought to be held in

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each church a prayer service in the morning and an evangelistic service in the evening. These two services should be simultaneous, but there ought to be held a union service every afternoon at some central point. If thought best the prayer service in the morning may be made the union service and each church hold a special evangelistic service in the afternoon. At this union service there should be made brief reports of the services held in all the churches the previous evening. Keep the forces of the Lord always in readiness for the warfare, and enlist every Christian in the active work. Everyone can do something and that something should be given to every one to do, and as soon as a sinner is captured from the devil's army he should be enlisted immediately in the Lord's army.

Seventh. The pastors, evangelists and workers should always recognize the Lord Jesus Christ as their great general, who will lead them to victory by His spirit. Many a battle against sin and the devil has been lost because the army did not listen to the orders of their general. The victories of the people of God on the day of Pentecost, in the great reformation in Europe initiated by Martin Luther and his associates, in the spiritual awakening in England led by the Wesleys and Whitfield, in the recent Welch revival inaugurated by Evan Roberts—all of these spiritual and heavenly victories were the results of the leadership of the Lord through the fullness of His indwelling Holy Spirit. So the pastor, evangelist and workers of today must surrender themselves to the Lord to be led by Him through His spirit unto victory. And victory is assured to the people of God in every community, who will follow His plan in their evangelistic efforts. Let us then determine that by His power we will take every community for Christ.

### EVANGELISM.

By S. M. Provence in Baptist Standard.

Is it not about time to "touch base?" Let us go back to the New Testament and get our bearings. Our Lord was the wisest of soul-winners, but that was not all He did. Evangelism is preaching the gospel. Soul-winning is its ultimate aim, but it is a many-sided work. The Apostle Paul was a great soul-winner, but he knew nothing of "methods" of any sort. The Apostle Peter was as innocent of any science of winning men as one could well be, but great results followed his preaching. The modern evangelist is in grave danger of losing his poise. Probably no part of our work has suffered more on account of lack of wisdom and of genuineness than this. Only last week I heard a peripatetic preacher under a tent in a goodly city and under favorable auspices. He was without coat or vest. His harangue consisted mainly of gibes at church members and stories about himself. I have promised myself never to listen to the like again. I have known some mighty good people in my time, but they didn't boast of their goodness. The people of God are the best people on earth, and they are doing the greatest work in the world. Why should an evangelist (save the mark!) magnify their foibles, cast doubt upon their genuineness and ridicule them in the face of their foes, only, by implication, to extol his own immaculate perfection? From every point of view it seems better to set forth the essential stability and worth of the Christian life, and show how indispensable to the world is the average Christian man.

We have borrowed some of the most dangerous errors in our zeal for immediate results. Some men, consciously or unconsciously, influenced by Keswickism, have come to depend on what they call (by a curious paradox) the fullness of the spirit, forgetting that the fundamental postulate of Keswickism takes away the spirit's initiative. He is Arminian to the core! A variation of this is seen in the widespread teaching, not exactly so expressed, that God shares with His people the sovereignty of the world. This is so close to the great truth that He works through them, that some evangelists seem to think His people work through men. Instead of waiting on

the Lord—that is, waiting for His guidance—they seem to be able to summon Him at their own pleasure. If the evidences are not to their liking they lay the blame on the people. He is a refugee as old as the Delphic oracle.

Our Lord said, "the wind bloweth where it pleaseth." Some good scholars prefer to translate, "the spirit breathes where he wishes" (to breathe.) In either reading the teaching is clear that the spirit reserves the initiative in his own work, and that he cannot be reduced to any method whatever.

There can be, in the nature of the work, no such thing as a "science" of converting souls to Christ. It is easy to prevail on people to join a church. And that many do join who are unfitted for membership is too sadly apparent to admit of dispute. But they count! O the infinite pity of it! Here is a bit of experience told the other day by one of the oldest and most respected ministers in Alabama: "When I was about 12 years old, I attended a campmeeting. I went up for prayer along with a great many others. There was considerable excitement, especially among the children and young people. I had been going up regularly for several days, but I did not experience any change in my feeling. Finally a good woman, who doubtless thought she was doing her duty, came to me and asked me if I loved God and Jesus Christ. I did not hate them. I had always been taught in the Sabbath school to revere their names, and I saw no reason why I should not love and honor them, so I answered her that I did. She then told me to rise and praise God that I had religion. Believing that she ought to know, as she was a prominent and working member of the church, I rose and went to a seat near the altar and was considered one of the converts of that meeting. Soon after this I returned home, but said nothing to my mother, who was a Christian, about being a convert. In fact I had no conception of any change having taken place in my feelings. After the excitement wrought up during my attendance upon the meeting had passed away, I dropped back into the same state of carelessness and indifference as to religious matters which I had before the meeting. As I grew older this incident in my life had a very serious and injurious influence over me. It caused me to doubt the reality of what was called the new birth. Had I joined the church then I would have been a member but not a Christian." And his last state would have been worse than the first.

The story illustrates the danger of haste and the need of a genuine faith and a real sanity in "personal" workers. Personal work is no new thing under the sun. Neither is evangelism. But an evangelism which is not controlled by the Holy Spirit can be nothing more than a delusion and a snare.

The preachers' working instructions are exceedingly simple. He is to preach the word. He is to put himself absolutely at the Spirit's disposal, or as nearly so as is possible to human nature. But he cannot know before hand what the spirit will do, because he cannot know the spirit's plans. And he has no warrant for saying when and how the spirit will work. The whole history of God's dealings with His people proves that He has His own plans and that He finds means to carry them out. Nothing could be more illusive than to gauge a preacher's success by the number of his baptisms, as Frederick W. Robertson long ago pointed out. And yet that is what is constantly going on. One can easily see the subtle and mighty temptation to which this exposes the average preacher. How much more beset by it is the evangelist himself? Bids for promotion along this line are all too common.

I believe in the evangelist—with exceptions. He is doing a great work. But he could not live a week without the average pastor, over-worked and underpaid, who bears his burdens and does his work without the stimulus of the lime light, and often in spite of the impatience of his brethren who judge him by false standards. God be praised for him! Without him our work would collapse.

If in saying this I seem to "magnify mine office," I likewise magnify that of a mighty host whose names I have never seen, and to whom I am glad to send

this word of cheer, along with my fraternal salutations.

Wynne, Ark.

### UNION MEETING QUESTION SETTLED.

The union meeting question is up among the brethren and it seems hard for them to settle it. Try the following receipt and see if anything more is heard of it.

1. Were I to preach or teach infant sprinkling, pouring and sprinkling for the baptism of adults, the doctrine of apostasy and any or all the other tenets that characterize and distinguish pedo-Baptists from Baptists, should I be excluded from the membership of the Baptist churches and silenced from preaching as a Baptist preacher?

2. If so, would such exclusion and silence carry all my church rights, privileges and immunities, and destroy the power of the churches through their members, or the pastors, to call on me to exercise in prayer, exhortation or sermon in the worship of the churches?

