

# BE SURE AND ATTEND YOUR ASSOCIATION

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Rev. L. R. Christle, of the Tabernacle church, Valdosta, has been called to the Tabernacle church, Raleigh, N. C., to succeed Rev. J. C. Massey.

Dr. C. S. Blackwell, who recently resigned the pastorate of the First church, Norfolk, Va., and who is now engaged in evangelistic work, will assist Dr. R. VanDeventer in a meeting at Jackson, Ga., during the last half of October.

Dr. Everett Gill has been called to the pastorate of the Danville Baptist church, Louisville, and later a missionary in Rome, Italy. We welcome him back to Kentucky. Dr. Gill is a sound scholar, an impressive speaker and a good organizer.

Dr. W. M. Harris, Texarkana, suppld the First Church, Galveston, during his vacation. Dr. Harris is very popular in that goodly city, where he was pastor for ten years. He is also popular in Georgia, his native state.

(And also in Alabama, where he labored for a season.)

Upon arriving in Louisville go to 122 York hall for any assistance or information and to meet other students from our own Alabama. We want our state to surpass all former sessions, both in number and good comradeship of students.

Rev. R. C. Granberry, of Tuskegee, Ala., will enter upon his duties as pastor of Rose Hill church, Columbus, next Sunday. He comes well recommended, and we extend to him a most cordial welcome to our state.—Christian Index.

We are sorry to lose Brother Granberry. By his gentlemanly bearing he has made many friends in Alabama. He has a bright future in the ministry.

Mr. Boston W. Smith, lovingly known as "Uncle Boston," and whose name is a household word among our Northern Baptist brethren, died suddenly on Wednesday, September 9th, at his home in Minneapolis. While Boston Smith's life work will always be associated with the chapel cars, nevertheless, it was as a Sunday school missionary that he first demonstrated his special fitness for leadership.

Rev. Clay I. Hudson, of Auburn, Ala., who has been supplying the North Edgefield Baptist church, this city, has been unanimously called to the care of that church. He has accepted the call and his regular work will begin September 20. Brother Hudson is a young minister of much promise and has greatly endeared himself to the people of the North Edgefield church. They are to be congratulated upon securing his services.—Baptist and Reflector.



REV. C. A. STEWART, D. D.,  
Who is Assisting in the Evangelistic Campaign Now Being  
Waged in Greater Birmingham.

Dr. Lansing Burrows had a very enjoyable home-coming from his European trip. Rev. J. W. Michaels, of the home mission board, had been holding a meeting for deaf mutes at the First church, and when Dr. Burrows returned he found four of these pupils converted and ready for baptism, which he administered on the evening of his first Sunday. Mr. Roy T. Wheeler continued the meeting for deaf mutes. Nine have been converted. A large class of these people has been added to the Sunday school, taught by Mr. Jesse Warren.—Baptist and Reflector.

Mr. Irving Grinnell tells the following temperance story: A woman entered a barroom, he said, and advanced quietly to her husband, who sat drinking with three other men. She placed a covered dish on the table and said: "Thinkin' ye'd be too busy to come home to supper, Jack, I've fetched it to you here." And she departed. The man laughed awkwardly. He invited his friends to share the meal with him. Then he removed the cover from the dish. The dish was empty. It contained only a slip of paper that said: "I hope you will enjoy your supper. It is the same your wife and children have at home."

On the fourth Sunday in July we began our meeting, which continued one week, closing with a baptismal service the first Sunday in August. We had a grand revival. Our pastor, Rev. A. J. Creel, did some good personal work; and most of the preaching. He is a man filled with the spirit of Christ and his sermons were soul-stirring and helpful. There was good interest from the first. Each service seemed better than the one before. The attendance was good, day and night. There were fifteen additions to the church. Yours in Christ, James A. McCombs, deacon at Oak Grove.

This week's issue of the paper was a newsy one. I greatly enjoyed reading the news from the churches. The spirit of revival seems to have been much in evidence among the churches, and it is good for the brotherhood to know what the Lord is doing among us. My idea of a religious denominational weekly is that large space ought to be given to the news items from the various fields, and this you are doing for us. I do not think that the lengthy and labored article on some vital and timely theme should be denied its proper place, but the emphasis belongs to the events among the churches.—J. L. Rosser.

W. D. Atkinson has had a series of interesting articles in the Evergreen Courant, setting forth the history of the Evergreen Baptist church.

Dr. J. B. Hawthorne will lecture during the next three months in the principal cities of Virginia, North and South Carolina, Georgia and Alabama. He will no doubt be greeted by large and appreciative audiences.—Christian Index.

I am an evangelistic singer (Baptist) and have November and December open, and will thank you to make mention of same in your paper. Can refer you to Brother Mottley, now in campaign; also Brother B. J. W. Graham, of Index.—W. Ellsworth Rodgers, 21 Crew street, Atlanta, Ga.

The daily press announces the resignation of Dr. J. S. Kirtley, of the First church, Elgin, Ill., on September 6, and later comes word of his acceptance of the call of the First church, Duluth. The removal of Dr. Kirtley from the vicinity of Chicago will be regretted by many friends who have come to respect and esteem him to a high degree. The change, however, it is hoped will prove of benefit to Mrs. Kirtley's health, which has not been robust for some years.—Standard.

It is announced that Dr. A. C. Davidson has finally decided to accept the call to Covington, Ky., and has resigned the church at Murfreesboro, Tenn., for that purpose. Dr. Davidson is a native of Kentucky. He was educated at Georgetown college and was for a number of years pastor of the First Baptist church of Covington. In returning to it, therefore, he is only going back home. We give him up to Kentucky with deep regret.—Baptist and Reflector.

(We had hopes that Dr. Davidson would return to Alabama, where he is so greatly loved.)

Last Sunday marked the beginning of my second year as pastor of Deatsville church, and it was a great day. At the 11 o'clock hour an accomplished young lady, formerly of the Presbyterian faith, united with us, and as we assembled at the creek in the afternoon for the purpose of baptizing (immersing) her, a middle-aged brother came with a Christian's experience and demanded baptism at our hands, saying in the language of the Eunuch, "See, here is water; what doth hinder me to be baptized?" and we, like Philip and the Eunuch, "went down into the water" and I baptized him. At the evening service another joined. We also raised the amount for "denominational education" that the church pledged a few days before at the Montgomery association. Hope that all our churches will do their best for denominational education during this month. Reader, what about your church?—W. R. Adams.



## MINISTERIAL EDUCATION

It should first of all be remarked that ignorance is synonymous with darkness, and in the dark men can't see, whereas education is a synonym for light, and men need light that they may see. Are we, then, as a denomination to have the light? If so, the first requisite is an educated ministry, for just as the sun is to the earth, giving it light and heat and causing it to spring forth and bud, and yield its fruit, so is an educated ministry to the denomination.

Ruskin has said that there are only three questions in all the universe which concern the human soul: "How did I get in this world? How am I going to get out of it? And what had I best do under the circumstances?" But in dealing with the subject of ministerial education, I would like to ask four: Why have an educated ministry? What are the advantages of an educated ministry? Where ought the ministry to be educated, and what ought we to do under the circumstances?

First, then, why have an educated ministry? The many answers to this question are quite obvious, but one among the chiefest of them is that the people are becoming better and better educated themselves, and it is quite essential to the success of the ministry, and hence to the denomination at large, that the preacher should keep abreast of his times. He must do this much, at least, and if possible ought to be a little in advance of the most cultured of his congregation. When Thomas Jefferson was in Paris he wrote back to his old teacher, Thomas Wythe, of Virginia, in these words: "Preach, my dear sir, a crusade against ignorance; establish and improve the laws for educating the common people." This crusade against ignorance has been preached, and these laws for educating the common people have been improved, and happy the preacher who realizes this and prepares himself accordingly. Go where you will, and there are men who know something of the great poets and authors, with these the preacher must be familiar too or in this polite company be much embarrassed. Men there are versed in the classics of Greece and Rome, and if others, how much more does the preacher need this knowledge? There are those who have some knowledge of the philosophers, and the different theories which have been put forward in explanation of the origin of the universe; the preacher, too, must have covered this ground in order to convince the "gainsayers," and show them that "in the beginning" God must have "created the heavens and the earth."

Another reason for having an educated ministry, is, in order to demand respect. It was not long since the writer was in conversation with a young man who told him of a recent visit to some place at which three uneducated preachers were just beginning a protracted meeting. One got up and used many words, but said little and another got up and used more words and said less, and the third got up and used still more words and said nothing, and the young man said he was disgusted. The day is passed when one can demand respect simply because he is a preacher. No matter what ground he may have for his argument, unless he is educated, there will be some to point the finger of scorn and make cynical remarks. I think God that the day has come, when none of the other denominations can any longer truthfully say that the Baptist preachers of the South, as a class, are uneducated. If such assertion is made then the maker is himself ignorant of the facts, or purposely uncharitable, or both. Here I can speak with authority, for a part of my theological training was in one of the best seminaries of another denomination, and I know how it compares with ours. In number of schools we are not behind, and in efficiency we are in the front. Hamilton, and Rochester, and Newton Center, and Crozer are all as good schools as any other people can boast of; going to the Southwest, there is Baylor, and back to the North there is Chicago, and in the center of all

the rest there is our great school at Louisville, like a beacon's light, shedding its rays throughout the Southern states. We have the schools and we have the ministry, and justly so for the people are better educated than they once were and we must demand respect.

But in the second place we must consider some of the advantages of an educated ministry, and here we must note first that an education broadens one's horizon, and with this larger horizon he gets clearer visions of the field and duty and service. Recently I have read with much interest the story given of the late balloon race by one of the scientific aeronauts. This man said that when one ascends to a height of 25 feet he can then see all around him at a radius of 7 miles. But when he gets up 100 feet the distance is doubled, or he sees then 14 miles in every direction.

When he still ascends to 1000 feet his horizon is broadened until he can see 40 miles all around him, and when he arises to the distance of a mile, his horizon is simultaneously broadened and he can see 100 miles. So in the realm of education. As one gets higher his horizon correspondently broadens until he comes to have the vision of his Master, and sees that the field is the world. I have my first educated preacher to see whose soul was not set on fire with the cause of Missions, and when you find an anti-missionary whether he be preacher or layman, the chances are that he has not ascended enough to get the vision.

Another advantage of an educated ministry can be seen in what may be called adaptation. The old idea once current in certain quarters that an education renders one unfit to minister to those in the humbler walks of life, and unsuited for the common place duties is absurd. It may be true that some are unfit for these things, but you must lay it to some other cause other than education. The cause is apt to be in that they are mentally unbalanced, or spiritually impoverished, usually the latter. All education in the true sense means the power of adaptation. Roger Williams and some others of the pioneers who came to this country, and lived in the huts of the wild Indians, preaching to them the Gospel of Christ were graduates of Oxford. The Jesuit missionaries, who since the days of Loyola have belted the globe preaching their erroneous doctrine among all classes of people, are at the same time among the most highly cultured men of all the earth. Yes, you must lay the lack of adaptation to something other than education. Education means the power of adaptation.

As the trained athlete is supple in all parts of his body, so the educated man is flexible, and can bend and transform himself unto like Paul, he becomes all things to all people. At the late State Convention, I was impressed with some remarks of Dr. A. J. Dickinson when he said that in his church, in addition to people of various nationalities he had men of every degree of culture up to the graduate of Yale and Harvard, and to reach these men he had to approach them from their viewpoint. So it always is. The uneducated preacher with the educated may be compared to a man and a boy who stand on the same plane. They can both reach downward the same, neither any further than the floor, whereas the man can reach upward much higher. So the educated preacher can reach down to the most humble, but the uneducated can never reach up to the most lofty.

But the next question we were to ask, is where is the preacher to be educated? In reply to this I must say with much emphasis, that he should go to college. At college many things are taught quite essential to a well rounded minister which cannot be gotten in any seminary. Here he is to get a working knowledge of English, including the poets and authors of distinction. Here he gets a view of the forces that went to make history of the past and is enabled to better interpret the drift of events of his own time.

Here he also gets some knowledge of Philosophy, and the natural sciences, and the good which comes from personal contact, and touching elbow with his fellow students, all of which are indispensable to the well rounded man. But the greatest good which comes to one in taking a college course is not in the knowledge acquired, but in the mental discipline gained by reason of its acquirement. It is not the facts, but the getting of the facts that is really helpful wherein the mind develops and expands by reason of constant study as the arm of the smith develops by constant use of the hammer. Another reason why the preacher should go to college is from the simple fact that he can't do all the work in the seminary until he has first been to college. Unless he has had some mental discipline, and knows something of the other languages before he begins Hebrew, he is apt to be like the man who digs a tunnel. As he goes in it gets darker and darker, until like the tunnel digger he never sees the light on the other side.

