



Free Advent Banner

"He that Wineth Souls is Wise"

VOL I

SAVANNAH, GA., SEPT., 1921.

NUMBER 10

THE CONDITION OF THE CHURCH

There is a decided unwillingness with some to endure the cross and despise the shame. Some will be laughed out of their principles. Conformity to the world is gaining ground among God's people, who profess to be pilgrims and strangers, waiting and watching for the Lord's appearing. There are many professed Sabbath-keepers in New York who are more wedded to worldly fashions and lusts than they are to healthy bodies, sound minds, or sanctified hearts.

God is testing and proving individuals in New York. He has permitted some to have a measure of prosperity, to develope what is in their hearts. Pride and love of the world have separated them. Principles of truth are virtually sacrificed, while they profess to love the truth. Christians should wake up and act. Their influence is telling upon and molding the opinions of others. They will have to bear the weighty responsibility of deciding by their influence upon the destiny of souls.

The Lord, by close and pointed truths for these last days, is cleaving out a people from the world, and purifying them unto Himself. Pride and unhealthy fashions, the love of display, the love of approbation—all must be left with the world if we would be renewed in knowledge after the image

of Him who created us. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself peculiar people, zealous of good works."

The church needs sifting. A thorough conversion is necessary before they are in working order. Selfishness, pride, envy, malice, evil surmising, backbiting, gossiping, and tattling has been cherished among them, until the Spirit of God has but little to do with them. While some who profess to know God remain in their present state, their prayers are an abomination in His sight. They do not sustain their faith by their works, and it would have been better for some never to have professed the truth, than to have dishonored their profession as they have. While they profess to be servants of Christ they are servants of the enemy of righteousness; and their works testify of them that they are not acquainted with God and that their hearts are not in obedience to the will of Christ. They make child's play of religion; they act like pettish children. The children of God, the world over, are one great brotherhood. Our Sa-

TENT MEETINGS IN NEW YORK

After carefully, thoughtfully and prayerfully considering conditions in New York, we decided, that a great work could be done for the benefit of the thousands of people scattered through such a great Metropolis; consequently we decided to have a tent effort this summer. We started to pitch our tents on the seventh of July, although it was a matter of doubt in our minds whether we would finish in time to open on the Sunday night of July tenth, but many beloved brethren assembled after the preceding Sabbath and early Sunday morning hurriedly had things in shape, so that our meetings had the right-of-way, by that time enough musicians had volunteered so that we opened with a splendid orchestra. We were surprised to see how nice a gathering we had for the opening. There are many encouraging features so far, words of cheer from scores of others that are content to watch a while, yet believing that God is in the movement it is therefore only a matter of time ere many others take active participation: In short, circumstances predict not only a uniting of forces but the accomplishment of a great work among the un-Godly as the results of our effort. We can truly say, "The eyes of the Lord are over the righteous, and His ears open unto their prayers and who is

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FREE ADVENT BANNER

Published monthly by the General Assembly of FREE SEVENTH-DAY ADVENTISTS.

Savannah, Georgia

Price 10c. a copy, \$1.00 per year.

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EDITORIALS

No pain, no palm, no thorn; no gall, no glory; no cross, no crown.

Seventh-day Adventists are following the foot-steps of Rome, that is, suppress what cannot be met by justice and argument. Can my brethren explain these Testimonies? "Colored people should urge that they be put on an equality with white people." Test. Vol. 9. P. 214. "Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders." Test. Vol. 9 P. 202.

After spending July and August in New York conducting tentmeetings, Elder J. W. Manns and his corps of workers have returned to the city. Last Sunday night Elder Manns gave a brief report of the work done while in New York. As a result of his meetings a church of Free Seventh-day Adventists with a membership of sixty was organized. He says the membership is still growing. Miss Viola Manns, Miss E. E. Dennison and Miss R. E. Brown were those connected with the meeting. A good crowd heard the report of the work last Sunday night.

The public is invited to attend the meetings next Sunday night at the Church, 36th and Burroughs Streets. The subject: "The Sabbath from the

Creation to the End of all Things." Good singing by the choir.

Bethel Mission School will open Monday, Sept. 26th. Parents are requested to send their children for enrollment Monday, Sept. 19. Children coming from other schools must bring recommendations. The better way is, that parents bring their children. Our doors will be open all day Monday the 19th for enrollment. We will be glad to meet all parents. —Mrs. L. L. Johnson.