3. If not, by what parity of reason could the principles or doctrines, and practices of the churches of Christ, as held by Baptists be maintained and perpetuated inviolate against the ravages of the heresies so common in the religious world.

4. How can Baptist churches say I should be excluded from their membership, and silenced from preaching or teaching, for the reasons stated, and not be allowed to exercise in prayer, exhortation or sermon in the worship of the churches and extend an invitation to those who preach and teach the things for which I would stand excluded and silenced to do so, and not extend the same invitation to me in my exclusion and silence.

5. In my exclusion and silence, for the reasons stated, would I not be as much a member of the Baptist churches, and entitled to as many church rights, privileges and immunities as those who preach and teach the things for which I would stand excluded and silenced?

6. In an invitation to those who preach and teach the things for which I would stand excluded and silenced to pray, exhort or preach in the worship of the churches, would it not say to me that by uniting with them in membership, I could and would gain my church rights, privileges and immunities, in the Baptist churches in prayer, exhortation and sermon in the worship of the Baptist churches?

7. How can Baptists exclude and silence from preaching any Baptist preacher, for preaching and teaching the things herein stated, an affiliate in their church worship in prayer, exhortation and sermon with those who preach and teach the things for which he would stand excluded and silenced and not affiliate with him to the same extent in his exclusion and silence?

8. What would such exclusion and silence be worth toward vindicating the doctrines or principles and practices of the Baptist churches, as the churches of Christ, against the reverse in Pedo-Baptist doctrines, or principles and practices, if all church rights, privileges and immunities did not follow such exclusion and silence?

9. Are such practices and the pool of our Baptist churches, church members and preachers the result of religious policy through fear of men, or for the glory of God, based upon the Bible principle of "One Lord, one faith and one baptism?"

10. Is not such affiliating dependence and extraneous resources and influences by Baptists, an expression of distrust in the promises and power of our Lord that deprives them of his blessings, and robs Him of the glory He intended should be manifested in and with His churches?

You union meeting Baptists, come across now without any dodging, and answer the questions propounded serially, thus specifying and defining, instead of generalizing, and thereby hope to vitiate. Our eyes are close on you, and if you do not come up straight your sense will be reflected on, and your folly made known. Questions that can't be settled are not questions so far as definite effect on life are concerned.

W. R. WHATLEY.

Frank Willis Barnett

# Editorials

Editor and Owner

## EVER SATISFYING BIBLE.

One great characteristic of the Bible is it is ever satisfying to those who have the life of God in them. If we were to leave out the question of its divine inspiration and consider it as a book without God's authority behind it, we must acknowledge that it is the most satisfying book that a believer in God ever continued to read and study. But would it be so if it had not been verily inspired by God? Would the contents of the Bible continue to give the greatest mental and spiritual satisfaction to believers in it, if it did not contain truths, principles and doctrines which fit into the needs and longings of numberless people? To both questions we answer no! What other book that was ever written can the skeptical critics of the Bible point to which so completely and continuously satisfies the hearts of its devout readers as the Bible does? Not one! It may be freely admitted that the Bible is not satisfying to the hearts of skeptical ones, and it is just because they are skeptical. It would be singular if they did have any true delight in the Bible. When a certain kind of food is nauseating to a person he can not, of course, have any satisfaction in eating it. One must have an appetite for a particular food if he would experience satisfaction in partaking of it. And so, if one have a real appetite for God's Word he has a satisfaction in reading it and meditating upon it as he has in no other book. He never grows tired of it. He may become wearied by reading it all day long, but his real satisfaction with its truths, lessons and promises continually abides. One never gets tired of good wheat bread; he wants it at every meal time. He does get tired of eating certain dainties. He will not eat rich cake at every meal, but bread is always satisfying. And it is because the Bible is the bread of life that the Christian is ever satisfied in the supply that it gives.

## THE CONCERTED BAPTIST EVANGELISTIC CAMPAIGN.

At last we are to have a concerted Baptist evangelistic campaign in Birmingham. This is something for which we had patiently waited and earnestly prayed. We confess that having been through a number of general evangelistic campaigns where the majority of Protestant denominations united that we have been sorely disappointed at the ingathering. There has always been much excitement and scores of reported conversions, etc., but few added to the membership of the churches. The imported evangelist claiming, however, that this was the fault of the pastors. We publish elsewhere an article by Dr. T. M. Provence, which well answers this charge. We also present an illuminating article on "The Results of Denominational Evangelism," by Dr. J.



## THE BAPTISTS AT BERLIN.

We are indebted to our friend, Rev. H. P. McCormick, of Paris, for a program of the European Baptist congress held in Berlin, Germany, from Saturday, August 29th, till Thursday, September 3d, and also for a number of notable addresses made on that occasion. Brother McCormick writes: "A great meeting! Shall try and send you something about it when I get back to Paris next week, but must go

from here to Switzerland for some lectures, which I am to give in a summer training school."

The honorary guests bring Rev. F. H. Rowley, D. D., Boston; Rev. H. P. McCormick, Paris, and Dr. A. H. Newman, Texas. Slowly, but surely, the Baptists are coming into their own. We reproduce a picture postal card sent us by Brother McCormick. Dr. Bickel was at one time a worker in the Sunday school of the First German church in Rochester, N. Y.

B. Gambrell. We eagerly await the coming of Dr. Hamilton and his co-workers and pray God's blessings upon their labors.

## WILL THE BAPTISTS OF ALABAMA RAISE \$100,000 IN THE CENTENNIAL YEAR?

\$30,000 in October for Home Missions Will Answer the Question.

The last fifteen days in April we gave over \$20,000 for home and foreign missions. It was done almost without pressure. You know that April is not regarded as a good money month. October is the best month of the year. Surely \$30,000 is easier raised than was \$20,000 in April. This with the \$70,000 already raised will round out the \$100,000 or \$1,000 for each year of the century. That will be glorious. Every Baptist in the state will be proud of such an achievement. Brother, will you help?

Please read this appeal to your people. Some Sunday in October ask your people to join you in a great home mission collection.

I beg you to throw yourself into this movement. The Lord bless you. Fraternal yours,

W. B. CRUMPTON.

## HOWARD'S GREAT OPENING.

We had the pleasure of being present at the opening exercises of Howard college and heard a number of helpful speeches, listened to some sweet music and looked into the faces of a great throng of earnest young men. We congratulate Dr. Montague and the faculty upon the splendid showing made and hope that the Alabama Baptists will remember that this is Howard College's month and do great things for it.

## DEAR "AUNT EMMA" IS DEAD.

Elsewhere we print a tribute from the Washington Reporter to one whose earthly life was as serene and pure as any saint of old. For years her prayers went up to God for us during our wandering years from Him and when He called us back into the fold, none gave us greater help and sympathy than did she who is now with her Lord. The editor of the Reporter says:

"Along with magazines throughout the country, we have from time to time had the honor of publishing some of her original verses, many of which are today found in the scrap books of Reporter readers and their inspiration and fragrance will perpetuate the influence of her sweet and modest life for years to come.