But the preacher should not be satisfied with a college course, as valuable as it is. He must go to the seminary too, for here he gets many things quite essential which are not touched at all in the college. For lack of space I could not begin to enumerate these things, but oh, if the preacher wants to taste of something good let him go to the seminary. It is here that he gets the edge put on his axe. In college he gets the body of his axe; he gets the weight which is to drive the blade, but no matter how much weight the axe may have it needs the blade too. It takes both the body of the axe and the blade to make a perfect instrument, and so it is the preacher needs both the college and the seminary.

It is possible, of course, for some men to be eminently useful without going to the seminary. This fact is illustrated in the lives of such men as Drs. W. E. Hatcher and P. S. Henson and others of the giants. But it should be remembered that in addition to their college courses, these men were possessed of superior natural ability, and what was possible for them, would be wholly impossible for others. For no matter what one's natural endowments may be, it is still an excellent thing if he can further develop himself along that same line. Handel, Mozart and Paganini all showed an early aptitude for music, but they considered it worth while to study the same art under the great masters. And so one may have natural ability as a preacher, but if he is wise and has the opportunity, he will still read a book or two on theology.

Again, one ought to go to the seminary because all of his former knowledge is systematized, and here as nowhere else he is enabled to see things in their proper relation. The great doctrines of God as they are taught in the scriptures are taken up one at the time and disposed of. The growth and spread of Christianity, and with this is compared the great heathen religions so that one can see the truth. Withal one leaves the seminary rooted and grounded in the faith and principles for which his own denomination stands, and while he is willing to receive the good in all he puts a screen in his mind and keeps out the bad. We have screens in our doors and windows for two reasons as you know. First, we want to let the sunshine, fresh air and fragrance in, and then we want to keep the bugs, mosquitos and other pests back. So at the seminary we put a screen in our mind and let in all the good we see in other people, and we rejoice in it with them, but there are certain things we want to keep on the outside.

But there is one other place yet where the preacher must be educated and that is in his own study. Here is where lots of them fail. Here is where the ship is wrecked; here it flounders, and here it sinks. When I was a boy I wondered for a long time why graduation day should be called commencement. I thought it looked to me like they were finishing up, but after I graduated a time or two I found that I



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did not know anything at all and that I had just commenced to learn. They have it right, it is commencement—one just commences to study. At graduation one has simply made a survey of the land, but now the land is to be followed up, and it is the man who plows deeply who gathers the harvest. Tenyson said it was hard work, not genius, that made him a poet, and so it is hard work and deep plowing that makes the preacher.

But finally we ask: What are we to do under the circumstances? In reply to this, I must appeal to the denomination at large. Here I can speak with authority for I know how it is with the men in the seminary. Would to God that some man could here give a trumpet blast to be heard throughout our Southern Zion. Go to the seminary, by all means. We want them to go, and that is not all, we want those who are unable to support themselves to be supported while they are there. It is useless to tell some of them to go; it is more useless to tell some of them to stay after they do go; it is useless to tell them to do the impossible unless the denomination is willing to make it possible. Every year while I was in the seminary dozens of men whom God has called to preach had to leave for lack of means. Others of them stay under the most trying circumstances. Brethren, these things ought not to be so. The thought of it ought to appeal to the best there is in us, and touch our sympathy, and bleed our hearts and open our pocket books for the support of these men of God. Yes, there are needs for an educated ministry, and a plenty of places to educate our ministry. God grant that the burden of what I have tried to say may strike home to the hearts of our people, and rebound and fall back at their feet. The matter is with us. Shall they be educated or not?

L. L. GWALTNEY, Prattville, Ala.

### TO THE CLERKS OF ASSOCIATIONS.

The letters from the churches give the land numbers on which the churches are located. If you will go to your merchant you will find old maps of Alabama, sent to them by fertilizer companies as advertisements. For your purpose the age of the map is not material. You can easily mark the location of the church as indicated by the letter and write on the margin the name. Keep one map for the executive committee of your association and send me one so that I may make out one for the whole state. A glance at the map will show the destitution.

I can then correspond with the executive committees and an intelligent effort can be made to fill up the gaps. This is a very important matter. I hope the brethren will remind the clerk.

### "The Preachers at Fault, as Usual."

I hate to write that sentence, but I feel certain it is true. **The Laymen's Movement.** is of great moment. If we can get them stirred it means everything for denominational advancement. If the preachers do not lay hold and urge their organization, it will not be done. Announcements from the pulpit and kindly suggestions won't do. Heart to heart talks must be had. They need "Line upon line" until they have an actual organization. Our Methodist brethren are moving out on this line enthusiastically. Their preachers are insistent and leading just enough to encourage the laymen. Once we get them to look seriously into the situation and realize their opportunity, many of our most serious problems are solved. I beg the pastors not to let another Sunday pass without an earnest effort to organize the laymen.

Prof. T. W. Palmer, at Montevallo, has charge of the state work and can give needed information. In every town and city and district of the state, a meeting ought to be had and an organization secured.

### The Minutes of the State Convention.

For the first time the minutes of the convention contains the information I want to get before our people. It was costly work, but it will pay if the brethren will examine it. The reports, resolutions, lists of committees and ordained preachers have been given all along. Now the names of the churches

and superintendents of Sunday Schools are given, with the number in membership of every church and school, the number baptized and the amounts contributed by each church for the various objects. We can discover what churches are giving and those that are not giving. We can find how many churches are without Sunday Schools.

I am especially anxious for the laymen to study the minutes. Let it be remembered these statistics are from the minutes of associations of one year ago. How would this do? For a pastor to announce: "Next Wednesday night I want every member present to hear Judge \_\_\_\_\_ on 'What I Find in the Minutes About the Baptist Associations of Alabama,' and Squire \_\_\_\_\_ will tell us about 'What I Discover by Studying the Minutes About the Sunday Schools of Alabama;' Sister \_\_\_\_\_ will discuss 'What I Find in the Minutes About the Woman's Missionary Union;' Miss \_\_\_\_\_ will bring to us 'What the Minutes Disclose About the Young Woman's Department of the W. M. U.;' Little Miss \_\_\_\_\_ will say something about 'The Alabama Sunbeams As I Find Them in the Minutes;' and young Bro. \_\_\_\_\_ will talk of 'The B. Y. P. U. as Revealed in the Minutes and from Other Sources.'"

If the pastors will arrange a meeting like that and properly advertise it, I am almost ready to say I will pay a liberal price for all the vacant seats on that night. I don't believe I would have to pay for many. The temptation will be to put it on Sunday night "to get a crowd." The Wednesday night crowd will be better. The young folks who just want a place to go on Sunday night will hinder rather than help.

W. B. CRUMPTON.

### WHAT IS A "UNION MEETING?"

If we understand by a "union meeting" that some denomination, the M. E.'s for instance, invite the Baptists and Presbyterians to join them in a meeting, the meeting to be entirely under the direction of the Methodists, there certainly can be no harm in their helping them sing, join them in prayer and even exhorting sinners to repentance. As there is no limitation to the place for the gospel, so there is no limit to the Christian influence for good. But if we are to understand that two or more churches should unite and each lose its identity and the meeting be under the control of the two or more churches jointly, some good may come of it, but there is a probability of more harm than good. Besides if it is right for churches to thus unite in one meeting it is right for any number of meetings. And the proper thing to do would be to close the doors of all the churches in a community but one, brush out all denominations and love each other to our heart's content. This would be most too beautiful. Everybody knows this would not work. I cannot conceive an idea of a union meeting where one church was directing and controlling the whole thing. I would never call that a union meeting of two or more denominational churches. Further, two unlike things cannot be united. You cannot unite the Methodist pitcher and baby to a Baptist pool or creek. Some one said you cannot take two peaches and three apples and add them and make five peaches or five apples. The word union comes from a latin word that means "one" and you cannot add a Methodist and Baptist church together and make one of anything except a lot of strife and ill will. It has been tried over and over and always results in utter failure so far as the Baptists are concerned. There cannot be a union meeting without a union of principles. If principles or doctrines are true in a Methodist church they are true in a union meeting. If a doctrine is true in a Baptist church it is true in a union meeting. All are agreed that the gospel should be preached everywhere even in a union meeting. But the gospel is the truth. Is immersion the truth? Is sprinkling for Baptism the truth? If they both are let's have them both in the union meeting. Let there be a baptistry put in under the Methodist pulpit, and let the loud mouth Baptist preacher discourse freely on Phillip and the Eunuch and go down "into

the water" and "come up out of the water" and give us a short treatise on the Greek propositions and Baptizo, et cetera. Then let the good M. E. brother take the baby in his arms and discourse on what Ezekiel said about sprinkling and how much nicer it is to sprinkle "clean water" on anyone than to baptize them in a mud hole and so on, et cetera. About that time some good Baptist brother or sister would pass into a state fumid and say things that would bring disaster on the union meeting. Yes, but you Baptists who want union meetings so badly say that part should be left out. Not at all; because you have admitted that the truth should be preached everywhere and that immersion is the truth, and the M. E. brother says sprinkling is the truth, and you and he both have brought your truths into the union meeting and there you have them.

There is no use trying to unite things that are unlike. "Yes," but you say, "can it not be done in some way?" Spurgeon said he did not know what would take place if something were to happen that never can happen.

One thing our good brother at Anniston said which I think should be answered. He, in advocating union meetings, says: "I have got my first time to find in the Bible where Christ commanded us to go into all the world and preach Baptist doctrine, but I do find several instances where it commands us to go into all the world and preach Jesus Christ and Him crucified, etc." There is no conflict between Baptist doctrine and Jesus Christ crucified. If Brother Snider knows any he will, I know, be kind enough to show it to us and I for one promise I will abandon that doctrine at once. Our Methodist friends are kinder to us than to make such a charge against us because they are candid enough to admit that our great fidelity to the doctrines of the cross is the secret of our success. He also complains because he does not read his Bible as much as he should. We Baptist preachers are not to blame for that, I am sure. We are fearful that because he has not read it more, he has discovered a whole lot of things it does not teach.

Ozark, Alabama.

W. H. SIMMONS.

### OUR GREAT BIRMINGHAM MEETINGS.

The evangelistic campaign began on the 27th. Four churches have already begun. We are praying for and confidently expecting the greatest meeting our people have ever had or this city has ever witnessed. Ten men from the home board are to be here with several of the pastors of the state to lead in the meetings. Two of the state board evangelists are to be with us.

I desire as chairman of the evangelistic committee to invite every Baptist pastor in the state to come and join in the movement. It affords a splendid privilege for every pastor to study the problems of evangelism. The thing for which our churches over the state are suffering is sane evangelism. Here in this campaign is the best opportunity to study such a question. Realizing such a need as just stated, with a burning desire to see our churches on a higher plane of life and with a deeper and more abiding experience of grace, I take pleasure in insisting that the churches over the state send their pastors here to remain through the campaign. I mean pay their railroad fare each way and any other expenses that might be incurred. The churches could not spend the same amount of money any other way that would yield a larger return. All that your pastor learns will be given to you and the work. Churches, don't fail to send your pastors. Pastors, don't fail to come.

Brethren, while you are here with us have your people pray for the success of our efforts. May God put it in the heart of every church to send her pastor and into his heart to come. A hearty welcome awaits you. If you can't be with us, pray daily for the meeting. I have had letters from some of the brethren signifying their intention of coming. Brother, you will miss much if you fail to come.

116 Hawkins Street. WALLACE WEAR.



A HUMAN INTEREST STORY FROM CHINA

Pingtu, China, August 18, 1908.

Dear Brother Barnett: I am inclosing you here with a letter written by Mr. Kiao and translated by Mrs. Oxner. Mr. Kiao is our teacher and I feel sure that his Christian experience and the other items of his letter will be of interest to you and your readers. I am sending you his picture and would be glad for you to place it along with his article. He is twenty-eight years old, clerk of his church and an active, earnest Christian worker. His father is a heathen, and very cruel to his family.

Mr. Kiao is undecided as to whether he will prepare for the ministry or study medicine, but whatever field he enters he will be of great service to his people and to the church. I wish that we had more of his kind, for China must be saved largely by the Chinese, and I hope in your prayers you will not forget the native helpers.