But he who would succeed must pay the price. He must not look for a "soft job." Into work which he feels to be a part of his very existence he must pour his whole heart and soul. He must be fired by a determination which knows no defeat, which cares not for hunger or ridicule, which spurns hardships and laughs at want and disaster. They were not men of luck and broadcloth, nor of legacy and laziness, but men inured to hardship and deprivation—not afraid of thread bare clothes and honest poverty, men who fought their way to their own LOAF—who have pushed the world up from chaos unto light of the highest civilization. They were men who, as they climbed, expanded and lifted others to a higher plane and opened wider the doors of narrow lives.

If thou cans't plan a noble deed,
And never flag till it succeed,
Though in the strife thy
heart should bleed;
Whatever obstacle control.
Thine hour will come—go on,
true soul,
Thou'l win the prize,—
thou'l reach the goal.

THE GREATEST OF ALL

My greatest loss—To lose my soul.

My greatest gain—Christ, my Saviour.

My greatest object—to glorify God.

My greatest pride—a crown of glory.

My greatest work—to win souls for Christ.

My greatest joy—the joy of

God's salvation.

My greatest inheritance—Heaven and its glories.

My greatest victory—Over death through Christ.

My greatest neglect—to neglect so great salvation.

My greatest crime—to reject Christ, the only Saviour.

My greatest privilege—Power to become a Son of God.

My greatest bargain—the loss of all things to win Christ.

My greatest profit—Godliness in this life and that to come.

My greatest peace—that peace that passeth understanding.

My greatest knowledge—to know God and Jesus Christ whom He hath sent.

TWO FACES

Have you ever seen a person who had two faces. I have seen such people. These strange people change their faces whenever they wish.

One girl I met first at Sunday School and then visiting among her friends.

The face she had on these times was sweet and kind, so that I thought her a very pretty girl. I supposed that she always wore such a face, for people are supposed to have only one.

But one day I went to her house, and just think! She had on a face that was so ugly and cross-looking I hardly knew her.

She changed quickly, but not before I saw it. If she had worn that face out in company, no one would have liked her; but I learned that it was her home face.

A little boy I know has the finest face, all smiles and sunshine, that he puts on when ever he can have his own way. But just let someone cross him in anything, and instantly he puts on a face covered over with frowns and pouts. And he will wear that ugly face until we are all very tired if it.

Another boy I know had one face that he used when he played. His work face was long and the corners of his mouth drew down. It made him look very unhappy. And to look at him made mamma sad. But his play face, which

he put on when he could play ball or go fishing, was so round and smiling that you would think him the happiest boy anywhere.

I know a man who had two faces when he was a boy. But now he has just one, and it is the ugly face. That is the way all these two-faced people get. I would rather just have one smiling face and wear at all the time.

X

Conditions of the Church

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viour has clearly defined the spirit and principle which should govern the actions of those, who, by their consistent, holy lives, distinguish themselves from the world. Love for one another, and supreme love to their heavenly Father, should be exemplified in their conversation and works. The present condition of many of the children of God is like that of a family of ungrateful and quarrelsome children. There is danger of even ministers in New York being of that class who are ever learning and never able to come to the knowledge of the truth. They do not practice what they learn. They are hearers, but not doers. These ministers need an experience in the truth that will enable them to comprehend the elevated character of the work. We are living in a most solemn time, important time of this earth's history. We are amid the perils of the last days. Important and fearful events are before us. How necessary that all who do not fear God and live His law, should humble themselves before Him, and be afflicted and mourn, and confess the sins that have separated God from His people. That which should excite the greatest alarm is that we do not feel or understand our condition, our low estate, and that we are satisfied to remain as we are. We should flee to the words of God and to prayer, individually seeking the Lord earnestly, that we may find. We should make this our first business.

The members of the church are responsible for the talents committed to their trust, and it is impossible for Christians to

meet their responsibilities unless they occupy that elevated position that is in accordance with the sacred truths which they profess. The light shines upon our pathway makes us responsible to let that light shine forth to others in such a manner that they will glorify God.

—Testimonies for the church by (Mrs. E. G. White)—J. W. Manns.

Tent Meetings in New York.