"The Reporter counts itself most fortunate that it has had her good will, kindly criticism and inspiring influence, as well as the privilege of using some of the productions of her saintly pen, and no friend feels keener their loss than the editors of this paper.

"While in the death of Miss Emma M. Barnett, the city, her friends and family have sustained a great loss, her departure to the better life is deeply and sincerely felt in the editorial department of The Reporter.

"For years the paper has not had a more eager, constant and thorough reader than Miss Barnett, and the editors, as well as the reading public, have profited by her skilled and loving criticisms."

It is hard to tell what she has been in our life, but this we know, that day by day her prayers were lifted to God that we might know Him and His blessed Son by our life.

## OUR NEW Y. W. A. LEADER.

After several years of loving service Mrs. J. W. Vesey has been compelled by ill-health to lay down the burdens of the position as leader of the Y. W. A. of Alabama.

We had the pleasure of publishing the acceptance of the position by Miss Kathleen Mallory in a recent issue, and we are sure the announcement has been grateful news to the Baptists of the state. Miss Mallory is the daughter of Hon. H. S. D. Mallory, of Selma, who for many years was president of the convention and eminently useful in the service of the denomination on its boards. The daughter has inherited the father's love and loyalty for the service of all that is best and baptistic in life, and hence has heard the call of God to this work in spite of the many cares and privations it involves. We congratulate the Baptists of this state and coming generations for their good fortune in securing the services of this excellent and talented young woman. Besides the excellent training in her home and church in Selma, she has enjoyed the full course at the Woman's College of Baltimore, Md., and is equipped both by nature and education for the highest service of her Master. We feel sure she will receive that hearty support and cordial sympathy from all our people which she so richly deserves and is so necessary to efficiency in her responsible work. When God gives us such leadership it should inspire us to do our best in his work.

## THE POSITION OF OUR SEMINARY AND ITS PRESIDENT ON ALIEN IMMERSION.

Many rumors are being circulated in the state saying that our seminary and its president believed in and taught the reception of "alien immersion" by the churches. In view of the action of the brethren at the last session of the Long Run Association, I feel constrained to write and publish this article. In a speech before the body the president stated in answer to a question I put to him that he and the seminary are in favor of regular baptism and are opposed to the reception of "alien immersion," and that they, if asked, would advise the churches against the reception of these immersions. He did not believe in making it a matter of orthodoxy or fellowship. The matter is to be left to the churches, each church having authority to act for itself. This statement seemed to be received with pleasure by the brethren. Perfect harmony was thus secured by the body.

Now, brethren, let us have peace upon this subject.—J. M. Weaver, in Western Recorder.

Please send my Baptist to Blalocks, Ala., instead of Safford, and kindly make note of change of address in next issue of paper. Have protracted the past six weeks in my field; good results. Fraternaly, William F. Shute, pastor, Myrtlewood, McKinley, Stafford and Catherine.



**An Appeal for the Orphans.**

Our home was never in greater need than now. The situation has compelled an enlargement that has brought us a debt of about \$8,000. Our family had outgrown our facilities for caring for the children in a proper way. We had been using the attic of one of the cottages as a school room, but we could not get our increased numbers into it. We could provide for about ninety pupils in this way. Such accommodation as could be improvised there, but what are we to do with the fifty others that had to be looked after. Moreover there was not a place where the family could be seated, not even to hear the sad words of farewell when one of our children died. So a chapel was needed and the trustees ordered me to build such a house as was needed to provide for our growing family. That building was erected and was a great blessing to the one hundred and forty children who were taught in it last session. There was less than three hundred dollars given for this specific purpose, and we had to pay for the building out of the current funds and the expected increase in gifts failed to sustain the extra drafts made, and hence we are in debt. How shall we pay it? Here is the plan we have decided upon:

**Work Day for the Home.**

If all the friends of the institution will do one day's work for it they will pay the debt in a single day. October 31st is the day set apart, but if you can do your day's work before that time more conveniently it will be all right for you to do so. If the Sunday school superintendents will take the matter up with their schools they will find them ready to co-operate. If farmers will allow their children to pick cotton one day and pay them, and what they would pay a hired person, they will be delighted to do it.

If children will solicit subscribers for the Orphans' Call, the paper published at the home, they may keep a quarter of every dollar they get and so earn something which they might send to the home. Many of the associations have almost unanimously stood up to indicate their purpose to give one day's work for this great cause. More than fifty children have been baptized from our home in the last two years. God is blessing us; His people, I know, will help when they understand the situation. Remember the fatherless in their great need.—J. W. Stewart.

An Episcopal rector traveling in the South met a native, also, by his own profession, an Episcopalian.

"Who confirmed you?" asked the rector.

"Nobody. What's that?"

"But didn't you tell me you were an Episcopalian?"

"Oh, yes," said the old man; "and I'll tell you how it is. Last Spring I went down to New Orleans visitin'. While I was there I went to church, and I heard 'em say they had left undone them things they'd oughter done, and done them things they hadn't oughter done, and I said to myself, 'That's jest my fix, too.' I found out that was an Episcopal church, and so I've been an 'Episcopal' ever since.—Selected.

"And it shall come to pass that, before they will call, I will answer; and while they are yet speaking, I will hear."

**Concerted Baptist Evangelistic Campaign  
Birmingham, Alabama**

**Call to Prayer.**

**DEARLY BELOVED:**

God, in his providence, has led all our Baptist churches to unite in a general revival movement from September 27 to October 18. The need for such movement is apparent, and the blessings to be derived are incalculable. The work as a whole is to be under the direction of the Evangelistic Department of the Home Mission Board, Rev. W. W. Hamilton, D. D., General Evangelist, assisted by a staff of able workers. It only needs that God's children prepare themselves, through prayer and true contrition, for taking their part in this great work.

We, therefore, the pastors of the churches, do most earnestly call upon the members of all our churches in Birmingham and vicinity, as well as upon all Christian people in the city, and those in other places who love the Lord and desire the salvation of the lost, to join us in constant supplication for divine mercy and grace, and to

**Pray**

That our people may earnestly, faithfully, unitedly, wisely and successfully plan and labor for the redemption of the perishing thousands among us who are without hope and without God in the world.

That the spirit of prayer may characterize our people, and that they may give themselves no rest till God gives our city a gracious revival.

That we, your pastors, may be true pastors indeed, men of prayer, instant in season, out of season.

That the evangelists and leaders may be filled with the spirit of God, directed and helped in word and work, speaking in demonstration of the Spirit, and of power.

That lost men and women may see their need of salvation, and may be willing to turn to God for pardon, through our Lord and Savior, Jesus Christ.

That the Spirit of truth may be present in every service in every church, convincing men in respect of sin, righteousness, and of judgment, turning their hearts towards Jesus Christ as the Savior of the lost.