God is still blessing His work in the North China mission. Since we have been here, two new churches have been organized and 129 baptized into the six Pingtu churches. It is too hot here now to do much studying, and we are not learning to talk very fast. We have just returned from a high, cool mountain five miles from Pingtu, where we had a ten days' rest. No one lived on the mountain except some Taoist priest, who cared for the three temples. We camped in the temples, and the one wife and I used for our bedroom had in it thirty-six gods, with various sizes and holding different offices. Wife was a little afraid to sleep with them at first, but soon found them to be harmless, peaceable fellows, notwithstanding the looks of some of them to the contrary. The work at the dispensary is doing well. From four to seven hundred patients hear the gospel and are treated each month. I expect to do some of the work on our hospital this fall and complete it next spring. We need our new building very badly, and I hope to enlarge the work in every way when we get into it. I am expecting help from friends at home to furnish the hospital, as our appropriation is entirely inadequate for the kind of buildings we need and the equipment. We are praying that the means for the latter will come in some way and are going to put the entire appropriation into the buildings, believing that the loyal friends at home will not disappoint us. Yours sincerely, T. O. HEARN.



KIAO YAN KING

My Own Christian Experience.

It has been eight years since I joined the church. Before I believed the gospel I attended a heathen school and studied the heathen books; but when I read about the worship of idols and other heathen beliefs and practices in my heart I loathed them.

In the year 1900 Hwoa-san church opened a school and had an English speaking teacher. I was anxious to learn English and so went there to school. I there heard the gospel of salvation, and being impressed with the hope of a resurrection, rejoiced in the new doctrine.

In the summer vacation the boxer trouble became serious and the Christians dispersed, some going to Tsing-tan and some to the mountains. Those who went to the mountains would send a messenger by night to my home, which was near-by, to inquire

about the movements of the boxers. At this time I had not been converted, but I loved the Christians and their cause and hated the boxers. After two weeks the trouble subsided somewhat and the Christians came back to their own homes. When the heathens saw that I loved the Christians so much they scolded me very harshly and I was afraid and became very cold-hearted towards the Christians and their doctrine.

In 1901 I went to Hwanghien to study English. At that time Dr. and Mrs. Pruitt had gone to America on furlough and Mr. Peyton Stephens was in charge of the boys' schools. My schoolmates begged me to believe in Jesus and become a Christian, but I still clung to the old heathen doctrines. All they said went in at one ear and out at the other. They saw that all they could do or say to me would not influence me, so they all prayed earnestly for me for more than a week. Suddenly I awakened as from sleep and saw that the darkness was gone and the sun of God's love was shining brightly upon me.

The love for God and His people that had first moved my heart was renewed and strengthened, and I asked for baptism. I passed the examination and was baptized by Mr. Stephens. I believe in the power of prayer to convict and convert sinners.

In the fall I did not go back to Hwang-hien, but came to the Pingtu boys' school and continued here four years. During this time five of my relatives and four schoolmates believed on Jesus. In 1905 I taught in the Pingtu Boys' school and afterwards became Dr. and Mrs. Oxner's personal teacher, continuing until Dr. and Mrs. Hearn came; since that time I have been their teacher. The work of the Lord at Pingtu is greatly prospering. We have six churches: Saling, Pingtu, Chi-li-hwoa-tsi, Wu-tswang, Pantas-sran and Liu-ha, with a total membership of 930. We also have twenty-seven schools and more than 700 pupils. Salvation only comes by belief in the saving blood of Jesus, which God in His great love permitted to be shed for all sinners everywhere. It is through the money contributed by other Christians for the work in China and the missionaries who have come to us that our Lord's name has been glorified at Pingtu and all over China.

May the Holy Trinity abide with us and our churches always. KIAO YAN KING.

LET ON THE LIGHT.

Darkness is in the world and can be eliminated by no element except light. Then turn it on. If Brother Wallace Wear has it, let him give it to us. He seems to have it after twelve months' experience. Well, that is worth something to a young man. But after twelve years' experience he may be wise enough—some men do change—to change his opinion about union meetings. Till then charity should be shown him. As to this hard sentence used against me I will not hold him to account, for if he says it is so it must be so. Hear him, "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." True Baptists are accustomed to being called "ignorant" by those who are in error; and it is a common old song among Pedobaptists when referring to Baptists to stigmatise them as "prejudiced old Baptists." I am used to it; otherwise I might feel badly. As it is, I do not. But notice some facts in the case:

1. That there are some great men on whose side I am makes me feel strong. Read Dr. Gamble on "Results of Denominational Evangelism." It is in the Alabama Baptist, a good paper to put it in. I am sure he is an equal of Kater, Truett, Stewart, Whorton or Farror. If Brother Wear is right in holding his union meetings, then he is wrong in going into denominational meetings in Birmingham, for the reason, according to his own argument, he can get more people to attend union meetings. Right

here he curtails his usefulness and contracts his efforts by allying his forces with that "prejudiced" set of Baptist preachers. Why, how much better would it be for the Baptist pastors of Birmingham to unite in a general union meeting and take that city for the Methodists, Presbyterians, Episcopalians, Catholics and Mormons.

2. That I have not disputed nor doubted Brother Wear's statement about his "twenty homes and forty-five persons for baptism." But I do doubt the ability of other pastors to have used successfully the material as he did. He no doubt has done well, much better than I could have done with men and women who heard only a part of the gospel preached, who having been taught that there was no difference—no matter what church you join, one is as good as another; just so you think you are right, you are right; all are trying for the same place anyway; the church does not save a man anyway; don't make any difference what road you take just so you get there; one man has just as good a right to establish a church as another; we are all branches of the same vine, "branches of the Christian church." Therefore close communion is not right; all good people ought to commune together. How any Baptist can indorse such error I can't see—am too prejudiced, I guess.

3. That Brother Wear is right in saying, "It is the imperative duty of Baptists to give the truth to the world." But that he is wrong in saying, "There is no better place or time than to people who practice error." Of all the places on earth unsuited to correct error is in a union meeting. How can one correct error when he himself is engaged in error,

is doing the same thing that the people who are in error are doing? What an idea! Where did it come from? I had as well go into sprinkling babies and then correct them who do it; in other words, sprinkle babies without authority; do evil that good may come of it; plant brambles that figs may come forth. "No better place or time." Think of it! Is a Baptist church a better place? Is not a revival conducted by Baptist preachers a better time? If not, then I am sorry to confess it. Is the preaching of Pedobaptist preachers better than Baptist, or is it just a little better mixed and mingled as some wines are said to be? How many Pedobaptists did Brother Wear ever know to quit the error of their doctrine and join his church during a revival of union meetings, or even after, as a result? Now if faith comes by hearing, and a man never hears the truth as preached by Baptists, how can he believe it?—can't hear it in a union meeting. The very time to impress truth is when the heart is all stirred and the mind is all wrought up over a subject, and that is during a revival. Then men do not so easily become offended at the truth. What opportunities are lost by Baptists not preaching their peculiar doctrines in revival meetings.

A union meeting has no more vertebra than amolusk, and yet it has enough to cut the nerve of a denomination's strength, and to erase the lines of demarkation that have existed since the establishing of the various Pedobaptist organizations. Union meetings have retarded the growth of Baptist principles and hindered their dissemination from the first advocate of error till now. In all such meetings practically a compact is made not to touch on



## THE ALABAMA BAPTIST

any point of denominational difference. Here are three—Methodist, Presbyterian and Baptist. Now, sit down, Brother Baptist, we are going to tie your hands, because you are the only gentleman with whom we may have trouble. Do you promise not to put any of us into the river during this meeting—you can not catch us afterwards—and not to close your doors against us at the communion table, and not to say anything about final perseverance of the saints or democratic church government? Do you solemnly promise? "I do." Then shear his locks and let him go after you have put his eyes out. But here comes a poor sinner crying, "Men and brethren, what must I do to be saved?" We agreed not to tell you during the meeting—join the church." But don't the Bible say somewhere, "Repent and be baptized, every one of you, unto the remission of your sins, and you shall receive the gift of the Holy Spirit?" "Yes, but we have promised not to preach that now." "Well, then, I will just join the union meeting." All right. "But you said this is the best time and place to preach the gospel. I want to know what to do; my duty today, not tomorrow. You said now is the accepted time, and I have accepted and want you to be baptized right now. But you say that you can't do it without breaking your compact—wherein is your teaching consistent with the Bible?" "But you do not understand. We have agreed to preach only about one-third of the gospel." "Oh, yes, I see now; that means that I am to do only one-third of my duty—just join the union meeting, and when that breaks up then I will break up, too. I can be baptized any way that I please, can't I; there is no difference, anyway; all are trying for the same place; the church don't save anybody. I don't like these prejudiced people. You are my sort, broad-minded, union meeting sort of man. All right, then, as it makes no difference any way and it is heap easier done, I believe I will get you to sprinkle me. You are the Baptist preacher, are you not? Yes, I thought you were. But there is no difference that I can see. You all preach exactly alike—the same doctrine. No, I don't want to be immersed; but I want you to baptize me by sprinkling, because I like you the best—you are liberal minded, but you must.—R. M. Hunter.

### The Mission Institute Held at Gadsden Sept. 18, 1908.

The first meeting of the ten institutes to be held during the year, after the convention at Roanoke met with the church in Gadsden. Mrs. Hamilton, Mrs. Malone and Miss Mallory, of the State Executive Board, were present. Mrs. Isom, vice president Etowah Association; Mrs. Reynolds, vice president Calhoun Association; Mrs. Watt, vice president Cherokee Association, and Mrs. Gillespie, vice president of the Marshall association, were also present, besides a full delegation from the Gadsden Societies and churches and adjacent towns.

The institute opened with that grand old hymn, "All Hail the Power of Jesus' Name." The devotional exercises were conducted by Mrs. Burns. She read that beautiful passage of the anointing in Bethany. Mrs. Allison led us in prayer. Following the hymn, "My Faith Looks Up to Thee," Mrs. Hamilton gave a "Survey of the Year's Work." All the work of the W. M. U. is on the increase, and we have a splendid record of last year in spite of the hard times—all is good except the gift to the Sunday school board. "We are organized, united and going forward," she said. The Sunbeams and Y. W. A.'s have made steady advancement, too.

Following this Mrs. Malone rose and told of the serious illness of our newly elected president, Mrs. C. A. Stakely, and asked for special prayer in her behalf, as well as for another of the executive board who had suffered a severe loss from death in her own home. By request, Mrs. Hamilton led in this prayer. A beautiful duet, "The Best Friend to Have is Jesus," so appropriate just at this time, was sung by Misses Duke and Barnes.

"Motto and Inspiration of Woman's Missionary Union as seen in the Uplift of the Weeks of Prayer," was next given by Mrs. Reynolds, of Anniston. Our motto was ever reaching unto "Higher Things."

She brought before us the sweetness and beauty of these weeks of prayer, when all the W. M. U. is observing the same time for prayer and self-denial. After giving an instance of a week of prayer in her own church and several instances of individuals who felt the need of very earnest prayer, she closed with this beautiful quotation:

"The restless millions wait the light"

Whose dawning maketh all things new;

Christ also waits, but men are slow and late.

Have we done all we could? Have I? Have you?"

Mrs. Malone presented the working force of the W. M. U. The headquarters in Baltimore, with their leaders, was spoken of. A beautiful tribute to Miss Heck and to others, the secretaries and treasurers, were given special mention. From this she spoke of the state work and officers, the associational vice presidents, presidents of local bands, and most important of all, individual work.

Objects presented in plan of work for 1908 were given by Mrs. Hamilton. Foreign missions, home missions, the noble work of Miss Buhalmier, she especially stressed. The training school and Margaret home; these were some of the objects to be more earnestly worked for than ever before. Mrs. Reynolds now asked that pledges be taken from those societies who would send the book "Highway of Missions" to their pastors for a Christmas gift. There were a number of responses.

In the open parliament which followed, the question was asked, "How to organize societies in country churches and keep them at work?" The suggested answer was that we find at least one in the community or locality who is interested and leave the work in care of this one.

The morning program closed with the song, "Nearer, My God, to Thee."

In a little while we were invited into an adjoining room where were long tables covered with an abundance of good things. It was all so good, too; so beautifully served, and with the flowers and pot plants arranged artistically here and there, it was beautiful. The afternoon session opened at 2:30. The leader of the devotions read from first chapter of James and stressed the thought "Be ye doers of the Word and not hearers only."