Continued from page 1
he that will harm you, if ye be followers of that which is good? When Balaam allured by the promise of rich rewards, practiced enchantments against Israel, and by sacrifices to the Lord sought to invoke a curse upon his people, the Spirit of God forbade the evil which he longed to pronounce, and Balaam was forced to exclaim: "How shall I curse, whom God hath not cursed? Or how shall I defy whom the Lord hath not defied." In all succeeding ages, some prophet, some Balaam have attempted time and again to fracture for some fair promise the faith of those who dare to stand unflinchingly for the right but the same God who in Israel's day stood by the right in spite of the Prophet, Preacher, Balaam, will in our day puncture every declaration made against any man or company if men who dare to cry aloud against wrong from any centre. Let these would-be prophets of today carefully consider Balaam's end and surely if their probation is not already past, we will all see quite a stir. We earnestly pray that God will open the eyes of all others who mean fearlessly to stand by the right knowing that whosoever endureth to the end (fighting) shall be saved.

—L. A. Clement.

DESTRUCTION. NOT PEACE COMING

Here is another prophesy concerning this same time:

"They have healed also the hurt of the daughter of my people slightly, saying Peace, peace; when there is no peace." Jer. 6:14.

Men, then, are to talk about peace at a time when in reality "there is no peace."

Again the apostle Paul, speaking of the coming of the Lord, says:

"Of the times and the seasons, Brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. As travail upon a woman with child; and they shall not escape." I Thess. 5:1-3.

Let this scripture be studied. It is a message for the last days. It is telling us what will immediately precede the coming of the Lord. When "sudden destruction" is about to fall upon the inhabitants of the world, men will be saying "Peace and safety." This is one sign by which we shall be able to locate our position in the stream of time, and to determine when the end is approaching. We are to hear a great peace and safety cry just before the coming of the Lord. We feel confident that the trend of events in the world is such that the fulfillment of this sign will not be much longer delayed.

While the prophet Micah tells us that the nations are to proclaim peace and say that war is to be no more, another prophesy tells us that the Lord's message to world will be just the reverse of this. Here is the prophesy:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near. Let them come up; Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves. And come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O, Lord. Let the heathen be awakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fat overflow; for their wickedness is great. Multitudes, multitudes in the valley

of decision; for the day of the Lord is near in the vally of decision." Joel 3:9-14.

The fulfilment of this scripture is yet future. No league of nations can hinder its fulfilment. It tells us that at the time when the "harvest of the earth is ripe" and "the day of the Lord is near," though nations may be proclaiming peace, the greatest preparations for war the world has ever seen will be made. Heathen nations will wake up. War will absorb agriculture. Plowshares are to be beaten into swords. This will doubtless usher in the last conflict of earth and bring the battle of Armageddon, which is yet in the future.

"Let every lamp be burning bright,
The darkest hour of earth's long night,

Before the Lord's appearing.

A SIGN OF THE END

The Lord has given many signs by which we may know when the end is approaching. The cry of "peace and safety" is one. While preachers have prophesied of it. The time is to come when the nations are to say, "There is to be no more war. We will settle all matters of differences among ourselves by arbitration. That which has hitherto been decided on the field of battle, we will adjudicate in an international court." Such a cry as this will be inclined to rock the world to sleep in a false security. Though the arrangements made to secure peace may seem to be all that can be desired, yet the prophet in Babylon tells us that when Christ shall stand up to reign "There shall be a time of trouble, such as never was since there was a nation." Dan. 12:

1. There is world wide trouble among the nations yet in the future.

Other prophets have spoken of this. Jeremiah says:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth unto the other end of the earth. They shall not be lamented, neither

gathered, nor buried; they shall be dung upon the ground." Jer. 25:32, 33.

A Temporary Peace.

Numerous treaties are being made and international agreements may be made restricting armament, yet covenant of peace will not stand the strain which will come upon it. God's word assures us that we have not seen the end of war. Armageddon is yet ahead.

Permanent peace can never be in this world so long as sin exists. Sin has caused the curse of the Almighty to rest upon the earth. Sin causes war. This awful thing reached up to heaven and took the Son of God from the throne. Sin black and dark as hell itself, for sin made hell. It took the covering cherub, the chorister of heaven, from his exalted position, and made him Beelzebub, the prince of devils.

Sin causes all death and sorrow and misery in the world. Every tombstone is a monument to what sin has done. Every tear, every pain, every heartache, is caused by sin. Gather up the terrible harvest of all the unrighteousness on the earth, of all malice, envy, hatred, murder; of all deceit, jealousy, pride, backbiting of all blasphemy, treachery, haughtiness; the horrors of war in every land, and you have a picture of sin. When this is blotted out forever, war will be no more.

Armageddon Yet Ahead.

This war being such a colossal upheaval attended with such frightful destruction and so nearly world-wide in its scope, was frequently referred to by writers of Armageddon. Many have asked, "Is this the Armageddon of the Bible?" No, Armageddon is yet future. The description given of Armageddon by the inspired writer is as follows:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of

the false prophet. For they are spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame, and he gather them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

Not in the Right Location.