That the name of Jesus may be greatly glorified through the salvation of the lost, and that his kingdom may come in thousands of surrendered hearts.

Let these be the subjects of daily petition in our secret prayer, family devotions, cottage meetings, and all gatherings of the people of God for public worship. All our help must come from above, for it is not by might nor by power that this movement is to succeed, but by the Spirit of God.

Yours in the covenant of prayer,

A. J. DICKINSON,  
J. D. RAY  
PRESTON BLAKE  
J. M. SHELburne  
A. H. HOLCOMB  
O. P. BENTLEY  
S. O. Y. RAY  
I. A. WHITE  
A. E. PAGE  
JOHN F. GABLE  
H. H. PRIAR  
AUSTIN CROUCH

WALLACE WEAR  
T. H. JOHNSON,  
W. Y. BROWNING  
W. B. McDANIEL  
D. WILSON MORGAN  
J. BUNYAN KILPATRICK  
J. O. COLLEY  
JESSE A. COOK  
J. F. PARKER  
R. L. DURANT  
WALTER S. BROWN

"Be also helping together by prayer."

**Sinning in Good Company.**

The fine spirit of James Russell Lowell is still spoken of in the literary circles of London. On one occasion, at a large banquet, the peculiarities of American speech were discussed with English bluntness. Lord S. called to Mr. Lowell, so as to silence all other speakers: "There is one new expression invented by your countrymen so foolish and vulgar as to be unpardonable. They talk of the 'ashes of the dead.' We don't burn corpses. No Englishman would use a phrase so absurd." "And yet," said Mr. Lowell, gently, "your poet Gray says, speaking of the dead, 'E'en in our ashes live their wonted fires.' And in the burial service of the Church of England

it is said, 'Dust to dust and ashes to ashes.' We sin in good company." A cordial burst of laughter greeted this prompt rejoinder.—Exchange.

The Blount county association meets with Mt. Pleasant Baptist church, Clearance, Ala., some seven or eight miles northwest from Oneonta, Ala., October 16, 17, 18, 1908. Would be glad to have you and other brethren of the state with us. Much success to the Alabama Baptist and its consecrated editor.—A. R. Head, clerk.

The Alaska Packers' Association gives the heartiest support to the U. S. Pure Food Laws, and guarantees its Canned Salmon to meet all the requirements.

**The First Day of School.**

The first day of school is the best day of all—  
You feel so important and happy and tall!—  
You have some new dresses, and in your new books  
New studies with lovely queer fumbles and crooks.

And teacher looks fresh and a little bit fat;  
And wears the most flummery, summery hat;  
You wonder how some day 'twill feel to be old,  
And never be scolded, and never be "told."

The blackboard is painted all shiny and black—  
And somehow it really is good to be back.  
There's Amy and Harriet, Mary and Gwen,  
And Maribel Mathers, who has the gold pen.

And Maribel's doing her hair a new way,  
And has a new bracelet that's locked on to stay.  
You wish that mamma weren't so strict about things—  
That you could wear brooches and bracelets and rings.

We don't have to study the first day, at all,  
And teacher quite often goes out in the hall;  
We whisper, but teacher comes back with a smile—  
We'll have to behave better after a while.

Oh, summer vacation is splendid, of course,  
With the lake, and the farm, and the boat, and the horse;  
But truly I love the first day, in the fall,  
When school seems real fun—'tis the best day of all!  
—Edna Kingsley Wallace in September St. Nicholas.

**FROM TRUSSVILLE.**

In our meeting recently at Hebron the Lord most wonderfully blessed us. As a partial result we baptized thirteen into the church and others came in by letters. Rev. W. B. McDaniel, of Park Avenue, was with us most of the time and did some splendid preaching. He can do that very thing. At Pine Grove, where we had Rev. W. B. McDaniel and Rev. T. H. Johnson, of West Woodlawn, assisting us part of the time, we had a good meeting and baptized five. This was the beginning of a sure enough old time revival that followed some two weeks later, when in our prayer meeting we had a protracted prayer meeting—the pastor and people, and especially the people—as a result of the ingathering we are enrolling 27, the majority of whom are for baptism. Will report some other glorious conquests a little later. Praise ye the Lord.—J. L. McKenney, pastor.

Try one can of Argo Red Salmon and you will use more.

TWO MORE MEETINGS.

Goshen, Forest Home and Butler Springs were the "first fruits" of my summer's work. The aggregate of accessions 55. Next County Line in Wilcox county where 4 joined. Then a good centennial meeting in Marengo county at Old Shiloh, worked up by Bro. John G. Lowery, of Pine Hill. From there to Mt. Vernon in Clarke county the writer went to hold a meeting with Bishop W. V. Vice. If there ever was a man wrongly named Vice is. In the olden times when the namers came around they missed it on this good man. He is of them of whom it may be said, "He is the salt of the earth." But of all the meetings I ever held in my life the one at Mt. Vernon was the most remarkable. The church itself claimed to be dead, and the neighbors agreed with them. But the heavenly winds blew and the Spirit of God brooded over the valley of dry bones, and men lived again, and the spiritually dead walked the earth. 23 were added to the church and the whole neighborhood stirred. But here was the most wonderful feature of the meeting. Upon the coming in of the tide of heavenly blessings, I stated to the church the true condition of our country from a spiritual standpoint, saying that there was a dirth of competent pastors, in our denomination, and that under such circumstances we were commanded to pray the Lord of the harvest for more laborers to be sent into the harvest field. Also that there never was such a harvest ripening for the scythe, and never were laborers so few, so many having gone west and to foreign fields. Then as best I could I described the toils and hardships of a minister of the gospel and of a missionary. Then I asked all Christians who were willing for their loved ones, were God to call them, to enter this work. And to my astonishment over half the congregation stood up. Then I said we are going to pray that God will answer us now.

After I had prayed, and I must say never with such faith as I prayed then, I asked all who would that day give themselves to God as missionaries and pastors, as it should please the Lord, to stand up. And Oh my soul! never did I witness such a scene—never did I have such feelings as then. Five young men and three young women stood and remained standing while their very faces shown with determination and Christian resignation. Afterwards in speaking to them they said they were ready to obey God. But this is not all of it. The next day I preached a sermon on baptism and close communion, stating, and I think, proving, that everything both human and divine is in principle, "close communion." And upon opening the doors of the church a young Methodist minister of great promise joined and was that evening baptised and licensed to preach the gospel. He goes to Howard College at once. I am glad to introduce to the brotherhood our young friend, Bro. Sam Smyley, and may God bless him.