Mrs. Hamilton, in taking the chair for the afternoon, first recognized the visitors. Mrs. Greet, from the Methodist church; Mrs. Morrow, from the Presbyterian, and others, who contributed much to the interest of the meeting.

Again to the program. Mrs. Malone presented the "Literature." She always does this so interestingly and graphically that we ought to find more delight in keeping it clear in our minds.

Mrs. Reynolds gave us such an earnest, heart-felling talk for our boys. It is an inspiration to see her at work with her "King's Sons," to be called "The Royal Ambassadors." Miss Heck's letter was read, also the enlistment card, and each resolution was acted upon separately and adopted by a rising vote. Miss Mallory gave the apportionment for the entire W. M. U. and then Alabama's share. Mother Dickinson and Mrs. Hamilton talked on the centennial movement. The program being ended the session adjourned until the evening.

In the evening the Sunbeams and Y. W. A. had charge. After song, scripture reading and recitations by different members of the Gadsden Sunbeam band. The little president introduced "The Sunbeam Mother." With what real joy and interest the little people went with her on her trip to Japan, and how they did hang over the curio box! Afterwards Miss Mallory, leader of Y. W. A., took the chair. She made such an inspiring talk to the young women. Let us all come loyally to her support, for she is going to stand with us and for us. A talk on the home life in the training school was made by Miss White. The meeting closed with the doxology, followed by prayer. Thus ended the first mission institute and all pronounced it good to have been there.

FLOY WHITE.

### TRAINING IN CHURCH MEMBERSHIP.

This is the little book by Dr. I. J. Van Ness, just issued by the Baptist Sunday school board. It is neither a book of doctrine nor a book of methods, though it treats of both. If we may call the Bible the Christian's Guide Book then this is an admirable guide book to the Guide Book, pointing out in the most practical manner how church members can verily make the Bible their rule of faith and practice. It deals with practical matters of supreme importance to the religious life of young and old in a concise, definite, clear cut style that appeals to the conscience and sticks in the memory.

There are thirteen sections, divided into sub-sections discussing such subjects as The Church and Its Mission, The Church and Members, The Church and Its Officers, The Church and the Community, The Bible the Rule of Faith and Practice, etc. As a sample of its treatment, take the following sub-section under The Church and Its Mission:

#### Exercising Watchcare.

"The church, your church, has its mission, the edification of each member by mutual watchcare and exhortation. It is not enough to employ a preacher and to establish regular meetings for worship, and then to say in effect, Now here these things are; each one can get what he can out of them. The mission of the church is one of fellowship and voluntary association for the mutual development of Christian character. We join a church to testify to our faith and have a part in the maintenance of the institutions of religion; but, according to the Bible idea, we also assume relations to each other. You are bound to care for the religious welfare of your brother, and he for you, while both of you hope for spiritual care and upbuilding in the church to which you belong. The church should be a home, a fellowship, a brotherhood. It is for this reason that a church exercises discipline. The purpose of discipline is not to exclude, but to save. A church should exercise 'watchcare,' as we call it, and this means watching over each other with the carefulness of love.

Are you conscious of this aspect of your church obligation? Are you expecting from your church a watchcare, and are you extending this in love to others? What about the many neglected and forgotten members of your church? What about the weak brother and the new convert? What about the young people and the children? These are questions for us all to answer, for the obligation is on each of us, and not on the pastor and officers alone."

Among many forceful sections I can not refrain from quoting from the paragraph headed "The faithful presentation of the truth." This is one of the great works for which the churches are set. Is the duty of promulgating the full truth of the Bible limited to the families of our church members, or does it extend to the community? The answer is easy, of course. Our duty is to the whole community. Yet in practice we fear so to offend other brethren that we no longer urge the truth on their attention. It is now the fashion to neglect the presentation of any truths that are not commonly agreed upon by all. We all tacitly recognize that there are distinctive principles, and we talk about them in private, but when we urge them on others in public teaching then we are suspected of bigotry. Surely there must be a way to advocate truth without giving offense. Certainly it is our duty to urge the truth, lovingly and effectively as we can on the community at large.

This is a modest little book. Its value is out of all proportion to its size and price. (Cloth, 50 cents, paper 30 cents).

Its usefulness, I am sure, will not be confined to Young People's Unions. It will be found profitable for instruction in church righteousness, in the Sunday school and in study classes after the order of the mission study courses.

The B. Y. P. U. Quarterly comes out in enlarged form with contributed articles that add greatly to its usefulness. In addition the Sunday school board now provides a Junior Quarterly, which is admirably adapted for the use of the younger boys and girls.

RICHARD HALL.



## THE ALABAMA BAPTIST

### NEWS NOTES FROM ALABAMA'S REPRESENTATIVES ON THE FOREIGN FIELD.

Dr. Adrian S. Taylor, who has full charge of our medical work at Yangchow while Dr. Evans is at home on furlough, sends us the following interesting note:

"Since May 1st I have had the entire medical work, and have enjoyed beyond expression the privilege of seeing so many poor people being helped in their pain, and above all in telling them of the Savior for whose sake it is all being done. During these two months we saw about 1000 patients in dispensary. In addition, I took some dozen or so surgical cases into the hospital. All have done well, and all have had a good chance to learn the facts, and more important, the spirit of our religion."

He concludes with an interesting story concerning a serious surgical operation upon an old Buddhist Priest who has been fully convinced in his own heart of the truth of Christianity, but has not yet made a public confession of faith. He says:

"We in Christian lands do not realize what it means for a heathen to leave his people, and home and friends and to accept what at first must be to him a foreigner's religion. But day by day public opinion is falling in with Christianity, and the day can't be far away when even out here, it will be the popular thing for a man to be a Christian."

#### Heavily Burdened and Greatly Encouraged.

Dr. T. W. Ayers, of Hwanghien, China, sends the following cheering words:

"The greatest need now is for two men to come here and take over the work in Chaoyuen and Laiyang counties. These have been asked for by the mission as one of our greatest needs. I am now the only missionary in Hwanghien who can give any time to evangelistic work, and with this great territory to look after, I feel sure that the board cannot fail to send me a man to help me. The hospital is full of patients and I am having to turn men away every day because I have no room for them. This gives me no little work, but in addition to this, I have the supervision of all the evangelists, country school teachers and colporteurs.

"We have in connection with our Hwanghien work now a list of about fifty inquirers and our plan is to open another class for inquirers in about two weeks. Recently we had four patients in the hospital who were received into the church for baptism. Up to date 85 persons have been received by the Hwanghien church by baptism this year. From present indications this church will receive more than 100 this year. The work has never been so encouraging as at present."

#### From a Lonely Worker.

Miss H. F. North is our lonely worker at Shiu Hing, China. She says:

"I saw none of our own missionaries (except Mr. Snuggs who came up occasionally to look after the men's work) for nearly six months, when I came down to attend missionary meetings, but will still remain at my post, thankful for the privilege of doing what would otherwise remain undone. May the Lord give you wisdom and strength for your arduous labors."

She is deeply interested in the work of training women as native workers as we can see from the following words from her recent letter:

"It is the first season I have been unable to get away for itinerating, but the other work which I have been longing to do, and which I believe in the end will be more fruitful than itinerating by a foreigner, has been given me this year, viz, the teaching of women. Heretofore I have been unable to get many to come out from their country homes to study for any length of time. Fifteen have been enrolled this year, but some could not remain for the whole term. It closed with ten in attendance. Five were baptized during the term. Two were already church members. One of the latter is preparing to do

Bible woman's work. The Lord is beginning to answer prayer in raising up native helpers among the women, but they need much more training to be efficient."

### SOME GLARING FACTS.

Who are to blame?

If we are interested, figures either add to or detract from our happiness. Brethren, we can know whether we are advancing or retrograding. If we have any ambition about us, we want to go forward and not backward, the very thing with which we are connected. The more important the goal, the more keenly interested are we.

Since our dearly beloved secretary, Bro. W. B. Crumpton, had to report the state board \$4,000 in debt to the state convention at Roanoke, I have been very much concerned about it. I was concerned because I knew that I was to blame, partially, for the condition of our state board of missions, for I am a part of the Missionary Baptist denomination, as I belong to one of the little churches. But, brethren and sisters, am I the only one to blame for this, to me, deplorable condition of the board? Did I pay for missions as I should have done? Did I do all I could to bring the lost world to our blessed savior? These are the questions for you and for me to decide, individually, before our God. Will we do it?

In looking over the minutes of the last state convention I find that some of the churches contributed to foreign missions, some to home missions, some to state missions, some to no missions at all and some blank through all the columns. Now, brethren and sisters, why is it that the ".....s" occupy the space intended for figures? Did each of you do your best in the sight of God, to put figures in the columns opposite your churches? Did you try to save some sinking soul by giving money to have the gospel preached to him? If you did these things, you have a clear conscience and the Lord will bless you.

I found some places where the same man served different churches; some of those churches contributed to missions and some did not, why this difference? Was it the pastor, or the people? I was glad to see that some churches had no pastors but honored the Lord with their gifts anyway. There must have been a leader who was as much interested in the Lord's money as in his own. Fortunate is such a church!

Again, I noticed that some churches had pastors and some members who have large farms and money to loan and not one cent for anything at all. What is the matter there? I think there must be a mistake somewhere. Surely your minutes didn't reach Bro. W. M. Wood. Is the Lord's business attended to diligently there?

There were 375 churches that didn't contribute anything at all for missions! Now, brethren and sisters, if you are a member of either of these churches, will you not give something for missions this year? If you can't give much, give a little. Let's do better this year and continue to do better and the grace of giving to the Lord's cause will grow on us. Try it and see.

If you are unfortunate enough to have a man trying to lead you, who doesn't preach, pray for and give to missions as he should, see to it yourself that your church reports to your association money given to foreign missions and to home missions. After this is done try to get a pastor who has the interest of lost souls at heart, as he should, not only souls of people in Alabama or on the American continent, but even those across the briny-deep.

If each one of us will do this, the figures will be moved up: the secretary's heart will be gladdened because of no debt to report, we will be made better by not trying to rob God of what is truly His and happier because of the knowledge that our money will help to defray the expenses of some missionary who is representing us, and through his or her effort redeemed souls are being placed to our credit as well as to that of the missionary.

The angels of heaven will sing hosannas and Jesus

Christ, our elder brother, will rejoice over the souls bought by His own spilt blood. Heaven and earth will rejoice together!

Think of it. We, you and I, want an interest in so glorious a work, don't we? We can have it if we will. Let's do it, you and I.

Yours with a heart full of love for you and the lost world.

MRS. S. P. LINDSEY.

V. P. of W. M. U., Conecuh County Association, Belleville, Ala.

### "THE PURSER BOYS" ORDAINED.

L. O. Dawson.

It is a great honor when God calls out of a church some one to preach His everlasting gospel. It is rare that He selects two at once. It is most unusual for two brothers to be ordained on the same day by the same church.

This is just what happened last Sunday in the Tuscaloosa church, when the two sons of D. I. Purser, of blessed memory, were ordained to the full work of the ministry. "The Purser boys," as they are affectionately known in Tuscaloosa, are splendid fellows in every way, and there was general rejoicing among us when they made their surrender to the will of Him who selects His workers in wisdom and in love. D. I., Jr., is at work as the assistant pastor in the First church at Natchez. It was his work there that made the ordination necessary, and with him was ordained his younger brother, Frank Moody, who has just graduated from the State university, and has now gone to the seminary.

The council consisted of B. D. Gray, of Atlanta; John A. Held, of Natchez; B. F. Giles, D. Z. Wooley and L. O. Dawson, all of Tuscaloosa. The examination was both private and public and withal most close and searching. The pulpit and chairs used that day were those used by Drs. Purser and Gray in the old First church building, Birmingham. One of the hymns (which I inclose for publication) was written by Dr. Basil Manly, Jr., for Frank Moody when the boy was just one week old. The good mother, who is a veritable Cornelia and more, kept the hymn with the Manly autograph until now, when it was printed and sung for the first time.

It was a day long to be remembered, and with a heart full of love and uplifted in prayer our church sends forth these two sons to the most glorious work that can engage the powers of mortal man. I inclose a program including hymn of Dr. Manly.

By the way, Ingram's time in Natchez expires on January 1st, and by all means he ought to be brought back to Alabama. He would be a most valuable addition to our young ministerial forces. He graduated from the university here last year, spent some months in the seminary and is now doing most acceptable work as pastor and preacher in Natchez.

Tuscaloosa, September 24th.

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

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

Listen Brothers:

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, then, 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.