That which gives to the battle of Armageddon its name is the place where it is fought; namely, Armageddon, or the plains of Esdraelon, in Palestine.

A Well-Defined Outlined.

"This prophesy presents the following clearly defined outline:

1. The drying up of the waters of the Euphrates, to prepare or clear the way for the gathering of the kings of the east. Verse 12.

2. "The deceptive working of hearts of the kings and nations of the earth, inciting them to war and bloodshed. Verse 13, 14."

3 "The gathering of the misled, war-maddened nations of the whole world to fight the battle of the great day of God, the Almighty." Verse 14,

4 "The place of this great battle—Armageddon, or the plain of Esdraelon in Palestine. Verse 16.

5 "The time when all this is to take place: namely when Christ, the Saviour and Deliverer, is about to come." Verse 15.

Another World's War.

It is clear, therefore, from the above, that this late war, terrible as it was and involving so large a part of the earth, is not the "Armageddon" of which the Bible speaks. As stated, its name comes from the place, where it is to be fought.

"Armageddon, the great battlefield where occurred the chief conflicts between the Israelites and their enemies. The name was applied to the table-land of Esdraelon in Galilee and Samaria, in the center of which stood the town of Megiddo, on the site of the modern Lejjun."

Important bearing on the Future Outlook:

This has a very conclusive bearing on the outlook of the future. It settles the question whether or not we can look for a permanent and lasting peace, when the nations will learn war no more. It shows that the most terrible conflict ever waged is a matter of prophesy, and is still future. Just how far it is in the light of other lines of prophesy which clearly outline the history of the world, we feel warranted in saying that it will not be very far in the future. And instead of being rocked to sleep with the cry of "Peace and safety," we should awake to the solemnity of the momentous time in which we live, and prepare for events which will try all who dwell in the earth.

God, Man's Only Hope

Much as we desire that peace shall be made sure to the world, we are not expecting that it will be. The world itself presents no such outlook; neither does the word of God.

"War does not create itself; The fever seizes the patient because the disease is in the system. Nor do armies necessarily precipitate it; peace can no more be assured by disbanding modern armies than crime can be abolished by dismissing the police force. Destroy the latest military equipments, and angry nations would revert to culbs and stones in the hand of mobs rather than yield to obnoxious conditions of peace. Races cannot be ordered by a court to lay aside inherent antagonisms. While there is collective as well as individual selfishness, pride, arrogance, ambition, ignorance, and brutality in the world, contention and strife will follow between hostile races and states.

"The world will never reach lasting peace, save through the Prince of Peace. There is no assurance in divine revelation or in human annals that man alone, unaided will ever solve the stupendous problem of saving humanity from the violence of its own passions. The social seer may have his dreams of human brotherhood, and the poet may sing of the furled bat-

tle flags—and we believe with them that these things are yet to be,—but the realization of such hopes will appear only with that absolute monarchy wherein He whose right it is shall reign in reality upon the earth."

When all earthly kingdoms are destroyed, and the everlasting kingdom of our Lord and of His Christ is established in all the earth, then, and not till then, will this world know real "peace and safety."

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Acts seemingly virtuous are often nothing more than the sheep's clothing in which the wolf wraps himself in order that he may deceive and devour the sheep.

—x—

Mighty Protector.

The church militant may pass through hours of darkness, when all seems to be lost; but Christ, her never failing leader, stands with her in the blackest midnight. She may go through the fiery furnace; yet as the conflict grows the more Jesus is with her amidst the hottest flames. Then, when nearing the end of her warfare, as the conflict grows the more intense, she is buoyed up by those comforting and sustaining promises: "Behold, I have graven thee upon the palms of my hands; thy walls are continually before Me." "In an acceptable time have I heard thee, and in a day of salvation have I helped thee; I will preserve thee."

Perfect Trust.

"Noah did according unto all that Jehovah commanded him." Gen. 7:5. More than once this record is borne of Noah. Day by day he fulfilled the purpose of God fully. He did a foolish thing—in the eyes of his neighbors—in building the ark. He provided for the animals in the ark while yet not a drop of rain had fallen. Then he and his family went into the ark, trustingly saw the great door shut upon them, and waited seven days for rain, "according unto all that Jehovah commanded him." It is an enviable record, one we may all profitably strive to have made for us.