I want to say right here that our "union meeting" brethren who are writing for the Alabama Baptist seem to think that because a man does not

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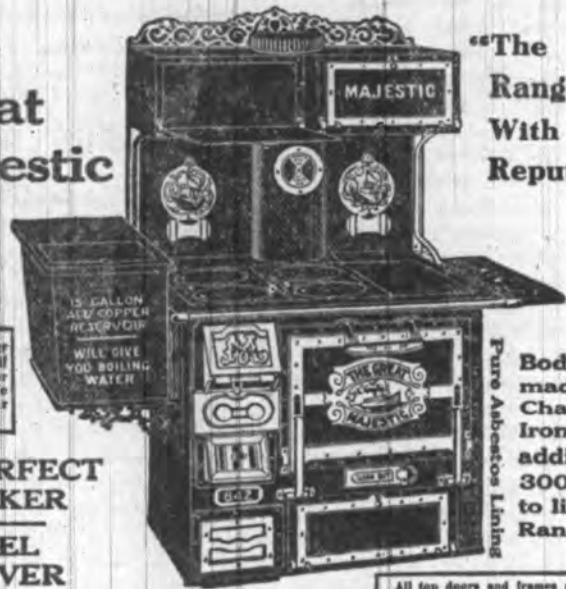
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believe in "union meetings" he is prejudiced against all other denominations. I suspect I have as many friends among Pedo-Baptists as any other Baptist preacher in the state. They respect a man for his convictions much more than they they do one who has none. They would be glad to have men of convictions members with them; but they are not, any more than we are, seeking the "milk and cider" sort. But I desist until my article in the Alabama Baptist is answered. Since Nov. 1st, I have had 100 members added to the church at Samson, and they are indoctrinated too. They know why they are Baptists. Let everybody read the article, first page Alabama Baptist, "Consistency."

R. M. HUNTER.

**GREAT MEETING.**

The first week in August the writer had the pleasure of assisting pastor A. L. Nichols in a meeting at Oak Grove church, near Adger. I was carried out by the old war horse, faithful churchman and splendid citizen Capt. M. M. Gwin. His house was my home. We had a great meeting. The church was greatly revived and up to the time I left there were 12 for baptism and 1 by letter. The meeting continued under the direction of the faithful pastor for several days more and closed with a total of 20 by experience, 3 by letter and 1 restored.

Bro. Nichols is an energetic and faithful young preacher and needs to go to Howard College at once. I hope he will go. Oak Grove is a splendid community and the writer enjoyed his visit into several homes and would have been glad to have visited many more.

O. P. BENTLEY.

Resolutions on the death of Sister M. A. Black, who died at her home in Coal City, Aug 25th, 1908.

Resolved, First. That in the death of Sister Black the church and Sunday school have lost one of their most consecrated members, one who never tired in working for the cause of her Savior and even when the flesh was weak and the body failing, with untiring devotion she pressed on refusing to take the rest she so much needed.

Second. That her husband has lost a tender, helpful companion, her children a loving devoted mother and the community a kind true friend whose willing help was always extended to those in need or distress.

Third. That while we deeply mourn the loss of our sister, we bow with submissive hearts to the will of Him who doeth all things well.

Fourth. That we extend our tenderest sympathy to the sorrowing family, praying that they may find comfort and consolation from the Great Physician.

Fifth. That a copy of these resolutions be sent the Alabama Baptist for publication, also the Baptist Standard, a copy sent the family of our departed sister and registered in our church minutes.

MRS. B. D. MOORE,  
MRS. R. W. TUCK,  
H. W. NEWBURN,  
D. CAMERON,

Committee.

**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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J. T. Shuptrine, Savannah, Ga.

#### Great Meetings in Morgan County.

As evangelist for the Gilliam Springs association I begun my fall work after the third Sunday. I went first to Brother T. J. Weaver's church at Center Grove in Morgan county to find Brother Weaver had already been in meeting for several weeks, and with his age he was worn out with work, but a more willing soul I never met. We had the pleasure of preaching to large crowds from day to day. The people came and gave good attention and received the word with gladness. The meeting continued for eight days with great success, twenty-eight uniting with the church and more will join as a result of the meeting. There is some of as great souls at Center Grove as could be found anywhere. Among them M. W. Ratliff, the Crawfords, Hips, Brans and many more that threw their hearts into the meeting, contributing to its success. Center Grove is a very important field. From here we went to Laceys Springs, on the Tennessee river, with Pastor Smallwood. We had to work here under disadvantages on account of the incapacity of the church to hold the crowds that came, the house being very small. As a result of the meeting six united with the church and a number of conversions that did not unite with the church. The church and community were re-

vived and we believe more is to follow. We were assisted here by Rev. J. E. Bran, from the Muscle Shoals association. From here we went on Sunday morning to Old Shiloh, in the Muscle Shoals Association, to meet Evangelist Eaves from Decatur in a joint meeting. At Old Shiloh, as the place is known, there is not a vestige of the old house to be seen. It was here the first church south of the Tennessee river was organized with a small crowd from the first church in the state near Huntsville, that we have heard so much about this centennial year. We had a great meeting here, with a number of conversions. We had two services in the day. The writer went to Gum Springs church at night, Brother Eaves to Cooper School house, Rev. Rogers to Summerville. We had good meetings at all points at Gum Springs. The last night of my stay there we had fourteen accessions to the church. The pastor, Brother Roan, continued the meeting until Sunday. I have not heard from him since as to what the final result was. We left on Friday to meet Brother L. L. Hearn at Wyeth City. We are having a good meeting at Wyeth City. We had to leave before the meeting closed to resume our work in Morgan county tomorrow, September 14th. The good Lord is greatly blessing us in north Alabama. May

God bless you, Brother Barnett and may the brethren come to your assistance with all they owe you and a hearty renewal.—Evangelist Colporteur J. E. Lowry.

#### Brother Tate's Suggestion.

Catherine Baptist church. Mrs. Theodora DeWitt, cashier; Mr. A. C. Cooper, Mr. J. W. Gaston, Mr. Lee McMillan, Mr. T. A. Hestle, Mrs. Bettie Cammack, Mr. Eugene Wilkinson, Mr. Robert Stapleton, Dr. E. L. McIntosh, Mr. T. B. Strother, Mr. Billie Chambers, Mrs. Allan Wilkinson, Misses Kathleen and Adell Pharr, Misses Myrtle and Emma DeWitt, Miss Bessie Pharr, Mrs. J. W. Pharr, Mr. J. T. Rush, Master Theo DeWitt, Mr. Joel Crocker, Mr. A. T. Wilkinson; Mr. J. O. Strother, Mrs. Strother. Come on, brethren and sisters, just ten cents apiece. Let's join the happy band bound for the promised land. Then we will be happy on the way. Bless my Lord! I am happy on the way. There is a work for you, there is a work for me, a work for each of us to do. When I get around will forward the amount to Brother Crumpton. Methodists and Presbyterians gave half the amount. Cast thy bread upon the waters, it will return after many days. Yours fraternally, Theodosia DeWitt.

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There is no article of food more nutritious or healthful than Argo Red Salmon. As a brain and muscle builder, it is far ahead of beef or other meats.