This goes to the pastors and church clerks and many of the superintendents.



## OUR CENTENNIAL YEAR.

(Read before W. M. U. of Montgomery Association, Prattville, Ala., September 9, 1908.)

One hundred years ago. We think back over the past, and this does not seem so very long if we trace it by the footsteps of those who walked in the light of the divine commandment, for today we celebrate in our mission meeting the glorious work already achieved. Here we as Baptists raise our "Ebenezer," and we can say here we as women celebrate the twentieth anniversary of Woman's Missionary Societies. History informs us that seven missionary societies were responsible for nearly one-half of the delegates who constituted the first convention organized in the state, and that the convention did not adjourn until they put it on record that they were a missionary body.

In those early days there was much division among good men as to what Christ meant when He said: "Go therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world."

We had few sympathizers in those days when the whole southern convention cried out "Away with woman's work!"

In the first days of their history those seven societies worked without co-operation or commendation. The love they had for Him who died to save us fired their souls with zeal and energy to be about their father's business. They longed for the world to hear the glad tidings of salvation. Just here a quotation from a letter sent by one of the societies to this first convention shows us the spirit of these women: "Being fully convinced of the importance of missionary operation for the spread of divine truth, and while the rich out of their abundance are casting into the treasury of the Lord we wish to bear some humble part in so glorious a work. Nor can we fail to derive encouragement to the exercise of charity when we remember the words of the Savior to the poor widow who cast her only two mites into the treasury. As Phoebe, Chloe and Priscilla were helpers of Paul in his labors with the Romans, so would we reach forth a helping hand and assist in carrying into effect your laudable design."

Thus much did the women help in the organization of the Baptists in Alabama. All the while women have been a power both spiritually and financially in their home churches. Going back twenty-five or thirty years, however, woman's work was unorganized. Each society turned into the church treasury all money raised, and that was the end so far as they were concerned. But this seemed not the best way; there had come a time in our history when God called for greater endeavor and larger gifts from women in the upbuilding of his kingdom. Then was there born a spiritual desire, fraught with zeal and enthusiasm, for they had heard the watchman's cry, "Arise ye, arise ye, get ye into Mount Zion. For thus saith the Lord your God, 'Fear ye not, O Israel.'"

During all the years that have followed there has been much to strengthen and encourage us; but at first we derived our strength from opposing forces, for strange as it seems to us today, some of our best and most consecrated ministers thought women had no right to take hold of this work, that God had no need of her in the salvation of souls, and certainly that she was not included in the last great commission. There are remarkable forces in reserve in the Bible. Many hidden things which are not discerned until they are needed, and they come forth to meet the emergency. It holds concealed tapers packed away which are not lighted and can not be lighted until the whole world comes up to the fullness of time. As the earth carried in its dark depths for ages its supplies of coal and iron to meet the wants of man, so the Bible holds its treasure, revealing only to those who search. When the S. B. C. met in Montgomery in 1886 most of the convention was opposed to women meeting with them to do any work at all. They said the convention would be much hurt by their presence in that no church would want the

convention if compelled to look after the women. At this time, not being old enough to talk or even stand alone our women feared to attempt any move. The next year the state convention met at Tuskegee, and the writer having been appointed state secretary, went with Mrs. Stratford to attend the meeting and learn what we could concerning the work. We were literally hissed out of the convention. But with the aid of Mr. G. S. Anderson, a sympathizer with woman's work, we framed a constitution and held a meeting in the Methodist church. Thus with fear and trembling was the state W. M. U. launched in Alabama. What have we now in this our centennial year and twentieth anniversary of woman's work? What have we achieved since the brave beginning of our little band? A well organized Woman's Missionary Union, composed of 457 women's societies, one hundred young women's auxiliaries, 250 Sunbeam bands. The women in the past year contributed \$27,039.48, young women \$2,407.66, Sunbeam bands \$1,490.33; grand total, \$30,937.47. Hundreds of consecrated lives, filled with love for God and desire for the salvation of humanity, an enthusiasm for a work in a field as broad as the world.

What is the attitude of the convention now after these years of labor, prayer and giving? I quote from the state secretary's last report to convention at Roanoke:

"A band of women, worthy followers of those seven societies who in 1823 sent most of the delegates to the first convention. By their prayers, beautiful faith and devotion, they are helping on every good work and increasing the mission funds in every treasury."

But do we really merit that plaudit of the Master? "She hath done what she could?" Might we not have prayed more, given more, loved more? The state is asking \$100,000 by the time the centennial convention gathers in Montgomery, and only \$66,694.00 so far. This means more work, more labor if we would win the glorious reward set before us.

MRS. S. B. DAVIS.

Montgomery, Ala.

## BUTLER ASSOCIATION.

Greenville, Ala., Sept. 1, 1908.

Dear Mrs. Malone:

A pleasant trip was made by a number of ladies from our Greenville society on August 27th, attending Butler county association at Sardis church, and as John was commanded to write, so we could say also, "I found not thy works perfect;" for no woman's society was there. Now that suggests this practical thought: One of the best, or perhaps the best thing which can be done in the churches is the organization of our women. A former band at Sardis, we delight to say, was reorganized and work begun with a fund started for painting their church, and after another year we trust they can report this task completed and that work along some other lines has been taken up. In the day's rush only a few names were enrolled, but these shall walk with Him in white, for "they are worthy." May they claim for their very own the wonderful promise, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." Even though it was in August, a fine day gave all a fine appetite for a delicious lunch served out in the open. After lunch, with the "piercing blue above the calm," the ladies and girls held a sweet meeting under the trees, each one trying to implant the demands of truth in head and heart.

To our next meeting, like Paul of old, we will journey to Damascus, not "breathing out threatenings," however, for earnest effort will be made before hand among the good ladies there in order that they may have an organized band to welcome us.

Sincerely,

KATE McMULLAN.

## PROHIBITION WON'T DOWN.

Once introduced, prohibition never ceases to be an issue. The reasons are not far to seek.

It is a great moral question. Christian ministers and most of their flocks have undying convictions on the subject. They believe: "No question is ever settled until it is settled right." The right settlement of the liquor question is its total abolition.

Then prohibition is not like any other question that is legislated on. When it becomes an issue before the people and the legislature gives them what they seek, the issue instantly becomes "law enforcement." This is because the enemies of the law organize at once a conspiracy against its enforcement. Even the law officers, many of them, though they are under oath to enforce impartially the laws, often become parties to the conspiracy. It is not so with any other law.

Prohibition has no friend at court to see to its enforcement. The laws affecting the railroads, agriculture, education, convicts and game have special commissioners, while prohibition, with more enemies than any other law, is left an orphan with nobody specially charged to look after its violators.

The liquor trust is the richest and most powerful political organization on earth. Its minions, who do its bidding, are conscienceless. By the power of its money it can purchase newspapers, men and votes. It can be democratic in one state and republican in another. By means of the boycott it can whip business men, lawyers, bankers, manufacturers, doctors and even educators into line.

In an election in Alabama when the question was up a man said to the writer, "Many a man is putting in his vote today and saying nothing." His meaning was that clerks were afraid they would lose their positions, and business men were afraid their business would be injured if it were known that they were on the prohibition side.

Prohibitionists know well enough the strength of the opposition. They expect every inch of ground contested. A walk-over they do not look for in any contest. There is a work of education; they expect to gradually educate the public conscience so it will not only rebel against the liquor rule and elect law-abiding men to office, but to create such a public sentiment that the offenders of the law will find it easy to enforce the law. The work of education is being felt.

The great prohibition wave which swept the country the last few years is the result of years of agitation. The agitation will go on. Occasional defeats for prohibition are looked for; indeed, they are helpful.

A good woman in a prohibition county wrote, deploring the presence in her neighborhood of blind tigers, and asking what could be done. The answer went back, "Sin always over-reaches itself. The people are asleep while the tigers fatten at their expense. Some night a murder or a burn or some more horrible crime will arouse the citizens and the tiger will go, never to return." Could a prophet have more accurately foretold what has taken place in Lowndes county? In no county in Alabama were the law-breakers more defiant than in Lowndes. Hayneville, the county seat, was the worst point in it. In a moment a man, crazed with blind tiger liquor, robbed the county of its sheriff and a family of its head, while a large circle of relatives mourn the crime for which one of their number now suffers. The effect was like magic. The citizens of Hayneville called a mass meeting to organize a Law and Order League for the enforcement of the prohibition law.

After a defeat of the prohibitionists on one occasion, a liquor man discovered that they were preparing to renew the fight. Said he, "Don't you people ever give up?" The answer was: "No! How can you expect us to give up? Our homes, our wives, our children, our business, our country are at stake. We can never give up." Another liquor man said, "Your people go to sleep, ours never do." The reply was, "If we go to sleep, we sleep on our arms and can be easily aroused."

No, prohibition won't down.

W. B. C.



Frank Willis Barnett

## Editorials

Editor and Owner

## THE USE OF PERSONAL WILL.

The relation of one's will to his health and happiness is both vital and beneficial. It is true that much depends upon the strength and stability of one's will. If one, by a course of abuse, has weakened his power of will he cannot use it as effectually as can one who has a vigorous will. We now have particularly in mind those of our readers who are frequently in a sad and miserable mood. We are sure that one of the best correctives of such a state is that of determining to be glad and rejoicing. In one of David's psalms he says: "I will be glad and rejoice in Thy mercy." It is apparent that he had been indulging in weakening fears and morbid words, for he adds: "For Thou hast seen my affliction; Thou hast known my soul in adversities." David had experienced a vast deal of trouble, perhaps he thought that he had more affliction than he could endure; yet, in the midst of it all, he said, "I will be glad and rejoice." Emphasize that word "will." It means that he was determined to be glad and rejoice, even though he did have occasion for being sad and mournful. He asserted his full will-power for the express purpose of maintaining a glad spirit. He would rejoice even though it might be easier for him to yield to a melancholy mood. And surely there was much to make him rejoice. God was still his friend and helper. A throne of grace was at his command. God's promises were still bright with their assurances. Then, too, it was for better for David's health of body and mind to be glad and rejoice than it was to keep in the slough of despair. Let this example be ours to follow. When we are inclined to drop into a sad and sorrowful state, let us will to keep above it, and rejoice in the light which remains higher than all earthly clouds, and which imparts health to the soul. Oh, sad heart, arise and rejoice!

## BUSINESS MEN'S ACTIVITY IN POLITICS.

Business men throughout the country are displaying a much greater activity in politics in 1908 than ever before. By business men, I mean men engaged in all branches of industry, finance, commerce and transportation.

And, as far as practicable, business men should be induced to become candidates for political office. The primary laws in the states where they exist make it easy for anybody to become a candidate for any post. He is not obliged to ask the leave of any politician before presenting his name to the people, or to subsidize any party boss. The lists are open to every citizen who wants to enter them.

In many ways the people of the country would be benefited by inducing men who have a practical experience in the management of great industrial, financial and commercial enterprises to become candidates for public office. They know economic questions better than do the politicians. Their trade connections give them a larger concern in such issues and furnish them with a greater inducement for studying them thoroughly.

Moreover, business men in office are less likely than are the nominees of the politicians to be stampeded by demagogues, or to be frightened by the crack of the boss' whip. They would be far less likely to be influenced by the wiles of the boodler. More than the average man they are conservative. The personal stake which they have in the stability of industry and finance has compelled them to get some acquaintance with the various political panaceas which agitators, from time to time have urged, and with the different nostrums which ignorant, timid or careless legislatures have, at one time and another enacted.

## MILLIONS IN RAILWAY IMPROVEMENTS.

This is not the day of greedy expansion into new territory by the great railroad systems of the United States—it is not the era of warfare among railway presidents for rights of way into undeveloped country and neither is it the period of acquiring branch lines which connect with main systems. It is the period of physical development of railroad systems, in the fullest sense of the term.

What does the expenditure of hundreds of millions of dollars by the various railroads mean? Ask the railroad kings who are authorizing the expenditures, or, better still, go to the points where the money is being spent and the answer is obvious—for physical development.

The Pennsylvania railroad occupies the foremost position from the standpoint of magnitude of improvements now under way. In the past six years it has planned for the expenditure of \$125,000,000 for improvements adjacent to New York City besides other costly work upon more remote sections of the road.

It may be justly stated that the cardinal principle of the day of railroading is to increase the efficiency of transportation. To do this vast sums of money must be spent on terminals, cutoffs, reducing grades, eliminating grade crossings, increasing the number of tracks and the purchase of rolling stock. Millions and hundreds of millions must be spent by the great railroads for carrying on this work.