All heaven would move to the aid of the weakest child of God if necessary to protect him from attacks of the enemy. The hosts of evil are strong; and if the battle wages fiercely, the angel guards will be reinforced by the most powerful beings from the very presence of Jehovah.

The Sabbath at the Exodus.

1. What command did God give from Sinai regarding the Sabbath?

"Remember the Sabbath day, keep it holy. Six days shall thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God . . . for in six days the Lord made heaven and earth, the sea, and al that in them is, and rested the seventh day.

Wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

2. Thirty days before Israel came to Sinai what did the Lord say that He would do with His people?

Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Ex. 16:4.

3. Over what institution of His law were the people tried?

"And Moses said, Eat that today; for today is a Sabbath unto the Lord; today ye shall not find it in the field.

Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none." Vs. 25, 26.

4. How did the people regard this prohibition and miracle?

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Vs. 27.

5. What rebuke did the Lord utter because of their action?

"And the Lord said unto Moses, how long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; . . . let no man go out of his place on the seventh day." Verses 28, 29.

6. What was the result of this rebuke?

So the people rested on the seventh day. Verse 30.

NOTE: It is impossible to read this chapter with any other conclusion than that it was the Lord's design that the people should keep His Sabbath; that it was a known institution and one of His laws before His law was given on Mt. Sinai. He said He would "prove" them whether they would keep His law or not; and He proved them by bringing them back to the Sabbath, which they had not known in the days of Egyptian slavery. They were there compelled to work upon that day and consequently could not keep the Sabbath. As soon as they came under the Lord's jurisdiction He brought to them again the Sabbath to test their loyalty to Him. The Sabbath therefore was one of God's laws before the Decalogue was uttered from Sinai.

7. What complaint of Pharaoh's showed that it was the design of the Lord that Moses should bring the people back to Sabbath observance in Egypt?

"And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Ex. 5:5.

NOTE: The word from which "rest" comes is the same from which "Sabbath" comes. In fact the Hebrew word "Sabbath" means rest. Moses had gone down to poor, enslaved, idolatrous Israel and told them that God had remembered His promise.

One of the first things seemingly which was to return to the Sabbath—at least some of them. They Sabbathized.

Of this Pharaoh complained that Moses made the children of Israel rest from their burden consequently he demanded that more work should be laid upon them so that they would get no time in the heavier tasks to keep the Sabbath of the Lord.

8. What miracle did the Lord perform in order that the day of the Sabbath might be emphasized?

"See, for the Lord hath given you the Sabbath, therefore He

giveth you on the sixth day the bread of two days." Ex. 16:29.

9. What further manifestation of His power was shown in the pointing out of the definite day?

"Eat that today; for today is a Sabbath unto the Lord; today ye shall not find it in the field. Verse 25.

10. What further manifestation of God's miraculous power was manifested in connection with this day?

Tomorrow is the rest of the Holy Sabbath unto the Lord; bake that ye shall bake today, and seeth that ye will seeth; and that whic hremaineth over lay up for you to be kept until the morning. And they laid it up till the morning as Moses bade; and it did not stink, neither was there any worm therein." Verses 23, 24.

11. How was it with the manna which was kept over from other days than the sixth?

But some of them left off it until the morning, and it bred worms, and stank. Verse 20.

NOTE: It will be observed from this that the Lord pointed out the definite day of the Sabbath in that no manna fell upon that day; a double portion fell on the day before so that food would be provided for the Sabbath; that which was kept over on any other day of the week than the sixth day bred worms and decayed; that which was kept over from the sixth day to the seventh day kept fresh and good. And when the people sought manna in the field the Lord rebuked them for disobedience to His laws. And this multifold miracle was wrought in order that men might definitely know that but one day was the Sabbath, namely, the 7th day.

12. For how long did this lesson continue?

And the children of Israel did eat manna forty years, until they came to a land inhabited. Verse 35.

Elder Manns and his staff of workers, Miss Viola Manns, Miss E. E. Dennison and Miss Rebecca Brown have returned home, after spending the months of July and August in New York engaged in tent-

meetings. Good reports are brought back. A church and Sabbath School of sixty members were organized, taking the name "The New York Church" of Free Seventh-day-Adventists. The membership is growing, and we look for a strong church in this great Northern city.

The editor of the "Banner" spent two months in the City of New York conducting tent meetings. This left quite a bit of work at the office of our Secretary. This and other circumstances over which we had no control greatly hindered us, inso-much that we failed to bring out the August issue of the paper. The failure on our part will not be a loss to our many readers. We are very sorry you have had to miss one issue, and we trust it will not be so again.

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