**A PLEASANT TRIP.**

I must tell you about my trip over the bay. I went over and spent eleven days with Brother J. D. Wilks in meeting at Shellbanks. The Lord was present with us from the beginning and gave us eleven souls. Brother Wilks is doing a good work and has a wide field of labor. The people at Shellbanks are indeed the Lord's folks, and they are as earnest, wide-awake people as it was ever my pleasure to meet. They love the Lord and his work and they certainly love their pastor. They could not, however, do otherwise. I find those people keeping in touch with Baptist work, and this means they read the Alabama Baptist every week. My heart rejoices when I read of so many conventions in the state. The Lord is truly good to His people, whereof we should be glad and rejoice. God bless the paper and its noble editor. Fraternally,  
**D. R. Parker.**  
 Whistler, Ala.

I have only half of my time taken up with pastoral work and will gladly devote the remaining two weeks of each month to revival work.

**A GOOD MEETING.**

On the night of September 15th Brother W. J. Ray, state evangelist, commenced a meeting at the Soldiers' home near Mountain Creek, Ala., which continued with increasing interest for three days. Brother Ray presented the gospel of our Lord in simple language and the same was attended with great success.

To your scribe's mind few men can do the work of an evangelist better than Brother Ray. Seven sermons in all were preached during the meeting, which resulted in the constitution of a new Baptist church, with forty-six members, church building to be erected at Mountain Creek, Ala., in the near future. Brother Robert Long was elected pastor for the next twelve months. Pastor's salary was fixed at \$150. At the close of the services a free will offering was made in behalf of the preacher, and a nice little sum was presented to him, showing our appreciation of the services rendered.—  
**S. B. Culpepper.**

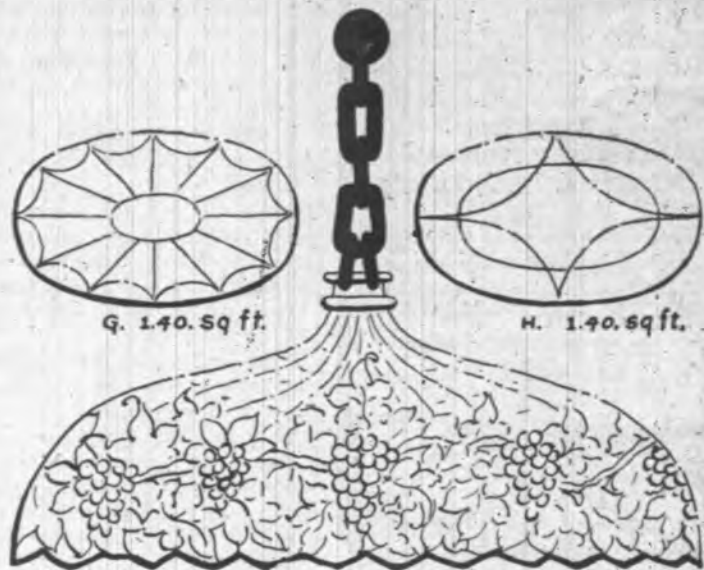
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Rev. G. W. Freeman, who advertises the above lands for sale at auction on the 15th day of October, near Montevallo, desires to sell them in order to give his entire time to the ministry. Brother Freeman is now pastor of five churches and has held some good meetings during the summer and fall.

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**Meeting at LaPine.**

We have just closed one of the greatest meetings ever held in this community, conducted by state evangelist Rev. W. J. Ray and his sweet spirited gospel singer, Brother W. H. Carson. Brother Ray is a great gospel preacher and the plain scriptural sermon held the great crowds under a spell from the beginning to the end and went home to the hearts of many. He evidently is deeply pious and has a mighty hold on God. He believes God will answer his prayers and bless his work. Brother Ray has endeared himself to our people very much. Bro. Carson, a noble, consecrated young man, came several days before the meeting, organized the choir and completely captivated the people with beautiful gospel songs. There being

no Baptist church here the good Methodists kindly gave them the use of their church and co-operated with them in the meeting.

A Baptist church of twenty-six members was organized and about seven hundred dollars raised toward building. One good brother gave a lot and one hundred dollars. Services will be held in the Methodist church once a month until the new church is completed. Greater things are now before the church. As a whole we are looking forward with delight to the coming of two hundred Baptists. We are greatly indebted to that grand, good man, Rev. J. A. Kenkins, for having these men with us, and feel that God will richly reward him for laboring with us so earnestly in this meeting.

A MEMBER.

GOOD MEETING.

May I presume to speak to the brethren just a few words? We have had a season of great rejoicing, beginning the second Sabbath in August at Owassa and continuing through the first Sabbath in September, closing our campaign against sin on this latter date at Peterman.

In each of our meetings Bro. J. R. Curry, late of Atmore, did all of the preaching.

Bro. Curry is a young man of rare ability, good judgment and consecration. His sermons are all filled with the meat of the gospel. His reasoning is clear cut against sin and for truth and righteousness.

It has not been my privilege to hear any man preach four consecutive weeks with more ease, charm and earnestness than Bro. Curry. There is great danger of our losing him from the state and I sincerely hope that some of our churches will put a stop to such talk by retaining him here.

The results of our meetings were: Owassa: old church feud wiped out, good fellowship and harmony restored, eight accessions, five for baptism.

Philadelphia church, Tunnel Springs, church greatly helped, six accessions for baptism.

With Bethany at Burnt Corn, was one of our best meetings, though only two joined, one for baptism.

We next began at Peterman, where God signally blessed our work by giving us several of the leading people of the town to unite with us. One of the leading merchants of the town was received by baptism as were sixteen others. Dr. D. R. Nettles, one of the most prominent young physicians and business men of the state and his good wife, formerly Miss Jewel Dixon, cast their lots with us and will greatly aid us with their talents and consecration. The total visible results of this meeting was 26 accessions.

The aggregate of our meetings was 42 accessions, 27 for baptism. The Lord be praised for His goodness,  
S. P. LINDSAY.  
Belleville, Ala., Sept. 10, 1908.

TWO GOOD MEETINGS.

I have just closed two great revival meetings. I held the first at Roberts, Ala. Bro. W. M. Gordon did the preaching. Bro. Gordon is a fine preacher. His sermons were both logical and spiritual and had the desired effect in leading souls to Christ. The Decatur church is to be congratulated in securing this Godly man for a pastor. As a result of the meeting 27-joined the church, 26 for baptism.

I came from there to Castleberry—here I did the preaching myself. The meeting resulted in 26 additions to the church, 18 for Baptism.

The Lord has been good to me. I have received in all of my revival meetings 80 members. To Him be all the praise.

G. W. LOVELL.

The Argo Red Salmon Cook Book has more recipes for preparing canned Salmon than all other cook books combined. A card to Alaska Packers Association, San Francisco, Cal., will bring it to you.

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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. Moffett, 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, hives, etc., in children.

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## FROM NEW DECATUR, ALA.