## LET'S RECONSTRUCT RECONSTRUCTION.

In Sheridan's play, "The Rivals," we find Mrs. Malaprop extremely anxious as to what she calls her "parts of speech;" and she is greatly scandalized at any "aspersions" upon them. But is it not a part of our fallen human nature to asperse, and even to degrade our words? That splendid preacher, Jeremy Taylor, could exhort his flock to the duty of showing "an affectionate resentment" to God's goodness toward them. "Resentment" then meant simply "return." But men were so much more disposed to return evil than to return good, that the good meaning of "resentment" is now lost and only the bad sense of the word survives.

Some of our Southern people who passed through the days of "reconstruction" and endured the miseries of "carpet bag" rule, were so unfortunate as to find that noble word "loyalty" almost ruined by degrading associations. It became "the last refuge of a scoundrel." It is now time that the word itself be "reconstructed" and put where it properly belongs; that is, among the noblest words of the Christian's vocabulary.

Loyalty to Christ and to the truth is certainly one of the greatest things that we ever see in this sin-cursed and self-seeking world. It was a glorious hero who said: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith." There was loyalty!

## THE PRESIDENTIAL CAMPAIGN.

As the quadrennial uproar of a presidential campaign is now upon us, it is not out of order to commend the following paragraph to such of our readers as are "in the thick of it."

Soon after the Grant-Greeley campaign, Bill Arp, the famous Georgia humorist, discoursed thus:

"I had a hard time last campaign, 'cause Mizziz Arp she weren't reconciled; and when she aint reconciled—well, we don't quarrel at our house, but them things is peculiar. You see, when I writ a editorial a praisin' up Mr. Greeley, by the time I got home Mizziz Arp she had done read it. She'd meet me at the door and say: 'Mr. Arp, what made you tell all

them lies about old Greeley?' Then I sez: 'Why, Mizziz Arp, you know he is the candidate of my party.' 'Yes,' sez she, 'I know that, but I don't see how that excuses you for tellin' all them lies.' 'But,' sez I, 'you know mine is a Democratic paper.' 'Yes,' sez she; 'but I don't see how that excuses you for lyin'.' 'But you know my living is in the paper.' 'Yes, but why don't you make a livin' by tellin' the truth?' By then I had done got dazed, so I sez: 'Mizziz Arp, I thought you were a woman of sense; and you stand thar and talk about editin' a political paper, and tellin' the truth and makin' a livin'?' What is you thinkin' about?' And then she sez: 'The experiment might be a great success for all anybody knows; for nobody aint never tried it.'"

No comment is needed here.

## A PAY POEM.

The label on our paper shows  
Our sub has just expired,  
So we this check herewith inclose  
Before we are retired.

We think each Baptist should peruse  
The columns of our paper,  
And trust that none will dare refuse,  
The light from this bright taper.

The tidings it has brought each week  
From friends so far away,  
Have caused us the right way to seek  
And love, and help, and pray.

It tells us, too, what we have done  
In this great state of ours,  
How victories we have often won  
Against strong foemen's powers.

If 'tis an agent then for good  
To educate the masses,  
We'll aid it then just as we should  
To save all kinds and classes.

Now, brother editor, we pray,  
Upon God's help rely,  
That He may guide you what to say,  
And in all edify.

—R. E. PETTUS.

## BRO. CROSSLAND'S ADDRESS.

Please announce to your readers that henceforth my address will be Nashville, Tenn., in care of the Baptist Sunday School Board. All mail sent to Montgomery will be forwarded promptly to the new address.

The Board building is located at 710 Church street and my office will be room 6, where I shall be glad to see any Alabama friends who visit Nashville. It is my plan to have in the office a very interesting exhibit for Sunday school workers showing especially what our Board is doing in its great work of training teachers. The B. Y. P. U. will also have a large share. I shall still be available to those Alabama churches and associations desiring Sunday school institutes of training schools. Let all feel free to write me if I may advise in any way. I wish every one of our churches had a dozen people who were especially trained to teach in the Sunday school. Why should your church not have a class preparing to teach?

Fraternally,

C. E. CROSSLAND, Field Secretary.



## THE ALABAMA BAPTIST

### W. M. U. MEETING OF THE MONTGOMERY ASSOCIATION.

The annual meeting of the Woman's Missionary Union of the Montgomery Association was held in the Presbyterian church at Prattville September 9th, 1908. Mrs. T. W. Hannon presided over the meeting. Mrs. L. F. Stratford led the devotional services. A gracious welcome was extended by Mrs. William Anderson, of Prattville, and responded to by Mrs. J. W. O'Hara, of Montgomery.

In a resume of the past year's work by Mrs. Hannon it was shown that our societies and bands have contributed this year the sum of \$6,647.25. That we have in our organization twenty-three missionary societies, two Y. W. A. societies and eight Sunbeam bands. Much interest is being manifested, and we are sure of the springing into life of many more Y. W. A.'s, Sunbeams and Royal Ambassadors for the coming year.

The Montgomery W. M. U. did special work for the Orphanage last year, in sending to the girl's cottage furnishings such as curtains, spreads, table linen, books, etc., Will the other societies of Alabama remember that the boy's cottage and baby cottage have the same needs?

Interesting reports were read by Mrs. Fred Thornton on Foreign Missions.

Miss Ida Clay Y. W. A. work.

Mrs. R. P. Bazemore gave in a most inspiring and helpful way, "The Outlook of our W. M. U."

A paper on "Our Centennial Year" by Mrs. S. B. Davis, giving a history of our W. M. U. work, and its struggles during the years since its first organization, was especially fine.

A tribute of love and remembrance was paid to our deceased vice-president, Mrs. S. A. Smith, by Mrs. Hannon and Mrs. Faucett, of Prattville. Mrs. Hannon spoke of her love and devotion to the work of which she had been vice-president for six years. Mrs. Faucett of her zeal and energy in every good work connected with the Prattville church, of which she

had been a faithful member for fifty-six years. "Her works do follow her," and her beautiful and gracious influence we are sure will continue in the person of her daughter, Mrs. McQueen Smith, who takes up the office she has laid down.

"Sometime we'll understand," was sung by Mrs. Savage and Mrs. Gunnells.

Our beloved Mrs. Stakely, who has been quite ill since the convention at Roanoke, was sadly missed in our meeting.

We are glad to note, however, that the attendance at this association was the best in years, and that we are really and truly forging ahead toward the goal of "greater things" in our Montgomery association.

MRS. J. W. O'HARA,

Reporter Montgomery W. M. U.

### CO-OPERATION.

S. M. Provence.

The brother who asks for an answer to his numbered suppositions about union meetings has succeeded only in raising a dust. His appeal is to prejudice. He has not one word of scripture for his extreme position. There are circumstances under which it is wise and right to co-operate with other Christian people. There are times when emphasis needs to be laid on the great fundamentals of our religion. There are times when all who love our Lord may make a united appeal to sinners to come to Him.

Take an instance in our Lord's ministry: In the interview with Nicodemus, which was no doubt pre-arranged, because both were too busy for a prolonged and uninterrupted interview in the daytime, Jesus went straight to the center of the Christian life. He was talking with a man whose religious life was shaped by minute and multitudinous rules and forms. He employed a most striking and original figure of speech, and that with the greatest possible emphasis, to set the great primal truth of the Christian life over against Pharisaism. He knew the importance

of His church, but he did refer to it that night. He knew what baptism was intended to teach, what was the memorial supper He intended to establish, but in all that long interview there is not the remotest hint concerning either. Form, ceremony, ordinance, organization, are entirely left out of view.

I was preaching the other day to a mixed assembly in a co-operative meeting, and I called attention to the fact that in this interview, for reasons which satisfied Him, our Lord left the whole question of the ordinances untouched. Not because they are unimportant, but because He desired to hold His interviewer to the fundamental thesis. So I went on. We lay aside for the time being all discussion of differing views, not for lack of convictions concerning them, not because we deem them unimportant, not because we are not deeply attached to our own views, but because we want to lay all possible emphasis on our united plea to sinners, and we don't want to have them think of anything else.

A chorus of amens greeted this utterance, and we were on common ground. I am asking no one to adopt this plan. I leave every man as free as I claim to be; but I'm loaded for the man who tries to force his plans on me by any method whatsoever. If that be heresy, make the most of it!

### THE MISSION INSTITUTES.

The first mission institute was held at Gadsden on Sept. 18th, and proved a great success. Miss Floy White was appointed reporter of the association and will give an interesting account of the meeting.

The second institute will be held with the Alexander City church on Oct. 1st. Then will follow Enterprise Oct. 17th and 18th; Birmingham, Nov. 18th and 19th. The dates for Selma, Huntsville and Livingston have not been definitely decided.

The ladies of Alexander City cordially invite vice-presidents, officers of societies and workers to come and make this meeting a success!

# An Emergency Call!

Having been unable to attend or have field agents at the Associations, the receipts have dropped alarmingly.

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Yours for service,

*Frank Willis Barnett*



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### SOME GOOD MEETINGS.

I have just closed a several weeks series of protracted meetings. Six of these were on my own field and one was with Bro. W. N. Huckabee at Oak Grove the 3rd Sunday in July and closed the series of seven successive meetings Sept. 3rd. During this time in many respects we had the greatest ingathering of people that has ever happened in my ministry for the same length of time.

At Oak Grove there were 10 additions to the church. Bro. J. R. Curry helped me there.

Aug. 31st Bro. J. W. Sandlin of Palmetto street church, Mobile, came and was with me at Salem, Drewry and Excel and did excellent work. We received four members for Baptism at Salem. But the interest did not stop there. We had no Sunday school before the meeting. Now we have a Sunday school with a membership of about 65. We have a class exclusively for grandparents. There are about a dozen in this class. We have another class exclusively for married people who are not grandparents. The outlook at Salem is promising. We will start a Baraca work here in October and perhaps a Ladies' Missionary and Aid Society also. There were 15 additions to the church at Drewry, and ten additions to the church at Excel. Here Bro. Sandlin took sick and had to return home before the meeting closed.

From Excel I went to Deer Range, Conecuh county, and held a meeting there on the invitation of two girls, who were very anxious for a meeting to be held in that country though the Missionary Baptists had no church, neither an organization. But our free will brethren were very kind to us and allowed us to use their church for our services.

This meeting was a fine one, the interest growing with every service. Much personal work was done here by nearly all Christian people. But the Methodists especially rendered valuable service. They worked like beavers and prayed for the meeting daily. I have never preached anywhere before where all the Methodists in the community took greater interest in my meeting than in this community. I think they could not have taken more interest in their own meeting. Bro. Strickland should be justly proud of his Beaver Creek people. The immediate outcome of the meeting, a church was organized with 9 charter members and 12 more were baptised at the close of the meeting. This church organized a Sunday school and are arranging to build a house of worship in the near future. The writer was called to serve them another year.

From this place, according to previous arrangements, Bro. W. N. Huckabee joined me on the way and we began a meeting at the Bass school house below Jones Mill. This meeting is the record breaker in Monroe county as far as I have been able to learn. Bro. Huckabee preached every sermon but one. The preaching was of deep spiritual nature. Every sermon that



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### B. Y. P. U.

#### Study and Reading Courses

Training in Church Membership, I. J. Van Ness, D. D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 0 cents.

The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.)

Doctrines of Our Faith. E. C. Dargan, D. D. Introduction by Geo. W. Truett, D. D. Cloth, 12mo., pp. 234. Price, 50 cents.

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# SKEPTICS



and others who are ruptured and who have lost all faith in trusses can be converted into ardent believers in the HUSTON AUTOMATIC TRUSS if they will give it just one short trial. This new truss is the greatest triumph of modern science. It works on a new principle—entirely different from all others. No position of the body can dislocate the pads which are on an independent adjustment and move with the body, thus insuring utmost comfort and convenience whilst exercising and at all other times. It weighs only a few ounces, is sold on an absolute guarantee; money promptly refunded if desired. Send size of the body in line with the rupture. Reference: any Chicago bank. Price, \$5.50. Write for special trial offer to makers direct. HUSTON BROTHERS COMPANY, manufacturers of Trusses, Abdominal Supporters, Deformity Apparatus, etc., etc. 37 Randolph street, Chicago.

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

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

### Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILLS, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 608. AN OLD AND WELL TRIED REMEDY.

### Can Cancer be Cured? It Can.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.

We Guarantee Our Cures.  
**THE KELLAM HOSPITAL,**  
1616 W. Main, Richmond, Va.

he preached was a regular uplift to the soul. We were made to rejoice by his coming and I think he will always look back to this meeting with a degree of satisfaction and joy. Some things that led up to this great meeting that has just closed. About five months ago I began preaching at this school house on Friday night on my way to one of my churches. I found a few Baptists already in the settlement but a very strong Baptist sentiment. There was sufficient interest manifested in the spring for me to arrange for a few days meeting June 1st. There was no church there but we extended an arm of the church that I was pastor of and I baptised seven in that settlement at that time. This merely blazed the way for one of the greatest, if not the greatest meeting ever held in Monroe county. The fifth Sunday in August was decided on to hold the other meeting as that was an off Sunday with Bro. Huckabee and myself. A church was organized with 12 charter members and to these few there were added 59 more in five days time. There were people who joined the church at every service from Sunday at 11 o'clock until the close except one. I never saw that done before. On Wednesday night 19 joined the church, something I have never witnessed on any previous occasion. For the meeting there were 35 candidates for baptism. The writer baptized 32 on Thursday morning. That was more people than I ever baptized at one time. I just must conclude. This new church has 71 members, elected and ordained 3 deacons, organized a Sunday school and a prayer meeting and have plans on foot to build a good house of worship this winter. The writer was called to the church also for another year.

The Lord is good to us, wherefore we are glad. To Him be all the glory and praise.

L. C. DeWITT.

### FROM GENEVA, ALA.

Last Sunday night I baptized 12, and received two by letter into the membership of the Geneva church. This is the third season of baptizing we have had at Geneva the present year. During the past two weeks we have raised \$22.00 for missions and \$35.00 for the Orphan's Home. These amounts added to what we have previously forwarded to the board makes a total of \$376.50 for our church for the present year.

The writer spent one week most delightfully recently with Eld. W. F. Martin and his people at Laurel Hill, Fla. The meeting was a most profitable one to both preacher and people.

Six persons were added to the church and the church much revived.

The writer greatly enjoyed meeting with a number of good friends of the long ago—many of these he baptised in the early years of his ministry. Among these brethren I mention L. P. Gooden, a worthy minister of the gospel. At present Bro. Gooden is suffering from partial blindness.

I cheerfully speak a word from the pulpit now and then for the Alabama Baptist.  
A. F. SIMS.

## 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.

JEWELRY, FURNITURE, CROCKERY, MILLINERY, WOMEN'S TAILORED SUITS, SILKS, DRESS GOODS, BOOKS, SHOES, HOSIERY, MEN'S FURNISHINGS, BAGS, TRUNKS and BOYS' CLOTHING.

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**\$75.00 Organs for \$45.00**

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You cannot afford to buy until you get our money Saving Plans.

Free Catalogue. Write today.

### Seals Piano and Organ Co.

Dept. B. Southern Distributors Birmingham, Ala.



## LIBERTY ASSOCIATION.

We have just had a great meeting of the Liberty (North) Association. The meeting was held at Brownsboro church in two miles of where the first Baptist church was organized Oct. 2, 1808. Some of the brethren went to the spot where the first church stood, and brought away some brickbats of the old house. The writer had one of these given him by J. M. Stewart.

The introductory sermon was preached by R. S. Gavin, subject: "The Curse of Muraz." It was a great and timely sermon. Perry Henderson, of Athens, for many years clerk, was made moderator and R. S. Gavin was elected clerk. Both filled their respective places with ease and credit. The visitors were Spencer Tunnell, of Florence, W. B. Crumpton, J. W. Stewart, J. W. Sandlin and I. L. Jordan, all of whom helped much to make the meeting a success. Brother Tunnell preached one of his forceful sermons and Bro. Crumpton delivered the principal address on missions in which he entered largely into the centennial discussion.

It was a great meeting characterized by harmony and good fellowship. The work was done with zest and grace. Every church was represented by delegates except two and they by letter. The association was well entertained by the people, who were largely pedo-Baptists. The next session meets with us at Athens and we now extend a cordial invitation to the representatives of our denominational interests in the state and promise them a good time.

We thank God for the growing interest in our section of the state.

A. A. HUTTO.

Athens, Ala.

P. S.—Bro. Crumpton preached two helpful sermons at Athens last Sunday. His presence and work were an inspiration to us.

A. A. H.

## FROM ADGER.

We have just closed one of the best meetings that has been in this part of the country for a long time. It commenced Sept. 5th and closed Sept. 20th. The interest was good from the beginning. Rev. W. B. Newman, of Bessemer, did the preaching. Brother Newman is a preacher of great ability. He depends upon the holy scripture for help in each of his sermons. We enjoyed a spiritual feast Sunday. God was with him, for his discourses were powerful and carried conviction to the hearts of his hearers. He endeared himself to all who met and heard him. We had no church organized at this place. Bro. Newman soon began to look for shelter and soon found plenty of material to organize a church and on the 12th Bro. Newman and Rev. A. D. Glass formed a church with 13 members. Bro. Newman stayed with us until the close of the meeting and on Sunday afternoon when the meeting closed a beautiful baptismal service was witnessed by a large concourse of people. We have now 34 members in our new church. We have called Bro. Newman as our pastor. We

have elected our deacons to be ordained at our next meeting day, the 4th Sunday in October, 1908. Our new church name is Parson's Chapel. May God bless the work.

H. C. CALDWELL.

I will get up a club for the Alabama Baptist soon and send it in.

## FOR THE SAKE OF BUSINESS.

It is often heard said that to close the saloons in this or that town kills business. I am sorry to say that we have some brethren in the church that will give this as their reason for voting to license the saloons and whenever you hear a man giving his reason for voting for a saloon and stating that it is to help business you can set it down that the human nature that was once in him has been worked out by siding in with the great evil spirit. You can find a lot of long, sad faced, pretending Christians attending church and nodding their heads whenever the preacher gives the bar-rooms the devil, trying to impress the audience with their sanctity by their frequent nods, but this same person will go and vote to license the saloon for the sake of business. Shall we erect in our midst the saloon which we know will rob wives of their husbands and make widows of our daughters and drunkards and criminals of our boys? The sin that Judas Iscariot committed when he betrayed Christ for 30 pieces of silver melts away into insignificance compared with the sin of the pretended Christian who will sacrifice his own family and the families of his neighbors to the monster headed rum traffic for the sake of business. He will bluntly tell you that he does not touch the stuff. This makes the sin of the old reprobate the more damnable, as he can withstand the temptation, but he knows that his neighbor can not, and with no compassion in his heart for the shortcomings of his neighbor, he goes ahead and helps the saloon keeper to set a trap which he knows will rob his neighbor of the necessities of life and eventually make drunkards of his neighbor's boys and harlots of their girls. We should have as much respect for the sin soaked and rum soaked bar-keeper who stands behind the bar and deals out damnation to his fellowman than we have for the hypocritical old hound who claims to be a Christian and then will vote to license a saloon for the sake of business.

J. M. FRYMIRE.

Searcy, Alabama.

Rev. Louis J. Bristow has an interesting department in the Baptist Courier, in which current events are set forth in reliable paragraphs.

The Alaska Packers' Association furnishes the Government thousands of cases of salmon each year. Out of 240,000 cans inspected by the Government at Camp Thomas during the Spanish war, only four defective cans were found. The Association packs the celebrated Argo Red Salmon.

## EVANGELISTIC WORK.

Dear Bro. Barnett:

I have just returned to Howard college after a summer of successful meetings with State Evangelist W. J. Ray and seize this opportunity to tell you and all whom it may interest, of the fruitful harvest and the many blessings derived from the happy associations of this man of God and the dear kind people throughout the state. But who could find better people than the Baptists of Alabama.

I left Bro. Ray at LaPine where we closed our tenth meeting for the summer with great interest shown everywhere.

So many places our church being unable to handle the crowds which flocked to hear the gospel.

Though every denomination offered and tendered assistance when necessary or needed but I know and feel that we as Baptists are powerful and willing enough to meet this great problem with a tent which is needed so badly in such a great work for God.

Bro. Ray is a man that gives his best to the work with good results, always holding his corner of the triangle to the desired point of the board.

Trusting that I will be with Bro. Ray again when school closes and that next time you hear from me it will be with a better report where the great work is concerned.

Yours in Christ,

WM. H. CARSON.

## FARM LANDS FOR SALE.

(1) Eight lots containing eighty acres each, good farming land, improvements on each lot; wood and water, railroad runs by edge of land and convenient to public roads. These lands are four miles north of Montevallo. To be sold on 15th to highest bidder.

(2) Nice farm in Bibb county, six miles from Centerville, containing 155 acres, well improved, with two-story, 9-room brick house. Private sale. For further information write Rev. G. W. Freeman, Montevallo, Ala.

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.

For a standard food use Argo Red Salmon.

## A CORRECTION.

I thank you very much for re-printing my paper from the Texas Standard on Evangelism. If I had had any hint that you were about to do this, I would have sent you a correction of some small typographical errors, which you of course copied.

After intimating that "the fundamental postulate of Keswickism takes away the Spirit's initiative (note the capital S), I added: "It," that is, Keswickism, "is Armenian to the core!" Just below this sentence read: "This is so close to the great truth that He

## THE SAVINGS BANK

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I am glad to join the great company who can and do recommend to all sufferers from Indigestion Shoffner's Sure cure. Nothing heretofore has seemed to help so many people. Try it for yourself, Rev. I. N. Penwick 6 bottles \$5.00. Express prepaid.

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My mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys cancerous growth and the constitutional treatment eliminates the disease from the system, preventing its return. Write for free book, "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. Dr. Johnson Remedy Co., 1235 Grand Ave., Kansas City.

## ECZEMA

The most irritating of all skin diseases, it without doubt one of the hardest to cure. Tetterine, when properly used, has never failed to cure a case yet. One enthusiast says:

"After suffering with eczema for five years and trying everything I heard of without result, I tried a box of Tetterine. After using a box and a half I am cured. Many thanks."

"Yours," A. H. Hottan, Old Town, Maine.  
Absolute cure for tetter, eczema, ringworm, piles and other skin diseases. 50c a box at drug stores or by mail. J. T. SHUPTRINE, Savannah, Ga.

works through them (i. e. His people) that some evangelists seem to think His people work through Him."

At the end of the paragraph read: "It is a refuge as old as the Delphic oracle."

I ought, perhaps, to apologise for this "classical allusion," but everyone who understands it will forgive me on account of its appositeness.

Cordially yours,

S. M. PROVENCE.

Phone your grocer today for a few cans of Argo Red Salmon, and with an Argo Cook Book at hand, you can prepare many palatable dishes.



**HUSBAND INSISTED**

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

A 10 Cent Package of  
**Dr. Lord's HEADACHE POWDERS**  
will cure one head 4 times or 4 heads one time. Money back if they fail.  
Price 10 and 25c at all druggists or by mail on receipt of price.  
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Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cure. Take my treatment and get well.  
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In every county in Alabama two or three reliable men who know the difference between first class organs and cheap ones, to sell

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Give age and present occupation and references and address.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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Free samples to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns indorsed by our denominational leaders. Address Rev. J. A. Lee, Giencio, Ky.

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.

**EXCEPTIONALLY FINE OPENING.**

Central College Boarding Department Is Probably Larger Than Ever Before on Opening Day.

The opening of the Alabama Central College yesterday was extremely flattering, the attendance being about the best Dr. Giles has had in years, and perhaps better than at any previous session, certainly in several of the departments.

The work done at the college has been of an increasingly high grade for several years and the reputation of the institution for solid, substantial work has made it much esteemed all over the state. This was evidenced in the number of boarding students in the building yesterday, which is largely in advance of last year. Indeed, it is very near the limit of the capacity of the college dormitories.

The good opening added to the interest of the exercises held yesterday morning but the speeches and good cheer would have been notable on any occasion. Dr. Giles presided in his usual happy manner, speaking a word of welcome to the students and expressing his expectation of a very fine year's work.

Rev. J. G. Lowery, of Pine Hill, read the scripture passages and delivered the impressive opening prayer. Rev. R. B. McAlpine, Rev. Geo. L. Jenkins, Mayor W. M. Faulk, Rev. J. E. Herring of Sumpterville, Dr. Stodghill, of Albertville, Rev. J. G. Lowery, Pastor L. O. Dawson and Rev. A. T. Camp, of Northport, each responded to the call of Dr. Giles and it was a symposium of brightness, eloquence and sound truths, spoken in an attractive fashion.