Since last report have had in full 61 additions to the church and more to follow. We have Prof. Mainard employed teaching a singing school for us which is proving a great success. Prof. Mainard is well qualified for this work. On the 26th of August we were surprised to see a wagon drive up to our gate and unload flour, meal, lard, meat and in fact everything eatable and clothing for every one of the family. A nobler people never lived than the people of East New Decatur. I feel very much like saying I have the best church in the state, what do you think about it brethren? I guess you think the same about your churches, if you don't you ought to. I see a great deal said about union meetings. I wish to say a few words. I see where some brother has never read where Christ said go and preach the missionary Baptist doctrine. What did He want us to do in Mat. 28:19-20 and if Missionary Baptist doctrine is not Bible doctrine, then I am ready to join some other. I don't want to belong to anything that the Bible does not justify. Now Christ did tell us to go and get men to repent and believe or make disciples out of them, but He said baptize them and teach them to observe all things that He commanded. Now to declare this is to declare the whole council of God, and to fail is to neglect to obey Christ. Let us see 2 Tim. 4:2-3, "Preach the word, be instant in season and out of season, reprove rebuke, exhort with all long-suffering and doctrine; for the time will come when they will not endure but after their own lust shall they heap to themselves teachers having itching ears." Now must we unite or must we reprove them. Now, I love every child of God whatever he or she may be but I love the Lord the best of all. I love the Missionary Baptist doctrine because it is Christ doctrine and when he says go and preach I am going to try to preach the whole council of God, according to Matt. 28:19-20 and under the charge that Paul gives us in 2 Tim. 4. Brethren, let us preach repentance and faith and the observance of all things commanded. Let us read 2 John 10 and 11 verses and see if we can unite.

J. E. MERRELL.

## A TRIBUTE TO ALABAMA BY JOHN H. WALLACE.

"Alabama—there's magic in the matchless name—fairest queen of the states, thy face is white with the cotton fields of the Tennessee valley, silks of the blooming corn are thy flowing tresses, thy cheeks are rosy with the apples and peaches that blush as they ripen upon thy everlasting hills. Around thy graceful throat as a lover would entwine a diamond necklace about his sweetheart's snowy neck, is the magnificent river, the pearl-paved Tennessee, that has wandered here from the vine clad hills of Virginia to pay loyal tribute to thy shrine, only to dash on with great momentum, eager to extol the grandeur of a matchless realm, happy and peaceful with contentments and joyous songs. About thy graceful waist is a

belt of polished steel, set with diamonds, black yet precious, that have dazzled the world with the magnitude of their princely values. Thy skirt of fleecy cotton is bespangled by the needles of the long leaf pine, while the dainty feet are laved by the soft waters of the opal gulf. From the wavering woods and clustering hills of North Alabama, resonant with the song of thrilling wild birds, to the sunny shores of Mobile, is a land where if there's peace to be found in the world, hearts that are humble may hope for it here."

## A GREAT MEETING.

We closed last Saturday night the greatest revival ever conducted in Roanoke. We had with us for two weeks Rev. Luther Little, D. D., Home Board evangelist. Little is a grand and powerful preacher of the blessed old gospel. He captured the people of Roanoke in his first sermon and held their esteem and love to the end of the meeting and went away loved and honored by every citizen of our city. The Home Board is to be congratulated on having such a manly man and great preacher in their employ. This

writer considers the department of evangelism the greatest movement of our modern times. Dr. Little is not only a great preacher but a practical evangelist: He knows how to bring men and women out of their sins to God.

The meeting resulted in 67 new members added to the First Baptist church. We had the pleasure of baptizing 23 last Sunday night in the presence of 1200 people. The remaining number will be baptized next Sunday night. The Baptists of Roanoke feel indebted greatly to the Home Board for the great uplift received thru their evangelist, Dr. Little, and they showed their appreciation by raising the largest amount ever given an evangelist for holding a meeting in Roanoke. The Baptists of Roanoke are on the mountain top. I go next Monday to Columbiana to assist Bro. C. C. Heard in a meeting. Bro. Editor, pray for a great meeting in Columbiana.

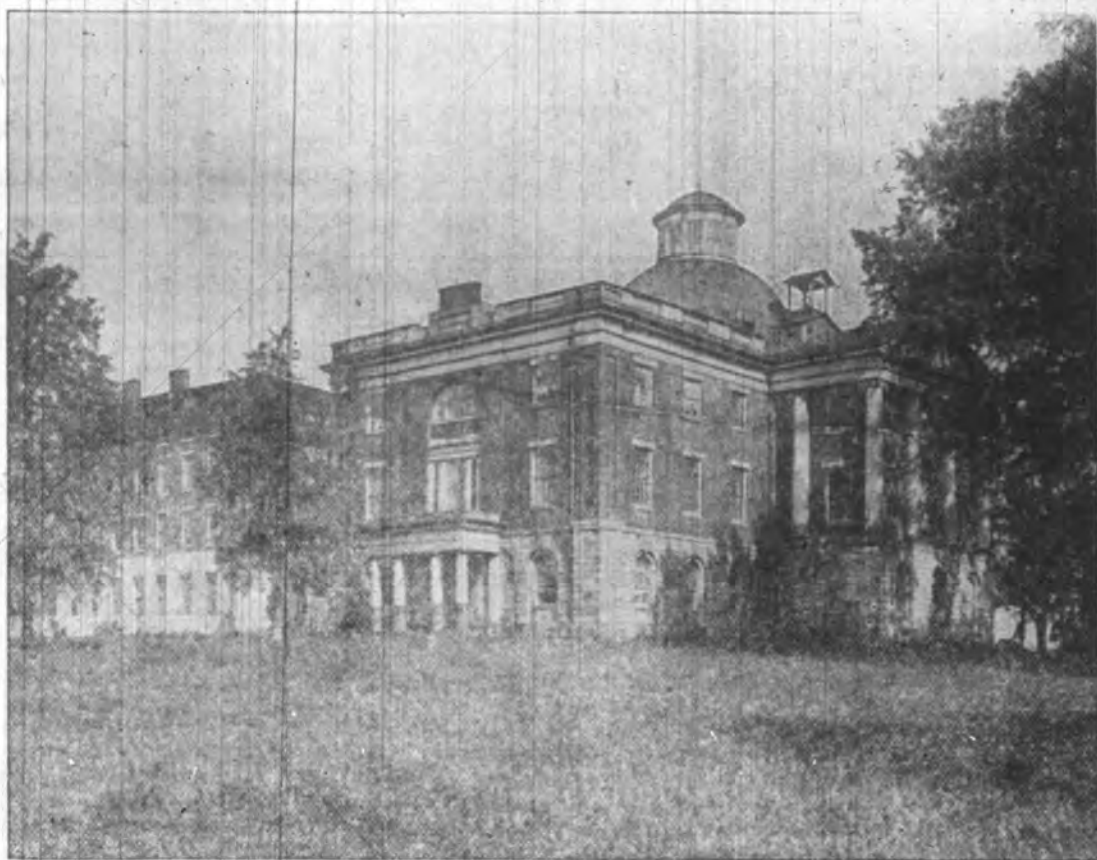
Yours fraternally,

T. J. PORTER.

Watch for the transparencies of Argo Red Salmon in your grocer's window.

## Wants Some Work.

For many years past the dear old paper has been a welcome visitor in our home. I remember with pleasure seeing my mother when she was at leisure read the dear old paper and talk of the many spiritual blessings it afforded. Now as she has passed over the river to her reward I come with praise for the worthy paper. I feel that God has laid upon me the great duty of preaching His word. I have been trying all summer to secure aid in getting an education, but have not been successful so far. I have heard old men talk of how hard it was when they were boys to get an education; but I am persuaded to get an education now is about as much a problem as it ever has been. I was licensed about six months ago. I am in the field to work and if there is any church in reach of Columbus who has not a pastor I would be glad to preach for them some Sabbath day, if they will drop me a card. Will fill the appointment with pleasure, asking nothing but my expenses. You can address me at 1001 20th street, Columbus, Ga. I am very truly, A. Z. Mathews.

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B. F. GILES, Pres.

(Continued from Page 1.)  
other churches in the afternoon, and at night there will be preaching at all the places of worship. On Sundays great mass meetings will be held for men and women and young people. Rev. Wallace Wear writes that the pastors are enthusiastic and that they are expecting great things from this concerted movement.

The more the possibilities of home board evangelism are seen and realized, the more do we wish that we could have the money at hand to put at least fifty evangelists in the field. What a power they would be and how they would strengthen the churches, and how they would help in bringing the new converts and the churches into closest touch with all the denominational work, and how they would help in placing the ordinances in the rightful place.

We are living in a day of Baptist opportunity and therefore of Baptist responsibility. The world was never more ready for the truth than now, and was never more in need of it than now, and in this time of reaction from sentimental nothingness we need no more of the preaching which says that we must believe, so to speak, and report in a measure or be damned to some extent. We need preachers who have had an experience of grace, who know what they believe and why they believe it, who are not afraid of stripes or imprisonment, and yet who are possessed of the mind and spirit of the lowly Nazarene.

May God give us men for this great time of opportunity and may the people of God give us the money with which to send these men all over our land from the mountains to the sea and the plains, into country and village and city to preach the whole truth in love.

#### IN MEMORIAM.

On the 3d day of September, 1908, the grim monster, Death, visited our town and took from our midst two of our most beloved young people, Brother Jack M. Justice and five days later Sister Irene Justice. Brother Justice was an excellent Sabbath school scholar, one of our best members, of Inverness church, a tireless and efficient worker of the B. Y. P. U., in which he always took a deep interest. Sister Irene Justice was a devoted Christian, a dutiful daughter and possessed those sweet traits of character which rendered her lovable and loved by all. She, too, was devoted to her church, Sabbath school and B. Y. P. U., of which she was our faithful secretary.

Whereas, it has pleased God to call our young brother and sister to their reward, be it

Resolved, That we bow in humble submission to His will, knowing that he doeth all things well. Our B. Y. P. U. feels deeply the loss of such beautiful characters, such faithful members, who at all times were ready to do all they could. We extend to their father, mother and family our tenderest and deepest sympathy in their sad double bereavement, and that we hold in sacred memory their beautiful Christian lives and their patience in all their sufferings.



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BOX 317

Why should we weep when the weary ones rest

In the bosom of Jesus supreme,  
In the mansions of glory prepared for the blest,

For death is no more than a dream.  
That these resolutions be spread on the minutes and a copy be sent to the family. Read and adopted in the B. Y. P. U. of Inverness Baptist church Sunday night, September 13, 1908. Respectfully submitted, E. M. McNair, Beulah Beverly, Annie Jenkins, committee.

#### In Memory of Sister Keith.

Our dear sister Sallie Keith has passed away. She has gone to meet her loved ones that were waiting to welcome her in where there is no more parting from sickness or death. How happy we will all be when we get to that happy place. How many of us have loving mothers waiting to welcome us home. She has gone on before to wait and welcome the coming of her loved ones as they are gathering home. Oh, how they will all rejoice when they meet to part no more. Our dear sister lost her husband, father, brother and little babe during the Confederate war, leaving her and her four sisters very sad and lonely, and she with four little children to rear and care for; but with the help of the Lord she reared them all. Sister Keith joined Sardis Baptist church in 1864, of which she has been a consistent member, visiting her

church as often as she could.

Resolved, That we, the committee, extend our deepest sympathy to the family.

2. That a copy of this be sent to the Alabama Baptist; also a copy placed on the church book.

Committee, Sisters Sue Franklin, Laura Wilkerson and Nettie Huguley.

#### Protracted Services Closed.

The protracted services in the school chapel, conducted by the pastor, Rev. Walter S. Brown, were brought to a close Sunday night.

These services were especially interesting and helpful to all classes. The Baptist church had seven additions: Mr. and Mrs. W. T. Ogletree, Mrs. B. F. Hammond, Messrs. Claude Newton, Hicks Hodges, Bert Mize and Leonard Hunnicutt. This church joined Friendship church in baptismal services on Sunday morning at Williamson's old mill, where fifteen candidates were immersed in the presence of a large and appreciative audience.

The Odenville Baptist church was organized less than one year ago with eleven members; this number has been increased to thirty-three.

At conference Saturday evening a report was prepared, also a letter to be presented by the delegates, Wm. Lovell and W. G. Stevens to the St. Clair county association for admittance into that body, which meets with Bethel, one of our nearest Baptist churches, on September 12th.

#### NOTICE OF MORTGAGE FORECLOSURE SALE.

Default having been made in the payment of the debt secured by mortgage executed to the undersigned on the 27th day of July, 1908, by Felix Marshall and wife, Cora Marshall, and recorded in the probate office of Jefferson county, Alabama, in Vol. 491, page 527, of record of deeds, we will sell to satisfy the debt secured thereby, under the power of sale in said mortgage, on the 25th day of October, 1908, in front of the court house of Jefferson county, Alabama, in Birmingham, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Jefferson county, Alabama, to-wit:

Nineteen and one-half (19 1-2) acres of land in the south half of southeast quarter (S. E. 1-4) of southwest quarter (S. W. 1-4), section thirty-five (35), township sixteen (16), range two (2) west, except one acre sold to Scott Latham being the same land conveyed by deed recorded in Vol. 379, page 316. THE CITY LOAN & BANKING CO., Mortgagee.

J. W. PRUDE, Its President.

#### \$5,000.00 REWARD

To any person who can find one atom of opium, chloral, morphine, cocaine, either of chloroform or their derivatives in any of Dr. Miles' Remedies that have not been tampered with. This reward is offered because certain unscrupulous persons make false statements about these remedies.

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