The home speakers all expressed a glad welcome to the students, new and old, and the chances for good work at Central. The visitors voiced the appreciation felt for President Giles and the institution elsewhere, and spoke of the fine personnel of the students. All the speeches were full of good counsel and stressed the importance of doing one's best.

When the addresses which gave pleasure to the audience of visitors as well as to students were concluded, Dr. Giles spoke a word or two in appreciation of what had been said by the gentlemen preceding him, and addressed some feeling words of counsel and love for the girls of Central College. He made the announcements as to classification, and the exercises were dismissed with the benediction by Rev. R. B. McAlpine.

It was not possible to get the registration figures yesterday, particularly of the day patronage, which is, however, quite good. The number of boarders yesterday were 72 and a number of others are expected the remaining days of the week.—Times Gazette.

Argo Red Salmon took the grand prize at the St. Louis exposition, the only grand prize ever given at any World's Fair on Salmon.

Rev. J. W. Bates, a recent graduate of the seminary at Louisville, who served the First church, Athens, has been called to the care of the church at Mexia, Texas, and has accepted.

**Just Lay Aside Your Poor Spectacles**



before they ruin your eyes entirely, and I will replace them with a handsome brand new 10-karat pair of the Dr. Haux famous "Perfect Vision" Spectacles absolutely free of charge.

I am going to give away at least one-hundred-thousand pairs in the next few weeks in order to introduce my wonderful soothing glasses to the largest number of spectacle wearers in the shortest possible time—so write me your name and address at once and I will mail you my Perfect Home Eye Tester absolutely free of charge, also full particulars of my 10-karat spectacle offer. Address:—

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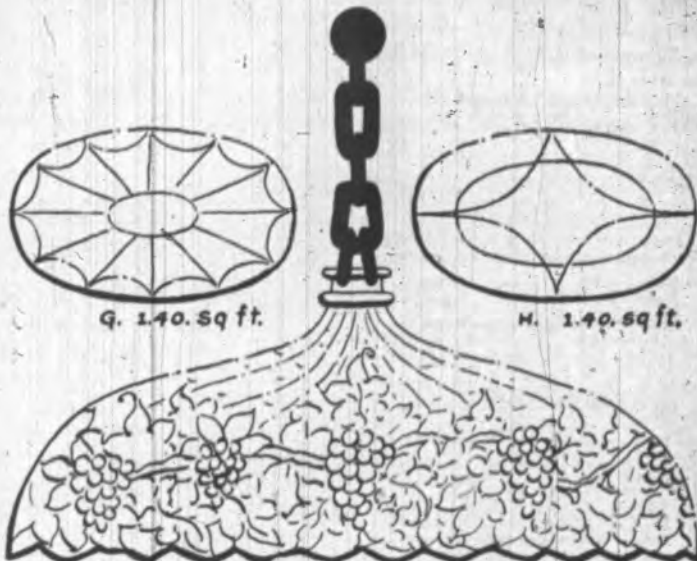
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 There is no need to dread baby's second summer—the trying teething period—just keep its system in condition to make teething easy and save sleepless nights.

**Teethina  
 (Teething Powders)**

was first used by Dr. C. J. Moffett, a graduate of Jefferson Medical College, Philadelphia; in his extensive and successful treatment of children's diseases incident to teething and summer complaints—a standard remedy for over 40 years throughout the South. It contains the elements recommended by the most advanced medical sciences as necessary for removing the cause of disease and keeping baby's system in condition to make teething easy.

In nine out of ten cases of children's ailments that prove fatal from ordinary neglect and subsequent treatment, the use of Teethina would have saved the child.

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 Or from  
 Dr. C. J. Moffett  
 Medicine Company,  
 St. Louis  
 Write for our free "Mother's Booklet."



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Get a box of **Stearns' Electric RAT and ROACH Paste**

If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 25 years, and never yet failed to kill off rats and mice. Also for cockroaches, water bugs and other vermin. 2 oz. box, 25c; 16 oz. box, \$1.00. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price.

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



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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O

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Send us your address and we will show you how to make \$3 a day absolutely sure, we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once.

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 15 Dexter Ave., Montgomery, Ala.

**THE CONDITION OF THE CHURCH OF TODAY.**

I have had a great burden on my mind for several years but tried to excuse myself, like Moses, because I was no speaker or writer, but I feel as though I must express my feelings. I pray the Lord to bless me in my weak efforts to show the church where she stands.

I have seen for some time how the church was drifting off into worldliness but thought all the time that the leaders were blind to their situation, but found while at the association this year that some of the smartest men seemed to see the condition but didn't even express a regret or mention a plan by which they might return into the joys of their salvation.

Read Revelation concerning the seven churches and compare them to the church of today. We have a form of religion, but where is the power? Why are the churches in this condition? Because it is satan's plan. He has devised this plan in order to lead more people. He says let us have church festivals, ice cream suppers, oyster suppers, box suppers and all such things. He also says to the preachers: "You set a price on your preaching, if they don't pay you the amount you want then I wouldn't preach there but go where I could get the desired salary," and it takes a good salary, for they must dress fine and keep their families up in the best society.

Surely they forgot where the Lord says "Go into all the world and preach the gospel to every creature, go without money and without price." He also says "neither take two cents with you for the workman is worthy of his hire."

He who goeth forth weeping shall come again rejoicing bringing his sheaves with him. Read Philipians 2, Mark 7:6-7, I Cor. 9:27, and many other passages with which all Christians should be familiar. The Bible says that the way is so plain that a wayfaring man, though a fool, need not err therein. It means when we seek the way prayerfully and without anything between us and our Lord.

We must not have money, reputation, society or anything else set on the altar of our heart as our god, for if we do He will allow us to believe a lie and be lost, for He says so in His Word. What are we going to do about this all important question? Are we going to return unto the Lord, that He may return unto us?

Let those who are impressed by the spirit of God to preach His word go out into the world filled with the love of their Master, and the love for lost souls, forgetting all but Christ and His blessed gospel, and let us, each of His professed followers, live such consistent lives that we may lead some one to our blessed Savior.

Now, how are we to do this? We are to come from the world and be a separate people. Christian people ought never to go where they would be ashamed to be found if God were to see fit to call them. I don't think they would like for God to call them while they are at the theater and all places

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of worldly amusement. The devil is so shrewd in his plans to catch Christian people that he even has Bible scenes played in the theater. This he does in order to get church members to go. He has even made some believe that they can understand the Bible better by seeing these Bible scenes acted.

Another way he has to deceive the people is in having church festivals. He makes them believe that the Lord wants money any way he can get it, but that is a great mistake. He wants a free will offering. It is a pity that more of us have not adopted the tithing plan of giving a tenth of all we make to the Lord, as one brother in the association suggested. I pray God's blessings upon him, and may the time soon come when all God's people will give a part of their earnings to His cause, and drop church festivals of all kinds, for all such things are of a worldly nature and have a bad influence on the church.

I was sorry to see at the association smart men, men who claim to be working in the Lord's vineyard, tolerate and even encourage such things for making up money in the church. May God pity and forgive them and help them to show poor, starving humanity the way of life. May this, the centennial year, be a year long to be remembered for the outpouring of God's spirit, and may men and women fall down and cry as in olden times, "What must I do to be saved?"

A LOVING SISTER.

**ALABAMA STATE FAIR GREATER THAN EVER.**

The management of the Alabama State Fair, to be held in Birmingham, October 9-17, is more active this year than ever before in arranging exhibits and attractions which will really be worth traveling far to witness.

The people of the state have a full guarantee of fair treatment in the record of the association last year, when they were all satisfied. Under the same management, and far more favorable circumstances, the Fair will be better this year than ever before.

On grounds containing 86 acres, with the largest grand stand in the South, with a complete set of magnificent exhibit buildings, backed up by every thriving merchant of Birmingham, the Fair has a most promising outlook.

County agricultural exhibits will play a big part in the fair. Seven counties have entered, and the best that's grown in Alabama will be artistically grouped in booths. The poultry show, under the direction of John A. Murkin, of Nashville, will be the pride of the South. Alabama farmers are joining hands to make this show one that will be talked about for a long time to come. "Peggy," the famous Kellerstrass \$10,000 White Orpington hen; "Fishel Louise" the celebrated \$3,000 White Plymouth Rock hen; Frank Langford's \$1,000 Rhode Island Red cock bird, winner at Jamestown and Madison Square garden, will be on exhibition only, and will draw hundreds.

Fun, and that free, will be the big feature. The beautiful, artistic and

sensational has been provided in abundance. This dive of the wonderful "Dare Devil" Schreyer is the most sensational act of the year, accomplished after a thrilling bicycle ride. Other free amusements include James E. Hardy, the hero of Niagara, on tight ropes; Spellman's wonderful performing bears; fireworks on an elaborate scale; Mat Gray, the phenomenal high diver; balloon races and cannon ball parachutes; a Wild West performance and Rice's Imperial Band.

The Fair will be educative and amusing, and the people from all sections are going to Birmingham.

**TO CHURCHES IN THE BIRMINGHAM DISTRICT.**

Any pastorless church contiguous to Birmingham can by writing to me obtain the services of one of the young ministers in Howard College. Several of these brethren are men of several years experience and can do as good work as any of our churches require, where they have preaching only. Write me.

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Why should we take the Alabama Baptist? For several reasons.

1. Because it is a good paper—a good paper deserves patronage. I admit that there are some things in it that are not so valuable as some other things, but there are no bad things in it; and there are bad things in some other papers that lie on our shelves. And all must admit that there are a number of most excellent articles in the paper, articles much better than some of us can write, articles good enough for any of us to read.

2. Because it is a Baptist paper and tells us what Baptists are doing, and encourages us to do what they are doing, and even more.

3. Because if we do not take it, it will not be taken at all; for only Baptists are expected to keep up their own institutions. Others have theirs to look after. This is right.

4. Because the man who publishes this paper is fighting battles for the denomination—and not only for us, but for all Christianity. He is correct on all moral questions, stands pat on the side of temperance, for God and for the right.

Exhortation.—Take it, my friends, for your sake, for your children's sake, for truth's sake, for our faithful editor's sake, and for the sake of the work he is doing in the name of Christ, the Lord.

Subscribe to it in the name of your youngest child; let it come in that name, and see how it will beget an interest in religious affairs in the mind of that young child. Try it this one time, and if it does not succeed, then report it to me, and I will tell you why it did not. Let thy blessings, Lord, abide upon our faithful editor and our Alabama Baptist.

R. M. HUNTER.

## OBITUARY.

Died suddenly of heart failure on June 6, 1908, near Pushmataha, Choctaw county, Alabama, Mrs. Susan Cook, eldest daughter of D. W. Brock, Sr., and wife of A. B. Cook. She was born Aug. 20, 1868, near Yantley, Choctaw county, Alabama. When about 14 years old she joined Concord Baptist church. She was married January 14, 1886. The ceremony was performed by Rev. J. D. Cook, a brother of her husband. After her marriage she moved her membership to Rehoboth Baptist church at Pushmataha, where it remained until the Saviour said: "Well done, thou good and faithful servant; enter thou into the joys of thou Lord."

She was never in very vigorous health, but during the last few years of her life she was a great sufferer and was confined to her home most of the time. Though weak and weary, she was too energetic to take to her bed as long as she could stay up. And when too unwell to attend to her household duties she directed them with scrupulous care from her bedside.

She was indeed a help-meet to her husband. Affectionate, domestic, patient, thoughtful, self-sacrificing, kind-hearted and true. She gladly welcomed her husband's numerous friends and many will remember the generous and

kind hospitality dispensed in the home where she presided.

Exceedingly poor health in her latter years kept her much from the house of the Lord, yet she got much joy from entertaining her pastor and Christian people. A noble life has ended. Earth is poorer and heaven is richer.

"It is not death to die,  
To leave this weary road,  
And, midst the brotherhood on high,  
To be at home with God.

It is not death to fling  
Aside this sinful dust,  
And rise on strong exulting wing,  
To live among the just."

How her husband and children—two sons and two daughters—will miss her! Sorrow not, dear ones, as those who have no hope; for "She will be watching and waiting for you at the beautiful gate."

J. D. COOK.

Columbia Association meets in Columbia October 7th. We shall be glad to have present some of our representative men. I have resigned as pastor of Columbia church. The thought of leaving this people, with whom I have lived and labored for more than three years is not without regret and sadness. Some of the Lord's best are to be found here. As yet my plans are immature. Sincerely, C. N. James.



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## 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.

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